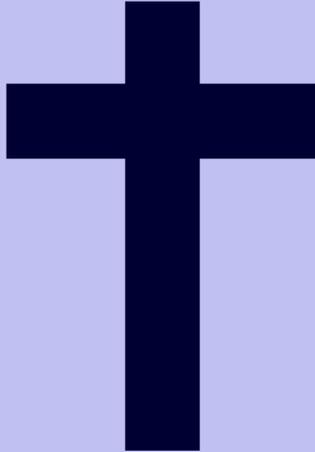


Wycliffe's Bible  
with Modern Spelling  
(Enhanced)



English: Wycliffe's Bible Modern Spelling (Enhanced) (with  
Deuterocanon)

# **Wycliffe's Bible with Modern Spelling (Enhanced)**

## **English: Wycliffe's Bible Modern Spelling (Enhanced) (with Deuterocanon)**

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Language: English

Dialect: Archaic

Translation by: Terry Noble

### **Wycliffe's Bible with Modern Spelling (Enhanced)**

Wycliffe's Bible with Modern Spelling (Enhanced) is a composite of my Wycliffe's Bible, a modern-spelling version of the 14th century Middle English translation, consisting of Wycliffe's Old Testament and Wycliffe's New Testament, and my modern-spelling version of Wycliffe's Apocrypha. These books contain literally tens of thousands of rewritten verses, presented in parentheses "()", to provide help in comprehending the 14th century Middle English vocabulary and grammar. Wycliffe's Apocrypha also includes the books of the Apocrypha from the 1st edition of the King James Version of the Bible.

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## GENESIS

<sup>1</sup> In the beginning God made of nought heaven and earth. (*In the beginning God made out of nothing the heavens and the earth.*)

<sup>2</sup> Forsooth the earth was idle and void, and darkneses were on the face of *(the)* depth; and the Spirit of the Lord was borne on the waters [*for and the Spirit of God was borne upon the waters*].

<sup>3</sup> And God said, Light be made, and the light was made.

<sup>4</sup> And God saw the light, that it was good, and he parted the light from *(the)* darkneses;

<sup>5</sup> and he called the light, day, and the darkneses, night. And the eventide and the morrowtide was made, one day (*or the first day*).

<sup>6</sup> And God said, The firmament be made in the midst of *(the)* waters, and part *(the)* waters from *(the)* waters.

<sup>7</sup> And God made the firmament, and parted the waters that were under the firmament, from the waters that were on the firmament [*for from these that were above the firmament*]; and it was done so.

<sup>8</sup> And God called the firmament, *(the)* heaven(s). And the eventide and the morrowtide was made, the second day.

<sup>9</sup> Forsooth God said, The waters, that be under *(the)* heaven(s), be gathered into one place, and a dry place appear; and it was done so.

<sup>10</sup> And God called the dry place, *(the)* earth; and he called the gatherings together of waters, the seas. And God saw that it was good;

<sup>11</sup> and said, The earth bring forth green herb, and making seed, and an apple tree making fruit by his kind, whose seed be in itself, on [*the*] earth; and it was done so. (*and said, Let the earth bring forth green herbs, which make seed after their kind, and trees making fruit after their kind, whose seed be in them, all over the earth; and it was done so.*)

<sup>12</sup> And the earth brought forth green herb and making seed by his kind, and a tree making fruit, and each having seed by his kind. And God saw that it was good. (*And the earth brought forth green herbs, which make seed after their kind, and trees making fruit, and each having seed after its kind. And God saw that it was good.*)

<sup>13</sup> And the eventide and the morrowtide was made, the third day.

<sup>14</sup> Forsooth God said, Lights be made in the firmament of *(the)* heaven(s), and part they the day and *(the)* night; and be they into signs, and times, and days, and years;

<sup>15</sup> and shine those in the firmament of *(the)* heaven(s), and lighten they the earth; and it was done so.

<sup>16</sup> And God made two great lights, the greater light that it should be before to the day, and the less(er) light that it should be before to the night; and *God made (the)* stars;

<sup>17</sup> and setted them in the firmament of *(the)* heaven(s), (*so*) that they should shine on [*the*] earth,

<sup>18</sup> and that they should be before to the day and (*before*)[*to the*] night, and should part *(the)* light and *(the)* darkness. And God saw that it was good.

<sup>19</sup> And the eventide and the morrowtide was made, the fourth day.

<sup>20</sup> Also God said (*or And God said*), The waters bring forth a reptile, *either a creeping beast*, of living soul, and a volatile, *either a bird flying above [the]* earth, under the firmament of *(the)* heaven(s).

<sup>21</sup> And God made of nought great whales, and each living soul and movable, which the waters have brought forth in their kinds; and God made of nought each volatile by his kind. And God saw that it was good; (*And God made out of nothing great whales, and each living soul that moveth, which the waters brought forth after their kind; and God made out of nothing each bird after its kind. And God saw that it was good;*)

<sup>22</sup> and blessed them, and said, Wax ye, and be ye multiplied, and fill ye the waters of the sea, and [*the*] birds be multiplied on [*the*] earth.

<sup>23</sup> And the eventide and the morrowtide was made, the fifth day.

<sup>24</sup> And God said, The earth bring forth a living soul in his kind, work beasts, and reptiles, *either creeping beasts*, and unreasonable beasts of [*the*] earth, by their kinds; and it was done so. (*And God said, Let the earth bring forth living souls after their kind, yea, work beasts, and reptiles, or creeping beasts, and unreasoning beasts of the earth, all after their kind; and it was done so.*)

<sup>25</sup> And God made unreasonable beasts of the earth by their kinds, and work beasts, and each creeping beast of the earth in his kind. And God saw that it was good; *(And God made the unreasoning beasts of the earth after their kind, and the work beasts, and the reptiles of the earth, each after its kind. And God saw that it was good;)*

<sup>26</sup> and said, Make we man to our image and likeness, and be he sovereign to the fishes of the sea, and to the volatiles of *(the)* heaven(s), and to *[the]* unreasonable beasts of *[the]* earth, and to each creature, and to each creeping beast/each reptile, which is moved in *[the]* earth. *(and said, Let us make man in our image and likeness, and be he sovereign over the fishes of the sea, and over the birds of the air, and over the unreasoning beasts of the earth, yea, over each creature, and over each reptile which creepeth on the earth.)*

<sup>27</sup> And God made of nought a man to his image and likeness; God made of nought a man, to the image of God; God made of nought them, male and female. *(And so God made out of nothing a man in his image and likeness; God made out of nothing a man in the image of God; yea, God made them out of nothing, male and female.)*

<sup>28</sup> And God blessed them, and said, Increase ye, and be ye multiplied, and fill ye the earth, and make ye it subject; and be ye lords to the fishes of the sea, and to *[the]* volatiles of *(the)* heaven(s), and to all living beasts that be moved on *[the]* earth, *(or and be ye lords, or rule ye, over the fishes of the sea, and the birds of the air, and all the living beasts that move on the earth).*

<sup>29</sup> And God said, Lo! I have given to you each herb bearing seed on *[the]* earth, and all *(the)* trees that have in themselves the seed of their kind, that they be into meat to you *(or so that they can be food for you);*

<sup>30</sup> and to all living beasts of *[the]* earth, and to each bird of *(the)* heaven(s), and to all things that be moved in *[the]* earth, and in which is a living soul, that they have *(them)* to eat; and it was done so. *(and also for all the living beasts of the earth, and for each bird of the air, and for all the things that creep on the earth, and in which is a living soul, so that they have them to eat; and it was done so.)*

<sup>31</sup> And God saw all *(the)* things which he *(had)* made, and they were full good *(or and they were very good)*. And the eventide and the morrowtide was made, the sixth day.

## CHAPTER 2

<sup>1</sup> Therefore heavens and earth be made perfect, and all the ornament of those. *(And so the heavens and the earth, and all their ornaments, were finished.)*

<sup>2</sup> And God *[ful]* filled in the seventh day his work which he made; and he rested in the seventh day from all his work which he had made; *(Yea, God finished his work by the seventh day; and so he rested on the seventh day from all the work which he had done;)*

<sup>3</sup> and he blessed the seventh day, and hallowed it; for in that day God ceased of all his work which he made of nought, that he should make. *(and he blessed the seventh day, and made it holy; for on that day God ceased from all his work which he had made out of nothing, that he had intended to make.)*

<sup>4</sup> These be the generations of heaven and of earth, in the day wherein the Lord God made heaven and earth, *(These be the generations, or the creation, of the heavens and the earth, in the days when the Lord God made the heavens and the earth.)*

<sup>5</sup> and each little tree of *[the]* earth before that it sprang out in *[the]* earth; and he made each herb of the field before that it burgeoned. For the Lord God had not *(yet)* rained on the earth, and no man there was that wrought the earth *(or and there was no man yet to work the earth);*

<sup>6</sup> but a well went out of *[the]* earth, and moisted all the higher part of the earth. *(but a well, or a mist, went up out of the ground, and watered all the earth's surface.)*

<sup>7</sup> Therefore the Lord God formed man of the slime of *[the]* earth, and breathed into his face the breathing of life; and man was made into a living soul. *(And so the Lord God formed man out of the slime of the earth, and breathed into his face the breathe of life; and then the man was made into a living soul.)*

<sup>8</sup> Forsooth the Lord God planted at the beginning *(the)* paradise of liking, wherein he set man whom he had formed. *(And the Lord God planted a garden in Eden, in the east, and he put the man there whom he had formed.)*

<sup>9</sup> And the Lord God brought forth *(out)* of the earth each tree fair in sight, and sweet to eat; also he brought forth the tree of life in the midst of paradise, and the tree of knowing of good and of evil, *(or and he brought forth the tree of life in the middle of the garden, and the tree of the knowledge of good and evil).*

<sup>10</sup> And a river went out from the place of liking to moist paradise, which river is parted from thence into four heads. (*And a river went out from Eden to water the garden, and this river was parted from there into four rivers.*)

<sup>11</sup> The name of the one river is Pishon, that it is that compasseth all the land of Havilah, where gold cometh forth, (*The name of the first river is Pishon, and it encircleth all the land of Havilah, where gold cometh from,*)

<sup>12</sup> and the gold of that land is the best, and there is found bdellium, *that is, a tree of spicery*, and the stone onyx; (*and the gold of that land is the best, and bdellium, that is, a spice tree, is also found there, and the onyx stone as well;*)

<sup>13</sup> and the name of the second river is Gihon, that it is that compasseth all the land of Ethiopia (*or and it encircleth all the land of Ethiopia;*)

<sup>14</sup> forsooth the name of the third river is Tigris, that goeth against Assyrians (*or which floweth east of Assyria*); soothly the fourth river is that Euphrates.

<sup>15</sup> Therefore the Lord God took man, and set him in (*the*) paradise of liking, that he should work and keep it. (*And so the Lord God took the man, and put him in the Garden of Eden, so that he would work it, and care for it.*)

<sup>16</sup> And God commanded to him and said, Eat thou of each tree of paradise; (*And God commanded to him and said, Thou can eat of every tree in the garden;*)

<sup>17</sup> forsooth eat thou not of the tree of knowing of good and of evil; for in whatever day thou shalt eat thereof, thou shalt die by death. (*but thou shalt not eat of the tree of the knowledge of good and evil; for on the day that thou shalt eat of it, thou shalt die.*)

<sup>18</sup> And the Lord God said, It is not good that a man be alone; make we to him an helper like to himself (*or let us make for him a helper like himself*).

<sup>19</sup> And therefore when all living beasts of [*the*] earth, and all the volatiles of (*the*) heaven(s), were formed of [*the*] earth, the Lord God brought those to Adam, that he should see what he should call those; for all thing that Adam called of living soul, that is the name thereof. (*And so when all the living beasts of the earth, and all the birds of the air, were formed from the earth, the Lord God brought them to Adam, to see what he would call them; for whatever name that Adam called each thing with a living soul, that is its name.*)

<sup>20</sup> And Adam called by their names all living things, and all volatiles [*of (the) heaven(s)*], and all unreasonable beasts of [*the*] earth. Forsooth to Adam was not found an helper like him. (*And so Adam named all the living things, yea, all the birds of the air, and all the unreasoning beasts of the earth. But there was not found for Adam a helper like himself.*)

<sup>21</sup> Therefore the Lord God sent sleep into Adam, and when he slept, God took one of his ribs, and filled flesh for it. (*And so the Lord God sent sleep into Adam, and while he slept, God took one of his ribs, and then closed up the flesh over that place.*)

<sup>22</sup> And the Lord God builded the rib which he had taken from Adam into a woman, and brought her to Adam.

<sup>23</sup> And Adam said, This is now a bone of my bones, and flesh of my flesh; this shall be called virago, for she is taken (*out*) of man, (*or she shall be called Woman, for she was taken from Man*).

<sup>24</sup> Wherefore a man shall forsake [*his*] father and mother, and shall cleave to his wife, and they shall be twain in one flesh [*or and two shall be in one flesh*].

<sup>25</sup> Forsooth ever either was naked, that is, Adam and his wife, and they were not ashamed. (*And both of them were naked, that is, the man and his wife, but they were not ashamed.*)

## CHAPTER 3

<sup>1</sup> But the serpent was feller than all living beasts of [*the*] earth, which the Lord God had made. The which serpent said to the woman, Why commanded God to you, that ye should not eat of each tree of paradise? (*And the serpent was more cunning than all the living beasts of the earth. And the serpent said to the woman, Why hath God commanded you to not eat from any tree in the garden?*)

<sup>2</sup> To whom the woman answered, We eat of the fruit of trees that be in paradise; (*To whom the woman answered, We can eat of the fruit of the trees that be in the garden;*)

<sup>3</sup> soothly God commanded to us, that we should not eat of the fruit of the tree, which is in the midst of paradise (*or which is in the middle of the garden*), and that we should not touch it, lest peradventure we die.

<sup>4</sup> Forsooth the serpent said to the woman, Ye shall not die by death (*or Ye shall not die*);

<sup>5</sup> for why God knoweth that in whatever day ye shall eat thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and evil. (*for God knoweth that on whatever day ye shall eat of it, your eyes shall be opened, and ye shall be like gods, knowing good and evil.*)

<sup>6</sup> Therefore the woman saw that the tree was good, and sweet to eat, and fair to the eyes, and delightful in beholding; and she took of the fruit thereof, and ate, and gave to her husband, and he ate.

<sup>7</sup> And the eyes of both (*of them*) were opened; and when they knew that they were naked, they sewed [*together*] the leaves of a fig tree, and made breeches to themselves (*or and made breeches, or trousers, for themselves*).

<sup>8</sup> And when they heard the voice of the Lord God going in paradise at the wind after midday, Adam and his wife hid them(*selves*) from the face of the Lord God in [*the*] midst of the trees of paradise. (*And when they heard the sound of the Lord God walking in the garden in the evening breeze, the man and his wife hid themselves from the face of the Lord God among the trees of the garden.*)

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

<sup>10</sup> And Adam said, I heard thy voice in paradise, and I dreaded, for I was naked, and I hid me. (*And the man said, I heard the sound of you walking in the garden, and I was afraid, for I was naked, and so I hid myself*)

<sup>11</sup> To whom the Lord said, Who showed to thee that thou were naked, no but for thou hast eaten of the tree of which I commanded to thee that thou shouldest not eat? (*To whom the Lord said, Who told thee that thou were naked? hast thou eaten of the tree which I commanded to thee that thou shouldest not eat?*)

<sup>12</sup> And Adam said, The woman which thou gavest (*for*) fellow(*ship*) to me, gave me of the tree, and I ate. (*And Adam said, The woman whom thou gavest to me for fellowship, gave to me of the tree, and so I ate.*)

<sup>13</sup> And the Lord said to the woman, Why didest thou this thing? The which answered, The serpent deceived me, and (*so*) I ate.

<sup>14</sup> And the Lord God said to the serpent, For thou didest this, thou shalt be cursed among all [*the*] living things, and unreasonable beasts of [*the*] earth; thou shalt go on thy breast, and thou shalt eat earth in all the days of thy life. (*And the Lord God said to the serpent, For thou didest this, thou shalt be cursed among all the living things, and unreasoning beasts of the earth; thou shalt go upon thy breast, and thou shalt eat dust all the days of thy life.*)

<sup>15</sup> I shall set [*or put*] enmities betwixt thee and the woman, and betwixt thy seed and her seed; she shall break thine head, and thou shalt set ambushes to her heel. (*I shall put enmity between thee and the woman, and between thy seed and her seed; her seed shall break thy head, and thou shalt set ambush to her seed's heel.*)

<sup>16</sup> Also God said to the woman, I shall multiply thy wretchednesses and thy conceivings; in sorrow thou shalt bear thy children; and thou shalt be under (*the*) power of thine husband, and he shall be lord of thee.

<sup>17</sup> Soothly God said to Adam, For thou heardest the voice of thy wife, and hast eaten of the tree, of which I commanded to thee that thou shouldest not eat, the earth shall be cursed in thy work, *that is, for thy sin*; in travails thou shalt eat thereof in all the days of thy life; (*And God said to Adam, For thou heardest thy wife's voice, and hast eaten of the tree, of which I commanded to thee that thou shouldest not eat, the ground shall be cursed on account of thee, that is, because of thy sin; only after much travail, or much labour, shalt thou get food from it all the days of thy life.*)

<sup>18</sup> it shall bring forth thorns and briars to thee, and thou shalt eat (*the*) herbs of the earth;

<sup>19</sup> in [*the*] sweat of thy cheer, [*or (thy) face*], thou shalt eat thy bread, till thou turn again into the earth of which thou art taken; for thou art dust, and thou shalt turn again into dust. (*by the sweat of thy brow, thou shalt earn thy bread, until thou return to the earth of which thou art taken; for thou art dust, and thou shalt return to dust.*)

<sup>20</sup> And Adam called the name of his wife Eve, for she was the mother of all men living (*or for she was the mother of all living people*).

<sup>21</sup> And the Lord God made coats of skins to Adam and Eve his wife, and clothed them; (*And the Lord God made coats out of skins for Adam and Eve his wife, and clothed them;*)

<sup>22</sup> and said, Lo! Adam is made as one of us, and knoweth good and evil; now therefore see ye, lest peradventure he put [*out*] his hand, and take [*also*] of the tree of life, and eat, and live without end.

<sup>23</sup> And the Lord God sent him out of *(the)* paradise of liking, that he should work the earth, of which he was taken. *(And so the Lord God sent him out of the Garden of Eden, to work the earth, from which he was taken.)*

<sup>24</sup> And God casted out Adam, and setted before *(the)* paradise of liking cherubim, *that is, (he gave it unto the) keeping of angels,* and a sword of flame turning about to keep *(charge of)* the way of the tree of life. *(And so God cast out Adam, and to the east of the Garden of Eden he placed cherubim, and a sword of flame which turned about, to guard the way to the tree of life.)*

## CHAPTER 4

<sup>1</sup> Forsooth Adam knew Eve his wife, which conceived, and childed Cain, and said, I have gotten a man by God. *(And Adam knew his wife Eve, who conceived, and bare Cain, and she said, Now, with the Lord's help, I have begotten a man.)*

<sup>2</sup> And again she childed his brother Abel. Forsooth Abel was a keeper of sheep, and Cain was an earth-tiller. *(And then she bare his brother Abel. And Abel was a shepherd, and Cain was a farmer, who worked the soil.)*

<sup>3</sup> Soothly it was done after many days, that Cain offered gifts to the Lord of the fruits of the earth\*;

<sup>4</sup> and Abel offered of the first engendered of his flock, and of the fatness of those. And the Lord beheld to Abel and to the gifts of him;

<sup>5</sup> soothly he beheld not to Cain and to his gifts. And Cain was wroth greatly, and his cheer felled down, *(or And Cain was greatly angered, and his face fell).*

<sup>6</sup> And the Lord said to him, Why art thou wroth, and why felled down thy face?

<sup>7</sup> Whether not if thou shalt do well, thou shalt receive *well*; but if *thou doest* evil, thy sin shall be present anon in the gates? but the desire thereof, *that is, of sin,* shall be under thee, and thou shalt be lord thereof. *(If thou shalt do well, then thou shalt be accepted; but if thou doest evil, then at once thy sin shall be present at the gates, and the desire of sin shall take thee under, and so thou must be lord of it, or rule over it.)*

<sup>8</sup> And Cain said to Abel, his brother, Go we out, *(or But then Cain said to his brother Abel, Walk with me).* And when they were in the field, Cain rose *(up)* against his brother Abel, and killed him.

<sup>9</sup> And the Lord said to Cain, Where is Abel thy brother? Which answered, I know not; whether I am the keeper of my brother? *(And the Lord said to Cain, Where is thy brother Abel? And he answered, How do I know; am I my brother's keeper?)*

<sup>10</sup> And God said to Cain, What hast thou done? the voice of the blood of thy brother crieth to me from *[the]* earth *(or the voice of thy brother's blood crieth out to me from the earth).*

<sup>11</sup> Now therefore thou shalt be cursed on *[the]* earth, that opened his mouth, and received of thine hand the blood of thy brother. *(And so now thou shalt be cursed on the earth, that hath opened its mouth, and received thy brother's blood from thy hand.)*

<sup>12</sup> When thou shalt work the earth, it shall not give his fruits to thee; thou shalt be unstable of dwelling, and fleeing about on *[the]* earth, in all the days of thy life. *(When thou shalt work the earth, it shall not give its fruits to thee; thou shalt be of unstable dwelling, and fleeing about on the earth, all the days of thy life.)*

<sup>13</sup> And Cain said to the Lord, My wickedness is more than that I deserve forgiveness *(for); (And Cain said to the Lord, My punishment is more than that I can bear;)*

<sup>14</sup> lo! today thou castest me out from the face of the earth; and I shall be hid from thy face, and I shall be unstable of dwelling, and fleeing about in *(the)* earth; therefore each man that shall find me shall slay me. *(behold! today thou castest me out from the face of the earth; and I shall be hid from thy face, and I shall be of unstable dwelling, and fleeing about on the earth; and any man who findeth me shall slay me.)*

<sup>15</sup> And the Lord said to him, It shall not be done so, but each man that shall slay Cain shall be punished sevenfold. And the Lord set a sign in Cain, that each man that should find him should not slay him. *(And the Lord said to him, It shall not be done so, but any man who shall kill Cain shall be punished seven times. And the Lord put a mark on Cain, so that any man who would find him would not kill him.)*

<sup>16</sup> And Cain went out from the face of the Lord, and dwelled fleeing about in *[the]* earth, at the east coast of Eden, *that is, of (the) earthly paradise.* *(And so Cain went out from the face of the Lord, and lived in the land of Nod, to the east of the Garden of Eden, that is, to the east of Paradise on earth.)*

\* **CHAPTER 4:3** Not the first fruits, or the best, or it would have been so stated.

<sup>17</sup> Forsooth Cain knew his wife, which conceived, and childed Enoch; and Cain builded a city, and called the name thereof of the name of his son, Enoch, (*or and Cain built a city, and named it after his son Enoch*).

<sup>18</sup> Forsooth Enoch begat Irad; and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech;

<sup>19</sup> that took two wives, the name to the one wife was Adah, and the name to the other was Zillah. (*and Lamech took two wives, and his first wife was named Adah, and the other was named Zillah.*)

<sup>20</sup> And Adah begat Jabal, that was the father of (*the*) dwellers in tents, and of shepherds; <sup>21</sup> and the name of his brother was Jubal; he was the father of the singers in harp and organ. (*and his brother's name was Jubal; and he was the father of the players of harps and of organs.*)

<sup>22</sup> And Zillah begat Tubalcain, that was an hammer-beater; and [*a*] smith on all works of brass and of iron, (*or who used a hammer, and was a smith of all things made out of bronze and of iron*); forsooth the sister of Tubalcain was Naamah.

<sup>23</sup> And Lamech said to his wives, Adah and Zillah, Ye wives of Lamech, hear my voice, and harken (*to*) my word(s); for I have slain a man by my wound(*ing*), and a young waxing man by my violent beating, (*or for I have killed a man with my wounding, and a young man with my violent beatings*);

<sup>24</sup> (*if*) vengeance shall be given sevenfold of Cain, forsooth of Lamech seventy times seven times. (*if vengeance shall be given seven times for Cain, then for Lamech it shall be seventy-seven times.*)

<sup>25</sup> Also yet Adam knew his wife, and she childed a son, and called his name Seth<sup>†</sup>, and said, God hath put to me another seed for Abel, whom Cain killed. (*And Adam knew his wife, and she bare a son, and named him Seth, for Eve said, God hath given me another child for Abel, whom Cain killed.*)

<sup>26</sup> But also a son was born to Seth, which son he called Enos; this began to call inwardly the name of the Lord. (*And a son was born to Seth, whom he called Enos; and his generation began to inwardly call on the Lord's name.*)

## CHAPTER 5

<sup>1</sup> This is the book of the generation(s) of Adam, in the day wherein God made man of nought. God made man to the image and likeness of God; (*This is the book of the descendants of Adam. On the day when God made man out of nothing, God made man in the image and likeness of God;*)

<sup>2</sup> God formed them male and female, and blessed them, and called the name of them Adam, in the day in which they were formed. (*God formed them male and female, and blessed them, and called their name Man, on the day when they were formed.*)

<sup>3</sup> Forsooth Adam lived an hundred years and thirty, and begat a son to his image and likeness, and called his name Seth. (*And Adam lived a hundred and thirty years, and then begat a son in his image and likeness, and called his name Seth.*)

<sup>4</sup> And the days of Adam after that he begat Seth were made eight hundred years, and he begat sons and daughters.

<sup>5</sup> And all the time in which Adam lived was made nine hundred years and thirty, and he was dead. (*And all the time in which Adam lived was nine hundred and thirty years, and then he died.*)

<sup>6</sup> And Seth lived an hundred and five years, and (*then*) begat Enos.

<sup>7</sup> And Seth lived after that he begat Enos eight hundred and seven years, and begat sons and daughters.

<sup>8</sup> And all the days of Seth were made nine hundred and twelve years, and (*then*) he was dead.

<sup>9</sup> Forsooth Enos lived ninety years, and (*then*) begat Cainan;

<sup>10</sup> after whose birth Enos lived eight hundred and fifteen years, and begat sons and daughters.

<sup>11</sup> And all the days of Enos were made nine hundred and five years, and (*then*) he was dead.

<sup>12</sup> Also Cainan lived seventy years, and begat Mahalaleel. (*And Cainan lived seventy years, and then begat Mahalaleel.*)

<sup>13</sup> And Cainan lived after that he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.

<sup>†</sup> CHAPTER 4:25 The name sounds like the Hebrew for 'has given'.

<sup>14</sup> And all the days of Cainan were made nine hundred and ten years, and (*then*) he was dead.

<sup>15</sup> Forsooth Mahalaleel lived sixty years and five, and begat Jared. (*And Mahalaleel lived sixty-five years, and then begat Jared.*)

<sup>16</sup> And Mahalaleel lived after that he begat Jared eight hundred and thirty years, and begat sons and daughters.

<sup>17</sup> And all the days of Mahalaleel were made eight hundred [*and*] ninety and five years, and (*then*) he was dead.

<sup>18</sup> And Jared lived an hundred and two and sixty years, and (*then*) begat Enoch.

<sup>19</sup> And Jared lived after that he begat Enoch eight hundred years, and begat sons and daughters.

<sup>20</sup> And all the days of Jared were made nine hundred and two and sixty years, and (*then*) he was dead.

<sup>21</sup> Forsooth Enoch lived five and sixty years, and (*then*) begat Methuselah.

<sup>22</sup> And Enoch went with God (*or And Enoch walked with God*); and Enoch lived after that he begat Methuselah three hundred years, and begat sons and daughters.

<sup>23</sup> And all the days of Enoch were three hundred and five and sixty years.

<sup>24</sup> And Enoch went with God (*or And Enoch walked with God*), and appeared not afterward, for God took him away.

<sup>25</sup> Also Methuselah lived an hundred and seven and eighty years, and begat Lamech. (*And Methuselah lived a hundred and eighty-seven years, and then begat Lamech.*)

<sup>26</sup> And Methuselah lived after that he begat Lamech seven hundred and two and eighty years, and begat sons and daughters.

<sup>27</sup> And all the days of Methuselah were made nine hundred and nine and sixty years, and (*then*) he was dead.

<sup>28</sup> Forsooth Lamech lived an hundred and two and eighty years, and (*then*) begat a son;

<sup>29</sup> and [*he*] called his name Noe\*, and said, This man shall comfort us of the works and travails of our hands, in the land which the Lord cursed. (*and he called his name Noah, and said, This son shall bring us comfort from all the work and labour of our hands, on the land which the Lord hath cursed.*)

<sup>30</sup> And Lamech lived after that he begat Noe five hundred [*and*] ninety and five years, and begat sons and daughters. (*And after that he begat Noah, Lamech lived five hundred and ninety-five years, and begat sons and daughters.*)

<sup>31</sup> And all the days of Lamech were made seven hundred [*and*] seventy and seven years, and he was dead. (*And all the days of Lamech were made seven hundred and seventy-seven years, and then he died.*)

<sup>32</sup> Forsooth Noe, when he was of five hundred years, begat Shem, Ham, and Japheth. (*And Noah, when he was five hundred years old, begat Shem, Ham, and Japheth.*)

## CHAPTER 6

<sup>1</sup> And when men began to be multiplied on [*the*] earth, and had begat daughters,

<sup>2</sup> the sons of God saw the daughters of men that they were fair, and took wives to them of all which they had chosen. (*the sons of God saw that the daughters of men were beautiful, and took wives for themselves of all whom they had chosen.*)

<sup>3</sup> And God said, My spirit shall not dwell in man without end, for he is flesh; and the days of him shall be an hundred and twenty years.

<sup>4</sup> Soothly giants were on the earth in those days, forsooth after that the sons of God entered [*in*] to the daughters of men, and those daughters begat; these were mighty of the world and famous men (*or these were the mighty and famous men of the world*).

<sup>5</sup> Soothly God saw that much malice of men was in [*the*] earth, and that all the thought of *their* heart was attentive, *either given (over)*, to evil in all time, (*And God saw that there was much malice in people on the earth, and that all the thoughts of their hearts were given over to evil all the time,*)

<sup>6</sup> and it repented him that he had made man in (*the*) earth; and God was wary before against time to coming, and was touched with sorrow of heart within; (*and he repented that he had made man on the earth; and God was wary about the time to come, and was touched with sorrow of heart within;*)

<sup>7</sup> and said, I shall do away man, whom I made of nought, from the face of the earth; from man till to living things, from creeping beast till to the birds of (*the*) heaven(s); for

\* **CHAPTER 5:29** This name sounds like the Hebrew for 'rest' or 'relief'.

it repenteth me that I made them. *(and he said, I shall do away man, whom I made out of nothing, from the face of the earth; from man to beast, from the reptiles to the birds of the air; for I repent that I ever made them.)*

<sup>8</sup> Forsooth Noe found grace before the Lord. *(But Noah found grace before the Lord.)*

<sup>9</sup> These be the generations of Noe. Noe was a just man and perfect in his generations; Noe went with God, *(This is the story of Noah. Noah was a just, or a righteous, man, and the only good man of his generation; and Noah walked with God,)*

<sup>10</sup> and begat three sons, Shem, Ham, and Japheth.

<sup>11</sup> Forsooth the earth was corrupt before God, and was filled with wickedness. *(And the earth was corrupt in the sight of God, and filled with wickedness.)*

<sup>12</sup> And when God saw, that the earth was corrupt, for each flesh, or man, had corrupted his way on [the] earth *(or for all people had corrupted their ways upon the earth),*

<sup>13</sup> he said to Noe, The end of all flesh is come before me; the earth is filled with wickedness of the face of them, and I shall destroy them with the earth. *(he said to Noah, The end of all flesh hath come before me, for they have filled the earth full of wickedness; and so I shall destroy them all, and the earth with them.)*

<sup>14</sup> Make thou to thee a ship\* of wood hewn and planed *(or Make thou a ship for thyself out of hewn and planed wood);* thou shalt make dwelling places in the ship, and thou shalt anoint it with pitch within and withoutforth.

<sup>15</sup> And so thou shalt make it. The length of the ship shall be of three hundred cubits, the breadth shall be of fifty cubits, and the highness thereof shall be of thirty cubits. *(And thou shalt make it thus. The length of the ship shall be three hundred cubits, and the breadth shall be fifty cubits, and the height of it shall be thirty cubits.)*

<sup>16</sup> Thou shalt make a window in the ship, and thou shalt end the highness thereof in a cubit *(or and the distance from the top of it to the roof shall be one cubit);* soothly thou shalt set the door of the ship in the side beneath; thou shalt make solars, and places of three chambers in the ship.

<sup>17</sup> Lo! I shall bring waters of deluge, or great flood, on the earth, and I shall slay each flesh in which is the spirit of life under heaven, and all things that be in [the] earth, shall be wasted. *(Behold! and then I shall bring in waters of a deluge, or of a great flood, on the earth, and I shall kill all flesh under heaven in which is the spirit of life, and all the things that be on the earth shall be destroyed.)*

<sup>18</sup> And I shall set my covenant of peace with thee *(or But I shall make my covenant of peace with thee);* and thou shalt enter into the ship, [thou], and thy sons, and thy wife, and the wives of thy sons shall enter with thee.

<sup>19</sup> And of all living beasts of all flesh, thou shalt bring into the ship twain and twain, of male kind and female, that they live *(along)* with thee; *(And of all living beasts of all flesh, thou shalt bring into the ship two of each kind, male and female, so that they can continue to live, along with thee;)*

<sup>20</sup> of birds by their kind, and of work beasts in their kind, and of each creeping beast of [the] earth, by their kind; twain and twain of all shall enter with thee, that they may live. *(of birds by their kind, and of work beasts by their kind, and of reptiles by their kind; two of each kind shall enter with thee, so that they will continue to live.)*

<sup>21</sup> Therefore thou shalt take with thee of all meats that may be eaten, and thou shalt bear together at thee, and those shall be as well to thee as to the beasts into meat. *(And so thou shalt take with thee all kinds of food that can be eaten, and thou shalt carry it all with thee, and this shall be food for thee, and for the beasts.)*

<sup>22</sup> Therefore Noe did all things which God commanded to him. *(And so Noah did everything which God commanded him to do.)*

## CHAPTER 7

<sup>1</sup> Also the Lord said to Noe, Enter thou and all thine house into the ship, for I saw *(that)* thee *(alone were)* just before me in this generation. *(And then the Lord said to Noah, Enter thou and all thy household, or all thy family, into the ship, for I have seen that in this generation, thou alone be righteous before me.)*

<sup>2</sup> Of all clean living beasts, thou shalt take *(with thee)* by seven and by seven, male and female; forsooth of unclean living beasts, thou shalt take by twain and by twain, male and female; *(Of all clean beasts, thou shalt take with thee seven pairs, male and female; but of all unclean beasts, thou shalt take only one pair, male and female;)*

\* **CHAPTER 6:14** Throughout Genesis, whenever the "Later Version" refers to Noah's 'ship', the "Early Version" refers to Noah's 'ark'.

<sup>3</sup> and also of *[the] volatiles of (the) heaven(s)*, thou shalt take, by seven and by seven, male and female, that their seed be saved on the face of all *(the) earth*. (*and also of the birds of the air; thou shalt take seven pairs, male and female, so that their descendants will continue to live on the face of the earth.*)

<sup>4</sup> For yet and after seven days, I shall rain on *[the] earth* forty days and forty nights, and I shall do away all substance which I made, from the face of *[the] earth*. (*For in seven days, I shall send rain on the earth for forty days and forty nights, and I shall do away all the substance which I made, from off the face of the earth.*)

<sup>5</sup> Therefore Noe did all things which the Lord commanded to him.

<sup>6</sup> And he was six hundred years *(old)*, when the waters of the great flood flowed on *[the] earth*.

<sup>7</sup> And Noe entered into the ship, and his sons, and his wife, and the wives of his sons, entered with him, for the waters of the great flood *(or because of the waters of the great flood)*.

<sup>8</sup> And of living beasts clean and unclean, and of *[the] birds of (the) heaven(s)*, and of each beast which is moved on *[the] earth*, *(And of the clean and unclean beasts, and of the birds of the air; and of each beast which creepeth on the earth.)*

<sup>9</sup> by twain and by twain, male and female entered to Noe into the ship, as the Lord commanded to Noe. *(by two and two, male and female, they entered into the ship with Noah, as the Lord had commanded to Noah.)*

<sup>10</sup> And when seven days had passed, the waters of the great flood flowed on *[the] earth*.

<sup>11</sup> In the six hundred<sup>(th)</sup> year of the life of Noe, in the second month, in the seventeenth day of the month *(or on the seventeenth day of the month)*, all the wells of the great sea were broken, and the windows of *(the) heaven(s)* were opened,

<sup>12</sup> and rain was made on the earth *(for)* forty days and forty nights.

<sup>13</sup> In the end of that day Noe entered, and Shem, and Ham, and Japheth, his sons, *(or At the end of that day Noah entered, and his sons Shem, and Ham, and Japheth)*, and his wife, and the *[three]* wives of his sons, entered with them into the ship.

<sup>14</sup> They entered, and each beast by his kind, and all work beasts in their kind, and each beast which is moved on *[the] earth* in his kind, and each volatile by his kind; all birds and all volatiles, *(They entered, and each beast after its kind, and all the work beasts after their kind, and each beast which creepeth on the earth after its kind, and each bird after its kind, yea, all the kinds of birds.)*

<sup>15</sup> entered to Noe into the ship, by twain and by twain of each flesh in which the spirit of life was. *(entered into the ship with Noah, two by two of all flesh in which was the spirit of life.)*

<sup>16</sup> And those that entered, entered male and female of each flesh, as God commanded to him. And the Lord enclosed him from withoutforth. *(And they that entered, entered male and female of all flesh, as God had commanded to him. And the Lord enclosed him from outside.)*

<sup>17</sup> And the great flood was made *(for)* forty days and forty nights on *[the] earth*, and the waters were multiplied, and raised *(up)* the ship on high from the earth.

<sup>18</sup> The waters flowed greatly, and filled all things in the face of the earth, *(or And the waters greatly flowed, and filled up all the things that were on the face of the earth)*. Forsooth the ship was borne on the waters.

<sup>19</sup> And the waters had mastery greatly on *[the] earth* *(or And the waters had great mastery over the earth)*, and all *[the] high hills* under all *(of)* heaven were covered;

<sup>20</sup> *(yea)*, the water was higher, by fifteen cubits, over *(all)* the hills which it covered.

<sup>21</sup> And each flesh was wasted that moved on *[the] earth*, of birds, of living beasts, of unreasonable beasts, and of all reptiles/all creeping beasts that creep on *[the] earth*. *(And all flesh that moved on the earth was destroyed, yea, birds, and living beasts, and unreasoning beasts, and all the reptiles that creep on the earth.)*

<sup>22</sup> All men, and all things in which the breathing of life was in *[the] earth*, were dead. *(And all men, and all the things on the earth in which was the breath of life, died.)*

<sup>23</sup> And God did away all the substance that was on *[the] earth*, from man till to beast, as well a creeping beast, as the birds of *(the) heaven(s)*; and those were done away from *[the] earth*. Forsooth Noe dwelled alone, and they that were with him in the ship. *(And so God did away all the life that was on the earth, from man unto beasts, and reptiles, and the birds of the air; they were all done away from the earth. And only Noah, and those who were with him in the ship, remained alive.)*

<sup>24</sup> And the waters of the great flood over-went the earth an hundred and fifty days. *(And the waters of the great flood went over the earth for a hundred and fifty days.)*

## CHAPTER 8

<sup>1</sup> Forsooth the Lord had mind of Noe, and of all living beasts, and of all work beasts, that were with him in the ship; and [he] brought a wind on the earth. And [the] waters were decreased, or assuaged, *(And the Lord remembered Noah, and all the living beasts, and all the work beasts, that were with him in the ship; and he brought forth a wind on the earth. And the waters decreased.)*

<sup>2</sup> and the wells of the sea were closed, and the windows of (the) heaven(s) were closed, and (the) rains of (the) heaven(s) were ceased. *(and the wells of the sea were closed, and the windows of the sky were closed, and the rains from the sky ceased.)*

<sup>3</sup> And [the] waters turned again from (off) the earth, and went again, and began to be decreased, or assuaged, after an hundred and fifty days.

<sup>4</sup> And the ship rested in the seventh month, in the seven and twentieth day of the month, on the hills of Armenia. *(And the ship rested in the seventh month, on the seventeenth day of the month, on Mount Ararat.)*

<sup>5</sup> And soothly the waters went and decreased till to the tenth month, for in the tenth month, in the first day of the month *(or on the first day of the month)*, the tops of [the] hills appeared.

<sup>6</sup> And when forty days had passed, Noe opened the window of the ship which he had made,

<sup>7</sup> and sent out a crow, which went out, and turned not again till the waters were dried on [the] earth. *(and sent out a crow, which went out, and did not return until the waters were dried up from off the earth.)*

<sup>8</sup> Also Noe sent out a culver after him, to see if the waters had ceased then on the face of the earth; *(And then Noah sent out a dove after him, to see if the waters had now gone from off the face of the earth;)*

<sup>9</sup> and when the culver found not where her foot should rest, she turned again to him into the ship, for the waters were on all [the] earth; and Noe held forth his hand, and brought the culver, *(once) taken, (back) into the ship. (but when the dove found nowhere to rest her feet, she returned to him in the ship, for the waters were still over all the earth; and Noah held forth his hand, and caught her, and brought the dove back into the ship.)*

<sup>10</sup> Soothly when other seven days were abided afterward, again he sent out a culver from the ship; *(And he waited another seven days, and then again he sent out the dove from the ship;)*

<sup>11</sup> and she came *(back)* to him at eventide, and bare in her mouth a branch of *(an)* olive tree with green leaves. Therefore Noe understood that the waters had ceased *(from flowing)* on *(the)* earth *(or And so Noah understood that the waters had now gone from off the face of the earth;)*

<sup>12</sup> and nevertheless he abode seven other days, and *(then)* sent out a culver, which turned not again to him. *(nevertheless he waited another seven days, and then again sent out the dove, but this time she did not return to him.)*

<sup>13</sup> Therefore in the six hundred and one year of the life of Noe, in the first month, in the first day of the month, [the] waters were decreased on *(the)* earth; and Noe opened the roof of the ship, and beheld, and saw that the face of the earth was dried. *(And so in the six hundred and first year of Noah's life, in the first month, on the first day of the month, the waters were gone from off the face of the earth; and Noah opened the roof of the ship, and looked, and saw that the face of the earth was becoming dry.)*

<sup>14</sup> In the second month, in the seven and twentieth day of the month, the earth was made dry. *(And by the second month, on the twenty-seventh day of the month, the whole earth was made dry.)*

<sup>15</sup> Soothly the Lord spake to Noe; and said,

<sup>16</sup> Go out of the ship, thou, and thy wife, and thy sons, and the wives of thy sons with thee;

<sup>17</sup> and lead out with thee all living beasts that be with thee of each flesh, as well in volatiles, as in unreasonable beasts, and all reptiles/all creeping beasts that creep on [the] earth; and enter ye on the earth, increase ye, and be ye multiplied on *(the)* earth. *(and lead out with thee all the living beasts that be with thee of all flesh, yea, the birds, and the unreasoning beasts, and all the reptiles that creep on the earth; and go they over the earth, and increase they, and be they multiplied on the earth.)*

<sup>18</sup> Therefore Noe went out, and his sons, and his wife, and the wives of his sons with him;

<sup>19</sup> but also all *(the)* living beasts, and work beasts, *(and birds)*, and reptiles that creep on [the] earth, *(all)* by their kind, went out of the ship.

<sup>20</sup> Forsooth Noe builded an altar to the Lord, and he took of all clean beasts and birds, and offered burnt sacrifices on the altar. *(And Noah built an altar to the Lord, and he took one of each kind of the clean beasts and birds, and offered burnt sacrifices on the altar.)*

<sup>21</sup> And the Lord savoured the odour of sweetness, and said to him(*self*), I shall no more curse the earth for men, for *(I know that)* the wit and thought of man's heart be ready, *either prone*, into evil from *(a)* young waxing age; therefore I shall no more smite each living soul, as I did; *(And the Lord savoured the aroma of sweetness, and said to himself, I shall no more curse the earth for man's sake, for I know that the wit and the thought of man's heart be prone toward evil from a young age; and so I shall no more strike down each living soul, as I have done;)*

<sup>22</sup> *(and so)* in all the days of *[the]* earth, seed and ripe corn, cold and heat, summer and winter, night and day, shall not rest. *(and so for all the days that remain for the earth, seed-time and harvest, cold and heat, summer and winter, night and day, shall never cease.)*

## CHAPTER 9

<sup>1</sup> And God blessed Noe and his sons, and said to them, Increase ye, and be ye multiplied, and fill ye the earth;

<sup>2</sup> and your dread and trembling be on all *[the]* unreasonable beasts of the earth, and on all *[the]* birds of *(the)* heaven(s), with all things that be moved in *(the)* earth; all *(the)* fishes of the sea be given *(in)*to your hand. *(let the fear of you, and trembling over you, be on all the unreasoning beasts of the earth, and on all the birds of the air, and on all the fishes of the sea; yea, let all the things that move on the earth, be given into your hands.)*

<sup>3</sup> And all thing which is moved and liveth shall be to you into meat; *(now)* I have given to you all things, as *(I gave the)* green worts *(before)*, *(And everything which liveth and moveth shall be food for you; yea, as I did with the green herbs before, now I give you all these things to eat,)*

<sup>4</sup> except that ye shall not eat flesh with the blood,

<sup>5</sup> for I shall seek the blood of your lives, of the hand of all unreasonable beasts and of the hand of man, of the hand of man and of his brother, I shall seek the life of man. *(for I shall seek justice for any spilt blood of your lives, from any unreasoning beast, and from any man, yea, from any man, and from any of his brothers, I shall seek their life if any of them take the life of someone.)*

<sup>6</sup> Whoever sheddeth out man's blood, his blood shall be shed; for man is made to the image of God *(or for man is made in the image of God)*.

<sup>7</sup> Forsooth increase ye, and be ye multiplied, and enter ye on *[the]* earth, and fill ye it.

<sup>8</sup> Also the Lord said these things to Noe, and to his sons with him,

<sup>9</sup> Lo! I shall make my covenant with you, and with your seed after you,

<sup>10</sup> and to each living soul which is with you, as well in birds as in work beasts and small beasts of *[the]* earth, and to all things that went out of the ship, and to all unreasonable beasts of *[the]* earth. *(and with each living soul which is with you, yea, with the birds, and with the work beasts and the small beasts of the earth, and with all the unreasoning beasts of the earth, yea, with all the things that went out of the ship.)*

<sup>11</sup> I shall make my covenant with you, and each flesh shall no more be slain of the waters of the great flood, neither the great flood destroying all *[the]* earth shall be *(any)* more. *(I shall make my covenant with you, and never again shall all flesh be slain by the waters of a great flood, and never again shall there be a great flood destroying all the earth.)*

<sup>12</sup> And God said, This is the sign of *(the)* bond of peace, which I give between me and you, and to each living soul which is with you, into everlasting generations. *(And God said, This is the sign of the covenant, which I make between me and you, and each living soul which is with you, unto endless generations.)*

<sup>13</sup> I shall set my bow in the clouds, and it shall be a sign of *(the)* bond of peace between me and *[the]* earth; *(I shall set my rainbow in the clouds, and it shall be a sign of the covenant between me and the earth;)*

<sup>14</sup> and when I shall cover *[the]* heaven with clouds, my bow shall appear in the clouds, *(and when I shall cover the heavens with clouds, my rainbow shall appear in the clouds.)*

<sup>15</sup> and I shall have mind of my bond of peace which I made with you, and with each soul living that nourisheth flesh; and the waters of the great flood shall no more be to do away all flesh. *(and I shall remember my covenant which I made with you, and with*

*each living soul that hath flesh; and never again shall the waters of a great flood do away all flesh.)*

<sup>16</sup> And my bow shall be in the clouds, and I shall see it, and I shall have mind of the everlasting bond of peace, which is made between God and man, and each soul living of all flesh which is on [the] earth. *(And my rainbow shall be in the clouds, and I shall see it, and I shall remember the everlasting covenant, which is made between God and man, and each living soul of all the kinds of flesh that be on the earth.)*

<sup>17</sup> And God said to Noe, This shall be a sign of [the] bond of peace, which I made between me and each flesh on earth. *(And God said to Noah, This shall be a sign of the covenant, which I made between me and all flesh on the earth.)*

<sup>18</sup> Therefore they that went out of the ship were Noe, Shem, Ham, and Japheth; forsooth Ham, that is the father of Canaan.

<sup>19</sup> These three were the sons of Noe, and all the kind of men was sown of them on all [the] earth. *(These three were the sons of Noah, and all the kinds of people on all the earth came from them.)*

<sup>20</sup> And Noe, an earth-tiller, began to till the earth, and he planted a vinery, *(And Noah, a farmer, began to work the soil, and he planted a vineyard;)*

<sup>21</sup> and *(one day)* he drank wine, and was drunken; and he was naked, and lay in his tabernacle, *(or and he lay naked in his tent.)*

<sup>22</sup> And when Ham, the father of Canaan, had seen this thing, that is, that the shameful members of his father were made naked, he told his two brethren withoutforth.

<sup>23</sup> And Shem and Japheth putted a mantle on their shoulders, and they went backward, and covered the shameful members of their father, and their faces were turned away, and they saw not the privy members of their father.

<sup>24</sup> And Noe waked of the wine, and when he had learned what things his less(er), or younger\*, son had done to him, *(And when Noah awoke from the wine, and he had learned what his youngest son had done to him,)*

<sup>25</sup> he said, Cursed be the child Canaan, he shall be (a) servant of servants to his brethren. *(he said, Cursed be Ham's child Canaan, let him be a slave of slaves to his brothers.)*

<sup>26</sup> And Noe said, Blessed be the Lord God of Shem, and Canaan be the servant of Shem; *(And Noah said, Blessed be the Lord God of Shem, and let Canaan be Shem's slave;)*

<sup>27</sup> God enlarge Japheth, and dwell he in the tabernacles of Shem, and Canaan be the servant of him. *(May God enlarge, or increase, Japheth, and live he in Shem's tents, and let Canaan be his slave too!)*

<sup>28</sup> Forsooth Noe lived after the great flood three hundred and fifty years;

<sup>29</sup> and all the days of him were filled nine hundred and fifty years, and he was dead. *(and all his days filled nine hundred and fifty years, and then he died.)*

## CHAPTER 10

<sup>1</sup> These be the generations of the sons of Noe; Shem, Ham, and Japheth, *(or These be the descendants of Noah's sons, Shem, Ham, and Japheth).* And sons were born to them after the great flood.

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

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

<sup>4</sup> Forsooth the sons of Javan were Elishah, and Tarshish, *(and)* Kittim, and Dodanim;

<sup>5</sup> of these sons the isles of the heathen men were parted in their countries, each by his language, and families, in his nations. *(from these sons the heathen on the islands separated into their own countries, with their own languages, and families, and nations.)*

<sup>6</sup> Soothly the sons of Ham were Cush, and Mizraim, and Phut, and Canaan.

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

<sup>8</sup> Forsooth Cush begat Nimrod; *(and)* he began to be mighty in [the] earth,

<sup>9</sup> and he was a strong hunter, or oppressor, of men before the Lord; of him a proverb went out, *(saying),* As Nimrod, a strong hunter before the Lord. *(and he was a strong hunter before the Lord; and a proverb went out about him, saying, Be ye like Nimrod, a strong hunter before the Lord.)*

\* **CHAPTER 9:24** Most modern translations and Bible dictionaries refer to Ham as Noah's youngest son, though he is second in all the lists. The *KJV*, like the "*Wycliffe Bible*" (both versions), uses 'younger' in this verse.

<sup>10</sup> Sootlyly the beginning of his realm was Babylon, and Erech, and Accad, and Calneh, in the land of Shinar.

<sup>11</sup> Asshur went out of that land, and builded Nineveh, and [the] streets of the city, and Calah, *(And he went out of that land to Assyria, and he built the cities of Nineveh, and Rehoboth Ir, and Calah,)*

<sup>12</sup> and Resen betwixt Nineveh and Calah; this is a great city.

<sup>13</sup> And soothly Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, *(And Mizraim begat the Lydians, and Anamites, and Lehabites, and Naphtuhites,)*

<sup>14</sup> and Pathrusim, and Casluhim; of which the Philistines and Caphtorim came forth. *(and Pathrusites, and Casluhites, and the Caphtorites, from whom came forth the Philistines.)*

<sup>15</sup> Forsooth Canaan engendered Sidon, his first engendered son, *(and) Heth, (And Canaan begat Sidon, his first-born son, and the Hittites,)*

<sup>16</sup> and Jebusites, and Amorites, Girgashites,

<sup>17</sup> *(and) Hivites, and Arkites, (and) Sinites,*

<sup>18</sup> and Arvadites, *(and) Zemarites, and Hamathites; and [the] peoples of (the) Canaanites were sown abroad by these men.*

<sup>19</sup> And the terms of Canaan were made to men coming from Sidon to Gerar, till to Gaza, *(or And Canaan's borders went from Sidon to Gerar, and unto Gaza, (and then) till thou enter into Sodom, and Gomorrah, and Admah, and Zeboim, till to Lasha.*

<sup>20</sup> These were the sons of Ham, in their kindreds, and languages, and generations, and lands, and folks *(or and nations).*

<sup>21</sup> Also of Shem were born the fathers of all the sons of Eber, and Japheth was the more, *or elder, brother (of Shem), [or and Shem was the elder brother of Japheth]. (And of Shem were born the fathers of all the sons of Eber, and Shem was the elder brother of Japheth.)*

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

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

<sup>24</sup> And soothly Arphaxad begat Salah, of whom Eber was born.

<sup>25</sup> And two sons were born to Eber, the name to the one son was Peleg, for the land was parted in his days *(or for the peoples of the world were divided in his time);* and the name of his brother was Joktan.

<sup>26</sup> And that Joktan begat Almodad, and Sheleph, and Hazarmaveth, *(and) Jerah,*

<sup>27</sup> and Hadoram, and Uzal, and Diklah,

<sup>28</sup> and Obal, and Abimael, *(and) Sheba,*

<sup>29</sup> and Ophir, and Havilah, and Jobab; all these were the sons of Joktan.

<sup>30</sup> And the habitation of them was made from Mesha, as men goeth till to Sephar, an hill of the east. *(And they lived in the hill country of the east, from Mesha unto Sephar.)*

<sup>31</sup> These be the sons of Shem, by kindreds, and languages, and countries, in their folks *(or nations).*

<sup>32</sup> These be the families of Noe, by their peoples, and nations; *[the] folks in [the] earth were parted of these after the great flood. (These be the families of Noah, by their peoples, and their nations; all the nations on the earth came from these three men, or came from these people, after the great flood.)*

## CHAPTER 11

<sup>1</sup> Forsooth *(all) the land was of one language, and of the same speech. [Forsooth the (whole) earth was of one lip, and of the same words.]*

<sup>2</sup> And when they went forth from the east, they found a field in the land of Shinar, and they dwelled therein.

<sup>3</sup> And one said to his neighbour *(or And they said to one another),* Come ye, and make we tilestones, and bake we those with fire; and they had tile for stones, and pitch, *either strong glue,* for mortar;

<sup>4</sup> and they said, Come ye, and make we to us a city and a tower, whose highness stretch till to *(the) heaven(s);* and make we solemn our name, before that we be parted into all lands. *(and they said, Come ye, and let us make a city, and a tower whose height shall stretch up to the sky; and make we our name well-known, or else we shall soon be parted from each other into all the earth.)*

<sup>5</sup> Forsooth the Lord came down to see the city, and the tower, which the sons of Adam builded *(or which the sons of men were building).*

<sup>6</sup> And he said, Lo! the people is one, and one language is to all, and they have begun to make this; neither they shall cease of their thoughts, till they [ful] fill those in work, *(or and they shall not cease from their thoughts, until they have fulfilled them in deed);*

<sup>7</sup> therefore come ye, go we down, and shame we there the tongue of them, that each man hear not the voice of his neighbour. *(and so come ye, let us go down there, and confuse their tongues, so that each person shall not be able to understand their neighbour's voice.)*

<sup>8</sup> And so the Lord separated them from that place into all *(the)* lands; and they ceased to build the city.

<sup>9</sup> And therefore the name thereof was called Babel, for the language of all *[the]* earth was confounded there; and from thence the Lord scattered them on the face of all countries *(or and from there the Lord scattered them over all the face of the earth).*

<sup>10</sup> These be the generations of Shem *(or These be the descendants of Shem)*. Shem was an hundred years *(old)* when he begat Arphaxad, two years after the great flood.

<sup>11</sup> And Shem lived after that he begat Arphaxad five hundred years, and begat sons and daughters.

<sup>12</sup> Forsooth Arphaxad lived five and thirty years, and *(then)* begat Salah;

<sup>13</sup> and Arphaxad lived after that he begat Salah three hundred and three years, and begat sons and daughters. *(and Arphaxad lived after that he begat Salah four hundred and three years, and begat sons and daughters.)*

<sup>14</sup> And Salah lived thirty years, and *(then)* begat Eber;

<sup>15</sup> and Salah lived after that he begat Eber four hundred and three years, and begat sons and daughters.

<sup>16</sup> Soothly Eber lived four and thirty years, and *(then)* begat Peleg;

<sup>17</sup> and Eber lived after that he begat Peleg four hundred and thirty years, and begat sons and daughters.

<sup>18</sup> Also Peleg lived thirty years, and begat Reu; *(And Peleg lived thirty years, and then begat Reu;)*

<sup>19</sup> and Peleg lived after that he begat Reu two hundred and nine years, and begat sons and daughters.

<sup>20</sup> And Reu lived two and thirty years, and *(then)* begat Serug;

<sup>21</sup> and Reu lived after that he begat Serug two hundred and seven years, and begat sons and daughters.

<sup>22</sup> Soothly Serug lived thirty years, and *(then)* begat Nahor;

<sup>23</sup> and Serug lived after that he begat Nahor two hundred years, and begat sons and daughters.

<sup>24</sup> Forsooth Nahor lived nine and twenty years, and *(then)* begat Terah;

<sup>25</sup> and Nahor lived after that he begat Terah an hundred and nineteen years, and begat sons and daughters.

<sup>26</sup> And Terah lived seventy years, and *(then)* begat Abram\*, Nahor, and Haran.

<sup>27</sup> Soothly these be the generations of Terah *(or These be the descendants of Terah)*. Terah begat Abram, Nahor, and Haran. Forsooth Haran begat Lot;

<sup>28</sup> and Haran died before Terah, his father, in the land of his nativity, in Ur of Chaldees *(or in Ur of the Chaldeans, later called Babylon)*.

<sup>29</sup> Forsooth Abram and Nahor wedded wives; the name of the wife of Abram was Sarai, and the name of the wife of Nahor was Milcah, the daughter of Haran, *(the)* father of Milcah, and *(also the)* father of Iscah. *(And Abram and Nahor wedded wives; the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of his brother Haran, who was also the father of Iscah.)*

<sup>30</sup> Soothly Sarai was barren, and had no children.

<sup>31</sup> And so Terah took Abram, his son, and Lot, the son of Haran, his son, and Sarai, his daughter-in-law, the wife of Abram, his son, and led them out of Ur of Chaldees, that they should go into the land of Canaan; and they came unto Haran, and dwelled there. *(And Terah took his son Abram, and Lot, the son of his son Haran, and Sarai, his daughter-in-law, the wife of his son Abram, and led them out from Ur of the Chaldeans, to go to the land of Canaan; and they came to Haran, and lived there.)*

<sup>32</sup> And the days of Terah were made two hundred years and five, and he was dead in Haran. *(And all the days of Terah were two hundred and five years, and then he died in Haran.)*

\* **CHAPTER 11:26** God would later change Abram's name to Abraham.

## CHAPTER 12

<sup>1</sup> Forsooth the Lord said to Abram, Go thou out of thy land, and (*out*) of thy kindred, and (*out*) of the house of thy father, and come thou into the land which I shall show to thee;

<sup>2</sup> and I shall make thee into a great folk (*or and I shall make thee into a great nation*), and I shall bless thee, and I shall magnify thy name, and thou shalt be blessed;

<sup>3</sup> I shall bless them that bless thee, and I shall curse them that curse thee; and all kindreds of [*the*] earth shall be blessed in thee (*or and all the families on the earth shall pray to be blessed as thou art blessed, or and through thee I shall bless all the nations of the earth*).

<sup>4</sup> And so Abram went out, as the Lord commanded him, and Lot went with him. Abram was five and seventy years (*old*) when he went out of Haran.

<sup>5</sup> And he took Sarai, his wife, and Lot, the son of his brother, and all the substance which they had in possession, and the men which they had begotten in Haran, (*or and all the men, or all the slaves, which they had gotten, or had acquired, in Haran*); and they went out (*so*) that they should go into the land of Canaan. And when they came into it,

<sup>6</sup> Abram passed through the land till to the place of Sichem, and till to the noble valley. Forsooth Canaanite was then in the land. (*And Abram passed through the land to the place of Shechem, and to the terebinth tree of Moreh. And the Canaanites were then in the land.*)

<sup>7</sup> Soothly the Lord appeared to Abram, and said to him, I shall give this land to thy seed. And Abram built there an altar to the Lord, that appeared to him, (*or And Abram build an altar there to the Lord, who had appeared to him*).

<sup>8</sup> And from thence he passed forth to the hill [*of*] Bethel, that was against the east, and setted there his tabernacle, having Bethel from the west, and Hai from the east. And he buidled also there an altar to the Lord, and inwardly called his name. (*And from there he went on to the hill country that was east of Bethel, and pitched his tent there, having Bethel on the west, and Hai on the east. And there he also built an altar to the Lord, and inwardly called on his name.*)

<sup>9</sup> And Abram went going, and going forth over to the south. (*And Abram continued on, and went down to the south.*)

<sup>10</sup> Soothly hunger was made in the land; and Abram went down into Egypt, to be a pilgrim there (*or to live there for a while*), for hunger had the mastery in the land.

<sup>11</sup> And when he was nigh to enter into Egypt, he said to Sarai, his wife, I know that thou art a fair woman,

<sup>12</sup> and that when (*the*) Egyptians shall see thee, they shall say, It is his wife, and they shall slay me, and keep thee, (*or and then they shall kill me, but keep thee alive*).

<sup>13</sup> Therefore, I beseech thee, say that thou art my sister; that it be well to me for thee, and that my life live for the love of thee. (*And so I beseech thee, say that thou art my sister, and then all shall be well with me, because of thee, and I shall remain alive, because thou hast shown thy love for me.*)

<sup>14</sup> And so when Abram had entered into Egypt, (*the*) Egyptians saw the woman, (*and*) that she was full fair;

<sup>15</sup> and the princes told (*about her*) to Pharaoh, and praised her with him; and (*so*) the woman was taken up into the house of Pharaoh.

<sup>16</sup> Forsooth they used well Abram for her; and sheep, and oxen, and asses, and servants, and servantesses, and she-asses, and camels were (*given*) to him. (*And Pharaoh treated Abram well because of her; and sheep, and oxen, and donkeys, and male and female slaves, and female donkeys, and camels were given to him.*)

<sup>17</sup> Forsooth the Lord beat Pharaoh and his house with most vengeance for Sarai, the wife of Abram. (*But the Lord struck Pharaoh and his household with great plagues, because of Sarai, the wife of Abram.*)

<sup>18</sup> And Pharaoh called (*for*) Abram, and said to him, What is it that thou hast done to me? why showedest thou not to me that she was thy wife?

<sup>19</sup> for what cause saidest thou, that she was thy sister, (*so*) that I should take her into wife to me? Now therefore lo! thy wife; take thou her, and go(!).

<sup>20</sup> And Pharaoh commanded to men on Abram, and they led forth him, and his wife, and all things that he had. (*And Pharaoh commanded to his men about Abram, and they sent him away with his wife, and all the things that he had been given.*)

## CHAPTER 13

<sup>1</sup> Therefore Abram ascended from Egypt (or *And so Abram went up from Egypt*), he, and his wife, and all things that he had; and Lot went with him, to the south coast.

<sup>2</sup> Forsooth he was full rich in possession(s) of silver, and of gold. (*And now he was very rich with livestock, silver, and gold.*)

<sup>3</sup> And he turned again by the way in which he came from the south into Bethel, till to the place, in which before he had set a tabernacle (or *to the place where he had pitched his tent before*), betwixt Bethel and Hai,

<sup>4</sup> in the place of the altar which he made before, and inwardly called there the name of the Lord. (*at the place where he had made the altar before, and had inwardly called on the Lord's name.*)

<sup>5</sup> But also flocks of sheep, and droves of oxen, and tabernacles were to Lot, that was with Abram; (*And Lot, who was with Abram, also had flocks of sheep, and herds of oxen, and tents;*)

<sup>6</sup> and the land might not take them, that they should dwell together, for the cattle of them was much, and they might not dwell in common. (*and the land could not support both of them, for each of them had many livestock, and so they could not live there together.*)

<sup>7</sup> Wherefore also strife was made betwixt the keepers of [the] flocks of Abram and of Lot. Forsooth Canaanites and Perizzites (also) dwelled in that land in that time.

<sup>8</sup> Therefore Abram said to Lot, I beseech thee, that no strife be betwixt me and thee, and betwixt my shepherds and thy shepherds; for we be brethren (or *for we be kinsmen*).

<sup>9</sup> Lo! all the land is before thee, I beseech, depart thou from me; if thou go to the left side, I shall hold the right side; if thou choose the right side, I shall go to the left side.

<sup>10</sup> And so Lot raised [up] his eyes, and saw about all the country of Jordan, which was all-moisted, before that the Lord destroyed Sodom and Gomorrah, as (the) paradise of the Lord, and as Egypt, as men come into Zoar. (*And so Lot raised up his eyes, and saw the Jordan Valley all about, and that it was well-watered, and that all the way to Zoar it was like the Garden of the Lord, that is, like the Garden of Eden, and like Egypt, for this was before the Lord destroyed Sodom and Gomorrah.*)

<sup>11</sup> And Lot chose to him the country about Jordan, and departed from the east; and they were parted each from his brother. (*And Lot chose for himself all the Jordan Valley, and left for the east; and so they parted from each other, yea, each from his kinsman.*)

<sup>12</sup> (And) Abram dwelled in the land of Canaan; soothly Lot dwelled in [the] towns about Jordan, and abode in Sodom (or *and lived near Sodom*).

<sup>13</sup> Forsooth (the) men of Sodom were full wicked, and sinners greatly before the Lord (or *and greatly sinned against the Lord*).

<sup>14</sup> And the Lord said to Abram, after that Lot was parted from him, (or *And after that Lot had left, the Lord said to Abram*), Raise [up] thine eyes forthright, and see from the place in which thou art now, to the north and south, (and) to the east and west;

<sup>15</sup> I shall give all the land which thou seest to thee, and to thy seed (or *and to thy descendants*), till into without end.

<sup>16</sup> And I shall make thy seed as the dust of the earth; if any man may number the dust of the earth, also he shall be able to number thy seed, (or *and only if anyone can count all the dust on the earth, then shall they be able to count all thy descendants*).

<sup>17</sup> Therefore rise thou, and pass through the land in his length and breadth, for I shall give it to thee. (*And so rise thou up, and go through the land in its length and breadth, for I shall give it all to thee.*)

<sup>18</sup> Therefore Abram, moving his tabernacle, came and dwelled beside the valley of Mamre, which is in Hebron; and he builded there an altar to the Lord. (*And so Abram, moving his tent, came and lived beside the terebinths of Mamre, which be at Hebron; and he built there an altar to the Lord.*)

## CHAPTER 14

<sup>1</sup> Forsooth it was done in that time, that Amraphel, king of Shinar, and Arioch, king of Ellasar, and Chedorlaomer, king of Elamites, and Tidal, king of folks, (*And it happened at that time, that Amraphel, king of Shinar, and Arioch, king of Ellasar, and Chedorlaomer, king of Elamites, and Tidal, king of Goiim,*)

<sup>2</sup> began battle against Bera, king of Sodom, and against Birsha, king of Gomorrah, and against Shinab, king of Admah, and against Shemeber, king of Zeboiim, and against the king of Bela, that Bela is Zoar, (or *and against the king of Bela, which is now called Zoar*).

<sup>3</sup> All these came together into the valley of wood, which is now the sea of salt. (*And they all came together into the Siddim Valley, which is now the Salt Sea, that is, the Dead Sea.*)

<sup>4</sup> For in twelve years they served Chedorlaomer, and in the thirteenth year they departed from him. (*For they served Chedorlaomer for twelve years, and then in the thirteenth year they rebelled against him.*)

<sup>5</sup> Therefore Chedorlaomer came in the fourteenth year, and [the] kings that were with him, and they smited Rephaims in Ashteroth Karnaim, and Zuzims with them (*or and the Zuzims in Ham*), and Emims in Shaveh Kiriathaim,

<sup>6</sup> and Horites in the hills of Seir (*or and the Horites in the hill country of Seir*), till to the field places of Elparan, which is in (*the*) wilderness.

<sup>7</sup> And they turned again, and came till to the well of Mishpat; that is Kadesh, (*or And then they returned, and came unto Ermishpat; that is Kadesh*). And they smited all the country of (*the*) men of Amalek, and (*also the*) Amorites, that dwelled in Hazazontamar.

<sup>8</sup> And the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, also and the king of Bela, which is (*now called*) Zoar, went out, and [they] dressed (*the*) battle array against them in the valley of wood (*or and they directed the battle array against them in the Siddim Valley*),

<sup>9</sup> that is, against Chedorlaomer, king of Elamites, and Tidal, king of folks (*or king of Goiim*), and Amraphel, king of Shinar, and Arioch, king of Ellasar; four kings against five.

<sup>10</sup> Forsooth the valley of wood had many pits of pitch, *either strong glue*; and so the king of Sodom and the king of Gomorrah turned the(*ir*) backs, and felled down there; and they that (*were*) left fled to the hill(s). (*But the Siddim Valley had many pits of pitch, or of strong glue; and when the king of Sodom and the king of Gomorrah turned their backs to flee, they fell into them; but the other three kings who were left alive, fled to the hill country.*)

<sup>11</sup> Soothly they took away all the chattel of Sodom and Gomorrah/all the cattle of Sodom and Gomorrah, and all things that pertain[ed] to meat, and went away; (*And those four kings took away all of the possessions of Sodom and Gomorrah or all of the livestock of Sodom and Gomorrah, and all of their food, and went away;*)

<sup>12</sup> also and they took away Lot and his chattel/Lot and his cattle, the son of the brother of Abram, which Lot dwelled in Sodom. (*and they also took away Lot, the son of Abram's brother, who lived in Sodom, and all of his possessions or and all of his livestock.*)

<sup>13</sup> And, lo! one that escaped, told to Abram the Hebrew, that dwelled in the valley of Mamre of (*the*) Amorites, [*the*] brother of Eshcol, and brother of Aner; for these [*had*] made (*a*) covenant of peace with Abram. (*And, behold! one who escaped, went and told all of this to Abram the Hebrew, who lived by the terebinths of Mamre the Amorite, the brother of Eshcol, and the brother of Aner; for they had made a covenant of peace with Abram.*)

<sup>14</sup> And when Abram had heard this thing, that is, (*that*) Lot, (*the son of*) his brother, (*was*) taken, he numbered his born servants made ready, three hundred and eighteen, and pursued them till to Dan. (*And when Abram had heard this, that is, that Lot, his kinsman, was taken captive, he called together the three hundred and eighteen men who were born in his household, and pursued after the four kings as far as Dan.*)

<sup>15</sup> And when his fellows were separated (*into groups*), he felled on them in the night, and smote them, and pursued them till to Hobah, and Phenice, which is at the left side of Damascus (*or which is north of Damascus*).

<sup>16</sup> And he brought again all the chattel, and Lot, (*the son of*) his brother, with his chattel, also (*the*) women, and the people./And he brought again all the cattle, and Lot, (*the son of*) his brother, with his cattle, also (*the*) women, and the people. (*And he brought back all of the possessions that had been taken, and Lot, his kinsman, and all of his possessions, and all of the women, and the other prisoners./And he brought back all of the livestock that had been taken, and Lot, his kinsman, and all of his livestock, and all of the women, and the other prisoners.*)

<sup>17</sup> Soothly the king of Sodom went out into the meeting of him, after that he turned again from [*the*] slaying of Chedorlaomer, and of the kings that were with him, in the valley of Shaveh, which is the valley of the king. (*And Sodom's king went out to meet him, after that he had returned from killing Chedorlaomer, and the other kings who were with him, in the Shaveh Valley, which is now called the King's Valley.*)

<sup>18</sup> And soothly Melchizedek, (*the*) king of Salem, brought forth bread and wine, for he was the priest of the highest God (*or for he was the priest of the Most High God*);

<sup>19</sup> and he blessed Abram, and said, Blessed be Abram of [the](most) high God, that made heaven and earth of nought, *(and he blessed Abram, and said, Blessed be Abram of the Most High God, who made heaven and earth out of nothing.)*

<sup>20</sup> and blessed be [the](most) high God, by whom defending (thee), (thine) enemies be betaken into thine hands. And Abram gave tithes of all things to him. *(and blessed be the Most High God, who hath delivered thy enemies into thy hands. And Abram gave him a tithe of all the things that he had recovered.)*

<sup>21</sup> Forsooth the king of Sodom said to Abram, Give thou the men to me; take thou (the) other things to thee. *(And the king of Sodom said to Abram, Give thou to me the people; and thou take the other things for thyself.)*

<sup>22</sup> And Abram answered to him, I raise [up] mine hand to the high Lord God, Lord of heaven and of earth, *(But Abram answered to him, I raise up my hand, and swear to the Lord, the Most High God, the Maker of heaven and earth,)*

<sup>23</sup> that from the thread of [the] woof till to the lanyard of the hose, I shall not take (anything) of all things that be thine, lest thou say, I [have] made Abram rich;

<sup>24</sup> except these things which the young men ate, and the parts of (the) men that came with me, Aner, Eshcol, and Mamre; these men shall take their parts. *(except for those things which the young men have eaten, and a portion for the men who came with me, that is, for Aner, Eshcol, and Mamre; let these men take their portion, or their share.)*

## CHAPTER 15

<sup>1</sup> And so when these things were done, the word of the Lord was made to Abram by a vision, and said, Abram, do not thou dread, I am thy defender, and thy meed is full great, *(or Abram, do not thou fear; for I am thy defender, and thy reward shall be very great.)*

<sup>2</sup> And Abram said, Lord God, what shalt thou give to me? I shall go without free children, and this Damascus, son of Eliezer, the procurator of mine house, shall be mine heir. *(And Abram said, Lord God, what shalt thou give me? for I have no children, and this Eliezer of Damascus, the procurator of my household, shall be my heir.)*

<sup>3</sup> And Abram added, Soothly thou hast not given seed to me, and, lo! my born servant shall be mine heir. *(And Abram said again, Yea, thou hast not given me any children, or any descendants, and so now this slave, born in my house, must be my heir.)*

<sup>4</sup> And anon the word of the Lord was made to him, and said, This shall not be thine heir, but thou shalt have him heir, that shall go out of thy womb. *(And at once the word of the Lord came to him, saying, No, he shall not be thy heir; but thou shalt have an heir who shall come from thy womb.)*

<sup>5</sup> And the Lord led out Abram, and said to him, Behold thou (the) heaven(s), and number the stars, if thou mayest. And the Lord said to Abram, So thy seed shall be. *(And the Lord led Abram outside, and said to him, Look thou up at the night sky, and count the stars, if thou mayest. And then the Lord said to Abram, So shall be thy descendants.)*

<sup>6</sup> Abram believed to God, and it was reckoned to him to rightwiseness. *(And Abram believed God, and it was reckoned to him as righteousness.)*

<sup>7</sup> And God said to him, I am the Lord, that led thee out of Ur of Chaldees, (so) that I should give this land to thee, and (that) thou shouldest have it in possession.

<sup>8</sup> And Abram said, Lord God, whereby shall I know that I shall wield it?

<sup>9</sup> And the Lord answered, and said, Take thou to me a cow of three years, and a goat of three years, and a ram of three years, and a turtle, and a culver. *(And the Lord answered, Bring thou to me a cow of three years, and a goat of three years, and a ram of three years, and a turtledove, and a pigeon.)*

<sup>10</sup> Which took all these things, and parted those by the midst, *(or And he brought him all these things, and divided them in half),* and setted ever either part each against (the) other; but he parted not the birds.

<sup>11</sup> And fowls came down on the carrions, and Abram drove them away. *(And when birds came down onto the carcasses, Abram drove them away.)*

<sup>12</sup> And when the sun was gone down, dread felled on Abram, and a great hideousness and dark assailed him. *(And as the sun went down, fear fell upon Abram, and a great dark hideousness assailed him.)*

<sup>13</sup> And it was said to him, Know thou (a) before-knowing, that thy seed shall be [a] pilgrim four hundred years in a land not his own, and they shall make them subject to servage, and they shall torment them; *(And the Lord said to him, Know thou a fore-knowing, that thy descendants shall be foreigners in a land not their own, and they shall*

*make them subject to servitude, or to slavery, and they shall torment them for four hundred years;)*

<sup>14</sup> nevertheless I shall deem the folk to whom they shall serve; and after these things they shall go out with great chattel. *(nevertheless I shall judge the nation for whom they shall be slaves; and after these things they shall go out with many possessions.)*

<sup>15</sup> Forsooth thou shalt go to thy fathers in peace, and shalt be buried in (a) good [eld] age.

<sup>16</sup> Soothly in the fourth generation they shall turn again hither; for the wickedness of [the] Amorites be not yet [full-]filled, till to (this) present time (or until now).

<sup>17</sup> Therefore when the sun was gone down, a dark mist was made, and a furnace smoking appeared, and a lamp of fire, and (it) passed through those partings. *(And when the sun had gone down, a dark mist came, and a smoking furnace appeared, and a lamp of fire which passed between the pieces of the animals.)*

<sup>18</sup> In that day the Lord made a covenant of peace with Abram, and said, I shall give to thy seed this land, from the river of Egypt till to the great river Euphrates; *(And on that day, the Lord made a covenant of peace with Abram, and said, I shall give this land to thy descendants, from the River of Egypt, that is, the Nile, or the Shihor River, unto the great Euphrates River;)*

<sup>19</sup> *(yea, the lands of the) Kenites, and Kenizzites, and Kadmonites,*

<sup>20</sup> *and Hittites, and Perizzites, and Rephaims,*

<sup>21</sup> *and Amorites, and Canaanites, and Girgashites, and Jebusites.*

## CHAPTER 16

<sup>1</sup> Therefore Sarai, the wife of Abram, had not engendered [to him] free children; but she had a servantess of Egypt, Hagar by name, *(And so Sarai, Abram's wife, had not borne him any children; but she had an Egyptian slave-girl, named Hagar.)*

<sup>2</sup> and Sarai said to her husband, Lo! the Lord hath closed me (up), (so) that I should not bear (a) child; enter thou [in] to my servantess, if in hap I shall take children, namely of her, *(or and so enter thou to my slave-girl, and perhaps I shall have children through her).* And when he assented to her praying,

<sup>3</sup> she took Hagar (the) Egyptian, her servantess, after ten years after that they began to inhabit the land of Canaan, and she gave Hagar (as)[a] wife to her husband. *(she took her slave-girl, Hagar the Egyptian, and she gave her as a wife to her husband; this was ten years after that they had begun to live in the land of Canaan.)*

<sup>4</sup> And Abram entered [in] to Hagar; and (soon) Hagar saw that she had conceived, and (then) she despised her lady.

<sup>5</sup> And Sarai said to Abram, Thou doest wickedly against me; I gave my servantess into thy bosom, which seeth that she [hath] conceived, and (now she) despiseth me; the Lord deem betwixt me and thee. *(And Sarai said to Abram, Thou doest wickedly against me; I gave my slave-girl into thy arms, and she seeth that she hath conceived, and now she despiseth me; the Lord judge between me and thee.)*

<sup>6</sup> And Abram answered and said to her, Lo! thy servantess is in thine hand; use thou her as thee liketh. Therefore for Sarai tormented her, she fled away. *(And Abram answered and said to her; Behold! thy slave-girl is in thy hands; do thou with her as thou pleaseth. And so when Sarai tormented her, she fled away.)*

<sup>7</sup> And when the angel of the Lord had found her beside a well of water in (the) wilderness, which well is in the way of Shur in (the) desert,

<sup>8</sup> he said to her, From whence comest thou Hagar, the servantess of Sarai (or Sarai's slave-girl), and whither goest thou? Which answered, I flee from the face of Sarai, my lady.

<sup>9</sup> And the angel of the Lord said to her, Turn thou again to thy lady (or Return to thy lady), and be thou meeked under her hands.

<sup>10</sup> And again he said, I multiplying shall multiply thy seed, and it shall not be numbered for multitude. *(And again he said, I multiplying shall multiply thy descendants, and they shall not be able to be counted for all their multitude.)*

<sup>11</sup> And afterward he said (or And then he said), Lo! thou hast conceived, and thou shalt bear a son, and thou shalt call his name Ishmael, for the Lord hath heard thy torment;

<sup>12</sup> this shall be a wild man; his hand shall be against all men, and the hands of all men shall be against him; and he shall set (his) tabernacles even against all his brethren (or and he shall be at odds with all of his kinsmen).

<sup>13</sup> Forsooth Hagar called the name of the Lord that spake to her, Thou God that sawest me; for she said, Forsooth here I saw the hinder things of him that saw me. *(And Hagar*

*called the name of the Lord who spoke to her; Thou God who sawest me; for she said, Here I saw him who saw me, and I still lived.)*

<sup>14</sup> Therefore she called that well, The well of him that liveth and seeth me, *(or And that is why people call that well The Well of Lahairoi, or Beerlahairoi); (and) that well is betwixt Kadesh and Bered.*

<sup>15</sup> And *(so) Hagar childed a son to Abram, which called his name Ishmael. (And so Hagar bare a son for Abram, and Abram named him Ishmael.)*

<sup>16</sup> Abram was eighty years and six, when Hagar childed Ishmael to him. *(Abram was eighty-six years old, when Hagar bare Ishmael for him.)*

## CHAPTER 17

<sup>1</sup> Forsooth after that Abram began to be of ninety years and nine, the Lord appeared to him, and said to him, I am Almighty God; go thou before me, and be thou perfect; *(Now when Abram was ninety-nine years old, the Lord appeared to him, and said to him, I am Almighty God; go thou before me, and do thou what is right;)*

<sup>2</sup> and I shall set my covenant of peace betwixt me and thee; and I shall multiply thee full greatly *(or and I shall greatly multiply thee).*

<sup>3</sup> And Abram felled down low on his face. And God said to him,

<sup>4</sup> I am, and my covenant of peace is with thee, and thou shalt be the father of many folks *(or and thou shalt be the father of many nations);*

<sup>5</sup> and thy name shall no more be called Abram, but thou shalt be called Abraham, for I have made thee *[the] father of many folks (or for I have made thee the father of many nations);*

<sup>6</sup> and I shall make thee to wax full greatly, and I shall set thee in folks *(or and I shall make nations to come out of thee), and kings shall go out of thee;*

<sup>7</sup> and I shall make my covenant between me and thee, and between thy seed after thee, in their generations, by everlasting bond of peace, that I be thy God, and of thy seed after thee; *(and I shall make my covenant between me and thee, and thy descendants after thee, in all their generations, an everlasting covenant, that I be thy God, and the God of thy descendants after thee;)*

<sup>8</sup> and I shall give to thee, and to thy seed after thee, the land of thy pilgrimage, all the land of Canaan, into everlasting possession, and I shall be the God of them. *(and I shall give to thee, and to thy descendants after thee, this land where thou art now living, yea, all the land of Canaan, for an everlasting possession, and I shall be their God.)*

<sup>9</sup> God said again to Abraham, And therefore thou shalt keep my covenant, and thy seed after thee, in their generations. *(And God said to Abraham, And so thou shalt keep my covenant, thou, and thy descendants after thee, in all generations.)*

<sup>10</sup> This is my covenant, which ye shall keep, betwixt me and you, and thy seed after thee; each male kind of you shall be circumcised *(or every male among you shall be circumcised),*

<sup>11</sup> and ye shall circumcise the flesh of your man's rod, that it be into a sign of bond of peace betwixt me and you *(or so that it be a sign of the covenant between me and you).*

<sup>12</sup> A young child of eight days shall be circumcised in you, all male kind in your generations, as well a born servant *[of your household], as a servant bought, shall be circumcised, (A newborn child among you shall be circumcised on the eighth day, yea, all the males of every generation, as well as a slave born in your household, and a slave who is bought, yea, all the males shall be circumcised,)*

<sup>13</sup> and whoever is of your kindred, he *(also) shall be circumcised; and my covenant shall be in your flesh into everlasting bond of peace (or and so my covenant shall be made in your flesh as an everlasting covenant).*

<sup>14</sup> A(ny) man whose flesh of his rod shall not be circumcised, that man shall be done away from his people; for he made void my covenant *(or for he hath broken my covenant).*

<sup>15</sup> Also God said to Abraham *(or And God said to Abraham), Thou shalt not call Sarai, thy wife, Sarai, but Sarah;*

<sup>16</sup> and I shall bless her, and of her I shall give to thee a son, whom I shall bless, and he shall be into nations, and kings of peoples shall be born of him. *(and I shall bless her, and I shall give thee a son by her; yea, I shall bless her, and she shall be the mother of nations, and kings of many people shall be born from her.)*

<sup>17</sup> Abraham felled down on his face, and laughed in his heart, and said, Guessest thou, whether a child shall be born to a man of an hundred years, and Sarah of ninety years shall bear a child? *(And Abraham fell down on his face, and laughed in his heart, and*

said, *Thinkest thou, that a child shall be born to a man who is a hundred years old, and that Sarah, who is ninety years old, shall yet bear a child?*)

<sup>18</sup> And he said to the Lord, I would that Ishmael *might* live before thee.

<sup>19</sup> And the Lord said to Abraham, Sarah, thy wife, shall bear a son to thee, and thou shalt call his name Isaac, and I shall make my covenant with him into everlasting bond of peace, and to his seed after him; *(And the Lord said to Abraham, No, thy wife Sarah shall bear a son for thee, and thou shalt call his name Isaac, and I shall make my covenant with him, and his descendants after him, yea, an everlasting covenant:)*

<sup>20</sup> also on Ishmael I have heard thee, lo! I shall bless him, and I shall increase *(him)*, and I shall multiply him greatly; he shall engender twelve dukes, and I shall make him into a great folk. *(and regarding Ishmael, I have heard thee, behold! I shall bless him, and I shall increase him, and I shall greatly multiply him; he shall beget twelve princes, and I shall make him into a great nation.)*

<sup>21</sup> Forsooth I shall make my covenant with Isaac, whom Sarah shall child to thee in this time in the tother year. *(But I shall make my covenant with Isaac, whom Sarah shall bear for thee at this same time next year.)*

<sup>22</sup> And when the word of the speaker with him was ended *(or And when he was finished speaking)*, God ascended from Abraham.

<sup>23</sup> Forsooth Abraham took Ishmael, his son, and all the born servants of his house, and all which he had bought, all the males of all men of his house, and circumcised the flesh of their rod(s), anon in that day, as the Lord commanded to him. *(Then Abraham took his son Ishmael, and all the slaves born in his household, and all the slaves he had bought, yea, all the males of his household, and at once circumcised the flesh of their rods on that day, as the Lord had commanded him.)*

<sup>24</sup> Abraham was of ninety years and nine when he circumcised the flesh of his rod, *(Abraham was ninety-nine years old when he circumcised the flesh of his own rod.)*

<sup>25</sup> and Ishmael, his son, had filled thirteen years in the time of his circumcision. *(and his son Ishmael was thirteen years old at the time of his circumcision.)*

<sup>26</sup> Abraham was circumcised in the same day, and Ishmael his son, *(And Abraham and his son Ishmael were circumcised on the same day.)*

<sup>27</sup> and all the men of his house, as well born servants, as *(those)* bought and aliens, were circumcised together. *(and all the men of his household, yea, the slaves born in his household, and those bought from foreigners, were circumcised with him.)*

## CHAPTER 18

<sup>1</sup> Forsooth in the valley of Mamre the Lord appeared to Abraham, *(as he was)* sitting in the door of his tabernacle, in that heat of the day. *(And sometime later, by the terebinths of Mamre, the Lord appeared to Abraham, when he was sitting by the door of his tent, in the heat of the day.)*

<sup>2</sup> And when Abraham had raised up his eyes, three men appeared to him, and stood nigh *[to]* him. And when he had seen them, he ran from the door of his tabernacle into the meeting of them, and he worshipped on *[the]* earth, *(or And when he had seen them, he ran from the door of his tent to meet them, and he bowed low to the ground),*

<sup>3</sup> and said, Lord *(or My lords)*, if I have found grace in thine eyes, pass thou not *(by)* thy servant,

<sup>4</sup> but I shall bring *(thee)* a little water, and your feet *(can)* be washed, and *(so)* rest ye *(yourselves)* under the tree;

<sup>5</sup> and I shall set *(before you)* a morsel of bread, and your heart *(shall)* be comforted; *(and)* afterward ye shall pass *[forth]*; for therefore *(be)* ye bowed *(aside)* to your servant. Which said *(or And they said to him)*, Do thou as thou hast spoken.

<sup>6</sup> *(And)* Abraham hasted into the tabernacle, to Sarah, and said to her, Haste thou, mix *(up)* three half bushels of clean flour; and make thou loaves baken under ashes.

<sup>7</sup> Forsooth *(then)* he ran to the drove of beasts, and took thereof a calf most tender and best, and gave *(it)* to a servant, which hasted, and seethed the calf *(or and boiled the calf);*

<sup>8</sup> and *(then)* he took butter, and milk, and the calf which he had sodden, and set *(it)* before them; forsooth Abraham stood beside them under the tree. And when they had eaten,

<sup>9</sup> they said to him, Where is Sarah thy wife? He answered, Lo! she is in the tabernacle, *(or Behold! she is in the tent).*

<sup>10</sup> To whom the Lord said, I shall turn again, and I shall come to thee in this time, if I live; and Sarah, thy wife, shall have a son. When this was heard, Sarah laughed behind

the door of the tabernacle. *(And the Lord said to him, I shall return, and I shall come back to thee at this same time next year; as I live; and Sarah, thy wife, shall have a son. And when she heard this, Sarah laughed behind the door of the tent.)*

<sup>11</sup> Forsooth both were old, and of great age, and woman's terms ceased to be made to Sarah *(or and a woman's terms had ceased to be made with Sarah)*.

<sup>12</sup> And *(so)* she laughed, saying privily, After that I *(have)* waxed eld, and my lord is eld, shall I give diligence to lust?

<sup>13</sup> Forsooth the Lord said to Abraham, Why laughed Sarah, thy wife, saying, Whether I an eld woman shall bear a child verily? *(And the Lord said to Abraham, Why did thy wife Sarah laugh, and say, Shall I, an old woman, truly bear a child?)*

<sup>14</sup> whether anything is hard to God? By the promise I shall turn again to thee in this same time, if I live; and Sarah shall have a son. *(is there anything too hard for God to do? By my word, I shall return to thee at this same time, as I live; and Sarah shall have a son.)*

<sup>15</sup> *(And)* Sarah was afeared for dread, and denied *(it)*, saying, I laughed not. Forsooth the Lord said, It is not so, but thou laughedest.

<sup>16</sup> Therefore when the men had risen *(up)* from thence, they *(ad)*dressed the eyes against Sodom *(or they directed their eyes toward Sodom)*; and Abraham went together *(with them)*, leading them forth.

<sup>17</sup> And the Lord said, Whether I may cover from Abraham what things I shall do, *(And the Lord said to himself, Can I hide from Abraham what things I am about to do?)*

<sup>18</sup> since he shall be into a great folk and most strong, and all nations of *[the]* earth shall be blessed in him? *(For he shall become a great and a most strong nation, and all the nations of the earth shall pray to be blessed as he is blessed or and through him I shall bless all the nations of the earth.)*

<sup>19</sup> For I know that Abraham shall command his children, and his house*(hold)* after him, that they keep the way of the Lord, and that they do rightfulness and doom, that the Lord bring for Abraham all things which he spake to Abraham, *(or and that they do what is right and just, so that I shall bring to Abraham all the things that I have promised him)*.

<sup>20</sup> And so the Lord said, The cry of men of Sodom and of men of Gomorrah is multiplied, and their sin is egregious greatly; *(And so the Lord said to him, There is a great outcry against the people of Sodom and the people of Gomorrah, and their sin is highly egregious.)*

<sup>21</sup> I shall come down, and see whether they have *[ful]* filled in work the cry that came to me, that I know whether it is not so. *(and so I shall go down there, and see whether their deeds have warranted the outcry that came to me, and so that I know if it is so, or not.)*

<sup>22</sup> And they turned them*[selves]* from thence, and went to Sodom. Abraham soothly stood yet before the Lord, *(And then two of the men went forth from there, and went down to Sodom. But Abraham stood yet before the Lord.)*

<sup>23</sup> and nighed, and said, Whether thou shalt lose a just man with the wicked? *(and he came over; and said to him, Shalt thou destroy the righteous along with the wicked?)*

<sup>24</sup> if fifty just men be in the city, shall they perish together, and shalt thou not spare that place for fifty just men, if they be therein? *(what if fifty righteous people be in the city, shall they perish along with the others, and shalt thou not spare that place for fifty righteous people, if they be there?)*

<sup>25</sup> Far be it from thee that thou do this thing, and slay the just with the wicked, and that a just man be made as a wicked man; this is not thine that deemest all *[the]* earth; thou shalt not make this doom. *(Far be it from thee that thou do this thing, and kill the righteous along with the wicked, and that the righteous be made like the wicked; this is not thee who judgest all the earth; no, thou shalt not make such a judgement.)*

<sup>26</sup> And the Lord said to him, If I shall find in Sodom fifty just men in the midst of the city, I shall forgive to all the place for them. *(And the Lord said to him, If I shall find in Sodom fifty righteous people in the midst of the city, I shall forgive the whole place for their sake.)*

<sup>27</sup> Abraham answered and said, For I began once *(or For once I began)*, I shall speak to my Lord, since I am *(but)* dust and ashes;

<sup>28</sup> what if less than fifty just men by five be, shalt thou do away all the city for five and forty? And the Lord said, I shall not do away, if I shall find five and forty there. *(what if there be five less than fifty righteous people there, shalt thou do away all the city for forty-five? And the Lord said, I shall not do them all away, if I shall find forty-five righteous people there.)*

<sup>29</sup> And again Abraham said to him, But if forty be there, what shalt thou do? The Lord said, I shall not smite for forty (*or I shall not strike them all down, for the sake of forty righteous people*).

<sup>30</sup> Abraham said, Lord, I beseech, take thou (*it*) not into indignation, if I speak (*again*); what if thirty be found there? The Lord answered, I shall not do (*it*), if I shall find thirty there.

<sup>31</sup> Abraham said, For I began once, I shall speak to my Lord; what if twenty be found there? The Lord said, I shall not slay for twenty. (*Abraham said, For once I began, I shall speak again to my Lord; what if twenty be found there? The Lord said, I shall not slay them all, for the sake of twenty.*)

<sup>32</sup> Abraham said, Lord, I beseech, be thou not wroth, if I speak yet once (*more*); what if ten be found there? The Lord said, I shall not do away for ten. (*And Abraham said, Lord, I beseech thee, be thou not angry, if I speak yet once more; what if ten be found there? And the Lord said, I shall not do them all away, if I shall find ten righteous people there.*)

<sup>33</sup> The Lord went forth, after that he [*had*] ceased to speak to Abraham, and Abraham turned again into his place. (*And then the Lord went forth, after that he had ceased to speak with Abraham, and Abraham returned to his home.*)

## CHAPTER 19

<sup>1</sup> And (*the*) twain angels came to Sodom in the eventide, while Lot sat in the gates of the city. And when he had seen them, he rose, and went to meet them, and worshipped low to the earth, (*And the two angels came to Sodom in the evening, while Lot sat at the city gates. And when he had seen them, he arose, and went to meet them, and bowed low to the ground,*)

<sup>2</sup> and said, My lords, I beseech, bow ye [*down*] into the house of your servant, and dwell ye there; wash ye your feet, and in the morrowtide ye shall go into your way (*or and in the morning ye shall go on your way*). Which said, Nay, but we shall dwell in the street.

<sup>3</sup> He constrained them greatly, that they should turn (*in*) to him. And when they entered into his house, he made a feast, and baked therf bread, and they ate. (*But he greatly constrained them, that they should turn in at his house. And so when they had entered into his house, he made a feast, and baked unleavened bread, and they ate.*)

<sup>4</sup> Forsooth before that they went to sleep, men of the city compassed his house, from a child till to an old man (*or from a youth unto an old man*), all the people together;

<sup>5</sup> and they called (*to*) Lot, and said to him, Where be the men that entered to thee tonight? (*or Where be the men who have entered into thy house tonight?*) bring them out hither; (*so*) that we (*may*) know them, *that is, by lechery against kind*.

<sup>6</sup> And Lot went out to them behind the back, and closed the door, (*And Lot went out to them, and closed the door behind him,*)

<sup>7</sup> and said, I beseech, do not ye, my brethren, do not ye do this evil.

<sup>8</sup> I have two daughters, that knew not yet (*a*) man; I shall lead out them to you (*or I shall lead them out to you*), and mis-use ye them as it pleaseth you, so (*long as*) that ye do none evil to these men, for they (*have*) entered under the shadow of my roof.

<sup>9</sup> And they said, Go thou (*away*) from hence. And again they said, Thou enteredest [*in*] hither as a comeling; whether that thou shalt deem us? therefore we shall torment thee more than these. And they did violently to Lot full greatly (*or And they did great violence to Lot*). Then it was nigh that they would break (*down*) the doors;

<sup>10</sup> and lo! the (*two*) men put (*forth their*) hand(s), and led in Lot to them (*or and brought Lot back in with them*), and they closed the door.

<sup>11</sup> And they smote with blindness they that were withoutforth (*or And then they struck with blindness those who were outside*), from the least till to the most; so that they might not find the door.

<sup>12</sup> Forsooth they said to Lot, Hast thou here any man of thine, (*a*) husband of thy daughter, or sons, or daughters(?); (*if so*), lead thou out of this city all men that be thine,

<sup>13</sup> for we shall do away this place, for the cry of them increased before the Lord, which sent us that we (*should*) lose them. (*for we shall do away this place, for the outcry against them hath increased before the Lord, who sent us to destroy them.*)

<sup>14</sup> And Lot went out, and spake to the husbands (*to be*) of his daughters, that should take his daughters, and said, Rise ye, and go ye out of this place; for the Lord shall do away this city. And he was seen to them to speak as playing. (*And Lot went out, and spoke to the husbands-to-be of his daughters, who were betrothed to his daughters, and*

said, Rise ye up, and go ye out of this place; for the Lord shall do away this city. But he was seen by them as only to be joking.)

<sup>15</sup> And when the morrowtide was (*made*), the angels constrained Lot, and said, Rise thou (*up*), and take thy wife, and thy two daughters, which thou hast, lest also thou perish (*al*)together in the sin of the city (*or lest also thou altogether perish amidst the sin of this city*).

<sup>16</sup> While he dissembled, they took his hand, and the hand of his wife, and of his two daughters; for the Lord spared him. And they led out him, and set *him* without the city. (*And while he hesitated, they took his hand, and the hand of his wife, and the hands of his two daughters; for the Lord had spared him. And they led them away, and brought them outside the city.*)

<sup>17</sup> There they spake to him, and said, Save thou thy life; do not thou behold behind thy back, neither stand thou in all the country(*side*) about, but make thee safe in the hill(s); lest also thou perish (*al*)together. (*And they spoke to him there, and said, Save thou thy life; do not thou look behind thy back, nor stand thou in all the countryside about, but make thee safe in the hills; lest also thou altogether perish.*)

<sup>18</sup> And Lot said to them, My Lord (*or My lords*), I beseech,

<sup>19</sup> for thy servant hath found grace before thee, and thou hast magnified thy grace and mercy, which thou hast done to me, (*so*) that thou shouldest save my life, (*I am most grateful*); (*but*) I may not be saved in the hill(s), lest peradventure evil (*over*)take me, and I die, (*or but I cannot be saved in the hills, for before that I can get there, the destruction shall surely overtake me, and I shall die*);

<sup>20</sup> a little city is here beside (*or there is a little city here*), to which I may flee, and I shall be safe therein; whether it is not (*such*) a little city? and my soul shall live therein.

<sup>21</sup> And he said to Lot, Lo! also in this I have received thy prayers, that I destroy not the city, for which thou hast spoken; (*And he said to Lot, Behold! also in this I have received thy prayers, and I shall not destroy the city, of which thou hast spoken*);

<sup>22</sup> haste thee, and be thou saved there, for I may not do anything till thou enter [*in*] thither. Therefore the name of that city was called Zoar. (*haste thee, and be thou made safe there, for I shall not do anything until thou hast entered in there. And so that is why that city was called Zoar; or Small.*)

<sup>23</sup> (*And so*) The sun rose (*up*) on [*the*] earth, and Lot entered into Zoar.

<sup>24</sup> Therefore the Lord rained on Sodom and Gomorrah brimstone and fire, from the Lord of heaven, (*And so the Lord rained down fire and brimstone from the heavens on Sodom and Gomorrah*),

<sup>25</sup> and destroyed these cities, and all the country(*side*) about; *he destroyed* all the dwellers of those cities (*or he destroyed all the inhabitants of those cities*), and all (*the*) green things of [*the*] earth.

<sup>26</sup> And Lot's wife looked aback, and *she* was turned into an image of salt. (*And Lot's wife looked back, and she was turned into a pillar of salt.*)

<sup>27</sup> Forsooth Abraham rising (*up*) early, (*went to*) where he (*had*) stood before with the Lord,

<sup>28</sup> (*and*) beheld Sodom and Gomorrah, and all the land of that country(*side*) (*about*); and he saw a dead spark going up from the earth, as the smoke of a furnace.

<sup>29</sup> For when God destroyed the cities of that country(*side*), he had mind of Abraham, and delivered Lot from [*the*] destroying of the cities in which he dwelled.

<sup>30</sup> And Lot went up from Zoar, and dwelled in the hill(s), and his two daughters with him, for he dreaded to dwell in Zoar; and he dwelled in a den (*or and he lived in a cave*), he and his two daughters with him.

<sup>31</sup> And the more daughter said to the less (*or And the elder daughter said to the younger one*), Our father is eld, and no man is left on (*the*) earth that may enter [*in*] to us, by the custom of all (*the*) earth;

<sup>32</sup> come thou, make we him drunken of wine, and sleep we with him, that we may keep the seed of our father. (*come thou, make we him drunk with wine, and sleep we with him, so that we can keep our father's seed, or our father's family, alive.*)

<sup>33</sup> And so they gave to their father to drink wine in that night (*or And so that night they gave their father some wine to drink*), and the more, *or the elder*, daughter entered, and slept with her father; and he feelled not, neither when the daughter lay down, neither when she [*a*] rose.

<sup>34</sup> And the tother day the more daughter said to the less, *or the younger (one)*, Lo! I slept yesterday with my father; give we to him to drink wine also in this night; and thou sleep with him, that we save the seed of our father. (*And the next day the elder daughter*

said to the younger one, *Behold! yesterday I slept with my father; tonight we shall also give him some wine to drink, and then thou sleep with him, so that we shall most assuredly save our father's seed, or our father's family.*)

<sup>35</sup> And they gave to their father also in that night to drink wine, and the less daughter entered, and slept with him; and soothly he feeled not then when she lay down, neither when she [a] rose. *(And so also that night they gave their father some wine to drink, and the younger daughter entered, and slept with him; and truly he felt nothing when she lay down, nor when she arose.)*

<sup>36</sup> Therefore the two daughters of Lot conceived of their father. *(And so Lot's two daughters conceived by their father.)*

<sup>37</sup> And the more daughter childed a son, and called his name Moab; he is the father of *(the)* men of Moab unto *this* present day.

<sup>38</sup> And the less daughter childed a son, and called his name Benammi, *that is, The son of my people*; he is the father of *(the)* men of Ammon till to *[this]* day.

## CHAPTER 20

<sup>1</sup> Abraham went forth from thence into the land of the south, and dwelled betwixt Kadesh and Shur, and was a pilgrim in Gerar; *(And Abraham went forth from there to the land of the south, and lived between Kadesh and Shur, and was a foreigner in Gerar;)*

<sup>2</sup> and *(again)* he said of Sarah, his wife, She is my sister. Therefore Abimelech, king of Gerar, sent *(for her)*, and took her, *(or And so Abimelech, king of Gerar, had her brought to him).*

<sup>3</sup> Soothly God came to Abimelech by a sweven in the night *(or And God came to Abimelech by a dream in the night)*, and said to him, Lo! thou shalt die, for the woman which thou hast taken, for she hath an husband.

<sup>4</sup> Forsooth Abimelech *[had]* touched not her; and he said, Lord, whether thou shalt slay *(a)* folk unknowing and just? *(But Abimelech had not yet touched her; and he said, Lord, shalt thou slay an unknowing and a righteous nation?)*

<sup>5</sup> Whether he said not to me, She is my sister, and she said, He is my brother? In the simpleness of mine heart, and in the cleanness of mine hands, I did this, *(or I did this with a pure heart, and with clean hands).*

<sup>6</sup> And the Lord said to him, And I know that thou didest by simple heart, and therefore I kept thee, lest thou didest sin against me, and I suffered not that thou touchedest her; *(And the Lord said to him, Yea, I know that thou didest this with a pure heart, and so I kept thee, so that thou didest not sin against me, and I did not allow thee to touch her;)*

<sup>7</sup> now therefore yield thou the wife to her husband, for he is a prophet; and he shall pray for thee, and thou shalt live; soothly if thou wilt not yield *her*, know thou that thou shalt die by death, thou, and all things that be thine, *(or but if thou wilt not give her back to him, know thou that thou shalt die, thou, and all who be thine).*

<sup>8</sup> And at once Abimelech rose *(up)* by night, and called *(for)* all his servants, and spake all these words in the ears of them; and all men dreaded greatly *(or and all the men had great fear).*

<sup>9</sup> Soothly Abimelech called also Abraham *(or And then Abimelech called for Abraham)*, and said to him, What hast thou done to us? what sinned we against thee, that thou hast brought in on me and on my realm *(such)* a great sin? thou hast done to us which things thou oughtest not to do.

<sup>10</sup> And again Abimelech asked, and said, What thing sawest thou, that thou wouldest do this? *(And again Abimelech asked Abraham, Why did thou do this?)*

<sup>11</sup> Abraham answered, I thought within me, and said, In hap the dread of God is not in this place; and they shall slay me for my wife;

<sup>12</sup> in other manner forsooth and she is my sister verily, *(for she is)* the daughter of my father, and not the daughter of my mother; and I wedded her into wife; *(and truly in one way she is my sister, for she is the daughter of my father, but not the daughter of my mother; and so I wedded her for a wife;)*

<sup>13</sup> soothly after that God led me out of the house of my father, I said to her, Thou shalt do this mercy with me in each place to which we shall enter; thou shalt say, that I am thy brother. *(and after that God led me out of my father's house, I said to her, Thou shalt do this mercy for me in each place to which we shall enter; thou shalt say that I am thy brother.)*

<sup>14</sup> Therefore Abimelech took sheep, and oxen, and servants, and handmaids, and gave to Abraham; and he yielded to him Sarah, his wife, *(And so Abimelech took sheep, and*

*oxen, and male and female slaves, and gave them to Abraham; and he gave him back his wife Sarah,)*

<sup>15</sup> and said, The land is before you; dwell thou, wherever it pleaseth thee.

<sup>16</sup> Forsooth Abimelech said to Sarah, Lo! I gave a thousand pieces of silver to thy brother; this shall be to thee into *(a)* covering of *(the)* eyes, to all men that be with thee; and whither ever thou goest, have thou mind that thou art taken. *(And Abimelech said to Sarah, Behold! I have given a thousand pieces of silver to thy brother; this shall be proof to all thy own people that thou art guiltless; but wherever thou goest, remember that thou art already taken.)*

<sup>17</sup> Soothly for Abraham prayed, God cured Abimelech, and his wife, and handmaids, and they childed; *(And because Abraham prayed to God, God cured Abimelech, and his wife, and his slave-girls, and they gave birth;)*

<sup>18</sup> for God had closed each womb of the house of Abimelech, for Sarah, the wife of Abraham. *(for God had closed up each womb in Abimelech's household, because of Sarah, Abraham's wife.)*

## CHAPTER 21

<sup>1</sup> Forsooth God visited Sarah, as he promised, and *[ful]* filled those things, that he spake.

<sup>2</sup> And she conceived, and childed a son in her eld *(age)*, in the time wherein God before-said to her. *(And she conceived, and bare a son in her old age, at the time which God had spoken of before to her:)*

<sup>3</sup> And Abraham called the name of his son, whom Sarah childed to him, Isaac.

<sup>4</sup> And Abraham circumcised him in the eighth day, as God commanded to him, *(And Abraham circumcised him on the eighth day, as God had commanded to him,)*

<sup>5</sup> when he was of an hundred years; for Isaac was born in this age of the father. *(when he was a hundred years old; for this was the age of his father when Isaac was born.)*

<sup>6</sup> And Sarah said, The Lord hath made laughing to me *(or The Lord hath made me to laugh)*, and whoever shall hear *(about this)* shall laugh with me.

<sup>7</sup> And again she said, Who should hear, and believe to Abraham, *(or And she added, For who would have said to Abraham)*, that Sarah should give sucking to a son, whom she childed to him, *(when he is)* now an eld man?

<sup>8</sup> Therefore the child increased, and was weaned; and Abraham made a great feast in the day of his weaning *(or and Abraham made a great feast on the day of his weaning).*

<sup>9</sup> And when Sarah saw the son of Hagar *(the)* Egyptian, playing, *or doing idolatry*, with Isaac her son, *(And when Sarah saw the son of Hagar the Egyptian, mocking her son Isaac,)*

<sup>10</sup> she said to Abraham, Cast out this handmaid and her son; for the son of the handmaid shall not be heir with my son Isaac. *(she said to Abraham, Send away this slave-girl and her son; for the slave-girl's son shall not be heir with my son Isaac.)*

<sup>11</sup> Abraham took this heavily for his son; *(And Abraham took this heavily, or was deeply troubled, for Ishmael was also his son;)*

<sup>12</sup> and God said to him, Be it not seen sharp to thee on the child, and on thine handmaid; all things which Sarah saith to thee, hear thou her voice, for in Isaac *(the)* seed shall be called to thee; *(but God said to him, Do not thou fret over the boy and the slave-girl; hear thou all the things which Sarah saith to thee, for thy promised descendants shall come through Isaac;)*

<sup>13</sup> but also I shall make the son of the handmaid into a great folk, for he is thy seed. *(but I shall also make the son of the slave-girl into a great nation, for he is also thy descendant.)*

<sup>14</sup> And so Abraham rose early, and took bread, and a bottle of water, and put it on Hagar's shoulder, and he betook *(to)* her the child\*, and let go her; and when she had gone, she went out of the way in the wilderness of Beersheba. *(And so Abraham rose up early, and took some bread, and a bottle of water, and gave it to Hagar, and put it on her shoulder, and he gave the boy to her, and sent her away; and when she had gone out a ways, she went off the way into the wilderness of Beersheba.)*

<sup>15</sup> And when the water in the bottle was ended, she cast away the child under a tree that was there; *(And when there was no more water in the bottle, she pushed the boy away under a tree that was there;)*

\* CHAPTER 21:14 Ishmael would be about 15 years old at this time.

<sup>16</sup> and she went away, and she sat (*down*) even against (*him*), as far as a bow may cast; for she said, I shall not see the child dying (*or I shall not watch my own child die!*); and she sat (*over*) against (*him*), and raised [*up*] her voice, and wept.

<sup>17</sup> Forsooth the Lord heard the voice of the child, and the angel of the Lord called Hagar from heaven, and said, What doest thou, Hagar? do not thou dread, for God hath heard the voice of the child, from the place wherein he is. (*And the Lord heard the boy crying, and the angel of the Lord called to Hagar from heaven, and said, What doest thou, Hagar? do not thou fear; for God hath heard your boy crying from where he is.*)

<sup>18</sup> Rise thou, and take the child, and hold his hand; for I shall make him into a great folk. (*Rise thou up, and have the boy stand up, and take his hand; for I shall make him into a great nation.*)

<sup>19</sup> And God opened her eyes, and she saw a well of water, and she went, and filled the bottle, and she gave drink to the child (*or and she gave her boy a drink*);

<sup>20</sup> and (*God*) was with him, and he increased, and dwelled in wilderness (*or and lived in the wilderness*), and he was made a young man (*who was*) an archer;

<sup>21</sup> and dwelled in the desert of Paran; and his mother took to him a wife of the land of Egypt. (*and he lived in the wilderness of Paran; and his mother found him a wife from the land of Egypt.*)

<sup>22</sup> In the same time, Abimelech, and Phicol, prince of his host, (*or Now at that time, Abimelech, with Phicol, the ruler of his army*), said to Abraham, God is with thee in all things that thou doest;

<sup>23</sup> therefore swear thou by God that thou harm not me, and mine heirs, and my kindred; but by the mercy which I did to thee, do thou to me, and to the land in which thou livedest (*as*) a comeling. (*and so swear thou by God that thou shalt not harm me, nor my heirs, nor my family; but that thou shalt do the same mercy to me, and to the land in which thou livedest as a newcomer, which I have shown to thee.*)

<sup>24</sup> And Abraham said, I shall swear (*or I swear*).

<sup>25</sup> And he blamed Abimelech for the well of water, which his servants took away by violence. (*But then Abraham complained to Abimelech about a well of water; which his servants had taken away from him by force.*)

<sup>26</sup> And Abimelech answered, I wist not who did this thing, but also thou showedest not to me, and I heard not (*of it*) except today. (*And Abimelech answered, I do not know who did this thing, and thou hast not told me about it, and I have not heard about it until today.*)

<sup>27</sup> And so Abraham took sheep and oxen, and gave to Abimelech, and both smote together a bond of peace. (*And Abraham took some sheep and oxen, and gave them to Abimelech, and they made a covenant together.*)

<sup>28</sup> And (*then*) Abraham set seven ewe lambs of the flock asides half.

<sup>29</sup> And Abimelech said to him, What will these seven ewe lambs (*mean*) to themselves, which thou madest stand asides half? (*And Abimelech said to him, What mean ye with these seven ewe lambs, which thou hast made to stand aside?*)

<sup>30</sup> And he said, Thou shalt take of mine hand seven ewe lambs, that those be into witnessing to me, for I digged this well. (*And he said, Take thou these seven ewe lambs from me, and by accepting them, thou agreeth that I have dug this well.*)

<sup>31</sup> Therefore that place was called Beersheba, (*that is, The Well of the Oath*<sup>†</sup>), for ever either swore there;

<sup>32</sup> and they made bond of peace for the well of an oath. Forsooth Abimelech rose, and Phicol, the prince of his chivalry, and they turned again into the land of Palestines. (*and so they made a covenant at Beersheba. Then Abimelech, and Phicol, the ruler of his cavalry, arose, and they returned to the land of the Philistines.*)

<sup>33</sup> Soothly Abraham planted a wood in Beersheba, and inwardly called there (*on*) the name of [*the*] everlasting God;

<sup>34</sup> and he was an earth-tiller, *or a comeling*, of the land of Palestines in many days. (*and as a newcomer, he worked the soil in the land of the Philistines, for many days.*)

## CHAPTER 22

<sup>1</sup> And after that these things were done, God assayed Abraham, and said to him, Abraham! Abraham! He answered, I am present (*or I am here*).

<sup>2</sup> God said to him, Take thine one begotten son, whom thou lovest, Isaac; and go into the land of vision, and offer thou him there into burnt sacrifice on one of the hills which

<sup>†</sup> CHAPTER 21:31 Beersheba also means 'the Well of the Seven'.

I shall show to thee. *(And God said to him, Take Isaac, thy only son, whom thou lovest, and go into the land of Moriah; and there thou shalt offer him as a burnt sacrifice on one of the hills which I shall show to thee.)*

<sup>3</sup> Therefore Abraham rose by night, and saddled his ass, and led with him two young men, and Isaac his son; and when he had hewn trees into burnt sacrifice, he went to the place which God had commanded to him. *(And so Abraham rose up early in the morning, and saddled his donkey, and took with him two of his young men, and his son Isaac; and when he had cut the wood for the burnt sacrifice, he went to the place to which God had commanded him to go.)*

<sup>4</sup> Forsooth in the third day *(or And on the third day)*, he raised [up] his eyes, and saw a place afar *(off)*;

<sup>5</sup> and he said to his young men, Abide ye here with the ass, I and the child\* shall go thither; and after that we have worshipped, we shall turn again to you. *(and he said to his young men, Wait ye here with the donkey, while I and the boy go over there; and after we have worshipped, we shall return to you.)*

<sup>6</sup> And he took the wood of burnt sacrifice, and laid *(it)* on Isaac his son; forsooth he bare fire, and a sword in his hands. And when they twain went together, *(And he took the wood for the burnt sacrifice, and laid it on his son Isaac; and he carried the fire, and a knife in his hands. And as the two of them went together,)*

<sup>7</sup> Isaac said to his father, My father! And he answered, What wilt thou, *(my)* son? *(And)* He said, Lo! fire and wood, where is the beast of burnt sacrifice? *(or but where is the beast for the burnt sacrifice?)*

<sup>8</sup> Abraham said, My son, God shall purvey to him the beast of burnt sacrifice. Therefore they went together, *(And Abraham said, My son, God himself shall provide the beast for the burnt sacrifice. And so they went together,)*

<sup>9</sup> and came to the place which God had showed to him; in which place Abraham builded an altar, and dressed [the] wood above; and when he had bound *(al)together* Isaac, his son *(or and when he had bound up his son Isaac)*, he laid Isaac on the altar, upon the heap of wood.

<sup>10</sup> And he held forth his hand, and took the sword to sacrifice his son. *(And he stretched forth his hand, and took the knife to sacrifice his son.)*

<sup>11</sup> And lo! the angel of the Lord cried from heaven, and said, Abraham! Abraham! Which answered, I am present *(or I am here)*.

<sup>12</sup> And the angel said to him, Hold thou not forth thine hand on the child, neither do thou anything *(of harm)* to him; now I know that thou darest God, and sparedest not thine one begotten son for me. *(And the angel said to him, Do not thou raise thy hand against the boy, nor do thou any harm to him; for now I know that thou fearest God, for thou hast not withheld thy only son from me.)*

<sup>13</sup> Abraham raised [up] his eyes, and he saw behind him a ram cleaving by the horns among *(the)* briars, which he took, and offered *(as a)* burnt sacrifice for the son. *(And Abraham raised up his eyes, and he saw behind him a ram caught by his horns among the briars, and he took the ram, and offered it as a burnt sacrifice in place of his son.)*

<sup>14</sup> And he called the name of that place The Lord seeth; wherefore it is said, till to this day, The Lord shall see in the hill. *(And he called the name of that place Jehovahjireh; and so it is said, unto this day, In the hill of the Lord it shall be provided or it shall be seen.)*

<sup>15</sup> Forsooth the angel of the Lord called *(to)* Abraham the second time from heaven,

<sup>16</sup> and said, The Lord saith, I have sworn by myself, for thou hast done this thing, and hast not spared thine one begotten son for me, *(and said, The Lord saith, I swear by myself, because thou hast done this thing, and thou hast not withheld thy only son from me,)*

<sup>17</sup> I shall bless thee, and I shall multiply thy seed as the stars of heaven, and as the gravel, *either sand*, which is in the brink of the sea; thy seed shall wield the gates of his enemies; *(I shall bless thee, and I shall multiply thy descendants like the stars of the heavens, and like the gravel, or the sand, which is at the seashore; and thy descendants shall control the gates of their enemies;)*

<sup>18</sup> and all the folks of [the] earth shall be blessed in thy seed, for thou obeyedest to my voice. *(and all the nations of the earth shall pray to be blessed as thy descendants be blessed, or and through thy descendants I shall bless all the nations of the earth, for thou hast obeyed my voice.)*

\* **CHAPTER 22:5** According to Jewish tradition, Isaac was probably 25 years old at this time (Gehman/Josephus).

<sup>19</sup> Abraham turned again to his young men (*or And Abraham returned to his young men*), and they went to Beersheba together, and he dwelled there.

<sup>20</sup> And so when these things were done, it was told to Abraham that also Milcah had borne sons to Nahor his brother; (*And after these things were done, it was told to Abraham that Milcah had borne sons to his brother Nahor;*)

<sup>21</sup> Huz the first begotten (*or Huz the first-born*), and Buz his brother, and Kemuel the father of Aram,

<sup>22</sup> and Chesed, and Hazo, and Pildash, and Jidlap, and Bethuel,

<sup>23</sup> of whom Rebecca was born; Milcah childed these eight to Nahor, the brother of Abraham.

<sup>24</sup> Forsooth his concubine, *or secondary wife*, Reumah by name, childed Tebah, and Gaham, and Thahash, and Maachah.

## CHAPTER 23

<sup>1</sup> Forsooth Sarah lived an hundred and seven and twenty years,

<sup>2</sup> and died in the city of Arba (*or and then she died in Kiriatarba*), which is Hebron, in the land of Canaan; and Abraham came to bewail and (*to*) bewep her.

<sup>3</sup> And when he had risen from the office of the dead body, he spake to the sons of Heth, and said, (*And when he had risen up from before his dead wife's body, he said to the Hittites,*)

<sup>4</sup> I am a comeling and a pilgrim with you; give ye to me (*the*) right of [*a*] sepulchre with you, that I bury my dead body. (*I am a newcomer and a foreigner among you; sell ye me some land for a burial place, so that I can bury my dead wife's body on it.*)

<sup>5</sup> And the sons of Heth answered, and said, (*And the Hittites answered, and said,*)

<sup>6</sup> Lord, hear thou us; thou art the prince of God with us; bury thou thy dead body in our chosen sepulchres, and no man shall be able to forbid thee, that not thou bury thy dead body in the sepulchre of him. (*My lord, hear thou us; thou art the prince of God with us; bury thou thy dead wife's body in the choicest of our burial places; none of us shall forbid thee, to bury thy dead wife's body in his burial place.*)

<sup>7</sup> And Abraham [*a*] rose, and worshipped the people of the land, that is, the sons of Heth. (*And Abraham arose, and bowed before the people of the land, that is, the Hittites.*)

<sup>8</sup> And he said to them, If it pleaseth your soul that I bury my dead body (*or If it pleaseth your soul that I bury my dead wife's body here*), hear ye me, and pray ye for me to Ephron, the son of Zohar,

<sup>9</sup> that he give to me the double cave, which he hath in the uttermost part of his field; for sufficient money give he it to me before you into possession of [*a*] sepulchre. (*that he give me the cave at Machpelah, which he hath in the uttermost part of his field, for the full price; yea, let him sell it to me for a possession of a burial place here among you.*)

<sup>10</sup> Forsooth Ephron dwelled in the midst of the sons of Heth (*or And Ephron happened to be sitting there in the midst of the other Hittites*). And Ephron answered to Abraham, while all (*the*) men heard that entered [*in*] by the gate of that city, and (*he*) said,

<sup>11</sup> My lord, it shall not be done so, but more harken thou (*to*) that that I say; I give to thee the field, and the cave which is therein, while the sons of my people be present; bury thou thy dead body. (*My lord, it shall not be done so, but more harken thou to what I say; I give thee the field, and the cave which is in it, while the sons of my people be present; bury thou thy wife's dead body there.*)

<sup>12</sup> Abraham worshipped before the Lord, and before the people of the land, (*And Abraham bowed low before the people of the land,*)

<sup>13</sup> and he spake to Ephron, while his people stood about, (*and said*), I beseech, that thou hear me; I shall give money (*to thee*) for the field, receive thou it, and so I shall bury my dead body in the field (*or and then I shall bury my dead wife's body there in the field*).

<sup>14</sup> And Ephron answered,

<sup>15</sup> My lord, hear thou me; the land which thou askest (*for*) is worth four hundred shekels of silver; that is the price betwixt me and thee; but (*now*) how much is this? bury thou thy dead body (*or so bury thou thy dead wife's body there*).

<sup>16</sup> And when Abraham had heard this, he numbered (*out*) the money which Ephron asked (*for*), while the sons of Heth heard, (*or And when Abraham had heard this, he counted out the money which Ephron had named, and which the other Hittites had also heard him say*), (*that is*), four hundred shekels of silver, and of proved common money.

<sup>17</sup> And the field that was sometime of Ephron, in which field was a double den, beholding to Mamre, as well that field, as the den, and all the trees thereof, in all the

terms thereof by compass, *(And so the field that belonged to Ephron, which field was at Machpelah, to the east of Mamre, that field, and the cave, and all the trees, within its boundaries all around,)*

<sup>18</sup> was confirmed to Abraham into *(a)* possession, while the sons of Heth saw, and all men that entered by the gate of that city. *(was confirmed as Abraham's possession, before the Hittites, and all the other men who came in by the city gate.)*

<sup>19</sup> And so Abraham buried Sarah, his wife, in the double den of the field, that beheld to Mamre; this is Hebron in the land of Canaan. *(And so Abraham buried his wife Sarah, in the cave in the field at Machpelah, to the east of Mamre; this is Hebron in the land of Canaan.)*

<sup>20</sup> And the field, and the den that was therein, was confirmed of the sons of Heth to Abraham, into possession of *(a)* sepulchre. *(And the field, and the cave that was in it, were confirmed by the Hittites to be Abraham's possession for a burial place.)*

## CHAPTER 24

<sup>1</sup> Forsooth Abraham was eld, and of many days, and the Lord had blessed him in all things.

<sup>2</sup> And he said to the elder servant of his house, that was sovereign on all things that he had, Put thou thine hand under mine hip, *(And he said to the oldest servant of his household, who was the ruler over all the things that he had, Put thy hand under my hip.)*

<sup>3</sup> that I conjure thee by the Lord God of heaven and of earth, that thou take not a wife to my son of the daughters of Canaan, among which I dwell; *(and I want thee to swear by the Lord God of heaven and earth, that thou shalt not get a wife for my son from the daughters of Canaan, among whom I live;)*

<sup>4</sup> but that thou go to my land and kindred, and thereof take a wife to my son Isaac. *(but that thou shalt go to my land and family, and get a wife from there for my son Isaac.)*

<sup>5</sup> The servant answered, If the woman will not come with me into this land, whether I ought to lead again thy son to the place, from which thou wentest out? *(And the servant answered, If the woman will not come back with me to this land, should I lead thy son back to the place from which thou wentest out?)*

<sup>6</sup> Abraham said, Beware, lest any time thou lead again thither my son; *(And Abraham said, No! Beware, lest any time thou lead my son back there;)*

<sup>7</sup> the Lord God of heaven that took me from the house of my father, and from the land of my birth, which spake to me, and swore *(to me)*, and said, I shall give this land to thy seed, *(yea)*, he shall send his angel before thee, and thou shalt take from thence a wife to my son *(or and thou shalt get a wife from there for my son);*

<sup>8</sup> forsooth if the woman will not follow thee, thou shalt not be holden by the oath; nevertheless lead not again my son thither *(or but do not lead my son back there).*

<sup>9</sup> Therefore the servant putted his hand under the hip of Abraham, his lord, and swore to him on this word *(or and swore to him on this matter).*

<sup>10</sup> And he took ten camels of the flock of his lord, and went forth, and bare with him of all the goods of his lord, *(or And then he took ten camels from his lord's herd, and went forth, and took with him many good things from his lord);* and he went forth, and came to Mesopotamia, to the city of Nahor.

<sup>11</sup> And when he had made the camels to rest without the city *(or And when he had made the camels to rest outside the city)*, beside a well of water, in the eventide, in that time in which women be wont to go out to draw water,

<sup>12</sup> he said, Lord God of my lord Abraham, I beseech, meet with me today, and do mercy with my lord Abraham *(or and do mercy to my lord Abraham).*

<sup>13</sup> Lo! I stand nigh the well of water, and the daughters of the dwellers of this city shall go out to draw water; *(Behold! I stand near to the water well, and the daughters of the inhabitants of this city shall go out to draw water;)*

<sup>14</sup> therefore the damsel to which I shall say, Bow down thy water pot *(so)* that I *(may)* drink, and *(she)* shall answer, Drink thou, but also I shall give drink to thy camels, that it is which thou hast made ready to thy servant Isaac *(or she it is whom thou hast prepared for thy servant Isaac);* and by this I shall understand that thou hast done mercy to my lord Abraham.

<sup>15</sup> And he had not yet *[full-]*filled the words within himself, and lo! Rebecca, the daughter of Bethuel, son of Milcah, wife of Nahor, brother of Abraham, went out, having a water pot in her shoulder *(or having a water pot on her shoulder);*

<sup>16</sup> a damsel full comely/full shapely, and fairest virgin, and unknown of man. Soothly she came down to the well, and filled the water pot, and turned again. *(a very shapely)*

young woman, and the most beautiful virgin, yea, unknown by man. And she went down to the well, and filled the water pot, and then came up again.)

<sup>17</sup> And the servant met her, and said, Give thou to me a little of the water of thy pot to drink (or Give thou to me a little water to drink from thy water pot).

<sup>18</sup> Which answered, Drink thou, my lord. And anon she did down the water pot on her shoulder, and gave drink to him, (or And at once she did down the water pot from off her shoulder, and gave him a drink).

<sup>19</sup> And when he had drunk, she said, But also I shall draw water to thy camels, till all have drunk. (And when he had drunk, she said, I shall also draw some water for thy camels, until all of them have had something to drink as well.)

<sup>20</sup> And she poured out the water pot in(to)(the) troughs, and ran (down) again to the well, to draw (some more) water, and she gave (the) water drawn to all the camels (or and so she gave water to all the camels).

<sup>21</sup> Soothly he beheld her privily, and would wit whether the Lord had sped his way, or nay. (And he secretly watched her, and wanted to know if the Lord had sped his way, or not.)

<sup>22</sup> Therefore after that the camels had drunk, the man brought forth golden earrings, weighing two shekels, and as many bands of the arm (or and two arm bands), in the weight of ten shekels.

<sup>23</sup> And he said to her, Whose daughter art thou? show thou to me (or and tell me), is [there] any place in the house of thy father (for us) to dwell in?

<sup>24</sup> Which answered, I am the daughter of Bethuel, (the) son of Nahor, whom Milcah childed to him.

<sup>25</sup> And she added, saying, Also full much of provender and of hay is at us (or And we have much provender and hay), and a large place to dwell in.

<sup>26</sup> (And) The man bowed himself (down), and worshipped the Lord,

<sup>27</sup> and said, Blessed be the Lord God of my lord Abraham, which took not away his mercy and truth from my lord, and led me by the right way, into the house of the brother of my lord. (and said, Blessed be the Lord God of my lord Abraham, who took not away his mercy and truth from my lord, but led me by the right way to the house of my lord's brother.)

<sup>28</sup> And so the damsel ran, and told in the house of her mother all (the) things which she had heard.

<sup>29</sup> Soothly Rebecca had a brother, Laban by name, which went out hastily to the man, where he was withoutforth.

<sup>30</sup> And when he had seen the earrings, and bands of the arm in the hands of his sister, and had heard all the words of her, telling, The man spake to me these things, he came to the man that stood beside the camels, and nigh the well of water, (For when he had seen the earrings, and the bands on his sister's wrists, and had heard all of her words, saying, The man spoke these and these things to me, he went out hastily to the man who was standing beside the camels, and near the water well.)

<sup>31</sup> and said to him, Enter thou, the blessed of the Lord; why standest thou withoutforth? I have made ready the house, and a place to thy camels. (and said to him, Come in, thou blessed of the Lord; why standest thou outside? I have prepared the house, and there is a place for thy camels.)

<sup>32</sup> And he brought him into the inn, and unsaddled the camels, and gave provender, and hay, and water to wash the feet of the camels, and (the feet) of (the) men that came with him. (And he brought him into the house, and unsaddled the camels, and gave provender and hay to them, and then brought water to the man, and to the men who came with him, so that they could wash their feet.)

<sup>33</sup> And bread was set forth in his sight, the which said, I shall not eat till I speak my words. He answered to the man, Speak thou. (And bread was set before the man, but he said, I shall not eat until I speak my words. And Laban said to the man, Speak thou.)

<sup>34</sup> And the man said, I am the servant of Abraham,

<sup>35</sup> and the Lord hath blessed my lord greatly, and he is made great; and God gave to him sheep, and oxen, silver, and gold, servants, and handmaids, and camels, and asses. (and the Lord hath greatly blessed my lord, and he is a great man; and God hath given him sheep, and oxen, silver, and gold, male and female slaves, and camels, and donkeys.)

<sup>36</sup> And Sarah, my lord's wife, childed a son to my lord in his eld (age), and Abraham, my lord, hath given all things that he had to that son. (And Sarah, my lord's wife, bare a son for my lord in her old age, and Abraham, my lord, hath given all the things that he hath to his son.)

<sup>37</sup> And my lord charged me greatly, and said, Thou shalt not take to my son a wife of the daughters of Canaan, in whose land I dwell, *(And my lord greatly charged me, and said, Thou shalt not get a wife for my son from among the daughters of Canaan, in whose land I live,)*

<sup>38</sup> but thou shalt go to the house of my father, and of my kindred thou shalt take a wife to my son. *(but thou shalt go to my father's house, and thou shalt get a wife from my family for my son.)*

<sup>39</sup> Forsooth I answered to my lord, What if the woman will not come with me?

<sup>40</sup> *(And)* He said, The Lord, in whose sight I go, shall send his angel with thee, and shall direct thy way; and thou shalt take a wife to my son of my kindred, and of my father's house, *(or and thou shalt get a wife for my son from my family, yea, from my father's house).*

<sup>41</sup> Thou shalt be innocent from my curse, when thou comest to my kinsmen, and they give not her to thee. *(But thou shalt be released from this oath, if, when thou comest to my family, they will not give her to thee.)*

<sup>42</sup> Therefore I came today to the well of water, and *(I)* said, Lord God of my lord Abraham, if thou hast directed my way in which I go now,

<sup>43</sup> Lo! I stand beside the well of water, and the maid[en] that shall go out to draw water, *(who)* heareth me *(say to her)*, Give thou to me a little of water to drink *(out)* of thy pot, *(behold! now I stand beside the water well, and the young woman who shall go out to draw water; and when I say to her, Give thou to me a little water to drink from thy water pot,)*

<sup>44</sup> and she say to me, And thou drink, and I shall draw water to thy camels, that is the woman which the Lord hath made ready to the son of my lord. *(and she say to me, Drink thou, and I shall also draw some water for thy camels, that is the woman whom the Lord hath prepared for my lord's son.)*

<sup>45</sup> While I turned in thought these things with *(in)* me, Rebecca appeared, coming with a pot which she bare in her shoulder; and she went down to the well, and drew water. And I said to her, Give thou a little to me to drink; *(And while I turned these things about in thought within me, Rebecca appeared, coming with a pot which she carried on her shoulder; and she went down to the well, and drew some water. And I said to her, Give thou to me a little water to drink;)*

<sup>46</sup> and she hasted, and did down the pot *(from)* off the shoulder, and said to me, And thou drink, and I shall give drink to thy camels, *(or and said to me, Drink, and I shall also give drink to thy camels); (and so)* I drank, and she watered the camels.

<sup>47</sup> And I asked her, and said, Whose daughter art thou? Which answered, I am the daughter of Bethuel, the son of Nahor, whom Milcah childed to him. And so I hanged earrings to adorn her face, and I put bands of the arm in her hands *(or and I put armbands on her wrists),*

<sup>48</sup> and low-like I worshipped the Lord, and I blessed the Lord God of my lord Abraham, which God led me by the right way, that I should take the daughter of the brother of my lord to his son. *(and I bowed low before the Lord, and I blessed the Lord God of my lord Abraham, which God led me by the right way, so that I should find the daughter of the brother of my lord for his son.)*

<sup>49</sup> Wherefore if ye do mercy and truth with my lord *(or So if ye shall do mercy and truth to my lord)*, show ye to me; else if *(an)other* thing pleaseth *(thee)*, also say ye this, *(so)* that I *(know to)* go to the right side, or to the left side.

<sup>50</sup> Laban and Bethuel answered, The word is gone out of the Lord; we may not speak any other thing with thee without his pleasure. *(And Laban and Bethuel answered, This thing is from the Lord; we shall not say anything to thee other than what pleaseth him.)*

<sup>51</sup> Lo! Rebecca is before thee; take thou her, and go forth, and be she *[the]* wife of the son of thy lord, as the Lord spake.

<sup>52</sup> And when the servant of Abraham had heard this, he felled down, and worshipped the Lord in *(the)* earth. *(And when Abraham's servant had heard this, he fell down, and worshipped the Lord on the ground.)*

<sup>53</sup> And when vessels of silver, and of gold, and clothes were brought forth, he gave those to Rebecca for *(a)* gift, and he *(also)* gave gifts to her brethren, and *(to her)* mother.

<sup>54</sup> And when a feast was made, they ate and drank together, and dwelled there. Forsooth the servant rose *(up)* early, and said, Deliver ye me, *(so)* that I *(may)* go *(now)* to my lord.

<sup>55</sup> Her brethren and mother answered, The damsel dwell namely ten days at us, and afterward she shall go forth. *(And her brothers and her mother answered, Let the young woman stay with us ten more days, and then she shall go with thee.)*

<sup>56</sup> *(But)* The servant said, Do not ye hold me, for the Lord hath directed my way; deliver ye me, *(so)* that I *(may)* go *(now)* to my lord.

<sup>57</sup> And they said, Call we the damsel, and ask we her will.

<sup>58</sup> And when she was called, and came, they asked her, Wilt thou go with this man? And she said, I shall go.

<sup>59</sup> Therefore they delivered her, and her nurse, and the servant of Abraham, and his fellows, *(And so they let her go, and her nurse, and Abraham's servant, and his fellows,)*

<sup>60</sup> and wished prosperities to their sister *(or and wished their sister well)*, and said, Thou art our sister; increase thou into a thousand thousands, and thy seed wield the gates of his enemies.

<sup>61</sup> Therefore Rebecca and her damsels ascended on the camels, and followed the man, which turned again hastily to his lord.

<sup>62</sup> In that time Isaac walked by the way that leadeth to the well, whose name is of him that liveth and seeth; for he dwelled in the south land. *(Now at that time Isaac walked by the way that leadeth to The Well of Lahairoi, or Beerlahairoi; for he lived then in the south land.)*

<sup>63</sup> And he went out to think in the field, for the day was bowed *[down]* then; and when he had raised *[up]* his eyes, he saw camels coming *(from)* afar.

<sup>64</sup> And when Isaac was seen, Rebecca lighted down off the camel,

<sup>65</sup> and said to the servant, Who is that man that cometh by the field into the meeting of us? And the servant said to her, It is my lord. And she took soon a mantle, and covered her, *(or And she quickly took a mantle, and covered herself)*.

<sup>66</sup> Forsooth the servant told to his lord Isaac all *(the)* things which he had done;

<sup>67</sup> Isaac led her into the tabernacle of Sarah, his mother, and took her to wife; and so much he loved her, that he assuaged the sorrow which befell to him of the death of his mother. *(and Isaac led her into the tent of his mother Sarah, and took her as his wife; and he loved her so much, that he assuaged the sorrow which befell to him upon his mother's death.)*

## CHAPTER 25

<sup>1</sup> Forsooth Abraham wedded another wife, Keturah by name,

<sup>2</sup> which childed to him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

<sup>3</sup> Also Jokshan begat Sheba, and Dedan. Forsooth the sons of Dedan were Asshurim, and Letushim, and Leummim.

<sup>4</sup> And soothly of Midian was born Ephah, and Epher, and Hanoah, and Abidah, and Eldaah; all these were the sons of Keturah.

<sup>5</sup> And Abraham gave all *(the)* things which he had in possession to Isaac;

<sup>6</sup> soothly he gave gifts to the sons of *[the]* concubines, *that is, (his) secondary wives;* and Abraham, while he lived yet, separated them from Isaac, his son, to the east coast, *(or but Abraham, while yet he lived, separated them from his son Isaac, and sent them away to the east parts)*.

<sup>7</sup> Forsooth the days of the life of Abraham were an hundred and threescore and fifteen years;

<sup>8</sup> and *(then)* he failed, and died in *[a]* good eld *(age)*, and of *(a)* great age, and full of days, and he was gathered to his people *(or and he joined his ancestors)*.

<sup>9</sup> And Isaac and Ishmael, his sons, buried him in the double den, which is set in the field of Ephron, son of Zohar *(the)* Hittite, even against Mamre, *(And his sons Isaac and Ishmael, buried him in the cave at Machpelah, which is set in the field of Ephron, the son of Zohar the Hittite, east of Mamre.)*

<sup>10</sup> Which den he bought of the sons of Heth; and he was buried there, and Sarah his wife. *(which cave he bought from the Hittites; and he was buried there, with his wife Sarah.)*

<sup>11</sup> And after the death of Abraham, God blessed Isaac his son, which dwelled beside the well by name of him that liveth and seeth. *(And after Abraham's death, God blessed his son Isaac, who lived beside The Well of Lahairoi, or Beerlahairoi.)*

<sup>12</sup> These be the generations of Ishmael, the son of Abraham, whom Hagar *(the)* Egyptian, handmaid of Sarah, childed to Abraham; *(These be the descendants of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's slave-girl, bare for Abraham;)*

<sup>13</sup> and these be the names of the sons of Ishmael, in their names and generations. The first begotten of Ishmael was Nebajoth, afterward Kedar, and Adbeel, and Mibsam, *(and these be the names of Ishmael's sons, by their names, and in their birth order: Ishmael's first-born was Nebajoth, and then Kedar; and Adbeel, and Mibsam.)*

<sup>14</sup> and Mishma, and Dumah, and Massa,

<sup>15</sup> and Hadar, and Tema, and Jetur, and Naphish, and Kedemah.

<sup>16</sup> These were the sons of Ishmael, and these were the names by castles, and towns of them, *(named after)[the] twelve princes of their lineages. (These were Ishmael's sons, and they were also the names of their fortresses, and towns, named after the twelve princes of their tribes.)*

<sup>17</sup> And the years of *[the]* life of Ishmael were made an hundred and seven and thirty *(years)*, and *(then)* he failed, and died, and was put to his people *(or and joined his ancestors)*.

<sup>18</sup> Forsooth he inhabited from Havilah till to Shur, that beholdeth Egypt, as men entereth into *[the]* Assyrians; *(and)* he died before all his brethren. *(And Ishmael's people dwelled from Havilah unto Shur, which is east of Egypt, on the way to Assyria; and he died in the presence of all his kinsmen.)*

<sup>19</sup> Also these be the generations of Isaac, the son of Abraham. Abraham begat Isaac, *(And these be the descendants of Isaac, Abraham's son. Abraham begat Isaac.)*

<sup>20</sup> and when Isaac was of forty years, he wedded a wife, Rebecca, the daughter of Bethuel, of Syria, of Mesopotamia, the sister of Laban. *(and when Isaac was forty years old, he wedded a wife, Rebecca, the daughter of Bethuel, the Syrian from Paddan-aram, and the sister of Laban.)*

<sup>21</sup> And Isaac besought the Lord for his wife, for she was barren; and the Lord heard him, and gave conceiving to Rebecca.

<sup>22</sup> But the little children were hurtled together in her womb; and she said, If it was so to coming to me, what need was it to conceive? *(or and she said, If such was to come to me, what meaneth it?)* And she went to ask *(the)* counsel of the Lord,

<sup>23</sup> which answered, and said, Two folks be in thy womb, and two peoples shall be separated from thy womb, and one people shall overturn a people, and the more shall serve the less. *(who answered, and said, Two nations be in thy womb, and two peoples shall be taken from thy womb, and one nation shall be stronger than the other nation, and the older shall serve the younger.)*

<sup>24</sup> Then the time of child-bearing came, and lo! two children were found in her womb.

<sup>25</sup> He that went out first was red, and all rough in the manner of a skin; and his name was called Esau.

<sup>26</sup> Anon the other went out *(or And at once the other went out)*, and held with his hand the heel of his brother; and therefore he called him Jacob\*. *(And)* Isaac was sixty years eld, when the little children were born.

<sup>27</sup> And when they were waxen, Esau was a man knowing of hunting, and a man *(who was)* an earth-tiller; forsooth Jacob was a simple man, and dwelled in tabernacles. *(And when they were fully grown, Esau was a man knowledgeable about hunting, and who worked the soil, or was a farmer; and Jacob was a simple man, who stayed at home in the tents.)*

<sup>28</sup> Isaac loved Esau, for he ate of the hunting of Esau; and Rebecca loved Jacob.

<sup>29</sup> Soothly Jacob seethed pottage *(or And one day Jacob boiled some stew)*; and when Esau came *(in)* weary from the field,

<sup>30</sup> he said to Jacob, Give thou to me of this red seething, for I am full weary; for which cause his name was called Edom *(or and for this reason he was called Edom, or Red)*.

<sup>31</sup> And Jacob said to him, Sell to me the right(s) of the first begotten child. *(And Jacob said to him, First sell me thy birthright or First sell me the rights of the first-born child.)*

<sup>32</sup> Esau answered, Lo! I die, what shall the first begotten things profit to me? *(And Esau answered, Behold! I am starving right now, and what good is my birthright to me!)*

<sup>33</sup> Jacob said, Therefore swear thou to me. Therefore Esau swore, and sold the first engendered things. *(And Jacob said, And so swear thou to me. And so Esau swore to Jacob, and sold him his birthright.)*

<sup>34</sup> And so when he had taken bread and pottage, Esau ate and drank, and went forth, and charged little that he had sold the right(s) of the first begotten child, *(or and cared little that he had sold his birthright as the first-born son)*.

\* **CHAPTER 25:26** The name sounds like the Hebrew for 'He who takes by the heel, or supplants'.

## CHAPTER 26

<sup>1</sup> Forsooth for hunger rose on the land, after that barrenness that befelled in the days of Abraham, Isaac went forth to Abimelech, king of Palestines, in Gerar. *(And another famine arose in the land, like the one which had come in Abraham's days, and Isaac went to Abimelech, the king of the Philistines, in Gerar.)*

<sup>2</sup> And the Lord appeared to him, and said, Go not down into Egypt, but rest thou in the land which I shall say to thee, *(For the Lord had appeared to him, and said, Do not go down to Egypt, but rest thou in this land, where I tell thee to stay.)*

<sup>3</sup> and be thou a pilgrim therein; and I shall be with thee, and I shall bless thee; for I shall give all these countries to thee, and to thy seed, and I shall [ful] fill the oath which I promised to Abraham, thy father. *(and live thou there; and I shall be with thee, and I shall bless thee; for I shall give all these lands to thee, and to thy descendants, and I shall fulfill the oath which I promised to thy father Abraham.)*

<sup>4</sup> And I shall multiply thy seed as the stars of *(the)* heaven(s), and I shall give all these countries to thine heirs, and all folks of the earth shall be blessed in thy seed, *(And I shall multiply thy descendants like the stars of the night sky, and I shall give all these lands to thy heirs, and all the nations of the earth shall pray to be blessed as thy descendants be blessed or and through thy descendants I shall bless all the nations of the earth.)*

<sup>5</sup> for Abraham obeyed to my voice, and kept my behests, and my commandments, and my ceremonies, and my laws.

<sup>6</sup> And so Isaac dwelled in Gerar.

<sup>7</sup> And when he was asked of *[the]* men of that place of his wife *(or And when he was asked by the men of that place about his wife)*, he answered, She is my sister; for he dreaded to acknowledge that she was fellowshipped to him in matrimony, and he guessed lest peradventure they would slay him for the fairness of her.

<sup>8</sup> And when full many days were passed, and he *(had)* dwelled there, Abimelech, king of Palestines, beheld by a window, and saw him playing with Rebecca, his wife. *(And when they had lived there for many days, Abimelech, the king of the Philistines, looked out a window, and saw Isaac kissing his wife Rebecca.)*

<sup>9</sup> And when Isaac was called *(to him)*, the king said, It is open, that she is thy wife; why saidest thou, that she was thy sister? Isaac answered, For I dreaded *(or For I was afraid)*, lest I should die for her.

<sup>10</sup> And Abimelech said, Why hast thou deceived us? Some man of the people might do lechery with thy wife, and thou haddest brought in grievous sin on us. *(And Abimelech said, Why hast thou deceived us? Some man of my people might have done lechery with thy wife, and then thou wouldst have brought in a grievous sin upon us.)*

<sup>11</sup> And the king commanded to all the people, and said, He that toucheth the wife of this man shall die by death.

<sup>12</sup> Forsooth Isaac sowed in that land, and he found an hundredfold *increase* in that year *(or and he received a hundredfold increase that year)*; and the Lord blessed him.

<sup>13</sup> And the man was made rich, and he went profiting and increasing, till he was made full great.

<sup>14</sup> Also he had possessions of sheep and of great beasts, and full much of menials. For this thing Palestines had envy to him, *(And he had possessions of sheep and of great beasts, and many servants and slaves. And because of this, the Philistines envied him.)*

<sup>15</sup> and they stopped in that time and filled with earth all the wells which the servants of Abraham his father had digged, *(and so they stopped up, and filled with earth, all the wells which the servants of his father Abraham had dug.)*

<sup>16</sup> in so much that Abimelech himself said to Isaac *(or and finally Abimelech himself said to Isaac)*, Go thou away from us, for thou art made greatly mightier than we *(be)*.

<sup>17</sup> And he went away, that he should come to the strand of Gerar, and dwelled there. *(And so he went away from that place, and came to the Gerar Valley, and lived there.)*

<sup>18</sup> And he digged again other wells, which the servants of Abraham his father had digged, and which the Philistines had stopped sometime, when Abraham was dead, *(or and which the Philistines had stopped up, after Abraham had died)*; and he called those wells by the same names, by which his father had called *(them)* before.

<sup>19</sup> They digged in the strand *(or And they dug in the valley)*, and they found quick, *or welling up*, water.

<sup>20</sup> But also strife of *[the]* shepherds of Gerar was there against the shepherds of Isaac, and they said, The water is ours; wherefore of that strife that befelled, Isaac called the name of that well False Challenge. *(But the shepherds of Gerar also quarreled with Isaac's*

shepherds, and they said, *This water is ours; and so for the strife that befell, Isaac called the name of that well Esek, or Quarrel.*

<sup>21</sup> And they digged another (well), and they strived also for that, and Isaac called that well Enmities. *(And they dug another well, and they also quarreled over that one, and Isaac called that well Sitnah, or Enmity.)*

<sup>22</sup> And he went forth from thence, and digged another well, for which they strived not, [and] therefore he called the name of that well Breadth, *either Largeness*; and said, Now God hath alarged us, and hath made us to increase on [the] earth. *(And he went forth from there, and dug another well, which they did not quarrel over; and so he called the name of that well Rehoboth, or Broad Places; and he said, Now God hath enlarged us, and we shall be fruitful in this land.)*

<sup>23</sup> Isaac forsooth went up from that place into Beersheba, *(And Isaac went up from that place to Beersheba,)*

<sup>24</sup> where the Lord appeared to him in that night; and said, I am [the] God of Abraham, thy father; do not thou dread *(or do not fear)*, for I am with thee, and I shall bless thee, and I shall multiply thy seed for *(the sake of)* my servant Abraham.

<sup>25</sup> And so Isaac builded there an altar to the Lord; and when the name of the Lord was inwardly called, he stretched forth a tabernacle; and he commanded his servants that they should dig wells. *(And so Isaac built an altar there to the Lord; and after he had inwardly called on the Lord's name, he pitched his tent there; and then he commanded his servants to dig a well.)*

<sup>26</sup> And when Abimelech, and Ahuzzath, *(one of)* his friends, and Phicol, [the] duke of knights *(or the leader of his soldiers)*, had come from Gerar to that place,

<sup>27</sup> Isaac spake to them, *(and said)*, What came ye to me, a man whom ye have hated, and putted away from you? *(Isaac said to them, Why have ye come to me, a man whom ye hate, and whom ye sent away from you?)*

<sup>28</sup> Which answered, We saw that God is with thee, and therefore we said now, An oath be betwixt us, and make we a covenant of peace, *(And they answered, We saw that God was with thee, and so we said, Now let there be an oath between us, and make we a covenant of peace.)*

<sup>29</sup> *(so)* that thou do not any [thing of] evil to us, as we *(have)* touched nothing of thine, neither did that that hurted thee, but with peace we let go thee *(or but we let thee go away in peace)*, *(and now thou art)* increased by the blessing(s) of the Lord.

<sup>30</sup> Therefore Isaac made them a feast; and after meat and drink, *(And so Isaac made a feast for them; and after food and drink,)*

<sup>31</sup> they rose early, and swore each to *(the)* other; and Isaac let go them peaceably into their place. *(they rose up early, and swore an oath to each other; and then Isaac let them go away in peace.)*

<sup>32</sup> Lo! forsooth in that day the servants of Isaac came, telling to him of the well which they had digged, and said, We have found water.

<sup>33</sup> Wherefore Isaac called that well Abundance; and the name of the city was set Beersheba till into this present day. *(And so Isaac called that well Shebah; and the city there is called Beersheba unto this present day.)*

<sup>34</sup> Esau forsooth forty years eld wedded two wives *(or And when Esau was forty years old he wedded two wives)*, Judith\*, the daughter of Beeri *(the)* Hittite, and Bashemath†, the daughter of Elon, of the same place;

<sup>35</sup> which both offended the soul of Isaac and of Rebecca. *(and because both women were heathen, that offended, or greatly distressed, Isaac and Rebecca.)*

## CHAPTER 27

<sup>1</sup> Forsooth Isaac waxed eld, and his eyes dimmed, and he might not see. And he called Esau, his more son, and said to him, My son! Which answered, I am present. *(And Isaac grew old, and his eyes dimmed, and he could not see. And he called his elder son Esau, and said to him, My son! And he answered, I am here.)*

<sup>2</sup> To whom the father said, Thou seest that I have waxed eld, and I know not the day of my death\*.

<sup>3</sup> Take thine arms *(or Take thy weapons)*, *(an)* arrow case, and a bow, and go out; and when thou hast taken anything by hunting,

\* CHAPTER 26:34 She is also known as Oholibamah or Aholibamah. † CHAPTER 26:34 She is also known as Adah. \* CHAPTER 27:2 Isaac would still be alive more than 20 years after this event(!).

<sup>4</sup> make me a stew thereof, as thou knowest that I will, and bring it to me that I eat, (so) that (afterward) my soul (can) bless thee before that I die. (make for me a stew out of it, as thou knowest that I like, and bring it to me so that I can eat it, and then I shall bless thee before that I die.)

<sup>5</sup> And when Rebecca had heard this thing, and he had gone forth into the field that he fulfill the behest of his father;

<sup>6</sup> she said to her son Jacob, I heard thy father speaking with Esau, thy brother, and saying to him,

<sup>7</sup> Bring thou to me of thine hunting, and make thou meats, that I eat, and that I bless thee before the Lord before that I die. (Bring thou to me some of thy hunting, and make thou for me some stew, so that I can eat it, and then I shall bless thee before the Lord, before that I die.)

<sup>8</sup> Now therefore, my son, assent to my counsels,

<sup>9</sup> and go to the flock, and bring to me twain (of) the best kids, that I make meats of those to thy father, which he shall eat gladly; (and go to the flock, and bring me two of the best goat kids, so that I can make thy father's favourite meal out of them, which I know that he shall gladly eat;)

<sup>10</sup> and (so) that when thou hast brought in those meats, and he hath eaten, he (shall) bless thee before that he die.

<sup>11</sup> To whom Jacob answered, Thou knowest that Esau my brother is an hairy man, and I am smooth;

<sup>12</sup> (so) if my father shall touch (me), or draw me to him, and feel me, I dread lest he guess that I would scorn him, and he bring in cursing on me for blessing (or and I bring in a curse upon myself, and not a blessing).

<sup>13</sup> To whom his mother said, My son, this cursing be in me, (or My son, any curse shall be upon me); only hear thou my voice, and go, and bring that that I said.

<sup>14</sup> (And so) He went, and brought it, and gave it to his mother. She made ready meats, as she knew that his father would have, (or And she prepared the meat, in the way that she knew that his father would like it),

<sup>15</sup> and she clothed Jacob in [the] full good clothes of Esau, which she had at home with herself (or which she had there at home with her).

<sup>16</sup> And she wrapped his hands about with little skins of (goat) kids, and covered the nakedness of his neck;

<sup>17</sup> and she gave to him the stew (or and then she gave him the stew), and betook (to) him [the] loaves, which she had baked.

<sup>18</sup> And when these were brought in, he said, My father! And he answered, I (am) here; (but) who art thou, my son?

<sup>19</sup> And Jacob said, I am Esau, thy first begotten son. I have done to thee as thou commandedest to me; rise thou up, and sit, and eat of my venison, that thy soul bless me. (And Jacob said, I am Esau, thy first-born son. I have done for thee as thou commandedest me; rise thou up, and sit, and eat my venison, and then afterward thou can bless me.)

<sup>20</sup> Again Isaac said to his son, My son, how mightest thou find (this) venison so soon? Which answered, It was God's will, that this thing that I would, should come soon to me. (And Isaac said to his son, My son, how mightest thou find this venison so soon? And Jacob answered, It was God's will, that what I desired, should come so soon to me.)

<sup>21</sup> And Isaac said, My son, come thou hither, (so) that I (can) touch thee, and that I prove whether thou be my son Esau, or nay.

<sup>22</sup> (And) Jacob nighed to his father; and when Isaac had feelled him, he said, Soothly the voice is the voice of Jacob, but the hands be the hands of Esau.

<sup>23</sup> And Isaac knew not Jacob, for the hairy hands showed the likeness of the elder son. Therefore Isaac blessed Jacob (or And so that is why Isaac would soon bless Jacob),

<sup>24</sup> and (so he) said (again), Art thou my son Esau? (And) Jacob answered, I am.

<sup>25</sup> And Isaac said, My son, bring thou to me meats of thine hunting, that my soul bless thee. And when Isaac had eaten these meats brought (to him), Jacob brought also wine to Isaac, and when this was drunken, (And Isaac said, My son, bring thou to me the meats of thy hunting, and then afterward I shall bless thee. And when Isaac had eaten the meat brought to him, Jacob also brought him some wine, and when he had drunk it,)

<sup>26</sup> Isaac said to him, My son, come thou hither, and give to me a kiss.

<sup>27</sup> Jacob nighed, and kissed him; and anon as Isaac feelled the odour of his clothes, he blessed him, and said, Lo! the odour of my son as the odour of a plenteous field which the Lord hath blessed. (And Jacob came over, and kissed him; and when Isaac smelled the

*aroma of his clothes, at once he blessed him, saying, Behold! the aroma of my son is like the aroma of a plentiful field which the Lord hath blessed.)*

<sup>28</sup> God give to thee of the dew of heaven, and of the fatness of [the] earth, (and of the) abundance of wheat, and of wine, and of oil; (May God give thee the dew from heaven, and the fatness of the earth, and an abundance of corn, or of grain, and wine, and oil;)

<sup>29</sup> and (may) peoples serve thee, and lineages worship thee; be thou lord of thy brethren, and the sons of thy mother be bowed (low) before thee; be he cursed that curseth thee, and he that blesseth thee, be he [full-]filled with blessings, (or be they cursed who curse thee, but let those who bless thee, be filled full with blessings.)

<sup>30</sup> Scarcely had Isaac finished speaking, and Jacob had gone out, and when Esau came, (Scarcely had Isaac finished speaking, and Jacob had gone out, then Esau came in from his hunting,)

<sup>31</sup> and brought in meats sodden of the hunting to the father, and said, My father, rise thou, and eat of the hunting of thy son, that thy soul bless me. (and he brought in boiled meats for his father, and said, My father, rise thou up, and eat of thy son's hunting, and then afterward thou can bless me.)

<sup>32</sup> And Isaac said, Who art thou? Which answered, I am Esau, thy first begotten son. (And Isaac said, Who art thou? And Esau answered, I am Esau, thy first-born son.)

<sup>33</sup> Isaac dreaded with a great astonishing; and he wondered more than it may be believed, and said, Who therefore is he which a while ago brought to me venison taken, and I ate of all things before that thou camest; and I blessed him? and he shall be blessed. (And Isaac dreaded with great astonishment; and he wondered more than it can be imagined, and he said, Then who was it, who just a short while ago, brought me the newly caught venison, and I ate all of it before that thou camest in; and I blessed him? and yea, he shall be blessed.)

<sup>34</sup> When the words of the father were heard, Esau roared with a great cry, and was astonished, and said, My father, bless thou also me. (And when he heard his father's words, Esau roared with a great cry, and was astonished, and said, My father, thou must also bless me!)

<sup>35</sup> Which said (or And Jacob said), Thy brother came prudently [or Thy brother came (be)guingly], and took (away) thy blessing.

<sup>36</sup> And Esau added, Justly his name is called Jacob, for lo! he [hath] supplanted me (yet) another time; before he took away my first begotten things, and now the second time, he [hath] ravished privily my blessing. And again he said to the father, Whether thou hast not reserved a blessing also to me? (And Esau added, His name is rightly called Jacob, that is, the Heel, or the Supplanter; for behold! now he hath supplanted me the second time; first he took away my birthright as the first-born son, and now he hath cheated me out of my blessing. And again he said to his father, Hast thou not reserved a blessing for me?)

<sup>37</sup> Isaac answered, I have made him thy lord, and I have made subject all his brethren to his servage; I have established him in wheat, and wine, and oil; and (so), my son, what shall I do to thee after these things? (Isaac answered, I have made him thy lord, and I have made all of his brothers to be in servitude to him, that is, to be his slaves; I have established him with corn, or with grain, and wine, and oil; and so now, my son, after all these things, what is left that I can do for thee?)

<sup>38</sup> To whom Esau said, Father, whether thou hast only one blessing? I beseech thee, that also thou bless me. And when Esau wept with great yelling, (To whom Esau said, Father, hast thou only one blessing? I beseech thee, that thou also bless me. And when Esau wept with great yelling,)

<sup>39</sup> Isaac was stirred, and said to him, Thy blessing shall be (not) in the fatness of [the] earth, and in the dew of heaven from above; (Isaac was stirred, and said to him, Thy dwelling shall be far from the fatness of the earth, and far from the dew of heaven above;)

<sup>40</sup> thou shalt live by (the) sword, and thou shalt serve thy brother, and (then the) time shall come when thou shalt shake away, and unbind his yoke from [off] thy nolls.

<sup>41</sup> Therefore Esau hated evermore Jacob for the blessing by which the father had blessed him; and Esau said in his heart, The days of mourning of my father shall come, and (then) I shall slay Jacob, my brother. (And so Esau hated Jacob even more for the blessing with which his father had blessed him; and Esau said in his heart, The days of mourning for my father shall come, and then I shall kill my brother Jacob.)

<sup>42</sup> These things were told to Rebecca, and she sent, and called (for) her son Jacob, and said to him, Lo! Esau, thy brother, menaceth to slay thee, (or Behold! Esau, thy brother, hath threatened to kill thee);

<sup>43</sup> now therefore, my son, hear thou my voice, and rise thou up, and flee to Laban, my brother, into Haran, *(or and flee to my brother Laban, in Haran);*

<sup>44</sup> and thou shalt dwell with him *(for)* a few days, till the strong vengeance of thy brother rest, and his indignation cease,

<sup>45</sup> and till he forget those things which thou hast done against him. Afterward I shall send, and I shall bring thee from thence hither. Why shall I be made sonless of ever either son in one day? *(and until he forget those things which thou hast done against him. And then afterward I shall send for thee, and I shall bring thee back here. For why should I be deprived of both sons in one day?)*

<sup>46</sup> And Rebecca said to Isaac, It annoyeth me of my life for the daughters of Heth *(or I am weary to death of the daughters of the Hittites);* if Jacob take a wife of the kindred of this land, I will not live.

## CHAPTER 28

<sup>1</sup> And so Isaac called Jacob, and blessed him, and commanded to him, and said, Do not thou take a wife of the kin of Canaan;

<sup>2</sup> but go thou, and walk forth into Mesopotamia of Syria, to the house of Bethuel, *[the] father of thy mother, and take to thee from thence a wife of the daughters of Laban, thine uncle. (but go thou forth to Paddan-aram, to the house of Bethuel, the father of thy mother, and get a wife for thyself from there, of one of the daughters of thy uncle Laban.)*

<sup>3</sup> Soothly Almighty God bless thee *(or And may Almighty God bless thee),* and make thee to increase, and multiply thee, *(so)* that thou be into companies of peoples;

<sup>4</sup> and God give to thee the blessing of Abraham, and to thy seed after thee, that thou wield the land of thy pilgrimage, which he promised to thy grand-sire. *(and may God give thee the blessing of Abraham, and thy descendants after thee, so that thou possessest this land where thou art now living, which he promised to thy grandfather.)*

<sup>5</sup> And when Isaac had let go Jacob, Jacob went forth, and came into Mesopotamia of Syria, to Laban, the son of Bethuel of Syria, the brother of Rebecca, his mother. *(And so when Isaac had let Jacob go, he went forth, and came to Paddan-aram, and to Laban, the son of Bethuel the Syrian, the brother of his mother Rebecca.)*

<sup>6</sup> Forsooth Esau saw that his father had blessed Jacob, and had sent him *(away)* into Mesopotamia of Syria, that he should wed a wife of thence, and that after the blessing he commanded to Jacob, and said, Thou shalt not take a wife of the daughters of Canaan; *(And Esau saw that his father had blessed Jacob, and had sent him away to Paddan-aram, so that he would wed a wife from there, and that after his blessing he had commanded to Jacob, and said, Thou shalt not take a wife from the daughters of Canaan;)*

<sup>7</sup> and that Jacob obeyed to his father and mother, and went into Syria; *(and that Jacob had obeyed his father and mother, and had gone away to Paddan-aram;)*

<sup>8</sup> also Esau proved thereby that his father beheld not gladly the daughters of Canaan. *(and so Esau understood by this that his father did not approve of the daughters of Canaan.)*

<sup>9</sup> And *(so)* Esau went to Ishmael, and wedded a *(nother)* wife, without these which he had before *(or in addition to the two whom he had already wed),* Mahalath\*, the daughter of Ishmael, son of Abraham, the sister of Nebajoth.

<sup>10</sup> Therefore Jacob went out of Beersheba, and went to Haran. *(And so Jacob left Beersheba, and went toward Haran.)*

<sup>11</sup> And when he had come to some place, and would rest therein after the going down of the sun, he took *(some)* of the stones that lay there, and he put *(them)* under his head, and slept in the same place.

<sup>12</sup> And he saw in *[his]* sleep a ladder standing on the earth, and the top thereof touching heaven; and he saw God's angels going up and going down thereby,

<sup>13</sup> and the Lord nighed to the ladder, saying to him, I am the Lord God of Abraham, thy father, and *(the)* God of Isaac; I shall give to thee and to thy seed the land in which thou sleepest.

<sup>14</sup> And thy seed shall be as the dust of *[the]* earth, *(and)* thou shalt be alarged to the east, and west, and to the north, and south; and all the lineages of *[the]* earth shall be blessed in thee and in thy seed, *(or and all the families of the earth shall pray to be blessed as thee and thy descendants be blessed, or and through thee and thy descendants, I shall bless all the families of the earth).*

\* CHAPTER 28:9 Mahalath is also called Bashemath, but she is a different person than Esau's 2nd wife, who was also called Bashemath(!).

<sup>15</sup> And I shall be thy keeper; whither ever thou shalt go; and I shall lead thee again into this land, and I shall not leave thee, no but I shall fulfill all [the] things which I have said, *(or and I shall not leave thee, until I have fulfilled all the things which I have promised).*

<sup>16</sup> And when Jacob had waked of [the] sleep, he said, Verily the Lord is in this place, and I knew not. *(And when Jacob had awakened from his sleep, he said, Truly the Lord is in this place, and I did not know it.)*

<sup>17</sup> And he said dreading, How fearedful, or worshipful, is this place! Here is none other thing, no but the house of God, and the gate of heaven. *(And he said with fear, or with reverence, How fearful, or how worshipful, is this place! This is nothing else, but the House of God, or Bethel, and the gateway to heaven, or and heaven's gate!)*

<sup>18</sup> Therefore Jacob rose early, and took the stone which he had put under his head, and raised (it) up into a title, or (a) sign, and poured out oil (from) above. *(And so Jacob rose up early, and took the stone which he had put under his head, and set it up as a sacred pillar, and poured oil on top of it.)*

<sup>19</sup> And he called the name of that city Bethel, which was called Luz before. *(And he called the name of that place Bethel; but the city that was there before was called Luz.)*

<sup>20</sup> Also Jacob avowed a vow, and said, If God is with me, and keepeth me in the way in which I go, *(or And Jacob vowed a vow, and said, If God is with me, and keepeth me safe on the way in which I go),* and giveth to me loaves to eat, and clothes to be clothed with,

<sup>21</sup> and I turn again in prosperity to the house of my father, the Lord shall be into God to me. *(and I return safety to my father's house, then the Lord shall be my God.)*

<sup>22</sup> And this stone, which I raised into a title, shall be called the house of God; and I shall offer tithes to thee of all things which thou shalt give to me. *(And this stone, which I raised up as a sacred pillar, shall be called the House of God; and I shall offer a tithe, or a tenth, to thee, of all the things which thou shalt give me.)*

## CHAPTER 29

<sup>1</sup> Therefore Jacob passed forth, and came into the east land;

<sup>2</sup> and he saw a well in the field, and three flocks of sheep resting beside it, for why *(the)* sheep were watered thereof, and the mouth thereof was closed with a great stone.

<sup>3</sup> And the custom was that when all the sheep were gathered together; they should turn away the stone, and when the flocks were watered, they should put it *(back)* again on the mouth of the well.

<sup>4</sup> And Jacob said to the shepherds, Brethren, of whence be ye? Which answered, Of Haran, *(or And they answered, We come from Haran).*

<sup>5</sup> And he asked them and said, Whether ye know Laban, the son of Nahor? *(And)* They said, We know him.

<sup>6</sup> Jacob said, Is he whole? *(or Jacob asked, Is he well?)(And)* They said, He is in (a) good state; and lo! Rachel, his daughter, cometh with his flock.

<sup>7</sup> And Jacob said, Yet much of the day is to come, and it is not *(the)* time that the flocks be led again to the folds; soothly give ye drink to the sheep, and so lead ye them again to meat, *(or and so give drink to the sheep, and then take ye them back to the pasture).*

<sup>8</sup> Which answered, We may not till all the sheep be gathered together; and till we remove the stone from the mouth of the well, to water the flocks *(or then we shall water the flocks).*

<sup>9</sup> Yet *(while)* they spake, and lo! Rachel came with the sheep of her father.

<sup>10</sup> And when Jacob saw her; and knew *(her to be)* the daughter of *(Laban)*, his mother's brother, and the sheep *(to be)* of Laban his uncle, he removed the stone with which the well was closed; and when the flock was watered,

<sup>11</sup> he kissed her, and he wept with voice raised. *(he kissed her, and with his voice raised up, he wept for joy.)*

<sup>12</sup> And Jacob showed to her that he was the brother of her father, and the son of Rebecca; and she hastened, and told to her father. *(And Jacob told her that he was her father's kinsman, and Rebecca's son; and she hastened home, and told her father.)*

<sup>13</sup> And when he had heard, that Jacob, the son of his sister, came, he ran to meet him, and he embraced Jacob, and kissed him, and led him into his house. Forsooth when the causes of the journey were heard,

<sup>14</sup> Laban answered, Thou art my bone and my flesh. And after that the days of a month were filled,

<sup>15</sup> Laban said to Jacob, Whether for thou art my brother, thou shalt serve me freely? say thou what meed thou shalt take. (*Laban said to Jacob, Though thou art my kinsman, shalt thou serve me for nothing? No! say what reward thou shalt take.*)

<sup>16</sup> Forsooth Laban had two daughters, the name of the elder was Leah, soothly the younger was called Rachel;

<sup>17</sup> but Leah was bleary-eyed, and Rachel was of fair face, and lovely in sight. (*and Leah was blurry-eyed, but Rachel had a beautiful face, and was lovely to look at.*)

<sup>18</sup> And Jacob loved Rachel, and (*so he*) said, I shall serve thee seven years for Rachel thy younger daughter.

<sup>19</sup> Laban answered, It is better that I give her to thee than to another man; dwell thou with me.

<sup>20</sup> Therefore Jacob served seven years for Rachel; and the days seemed few to him for the greatness of (*his*) love.

<sup>21</sup> And (*at last*) he said to Laban, Give thou my wife to me, for the time is fulfilled that I enter [*in*] to her.

<sup>22</sup> And (*so*) when many companies of friends were called to the feast, he made [*the*] weddings,

<sup>23</sup> and in the eventide Laban brought in to him Leah his daughter, (*but in the evening, Laban brought in his daughter Leah to Jacob, but Jacob was too drunk to know.*)

<sup>24</sup> and gave an handmaid (*or and Laban gave his slave-girl*), Zilpah by name, to his daughter.

<sup>25</sup> And when Jacob had entered [*in*] to her (*as*) by custom, when the morrowtide was made, he saw Leah, and he said to his wife's father, What is it that thou wouldest do? whether I served not thee for Rachel? why hast thou deceived me? (*And after Jacob had slept with his wife, as by custom, when the morning was made, he saw that it was Leah, and he said to his wife's father, What hast thou done to me? did I not serve thee for Rachel? why hast thou deceived me?*)

<sup>26</sup> Laban answered, It is not custom in our place that we give first the younger daughter to weddings; (*And Laban answered, It is not the custom in our place that we give the younger daughter first in a wedding.*)

<sup>27</sup> fulfill thou the week of days of this wedding, and I shall give to thee also this Rachel, for the work in which thou shalt serve me by other seven years. (*so fulfill thou a week of days, or seven days, for this wedding, and then I shall also give thee Rachel, for the work in which thou shalt serve me for another seven years.*)

<sup>28</sup> Jacob assented to the covenant, and when the week was passed, he wedded Rachel,

<sup>29</sup> to whom her father had given Bilhah (*for*) an handmaid. (*to whom her father had given his slave-girl Bilhah.*)

<sup>30</sup> And at the last Jacob used the weddings desired, and set the love of the latter wife before the first; and Jacob served Laban seven other years. (*And so at last Jacob had the desired wedding, and put the love of the latter wife ahead of the first wife; and Jacob served Laban for another seven years.*)

<sup>31</sup> Forsooth the Lord saw that Jacob despised Leah, *that is, (that he) loved her less than Rachel*, and (*so*) he opened Leah's womb, while her sister dwelled barren.

<sup>32</sup> And Leah childed a son conceived (*or And Leah conceived, and bare a son*), and she called his name Reuben, and said, The Lord hath seen my meekness; now mine husband shall love me.

<sup>33</sup> And again she conceived, and childed a son, and said, For the Lord saw that I was despised, he gave also this son to me (*or he also gave me this son*); and she called his name Simeon.

<sup>34</sup> And she conceived the third time, and childed another son, and she said also (*or and then she said*), Now mine husband shall be coupled to me, for I have childed three sons to him; and therefore she called his name Levi.

<sup>35</sup> The fourth time she conceived, and childed a son, and said, Now I shall acknowledge to the Lord; and therefore she called his name Judah; and ceased to child. (*And the fourth time she conceived, and bare a son, she said, Now I shall praise the Lord; and so she called his name Judah; and ceased to bear any more children.*)

## CHAPTER 30

<sup>1</sup> Forsooth Rachel saw, that she was unfruitful, and she had envy to her sister, and said to her husband, Give thou free children to me, (*or*) else I shall die. (*And Rachel saw, that she was unfruitful, and she envied her sister, and said to her husband, Give thou some children to me, or else I shall die.*)

<sup>2</sup> To whom Jacob was wroth, and answered, Whether I am for God, which have deprived thee from the fruit of thy womb? *(To whom Jacob was angry, and answered, Can I take the place of God, who hath deprived thee of the fruit of thy womb?)*

<sup>3</sup> And she said, I have an handmaid Bilhah; enter thou *[in]* to her that she child on my knees, and that I have sons of her. *(And she said, I have a slave-girl Bilhah; sleep thou with her; so that she can bear some children, and lay them on my knees, and so I shall have sons by her.)*

<sup>4</sup> And she gave to him Bilhah into matrimony; and when her husband had entered *[in]* to her,

<sup>5</sup> she conceived, and childed a son.

<sup>6</sup> And Rachel said, The Lord hath deemed to me *(or The Lord hath judged me)*, and hath heard my prayer, and gave a son to me; and therefore she called his name Dan.

<sup>7</sup> And again Bilhah conceived, and childed another son,

<sup>8</sup> for whom Rachel said, The Lord hath made me like my sister, and I *[have]* waxed strong; and she called him Naphtali.

<sup>9</sup> *(Then)* Leah feeled that she ceased to bear child, and she gave Zilpah, her handmaid *(or her slave-girl)*, to her husband.

<sup>10</sup> And when Zilpah, after conceiving, childed a son,

<sup>11</sup> Leah said, Blessedly *(or I am most fortunate)*; and therefore she called his name Gad.

<sup>12</sup> Also Zilpah childed another son,

<sup>13</sup> and Leah said, This is for my bless*(ing)*, for all women shall say me blessed *(or for all women shall say that I am blessed)*; therefore she called him Asher.

<sup>14</sup> Forsooth Reuben went out into the field in the time of wheat harvest, and found *(some)* mandrakes, which he brought to Leah, his mother. And Rachel said, Give thou to me a part of the mandrakes of thy son.

<sup>15</sup> Leah answered, Whether it seemeth little to thee, that thou hast ravished my husband from me, no but thou take also the mandrakes of my son? *(or but now thou wouldest also take away my son's mandrakes?)* *(And)* Rachel said, The husband sleep with thee in this night, *(in exchange)* for the mandrakes of thy son.

<sup>16</sup> And when Jacob came again from the field at the eventide, Leah went out into his meeting, and said, Thou shalt enter *[in]* to me, for I have hired thee with hire for the mandrakes of my son. He slept with her in that night; *(And so when Jacob came in from the field that evening, Leah went out to meet him, and said, Tonight thou shalt sleep with me, for I have hired thee with some of my son's mandrakes. And so he slept with her that night;)*

<sup>17</sup> and God heard her prayers, and she conceived, and childed the fifth son;

<sup>18</sup> and said, God hath given meed to me, for I gave mine handmaid to mine husband; and she called his name Issachar. *(and she said, God hath rewarded me, for I gave my slave-girl to my husband; and so she named him Issachar.)*

<sup>19</sup> *(And)* Again Leah conceived, and childed the sixth son,

<sup>20</sup> and said, The Lord hath made me rich with a good dower; also in this time mine husband shall be with me, for I have engendered six sons to him; and therefore she called his name Zebulun. *(and she said, The Lord hath made me rich with a good dowry; and now my husband shall be glad to be with me, for I have borne him six sons; and so she named him Zebulun.)*

<sup>21</sup> After whom she childed a daughter, Dinah by name.

<sup>22</sup> Also the Lord had mind on Rachel, and he heard her, and opened her womb. *(And the Lord remembered Rachel, and he heard her prayers and pleadings, and opened her womb.)*

<sup>23</sup> And she conceived, and childed a son, and said, God hath *(now)* taken away my shame;

<sup>24</sup> and she called his name Joseph, and said, The Lord give to me another son. *(and she said, May the Lord give me another son or The Lord hath given me another son, and she named him Joseph.)*

<sup>25</sup> Soothly when Joseph was born, Jacob said to his wife's father, Deliver thou me, that I turn again to my country, and to my land. *(And when Joseph was born, Jacob said to his wife's father; Let me go, so that I can return to my country, and my land.)*

<sup>26</sup> Give thou to me my wives, and my free children, for which I have served thee, that I go, *(or Give thou to me my wives, and my children, for whom I have served thee, so that I can go)*; forsooth thou knowest the service by which I have served thee.

<sup>27</sup> Laban said to him, Find I grace in thy sight; I have learned by experience, that God hath blessed me for thee; *(Laban said to him, Let me find grace before thee; I have learned by experience, that God hath blessed me for thy sake;)*

<sup>28</sup> ordain thou the meed which I shall give to thee. *(tell me the reward, or the payment, which I should give thee.)*

<sup>29</sup> And Jacob answered, Thou knowest how I have served thee, and how great thy possession was in mine hands *(or and how great thy possession hath become in my hands);*

<sup>30</sup> thou haddest little before that I came to thee, and now thou art made rich, and the Lord [*hath*] blessed thee at mine entering; therefore it is just that I purvey sometime also for mine house *(or and so it is only right that I provide something for my own household, or my own family).*

<sup>31</sup> And Laban said, What shall I give to thee? And Jacob said, I will nothing *(or I desire nothing), that is, of thy gift,* but if thou doest that that I ask, again I shall feed and keep thy sheep.

<sup>32</sup> Go about all thy flocks, and separate thou all diverse(*ly*)-coloured sheep, and of spotted fleeces, and whatever thing shall be of dun *hue,* and spotted, and diverse of colour, as well in sheep as in goats; that shall be my meed. *(Go about all thy flocks, and separate out all the diversely-coloured sheep, and those with spotted fleeces, and whichever shall be dunned, or spotted, or diverse in colour; with the sheep as well as with the goats, and those shall be my reward.)*

<sup>33</sup> And my rightfulness shall answer to me tomorrow, when the time of covenant shall come before thee; and all that be not diverse, and spotted, and dunned, as well in sheep as in goats, *(that)* be found at me thou shalt reprove me of theft. *(And my righteousness shall answer for me later on, when the time of payment shall come before thee; and if any that be not diverse, or spotted, or dunned, with the sheep as well as with the goats, be found with me, then thou can rebuke me for theft.)*

<sup>34</sup> And Laban said, I have *(it)* acceptable that that thou askest. *(And Laban said, I find it acceptable what thou hast suggested.)*

<sup>35</sup> And Laban separated in that day [*the*] goats, and sheep, goat bucks, and rams, diverse and spotted. Soothly he betook all the flock of one colour, that is, of white, and of black fleece, into the hand(s) of his sons; *(And so Laban separated out that day the goats, and sheep, and goat bucks, and rams, that were diversely-coloured, or spotted. And all of the flock that had only one colour; that is, those of white, or of black fleece, he gave to his sons;)*

<sup>36</sup> and he set the space of *(the)* way of three days betwixt his sons, and the husband of his daughters, that fed his other flocks.

<sup>37</sup> Therefore Jacob took green rods of poplars, and of almonds, and of planes, and in part he did away the rind(s) of them; and when the rinds were drawn away, *either shaved,* whiteness appeared in these that were made bare; soothly those that were whole dwelled green, and by this manner the colour was made diverse. *(And so Jacob took some branches of green poplars, and of almonds, and of planes, and he partly did away their rinds; and where the rinds were drawn away, or shaved, whiteness appeared on the places that were made bare, but where the branches were not touched, they remained green; and so by this manner the colour was made diverse.)*

<sup>38</sup> And Jacob put those rods in the troughs, where the water was poured out, that when the flocks should come to drink, *(And Jacob put up those branches in the troughs, where the water was poured out, so that when the flocks would come to drink,)*

<sup>39</sup> they should have the rods before their eyes, and they should conceive in [*the*] sight of the rods. And it was done that in that heat of riding, *or engendering,* the sheep should behold those rods, and that they should bring forth spotted beasts, and diverse, and besprinkled with diverse colour. *(they would have the branches before their eyes, and they would conceive in front of the branches. And so it was done that in the heat of riding, or of begetting, the sheep saw those branches, and later they brought forth beasts that were spotted, and diverse, and besprinkled with diverse colour; like the branches were.)*

<sup>40</sup> And Jacob separated the flock, and put the rods in the [*water*] troughs, before the eyes of the rams, *(or And so Jacob separated out the flock, and put up the branches in the water troughs, before the eyes of the rams).* Soothly all the white and [*the*] black were Laban's; soothly all the others were Jacob's; for the flocks were separated *(out)* betwixt themselves.

<sup>41</sup> Therefore when the sheep were ridden in the first time, Jacob put the rods in the water troughs before the eyes of rams, and of ewe sheep, that they should conceive in the sight of the rods. *(And so when the sheep were ridden by the stronger rams, Jacob put*

*up the branches in the water troughs before the eyes of the rams, and the ewe sheep, so that they would conceive in front of the branches.)*

<sup>42</sup> Forsooth when the late mixing, *or engendering*, and the last conceivings were, Jacob put not (*up*) those rods; and those that were late *engendered*, were made Laban's, and those that were of the first time *engendered*, were Jacob's. (*But when the weaker rams mated, Jacob did not put up the branches; and so the weaker offspring were made Laban's, and the stronger ones were made Jacob's.*)

<sup>43</sup> And Jacob was made full rich, and had many flocks, handmaids, and menservants, camels, and asses. (*And Jacob was made very rich, and had many flocks, and male and female slaves, and camels, and donkeys.*)

## CHAPTER 31

<sup>1</sup> After that, Jacob heard the words of the sons of Laban, that said, Jacob hath taken away all things that were our father's, and of his chattel Jacob is made rich, and noble, (*or and Jacob was made rich, and noble, out of our father's possessions.*)

<sup>2</sup> Also Jacob perceived the face of Laban, that it was not against him as yesterday, and the third day ago, (*And Jacob saw that Laban's face was not favourable toward him, like it was yesterday, and the third day ago.*)

<sup>3</sup> mostly for the Lord (*had*) said to Jacob, Turn again into the land of thy fathers, and to thy generation, (*or Return to the land of thy fathers, and to thy kindred*), and I shall be with thee.

<sup>4</sup> (*And so*) Jacob sent (*for*), and called Rachel and Leah (*out*) into the field, where he kept [*the*] flocks,

<sup>5</sup> and he said to them, I see the face of your father, that it is not against me as yesterday, and the third day ago; but God of my father was with me. (*and he said to them, I see that your father's face is not favourable toward me, like it was yesterday, and the third day ago; but the God of my father is with me.*)

<sup>6</sup> And ye know that with all my strengths I have served your father;

<sup>7</sup> but and your father hath deceived me, and changed my meed ten times; and nevertheless God suffered not him to harm me. (*but your father hath deceived me, and changed my reward ten times; but God hath not allowed him to harm me.*)

<sup>8</sup> If he said any time (*or If any time he said*), Diverse(*ly*)-coloured sheep shall be thy meed, all the sheep brought forth diverse(*ly*)-coloured lambs; forsooth when he said, on the contrary, Thou shalt take all the white for thy meed, all the flocks brought forth white beasts;

<sup>9</sup> and God took away the substance of your father (*or and so God took away your father's property*), and gave it to me.

<sup>10</sup> For after that the time of conceiving of sheep came, I raised [*up*] mine eyes, and saw in sleep males diverse, and spotty, and of diverse colours, going up on females. (*For when the time of conceiving for the sheep came, I raised up my eyes, and saw in my sleep males diverse, and spotted, and of diverse colours, going up on the females.*)

<sup>11</sup> And the angel of the Lord said to me in sleep, Jacob! and I answered, I am ready (*or I am here*).

<sup>12</sup> Which said, Raise [*up*] thine eyes, and see all [*the*] males (*that be*) diverse, [*and*] besprinkled, and spotty (*or and spotted*), going [*up*] on [*the*] females; for I have seen all things which Laban hath done to thee;

<sup>13</sup> I am (*the*) God of Bethel, where thou anointedest a stone, and madest a vow to me. Now therefore rise thou (*up*), and go out of this land, and turn again into the land of thy birth (*or and return to the land of thy birth*).

<sup>14</sup> And Rachel and Leah answered, Whether we have anything residue, *or left*, in the chattels, and heritage of our father? (*And Rachel and Leah asked, Is there anything left here for us, among our father's possessions, yea of our inheritance?*)

<sup>15</sup> Whether he reckoned not, *or held*, us (*as*) aliens, and sold (*us*), and ate our price? (*Did he not treat us like foreigners, or like strangers, and sell us, and then eat up all the money that was paid for us?*)

<sup>16</sup> But God took away the riches of our father, and gave those to us, and to our sons; wherefore do thou all things which God hath commanded to thee.

<sup>17</sup> Forsooth Jacob rose, and put his free children and wives on camels, and went forth; (*So Jacob rose up, and put his children and his wives on camels, and went forth;*)

<sup>18</sup> and he took all his cattle, (*and his*) flocks, and whatever thing he had gotten in Mesopotamia (*or and whatever he had gotten in Paddan-aram*), and went (*back*) to Isaac, his father, into the land of Canaan.

<sup>19</sup> In that time Laban went to shear sheep, and Rachel stole the idols of her father. *(Now at that time Laban went out to shear sheep, and while he was away, Rachel stole her father's household idols.)*

<sup>20</sup> And Jacob would not acknowledge to the father of his wives, that he would flee;

<sup>21</sup> and when he had gone, as well he as all things that were of his right, and when he had passed [over] the water, and he went against the hill of Gilead, *(and so when he had gone forth, he as well as all of the things that were rightfully his, and when he had crossed over the Euphrates River, and had gone toward the hill country of Gilead,)*

<sup>22</sup> it was told to Laban, in the third day, that Jacob fled. *(Laban learned, on the third day, that Jacob had fled.)*

<sup>23</sup> And Laban took his brethren [with him], and pursued him seven days, and [over] took him in the hill of Gilead. *(And Laban took his kinsmen with him, and pursued Jacob for seven days, and finally overtook him in the hill country of Gilead.)*

<sup>24</sup> And Laban saw in sleep the Lord saying to him, Beware that thou speak not anything sharply against Jacob.

<sup>25</sup> And then Jacob had stretched forth the tabernacle in the hill; and when Laban had followed Jacob with his brethren, Laban set a tent in the same hill of Gilead; *(And Jacob had pitched his tent in the hill country of Gilead; and when Laban and his kinsmen caught up to him, Laban pitched his tent on the same hill;)*

<sup>26</sup> and he said to Jacob, Why hast thou done so, that the while I knew not, thou wouldst drive away my daughters as captives, *either (as those) taken prisoners, by sword? (and then he said to Jacob, Why hast thou done this, that while I knew not, thou hast driven away my daughters like captives, or like prisoners, taken with the sword?)*

<sup>27</sup> Why wouldst thou flee the while I knew not, neither wouldst show (it) to me, that I should follow thee with joy, and songs, and tympan, and harps? *(Why didest thou flee while I knew not, nor toldest me first, so that I could send thee on thy way with joy, and with songs, and tambourines, and harps?)*

<sup>28</sup> Thou sufferedest not that I should kiss my sons and daughters; thou hast wrought folly. *(Thou hast not allowed me to kiss good-bye my grandsons and my daughters; yea, thou hast done foolishly.)*

<sup>29</sup> And now soothly mine hand may yield evil to thee *(or And now truly my hand should yield evil to thee)*, but the God of thy father said to me yesterday, Beware that thou speak not any hard thing with Jacob.

<sup>30</sup> Suppose, if thou covetedest to go to thy kinsmen, and the house of thy father was in desire to thee, why hast thou stolen my gods? *(And even if thou covetedest to go to thy kinsmen, and thou desiredest to return to thy father's house, why hast thou stolen my household gods?)*

<sup>31</sup> Jacob answered, That I went forth while thou knewest not, I dreaded lest thou wouldst take away thy daughters from me violently; *(And Jacob answered, I went away while thou knewest not, for I feared that thou wouldst violently take thy daughters away from me;)*

<sup>32</sup> soothly that thou reprovest me of theft, at whomever thou findest thy gods, be he slain before our brethren; seek thou, *(for) whatever thing of thine (that) thou findest at me, and take it away, (or but for thou hast accused me of theft, yea, with whomever thou findest thy gods, be he killed here before all our kinsmen; seek thou, and whatever thing of thine that thou findest with me, take it away).* Jacob said these things, and knew not that Rachel had stolen the idols.

<sup>33</sup> And so Laban entered into the tabernacle(s) of Jacob, and of Leah, and of ever either menial, and he found not; and when Laban had entered into the tent of Rachel, *(And so Laban entered into the tents of Jacob, and of Leah, and of both slave-girls, but he did not find the idols; but before Laban entered into Rachel's tent,)*

<sup>34</sup> she hastened, and hid the idols under the strewings of the camel, and she sat above. *(she hastened, and hid the idols in the camel-bag, and then she sat upon them.)*

<sup>35</sup> And she said to Laban, seeking *(throughout) all the tent, and finding nothing, My lord, be (thou) not wroth that I may not rise (up) before thee, for it befel now to me by the custom of women (or for it hath befallen now to me by the custom of women); so the busyness of the seeker was scorned.*

<sup>36</sup> And Jacob swelled, and said with strife, For what cause of me, and for what sin of me, hast thou come so fiercely after me, *(And Jacob swelled with anger, and said, What have I done, and what have I sinned, that thou shouldst come after me so fiercely,)*

<sup>37</sup> and hast sought *(through) all the purtenance of mine house(hold)? What hast thou found of all the chattel of thine house(hold)? Put thou here before my brethren and thy*

brethren, and deem they betwixt me and thee, (or *Put thou it here before my kinsmen and thy kinsmen, and let them judge between me and thee.*)

<sup>38</sup> Was I (*not*) with thee therefore twenty years? (or *Was I not with thee for twenty years?*) Thy sheep and (*thy*) goats were not barren, I ate not the rams of thy flock,

<sup>39</sup> neither I showed to thee anything taken of a beast; I yielded all [*the*] harm; whatever thing perished by theft, thou askedest of me; (*I never showed thee anything caught by a beast; I even yielded to thee for any harm that was done; yea, whatever thing perished by theft, thou askedest for it from me, and thou received it;*)

<sup>40</sup> I was anguished in day and night with heat and frost, and sleep fled from mine eyes;

<sup>41</sup> so I served thee by twenty years in thine house (or *but I served thee for twenty years in thy household*), fourteen years for thy daughters, and six years for thy flocks; and thou changedest my meed ten times.

<sup>42</sup> But if [*the*] God of my father Abraham, and the dread of Isaac had not helped me, peradventure now thou haddest left me naked; the Lord hath beheld my tormenting and the travail of mine hands, and reproved thee yesterday (or *and yesterday rebuked thee.*)

<sup>43</sup> Laban answered to Jacob, The daughters, and the sons, and the flocks, and all things which thou seest, be mine; what may I do to my sons, and to the sons of my sons? (or *but now, what can I do about my daughters, or the children to whom they have given birth?*)

<sup>44</sup> Therefore come thou, and make we bond of peace, that it be a witnessing betwixt me and thee. (*And so come thou, and let us make a covenant, and let it be a witness between me and thee.*)

<sup>45</sup> And so Jacob took a stone, and raised it (*up*) into a title, *either a sign, (And so Jacob took a stone, and set it up as a sacred pillar;*)

<sup>46</sup> and said to his brethren, Bring ye stones; which gathered, and made an heap, and ate on it. (*and said to his kinsmen, Bring ye some stones; and they gathered some, and made a heap, or a pile, out of them, and then they ate a meal beside it.*)

<sup>47</sup> And Laban called it The heap of witness, and Jacob called it The heap of witnessing; ever either called it by the property of his (*own*) language. (*And Laban called it Jegarsahadutha, and Jacob called it Galeed; each named it in his own language.*)

<sup>48</sup> And Laban said, This heap shall be (*a*) witness betwixt me and thee today, and therefore the name thereof was called Galeed, *that is, The heap of witness.*

<sup>49</sup> And Laban added, The Lord behold, and deem betwixt us, when we shall go away from you;

<sup>50</sup> if thou shalt torment my daughters, and if thou shalt bring in other wives on them, none is witness of our word, except God, which is present, and beholdeth. (*if thou shalt torment my daughters, or if thou shalt take other wives besides them, no one is a witness of our word, except God, who is present here, and beholdeth all of this.*)

<sup>51</sup> And again Laban said to Jacob, Lo! this heap, and the stone, (*or the pillar*), which I have raised (*up*) betwixt me and thee,

<sup>52</sup> shall be witness(es); soothly this heap, and the stone be into witnessing, (*or this heap, and the stone, shall be witnesses for both of us*), forsooth if I shall pass (*over*) it, and go to thee, either (*if*) thou shalt pass (*over*) it, and think (*to do*) evil to me.

<sup>53</sup> God of Abraham, and God of Nahor, [*the*] God of the father of them, deem betwixt us. Therefore Jacob swore by the dread of his father Isaac;

<sup>54</sup> and when slain sacrifices were offered (*there*) in the hill (*country*), Jacob called his brethren to eat bread, (*or Jacob called his kinsmen to eat with him*), and when they had eaten, they dwelled there (*all night*).

<sup>55</sup> Forsooth Laban rose by night, and kissed his sons, and daughters, and blessed them, and turned again into his place. (*And the next day, Laban rose up early, and kissed his grandsons, and his daughters, and blessed them, and then returned to his home.*)

## CHAPTER 32

<sup>1</sup> Forsooth Jacob went forth in the way in which he began (or *And Jacob went forth on the way in which he began*), and the angels of the Lord met him.

<sup>2</sup> And when he had seen them, he said, These be the castles of God (or *These be the companies of God, or This is God's camp*); and he called the name of that place Mahanaim.

<sup>3</sup> Soothly Jacob sent before him also messengers to Esau, his brother, into the land of Seir, in the country of Edom; (*And Jacob sent messengers on before him to his brother Esau, who was in the land of Seir, in the country of Edom;*)

<sup>4</sup> and he commanded to them, and said, Thus speak ye to my lord Esau, (*and say*), Thy brother Jacob saith these things, I have been a pilgrim at Laban (*or I have been living with Laban*), and I was (*there*) till into this present day;

<sup>5</sup> I have oxen, and asses, and sheep, and menservants, and handmaids, and I send now a message to my lord, that I find grace in thy sight. (*I have oxen, and donkeys, and sheep, and male and female slaves, and I have sent this message to my lord, so that I may find grace in thy sight.*)

<sup>6</sup> And the messengers turned again to Jacob, and said, We came to Esau, thy brother, and lo! he hasteth him into thy coming, with four hundred men. (*And the messengers returned to Jacob, and said, We came to thy brother Esau, and told him your message, and behold! now he hasteneth himself to come to meet thee, with four hundred men.*)

<sup>7</sup> Jacob dreaded greatly, and he was afeared, and he parted the people that was with him, and he parted the flocks, and sheep, and oxen, and camels, into two companies; (*And Jacob greatly feared, and he was afraid, and so he divided all the people who were with him, as well as the flocks, and sheep, and oxen, and camels, into two groups;*)

<sup>8</sup> and he said, If Esau shall come to one company, and shall smite it, the other company which is left *unsmitten*, shall be saved. (*and he said, If Esau shall come to one group, and shall strike them down, the other group which is left unstruck, shall be able to escape.*)

<sup>9</sup> And Jacob said, O! God of my father Abraham, and God of my father Isaac, O! Lord, that saidest to me, Turn thou again into thy land, and to the place of thy birth, and I shall do well to thee, (*or O Lord! who saidest to me, Return thou to thy land, and to the place of thy birth, and I shall deal well with thee,*)

<sup>10</sup> I am less than all thy merciful doings, and than (*all*) thy truth which thou hast [*ful*] filled to thy servant; with (*only*) my staff I passed (*over*) this Jordan, and now I go (*back over*) again with two companies; (*I am not worthy of all thy merciful doings, and all thy faithfulness which thou hast shown to thy servant; for I crossed over this Jordan River with only my staff, and now I go back again with these two plentiful groups;*)

<sup>11</sup> deliver thou me from the hand of my brother Esau, for I dread him greatly (*or for I greatly fear him*), lest he come and smite (*me, and*) the mothers with the sons.

<sup>12</sup> Thou spakest that thou shouldst do well to me, and wouldest alarge my seed as [*the*] gravel of the sea, that may not be numbered for muchliness. (*Thou saidest that thou wouldest deal well with me, and that thou wouldest enlarge my descendants like the gravel, or like the sand, of the sea, that cannot be counted for all of its muchliness.*)

<sup>13</sup> And when Jacob had slept there in that night, he separated of those things which he had, (*as*) gifts to Esau, his brother; (*And after Jacob had slept there that night, he separated out from the things which he had, as gifts for his brother Esau.*)

<sup>14</sup> two hundred (*she*) goats, and twenty bucks of goats, (*and*) two hundred sheep, and twenty rams,

<sup>15</sup> camels full with their foals thirty, forty kine, and twenty bulls, twenty she-asses, and [*the*] ten foals of them. (*thirty milk camels with their foals, forty cows, and twenty bulls, and twenty female donkeys, and their ten foals.*)

<sup>16</sup> And he sent by the hands of his servants all the flocks by themselves; and he said to his servants, Go ye before me, and (*let*) a space be betwixt (*a*) flock and (*a*) flock.

<sup>17</sup> And he commanded to the former, and said, If thou shalt meet my brother Esau, and he shall ask thee, whose man thou art, or whither thou goest, or whose be these things which thou followest, (*And he commanded to the first servant, and said, When thou shalt meet my brother Esau, and he shall ask thee, Whose man art thou? and where goest thou? and whose things be these which thou followest?*)

<sup>18</sup> thou shalt answer, (*They be*) Of thy servant Jacob; he hath sent (*them as*) gifts to his lord Esau, and he cometh after us.

<sup>19</sup> In like manner, he gave commandments to the second, and to the third, (*or he gave the same orders to the second, and the third servants*), and to all that followed the flocks; and said, Speak ye by the same words to Esau, when ye find him,

<sup>20</sup> and ye shall add, Also Jacob himself thy servant followeth our way, (*or and ye shall add, And thy servant Jacob himself followeth on our way*). For Jacob said, I shall please Esau with (*the*) gifts that go before (*me*), and (*then*) afterward I shall see him; in hap he shall be merciful to me.

<sup>21</sup> And so the gifts went before him; soothly he dwelled in that night in the tents.

<sup>22</sup> And when Jacob had risen hastily, he took his two wives, and so many handmaids, with (*his*) eleven sons, and he passed (*over*) the ford of Jabbok. (*And during the night Jacob rose up, and hastily he took his two wives, and the two slave-girls, and his eleven sons, and they all crossed over the ford of Jabbok, or the Jabbok Crossing.*)

<sup>23</sup> And when all things that pertained to him were led over, *(And then he returned, and saw that everything had been taken over;)*

<sup>24</sup> *(and)* Jacob dwelled *(there)* alone, and, lo! a man *(came, and)* wrestled with him till to the morrowtide.

<sup>25</sup> And when the man saw that he might not overcome Jacob, he touched the sinew of Jacob's hip, and it dried anon *(or and it dried up at once).*

<sup>26</sup> And he said to Jacob, Let go thou me, for the morrowtide goeth up now. Jacob answered, I shall not let go thee, no but thou bless me. *(And he said to Jacob, Let me go, for the morning cometh now. And Jacob answered, I shall not let thee go, unless thou bless me.)*

<sup>27</sup> Therefore he said, What name is to thee? *(And)* He answered, Jacob.

<sup>28</sup> And the man said, Thy name shall no more be called Jacob, but Israel; for if thou were strong against God, how much more shalt thou have power against men.

<sup>29</sup> Jacob asked him, Say thou to me by what name thou art called? He answered, Why askest thou my name, which is wonderful? And he blessed Jacob in the same place. *(And Jacob said to him, Tell thou to me by what name thou art called. And he answered, Why askest thou my name? And then he blessed Jacob there.)*

<sup>30</sup> And Jacob called the name of that place Penuel, and said, I saw the Lord face to face, and my life is made safe. *(And Jacob named that place Peniel, or The face of God, saying, For I saw the Lord face to face, and yet my life was spared.)*

<sup>31</sup> And anon the sun rose to him, after that he had passed *(over from)* Penuel; forsooth he halted in the foot. *(And the sun rose up as he left Peniel; and he limped because of his hip.)*

<sup>32</sup> For which cause the sons of Israel eat not unto this present day the sinew, *(like that)* that dried in the hip of Jacob, *(or For this reason, the Israelites do not eat the sinew, like that which dried up in Jacob's hip, unto this present day);* for the man touched the sinew of Jacob's hip, and it dried *(up).*

## CHAPTER 33

<sup>1</sup> Forsooth Jacob raised up his eyes, and saw Esau coming, and four hundred men with him; and he parted the sons of Leah, and of Rachel, and of both the servantesses, *(or and he divided the children between Leah, and Rachel, and the two slave-girls).*

<sup>2</sup> And he put ever either handmaid, and the free children of them, in the beginning, *(or And he put the slave-girls, and their children, at the front);* soothly he put Leah, and her sons, in the second place; forsooth he put Rachel and Joseph *(at)* the last.

<sup>3</sup> And Jacob went before *(them)*, and worshipped lowly to the earth seven times *(or and bowed low to the ground seven times)*, till his brother nighed.

<sup>4</sup> And so Esau ran against his brother *(or And Esau ran to meet his brother)*, and embraced him, and Esau held his neck, and kissed him, and *(they)* wept *(together).*

<sup>5</sup> And when Esau's eyes were raised up, he saw the women, and the little children of them, and said, What will these *(mean)* to themselves? and whether they pertain to thee? *(or And when Esau raised up his eyes, he saw the women, and their little children, and he said, Who be these? do they pertain to thee?)* Jacob answered, They be the little children, which God hath given to me, thy servant.

<sup>6</sup> And the handmaids and their sons nighed, and were bowed. *(And the slave-girls and their sons came near, and they bowed.)*

<sup>7</sup> Also Leah nighed with her free children; and when they had worshipped in like manner, Joseph and Rachel last worshipped. *(And Leah came near with her children; and when they had bowed before him in like manner, then lastly Joseph and Rachel bowed before him.)*

<sup>8</sup> And Esau said, What be these companies, which I met? And Jacob answered, *(So)* That I should find grace before my lord.

<sup>9</sup> And he said, My brother, I have full many things, thy things be to thee.

<sup>10</sup> And Jacob said, I beseech thee, do not thou *(say)* so, but if I have found grace in thine eyes, take thou a little gift of mine hands; for I saw so thy face as *(though)* I had seen the cheer of God; be thou merciful to me, *(And Jacob said, I beseech thee, do not thou say that, but if I have found grace in thine eyes, take thou a little gift from my hands; for I see thy face as if I see the face of God; be thou merciful to me,)*

<sup>11</sup> and receive the blessing which I have brought to thee, and which blessing God giving all things gave to me. Scarcely *(desiring it)*, while the brother compelled *(him)*, he received *(it)*, *(and receive the blessing which I have brought to thee, which blessing*

*God, who giveth all things, hath given to me. Scarcely desiring it, but because his brother compelled him, Esau at last accepted the gifts,)*

<sup>12</sup> and said, Go we together, and I shall be (a) fellow of thy way. *(and he said, Now let us go together; and I shall give thee fellowship on the way.)*

<sup>13</sup> And Jacob said, My lord, thou knowest that I have little children tender, and sheep, and kine with calves with me, and if I shall make them for to travail more in going, all the flocks shall die in one day; *(But Jacob said, My lord, thou knowest that I have tender little children with me, and sheep, and cows with their calves, and if I make them go any further this day, all the flocks shall die;)*

<sup>14</sup> my lord go (on) before his servant, and I shall follow little and little his steps *(or and I shall follow his steps little by little)*, as I see that my little children be able *(to go)*, till I come to my lord, into Seir.

<sup>15</sup> Esau answered, I pray thee, that *(some)* of the people which is with me, dwell they namely fellows of thy way. Jacob said, It is no need; I have need to this one thing only, that I find grace in thy sight, my lord. *(Esau answered, Then I pray thee, let some of the people who be with me give thee fellowship on the way. But Jacob said, There is no need; yea, I only have need of this one thing, that I find grace in thine eyes, my lord.)*

<sup>16</sup> And so Esau turned again in that day in the way by which he came, into Seir. *(And so Esau returned that day by the way by which he came, back toward Seir.)*

<sup>17</sup> And Jacob came into Succoth, where when he had builded an house, and had set tents, he called the name of that place Succoth, *that is, tabernacles. (But Jacob went to Succoth, where when he had built a house, and some shelters for his beasts, he called that place Succoth, or Shelters.)*

<sup>18</sup> And Jacob passed into Shalem, a city of Shechem, which is in the land of Canaan, after that he turned again from Mesopotamia of Syria, and he dwelled beside the city. *(And then Jacob passed safely into the city of Shechem, which is in the land of Canaan, after that he had returned from Paddan-aram, and he lived there in a field beside the city.)*

<sup>19</sup> And he bought for an hundred lambs a part of the field, in which he set tabernacles, of the sons of Hamor, the father of Shechem. *(And he bought part of that field from the sons of Hamor, the father of Shechem, for a hundred lambs, or for a hundred pieces of money, and he pitched his tents there.)*

<sup>20</sup> And when he had raised an altar there, he inwardly called on it the full strong God of Israel. *(And when he had raised up an altar there, he called it Elelohe-Israel.)*

## CHAPTER 34

<sup>1</sup> Forsooth Dinah, the daughter of Leah, went out to see the women of that country.

<sup>2</sup> And when Shechem, the son of Hamor *(the)* Hivite, the prince of that land, had seen her, he loved her, and he ravished her, and *(he)* slept with her, and oppressed the virgin by violence *(or and he oppressed the virgin with violence)*.

<sup>3</sup> And his soul was bound fast with her, and he pleased her sorry with flatterings. *(But his soul was bound fast to her; and he tried to appease her sorrow with flattery.)*

<sup>4</sup> And he went to Hamor, his father, and said, Take to me this damsel *(for)* a wife. *(And he went to his father Hamor, and said, Get me this young woman for a wife.)*

<sup>5</sup> And when Jacob had heard this thing, while his sons were absent, and occupied in the feeding or in the pasturing of *[the]* sheep, he was still, till they came again *(or until they returned home)*.

<sup>6</sup> Soothly when Hamor, the father of Shechem, was gone out to speak to Jacob,

<sup>7</sup> lo! his sons came from the field. And when this thing that befelled was heard, they were wroth greatly; for he had wrought a foul thing in Israel, and he had done a thing unleaveful in the defouling of the daughter of Jacob. *(behold! his sons came in from the field. And when they heard what had befallen, they were enraged; for Shechem had done a foul, or a vile, thing in Israel, and he had done an unlawful thing in the defiling of Jacob's daughter.)*

<sup>8</sup> And so Hamor spake to them *(or And Hamor said to them)*, The soul of my son Shechem hath cleaved to your daughter; give ye her *(for)* a wife to him,

<sup>9</sup> and *(so)* join we weddings together; give ye your daughters to us, and take ye our daughters *(for yourselves)*,

<sup>10</sup> and dwell ye with us; *(yea)*, the land is in your power; till ye, and make ye merchandise, and wield ye it, *(or work ye it, and make ye merchandise, and possess ye it)*.

<sup>11</sup> But also Shechem said to the father and brethren of her, Find I grace before you, and whatever things ye ordain I shall give; *(And Shechem said to her father and her brothers, I pray that I find grace before you, and whatever things ye ask for, I shall give you;)*

<sup>12</sup> increase ye the dower, and ask ye *(for)* gifts, and I shall give willfully that that ye ask; only give ye this damsel *(for)* a wife to me. *(increase ye the dowry, and ask ye for gifts, and I shall willingly give what ye ask; only give ye to me this young woman for a wife.)*

<sup>13</sup> The sons of Jacob answered in guile to Shechem and *(to Hamor)*, his father, and they were *(made)* fierce for the defouling of the maidenhood of their sister, *(And Jacob's sons answered guilefully, or deceitfully, to Shechem, and to his father Hamor, for they were enraged by the defiling of their sister's maidenhood.)*

<sup>14</sup> We may not do this that ye ask, neither we may give our sister to a man uncircumcised, which thing is unleaveful and abominable with us. *(and they said, We cannot do this thing that ye ask, for we cannot give our sister to an uncircumcised man, for such a thing is unlawful and abominable with us.)*

<sup>15</sup> But in this we shall be able to be bound in peace, if ye will be like us, and each of male kind be circumcised in you; *(But by this we shall make a covenant with thee, if ye will be made like us, and each of your males be circumcised;)*

<sup>16</sup> then we shall give and take together our daughters and yours *(or then we shall give our daughters to you, and we shall take your daughters for ourselves)*; and we shall dwell with you, and we shall be one people.

<sup>17</sup> Forsooth if ye will not be circumcised, *(then)* we shall take our daughter, and we shall go away.

<sup>18</sup> The proffering of them pleased Hamor, and Shechem, his son, *(And their proffer pleased Hamor, and his son Shechem.)*

<sup>19</sup> and the young waxing man delayed not, that not he fulfilled anon that that was asked; for he loved the damsel greatly, and he was *(the most)* noble in all the house of his father. *(and the young man delayed not, but he fulfilled at once what was asked for; for he greatly loved the young woman, and he was the most noble in all of his father's household.)*

<sup>20</sup> And they entered into the gate of the city, and spake to the people, *(And so they went to the city gate, and said to the people.)*

<sup>21</sup> These men be peaceable, and will dwell with us; make they merchandise in the land, and till they it, which is large and broad, and hath need to tillers; we shall take their daughters to wives, and we shall give our daughters to them. *(These men be peaceful, and will live with us; so let them make merchandise in the land, and let them work it, which is large and broad, and hath need of men to work it; and we shall take their daughters for our wives, and we shall give our daughters to them.)*

<sup>22</sup> One thing is, for which so great good is delayed; if we circumcise our males, and follow the custom of the folk, *(But before that they will live with us, and we become one people, there is one thing which they require us to do; we must first circumcise all our males, and so follow this folk's custom.)*

<sup>23</sup> both their substance, and sheep, and all things which they wield, shall be ours; only assent we in this, that we dwell together, and make one people. *(then their chattel, and sheep, and all the things which they possess, shall be ours; so let us assent in this matter, so that we can all live together, and be one people.)*

<sup>24</sup> And all *(the)* men assented, and *(so)* all *[the]* males were circumcised.

<sup>25</sup> And lo! in the third day, when the sorrow of *[the]* wounds was most grievous, two sons of Jacob, Simeon and Levi, *[the]* brethren of Dinah, took swords, and entered into the city boldly; and when all *[the]* males were slain, *(And behold! on the third day, when the pain from their wounds was most grievous, two of Jacob's sons, Simeon and Levi, Dinah's brothers, took swords, and boldly entered into the city, and killed all the males;)*

<sup>26</sup> they killed Hamor and Shechem together, and took Dinah, their sister, from the house of Shechem. And when they were gone out, *(and they killed Hamor and Shechem, and took away their sister Dinah from Shechem's house. And when they had left the city.)*

<sup>27</sup> *[the]* other sons of Jacob felled in on the slain men, and rifled the city, for the vengeance of *[the]* defouling of the virgin *(or to take vengeance for their sister's defiling).*

<sup>28</sup> And they wasted the sheep of those men, and droves of oxen, and asses, and all things that were in the houses and fields, *(And they destroyed the sheep of those men, and their herds of oxen, and their donkeys, and all the things that were in their houses and in their fields.)*

<sup>29</sup> and *(they)* led *away(as)* prisoners the little children, and *[the]* wives of those men. And when these things were done hardily *(or And when these things were fully done),*

<sup>30</sup> Jacob said to Simeon and Levi, Ye have troubled me, and have made me hateful to *(the)* Canaanites and Perizzites, *[the]* dwellers of this land; we be few, *[and]* they shall be gathered together *(against me),* and shall slay me, and I shall be done away, and mine house. *(Jacob said to Simeon and Levi, Ye have brought in trouble on me, and have made me to be hated by the Canaanites and the Perizzites, the inhabitants of this land; yea, we be few, and now they shall be gathered together against me, and shall slay me, and I and all of my household, or all of my family, shall be done away.)*

<sup>31</sup> Simeon and Levi answered, Whether they ought to mis-use our sister as a whore? *(And Simeon and Levi answered, Should they be allowed to mis-use our sister like a whore?)*

## CHAPTER 35

<sup>1</sup> In the meantime the Lord spake to Jacob, *(and said),* Rise thou *(up),* and go up to Bethel, and dwell there; and make thou *(there)* an altar to the Lord, that appeared to thee when thou fleddest Esau, thy brother, *(or who appeared to thee when thou fleddest from thy brother Esau).*

<sup>2</sup> Soothly Jacob said, when all his house was called together, Cast ye away alien gods, that be in the midst of you, and be ye cleansed, and change ye your clothes; *(And Jacob said, when all his household, or all his family, was called together, Throw ye away the foreign gods, that be in the midst of you, and purify yourselves, and change ye your clothes;)*

<sup>3</sup> rise ye, and go we up into Bethel, that we make there an altar to the Lord, which heard me in the day of my tribulation, and was fellow of my way. *(rise ye, and go we up to Bethel, to make there an altar to the Lord, who answered me on the day of my trouble, and who gave me fellowship on the way.)*

<sup>4</sup> Therefore they gave to Jacob all the alien gods which they had, and *[the]* earrings, that were in their ears; and Jacob delved them under a terebinth tree, which is behind the city of Shechem. *(And so they gave Jacob all the foreign gods which they had, and the earrings that they were wearing; and Jacob buried them under the terebinth tree, which is behind the city of Shechem.)*

<sup>5</sup> And when they went *(forth),* dread assailed all men by compass of the city, and they were not hardy to pursue them going away. *(And when they went forth, the fear of God assailed all the men of the cities about, and they were not hardy to pursue after them.)*

<sup>6</sup> Therefore Jacob came to Luz, which is in the land of Canaan, by the sire-name Bethel, he and all his people with him. *(And so Jacob came to Luz, that is, Bethel, in the land of Canaan, he and all the people who were with him.)*

<sup>7</sup> And he builded there an altar to the Lord, and called the name of that place The house of God, for God appeared there to him, when he fled his brother. *(And he built there an altar to the Lord, and called the name of that place EL-bethel, for God appeared to him there, when he fled from his brother.)*

<sup>8</sup> Deborah, the nurse of Rebecca, died in the same time, and she was buried at the root[s] of Bethel, under an oak, and the name of the place was called The Oak of Weeping. *(And Deborah, Rebecca's nurse, died at that time, and she was buried south of Bethel, under an oak tree, and that place was called Allonbachuth.)*

<sup>9</sup> Forsooth God appeared again to Jacob, after that he turned again from Mesopotamia of Syria, and came into Bethel, and blessed him, *(And God appeared again to Jacob, after that he had returned from Paddan-aram, and he blessed him.)*

<sup>10</sup> and *(he)* said, Thou shalt no more be called Jacob, but Israel shall be thy name. And *(so)* God called him Israel,

<sup>11</sup> and said to him, I am God Almighty, *(and he said to him, I am Almighty God);* increase thou, and be thou multiplied, *(yea),* folks and peoples of nations shall be of thee, *(and)* kings shall go out of thy loins;

<sup>12</sup> and I shall give to thee, and to thy seed after thee, the land which I gave to Abraham and Isaac.

<sup>13</sup> And *(then)* God departed from him.

<sup>14</sup> Forsooth Jacob raised *(up)* a title, *or a memorial,* of stones, in the place wherein God spake to him, and he sacrificed thereon flowing sacrifices, and shedded out oil, *(And Jacob raised up a stone pillar, in the place where God spoke to him, and he offered a sacrifice of wine on it, and poured oil on it,)*

<sup>15</sup> and he called the name of that place Bethel.

<sup>16</sup> Soothly Jacob went out from thence, and he came in the beginning of summer to the land that leadeth to Ephratah; in which land when Rachel travailed in child bearing,

*(And Jacob went out from there, and at the beginning of summer he came to the way that leadeth to Ephrath; in which land when Rachel struggled, or laboured, to survive while giving birth.)*

<sup>17</sup> she began to be in peril for the hardness of *(the)* childbearing; and the midwife said to her, Do not thou dread, for thou shalt have also this son, *(or and the midwife said to her; Do not thou fear; for thou shalt also have this son or for this is another son for you).*

<sup>18</sup> Forsooth while the soul passed *from her* for sorrow, and death nighed then, she called the name of her son Benoni, *that is, the son of my sorrow*; forsooth his father called him Benjamin, *that is, the son of the right side. (But as her soul passed away from her; and death neared, she named her son Benoni, that is, The son of my sorrow; but his father called him Benjamin, that is, The son of my right hand.)*

<sup>19</sup> Therefore Rachel died, and was buried in the way that leadeth to Ephrath, that is Bethlehem. *(And so Rachel died, and was buried on the way that leadeth to Ephrath, which is Bethlehem.)*

<sup>20</sup> And Jacob builded a memorial upon the sepulchre of her; this is the memorial of the burial of Rachel unto this present day. *(And Jacob put up a sacred pillar on her sepulchre; this is the same pillar that is on Rachel's grave unto this present day.)*

<sup>21</sup> Jacob went from thence, and setted a tabernacle over the tower of the flock. *(And then Jacob went from there, and pitched his tent beyond the tower of Eder or beyond Migdaleder.)*

<sup>22</sup> And while he dwelled in that country, Reuben went, and slept with Bilhah, the secondary wife of his father, which thing was not hid from him *(or which was told to Jacob)*. Forsooth the sons of Jacob were twelve;

<sup>23</sup> the sons of Leah were, the first begotten Reuben, *(or Leah's sons were Reuben, the first-born)*, and Simeon, and Levi, and Judah, and Issachar, and Zebulun;

<sup>24</sup> the sons of Rachel were Joseph, and Benjamin;

<sup>25</sup> the sons of Bilhah, the handmaid of Rachel *(or Rachel's slave-girl)*, were Dan, and Naphtali;

<sup>26</sup> and the sons of Zilpah, *[the]* handmaid of Leah, were Gad, and Asher. These were the sons of Jacob, that were born to him in Mesopotamia of Syria. *(and the sons of Zilpah, Leah's slave-girl, were Gad, and Asher. These were Jacob's sons, who were born to him in Paddan-aram.)*

<sup>27</sup> Also Jacob came to Isaac, his father, into Mamre, *(by)* the city of Arbah, this is Hebron, in which Mamre Abraham and Isaac was a pilgrim. *(And Jacob came to his father Isaac at Mamre, which is near to Kiriatharba, which is now called Hebron, in which Mamre Abraham and Isaac were foreigners.)*

<sup>28</sup> And the days of Isaac were filled an hundred and fourscore of years; *(And so the days of Isaac filled a hundred and eighty years;)*

<sup>29</sup> and he was wasted in age, and died, and he was put to his people, and was eld, and full of days; and Esau and Jacob his sons buried him. *(and then he was destroyed by age, and died, and he joined his ancestors, being old, and full of days; and his sons Esau and Jacob buried him.)*

## CHAPTER 36

<sup>1</sup> Forsooth these be the generations of Esau; he is *(also called)* Edom.

<sup>2</sup> Esau took wives\* of the daughters of Canaan; Adah, the daughter of Elon *(the)* Hittite, and Oholibamah *(or and Aholibamah)*, the daughter of Anah, the son of Zibeon *(the)* Hivite;

<sup>3</sup> also Bashemath *(or and Bashemath)*, the daughter of Ishmael, the sister of Nebajoth.

<sup>4</sup> And Adah childed Eliphaz; Bashemath childed Reuel;

<sup>5</sup> Oholibamah childed Jeush, and Jaalam, and Korah, *(or and Aholibamah gave birth to Jeush, and Jaalam, and Korah)*. These were the sons of Esau, that were born to him in the land of Canaan.

<sup>6</sup> Soothly Esau took his wives, and his sons, and *(his)* daughters, and each soul of his house<sup>*(hold)*</sup>, and his cattle, and *(his)* sheep, and all things which he had in the land of Canaan, and went into another country *(or and went to another country)*, and *(so)* departed from his brother Jacob;

<sup>7</sup> for they were full rich, and they might not dwell together; and the land of their pilgrimage sustained not them, for the multitude of flocks. *(for they were both very rich,*

\* **CHAPTER 36:2** Each of Esau's three wives were known by two names: Adah, also known as Bashemath; Judith, also known as Oholibamah or Aholibamah; and another Bashemath, also known as Mahalath.

*and they could not live together; for the land where they now were could not sustain them both, for the multitude of their flocks.)*

<sup>8</sup> And Esau dwelled in the hill of Seir; he is Edom. *(And so Esau lived in the hill country of Seir; he is also called Edom.)*

<sup>9</sup> Forsooth these were the generations of Esau, father of Edom, in the hill of Seir; *(And these were the descendants of Esau, the father of the Edomites, in the hill country of Seir;)*

<sup>10</sup> and these were the names of his sons; Eliphaz, the son of Adah, *(the) wife of Esau, also Reuel (or and Reuel), the son of Bashemath, (the) wife of Esau.*

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

<sup>12</sup> Forsooth Timna was the secondary wife of Eliphaz, Esau's son, which Timna childed to him Amalek, *(or And Timna was the concubine of Eliphaz, Esau's son, and Timna bare Amalek for him).* These were the sons of Adah, Esau's wife.

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

<sup>14</sup> And these were the sons of Oholibamah, the daughter of Anah, son of Zibeon, Esau's wife, which she childed to him; Jeush, and Jaalam, and Korah. *(And these were the sons of Esau's wife Aholibamah, the daughter of Anah, the daughter of Zibeon, whom she bare for him; Jeush, and Jaalam, and Korah.)*

<sup>15</sup> These were *(the) dukes of the sons of Esau; the sons of Eliphaz, the first engendered of Esau (or Esau's first-born son); duke Teman, duke Omar, duke Zepho, duke Kenaz,*

<sup>16</sup> duke Korah, duke Gatam, and duke Amalek. These were the sons of Eliphaz, in the land of Edom, and these were the sons of Adah.

<sup>17</sup> Also these were the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah; forsooth these dukes were of Reuel, in the land of Edom. These were the sons of Bashemath, Esau's wife. *(And these were the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, and duke Mizzah; these were the leaders who came from Reuel, in the land of Edom. These were the sons of Esau's wife Bashemath.)*

<sup>18</sup> Forsooth these were the sons of Oholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah; these were *[the] dukes of Oholibamah, the daughter of Anah, Esau's wife. (And these were the sons of Esau's wife Aholibamah; duke Jeush, duke Jaalam, and duke Korah; these were the leaders who came from Esau's wife Aholibamah, the daughter of Anah.)*

<sup>19</sup> These were the sons of Esau, and these were dukes of them *(or and they were their leaders); he is (also called) Edom.*

<sup>20</sup> *(And) These were the sons of Seir (the) Horite, inhabitants of the land (or the people of the land); Lotan, and Shobal, and Zibeon, and Anah,*

<sup>21</sup> and Dishon, and Ezer, and Dishan; these dukes were of Horites *(or these were the leaders of the Horites), the son[s] of Seir, in the land of Edom.*

<sup>22</sup> Forsooth the sons of Lotan were Hori, and Hemam; soothly the sister of Lotan was Timna.

<sup>23</sup> And these were the sons of Shobal; Alvan, and Manahath, and Ebal, Shepho, and Onam.

<sup>24</sup> And these were the sons of Zibeon; Ajah, and Anah; this is Ahan that found hot waters in the wilderness, when he kept the asses of Zibeon, his father, *(or this is that Ahan who found some mules in the wilderness, when he kept the donkeys of his father Zibeon);*

<sup>25</sup> and he had a son, Dishon, and a daughter, Oholibamah. *(and Anah had a son, Dishon, and a daughter, Aholibamah.)*

<sup>26</sup> And these were the sons of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

<sup>27</sup> Also these were the sons of Ezer *(or And these were the sons of Ezer);* Bilhan, and Zaavan, and Akan.

<sup>28</sup> And Dishon had sons; Uz, and Aran.

<sup>29</sup> These were the dukes of Horites *(or These were the leaders of the Horites);* duke Lotan, duke Shobal, duke Zibeon, duke Anah,

<sup>30</sup> duke Dishon, duke Ezer, duke Dishan; these were the dukes of Horites, that were lords in the land of Seir. *(duke Dishon, duke Ezer, and duke Dishan; these were the leaders of the Horites, who were the rulers in the land of Seir.)*

<sup>31</sup> Forsooth *[the] kings that reigned in the land of Edom, before that the sons of Israel had a king, were these; (And the kings who reigned in the land of Edom, before the Israelites had their own king, were these;)*

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

<sup>33</sup> Forsooth Bela died, and *(then) Jobab, the son of Zerah of Bozrah, reigned for him.*

<sup>34</sup> And when Jobab was dead (*or And when Jobab died*), Husham of the land of Temani reigned for him.

<sup>35</sup> And when he was dead, Hadad, the son of Bedad, that smote Midian in the land of Moab, and the name of his city was Avith, reigned for him. (*And when Husham died, Hadad, the son of Bedad, who struck down the Midianites in the land of Moab, reigned for him, and the name of his city was Avith.*)

<sup>36</sup> And when Hadad was dead (*or And when Hadad died*), Samlah of Masrekah reigned for him.

<sup>37</sup> And when he was dead, Saul of the flood [*of*] Rehoboth reigned for him. (*And when Samlah died, Saul from Rehoboth-on-the-River reigned for him.*)

<sup>38</sup> And when he was dead, Baalhanan, the son of Achbor, was successor into the realm. (*And when Saul died, Baalhanan, the son of Achbor, was his successor in the kingdom.*)

<sup>39</sup> And when he was dead (*or And when Baalhanan died*), Hadar reigned for him, and the name of the city of Hadar was Pau, and the name of his wife was Mehetabel, the daughter of Matred, the daughter of Mezahab.

<sup>40</sup> Therefore these were the names of the dukes of Esau (*or And so these were the names of the leaders of the people of Esau*), in their kindreds, and places, and (*by their*) names; duke Timnah, duke Alvah, duke Jetheth,

<sup>41</sup> duke Oholibamah (*or duke Aholibamah*), duke Elah, duke Pinon,

<sup>42</sup> duke Kenaz, duke Teman, duke Mibzar,

<sup>43</sup> duke Magdiel, duke Iram; these were the dukes of Edom, dwelling in the land of his lordship; he was Esau, the father of Idumeans. (*duke Magdiel, and duke Iram; these were the leaders of Edom, living in the land of their possession; and Esau is the father of the Edomites.*)

## CHAPTER 37

<sup>1</sup> Forsooth Jacob dwelled in the land of Canaan, in which his father was a pilgrim; (*And Jacob lived in the land of Canaan, where his father was a foreigner;*)

<sup>2</sup> and these were the generations of him. Joseph when he was of sixteen years, yet a child, kept a flock with his brethren, and he was with the sons of Bilhah and Zilpah, the wives of his father; and he accused his brethren at the father of the worst sin. (*and this is the story of his descendants. Joseph, when he was seventeen years old, yet a boy, kept a flock with his brothers, and he was with the sons of Bilhah and Zilpah, his father's wives; and he accused his brothers of the worst sins to their father;*)

<sup>3</sup> Forsooth Israel loved Joseph above all his sons, for he had begotten him in his old (*age*); and he made to Joseph a coat of many colours (*or and he made a coat of many colours for Joseph*).

<sup>4</sup> Forsooth his brethren saw that he was loved of the father more than all *they*, and they hated him, and might not speak anything peaceably to him. (*And his brothers saw that their father loved Joseph more than he loved any of them, and so they hated him, and would not say a kind word to him.*)

<sup>5</sup> And it befell that he told to his brethren a sweven that he saw, which cause was the seed of more hatred. (*And it befell that he told his brothers about a dream that he had, which was the reason, yea, the seed, of even more hatred.*)

<sup>6</sup> And Joseph said to his brethren, Hear ye the sweven which I saw,

<sup>7</sup> I guessed that we bound together sheaves, *or handfuls*, [*in the field*], and that as mine handful rose up, and stood (*upright*), and that your handfals stood about, and worshipped mine handful. (*I saw that we all bound up sheaves in the field, and when my sheaf rose up, and stood upright, all your sheaves stood around, and bowed before my sheaf.*)

<sup>8</sup> His brethren answered, Whether thou shalt be our king, either we shall be made subject to thy lordship? Therefore this cause of dreams and words ministered the nourishing of envy, and of hatred (*or And so these dreams and words were the reason that envy and hatred were nourished among them.*)

<sup>9</sup> Also Joseph saw another sweven, which he told to his brethren, and said, I saw a dream that as the sun, and the moon, and the eleven stars worshipped me. (*And Joseph saw another dream, which he also told to his brothers, saying, I saw in a dream that the sun, and the moon, and the eleven stars all bowed before me.*)

<sup>10</sup> And when he had told this dream to his father, and his brethren, his father blamed him, and said, What will this dream *mean* to itself that thou hast seen? Whether I, and thy mother, and thy brethren, shall worship thee on (*the*) earth? (*And when he told this dream to his father, and his brothers, his father rebuked him, and said, What meaneth this*

*dream that thou hast seen? Shall I, and thy mother, and thy brothers, all bow low to the ground before thee?)*

<sup>11</sup> Therefore his brethren had envy to him. Forsooth the father beheld privily the thing, *(And so his brothers envied him, but his father privately considered it all.)*

<sup>12</sup> and when his brethren dwelled in Shechem, about *[the]* keeping of *[the]* flocks of their father, *(And one day, when his brothers were tending their father's flocks in Shechem,)*

<sup>13</sup> Israel said to Joseph, Thy brethren keep *(the)* sheep in Shechem *(or Thy brothers tend the sheep in Shechem)*; come thou, I shall send thee to them. And when Joseph answered, I am ready,

<sup>14</sup> Israel said, Go thou, and see whether all things be wellsome with thy brethren, and *(with)* the sheep; and *(then come back, and)* tell thou to me what is done. *(And so)* He was sent from the valley of Hebron, and came into Shechem;

<sup>15</sup> and a man found him erring in the field *(or and a man found him wandering in a field)*, and the man asked him, what he sought.

<sup>16</sup> And he answered, I seek my brethren; show thou to me where they keep *their* flocks. *(And he answered, I am looking for my brothers; tell thou to me where they tend their flocks.)*

<sup>17</sup> And the man said to him, They went away from this place; forsooth I heard them saying, Go we into Dothan. And Joseph went after his brethren, and found them in Dothan.

<sup>18</sup> And when they had seen him afar *(off)*, before he nighed to them, they thought to slay him *(or they decided to kill him)*,

<sup>19</sup> and they spake together, *(and said)*, Lo! the dreamer cometh,

<sup>20</sup> come ye, slay we him, and put we him into an eld cistern, and we shall say, A wild beast full wicked hath devoured him; and then it shall appear what his dreams profit to him. *(come ye, let us kill him, yea, we shall put him into an old cistern, and we shall say, A wicked wild beast hath devoured him; and then we shall see what his dreams shall profit him.)*

<sup>21</sup> Soothly Reuben heard this, and endeavoured to deliver him from their hands, and said, Slay we not the life of him, *(or and he said, No, we should not kill him)*,

<sup>22</sup> neither shed we out his blood, but cast ye him into an eld cistern, which is in the wilderness, and *(so)* keep ye your hands guiltless. Forsooth he said this, desiring to deliver him from their hands, and to yield *him(again)* to his father.

<sup>23</sup> Therefore anon as Joseph came to his brethren, they despoiled him of his coat, *(that went)* down to the heel, and *(was)* of many colours, *(And so when Joseph came to his brothers, at once they tore off the coat, that went down to his heels, and had many colours,)*

<sup>24</sup> and they put him in<sup>[to]</sup> an eld cistern, that had no water.

<sup>25</sup> And *(then)* they sat *(down)* to eat bread; and *(soon)* they saw that *(some)* Ishmaelite waygoers came from Gilead, and that their camels bare sweet smelling spiceries, and resin, and stacte, into Egypt *(or to take to Egypt)*.

<sup>26</sup> Therefore Judah said to his brethren, What shall it profit to us, if we shall slay our brother, and shall hide his blood? *(And so Judah said to his brothers, What shall it profit us, if we kill our brother, and then hide his blood?)*

<sup>27</sup> It is better that he be sold to *(the)* Ishmaelites, and our hands be not defouled, for he is our brother and our flesh. His brethren assented to these words;

<sup>28</sup> and *(so)* when *[the]* merchants of Midian passed thereforth, they drew Joseph out of the cistern, and sold him to *(the)* Ishmaelites, for twenty pieces of silver; which led him into Egypt *(or and they took him down to Egypt)*.

<sup>29</sup> And Reuben turned again to the cistern, and found not the child; and he rent his clothes, *(And when Reuben returned to the cistern, he did not find the boy; and he tore his clothes,)*

<sup>30</sup> and he went to his brethren, and said, The child appeareth not, and whither shall I go? *(and he went to his brothers, and said, The boy is gone, now what shall I do?)*

<sup>31</sup> Forsooth they took his coat, and dipped it in the blood of a kid, which they had slain;

<sup>32</sup> and they sent men that bare it to their father, and said, We have found this coat; see thou, whether it is the coat of thy son, or nay. *(and they brought it to their father, and said to him, We have found this coat; see thou, is it thy son's coat, or not.)*

<sup>33</sup> And when the *(ir)* father had known it *(to be such)*, he said, It is the coat of my son; a wild beast full wicked hath eaten him *(or a wicked wild beast must hath eaten him)*; a beast hath devoured Joseph.

<sup>34</sup> And he rent his clothes, and he was clothed with an hair-shirt, and bewailed his son in much time (*or and for a long time he bewailed his son*).

<sup>35</sup> Soothly when his free children were gathered together, that they should appease the sorrow of their father, he would not take comfort; but said, I shall go down into hell, and shall bewail my son. And while Jacob continued in weeping, (*And his children gathered together; to try to appease their father's sorrow, but he would not take comfort from them; and he said, I shall go down into the grave or I shall go down to Sheol, bewailing my son. And while Jacob continued weeping.*)

<sup>36</sup> (*the*) Midianites sold Joseph in Egypt to Potiphar, (*a*) chaste and honest servant of Pharaoh [*or the gelding of Pharaoh*], master of the chivalry. (*the Midianites now in Egypt, sold Joseph to Potiphar, one of Pharaoh's eunuchs, and the captain of the guard.*)

## CHAPTER 38

<sup>1</sup> In the same time, Judah went down from his brethren, and turned to a man of Adullam, Hirah by name; (*At that time, Judah went forth from his brothers, and came to a man of Adullam, named Hirah;*)

<sup>2</sup> and he saw there a daughter of a man of Canaan, Shuah by name. And when he had taken her to wife, he entered [*in*] to her (*or her slept with her*),

<sup>3</sup> and she conceived, and childed a son, and (*he*) called his name Er.

<sup>4</sup> And again when another child was conceived, she named the child (*that was*) born, Onan.

<sup>5</sup> And she childed the third son, whom she called Shelah, and when he was born, she ceased to bear child more (*or she ceased to bear any more children*). (*And she bare her third son, whom she called Shelah, when she was at Chezib.*)

<sup>6</sup> Soothly Judah gave a wife, that was called Tamar, to his first begotten son Er.

<sup>7</sup> And Er, the first begotten son of Judah, was wayward in the sight of the Lord, and therefore he was slain of the Lord (*or and so the Lord killed him*).

<sup>8</sup> Therefore Judah said to Onan, his son, Enter thou [*in*] to the wife of thy brother, and be thou fellowshipped to her, that thou raise seed to thy brother. (*And so Judah said to his son Onan, Sleep with thy brother's wife, and be fellowshipped to her, and so raise thou up seed, or some sons, for thy brother.*)

<sup>9</sup> And he knew that sons should not be born to him; and he entered [*in*] to the wife of his brother, and shedded his seed into the earth, lest the free children should be born by the name of the *dead* brother; (*But Onan knew that any sons who would be born would not be his; so he slept with his brother's wife, but he poured out his seed onto the ground, so that no children would be born in the name of his dead brother;*)

<sup>10</sup> and therefore the Lord smote him (*or and so the Lord struck him down*), for he did (*an*) abominable thing.

<sup>11</sup> Wherefore Judah said to Tamar, his son's wife, Be thou a widow in the house of thy father, till Shelah my son waxed (*or until my son Shelah hath grown up*); for he dreaded lest also he should die as his brethren (*did*). And (*so*) she went, and dwelled in the house of her father.

<sup>12</sup> Forsooth when many years were passed, the daughter of Shuah, Judah's wife, died; and when comfort was taken after mourning, Judah went up to the shearers of his sheep, (*or After many years had passed, Judah's wife, the daughter of Shuah, died; and after mourning her, when comfort was taken, Judah went up to his sheep-shearers;*) (*yea*), he and Hirah of Adullam, *that was*[*the*] keeper of the flock, went up into Timnath.

<sup>13</sup> And it was told to Tamar, that her husband's father went up into Timnath, to shear sheep.

<sup>14</sup> And she did away the clothes of (*her*) widowhood, and she took a rochet cloth with many wrinkles, and when the clothing was changed, she sat in the way-lot that leadeth to Timnath; for Shelah had waxed, and she had not (*yet*) taken him into husband, (*or for although Shelah was now a grown man, she had not been given to him for a wife*).

<sup>15</sup> And when Judah had seen her, he supposed her to be a whore; for she had covered her face, lest she was known.

<sup>16</sup> And Judah entered to her, and said, Suffer me that I lie with thee, (*or And Judah went over to her; and said, Let me lie down with you*); for he knew not that she was the wife of his son. And when she answered, What shalt thou give to me, that thou lie with me?

<sup>17</sup> he said, I shall send to thee a kid of the flocks. And again when she said, I shall suffer that that thou wilt, if thou shalt give to me a wed, till thou send that that thou promisest. (*he said, I shall send thee a goat kid from the flocks. And she said, I shall give*

*thee what thou desirest, if thou shalt give me a pledge, until thou send what thou hast promised.)*

<sup>18</sup> Judah said, What wilt thou that be given to thee for a wed? She answered, Thy ring, and thy band of the arm, and the staff which thou holdest in thine hand. Therefore the woman conceived at one lying-by, *(Judah said, What desirest thou to be given to thee for a pledge? She answered, Thy ring, and thy arm band, and the staff which thou holdest in thy hand. And so he gave them to her; and lay with her; and the woman conceived in one lying-by.)*

<sup>19</sup> and she rose *(up)*, and went *[away]*; and when the cloth was put away which she had taken, she was clothed *(once again)* in the clothes of widowhood.

<sup>20</sup> Forsooth Judah sent a kid by his shepherd of Adullam, that he should receive the wed which he had given to the woman; and when he had not found her, *(And Judah sent a goat kid by his shepherd from Adullam, so that he could receive back the pledge which he had given to the woman; and when Hirah could not find her;)*

<sup>21</sup> He asked men of that place, Where is the woman that sat in the way-lot? And when all *(the)* men answered, A whore was not in this place;

<sup>22</sup> he turned again to Judah, and said to him, I found not her, but also the men of that place said to me, that a whore sat never there. *(Hirah returned to Judah, and said to him, I could not find her; and the men of that place told me, that a whore never sat there.)*

<sup>23</sup> Judah said, Have she *(those things)* to herself, that we be not despised, certainly she may not reprove us of a leasing; I sent the kid which I promised, and thou foundest not her. *(And Judah said, Let her have those things for herself, so that we be not despised, certainly she cannot rebuke us for lying; I sent the goat kid which I promised, but thou could not find her.)*

<sup>24</sup> Lo! soothly after three months they told to Judah, and said, Tamar, thy son's wife, hath done fornication, and her womb seemeth to wax great. Judah said, Bring her forth, *(so)* that she *(can)* be burnt(!).

<sup>25</sup> And when she was led *(out)* to her pain, she sent to her husband's father, and said, I have conceived of the man, whose these things be; know thou whose is the ring, and the band of the arm, and the staff? *(And when she was led out to her punishment, she sent to her husband's father; and said, I have conceived by the man whose these things be; know thou whose ring, and arm band, and staff these be?)*

<sup>26</sup> And when the gifts were known, Judah said, She is more just than I, for I gave not her to Shelah, my son; nevertheless Judah knew her no more fleshly. *(And when the gifts were seen, Judah said, She is more in the right than I am, for I did not give her to my son Shelah; but Judah did not know her fleshly anymore.)*

<sup>27</sup> Soothly when the childbearing nighed, two children appeared in the womb,

<sup>28</sup> and in that birth of the children, one put forth the hand, in which *hand* the midwife bound a red thread, and said, This shall go out before. *(and during the birth of the children, one put out his hand, and the midwife tied a red thread on his wrist, and said, This one shall go out first.)*

<sup>29</sup> Soothly while he withdrew the hand, the tother went out, and the woman said, Why, was the skin in which the child lay in the womb parted for thee? And for this cause she called his name Pharez. *(But then he withdrew his hand, and the other one came out first, and the woman said to him, Was the skin in which the children lay in the womb, broken for thee to come out first? And for this reason she named him Perez, that is, Breaking out.)*

<sup>30</sup> Afterward his brother went out, in whose hand was the red thread, whom she called Zarah. *(And afterward his brother came out, with the red thread tied about his wrist, and she called him Zarah, that is, Redness.)*

## CHAPTER 39

<sup>1</sup> Therefore Joseph was led into Egypt, and Potiphar, a gelding of Pharaoh, prince of the host, a man of Egypt, bought him of the hand of Ishmaelites, of which he was brought *thithier*. *(And so Joseph was taken down to Egypt, and Potiphar; one of Pharaoh's eunuchs, the captain of the guard, an Egyptian, bought him from the Ishmaelites, who had brought him there.)*

<sup>2</sup> And the Lord was with him, and he was a man doing with prosperity in all things *(or and made him prosperous in all things)*. And Joseph dwelled in the house of his lord,

<sup>3</sup> which knew full well that the Lord was with Joseph, and that all things which he did, were *(ad)*dressed of the Lord in his hand. *(who knew full well that the Lord was with Joseph, and that all the things which he did were directed by the hand of the Lord.)*

<sup>4</sup> And Joseph found grace before his lord, and he served him, of whom Joseph was made sovereign of all things (*or who made Joseph the ruler over all his things*), and he governed the house betaken to him, and all (*the*) things that were betaken to him.

<sup>5</sup> And the Lord blessed the Egyptian's house for Joseph, and multiplied all his chattel, as well in houses, as in fields; (*And the Lord blessed the Egyptian's household for Joseph's sake, and multiplied his possessions, yea, all that he had in his house, and all that he had in his fields;*)

<sup>6</sup> neither he knew any other thing, but [*the*] bread which he ate. Forsooth Joseph was fair in face, and shapely in sight.

<sup>7</sup> And so after many days the lady (*of his lord*) cast her eyes into Joseph, and said, Sleep thou with me; (*And so after many days the lady of his lord cast her eyes upon Joseph, and said, Lie thou with me;*)

<sup>8</sup> which assented not to the unleaveful work, and said to her, Lo! while all things be betaken to me, my lord wot not what he hath in his house, (*who assented not to the unlawful deed, and said to her, Behold! while he hath entrusted all his things to me, my lord knoweth not what he hath in his own house,*)

<sup>9</sup> neither anything is, which is not in my power, either which he hath not betaken to me, except thee, which art his wife; how therefore may I do this evil, and do sin against my lord? (*and there is nothing, which is not in my power, or which he hath not entrusted to me, except thee, who art his wife; and so how can I do this evil thing, and sin against God? or and sin against the Lord?*)

<sup>10</sup> They spake such words by all days/by long time, and the woman was dis-easeful to the young man, and he forsook the adultery. (*They spoke such words for a long time, and the woman distressed the young man, but he forsook the adultery.*)

<sup>11</sup> Forsooth it befel in a day, that Joseph entered into the house, and did some work without witnesses.

<sup>12</sup> And she took the hem of his cloth, and she said, Sleep thou with me; and he left the mantle in her hand, and he fled, and went out. (*And she took hold of the hem of his cloak, and said, Lie thou with me; and he left the cloak in her hands, and he fled away.*)

<sup>13</sup> And when the woman had seen the cloth (*or cloak*) in her hands, and that she was despised,

<sup>14</sup> she called to her the men of her house, and said to them, Lo! *my lord* hath brought in an Hebrew man, that he should scorn us; he entered to me to do lechery with me, and when I cried, (*she called the men of the household to her; and said to them, Behold! my lord hath brought in a Hebrew man, and he hath scorned us; yea, he entered to do lechery with me, and when I cried out,*)

<sup>15</sup> and he heard my voice, he left the mantle which I held, and he fled out. (*and he heard my voice, he left his cloak which I held onto, and he fled away.*)

<sup>16</sup> Therefore into proving of the truth, she showed the mantle, that she held, to her husband turning again home. (*And so to prove the truth of it all, she showed his cloak, which she had held onto, to her husband when he returned home.*)

<sup>17</sup> And she said (*to him*), The Hebrew servant, whom thou broughtest in, entered to me to scorn me (*or came to me, and mocked me*);

<sup>18</sup> and when he saw me cry, he left the mantle that I held, and he fled out. (*and when I cried out, he left his cloak which I held onto, and he fled away.*)

<sup>19</sup> And when these things were heard, the lord believed over much to the words of the wife (*or the lord believed too much in his wife's words*), and he was full wroth;

<sup>20</sup> and he betook Joseph into prison, where the bound *men* of the king were kept, and he was closed there. (*and he took Joseph, and put him in the prison, where the king's prisoners were kept, and so he was enclosed there.*)

<sup>21</sup> Forsooth the Lord was with Joseph, and had mercy on him, and gave grace to him, in the sight of the prince of the prison (*or before the ruler; that is, the warden, of the prison*),

<sup>22</sup> which betook in the hand of Joseph all the prisoners that were holden in keeping, and whatever thing was done, it was *done* under Joseph, (*who put all the other prisoners, who were held in the prison, under Joseph's hand, or power, and whatever thing was done, it was done under Joseph's direction,*)

<sup>23</sup> neither the prince knew anything (*nor the ruler of the prison had no further concerns*), for all things were betaken to Joseph; for the Lord was with him, and directed all his works.

## CHAPTER 40

<sup>1</sup> When these things were done, it befelled that two geldings, the butler and the baker of the king of Egypt, sinned to their lord. *(After these things were done, it befell that two eunuchs, Pharaoh's butler and baker, sinned against their lord.)*

<sup>2</sup> And Pharaoh was wroth against them, for the one was *(the)* master butler, and the tother was *(the)* master baker.

<sup>3</sup> And he sent them into the prison of the prince of knights, in which also Joseph was bound. *(And he sent them into the prison of the captain of the guard, where Joseph was also kept.)*

<sup>4</sup> And the keeper of the prison betook them to Joseph, which also served, *or kept,* them. Somewhat of time passed, and they were holden in keeping, *(And the ruler of the prison delivered them unto Joseph, who served them. Some time passed, and they were still held in the prison.)*

<sup>5</sup> and both saw a dream in one night, by covenable expounding to them. *(when both of them had a dream one night, and they needed their dreams to be interpreted.)*

<sup>6</sup> And when Joseph had entered to them early, and had seen them sorry, *(And when Joseph came to them in the morning, and saw them looking sorrowful, or sad,)*

<sup>7</sup> he asked them, and said, Why is your cheer heavier today than it is wont *(to be)?* *(he asked them, Why are your faces so heavy, or so unhappy, today?)*

<sup>8</sup> Which answered, We *(each)* saw a dream, and there is no man that expoundeth it to us. And Joseph said to them, Whether the expounding is not of God? Tell ye to me what ye have seen. *(And they answered, We have each had a dream, and there is no one to interpret it for us. And Joseph said to them, Should not the interpretation come from God? Tell me what ye have seen.)*

<sup>9</sup> The master butler told first his dream; I saw before me that a vine, *(So the master butler told his dream first, and he said, I saw that there was a vine before me,)*

<sup>10</sup> in which were three scions, waxed little and little into burgeonings, and that after the flowers *(came)*, the grapes waxed ripe, *(which had three branches, that over time had more and more buds, and after the flowers came, the grapes ripened,)*

<sup>11</sup> and *(then)* the cup of Pharaoh was in mine hand; therefore I took the grapes, and pressed them out into the cup that I held, and I gave *(the)* drink to Pharaoh *(or and I gave it to Pharaoh to drink).*

<sup>12</sup> Joseph answered, This is the expounding of the dream; three scions be yet three days, *(Joseph answered, This is the dream's interpretation; the three branches be three days yet to come,)*

<sup>13</sup> after which Pharaoh shall have mind of thy service, and he shall restore thee into the first degree, and thou shalt give to him the cup, by thine office, as thou were wont to do before. *(and then Pharaoh shall remember thy service, and he shall restore thee to thy place, and thou shalt give him the cup, as per thy duties, yea, as thou were wont to do before.)*

<sup>14</sup> Only have thou mind of me, when it is well to thee, and thou shalt do mercy with me, that thou make suggestion to Pharaoh, that he lead me out of this prison; *(And when it is well with thee, remember me, and do thou mercy to me, so that thou make a suggestion to Pharaoh, that he release me from this prison;)*

<sup>15</sup> for thieflly, *(that is, by thievery)*, I am taken away from the land of Hebrews, and *(once)* here I am sent innocent into prison. *(for I was stolen away from the land of the Hebrews, and then once here, I was sent into prison, though innocent.)*

<sup>16</sup> The master baker saw that Joseph had declared prudently the dream, and he said, And I saw a dream, that I had three baskets of meal on mine head, *(The master baker saw that Joseph had prudently interpreted the dream, and he said, And I had a dream, where I had three baskets of meal on my head,)*

<sup>17</sup> and I guessed that I bare in one basket, that was highest, all *(the)(bake)*meats that be made *(for Pharaoh)* by the craft of bakers, and that birds ate thereof. *(and I saw that I carried in the first basket, that was on top, all the baked goods that the baker made for Pharaoh, and the birds were eating them.)*

<sup>18</sup> Joseph answered, This is the expounding of the dream; three baskets be yet three days, *(Joseph answered, This is the dream's interpretation; the three baskets be three days yet to come,)*

<sup>19</sup> after which Pharaoh shall take away thine head, and he shall hang thee in a cross, and birds shall draw thy flesh. *(after which Pharaoh shall take away thy head, and he shall hang thee on a tree, and then the birds shall draw off thy flesh.)*

<sup>20</sup> From thence the third day was the day of the birth of Pharaoh, which made a great feast to his servants, and he had mind among the meats, of the master butler, and of the prince of *(the)* bakers; *(And three days later was Pharaoh's birthday, and he made a great feast for his servants, and during the feast he remembered the master butler, and the master baker;)*

<sup>21</sup> and he restored the one into his place, *(so)* that he should direct the cup, *either (the) drink,* to the king,

<sup>22</sup> and he hanged the tother in a gibbet, that the truth of Joseph's *declaring (of) the dreams* should be proved. *(but he hanged the other man on a tree, and so the truth of Joseph's interpretations of the dreams was shown.)*

<sup>23</sup> And nevertheless when prosperities befelled to the master butler, he forgot Joseph that declared his dream. *(And yet when good things happened to the master butler, he forgot about Joseph, who had interpreted his dream.)*

## CHAPTER 41

<sup>1</sup> After two years Pharaoh saw a dream; he guessed that he stood on a river, *(Two years later, Pharaoh had a dream; he saw that he stood by a river;)*

<sup>2</sup> from which seven fair kine and full fat went up *(or from which seven cows, sleek and very fat, came out),* and *[they]* were fed in the places of *(the)* marshes;

<sup>3</sup> and *(an)other* seven, foul and lean, came out of the river, and were fed in that brink of the water, in green places; *(and then seven others, foul and lean, came out of the river, and were fed on the bank of the river; in the green places;)*

<sup>4</sup> and those *(foul and lean)* kine devoured those kine of which the fairness and comeliness of *(their)* bodies were wonderful. *(And) Pharaoh* waked,

<sup>5</sup> and slept again, and he saw another dream; seven ears of corn, full and fair, came forth in one stalk, *(and then he slept again, and he had another dream; seven ears of corn, full and ripe, came forth on one stalk.)*

<sup>6</sup> and *(then)* others, as many ears of corn, *(but)* thin and smitten with *(the)* corruption of *(the)* burning wind, came forth,

<sup>7</sup> devouring all the fairness of the first. *(And) Pharaoh* waked after *this* rest,

<sup>8</sup> and when the morrowtide was made, he was afeared by inward dread, and he sent to all the expounders of Egypt, and to all the wise men; and when they were called, he told the dream, and none was that expounded it. *(and when the morning came, he was greatly afraid, and he sent for all the dream readers of Egypt, and for all the wise men; and when they came to him, he told his dreams to them, but no one could interpret them.)*

<sup>9</sup> Then at the last, the master butler bethought *(to) him (self),* and said *(to Pharaoh),* I acknowledge my sin *(at last);*

<sup>10</sup> the king was wroth to his servants, and commanded me and the master baker to be cast down into the prison of the prince of knights, *(for the king was angry with his servants, and commanded me and the master baker to be throw into the prison of the captain of the guard,)*

<sup>11</sup> where we both saw a dream in one night, before-showing of things to come. *(and one night we both had a dream, a fore-telling of things to come.)*

<sup>12</sup> An Hebrew child, servant of the same duke of knights, was there, to whom we told the dreams, and heard whatever thing the befalling of *[the]* thing proved afterward(s); *(And a young Hebrew man, a slave of the same captain of the guard, was there, to whom we told our dreams, and then we heard from him what the befalling of the dreams later proved to be;)*

<sup>13</sup> for I am restored to mine office, and he was hanged in a cross. *(for I was restored to my office, and he was hanged on a tree.)*

<sup>14</sup> Anon at the behest of the king, they polled Joseph, *(or At once at the king's command, they shaved Joseph),* *(and)* led *(him)* out of the prison, and when his clothing was changed, they brought him to the king.

<sup>15</sup> To whom the king said, I saw dreams, and none *[there]* is that expoundeth those things that I saw; I have heard that thou expoundest *such things* most prudently. *(To whom the king said, I had two dreams, and there is no one who can interpret what I saw; but I have heard that thou interpretest such things most prudently.)*

<sup>16</sup> Joseph answered, Without me, God shall answer prosperities to Pharaoh. *(And Joseph answered, Not I, but God himself shall answer good things to Pharaoh.)*

<sup>17</sup> Therefore Pharaoh told that that he saw; I guessed that I stood on the brink of the flood, *(And so Pharaoh told him what he had dreamed, saying, I stood on the bank of the river,)*

<sup>18</sup> and seven kine, full fair, with flesh able to eating, went up from the water, which kine gathered green sedges in the pasture of the marshes; *(and seven cows, sleek and with flesh good for eating, came out of the water; and they gathered green sedges in the pasture of the marshes;)*

<sup>19</sup> and lo! seven other kine, so foul and lean, followed these, that I saw never such in the land of Egypt; *(and behold! seven other cows followed them, so foul and lean, that I never before had seen such as these in all the land of Egypt;)*

<sup>20</sup> and when the former kine were devoured and wasted of the lean kine, *(and when the first cows, the fat ones, were devoured and destroyed by the lean cows,)*

<sup>21</sup> the lean kine gave no step, or token, of fullness, but were slow, or feeble, by like leanness and paleness. I waked, *(the lean cows gave no sign of fullness, but were as feeble, and with the same leanness and paleness, as before. I awakened,)*

<sup>22</sup> and again I was oppressed by sleep, and I saw a dream, *(or and then again I was oppressed by sleep, and again I dreamed);* seven ears of corn, full and most fair, came forth on one stalk,

<sup>23</sup> and other seven *(or and seven others)*, thin and smitten with [a] burning wind, came forth *(out)* of the stubble,

<sup>24</sup> which devoured the fairness of the former; I told this dream to [the] expounders, and no man there is that expoundeth it, *(or I told these dreams to the interpreters, but there was no one who could interpret them for me).*

<sup>25</sup> Joseph answered, The dream of the king is one *(or The dreams of the king be one dream);* God hath showed to Pharaoh what things he shall do.

<sup>26</sup> Seven fair kine, and seven full ears of corn, be seven years of plenty, and the same things comprehend the strength of the dream; *(The seven fat and sleek cows, and the seven full ears of corn, be seven years of plenty, and they tell the same thing, and so the dreams be one dream;)*

<sup>27</sup> and [the] seven kine, thin and lean, that went up after the fair kine, and the seven thin ears of corn, and smitten with [a] burning wind, be seven years of hunger to coming, *(and the seven foul and lean cows, that came out after the good cows, and the seven thin ears of corn, that be struck by a burning wind, be seven years of famine to come,)*

<sup>28</sup> which shall be fulfilled by this order. *(which shall be fulfilled in this order.)*

<sup>29</sup> Lo! seven years of great plenty in all the land of Egypt shall come, *(Behold! seven years of great plenty shall come in all the land of Egypt,)*

<sup>30</sup> and seven other years of so great barrenness shall follow those, that all the abundance before shall be given to forgetting; for hunger shall waste all the land, *(and then seven more years of such great famine shall follow them, that all the abundance of before shall be forgotten; for the famine shall destroy all the land,)*

<sup>31</sup> and the greatness of neediness shall waste the greatness of plenty.

<sup>32</sup> Forsooth this that thou sawest the second time *(in)* a dream pertaining to the same thing *(or For what thou sawest in a second dream pertaining to the same thing)*, is *(a)* showing of firmness, that is, *(a)* confirming of the first, for the word of God shall be done, and it shall be [ful] filled full swiftly.

<sup>33</sup> Now therefore purvey the king a wise man and a ready *(one)*, and make the king him sovereign to the land of Egypt, *(And so now, let the king find a wise and able man, and make him the ruler over all the land of Egypt,)*

<sup>34</sup> which man ordain governors by all countries, and gather he into barns the fifth part of fruits by [the] seven years of plenty, that shall come now; *(and that man ordain governors over all the countryside, and gather he into the barns the fifth part of the harvest of the land during the seven years of plenty that shall now come;)*

<sup>35</sup> and all the wheat be kept under the power of Pharaoh *(or and let all the corn, or the grain, be kept under Pharaoh's power)*, and be it kept in [the] cities,

<sup>36</sup> and be it made ready to the hunger to coming of the seven years that shall oppress Egypt, and the land be not wasted by poverty. *(and have it made ready for the seven years of famine to come that shall oppress Egypt, and so the land shall not be destroyed by neediness.)*

<sup>37</sup> The counsel of Joseph pleased Pharaoh, and all his servants,

<sup>38</sup> and he spake to them, Whether we be able to find such a man which is full of God's spirit? *(and Pharaoh said to them, Could we find any other man who is so full of God's spirit as this man is?)*

<sup>39</sup> Therefore Pharaoh said to Joseph, For God hath showed to thee all things which thou hast spoken, whether I may find a wiser man than thou, and like to thee? *(And so*

*Pharaoh said to Joseph, For God hath shown to thee all the things which thou hast spoken, I know that I cannot find a wiser man than thou, or anyone even like thee!)*

<sup>40</sup> Therefore thou shalt be over mine house(hold), and all the people shall obey to the behest of thy mouth; I shall pass thee only by one throne of the realm (or only by my throne of the kingdom shall I be greater than thee).

<sup>41</sup> And again Pharaoh said to Joseph, Behold, Lo! I have ordained thee on all the land of Egypt. (And so Pharaoh said to Joseph, Behold! I ordain thee on all the land of Egypt.)

<sup>42</sup> And Pharaoh took (off) the ring from his hand, and gave it in the hand of Joseph (or and put it on Joseph's finger), and he clothed Joseph with a stole of bis, or of white silk, and he put a golden wreath about his neck;

<sup>43</sup> and Pharaoh made Joseph to go upon his second chariot (or and Pharaoh had Joseph ride upon his second chariot), while a beadle cried, that all men should kneel before him, and should know that he was (the) sovereign of all the land of Egypt.

<sup>44</sup> And the king said to Joseph, I am Pharaoh, (and) without thy behest no man shall stir hand either foot in all the land of Egypt.

<sup>45</sup> And Pharaoh turned the name of Joseph, and called him by the Egyptian language, The Saviour of the World\*, (or And Pharaoh changed Joseph's name, and called him in the Egyptian language, Zaphnathpaaneah); and he gave to Joseph a wife, Asenath, the daughter of Potipherah, a priest of Heliopolis, that is, The City of the Sun. And so Joseph went out (in)to the land of Egypt.

<sup>46</sup> Forsooth Joseph was of thirty years, when he stood in the sight of king Pharaoh, and compassed all the countries of Egypt. (And Joseph was thirty years old, when he stood before Pharaoh, the king of Egypt, and then went forth through all the countryside.)

<sup>47</sup> And the plenty of [the] seven years came, and [the] ripe corns were bound into handfuls/into sheaves (or and the harvest came forth in abundance),

<sup>48</sup> and (they) were gathered into the barns of Egypt, also all the abundance of ripe corns was kept in all cities (or and all the abundance of the harvest was kept in all the cities),

<sup>49</sup> and so great abundance was of wheat (or and there was such a great abundance of corn, or of grain), that it was made even to the gravel, (or the sand), of the sea, and the plenty passed (any) measure.

<sup>50</sup> Soothly two sons were born to Joseph before that the hunger came, which Asenath, the daughter of Potipherah, a priest of Heliopolis, childed to him (or bare for him).

<sup>51</sup> And Joseph called the name of the first begotten son, Manasseh, and said, God hath made me to forget all my travails, and the house of my father; (And Joseph named his first-born son Manasseh, and said, For God hath made me forget all my travails, or all my troubles, and my father's household, or my family;)

<sup>52</sup> and he called the name of the second son Ephraim, and said, God hath made me to increase in the land of my poverty. (and he named his second son Ephraim, and said, For God hath made me to be fruitful in the land of my tribulation.)

<sup>53</sup> Therefore when (the) seven years of plenty that were (to come) in Egypt were passed,

<sup>54</sup> [the] seven years of poverty began to come, which Joseph before-said, and hunger had the mastery in all the world; also hunger was in all the land of Egypt; (the seven years of famine began, which Joseph had forecast, and the famine had the mastery in all the rest of the world; but there was still bread in all the land of Egypt;)

<sup>55</sup> and (finally) when that land hungered, the people cried to Pharaoh, and asked (for) meats, (or but when the famine finally reached Egypt, the people cried to Pharaoh, and asked for food); to whom he answered, Go ye to Joseph, and do ye whatever thing he saith to you.

<sup>56</sup> Forsooth hunger increased each day in all the land, and Joseph opened all the barns, and sold corn to the Egyptians, for also hunger oppressed them; (And the famine increased each day in all the land, and Joseph opened all the barns, and sold corn, or grain, to the Egyptians, for now the famine oppressed them too;)

<sup>57</sup> and all [the] provinces came into Egypt to buy corns, and to abate the evil of neediness. (and so the whole world came to Egypt to buy corn, or grain, for the famine was so severe.)

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\* **CHAPTER 41:45** In Hebrew, it is showing privates', as Jerome and Lira here say. (In Hebrew, it is 'The one showing secrets', or revealing mysteries, as Jerome and Nicholas of Lira say here.)

## CHAPTER 42

<sup>1</sup> Forsooth Jacob heard that foods were sold in Egypt, and he said to his sons, Why be ye negligent?

<sup>2</sup> I [*have*] heard that wheat is sold in Egypt; go ye down, and buy ye necessaries to us, that we may live, and be not wasted by neediness. (*I have heard that corn, or grain, is being sold in Egypt; go ye down there, and buy ye the necessities for us, so that we can live, and not be destroyed by this famine.*)

<sup>3</sup> Therefore ten brethren of Joseph went down to buy wheat in Egypt, (*And so ten of Joseph's brothers went down to buy corn, or grain, in Egypt.*)

<sup>4</sup> and Benjamin was withholden of Jacob at home, that said to his brethren, Lest peradventure in the way he suffer any evil. (*but Benjamin was kept at home by Jacob, who said to his sons, Lest he suffer any evil on the way.*)

<sup>5</sup> Soothly they entered into the land of Egypt, with other men that went *thither* to buy corn; forsooth hunger was in the land of Canaan. (*And they entered into the land of Egypt, with others who went there to buy corn, or grain; for the famine was now in the land of Canaan.*)

<sup>6</sup> And Joseph was the prince of Egypt, and at his will wheats were sold to [*the*] peoples. And when his brethren had worshipped him, (*And Joseph was the prince, or the ruler, of Egypt, and at his will corn, or grain, was sold to people from all the lands. And so when his brothers had bowed before him,*)

<sup>7</sup> and he had known them, he spake harder to *them*, as to aliens, and asked them, From whence came ye? Which answered, From the land of Canaan, that we buy necessaries to our lifelode. (*and he knew them, he spoke harshly to them, as to strangers, and asked them, Where did you come from? And they answered, From the land of Canaan, so that we can buy necessities to live.*)

<sup>8</sup> And nevertheless he knew his brethren, and he was not known of them, (*And though he knew his brothers, he was not known by them,*)

<sup>9</sup> and he bethought on the dreams which he saw sometime. And he said to them, Ye be spyers, ye came to see the feebler things of the land, (*or And he said to them, Ye be spies, and ye came here to spy out our weaknesses.*)

<sup>10</sup> Which said, Lord, it is not so, but thy servants came to buy meats; (*And they said, My lord, it is not so, but thy servants have come to buy food;*)

<sup>11</sup> all we be [*the*] sons of one man, we came *hither* peaceably, and thy servants imagine not any evil. (*we all be the sons of one man, and we be honest men, and thy servants do not think any evil against thee.*)

<sup>12</sup> To which he answered, It is in other manner, ye came to see the feeble things of the land. (*To whom he answered, It is not so, for ye came here to spy out our weaknesses.*)

<sup>13</sup> And they said, We thy servants be twelve brethren, the sons of one man in the land of Canaan; the youngest is with our father, another is not *alive*.

<sup>14</sup> This it is, he said, that I spake to you, ye be spyers, (*But again Joseph said to them, No! It is what I have said to you; ye be spies;*)

<sup>15</sup> right now I shall take experience of you/I shall take very knowing of you; by the health of Pharaoh ye shall not go from hence, till your least brother come *hither*; (*by this I shall prove you; yea, by the life of Pharaoh, ye shall not go away from here, until your youngest brother first come here to me;*)

<sup>16</sup> send ye one of you, that he bring him, forsooth ye shall be in bonds till those things that ye said be proved, whether those be false or true (*or whether they be true or false;*) (*or*) else, by the health of Pharaoh, ye be spies.

<sup>17</sup> Therefore he betook them into keeping three days; (*And so he put them in the prison for three days;*)

<sup>18</sup> soothly in the third day, when they were led out of the prison, Joseph said, Do ye that that I said, and ye shall live, for I dread God; (*and on the third day, when they were let out of the prison, Joseph said, Do ye what I said, and ye shall live, for I fear God;*)

<sup>19</sup> if ye be peaceable, one brother of you be bound in prison; forsooth (*the rest*) go ye, and bear the wheat, which ye have bought, into your houses, (*if ye be honest men, then one of your brothers shall be kept here in the prison; but the rest of you go, and take the corn, or the grain, which ye have bought, back to your hungry households, or your hungry families.*)

<sup>20</sup> and bring ye your youngest brother to me, that I may prove your words, and ye die not. They did as he said, (*and bring ye your youngest brother to me, so that you can prove your words, and then ye shall not die. And they concurred,*)

<sup>21</sup> and they spake together, Worthily we suffer these things, *(or and they said together; We deserve to suffer these things)*, for we sinned against our brother, and we saw the anguish of his soul, while he prayed us, and we heard *him* not; therefore this tribulation cometh on us.

<sup>22</sup> Of which one, Reuben, said, Whether I said not to you, Do not ye sin against the child, and ye heard not me? lo! his blood is sought. *(And Reuben said to them, Did I not say to you, Do not ye do this sin against the boy, but ye would not listen to me? behold! now his blood is sought from us.)*

<sup>23</sup> Soothly they knew not that Joseph understood them, for he spake to them by *(an)* interpreter/by an expounder.

<sup>24</sup> And he turned away himself a little, and wept; and he turned again, and spake to them, *(or And he turned himself away a little, and wept; and then he turned back, and spoke to them)*. And he took Simeon, and bound him, while they were present;

<sup>25</sup> and *(then privily)*, he commanded the servants, that they should fill their sacks with wheat, and that they should put all their money in their bags, and over this give to them meats in the way; which did so. *(and then privately, he commanded his servants, to fill all their sacks with corn, or with grain, and to put all their money back into their bags, and, more than this, to give them food for the way; and this was done.)*

<sup>26</sup> And they bare *[the]* wheats on their asses, and went forth, *(And so the brothers loaded the corn, or the grain, on their donkeys, and went away.)*

<sup>27</sup> and when the sack of one of them was opened that he should give meat to the work beast in the inn, he beheld the money in the mouth of the bag, *(and at an inn, when one of them opened his sack to give some food to his work beast, he beheld the money in the mouth of the bag.)*

<sup>28</sup> and he said to his brethren, My money is yielded *(again)* to me, lo! it is had in the bag, *(or behold! it is here in the bag)*; and they were astonished, and troubled, and said together, What thing is this that God hath done to us?

<sup>29</sup> And they came to Jacob, their father, in the land of Canaan, and told to him all things that befel to them, and said,

<sup>30</sup> The lord of the land spake hard to us, and guessed that we were spyers of the province; *(The lord of the land spoke harshly to us, and said that we went there to spy out his land.)*

<sup>31</sup> to whom we answered, We be peaceable *(or We be honest men)*, neither we purpose any treasons;

<sup>32</sup> *(for)* we be twelve brethren, engendered of one father *(or begotten by one father)*, *(though)* one *(of us)* is not alive, *(and)* the youngest dwelleth with the father in the land of Canaan.

<sup>33</sup> And he said to us, Thus I shall prove that ye be peaceable; leave ye one brother of you with me, and take ye meats needful to your houses, and go ye, *(And he said to us, I shall prove that ye be honest men in this way; leave ye one of your brothers with me, and take the food needed for your households, or for your families, and go ye home.)*

<sup>34</sup> and bring ye to me your youngest brother, that I know that ye be not spyers, and that ye may receive this brother which is holden in bonds, and that from thenceforth ye have license to buy what things ye will. *(and bring ye your youngest brother here to me, so that I know that ye be not spies, and then ye can have this brother back who is held in prison, and from then on ye shall have license to buy whatever ye desire.)*

<sup>35</sup> While these things were said, when they all poured out the wheats, they found the money bound in the mouths of their sacks. And when they all together were afeared, *(And after they had said these things, when they all poured out their corn, or their grain, they all found their money in the mouths of their sacks. And now they all were very much afraid.)*

<sup>36</sup> their father Jacob said, Ye have made me to be without children; Joseph is not alive, Simeon is holden in bonds, *(and)* ye shall take away from me Benjamin; all these evils have fallen in *(on)* me. *(and their father Jacob said, Ye have made me to be without my children; Joseph is not alive, Simeon is held in prison, and now ye shall take Benjamin away from me; all these evils be against me.)*

<sup>37</sup> To whom Reuben answered, Slay thou my two sons, if I shall not bring him again to thee; take thou him in mine hand *(or give thou him into my hands)*, and I shall restore him to thee.

<sup>38</sup> And Jacob said, My son shall not go down with you; his brother is dead, he alone is left; if any adversity shall befall to him in the land to which ye shall go, ye shall lead forth mine hoar hairs with sorrow to hell, *(or if any adversity shall befall him in the land*

to which ye shall go, ye shall bring down my hoar hairs in sorrow to the grave or unto Sheol).

## CHAPTER 43

<sup>1</sup> In the meantime hunger oppressed greatly all the land, *(In the meantime the famine greatly oppressed all the land,)*

<sup>2</sup> and when the meats were wasted, which they [had] brought from Egypt, Jacob said to his sons, Turn ye again, and buy ye a little of meats to us. *(and when all the corn, or all the grain, which they had brought from Egypt, had been eaten, Jacob said to his sons, Return ye, and buy ye a little food for us.)*

<sup>3</sup> *(And)* Judah answered, That man announced to us, under witnessing of an oath, and said, Ye shall not see my face, if ye shall not bring with you your least brother *(or if ye do not bring your youngest brother with you);*

<sup>4</sup> therefore if thou wilt send him with us, we shall go *(down)* together, and we shall buy necessities to thee *(or and we shall buy all the necessities for thee);*

<sup>5</sup> else if thou wilt not, we shall not go *(down)*; for as we said oft, the man announced to us, and said, Ye shall not see my face without your least brother, *(or for as we have often said to you, the man announced to us, Ye shall not see my face without your youngest brother).*

<sup>6</sup> Forsooth Israel said to them, Ye did this into my wretchedness, that ye showed to him, that ye had also another brother. *(And Israel, that is, Jacob, said to them, Ye did this unto my wretchedness, that ye told him that ye also had another brother.)*

<sup>7</sup> And they answered, The man asked us by order our generation, *(and)* if our father lived, *(and)* if we had another brother; and we answered followingly to him, by that that he asked, *(or and we answered accordingly to him, by what he asked us);* whether we might know that he would say, Bring ye *(down)* your brother with you?

<sup>8</sup> And Judah said to his father, Send the child with me<sup>\*</sup>, that we go, and may live, lest we die, *(and thou)*, and our little children; *(And Judah said to his father, I pray thee, send our youngest brother with me, so that we can go, and we can live, otherwise we, and thou, and our little children shall die;)*

<sup>9</sup> I *(shall)* take the child, require thou him *(again)* of mine hand; if I shall not bring him again, and betake him to thee, I shall be guilty of sin against thee in all time; *(I shall take our youngest brother, and thou shalt require him again from my hand; and if I shall not bring him back again, and give him to thee, I shall be guilty of sin against thee for all time;)*

<sup>10</sup> if this delay, or tarrying, had not been, we had come thence now another time. *(yea, if this delay had not happened, we could already have gone there, and had come back by now, another time.)*

<sup>11</sup> Therefore Israel, their father, said to them, If it is need so to be *(done)*, do ye that that ye will, *(or And so their father Israel said to them, If it is so needed to be done, then do ye what ye must);* *(and)* take ye *(some)* of the best fruits of the land in your vessels, and bear ye gifts to the man, a little of gum, and of honey, and of storax, that is, *(a)* precious gum, and of myrrh, that is, a bitter gum, and of terebinth, that is, *(the)* best resins, and of almonds;

<sup>12</sup> and bear ye with you double *(the)* money, and bear ye again that money which ye found in *[the]* bags, lest peradventure it be done by error, or unwitting *(ly)*/*(by)* negligence;

<sup>13</sup> but also take ye your brother, and go ye to the man; *(and also take ye your brother, and so go ye now to the man;)*

<sup>14</sup> forsooth my God Almighty make him peaceable to you/make him pleasurable, or quemeiful, to you, and send he again your brother, whom he holdeth in bonds, and also this Benjamin; forsooth I shall be now as *(if)* made bare *(and)* without sons. *(and may my Almighty God make him kindly disposed toward you, and send he again your brother, whom he now holdeth in prison, and also this Benjamin; but for now I shall be as if made barren, and without my sons.)*

<sup>15</sup> Therefore the men took gifts *(or And so the men took the gifts)*, and double *(the)* money, and Benjamin; and they went down into Egypt, and stood before Joseph.

<sup>16</sup> And when he had seen them and Benjamin together, he commanded the dispenser of his house, and said, *(or And when he had seen Benjamin together with them, he*

\* CHAPTER 43:8 Benjamin would have been over 30 years old at this time.

commanded to the steward of his house, and said), Lead these men into the house, and slay (some) beasts, and make a feast; for they shall eat with me today.

<sup>17</sup> He did as it was commanded/as it was bidden him(*or He did as he was commanded*), and he led the men into the house;

<sup>18</sup> and there they were afear'd, and they said together, We be brought in for the money which we bare again before in our sacks, that he put challenge against us, and make subject by violence to servage both us and our asses. (*and they were afraid there, and they said together, We be brought in here for the money which we found put back in our sacks, and he shall soon challenge us about it, and by force make both us and our donkeys subject to servitude, or to slavery.*)

<sup>19</sup> Wherefore they nighed in the gates, and spake to the dispenser, (*And so they went to the door; and spoke to the steward.*)

<sup>20</sup> Lord, we pray, that thou hear us; we came down now before that we should buy meats; (*and said, My lord, we pray thee, that thou hear us; we came down before so that we could buy some food.*)

<sup>21</sup> (*and*) when those were bought, (*and we headed home*), when we came to the inn, we opened our bags, and we found the money in the mouth(s) of our sacks, which money we have brought again now in the same weight (*or which money in the same amount we have now brought back*);

<sup>22</sup> but also we have brought other silver, (*so*) that we (*can*) buy those things that be needful to us; it is not in our knowing who put the money in our purses.

<sup>23</sup> And he answered, Peace be to you, do not ye dread; your God, and [*the*] God of your father, gave to you (*the*) treasures in your bags; for I have the money proved, which ye gave to me, (*or for I have the approved money, which ye gave to me*). And he led out Simeon to them;

<sup>24</sup> and when they were brought into the house, he brought (*them*) water, and they washed their feet, and he gave their asses meats (*or and he gave some food to their donkeys*).

<sup>25</sup> Soothly they made ready the(*ir*) gifts till Joseph entered at midday, for they had heard that they should eat bread there.

<sup>26</sup> Therefore Joseph entered into his house, and they offered gifts to him, and held them in their hands, and worshipped low to the earth. (*And so Joseph entered into his house, and they offered him the gifts that they held in their hands, and they bowed low to the ground before him.*)

<sup>27</sup> And he greeted them again meekly; and he asked them, and said, Whether your father, the eld man, is safe, of whom ye said to me? liveth he yet? (*And he meekly greeted them; and he asked them, and said, Is your father well, the old man of whom ye spoke to me? yet he liveth?*)

<sup>28</sup> Which answered, He is whole, thy servant our father liveth yet; and they were bowed, and worshipped him. (*And they answered, He is well, yea, thy servant, our father, yet liveth; and they bowed low before him.*)

<sup>29</sup> Forsooth Joseph raised [*up*] his eyes, and saw Benjamin, his brother of the same womb, and he said, Is this your young(*est*) brother, of whom ye said to me? And again Joseph said, My son, God have mercy on thee. (*And Joseph raised up his eyes, and saw Benjamin, his brother from the same womb, and he asked, Is this your youngest brother of whom ye spoke to me? And Joseph said to him, My son, may God have mercy on thee.*)

<sup>30</sup> And Joseph hasted into (*another part of*) the house, for his entrails were moved on his brother (*or for his feelings were stirred because of his brother*), and tears burst out, and he entered into a closet, and wept.

<sup>31</sup> And again when his face was washed (*or And then when he had washed his face*), he went out, and refrained himself *from weeping*, and said, Set ye forth (*the*) loaves.

<sup>32</sup> Which were set forth to Joseph by himself, and to his brethren by themselves, and to the Egyptians that ate together by themselves; for it is unleaveful to Egyptians to eat with Hebrews, and they guess such a feast unholy. (*And they were set forth for Joseph by himself, and for his brothers by themselves, and for the Egyptians who ate together by themselves; for it is unlawful for Egyptians to eat with Hebrews, for they believe that such a feast, or that such a meal, would be unholy.*)

<sup>33</sup> Therefore they sat before him, the first begotten by right of the first begotten, and (*so on down to*) the youngest by his age; and they wondered greatly, (*And so they sat down before him, the first-born by right of the first-born, and so on down to the youngest by his age; and they greatly wondered.*)

<sup>34</sup> when the parts were taken which they had received of him, and the more part came to Benjamin, so that it passed (*the others*) in five parts; and they drank, and were [ful] filled with him. (*when they received their portions from him, and the greatest portion came to Benjamin, indeed it was five times more than what any of the others received; and so they drank, and were fulfilled with him.*)

## CHAPTER 44

<sup>1</sup> Forsooth Joseph commanded the dispenser of his house, and said, Fill thou their sacks with wheat, as much as they may take, and put thou the money of each in the height of the sack; (*And Joseph commanded to the steward of his house, and said, Fill up their sacks with as much corn, or as much grain, as they can take, and put the money of each in the top of his sack;*)

<sup>2</sup> forsooth put thou in the sack's mouth of the youngest my silver cup, and the price of the wheat which he gave; and it was done so. (*and put my silver cup in the mouth of the sack of the youngest, and also the money which he gave for his corn, or his grain; and it was done so.*)

<sup>3</sup> And when the morrowtide (*a*)rose, they were delivered with their asses. (*And when the morning came, they were let go with their donkeys.*)

<sup>4</sup> And now they had gone out of the city, and had gone forth a little; then Joseph said, when the dispenser of his house was called, Rise thou, pursue the men, and say thou when they be taken, Why have ye yielded evil for good? (*And when they had gone out of the city, and had gone forth a little; then Joseph said, when the steward of his house was called, Rise thou up, and pursue the men, and say thou when they be taken, Why have ye given back evil for good?*)

<sup>5</sup> The cup, which ye have stolen, is that in which my lord drinketh, and in which he is wont to divine; ye have done a full wicked thing.

<sup>6</sup> He did as Joseph commanded, and when they were (*over*)taken (*or and when he had overtaken them*), he spake by order *these things*;

<sup>7</sup> the which answered, Why speaketh our lord so, (*saying*) that thy servants have done so great a trespass?

<sup>8</sup> We brought again to thee from the land of Canaan the money that we found in the height of our sacks, and how is it following that we have stolen from thy lord's house gold or silver? (*We brought back to thee from the land of Canaan the money that we found in the top of our sacks, so how followeth it, that we would steal gold or silver from thy lord's house?*)

<sup>9</sup> At whomever of thy servants this that thou seekest is found, die he, and we shall be servants of my lord. (*With whomever of thy servants that the cup which thou seekest is found, let him die, and the rest of us shall be my lord's slaves.*)

<sup>10</sup> Which said to them, Be it done by your sentence; at whom it is found, be he my servant; forsooth ye shall be guiltless. (*And the steward said to them, So be it done by your own sentence; with whomever it is found, he shall be my slave; but the rest of you shall go free.*)

<sup>11</sup> And so they did down hastily their sacks on the earth, and all they opened *them*, (*And so they hastily did down their sacks onto the ground, and they all opened them.*)

<sup>12</sup> the which he sought (*through*); and he began at the most till to the least, and he found the cup in Benjamin's sack. (*and then the steward searched through all the sacks; and he began at the eldest, and worked down to the youngest, and he found the cup in Benjamin's sack.*)

<sup>13</sup> And when they had rent their clothes, and had charged again their asses, they turned again into the city. (*And when they had torn their clothes, and had loaded up their donkeys again, they returned to the city.*)

<sup>14</sup> And Judah entered with *his* brethren to Joseph; for Joseph had not gone yet from the place; and all they fell together on the earth before him. (*And Judah came in with his brothers to Joseph; for Joseph was still in his house; and they all fell down together on the ground before him.*)

<sup>15</sup> To whom he said, Why would ye do so? whether ye wot not, that none is like me in the knowing of divining? (*To whom Joseph said, Why have ye done this? do ye not know that there is no one like me with such a knowledge of divination? Of course I would find you out!*)

<sup>16</sup> To whom Judah said, What shall we answer to my lord, or what shall we speak, either *what* may we justly against-say? God hath found the wickedness of thy servants; lo! all we be the servants of my lord, both we and he at whom the cup is found. (*To*

whom Judah said, *What shall we answer to my lord, or what shall we speak, or what can we justly say against thy words? God hath found out the wickedness of thy servants; behold! we shall all be my lord's slaves, both we and he with whom the cup was found.*)

<sup>17</sup> Joseph answered, Far be it from me, that I do so; he be my servant that stole the cup; forsooth go ye free to your father. *(Joseph answered, Far be it from me, that I would do such a thing; no, only he who stole the cup shall be my slave; the rest of you be free to go back to your father.)*

<sup>18</sup> Soothly Judah nighed near, and said trustily *(or and plaintively said)*, My lord, I pray thee, *(let)* thy servant speak a word in thine ears, and be thou not wroth to thy servant; for after Pharaoh thou art my lord.

<sup>19</sup> Thou askedest first thy servants *(or Thou first askedest thy servants)*, Have ye a father, or a brother?

<sup>20</sup> And we answered to my lord, An eld father is to us, and a little child that was born in his eld *(age)*, whose brother of the same womb is dead, and his mother hath him alone; forsooth his father loveth him tenderly. *(And we answered to my lord, We have an old father, and he hath a young son who was born in his old age, whose brother from the same womb is dead, and he alone is left of his mother's children; and his father tenderly loveth him.)*

<sup>21</sup> And thou saigest to thy servants, Bring ye him *(down)* to me, and I shall set mine eyes on him.

<sup>22</sup> We made *(the)* suggestion to thee, my lord, the child may not forsake his father *(or that the youngest son cannot leave his father)*; for if he shall leave his father, his father shall die.

<sup>23</sup> And thou saigest to thy servants, If your youngest brother shall not come *(down)* with you, ye shall no more see my face *(or ye shall not see my face again)*.

<sup>24</sup> Therefore when we had gone up to thy servant, our father, we told to him all things which my lord spake to us;

<sup>25</sup> and our father said, Turn ye again, and buy ye to you a little of wheat; *(and later our father said to us, Return ye there, and buy ye some corn, or some grain, for us;)*

<sup>26</sup> to whom we said, We may not go; *(only)* if our least brother shall go down with us, we shall go forth together; else, if he is absent, we dare not see the lord's face. *(to whom we said, We cannot go down there; only if our youngest brother shall go down with us, then shall we go forth together; for if he is absent, we shall not be able to see our lord's face.)*

<sup>27</sup> To which things our father answered, Ye know that my wife childed two sons to me;

<sup>28</sup> one went out *(from me)*, and ye said, A beast *[hath]* devoured him, *(or and it was said, A beast hath devoured him)*, and hitherto he appeareth not;

<sup>29</sup> if ye take also this son, and anything befall to him in the way, ye shall lead forth mine hoar hairs with mourning to hells. *(and now if ye take also this son from me, and if anything should befall him on the way, ye shall lead forth my hoar hairs in sorrow to the grave or unto Sheol.)*

<sup>30</sup> Therefore if I enter *again* to thy servant, our father, and the child fail *(to come back with us)*, since his life hangeth of the life of the child, *(And so if I return again to thy servant, our father, and his youngest son faileth to come back with us, since his life hangeth on the life of his youngest son.)*

<sup>31</sup> and he see that the child is not with us, he shall die, and thy servants shall lead forth his hoar hairs with sorrow to hells. *(and he see that his youngest son is not with us, he shall die, and thy servants shall have led forth his hoar hairs in sorrow to the grave or unto Sheol.)*

<sup>32</sup> Be I properly thy servant, which received this child on my faith, and I promised, and said, If I shall not bring again him *(to thee)*, I shall be guilty of sin against my father in all time; *(So let me be thy slave, for I received his youngest son on my pledge, and I promised, and said, If I shall not bring him back to thee, I shall be guilty of sin against my father for all time;)*

<sup>33</sup> and so I shall dwell thy servant for the child into the service of my lord, and the child go up with his brethren; *(and so let me stay here in my lord's service as thy slave in place of the youngest son, and let him go back with his brothers;)*

<sup>34</sup> for I may not go again to my father, if the child be absent *(or if his youngest son be absent)*, lest I stand a witness of the wretchedness that shall oppress my father.

## CHAPTER 45

<sup>1</sup> Joseph might no longer abstain himself, while many men stood *there* before *him*; wherefore he commanded that all men should go out, and that none alien were present in the knowing of Joseph and his brethren. (*Joseph could no longer restrain himself, with so many men standing there before him; and so he commanded that all the men go out, so that no stranger was present when Joseph made himself known to his brothers.*)

<sup>2</sup> And Joseph raised up his voice with weeping, which the Egyptians heard, and all the house(*hold*) of Pharaoh.

<sup>3</sup> And he said to his brethren, I am Joseph; liveth my father yet? (*or yet liveth my father?*) His brethren might not answer, and were aghest with full much dread.

<sup>4</sup> To whom Joseph said meekly, Cometh nigh to me, (*or To whom Joseph meekly said, Come near to me*). And when they had nighed nigh, he said, I am Joseph your brother, whom ye sold into Egypt;

<sup>5</sup> do not ye dread, neither seem it to be hard to you, that ye sold me into these countries; for God hath sent me before you into Egypt for your health. (*do not fear, nor be ye harsh with yourselves, that ye sold me into this country; for God hath sent me before you into Egypt for your salvation.*)

<sup>6</sup> For it is (*but*) two years that hunger began to be in the land, (*and*) yet five (*more*) years (*shall*) follow, in which men shall not be able to ear, neither reap;

<sup>7</sup> and God before-sent me, that ye be kept (*alive*) on (*the*) earth, and may have meats to live. (*and God sent me ahead, so that ye would be kept alive on this earth, and have food to eat or and have descendants into without end.*)

<sup>8</sup> I was sent hither not by your counsel, but by God's will, which hath made me as the father of Pharaoh, and lord of all his house, and prince in all the land of Egypt. (*I was sent here not by your deeds, but by God's will, who hath made me like a father to Pharaoh, and the lord of all his household, and the ruler in all the land of Egypt.*)

<sup>9</sup> Haste ye, and goeth up to my father, and ye shall say to him, Thy son Joseph sendeth these things to thee; God hath made me lord of all the land of Egypt; come down (*here*) to me, and tarry not,

<sup>10</sup> and (*then*) dwell in the land of Goshen; and thou shalt be beside me, thou, and thy sons, and the sons of thy sons, (*and*) thy sheep, and thy great beasts, and all things which thou wields (*or and all the things which thou possessest*),

<sup>11</sup> and there I shall feed thee; for yet five years of hunger be left, lest both thou perish, and thine house, and all things which thou wields. (*and I shall feed thee there; for there be five more years of famine to come, and lest thou, and thy household, or thy family, and all the things that thou possessest, perish.*)

<sup>12</sup> Lo! your eyes (*see*), and the eyes of my brother Benjamin see, that (*it is*) my mouth (*which*) speaketh to you;

<sup>13</sup> tell ye to my father all my glory, and all things which ye saw in Egypt; haste ye, and bring ye him to me. (*tell ye to my father about all of my glory here in Egypt, and all of the things which ye have seen; then haste ye, and bring ye him down here to me.*)

<sup>14</sup> And when he had embraced, and felled into the neck of Benjamin, his brother, he wept, the while also Benjamin wept in like manner on the neck of Joseph. (*And he embraced his brother, and fell on Benjamin's neck, and he wept, and Benjamin also wept in like manner upon Joseph's neck.*)

<sup>15</sup> And Joseph kissed all his brethren, and wept on *them* all (*or and wept over them all*); after which things they were hardy to speak to him.

<sup>16</sup> And it was heard, and published by famous word in the king's hall, (*saying*), The brethren of Joseph be come. And Pharaoh joyed, and all his house, (*or And Pharaoh and all of his household were glad*);

<sup>17</sup> and Pharaoh said to Joseph, that he should command his brethren, and say to them, Charge ye your beasts, and go ye into the land of Canaan, (*and Pharaoh said to Joseph, Say to your brothers, Load ye up your beasts, and go to the land of Canaan.*)

<sup>18</sup> and take ye from thence your father, and your kindred, and come ye (*back*) to me; and I shall give you all the goods of Egypt, that ye eat the marrow of the land, (*or and I shall give to you all the good things of Egypt, and ye shall eat the marrow of the land.*)

<sup>19</sup> Command thou also, that they take wains (*out*) of the land of Egypt to the carriage of their little children, and wives, and say thou, Take ye your father, and haste ye (*in*) coming soon, (*Command thou also, that they take wagons from the land of Egypt for the transport of their little children, and their wives, and say thou to them, Bring ye your father here, and make ye haste in coming back soon.*)

<sup>20</sup> neither leave ye anything of the purtenance of your house, for all the riches of Egypt shall be yours. *(nor take ye anything of your household possessions, for all the riches of Egypt shall be yours.)*

<sup>21</sup> The sons of Israel did as it was commanded to them; to which Joseph gave wains, by the behest of Pharaoh, and meats in the way; *(And the sons of Israel did as they were commanded; and Joseph gave them wagons, by the command of Pharaoh, and food for the way;)*

<sup>22</sup> and he commanded two stoles to be brought forth to each *(or and he commanded that two stoles, or changes of clothing, be brought forth for each brother);* forsooth he gave to Benjamin three hundred pieces of silver, with five *(of)* the best stoles;

<sup>23</sup> and he sent to his father so much of silver, and of clothes, and he added to them ten male asses, that should bear of the riches of Egypt, and so many female asses, bearing wheat and loaves in the way. *(and he sent his father ten male donkeys, carrying gifts of the best things of Egypt, and ten female donkeys, carrying corn, or grain, and loaves for the journey to Egypt.)*

<sup>24</sup> Therefore he let go his brethren, and said to them going forth, Be ye not wroth in the way. *(And so he let his brothers go, and said to them as they went forth, Do not ye argue on the way.)*

<sup>25</sup> Which went up from Egypt, and came into the land of Canaan, to their father Jacob;

<sup>26</sup> and they told to him, and said, Joseph, thy son, liveth, and he is lord in all the land of Egypt. And when this was heard, Jacob waked as of a grievous sleep; nevertheless he believed not to them. *(and they told him, and said, Thy son Joseph liveth, and he is the ruler of all the land of Egypt. And when he heard this, Jacob appeared as if awakening from a grievous sleep, and he could not believe them.)*

<sup>27</sup> They told on the contrary to him all the order of the thing; and when Jacob had seen the wains, and all things which Joseph had sent, his spirit lived again, *(But then they told him everything that Joseph had said; and when Jacob had seen the wagons, and all the things which Joseph had sent, his spirit lived again, or revived.)*

<sup>28</sup> and he said, It sufficeth to me, if Joseph my son liveth yet, *(or It sufficeth for me, if my son Joseph yet liveth);* I shall go and see him before that I die.

## CHAPTER 46

<sup>1</sup> And Israel went forth with all things that he had, and he came to the well of *(the)* oath, *(or And Jacob went forth with all that he had, and he came to Beersheba);* and when sacrifices were slain there to *[the]* God of his father Isaac,

<sup>2</sup> he heard God by a vision in that night calling to him *(or he heard God in a vision that night calling to him),* and saying to him, Jacob! Jacob! To whom he answered, Lo! I am present.

<sup>3</sup> God said to him, I am the full strong God of thy father; do not thou dread, go down into Egypt, for I shall make thee there into a great folk; *(And God said to him, I am the very strong God of thy father; do not thou fear; but go down to Egypt, for there I shall make thee into a great nation;)*

<sup>4</sup> I shall go down thither with thee, and I shall bring thee turning again from thence *(or and I shall bring thee back again from there),* and Joseph shall set his hand on thine eyes.

<sup>5</sup> Jacob rose from the well of *(the)* oath *(or And then Jacob set out from Beersheba),* and his sons took him, with their little children, and *(their)* wives, in the wains which Pharaoh had sent to bear the eld man,

<sup>6</sup> and all things which he wielded in the land of Canaan; and he came into Egypt with *[all]* his seed,

<sup>7</sup> his sons, and their sons, and *(all the)* daughters, and all the generation(s) together.

<sup>8</sup> Forsooth these be the names of the sons of Israel, that entered into Egypt; Jacob with his free children. The first begotten is Reuben; *(And these be the names of the children of Israel who went to Egypt; that is, the names of Jacob and his sons. The first-born was Reuben;)*

<sup>9</sup> the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

<sup>10</sup> The sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Saul, the son of a woman of Canaan, *(or and Shaul, the son of a Canaanite woman).*

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

<sup>12</sup> The sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah. Forsooth Er and Onan died in the land of Canaan; and the sons of Pharez were born, Hezron, and

Hamul. *(The sons of Judah; Er, and Onan, and Shelah, and Perez, and Zarah. And Er and Onan died in the land of Canaan; and the sons of Perez were Hezron and Hamul.)*

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

<sup>14</sup> The sons of Zebulun; Sered, and Elon, and Jahleel.

<sup>15</sup> These be the sons of Leah, which she childed *(to Jacob)* in Mesopotamia of Syria, with Dinah, her daughter; all the souls of his sons and *(of his)* daughters *(by Leah)*, *(were)* three and thirty. *(These be the sons of Leah, whom she bare for Jacob in Paddan-aram, besides their daughter Dinah; all of his sons and his daughter by Leah, were three and thirty.)*

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

<sup>17</sup> The sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah; and Serah, the sister of them, *(or and their sister Serah)*. The sons of Beriah; Heber, and Malchiel.

<sup>18</sup> These were the sons of Zilpah, whom Laban gave to Leah, his daughter, *(or whom Laban gave to his daughter Leah)*, and *(through whom)* Jacob begat these sixteen persons.

<sup>19</sup> The sons of Rachel, Jacob's wife, were Joseph and Benjamin.

<sup>20</sup> And two sons were born to Joseph in the land of Egypt, Manasseh and Ephraim, which Asenath, *[the]* daughter of Potipherah, priest of Heliopolis, childed to him *(or bare for him)*.

<sup>21</sup> The sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Mupim, and Hupim, and Ard.

<sup>22</sup> These were the sons of Rachel, the which Jacob begat *(or whom Jacob begat through her)*; all the persons were fourteen.

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

<sup>24</sup> The sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

<sup>25</sup> These were the sons of Bilhah, whom Laban gave to Rachel his daughter *(or whom Laban gave to his daughter Rachel)*. And Jacob begat these *(through Bilhah)*; all the souls were seven.

<sup>26</sup> And all the men that entered with Jacob into Egypt, and went out of his thigh, without his sons' wives, were sixty and six. *(And so all those who went with Jacob to Egypt, and came out of his thigh, not including his sons' wives, were sixty-six.)*

<sup>27</sup> Forsooth the sons of Joseph, that were born to him in the land of Egypt, were two men. *(So)* All the souls of the house of Jacob, that entered into Egypt, were seventy.

<sup>28</sup> Forsooth Jacob sent Judah before him to Joseph, that he should tell to him, and he meet with them in Goshen. And when Jacob had come thither, *(And Jacob sent Judah ahead, to tell Joseph to come and meet them in Goshen. And so when Jacob arrived there,)*

<sup>29</sup> Joseph went up in his chariot to meet his father at the same place *(or Joseph came up in his chariot, and met his father there)*. And he saw Jacob, and felled on his neck, and wept betwixt embracings, *or embraces*.

<sup>30</sup> And the father said to Joseph, Now I shall die joyful, for I have seen thy face, and I *(shall)* leave thee living.

<sup>31</sup> And Joseph spake to his brethren, and to all his father's house *(hold)*, *(and said)*, I shall go up, and tell to Pharaoh, and I shall say to him, My brethren, and the house *(hold)* of my father; that were in the land of Canaan, be come to me,

<sup>32</sup> and they be men keepers of sheep, and have busyness of flocks to be fed, *(or and these men be shepherds, and herdsmen, and be busy to feed their flocks, and their herds)*; *(and)* they brought with them their sheep, and *(their)* great beasts, and all things which they might have.

<sup>33</sup> And when Pharaoh shall call you, and shall say, What is your work?

<sup>34</sup> ye shall answer, We be thy servants, men shepherds, *(or We, thy servants, be shepherds, and herdsmen)*, from our childhood till into this present time, both we and our fathers. Soothly ye shall say these things, *(so)* that ye may dwell in the land of Goshen, for Egyptians loathe all keepers of sheep.

## CHAPTER 47

<sup>1</sup> Therefore Joseph entered, and told to Pharaoh, and said, My father and brethren, the sheep and the great beasts of them, and all things that they wield *(or and all the things that they possess)*, have come from the land of Canaan; and lo! they stand in the land of Goshen.

<sup>2</sup> And Joseph ordained five, the least, *or meekest*, men of his brethren, *to come* before the king,

<sup>3</sup> whom he asked, What work have ye? They answered, We thy servants be keepers of sheep, both we and our fathers; *(and Pharaoh asked them, What work do you do? And they answered, We, thy servants, be shepherds, and herdsmen, both we and our fathers;)*

<sup>4</sup> we came into thy land to be pilgrims, *that is, to dwell for a time*, for no grass is to the flocks of thy servants; for hunger waxeth grievous in the land of Canaan, and we ask that thou command us thy servants to be in the land of Goshen. *(we have come to live in thy land, that is, to live here for a time, for there is no grass for the flocks, and herds, of thy servants, for the famine hath spread far and wide in the land of Canaan; and we ask that thou allow us, thy servants, to live in the land of Goshen.)*

<sup>5</sup> And so the king said to Joseph, Thy father and thy brethren have come to thee;

<sup>6</sup> the land of Egypt is in thy sight; make thou them to dwell in the best place, and give thou to them the land of Goshen; that if thou knowest that witting men be in them, ordain them masters of my beasts. *(the land of Egypt is before thee; have them live in the best place, and so give them the land of Goshen; and if thou knowest that knowledgeable men be among them, ordain them to be masters of my beasts.)*

<sup>7</sup> After these things Joseph brought in his father to the king, and set him before the king, and he blessed the king;

<sup>8</sup> and he was asked of the king *(or and the king asked him)*, How many be the days of the years of thy life?

<sup>9</sup> And he answered, The days of *[the]* pilgrimage of my life be few and evil, of an hundred and thirty years, and those have not come to the days of my fathers, in which they were pilgrims. *(And he answered, The days of my life's wanderings be but few and far between, yea, only a hundred and thirty years, and they have not even come close to the number of days that my fathers had.)*

<sup>10</sup> And when Jacob had blessed the king *(again)*, he went out.

<sup>11</sup> Forsooth Joseph gave to his father and *[his]* brethren *(a)* possession in Egypt, in Rameses, the best soil of *[the]* earth *(or the best soil in the land)*, as Pharaoh commanded;

<sup>12</sup> and he fed them, and all the house<sup>(hold)</sup> of his father, and gave meats to them all *(or and gave food to all of them)*.

<sup>13</sup> For bread *(had)* failed in all the world, and hunger oppressed the land, mostly of Egypt and of Canaan *(or most of all now in Egypt and Canaan)*;

<sup>14</sup> of which lands Joseph gathered all the money for the selling of wheat, and brought it into the king's treasury. *(from which lands Joseph gathered all the money from the selling of the corn, or the grain, and put it into the king's treasury.)*

<sup>15</sup> And when price failed to the buyers, all Egypt came to Joseph, and said, Give thou loaves to us; why shall we die before thee, while money faileth? *(And when money failed in the lands of Egypt and Canaan, all Egypt came to Joseph, and said, Give thou us bread; why should we die before thine eyes, even though all our money is gone!)*

<sup>16</sup> To whom he answered, Bring ye your beasts *(to me)*, and I shall give you meats for those, if ye have not price, *(or and I shall give you food in return, if ye have no more money)*.

<sup>17</sup> And when they had brought those, he gave them meats for horses, and sheep, and oxen, and asses; and he sustained them in that year for the *(ex)change* of beasts. *(And so when they brought their beasts, Joseph gave them food in return for their horses, and sheep, and oxen, and donkeys; and so he sustained them with food that year in exchange for their beasts.)*

<sup>18</sup> And they came in the second year, and said to him, We cover not from our lord, that the while money faileth, also *(our)* beasts failed altogether; neither it is hid from thee, that without bodies and land, we have nothing; *(And they came back to him the following year, and they said to him, We hide it not from our lord, that now our money is all gone, and that all our beasts be thine; nor is it hid from thee, that except for our bodies and our land, we have nothing left;)*

<sup>19</sup> why therefore shall we die, while thou seest this? both we and our land shall be thine; buy thou us into the king's servage, and give thou us seeds to sow, lest while the tiller perisheth, the land be turned into wilderness. *(and so why should we die, in front of thine eyes? let both us and our land be thine; yea, buy thou us into slavery to the king, and give us seeds to sow, lest while the worker perisheth, the land be turned into wilderness.)*

<sup>20</sup> Therefore Joseph bought all the land of Egypt, while all men sold *(him)* their possessions, for the greatness of hunger *(or for the greatness of the famine)*; and *(so)* he made it and all the peoples thereof subject to Pharaoh,

<sup>21</sup> from the last terms of Egypt till to the last ends thereof,

<sup>22</sup> except the land of priests, that was given of the king to them, to which priests also meats were given of the common barns, and therefore they were not compelled to sell their possessions. (*except for the priests' land, which the king gave them, and to whom food was also given out of the common barns, and so they were not compelled to sell their land.*)

<sup>23</sup> Therefore Joseph said to the peoples, Lo! as ye see, Pharaoh wieldeth both you and your land; (*now*) take ye seeds, and sow ye (*the*) fields,

<sup>24</sup> that ye may have fruits; ye shall give the fifth part to the king; I suffer to you the four residue parts into seed, and into meats, to you, and to your free children. (*so that ye shall have increase; ye shall give the fifth part to the king; but I shall grant you the remaining four parts for seed, and for food, for you, and for your children.*)

<sup>25</sup> Which answered, Our health is in thine hand(s); only our God behold us, and we shall joyfully serve the king. (*And they answered, Our salvation is in thy hands; only let our lord continue to care about us, and then we shall gratefully be the king's slaves.*)

<sup>26</sup> From that time till to this present day, in all the land of Egypt, the fifth part is paid to the kings, and it is made as into a law, without the land of priests, that was free from this condition. (*And so from that time unto this present day, in all the land of Egypt, the fifth part of the harvest is paid to the king, for this was made a law, from all except the priests, whose land did not become Pharaoh's property.*)

<sup>27</sup> Therefore Israel dwelled in Egypt, that is, in the land of Goshen, and wielded it; and he was increased, and multiplied full much. (*And so Jacob and his family lived in Egypt, that is, in the land of Goshen, and acquired land; and they increased, and were greatly multiplied.*)

<sup>28</sup> And he lived therein sixteen years (*or And he lived there seventeen years*); and all the days of his life were made an hundred and seven and forty years.

<sup>29</sup> And when he saw the day of his death [*to*] nigh, he called his son Joseph (*to his bed*), and said to him, If I have found grace in thy sight, put thine hand under mine hip, and (*swear that*) thou shalt do mercy and truth to me, that thou bury not me in Egypt (*or that thou shalt not bury me here in Egypt*);

<sup>30</sup> but I shall sleep with my fathers, and take thou away me from this land, (*or but when I shall sleep with my fathers, thou shalt take me away from this land*), and bury me in the sepulchre of my greater(s). To whom Joseph answered, I shall do that that thou commandest.

<sup>31</sup> And Israel said, Therefore swear thou to me; and when Joseph swore, Israel turned to the head of the bed, and worshipped God. (*And Jacob said, And so swear thou to me; and when Joseph swore, Jacob turned to the head of the bed, and worshipped God.*)

## CHAPTER 48

<sup>1</sup> And so when these things were done, it was told to Joseph, that his father was sick. And he took his two sons, Manasseh and Ephraim, and he disposed him to go. (*And so after that these things were done, it was told to Joseph, that his father was sick. And he took his two sons, Manasseh and Ephraim, and he went to him.*)

<sup>2</sup> And it was said to the eld man, Lo! thy son Joseph cometh to thee; which was comforted (*or who was strengthened*), and sat up in the bed.

<sup>3</sup> And when Joseph entered to him, he said, Almighty God appeared to me in Luz (*or Almighty God appeared to me at Luz*), which is in the land of Canaan, and blessed me,

<sup>4</sup> and (*he*) said, I shall increase thee, and multiply thee, and I shall make *thee* into companies of peoples, and I shall give to thee this land, and to thy seed after thee, into everlasting possession, (*or and I shall give this land to thee, and to thy descendants after thee, for an everlasting possession*).

<sup>5</sup> Therefore thy two sons, that be born to thee in the land of Egypt, before that I came hither to thee, shall be mine; Ephraim and Manasseh, as Reuben and Simeon, shall be reckoned to me, (*or Ephraim and Manasseh, just like Reuben and Simeon, shall be reckoned as mine*);

<sup>6</sup> forsooth the others which thou shalt beget after them shall be thine; and they shall be called by the name of their brethren in their possessions (*or and they shall be called after the names of their brothers in their inheritance*).

<sup>7</sup> Forsooth when I came from Mesopotamia, Rachel was dead to me in the land of Canaan, in that way; and it was the beginning of summer; and (*before that*) I entered into Ephratah, and I buried her beside the way of Ephratah, which by another name is called Bethlehem. (*And when I came from Paddan-aram, Rachel died, and left me on the way, in the land of Canaan; and it was the beginning of summer; and before that I entered*

into Ephrath, I buried her beside the way to Ephrath, which by another name is called Bethlehem.)

<sup>8</sup> Forsooth Jacob saw the sons of Joseph, and said to him, Who be these?

<sup>9</sup> He answered, They be my sons, which God gave me in this place (or whom God gave to me in this place). Jacob said, Bring them to me, (so) that I bless them.

<sup>10</sup> For the eyes of Israel dimmed for great eld (age), and he might not see clearly; and he kissed and embraced those children joined to him, (And Jacob's eyes had dimmed because of great old age, and he could not see clearly; and when the boys were brought close to him, he kissed them, and embraced them.)

<sup>11</sup> and he said to his son, I am not defrauded of thy sight; furthermore God hath showed to me thy seed. (and he said to his son, I am no longer deprived of the sight of you; and even more, God hath showed me thy children.)

<sup>12</sup> And when Joseph had taken them from his father's lap, he worshipped low to the earth (or he bowed low to the ground).

<sup>13</sup> And he set Ephraim on his right side, that is, on the left side of Israel; forsooth he set Manasseh on his left side, that is, on the right side of his father; and he joined both to him. (And he put Ephraim on his right side, that is, on Jacob's left side; and he put Manasseh on his left side, that is, on his father's right side; and he brought them both close to him.)

<sup>14</sup> Which held forth the right hand, and laid it on Ephraim's head, the younger brother; soothly he laid his left hand on Manasseh's head, that was the more through birth. Jacob changed his hands, (And Jacob put forth his right hand, and laid it on Ephraim's head, the younger brother; and he laid his left hand on Manasseh's head, who was the elder. Jacob had crossed his hands,)

<sup>15</sup> and blessed his son Joseph\*, and said, God, in whose sight my fathers Abraham and Isaac went; God that feedeth me from my young waxing age till into this present day; (and then he blessed his son Joseph, and said, May God, in whose sight my fathers Abraham and Isaac walked; the God who hath fed me from my young age unto this present day;)

<sup>16</sup> the angel that delivered me from all evils, bless these children, and my name be called on them, and the names of my fathers, Abraham and Isaac; and wax they in multitude on (the) earth. (yea, the Angel who delivered me from every evil, bless these boys, and may they be called by my name, and the names of my fathers, Abraham and Isaac; and may they grow into a multitude upon the earth.)

<sup>17</sup> Forsooth Joseph saw that his father had set his right hand on the head of Ephraim, and he took that heavily, and he endeavoured him(self) to raise his father's hand, and take it from the head of Ephraim, and to bear it over upon the head of Manasseh. (And Joseph saw that his father had put his right hand on Ephraim's head, and he was displeased, and he endeavoured to raise up his father's hand, and take it from Ephraim's head, and to bear it over onto Manasseh's head.)

<sup>18</sup> And Joseph said to his father, Father, it accordeth not so; for this is the first begotten (or for Manasseh is the first-born); set thy right hand on his head.

<sup>19</sup> Which forsook to do so, and said, I know, my son, I know; and soothly this child shall be into peoples (or and truly this child shall become a people), and he shall be multiplied; but his younger brother shall be more than he, and his seed shall increase into (a multitude of) folks, (or into a multitude of nations).

<sup>20</sup> And he blessed them in that time, and said, Israel shall be blessed in thee, and it shall be said, God do to thee as to Ephraim and as to Manasseh. And he set Ephraim before Manasseh; (And he blessed them at that time, and said, When they say a blessing in Israel, they shall say, God do to thee as to Ephraim and Manasseh. And so he put Ephraim before Manasseh;)

<sup>21</sup> and (Jacob) said to Joseph, his son, Lo! I die, and God shall be with you, and shall lead you again to the land of your fathers; (and Jacob said to his son Joseph, Behold! soon I shall die, but God shall be with you, and he shall lead you back to the land of your fathers;)

<sup>22</sup> (and now) I give to thee one part over thy brethren, which I took from the hand of Amorite, in my sword and bow. (and now I give thee one more portion than what thy brothers have, which I took from the hands of the Amorites, with my sword and my bow.)

\* **CHAPTER 48:15** In blessing Ephraim and Manasseh, Jacob was in fact blessing Joseph. (Good News Bible)

## CHAPTER 49

<sup>1</sup> Forsooth Jacob called his sons, and said to them, Be ye gathered together, that I tell what things shall come to you in the last days; *(And Jacob called his sons, and said to them, Be ye gathered together, so that I can tell what things shall happen to you in the days to come;)*

<sup>2</sup> be ye gathered *[together]*, and hear, ye sons of Jacob, hear ye Israel your father *(or listen to your father Israel).*

<sup>3</sup> Reuben, my first begotten son, thou art my strength, and the beginning of my sorrow; *thou oughtest to be the former in gifts, the more in lordship, (or thou ought to be the first in gifts, and the greatest in power, or in authority);*

<sup>4</sup> *(but)* thou art shed out as water; wax thou not, for thou ascendedest on the bed of thy father, and defouledest his bed.

<sup>5</sup> Simeon and Levi, brethren, fighting vessels of wickedness; *(Simeon and Levi truly be brothers, and they use their bodies for fighting, and for wickedness;)*

<sup>6</sup> My soul come not into the counsel of them, and my glory be not in the congregation of them; for in their strong vengeance, they killed a man, and in their *[own]* will, they undermined the wall, *(or for in their anger, they have killed some men, and to make sport, they have wounded some oxen);*

<sup>7</sup> cursed be the strong vengeance of them, for it is obstinate, and the indignation of them, for it is hard; I shall part them in Jacob *(or I shall divide them in Jacob)*, and I shall scatter them in Israel.

<sup>8</sup> Judah, thy brethren shall praise thee, thine hands *shall be* in the nolls of thine enemies; the sons of thy father shall worship thee. *(Judah, thy brothers shall praise thee, thy hands shall be upon the necks of thy enemies; the sons of thy father shall bow before thee.)*

<sup>9</sup> Judah, the whelp of a lion; my son, thou hast gone up to the prey; thou restedest, and hast lain as a lion, and as a lioness, who shall raise him? *(or thou hast rested, and hast lain like a lion, and a lioness, and now who shall dare rouse thee?)*

<sup>10</sup> The sceptre shall not be taken away from Judah, and a duke *(out)* of his hip *(nor a ruler from between his hips, or out of his loins)*, till he come that shall be sent, and he shall be the abiding of heathen men;

<sup>11</sup> and he shall tie his colt at the vinery, and his she-ass at the vine; O! my son, he shall wash his stole in wine, and his mantle in the blood of the grape;

<sup>12</sup> *(yea)*, his eyes be fairer than wine, and his teeth be whiter than milk.

<sup>13</sup> Zebulun shall dwell in the brink of the sea, and in the standing of ships; and he shall stretch till to Sidon. *(Zebulun shall live at the edge of the sea, and his shore shall be a haven for ships; and he shall reach as far as Sidon.)*

<sup>14</sup> Issachar, a strong ass, lying betwixt *[the]* terms, *(Issachar, like a strong donkey, lying between two burdens,)*

<sup>15</sup> saw rest, that it was good, and saw the land, that it was best, and he underset his shoulder to bear, and he was made serving to tributes\*. *(saw that the resting place was good, and that the land was the best, and so he underset his shoulder to carry the burden, and was made to serve as a slave.)*

<sup>16</sup> Dan shall deem his people, as also another lineage in Israel. *(Dan shall judge, or shall rule, his people, like another tribe in Israel.)*

<sup>17</sup> Dan be made a serpent in the way, and *(a)* cerastes, *that is, an horned adder*, in the path, and bite *he* the feet of an horse, that the rider of him fall backward; *(Let Dan be made a serpent on the way, and a cerastes, or a horned adder, on the path, and bite he the horse's feet, so that his rider fall backwards;)*

<sup>18</sup> Lord, I shall abide thine health. *(Lord, I wait for thy salvation!)*

<sup>19</sup> Gad shall be girded, and he shall fight *(them)* before him, and he shall be girded behind. *(Gad shall be girded, and shall be attacked from the front, but he shall fight back from behind.)*

<sup>20</sup> Asher, his bread shall be fat, and he shall give delights to kings.

<sup>21</sup> Naphtali shall be an hart sent out, and giving speeches of fairness.

<sup>22</sup> Joseph, a son increasing, *(yea)*, a son increasing, and fair in beholding; *[the]* daughters run about on the wall *(or his branches climb up over the wall)*,

<sup>23</sup> but *his* brethren wrathed *(at)* him, and chided him, and they had darts, and had envy to him, *(or and they had arrows, and they envied him).*

\* **CHAPTER 49:15** *Either to rent, (Or to pay rent or taxes), as it is in Hebrew.*

<sup>24</sup> His bow sat in the strong (*One*), *the Lord*, and the bonds of his arms and his hands were unbound by the hand of the mighty (*God*) of Jacob; of him a shepherd went out, the stone of Israel. (*But his bow stood strong, and the bonds on his arms, and on his hands, were unbound by the power of the mighty God of Jacob; yea, by his Shepherd, by the Rock of Israel.*)

<sup>25</sup> (*The*) God of thy father shall be thine helper, and Almighty God shall bless thee, with blessings of heaven from above (*or with blessings from heaven above*), and with blessings of the sea lying beneath, with blessings of teats, and of the womb;

<sup>26</sup> the blessings of thy father be strengthened, *that is, be (made) better than* the blessings of his fathers, till the desire of (*the*) everlasting hills came; *blessings* be made on the head of Joseph, and in the noll of (*the*) Nazarite, *that is, holy*, among his brethren, (*or blessings shall rest on Joseph's head, yea, on the noll of the Nazarite, that is, the one set apart, or the holy one, among his brothers.*)

<sup>27</sup> Benjamin, a ravishing wolf (*or a ravenous wolf*), shall eat the prey early, and in the eventide he shall part (*the*) spoils.

<sup>28</sup> All these were in [*the*] twelve kindreds of Israel; their father spake these things to them, and he blessed them all by proper blessings, (*All these were the twelve tribes, or the twelve families, of Israel; their father spoke these things to them, and he blessed each of them with their own blessings.*)

<sup>29</sup> and he commanded to them, and said, I am (*soon to be*) gathered to my people; bury ye me with my fathers in the double den, that is in the land of Ephron (*the*) Hittite, (*and he commanded to them, and said, soon I shall join my people, yea, my ancestors; bury ye me with my fathers in the cave, that is in the field of Ephron the Hittite.*)

<sup>30</sup> (*that is, in the den in the field at Machpelah*), against Mamre, in the land of Canaan, which den Abraham bought with the field of Ephron (*the*) Hittite, into (*a*) possession of a sepulchre. (*that is, in the cave in the field at Machpelah, east of Mamre, in the land of Canaan, which cave Abraham bought with the field from Ephron the Hittite, for a burial place.*)

<sup>31</sup> There they buried him, and Sarah his wife; also Isaac was buried there, with Rebecca his wife; there also Leah lieth buried. (*They buried him there, with his wife Sarah; Isaac was also buried there, with his wife Rebecca; and Leah also lieth buried there.*)

<sup>32</sup> (This verse is omitted in the original text.)

<sup>33</sup> And when the behests were ended, by which he taught his sons, he gathered together his feet on the bed, and died, and he was put to his people. (*And when Jacob had finished giving these prophecies to his sons, he drew his feet up onto the bed, and died, and he joined his ancestors.*)

## CHAPTER 50

<sup>1</sup> Which thing Joseph saw, and he fell on his father's face, and wept, and kissed him;

<sup>2</sup> and he commanded his servants, (*the*) leeches, that they should anoint his father with sweet smelling spiceries. (*and he commanded the physicians, his servants, to anoint his father with sweet smelling spices.*)

<sup>3</sup> While they fulfilled his behests, forty days passed, for this was the custom of dead bodies (*that were*) anointed; and Egypt bewept him (*for*) seventy days.

<sup>4</sup> And when the time of wailing was fulfilled, Joseph spake to the household of Pharaoh, (*and said*), If I have found grace in your sight, speak ye in the ears of Pharaoh, (*or If I have found grace before you, speak ye to Pharaoh for me*);

<sup>5</sup> for my father charged me [*with (an) oath*], and said, Lo! I die; thou shalt bury me in my sepulchre which I digged to me in the land of Canaan; therefore I shall go up that I bury my father, and I shall turn again. (*for my father charged me with an oath, and said, Behold! now I die; and thou shalt bury me in my grave which I dug for myself in the land of Canaan; and so let me go up now, that I bury my father, and then I shall return.*)

<sup>6</sup> And Pharaoh said to him, Go up, and bury thy father, as thou art charged.

<sup>7</sup> And when Joseph went up, all the elder men of the house of Pharaoh went with him, and all the greater men in birth of the land of Egypt; (*And when Joseph went up, all the elders of Pharaoh's household, and all the men of great age, that is, the elders, of the land of Egypt, went up with him;*)

<sup>8</sup> (*and all*) the house of Joseph with their brethren, (*but*) without (*the*) little children, and flocks, and great beasts, which they left in the land of Goshen, *went with him.* (*and all of Joseph's household, and his brothers, went with him, but not their little children, or their flocks, or their great beasts, which they left in the land of Goshen.*)

<sup>9</sup> And he had chariots, and horsemen, and *(his)* fellowship (*with him*), and the company was made not little.

<sup>10</sup> And they came to the cornfloor of Atad, which is set over Jordan, where they made the service of the dead body, with great wailing and strong, and filled seven days. (*And they came to the threshing floor of Atad, which is on the east side of the Jordan River, where they held a service for the dead man, with much loud wailing, and filled seven days there.*)

<sup>11</sup> And when the dwellers of the land of Canaan had seen this, they said, This is a (*time of*) great wailing to the Egyptians; therefore they called the name of that place The wailing of Egypt. (*And when the people of the land of Canaan had seen this, they said, This is a time of great wailing, or of great mourning, for the Egyptians; and so they named that place Abelmizraim.*)

<sup>12</sup> Therefore the sons of Jacob did, as he had commanded to them; (*And so Jacob's sons did, as he had commanded them;*)

<sup>13</sup> and they bare him into the land of Canaan, and they buried him in the double den, which den with the field Abraham had bought of Ephron (*the*) Hittite, against the face of Mamre, into possession of a sepulchre. (*and they carried his body to the land of Canaan, and they buried him in the cave in the field at Machpelah, east of Mamre, which Abraham had bought for a burial place from Ephron the Hittite.*)

<sup>14</sup> And Joseph turned again into Egypt with his brethren and all the fellowship, when his father was buried. (*And after his father was buried, Joseph returned to Egypt with his brothers, and with all of his fellowship.*)

<sup>15</sup> And when their father was dead, the brethren of Joseph dreaded, and spake together, (*and said*), Lest peradventure he be mindful of the wrong which he suffered, and yield to us all the evil, that we did. (*And now that their father was dead, Joseph's brothers were afraid, and spoke together, and said, Perhaps he shall remember all the wrong, or all the harm, which he suffered because of us, and give back to us all the evil that we did to him, and so we must ask him for mercy.*)

<sup>16</sup> And (*so*) they sent (*a message*) to him, and said, Thy father commanded to us, before that he died,

<sup>17</sup> that we should say to thee these things by his words; I beseech thee, that thou forget the wickedness of thy brethren, and the sin, and [*the*] malice that they haunted against thee; also we pray *thee*, that thou forgive this wickedness (*which we did*) to thy father, the servant of God. When these things were heard, Joseph wept. (*that we should say these words of his to thee; My son, I beseech thee, that thou forget the wickedness of thy brothers, and the sin, and the malice that they did against thee; and we also pray thee, that thou forgive our wickedness, for we, like thee, be servants of the God of thy father. And when Joseph heard this message, he wept.*)

<sup>18</sup> And his brethren came to him, and worshipped low to the earth (*or and bowed low to the ground before him*), and said, We be thy servants.

<sup>19</sup> To which he answered, Do not ye dread; whether we may against-stand God's will? (*To whom he answered, Do not ye fear; for can we stand against God's will?*)

<sup>20</sup> Ye thought evil of me, and God turned it into good, that he should enhance me, as ye see in this present time, and that he should make safe many peoples; (*Ye thought to do evil to me, but God turned it into good, and he used what you did to me to advance me, as ye see at this present time, and by doing so he hath saved many people;*)

<sup>21</sup> do not ye dread (*or do not fear*), I shall feed you and your little children. And he comforted them, and spake sweetly and lightly to them;

<sup>22</sup> and Joseph dwelled in Egypt, with all the house of his father, (*or and Joseph lived in Egypt, with all of his father's household, or all of his father's family*). And he lived an hundred [*and ten*] years,

<sup>23</sup> and he saw the sons of Ephraim till to the third generation; also the sons of Machir, the son of Manasseh, were borne in the knees of Joseph (*or were brought up on Joseph's knees*).

<sup>24</sup> When these things were done, Joseph spake to his brethren, (*and said*), After my death God shall visit you, and he shall make you to go up from this land to the land which he swore to Abraham, Isaac, and Jacob. (*When these things were done, Joseph said to his brothers, Soon I shall die, but someday, God shall visit you, and he shall lead you out of this land to the land which he promised to Abraham, Isaac, and Jacob.*)

<sup>25</sup> And when Joseph had charged them (*with an oath*), and had said, God shall visit you, bear ye out with you my bones from this place; (*And when Joseph had charged them*

*with an oath, and had said, When God shall visit you, take ye my bones away with you from this place;)*

<sup>26</sup> he died, when an hundred and ten years of his life were filled; and he was anointed with sweet smelling spiceries, and he was kept in a bier in Egypt. *(then he died, when he was a hundred and ten years old; and he was anointed with sweet smelling spices, and he was kept in a coffin in Egypt.)*

## EXODUS

<sup>1</sup> These be the names of the sons of Israel, that entered into Egypt with Jacob; all entered with their house(*hold*);

<sup>2</sup> Reuben, Simeon, Levi, Judah,

<sup>3</sup> Issachar, Zebulun, and Benjamin,

<sup>4</sup> Dan, and Naphtali, Gad, and Asher.

<sup>5</sup> Therefore all the souls of them that went out of the hip of Jacob were seventy and five. Forsooth Joseph was in Egypt; (*And so all the souls of those who went out of the hip of Jacob were seventy. And Joseph was already in Egypt;*)

<sup>6</sup> and when he was dead (*or and after he died*), and all his brethren, and all his kindred,

<sup>7</sup> the sons of Israel\* increased, and were multiplied as burgeoning, and they were made strong greatly, and filled the land. (*the Israelites increased, and were multiplied like burgeonings, and they were made very strong, and filled the land.*)

<sup>8</sup> (*But*) A new king, that knew not Joseph, rose [*up*] in the meantime on Egypt,

<sup>9</sup> and said to his people, Lo! the people of the sons of Israel is much, and stronger than we;

<sup>10</sup> come ye, wisely oppress we it, lest peradventure it be multiplied; and lest, if battle riseth against us, it be added to our enemies, and go out of the land, when we be overcome. (*so come ye, and let us wisely oppress them, lest they be multiplied; and lest, if battle riseth against us, they join our enemies, and when we be overcome, they leave here.*)

<sup>11</sup> And so he made (*the*) masters of (*the*) works (*to be the*) sovereigns to them, that they should torment them with charges. And they made [*the*] cities of tabernacles, *either of treasures, as it is in Hebrew*, to Pharaoh, Pithom, and Raamses. (*And so he set the taskmasters to be their rulers, and to torment them with burdens. And they made for Pharaoh the cities of treasures, that is, Pithom, and Raamses.*)

<sup>12</sup> And by how much they oppressed them, by so much they were multiplied, and increased the more. (*But the more that they oppressed them, the more they multiplied, and increased.*)

<sup>13</sup> And (*so*) the Egyptians hated the sons of Israel, and tormented, and scorned them;

<sup>14</sup> and they brought their life to bitterness, by hard works of clay and of tilestone, and by all servage, by which they were oppressed in the works of [*the*] earth. (*and they made their life bitter; by hard work with clay and bricks, and by all the servitude, or all the slavery, by which they were oppressed with their work in the land.*)

<sup>15</sup> Forsooth the king of Egypt said to the midwives of (*the*) Hebrews, of which one was called Shiphrah, [*and*] the tother Puah;

<sup>16</sup> and he commanded to them, When ye shall do the office of midwives to [*the*] Hebrew women, and the time of child-bearing shall come, if it is a knave child, slay ye him; if it is a woman (*child*), keep ye it. (*and he commanded to them, and said, When ye shall do midwifing for the Hebrew women, and the time of child-bearing shall come, if it is a male child, kill ye him; but if it is a female child, keep ye her.*)

<sup>17</sup> But the midwives dreaded God, and did not by the commandment of the king of Egypt, but kept the knave children. (*But the midwives feared God, and did not comply with the king of Egypt's command, but let the male children live.*)

<sup>18</sup> To the which (*when*) called to him, the king said, What is this thing that ye would do, that ye would keep the knave children? (*To whom, when called to him, the king said, What is this thing that ye would do, that ye have let the male children live?*)

<sup>19</sup> The which answered, Hebrew women be not as the women of Egypt, for they have knowing of the craft of midwifing, and childed before that we come to them. (*And they answered, Hebrew women be not like the Egyptian women, for they have knowledge of the craft of midwifing, and have given birth before that we come to them.*)

<sup>20</sup> Therefore God did well to the midwives; and the people increased, and was comforted greatly (*or and were greatly strengthened*).

<sup>21</sup> And for the midwives dreaded God, God builded them houses. (*And because the midwives feared God, God gave them their own households, or their own families.*)

\* **CHAPTER 1:7** The phrase 'sons of Israel' sometimes refers to the twelve sons of Jacob (whose name God changed to 'Israel'), sometimes to only the Israelite men, and other times to all of the people of Israel, the twelve tribes of Israel, 'the Israelites'.

<sup>22</sup> Therefore Pharaoh commanded (to) all his people, and said, Whatever thing of male kind is born to (the) Hebrews, cast ye into the flood (or cast ye them into the River; that is, into the Nile); (but) whatever thing of women kind (is born), keep ye (them).

## CHAPTER 2

<sup>1</sup> After these things a man of the house of Levi went out, and took a wife of his kin into fleshly coupling\*, (And after these things, a man of the house of Levi went out, and knew his wife, who was of his own kin, or of his own tribe,)

<sup>2</sup> which conceived, and childed a son. And she saw him well-faring, and hid him three months. (who conceived, and bare a son. And she saw that he was a fine boy, and hid him for three months.)

<sup>3</sup> And when she might not cover [him], then she took a basket of sedge, and balmed it with tar and pitch, and put the young child within, and put him forth in a place of spires of the brink of the flood, (And when she could no longer hide him, then she took a reed basket, and balmed it with tar and pitch, and put the young child in it, and put him out in a place of reeds by the bank of the (Nile) River,)

<sup>4</sup> the while his sister stood afar, and beheld the befalling of the thing.

<sup>5</sup> Lo! forsooth the daughter of Pharaoh came down to be washed in the flood, and her damsels walked by the brink of the flood. And when she had seen a basket in the place of spires, she sent one of her servantesses, (Behold! then Pharaoh's daughter came down to wash in the (Nile) River, and her slave-girls walked by the river bank. And when she had seen a basket among the reeds, she sent one of her slave-girls,)

<sup>6</sup> and she opened the basket (when it was) brought to her, and she saw a little child weeping therein. And she had mercy on the child, and said, It is (one) of the young children of (the) Hebrews.

<sup>7</sup> To whom the child's sister said, Wilt thou that I go, and call to thee an Hebrew woman, that may nourish the young child? (And the young child's sister came over to her, and said, Wilt thou that I go, and call a Hebrew woman, so that she can nurse the young child for thee?)

<sup>8</sup> She answered, Go thou. (And so) The damsel went, and called the child's mother.

<sup>9</sup> To whom Pharaoh's daughter spake, and said, Take thou this child, and nourish it to me; and I shall give to thee thy meed. The woman took, and nourished the child, (And Pharaoh's daughter said to her, Take thou this child, and nurse it for me; and I shall give thee thy payment, or thy reward. And so the woman took, and nursed the child,)

<sup>10</sup> and she betook him, (when) waxen, to Pharaoh's daughter, whom she (had) purchased into the place of a son; and she called his name Moses†, and said, For I took him from the water. (and when he was old enough, she took him to Pharaoh's daughter; who adopted him as her own son; and she called his name Moses, saying, For I took him out of the water.)

<sup>11</sup> In those days, after that Moses increased, he went out to his brethren, and saw the torment of them, and a man Egyptian smiting an Hebrew man, one of his brethren. (And later, when Moses had grown to be a man, he went to see his brothers, that is, his fellow Israelites; and he saw their torment, and he saw an Egyptian man striking a Hebrew man, one of his brothers, or one of his kinsmen.)

<sup>12</sup> And when he had beholden hither and thither, and had seen, that no man was present, he killed the Egyptian, and hid him in the sand.

<sup>13</sup> And he went out in another day, and saw twain Hebrew men chiding, and he said to him that did [the] wrong, Why smitest thou thy brother? (And he went back the next day, and saw two Hebrew men fighting, and he said to the man who did the wrong, Why strikest thou thy brother?)

<sup>14</sup> Which answered, Who ordained thee prince, or judge, on us? [or Who ordained thee prince and doomsman upon us?] Whether thou wilt slay me, as thou killedest yesterday the Egyptian? Moses dreaded, and said, How is this word made open? (Who answered, Who ordained thee prince and judge over us? Shalt thou kill me, like yesterday thou killedest the Egyptian? Then Moses feared, and said, How is this made open?)

<sup>15</sup> And Pharaoh heard this word, and sought to slay Moses, which fled from his face, and dwelled in the land of Midian; and he sat beside a well. (And when Pharaoh heard of this, he sought to kill Moses, and so Moses fled from him, and lived in the land of Midian.)

\* CHAPTER 2:1 'into fleshly coupling'; for she was his wife before, and had (already) childed (to him) Aaron, and Marie (or Miriam), his sister. † CHAPTER 2:10 In Hebrew, 'Moses' sounds like the words for 'pull out'.

<sup>16</sup> Forsooth seven daughters were to the priest of Midian, that came to draw water; and when the troughs were filled, they coveted to water their father's flocks. (*Now the priest of Midian had seven daughters. One day, as Moses sat beside a well, they came to draw some water; and when the troughs were filled, they desired to water their father's flocks.*)

<sup>17</sup> (*But some*) Shepherds came upon them, and drove them away; and Moses rose (*up*), and defended the damsels; and (*then*) he watered their sheep.

<sup>18</sup> And when they had turned again to Jethro, their father, (*the son of Reuel*), he said to them, Why came ye swifter than ye were wont (*to do*)?

<sup>19</sup> They answered, A man of Egypt delivered us from the hand of the shepherds; furthermore and he drew water with us, and gave drink to

the sheep. (*And they answered, An Egyptian man saved us from the hands of the shepherds; and then he drew water for us, and gave it to the sheep to drink.*)

<sup>20</sup> And he said, Where is that man? why left ye the man? call ye him, that he eat bread, (*or call ye him, so that he can come and eat with us*).

<sup>21</sup> Therefore Moses swore, that he would dwell with Jethro, (*or And so later, Moses agreed, that he would live with Jethro*); and he took (*for*) a wife, Zipporah, Jethro's daughter.

<sup>22</sup> And she childed a son to him, whom he called Gershom<sup>‡</sup>, and said, I was a comeling in an alien land, (*or And she bare a son for him, whom he called Gershom, and said, For I am a newcomer in a foreign land*). Forsooth she childed another son, whom he called Eliezer<sup>§</sup>, and said, For [*the*] God of my father is mine helper, and he delivered me from the hand of Pharaoh.

<sup>23</sup> Forsooth after much time the king of Egypt died, and the sons of Israel inwardly wailed for [*the*] works, and they cried [*out*], and the cry of them for their works went up to God. (*And after much time the king of Egypt died, and the Israelites wailed over all the hard work they were forced to do, yea, they cried loudly, and their cries over all their hard work went up to God.*)

<sup>24</sup> And he heard the wailing of them, and he had mind of the bond of peace, which he had made with Abraham, Isaac, and Jacob; (*And he heard their wailing, and he remembered the covenant, which he had made with Abraham, Isaac, and Jacob;*)

<sup>25</sup> and he beheld the sons of Israel, and knew them, that is, showed love to them. (*and he looked upon the Israelites, and he had concern for them, that is, he loved them.*)

### CHAPTER 3

<sup>1</sup> Forsooth Moses kept the sheep of Jethro, his wife's father, priest of Midian; and when he had driven the flock to the inner parts of the desert, he came to Horeb, the hill of God. (*And Moses kept the sheep of Jethro, his father-in-law, the priest of Midian; and when he had driven the flock to the inner parts of the desert, he came to Mount Sinai, God's mountain.*)

<sup>2</sup> Forsooth the Lord appeared to him *there* in a flame of fire from the middle of a bush, and Moses saw that the bush burnt, and it was not burnt up, (*or and Moses saw that the bush burned, but that it did not burn up*).

<sup>3</sup> Therefore Moses said, I shall go and see this great sight, (*and*) why the bush is not burnt (*up*).

<sup>4</sup> Soothly the Lord saw that Moses went to see, and he called (*to*) him from the midst of the bush, and said, Moses! Moses! Which answered, I am present, (*or Who answered, I am here*).

<sup>5</sup> And the Lord said, Nigh thou not hither, but (*first*) unbind thou the shoes of thy feet, for the place in which thou standest is holy land (*or for the place where thou standest is holy ground*).

<sup>6</sup> And the Lord said, I am (*the*) God of thy father(s), (*the*) God of Abraham, God of Isaac, and God of Jacob. Moses hid his face, for he durst not look against God (*or for he dared not look at God*).

<sup>7</sup> To whom the Lord said, I saw the affliction of my people in Egypt, and I heard the cry thereof, for the hardness of them that be sovereigns of the works, (*or and I heard their cry, for the hardness of those who be their taskmasters*). And I knew the sorrow of the people,

<sup>‡</sup> CHAPTER 2:22 In Hebrew, 'Gershom' sounds like the word for 'foreigner'.

<sup>§</sup> CHAPTER 2:22 In Hebrew,

'Eliezer' sounds like the words for 'God helps me'.

<sup>8</sup> and I came down to deliver them from the hands of *(the)* Egyptians, and lead out of that land into a good land and broad *(or and to lead them out of that land into a good and broad land)*, into a land that floweth with milk and honey, to the places of Canaanites, and of Hittites, of Amorites, and of Perizzites, and of Hivites, and of Jebusites.

<sup>9</sup> Therefore the cry of the sons of Israel came to me, and I saw the torment of them, by which they be oppressed of the Egyptians. *(And so the cry of the Israelites came to me, and I saw their torment, and how they were oppressed by the Egyptians.)*

<sup>10</sup> But come thou, I shall send thee to Pharaoh, that thou lead out my people, the sons of Israel, from Egypt. *(But come thou, I shall send thee to Pharaoh, so that thou can lead my people, the Israelites, out of Egypt.)*

<sup>11</sup> And Moses said to him, Who am I, that I go to Pharaoh, and lead out the sons of Israel from Egypt? *(And Moses said to him, Who am I, that I go to Pharaoh, and lead out the Israelites from Egypt?)*

<sup>12</sup> And the Lord said to Moses, I shall be with thee, and thou shalt have this sign, that I have sent thee; when thou hast led out my people from Egypt, thou shalt offer to God on this hill, *(or when thou hast led my people out of Egypt, thou shalt worship God here on this mountain).*

<sup>13</sup> Moses said to God, Lo! I shall go to the sons of Israel, and I shall say to them, *[The]* God of your fathers sent me to you; *(and)* if they shall say to me, What is his name, what shall I say to them?

<sup>14</sup> The Lord said to Moses, I am that I am. *(And)* The Lord said, Thus thou shalt say to the sons of Israel, He that is, sent me to you.

<sup>15</sup> And again God said to Moses, Thou shalt say these things to the sons of Israel, The Lord God of your fathers, God of Abraham, and God of Isaac, and God of Jacob, sent me to you; this name is to me without end, and this is my memorial in generation and into generation. *(And then God said to Moses, Thou shalt say this to the Israelites, The Lord God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, sent me to you; this is my name forever; and this is my title for all generations.)*

<sup>16</sup> Go thou, gather thou the elder men, *that is, (the) judges,* of Israel, and thou shalt say to them, The Lord God of your fathers appeared to me, *(the)* God of Abraham, and God of Isaac, and God of Jacob, and he said, I visiting have visited you, and I have seen all things that befelled to you in Egypt;

<sup>17</sup> and I said, that I *should* lead out you from the affliction of Egypt, *(or and I have decided that I will lead you out of your afflictions in Egypt)*, into the land of Canaanites, and of Hittites, and of Amorites, and of Perizzites, and of Hivites, and of Jebusites, to the land flowing with milk and honey.

<sup>18</sup> And they shall hear thy voice; and thou shalt enter, and the elder men of Israel, to the king of Egypt, and thou shalt say to him, The Lord God of Hebrews hath called us; we shall go the way of three days into wilderness, that we offer to our Lord God. *(And they shall hear thy voice; and then thou, and the elders of Israel, shall go to the king of Egypt, and thou shalt say to him, The Lord God of the Hebrews hath called us; let us make journey for three days into the wilderness, so that we can offer our sacrifices to the Lord our God.)*

<sup>19</sup> But I know, that the king of Egypt shall not deliver you that ye go, but by strong hand; *(But I know, that the king of Egypt shall not let you go, unless compelled by a strong hand;)*

<sup>20</sup> for I shall hold forth mine hand, and I shall smite Egypt in all my marvels which I shall do in the midst of them; after these things he shall deliver you. *(and so I shall stretch forth my hand, and I shall strike Egypt with all the miracles which I shall do in their midst; and then after these things he shall let you go.)*

<sup>21</sup> And I shall give grace to this people before *[the]* Egyptians, and when ye shall go out, ye shall not go out void;

<sup>22</sup> but a woman shall ask of her neighbour, and of her that she is harboured with, silver vessels, and golden, and clothes, and ye shall put those upon your sons and daughters, and ye shall make naked Egypt. *(but a woman shall go to her neighbour, and to her whom she is harboured with, and shall ask for gold and silver jewelry, and for clothes, and ye shall put those things on your sons and your daughters, and so ye shall plunder Egypt.)*

## CHAPTER 4

<sup>1</sup> Moses answered, and said, *The commons* shall not believe to me, neither they shall hear my voice; but they shall say, The Lord appeared not to thee.

<sup>2</sup> Therefore the Lord said to him, What is that that thou holdest in thine hand? Moses answered, A rod, *that is, a shepherd's staff.*

<sup>3</sup> And the Lord said, Cast it forth into the earth (*or Throw it down onto the ground*); and he cast it forth, and it was turned into a serpent, so that Moses fled.

<sup>4</sup> And the Lord said, Hold forth thine hand, and take the tail thereof; he stretched forth his hand, and held it, and it was turned again into a rod. (*And the Lord said, Stretch forth thy hand, and take its tail; and he stretched forth his hand, and took hold of it, and it turned back into a staff.*)

<sup>5</sup> And the Lord said, (So) That they (*shall*) believe, that the Lord God of thy fathers appeared to thee, (*yea, the*) God of Abraham, God of Isaac, and God of Jacob.

<sup>6</sup> And the Lord said again to Moses, Put thine hand into thy bosom; and when he had put it into his bosom, he brought forth it leprous, at the likeness of snow. (*And the Lord said to Moses, Put thy hand inside thy cloak; and after he had put it inside his cloak, when he took it out again, he brought it forth leprous, and as white as snow.*)

<sup>7</sup> The Lord said, Again draw thine hand into thy bosom; Moses again drew (*in*) his hand, and brought it forth again, and it was like to the tother flesh. (*And the Lord said, Put thy hand inside thy cloak again; and Moses put his hand inside his cloak, and when he took it out again, once more it was like his other flesh.*)

<sup>8</sup> The Lord said, If they shall not believe to thee, neither shall hear the word of the former sign, *either miracle*, they shall believe to the word of the sign following; (*And the Lord said, If they do not believe thee, nor accept the proof of the first sign, or the first miracle, then they may believe the proof of the sign that followeth;*)

<sup>9</sup> that if they believe not to these two signs, neither hear thy voice, take thou water of the flood, and shedded out it on the dry land, and whatever thing thou shalt draw up of the flood, it shall be turned into blood. (*but if they do not believe these two signs, nor will listen to thy voice, then take some water from the (Nile) River, and pour it out onto the dry land; and whatever water thou shalt draw up out of the River, it shall be turned into blood, when it falleth onto the ground.*)

<sup>10</sup> Moses said, Lord, I beseech (*thee*), I am not eloquent, *that is, a fair speaker*, from yesterday and the third day ago; and since thou hast spoken to thy servant, I am of more hindered, and of slower tongue.

<sup>11</sup> The Lord said to him, Who made the mouth of [*a*] man, or who made a dumb man, and deaf, seeing, and blind? whether not I? (*And the Lord said to him, Who gave speech to people, or who made anyone dumb, or deaf, or seeing, or blind? was it not I?*)

<sup>12</sup> Therefore go thou, and I shall be in thy mouth, and I shall teach thee what thou shalt speak.

<sup>13</sup> And Moses said, Lord, I beseech *thee*, send whom thou shalt.

<sup>14</sup> And the Lord was wroth against Moses, and said, I know, that Aaron, thy brother, of the lineage of Levi, is eloquent, *that is, a fair speaker*; lo! he shall go out into thy coming, and he shall see thee, and he shall be glad in heart. (*And the Lord was angry against Moses, and said, I know, that thy brother Aaron, of the tribe of Levi, is eloquent, that is, a fair speaker; behold! he is coming to meet thee, and he shall see thee, and he shall be glad in his heart.*)

<sup>15</sup> Speak thou to him, and put thou my words in his mouth, and I shall be in thy mouth, and in his mouth; and I shall show to you what ye ought to do.

<sup>16</sup> He shall speak for thee to the people, and he shall be thy mouth; forsooth thou shalt be to him in these things, that pertain to God.

<sup>17</sup> Also take thou this rod in thine hand, in which thou shalt do miracles. (*And take thou this staff in thy hand, with which thou shalt do miracles.*)

<sup>18</sup> Moses went, and turned again to Jethro, his wife's father, and said to him, I shall go, and turn again to my brethren into Egypt, that I see, whether they live yet. To whom Jethro said, Go thou in peace. (*Then Moses went, and returned to Jethro, his father-in-law, and said to him, I shall go now, and return to my brothers in Egypt, so that I can see if they be alive or not. To whom Jethro said, Go in peace.*)

<sup>19</sup> Therefore the Lord said to Moses in Midian, Go thou, and turn again into Egypt; for all they be dead that sought thy life. (*And so the Lord said to Moses in Midian, Go thou, and return to Egypt, for all those who sought thy life have now died.*)

<sup>20</sup> Moses took his wife, and his sons, and set them on an ass, and he turned again into Egypt, and he bare the rod of God in his hand. (*And Moses took his wife, and his sons, and put them on donkeys, and he returned to Egypt, holding the staff of God in his hand.*)

<sup>21</sup> And the Lord said to him turning again into Egypt, See, that thou do all the wonders, which I have put in thine hand, before Pharaoh; I shall make hard his heart, and he shall

not deliver the people; *(And the Lord said to him as he returned to Egypt, See, that thou do all the miracles before Pharaoh, which I have put in thy hand; but I shall harden his heart, and he shall not let the people go;)*

<sup>22</sup> and thou shalt say to him, The Lord saith these things, My first begotten son is Israel *(or Israel is my first-born son);*

<sup>23</sup> I said to thee, Deliver thou my son, that he serve me, and thou wouldest not deliver him; lo! I shall slay thy first begotten son. *(I said to thee, Let my son go, so that he can worship me, but thou wouldest not let him go; behold! (or so now), I shall kill thy first-born son.)*

<sup>24</sup> And when Moses was in the way, in an inn, the Lord came to him, and would slay him. *(And when Moses was on the way, at an inn, the Lord came to him, intending to kill him.)*

<sup>25</sup> Zipporah took anon a most sharp stone, and circumcised the rod of her son; and she touched Moses' feet *(with the bloody piece of skin),* and said, Thou art an husband of bloods to me. *(But at once Zipporah took a most sharp stone, and circumcised her son's rod; and she touched Moses' feet with the bloody piece of skin, and said, Thou art a husband in blood to me.)*

<sup>26</sup> And he let go him, after that she had said, Thou art an husband of bloods to me, for *[the] circumcison.* *(And God let him go or And God let him live, after that she had said, Thou art a husband in blood to me, because of the rite of circumcison.)*

<sup>27</sup> Forsooth the Lord said to Aaron, Go thou into the coming of Moses into desert; which went against Moses into the hill of God, and kissed him. *(And the Lord said to Aaron, Go thou into the wilderness to meet Moses; and so he went to meet Moses at God's mountain, and kissed him.)*

<sup>28</sup> And Moses told to Aaron all the words of the Lord, for which he had sent Moses *(or that he had sent Moses to say);* and he told *(him about)* the miracles, which the Lord had commanded *(him to perform).*

<sup>29</sup> And they came together, and gathered all the elder men of the sons of Israel. *(And they came, and gathered together all the elders of the Israelites.)*

<sup>30</sup> And Aaron spake all the words, which the Lord had said to Moses, and he did the signs before the people *(or and then Moses did all the miracles before the people);*

<sup>31</sup> and the people believed; and they heard, that the Lord had visited the sons of Israel, and that he had beheld the torment of them; and they worshipped low *(ly), or meekly, the Lord.* *(and the people believed; and when they had heard, that the Lord had visited the Israelites, and that he had seen their torment, they lowly, or meekly, worshipped the Lord.)*

## CHAPTER 5

<sup>1</sup> After these things Moses and Aaron entered, and said to Pharaoh, The Lord God of Israel saith these things, Deliver thou my people, that it make sacrifice to me in desert, *(or The Lord God of Israel saith these things, Let my people go, so that they can hold a Feast unto me in the wilderness).*

<sup>2</sup> And Pharaoh answered, Who is the Lord, that I hear his voice, and deliver Israel? I know not the Lord, and I shall not deliver Israel. *(And Pharaoh answered, Who is the Lord, that I should listen to him, and let Israel go? I do not know the Lord, and I will not let Israel go.)*

<sup>3</sup> They said, *[The] God of Hebrews called us, that we go the way of three days into wilderness, and that we make sacrifice to our Lord God, lest peradventure pestilence, or sword, befall to us.* *(And they said, The God of the Hebrews hath told us that we should make journey for three days into the wilderness, and that we should offer our sacrifices to the Lord our God, lest pestilence, or the sword, befall us.)*

<sup>4</sup> *(And)* The king of Egypt said to them, Moses and Aaron, why stir ye *(up)* the people from their works? Go ye to your charges *(or Get back to your work!).*

<sup>5</sup> And Pharaoh said, The people of the land is much; ye see that the company hath increased; how much more shall it increase, if ye shall give to them rest from works. *(And Pharaoh said, There be many of thy people in this land; ye see how they have increased; how much more shall they increase, if ye shall get them rest from their work.)*

<sup>6</sup> Therefore Pharaoh commanded in that day to the masters of works *(or And so that day Pharaoh commanded to the taskmasters),* and to the rent gatherers of the people, and said,

<sup>7</sup> Ye shall no more give straw to the people, to make tilestones, as ye have done before; but go they, and gather stubble; (*No more shall ye give straw to the people, to make the bricks, as ye have done before; but let them go, and gather the stubble themselves;*)

<sup>8</sup> and ye shall set on them the measure of tilestones, which they made before, (*or but ye shall still require from them the same number of bricks, which they made before*), neither ye shall abate anything; for they be idle, and therefore they cry (*out*), and say, Go we, and make we sacrifice(s) to our God;

<sup>9</sup> be they oppressed by works, and fulfill they those, (*or let them be oppressed by their work, and make them complete it*), (*so*) that they assent not to false words.

<sup>10</sup> Therefore the masters of the works and the rent gatherers went out to the people, and said, Thus saith Pharaoh, I give not to you straw (*or I shall not give you any more straw*);

<sup>11</sup> go ye, and gather ye (*it yourselves*), if ye may find (*it*) anywhere; neither anything shall be decreased of your work (*or but your daily quota shall not be decreased*).

<sup>12</sup> And the people was scattered by all the land of Egypt to gather straw. (*And so the people scattered out into all the land of Egypt to gather straw.*)

<sup>13</sup> And the masters of the works were busy, and said, Fulfill ye your work each day, as ye were wont to do (*before*), when the straw was given to you.

<sup>14</sup> And they, that were (*the*) masters of the works of the sons of Israel, were beaten of the rent gatherers of Pharaoh, that said, Why fulfilled ye not the measure of tilestones, as ye *did* before, neither yesterday, neither today? (*And they, who were the taskmasters of the Israelites, were beaten by Pharaoh's rent gatherers, who said to them, Why have ye not made the same number of bricks as ye did before, not yesterday, nor today?*)

<sup>15</sup> And the sovereigns of the children of Israel came (*or And the taskmasters of the Israelites came*), and cried to Pharaoh, and said, Why doest thou so against thy servants?

<sup>16</sup> Straw is not given to us, and tilestones be commanded in like manner, (*or Straw is not given to us, but yet the same number of bricks be required from us as before*). Lo! we thy servants be beaten with scourges, and it is done unjustly against thy people.

<sup>17</sup> (*But*) Pharaoh said, Ye give attention to idleness, and therefore ye say, Go we, and make we sacrifice(s) to the Lord;

<sup>18</sup> therefore go ye (*now*), and (*get to*) work; (*for*) straw shall not be given to you, and ye shall yield the customary number of tilestones (*or but ye shall yield the same, or the customary, number of bricks, as before*).

<sup>19</sup> And the sovereigns of the children of Israel saw themselves in evil, for it was said to them, Nothing shall be decreased of tilestones by all days. (*And the taskmasters of the Israelites saw themselves in an evil situation, for it was said to them, The number of bricks that ye must produce each day will not be decreased.*)

<sup>20</sup> And they coming out from Pharaoh, met Moses and Aaron, that stood even there against (*or who were standing there, waiting for them*),

<sup>21</sup> and they said to them, The Lord see, and deem (*thee*), for ye have made our odour, or fame, (*to*) stink before Pharaoh, and his servants, *that is, ye have made us abominable and hateful (to them)*; and ye have given to him a sword, that he should slay us (*with*).

<sup>22</sup> And Moses turned again to the Lord, and said, Lord, why hast thou tormented this people? why sentest thou me?

<sup>23</sup> For since I entered to Pharaoh, that I should speak in thy name, thou hast tormented thy people, and hast not delivered them. (*For since I went in to speak in thy name to Pharaoh, he hath tormented thy people, and thou hast not rescued them.*)

## CHAPTER 6

<sup>1</sup> And the Lord said to Moses, Now thou shalt see, what things I shall do to Pharaoh; for by [*a*] strong hand he shall deliver them, *that is, the sons of Israel*, and in [*a*] mighty hand he shall cast them out of his land, (*or for with my strong hand, I shall compel him to let them go, that is, the Israelites, and under my mighty hand, he shall throw them out of his land*).

<sup>2</sup> And the Lord spake to Moses, and said, I am the Lord,

<sup>3</sup> that appeared to Abraham, and to Isaac, and to Jacob, I am Almighty God; and I showed not to them my great name Adonai, *that is, Tetragrammaton*. (*who appeared to Abraham, and to Isaac, and to Jacob, I am Almighty God; but I did not tell them my great and holy name, Yahweh, or Jehovah;*)

<sup>4</sup> and I made [*a*] covenant with them, that I should give to them the land of Canaan, the land of their pilgrimage, in which they were comelings. (*and I made a covenant with*

them, that I would give them the land of Canaan, the land where they lived as newcomers, or as foreigners.)

<sup>5</sup> I heard the wailing of the sons of Israel, in which the Egyptians oppressed them, and I had mind of my covenant. (*I have heard the wailing of the Israelites, whom the Egyptians oppressed, and I have remembered my covenant.*)

<sup>6</sup> Therefore say thou to the sons of Israel, I am the Lord, that shall lead you out of the prison of the Egyptians; and I shall deliver you from servage; and I shall again-buy you in an arm straight out, and in great dooms; (*And so say thou to the Israelites, I am the Lord, who shall lead you out of your Egyptian prison; and I shall rescue you from your servitude, or your slavery; and I shall buy you back, that is, redeem you, with an outstretched arm, and with mighty acts of judgement;*)

<sup>7</sup> and I shall take you to me into a people, and I shall be your God; and ye shall know, for I am your Lord God, which have led you out of the prison of (the) Egyptians, (*and I shall make you my people, and I shall be your God; and ye shall know, that I am the Lord your God, who led you out of your Egyptian prison,*)

<sup>8</sup> and have led you into the land, on which I raised [up] mine hand, that I should give it to Abraham, and to Isaac, and to Jacob; and I shall give to you that land to be had in possession (*or and I shall give you that land for a possession*); I [am] the Lord.

<sup>9</sup> Therefore Moses told all things to the sons of Israel, which assented not to him for the anguish of spirit, and for the full hard work by which they were troubled. (*And so Moses told all these things to the Israelites, but they assented not to him, because of the anguish of their spirit, and all their hard labour, or all their tribulation.*)

<sup>10</sup> And the Lord spake to Moses, and said,

<sup>11</sup> Enter thou, and speak to Pharaoh, king of Egypt, that he deliver the children of Israel from his land. (*Go thou, and tell Pharaoh, the king of Egypt, that he must let the Israelites go out from his land.*)

<sup>12</sup> Moses answered before the Lord, Lo! the children of Israel hear not me; and how shall Pharaoh hear, mostly since I am uncircumcised in lips? (*Moses answered the Lord, and said, Behold! the Israelites will not listen to me; how then shall Pharaoh listen to me, especially since I am such a poor speaker?*)

<sup>13</sup> And the Lord spake to Moses and to Aaron, and he gave (them) behests to the sons of Israel, and to Pharaoh, king of Egypt, that they should lead out the sons of Israel from the land of Egypt. (*Yea, the Lord spake to Moses and Aaron, and gave them his commands concerning the Israelites, and Pharaoh, the king of Egypt, namely, that they should lead the Israelites out of the land of Egypt.*)

<sup>14</sup> These be the princes of the houses by their families. The sons of Reuben, the first begotten of Israel (*or Israel's first-born*); Hanoch, and Pallu, Hezron, and Carmi; these be the kindreds of Reuben.

<sup>15</sup> The sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Saul (*or and Shaul*), the son of a woman of Canaan; these be the kindreds of Simeon.

<sup>16</sup> And these be the names of the sons of Levi by their kindreds; Gershon, and Kohath, and Merari. Forsooth the years of the life of Levi were an hundred and seven and thirty.

<sup>17</sup> The sons of Gershon; Libni, and Shimi, by their kindreds.

<sup>18</sup> The sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath were an hundred and three and thirty.

<sup>19</sup> The sons of Merari were Mahali and Mushi. These were the kindreds of Levi by their families.

<sup>20</sup> Forsooth Amram took a wife, Jochebed, the daughter of his father's brother, and she childed to him Aaron, and Moses, and Marie; and the years of the life of Amram were an hundred and seven and thirty. (*And Amram took a wife, his father's sister Jochebed, and she bare him Aaron, and Moses, and Miriam; and Amram lived a hundred and thirty-seven years.*)

<sup>21</sup> Also the sons of Izhar were Korah (*or And the sons of Izhar were Korah*), and Nepheg, and Zichri.

<sup>22</sup> Also the sons of Uzziel were Mishael (*or And the sons of Uzziel were Mishael*), and Elzaphan, and Zithri.

<sup>23</sup> Soothly Aaron took a wife, Elisheba, the daughter of Amminadab, the sister of Naashon, and she childed to him Nadab, and Abihu, and Eleazar, and Ithamar.

<sup>24</sup> Also the sons of Korah were Assir (*or And the sons of Korah were Assir*), and Elkanah, and Abiasaph; these were the kindreds of Korah.

<sup>25</sup> And soothly Eleazar, son of Aaron, took a wife of the daughters of Putiel, and she childed Phinehas to him. These be the princes of the families of Levi by their kindreds.

<sup>26</sup> This is (*that*) Aaron and Moses, to which the Lord commanded, that they should lead out of the land of Egypt the sons of Israel by their companies; (*These be that Aaron and Moses, to whom the Lord commanded, that they should lead the Israelites out of the land of Egypt by their companies, or by their tribes;*)

<sup>27</sup> these it be, that spake to Pharaoh, king of Egypt, that they lead the sons of Israel out of Egypt; this is (*that*) Moses and Aaron, (*these be the men, who spoke to Pharaoh, the king of Egypt, and told him to let them lead the Israelites out of Egypt; these be that Moses and Aaron,*)

<sup>28</sup> in the day in which the Lord spake to Moses in the land of Egypt. (*on the day in which the Lord spoke to Moses in the land of Egypt.*)

<sup>29</sup> And the Lord spake to Moses, and said, I am the Lord; speak thou to Pharaoh, king of Egypt, all things which I speak to thee. (*Yea, the Lord spoke to Moses, and said, I am the Lord; tell Pharaoh, the king of Egypt, all the things that I say to thee.*)

<sup>30</sup> And Moses said before the Lord, Lo! I am uncircumcised in lips; how shall Pharaoh hear me? (*But Moses said before the Lord, Behold! I am such a poor speaker! how will Pharaoh listen to me?*)

## CHAPTER 7

<sup>1</sup> And the Lord said to Moses, Lo! I have made thee the god of Pharaoh, (*or Behold! I have made thee like a god to Pharaoh*); and Aaron, thy brother, shall be thy prophet.

<sup>2</sup> Thou shalt speak to Aaron all things which I command to thee, and he shall speak to Pharaoh, that he deliver the sons of Israel from his land. (*Thou shalt tell Aaron all the things which I command to thee, and he shall tell Pharaoh to let the Israelites go out of his land.*)

<sup>3</sup> But I shall make hard his heart, and I shall multiply my signs and marvels in the land of Egypt, (*But I shall harden his heart, and then I shall multiply my signs and miracles in the land of Egypt.*)

<sup>4</sup> and he shall not hear you; and I shall send mine hand on Egypt, and I shall lead out mine host, and my people, the sons of Israel, from the land of Egypt by most dooms; (*but he shall not listen to you; and then I shall put my hand upon Egypt, and with mighty acts of judgement I shall lead out my army, yea, my people, the Israelites, from the land of Egypt;*)

<sup>5</sup> and [*the*] Egyptians shall know, that I am the Lord, which have held forth mine hand on Egypt, and have led out of the midst of them the sons of Israel. (*and then the Egyptians shall know, that I am the Lord, when I have stretched forth my hand against Egypt, and have led the Israelites out of their midst.*)

<sup>6</sup> And so Moses did and Aaron; as the Lord commanded, so they did. (*And so Moses and Aaron did as the Lord commanded; yea, so they did.*)

<sup>7</sup> Forsooth Moses was of fourscore years, and Aaron of fourscore years and three, when they spake to Pharaoh.

<sup>8</sup> And the Lord said to Moses and to Aaron,

<sup>9</sup> When Pharaoh shall say to you, Show ye signs to us, thou shalt say to Aaron, Take thy rod, and cast forth it before Pharaoh, and be it turned into a serpent. (*When Pharaoh shall say to you, Show ye signs to us, thou shalt say to Aaron, Take thy staff, and throw it down before Pharaoh, and it shall be turned into a serpent.*)

<sup>10</sup> And so Moses and Aaron entered to Pharaoh, and did as the Lord commanded; and Aaron took the rod, and cast forth it before Pharaoh and his servants, the which rod was turned into a serpent. (*And so Moses and Aaron came before Pharaoh, and did as the Lord commanded; and Aaron took his staff, and threw it down before Pharaoh and his servants, and the staff was turned into a serpent.*)

<sup>11</sup> Forsooth Pharaoh called forth wise men, and witches, and they also did by enchantments of Egypt, and by some privy things, in like manner; (*And Pharaoh called forth Egypt's wise men, and witches, and they did likewise with their enchantments, and their secret words;*)

<sup>12</sup> and all casted forth their rods, which were turned into dragons; but the rod of Aaron devoured their rods. (*and they all threw down their staffs, and they turned into serpents; but Aaron's staff devoured their staffs.*)

<sup>13</sup> And the heart of Pharaoh was made hard, and he heard not them, as the Lord commanded. (*But Pharaoh's heart was hardened, and he would not listen to them, as the Lord had said.*)

<sup>14</sup> Forsooth the Lord said to Moses, The heart of Pharaoh is made grievous, he will not deliver the people; *(And the Lord said to Moses, Pharaoh's heart is hardened, and he will not let the people go;)*

<sup>15</sup> go thou to him early; lo! he shall go out to the waters, and thou shalt stand in the coming of him on the brink of the flood; and thou shalt take in thine hand the rod, that was turned into a dragon, *(and so go thou early to him; behold! he shall go out to the waters, and thou shalt meet him on the river bank; and thou shalt take in thy hand the staff, that was turned into a serpent;)*

<sup>16</sup> and thou shalt say to him, The Lord God of Hebrews sent me to thee, and said, Deliver thou my people, that it make sacrifice to me in desert; and till to *this* present time thou wouldest not hear. *(and thou shalt say to him, The Lord God of the Hebrews sent me to thee, and said, Let my people go, so that they can worship me in the wilderness; and until this time thou hast not listened to him.)*

<sup>17</sup> Therefore the Lord saith these things, In this thou shalt know, that I am the Lord; lo! I shall smite with the rod, that is in mine hand, the water of the flood, and it shall be turned into blood, *(or behold! I shall strike the water of this River with the staff, that is in my hand, and that water shall be turned into blood;)*

<sup>18</sup> and the fishes that be in the flood shall die; and the waters shall wax rotten, and the Egyptians drinking the water of the flood shall be tormented. *(and the fish that be in the (Nile) River shall die; and the waters shall grow rotten, and the Egyptians shall not be able to drink any water from this River.)*

<sup>19</sup> Also the Lord said to Moses, Say thou to Aaron, Take thy rod, and hold forth thine hand on the waters of Egypt, and on the floods of them, and on the streams of them, and on the marshes, and on all the lakes of waters, that those be turned into blood; and blood be in all the land of Egypt, as well in vessels of wood, as of stone. *(And the Lord said to Moses, Say thou to Aaron, Take thy staff, and stretch forth thy hand over the waters of Egypt, yea, over the rivers, and the streams, and the marshes, and all the lakes, so that they all be turned into blood; and then blood shall be in all the land of Egypt, and even in wooden vessels, and in stone vessels.)*

<sup>20</sup> And Moses and Aaron did so, as the Lord commanded; and Aaron raised the rod, and smote the water of the flood before Pharaoh and his servants, which water was turned into blood; *(And Moses and Aaron did as the Lord commanded; and Aaron raised up his staff, and struck the water of the (Nile) River before Pharaoh and his servants, and the water was turned into blood;)*

<sup>21</sup> and *[the]* fishes, that were in the flood, died; and the flood was rotten, and *[the]* Egyptians might not drink the water of the flood; and blood was in all the land of Egypt. *(and the fish, that were in the (Nile) River, died; and the River was rotten, and the Egyptians could not drink the water of the River; and blood was in all the land of Egypt.)*

<sup>22</sup> And the witches of *[the]* Egyptians did in like manner by their enchantments; and the heart of Pharaoh was made hard, and he heard not them, as the Lord commanded. *(And the Egyptian witches did likewise with their enchantments; but Pharaoh's heart was hardened, and he would not listen to them, as the Lord had said.)*

<sup>23</sup> And he turned away himself *(or And he turned himself away),* and entered into his house, neither he took it to heart, yea, in this time.

<sup>24</sup> Forsooth all *[the]* Egyptians digged water about the flood, to drink; for they might not drink of *[the]* water of the flood. *(And then all the Egyptians dug about the (Nile) River for water to drink, for they could not drink the water out of the River, that is, out of the Nile.)*

<sup>25</sup> And seven days were fulfilled, after that the Lord smote the flood. *(And then seven days passed, from when the Lord struck the River.)*

## CHAPTER 8

<sup>1</sup> Also the Lord said to Moses, Enter thou to Pharaoh, and thou shalt say to him, The Lord saith these things, Deliver thou my people, that it make sacrifice to me; *(And then the Lord said to Moses, Go to Pharaoh, and thou shalt say to him, The Lord saith these things, Let my people go, so they can worship me;)*

<sup>2</sup> soothly if thou wilt not deliver *(them),* lo! I shall smite all thy terms, *or coasts,* with paddocks; *(and if thou wilt not let them go, behold! I shall cover all thy land with frogs;)*

<sup>3</sup> and the flood shall boil out paddocks, that shall go up, and enter into thine house, and into the closet of thy bed, and on thy bed, and into the house(s) of thy servants, and into thy people, and into thine ovens, and into the remnants of thy meats; *(and the*

(Nile) River shall boil out frogs, that shall go up, and enter into thy house, and into thy bed-closet, and onto thy bed, and into thy servants' houses, and onto thy people, and into thy ovens, and even onto thy food;)

<sup>4</sup> and the paddocks shall enter to thee, and to thy people, and to all thy servants. (*and the frogs shall jump on thee, and on thy people, and on all thy servants.*)

<sup>5</sup> And the Lord said to Moses, Say thou to Aaron, Hold forth thine hand on the floods, and on the streams, and on the marshes; and bring out paddocks on the land of Egypt. (*And the Lord said to Moses, Say thou to Aaron, Stretch forth thy hand over the rivers, and the steams, and the marshes; and bring out frogs onto the land of Egypt.*)

<sup>6</sup> And Aaron held forth the hand on the waters of Egypt; and paddocks went up, and covered the land of Egypt. (*And Aaron stretched forth his hand over the waters of Egypt; and frogs went out, and covered the land of Egypt.*)

<sup>7</sup> Forsooth and the witches did in like manner by their enchantments; and they brought forth paddocks on the land of Egypt. (*And the witches did likewise with their enchantments; and they also brought forth frogs onto the land of Egypt.*)

<sup>8</sup> Forsooth Pharaoh called (*for*) Moses and Aaron, and said to them, Pray ye the Lord, that he do away the paddocks from me, and from my people; and I shall deliver the people, that it make sacrifice to the Lord, (*or and then I shall let the people go, so that they can offer sacrifices to the Lord.*)

<sup>9</sup> And Moses said to Pharaoh, Ordain thou a time to me, when I shall pray for thee, and for thy servants, and for thy people, that the paddocks be driven away from thee, and from thine house(s), and from thy servants, and from thy people; and [*they*] dwell only in the flood. (*And Moses said to Pharaoh, Ordain thou a time for me, when I shall pray for thee, and for thy servants, and for thy people, so that the frogs be driven away from thee, and from thy houses, and from thy servants, and from thy people; and so that they live only in the (Nile) River.*)

<sup>10</sup> And he answered, Tomorrow. And Moses said, I shall do by thy word, (*so*) that thou know, that none is as our Lord God;

<sup>11</sup> and the paddocks shall go away from thee, and from thine house(s), and from thy children, and from thy servants, and from thy people; and they shall dwell only in the flood (*or and they shall live only in the (Nile) River.*)

<sup>12</sup> And Moses and Aaron went out from Pharaoh. And Moses cried to the Lord, for the promise of (*the*) paddocks, which he had said to Pharaoh, (*or And Moses cried to the Lord, to take away the frogs which he had brought upon Pharaoh.*)

<sup>13</sup> And the Lord did by the word of Moses; and the paddocks were dead from [*the*] houses, and from [*the*] towns, and from [*the*] fields; (*And the Lord did what Moses asked; and the frogs were dead in the houses, and in the towns, and in the fields;*)

<sup>14</sup> and they gathered them into great heaps, and the land was rotten, *or corrupted with stink. [and they gathered them together into great heaps without number; and the earth stank.]*

<sup>15</sup> Soothly Pharaoh saw that rest was given, and he made grievous his heart, and he heard not them, as the Lord commanded. (*But when Pharaoh saw that the trouble had ceased, he hardened his heart, and he would not listen to them, as the Lord had said.*)

<sup>16</sup> And the Lord said to Moses, Speak thou to Aaron, Hold forth thy rod, and smite the dust of the earth, (*or Say thou to Aaron, Stretch forth thy staff, and strike the dust of the earth*), and little flies, *or gnats*, be in all the land of Egypt.

<sup>17</sup> And they did so; and Aaron held forth the hand, and held the rod, and smote the dust of [*the*] earth; and gnats were made in men, and in work beasts; all the dust of the earth was turned into gnats by all the land of Egypt. (*And they did so; and Aaron stretched forth the staff with his hand, and struck the dust of the earth; and gnats came on people, and on the work beasts; yea, all the dust of the earth was turned into gnats in all the land of Egypt.*)

<sup>18</sup> And the witches did in like manner by their enchantments, that they should bring forth gnats, and they might not; and gnats were as well in men as in work beasts. (*And the witches did likewise with their enchantments, so that they would also bring forth gnats, but they could not do so; still, gnats covered all the people, and the work beasts as well.*)

<sup>19</sup> And the witches said to Pharaoh, This is the finger of God. And the heart of Pharaoh was made hard, and he heard not them, as the Lord commanded, (*or But Pharaoh's heart was hardened, and he would not listen to them, as the Lord had said.*)

<sup>20</sup> And the Lord said to Moses, Rise thou (*up*) early, and stand before Pharaoh, for he shall go out to the waters; and thou shalt say to him, The Lord saith these things, Deliver

thou my people, that it make sacrifice to me, *(or The Lord saith these things, Let my people go, so that they can worship me);*

<sup>21</sup> that if thou wilt not deliver the people *(or but if thou wilt not let the people go), lo!* I shall send into thee, and into thy servants, and into thy people, and into thine houses, all the kind(s) of flies; and the houses of the Egyptians shall be full-filled with flies of diverse kinds, and all the land in which they shall be.

<sup>22</sup> And in that day I shall make wonderful the land of Goshen, in which my people is, that flies be not there; and that thou know that I am the Lord in the midst of [the] earth; *(But on that day I shall protect the land of Goshen, where my people be, so that there shall be no flies there; and so that thou shalt know that I, the Lord, am in the midst of the land);*

<sup>23</sup> and I shall set parting betwixt my people and thy people; this sign shall be tomorrow *(or this miracle shall come tomorrow).*

<sup>24</sup> And the Lord did so. And a most grievous fly, *that is, (a) multitude of flies,* came into the house of Pharaoh, and into the houses of his servants, and into all the land of Egypt; and the land was corrupted of such flies *(or and the land was ruined by such a multitude of flies).*

<sup>25</sup> And Pharaoh called *(for)* Moses and Aaron, and said to them, Go ye, make ye sacrifice to the Lord your God, in this land, *(or Go ye, and offer your sacrifices to the Lord your God, here in this land).*

<sup>26</sup> And Moses said, It may not be *[done]* so, for why shall we offer to the Lord our God the abominations of Egyptians; that if we shall slay before the Egyptians those things which they worship, they shall throw us down with stones. *(And Moses said, It cannot be done so, for we shall not offer to the Lord our God the abominations of the Egyptians; and if, in front of the Egyptians, we kill those things which they worship, they shall throw us down with stones.)*

<sup>27</sup> We shall go the way of three days into wilderness, and we shall make sacrifice to our Lord God, as he commanded us. *(We shall make a journey for three days into the wilderness, and we shall offer sacrifices to the Lord our God, as he commanded us.)*

<sup>28</sup> And Pharaoh said, I shall deliver you, that ye make sacrifice to the Lord your God in desert, *(or I shall let you go, so that ye can offer sacrifices to the Lord your God in the wilderness);* nevertheless go ye not *(any)* further; *(and)* pray ye for me.

<sup>29</sup> And Moses said, I shall go out from thee, and I shall pray *(to)* the Lord; and the fly, *that is, the multitude of flies,* shall go away from Pharaoh, and from his servants, and *(from)* his people, tomorrow; nevertheless do not thou more deceive me, that thou deliver not the people to make sacrifice to the Lord, *(or but do not thou deceive me again, and not allow the people to go, and offer sacrifices to the Lord).*

<sup>30</sup> And Moses went out from Pharaoh, and prayed the Lord,

<sup>31</sup> the which did by the word of Moses *(or and he did what Moses asked),* and took away the flies from Pharaoh, and from his servants, and from his people; none *(was)* left, soothly not one.

<sup>32</sup> And the heart of Pharaoh was made hard, so that he delivered not the people, soothly neither in this time. *(But again Pharaoh's heart was hardened, and he would not let the people go, yea, truly not at that time.)*

## CHAPTER 9

<sup>1</sup> Forsooth the Lord said to Moses, Enter thou to Pharaoh, and speak thou to him, *(and say),* The Lord God of Hebrews saith these things, Deliver thou my people, that it make sacrifice to me; *(And the Lord said to Moses, Go thou to Pharaoh, and tell him, The Lord God of the Hebrews saith these things, Let my people go, so that they can worship me);*

<sup>2</sup> that if thou forsakest yet, and withholdest them, *(but if thou yet forsakest, and holdest onto them),*

<sup>3</sup> lo! mine hand shall be on thy fields, *(and)* on the horses, and asses, and camels, and oxen, and sheep, a pestilence full grievous; *(behold! my hand shall be upon thy fields, and upon the horses, and donkeys, and camels, and oxen, and sheep, with a horrible pestilence);*

<sup>4</sup> and the Lord shall make a marvellous thing betwixt the possessions of Israel and the possessions of the Egyptians *(or and the Lord shall make a distinction between the Israelites' possessions and the Egyptians' possessions),* *(so)* that utterly nothing perish of these things that pertain to the sons of Israel.

<sup>5</sup> And the Lord ordained a time, and said, Tomorrow the Lord shall do this word in the land *(or Tomorrow the Lord shall do this thing in the land).*

<sup>6</sup> Therefore the Lord made this word in the tother day, and all the living beasts of the Egyptians were dead; forsooth utterly nothing perished of the beasts of the sons of

Israel. *(And so the Lord brought this about the next day, and all of the Egyptians' beasts died; but none of the Israelites' beasts perished.)*

<sup>7</sup> And Pharaoh sent to see *(what had happened)*, *(for)* neither anything was dead of these things which Israel wielded; and the heart of Pharaoh was made full grievous, and he delivered not the people, *(or but Pharaoh's heart was hardened, and he would not let the people go)*.

<sup>8</sup> And the Lord said to Moses and Aaron, Take ye *your* hands full of ashes of a chimney, and Moses sprinkle it into heaven before Pharaoh; *(And the Lord said to Moses and Aaron, Take ye some handfuls of ashes from a chimney, and Moses toss it into the air before Pharaoh;)*

<sup>9</sup> and be there dust on all the land of Egypt; for why botches shall be in men, and in work beasts, and swelling bladders shall be in all the land of Egypt. *(and let there be dust in all the land of Egypt; and let it bring forth sores of swelling boils on the people, and on the work beasts, in all the land of Egypt.)*

<sup>10</sup> And they took ashes of a chimney, and they stood before Pharaoh; and Moses sprinkled it into heaven; and wounds of swelling bladders were made in men, and in work beasts; *(And so they took some ashes from a chimney, and they stood before Pharaoh; and Moses tossed it into the air; and sores of swelling boils were made on the people, and on the work beasts;)*

<sup>11</sup> and the witches might not stand before Moses, for the wounds, *or sores*, that were in them, and in all the land of Egypt. *(and the witches could not stand up before Moses, because of the sores that were on them, and on all the Egyptians.)*

<sup>12</sup> And the Lord made hard the heart of Pharaoh, and he heard not them, as the Lord spake to Moses. *(But the Lord hardened Pharaoh's heart, and he would not listen to them, as the Lord had said to Moses.)*

<sup>13</sup> Also the Lord said to Moses, Rise thou early, and stand before Pharaoh, and thou shalt say to him, The Lord God of Hebrews saith these things, Deliver thou my people, that it make sacrifice to me; *(And the Lord said to Moses, Rise thou up early, and stand before Pharaoh, and thou shalt say to him, The Lord God of the Hebrews saith these things, Let my people go, so that they can worship me;)*

<sup>14</sup> for in this time I shall send all my vengeance on thine heart, and on thy servants, and on thy people, that thou know, that none is like me in all *[the]* earth. *(for at this time I shall send all my plagues onto thee, and onto thy servants, and onto thy people, so that thou know, that there is no one like me in all the earth.)*

<sup>15</sup> For now I shall hold forth mine hand, and I shall smite thee and thy people with pestilence, and thou shalt perish from the earth; *(And now I shall stretch forth my hand, and I shall strike thee and thy people with pestilence, and thou shalt perish from off the earth;)*

<sup>16</sup> forsooth therefore I have set thee, that I show my strength in thee, and that my name be told *(out)* in each land. *(yea, I have kept thee alive, only so that I could show my strength through thee, and so that my name would be spoken of in every land.)*

<sup>17</sup> Yet thou withholdest my people, and wilt not deliver it? *(Yet still thou holdest onto my people, and wilt not let them go!)*

<sup>18</sup> Lo! tomorrow, in this same hour *(or at this same hour)*, I shall rain full much hail, what manner hail was not in Egypt, from the day in which it was founded, till into this present time.

<sup>19</sup> Therefore send thou *(a command)* right now, and gather *(in)* thy work beasts, and all things that thou hast in the field; for *(those)* men, and work beasts, and all things that be in fields withoutfast, and be not gathered *(in)* from the fields, and *[the]* hail fall on those, they shall *(all)* die.

<sup>20</sup> He that dreaded the word of the Lord *(or He who feared the word of the Lord)*, of the servants of Pharaoh, made his servants and *(his)* work beasts *(to)* flee into *(their)* houses;

<sup>21</sup> soothly he that despised the Lord's word, left his servants and *his* work beasts in the fields.

<sup>22</sup> And the Lord said to Moses, Hold forth thine hand into heaven, that hail be made in all the land of Egypt, *(or Stretch forth thy hand toward the heavens, so that hail shall fall on all the land of Egypt)*, *(yea)*, on men, and on work beasts, and on each herb of the field in the land of Egypt.

<sup>23</sup> And Moses held forth the rod into heaven *(or And Moses stretched forth his staff toward the heavens)*; and the Lord gave thunders, and hail, and lightnings running about on *(all)* the land; and the Lord rained hail on the land of Egypt;

<sup>24</sup> and hail and fire meddled together were borne forth; and it was of so much greatness, how great appeared never before in all the land of Egypt, since that people was made. (*and hail and fire mixed, or mingled, together were brought forth; yea, it was so great, that never had such appeared before in all the land of Egypt, since that people were made.*)

<sup>25</sup> And the hail smote in all the land of Egypt all (*the*) things that were in the fields, from man till to work beast; and the hail smote all the herb of the field, and brake all the flax of the country;

<sup>26</sup> only the hail felled not in the land of Goshen, where the sons of Israel were. (*and only in the land of Goshen, where the Israelites lived, no hail fell or there was no hail.*)

<sup>27</sup> And Pharaoh sent, and called (*for*) Moses and Aaron, and said to them, I have sinned also now (*or This time I have sinned*); the Lord is just, and I and my people be wicked;

<sup>28</sup> pray ye the Lord, that the thunders and hail of God cease, and I shall deliver you, and dwell ye no more here, (*or and I shall let you go, and ye shall no longer remain here.*)

<sup>29</sup> Moses said, When I shall go out of the city, I shall hold forth mine hands to the Lord, and [*the*] lightnings and (*the*) thunders shall cease, and (*the*) hail shall not be, (*so*) that thou know, that the earth is the Lord's;

<sup>30</sup> forsooth I know, that thou and thy servants dread not yet the Lord [*God*]. (*but I know, that thou and thy servants do not yet fear the Lord God.*)

<sup>31</sup> Therefore the flax and barley was hurt, for the barley was green, and the flax had burgeoned then knops; (*And so the flax and the barley were destroyed, for the barley was still green, and the flax had only then brought forth knops, or buds;*)

<sup>32</sup> forsooth wheat and beans were not hurt, for those were late sown. (*but the wheat and the beans were not destroyed, for they were sown late.*)

<sup>33</sup> And Moses went out from Pharaoh, and from the city, and held forth his hands to the Lord, and (*the*) thunders and (*the*) hail ceased, and [*the*] rain dropped no more on the earth.

<sup>34</sup> Soothly Pharaoh saw that the rain had ceased, and the hail, and thunders, and he increased (*his*) sin; and the heart of him, and of his servants, was made grievous, (*And when Pharaoh saw that the rain, and the hail, and the thunder, had ceased, he increased his sin; and his heart, and the hearts of his servants, were hardened.*)

<sup>35</sup> and his heart was made hard greatly; neither he let go the sons of Israel, as the Lord commanded by the hand of Moses. (*yea, his heart was greatly hardened; and he still would not let the Israelites go, as the Lord had said through Moses.*)

## CHAPTER 10

<sup>1</sup> And the Lord said to Moses, Enter thou to Pharaoh, for I have made hard the heart of him, and of his servants, that I do these signs of me in him (*or so that I can do my miracles before him, or so that I can do my miracles among them*);

<sup>2</sup> and (*so*) that thou (*can*) tell in the ears of thy son(s), and of thy sons' sons, how oft I all-brake the Egyptians, and did signs in them (*or and did these miracles among them*); and (*so*) that ye know that I am the Lord.

<sup>3</sup> Therefore Moses and Aaron entered to Pharaoh, and said to him, The Lord God of (*the*) Hebrews saith these things, How long wilt thou not be made subject to me? Deliver thou my people, that it make sacrifice to me, (*or Let my people go, so that they can worship me*);

<sup>4</sup> else soothly if thou against-standest, and wilt not deliver it, lo! I shall bring in tomorrow a locust, *that is, a multitude of locusts*, into thy coasts, (*or else, if thou standest against me, that is, if thou refusest me, and wilt not let them go, behold! tomorrow I shall bring a multitude of locusts into thy land.*)

<sup>5</sup> that shall cover the over-part of the earth, neither anything thereof shall appear, but that, that was left of the hail shall be eaten of (*the*) locusts; for the locust(s) shall gnaw all the trees that burgeon in [*the*] fields; (*which shall cover the face of the earth, so that none of it can be seen; and what was left by the hail shall be eaten by the locusts, for the locusts shall gnaw all the trees that grow in the fields;*)

<sup>6</sup> and they shall full-fill thine houses, and *the houses* of thy servants, and of all the Egyptians, (*by*) how great thy fathers and thy grand-sires saw not, since they were born on (*the*) earth, till into *this* present day. And Moses turned away himself (*or And then Moses turned*), and went out from Pharaoh.

<sup>7</sup> Forsooth the servants of Pharaoh said to him, How long shall we suffer this offense? Deliver the men, that they make sacrifice to their Lord God; seest thou not that Egypt hath perished? (*And Pharaoh's servants said to him, How long shall we suffer this tribulation?*)

*or How long shall this man bring trouble upon us? Let those people go, so that they can worship the Lord their God; seest thou not that Egypt hath been destroyed?)*

<sup>8</sup> And they again called Moses and Aaron to Pharaoh, and he said to them, Go ye, and make ye sacrifice to your Lord God; which be they, that shall go? *(or and he said to them, Go ye, and worship the Lord your God; who be they, who shall go?)*

<sup>9</sup> Moses said, We shall go with our little children and *(our)* elders, and with *(our)* sons, and *(our)* daughters, *(and)* with *(our)* sheep, and *(our)* great beasts; for it is the solemnity of our Lord God *(or for it is a Feast unto the Lord our God).*

<sup>10</sup> And Pharaoh answered, So the Lord be with you<sup>\*</sup>; how therefore shall I deliver you, and your little children? to whom is it doubtful, that ye think *(not the)* worst things? *(And Pharaoh answered, And may the Lord be with you! but how can I let you, and your little children, go? for who doubteth, that ye think, or that ye plan, to do only the worst things against me?)*

<sup>11</sup> It shall not be done so; but go ye men only, and make ye sacrifice to the Lord; for also ye asked this. And anon they were cast out from the sight of Pharaoh. *(No, it shall not be done so! but only the men shall go, and worship the Lord; for this is what ye asked for. And at once they were cast out from before Pharaoh.)*

<sup>12</sup> Forsooth the Lord said to Moses, Hold forth thine hand on the land of Egypt, to a locust, that is, *(a) multitude of locusts*, that it ascend on the land, and devour all the herb which is left of the hail. *(And the Lord said to Moses, Stretch forth thy hand over the land of Egypt, for a multitude of locusts to ascend upon the land, and devour all the herbage that be left from the hail.)*

<sup>13</sup> And Moses held forth the rod on the land of Egypt *(or And so Moses stretched out his staff over the land of Egypt)*, and the Lord brought in a burning wind all that day and night; and when the morrowtide was made, the burning wind raised *[up](the)* locusts,

<sup>14</sup> which ascended on all the land of Egypt, and sat in all the coasts of Egyptians *(or and settled on all the land of Egypt); and the locusts were unnumberable, and such were not before that time, neither shall come afterward.*

<sup>15</sup> And those covered all the face of the earth, and wasted all things; therefore the herb of the earth was devoured, and whatever *(thing)* of apples was in *(the)* trees, which the hail had left, *it was devoured*; and utterly no green thing was left in trees, and in herbs of the earth, in all Egypt, *(or and utterly nothing green was left on the trees, or on the plants of the land, in all of Egypt).*

<sup>16</sup> Wherefore Pharaoh hated, and called *(for)* Moses and Aaron, and said to them, I have sinned against your Lord God, and against you, *(or I have sinned against the Lord your God, and against you);*

<sup>17</sup> but now forgive ye the sin to me; also in this time pray ye your Lord God, that he take away from me this death. *(but now forgive ye my sin; and also at this time pray ye the Lord your God, that he take away this death from me.)*

<sup>18</sup> And Moses went out of the sight of Pharaoh, and prayed the Lord; *(And Moses went out from before Pharaoh, and prayed to the Lord;)*

<sup>19</sup> the which made a full strong wind to blow from the west, and it took, and cast the locust(s) into the Red Sea<sup>†</sup>; soothly there *(was)* left not one, in all the coasts of Egypt. *(and the Lord made a strong wind to blow from the west, and it took, and threw the locusts into the Red Sea, or the Sea of Reeds; and there was not one left in all the land of Egypt.)*

<sup>20</sup> And the Lord made hard the heart of Pharaoh, and he let not go the sons of Israel. *(But the Lord hardened Pharaoh's heart, and still he would not let the Israelites go.)*

<sup>21</sup> Forsooth the Lord said to Moses, Hold forth thine hand into heaven *(or Stretch forth thy hand toward the heavens)*, and *(let)* darkness/es be on *(all)* the land of Egypt, so thick that they may be groped.

<sup>22</sup> And Moses held forth his hand into heaven, and horrible darknesses were made in all the land of Egypt; *(And Moses stretched forth his hand toward the heavens, and a horrible darkness came upon all the land of Egypt;)*

<sup>23</sup> and in three days no man saw his brother, neither moved himself from that place in which he was. Wherever the children of Israel dwelled, light was. *(and for three days no one saw their brother, nor moved themselves from where they were. But there was light wherever the Israelites were.)*

<sup>24</sup> And Pharaoh called Moses and Aaron, and said to them, Go ye, make ye sacrifice to the Lord; only your sheep and your great beasts dwell still; your little children go with

<sup>\*</sup> CHAPTER 10:10 He said this in scorn, *(or sarcastically)*, understanding the contrary.

<sup>†</sup> CHAPTER 10:19 In

Hebrew, 'the Sea of Reeds'; in Greek, 'the Red Sea' (Gehman).

you. *(And Pharaoh called for Moses and Aaron, and said to them, Go ye, and worship the Lord; your sheep and your great beasts must stay here, but even your little children can go with you.)*

<sup>25</sup> And Moses said, Also thou shalt give to us offerings and burnt sacrifices, which we shall offer to our Lord God; *(And Moses said, Then shalt thou give us the offerings, and the burnt sacrifices, which we shall offer to the Lord our God?)*

<sup>26</sup> *(no!)* all the flocks shall go with us, for a claw shall not dwell of those things, that be needful into the worshipping of our Lord God, mostly since we know not what oughteth to be offered, till we come to that place.

<sup>27</sup> Forsooth the Lord made hard the heart of Pharaoh, and he would not deliver them. *(But the Lord hardened Pharaoh's heart, and he would not let them go.)*

<sup>28</sup> And Pharaoh said to Moses, Go away from me, and beware that thou see no more my face; in whatever day thou shalt appear to me, thou shalt die. *(And Pharaoh said to Moses, Go away from me, and beware that thou do not see my face again; for on whatever day thou shalt appear before me, thou shalt die.)*

<sup>29</sup> Moses answered, Be it done so, as thou hast spoken; I shall no more see thy face. *(Moses answered, Let it be done as thou hast spoken; I shall not see thy face again.)*

## CHAPTER 11

<sup>1</sup> And the Lord said to Moses, Yet I shall touch Pharaoh and Egypt with one vengeance, and after these things he shall deliver you, and he shall constrain you to go out. *(And then the Lord said to Moses, Yet I shall strike Pharaoh and Egypt with one more plague, and after these things he shall let you go, yea, he shall compel you to go out of his land.)*

<sup>2</sup> Therefore thou shalt say to all the people, that a man ask of his friend, and a woman of her neighbour, silver vessel(s) and golden, and clothes; *(And so thou shalt say to all the people, that every man ask his friend, and every woman her neighbour, for gold and silver jewelry, and for clothes;)*

<sup>3</sup> forsooth the Lord shall give grace to his people before the Egyptians. And Moses was a full great man in the land of Egypt, before the servants of Pharaoh and all the people;

<sup>4</sup> and *(at once)* he said *(to the king)*, The Lord saith these things, At midnight I shall enter into Egypt;

<sup>5</sup> and each first begotten thing in the land of Egyptians shall die, from the first begotten of Pharaoh, that sitteth in the throne of him, till to the first begotten of the handmaid, which is at *[the]* quern; and all the first engendered of beasts shall die; *(and every first-born son in the land of Egypt shall die, from the first-born of Pharaoh, who sitteth on his throne, unto the first-born of the slave-girl, who is at the hand-mill; and also all the first-born male beasts shall die;)*

<sup>6</sup> and *[a]* great cry shall be in all the land of Egypt, what manner cry was not before, neither shall be afterward *(nor shall ever be heard again)*.

<sup>7</sup> Forsooth at all the children of Israel, a dog shall not make *(a)* privy noise, from man till to beast; that ye know by how great miracle the Lord parteth *[the]* Egyptians and Israel. *(And yet among all the Israelites, a dog shall not even bark at a man or a beast; so that ye know by how great a miracle the Lord separateth the Egyptians and the Israelites.)*

<sup>8</sup> And all these thy servants shall come down to me, and they shall pray *(to)* me, and shall say, Go out thou *(or Go thou out)*, and all the people which is subject to thee; *(and)* after these things we shall go out. And *(then)* Moses full wroth went out from Pharaoh.

<sup>9</sup> Forsooth the Lord said to Moses, Pharaoh shall not hear you, that many signs be made in the land of Egypt. *(For the Lord had said to Moses, Pharaoh shall not listen to you, so that many miracles can be done in the land of Egypt.)*

<sup>10</sup> Soothly Moses and Aaron made all the signs and wonders, that be *here* written, before Pharaoh; and the Lord made hard the heart of Pharaoh, neither he delivered the sons of Israel from his land. *(And Moses and Aaron did all the miracles and wonders, that be written here, before Pharaoh; but the Lord hardened Pharaoh's heart, and he would not let the Israelites go out of his land.)*

## CHAPTER 12

<sup>1</sup> Also the Lord said to Moses and Aaron in the land of Egypt,

<sup>2</sup> This month, the beginning of months to you, shall be the first in the months of the year. *(This month shall be the beginning of months for you, yea, it shall become the first month of the new year.)*

<sup>3</sup> Speak ye to all the company of the sons of Israel, and say ye to them, In the tenth day of this month, each man take a lamb by his families and houses; *(Speak ye to all the*

*Israelites, and say ye to them, On the tenth day of this month, each man take a lamb for his family, one for each household;)*

<sup>4</sup> but if the number (of people) is less, that it may not suffice to eat the lamb, he shall take (it with) his neighbour, which is joined to his house, by the number of souls, that may suffice to the eating of the lamb. (but if the number of people in his family is too small to eat the lamb, he shall eat it with his neighbour who is near to his house, yea, with the number of souls who shall suffice to eat all of the lamb.)

<sup>5</sup> Forsooth the lamb shall be a male of one year; without wem; by which custom ye shall take also a kid, if a lamb may not be had in good manner; (And the lamb shall be a male of one year; without blemish, or without fault; for which rite ye may also take a goat kid, if a lamb cannot be had in good manner;)

<sup>6</sup> and ye shall keep him till to the fourteenth day of this month; and all the multitude of the sons of Israel shall offer him at eventide.

<sup>7</sup> And they shall take of his blood, and they shall put it on ever either (door)post, and in the lintels, or higher thresholds, of the houses, in which they shall eat him; (And they shall take some of his blood, and they shall put it on both doorposts, and on the lintels, or the upper thresholds, of the houses, in which they shall eat the lamb;)

<sup>8</sup> and in that night they shall eat (the) flesh, roasted with fire, and therf loaves, with the herb lettuce of the field/with bitteresses of the field. (and on that night they shall eat the flesh, roasted with fire, and unleavened bread, and bitter herbs of the field.)

<sup>9</sup> Ye shall not eat thereof any raw thing, neither sodden in water; but roasted only by fire; ye shall devour the head with the feet, and with the entrails thereof; (Ye shall not eat any of it raw, or boiled in water; but only that which is roasted in the fire; ye shall devour the head with the feet, and all its entrails;)

<sup>10</sup> neither anything thereof shall abide till to the morrowtide; if anything thereof is left (over), ye shall burn it in the fire.

<sup>11</sup> Forsooth thus ye shall eat him; ye shall gird your reins, and ye shall have shoes in your feet, and ye shall hold staves in your hands, and ye shall eat it hastily; for it is pask, that is, the passing [forth] of the Lord. (And ye shall eat it thus; ye shall gird up your reins, and ye shall have shoes on your feet, and ye shall hold your staff in your hand, and ye shall eat it hastily; for it is the Passover; that is, the Passing Over of the Lord.)

<sup>12</sup> And I shall pass through the land of Egypt in that night, and I shall smite all the first engendered thing(s)/(all) the first begotten thing(s) in the land of Egypt, from man till to beast; and I the Lord shall make dooms in all the gods of Egypt. (And I shall pass through the land of Egypt on that night, and I shall strike down all the first-born in the land of Egypt, from man unto beast; and I the Lord shall execute judgement against all the gods of Egypt.)

<sup>13</sup> Forsooth [the] blood shall be to you into (a) sign, in the houses in which ye shall be; and I shall see the blood, and I shall pass (over) you; neither a wound destroying shall be in you, when I shall smite the land of Egypt. (And the blood on the houses in which ye shall be, shall be a sign of you; and I shall see the blood, and I shall pass over you; and there shall be no destroying wound inflicted upon you, when I shall strike the land of Egypt.)

<sup>14</sup> Forsooth ye shall have this day into mind, and ye shall make it solemn to the Lord in your generations, by everlasting worshipping. (And ye shall remember this day, and on it ye shall dedicate a Feast unto the Lord in all your generations to come, by an everlasting rite.)

<sup>15</sup> Seven days ye shall eat therf bread; in the first day nothing dighted with sourdough shall be in your houses; whoever shall eat anything dighted with sourdough, from the first day till to the seventh day, that soul shall perish from Israel. (For seven days ye shall eat unleavened bread; from the first day nothing made with yeast shall be in your houses; whoever shall eat anything made with yeast, from the first day until the seventh day, that soul shall perish from the midst of Israel.)

<sup>16</sup> The first day shall be holy and solemn, and the seventh day (also) shall be worshipful by the same hallowing; ye shall not do any work in those days, except these things that pertain to meat; (On the first day there shall be a holy gathering, and on the seventh day there shall also be a holy gathering; ye shall not do any work on those days, except those things that pertain to the preparation of meals;)

<sup>17</sup> and ye shall keep (the feast of) therf bread. For in that same day I shall lead out of the land of Egypt your host; and ye shall keep this day in your generations by everlasting custom. (and ye shall keep the Feast of Unleavened Bread. For on that day I led your host

*out of the land of Egypt; and ye shall remember this day in all your generations to come, by an everlasting rite.)*

<sup>18</sup> In the first month, in the fourteenth day of the month, at eventide, ye shall eat therf bread, till to the one and twentieth day of the same month at eventide. *(In the first month, on the fourteenth day of the month, from the evening on, ye shall eat unleavened bread, until the one and twentieth day of the same month, in the evening.)*

<sup>19</sup> In seven days nothing dighted with sourdough shall be found in your houses; if any eateth anything dighted with sourdough, his soul shall perish from the company of Israel, as well of comelings, *that be heathen men converted to the faith of Jews*, as of them that be born in the land. *(Yea, for seven days nothing made with yeast shall be found in your houses; if anyone eateth anything made with yeast, they shall perish, or be cut off, from the congregation of Israel, yea, this is for both newcomers, that is, the heathen who be converted to the Jewish faith, as well as for those who be born in the land.)*

<sup>20</sup> Ye shall not eat anything made with sourdough, and ye shall eat therf bread in all your dwelling places.

<sup>21</sup> Forsooth Moses called all the elder men of the sons of Israel, and said to them, Go ye, and take ye a beast by your families, and offer ye pask; *(And so Moses called all the elders of the Israelites, and said to them, Go ye, and get ye a beast for your families, and offer ye the Passover;)*

<sup>22</sup> and dip ye a bundle of hyssop, in the blood which is in the threshold, *either in a vessel beside the threshold*, and sprinkle ye thereof on the lintel, and ever either *(door)post*; none of you shall go out at the door of his house till the morrowtide. *(and dip ye a bundle of hyssop in the blood which is on the threshold, or in a vessel beside the threshold, and sprinkle some of it on the lintel, and on both doorposts; and then none of you shall go out of the door of his house until the morning.)*

<sup>23</sup> For the Lord shall pass *[forth]* smiting the Egyptians; and when he shall see the blood in the lintel, and in ever either post, *(or and when he shall see the blood on the lintel, and on both doorposts)*, he shall pass *(over)* the door of the house; and he shall not suffer the smiter to enter into your houses, and to hurt you.

<sup>24</sup> Keep thou this word; it shall be a lawful thing to thee and to thy sons till into without end. *(Do thou this thing; yea, it shall be an everlasting rite for thee and for thy sons.)*

<sup>25</sup> And when ye shall enter into the land which the Lord shall give to you, as he promised, ye shall keep these ceremonies;

<sup>26</sup> and when your sons shall say to you, What is this religion? *(or What is the meaning of this rite?)*

<sup>27</sup> ye shall say to them, It is the sacrifice of the passing *(over)* of the Lord, when he passed over the houses of the sons of Israel in Egypt, and smote the Egyptians, and delivered our houses *(or but spared our houses)*. And the people was bowed, and worshipped.

<sup>28</sup> And the sons of Israel went out *(or And the Israelites went out)*, and did as the Lord commanded to Moses and Aaron.

<sup>29</sup> Forsooth it was done in the midst of the night, the Lord smote all the first begotten thing(s) in the land of Egypt, from the first begotten of Pharaoh, that sat in the throne of him *(or who sat on his throne)*, till to the first begotten of a captive woman, that was in *(the)* prison, and all the first engendered of beasts.

<sup>30</sup> And Pharaoh rose *(up)* in the night, and all his servants, and all Egypt; and a great cry was made in Egypt; for none house was, in which a dead man lay not, *(or for there was not one house, in which there was not a dead son)*.

<sup>31</sup> And when Moses and Aaron were called in the night, Pharaoh said, Rise ye, and go ye out from my people, both ye and the sons of Israel; go ye, offer ye to the Lord, as ye say; *(And when Moses and Aaron were called for in the night, Pharaoh said, Rise ye up, and go ye out from my people, both ye and the Israelites; go ye, and worship ye the Lord, as ye say that ye want to do;)*

<sup>32</sup> *(and)* take ye your sheep and *[your]* great beasts, as ye asked *(for)*; and go ye, and *(also)* bless ye me.

<sup>33</sup> And the Egyptians constrained the people to go out of the land swiftly, and said, All we shall die! *(And the Egyptians compelled the people to swiftly go out of the land, saying, Or else we shall all die!)*

<sup>34</sup> Therefore the people took meal sprinkled together, before that it was dighted with sourdough, *(or And so the people took the meal, or the flour, before that any yeast was added to it)*; and they bound it in mantles, and put it on their shoulders.

<sup>35</sup> And the sons of Israel did as the Lord commanded to Moses; and they asked of the Egyptians silver vessels and golden, and full much clothing. *(And the Israelites did as the Lord commanded to Moses; and they asked the Egyptians for gold and silver jewelry, and for a great deal of clothes.)*

<sup>36</sup> Forsooth the Lord gave grace to the people before the Egyptians, that the Egyptians lent to them; and they made bare the Egyptians. *(And the Lord gave grace to the people before the Egyptians, so that the Egyptians gave them all these things; and so they plundered the Egyptians.)*

<sup>37</sup> And the children of Israel went forth from Rameses into Succoth, almost six hundred thousand of footmen, without little children and women; *(And the Israelites went forth from Rameses unto Succoth, almost six hundred thousand men on foot, not counting the women and the little children;)*

<sup>38</sup> but also the common people of males and of females unnumberable went up with them; *(and) sheep, and oxen, and full many beasts of diverse kind also.*

<sup>39</sup> And they baked meal, which sprinkled together a while ago they took from Egypt, and made therf loaves baken under ashes; for the loaves might not be dighted with sourdough, for *[the] Egyptians compelled them to go out, and suffered not them to make any tarrying, neither it was leisure to make any stew. (And they baked the meal, which they had taken from Egypt, and made unleavened bread baked under ashes; for the loaves did not have any yeast, for the Egyptians compelled them to go out, and did not allow them to tarry, nor was there time to even make any stew.)*

<sup>40</sup> Forsooth the dwelling of the sons of Israel, by which they dwelled in Egypt, was of four hundred and thirty years; *(And the Israelites had lived in Egypt for four hundred and thirty years;)*

<sup>41</sup> and when those years were fulfilled, all the host of the Lord went out of the land of Egypt in the same day. *(and when those years were ended, all the Lord's army went out of the land of Egypt on the same day.)*

<sup>42</sup> This night is worthy to be kept in the worshipping of the Lord, when he led them out of the land of Egypt; all the sons of Israel ought to keep this *night* in their generations. *(This night is worthy to be kept for worshipping the Lord, when he led them out of the land of Egypt; all the Israelites ought to keep watch on this night in all their generations.)*

<sup>43</sup> Also the Lord said to Moses and Aaron, This is the religion of pask; each alien shall not eat thereof; *(And the Lord said to Moses and Aaron, This is the rite of the Passover; each foreigner; or each stranger; shall not eat it;)*

<sup>44</sup> soothly each servant bought shall be circumcised, and so he shall eat; *(but each bought servant, or slave, shall be circumcised first, and then he shall eat it;)*

<sup>45</sup> a comeling and a hired man shall not eat thereof; *(but the newcomer and the hired man shall not eat it;)*

<sup>46</sup> it shall be eaten in one house; neither ye shall bear out the flesh thereof; neither ye shall break a bone thereof.

<sup>47</sup> Each company of the sons of Israel shall make that pask; *(All the congregation of Israel shall keep this Feast;)*

<sup>48</sup> that if any pilgrim will pass into your faith and worshipping, and make *[the] pask* of the Lord, each male kind of him shall be circumcised *before the solemnity*, and then he shall make it lawful(ly), and he shall be together *with them* as a man born of the land; forsooth if any man is not circumcised, he shall not eat thereof. *(and if any foreigner will join your faith and worshipping, and he desire to keep the Lord's Passover; each male of them shall be circumcised before the Feast, and then he shall keep it lawfully, and he shall be like a man born in the land; but if any man is not circumcised, he shall not eat it.)*

<sup>49</sup> The same law shall be to a man born of the land, and to a comeling, that taketh your faith, the which is a pilgrim with you. *(The same law shall be for a man born in the land, as for a newcomer, who taketh your faith, yea, he who is a foreigner among you.)*

<sup>50</sup> And all the sons of Israel did as the Lord commanded to Moses and Aaron.

<sup>51</sup> And in the same day the Lord led out of the land of Egypt the sons of Israel, by their companies. *(And so on that day the Lord led the Israelites out of the land of Egypt, by their tribes.)*

## CHAPTER 13

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Hallow thou to me each first begotten thing that openeth the womb among the sons of Israel, as well of men as of beasts *(or of men as well as of beasts)*, for why *(they)* all be mine.

<sup>3</sup> And Moses said to the people, Have ye mind of this day, in which ye went out of Egypt, and of the house of servage, for in [a] strong hand the Lord led you out of this place, that ye eat no bread dighted with sourdough. *(And Moses said to the people, Remember ye this day, in which ye went out of Egypt, and out of the house of servitude, or of slavery, for by his strong hand the Lord led you out of this place, and remember to not eat any bread made with yeast on this day.)*

<sup>4</sup> Today ye go out, in the month of new fruits; *(Go ye out today, in the month of Abib;)*

<sup>5</sup> and when the Lord hath led thee into the land of Canaanites, and of Hittites, and of Amorites, and of Hivites, and of Jebusites, which land he swore to thy fathers, that he should give to thee, a land flowing with milk and honey, thou shalt hallow this custom of holy things in this month *(or thou shalt keep this rite in this month).*

<sup>6</sup> Seven days thou shalt eat therf loaves, and the solemnity of the Lord shall be in the seventh day; *(For seven days thou shalt eat unleavened bread, and a Feast unto the Lord shall be held on the seventh day;)*

<sup>7</sup> ye shall eat therf loaves seven days, nothing dighted with sourdough shall appear at thee, neither in all thy coasts. *(ye shall eat unleavened bread for seven days, and nothing made with yeast shall be seen among thee, not in all thy land.)*

<sup>8</sup> And thou shalt tell to thy son in that day, and shalt say, This it is that the Lord did to me, when I went out of Egypt. *(And thou shalt say to thy son on that day, This is done because of what the Lord did for me, when I went out of Egypt.)*

<sup>9</sup> And it shall be as a sign in thine hand, and as a memorial before thine eyes, and that the law of the Lord be ever[more] in thy mouth; for in a strong hand the Lord led thee out of Egypt, and of the house of servage. *(And it shall be like a sign on thy hand, and as a reminder before thine eyes, so that the Lord's law is always in thy mouth; for by a strong hand the Lord led thee out of Egypt, and out of the house of servitude, or of slavery.)*

<sup>10</sup> Thou shalt keep such a worshipping in time ordained, from days into days, that is, from year into year. *(Thou shalt keep this rite in the time ordained, that is, from year to year.)*

<sup>11</sup> And when the Lord hath brought thee into the land of Canaanites, as he swore to thee, and to thy fathers, and hath given it to thee,

<sup>12</sup> thou shalt separate to the Lord all thing *(of male kind)* that *(first)* openeth the womb, and that that is first in thy beasts, *(or thou shalt set aside for the Lord all the males who first openeth the womb, and all the males that be first in thy beasts);* whatever thing thou hast of male kind, thou shalt hallow it to the Lord.

<sup>13</sup> Thou shalt *(ex)change* the first engendered of an ass for a sheep, that if thou again-buyest it not, thou shalt slay it; forsooth thou shalt again-buy with price all the first begotten of a man of thy sons. *(Thou shalt exchange the first-born of a donkey for a sheep, and if thou buyest it not back, then thou shalt kill it; but thou must buy back all thy first-born sons.)*

<sup>14</sup> And when thy son shall ask thee tomorrow, and say, What is this? thou shalt answer to him, In a strong hand the Lord led us out of the land of Egypt, of the house of servage, *(or By a strong hand the Lord led us out of the land of Egypt, out of the house of servitude, or of slavery);*

<sup>15</sup> for when Pharaoh was made hard in heart, and would not deliver us, the Lord slew all the first begotten thing in the land of Egypt, from the first begotten of man, till to the first engendered of beasts; therefore I offer to the Lord all thing of male kind that *(first)* openeth the womb, and I *(shall)* again-buy all the first begotten things of my sons. *(for when Pharaoh's heart was hardened, and he would not let us go, the Lord killed all the first-born things in the land of Egypt, from the first-born of man, unto the first-born of beasts; and so I offer to the Lord all the things of male kind that first openeth the womb, and I shall buy back all the first-born of my sons.)*

<sup>16</sup> Therefore it shall be as a sign in thine hand, and as a thing hanged for mind before thine eyes, for in a strong hand the Lord led us out of Egypt. *(And so it shall be like a sign on thy hand, and like a thing hung up as a reminder before thine eyes, for by a strong hand the Lord led us out of Egypt.)*

<sup>17</sup> Therefore when Pharaoh had sent out the people, God led not them out by the way of the land of Philistines, which is nigh; and areckoning lest peradventure it would repent the people, if he had seen battles rise against him, and the people would turn again into Egypt; *(Now when Pharaoh let the people go, God did not lead them out by the way of the land of the Philistines, which was near; reckoning that when they had seen battles rise up against them, perhaps they would repent, or would change their minds, and then the people would return to Egypt;)*

<sup>18</sup> but God led the *people* about by the way of desert, which way is beside the Red Sea. And the sons of Israel were armed, and went up from the land of Egypt. (*but God led the people out by the way of the wilderness, which was towards the Red Sea, or the Sea of Reeds. And so the Israelites were armed, and went up from the land of Egypt.*)

<sup>19</sup> And Moses took the bones of Joseph with him, for he had charged the sons of Israel, and had said, God shall visit you, and bear ye out from hence my bones with you (*or and at that time carry ye away my bones from here with you*).

<sup>20</sup> And they went forth from Succoth, and setted tents in Etham (*or and pitched their tents at Etham*), in the last ends of the wilderness.

<sup>21</sup> Forsooth the Lord went before them to show *them* the way, by day in a pillar of cloud, and by night in a pillar of fire, that he should be leader of the way in ever either time (*or so that he would be their leader on the way at all times*);

<sup>22</sup> the pillar of cloud failed never by day, neither the pillar of fire by night, before the people. (*and the pillar of cloud never ceased from being in front of the people during the day, nor the pillar of fire during the night.*)

## CHAPTER 14

<sup>1</sup> Forsooth the Lord spake to Moses, and said,

<sup>2</sup> Speak thou to the sons of Israel; turn they again, and set they tents even against Pihahiroth, which is betwixt Migdol and the sea, against Baalzephon; and in the sight thereof ye shall set tents on the sea. (*Speak thou to the Israelites; tell them to turn back, and pitch their tents before Pihahiroth, which is between Migdol and the Red Sea, or the Sea of Reeds, east of Baalzephon; yea, in the sight of it, ye shall pitch your tents by the sea.*)

<sup>3</sup> And Pharaoh shall say on the sons of Israel, They be made strait in the land, the desert hath closed them together. (*And Pharaoh shall say of the Israelites, The land is too narrow there for all of them, yea, the wilderness hath enclosed them.*)

<sup>4</sup> And I shall make hard his heart, and he shall pursue you, and I shall be glorified in Pharaoh, and in all his host; and the Egyptians shall know that I am the Lord; and they did so.

<sup>5</sup> And it was told to the king of the Egyptians, that the people had fled; and the heart of Pharaoh and of his servants was changed on the people, and they said, What would we do, that we let go Israel, that it should not serve us? (*And it was told to the king of the Egyptians, that the people had fled; and Pharaoh's heart, and the hearts of his servants, were turned against the people, and they said, What have we done? we have let Israel go, and now there is no one here to serve us!*)

<sup>6</sup> Therefore Pharaoh joined (*up*) the chariot, and took with him all his people; (*And so Pharaoh joined up his chariot, and took all his people with him;*)

<sup>7</sup> and he took six hundred chosen chariots, and whatever thing of chariots was in Egypt, and [*the*] dukes of all the host. (*and he took six hundred of the choicest chariots, and whatever other chariots were in Egypt, and all the leaders of his army.*)

<sup>8</sup> And the Lord made hard the heart of Pharaoh, king of Egypt, and he pursued the sons of Israel; and they were gone out in an high hand. (*And the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued the Israelites; and they went forth with great defiance.*)

<sup>9</sup> And when the Egyptians pursued the steps of the sons of Israel before-going, they found them in tents on the sea; (*and*) all the chivalry, and [*the*] chariots of Pharaoh, and all the host were in Pihahiroth, against Baalzephon. (*And the Egyptians, yea, all the cavalry, and the chariots, and all of Pharaoh's army, pursued the steps of the Israelites who had gone forth before them; and they found them in their tents by the Red Sea, or the Sea of Reeds, by Pihahiroth, and east of Baalzephon.*)

<sup>10</sup> And when Pharaoh had nighed, the sons of Israel raised [*up*] their eyes, and they saw the Egyptians behind them, and they dreaded greatly (*or and they greatly feared*); and they cried to the Lord,

<sup>11</sup> and said to Moses, In hap sepulchres were not in Egypt, therefore thou hast taken us away, that we shall die in wilderness? what wouldest thou do this, that thou leddest us out of Egypt? (*and they said to Moses, Perhaps there were no tombs, or no graves, in Egypt, and so thou hast taken us away, so that now we can die here in this wilderness? why hast thou done this, and led us out of Egypt?*)

<sup>12</sup> Whether this is not the word that we spake to thee in Egypt, (*or Was this not what we said to thee in Egypt*), saying, Go away from us, (*so*) that we (*can*) serve the Egyptians? for it is much better to serve them, than to die in (*the*) wilderness.

<sup>13</sup> And Moses said to the people, Do not ye dread, stand ye, and see the great works of God, which he shall do today; for ye shall no more see the Egyptians, which ye see now, till into without end; *(And Moses said to the people, Do not ye fear; stand ye, and see the great works of God, which he shall do today; for the Egyptians, whom ye now see, soon ye shall never see them again;)*

<sup>14</sup> The Lord shall fight for you, and ye shall be still. *(the Lord shall fight for you, but ye must keep still or but ye must be silent.)*

<sup>15</sup> And the Lord said to Moses, What criest thou to me? Speak thou to the sons of Israel, that they go forth; *(And the Lord said to Moses, Why criest thou to me? Speak thou to the Israelites, so that they go forth;)*

<sup>16</sup> forsooth raise thou thy rod, and stretch forth thine hand on the sea, and part thou it, that the sons of Israel go in the midst of the sea, by dry place. *(now raise thou up thy staff, and stretch forth thy hand over the sea, and part thou it, so that the Israelites can go through the midst of the sea, on dry land.)*

<sup>17</sup> Forsooth I shall make hard the heart(s) of *[the]* Egyptians, that they pursue you, and I shall be glorified in Pharaoh, and in all the host of him, and in the chariots of *him*, and in the knights of him; *(But I shall harden the hearts of the Egyptians, so that they pursue you, and I shall be glorified in Pharaoh, and in all his army, and in his chariots, and in his soldiers;)*

<sup>18</sup> and *[the]* Egyptians shall know that I am the Lord God, when I shall be glorified in Pharaoh, and in the chariots, and in the knights of him *(or and in his soldiers).*

<sup>19</sup> And the angel of the Lord, that went before the castles, or tents, of Israel, took himself, and went behind them; and the pillar of cloud went together with him, and left the former things after the back, *(And the angel of the Lord, who went before the tents, or the army, of Israel, took himself, and went behind them; and the pillar of cloud went with him, yea, it also went from in front of them, to behind their backs.)*

<sup>20</sup> and stood betwixt the castles of Egyptians and the castles of Israel; and the cloud was dark toward the Egyptians, and it was lightening the night toward Israel, so that in all the time of the night, they might not *[come]* nigh together to themselves. *(and they stood between the tents, or the army, of the Egyptians and the tents, or the army, of Israel; and the cloud was dark toward the Egyptians, but it was lighting the night toward the Israelites, so that they could not come close to each other in all that night.)*

<sup>21</sup> And when Moses had stretched forth his hand on the sea, the Lord took away the sea, the while a great wind and a burning *(one)* blew in all the night, and turned the sea into dryness; and the water was parted. *(And when Moses had stretched forth his hand over the Red Sea, or the Sea of Reeds, the Lord took away the sea, by a great burning wind that blew all that night, and turned the sea into dry land; and so the waters were parted.)*

<sup>22</sup> And the sons of Israel entered by the midst of the dry sea; for the water was as a wall at the right side, and the left side of them. *(And the Israelites entered into the midst of the sea on dry land; for the water was like a wall on their right side, and on their left side.)*

<sup>23</sup> And the Egyptians pursued, and entered after them, all the riding of Pharaoh, his chariots, and *[his]* knights, by the midst of the sea. *(And the Egyptians pursued them, and entered into the midst of the sea after them, yea, all the horses of Pharaoh, and his chariots, and his soldiers.)*

<sup>24</sup> And the watch of the morrowtide came then, and lo! the Lord beheld on the castles of the Egyptians, by a pillar of fire, and of cloud, and killed the host of them; *(And the morning watch came then, and behold! the Lord looked down through the pillars of fire, and of cloud, on the army of the Egyptians, and he panicked all the soldiers;)*

<sup>25</sup> and he destroyed the wheels of *[the]* chariots, and those were borne into the depth, *(or and he clogged up the wheels of the chariots, and they turned with great difficulty).* Therefore the Egyptians said, Flee we *(from)* Israel; for the Lord fighteth for them against us.

<sup>26</sup> And the Lord said to Moses, Hold forth thine hand on the sea, that the waters turn again to *[the]* Egyptians, on the chariots, and on the knights of them. *(And the Lord said to Moses, Stretch forth thy hand over the sea, so that the waters return onto the Egyptians, yea, onto their chariots, and onto their soldiers.)*

<sup>27</sup> And when Moses had held forth his hand against the sea, it turned again first in the morrowtide to the former place, *(or And Moses stretched forth his hand over the sea, and early in the morning it returned to its former place);* and when the Egyptians fled, the waters came *(up)* against them, and the Lord wrapped them *(up)* in the midst of the flood.

<sup>28</sup> And the waters turned again, and covered the chariots, and [the] knights of all the host of Pharaoh, which followed, and entered into the sea; soothly not one of them was (left) alive. *(And the waters returned, and covered the chariots, and all the soldiers of Pharaoh's army, who had followed the Israelites, and had entered into the sea after them; truly not one of them was left alive.)*

<sup>29</sup> Forsooth the sons of Israel went through the midst of the dry sea, and the waters were to them as for a wall, on the right side, and on the left side. *(But the Israelites went through the midst of the sea on dry land, and for them the waters were like a wall, on their right side, and on their left side.)*

<sup>30</sup> And in that day the Lord delivered Israel from the hand of [the] Egyptians, and they saw the Egyptians dead on the brink of the sea, *(And on that day the Lord saved Israel from the hands of the Egyptians, and they saw the Egyptians lying dead on the seashore.)*

<sup>31</sup> and they saw the great hand, or power /or might, which the Lord had used against the Egyptians; and the people dreaded the Lord, and they believed to the Lord, and to Moses his servant. *(and they saw the great power; or the great might, which the Lord had used against the Egyptians; and the people feared the Lord, and they believed in the Lord, and in his servant Moses.)*

## CHAPTER 15

<sup>1</sup> Then Moses sang, and the sons of Israel, this song to the Lord; and they said, Sing we to the Lord, for he is magnified gloriously; he hath cast down the horse and the horseman into the sea. *(Then Moses, and the Israelites, sang this song to the Lord; Sing we to the Lord, for he is gloriously magnified; he hath thrown down the horse and the rider into the sea.)*

<sup>2</sup> My strength and my praising is the Lord; and he is made to me into health. This is my God, and I shall glorify him; the God of my father, and I shall enhance him. *(The Lord is my strength, and my praise; yea, he is my salvation. This is my God, and I shall glorify him; the God of my father, and I shall exult him.)*

<sup>3</sup> The Lord is a man-fighter, his name is Almighty; *(The Lord is a fighter, and his name is The Almighty;)*

<sup>4</sup> he casted down into the sea the chariots of Pharaoh, and his host, *(or he threw down Pharaoh's chariots, and his army, into the sea).* His chosen princes were drowned in the Red Sea, *or the Sea of Reeds;*

<sup>5</sup> the deep waters covered them; they went down into the depth as a stone *(or they went down into the depths like a stone).*

<sup>6</sup> Lord, thy right hand is magnified in strength; Lord, thy right hand smote the enemy.

<sup>7</sup> And in the multitude of thy glory, thou hast put down all thine adversaries; thou sentest thine ire, that devoured them as stubble, *(or thou sentest out thy anger, that devoured them like stubble).*

<sup>8</sup> And (the) waters were gathered [together] in the spirit of thy strong vengeance *(or And the waters were gathered together with the blast of thy strong vengeance); [the] flowing water stood, [the] deep waters were gathered [together] in the midst of the sea.*

<sup>9</sup> The enemy said, I shall pursue (them), and I shall (over)take (them); I shall part (the) spoils, (and) my soul, *that is, (my) will,* shall be fulfilled. I shall draw out my sword; mine hand shall slay them.

<sup>10</sup> Thy spirit blew *(or Thou blewest with thy breath),* and the sea covered them; they were drowned as lead in (the) great waters.

<sup>11</sup> Lord, who is like thee in strong men, who is like thee? *thou art a great doer in holiness; fearful, and praiseable, and doing miracles. (Lord, who is like thee among the strong, yea, who is like thee? thou art a great doer of holiness; fearful, and worthy of praise, and doing miracles.)*

<sup>12</sup> Thou heldest forth thine hand *(or Thou hast stretched forth thy right hand),* and the earth devoured them;

<sup>13</sup> thou were leader in thy mercy to thy people, which thou again-boughtest; and thou hast borne him in thy strength to thine holy dwelling place. *(in thy mercy thou were the leader of thy people, whom thou boughtest back, or ransomed, and thou hast carried them by thy strength to thy holy dwelling place.)*

<sup>14</sup> Peoples went up, and were wroth; sorrows held the dwellers of Philistia. *(The nations heard, and trembled in fear; sorrows held the people of Palestina.)*

<sup>15</sup> Then the princes of Edom were troubled; trembling held the strong men of Moab. All the dwellers of Canaan dreaded, *or were encumbered, (or All the people of Canaan were in fear);*

<sup>16</sup> inward dread fall on them, and outward dread in the greatness of thine arm. Be they made unmoveable as a stone, till thy people pass, Lord; till thy people pass, whom thou wieldedest. *(inward fear fell upon them, and outward fear of the greatness of thy power. They were made immovable like a stone, until thy people passed by, Lord; until thy people passed by, whom thou possessest.)*

<sup>17</sup> Thou shalt bring them in, and thou shalt plant them in the hill of thine heritage; in the most steadfast dwelling place which thou hast wrought, Lord; Lord, *(in) thy sanctuary, which thine hands made steadfast. (Thou bringest them in, and thou hast planted them on the mountain of thy inheritance; in the most steadfast dwelling place which thou hast wrought, Lord; yea, in thy sanctuary, Lord, which thy hands have made firm.)*

<sup>18</sup> The Lord shall reign without end, *and over all thing (s).*

<sup>19</sup> Forsooth Pharaoh, on horse, entered with his chariots and *[his]* horsemen into the sea, and the Lord brought the waters of the sea on them; soothly the sons of Israel went by the dry place *(or but the Israelites went on dry ground), in [the] midst of the sea.*

<sup>20</sup> Therefore Marie *(or And so Miriam),* the prophetess, the sister of Aaron, took a tympan in her hand, and all the women went out after her with tympan and companies;

<sup>21</sup> to which she sang before, and said, Sing we to the Lord, for he is magnified gloriously; he hath cast down into the sea the horse and the rider of him. *(and she sang before them, Sing we to the Lord, for he is gloriously magnified; he hath thrown down the horse and his rider into the sea.)*

<sup>22</sup> Forsooth Moses took Israel from the Red Sea, and they went out into the desert of Shur; and they went three days by the wilderness, and they found not water, *(or and they went three days in the wilderness, but found no water).*

<sup>23</sup> And they came into Marah, and they might not drink the waters of Marah, for they were bitter; wherefore he putted a covenable name to the place, and called it Marah, *that is, bitterness. (And they came to Marah, but they could not drink the water there, for it was bitter; so they put a suitable name to that place, and called it Marah, that is, Bitterness.)*

<sup>24</sup> And the people grouched against Moses *(or And the people grumbled against Moses),* and said, What shall we drink?

<sup>25</sup> And Moses cried to the Lord, which showed to him a tree; and when he had put that tree into the waters, those *(waters)* were turned into sweetness. There the Lord ordained commandments and dooms to the people, and there he assayed the people, *(or There the Lord ordained commandments and judgements for the people, and he tested, or proved, the people there),*

<sup>26</sup> and *(he)* said, If thou shalt hear the voice of thy Lord God, and shalt do that that is rightful before him, and shalt obey to his commandments, and shalt keep all his behests, I shall not bring in on thee all the sickness, which I have put in Egypt, for I am thy Lord Saviour, *(or then I shall not bring in on thee all the sickness, which I have put on Egypt, for I am the Lord thy Saviour).*

<sup>27</sup> Forsooth the sons of Israel came into Elim, where were twelve wells of water, and seventy palm trees, and they setted tents beside the waters. *(And the Israelites came to Elim, where there were twelve wells of water, and seventy palm trees, and they pitched their tents beside the waters.)*

## CHAPTER 16

<sup>1</sup> And they went forth from Elim, and all the multitude of the sons of Israel came into the desert of Sin, which is betwixt Elim and Sinai, in the fifteenth day of the second month, after that they went out of the land of Egypt. *(And they went forth from Elim, and all the multitude of the Israelites came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, after that they went out of the land of Egypt.)*

<sup>2</sup> And all the congregation of the sons of Israel grouched against Moses *(or And all the Israelites grumbled against Moses),* and against Aaron, in the wilderness.

<sup>3</sup> And the sons of Israel said to them, We would that we had been dead by the hand of the Lord in the land of Egypt, when we sat on the flesh pots, and ate loaves in plenty; why led ye us into this desert, that ye should slay all the multitude with hunger? *(And the Israelites said to them, We wish that we had died by the Lord's hand in the land of*

*Egypt, when we sat by the flesh pots, and had plenty of loaves to eat; why did ye lead us into this wilderness, so that ye could kill all the multitude with hunger?)*

<sup>4</sup> Forsooth the Lord said to Moses, Lo! I shall rain to you loaves from heaven; the people go out, that it gather those things that suffice by each day; that I assay the people, whether it go in my law, or not. *(And the Lord said to Moses, Behold! I shall rain down loaves from the heavens for you; have the people go out, and gather those things that suffice for each day; and I shall test, or shall prove, the people, and see if they go in my law, or not.)*

<sup>5</sup> Soothly in the sixth day, make they ready that that they shall bear in, and be it double over that they were wont to gather by each *(other)* day. *(And on the sixth day, when they prepare what they bring in, it shall be double over what they were wont to gather on the other days.)*

<sup>6</sup> And Moses and Aaron said to all the sons of Israel, At eventide ye shall know that the Lord *[hath]* led you out of the land of Egypt;

<sup>7</sup> and in the morrowtide ye shall see the glory of the Lord; for I heard your grouching against the Lord; soothly what be we, for ye grouch against us? *(and in the morning ye shall see the glory of the Lord; for he hath heard your grumbling against him; and who be we, that ye grumble against us?)*

<sup>8</sup> And Moses said, The Lord shall give to you at eventide flesh to eat, and loaves in the morrowtide in plenty, for he *[hath]* heard your grouchings, by which ye grouched against him; for why, what be we? your grouching is not against us, but against the Lord. *(And Moses said, The Lord shall give you flesh to eat in the evening, and plenty of loaves in the morning, for he hath heard your grumbling, by which ye grumbled against him; for who be we? yea, your grumbling is not against us, but against the Lord.)*

<sup>9</sup> And Moses said to Aaron, Say thou to all the congregation of the sons of Israel, Nigh ye before the Lord, for he *[hath]* heard your grouching *(or for he hath heard your grumbling)*.

<sup>10</sup> And when Aaron spake to all the company of the sons of Israel, they beheld to the wilderness, and lo! the glory of the Lord appeared in a cloud.

<sup>11</sup> Forsooth the Lord spake to Moses, and said,

<sup>12</sup> I heard the grouchings of the sons of Israel *(or I heard the grumbling of the Israelites)*; speak thou to them, *(and say)*, At eventide ye shall eat flesh, and in the morrowtide ye shall be filled with loaves, and ye shall know that I am the Lord your God.

<sup>13</sup> Therefore eventide was made, and curlews went up, and covered the castles; and in the morrowtide dew came before the face of the castles. *(And so the evening came, and curlews flew in, and covered the tents; and in the morning dew lay all around the tents.)*

<sup>14</sup> And when it had covered the earth, a little thing, and as pounded with a pestle, in the likeness of an hoarfrost on the earth, appeared in the wilderness. *(And when it had covered all the ground, there appeared in the wilderness a little thing, as if it was pounded with a pestle, and like hoarfrost on the ground.)*

<sup>15</sup> And when the sons of Israel had seen that, they said together, Man na? which signifieth, What is this? for they wist not what it was, *(or And when the Israelites had seen it, they said to each other, Manna? which meaneth, What is this? for they did not know what it was)*. To whom Moses said, This is the bread which the Lord hath given you to eat.

<sup>16</sup> This is the word which the Lord commanded, Each man gather thereof as much as it sufficeth to be eaten, omer by each head, by the number of your souls that dwell in the tabernacle, so ye shall take. *(This is the thing which the Lord hath commanded, saying, Each of you gather as much of it as sufficeth to be eaten, yea, an omer for each soul, such ye shall gather by the number of souls who live in your tent.)*

<sup>17</sup> And the sons of Israel did so, and they gathered *(it)*, one more, and another less;

<sup>18</sup> and they meted *[it]* at the measure of omer; neither he that gathered more had more, neither he that made ready less found less, but all gathered by that that they might eat. *(and they measured it at the measure of an omer per person, and he who gathered more did not have too much, nor he who gathered less had not enough, but they all gathered just what they could eat.)*

<sup>19</sup> And Moses said to them, No man leave thereof into the morrowtide; *(And Moses said to them, No one leave any of it until the next morning;)*

<sup>20</sup> which heard not him, but some of them left *thereof* till to the morrowtide, and it began to boil with worms, and it was rotten; and Moses was wroth against them. *(but some of them did not listen to him, and saved some of it for the next day, and it began to boil with worms, and it was rotten; and Moses was angry at them.)*

<sup>21</sup> Forsooth all they gathered in the morrowtide as much as sufficed to be eaten; and when the sun was hot, it was molten. *(So every morning they all gathered as much as sufficed to be eaten; and when the sun was risen, it melted away.)*

<sup>22</sup> Soothly in the sixth day they gathered double meats, that is, two omers each man, *(or And on the sixth day they gathered double the amount, that is, two omers for each person)*. Forsooth all the princes of the multitude came, and told *(that)* to Moses,

<sup>23</sup> which said to them, This it is that the Lord spake, The rest of the sabbath is hallowed to the Lord; do ye whatever thing *(that)* shall be wrought tomorrow, and seethe ye those things that shall be sodden; soothly whatever thing is residue, *or left over*, keep ye it till into the morrow. *(and he said to them, This is what the Lord hath said, Tomorrow is the rest of the Sabbath, that is holy, or is dedicated, to the Lord; so do ye today whatever needeth to be done, and boil ye those things that need to be boiled; and whatever is left over, keep ye it for tomorrow.)*

<sup>24</sup> And they did so as Moses commanded *(or And so they did as Moses commanded)*, and it was not rotten, neither a worm was found therein.

<sup>25</sup> And Moses said, Eat ye that in this day, for it is the sabbath of the Lord, it shall not be found today in the field; *(And Moses said, Eat ye it today, for this is the Sabbath of the Lord, and no food shall be found in the field today.)*

<sup>26</sup> gather ye it in six days, forsooth the sabbath of the Lord is in the seventh day, therefore *in that day* it shall not be found. *(gather ye it for six days, but the Sabbath of the Lord is on the seventh day, and so on that day it shall not be found.)*

<sup>27</sup> The seventh day came, and *some* of the people went out to gather; and they found not. *(But the seventh day came, and some people went out to gather food, but they found it not.)*

<sup>28</sup> Forsooth the Lord said to Moses, How long will ye not keep my commandments, and my law?

<sup>29</sup> See ye that the Lord gave to you the sabbath, and for that he hath given to you in the sixth day double meats; each man dwell at himself, no man go out of his place in the seventh day. *(See ye that the Lord hath given you the Sabbath, and for that he hath given you double the food on the sixth day; so everyone should stay at home, and no one should go out of their place on the seventh day.)*

<sup>30</sup> And the people kept sabbath in the seventh day. *(And so the people kept the Sabbath on the seventh day.)*

<sup>31</sup> And the house of Israel called the name thereof man(*na*), which was white, as the seed of coriander, and the taste thereof was as of flour *(mixed)* with honey.

<sup>32</sup> Forsooth Moses said, This is the word which the Lord commanded, Fill thou an omer thereof, and be it kept into generations to coming afterward *(or and let it be kept for the generations to come later)*, *(so)* that they know *(of)* the bread with which I fed you in *(the)* wilderness, when ye were led out of the land of Egypt.

<sup>33</sup> And Moses said to Aaron, Take thou a vessel, and put therein man(*na*), as much as an omer may take, and put it before the Lord, to be kept into your generations, *(And Moses said to Aaron, Take thou a vessel, and put manna in it, an omer of it, and put it before the Lord, to be kept for all generations to come;)*

<sup>34</sup> as the Lord commanded to Moses; and Aaron put that to be kept in the tabernacle. *(so as the Lord commanded to Moses, Aaron put the vessel of manna in the Ark with the stone tablets, to be kept there forever.)*

<sup>35</sup> Forsooth the sons of Israel ate manna forty years, till they came into the land habitable, *that is, able to be inhabited*; they were fed with this meat, till they touched the coasts of the land of Canaan. *(And the Israelites ate manna for forty years, until they came to the land where they could live; yea, they were fed with this food, until they reached the land of Canaan.)*

<sup>36</sup> Forsooth *(an)* omer is the tenth part of *(an)* ephah.

## CHAPTER 17

<sup>1</sup> Therefore all the multitude of the sons of Israel went forth from the desert of Sin, by their dwellings, by the word of the Lord, and setted tents in Rephidim, where was no water to the people to drink. *(And so all the Israelites went forth from the wilderness of Sin, in stages, by the word of the Lord, and pitched their tents in Rephidim, where there was no water for the people to drink.)*

<sup>2</sup> Which *people* chided against Moses, and said, Give water to us, that we drink. To whom Moses answered, What chide ye against me, and why tempt ye the Lord? *(And*

*the people complained to Moses, and said, Give us some water to drink. To whom Moses answered, Why do ye complain to me, and why do ye tempt the Lord?)*

<sup>3</sup> Therefore the people thirsted there for the scarceness of water, and they groused against Moses, and said, Why madest thou us to go out of Egypt, (*for*) to slay us, and our free children, and our beasts, for thirst? (*And so the people thirsted there for the scarceness of water, and they grumbled against Moses, and said, Why hast thou made us to go out of Egypt, in order to kill us, and our children, and our beasts, with thirst?*)

<sup>4</sup> Forsooth Moses cried to the Lord, and said, What shall I do to this people? yet a little, and it shall stone me, (*or What shall I do with these people? very soon they shall all stone me!*).

<sup>5</sup> The Lord said to Moses, Go thou before the people, and take with thee of the elder men of Israel, and take in thine hand the rod, with the which thou hast smitten the flood, and go; (*The Lord said to Moses, Go thou before the people, and take some of the elders of Israel with thee, and take in thy hand the staff with which thou struck the (Nile) River, and go;*)

<sup>6</sup> lo! I shall stand there before thee, above the stone of Horeb, and thou shalt smite the stone, and water shall go out thereof, that the people drink. Moses did so before the elder men of Israel; (*behold! I shall stand there before thee, by the rock at Mount Sinai, and thou shalt strike the rock, and water shall come out of it, and then the people shall have something to drink. Moses did this in the sight of the elders of Israel;*)

<sup>7</sup> and he called the name of that place Temptation, for the chiding of the sons of Israel, and for they tempted the Lord, and said, Whether the Lord is in us, or nay? (*and he called the name of that place Massah and Meribah, because of the complaining of the Israelites, and because they tempted the Lord and said, Is the Lord with us, or not?*)

<sup>8</sup> Forsooth Amalek came (*or And the Amalekites came*), and fought against Israel in Rephidim.

<sup>9</sup> And Moses said to Joshua, Choose thou men, and go out, and fight tomorrow against the men of Amalek; lo! I shall stand in the top of the hill, and I shall have the rod of God in mine hand. (*And Moses said to Joshua, Choose thou some men, and tomorrow go out, and fight against the Amalekites; behold! I shall stand on the hilltop, and I shall have God's staff in my hand.*)

<sup>10</sup> Joshua did as Moses spake, and he fought against Amalek. Forsooth Moses, and Aaron, and Hur went up on(*to*) the top of the hill;

<sup>11</sup> and when Moses raised [*up*] his hands, Israel overcame; forsooth if he let them down a little, Amalek overcame.

<sup>12</sup> Soothly Moses' hands were (*made*) heavy, therefore they took a stone, and put (*it*) under him, on which *stone* he sat. Forsooth Aaron and Hur sustained his hands, on ever either side; and (*so*) it was done, that his hands were not made weary, till to the going down of the sun.

<sup>13</sup> And Joshua drove away Amalek and his people, in the mouth of [*the*] sword, *that is, by the sharpness of the sword, he killed all the strong men of Amalek.*

<sup>14</sup> Forsooth the Lord said to Moses, Write thou this in a book, for mind, and take (*it*) in(*to*) the ears of Joshua; for I shall do away the mind of Amalek from under heaven. (*And the Lord said to Moses, Write thou about this in a book to remember it, and tell it to Joshua; for I shall do away all memory of the Amalekites from under heaven.*)

<sup>15</sup> And Moses builded an altar, and called the name thereof, The Lord is mine enhancer, (*And Moses built an altar there, and called it Jehovahnissi,*)

<sup>16</sup> and he said, For (*it is*) the hand of the Lord alone, and the battle of God shall be against Amalek (*or and God shall fight against the Amalekites*), from generation into generation.

## CHAPTER 18

<sup>1</sup> And when Jethro, the priest of Midian, the ally, *either (the) father of the wife* of Moses, had heard all things which God had done to Moses, and to Israel his people, for the Lord had led Israel out of the land of Egypt, (*And when Jethro, the priest of Midian, Moses' father-in-law, had heard of all the things which God had done for Moses, and for his people Israel, yea, that the Lord had led Israel out of the land of Egypt,*)

<sup>2</sup> Jethro took Zipporah, Moses' wife, whom Moses had sent again (*or whom Moses had sent back to him*),

<sup>3</sup> and his two sons, of which one was called Gershom, for the father at his birth(*had*) said, I was a comeling in an alien land (*or I was a newcomer in a foreign land*),

<sup>4</sup> forsooth the tother *was called Eliezer, for Moses at his birth(had) said, (For the) God of my father is mine helper, and he delivered me from the sword of Pharaoh.*

<sup>5</sup> Therefore Jethro, ally of Moses, came, and the sons of Moses and his wife *came to Moses, into desert, where Jethro set tents beside the hill of God; (And so Jethro, Moses' father-in-law, came with Moses' wife and their sons, into the wilderness, where Moses had pitched the tents beside God's mountain;)*

<sup>6</sup> and he sent to Moses, and said, I Jethro, thine ally, come to thee, and thy wife, and thy two sons with her. *(and he sent word to Moses, and said, I Jethro, thy father-in-law, have come to thee, with thy wife, and thy two sons with her.)*

<sup>7</sup> And Moses went out into the coming of his ally, and worshipped, and kissed him, and they greeted themselves together with peaceable words. And when Jethro had entered into the tabernacle, *(And Moses went out to meet his father-in-law, and bowed before him, and kissed him, and they greeted each other with friendly words. And when Jethro had gone into the tent.)*

<sup>8</sup> Moses told to him all *(the) things which God had done to Pharaoh, and to the Egyptians, for Israel, and he told to him all the travail that befell to them in the way, of which the Lord had delivered them, (or and he told him of all the tribulation that had befallen them on the way, and how the Lord had saved them).*

<sup>9</sup> And Jethro was glad on all the goods which the Lord had done to Israel, for he *[had] delivered Israel from the hand of [the] Egyptians. (And Jethro was glad for all the good things that the Lord had done for Israel, for he had saved Israel from the power of the Egyptians.)*

<sup>10</sup> And Jethro said, Blessed be the Lord, that delivered you from the hand(s) of the Egyptians, and from the hand of Pharaoh, the which *Lord delivered his people from (being under) the hand, (or the power), of Egypt;*

<sup>11</sup> now I know that the Lord is great above all gods, for they did proudly against them. *(now I know that the Lord is greater than all the gods, for what he hath done to those who did so proudly against thee.)*

<sup>12</sup> Therefore Jethro, ally of Moses, *(or And so Jethro, Moses' father-in-law), offered burnt sacrifices and offerings to God; and Aaron, and all the elder men of Israel, came to eat bread with Jethro before God.*

<sup>13</sup> Forsooth in the tother day, Moses sat that he should deem the people, which stood nigh to Moses, from the morrowtide till to the eventide. *(And the next day, Moses sat down to judge the people, who stood about him, from the morning until the evening.)*

<sup>14</sup> And when his ally had seen this, that is, all things which he did in the people, he said, What is this that thou doest in the people? why sittest thou alone, and all the people abideth thee from the morrowtide till to eventide? *(And when his father-in-law had seen this, that is, all the things which he did for the people, Jethro said, What is this that thou doest for the people? why sittest thou alone, and all the people waiteth for thee from the morning until the evening?)*

<sup>15</sup> To whom Moses answered, The people cometh to me, and asketh the sentence of God;

<sup>16</sup> and when any strife befalleth to them, they come to me, that I deem betwixt them *(or so that I can judge between them), and show (them) the commandments of God, and his laws.*

<sup>17</sup> And Jethro said, Thou doest a thing *that is not good,*

<sup>18</sup> thou art wasted with a fond travail, both thou, and this people that is with thee; the work is above thy strengths, thou alone mayest not suffer it *(or thou cannot do it all alone).*

<sup>19</sup> But hear thou my words, and my counsels, and the Lord shall be with thee; be thou to the people in these things that pertain to God, that thou tell *(them) the things that be said to the people; (But hear thou my words, and my counsel, and the Lord shall be with thee; it is right to represent the people before God, and to bring their causes to him;)*

<sup>20</sup> and show to the people the ceremonies, and *[the] custom(s) of worshipping, and the way by which they ought to go, and the work which they ought to do.*

<sup>21</sup> Forsooth purvey thou of all the people wise men, and dreading God, in which is truth, and which hate avarice; and ordain thou of them tribunes, and centurions, and quinquagenaries, and deans, *[or and ordain of them rulers upon thousands, and rulers upon hundreds, and rulers upon fifty, and rulers upon ten], (But find thou out of the people some men who be wise, and who fear God, in whom is truth, and who hate greed; and make thou them leaders of a thousand, and of a hundred, and of fifty, and of ten.)*

<sup>22</sup> which shall deem the people in all time; soothly whatever thing is greater, tell they to thee, and deem they only [the] less(er) things, and be it easier to thee, when the burden is parted into other men. (*and they shall judge their people at all times; but whatever case is hard, or too difficult, let them tell that to thee, and judge they only the simple cases, and so it shall be easier for thee, when the burden is shared with these other men.*)

<sup>23</sup> If thou shalt do this, thou shalt do the commandment of God, and thou shalt be able to bear his commandments; and all this people shall turn again with peace to their places (*or and all these people shall return to their places in peace.*)

<sup>24</sup> And when these things were heard, Moses did all things which Jethro counselled.

<sup>25</sup> And when noble men of all Israel were chosen, Moses ordained them princes of the people, (*or And when some noble men were chosen out of all Israel, Moses ordained them the people's leaders*), tribunes, and centurions, and quinquagenaries, and deans, [*or rulers upon thousands, and rulers upon hundreds, and rulers upon fifty, and rulers upon ten*],

<sup>26</sup> which deemed the people in all time; forsooth, whatever thing was harder, they told to Moses, and they deemed [the] easier things only. (*who judged the people at all times; but whatever case was hard, or too difficult, they told it to Moses, and they judged only the easy, or the simple, cases.*)

<sup>27</sup> And Moses let go his ally, which turned again, and went into his land. (*And then Moses let his father-in-law go, and he returned to his own land.*)

## CHAPTER 19

<sup>1</sup> In the third month of the going of Israel out of the land of Egypt, in this day they came into the wilderness of Sinai; (*In the third month of Israel going out of the land of Egypt, on this day they came into the Sinai Desert;*)

<sup>2</sup> for they went forth from Rephidim, and came till into the desert of Sinai, and they setted tents in the same place; and there Israel setted tents, even against the hill, (*or and Israel pitched their tents there, opposite the mountain.*)

<sup>3</sup> Forsooth Moses went up into the hill to God; and the Lord called him from the mount, and said, Thou shalt say these things to the house of Jacob, and thou shalt tell to the sons of Israel, (*And Moses went up the mountain to meet with God or And Moses went up God's mountain; and the Lord called to him from the mount, and said, Thou shalt say these things to the house of Jacob, and thou shalt tell it to the Israelites.*)

<sup>4</sup> Ye yourselves have seen what things I have done to [the] Egyptians, how I bare you on the wings of eagles, and took you to me (*or and brought you here to me.*)

<sup>5</sup> Therefore if ye shall hear my voice, and shall keep my covenant, ye shall be to me into a specialty of all peoples (*or ye shall be special to me out of all peoples*), that is, a thing loved excellently; for all the earth is mine;

<sup>6</sup> and ye shall be to me into a realm of priesthood, and an holy folk; these be the words which thou shalt speak to the sons of Israel. (*and ye shall be my kingdom of priests, and my holy nation; these be the words which thou shalt say to the Israelites.*)

<sup>7</sup> Moses came, and when the greater men in birth of the people were called together, he expounded all the words which the Lord commanded him. (*Moses came back down, and when the men of great age, that is, the elders, of the people were called together, he expounded all the words which the Lord commanded him to say.*)

<sup>8</sup> And all the people answered together, (*and said*), We shall do all [the] things which the Lord hath spoken. And when Moses had told the words of the people to the Lord,

<sup>9</sup> the Lord said to him, Right now I shall come to thee in the darkness of a cloud, (*so*) that the people hear me speaking to thee, and believe to thee [into] without end (*or and then they shall always believe thee*). Therefore Moses told the words of the people to the Lord,

<sup>10</sup> which said to Moses (*or who said to Moses*), Go thou (*back*) to the people, and make them holy today and tomorrow, and wash they their clothes,

<sup>11</sup> and be they ready into the third day; for in the third day the Lord shall come down before all the people on the hill of Sinai. (*and be they ready by the third day; for on the third day the Lord shall come down on Mount Sinai in the sight of all the people.*)

<sup>12</sup> And thou shalt set terms to the people, by compass; and thou shalt say to them, Be ye ware, that ye go not up into the hill, neither touch ye the ends thereof; each man that shall touch the hill, shall die by death. (*And thou shalt set a boundary for the people, all around the mountain; and thou shalt say to them, Beware, that ye go not up onto the mountain, nor even touch its edges; for anyone who shall touch the mountain, shall die.*)

<sup>13</sup> Hands shall not touch him, but he shall be oppressed with stones, or he shall be pierced with darts; whether it shall be a beast, or a man, it shall not live; *(but) when a clarion shall begin to sound, then go they up into the hill. (No hands shall touch him, but he shall be thrown down with stones, or shall be pierced with arrows; whether it be a beast, or a person, they shall not live; but when the trumpet shall begin to sound, then the people can come up onto the mountain.)*

<sup>14</sup> And Moses came down from the hill to the people, and hallowed it, *(or And so Moses came down from the mountain to the people, and hallowed them);* and when they had washed their clothes,

<sup>15</sup> he said to them, Be ye ready into the third day *(or Be ye ready by the third day);* nigh ye not to your wives.

<sup>16</sup> And now the third day was come, and the morrowtide was clear; and, lo! thunders began to be heard, and lightnings to shine, and a most thick cloud to cover the mountain; and the sounding of a clarion made noise full greatly, and the people dreaded, that was in the tents, *(or and the sounding of a trumpet made a very great noise, and the people in their tents had great fear).*

<sup>17</sup> And when Moses had led them out into the coming of God, from the place of the tents, they stood at the roots of the hill. *(And when Moses had led them out from the place of the tents to meet with God, they stood at the foot of the mountain.)*

<sup>18</sup> Forsooth all the hill of Sinai smoked, for the Lord had come down thereon in fire; and the smoke thereof went up as of a furnace, and all the hill was fearful; *(And all of Mount Sinai smoked, for the Lord had come down on it in fire; and its smoke went up like that of a furnace, and all the mountain fearfully shook;)*

<sup>19</sup> and the sound of a clarion increased little and little, and it was holden forth longer *(and longer).* *(And) Moses spake, and the Lord answered him (with a clap of thunder or by a voice),*

<sup>20</sup> and the Lord came down on the hill of Sinai, in that top of the hill, and he called Moses to the top thereof. And when he had gone up thither, *(and the Lord came down on Mount Sinai, onto the top of the mountain, and he called Moses up to the top of it. And when he had gone up there,)*

<sup>21</sup> the Lord said to him, Go thou down, and witness thou to the people, lest peradventure it will pass *[over]* the terms to see the Lord *(or lest they pass over the boundary to see the Lord),* and *[a]* full great multitude thereof perish;

<sup>22</sup> and *[the]* priests, that nigh to the Lord, be they hallowed, lest I smite them *(or I shall strike them down).*

<sup>23</sup> And Moses said to the Lord, The common people may not go up into the hill of Sinai; for thou hast witnessed, and hast commanded, saying, Set thou terms about the hill, and hallow it. *(And Moses said to the Lord, The common people cannot come up onto Mount Sinai; for thou hast witnessed, and hast commanded, saying, Set thou a sacred boundary all around the mountain, and hallow it, and they have heard thee.)*

<sup>24</sup> To whom the Lord said, Go thou down, and *(then)* thou shalt go up, and *(bring)* Aaron with thee; forsooth the priests and the people pass not *(over)* the terms, neither go they up to the Lord, lest peradventure he slay them. *(To whom the Lord said, Go thou down, and then come back up, and bring Aaron with thee; but the priests and the people must not pass over the boundary, nor let them come up to the Lord, lest I kill them.)*

<sup>25</sup> Moses went down to the people, and told all things to them. *(And so Moses went down to the people, and told all these things to them.)*

## CHAPTER 20

<sup>1</sup> And the Lord spake all these words,

<sup>2</sup> I am thy Lord God, that led thee out of the land of Egypt, from the house of servage. *(I am the Lord thy God, who led thee out of the land of Egypt, from the house of servitude, or of slavery.)*

<sup>3</sup> Thou shalt not have alien gods before me. *(Thou shalt not have foreign, or other, gods in place of me or instead of me.)*

<sup>4</sup> Thou shalt not make to thee a graven image, neither any likeness *of (any) thing* that is in heaven above, and that is in *(the)* earth beneath, neither of those things that be in waters under the earth; *(Thou shalt not make a carved image for thyself, nor any likeness of anything that is in the heavens above, or on the earth beneath, or of those things that be in the waters under the earth;)*

<sup>5</sup> thou shalt not bow down to them, neither worship them; for I am thy Lord God, a strong*(ly)* jealous lover; I visit the wickedness of *(the)* fathers in *(the)* children into the

third and fourth generation of them that hated me, *(thou shalt not bow down to them, nor worship them; for I, the Lord thy God, am a jealous God; I punish the children for the wickedness of their fathers, unto the third and fourth generations of those who hate me.)*

<sup>6</sup> and I do mercy into thousands, to them that love me, and keep my behests. *(but I do mercy unto thousands, to those who love me, and who keep my commandments.)*

<sup>7</sup> Thou shalt not take in vain the name of thy Lord God, for the Lord shall not have him guiltless, that taketh in vain the name of his Lord God. *(Thou shalt not take the name of the Lord thy God in vain, for the Lord shall not hold guiltless he who taketh the name of the Lord his God in vain.)*

<sup>8</sup> Have thou mind, that thou hallow the sabbath day; *(Remember; to keep the Sabbath day holy, or sacred;)*

<sup>9</sup> in six days thou shalt work, and do all thy works; *(for six days thou shalt work, and do all thy works;)*

<sup>10</sup> forsooth in the seventh day is the sabbath of thy Lord God; thou shalt not do any work *(on that day)*, thou, and thy son, and thy daughter, and thy manservant, and thine handmaid, thy work beast, and the comeling that is within thy gates; *(but on the seventh day is a Sabbath of the Lord thy God; thou shalt not do any work on that day, thou, and thy son, and thy daughter, and thy male slave, and thy slave-girl, and thy work beast, and the newcomer who is within thy gates;)*

<sup>11</sup> for in six days God made *(the)* heaven(s) and *(the)* earth, the sea, and all things that be in those, and rested in the seventh day *(or and then he rested on the seventh day)*; therefore the Lord blessed the sabbath day, and hallowed it.

<sup>12</sup> Honour thy father and thy mother, that thou be long living on the land *(or so that thou can live a long life in the land)*, which thy Lord God shall give to thee.

<sup>13</sup> Thou shalt not slay. *(Thou shalt not kill.)*

<sup>14</sup> Thou shalt not do lechery.

<sup>15</sup> Thou shalt not do theft.

<sup>16</sup> Thou shalt not speak false witnessing against thy neighbour.

<sup>17</sup> Thou shalt not covet the house of thy neighbour, neither thou shalt desire his wife, nor his *(man)*servant, nor his handmaid, nor his ox, nor his ass, neither *(anything of)* all *(the)* things that be his. *(Thou shalt not covet thy neighbour's house, nor shalt thou desire his wife, or his slave, or his slave-girl, or his ox, or his donkey, or anything of all the things that be his.)*

<sup>18</sup> Forsooth all the people heard voices, *(that is, the thunder)*, and saw lamps, *that is, shining lights*, and the sound of a clarion, and the hill smoking; and they were afeared, and shaken with inward dread, and stood afar, *(And all the people heard the thunder, and saw the lightning, and heard the sound of the trumpet, and saw the mountain smoking; and they were afraid, and shaken with inward fear, and stood afar off.)*

<sup>19</sup> and *(they)* said to Moses, Speak thou to us, and we shall hear; *(but)* the Lord speak not to us, lest peradventure we die.

<sup>20</sup> And Moses said to the people, Do not ye dread, for God came to prove you, and that his dread should be in you, and that ye should not do sin. *(And Moses said to the people, Do not ye fear or Fear not, for God came to prove you, so that his fear would be in you, and then ye shall not sin.)*

<sup>21</sup> And the people stood afar *(off)*; and Moses nighed to the darkness, wherein God was.

<sup>22</sup> And the Lord said furthermore to Moses, Thou shalt say these things to the sons of Israel, Ye saw that from heaven I have spoken to you; *(And the Lord also said to Moses, Thou shalt say these things to the Israelites, Ye have seen that I have spoken to you from heaven;)*

<sup>23</sup> ye shall not make gods of silver, neither ye shall make to you gods of gold. *(ye shall not make gods out of silver; or gods out of gold, to be worshipped in addition to me.)*

<sup>24</sup> Ye shall make an altar of earth to me, and ye shall offer thereon your burnt sacrifices, and peaceable sacrifices, your sheep, and oxen; in each place in which the mind of my name shall be, I shall come to thee, and I shall bless thee. *(Ye shall make an altar out of earth for me, and ye shall offer on it your burnt sacrifices, and your peace offerings, your sheep, and your oxen; and in each place where I ask thee to remember my name, I shall come to thee, and I shall bless thee.)*

<sup>25</sup> That if thou shalt make an altar of stone to me, thou shalt not build it of stones hewn, *(or And if thou make an altar out of stones for me, thou shalt not build it out of cut stones)*; for if thou shalt raise thy knife thereupon, *(or (any) other instrument wherewith blood may be shed out)*, it shall be polluted.

<sup>26</sup> Thou shalt not go up by degrees to mine altar, lest thy filth(*hood*) be showed. (*Thou shalt not go up to my altar by steps, lest thy nakedness should be shown.*)

## CHAPTER 21

<sup>1</sup> These be the dooms, which thou shalt set forth to them. (*These be the laws, which thou shalt set forth to them.*)

<sup>2</sup> If thou buyest an Hebrew servant, he shall serve thee six years; in the seventh year he shall go out free, without price; (*If thou buyest a Hebrew slave, he shall serve thee for six years; then in the seventh year he shall go out free, without payment of any money;*)

<sup>3</sup> with what manner cloth (*or cloak*) he entered, with such cloth (*or cloak*) go he out; if he entered having a wife, also the wife shall go out together with him.

<sup>4</sup> But if the lord of a servant gave a wife to him, and she childed sons and daughters, the woman and her children shall be her lord's; soothly the servant shall go out with his own cloth. (*But if the lord of a slave gave a wife to him, and she bare him sons and daughters, the woman and her children shall be her lord's; the slave shall go out free with only his own cloak.*)

<sup>5</sup> And if the servant saith, I love my lord, and my wife, and children, I will not go out free; (*And if the slave saith, I love my lord, and my wife, and my children, and I shall not go out free;*)

<sup>6</sup> his lord shall bring him to [*the*] gods, that is, (*to the*) judges; and he shall be set to the door, and to the posts; and his lord shall pierce his ear with an awl, and he shall be servant to him till into the world. (*then his lord shall bring him to the judges; and he shall put him up against the door, or the doorpost; and his lord shall pierce his ear with an awl, and then he shall be his slave forevermore.*)

<sup>7</sup> If any man selleth his daughter into a servantess, she shall not go out as handmaids were wont to go out; (*If any man selleth his daughter to be a slave-girl, she shall not go out free like slaves can go out free;*)

<sup>8</sup> if she displeaseth in the eyes of her lord, to whom she was betaken, he shall deliver her; soothly he shall not have power, (*or the right*), to sell her to an alien people, if he forsaketh her. (*yea, if she displeaseth in the eyes of her lord, to whom she was delivered, then he shall sell her back to her father; and he shall not have the power, or the right, to sell her to a foreign people, if he forsaketh her.*)

<sup>9</sup> Forsooth if he weddeth her to his son, he shall do to her by the custom of daughters (*or he shall treat her like a daughter*);

<sup>10</sup> and if he take with this handmaid another woman, *or wife*, to his son, he shall purvey to the (*first*) damsel, *or handmaid*, weddings, and clothes, and he shall not deny her the price of (*her*) chastity, that is, the hour of yielding debt. (*but if he get another wife, besides this woman, for his son, he shall still give this young woman her wedding, and her clothes, and he shall not deny her the rights of her marriage bed.*)

<sup>11</sup> If he doeth not to her these three (*things*), she shall go out freely without money. (*And if he giveth her not these three things, then she shall go out free without payment of any money.*)

<sup>12</sup> He that smiteth a man, and will slay him, die he by death; (*He who striketh a man, and killeth him, shall be put to death;*)

<sup>13</sup> forsooth if a man setteth not ambush, but God betook him into his hands, I shall ordain a place to thee (*or I shall ordain a place for thee*), whither he oughteth to flee.

<sup>14</sup> If any man slayeth his neighbour by before-casting, and by ambush, draw thou him away from mine altar, that he die (*or and put him to death*).

<sup>15</sup> He that smiteth his father, or his mother, die he by death. (*He who striketh his father, or his mother, shall be put to death.*)

<sup>16</sup> He that curseth his father, or mother, die he by death. (*He who curseth his father, or his mother, shall be put to death.*)

<sup>17</sup> He that stealeth a man, and selleth him, if he is convicted of the guilt, die he by death (*or shall be put to death*).

<sup>18</sup> If men chide, and the tother smite his neighbour with a stone, or with the fist, and he is not dead, but lieth in the bed,

<sup>19</sup> if he riseth (*up*), and goeth forth on his staff, he that smote (*him*) shall be innocent; so nevertheless that he restore (*to him for*) his travails, and his costs in leeches (*or and his expenses for physicians*).

<sup>20</sup> He that smiteth his servant, or handmaid, with a rod, and they be dead in his hands, he shall be guilty of the crime, *or hideous trespass.* (*He who striketh his slave, or his slave-girl, with a rod, and they die by his hands, he shall be guilty of a crime, or of a hideous trespass.*)

<sup>21</sup> Soothly if the servant liveth over this beating one day, or twain, *the smiter* shall not be subject to the pain of death, for the servant is his *master's* chattel.

<sup>22</sup> If men chide, and a man smiteth a woman with child, and soothly he maketh the child dead-born, but the woman liveth over *that smiting*, he shall be subject to the harm (*or he shall be subject to a fine*), as much as the woman's husband asketh (*for*), and as the judges deem (*appropriate*).

<sup>23</sup> Soothly if the death of her followeth (*or And if her death followeth*), he shall yield life for life,

<sup>24</sup> eye for eye, tooth for tooth, hand for hand, foot for foot,

<sup>25</sup> burning for burning, wound for wound, sore for sore.

<sup>26</sup> If a man smiteth the eye of his servant, either of his handmaid, and maketh them one-eyed, he shall deliver them free for the eye which he put out (*or he shall let them go out free for the eye which he hath put out*).

<sup>27</sup> Also if he smite out a tooth of his servant, or (*of*)[*his*] handmaid, in like manner he shall deliver them free (*or likewise he shall let them go out free*).

<sup>28</sup> If an ox smiteth with his horn either man, or woman, and they be dead, the ox shall be thrown down with stones, and his flesh shall not be eaten, and the lord of the ox shall be guiltless. (*If an ox striketh with his horn a man, or a woman, unto the death, the ox shall be thrown down with stones, and his flesh shall not be eaten, but the lord of the ox shall be guiltless.*)

<sup>29</sup> That if the ox was an horn-putter from yesterday and the third day ago, and men warned his lord, (*yet*) neither the lord closed him, and he slayeth a man, or a woman, both the ox shall be thrown adown with stones, and they shall slay his lord; (*But if the ox was a horn-putter from yesterday and the third day ago, and men had warned his lord, but his lord did not enclose him, and he killeth a man, or a woman, the ox shall be thrown down with stones, and they shall also kill his lord;*)

<sup>30</sup> that if the price be put to the lord, he shall give for his life whatever he is asked. (*but if a fine be put on the ox's lord, he shall give whatever he is asked for, as the ransom for his life.*)

<sup>31</sup> And if he smiteth with (*his*) horn a *man's* son, and his daughter, (*or And if the ox striketh with his horn a man's son, or his daughter*), his lord shall be subject to the same sentence.

<sup>32</sup> If the ox assaileth a manservant, and an handmaid, *the lord of the ox* shall give thirty shekels of silver to the lord of that servant; forsooth the ox shall be oppressed with stones. (*But if the ox assaileth a slave, or a slave-girl, the ox's lord shall give thirty shekels of silver to their lord, and the ox shall be thrown down with stones.*)

<sup>33</sup> If any man openeth a cistern, *or a pit*, and diggeth it, and covereth it not, and an ox either an ass falleth into it, (*If anyone openeth a cistern, or a well, and diggeth it, and covereth it not up, and an ox or a donkey falleth into it,*)

<sup>34</sup> the lord of the cistern shall yield the price of the beasts (*or the lord of the cistern shall pay the fair value for the beast*); forsooth that that is dead shall be his.

<sup>35</sup> If one man's ox woundeth the ox of another man, and he is dead, they shall sell the quick ox, and they shall part the price, (*or If one person's ox woundeth another person's ox, and it dieth, they shall sell the living ox, and they shall evenly divide the price*); soothly they shall part betwixt them(*selves*) the carcass of the dead ox.

<sup>36</sup> Forsooth if the lord knew, that his ox was a (*horn*)-putter from yesterday and the third day ago, and kept not him (*or and did not keep him in*), he shall yield (*another*) ox for (*the dead*) ox, and he shall take the whole dead carcass.

## CHAPTER 22

<sup>1</sup> If any man stealeth a sheep, or (*an*) ox, and slayeth, or selleth (*it*), he shall restore five oxen for one ox, and four sheep for one sheep.

<sup>2</sup> And if a night thief breaking (*into*) an house, either undermining (*it*), is found (*out*), and he taken is (*made*) dead by a wound, *or hurt*, (*or and when he is caught, he dieth from a wound*), the smiter shall not be guilty of his blood, *or death*;

<sup>3</sup> that if he did this when the sun was risen, he did manslaying, and he shall die, (*or but if the lord of the house did this when the sun was up, he hath done manslaughter; and*

he shall be put to death). If a thief have not that, that he shall yield for [the] theft, he shall be sold (to make recompense);

<sup>4</sup> if that thing that he stole, is found quick at him, either ox, either ass, either sheep, he shall restore the double. (if what he stole, is found alive with him, either an ox, or a donkey, or a sheep, he shall restore double what he stole.)

<sup>5</sup> If a man harmeth a field, or a viney, and suffereth his beast, that it waste other men's things, (or If anyone harmeth a field, or a vineyard, by allowing his beast to destroy another person's things), he shall restore for the value of [the] harm (done), (with) the best thing(s) of whatever he hath in his (own) field, either in his (own) viney.

<sup>6</sup> If fire goeth out, and findeth, or burneth, ears of corn, and catcheth heaps of corn, or corns standing in (the) fields, he that kindled the fire shall yield (for) the harm (or he who kindled the fire shall make recompense for the harm done).

<sup>7</sup> If a man betaketh into keeping money to a friend, or a vessel, and it is taken away by theft from him that received it, if the thief is found, he shall restore the double. (If anyone taketh money, or a vessel, to a friend for safe keeping, and it is taken away by theft from him who received it, if the thief is found, he shall restore double what he stole.)

<sup>8</sup> (But) If the thief is hid(den), or unknown, the lord of the house that received that good shall be brought to the gods, that is, to (the) judges, and he shall swear, that he held not forth his hand into his neighbour's thing, to defraud, (or and he shall swear, that he did not put forth his hand to his neighbour's thing, to defraud him);

<sup>9</sup> as well in ox, as in ass, and in sheep, and in cloth; and in whatever thing may bring in harm, the cause of ever either shall come to the judges, and if they deem him guilty, he shall restore the double to his neighbour. (and with any ox, or donkey, or sheep, or cloak, or whatever thing which may be claimed by two people, the case shall come to the judges, and whom they judge guilty, he shall restore double to his neighbour.)

<sup>10</sup> If any man betaketh to his neighbour ox, ass, sheep, and all work beast to keeping, and it is dead, or is made feeble, or is taken of enemies, and no man seeth this, (If anyone taketh an ox, a donkey, a sheep, or any work beast, to his neighbour for safe keeping, and it dieth, or is hurt, or is taken by enemies, but no one seeth this,)

<sup>11</sup> an oath shall be in the midst, that he held not forth his hand to the impairing of his neighbour's thing; and the lord that owned that good shall receive his oath, and he to whom it was taken shall not be compelled to yield, or restore it. (he shall make an oath before all, that he did not put forth his hand to the impairment of his neighbour's thing; and the lord who owned that thing shall receive his oath, and then he to whom the thing was given shall not be compelled to yield any recompense for it, or to restore it.)

<sup>12</sup> That if it is taken away by theft, he shall restore the harm to the lord; (But if it is taken away by theft, he shall yield recompense to its lord for it;)

<sup>13</sup> if it is eaten of a beast (or and if it is eaten by a wild beast), he shall bring to the lord that that is slain, and he shall not (have to) restore it otherwise.

<sup>14</sup> He that asketh of his neighbour anything of these foresaid things by borrowing, and it is enfeebled, either dead, while the lord thereof is not present, he shall be constrained to yield (for) it; (He who asketh to borrow from his neighbour any of these foresaid things, and it is enfeebled, or dead, while its lord is not present, he shall be compelled to yield recompense for it;)

<sup>15</sup> that if the lord is in presence, he shall not restore it, mostly if it came hired, that is, if to hire he took it, for meed of his work. (but if its lord was present, he shall not have to restore it, and if it was hired, that is, if he took it to hire, only the wages for its work shall be due.)

<sup>16</sup> If a man deceiveth a virgin not yet wedded, and sleepeth with her, he shall give dower to her (or he shall give her a dowry), and shall have her to wife.

<sup>17</sup> If the father of the virgin will not give her to him, he shall (still) give (the) money, by the manner of dower (or in the manner of a dowry), which virgins were wont to take.

<sup>18</sup> Thou shalt not suffer witches to live.

<sup>19</sup> He that doeth lechery with a beast, die he by death (or shall be put to death).

<sup>20</sup> He that offereth to (any) gods, except to the Lord alone, be he slain (or shall be put to death).

<sup>21</sup> Thou shalt not make sorrowful a comeling, neither thou shalt torment him; for also ye were comelings in the land of Egypt (or for ye were also newcomers in the land of Egypt).

<sup>22</sup> Ye shall not harm a widow, and a fatherless or a motherless child. (Ye shall not harm a widow, or a fatherless or a motherless child.)

<sup>23</sup> If ye hurt them, they shall cry to me, and I shall hear the cry of them,

<sup>24</sup> and my great vengeance shall have indignation *on you*, and I shall smite you with sword (*or and I shall strike you down with a sword*), and your wives shall be widows, and your sons shall be fatherless.

<sup>25</sup> If thou givest money to loan to my poor people, that dwelleth with thee, thou shalt not constrain him as an extortioner *doeth*, neither thou shalt oppress him by usuries. (*If thou lendest money to anyone of my poor people, who liveth with thee, thou shalt not compel him like an extortioner doeth, nor shalt thou oppress him with usury.*)

<sup>26</sup> If thou takest of thy neighbour a cloth to wed (*or If thou takest a cloak from thy neighbour for a pledge*), thou shalt yield it (*back*) to him before the going down of the sun;

<sup>27</sup> for that alone is the clothing of his flesh, with which he is covered, neither he hath another, in which he shall sleep; if he crieth to me, I shall hear him; for I am merciful.

<sup>28</sup> Thou shalt not backbite [*the*] gods, *that is, (the) priests, or (the) judges*, and thou shalt not curse the prince of thy people (*or and thou shalt not curse the leaders of thy people*).

<sup>29</sup> Thou shalt not tarry to offer to the Lord thy tithes, and thy first fruits. Thou shalt give to me the first begotten of thy sons (*or Thou shalt give me thy first-born sons*);

<sup>30</sup> also of [*thine*] oxen, and of (*thy*) sheep, thou shalt do in like manner; seven days be he with his mother, in the eighth day thou shalt yield him to me. (*and thou shalt do likewise with thy oxen, and with thy sheep; for seven days let him be with his mother, then on the eighth day thou shalt yield him to me.*)

<sup>31</sup> Ye shall be holy men to me; ye shall not eat the flesh that is before-tasted of (*other*) beasts, but ye shall cast it forth to hounds. (*Ye shall be holy before me; ye shall not eat the flesh of that which is killed by another beast, but ye shall throw it to the hounds.*)

## CHAPTER 23

<sup>1</sup> Thou shalt not receive a voice of leasing (*or Thou shalt not spread a rumour, or a lie*), (*and*) thou shalt not raise thine hand, *that is, make (a) covenant, either (a) promise*, that thou say false witnessing for a wicked man.

<sup>2</sup> Thou shalt not follow a company to do evil, neither thou shalt assent to the sentence of full many men in doom, that thou go away from truth. (*Thou shalt not follow a crowd and do evil, nor shalt thou agree with the sentence, or the decree, of a great many men in judgement, and in doing so, go away from the truth.*)

<sup>3</sup> Also thou shalt not have mercy of a poor man in a cause, *or doom*. (*And thou shalt not favour a poor person in his case, or in its judgement.*)

<sup>4</sup> If thou meetest thine enemy's ox, either his ass, straying, lead it again to him. (*If thou seest thy enemy's ox, or his donkey, straying, lead it back to him.*)

<sup>5</sup> If thou seest that the ass of him that hateth thee lieth under a burden, thou shalt not pass, but thou shalt raise up it with him. (*If thou seest that the donkey of him who hateth thee lieth under a burden, thou shalt not pass by, but thou shalt raise it up with him.*)

<sup>6</sup> Thou shalt not bow [*away*]from truth in the doom of a poor man. (*Thou shalt not turn away from the truth in the judgement of a poor person.*)

<sup>7</sup> Thou shalt flee leasing. Thou shalt not slay an innocent man, and just; for I am adversary to a wicked man. (*Thou shalt flee from lies. Thou shalt not kill the innocent, or the just; for I am the adversary to the wicked.*)

<sup>8</sup> Take thou not gifts, that blind, yea, prudent men, and destroy the words of just men. (*Do not take gifts, or bribes, that blind, yea, the prudent, and that destroy the words of the just.*)

<sup>9</sup> Thou shalt not be dis-easeful of a pilgrim, for ye know the souls of comelings, for also ye were pilgrims in the land of Egypt. (*Thou shalt not mis-treat a foreigner, for ye know the souls of newcomers, for ye were foreigners in the land of Egypt.*)

<sup>10</sup> Six years thou shalt sow thy land, and thou shalt gather [*the*] fruits thereof;

<sup>11</sup> forsooth in the seventh year thou shalt leave it, and make it to rest, that the poor men of thy people eat, and whatever is left ungathered, the beasts of the field eat it; so thou shalt do in thy vinery, and in the place of thine olive trees. (*but in the seventh year thou shalt let it be, and allow it to rest, and thy poor people shall get food from it, and whatever is left ungathered, the beasts of the field shall eat it; so shalt thou also do with thy vineyard, and with the place of thy olive trees.*)

<sup>12</sup> Six days thou shalt work, and in the seventh day thou shalt cease, that thine ox, and thine ass rest, and the son of thine handmaid, and the comeling be refreshed. (*For six days thou shalt work, and on the seventh day thou shalt rest, so that thy ox, and*

*thy donkey, can also rest, and so that the son of thy slave-girl, and the newcomer, or the foreigner, can be refreshed.)*

<sup>13</sup> Keep ye all things, which I [*have*] said to you; and ye shall not swear by the name of alien gods, neither it shall be heard of your mouth. (*Hold ye onto all the things, that I have said to you; and ye shall not swear in the name of foreign, or other, gods, nor shall it be heard coming out of your mouths.*)

<sup>14</sup> In three times by all years ye shall hallow feasts to me. (*Three times each year ye shall dedicate Feasts to me.*)

<sup>15</sup> Thou shalt keep the solemnity of therf loaves; seven days thou shalt eat therf bread, as I commanded to thee, in the time of [*the*] month of new things, when thou wentest out of Egypt; thou shalt not appear void in my sight. (*Thou shalt keep the Feast of Unleavened Bread; for seven days thou shalt eat unleavened bread, as I commanded to thee, at the time of the month of Abib, when thou wentest out of Egypt; and thou shalt not appear before me empty-handed.*)

<sup>16</sup> And thou shalt keep the solemnity of the month of the first things of thy works, (*of*) whatever things thou hast sown in the field. Also thou shalt keep the solemnity in the going out of the year, when thou hast gathered all thy fruits of the field. (*And thou shalt keep the Feast of the First Fruits\* of thy works, with whatever things thou hast sown in the field. And thou shalt keep the Feast of Ingathering†, when thou hast gathered in all thy fruits from the field, in the going out of the year.*)

<sup>17</sup> (*So*) Thrice in the year all thy male kind shall appear before thy Lord God.

<sup>18</sup> Thou shalt not offer the blood of thy slain sacrifice on sourdough; neither the fatness of my solemnity shall dwell till to the morrowtide. (*Thou shalt not offer the blood of my slain sacrifice with anything made with yeast; and the fat of my sacrifice for any Feast shall not remain until the morning.*)

<sup>19</sup> Thou shalt bear the first things of the fruits of thy land into the house of thy Lord God. Thou shalt not seethe a kid in the milk of his mother.

<sup>20</sup> Lo! I send mine angel, that shall go before thee, and shall keep thee in the way, and shall lead thee to the place which I have made ready to thee. (*Behold! I shall send an angel before thee, and he shall keep thee safe on the way, and he shall lead thee to the place which I have prepared for thee.*)

<sup>21</sup> Take thou heed to him, and hear thou his voice, neither guess thou him to be despised, *or despicable*; for he shall not forgive (*thee*), when thou sinnest, and my name is in him (*or for my authority is with him*).

<sup>22</sup> For if thou hearest his voice, and doest all things which I speak, (*or But if thou listenest to his voice, and doest all the things which I say to thee*), I shall be (*an*) enemy to thine enemies, and I shall torment them, that torment thee;

<sup>23</sup> and mine angel shall go before thee, and he shall lead in thee to Amorites (*or and he shall lead thee to the Amorites*), and Hittites, and Perizzites, and Canaanites, and Hivites, and Jebusites, which I shall break, *or destroy*.

<sup>24</sup> Thou shalt not honour the gods of them, neither thou shalt worship them; thou shalt not do the works of them (*or thou shalt not follow their rites*), but thou shalt destroy their gods, and thou shalt break the images of them.

<sup>25</sup> And ye shall serve to your Lord God, (*so*) that I (*can*) bless thy loaves, and thy waters, and do away sickness from the midst of thee;

<sup>26</sup> neither a woman unfruitful, neither barren, shall be in thy land, (*or no unfruitful, or barren, woman shall be in thy land*); (*and*) I shall fulfill the number of thy days.

<sup>27</sup> I shall send my dread into thy before-going, and I shall slay all the people, to which thou shalt enter, (*or I shall send the fear of me before thee, and I shall kill all the people, unto whom thou shalt enter*), and I shall turn the backs of all thine enemies before thee;

<sup>28</sup> and I shall send out before thee crabrones, *or stinging flies*, that shall drive away (*the*) Hivite, and Canaanite, and Hittite, before that thou enter.

<sup>29</sup> (*But*) I shall not cast them out from thy face in one year, lest the land be turned into wilderness, and beasts increase against thee;

<sup>30</sup> little and little I shall cast them out from thy sight, till thou be increased, and wield the land.

<sup>31</sup> Forsooth and I shall set thy terms from the Red Sea till to the sea of Palestines, and from the desert till to the flood, (*or And I shall set thy borders from the Red Sea, or the Sea of Reeds, unto the Sea of the Philistines, or the Mediterranean Sea, and from the wilderness*

\* CHAPTER 23:16 Also known as the Feast of the Harvest and the Feast of Weeks. † CHAPTER 23:16 Also known as the Feast of Tabernacles, the Feast of Booths, and the Feast of Shelters.

unto the Euphrates River). I shall give (in)to your hands the dwellers of the land, and I shall cast them out from your sight;

<sup>32</sup> thou shalt not make bond of peace with them, neither with their gods. (*thou shalt not make a covenant with them, nor with their gods.*)

<sup>33</sup> Dwell they not in thy land, lest peradventure they make thee to do sin against me; if thou servest their gods, which thing certainly shall be to thee into cause of stumbling. (*They shall not continue to live in thy land, lest they make thee to sin against me; for if thou servest their gods, that certainly shall become a cause of stumbling for thee.*)

## CHAPTER 24

<sup>1</sup> Also he said to Moses, Go thou up to the Lord, thou, and Aaron, and Nadab, and Abihu, and [the] seventy elder men of Israel; and ye shall worship afar, (*And he said to Moses, Come up to the Lord, thou, and Aaron, Nadab, and Abihu, and the seventy elders of Israel; and ye shall worship me from afar.*)

<sup>2</sup> and Moses alone go up to the Lord, and they shall not nigh, neither the people shall go up with him. (*and then Moses shall come up alone to the Lord, but the elders shall not come near; and let none of the common people come up onto the mountain with you.*)

<sup>3</sup> Therefore Moses came, and told to the people all the words and the dooms of the Lord; and all the people answered with one voice, (*and said*), We shall do all the words of the Lord which he hath spoken. (*And so Moses came, and told the people all the words and the judgements of the Lord; and all the people answered with one voice, and said, We shall do all that the Lord hath spoken.*)

<sup>4</sup> Forsooth Moses wrote (down) all the words of the Lord; and he rose early, and builded an altar to the Lord at the roots of the hill, and he builded twelve titles, or stones, by twelve lineages of Israel. (*And Moses wrote down all the words of the Lord; and then he rose up early, and built an altar to the Lord at the foot of the mountain, and he set up twelve stones, for the twelve tribes of Israel.*)

<sup>5</sup> And he sent young men of the sons of Israel (to it), and they offered burnt sacrifices, and peaceable sacrifices to the Lord (or and they offered burnt sacrifices, and peace offerings to the Lord), (yea), twelve calves/two calves.

<sup>6</sup> And so Moses took half the part of the blood, and put it into great cups; forsooth he shedded the residue part on the altar. (*And Moses took half of the blood, and put it into great bowls, or into great basins; and he threw the rest of it against the altar.*)

<sup>7</sup> And he took the book of the bond of peace, and read [it], while the people heard; the which said, We shall do all things that the Lord spake, and we shall be obedient. (*And he took the Book of the Covenant, and read it, while all the people listened; and they said, We shall do everything that the Lord spoke, and we shall be obedient.*)

<sup>8</sup> Forsooth Moses took the blood, and sprinkled it on the people, and said, This is the blood of the bond of peace (or This is the blood of the covenant), which the Lord covenanted with you on all these words.

<sup>9</sup> And (then) Moses, and Aaron, and Nadab, and Abihu, and seventy of the elder men of Israel went up,

<sup>10</sup> and saw [the] God of Israel, (and) under his feet, they saw as the work of a sapphire stone, and as heaven when it is clear. (*and they saw the God of Israel, and under his feet they saw a pavement made out of sapphire stones, and like the heavens when they be clear blue.*)

<sup>11</sup> And he sent not his hand on the lords of the sons of Israel, that had gone far away, (or But he did not put his hand upon the leaders of the Israelites, who were there before him); and they saw God, and (then they) ate and drank.

<sup>12</sup> Forsooth the Lord said to Moses, Come thou up to me into the hill, and be thou there, and I shall give to thee tables of stone, and the law, and commandments, which I have written, that thou teach them. (*And the Lord said to Moses, Come thou up the mountain to me, and be thou here, and I shall give thee the stone tablets on which I have written the Law, yea, the commandments, so that thou can teach them to the people.*)

<sup>13</sup> [And] Moses and Joshua, his minister, rose, and Moses went up into the hill of God, (*And Moses and Joshua, his servant, arose, and Moses went up the mountain to God.*)

<sup>14</sup> and said to the elder men, Abide ye here, till we turn again to you; ye have Aaron and Hur with you, if anything of question be made, ye shall tell [it] to them. (*and he said to the elders as he left, Wait here, until we return to you; ye have Aaron and Hur with you, if any question ariseth, ask ye it of them.*)

<sup>15</sup> And when Moses had gone up, a cloud covered the hill (or a cloud covered the mountain),

<sup>16</sup> and the glory of the Lord dwelled upon Sinai, and covered it with a cloud (*for*) six days; forsooth in the seventh day (*or and on the seventh day*), the Lord called (*to*) him from the midst of the cloud;

<sup>17</sup> forsooth the likeness of the glory of the Lord was as fire burning on the top of the hill in the sight of the sons of Israel. (*and the glory of the Lord was like a fire burning on the top of the mountain before all the Israelites.*)

<sup>18</sup> And Moses entered into the midst of the cloud, and went up into the hill, and he was there forty days and forty nights. (*And Moses went up the mountain, and into the midst of the cloud, and he was there for forty days and forty nights.*)

## CHAPTER 25

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Speak thou to the sons of Israel, that they take to me the first fruits; of each man that offereth willfully, ye shall take those [*things*]. (*Tell thou the Israelites, that they should bring me the first fruits; and from everyone who willingly offereth them, ye shall receive those things.*)

<sup>3</sup> Forsooth these things it be, which ye shall take, gold, and silver, and brass, (*And these be the things which ye shall receive from them, gold, and silver; and bronze.*)

<sup>4</sup> and jacinth, and purple, and red silk twice-dyed, and bis, *that is, white silk, [and] hairs of goats, (and jacinth, and purple, and red silk twice-dyed, and fine linen, and goats' hair;)*

<sup>5</sup> and skins of wethers made red, and skins of jacinth, and wood of shittim, (*and red rams' skins, and blue skins, and shittim wood, that is, acacia wood.*)

<sup>6</sup> and oil to lights to be ordained, sweet smelling spiceries into ointment, and incense of good odour, (*and oil to nourish the light or and oil to fuel the lanterns, and sweet smelling spices for the ointment, and for the incense of the sweetest aroma.*)

<sup>7</sup> onyx stones, and gems to adorn (*the*) ephod, *that is, a chasuble, and the rational, that is, an ouch hanging on the priest's breast, in which was written doom and truth. (and onyx stones, and gems to adorn the ephod, that is, a chasuble, or an apron-like garment, and the breastpiece, that is, a pouch, or a pocket, hanging upon the priest's breast, in which were carried the Urim and the Thummim.)*

<sup>8</sup> And they shall make a saintuary to me, and I shall dwell in the midst of them, (*And they shall make a sanctuary for me, and I shall live there in their midst.*)

<sup>9</sup> by all the likeness of the tabernacle that I shall show to thee, and of all the vessels of [*the*] adorning thereof.

<sup>10</sup> And thus ye shall make it; join together an ark, *or a coffer*, of the wood of shittim, whose length shall have two cubits and an half, the breadth shall have one cubit and an half, the height in like manner one cubit and an half. (*And ye shall make it thus; construct the Ark, that is, the Box for the tablets of the Law, out of shittim wood, or acacia, and it shall be two and a half cubits in length, one and a half cubits in breadth, and one and a half cubits in height.*)

<sup>11</sup> And thou shalt overgild it with cleanest gold within and without; and thou shalt make a golden crown above by compass, (*And thou shalt gild it with pure gold within and without; and thou shalt put a gold band all around it.*)

<sup>12</sup> and four golden rings, which thou shalt set by [*the*] four corners of the ark; two rings be in [*the*] one side, and two rings in the other side. (*and thou shalt make four gold rings, which thou shalt fasten to the four corners of the Ark; two rings shall be on one side of it, and two rings shall be on the other side.*)

<sup>13</sup> Also thou shalt make bars of the wood of shittim (*or And thou shalt make bars out of shittim wood, or acacia*), and thou shalt cover them with gold,

<sup>14</sup> and thou shalt bring (*them*) in by the rings that be in the sides of the ark, that it be borne in them, (*and thou shalt bring them in through the rings that be on the sides of the Ark, so that the Ark can be carried with them.*)

<sup>15</sup> the which bars shall ever[*more*] be in the rings, neither they shall any time be drawn out of them. (*which bars shall remain in the rings forevermore, and they shall never be drawn out of them at any time.*)

<sup>16</sup> And thou shalt put into the ark the witnessing, *that is, (the) law*, which I shall give to thee. (*And thou shalt put into the Ark the Witnessing, that is, the tablets of the Law, which I shall give to thee.*)

<sup>17</sup> And thou shalt make a propitiatory\* of cleanest gold; *that is, a table covering the ark, [for that is, a place of purchasing mercy];* the length thereof shall hold two cubits and an half, *[and] the breadth shall hold one cubit and an half. (And thou shalt make the mercy seat, that is, a lid to cover the Ark, out of pure gold; its length shall be two and a half cubits, and its breadth shall be one and a half cubits.)*

<sup>18</sup> Also thou shalt make on ever either side of God's answering place, two cherubims of gold, and beaten out with an hammer; *(And thou shalt make for each end of the propitiatory, or the mercy seat, two gold cherubim, beaten out with a hammer;)*

<sup>19</sup> one cherub be on one side of God's answering place, and the tother in the tother side; cover they ever either side of the propitiatory, *(one cherub shall be at one end of the lid, and the other cherub shall be at the other end of the lid; and the cherubim shall be made so that they form one piece with the propitiatory,)*

<sup>20</sup> and hold they forth the(ir) wings, and cover they God's answering place; and behold they themselves together, while their faces be turned in to the propitiatory, *(and their wings shall be spread out, and they shall cover the lid; and they shall face each other; but their faces shall be turned down toward the propitiatory,)*

<sup>21</sup> with which the ark of the Lord shall be covered, in which ark thou shalt put the witnessing, that is, the *(tablets of the) law*, that I shall give to thee.

<sup>22</sup> From thence I shall command, and I shall speak to thee above the propitiatory, that is, from the midst of *[the] two cherubims*, that shall be on the ark of witnessing, all things which I shall command by thee to the sons of Israel. *(From there I shall command, and I shall speak to thee from above the propitiatory, that is, from the midst of the two cherubim, who shall be over the Ark of the Witnessing, all the things which I shall command by thee to the Israelites.)*

<sup>23</sup> Also thou shalt make a board of the wood of shittim, having two cubits of length, and one cubit of broadness, and one cubit and an half in height. *(And thou shalt make a table out of shittim wood, or acacia, two cubits in length, one cubit in breadth, and one and a half cubits in height.)*

<sup>24</sup> And thou shalt overgild the board with most pure gold, and thou shalt make to it a golden brink about; *(And thou shalt gild the table with pure gold, and thou shalt put a gold band all around it;)*

<sup>25</sup> and thou shalt make to that brink a crown raised betwixt four fingers high, and thou shalt make on that another little golden crown. *(and thou shalt make a gold rim four fingers high around that band, and thou shalt put another gold band around the rim.)*

<sup>26</sup> And thou shalt make ready four golden rings, and thou shalt put them in *[the] four corners of the same board*, by all the feet thereof. *(And thou shalt make four gold rings, and thou shalt fasten them to the four corners of the table, by its legs.)*

<sup>27</sup> Under the crown shall be *(the) golden rings*, that the bars be put through them, and so the table may be borne. *(And the gold rings shall be fastened near the rim, for the bars to be put through, so that the table can be carried,)*

<sup>28</sup> Thou shalt make the bars of the wood of shittim, and thou shalt compass them with gold to bear the board. *(Thou shalt make the bars out of shittim wood, or acacia, and cover them with gold, and thou shalt use them to carry the table.)*

<sup>29</sup> And thou shalt make ready vessels of vinegar, and vials, and censers, and cups of purest gold, in which flowing sacrifices shall be offered. *(And thou shalt make out of pure gold the vessels for the vinegar, and the censers, and the cups, and the basins, in which the wine offerings shall be made.)*

<sup>30</sup> And thou shalt set on the board *(the) loaves of proposition, or (the loaves) of setting forth, (to be) in my sight ever[more]. (And thou shalt put the showbread on the table, to be there before me forevermore.)*

<sup>31</sup> And thou shalt make a candlestick beaten out with an hammer, of cleanest gold, *[and]thou shalt make the shaft thereof, and [the] rods, and cups, and little roundels, and lilies coming forth thereof. (And thou shalt make a lampstand out of pure gold, beaten out with a hammer; yea, thou shalt make its shaft, and the rods, and cups, and little balls, and lilies, that shall all come forth from it.)*

<sup>32</sup> Six rods shall go out of the sides *(of it)*, three *(out)* of the one side, and three *(out)* of the other.

<sup>33</sup> Three cups as in the manner of a nut by each rod, and *[the] little roundels together*, and a lily, and in like manner three cups at the likeness of a nut in the tother rod, and *(the) little roundels together*, and a lily; this shall be the work of *(the) six rods*, that shall

\* CHAPTER 25:17 Also known as 'God's answering place' and the 'mercy seat'.

be brought forth [out] of the candlestick shaft. *(And there shall be three cups shaped like almonds, and little balls, and a lily together on the first rod, and likewise three cups shaped like almonds, and little balls, and a lily together on the next rod; such shall be the metalwork for all six rods that shall come forth from the shaft of the lampstand.)*

<sup>34</sup> Forsooth in that candlestick shall be four cups in the manner of a nut, and little roundels and lilies by each cup; *(And on the shaft of the lampstand shall be four cups shaped like almonds, and little balls, and lilies, by all the cups;)*

<sup>35</sup> and the little roundels shall be under *(each of)* two rods by three places, the which rods altogether be made six, coming forth of *(the)* one shaft; *(and a little ball shall be under each pair of rods, that is, in three places, which rods altogether be six, coming forth from the one shaft of the lampstand;)*

<sup>36</sup> and therefore the little roundels and the rods thereof shall be all beaten out with an hammer, of cleanest gold. *(and so all the little balls and its rods shall be made out of pure gold, beaten out with a hammer.)*

<sup>37</sup> And thou shalt make seven lanterns, and thou shalt set them on the candlestick, that they shine even against *each other*. *(And thou shalt make seven lanterns, and thou shalt put them on the lampstand, so that they shine toward the front.)*

<sup>38</sup> Also tongs to snuff the candles, and *(the vessels)* where those snuffs, that be snuffed out, be quenched, be made of cleanest gold. *(And the tongs to snuff out the candles, and the firepans, where those tongs shall be quenched, shall be made out of pure gold.)*

<sup>39</sup> All the weight of the candlestick with all his vessels shall have, *or weigh*, a talent of cleanest gold. *(And the lampstand and all its vessels shall be made out of one talent of pure gold.)*

<sup>40</sup> Behold thou, and make all thing(s) by the exemplar, which is showed to thee in the hill. *(See that thou make all these things by the example that was shown to thee on the mountain.)*

## CHAPTER 26

<sup>1</sup> Forsooth the tabernacle shall be made thus; thou shalt make ten curtains of bis folded again, and of jacinth, and of purple, and of red silk twice-dyed, made diverse by embroidery work. *(And the Tabernacle shall be made thus; thou shalt make ten curtains out of finely woven linen, and jacinth, and purple, and red silk twice-dyed, and embroider them with cherubim.)*

<sup>2</sup> The length of one curtain shall have eight and twenty cubits, the breadth shall be of four cubits; all the curtains\* shall be made of one measure. *(The length of one curtain shall be twenty-eight cubits, and the breadth shall be four cubits; all the curtains shall have the same measurements.)*

<sup>3</sup> Five curtains shall be joined to themselves together, and other five shall cleave together by like bond. *(Five curtains shall be joined to each other in one set, and another five shall be joined together in another set.)*

<sup>4</sup> Thou shalt make small rings, *or eyelets*, of jacinth in the sides, and in the heights of the curtains, that they may be coupled together. *(And thou shalt put small eyelets, made out of jacinth, on the outer edge of one curtain in each set, so that the two sets can be joined together.)*

<sup>5</sup> One curtain shall have fifty eyelets in ever either part, so set in, that one eyelet come against *another* eyelet, and that the one curtain may be shaped to the tother. *(Each set of curtains shall have fifty eyelets on an outer edge, and one eyelet shall come together with another eyelet, so that one set of curtains can be joined to the other set of curtains.)*

<sup>6</sup> And thou shalt make fifty golden rings, by which the veils [*the*] curtains shall be joined, that one tabernacle be made. *(And thou shalt make fifty gold fasteners, with which the two sets of curtains shall be joined together, and so one Tabernacle shall be made out of all the curtains.)*

<sup>7</sup> Also thou shalt make eleven says to cover the covering of the tabernacle; *(And thou shalt make eleven curtains out of goats' hair to make a tent over the Tabernacle;)*

<sup>8</sup> the length of one say shall have thirty cubits, and the breadth shall have four cubits; even measure shall be of all the says. *(the length of each curtain shall be thirty cubits, and its breadth shall be four cubits; all these curtains shall have the same measurements.)*

\* **CHAPTER 26:2** In the original text, throughout the rest of *Exodus*, 'curtain/s' and 'tent/s' are used interchangeably. To avoid confusion, and to enhance comprehension, only 'curtain/s' will be used in this context. As well, 'say/s' and 'serge/s' are also used for 'curtain/s'; they appear in this text where they appear in the original text.

<sup>9</sup> Of which thou shalt join five by themselves, and thou shalt couple six to themselves together, so that thou double the sixth say in the front of the roof. *(And thou shalt join five together in one set, and the other six together in another set; and thou shalt fold the sixth curtain of the second set over double at the front of the Tabernacle.)*

<sup>10</sup> And thou shalt make fifty eyelets in the hem of [the] one say, that it may be joined to the tother; and fifty eyelets in the hem of the tother say, that it be coupled with the tother; *(And thou shalt put fifty eyelets on the outer edge of the last curtain in the first set, and fifty eyelets on the joining edge of the second set;)*

<sup>11</sup> and thou shalt make fifty fastenings, or buckles, of brass, with which the (small) rings, or eyelets, of the curtains shall be joined together, and so one covering be made of all. *(and thou shalt make fifty bronze fasteners, with which the eyelets of the curtains shall be joined together; and so one tent shall be made out of all of these curtains.)*

<sup>12</sup> Soothly that that is left (over) in the says, that be made ready to the covering, that is, (with the) one say that is more, of the half thereof, thou shalt cover the hinder part of the tabernacle; *(And what is left over of the tent curtains, that is, the half curtain that remaineth, shall hang over the back part of the Tabernacle;)*

<sup>13</sup> and a cubit shall hang on [the] one part, and the tother cubit on the tother part, which cubit is more in the length of [the] says, and it shall cover ever either side of the tabernacle. *(and out of the length of the tent curtains, one cubit shall hang over on one side, and another cubit on the other side, and so both sides of the Tabernacle shall be covered.)*

<sup>14</sup> And thou shalt make another covering to the roof, of skins of wethers made red, and over this thou shalt make again another covering of skins of jacinth. *(And to cover the tent thou shalt make a covering out of red rams' skins, and another covering to be placed on top of that, out of blue skins.)*

<sup>15</sup> Also thou shalt make [the] standing boards<sup>†</sup> of the tabernacle, of the wood of shittim, *(And thou shalt make the upright boards for the Tabernacle out of shittim wood, or acacia,)*

<sup>16</sup> which boards shall have each by themselves ten cubits in length, and in breadth a cubit and an half. *(each board shall be ten cubits in length, and one and a half cubits in breadth.)*

<sup>17</sup> Forsooth two indentings shall be in the sides of a board, by which one board shall be joined to another board; and in this manner all the boards shall be made ready. *(And there shall be two tenons on the bottom edge of each board, so that the boards can stand upright, side-by-side; and all the boards shall be prepared in this manner.)*

<sup>18</sup> Of which boards twenty shall be in the midday side, that goeth to the south; *(Of which boards twenty shall be on the south side, facing south;)*

<sup>19</sup> to the which boards thou shalt set forty silveren bases, that two bases be set under each board, by two corners. *(for which boards thou shalt make forty silver bases, so that two bases can be put under each board, to hold its tenons.)*

<sup>20</sup> And in the second side of the tabernacle, that goeth to the north, shall be twenty boards, *(And on the second side of the Tabernacle, facing north, shall be twenty boards,)*

<sup>21</sup> having forty silveren bases; two bases shall be set under each board. *(with forty silver bases; two bases shall be put under each board, to hold its tenons.)*

<sup>22</sup> Soothly at the west coast of the tabernacle thou shalt make six boards; *(And for the west side, or for the back, of the Tabernacle, thou shalt make six boards;)*

<sup>23</sup> and again thou shalt make twain other boards, that shall be raised, or set up, in the corners on the back half of the tabernacle; *(and thou shalt make two other boards, that shall be set up in the corners at the back of the Tabernacle;)*

<sup>24</sup> and the boards shall be joined to themselves from beneath till to above, and one joining shall withhold all the boards. And like joining shall be kept to the two boards, that shall be set in the corners, *(and the boards shall be joined to each other from the bottom to the top, and the same joining shall hold all the boards together. And like joining shall be used for the two boards, that shall be put at the corners,)*

<sup>25</sup> and they shall be eight boards (al)together; the silveren bases of them shall be sixteen, while two bases be reckoned by one board. *(and so altogether there shall be eight boards on the west side; and they shall have sixteen silver bases, with two bases under each board, to hold its tenons.)*

<sup>†</sup> **CHAPTER 26:15** In the original text, throughout the rest of *Exodus*, 'board/s' and 'table/s' are used interchangeably to refer to construction materials. To avoid confusion, and to enhance comprehension, only 'board/s' will be used in this context.

<sup>26</sup> Thou shalt make also five bars of *[the]* wood of shittim, to hold together the boards in one side of the tabernacle, *(And thou shalt make five bars out of shittim wood, or acacia, to hold together the boards on one side of the Tabernacle,)*

<sup>27</sup> and five other bars in the other side, and of the same number at the west coast; *(and five other bars for the other side, and the same number for the back, or the west side;)*

<sup>28</sup> the which bars shall be put through the middle *(of the)* boards from the one end till to the other. *(and a middle bar, which shall be put in half-way up the boards, to run from one end of the Tabernacle to the other.)*

<sup>29</sup> And thou shalt overgild those boards, and thou shalt set golden rings in them, by the which rings, the bars shall hold together the work of the boards, the which bars thou shalt cover with golden plates. *(And thou shalt gild those boards with gold, and thou shalt fasten gold rings to them, by which rings the bars shall hold the boards together, and thou shalt cover those bars with gold plates.)*

<sup>30</sup> And thou shalt raise up the tabernacle, by the exemplar that was showed to thee in the hill. *(And thou shalt set up the Tabernacle after the example that was shown to thee on the mountain.)*

<sup>31</sup> Thou shalt make also a veil of jacinth, and purple, and of red silk twice-dyed, and of bis folded again, by embroidery work, and woven together by fair diversity; *(And thou shalt make the Veil out of jacinth, and purple, red silk twice-dyed, and finely woven linen, and embroider it with cherubim;)*

<sup>32</sup> which veil thou shalt hang before four pillars of the wood of shittim; and soothly those pillars shall be overgilt; and they shall have golden hooks<sup>‡</sup>, but the bases shall be silver. *(which Veil thou shalt hang on four pillars made out of shittim wood, or acacia; and those pillars shall be gilded with gold, and they shall have gold hooks, and silver bases.)*

<sup>33</sup> Forsooth the veil shall be set in by the rings, within which veil thou shalt set the ark of witnessing, whereby the saintuary, and the saintuary of saintuaries, shall be separated. *(And the Veil shall be hung under the fasteners of the Tabernacle, and thou shalt put the Ark of the Witnessing behind the Veil; and the Veil shall separate the Holy Place from the Most Holy Place, or the Holy of Holies.)*

<sup>34</sup> And thou shalt set the propitiatory, *that is, a golden table covering the ark of God,* on the ark of *[the]* witnessing, into the holy of holy things; *(And thou shalt set the propitiatory, that is, the gold lid, that covereth the Ark, onto the Ark of the Witnessing, in the Holy of Holies;)*

<sup>35</sup> and thou shalt set a board without the veil, and against the board thou shalt set the candlestick in the south side of the tabernacle; for the board shall stand in the north side. *(and thou shalt put the table outside the Veil, and opposite the table thou shalt put the lampstand on the south side of the Tabernacle; for the table shall stand on the north side.)*

<sup>36</sup> Thou shalt make also a curtain in the entering of the tabernacle, of jacinth, and purple, and of red silk twice-dyed, and of bis folded again, by embroidery work. *(And thou shalt make a curtain for the entrance of the Tabernacle, out of jacinth, and purple, and red silk twice-dyed, and finely woven linen, and embroider it.)*

<sup>37</sup> And thou shalt overgild five pillars of *[the]* wood of shittim, before which pillars the curtain shall be led, of which pillars the hooks shall be of gold, and the bases of brass. *(And thou shalt make five pillars out of shittim wood, or acacia, to hang the curtain on, and thou shalt gild the pillars with gold, and they shall have gold hooks, and bronze bases.)*

## CHAPTER 27

<sup>1</sup> Also thou shalt make an altar of the wood of shittim, which shall have five cubits in length, and so many in breadth, that is, square, and three cubits in height. *(And thou shalt make an altar out of shittim wood, or acacia, which shall be five cubits in length, and as many in breadth, that is, square, and three cubits in height.)*

<sup>2</sup> Forsooth horns shall be by *[the]* four corners thereof; and thou shalt cover it with brass. *(It shall have horns at its four corners, and thou shalt cover it with bronze.)*

<sup>3</sup> And thou shalt make into the uses of the altar, pans to receive *[the]* ashes, and tongs, and fleshhooks, and firepans; thou shalt make all these vessels of brass. *(And thou shalt make for use with the altar, pans to receive the ashes, and tongs, and fleshhooks, and firepans; thou shalt make all these vessels out of bronze.)*

<sup>‡</sup> **CHAPTER 26:32** In the original text, throughout the rest of *Exodus*, 'hook/s' and 'head/s' are used interchangeably. To avoid confusion, and to enhance comprehension, only 'hook/s' will be used in this context.

<sup>4</sup> And thou shalt make a brazen griddle in the manner of a net, and by the four corners thereof shall be four brazen rings, *(And thou shalt make a bronze griddle, fashioned like a net, and at its four corners shall be four bronze rings,)*

<sup>5</sup> which griddle thou shalt put under the firepan of the altar; and the griddle shall be till to the midst of the altar. *(and thou shalt put the griddle under the rim of the altar, set-in half-way up the altar.)*

<sup>6</sup> And thou shalt make the two bars of the altar, of the wood of shittim, the which bars thou shalt cover with plates of brass; *(And thou shalt make two bars out of shittim wood, or acacia, for the altar; which bars thou shalt cover with bronze plates;)*

<sup>7</sup> and thou shalt lead in the bars by the rings, and they shall be on ever either side of the altar, to bear (it). *(and thou shalt lead in the bars through the rings, and they shall be on both sides of the altar, to carry it.)*

<sup>8</sup> Thou shalt make that altar not massive, but void, and hollow within, as it was showed to thee in the hill. *(Thou shalt not make that altar solid, but empty, or hollow within, as it was shown to thee on the mountain.)*

<sup>9</sup> Also thou shalt make a large porch of the tabernacle, *in the manner of a churchyard*, in whose midday coast against the south shall be curtains of bis folded again; one side shall hold an hundred cubits in length, *(And thou shalt make the courtyard of the Tabernacle in the manner of a churchyard, on whose south side facing south shall be curtains made out of finely woven linen; this side shall be a hundred cubits long,)*

<sup>10</sup> and twenty pillars, with so many brazen bases\*, which pillars shall have silver hooks, and the holdings of those†. *(with twenty bronze pillars, and as many bronze bases, and the pillars shall have silver hooks and bands.)*

<sup>11</sup> In like manner in the north side, by the length, shall be curtains of an hundred cubits, twenty pillars, and brazen bases of the same number; and the hooks of the pillars, and the holdings of those, shall be of silver. *(Likewise on the north side shall be curtains a hundred cubits long, with twenty bronze pillars, and as many bronze bases, and the pillars shall have silver hooks and bands.)*

<sup>12</sup> Forsooth in the breadth of the large porch, that beholdeth to the west, shall be curtains by fifty cubits, and ten pillars shall be, and as many bases. *(And on the breadth of the courtyard, facing west, shall be curtains fifty cubits long, with ten pillars, and as many bases.)*

<sup>13</sup> In that breadth of the large porch, that beholdeth to the east, shall be fifty cubits, *(And the breadth of the courtyard, facing east, shall be fifty cubits,)*

<sup>14</sup> in which the curtains of fifteen cubits shall be assigned to one side, and three pillars, and so many bases; *(and on one side of the entrance there shall be curtains fifteen cubits long, with three pillars, and as many bases;)*

<sup>15</sup> and in the other side shall be curtains holding fifteen cubits, and three pillars, and so many bases. *(and on the other side of the entrance, there shall also be curtains fifteen cubits long, with three pillars, and as many bases.)*

<sup>16</sup> Forsooth in the large entry of the porch shall be made a curtain of twenty cubits, of jacinth, and purple, and of red silk twice-dyed, and of bis folded again, by embroidery work; it shall have four pillars, with so many bases. *(And at the entrance to the courtyard shall be a curtain twenty cubits long, made out of jacinth, and purple, and red silk twice-dyed, and finely woven linen, and embroidered; it shall be hung on four pillars, with as many bases.)*

<sup>17</sup> All the pillars of the great porch by compass shall be clothed with plates of silver, with hooks of silver, and with bases of brass. *(All the pillars around the courtyard shall have silver bands, silver hooks, and bronze bases.)*

<sup>18</sup> The great porch shall occupy an hundred cubits in length, fifty in breadth; the height of the curtains shall be of five cubits; and it shall be made of bis folded again; and it shall have brazen bases. *(The courtyard shall be a hundred cubits in length, fifty cubits in breadth, and five cubits in height; the curtains shall be made out of finely woven linen, and the bases made out of bronze.)*

<sup>19</sup> Thou shalt make of brass all the vessels of the tabernacle, into all uses and ceremonies, as well (as) the stakes thereof, as (also those) of the great entry. *(Thou shalt make out of bronze all the vessels for use in all the ceremonies in the Tabernacle, as well as its pegs, and the pegs for the courtyard.)*

\* **CHAPTER 27:10** In the original text, throughout the rest of *Exodus*, 'foundation/s' and 'base/s' are used interchangeably in reference to the pillars. To avoid confusion, and to enhance comprehension, only 'base/s' will be used in this context. † **CHAPTER 27:10** From the gloss for verse 38:10.

<sup>20</sup> Command thou also to the sons of Israel, that they bring to thee the cleanest oil of olive trees, and pounded with a pestle, that a lantern burn ever[more](*And command to the Israelites, that they bring thee the purest olive oil, yea, pounded with a pestle, so that the lantern shall burn forevermore*)

<sup>21</sup> in the tabernacle of witnessing without the veil, which is hanged in the tabernacle of witnessing; and Aaron and his sons shall set it, that it shine before the Lord (*from eventide*) till (*to*) the morrowtide; it shall be everlasting worshipping by their successions, or after-comings, of the sons of Israel. (*in the Tabernacle of the Witnessing, outside the Veil which is hung in front of the Witnessing; and Aaron and his sons shall set it, so that it will shine before the Lord from the evening until the morning; this is an everlasting command for their successors, or after-comers, among the Israelites.*)

## CHAPTER 28

<sup>1</sup> Also apply thou to thee, or bring to thy presence, Aaron, thy brother, with his sons, from the midst of the sons of Israel, that Aaron, Nadab, and Abihu, Eleazar, and Ithamar, be set in priesthood to me. (*And bring thou into thy presence, Aaron, thy brother, and his sons, from the midst of the Israelites, so that Aaron, and Nadab, Abihu, Eleazar, and Ithamar, can serve as my priests.*)

<sup>2</sup> And thou shalt make an holy cloth to Aaron, thy brother, into glory and fairness. (*And thou shalt make holy clothes for thy brother Aaron, for his glory and beauty, or for his glory and grandeur.*)

<sup>3</sup> And thou shalt speak to all [*the*] wise men in heart, which I have filled with the spirit of prudence, that they make clothes to Aaron (*or so that they make clothes for Aaron*), in which he shall be hallowed, and shall minister to me.

<sup>4</sup> Forsooth these shall be the clothes, which they shall make; they shall make a rational, that is, an ouch upon the breast, in which doom and truth shall be written, and a cloth on the shoulders, a coat, and a strait linen cloth, a mitre, and a girdle; holy clothes to Aaron, thy brother, and to his sons, that they be set in priesthood to me. (*And these shall be the clothes, which they shall make; they shall make a breastpiece, that is, a pouch, or a pocket, upon the breast, in which shall be carried the Urim and the Thummim, and an ephod, a robe, and an embroidered linen shirt, or tunic, a turban, and a sash; these shall be the holy clothes for thy brother Aaron, and for his sons, when they serve as my priests.*)

<sup>5</sup> And they shall take gold, and jacinth, and purple, and red silk twice-dyed, and bis (*or and fine linen*);

<sup>6</sup> forsooth they shall make the cloth (*or cloak*) on the shoulders of gold, and of jacinth, and of purple, and of red silk twice-dyed, and of bis folded again, by embroidery work of diverse colours [*or with needlework of diverse colours*]. (*and they shall make the ephod out of gold, and jacinth, and purple, red silk twice-dyed, and finely woven linen, and embroider it with diverse colours.*)

<sup>7</sup> It shall have two hems joined to ever either side of [*the*] highness, that they go into one. (*It shall have two shoulder straps, fastened to its top edges in the front, and behind, to secure the ephod in place.*)

<sup>8</sup> That (*the*) weaving, and all [*the*] diversity of the work shall be of gold, and of jacinth, and of purple, and of red silk twice-dyed, and of bis folded again. (*And its waistband shall also be made out of gold, and jacinth, and purple, and red silk twice-dyed, and finely woven linen, and it shall be joined to the ephod to form one piece.*)

<sup>9</sup> And thou shalt take two stones of onyx, and thou shalt grave in them the names of the sons of Israel. (*And thou shalt take two onyx stones, and thou shalt engrave on them the names of the sons of Israel.*)

<sup>10</sup> six names in one stone, and six others in the tother stone, by the order of their birth; (*six names on one stone, and six names on the other stone, in their birth order;*)

<sup>11</sup> by the work of a graver, and by the painting of a man that adorneth with gems, thou shalt grave those stones with the names of the sons of Israel; and thou shalt enclose and compass with gold. (*by the work of an engraver, and by the painting of a man who adorneth with gems, thou shalt engrave those stones with the names of the sons of Israel; and thou shalt enclose and encompass them with gold.*)

<sup>12</sup> And thou shalt set those stones in ever either side of the cloak on the shoulders, (*as*) a memorial to the sons of Israel; and Aaron shall bear the names of them before the Lord on ever either shoulder, for remembering. (*And thou shalt fasten those stones on the two shoulder straps of the ephod, as a reminder of the twelve tribes of Israel; Aaron shall carry their names before the Lord on both shoulders, so that I shall remember them.*)

<sup>13</sup> And thou shalt make (*two*) hooks (*out*) of (*pure*) gold,

<sup>14</sup> and two little chains of cleanest gold, cleaving to themselves together, which little chains thou shalt set in the hooks. *(and two little chains out of pure gold, which shall be twisted like ropes, and which thou shalt fasten to the hooks.)*

<sup>15</sup> Also thou shalt make the rational of doom by work of diverse colours, after the weaving of the cloak on the shoulder(s), of gold, jacinth, and purple, of red silk twice-dyed, and of his folded again. *(And thou shalt make the breastpiece of judgement like the weaving of the ephod, out of gold, and jacinth, and purple, and red silk twice-dyed, and finely woven linen, and embroider it.)*

<sup>16</sup> It shall be four-cornered, and double; it shall have the measure of a palm of an hand, as well in the length, as in breadth. *(It shall be square, and folded over double; its measurements, the length as well as the breadth, shall be the palm of a hand.)*

<sup>17</sup> And thou shalt set therein four orders of stones; in the first order shall be the stone sardius, topaz, and smaragdus; *(And thou shalt fasten to it four rows of stones; in the first row shall be stones of sardius, topaz, and emerald;)*

<sup>18</sup> in the second order shall be carbuncle, sapphire, and jasper; *(in the second row shall be carbuncle, sapphire, and jasper;)*

<sup>19</sup> in the third order shall be ligure, agate, and amethyst; *(in the third row shall be ligure, agate, and amethyst;)*

<sup>20</sup> and in the fourth order shall be crystallite, onyx, and beryl; these shall be closed in gold, by their orders, *(and in the fourth row shall be crystallite, onyx, and beryl; they shall all be enclosed in gold, and in their proper order;)*

<sup>21</sup> and shall have the names of the sons of Israel; these shall be graved with twelve names; all the stones by themselves, with the names of all the sons by themselves, by [the] twelve lineages. *(and shall have on them the names of the sons of Israel; yea, they shall be engraved with their twelve names; each of the stones shall have the name of one of the sons, to represent the twelve tribes of Israel.)*

<sup>22</sup> Thou shalt make in the rational chains cleaving to themselves together of purest gold, *(Thou shalt make chains for the breastpiece out of pure gold, which shall be twisted like ropes.)*

<sup>23</sup> and thou shalt make two golden rings, which thou shalt set in ever either highness of the rational. *(and thou shalt make two gold rings, which thou shalt fasten to the upper corners of the breastpiece.)*

<sup>24</sup> And thou shalt join the golden chains with the rings that be in the margins thereof, *(And thou shalt join these gold chains to the rings that be fastened to the corners of the breastpiece.)*

<sup>25</sup> and thou shalt couple the ends of the chains to the two hooks in ever either side of the cloak on the shoulder(s), that beholdeth the rational. *(and the other ends of these chains shall be joined to the two hooks, that shall be fastened to the upper part of the front of the two shoulder straps of the ephod.)*

<sup>26</sup> And thou shalt make two golden rings, which thou shalt set in the highness of the rational, and in the hems of the cloak on the shoulder(s), that be even against, and behold the latter things thereof. *(And thou shalt make two gold rings, which thou shalt fasten to the lower corners of the breastpiece, by the hem of the ephod, so that they be opposite each other.)*

<sup>27</sup> Also and thou shalt make twain other golden rings, that shall be set in ever either side of the cloak on the shoulder(s) beneath, that beholdeth against the face of the lower joining, that it may be set covenantly with the cloak on the shoulder(s). *(And thou shalt make two more gold rings, and fasten them to the lower part of the front of the two shoulder straps of the ephod, near the seam, and above the waistband.)*

<sup>28</sup> And the rational be bound by his rings with the rings of the cloak on the shoulder(s), with a lace of jacinth, that the joining made (may) craftily dwell, and that the rational and the cloak on the shoulder(s) may not be separated each from (the) other. *(And the breastpiece shall be bound by its rings to the rings of the ephod with a lace of jacinth, so that the joining shall dwell secure, and the breastpiece and the ephod shall not separate from each other.)*

<sup>29</sup> And Aaron shall bear the names of the sons of Israel in the rational of doom on his breast, when he entereth into the saintuary, a memorial before the Lord [into] without end. *(And so Aaron shall carry the names of the tribes of Israel on the breastpiece of judgement on his breast, when he entereth into the sanctuary, as a reminder before the Lord forevermore.)*

<sup>30</sup> Forsooth thou shalt set in the rational of doom, teaching and truth, which shall be in the breast of Aaron, when he entereth before the Lord; and he shall bear the doom of the

sons of Israel in his breast in the sight of the Lord ever[more]. *(And thou shalt put in the breastpiece of judgement the Urim and the Thummim, which shall be on Aaron's breast, when he entereth before the Lord; and he shall carry these symbols of the judgement of the Israelites upon his breast before the Lord forevermore.)*

<sup>31</sup> And thou shalt make the coat of the cloak on the shoulder(s) all of jacinth, *(And thou shalt make the robe to wear under the ephod out of jacinth.)*

<sup>32</sup> in whose middle above shall be an hood, *that is, an hole for the head*, and a woven hem by compass thereof, as it is wont to be done in the hems of clothes, lest it be broken lightly. *(in whose middle on top shall be a hole for the head, with a hem woven all around it, as it is wont to be done in the hems of clothes, lest it be easily broken.)*

<sup>33</sup> Forsooth beneath at the feet of the same coat, by compass, thou shalt make as pomegranates, of jacinth, and purple, and of red silk twice-dyed, and of bis folded again; *(And beneath, all around on the lower hem of the robe, thou shalt put pomegranates made out of jacinth, and purple, and red silk twice-dyed, and finely woven linen;)*

<sup>34</sup> while small bells be meddled in the midst, so that a little gold bell be and a pomegranate, and again another little bell of gold and a pomegranate. *(with little bells mixed, or mingled, in the midst thereof, so that there be a little gold bell and a pomegranate, and another little gold bell and a pomegranate, and so on, all around the hem.)*

<sup>35</sup> And Aaron shall be clothed with that coat, *or alb*, in the office of his service, that the sound be heard, when he entereth into the saintuary, and goeth out, in the sight of the Lord; and that he die not. *(And Aaron shall be clothed with that robe, or that alb, when he ministereth, so that the sound can be heard when he entereth into the sanctuary before the Lord, and when he goeth out; and so that he shall not die or and so that he shall not be killed.)*

<sup>36</sup> And thou shalt make a plate *(out)* of purest gold, in which thou shalt grave by the work of a graver, The Holy to the Lord, *(or on which thou shalt engrave by the work of an engraver, Holy to the Lord), that is, the name of the Lord, Tetragrammaton.*

<sup>37</sup> And thou shalt bind that plate with a lace of jacinth, and it shall be on the mitre, and it shall nigh *[to]* the forehead of the bishop. *(And thou shalt tie that plate to the turban with a lace of jacinth, and it shall be on the forehead of the High Priest.)*

<sup>38</sup> And Aaron shall bear the wickednesses of those things that the sons of Israel shall offer, and hallow in all their gifts to God, and in their free gifts to men; and the plate shall ever[more] be in Aaron's forehead, that the Lord be pleased to them. *(And Aaron shall bear the wickednesses done when the Israelites offer, and dedicate, all their gifts to the Lord; and the plate shall always be on his forehead, so that these gifts shall be acceptable to the Lord.)*

<sup>39</sup> And thou shalt bind the coat of bis, *(that is, the linen cloth)*, and the mitre of bis, and thou shalt make also a girdle, by embroidery work. *(And thou shalt make the shirt, or the tunic, and the turban, and the sash out of fine linen, and the sash shall be embroidered.)*

<sup>40</sup> Forsooth thou shalt make ready to Aaron's sons linen coats, *(that is, linen clothes)*, and girdles, and mitres, into glory and fairness. *(And thou also shalt make fine linen shirts, or tunics, and sashes, and peaked caps, for Aaron's sons, for their glory and beauty, or for their glory and grandeur.)*

<sup>41</sup> And thou shalt clothe Aaron, thy brother, with all these, and his sons with him. And thou shalt *(anoint them, and make)* sacred the hands of them all; and thou shalt hallow them, that they be set in priesthood to me. *(And thou shalt clothe thy brother Aaron, and his sons, with all these things. And thou shalt anoint them, and consecrate them, and ordain, or install, them, so that they can serve as my priests.)*

<sup>42</sup> Also thou shalt make to them linen breeches, that they cover the flesh of their filth/*hood*], from the reins unto their hips. *(And thou shalt make linen breeches for them, so that they cover their naked flesh, from their reins unto their hips.)*

<sup>43</sup> And Aaron and his sons shall use those breeches, when they shall enter into the tabernacle of witnessing, or when they nigh to the altar, that they minister in the saintuary, lest they be guilty of wickedness, and die; it shall be a lawful thing everlasting to Aaron, and to his seed after him. *(And Aaron and his sons shall use those breeches, whenever they shall enter into the Tabernacle of the Witnessing, or when they approach the altar, to minister in the sanctuary, lest they be guilty of wickedness, and die; this shall be an everlasting law for Aaron, and for his descendants after him.)*

## CHAPTER 29

<sup>1</sup> But also thou shalt do this, that they be *(made)* sacred to me in priesthood; take thou a calf of the drove, and two rams without wem, *(And thou shalt do this to consecrate*

*them as my priests; take a calf from the herd, and two rams without blemish, or without fault.)*

<sup>2</sup> and therf loaves, and a cake without sourdough, which be sprinkled (*al*)together with oil, and therf pastes sodden in water, (*and*) balm'd, *either fried*, with oil; thou shalt make all these things of pure wheat flour, (*and unleavened bread, and cakes made without yeast, which be sprinkled with oil, and unleavened wafers boiled in water, and fried in oil; thou shalt make all these things out of pure wheat flour.*)

<sup>3</sup> and thou shalt offer *them* put in a basket. Forsooth thou shalt present the calf, and [*the*] two rams, (*and thou shalt put them in a basket, and offer them with the calf, and the two rams.*)

<sup>4</sup> and Aaron and his sons, at the door of the tabernacle of witnessing; and when thou hast washed the father and his sons in water, (*And thou shalt bring Aaron and his sons to the entrance of the Tabernacle of the Witnessing; and when thou hast washed the father and his sons with water.*)

<sup>5</sup> thou shalt clothe Aaron with his clothes, that is, the linen cloth, and coat, and the cloak on the shoulders, and the rational, which thou shalt bind with a girdle. (*thou shalt clothe Aaron with his clothes, that is, the linen shirt, or tunic, and the robe, and the ephod, and the breastpiece, which thou shalt tie up with the sash.*)

<sup>6</sup> And thou shalt set the mitre on his head, and the holy plate on the mitre, (*And thou shalt put the turban on his head, and the holy plate of consecration on the turban.*)

<sup>7</sup> and thou shalt shed the oil of anointing on his head; and by this custom he shall be (*made*) sacred. (*and thou shalt pour the anointing oil on his head; and by this rite he shall be consecrated.*)

<sup>8</sup> Also thou shalt present his sons, and thou shalt clothe *them* with linen clothes, (*And then thou shalt present his sons, and thou shalt clothe them with linen shirts, or tunics.*)

<sup>9</sup> and thou shalt gird Aaron and (*each of*) his sons with a girdle; and thou shalt set mitres on them; and they shall be my priests by everlasting religion. [*And*] After that thou hast hallowed their hands, (*and as with Aaron, thou shalt gird each of his sons with a sash; and thou shalt put the peaked caps on them; and they shall serve as my priests by an everlasting law. And after that thou hast consecrated them.*)

<sup>10</sup> also thou shalt present the calf before the tabernacle of (*the*) witnessing; and Aaron and his sons shall put *their* hands upon the calf's head;

<sup>11</sup> and thou shalt slay it in the sight of the Lord, beside the door of the tabernacle of witnessing. (*and thou shalt kill it before the Lord, at the entrance to the Tabernacle of the Witnessing.*)

<sup>12</sup> And thou shalt take the blood of the calf, and thou shalt put it with thy finger upon the corners of the altar. Forsooth thou shalt shed the other blood *that is left* beside the fundament of the altar, (*or And thou shalt pour out the rest of the blood at the foundation, or at the base, of the altar.*)

<sup>13</sup> And thou shalt take all the fatness that covereth the entrails, and the caul of the maw, and the two kidneys, and the fatness that is on them; and thou shalt offer *them*(*as*) incense upon the altar.

<sup>14</sup> Forsooth thou shalt burn without(*forth*)(*of*) the tents the flesh of the calf, and the skin, and the dung, for it is *slain* for sin. (*But the calf's flesh, and its skin, and its dung, thou shalt burn away from the tents, for it is a sin offering.*)

<sup>15</sup> Also thou shalt take one (*of the*) ram(s), on whose head Aaron and his sons shall set (*their*) hands;

<sup>16</sup> and when thou hast slain that ram, thou shalt take (*all*) of his blood, and shalt shed it about the altar (*or and thou shalt throw it against the sides of the altar.*)

<sup>17</sup> Forsooth thou shalt cut that ram into small gobbets, and thou shalt put his entrails washed, and his feet, upon his flesh carved, and upon his head; (*And then thou shalt cut that ram into small pieces, and thou shalt wash its entrails, and its feet, and put them on its carved flesh, and on its head;*)

<sup>18</sup> and thou shalt offer *thus* all the ram into incense on the altar; it is an offering to the Lord, the sweetest odour of the slain sacrifice of the Lord. (*and so thou shalt offer all the ram as incense upon the altar; it is an offering to the Lord, the sweetest aroma of the slain sacrifice to the Lord.*)

<sup>19</sup> And thou shalt take the tother ram, on whose head Aaron and his sons shall set *their* hands;

<sup>20</sup> and when thou hast offered that ram, thou shalt take (*some*) of his blood, and thou shalt put it upon the last part of the right ear of Aaron, and of his sons, and upon the thumbs of their (*right*) hand, and (*the big toes*) of their right foot; and thou shalt shed

the blood on the altar by compass (or and thou shalt throw the rest of the blood against the sides of the altar).

<sup>21</sup> And when thou hast taken (some) of the blood, that is on the altar; and (some) of the oil of anointing, thou shalt sprinkle Aaron and his clothes, [and] his sons and their clothes. And when they and their clothes be (made) sacred (or And when they and their clothes be consecrated),

<sup>22</sup> thou shalt take the inner fatness of the ram, and the tail, and the fatness that covereth the entrails, and the caul of the maw, and the two kidneys, and the fatness that is on them; and thou shalt take the right shoulder, for it is the ram of consecration;

<sup>23</sup> and thou shalt take a tender cake of one loaf, sprinkled with oil, (and the) paste (that is) sodden in water, and after(ward) fried in oil, (out) of the pannier of therf loaves, which is set in the sight of the Lord. (and thou shalt take one loaf of bread, and one cake of bread sprinkled with oil, and one wafer boiled in water, and then fried in oil, from the basket of unleavened bread, which is put before the Lord.)

<sup>24</sup> And thou shalt put all these things upon the hands of Aaron (or And thou shalt put all these things into the hands of Aaron), and (those) of his sons, and thou shalt hallow them, and raise them [up](as a special gift) before the Lord.

<sup>25</sup> And thou shalt take all these things from their hands, and thou shalt burn them on the altar, into burnt sacrifice, (for)[the] sweetest odour in the sight of the Lord, for it is the offering of the Lord. (And then thou shalt take all these things out of their hands, and thou shalt burn them upon the altar; for a burnt sacrifice, to make the sweetest aroma before the Lord, for it is an offering to the Lord.)

<sup>26</sup> Also thou shalt take the breast of the ram, by which Aaron was hallowed, and thou shalt hallow it, raised [up] before the Lord; and it shall turn into thy part. (And thou shalt take the ram's breast, with which Aaron was consecrated, and thou shalt hallow it, and raise it up before the Lord; and it shall be thy portion.)

<sup>27</sup> And thou shalt hallow also the breast (made) sacred, and the shoulder which thou separatedest from the ram, by which Aaron was hallowed, and his sons; (And thou shalt also hallow the consecrated breast, and the shoulder which thou separatedest from the ram, with which Aaron and his sons were consecrated;)

<sup>28</sup> and they shall turn into the part of Aaron, and of his sons, by everlasting right, of the sons of Israel; for they be the first things, and the beginning/s of the peaceable sacrifices of them, which they offer to the Lord. (and they shall belong to Aaron, and to his sons, by an everlasting law, as a gift from the Israelites; for they be the first things, and the beginnings of their peace offerings, which they offer to the Lord.)

<sup>29</sup> Forsooth the sons of Aaron shall have after him the holy cloth(es), which Aaron shall use, that they be anointed therein, and that their hands be (made) sacred. (And the holy clothes which Aaron shall wear; shall belong to his sons after him, and they shall be anointed, and consecrated, in them.)

<sup>30</sup> That of his sons, that shall be made bishop for him, shall use that cloak (for) seven days, and which son shall enter into the tabernacle of witnessing, that he minister in the sanctuary. (He of his sons, who shall be made the High Priest after him, and shall enter into the Tabernacle of the Witnessing to minister in the sanctuary, shall wear those clothes for seven days.)

<sup>31</sup> And soothly thou shalt take the wether of hallowing, that is, the ram of consecration, and thou shalt seethe his flesh in the holy place,

<sup>32</sup> which flesh Aaron and his sons shall eat, and they shall eat the loaves, that be in the basket, in the porch of the tabernacle of witnessing, (and Aaron and his sons shall eat the ram's flesh, and the loaves that be in the basket, at the entrance to the Tabernacle of the Witnessing.)

<sup>33</sup> that it be a pleasing sacrifice, and that the hands of the offerers be hallowed. An alien shall not eat of these things, for they be holy. (They shall eat those things that be offered when they be consecrated. But a stranger; that is, any unqualified person, shall not eat any of these things, for they be holy.)

<sup>34</sup> That if anything leaveth of the flesh hallowed, either of the loaves, till to the morrowtide, (or And if anything is left of the consecrated flesh, or of the loaves, until the morning), thou shalt burn the remnants with fire; they shall not be eaten, for they be hallowed.

<sup>35</sup> Thou shalt do on Aaron, and on his sons, all things which I commanded to thee. Seven days thou shalt (make) sacred their hands, (Thou shalt do unto Aaron, and unto his sons, all the things which I have commanded to thee. For seven days thou shalt consecrate them.)

<sup>36</sup> and thou shalt offer a calf for sin by each day (*for*) to cleanse; and thou shalt cleanse the altar, when thou hast offered the sacrifice of cleansing, and thou shalt anoint the altar into [*the*] hallowing (*of it*). (*And each day thou shalt offer a calf as a sin offering for cleansing; and so thou shalt cleanse the altar, when thou hast offered the sacrifice of cleansing, and then thou shalt anoint the altar with oil to consecrate it.*)

<sup>37</sup> Seven days thou shalt cleanse and hallow the altar, and it shall be the holy of holy things; each man that shall touch it shall be hallowed. (*For seven days thou shalt cleanse and consecrate the altar; and it shall be most holy; anyone who is unclean who toucheth it, shall be harmed.*)

<sup>38</sup> This it is, that thou shalt do in the altar; two lambs of one year continually by each day, (*This is what thou shalt offer on the altar; two lambs, one year old, each and every day.*)

<sup>39</sup> one lamb in the morrowtide, and the tother in the eventide;

<sup>40</sup> *thou shalt do* in one lamb the tenth part of flour sprinkled with oil, pounded, that shall have a measure, the fourth part of hin, *that is, of two pounds*, and wine of the same measure, to make (*the flowing*) sacrifice. (*thou shalt offer with the first lamb the tenth part of flour sprinkled with oil from pounded olives, that hath a measure of the fourth part of a hin, that is, of two pounds, and the same amount of wine, to make the wine offering.*)

<sup>41</sup> Soothly thou shalt offer the tother lamb at eventide, by the custom of the offering of the morrowtide, and by those things, which we said, into the odour of sweetness; (*And thou shalt offer the other lamb in the evening, by the same rite as the morning offering, and with those things, which we said, to make the sweetest aroma;*)

<sup>42</sup> it is a sacrifice to the Lord by everlasting offering into your generations, at the door of the tabernacle of witnessing before the Lord, where I shall ordain that I speak to thee; (*it is a sacrifice to the Lord, yea, an offering that shall be made by all your generations to come, at the entrance to the Tabernacle of the Witnessing before the Lord, where I have ordained that I shall speak to thee;*)

<sup>43</sup> and there I shall command to the sons of Israel; and the altar shall be hallowed in my glory. (*and I shall meet with the Israelites there; and the place shall be hallowed, or made holy, by my glory.*)

<sup>44</sup> And I shall hallow also the tabernacle of witnessing with the altar, and Aaron and his sons, that they be set in priesthood to me. (*And I shall hallow the Tabernacle of the Witnessing, and the altar; and also Aaron and his sons, so that they can serve as my priests.*)

<sup>45</sup> And I shall dwell in the midst of the sons of Israel, and I shall be God to them; (*And I shall dwell in the midst of the Israelites, and I shall be their God;*)

<sup>46</sup> and they shall know, that I am their Lord God, which led them out of the land of Egypt, that I should dwell among them; for I am their Lord God. (*and they shall know, that I am the Lord their God, who led them out of the land of Egypt, so that I could live among them; for I am the Lord their God.*)

## CHAPTER 30

<sup>1</sup> Also thou shalt make an altar of the wood of shittim, for to burn incense; (*And thou shalt make an altar out of shittim wood, or acacia, on which to burn incense;*)

<sup>2</sup> and the altar shall have a cubit of length, and another cubit of breadth, that is four-cornered, and two cubits in height; (*and the*) corners shall come forth of the altar. (*and the altar shall be one cubit in length, and one cubit in breadth, that is, square, and two cubits in height; and horns shall come forth from the altar;*)

<sup>3</sup> And thou shalt clothe it with cleanest gold, as well the roof thereof, *that is, the higher part*, as the walls, and [*the*] corners by compass thereof; and thou shalt make to the altar a little golden crown by compass, (*And thou shalt cover it with pure gold, the top of it, and its walls, and the horns on its corners; and thou shalt put a gold band all around the altar;*)

<sup>4</sup> and two golden circles under the crown by all sides, that bars be put into those rings, and so the altar be borne. (*and thou shalt fasten two gold rings under the band on each side, so that bars can be put through those rings, and the altar can be carried.*)

<sup>5</sup> Also thou shalt make the bars of the wood of shittim, and thou shalt overgild them; (*And thou shalt make the bars out of shittim wood, or acacia, and thou shalt gild them with gold;*)

<sup>6</sup> and thou shalt set the altar against the veil, that hangeth before the ark of witnessing, (*and*) before the propitiatory, with which the witnessing is covered, where I shall speak to thee. (*and thou shalt put the altar outside the Veil, that hangeth in front of the Ark*)

*of the Witnessing, and in front of the propitiatory, that is, the mercy seat, or the lid, that covereth the Ark of the Witnessing, where I shall speak to thee.)*

<sup>7</sup> And Aaron shall burn thereon incense smelling sweetly early *(or And early each day, Aaron shall burn sweet smelling incense on it);* when he shall array the lanterns, he shall burn it;

<sup>8</sup> and when he setteth the lanterns at eventide, he shall burn everlasting incense before the Lord, into your generations. *(and when he setteth the lanterns in the evening, he shall also burn everlasting incense on it before the Lord, and so shall all your generations to come.)*

<sup>9</sup> Ye shall not offer thereon incense of *(any)* other making, neither offering, nor slain sacrifice, neither ye shall offer flowing offerings *thereon(nor shall ye offer any wine offerings on it).*

<sup>10</sup> And Aaron shall pray on the horns thereof once by the year, in the blood which is offered for sin, and he shall please *(the Lord)* thereon in your generations; it shall be the holy of holy things to the Lord. *(And once every year Aaron shall put blood on its horns, from the yearly sin offering, and for all your generations to come, the priest shall cleanse, or shall purify, the altar in this way; for it is most holy to the Lord.)*

<sup>11</sup> And the Lord spake to Moses, and said,

<sup>12</sup> When thou shalt take the sum of the sons of Israel, all by themselves shall give by the number *(the)* price for their souls to the Lord, and vengeance shall not be in them, when they be numbered. *(When thou shalt take the sum of the sons of Israel, that is, when thou shalt register them, each one shall give a ransom for his life to the Lord, and so vengeance shall not come upon them, as they be listed.)*

<sup>13</sup> Soothly each that passeth to the name *(d)*, that is, of twenty years, shall give this price, *(or And each one who passeth over to the named, that is, he who is twenty years of age, or older; shall pay this amount of money),* half a shekel by the measure of the temple; a shekel hath twenty half-pence; the half part of a shekel shall be offered to the Lord.

<sup>14</sup> He that is had in the number, from twenty years and above, shall give this price; *(He that is had in the number, from twenty years of age and older; shall pay this amount of money;)*

<sup>15</sup> a rich man shall not add to the half of a shekel, and a poor man shall nothing abate *(or and a poor man shall not pay less).*

<sup>16</sup> And thou shalt betake into the uses of the tabernacle of witnessing the money taken, which is gathered of the sons of Israel, that it be a mind of them before the Lord, and he shall be merciful to their souls. *(And thou shalt use the money, which is gathered from the sons of Israel, for the needs of the Tabernacle of the Witnessing; and it shall be a reminder of them to the Lord, and so I shall be merciful to their souls.)*

<sup>17</sup> And the Lord spake to Moses, and said,

<sup>18</sup> Also thou shalt make a great vessel of brass with his fundament, to wash in, and thou shalt set it betwixt the tabernacle of witnessing and the altar; and when water is put therein, *(And thou shalt make a great bronze vessel, with a bronze foundation, or a bronze base, to wash in, and thou shalt set it between the Tabernacle of the Witnessing and the altar; and when water is put in it,)*

<sup>19</sup> Aaron and his sons shall wash therein their hands and their feet,

<sup>20</sup> when they shall enter into the tabernacle of witnessing, and when they shall nigh to the altar, that they offer therein incense to the Lord, lest peradventure they die; *(whenever they shall go into the Tabernacle of the Witnessing, or when they shall approach the altar to offer incense on it to the Lord, otherwise they shall die or they shall be killed.)*

<sup>21</sup> it shall be a lawful thing everlasting to him and to his seed by successions. *(this shall be an everlasting law for him and for his descendants by succession.)*

<sup>22</sup> And the Lord spake to Moses, and said,

<sup>23</sup> Take to thee sweet smelling spiceries, of the first and chosen myrrh, *(equal to the weight of)* five hundred shekels; and of canel the half *(or and half as much canel)*, that is, *(the weight of)* two hundred and fifty shekels; *[and]* in like manner of calamus, that is, a sweet smelling tree, small and full of knots, *(the weight of)* two hundred and fifty shekels;

<sup>24</sup> also of cassia five hundred shekels, in the weight of *[the]* saintuary; the oil of olives trees, the measure of hin; *(and of cassia, the weight of five hundred shekels, all by the measure of the sanctuary; and the oil of olives trees, the measure of a hin, that is, two pounds;)*

<sup>25</sup> and thou shalt make the holy oil of anointing, an ointment made by the craft of an ointment maker:

<sup>26</sup> And thou shalt anoint thereof the tabernacle of witnessing, and the ark of the testament, *(And thou shalt anoint with it the Tabernacle of the Witnessing, and the Ark of the Witnessing,)*

<sup>27</sup> and the board with his vessels, *[and] the candlestick, and the purtenances thereof, (and) the altars of incense, (and) the table, and its vessels, and the lampstand, and its purtenances, and the altar of incense,)*

<sup>28</sup> and of burnt sacrifice, and all the purtenance, that pertaineth to the adorning of those things. *(and the altar of burnt sacrifice, and the purtenances of the altars, and the great washing vessel, and its foundation, or its base.)*

<sup>29</sup> And thou shalt hallow all *(these)* things, and they shall be the holy of holy things; he that shall touch those, shall be hallowed *beforehand*. *(And thou shalt hallow all these things, and they shall be most holy; anyone who is unclean who toucheth these things, shall be harmed.)*

<sup>30</sup> Thou shalt anoint Aaron, and his sons, and thou shalt hallow them, that they be set in priesthood to me *(or so that they can serve as my priests)*.

<sup>31</sup> And thou shalt say to the sons of Israel, This oil of anointing shall be holy to me into your generations. *(And thou shalt say to the Israelites, This anointing oil shall be holy to me, for all your generations to come.)*

<sup>32</sup> The flesh of *(a)* man shall not be anointed thereof, and by the making thereof ye shall not make another *such oil*, for it is hallowed, and it shall be holy to you.

<sup>33</sup> Whatever man maketh such oil, and giveth thereof to an alien, he shall be put out of his people. *(Whoever maketh such an oil, or giveth it to anyone, shall be put out, or shall be cut off, from his people.)*

<sup>34</sup> Forsooth the Lord said to Moses, Take to thee sweet smelling spiceries, stacte, and onycha, galbanum of good odour, and most pure *(frank)incense*, all these shall be of even weight *(or and they all shall be of equal weight)*.

<sup>35</sup> And thou shalt make *(the)* incense, made by the craft of an ointment maker, meddled together diligently *(or diligently mixed together)*, and pure, and most worthy of hallowing.

<sup>36</sup> And when thou hast pounded all *these* things into *(the)* smallest powder, thou shalt put thereof before the tabernacle of witnessing, in which place I shall appear to thee; the made incense shall be to you the holy of holy things. *(And when thou hast pounded all these things into the smallest powder, thou shalt sprinkle it in front of the Ark of the Witnessing in the Tabernacle, where I shall appear to thee; this incense shall be most holy to you.)*

<sup>37</sup> Ye shall not make such a making into your *[own]* uses, for it is holy to the Lord. *(Ye shall not make such incense for your own uses, for it is holy to the Lord.)*

<sup>38</sup> Whatever man maketh like thing to it, that he use the odour thereof, he shall perish from his people. *(Whoever maketh anything like it, so that he can have its aroma for himself, he shall perish, or shall be cut off, from the midst of his people.)*

## CHAPTER 31

<sup>1</sup> And the Lord spake to Moses, saying,

<sup>2</sup> Lo! I have called Bezaleel by name, the son of Uri, son of Hur, of the lineage of Judah; *(Behold! I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah;)*

<sup>3</sup> and I have filled him with the spirit of God, with wisdom, and understanding, and knowing in all *(manner of)* work,

<sup>4</sup> to find out, *or cast*, whatever thing may be made subtly of gold, and silver, and brass, *(to design whatever things may be made out of gold, and silver, and bronze.)*

<sup>5</sup> and marble, and gems, and of *(the)* diversity of woods.

<sup>6</sup> And I have given to him a fellow, Aholiab, the son of Ahisamach, of the kindred of Dan; and I have put in their hearts the wisdom of each learned man, that they make all things which I have commanded to thee; *(And I have given for fellowship to him, Aholiab, the son of Ahisamach, of the family, or the tribe, of Dan; and I have put wisdom in the heart of other learned men, so that they know how to make all the things which I have commanded to thee;)*

<sup>7</sup> the tabernacle of *[the]* bond of peace, and the ark of witnessing, and the propitiatory, *or the table*, that is thereon, and all the vessels of the tabernacle; *(the Tabernacle of the Covenant, that is, the Tabernacle of the Witnessing, and the Ark of the Witnessing, and the propitiatory, that is the lid, that covereth the Ark, and all the vessels of the Tabernacle;)*

<sup>8</sup> also the board, and the vessels thereof, the cleanest candlestick with his vessels, and the altars of incense, *(and the table, and its vessels, the lampstand of pure gold, and its vessels, and the altar of incense,)*

<sup>9</sup> and of burnt sacrifice, and all the vessels of them; the great washing vessel with his foundation; *(and the altar of burnt sacrifice, and all their vessels; the great washing vessel, and its foundation, or its base;)*

<sup>10</sup> *[the]* holy clothes in service to Aaron the priest, and to his sons, that they be set in their office in holy things; *(the holy clothes of ministry for Aaron the priest, and for his sons, to use when they serve as my priests;)*

<sup>11</sup> the oil of anointing, and the incense of sweet smelling spices in the saintuary, *(or the anointing oil, and the incense of sweet smelling spices for the sanctuary);* they shall make all these things that I have commanded to thee.

<sup>12</sup> And the Lord spake to Moses, saying,

<sup>13</sup> Speak thou to the sons of Israel, and thou shalt say to them, See ye that ye keep my sabbath, for it is a sign betwixt me and you in your generations; that ye know, that I am the Lord, which hallow<sup>[eth]</sup> you. *(Speak thou to the Israelites, and thou shalt say to them, See ye that ye keep my Sabbath, for it is a sign between me and you for all generations to come; so that ye know, that I am the Lord, who halloweth you.)*

<sup>14</sup> Keep ye my sabbath, for it is holy to you; he that defouleth it, shall die by death, *(or he who defileth it, must be put to death);* (yea), the soul of him, that doeth work in the sabbath, shall perish from the midst of his people.

<sup>15</sup> Six days ye shall do work; in the seventh day is sabbath, the holy rest to the Lord; each man that doeth work in this day shall die. *(For six days ye shall do work; but on the seventh day is the Sabbath of rest, which is holy to the Lord; any person who doeth work on this day must be put to death.)*

<sup>16</sup> The sons of Israel keep *[the]* sabbath, and hallow it in their generations; it is a covenant everlasting *(The Israelites shall keep the Sabbath, and make it holy in all their generations; it is an everlasting covenant)*

<sup>17</sup> betwixt me and the sons of Israel, and it is a sign everlasting; for in six days God made heaven and earth, and in the seventh day he ceased of work. *(between me and the Israelites, and it is an everlasting sign; for in six days God made the heavens and the earth, and on the seventh day he ceased from all his work.)*

<sup>18</sup> And when he had *[ful]* filled to speak to Moses, the Lord gave to Moses, in the hill of Sinai, two stone tables of witnessing, written with the finger of God. *(And when he had finished speaking with Moses on Mount Sinai, the Lord gave Moses the two stone tablets of the Witnessing, that is, the Law, written with the finger of God.)*

## CHAPTER 32

<sup>1</sup> Forsooth the people saw, that Moses made tarrying to come down from the hill, and it was gathered together against Aaron, and said, Rise thou, and make gods to us, that shall go before us, for we wot not what is befallen to this man Moses, that led us out of the land of Egypt. *(And the people saw, that Moses was very long in coming down from the mountain, and so they gathered together around Aaron, and said, Rise thou up, and make gods for us, that shall go before us, for we know not what hath befallen this man Moses, who led us out of the land of Egypt.)*

<sup>2</sup> And Aaron said to them, Take ye the golden earrings from the ears of your wives *(or Take ye the gold earrings from the ears of your wives),* (and) of your sons, and of your daughters, and bring ye them to me.

<sup>3</sup> The people did those things, that he commanded, and brought the earrings to Aaron;

<sup>4</sup> and when he had taken those, he formed *them* by work of melting, and he made of them a molten calf *(or and he made a calf out of the melted gold).* And they said, Israel, these be thy gods, that led thee out of the land of Egypt.

<sup>5</sup> And when Aaron had seen this thing, he builded an altar before the calf, and he cried by the voice of a crier, and said, Tomorrow is the solemnity of the Lord. *(And when Aaron had seen this thing, he built an altar before the calf, and he cried by the voice of a crier; and said, Tomorrow shall be a Feast to the Lord.)*

<sup>6</sup> And they rose *(up)* early, and offered burnt sacrifices, and peaceable sacrifices *(or and peace offerings);* and the people sat *(down)* to eat and to drink, and *(then)* they rose up to play, *or to scorn, for idolatry is (the) scorning of God.*

<sup>7</sup> And the Lord spake to Moses, and said, Go thou, go down, thy people hath sinned, whom thou leddest out of the land of Egypt. *(And the Lord spoke to Moses, and said, Go*

*thou, and go down now, for thy people, whom thou leddest out of the land of Egypt, have sinned.)*

<sup>8</sup> They have gone away soon from the way that thou showedest them, and they have made to them a molten calf, and have worshipped it, and they have offered sacrifices to it, and said, Israel, these be thy gods, that led thee out of the land of Egypt. *(So soon, or so quickly, they have gone away from the way that thou showedest them, and they have made for themselves a calf out of melted gold, and have worshipped it, and they have offered sacrifices to it, and have said, These be thy gods, Israel, that led thee out of the land of Egypt.)*

<sup>9</sup> And again the Lord said to Moses, I see [well], that this people is of hard noll; *(And the Lord said to Moses, now I clearly see, that this is a hard-headed, or a stubborn, people;)*

<sup>10</sup> suffer thou me, that my strong vengeance be wroth against them, and that I do away them; and I shall make thee into a great folk. *(allow me, that my strong anger come forth in vengeance against them, and that I do them away; and then I shall make a great nation to come forth from thee.)*

<sup>11</sup> Forsooth Moses prayed the Lord his God, and said, Lord, why is thy vengeance wroth against thy people, whom thou hast led out of the land of Egypt in great strength, and in a strong hand? *(But Moses prayed to the Lord his God, and said, Lord, why be thou so angry for vengeance against thy people, whom thou hast led out of the land of Egypt with great strength, and with a strong hand?)*

<sup>12</sup> I beseech (thee), that [the] Egyptians say not, He led them out fellily *(or He led them out with an evil intent)*, to slay (them) in the hills, and to do them away from [the] earth; *(let) thine ire cease, and be thou quemeful on the wickedness of thy people.*

<sup>13</sup> Have thou mind of Abraham, of Isaac, and of Israel, thy servants, to which thou hast sworn by thyself, and saidest, I shall multiply your seed as the stars of heaven, and I shall give to your seed all the land of which I spake, and ye shall wield it ever[more]. *(Remember Abraham, and Isaac, and Jacob, thy servants, to whom thou hast sworn by thy own self, and saidest, I shall multiply your descendants like the stars of the heavens, and I shall give to your descendants all the land of which I spoke, and ye shall possess it forevermore.)*

<sup>14</sup> And the Lord was pleased *(with Moses' words)*, (so) that he did not (do) the evil which he spake against his people.

<sup>15</sup> And Moses turned again from the hill, and bare in his hand(s)(the) two tables of witnessing, written in either side, *(And then Moses turned, and went down from the mountain, and carried in his hands the two tablets of the Witnessing, written on both sides.)*

<sup>16</sup> and made by the work of God; and the writing of God was graven in the tables. *(and made by God's work; and God's writing was engraved on the tablets.)*

<sup>17</sup> Forsooth Joshua heard the noise of the people crying [out], and he said to Moses, *(The) Yelling of fighting is heard in the tents.*

<sup>18</sup> To whom Moses answered, It is not a cry of men exciting to battle, neither the cry of men compelled to fleeing, but I hear the voice(s) of singers.

<sup>19</sup> And when Moses had nighed to the tents, he saw the calf, and (the) dances; and he was wroth greatly, and he threw out of his hand(s) the tables, and he brake them at the roots of the hill. *(And when Moses came close to the tents, he saw the calf, and the people dancing; and he was greatly angered, and he threw the tablets out of his hands, and he broke them at the foot of the mountain.)*

<sup>20</sup> And he took the calf, which they had made, and he burnt it, and brake it till (in)to powder, which he sprinkled into the water, and gave thereof (to) drink to the sons of Israel *(or and then he made the Israelites to drink it).*

<sup>21</sup> And Moses said to Aaron, What did this people to thee, that thou hast brought in on them the greatest sin? *(And Moses said to Aaron, What did this people do to thee, so that thou hast brought in on them this very great sin?)*

<sup>22</sup> To whom he answered, My lord, be not thou wroth, *(or My lord, do not thou be angry)*, for thou knowest this people, that it is inclined, either ready, to evil;

<sup>23</sup> they said to me, Make thou gods to us, that shall go before us, for we wot not, what hath befallen to this Moses, that led us out of the land of Egypt. *(they said to me, Make thou gods for us, that shall go before us, for we know not, what hath befallen this Moses, who led us out of the land of Egypt.)*

<sup>24</sup> To whom I said, Who of you hath gold? They took *(or And so they brought what they had)*, and gave (it) to me, and I casted it forth into the fire, and this calf went out.

<sup>25</sup> Therefore Moses saw the people, that it was made bare; for Aaron had spoiled it for the shame of the filth(hood)of making of the idol, and he had made the people naked among (their) enemies. *(And so Moses saw that the people were made bare; for Aaron had plundered them for the shame of the filthhood of the making of the idol, and he had made the people look foolish before their enemies.)*

<sup>26</sup> And Moses stood in the gate of the tents (or *And Moses stood at the gate of the tents, or of the camp*), and said, If any man is of the Lord, be he joined to me; and all the sons of Levi were gathered to him.

<sup>27</sup> To which he said, The Lord God of Israel saith these things, A man put his sword upon his hip, go ye, and turn ye again from gate unto gate by the middle of the tents, and each man slay his brother, his friend, and [his] neighbour, which consented to this idolatry. *(To whom he said, The Lord God of Israel saith these things, Each man put his sword on his hip, and then go ye through the midst of the camp, from one gate to the other; and back again, and each man kill his brother, his friend, and his neighbour, yea, all who consented to this idolatry.)*

<sup>28</sup> And the sons of Levi did by the word of Moses, and as three thousand of men felled down in that day. *(And the Levites obeyed Moses, and three thousand men fell down dead that day.)*

<sup>29</sup> And Moses said, Ye have hallowed your hands today to the Lord, each man in his son, and [his] brother, that blessing be given to you. *(And Moses said, Today ye have consecrated yourselves to the Lord, each man against his son, and against his brother; and so a blessing hath been given to you.)*

<sup>30</sup> Soothly when the tother day was made, Moses spake to the people, *(and said)*, Ye have sinned the most sin *(or Ye have sinned this very great sin)*; I shall go up to the Lord, if in any manner I shall be able to beseech him for your felony.

<sup>31</sup> And he turned again to the Lord, and said, Lord, I beseech thee, this people hath sinned a great sin, and they have made golden gods to them; *(And he returned to the Lord, and said, Lord, I beseech thee, this people hath sinned a very great sin, and they have made gods out of gold for themselves;)*

<sup>32</sup> either forgive thou this guilt to them, either if thou doest not, do away me from thy book, which thou hast written. *(and so either forgive thou them this guilt, or if thou shalt not, then do me away from thy book, which thou hast written.)*

<sup>33</sup> To whom the Lord answered, I shall do away from my book him that sinneth against me;

<sup>34</sup> forsooth go thou, and lead this people, whither I spake to thee; mine angel shall go before thee; forsooth in the day of vengeance I shall visit also this sin of them, *(or but on the day of vengeance, I shall punish them for their sin)*.

<sup>35</sup> Therefore the Lord smote the people *(or And so the Lord struck the people with a plague)*, for the guilt of the calf, which Aaron *(had)* made.

## CHAPTER 33

<sup>1</sup> And the Lord spake to Moses, and said, Go, and go up from this place, *(or Get up, and go forth from this place)*, thou, and thy people, that thou hast led out of the land of Egypt, into the land, which I have sworn to Abraham, and to Isaac, and to Jacob, saying, I shall give it to thy seed.

<sup>2</sup> And I shall send thy before-goer, an angel, that I cast out Canaanite, and Amorite, and Hittite, and Perizzite, and Hivite, and Jebusite; *(And I shall send an angel before thee, and I shall throw out the Canaanites, and Amorites, and Hittites, and Perizzites, and Hivites, and Jebusites;)*

<sup>3</sup> and that thou enter into the land flowing with milk and honey; for I will not go up with thee, for thou art a people of hard noll, lest peradventure I lose thee in the way. *(and thou shalt enter into the land flowing with milk and honey; but I will not go up with thee, for thou art a hard-headed, or a stubborn, people, and I might destroy thee on the way.)*

<sup>4</sup> The people heard this worst word, and mourned, and none was clothed with his adorning, *that is, (his) precious clothes, (as) by custom.*

<sup>5</sup> And the Lord said to Moses, Speak thou to the sons of Israel, *(and say)*, Thou art a people of hard noll; *(at) once* I shall go up in the midst of thee, and I shall do away thee; right now put thou away thine adorning, *that is, crowns which they made in (to) receiving of the law*, that I know, what I shall do to thee. *(For the Lord had said to Moses, Speak thou to the Israelites, and say, Thou art a hard-headed, or a stubborn, people; and at once I shall go up into the midst of thee, and I shall do thee away; so right now, put*

*away thy adornment, that is, the crowns which they had made to wear when they received the Law, and then I shall decide what I shall do to thee.)*

<sup>6</sup> Therefore the sons of Israel putted away their adorning, from the hill of Horeb (onwards). (And so, the Israelites put away their adornment, from that day at Mount Sinai, and forevermore.)

<sup>7</sup> And Moses took the tabernacle, and set it far without the tents, and he called the name thereof of the tabernacle of [the] bond of peace. And all the people that had any question, went out to the tabernacle of the bond of peace, without the tents. (And Moses took the Tabernacle, and set it up far away from the tents, and he called it the Tabernacle of the Covenant, that is, the Tabernacle of the Witnessing. And all the people, who had any question, went out to the Tabernacle of the Covenant, which was pitched far away from the camp.)

<sup>8</sup> And when Moses went out to the tabernacle, all the people rose, and each man stood in the door of his tent, and they beheld after Moses, till he entered into the tent. (And when Moses went out to the Tabernacle, all the people rose up, and they all stood at the entrance to their tents, and they watched Moses, until he entered into the Tent.)

<sup>9</sup> Soothly when he entered into the tabernacle of the bond of peace, a pillar of cloud came down, and stood at the door of the tabernacle; and the Lord spake with Moses, (And when he entered into the Tabernacle of the Covenant, that is, the Tabernacle of the Witnessing, a pillar of cloud came down, and stood at the entrance to the Tabernacle; and the Lord spoke with Moses.)

<sup>10</sup> while all men saw that the pillar of cloud stood at the door of the tabernacle; and they stood, and worshipped, at the doors of their tabernacles. (while everyone saw that the pillar of cloud stood at the entrance to the Tabernacle; and they stood, and worshipped, at the entrance to their tents.)

<sup>11</sup> Forsooth the Lord spake to Moses face to face, that is openly, as a man is wont to speak with his friend; and when Moses turned again into his tabernacle, Joshua, his servant, the son of Nun, a young man, went not out of the tabernacle, (or but when Moses returned to the camp, his servant Joshua, a young man, the son of Nun, remained in the Tabernacle.)

<sup>12</sup> Forsooth Moses said to the Lord, Thou commandest, that I lead out this people, and thou hast not showed to me, whom thou shalt send with me, namely since thou saidest, I knew thee by name, and thou hast found grace before me. (And Moses said to the Lord, Thou commandest, that I lead out this people, but thou hast not shown me, whom thou shalt send with me; yet thou hast said to me, I know thee by name, and thou hast found grace before me.)

<sup>13</sup> Therefore if I have found grace in thy sight, show thy face to me, that I know thee, and find grace before thine eyes; behold thy people, and this folk. (And so, if I have found grace before thee, show thy face to me, so that I can know thee, and continue to find grace before thee; and remember, Lord, that this nation is thy people.)

<sup>14</sup> And God said, My face shall go before thee, and I shall give rest to thee.

<sup>15</sup> And Moses said, If thou thyself shalt not go before us, lead thou not us out of this place; (And Moses said, If thou shalt not go before us, then do not thou lead us out of this place;)

<sup>16</sup> for in what thing may we know, I and thy people, that we have found grace in thy sight, if thou shalt not go with us (or unless thou shalt go with us), (and) that we be glorified (out) of all (the) peoples that dwell on [the] earth?

<sup>17</sup> Forsooth the Lord said to Moses, I shall do also this word, that thou hast spoken; for thou hast found grace before me, and I know thyself by name. (And the Lord said to Moses, I shall do what thou hast asked; for thou hast found grace before me, and I know thee by name.)

<sup>18</sup> And Moses said, Lord, show thou thy glory to me.

<sup>19</sup> God answered, I shall show all (my) good(ness) to thee, and I shall call in the name of the Lord before thee, and I shall do mercy to whom I will, and I shall be merciful, either goodly, on whom it pleaseth me. (God answered, I shall show all my goodness to thee, and I shall declare the name of the Lord before thee, and I shall do mercy to whom I will, and I shall be merciful, or forgiving, to whom it pleaseth me.)

<sup>20</sup> And again God said, Thou mayest not see my face, for a man shall not see me, and live. (And then God said, But thou cannot see my face, for no one can see me, and live.)

<sup>21</sup> And again God said, A place is with me, and thou shalt stand upon a stone; (And God said, Here is a place beside me, and thou shalt stand on a rock;)

<sup>22</sup> and when my glory shall pass (*by*), I shall set thee in the hole of the stone, and I shall cover thee with my right hand, till that I pass (*by*);

<sup>23</sup> and (*then*) I shall take away mine hand, and thou shalt see mine hinder parts, forsooth thou mayest not see my face.

## CHAPTER 34

<sup>1</sup> And afterward God said, Hew to thee two tables of stone at the likeness of the former, and I shall write on those tables those words, which the tables, that thou brakest, had. (*And afterward God said, Cut thou two stone tablets like the first ones, and I shall write on these tablets the same words which the first tablets had, that thou hast broken.*)

<sup>2</sup> Be thou ready in the morrowtide, that thou go up anon into the hill of Sinai; and thou shalt stand with me on the top of the hill; (*Be thou ready in the morning, and come up at once onto Mount Sinai; and thou shalt stand with me on the top of the mountain.*)

<sup>3</sup> no man go up with thee, neither any man be seen by all the hill; and oxen and sheep be not fed against *the hill*. (*no one shall come up with thee, nor shall anyone be seen on all the mountain; and no oxen or sheep shall be fed near the mountain.*)

<sup>4</sup> Therefore Moses hewed two tables of stone, (*in*) which manner the tables were before, and he rose by night, and went up into the hill of Sinai, as the Lord commanded to him; and he bare with him the tables. (*And so Moses cut two stone tablets, like the first tablets, and he rose up early, and went up Mount Sinai, as the Lord commanded to him; and he carried the tablets with him.*)

<sup>5</sup> And when the Lord had come down by a cloud, Moses stood with him, and called inwardly the name of the Lord; (*And the Lord came down in a cloud, and Moses stood with him, and the Lord proclaimed his own name;*)

<sup>6</sup> and when the Lord passed before him, he said, Lordshipper, Lord God, merciful, and pious, patient, and of much mercy doing, and soothfast,

<sup>7</sup> which keepest covenant and mercy into thousands, which doest away wickedness, and trespasses, and sins, and no man by himself is innocent with thee, which yieldest the wickedness of fathers to their sons, and to the sons of their sons, into the third and the fourth generation. (*who keepest covenant and mercy with thousands of people, who doest away wickedness, and trespasses, and sins, but no one in themselves is innocent with me, and who punishest their sons, and the sons of their sons, to the third and fourth generations, for the wickedness of their fathers.*)

<sup>8</sup> And hastily Moses was bowed low to [*the*] earth, and worshipped, (*And Moses hastily bowed down low to the ground, and worshipped.*)

<sup>9</sup> and said, Lord, if I have found grace in thy sight, (*then*) I beseech thee, that thou go with us, for the people is of hard noll (*or for the people is hard-headed, or is stubborn*); and that thou do away our wickednesses and sins, and wield us.

<sup>10</sup> The Lord answered, I shall make (*a*) covenant, and in (*the*) sight of all men I shall make signs, that were never seen (*before*) on [*the*] earth, neither in any folks (*nor in any nation*), (*so*) that this people, in whose midst thou art, see the fearedful work of the Lord, that I shall make (*for thee*).

<sup>11</sup> Keep thou all things, which I command to thee today, (*or Obey thou everything which I command to thee today*); I myself shall cast out before thy face (*the*) Amorites, and Canaanites, and Hittites, and Perizzites, and Hivites, and Jebusites.

<sup>12</sup> Beware, lest any time thou join friendships with the dwellers of that land, which friendships (*shall*) be into falling to thee.

<sup>13</sup> But also destroy thou their altars, break the images, and cut thou down their [*maumet*] woods; (*And also destroy thou their altars, and break in pieces their images, and cut thou down their idol woods, or their sacred poles;*)

<sup>14</sup> do not thou worship an alien God; a jealous lover is the Lord's name, God is a fervent lover; (*do not thou worship any foreign, or any other, god; for the Lord's name is Jealous, and he is a jealous God;*)

<sup>15</sup> make thou not (*a*) covenant with the men of those countries, lest when they have done fornication, *that is, idolatry*, with their gods, and have worshipped the simulacra of them, any man call thee (*or someone call thee*), that thou eat (*some*) of the things offered to an idol.

<sup>16</sup> Neither thou shalt take a wife of their daughters to thy sons, lest after those daughters have done fornication, *that is, idolatry*, they make also thy sons to do fornication into their gods (*or they also make thy sons to do idolatry with their gods*).

<sup>17</sup> Thou shalt not make to thee molten gods. (*Thou shalt not make gods for thyselfes out of melted metal.*)

<sup>18</sup> Thou shalt keep the solemnity of therf loaves; seven days thou shalt eat therf loaves, as I commanded to thee, in the time of the month of new fruits; for in the month of ver time thou wentest out of Egypt. *(Thou shalt keep the Feast of Unleavened Bread; for seven days thou shalt eat unleavened bread, as I commanded to thee, at the time of the month of Abib; for in the month of Abib thou wentest out of Egypt.)*

<sup>19</sup> All thing of male kind that (first) openeth the womb shall be mine, of all living beasts, as well of oxen, as of sheep, it shall be mine. *(All the males that first openeth the womb shall be mine, yea, of people, and of all living beasts, of oxen, as well as of sheep, they all be mine.)*

<sup>20</sup> Thou shalt again-buy with a sheep the first engendered of an ass, else if thou givest not [the] price therefore, it shall be slain. Thou shalt again-buy the first begotten of thy sons; neither thou shalt appear void in my sight. *(Thou shalt buy back the first-born of a donkey with a sheep, but if thou wilt not buy it back, it shall be killed. Thou shalt buy back the first-born of thy sons; thou shalt not appear empty-handed before me.)*

<sup>21</sup> Six days thou shalt work, in the seventh day thou shalt cease to ear and to reap. *(For six days thou shalt work, but on the seventh day thou shalt cease to plow and to harvest.)*

<sup>22</sup> Thou shalt make to thee the solemnity of weeks, in the first things of fruits of thy ripe corn of wheat, and the solemnity when all things be gathered into barns, when the time of the year cometh again. *(Thou shalt keep the Feast of Weeks, with the first fruits of thy wheat harvest, and also the Feast of Ingathering, when all things be gathered into the barns, when that time of the year cometh again.)\**

<sup>23</sup> Each male kind of thee shall appear in three times of the year in the sight of the Lord Almighty, thy God of Israel. *(All thy adult males shall appear before the Lord Almighty, the God of Israel, three times each year.)*

<sup>24</sup> For when I shall take away (the) folks from thy face, and I shall alarge thy terms, none shall set treasons to thy land, while thou goest up (or when thou goest up), and appearest in the sight of thy Lord God, thrice in the year.

<sup>25</sup> Thou shalt not offer on sourdough the blood of my sacrifice, neither anything of the slain sacrifice of the solemnity of pask shall abide unto the morrowtide. *(Thou shalt not offer the blood of my sacrifice with anything made with yeast, nor shall anything of the slain sacrifice of the Feast of Passover remain until the morning.)*

<sup>26</sup> (Each year) Thou shalt offer in the house of thy Lord God the first of the fruits of thy land. Thou shalt not see the kid in the milk of his mother (or Thou shalt not boil a goat kid in its mother's milk).

<sup>27</sup> And the Lord said to Moses, Write thou (down) these words, by which I smote a bond of peace (or by which I make a covenant), both with thee and with Israel.

<sup>28</sup> Therefore Moses was there with the Lord by forty days and forty nights, and he ate not bread, and drank not water; and he wrote in [the] tables the ten words of the bond of peace. *(And so Moses was there with the Lord for forty days and forty nights, and he ate no bread, and drank no water; and he wrote on the tablets the Ten Commandments of the covenant.)*

<sup>29</sup> And when Moses came down from the hill of Sinai, he held in his hand (s) two tables of witnessing, and he wist not that his face was horned with wonderful shining beams, of the fellowship of God's word. *(And when Moses came down from Mount Sinai, he held in his hands the two tablets of the Witnessing, and he did not know that his face shone with wonderful shining beams, from his time of fellowship and of speaking with the Lord.)*

<sup>30</sup> Forsooth Aaron and the sons of Israel saw (that) Moses' face (was) horned, and they dreaded to nigh nigh, *(And Aaron and the Israelites saw that Moses' face shone, and they were afraid to come near;)*

<sup>31</sup> and they were called of him, and they turned again, as well Aaron as the princes of the synagogue; and after that Moses spake, *(but he called to them, and they came over to him, Aaron as well as the leaders of the congregation; and after that Moses had spoken with these men,)*

<sup>32</sup> they came to him, yea all the sons of Israel; to which he commanded all things, which he had heard of the Lord in the hill of Sinai. *(then all the other Israelites came over to him; to whom he commanded all the things, which he had heard from the Lord on Mount Sinai.)*

<sup>33</sup> And when the words were fulfilled (or And when he had finished speaking), he put a veil on his face;

\* CHAPTER 34:22 See Exodus 23:16, and footnote #7.

<sup>34</sup> and (*when*) he entered to the Lord, and spake with him, and he did away that veil, till he went out; and then he spake to the sons of Israel all things that were commanded to him; (*but when he went in before the Lord, and spoke with him, he did away the veil, until he went out again; and then he would tell the Israelites all the things that were commanded to him;*)

<sup>35</sup> which saw that the face of Moses going out was horned, but again he covered his face, if any time he spake to them. (*and they saw that Moses' face shone whenever he went out, and so he covered his face any time that he spoke to them.*)

## CHAPTER 35

<sup>1</sup> Therefore when all the company of the sons of Israel was gathered (*together*), Moses said to them, These things it be, which the Lord commanded to be done.

<sup>2</sup> Six days ye shall do work, the seventh day shall be holy to you, the sabbath and the rest of the Lord; he that doeth work in the sabbath shall be slain. (*For six days ye shall do work, but the seventh day shall be holy to you, yea, the Sabbath of rest, holy to the Lord; he who doeth work on the Sabbath shall be put to death.*)

<sup>3</sup> Ye shall not kindle fire in all your dwelling places by the sabbath day. (*Ye shall not kindle a fire in any of your dwellings on the Sabbath day.*)

<sup>4</sup> And Moses said to all the company of the sons of Israel, This is the word which the Lord commanded, and said,

<sup>5</sup> Separate ye at you the first fruits to the Lord; each willful man and of ready will offer them to the Lord, gold, and silver, and brass, (*Set ye aside among you the first fruits to the Lord; yea, each willing person, and of ready desire, shall offer to the Lord out of their gold, and silver, and brass.*)

<sup>6</sup> and jacinth, and purple, and red silk twice-dyed, and bis, and hairs of goats, (*and jacinth, and purple, and red silk twice-dyed, and fine linen, and goats' hair;*)

<sup>7</sup> and skins of rams made red, and (*skins*) of jacinth, and [*the*] wood of shittim, (*and red rams' skins, and blue skins, and shittim wood, or acacia;*)

<sup>8</sup> and oil to the lights to be ordained, and (*spices so*) that the ointment (*can*) be made, and (*for*) the incense most sweet, (*and oil to nourish the light or and oil to fuel the lanterns, and spices to make the ointment, and the most sweet incense.*)

<sup>9</sup> stones of onyx, and gems, and the adorning of the cloak on the shoulders, and of the rational. (*and onyx stones, and gems, for the adornment of the ephod, and the breastpiece.*)

<sup>10</sup> Whoever of you is wise, come he, and make that, that the Lord commanded,

<sup>11</sup> that is, the tabernacle, and the roof thereof, and the covering; rings, and the buildings of boards, with [*the*] bars, stakes, and foundations; (*that is, the Tabernacle, its tent, and its coverings; its rings, and boards, and bars, and pegs, and bases;*)

<sup>12</sup> the ark, and bars; the propitiatory, and the veil, which is hanged before it; (*the Ark, that is, the Box for the tablets of the Law, and its bars; the propitiatory, that is, the mercy seat, or the lid for the Box, and the Veil, which is hung in front of it;*)

<sup>13</sup> the board, with bars, and vessels, and with [*the*] loaves of setting forth; (*the table, and its bars, and vessels, and the loaves of proposition, that is, the showbread;*)

<sup>14</sup> the candlestick to sustain [*the*] lights, the vessels, and lanterns thereof, and oil to the nourishing of fires; (*the lampstand to provide the light or the lampstand to hold the lanterns, and its vessels, and its lanterns, and the oil for the nourishing of the light;*)

<sup>15</sup> the altar of incense, and the bars; the oil of anointing, and [*the*] incense of sweet smelling spiceries; the curtain at the door of the tabernacle; (*the altar of incense, and its bars; the anointing oil, and the incense of sweet smelling spices; the curtain at the Tabernacle's entrance;*)

<sup>16</sup> the altar of burnt sacrifice, and his brazen griddle, with his bars, and vessels; the great washing vessel, and his foundation; (*the altar of burnt sacrifice, and its bronze griddle, and its bars, and vessels; the great washing vessel, and its foundation, or its base;*)

<sup>17</sup> the curtains of the large entry, with the pillars, and their bases; the curtain in the doors of the porch; (*the curtains for the courtyard, and its pillars, and their bases; and the curtain for the courtyard's entrance;*)

<sup>18</sup> the stakes of the tabernacle, and of the large entry, with their cords; (*the pegs for the Tabernacle, and for the courtyard, and their cords;*)

<sup>19</sup> the clothes, whose use is in the service of the saintuary; the clothes of Aaron the bishop, and of his sons, that they be set in priesthood to me. (*the clothes, for ministering in the sanctuary; yea, the clothes for Aaron the High Priest, and for his sons, when they serve as my priests.*)

<sup>20</sup> And all the multitude of the sons of Israel went out of the sight of Moses, *(And then all the Israelites went out from Moses' presence.)*

<sup>21</sup> and offered with most ready soul and devout the first things to the Lord, to make the work of the tabernacle of witnessing, whatever was needful to the adorning, and to the holy clothes. *(and they offered with most ready and devout souls their first things to the Lord, for the building of the Tabernacle of the Witnessing, yea, whatever was needed for its adornment, and for the holy clothes.)*

<sup>22</sup> Men and women gave bands of the arms, and earrings, and other rings, and ornaments of their arms nigh the hand; each golden vessel was separated into the gifts of the Lord. *(Men and women gave arm bands, and earrings, and other rings, and ornaments for their arms nigh the hand, that is, bracelets; and each gold vessel was set aside as a gift to the Lord.)*

<sup>23</sup> If any man had jacinth, and purple, and red silk twice-dyed, bis, and the hairs of goats, skins of rams made red, and *(skins)* of jacinth, either blue, *(And anyone who had jacinth, and purple, and red silk twice-dyed, and fine linen, and goats' hair; and red rams' skins, and blue skins.)*

<sup>24</sup> *(and)* metals of silver, and of brass, they offered *(it)* to the Lord, and *[the]* wood of shittim into diverse uses. *(and metals of silver; and brass, they offered it to the Lord, and also shittim wood, or acacia, for diverse uses.)*

<sup>25</sup> But also women taught gave those things, which they had spun, *(of)* jacinth, and purple, and vermilion, and bis, *(And all the skilled women gave those things which they had spun out of jacinth, and purple, and red silk twice-dyed, and fine linen.)*

<sup>26</sup> and the hairs of goats *(or and also out of goats' hair);* and they gave all *(these)* things by their own free will.

<sup>27</sup> Forsooth *(the)* princes offered stones of onyx, and gems, to the cloak on the shoulders, and to the rational, *(And the leaders offered onyx stones, and gems, for the ephod, and the breastpiece.)*

<sup>28</sup> and sweet smelling spiceries, and oil to the lights to be ordained, and to make ready the ointment, and to make the incense of the sweetest odour. *(and oil to nourish the light or and oil to fuel the lanterns, and sweet smelling spices to make the ointment, and the incense of the sweetest aroma.)*

<sup>29</sup> All men and women offered gifts with devout soul(s), *(so)* that the works should be made, which the Lord commanded by the hand of Moses; all the sons of Israel hallowed willful things to the Lord *(or all the Israelites willingly dedicated these things to the Lord.)*

<sup>30</sup> And Moses said to the sons of Israel, Lo! the Lord hath called Bezaleel by name, the son of Uri, the son of Hur, of the lineage of Judah; *(And Moses said to the Israelites, Behold! the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah;)*

<sup>31</sup> and the Lord hath filled him with the spirit of God, of wisdom, and of understanding, and of knowing, and with all doctrine, *(and the Lord hath filled him with the spirit of God, yea, with wisdom, and understanding, and knowledge, and all doctrine.)*

<sup>32</sup> to find out and to make work in gold, and silver, and brass, *(to know how to do work in gold, and silver; and brass.)*

<sup>33</sup> and in stones to be graven, and in work of carpentry; whatever thing may be found craftily, *(and to engrave stones, and to do carpentry; yea, whatever thing that can be done with craftsmanship.)*

<sup>34</sup> the Lord hath given in his heart; and *the Lord hath called* Aholiab, the son of Ahisamach, of the lineage of Dan; *(the Lord hath put this in his heart; and the Lord hath also called Aholiab, the son of Ahisamach, of the tribe of Dan;)*

<sup>35</sup> the Lord *[hath]* taught both with wisdom, that they make the works of a carpenter, of *(a)* stainer, and of *(an)* embroiderer, of jacinth, and of purple, and of red silk *(twice-dyed)*, and of bis, and that they make all things, and find all new things. *(the Lord hath taught both of them with wisdom, so that they know how to do the work of a carpenter; and of a stainer; and of an embroiderer with jacinth, and purple, and red silk twice-dyed, and fine linen, yea, so that they know how to make all kinds of things, and to devise all kinds of new things.)*

## CHAPTER 36

<sup>1</sup> Therefore Bezaleel, and Aholiab, and each wise man, to whom the Lord gave wisdom and understanding, that they know how to work craftily, made things that were needful into the uses of the saintuary, and which the Lord commanded to be made. *(And so Bezaleel, and Aholiab, and each wise man, to whom the Lord gave wisdom and*

*understanding, that they know how to work with craftsmanship, made things that were needed for use in the sanctuary, which the Lord commanded to be made.)*

<sup>2</sup> And when Moses had called them, and each learned man, to whom the Lord had given wisdom and knowing, and the which proffered themselves by their own (*free*) will to make the work,

<sup>3</sup> Moses betook to them all the gifts of the sons of Israel. And when they were busy in their work each day, the people offered *their* avows early. (*Moses brought them all the gifts of the Israelites. And while they were busy with their work each day, the people continued to bring their offerings each morning.*)

<sup>4</sup> Wherefore the workmen were compelled to come,

<sup>5</sup> and they said to Moses, The people offereth more than is needful. (*and they said to Moses, The people offereth more than is needed.*)

<sup>6</sup> Therefore Moses commanded to be cried by the voice of a crier, Neither man nor woman offer more anything in the work of [*the*] saintuary; and so it was ceased from gifts to be offered, (*And so Moses commanded to be cried by the voice of a crier; No man or woman need offer anything more for the work of the sanctuary; and so they ceased from offering gifts.*)

<sup>7</sup> for the things offered sufficed, and were over-abundant. (*for the things offered sufficed, and indeed were more than enough.*)

<sup>8</sup> And all the wise men in heart, to fulfill the work of the tabernacle, made ten curtains of bis folded again, and of jacinth, and purple, and of red silk twice-dyed, by diverse work, and by the craft of many colours. (*And the most skilled men, doing the work for the Tabernacle, made ten curtains out of finely woven linen, and jacinth, and purple, and red silk twice-dyed, and embroidered them with cherubim.*)

<sup>9</sup> Of which curtains one had in length eight and twenty cubits, and four cubits in breadth; one measure was of all the curtains. (*And each curtain was twenty-eight cubits in length, and four cubits in breadth; all the curtains had the same measurements.*)

<sup>10</sup> And he joined five curtains one to another, and he coupled (*the*) other five to themselves together; (*And they joined five of the curtains to each other in one set, and the other five curtains together in another set;*)

<sup>11</sup> and he made eyelets of jacinth in the hem of the one curtain on ever either side, and in like manner in the hem of the tother curtain, (*and they made eyelets out of jacinth on the outer edge of one curtain in each set,*)

<sup>12</sup> that the eyelets shall come together against themselves, and they shall be joined together; (*so that the eyelets would be opposite each other; and they could be joined together;*)

<sup>13</sup> wherefore he melted out also fifty golden rings, that shall hold the eyelets of the curtains; and so one tabernacle was made. (*and they made fifty fasteners out of melted gold, which they used to join together the eyelets of the two sets of curtains; and so one Tabernacle was made out of all the curtains.*)

<sup>14</sup> He made also eleven says of the hairs of goats, to cover the roof of the tabernacle; (*And they made eleven curtains out of goats' hair; to make a tent over the Tabernacle;*)

<sup>15</sup> one say had thirty cubits in length, [*and*] four cubits in breadth; all the says were of one measure; (*each of these curtains was thirty cubits in length, and four cubits in breadth; all of the curtains had the same measurements;*)

<sup>16</sup> of which says he joined (*together*) five by themselves, and six others by themselves. (*and they joined five of these curtains together in one set, and the other six together in another set.*)

<sup>17</sup> And he made fifty eyelets in the hem of one say, and fifty in the hem of the tother say, that those should be joined to themselves together; (*And they made fifty eyelets on the outer edge of the last curtain in the first set, and fifty eyelets on the joining edge of the second set, so that the two sets could be joined together;*)

<sup>18</sup> and he made fifty buckles of brass by which the roof was fastened together, that one covering were made of all the says. (*and they made fifty bronze fasteners, which they used to join together the eyelets of the two sets of curtains, and so one tent was made out of all the curtains.*)

<sup>19</sup> He made also a covering of the tabernacle of the skins of rams made red, and another veil above (*that*) of the skins of jacinth. (*And they made a covering for the tent out of red rams' skins, and another covering to be placed on top of that, out of blue skins.*)

<sup>20</sup> He made also [*the*] standing boards of the tabernacle, of the wood of shittim; (*And they made the upright boards for the Tabernacle, out of shittim wood, or acacia;*)

<sup>21</sup> the length of one board was of ten cubits, and the breadth held one cubit and an half. *(each board was ten cubits in length, and one and a half cubits in breadth; all the boards had the same measurements.)*

<sup>22</sup> Two indentings were by each board, that the one should be joined to the tother; so he made in all the boards of the tabernacle. *(And they made two tenons at the bottom of each board, so that the boards could stand upright, side-by-side; so they made all the boards for the Tabernacle.)*

<sup>23</sup> Of which boards twenty were at the midday coast against the south, *(Of which boards twenty were on the south side, facing south.)*

<sup>24</sup> with forty bases of silver; two bases were set under one board on ever either side of the corners, where the indentings, or *rabbetings*, of the sides were ended in the corners. *(with forty silver bases; two bases were put under each board, to hold its tenons.)*

<sup>25</sup> And at the coast of the tabernacle that beholdeth to the north, he made twenty boards, *(And for the north side of the Tabernacle, they made twenty boards.)*

<sup>26</sup> with forty bases of silver, two bases by each board. *(with forty silver bases, two bases for each board, to hold its tenons.)*

<sup>27</sup> Forsooth against the west, he made six boards, *(And for the west side, or the back of the Tabernacle, they made six boards.)*

<sup>28</sup> and twain other boards by each corner of the tabernacle behind, *(and two other boards that were set up in the corners at the back of the Tabernacle.)*

<sup>29</sup> which were joined from beneath till to above, and were borne into one joining *(al)together*; so he made on ever either part by the corners, *(and these boards were joined to each other from the bottom to the top, and the same joining held all the boards together; so they made the two boards that were put at the corners.)*

<sup>30</sup> that they were eight boards *(al)together*, and they had sixteen bases of silver, that is, two bases under each board. *(and so altogether; there were eight boards on the west side, and they had sixteen silver bases, that is, two bases under each board, to hold its tenons.)*

<sup>31</sup> He made also bars of the wood of shittim, five bars to hold together the boards of the one side of the tabernacle, *(And they made bars out of shittim wood, or acacia, five bars to hold together the boards on one side of the Tabernacle.)*

<sup>32</sup> and five other bars to shape together the boards of the tother side; and without these, he made five other bars *(for the boards)* at the west coast of the tabernacle against the sea. *(and five other bars to hold together the boards on the other side; and besides these, they made five more bars for the boards at the back, or at the far end, of the Tabernacle, on the west side.)*

<sup>33</sup> He made also another bar, that should come by the middle *(of the)* boards, from corner till to corner. *(And they made the middle bar; that would run from one end of the Tabernacle to the other end, half-way up the boards.)*

<sup>34</sup> Forsooth he overgilded the walls *(made)* of the boards, and he melted out their silveren bases, and he made their golden rings, by which the bars might be brought in, and he covered those same bars with golden plates. *(And they gilded the walls made out of the boards with gold, and they made their bases out of melted silver, and their rings out of melted gold, through which the bars could be brought in, and they covered those same bars with gold plates.)*

<sup>35</sup> He made also a veil diverse and parted, of jacinth, and purple, and red silk *(twice-dyed)*, and bis folded again, by the work of embroidery. *(And they made the Veil out of jacinth, and purple, and red silk twice-dyed, and finely woven linen, and embroidered it with cherubim.)*

<sup>36</sup> He made also four pillars of wood of shittim, which pillars with the hooks he overgilded, and he melted out their silveren bases. *(And to support the Veil, they made four pillars out of shittim wood, or acacia, and they gilded the pillars with gold, and made their hooks out of melted gold, and their bases out of melted silver.)*

<sup>37</sup> He made also in the entering of the tabernacle a curtain of jacinth, and purple, and red silk *(twice-dyed)*, and bis folded again, by the work of embroidery. *(And for the entrance to the Tabernacle they made a curtain out of jacinth, and purple, red silk twice-dyed, and finely woven linen, and embroidered it.)*

<sup>38</sup> And he made five pillars with their hooks, which he covered with gold; and he melted out their brazen bases, *(and their holdings)*, which he covered with gold. *(And to support the curtain, they made five pillars out of shittim wood, or acacia, with their hooks; and they covered their tops and bands with gold, and made their bases out of bronze./And to support the curtain, they made five pillars out of shittim wood, or acacia, which they*

*covered with gold; and they had gold hooks, and they covered their tops and bands with gold, and made their bases out of bronze.)*

## CHAPTER 37

<sup>1</sup> Forsooth Bezaleel made also an ark of the wood of shittim, having two cubits and an half in length, and a cubit and an half in breadth; forsooth the height was of one cubit and an half; *(Then Bezaleel made the Ark, that is, the Box for the tablets of the Law, out of shittim wood, or acacia, two and a half cubits in length, and one and a half cubits in breadth, and one and a half cubits in height;)*

<sup>2</sup> and he covered the ark with purest gold, within and without. And he made to it a golden crown by compass *(or And he put a gold band all around it),*

<sup>3</sup> and he melted out four golden rings, *(to be set)* by the four corners thereof, two rings in one side, and two rings in the other side. *(and he made four rings out of melted gold, to be fastened to its four corners, two rings on one side, and two rings on the other side.)*

<sup>4</sup> And he made *(its)* bars *(out)* of the wood of shittim, *(or acacia wood),* the which he covered with gold,

<sup>5</sup> and which bars he put into the rings that were in the sides of the ark, to bear it. *(and he put the bars through the rings that were fastened to the sides of the Ark, to carry it.)*

<sup>6</sup> He made also a propitiatory, *that is, God's answering place,* of purest gold, of two cubits and an half in length, and one cubit and an half in breadth. *(And he made the propitiatory, that is, God's answering place, or the lid for the Box, out of pure gold, two and a half cubits in length, and one and a half cubits in breadth.)*

<sup>7</sup> Also he made two cherubims *(out)* of gold, beaten out with an hammer, which he set on ever either side of the propitiatory, *(And he made two gold cherubim, beaten out with a hammer, which he put at either end of the propitiatory.)*

<sup>8</sup> one cherub in the height of the one part, and the tother cherub in the height of the tother part; two cherubims, *one* in each highness of the propitiatory, *(one cherub at one end, and the other cherub at the other end; two cherubim, but each joined with the lid to make one piece,)*

<sup>9</sup> stretching out the wings, and covering the propitiatory, and beholding themselves together, and that propitiatory. *(stretching out their wings, and covering the propitiatory, and facing each other; but with their faces turned down toward the propitiatory.)*

<sup>10</sup> He made also a board of the wood of shittim, in the length of two cubits, and in the breadth of one cubit, which board had a cubit and an half in height. *(And he made a table out of shittim wood, or acacia, two cubits in length, and one cubit in breadth, and one and a half cubits in height.)*

<sup>11</sup> And he compassed the table with cleanest gold, and made to it a golden brink by compass; *(And he covered the table with pure gold, and put a gold band all around it;)*

<sup>12</sup> and he made to that brink a golden crown, raised betwixt of four fingers; and on the same crown he made another golden crown. *(and he made a gold rim four fingers wide around that band, and then another gold band around that rim.)*

<sup>13</sup> Also he melted out four golden rings, which he put into the four corners, by all the feet of the table against the crown, *(And he made four rings out of melted gold, which he fastened to the four corners of the table, by each leg, close to the rim.)*

<sup>14</sup> and he put bars into the circles, or rings, that the table might be borne. *(and he put bars through the rings, so that the table could be carried.)*

<sup>15</sup> And he made the bars *(out)* of the wood of shittim, and compassed those with gold. *(And he made the bars out of shittim wood, or acacia, and covered them with gold.)*

<sup>16</sup> And he made~~the~~ vessels to diverse uses of the board, vessels of vinegar, vials, and little cups, and censers of pure gold, in which the flowing sacrifices shall be offered. *(And he made the vessels for diverse uses on the table, yea, the vessels for vinegar, and the censers, and the little cups, and the basins in which the wine offerings could be made, all made out of pure gold.)*

<sup>17</sup> And he made a candlestick, beaten out with an hammer, of cleanest gold, of whose stock, rods, cups, and little roundels, and lilies came forth; *(And he made the lampstand out of pure gold, beaten out with a hammer, from whose shaft its rods, and cups, and little balls, and lilies came forth;)*

<sup>18</sup> six in ever either side *(or six on each side),* three rods on *(the)* one side, and three on the other side;

<sup>19</sup> three cups in the manner of a nut by each rod, and little roundels together, and lilies; and three cups at the likeness of a nut in the tother rod, and little roundels together, and lilies; forsooth the work of *(the)* six shafts that came forth of the stock of the candlestick,

was even. *(with three cups shaped like almonds, and little balls, and a lily together on the first rod; and three cups shaped like almonds, and little balls, and a lily together on the next rod, and so on; all the work of the six rods that came forth from the shaft of the lampstand, was the same.)*

<sup>20</sup> Soothly in that stock were four cups, in the manner of a nut, and little roundels and lilies were by all three cups; *(And on the shaft were four cups, shaped like almonds, and there were little balls, and lilies, by all the cups;)*

<sup>21</sup> and *[the]* little roundels were under the two shafts by three places, which *(a)together* be made six shafts coming forth of one stock; *(and a little ball was under each pair of rods, that is, in three places, and altogether there were six rods coming forth from the one shaft;)*

<sup>22</sup> therefore the little roundels, *or balls*, and the shafts thereof, were all beaten out with hammer, of purest gold. *(and so the little balls, and its rods, were all made out of pure gold, beaten out with a hammer.)*

<sup>23</sup> He made also seven lanterns, with their snuffing tongs, and the vessels where the snuffs be quenched, of cleanest gold. *(And he made seven lanterns, with their snuffing tongs, and the firepans where those tongs be quenched, out of pure gold.)*

<sup>24</sup> The candlestick with all his vessels weighed a talent of gold. *(The lampstand, and all its vessels, were made out of one talent of pure gold.)*

<sup>25</sup> He made also the altar of incense, of the wood of shittim, having a cubit by square, *that is, on each side one cubit*, and two cubits in height, of whose corners came forth horns. *(And he made the altar of incense out of shittim wood, or acacia, one cubit square, that is, one cubit on each side, and two cubits in height, out of whose corners the horns came forth.)*

<sup>26</sup> And he covered it with cleanest gold, and the griddle, and *(the)* walls, and the horns *(thereof)*; and he made to it a little golden crown by compass, *(And he covered it with pure gold, yea, its top, and its walls, and its horns; and he put a gold band all around it.)*

<sup>27</sup> and two golden rings under the crown, by each side, that *[the]* bars be put into those, and the altar may be borne. *(and he made two gold rings to be fastened under the band, on each side of the altar; for bars to be put through, so that the altar could be carried.)*

<sup>28</sup> Forsooth he made those bars *(out)* of the wood of shittim, *(or acacia wood)*, and covered *them* with golden plates.

<sup>29</sup> He made also oil to the ointment of hallowing, and *[the]* incense of sweet smelling spiceries, most clean, by the work of *(the)* apothecary. *(And he made the holy oil for anointing, and the pure incense of sweet smelling spices, by the work of an apothecary.)*

## CHAPTER 38

<sup>1</sup> He made also the altar of burnt sacrifice of the wood of shittim, of five cubits by square, and of three cubits in height; *(And he made the altar of burnt sacrifice out of shittim wood, or acacia, five cubits square, and three cubits in height;)*

<sup>2</sup> whose horns came forth *[out]* of the corners, and he covered it with plates of brass. *(whose horns came forth out of the corners, and he covered it with bronze plates.)*

<sup>3</sup> And into the uses thereof he made ready of brass diverse vessels, cauldrons, tongs, fleshhooks, hooks, and firepans. *(And he made diverse vessels out of bronze for use with it, yea, the cauldrons, tongs, fleshhooks, hooks, and firepans.)*

<sup>4</sup> He made also the brazen griddle thereof, in *(the)* manner of a net, *(or And he made its bronze griddle, which was like a net)*, and a firepan under it, *(in)* the midst of the altar.

<sup>5</sup> And he melted out four rings, by so many ends of the griddle, to put in the bars *[for]* to bear it; *(And he made four bronze rings, to fasten to the four corners of the griddle, for the bars to be put through, to carry it;)*

<sup>6</sup> and he made those same bars of the wood of shittim, and covered *them* with plates of brass. *(and he made those bars out of shittim wood, or acacia, and covered them with bronze plates.)*

<sup>7</sup> And he led *them* into the rings that stood forth in the sides of the altar. Forsooth that altar was not firm, but hollow of the building of the boards, and void within. *(And he put them through the rings that were fastened to the sides of the altar. And that altar was not solid, but hollow, having been built out of boards, and so was empty within.)*

<sup>8</sup> He made also a great washing vessel of brass, with his fundament, of the mirrors *(of brass)* of the women that watched in the great street of the tabernacle. *(And he made a great bronze washing vessel, and its bronze foundation, or its bronze base, out of the*

*bronze mirrors belonging to the women who served at the entrance to the Tabernacle of the Witnessing.)*

<sup>9</sup> And he made the great porch, or (the) great entry, in whose south coast were [the] curtains of bis folded again, of an hundred cubits, (And he made the courtyard, on whose south side were curtains made out of finely woven linen, a hundred cubits long.)

<sup>10</sup> (and) twenty brazen pillars with their bases; the hooks of [the] pillars, and the holdings of those\*, were of silver; (with twenty bronze pillars, and their bronze bases; and the hooks of the pillars, and their bands, were made out of silver;)

<sup>11</sup> evenly at the north coast, the curtains, pillars, and bases, and the hooks of (the) pillars, and the holdings of those, were of the same measure, and work, and metal. (likewise on the north side, the curtains, the pillars, the bases, the hooks of the pillars, and their bands, all had the same measurements, and work, and metal, as those on the south side.)

<sup>12</sup> Forsooth in that coast that beholdeth [to] the west were curtains of fifty cubits, (and) ten brazen pillars with their bases; and the hooks of (the) pillars, and the holdings of those, were of silver. (And on the west side were curtains fifty cubits long, with ten bronze pillars, and their bronze bases; and the hooks of the pillars, and their bands, were made out of silver.)

<sup>13</sup> Soothly against the east he made ready curtains of fifty cubits, (And the east side, where the entrance to the Tabernacle was, was also fifty cubits long,)

<sup>14</sup> of which curtains one side had fifteen cubits, of three pillars with their bases; (and on one side of the entrance, he made curtains fifteen cubits long, with three pillars, and their bases;)

<sup>15</sup> and in the other side, for he made the entering of the tabernacle betwixt ever either, were curtains evenly of fifteen cubits, three pillars, and so many bases. (and on the other side of the entrance, he also made curtains fifteen cubits long, with three pillars, and their bases.)

<sup>16</sup> Bis folded again covered all the curtains of the great entry. (And all the curtains of the courtyard were made out of finely woven linen.)

<sup>17</sup> The bases of the pillars were of brass; forsooth the hooks of those pillars, and the holdings of them, were of silver; but also he covered with silver (the heads of) the pillars of the great entry. (The bases of the pillars were made out of bronze; and the hooks of the pillars, and their bands, were made out of silver; and the tops of the pillars in the courtyard were also made out of silver.)

<sup>18</sup> And in the entering thereof he made a curtain, by embroidery work, of jacinth, purple, vermillion, either red cloth, and of bis folded again, which curtain had twenty cubits in length, and the height was of five cubits, by the measure which all the curtains of the great entry had. (And for the entrance to the courtyard he made a curtain out of jacinth, and purple, and red silk twice-dyed, and finely woven linen, and embroidered it; which curtain was twenty cubits in length, and five cubits in height, the same measurements as the courtyard curtains.)

<sup>19</sup> Forsooth the pillars in the entering were four, with brazen bases, and the hooks of (the) pillars, and the holdings of those, were of silver; (And there were four pillars at the entrance, with bronze bases, and the hooks of the pillars, and their bands, were made out of silver;)

<sup>20</sup> and he made [the] brazen stakes of the tabernacle, and of the great entry, by compass. (and he made the bronze pegs for the Tabernacle, and for the courtyard all around it.)

<sup>21</sup> These be the numbers (of the amounts of metals) of the tabernacle of witnessing, that be numbered, by the commandment of Moses, in the ceremonies, that is, services, of Levites, by the hand of Ithamar, the son of Aaron, [the] priest. (These be the numbers for the amounts of the metals used in the Tabernacle of the Witnessing, that be listed, by the commandment of Moses, and made by the Levites, under the hand, or under the authority, of Ithamar, the son of Aaron, the priest.)

<sup>22</sup> Which instruments Bezaleel, the son of Uri, [the] son of Hur, of the lineage of Judah, fulfilled; for the Lord commanded by Moses, (Which Tabernacle, and its purtenances, Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, made; all of which the Lord commanded to Moses to be made.)

<sup>23</sup> while Aholiab, the son of Ahisamach, of the lineage of Dan, was joined fellow to him, and he himself was a noble craftsman of wood, and a tapicer; that is, a weaver of

\* CHAPTER 38:10 From the gloss in copies G, Q, and X.

*diverse colours, and an embroiderer of jacinth, purple, vermilion, and bis. (And Aholiab, the son of Ahisamach, of the tribe of Dan, was joined in fellowship with Bezaleel, and he himself was a noble craftsman of wood, and a tapicer; that is, a weaver of diverse colours, and an embroiderer in jacinth, and purple, and red silk twice-dyed, and fine linen.)*

<sup>24</sup> All the gold that was spende in the work of the saintuary, and that was offered in gifts, was of nine and twenty talents, and of seven hundred and thirty shekels, at the measure of the saintuary. *(All the gold that was used for the work of the sanctuary, and that was offered in gifts, was twenty-nine talents, and seven hundred and thirty shekels, by the measure of the sanctuary.)*

<sup>25</sup> Forsooth the silver of *(the)* numbering of the people was an hundred hundreds, and a thousand and seven hundred and seventy *(and five)* shekels, at the weight of *(the)* saintuary, *(And the silver gotten from the registering of the people was a hundred talents, and a thousand and seven hundred and seventy-five shekels, by the measure of the sanctuary.)*

<sup>26</sup> half a shekel by each head of all that passed *(by)* to *(be)* number*(ed)*, from twenty years and above, of six hundred thousand and three thousand, and five hundred and fifty men. *(half a shekel from each man who was registered, twenty years and older; that is, from six hundred and three thousand, and five hundred and fifty men.)*

<sup>27</sup> Furthermore there were an hundred talents of silver, of which the bases of the saintuary were melted out *(al)together*, and *(the bases)* of the entering, where the veil hangeth; an hundred bases were made of an hundred talents, for to each base was ordained a talent. *(And furthermore there were a hundred talents of silver; out of which the bases, for the sanctuary, and for the entrance where the Veil hangeth, were melted out; one hundred bases were made out of one hundred talents, that is, one talent was used for each base.)*

<sup>28</sup> Forsooth *(from out)* of a thousand *(and)* seven hundred and seventy and five shekels, he made the hooks of *[the]* pillars, and covered the heads of the pillars with silver *(or and covered the tops of the pillars with silver)*.

<sup>29</sup> Also of brass were offered two and seventy thousand talents, and four hundred shekels over. *(And of bronze, there were offered seventy talents, and two thousand and four hundred shekels.)*

<sup>30</sup> Of which the bases in the entering of the tabernacle of witnessing were melted out, and the brazen altar, with his griddle, and all the vessels that pertain to the use thereof, *(From which were melted out the bases for the entrance to the Tabernacle of the Witnessing, and the bronze altar; and its griddle, and all the vessels that pertain to its use.)*

<sup>31</sup> and the bases of the great entry, as well in the compass, as in the entering thereof, and the stakes of the tabernacle, and of the great entry by compass. *(and the bases for the pillars all around the courtyard, and its entrance, and the pegs for the Tabernacle, and for all around the courtyard.)*

## CHAPTER 39

<sup>1</sup> Forsooth of jacinth, and purple, vermilion, and bis, he made *[the]* clothes in which Aaron was clothed, when he ministered in *[the]* holy things, as the Lord commanded to Moses. *(And they made out of jacinth, and purple, and red silk twice-dyed, and fine linen, the clothes in which Aaron was clothed, when he served in the Holy Place, as the Lord commanded to Moses.)*

<sup>2</sup> Therefore he made the cloak on the shoulders of gold, jacinth, and purple, and of red silk twice-dyed, and of bis folded again, by work of embroidery; *(And so they made the ephod out of gold, and jacinth, and purple, and red silk twice-dyed, and finely woven linen, and embroidered it;)*

<sup>3</sup> also he cut *(up)* thin golden plates, and made *(them very)* thin into threads, that those may be folded again, with the warp of the former colours; *(and they cut up thin gold plates, and made them into very thin threads, to be woven into the warp of the other colours;)*

<sup>4</sup> and he made twain hems coupled to themselves together, in ever either side of the ends; *(and they made two shoulder straps, fastened in the front, and behind, to the top edges of the ephod, to secure it;)*

<sup>5</sup> and he made a girdle of the same colours, as the Lord commanded to Moses. *(and they made the waistband out of the same things, and joined it to the ephod to form one piece, as the Lord commanded to Moses.)*

<sup>6</sup> And he made ready two onyx stones, bound and closed in gold, and graved by the craft of a worker in gems with the names of the sons of Israel; *(And they prepared two*

*onyx stones, bound and enclosed in gold, and engraved by the craft of a worker in gems with the names of the sons of Israel;)*

<sup>7</sup> six names in one stone, and six in the tother stone, by the order of their birth. And he set those stones in the side(s) of the cloak on the shoulders, into a memorial of the sons of Israel, as the Lord commanded to Moses. *(six names on one stone, and six on the other stone, in their birth order. And they fastened those stones onto the two shoulder straps of the ephod, as a reminder of the twelve tribes of Israel, as the Lord commanded to Moses.)*

<sup>8</sup> He made also the rational, by work of embroidery, by the work of the cloak on the shoulders, of gold, jacinth, purple, and red silk twice-dyed, and of bis folded again; *(And they made the breastpiece, like the ephod, out of gold, and jacinth, and purple, and red silk twice-dyed, and finely woven linen, and embroidered it;)*

<sup>9</sup> *he made the rational* four-cornered, double, of the measure of four fingers. *(and they made the breastpiece square, and folded over double, measuring four fingers thick.)*

<sup>10</sup> And he set therein four orders of gems; in the first order was sardius, topaz, smaragdus; *(And they fastened four rows of gems to it; in the first row was sardius, topaz, and emerald;)*

<sup>11</sup> in the second order was carbuncle, sapphire, jasper; *(in the second row was carbuncle, sapphire, and jasper;)*

<sup>12</sup> in the third order was ligure, agate, amethyst; *(in the third row was ligure, agate, and amethyst;)*

<sup>13</sup> in the fourth order was crystallite, onyx, and beryl; compassed and enclosed with gold, by their orders. *(and in the fourth row was crystallite, onyx, and beryl; all encompassed and enclosed in gold, in their proper order.)*

<sup>14</sup> And those twelve stones were graven with [the] twelve names of the lineages of Israel, all the stones by themselves, by the names of all the lineages by themselves. *(And those twelve stones were engraved with the twelve names of the sons of Israel, each of the stones had the name of one of the sons, representing the twelve tribes of Israel.)*

<sup>15</sup> They made also in the rational, little chains, cleaving to themselves together, of purest gold, *(And for the breastpiece, they made little chains out of pure gold, that were twisted like ropes.)*

<sup>16</sup> and twain hooks, and so many rings of gold. *(and two gold hooks, and two gold rings.)*

<sup>17</sup> Forsooth they setted the rings on ever either side of the rational, *(And they fastened the rings to the upper corners of the breastpiece.)*

<sup>18</sup> on which rings [the] two golden chains hanged, which they setted in the hooks, that stood forth in the corners of the cloak on the shoulders. *(and they joined the two gold chains to the rings, and then joined the other ends of the chains to the two hooks, which they fastened to the upper part of the front of the two shoulder straps of the ephod.)*

<sup>19</sup> These accorded so to themselves, both before and behind, (so) that the cloak on the shoulders, and the rational, *(And they made two gold rings, which they fastened to the lower corners of the breastpiece, by the hem of the ephod, so that they were opposite each other;)*

<sup>20</sup> were knitted together, and fastened to the girdle, *(and two gold rings, which they fastened to the lower part of the front of the two shoulder straps of the ephod, near the seam, and above the waistband.)*

<sup>21</sup> and coupled full strongly with the rings, which rings a lace of jacinth joined together, lest they were loosed, and slacked, and were moved (away) each from (the) other; as the Lord commanded to Moses. *(And then the breastpiece was bound by its rings to the rings of the ephod, with a lace of jacinth, so that the joining would stay secure, and the breastpiece and the ephod would not separate from each other; all as the Lord commanded to Moses.)*

<sup>22</sup> They made also a coat on the shoulders, or alb, all of jacinth; *(And they made the robe, or the alb, out of jacinth,)*

<sup>23</sup> and the hood, or the amice, in the higher part, about the midst, and a woven hem, by the compass of the hood; *(with a hole in the middle for the head, and with a woven hem all around it, so that it would not tear;)*

<sup>24</sup> forsooth beneath at the feet they made pineapples of jacinth, and purple, and vermilion, and bis folded again; *(and on the lower hem they put pomegranates made out of jacinth, and purple, and red silk twice-dyed, and finely woven linen;)*

<sup>25</sup> and they made little bells of purest gold, which they setted betwixt the pomegranates, in the hem of the alb, by compass; (and they made little bells out of pure gold, which they put between the pomegranates, all around the hem of the robe;)

<sup>26</sup> a golden little bell, and a pineapple; with which the bishop went adorned, when he was set in service, as the Lord commanded to Moses. (a little gold bell, and a pomegranate, and another little gold bell, and a pomegranate, and so on, all around the hem; with which the High Priest went adorned, when he was ministering, as the Lord commanded to Moses.)

<sup>27</sup> They made also coats of bis, (that is, linen clothes), by woven work, to Aaron and to his sons, (And they made finely woven linen shirts, or tunics, for Aaron and his sons,)

<sup>28</sup> and mitres with small crowns of bis, and linen clothes of bis; (and the turban, and the peaked caps, out of fine linen, and breeches out of finely woven linen;)

<sup>29</sup> forsooth they made a girdle of bis folded again, of jacinth, purple, and vermilion, parted by (the) craft of embroidery, as the Lord commanded to Moses. (and they made sashes out of finely woven linen, and jacinth, and purple, and red silk twice-dyed, and embroidered them, as the Lord commanded to Moses.)

<sup>30</sup> They made also a plate of holy worshipping, of purest gold, and they wrote therein by the craft of a graver in gems, The Holy of the Lord. (And they made the plate of holy dedication, or of consecration, out of pure gold, and they wrote on it by the craft of an engraver of gems, Holy to the Lord.)

<sup>31</sup> And they bound it with the mitre by a lace of jacinth, as the Lord commanded to Moses. (And they fastened it to the turban with a lace of jacinth, as the Lord commanded to Moses.)

<sup>32</sup> Therefore all the work of the tabernacle, and the covering of the witnessing, was performed; and the sons of Israel did all things which the Lord commanded to Moses. (And so all the work for the Tabernacle of the Witnessing, and the tent, and the coverings, was finished; and the Israelites did all the things which the Lord commanded to Moses.)

<sup>33</sup> And they offered the tabernacle (to Moses), and the roof, and all the purtenance(s), rings, boards, bars, and pillars, and the bases; (And they brought the Tabernacle to Moses, and the tent, and all its purtenances, yea, the rings, the boards, the bars, and the pillars, and the bases;)

<sup>34</sup> the covering of skins of rams made red, and another covering of skins of jacinth; the veil, (the covering made out of red rams' skins, and the other covering made out of blue skins; the Veil,)

<sup>35</sup> the ark, the bars, and the propitiatory; (the Ark, that is, the Box for the tablets of the Law, and its bars, and the propitiatory, that is, the mercy seat, or the lid for the Box;)

<sup>36</sup> the board with (its) vessels, and with the loaves of setting forth; (the table, and its vessels, and the loaves of proposition, or the showbread;)

<sup>37</sup> the candlestick, lanterns, and the purtenances of those, with [the] oil; (the lampstand, its lanterns, and its purtenances, and the oil;)

<sup>38</sup> the golden altar, and the ointment, and [the] incense of sweet smelling spiceries; and the curtain in the entering of the tabernacle; (the gold altar; and the ointment, and the incense of sweet smelling spices; and the curtain for the entrance to the Tabernacle;)

<sup>39</sup> the brazen altar, [the] griddle, bars, and all the vessels thereof; the great washing vessel, with his fundament; (the bronze altar; its griddle, its bars, and all its vessels; the great washing vessel, and its foundation, or its base;)

<sup>40</sup> the curtains of the great entry, and the pillars with their bases; the curtain in the entering of the great porch, and the cords, and the stakes thereof. Nothing of the vessels failed, that was commanded to be made into [the] service of the tabernacle, and into the roof of the bond of peace. (the curtains for the courtyard, with its pillars, and their bases; the curtain for the entrance to the courtyard, and its cords, and its pegs. And also all the vessels that were commanded to be made for use in the Tabernacle of the Covenant, that is, the Tabernacle of the Witnessing.)

<sup>41</sup> Also the sons of Israel offered the clothes which the priests, that is, Aaron and his sons, use in the saintuary, (And the Israelites also offered the clothes which the priests, that is, Aaron and his sons, were to use in the sanctuary,)

<sup>42</sup> as the Lord commanded (to Moses).

<sup>43</sup> And after that Moses saw all those things fulfilled, he blessed them. (And after that Moses had seen all of those things that were made, he blessed them.)

## CHAPTER 40

<sup>1</sup> And the Lord spake to Moses, saying,

<sup>2</sup> In the first month, in the first day of the month, thou shalt raise the tabernacle of witnessing. (*In the first month, on the first day of the month, thou shalt raise up the Tabernacle of the Witnessing.*)

<sup>3</sup> And thou shalt set the ark therein, and thou shalt leave a veil before it. (*And thou shalt put the Ark in it, and thou shalt put the Veil in front of the Ark.*)

<sup>4</sup> And when the board is borne in, thou shalt set thereon those things that be commanded justly, *either by the law*. The candlestick shall stand with his lanterns, (*And when the table is brought in, thou shalt put on it those things that be commanded by the law. And thou shalt bring in the lampstand, and its lanterns.*)

<sup>5</sup> and the golden altar, wherein the incense is burnt before the ark of witnessing. Thou shalt set a curtain in the entering of the tabernacle; (*and the gold altar, on which the incense is burned before the Ark of the Witnessing. And thou shalt hang the curtain at the entrance to the Tabernacle.*)

<sup>6</sup> and before it thou shalt set the altar of burnt sacrifice, (*and in front of it, thou shalt put the altar of burnt sacrifice.*)

<sup>7</sup> (*and*)thou shalt set the washing vessel betwixt the altar and the tabernacle, which washing vessel thou shalt fill with water.

<sup>8</sup> And thou shalt (*en*)compass the great porch, and the entering thereof, with curtains. (*And thou shalt set up the courtyard all around it, and hang up the curtain at its entrance.*)

<sup>9</sup> And when thou hast taken the oil of anointing, thou shalt anoint the tabernacle, with his vessels, (*or thou shalt anoint the Tabernacle, and all its vessels*), (*so*) that those be hallowed;

<sup>10</sup> the altar of burnt sacrifice, and all the vessels thereof;

<sup>11</sup> the washing vessel, with his fundament. Thou shalt anoint all things with the oil of anointing, that they be holy of holy things. (*and the washing vessel, and its foundation, or its base. Thou shalt anoint all these things with the anointing oil, so that they be consecrated, and most holy.*)

<sup>12</sup> And thou shalt present Aaron and his sons to the door of the tabernacle of witnessing (*or And thou shalt bring Aaron and his sons to the entrance of the Tabernacle of the Witnessing*); and, when they be washed with water,

<sup>13</sup> thou shalt clothe *them* in (*the*) holy clothes, that they minister to me (*or so that they can serve as my priests*),

<sup>14</sup> (*See verse 13 above.*)

<sup>15</sup> and (*so*) that the anointing of them profit into (*an*) everlasting priesthood.

<sup>16</sup> And Moses did all things that the Lord commanded.

<sup>17</sup> Therefore in the first month of the second year, in the first day of the month, the tabernacle was set. (*And so in the first month of the second year, on the first day of the month, the Tabernacle was set up.*)

<sup>18</sup> And Moses areared it, and he set (*up*) the boards, and bases, and bars, and he ordained [*the*] pillars;

<sup>19</sup> and he stretched out the roof upon the tabernacle, and he put a covering above (*it*), as the Lord commanded. (*and he stretched out the tent over the Tabernacle, and he put the coverings over the tent, as the Lord commanded.*)

<sup>20</sup> He put also the witnessing, *that is, the tables of the law*, in the ark, and he set the bars within (*the rings*), and God's answering place above (*the ark*). (*And he put the Witnessing, that is, the tablets of the Law, into the Ark, that is, the Box for the tablets, and he set the bars within the rings, and he put the propitiatory, that is, the mercy seat, or the lid, on the Box.*)

<sup>21</sup> And when he had brought the ark into the tabernacle, he hanged a veil before it, that he should fulfill the commandment of the Lord. (*And when he had brought the Ark into the Tabernacle, he hung up the Veil in front of it, as the Lord commanded him.*)

<sup>22</sup> He setted also the board in the tabernacle of witnessing, at the north coast, without the veil, (*And he put the table in the Tabernacle of the Witnessing, on the north side of the Tabernacle, in front of the Veil.*)

<sup>23</sup> and he ordained the loaves of setting forth (*on the table*), before (*the Lord*), as the Lord commanded to Moses. (*and he placed the loaves of proposition, or the showbread, on the table, before the Lord, as the Lord commanded to Moses.*)

<sup>24</sup> He set also the candlestick in the tabernacle of witnessing, even against the board, in the south side, (*And he set the lampstand in the Tabernacle of the Witnessing, opposite the table, on the south side of the Tabernacle.*)

<sup>25</sup> and he set the lanterns by order, by the commandment of the Lord. (*and he set up the lanterns before the Lord, as the Lord commanded him.*)

<sup>26</sup> He putted also the golden altar under the roof of witnessing, *that is, of the tabernacle, against the veil, (And he put the gold altar in the Tent of the Witnessing, that is, in the Tabernacle, in front of the Veil.)*

<sup>27</sup> and he burnt thereon incense of sweet smelling spiceries, as the Lord commanded to Moses.

<sup>28</sup> He set also a curtain in the entering of the tabernacle, *(And he hung up the curtain at the entrance to the Tabernacle.)*

<sup>29</sup> and *(set)* the altar of burnt sacrifice in the porch *(of the tabernacle)* of witnessing, and he offered there<sup>(on)</sup> burnt sacrifice, and sacrifices, as the Lord commanded. *(and put the altar of burnt sacrifice by the entrance to the Tabernacle of the Witnessing, and then he offered on it the burnt sacrifice, and the sacrifices, as the Lord commanded him.)*

<sup>30</sup> Also he ordained the washing vessel, betwixt the tabernacle of witnessing and the altar, and filled it with water. *(And he put the washing vessel between the Tabernacle of the Witnessing and the altar, and filled it with water.)*

<sup>31</sup> And Moses, and Aaron, and his sons, washed their hands and their feet therein,

<sup>32</sup> when they entered into the tabernacle of the bond of peace, and nighed to the altar, as the Lord commanded to Moses. *(whenever they entered into the Tabernacle of the Covenant, that is, the Tabernacle of the Witnessing, or when they approached the altar, as the Lord commanded to Moses.)*

<sup>33</sup> He areared also the great porch, by compass of the tabernacle and of the altar, and setted a curtain in the entering thereof. *(And he set up the courtyard, that is, the pillars and the curtains that enclosed the courtyard, all around the Tabernacle and the altar, and hung up a curtain at its entrance.)*

<sup>34</sup> After that all things were perfectly made, a cloud covered the tabernacle of witnessing, and the glory of the Lord filled it; *(And when all things were completed, a cloud covered the Tabernacle of the Witnessing, and the glory of the Lord filled it;)*

<sup>35</sup> neither Moses might enter into the tabernacle of the bond of peace *(or and Moses could not go into the Tabernacle of the Covenant, that is, the Tabernacle of the Witnessing),* while the cloud covered all things, and the majesty of the Lord shined, for the cloud covered all things.

<sup>36</sup> If any time the cloud left the tabernacle, the sons of Israel went forth by their companies; *(And any time that the cloud left the Tabernacle, the Israelites went forth on their journey;)*

<sup>37</sup> *(but)* if the cloud hanged *there* above, they dwelled in the same place;

<sup>38</sup> for the cloud of the Lord rested on the tabernacle by day, and fire *(was on it)* in the night, in the sight of the people of Israel, by all their dwellings. *(for the cloud of the Lord rested on the Tabernacle by day, and a fire was over it in the night, before the people of Israel, during all of their journey.)*

## LEVITICUS

<sup>1</sup> Forsooth the Lord called Moses, and spake to him from the tabernacle of witnessing, saying, *(And the Lord called Moses, and spoke to him from the Tabernacle of the Witnessing, saying,)*

<sup>2</sup> Speak thou to the sons of Israel, and thou shalt say to them, A man of you, that offereth to the Lord a sacrifice of beasts, that is, of oxen and of sheep, and offereth slain sacrifices, *(Speak thou to the Israelites, and thou shalt say to them, A man of you, who offereth to the Lord a sacrifice of beasts, that is, of oxen or of sheep, and offereth slain sacrifices,)*

<sup>3</sup> if his offering is burnt sacrifice, and of the drove of oxen, he shall offer a male beast without wem at the door of the tabernacle of witnessing, to make the Lord pleased to him. *(if his offering is a burnt sacrifice, from the herd of oxen, he shall offer a male beast without blemish, or without fault, at the entrance to the Tabernacle of the Witnessing, to gain the Lord's acceptance.)*

<sup>4</sup> And he shall set his hands on the head of the sacrifice, and it shall be acceptable, and profiting into the cleansing of him. *(And he shall put his hands upon the head of the sacrifice, and it shall be acceptable, and profiting into his cleansing.)*

<sup>5</sup> And he shall offer a calf before the Lord, and the sons of Aaron, *[the]* priests, shall offer the blood thereof, and they shall shed it by compass of the altar, that is before the door of the tabernacle. *(And he shall offer a calf before the Lord, and the priests, the sons of Aaron, shall offer its blood, and they shall throw it against all the sides of the altar, that is in front of the entrance to the Tabernacle.)*

<sup>6</sup> And when the skin of the sacrifice is drawn away, they shall cut the members into gobbets *(or into pieces);*

<sup>7</sup> and they shall put under the altar the fire, and they shall make an heap of wood ready before; *(and they shall put a fire on the altar, and put wood on the fire;)*

<sup>8</sup> and they shall ordain above that wood those things that be cut, that is, the head, and all things that cleave to the maw, *(and on top of that wood they shall put those things that be cut, or be carved, that is, the head, and the suet, or the fat.)*

<sup>9</sup> when the entrails and the feet be washed with water; and the priest shall burn those on the altar, into burnt sacrifice, and to sweet odour to the Lord. *(and after the innards and the feet be washed in water; the priest shall burn all these things offered on the altar, for a burnt sacrifice, to make the sweetest aroma to the Lord.)*

<sup>10</sup> That if the offering is of little beasts, a burnt sacrifice of sheep, either of goats, he shall offer a male beast without wem, *(And if the offering is of small beasts, that is, a burnt sacrifice of sheep, or of goats, he shall offer a male beast without blemish, or without fault,)*

<sup>11</sup> and he shall offer that at the side of the altar that beholdeth to the north, before the Lord. Soothly the sons of Aaron shall pour the blood thereof on the altar by compass, *(or And the priests, the sons of Aaron, shall throw its blood against all the sides of the altar,)*

<sup>12</sup> and they shall part the members, the head, and all things that cleave to the maw, *(or and they shall cut the members, the head, and the suet, or the fat,)* and they shall put them on the wood, under which the fire shall be set;

<sup>13</sup> soothly they shall wash in water the entrails and *[the]* feet; and the priest shall burn all things offered on the altar, into burnt sacrifice, and sweetest odour to the Lord. *(and they shall wash the innards and the feet in water; and the priest shall burn all the things offered on the altar, for a burnt sacrifice, to make the sweetest aroma to the Lord.)*

<sup>14</sup> Forsooth if the offering of burnt sacrifice to the Lord is of birds, of turtles, or of culver birds, *(And if the offering to the Lord is a burnt sacrifice of birds, that is, of turtledoves, or of young pigeons,)*

<sup>15</sup> the priest shall offer it at the altar; and when the head is writhed to the neck, and the place of the wound is broken, he shall make the blood run down on the brink of the altar.

<sup>16</sup> Soothly he shall cast forth the little bladder of the throat, *or the crop,* and the feathers beside the altar, at the east coast, in the place in the which the ashes be wont to be cast out; *(And he shall throw away the crop of the throat, and the feathers, beside the altar, on the east side, in the place where the ashes be poured out;)*

<sup>17</sup> and the priest shall break the wings thereof, and he shall not carve it, neither part it with iron; and he shall burn it on the altar, when fire is put under the wood; it is a burnt sacrifice, and an offering of sweetest odour to the Lord. *(and the priest shall break its wings, but he shall not carve it, or cut it, with anything made out of iron; and he shall burn it on the altar; when fire is put under the wood; yea, it is a burnt sacrifice, for an offering of the sweetest aroma to the Lord.)*

## CHAPTER 2

<sup>1</sup> When a soul, *that is, a poor man*, offereth an offering of sacrifice to the Lord, *[tried] flour of wheat* shall be his offering. And he shall pour oil thereon, and he shall put incense, *(When anyone offereth a grain offering to the Lord, fine wheat flour shall be his offering. And he shall pour oil on it, and he shall put frankincense on it.)*

<sup>2</sup> and he shall bear it to the sons of Aaron, *[the] priest(s)*, of the which sons one of them shall take an handful of *tried wheat flour*, and of oil, and all the incense; and he shall put these *(as)* a memorial on the altar, into the sweetest odour to the Lord. *(and he shall take it to the priests, the sons of Aaron, of which priests one of them shall take a handful of the fine wheat flour; and some oil, and all the frankincense; and he shall burn this on the altar as a token of the offering, to make the sweetest aroma to the Lord.)*

<sup>3</sup> Forsooth that that is left of the sacrifice shall be Aaron's and his sons', the holy of holy things of offerings to the Lord. *(And the rest of the grain offering shall be for Aaron and his sons, a most holy thing, from the offerings to the Lord.)*

<sup>4</sup> Forsooth when thou offerest a sacrifice baken in an oven, of *tried wheat flour*, that is, loaves without sourdough, sprinkled with oil, and therf bread sodden in water, balmed with oil; *(And if thou offerest an offering of fine wheat flour baken in an oven, it shall be cakes made without yeast, sprinkled with oil, or unleavened wafers, boiled in water, and fried in oil.)*

<sup>5</sup> if thine offering is of *tried wheat flour* sprinkled with oil, and without sourdough, taken of the frying pan, *(if thy offering is of fine wheat flour sprinkled with oil, without any yeast, and cooked on a griddle.)*

<sup>6</sup> thou shalt part it *in(to)* small parts, and thou shalt pour oil thereon.

<sup>7</sup> Else if the sacrifice is taken of the griddle, evenly the *[tried]wheat flour* shall be sprinkled with oil; *(Or if the offering is taken from the frying pan, the fine wheat flour shall be sprinkled with oil.)*

<sup>8</sup> the which *wheat flour* thou shalt offer to the Lord, and thou shalt betake it *in(to)* the hands of the priest. And when he hath offered it,

<sup>9</sup> he shall take a memorial of the sacrifice, and he shall burn it on the altar, into odour of sweetness to the Lord. *(he shall take a token of the offering, and he shall burn it on the altar; to make the sweetest aroma to the Lord.)*

<sup>10</sup> Soothly whatever thing is left, it shall be Aaron's and his sons, the holy of holy things of the offerings to the Lord. *(And whatever is left, it shall be for Aaron and his sons, a most holy, or sacred, thing, from the offerings to the Lord.)*

<sup>11</sup> Each offering which is offered to the Lord, shall be without sourdough, neither anything of sourdough, and of honey, shall be burnt in the sacrifice of the Lord. *(Each offering which is offered to the Lord, shall be made without yeast, yea, nothing of yeast, or of honey, shall be burned as an offering to the Lord.)*

<sup>12</sup> Ye shall offer only the first fruits of those, and gifts; soothly those shall not be put on the altar, into odour of sweetness. *(Ye shall offer the first fruits of your grain each year to the Lord; but they shall not be put on the altar; to make the sweetest aroma to the Lord.)*

<sup>13</sup> Whatever thing of sacrifice thou shalt offer, thou shalt make it savory with salt, neither thou shalt take away the salt of the bond of peace of thy God from thy sacrifice; in each offering thou shalt offer salt. *(With every grain offering that thou shalt offer, thou shalt make it savoury with salt, yea, thou shalt not fail to offer salt with thy grain offering, for it representeth the covenant with thy God; with every offering thou shalt offer salt.)*

<sup>14</sup> Forsooth if thou offerest a gift of the first things of thy fruits to the Lord, of ears of corn yet green, thou shalt scorch, *or singe*, them in fire, and thou shalt break them in the manner of bruised corn; and so thou shalt offer thy first fruits to the Lord,

<sup>15</sup> and thou shalt pour oil thereupon, and thou shalt put incense, for it is the offering of the Lord. *(and thou shalt pour oil on it, and thou shall put frankincense on it, for it is a grain offering to the Lord.)*

<sup>16</sup> Of which the priest shall burn, into mind of the gift, a part of the bruised corn, and of the oil, and all the incense. (*Of which the priest shall burn, as a token of the offering, some of the bruised corn, some of the oil, and all of the frankincense.*)

### CHAPTER 3

<sup>1</sup> That if his offering is a sacrifice of peaceable things, and he will offer of [the] oxen, he shall offer before the Lord a male, either a female, without wem. (*And if his offering is a peace offering, and he will offer it from the oxen, he shall offer before the Lord a male, or a female, without blemish, or without fault.*)

<sup>2</sup> And he shall set his hand upon the head of his slain sacrifice, which shall be offered in the entering of the tabernacle; and the sons of Aaron, [the] priest(s), shall pour the blood by compass of the altar. (*And he shall put his hand on the head of his sacrifice, and shall offer, or shall kill, it at the entrance to the Tabernacle; and the priests, the sons of Aaron, shall throw the blood against all the sides of the altar.*)

<sup>3</sup> And they shall offer of the sacrifice of peaceable things into offering to the Lord, the fatness that covereth the entrails, and whatever thing of fatness is within; (*And they shall offer for the peace offering, as a burnt sacrifice to the Lord, the fat that covereth the innards, and whatever fat is within;*)

<sup>4</sup> they shall offer [the] two kidneys with the fatness by which the guts called ileum be covered, and the caul of the liver, with the little reins, (*or with the kidneys.*)

<sup>5</sup> And they shall burn those on the altar, into burnt sacrifice, when fire is put under the wood, into offering of the sweetest odour to the Lord. (*And they shall burn them on the altar, for a burnt sacrifice, when fire is put under the wood, for an offering of the sweetest aroma to the Lord.*)

<sup>6</sup> Soothly if his offering is of sheep, and a sacrifice of peaceable things, whether he offereth a male or a female, they shall be without wem. (*And if his offering for a peace offering is a sheep, whether he offereth a male or a female, they shall be without blemish.*)

<sup>7</sup> If he offer a lamb before the Lord,

<sup>8</sup> he shall set his hand upon the head of his sacrifice, that shall be offered in the porch of the tabernacle of witnessing; and the sons of Aaron shall pour the blood thereof by environ of the altar. (*he shall put his hand on the head of his sacrifice, that shall be offered in front of the Tabernacle of the Witnessing; and the priests, the sons of Aaron, shall throw its blood against all the sides of the altar.*)

<sup>9</sup> And they shall offer of the sacrifice of peaceable things a sacrifice to the Lord, the inner fatness, and all the tail with the reins, and the fatness that covereth the womb, and all the entrails, (*And they shall offer for the peace offering, as a burnt sacrifice to the Lord, the inner fat, and all the tail by the kidneys, and the fat that covereth the womb, and all the innards.*)

<sup>10</sup> and ever either little rein, with the fatness which is beside the guts called (the) ileum, and the caul of the maw, with the little reins. (*and the two kidneys, with the fat which is beside the haunches, and the caul of the liver, with the kidneys.*)

<sup>11</sup> And the priest shall burn them upon the altar, into the feeding, or nourishing, of the fire, and of the offering to the Lord (*or for a burnt sacrifice to the Lord.*)

<sup>12</sup> If his offering is a goat, and he offereth it to the Lord,

<sup>13</sup> he shall set his hand on the head thereof, and he shall offer it in the entry of the tabernacle of witnessing; and the sons of Aaron shall pour the blood thereof by compass of the altar. (*he shall put his hand on its head, and he shall offer it at the entrance to the Tabernacle of the Witnessing; and the priests, the sons of Aaron, shall throw its blood against all the sides of the altar.*)

<sup>14</sup> And they shall take thereof, into the feeding, or nourishing, of the Lord's fire, the fatness that covereth the womb, and that covereth all the entrails,

<sup>15</sup> and the two little reins with the caul that is on those beside the ileum, and the fatness of the maw, with the entrails that cleave to the little reins.

<sup>16</sup> And the priest shall burn those on the altar, into the feeding, or nourishing, of the fire, and of sweetest odour (*or to make the sweetest aroma*); all the fatness shall be the Lord's,

<sup>17</sup> by everlasting right in generations, and in all your dwelling places, neither in any manner ye shall eat blood, neither fatness. (*by an everlasting law for all your generations, in all your dwelling places, for not in any manner shall ye eat any blood, or fat.*)

### CHAPTER 4

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Speak thou to the sons of Israel, When a soul, *that is, a man*, hath done sin by ignorance, and hath done anything of all the commandments of the Lord, which he commanded that those shall not be done, (*thou shalt follow these ordinances*); (*Say thou to the Israelites, When someone hath done sin by ignorance, and hath done anything against any of the Lord's commandments, which he commanded that should not be done, thou shalt follow these ordinances*);

<sup>3</sup> if a priest that is anointed, hath done sin, making the people to trespass, he shall offer for his sin a calf without wem to the Lord, (*or he shall offer for his sin offering a calf without blemish, or without fault, to the Lord*).

<sup>4</sup> And he shall bring it to the door of the tabernacle of witnessing, before the Lord, (*or And he shall bring it to the entrance of the Tabernacle of the Witnessing, before the Lord*), and he shall put his hand on the head thereof, and he shall offer it to the Lord.

<sup>5</sup> And he shall take up of the blood of the calf, and shall bring it into the tabernacle of witnessing. (*And he shall take some of the calf's blood, and shall bring it into the Tabernacle of the Witnessing.*)

<sup>6</sup> And when he hath dipped his finger into the blood, he shall sprinkle it seven times before the Lord, against the veil of the sanctuary (*or in front of the Veil of the sanctuary*).

<sup>7</sup> And he shall put of the same blood on the corners of the altar of incense most acceptable to the Lord, which altar is in the tabernacle of witnessing; soothly he shall shed all the tother blood into the fundament of the altar of burnt sacrifice in the entering of the tabernacle. (*And he shall put some of the blood on the horns of the altar of sweet incense to the Lord, which altar is in the Tabernacle of the Witnessing; and he shall pour out all the other blood at the foundation, or at the base, of the altar of burnt sacrifice at the entrance to the Tabernacle.*)

<sup>8</sup> And he shall offer for his sin the inner fatness of the calf, as well it that covereth the entrails, as all things that be within, (*And for his sin offering, he shall offer the inner fat of the calf, which covereth the innards, as well as all the things that be within,*)

<sup>9</sup> (*and the*) two little reins, and the caul, which is on them, beside [*the*] ileum, and the fatness of the maw, with the little reins,

<sup>10</sup> as it is offered of the calf of the sacrifice of peaceable things (*or as it is offered from the calf for the peace offering*); and the priest shall burn those things on the altar of (*the*) burnt sacrifice.

<sup>11</sup> Soothly the priest shall bear out of the tents (*or And the priest shall carry away from the tents, or from the camp*), the skin, and all the flesh, with the head, and the feet, and [*the*] entrails, and the dung,

<sup>12</sup> and the body *that* is left, into a clean place, where [*the*] ashes be wont to be poured out; and he shall burn those things upon the heap of wood, the which shall be burnt in the place of ashes poured out (*or which shall be burned in the place where the ashes be poured out*).

<sup>13</sup> That if all the company of the sons of Israel knoweth not (*or And if all the congregation of the Israelites knoweth not*), and doeth by unknowing that that is against the commandment of the Lord,

<sup>14</sup> and afterward understandeth his sin, he shall offer a calf for that sin, and he shall bring the calf to the door of the tabernacle. (*and afterward understand their sin, they shall offer a calf for a sin offering, and they shall bring the calf to the entrance, or to the front, of the Tabernacle.*)

<sup>15</sup> And the elder men of the people shall set hands on the head thereof before the Lord; and when the calf is offered in the sight of the Lord, (*And the elders of the people shall put their hands on its head before the Lord; and when the calf is killed before the Lord,*)

<sup>16</sup> the priest that is anointed shall bear in of his blood into the tabernacle of witnessing; (*the anointed priest shall bring some of its blood into the Tabernacle of the Witnessing;*)

<sup>17</sup> and when he hath dipped his finger, he shall sprinkle the blood seven times against the veil. (*and when he hath dipped his finger in it, he shall sprinkle the blood in front of the Veil seven times before the Lord.*)

<sup>18</sup> And he shall put of the same blood in the horns of the altar, which is before the Lord in the tabernacle of witnessing; soothly he shall pour the blood that leaveth, (*or the residue blood*), beside the fundament of the altar of burnt sacrifice, which is in the door of the tabernacle of witnessing. (*And he shall put some of the blood on the horns of the altar, which is before the Lord in the Tabernacle of the Witnessing; and he shall pour out the blood that is left at the foundation, or at the base, of the altar of burnt sacrifice, which is at the entrance to the Tabernacle of the Witnessing.*)

<sup>19</sup> And he shall take all the fatness thereof, and shall burn it on the altar;

<sup>20</sup> and he shall do also of this calf, as he did before *of the tother*, (or and so he shall do with this calf, as he did before with the other one); and when the priest shall pray for them, the Lord shall be merciful.

<sup>21</sup> Forsooth he shall bear out [of the tents] that calf, and he shall burn it, as he did also the former calf, for it is for the sin of the multitude. (And he shall carry that calf out away from the tents, and he shall burn it, as he burned the other calf, for it is a sin offering for the multitude.)

<sup>22</sup> If a prince sinneth, and doeth by ignorance one thing of many, which is forbidden in the law of the Lord,

<sup>23</sup> and afterward understandeth his sin, he shall offer to the Lord a sacrifice, a goat buck, without wem, (or without blemish, or fault);

<sup>24</sup> and he shall set his hand on the head thereof. And when he hath offered it in the place, where [the] burnt sacrifice is wont to be slain, before the Lord, for it is for sin (or for it is a sin offering);

<sup>25</sup> the priest shall dip his finger in the blood of [the] sacrifice for sin, and he shall touch with his bloody finger the corners of the altar of burnt sacrifice, and he shall pour the blood that leaveth, (or the residue blood), at the fundament thereof. (the priest shall dip his finger in the blood of the sin offering, and he shall touch with his bloody finger the horns of the altar of burnt sacrifice, and he shall pour out the blood that is left at the foundation, or at the base, of the altar.)

<sup>26</sup> Soothly the priest shall burn the inner fatness above the altar, as it is wont to be done in the sacrifice of peaceable things, (or And the priest shall burn the inner fat on the altar, as it is done for the peace offering), and the priest shall pray for him, and for his sin, and it shall be forgiven to him.

<sup>27</sup> That if a soul, that is, a singular man, (or And if anyone), of the people of the land sinneth by ignorance, that he do anything of these [things] that be forbidden in the law of the Lord, and trespasseth,

<sup>28</sup> and knoweth his sin, he shall offer a she-goat without wem (or he shall offer a she-goat without blemish);

<sup>29</sup> and he shall set his hand upon the head of the sacrifice which is for [the] sin (or and he shall put his hand on the head of the sin offering), and he shall offer it in the place of [the] burnt sacrifice.

<sup>30</sup> And the priest shall take of the blood thereof upon his finger, and he shall touch the horns of the altar of burnt sacrifice, and he shall pour the blood that is left at the fundament of the altar. (And the priest shall take some of its blood on his finger, and he shall touch the horns of the altar of burnt sacrifice, and he shall pour out the blood that is left at the foundation, or at the base, of the altar.)

<sup>31</sup> Soothly he shall take away all the inner fatness, as it is wont to be done away of the sacrifices of peaceable things, and he shall burn it on the altar, into odour of sweetness to the Lord; and the priest shall pray for him, and it shall be forgiven to him. (And he shall take away all the inner fat, as it is done away with the peace offering, and he shall burn it on the altar, to make the sweetest aroma to the Lord; and the priest shall pray for that person, and that person shall be forgiven.)

<sup>32</sup> Soothly if he offereth of little beasts a sacrifice for sin, that is, a sheep without wem, (And if he offereth a small beast for his sin offering, that is, a sheep without blemish, or without fault.)

<sup>33</sup> he shall put his hand on the head thereof, and he shall offer it in the place where the beasts of (the) burnt sacrifices be wont to be slain.

<sup>34</sup> And the priest shall take of the blood thereof in his finger, and he shall touch therewith the horns of the altar of burnt sacrifice, and he shall pour the blood that is left at the fundament of the altar. (And the priest shall take some of its blood with his finger, and he shall touch with it the horns of the altar of burnt sacrifice, and he shall pour out the blood that is left at the foundation, or at the base, of the altar.)

<sup>35</sup> And he shall do away all the inner fatness, as the inner fatness of the ram, that is offered for peaceable things, is wont to be done away, and the priest shall burn it upon the altar of incense of the Lord; and the priest shall pray for him, and for his sin, and it shall be forgiven to him. (And he shall do away all the inner fat, as the inner fat of the ram, that is offered for the peace offering is done away, and the priest shall burn it on the altar on top of, or along with, the burnt sacrifices to the Lord; and the priest shall pray for that person, and for their sin, and that person shall be forgiven.)

## CHAPTER 5

<sup>1</sup> If a soul, *that is, (a) man*, sinneth, and heareth the voice of an oath, and is *(a) witness, that is, (is) required to bear witnessing of a thing that he knoweth*, for either he saw, either is witting, if he showeth *(it) not, but hideth the truth*, he shall bear his sin. *(If someone taketh an oath, for he is a witness, for either he saw, or heard, or knoweth something, but if he hideth the truth, and telleth it not, he sinneth, and he shall bear his sin.)*

<sup>2</sup> A person that toucheth any unclean thing, or which is slain of a beast, either is dead by itself, either *toucheth* any other creeping beast, and forgetteth his uncleanness, he is guilty, and trespasseth. *(A person who toucheth any unclean thing, such as the dead body of an unclean beast killed by another beast, or one which dieth naturally, or the body of an unclean creeping beast, that is, an unclean reptile, and forgetteth its uncleanness, he is guilty, and trespasseth.)*

<sup>3</sup> And if he toucheth anything of the uncleanness of man, by all the uncleanness by which he is wont to be defouled, *(Or if he toucheth anything of the uncleanness of man, by all the uncleanness by which he is wont to be defiled)*, and he forgetteth it, and knoweth this afterward, he shall be subject to that trespass.

<sup>4</sup> A soul that sweareth *(or Anyone who maketh an oath)*, and bringeth forth with his lips, that he should do either evil, or well, and doeth it not, and confirmeth the same thing with an oath, either with a word, and forgetteth *what he swore, or said*, and afterward understandeth his trespass,

<sup>5</sup> do he penance for his sin,

<sup>6</sup> and offer he of the flocks a female lamb, either a goat, *(for a sin offering)*; and the priest shall pray for him, and for his sin.

<sup>7</sup> But if he may not offer a beast, offer he two turtles, either two birds of culvers to the Lord, one for *[the] sin*, and the tother into burnt sacrifice. *(And if he cannot offer such a beast, offer he two turtledoves, or two young pigeons to the Lord, one for a sin offering, and the other for a burnt sacrifice.)*

<sup>8</sup> And he shall give those to the priest, which shall offer the first for *[the] sin*, and shall fold again the head thereof to the wings, so that it cleave to the neck, and be not broken utterly. *(And he shall give them to the priest, who shall offer the first for a sin offering; and he shall fold back its head to its wings, but it shall still cleave to the neck, and not be broken completely off.)*

<sup>9</sup> And the priest shall sprinkle the wall of the altar, of the blood thereof; soothly whatever is residue, he shall make to drop down at the fundament of the altar, for it is for sin. *(And the priest shall sprinkle the side of the altar with some of its blood; and whatever is left, he shall pour out at the foundation, or at the base, of the altar, for it is a sin offering.)*

<sup>10</sup> Soothly he shall burn the tother *bird* into burnt sacrifice, as it is wont to be done; and the priest shall pray for him, and for his sin, and it shall be forgiven to him. *(And he shall burn the other bird for a burnt sacrifice, as it is wont to be done; and the priest shall pray for him, and for his sin, and he shall be forgiven.)*

<sup>11</sup> That if his hand *for poverty* may not offer two turtles, either two birds of culvers, he shall offer for his sin the tenth part of ephah of tried *wheat* flour; he shall not put oil into it, neither he shall put anything of incense, for it is for sin. *(But if for poverty, his hand cannot find two turtledoves, or two young pigeons, to offer, he shall offer the tenth part of an ephah of fine wheat flour for a sin offering; he shall not put any oil on it, nor shall he put any frankincense on it, for it is a sin offering.)*

<sup>12</sup> And he shall give it to the priest, which *priest* shall take up an handful thereof, and shall burn it on the altar, into mind of him that offered it, *(or as a token that all of it hath been offered to the Lord)*,

<sup>13</sup> and the priest shall pray for him, and cleanse him; forsooth the priest shall have the tother part into gift. *(and the priest shall pray for his cleansing, and he shall be forgiven; and the priest shall have the other part for a gift, as it is with the grain offering.)*

<sup>14</sup> And the Lord spake to Moses, and said,

<sup>15</sup> If a soul, *that is, a man*, breaketh *[the] ceremonies* by error, and sin in these things that be hallowed to the Lord, he shall offer for his trespass *(offering)* a ram without wem of the flocks, that may be bought for two shekels, at the weight of the saintuary. *(If someone breaketh the ceremonies by error, and sin in those things that be dedicated to the Lord, he shall offer for his trespass offering a ram without blemish, or without fault, from the flocks, that can be bought for two shekels, by the measure of the sanctuary.)*

<sup>16</sup> And he shall restore that harm that he did, and he shall put the fifth part thereof above (or and he shall add a fifth part to it), and he shall give it to the priest, which priest shall pray for him, and (shall) offer the ram, and it shall be forgiven to him.

<sup>17</sup> A soul, that is, a man, that sinneth by ignorance, (or Anyone who sinneth by ignorance), and doeth one of these things that be forbidden in the law of the Lord, and is guilty of [the] sin, and understandeth his wickedness,

<sup>18</sup> he shall offer to the priest, (for a trespass offering), a ram without wem of the flocks, by the measure and estimation, or value, of the sin; and the priest shall pray for him, for he did (it) unwittingly, and it shall be forgiven to him,

<sup>19</sup> for by error he trespassed against the Lord.

## CHAPTER 6

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> A soul, that is, a man, that sinneth, and despiseth the Lord, and denieth to his neighbour a thing betaken to his keeping, that was betaken to his faith, either taketh masterfully a thing by violence, either maketh false challenge, (Anyone who sinneth, and despiseth the Lord, and denieth to his neighbour that a thing was given to his keeping, that was given to him in faith, or who taketh a thing by violence, or who maketh false challenge,)

<sup>3</sup> either findeth a thing lost, and denieth it furthermore, and forsweareth, and doeth any other thing of many, in which things men be wont to do sin, (or who findeth a lost thing, but denieth it forevermore, and forsweareth, or who doeth any other thing of many things, in which people be wont to sin,)

<sup>4</sup> if it is convicted of the guilt, he shall yield whole all things which he would get by fraud, (if he is convicted, and found guilty, he shall give back whole everything which he hath gotten by fraud,)

<sup>5</sup> and furthermore (add) the fifth part to the lord, to whom he did [the] harm. (and furthermore add a fifth part to it, for the person to whom he did the harm.)

<sup>6</sup> Soothly for his sin he shall offer a ram unwemmed of the flock (or And for his trespass offering, he shall offer a ram without blemish of the flock), and he shall give that ram to the priest, by the value and the measure of the trespass;

<sup>7</sup> and the priest shall pray for him before the Lord, and it shall be forgiven to him, for all (the) things (in) which he sinned in doing.

<sup>8</sup> And the Lord spake to Moses, and said,

<sup>9</sup> Command thou to Aaron, and to his sons, This is the law of burnt sacrifice; it shall be burnt in the altar all night till the morrow; fire that is given from heaven shall be of the same altar. (Command thou to Aaron, and to his sons, and say, This is the law for the burnt sacrifice; it shall be burned on the altar all night until the morning; and the fire on the altar shall be kept burning there.)

<sup>10</sup> The priest shall be clothed with a coat, and with linen breeches; and he shall take away the ashes, which the fire devouring hath burnt out, and he shall put those beside the altar; (The priest shall be clothed with a linen robe, and with linen breeches; and he shall take away the ashes, which the devouring fire hath burned out, and he shall put them beside the altar;)

<sup>11</sup> and he shall be spoiled of the former clothes, and he shall be clothed with other (clothes), and he shall bear those ashes out of the tents, and in a most clean place he shall make them to be wasted, or quenched, till to a dead spark. (and then he shall take off those clothes, and he shall be clothed with other clothes, and he shall carry those ashes away from the tents, to a most clean place.)

<sup>12</sup> Forsooth [the] fire shall burn ever[more] in the altar, which fire the priest shall nourish, putting wood under (it), in the morrowtide by each day; and when [the] burnt sacrifice is put above, the priest shall burn the inner fatness of peaceable things. (And the fire shall burn forevermore on the altar; which fire the priest shall nourish, putting wood under it, each day in the morning; and when the burnt sacrifice is put on it, then the priest shall burn the inner fat of the peace offering on top of it.)

<sup>13</sup> This is everlasting fire, that shall never fail in the altar. (This is everlasting fire on the altar; that shall never go out.)

<sup>14</sup> This is the law of sacrifice, and of the flowing offerings, which the sons of Aaron shall offer before the Lord, and before the altar. (And this is the law for the grain offering, which the priests, the sons of Aaron, shall offer before the Lord, in front of the altar.)

<sup>15</sup> The priest shall take an handful of tried wheat flour, which is sprinkled with oil, and all the incense which is put on the flour, and he shall burn it on the altar, into mind

of sweetest odour of the Lord. *(The priest shall take a handful of fine wheat flour; which is sprinkled with oil, and all the frankincense which is put on it, and he shall burn this token of the offering on the altar; to make the sweetest aroma to the Lord.)*

<sup>16</sup> Forsooth Aaron with his sons shall eat the tother part of [the] tried wheat flour, without sourdough; and he shall eat *this* in the holy place of the great porch of the tabernacle. *(And Aaron and his sons shall eat the rest of the fine wheat flour as bread made without yeast; and they shall eat this in a holy place, the courtyard of the Tabernacle.)*

<sup>17</sup> Soothly therefore it shall not be dighted with sourdough, for a part thereof is offered into incense of the Lord; it shall be holy of holy things, as *(the) offering (s) for sin and (for) trespass. (And so it shall not be prepared with yeast, for a part of it is offered as incense to the Lord; it shall be a most holy, or sacred, thing, like the sin offering, and the trespass offering.)*

<sup>18</sup> Males only of the kindred of Aaron shall eat it; it is a lawful thing and everlasting in your generations, of the sacrifice of the Lord; each man that toucheth them shall be hallowed. *(Only males of Aaron's family shall eat it; this is an everlasting law for all your generations, for the sacrifices to the Lord; anyone else who toucheth them shall be harmed by their holiness.)*

<sup>19</sup> And the Lord spake to Moses, and said,

<sup>20</sup> This is the offering of Aaron, and of his sons, which they ought to offer to the Lord, *(each) in the day of his anointing; they shall offer the tenth part of ephah of [tried]wheat flour, into everlasting sacrifice, the half thereof in the morrowtide, and the half thereof in the eventide; (This is the offering from Aaron, and his sons, which they ought to offer to the Lord, on the day of their installation, or their ordination; they shall offer the tenth part of an ephah of fine wheat flour, for a consecration offering, half of it in the morning, and half of it in the evening;)*

<sup>21</sup> which shall be sprinkled with oil in a frying pan, and *(then) it shall be fried.*

<sup>22</sup> Soothly the priest which is successor to his father, shall offer it hot, into [the] sweetest odour to the Lord; and all it shall be burnt in the altar. *(And the priest who is the successor to his father as the High Priest, shall likewise offer it, to make the sweetest aroma to the Lord; and all of it shall be burned on the altar;)*

<sup>23</sup> For all the sacrifice of priests shall be burnt with fire, neither any man shall eat thereof. *(For all of the grain offering of a priest shall be burned with fire, no one shall eat any of it.)*

<sup>24</sup> And the Lord spake to Moses, and said,

<sup>25</sup> Speak thou to Aaron and to his sons, This is the law of sacrifice for sin; it shall be offered before the Lord, in the place where burnt sacrifice is offered; it is holy of holy things. *(Say thou to Aaron and his sons, This is the law for the sin offering; it shall be offered before the Lord, in the place where the burnt sacrifice is offered; it is a most holy, or sacred, thing.)*

<sup>26</sup> The priest that offereth it, shall eat it in the holy place, in the great porch of the tabernacle *(or in the courtyard of the Tabernacle).*

<sup>27</sup> Whatever thing shall touch the flesh thereof, shall be hallowed *(or shall be harmed by its holiness);* if a cloth *(or a cloak)* is besprinkled with the blood thereof, it shall be washed in the holy place.

<sup>28</sup> Soothly the earthen vessel, in which it is sodden, shall be broken; that if the vessel is of brass, it shall be scoured, and washed with water. *(Any clay vessel in which it is boiled, shall be broken; but if the vessel is bronze, or is copper; it shall be scoured, and washed in water.)*

<sup>29</sup> Each male of the priests' kin shall eat of the flesh thereof; for it is holy of holy things *(or for it is a most holy thing).*

<sup>30</sup> Soothly the sacrifice which is slain for sin, whose blood is borne into the tabernacle of witnessing to cleanse in the saintuary, *(or whose blood is brought into the Tabernacle of the Witnessing, for the cleansing rite in the sanctuary),* shall not be eaten, but it shall be burnt in *(the) fire.*

## CHAPTER 7

<sup>1</sup> And this is the law of sacrifice for trespass; it is holy of holy things. *(And this is the law for the trespass offering; it is a most holy, or sacred, thing.)*

<sup>2</sup> Therefore where burnt sacrifice is offered, also the sacrifice for trespass shall be slain; the blood thereof shall be shed by compass of the altar. *(The trespass offering shall be killed in the same place, where the burnt sacrifice is killed; and its blood shall be thrown against all the sides of the altar.)*

<sup>3</sup> They shall offer the tail thereof, and the fatness that covereth the entrails,

<sup>4</sup> the two little reins, and the fatness which is beside the ileum, and the caul of the maw, with the little reins.

<sup>5</sup> And the priest shall burn those on the altar; it is incense of the Lord, for trespass (*or it is incense for the Lord, it is a trespass offering*).

<sup>6</sup> Each male of the priests' kin shall eat these fleshies in the holy place, for it is holy of holy things. (*Any male of the priests' kin can eat this flesh, but only in a holy place, for it is a most holy, or sacred, thing.*)

<sup>7</sup> As a sacrifice is offered for sin, so and for trespass, one law shall be of ever either sacrifice; it shall pertain to the priest, that offereth it. (*As for the sin offering, so for the trespass offering, yea, one law shall be for both offerings; and it shall belong to the priest who offereth it.*)

<sup>8</sup> The priest that offereth the beast of (a) burnt sacrifice shall have the skin thereof.

<sup>9</sup> And each sacrifice of [tried]wheat flour, that is baked in an oven, and whatever is made ready in a griddle, either in a frying pan, it shall be that priest's, of whom it is offered, (*And each offering of fine wheat flour, that is baked in an oven, or is cooked in a frying pan, or on a griddle, shall be the priest's, who offered it.*)

<sup>10</sup> whether it is sprinkled with oil, either dry. To all the sons of Aaron even measure shall be parted, to each [one] by themselves. (*But all of the priests, the sons of Aaron, shall receive an equal share of the uncooked grain offerings, whether they be sprinkled with oil, or be dry.*)

<sup>11</sup> This is the law of the sacrifice of peaceable things, which is offered to the Lord. (*And this is the law for the peace offerings which be offered to the Lord.*)

<sup>12</sup> If the offering is for the doing of thankings, they shall offer loaves without sourdough sprinkled with oil, and thin therf cakes, *that be anointed with oil; and they shall offer [tried]wheat flour baken, and little round loaves, sprinkled altogether with the meddling of oil. (If the offering is a thank offering, they shall offer bread made without yeast and sprinkled with oil, and thin unleavened wafers that be anointed with oil, and little round cakes of fine wheat flour; mixed with oil.)*

<sup>13</sup> Also they shall offer loaves dighted with sourdough, with the sacrifice of thankings which is offered for peaceable things; (*And they shall offer loaves made with yeast, with the thank offering, which is a peace offering;*)

<sup>14</sup> of all one loaf shall be offered to the Lord for the first fruits, and it shall be the priest's that shall pour the blood of the sacrifice, (*and one part of every offering shall be offered to the Lord as a special contribution, and it shall be the priest's who shall throw the blood of the sacrifice against all the sides of the altar;*)

<sup>15</sup> whose flesh shall be eaten in the same day (*or whose flesh shall be eaten on the same day*), neither anything of those shall dwell till the morrowtime.

<sup>16</sup> If a man offereth a sacrifice by a vow, either by free will, it shall be eaten in like manner in the same day; but also if anything dwelleth into the morrow, it is leaveful to eat it; (*If someone offereth an offering to fulfill a vow, or by free will, it shall be eaten in like manner on the same day; and if anything dwelleth into the next day, it is lawful to eat it;*)

<sup>17</sup> soothly [the] fire shall waste whatever thing the third day shall find.

<sup>18</sup> If any man eateth in the third day of the flesh of [the] sacrifice of peaceable things (*or If anyone eateth the flesh of the peace offering on the third day*), his offering shall be made void, neither it shall profit to the offerer; but rather, whatever soul defoulet himself with such meat, he shall be guilty of breaking of the law.

<sup>19</sup> [The] Flesh that toucheth any unclean thing shall not be eaten, but it shall be burnt by fire (*or but it shall be burned in the fire*); (then) he that is clean, shall eat it.

<sup>20</sup> A polluted soul, *that is, a defouled man*, that eateth of the flesh of the sacrifice of peaceable things, which is offered to the Lord, shall perish from his peoples. (*A polluted soul, that is, any defiled person, who eateth the flesh of the peace offering that is offered to the Lord, shall be cut off from his people.*)

<sup>21</sup> And he that toucheth [the] uncleanness of man, either of beast, either of all thing that may defoul, and eateth of such fleshies, shall perish from his peoples. (*And anyone who toucheth the uncleanness of man, or of beast, or of anything that can defile someone, and eateth such flesh, shall be cut off from his people.*)

<sup>22</sup> And the Lord spake to Moses, and said,

<sup>23</sup> Speak thou to the sons of Israel. Ye shall not eat the inner fatness of a sheep, of an ox, and of a goat; (*Say thou to the Israelites, Ye shall not eat the inner fat of a sheep, or of an ox, or of a goat;*)

<sup>24</sup> ye shall have into diverse uses the inner fatness of a carcass dead by itself, and of that beast which is taken, or slain, of a ravenous beast. *(ye shall put into diverse uses the inner fat of a beast that dieth naturally, or of a beast which is killed by a ravenous beast, but ye shall not eat it.)*

<sup>25</sup> If any man eateth the inner fatness, that oughteth to be offered into incense to the Lord, he shall perish from his people. *(If anyone eateth the inner fat, that ought to be offered as incense to the Lord, he shall be cut off from his people.)*

<sup>26</sup> Also ye shall not take in meat the blood of any beast, as well of birds, as of beasts; *(And ye shall not eat the blood of any beast, or any bird, wherever ye shall live;)*

<sup>27</sup> each man that eateth blood shall perish from his people. *(anyone who eateth blood shall be cut off from his people.)*

<sup>28</sup> And the Lord spake to Moses, and said,

<sup>29</sup> Speak thou to the sons of Israel, He that offereth a sacrifice of peaceable things to the Lord, offer he together also a sacrifice, that is, the flowing offerings thereof. *(Say thou to the Israelites, He who offereth a peace offering shall give part of it as a special gift to the Lord, which the priest shall receive.)*

<sup>30</sup> He shall hold in his hands the inner fatness of the sacrifice, and the breast; and when he hath hallowed both *(of) these (to be)* offered to the Lord, he shall take them to the priest,

<sup>31</sup> the which shall burn the inner fatness upon the altar; soothly the breast shall be Aaron's and his sons';

<sup>32</sup> and the right shoulder of the sacrifices of peaceable things shall turn into the first fruits of the priest. *(and the right shoulder of the peace offering shall be a special contribution, given to the priest who killeth the offering.)*

<sup>33</sup> He that of Aaron's sons offereth the blood, and the inner fatness, shall have also the right shoulder in his portion. *(Yea, the priest, of the sons of Aaron, who offereth the blood, and the inner fat, shall also have the right shoulder for his portion.)*

<sup>34</sup> For I have taken from the sons of Israel the breast of raising, and the shoulder of separating, of their peaceable sacrifices, and I have given those to Aaron the priest and to his sons, by everlasting law, of all the people of Israel. *(For I have taken from the Israelites the breast of raising, as a special gift, and the shoulder of separating, as a special contribution, out of their peace offerings, and I have given them to Aaron the priest, and to his sons, by an everlasting law, from all the people of Israel.)*

<sup>35</sup> This is the anointing of Aaron, and of his sons, that is, *(their portion of) the offering in the day of their anointing*, in the ceremonies of the Lord, in the day wherein Moses offered them, that they should be set in priesthood, *(This is the portion for Aaron, and for his sons, out of the offerings given on the day of their installation, or their ordination, in the ceremonies of the Lord, on the day when they were presented to serve as priests.)*

<sup>36</sup> and which things the Lord commanded to be given to them of the sons of Israel, by everlasting religion in their generations. *(and which things the Lord commanded to be given to them by the Israelites, by an everlasting law for all their generations.)*

<sup>37</sup> This is the law of burnt sacrifice, and of sacrifice for sin, and for trespass, and for hallowing, and for the sacrifices of peaceable things; *(This then is the law for burnt sacrifices, grain offerings, sin offerings, trespass offerings, installation, or ordination, offerings, and peace and thank offerings;)*

<sup>38</sup> which law the Lord ordained to Moses in the hill of Sinai, when he commanded to the sons of Israel that they should offer their offerings to the Lord, in the desert of Sinai. *(which law the Lord ordained to Moses on Mount Sinai, when he commanded to the Israelites that they should offer their sacrifices to the Lord, in the Sinai Desert.)*

## CHAPTER 8

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Take thou Aaron with his sons, their clothes, and the oil of anointing, a calf for sin, and two rams, a basket with therf loaves; *(Take thou Aaron and his sons, their clothes, the anointing oil, a calf for the sin offering, two rams, and a basket of unleavened bread;)*

<sup>3</sup> and thou shalt gather together all the company to the door of the tabernacle. *(and gather together all the congregation at the entrance of the Tabernacle.)*

<sup>4</sup> Moses did as the Lord commanded; and when all the company was gathered before the gates of the tabernacle *(or and when all the congregation was gathered together at the entrance to the Tabernacle),*

<sup>5</sup> Moses said, This is the word which the Lord commanded to be done. *(Moses said, This is what the Lord commanded to be done.)*

<sup>6</sup> And at once Moses offered, *or presented to (the) priest's office*, Aaron and his sons; and when he had washed them,

<sup>7</sup> he clothed (*Aaron*), the bishop, with a linen shirt, and girded him with a girdle, and clothed [*him*] with a coat of jacinth, and putted the cloth (*or the cloak*) on the shoulders above, which cloth (*or cloak*) on the shoulders he bound with a girdle, (*he clothed Aaron, the High Priest, with a linen shirt, or with a linen robe, and girded him with a sash, and clothed him with a robe, or with an alb, of jacinth, and put the ephod over it, which ephod he bound with a sash,*)

<sup>8</sup> and joined thereto the rational, wherein doctrine and truth was. (*and joined the breastpiece to it, in which was the Urim and the Thummim.*)

<sup>9</sup> And Moses covered Aaron's head with a mitre, and upon the mitre, about the front, he put the golden plate, (*made*) sacred in the hallowing, as the Lord commanded to him. (*And Moses covered Aaron's head with a turban, and on the turban, at the front, he put the gold plate, the sacred symbol of dedication, as the Lord commanded to him.*)

<sup>10</sup> And he took also the oil of anointing, with which he anointed the tabernacle with all his purtenance; and when he had hallowed (*them*), (*And he took the anointing oil, and he anointed the Tabernacle, and all its purtenances; and when he had consecrated, or had dedicated, them,*)

<sup>11</sup> and had sprinkled the altar seven times, he anointed it, and hallowed with (*the*) oil all the vessels thereof, and the great washing vessel with his fundament (*or and the great washing vessel, and its foundation, or its base.*)

<sup>12</sup> Which oil he shedded upon Aaron's head, and anointed him, and hallowed (*him*). (*And then he poured some of the oil on Aaron's head, and anointed him, and consecrated him.*)

<sup>13</sup> And his sons offered, *or presented*, Moses clothed (*them*) with linen coats, and he girded them with girdles, and he set on *their heads* mitres, as the Lord commanded. (*And then Aaron's sons were brought forth, and Moses clothed them with linen shirts, or with linen robes, and he girded them with sashes, and he put turbans, or caps, on their heads, as the Lord commanded.*)

<sup>14</sup> He offered also a calf for sin (*or And he brought forth the calf for the sin offering*); and when Aaron and his sons had put their hands on the head of that calf,

<sup>15</sup> he offered it, and drew up [*the*] blood; [*and*] when the finger was dipped in the blood *thereof*, he touched the corners of the altar by compass (*or he touched the horns all around the altar*); (*and*) when the altar was cleansed and hallowed, Moses poured (*out*) the blood that was left at the altar's foot, (*or at its base*).

<sup>16</sup> Soothly he burnt on the altar the inner fatness that was on the entrails, and the caul of the maw, and the two little reins with their little fatnesses;

<sup>17</sup> and he burnt without the tents the calf, with the skin, the flesh, and the dung, as the Lord commanded. (*and away from the tents, he burned the calf, and its skin, and its flesh, and its dung, as the Lord commanded.*)

<sup>18</sup> And he offered a ram into burnt sacrifice (*or And then he offered the ram for the burnt sacrifice*); and when Aaron and his sons had set their hands upon the head thereof,

<sup>19</sup> he offered it, and he poured the blood thereof by compass of the altar. (*he offered it, and then he threw its blood against all the sides of the altar.*)

<sup>20</sup> And he cutted that ram into gobbets, and he burnt with fire the head thereof, and the members, and the inner fatness, (*And he cut, or carved, that ram into pieces, and he burned its head, and its members, and the inner fat.*)

<sup>21</sup> when the entrails and the feet were washed before; and he burnt all the ram together upon the altar, for it was the burnt sacrifice of sweetest odour to the Lord, as the Lord commanded to him. (*and when the entrails and the feet were washed in water, he burned the rest of the ram on the altar, for it was the burnt sacrifice to make the sweetest odour to the Lord, as the Lord commanded to him.*)

<sup>22</sup> He offered also the second ram, into the hallowing of (*the*) priests; and Aaron and his sons putted their hands upon the head thereof. (*And then he offered the second ram, for the installation, or the ordination, of the priests; and Aaron and his sons put their hands on its head.*)

<sup>23</sup> And when Moses had offered that ram, he took of the blood, and touched *therewith* the last part of the right ear of Aaron, and the thumb of his right hand, and in like manner of his foot. (*And when Moses had killed that ram, he took some of the blood, and touched with it the lobe of Aaron's right ear, and the thumb of his right hand, and the great toe of his right foot.*)

<sup>24</sup> He offered also the sons of Aaron. And when he had touched of the blood of the ram offered the last part of the right ears of all, and the thumbs of the right hand and foot, he poured the blood that was left upon the altar by compass. *(And then he brought forth Aaron's sons. And when he had touched with the blood of the offered ram the lobes of their right ears, and the thumbs of their right hands, and the great toes of their right feet, he threw the rest of the blood against all the sides of the altar.)*

<sup>25</sup> Soothly he separated the inner fatness, and the tail, and all the fatness that covereth the entrails, and the caul of the maw, and the two reins with their fatnesses, and with the right shoulder *(or and the right shoulder)*.

<sup>26</sup> Forsooth he took of the panner of therf loaves, that was before the Lord, loaves without sourdough, and a cake sprinkled with oil, and he putted *(those)* loaves first sodden in water, and afterward fried in oil, on the inner fatness, and the right shoulder; *(Then from the basket of unleavened bread, that was before the Lord, he took out a loaf made without yeast, and a cake sprinkled with oil, and a wafer, which was first boiled in water, and then fried in oil, and he put them on the inner fat, and on the right shoulder;)*

<sup>27</sup> and he betook all these things together to Aaron, and to his sons. And after that they *[had]* raised *(up)* those *(things as a special gift)* before the Lord,

<sup>28</sup> again he took them of their hands, and burnt them upon the altar of burnt sacrifice, for it was the offering of hallowing, into the odour of sweetness of sacrifice, into his part to the Lord. *(he took them out of their hands, and burned them on the altar on top of the burnt sacrifice, for it was an installation, or an ordination, offering, to make the sweetest aroma to the Lord.)*

<sup>29</sup> He took also the breast of the ram of consecration into his part, and raised it *(up as a special gift)* before the Lord, as the Lord commanded to him. *(And he took the breast of the ram of installation, or of ordination, and raised it up as a special gift before the Lord, as the Lord commanded to him.)*

<sup>30</sup> And he took the ointment, and the blood that was in the altar, and he sprinkled *them* upon Aaron, and on his clothes, and upon his sons, and on their clothes. And when Moses had hallowed them in their clothing, *(And he took some of the anointing oil, and some of the blood that was on the altar, and he sprinkled it on Aaron, and on his clothes, and on his sons, and on their clothes. And when Moses had consecrated them, and their clothing.)*

<sup>31</sup> he commanded to them, and said, Seethe ye the flesh before the tabernacle gates, and there eat ye it; also eat ye the loaves of hallowing, that be put in the basket, as God commanded to me, and said, Aaron and his sons shall eat those loaves; *(he commanded to them, and said, Boil ye the flesh at the entrance to the Tabernacle, and eat ye it there; also eat ye the installation, or the ordination, loaves, that be put in the basket, as God commanded to me, and said, Aaron and his sons shall eat those loaves;)*

<sup>32</sup> soothly whatever thing is left of the flesh and of the loaves, *[the]* fire shall waste it.

<sup>33</sup> Also ye shall not go out of the door of the tabernacle in seven days, till to the day in which the time of your hallowing shall be fulfilled; for the hallowing is ended in seven days, *(And ye shall not go out of the entrance to the Tabernacle for seven days, until the day in which the time of your ordination is fulfilled; for the installation rites shall last for seven days,)*

<sup>34</sup> as it is done now in this present time, that the rightfulness of the sacrifice were fulfilled. *(as it is done now at this present time, so that your sin is taken away.)*

<sup>35</sup> Ye shall dwell day and night in the tabernacle, and ye shall keep the keepings of the Lord *(or and ye shall do the commands of the Lord)*, *(so)* that ye die not; for so it is commanded to me.

<sup>36</sup> And Aaron and his sons did all things, which the Lord spake by the hand of Moses.

## CHAPTER 9

<sup>1</sup> Forsooth when the eighth day was made, Moses called Aaron, and his sons, and the greater men in birth of Israel *(or and the men of great age in Israel, that is, the elders);*

<sup>2</sup> and he said to Aaron, Take thou of the drove a calf for sin, and a ram for burnt sacrifice, ever either without wem, and offer thou them before the Lord. *(and he said to Aaron, Take thou a calf from the herd for a sin offering, and a ram for a burnt sacrifice, both without blemish, and offer thou them before the Lord.)*

<sup>3</sup> And thou shalt speak to the sons of Israel, Take ye a buck of goats for sin, and a calf, and a lamb, *(both)* of one year, and without wem, into burnt sacrifice, *(And thou shalt say to the Israelites, Take ye a goat buck for a sin offering, and a calf and a lamb, both of one year, and without blemish, for a burnt sacrifice.)*

<sup>4</sup> (and) an ox and a ram for peaceable things; and offer ye them before the Lord, and offer ye [tried]wheat flour sprinkled with oil in the sacrifice of each of them; for today the Lord shall appear to you. (and an ox and a ram for peace offerings; and offer ye them before the Lord, and offer ye fine wheat flour sprinkled with oil along with each offering; for today the Lord shall appear to you.)

<sup>5</sup> Therefore they took all things, which Moses commanded, to the door of the tabernacle, where, when all the multitude stood, (And so they took all these things, which Moses commanded, to the entrance of the Tabernacle, where, when all the multitude stood.)

<sup>6</sup> Moses said, This is the word which the Lord commanded (or This is what the Lord commanded), do ye it, and his glory shall appear to you.

<sup>7</sup> And Moses said to Aaron, Nigh thou to the altar, and offer thou for thy sin; offer thou burnt sacrifice, and pray for thee, and for the people; and when thou hast slain the sacrifice of the people, pray thou for them, as the Lord commanded. (And Moses said to Aaron, Approach thou to the altar; and offer thy sin offering, and thy burnt sacrifice, and pray for thyself, and for the people; and when thou hast killed the offering for the people, pray thou for them, as the Lord commanded.)

<sup>8</sup> And anon Aaron nighed to the altar, and offered a calf for his sin; (And at once Aaron approached the altar; and offered a calf for his own sin offering;)

<sup>9</sup> whose blood his sons offered, or brought, to him, in which blood Aaron dipped his finger, and he touched the horns of the altar, and he poured the blood that was left at the foundation of the altar, (or and he poured out the blood that was left at the foundation, or at the base, of the altar);

<sup>10</sup> and he burnt upon the altar the inner fatness, and the little reins, and the caul of the maw, (for the sin offering), as the Lord commanded to Moses.

<sup>11</sup> Forsooth Aaron burnt with fire without the tents the flesh and the skin thereof. (But Aaron burned its flesh and its skin away from the tents.)

<sup>12</sup> And he offered the beast of burnt sacrifice, and his sons brought to him the blood thereof, which he shedded by compass of the altar; (And then he offered the beast for the burnt sacrifice, and his sons brought him its blood, which he threw against all the sides of the altar;)

<sup>13</sup> they offered also that sacrifice cut into gobbets, with the head, and all the members; and he burnt by fire all these things upon the altar, (and they gave him the offering cut into pieces, with the head, and all its members; and he burned all these things on the altar;)

<sup>14</sup> when the entrails and the feet were washed before with water. (and when the innards and the feet were washed in water; they were also burned, on top of the burnt sacrifice.)

<sup>15</sup> And he offered and killed a buck of goats, for the sin of the people, (or And then he brought forth and offered a goat buck, for the people's sin offering); and when the altar was cleansed, he made (the) burnt sacrifice,

<sup>16</sup> and he added into the sacrifice flowing offerings, that be offered together; (and he added the grain offering to the sacrifice, that should be offered with it;)

<sup>17</sup> and he burnt those on the altar, without the ceremonies of [the] burnt sacrifice of the morrowtide. (and he burned a handful of the grain offering on the altar; in addition to the morning burnt sacrifice.)

<sup>18</sup> He offered also an ox, and a ram, [the] peaceable sacrifices of the people; and his sons offered to him the blood, the which he poured by compass of the altar. (And he offered the ox and the ram, for the peace offerings of the people; and his sons brought him the blood, which he threw against all the sides of the altar.)

<sup>19</sup> Forsooth they putted on the breasts the inner fatness of the ox, and the tail of the ram, and the little reins with their fatnesses, and the caul of the maw.

<sup>20</sup> And when the inner fatnesses were burnt upon the altar;

<sup>21</sup> Aaron separated the breasts, and the right shoulders of them, and raised them (up as a special gift) before the Lord, as Moses commanded.

<sup>22</sup> And he stretched forth his hands to the people, and blessed it; and so when the sacrifices for sin, and [the] burnt sacrifices, and [the] peaceable sacrifices, were fulfilled, Aaron came down from the place of sacrificing. (And he stretched forth his hands to the people, and blessed them; and when the sin offerings, the burnt sacrifices, and the peace offerings, were finished, Aaron came down from the place for sacrificing.)

<sup>23</sup> Soothly Moses and Aaron entered into the tabernacle of witnessing, and went out afterward, and blessed the people; (And Moses and Aaron entered into the Tabernacle of the Witnessing, and when they came out afterward, they blessed the people;)

<sup>24</sup> and the glory of the Lord appeared to all the multitude. And lo! fire went out from the Lord, and devoured the burnt sacrifice, and the inner fatnesses that were upon the

altar; and when the companies had seen this thing, they praised the Lord, and felled on their faces, (or and when the congregation saw this, they praised the Lord, and fell on their faces).

## CHAPTER 10

<sup>1</sup> And when Nadab and Abihu, the sons of Aaron, had taken censers, and putted fire (therein), and incense [there] above, and offered before the Lord alien fire, which thing was not commanded to them. (But then Nadab and Abihu, Aaron's sons, took their censers, and put fire in them, and some incense on it, and offered unholy fire before the Lord, which they were not commanded to do.)

<sup>2</sup> And fire went out from the Lord, and devoured them, and they were dead before the Lord.

<sup>3</sup> And Moses said to Aaron, This thing it is that the Lord spake (or This is what the Lord meant when he said), I shall be hallowed in them that nigh to me, and I shall be glorified in the sight of all the people; which thing Aaron heard, and was still.

<sup>4</sup> Soothly when Moses had called Mishael and Elzaphan, the sons of Uzziel, the brother of Aaron's father, he said to them, Go ye, and take away your brethren from the sight of [the] sanctuary, and bear ye them out of the tents, (or Go ye, and take away your cousins' bodies from the sanctuary, and take ye them away from the tents).

<sup>5</sup> And anon they went, and took them, as they lay clothed with linen coats, and casted them out, as it was commanded to them. (And at once they went, and took them, as they lay clothed in their linen shirts, or in their linen robes, and cast them out, as it was commanded to them.)

<sup>6</sup> And Moses spake to Aaron, and to Eleazar and Ithamar, the sons of Aaron, Do not ye make naked your heads, and do not ye rend your clothes, lest peradventure ye die, and (the) indignation of God rise upon all the company; (but let) your brethren and all the house of Israel bewail the burning which the Lord hath raised up. (And Moses said to Aaron, and to Eleazar and Ithamar, Aaron's sons, Do not ye make your heads naked, and do not ye tear your clothes, lest ye die, and God's indignation rise up against all the congregation; but let your brothers and all the house of Israel bewail the burning which the Lord hath raised up.)

<sup>7</sup> But ye shall not go out of the gates of the tabernacle, else ye shall perish; for the oil of holy anointing is on you, (or But ye shall not leave the entrance to the Tabernacle, for ye shall perish, for the Lord's anointing oil is upon you). The which did all things by the behest of Moses.

<sup>8</sup> Also the Lord said to Aaron, (And the Lord said to Aaron,)

<sup>9</sup> Thou and thy sons shall not drink wine, and all thing that may make drunken, when ye shall enter into the tabernacle of witnessing, lest ye die; for it is everlasting behest into your generations, (Thou and thy sons shall not drink wine, or anything that can make ye drunk, when ye shall enter into the Tabernacle of the Witnessing, lest ye die; this is an everlasting law for all your generations,)

<sup>10</sup> [and] that ye have knowing to make doom betwixt holy thing and unholy, betwixt polluted thing and clean; (so that ye can judge between holy and unholy things, and between unclean, and clean things;)

<sup>11</sup> and that ye teach the sons of Israel all my lawful things (or and that ye teach the Israelites all my laws), which the Lord spake to them by the hand of Moses.

<sup>12</sup> And Moses spake to Aaron, and to Eleazar and Ithamar, his (two) sons that were left, Take ye the sacrifice that (is) left of the offering of the Lord, and eat ye it without sourdough, beside the altar, for it is holy of holy things. (And Moses said to Aaron, and to Eleazar and Ithamar, his two sons who were left, Take ye the grain offering that is left of the offerings to the Lord, and eat it without yeast, beside the altar, for it is a most holy, or sacred, thing.)

<sup>13</sup> Soothly ye shall eat in the holy place that that is given to thee, and to thy sons, of the offerings of the Lord (or out of the offerings to the Lord), as it is commanded to me.

<sup>14</sup> Also thou, and thy sons, and thy daughters with thee, shall eat in the cleanest place the breast which is offered, and the shoulder which is separated; for those be kept to thee, and to thy free sons, of the healthful sacrifices of the sons of Israel; (And thou, and thy sons, and thy daughters with thee, shall eat in the cleanest place the breast of the special gift, and the shoulder of the special contribution; for they be kept for thee, and for thy sons, out of the peace offerings of the Israelites;)

<sup>15</sup> for they raised before the Lord the shoulder and the breast, and the inner fatnesses that be burnt in the altar; and pertain they to thee, and to thy sons, by everlasting law,

as the Lord commanded. *(for they raised up before the Lord the shoulder; and the breast, and the inner fat that shall be burned on the altar; and they pertain to thee, and to thy sons, by an everlasting law, as the Lord commanded.)*

<sup>16</sup> Among these things when Moses sought the goat buck that was offered for sin, he found it burnt, and he was wroth against Eleazar and Ithamar, Aaron's sons, that were left alive. And he said, *(And then Moses inquired about the goat buck for the sin offering, and he found that it had already been burned, and he was angry with Eleazar and Ithamar, Aaron's sons, who were left alive. And he said.)*

<sup>17</sup> Why ate not ye the sacrifice for sin in the holy place, the which sacrifice is holy of holy things, and it is given to you, that ye bear the wickedness of the multitude, and pray for it in the sight of the Lord; *(Why did ye not eat the sin offering in the holy place? this offering is a most holy, or sacred, thing, and it is given to you, so that ye carry the wickedness of the multitude, and pray for them before the Lord;)*

<sup>18</sup> mostly since of the blood thereof is not borne in within *[the]* holy things, and ye ought to eat it in the saintuary, as it is commanded to me? *(mostly since its blood is not brought into the Holy Place, so ye ought to eat it in the sanctuary, as it was commanded to me.)*

<sup>19</sup> And Aaron answered, Sacrifice for sin, and burnt sacrifice is offered today before the Lord; soothly this thing that thou seest, befelled to me, *(or And Aaron answered, The sin offering, and the burnt sacrifice, were offered today before the Lord, but then this thing that thou saw, befell to me);* how might I eat it, either please God in ceremonies, with *(such a)* sorrowful soul?

<sup>20</sup> And when Moses had heard this, he received satisfaction, *or covenable, (or a suitable, or an acceptable), answer.*

## CHAPTER 11

<sup>1</sup> And the Lord spake to Moses and Aaron, and said,

<sup>2</sup> Say ye to the sons of Israel *(or Say ye to the Israelites)*, Keep ye all things which I wrote to you, *(so)* that I *(shall)* be your God. These be the beasts, which ye shall eat, *(out)* of all the living beasts of *(the)* earth;

<sup>3</sup> ye shall eat all things among beasts that have the claw parted, and cheweth the cud; *(ye shall eat all those among the beasts that have a divided hoof, and that chew the cud;)*

<sup>4</sup> soothly whatever thing cheweth cud, and hath a claw, but parteth not it, as a camel, and other beasts, *(or but whatever beast cheweth the cud, and hath a hoof, but it is not divided, like a camel, and other beasts)*, ye shall not eat it, and ye shall areckon it among unclean things.

<sup>5</sup> A coney, which cheweth *(the)* cud, and parteth not the claw *(or but its hoof is not divided)*, is unclean;

<sup>6</sup> and an hare, for also he cheweth *(the)* cud, but parteth not the claw *(or but its hoof is not divided);*

<sup>7</sup> and a swine, that cheweth not the cud, though he parteth the claw *(or though its hoof is divided).*

<sup>8</sup> Ye shall not eat the flesh of these *beasts*, neither ye shall touch their dead bodies, for those be unclean to you.

<sup>9</sup> Also these things be that be engendered in waters, and *[it]* is leaveful to eat; ye shall eat all things that have fins and scales, as well in the sea, as in *[the]* fresh floods, and standing waters; *(And these things that be begotten in waters, it is lawful for ye to eat; ye shall eat all the things that have fins and scales, that be in the sea, as well as those that be in fresh water rivers, and lakes, and ponds;)*

<sup>10</sup> soothly whatever thing of them that be moved and live in waters *(or but whichever of them that move and live in water)*, *(but)* hath not fins and scales, shall be abominable, and loathsome to you;

<sup>11</sup> and ye shall not eat the flesh of those, and ye shall eschew their bodies dead by themselves. *(and ye shall not eat their flesh, and ye shall shun their dead bodies.)*

<sup>12</sup> All things in *[the]* waters that have not fins and scales, shall be polluted, *(that is, defiled, or unclean).*

<sup>13</sup> These things be of *(the)* fowls which ye shall not eat, and shall be eschewed of you *(or and shall be shunned by you);* an eagle, and a gripe, *[and]* an aliet,

<sup>14</sup> and a kite, and a vulture by his kind;

<sup>15</sup> and all the kind of ravens by his likeness;

<sup>16</sup> a struthio, and a night crow, *[and]* a lari, *or a coot*, and a hawk by his kind;

<sup>17</sup> an owl, and a dipper *(or and a divedapper)*, and *(a)* ciconia;

<sup>18</sup> a swan, and a cormorant, and a pelican;

<sup>19</sup> a falcon, [and] a jay by his kind; [and] a lapwing, and a rearmouse, or a bat.

<sup>20</sup> All thing of fowls that goeth on four feet, shall be abominable to you; *(All creatures with wings, that is, insects, that go upon four feet, shall be abominable to you;)*

<sup>21</sup> soothly whatever thing goeth on four feet, but hath longer hips behind, by which it skippeh on the earth *(or by which it leapeth upon the ground)*, ye shall eat;

<sup>22</sup> as is a bruchus, *that is, the fruit of locusts before it hath wings*, in his kind, and *(an) accatus, that is, the fruit of locusts when it beginneth to have wings*, and *(an) ophimachus, [that is, a foul enemy to serpents]*, and a locust, all by their kind.

<sup>23</sup> Forsooth whatever thing of birds *(that)* hath four feet only, it shall be abominable to you; *(But all other creatures with wings that hath four feet, they shall be abominable to you;)*

<sup>24</sup> and whoever toucheth their bodies dead by themselves, shall be polluted, or defouled, and shall be unclean till to eventide; *(and whoever toucheth their dead bodies, shall be polluted, or defiled, and shall be unclean until the evening;)*

<sup>25</sup> and if it is need, that he bear any dead thing of these, he shall wash his clothes, and he shall be unclean till to the going down of the sun.

<sup>26</sup> Soothly each beast that hath a claw, but parteth not it, neither cheweth cud, shall be unclean; and whatever thing toucheth it, shall be defouled. *(And each beast that hath a hoof, or a foot, but it is not parted, nor cheweth the cud, shall be unclean; and whatever thing that toucheth it, shall be defiled, or unclean.)*

<sup>27</sup> That that goeth on hands, of all beasts that go on four feet, shall be unclean; he that toucheth their bodies dead by themselves, shall be defouled till to eventide, *(or he who toucheth their dead bodies, shall be defiled, or unclean, until the evening;)*

<sup>28</sup> and he, that beareth such dead bodies, shall wash his clothes, and he shall be unclean till to eventide; for all these things be unclean to you.

<sup>29</sup> Also these things shall be areckoned among defouled things, of these things that be moved on earth *(or of these things that move upon the ground)*; a weasel, and a mouse, and a crocodile, each after his kind;

<sup>30</sup> a migale, *(and)* a chameleon, and *(a)* stellion, and a lacert, and a mouldwarp.

<sup>31</sup> All these be unclean; he that toucheth their bodies dead by themselves *(or he who toucheth their dead bodies)*, shall be unclean till to eventide;

<sup>32</sup> and that thing shall be defouled, on which anything of their bodies dead by themselves falleth, as well a vessel of wood, and a cloth, as skins, or pilches, either hair-shirts; and in whatever thing work is made, it shall be dipped in water, and those things shall be defouled till to eventide, and so afterward they shall be cleansed. *(and anything shall be defiled, on which any of their dead bodies falleth, yea, a vessel of wood, or a cloak, or skins, or pilches, or hair-shirts, however they might be used; it shall be dipped in water, and shall remain defiled until the evening, and then it shall be clean again.)*

<sup>33</sup> Soothly a vessel of earth, in which anything of these falleth within, shall be defouled, and therefore it shall be broken. *(And an earthen, or a clay, vessel, in which any of these things falleth within, shall be unclean, and so it shall be broken.)*

<sup>34</sup> Each meat, that ye shall eat, shall be unclean, if water of such a vessel is poured out thereon; and each flowing thing, that is drunken of such a vessel, shall be unclean; *(Any food that ye shall eat, shall be unclean, if water from such a vessel is poured out onto it; and anything that is drunk from such a vessel, shall be unclean;)*

<sup>35</sup> and whatever thing of such dead bodies by themselves shall fall upon *(or and anything that a dead body of such a creature shall fall upon)*, it shall be unclean, whether furnaces, or kettles standing upon three feet, *(and)* they shall be destroyed, and shall be unclean.

<sup>36</sup> Soothly wells and cisterns, and all the gatherings together of waters, shall be clean. He that toucheth their body dead by itself, shall be defouled, *(or But whoever toucheth their dead body shall be defiled, or unclean.)*

<sup>37</sup> If it falleth upon *(a)* seed, it shall not defoul the seed;

<sup>38</sup> soothly if any man sheddeth out *[the]* seed with water, and afterward the water is touched with dead bodies by themselves, it shall be defouled anon. *(but if anyone poureth out the seed with water, and afterward the seed is touched by their dead bodies, at once it shall be defiled, or unclean.)*

<sup>39</sup> If a beast is dead, which it is leaveful to you to eat, *(or If a beast dieth naturally, which it is lawful for you to eat)*, he that toucheth the dead body thereof shall be unclean till to eventide;

<sup>40</sup> and he that eateth thereof anything, either beareth it, shall wash his clothes, and shall be unclean till to eventide.

<sup>41</sup> All thing that creepeth upon earth, shall be abominable, neither it shall be into meat. *(All things that creep upon the ground, shall be abominable, and shall not be eaten.)*

<sup>42</sup> Whatever thing goeth upon the breast, and on four feet, and hath many feet, either is drawn by the earth, ye shall not eat it, for it is abominable. *(Whatever thing goeth on its breast, or hath many feet, or draweth itself upon the ground, ye shall not eat it, for it is abominable.)*

<sup>43</sup> Do not ye defoul your souls, neither touch ye anything of them, lest ye be unclean;

<sup>44</sup> for I am your Lord God; be ye holy, for I am holy. Defoul ye not your souls in each creeping thing that is moved upon earth, *(or Defile ye not your souls with any creeping thing that moveth upon the ground);*

<sup>45</sup> for I am the Lord, that led you out of the land of Egypt, that I should be to you into God; ye shall be holy, for I am holy. *(for I am the Lord, who led you out of the land of Egypt, so that I could become your God; ye shall be holy, for I am holy.)*

<sup>46</sup> This is the law of living beasts, and of fowls, and of each living thing that is moved in water, and creepeth in earth; *(This is the law concerning living beasts, and birds, and each living thing that moveth in water, and that creepeth upon the ground);*

<sup>47</sup> that ye know the differences of clean thing and unclean *(or so that ye know the difference between clean and unclean things)*, and that ye know what ye shall eat, and what ye ought to forsake.

## CHAPTER 12

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Speak thou to the sons of Israel, and thou shalt say to them, If a woman, when she hath received seed, childeth a knave child, she shall be unclean by seven days, by the days of her separating of corruptible blood, that runneth from her by months; *(Speak thou to the Israelites, and thou shalt say to them, If a woman, when she hath received seed, beareth a boy, she shall be unclean for seven days, as she is in the days of her separation for the corrupt blood that runneth from her every month);*

<sup>3</sup> and the young child shall be circumcised in the eighth day. *(and the young boy shall be circumcised on the eighth day.)*

<sup>4</sup> Soothly she shall dwell three and thirty days in the blood of her purifying; she shall not touch any holy thing, neither she shall enter into the saintuary, till the days of her cleansing be [ful] filled.

<sup>5</sup> Soothly if she childeth a female, she shall be unclean *(for)* two weeks, *(as she is)* by the custom of [the] flowing *(out)* of unclean blood, and threescore and six days she shall dwell in the blood of her cleansing.

<sup>6</sup> And when the days of her cleansing, for a son, or for a daughter, be fulfilled, she shall bring a lamb of one year into burnt sacrifice, and a culver bird, either a turtle, for sin, to the door of the tabernacle of witnessing; and she shall give to the priest, *(And when the days of her cleansing, for a son, or for a daughter, be fulfilled, she shall bring a lamb of one year for a burnt sacrifice, and a young pigeon, or a turtledove, for a sin offering, to the entrance of the Tabernacle of the Witnessing; and she shall give them to the priest.)*

<sup>7</sup> which shall offer those before the Lord, and shall pray for her, and so she shall be cleansed from the flowing *(out)* of her blood. This is the law of a woman that childeth male, or female, *(or This is the law for a woman who beareth a boy, or a girl).*

<sup>8</sup> That if her hand find not, neither she may offer a lamb, she shall take two turtles, either two culver birds, one into burnt sacrifice, and the tother for sin; and the priest shall pray for her, and so she shall be cleansed. *(But if because of poverty, her hand cannot find a lamb that she may offer, she shall take two turtledoves, or two young pigeons, one for a burnt sacrifice, and the other for a sin offering; and the priest shall pray for her, and then she shall be clean.)*

## CHAPTER 13

<sup>1</sup> The Lord spake to Moses and Aaron, and said,

<sup>2</sup> A man in whose skin and flesh riseth diverse colour, either *(a)* whelk, either as some shining thing, that is, a wound of leprosy, *[or that is to say, a plague of leprosy]*, he shall be brought to Aaron the priest, either to one of any of his sons *(or to one of his sons);*

<sup>3</sup> and when he seeth the leprosy, *or meselry*, in the skin, and the hair changed into white colour, and that the species of leprosy is lower than the other skin and the flesh,

it is a wound of leprosy [or it is a plague of leprosy], and he shall be separated at the doom of the priest (or and the priest shall pronounce him to be unclean).

<sup>4</sup> Soothly if the shining whiteness that is in the skin, neither (it) is lower than the tother flesh, and the hairs be of the former colour, the priest shall close him seven days (or then the priest shall enclose him for seven days);

<sup>5</sup> and the priest shall behold him in the seventh day, and soothly if the leprosy wax not further, neither passeth the former terms in the flesh, again the priest shall close him again seven other days; (and the priest shall examine him on the seventh day, and if the leprosy hath not grown, or not spread, nor it hath passed the original borders in the flesh, the priest shall enclose him again for seven more days;)

<sup>6</sup> and he shall behold him in the seventh day; if the leprosy is then dark, and waxeth not in the flesh, the priest shall cleanse him, that is, shall deem him to be clean, for it is a scab; and the man shall wash his clothes, and he shall be clean. (and he shall examine him again on the seventh day; if the leprosy is then dark, and hath not grown, or not spread, in the flesh, the priest shall pronounce him to be clean, for it is a scab; and the man shall wash his clothes, and so he shall be clean.)

<sup>7</sup> That if the leprosy waxeth again, after that he is seen of the priest, and is yielded to cleanness, he shall be brought again to the priest, (But if the leprosy groweth again, or spreadeth, after that he was seen by the priest, and was pronounced clean, he shall be brought again to the priest.)

<sup>8</sup> and he shall be deemed to be of uncleanness. (and the priest shall pronounce him to be unclean.)

<sup>9</sup> If the wound of leprosy is in a man [or If the plague of leprosy is in a man], he shall be brought to the priest,

<sup>10</sup> and he shall see the man; and when white colour is in the flesh, and it changeth the sight, or former colour, of [the] hairs, and that flesh appeareth quick, or waxing, (or and that flesh appeareth to be raw),

<sup>11</sup> it shall be deemed the eldest leprosy, and grown to the skin; therefore the priest shall defoul him, that is, deem him to be foul, and the priest shall not close him again, for it is of open uncleanness. (it shall be judged to be an old leprosy, or a chronic skin disease, grown in the skin; and so the priest shall pronounce him to be defiled, or unclean, but he shall not enclose him again, for it is an open uncleanness.)

<sup>12</sup> But if the leprosy running about in the skin flowereth out, (or spreadeth), and covereth all the flesh, from the head till to the feet, (on) whatever thing falleth under the sight of (his) eyes;

<sup>13</sup> the priest shall behold him, and he shall deem him to be holden with the cleanest leprosy, for all the skin is turned into whiteness, and therefore the man shall be clean. (the priest shall examine him, and he shall pronounce him to be clean, for all the skin hath turned white, and so the man shall be clean.)

<sup>14</sup> Soothly when quick flesh appeareth in him, he shall be defouled (But when raw flesh appeareth on him, he shall be pronounced defiled, or unclean.)

<sup>15</sup> by the doom of the priest, and he shall be areckoned among unclean men; for quick flesh is unclean, if it is sprinkled with leprosy. (by the priest, and he shall be reckoned among the unclean; for raw flesh is unclean, if it is sprinkled with leprosy.)

<sup>16</sup> That if the (raw) flesh is turned again into whiteness, and covereth all the man, (But when the raw flesh healeth, and turneth white, the man shall go to the priest,)

<sup>17</sup> the priest shall behold him, and shall deem that he is clean. (and the priest shall examine him, and shall pronounce that he is clean.)

<sup>18</sup> The flesh and the skin, in which a botch is bred, and is healed, (The flesh and the skin, in which a boil, or a sore, is bred, and then is healed,)

<sup>19</sup> and the place of the botch, or a fell sore, (or the sore), appeareth white, either red, the man shall be brought to the priest;

<sup>20</sup> and when the priest seeth the place of the leprosy (to be) lower than the other flesh, and the hairs turned into whiteness, the priest shall defoul him, that is, (shall) deem him (to be) foul, (or the priest shall pronounce him to be defiled, or unclean); for the wound of leprosy is bred in the botch [or for a plague of leprosy is sprung in the botch].

<sup>21</sup> That if the hair is of the former colour, and the sign of the wound is some-deal dark, and is not lower than the flesh beside, the priest shall close the man seven days; (But if the hair is of the former colour, and the mark of the plague is somewhat dark, and is not lower than the flesh beside it, the priest shall enclose the man for seven days;)

<sup>22</sup> and soothly, if his sore waxeth, the priest shall deem the man to be (a) leper; (and if his sore groweth, or spreadeth, the priest shall pronounce him to be a leper;)

<sup>23</sup> forsooth if it standeth in his place, it is a sign of a botch, and the man shall be clean. *(but if it standeth in its place, it is the sign of a boil, or of a sore, and the priest shall pronounce him to be clean.)*

<sup>24</sup> Flesh, and skin, which the fire hath burnt, and is *(now)* healed, and hath a white, either red, sign of *(a)* wound, the priest shall behold it *(or the priest shall examine it),*

<sup>25</sup> and lo! if it is turned into whiteness, and the place thereof is lower than the tother skin, the priest shall defoul the man *(or the priest shall pronounce him to be defiled, or unclean),* for a wound of leprosy is bred in the sign of *(the)* wound *[or for the plague of leprosy is sprung in the fell wound].*

<sup>26</sup> That if the colour of *[the]* hairs is not changed, neither the wound, or soreness, is lower than the tother flesh, and that species of leprosy is some-deal dark, the priest shall close the man seven days; *(But if the colour of the hairs is not changed, and the sore is not lower than the other flesh, and that kind of leprosy is somewhat dark, the priest shall enclose the man for seven days;)*

<sup>27</sup> and in the seventh day he shall behold *him*; if the leprosy waxeth in the flesh, the priest shall defoul the man, *(that is, shall deem him to be defiled, or unclean);* *(and on the seventh day he shall examine him; if the leprosy hath grown, or spread, in the flesh, the priest shall pronounce him to be defiled, or unclean;)*

<sup>28</sup> else if the whiteness standeth in his place, and is not clear enough, it is a wound, or soreness, of burning, and therefore the man shall be cleansed, for it is a sign of burning. *(but if the whiteness standeth in its place, and is light in colour; it is a sore from a burn, and so the man shall be clean, that is, the priest shall pronounce him to be clean, for it is the mark of a burn.)*

<sup>29</sup> A man or a woman, in whose head or beard leprosy burgeoneth, *(A man or a woman, on whose head, or chin, groweth leprosy,)*

<sup>30</sup> the priest shall see them; and if the place is lower than the tother flesh, and the hair is white, and is subtler, *either smaller,* than it is wont *(to be),* the priest shall defoul them, for it is leprosy of the head, and of the beard, *(or the priest shall pronounce them to be defiled, or unclean, for it is a leprosy of the head, or of the chin.)*

<sup>31</sup> Else if he seeth the place of the wem, or the sore, *(to be)* even with the nigh flesh, and the hair black, the priest shall close them seven days *(or then the priest shall enclose them for seven days),*

<sup>32</sup> and he shall see them in the seventh day; if the wem waxeth not, and the hair is of his colour, and the place of wound is even with the tother flesh, *(and he shall examine them on the seventh day; if the sore hath not grown, or not spread, and the hair is its proper colour; and the place of the sore is even with the other flesh,)*

<sup>33</sup> the man shall be shaven, without the place of the wem, and he shall be closed again by seven other days. *(the man, or the woman, shall be shaved, except for the place of the sore, and they shall be enclosed again for another seven days.)*

<sup>34</sup> If in the seventh day the wound, or soreness, is seen to have stand in his place, neither *(it)* is lower than the tother flesh, the priest shall cleanse the man; and when his clothes be washed, he shall be clean. *(If on the seventh day, the sore is seen to have stood in its place, nor is it any lower than the other flesh, the priest shall pronounce them to be clean; and when their clothes be washed, they shall be clean.)*

<sup>35</sup> Else if after the cleansing, a spot waxeth again in the skin, *(But if, after they be pronounced clean, a spot groweth again, or spreadeth, in the skin.)*

<sup>36</sup> the priest shall no more inquire, whether the hair is changed into white colour, for apertly he is unclean. *(the priest shall inquire no more, whether the hair is changed to white colour; or not, for they be openly unclean.)*

<sup>37</sup> Soothly if the spot standeth still, and the hairs be black, know then the priest that the man is healed, and trustily pronounce he the man clean. *(But if the spot standeth still, and the hairs be black, then let the priest know that they be healed, and trustily pronounce he that they be clean.)*

<sup>38</sup> A man or a woman, in whose skin whiteness appeareth,

<sup>39</sup> the priest shall behold them; if he perceiveth, that whiteness some-deal dark shineth in the skin, know he, that it is no leprosy, but a spot of white colour, and that the man is clean. *(the priest shall examine them; if he perceiveth that a somewhat dark whiteness shineth in the skin, know he, that it is not leprosy, but a spot of white colour, and they be clean.)*

<sup>40</sup> A man of whose head the hairs float away, he is bald, and clean; *(A man from whose head the hairs float away, he is bald, and is clean;)*

<sup>41</sup> and if the hairs fall from the forehead, he is bald, and is clean;

<sup>42</sup> else if in the baldness before, either in the baldness behind, *(or but if in the baldness at the front, or in the baldness at the back)*, white either red colour is bred, *or is sprung up,*

<sup>43</sup> and the priest seeth this, he shall condemn the man, without *(any)* doubt of *(him having)* leprosy, which is bred in the baldness.

<sup>44</sup> Therefore whoever is defouled with leprosy, and is separated *from other men*, at the doom of the priest *(or by the priest's pronouncement),*

<sup>45</sup> he shall have his clothes unsewed *(or he shall wear torn clothes)*, and his head *(shall be)* bare, and his mouth *(shall be)* covered with a cloth, *[and]* he shall cry himself *(to be)* defouled, and vile;

<sup>46</sup> in all the time that he is leprous and unclean, he shall dwell alone, without the tents. *(and in all the time that he is leprous and unclean, he shall live alone, away from the tents.)*

<sup>47</sup> A woollen cloth, either linen, *(A woollen cloak, or a linen one,)*

<sup>48</sup> that hath leprosy in the warp, either woof, either certainly a skin, *or a pilch*, either whatever thing is made of skin,

<sup>49</sup> if it is corrupted with a white spot, either red, it shall be areckoned *(to be)* leprosy, and it shall be showed to the priest;

<sup>50</sup> the which when he hath beheld *(it)*, shall close it up seven days *(or shall enclose it for seven days).*

<sup>51</sup> And again he shall behold it in the seventh day, and if he perceiveth, that the leprosy therein hath waxed, it shall be *deemed[a]* continual leprosy; he shall deem that cloth defouled, and all thing(s) in which it is found; *(And he shall examine it again on the seventh day, and if he perceiveth, that the leprosy in it hath grown, it shall be judged an abiding leprosy; he shall judge that cloak to be defiled, and all the things in which it is found;)*

<sup>52</sup> and therefore the cloth shall be burnt with flames of fire. *(and so the cloak shall be burned in the fire.)*

<sup>53</sup> And if the priest seeth that *the spot* hath waxed not, *(And if the priest seeth that the spot hath not grown, or not spread,)*

<sup>54</sup> he shall command, and they shall wash that thing wherein the leprosy is, and he shall close it again seven other days *(or and he shall enclose it for another seven days);*

<sup>55</sup> and when he seeth the former likeness not changed again, nevertheless that neither the leprosy hath waxed, he shall *(still)* deem that thing *(to be)* unclean, and he shall burn it in fire, for the leprosy is shed in the over-part of that cloth, either through~~out~~it all, *(or for there is leprosy on the outer part of that cloak, or on the inside of it).*

<sup>56</sup> Else if the place of *[the]* leprosy is darker, after that the cloth is washed, he shall break away that dark place, and he shall part it from the whole. *(But if the place of the leprosy is darker, after that the cloak is washed, he shall tear away that dark place, and so he shall part it from the whole.)*

<sup>57</sup> That if fleeing leprosy and unsteadfast appeareth furthermore in these places, that were unwemmed before, it oughteth to be burnt in fire; *(But if a spreading leprosy appeareth again in these places, that before were without blemish, it ought to be burned in the fire;)*

<sup>58</sup> if it ceaseth, he shall wash the second time those things that be clean, and they shall be clean. *(but if it ceaseth, he shall wash those things that be clean a second time, and then they shall be clean.)*

<sup>59</sup> This is the law of leprosy of a cloth, woollen and linen, of warp and woof, and of all purtenance of skin, how it oughteth to be cleansed, either to be defouled. *(This is the law for leprosy in a cloak, woollen or linen, and of warp and woof, and of all purtenances of skins, and how they ought to be pronounced clean, or unclean.)*

## CHAPTER 14

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> This is the custom of a leprous man, when he shall be cleansed, *(that is, when he shall be pronounced clean)*. He shall be brought to the priest,

<sup>3</sup> the which *priest* shall go out of the tents, and when he shall find that the leprosy is cleansed, *(which priest shall take him away from the tents, and examine him, and if he shall find that the leprosy is healed,)*

<sup>4</sup> he shall command to the man that is *(to be)* cleansed, that he offer for himself two quick sparrows, which is leaveful to eat, and cedar wood, and vermilion, *that is, a red thread, and hyssop. (he shall command to the man who is to be pronounced clean, that he*

*offer for himself two living sparrows, which be lawful to eat, and cedar wood, and a red thread, and hyssop.)*

<sup>5</sup> And the priest shall command that one of the sparrows be offered in an earthen vessel upon quick waters; *(And the priest shall command that one of the sparrows be offered in an earthen, or a clay, vessel filled with fresh water;)*

<sup>6</sup> soothly he shall dip the tother sparrow quick, with the cedar wood, and with the red thread, and hyssop, in the blood of the sparrow *(that was) offered, (and then he shall dip the other living sparrow, and the cedar wood, and the red thread, and the hyssop, in the blood of the sparrow that was offered,)*

<sup>7</sup> with which he shall sprinkle seven times him that shall be cleansed, that he be purged rightfully; and he shall deliver the quick sparrow, that it fly *[away]* into the field. *(with which he shall sprinkle seven times him who shall be pronounced clean, so that by this rite he be cleansed; and then he shall release the living sparrow, so that it can fly away into the field.)*

<sup>8</sup> And when the man hath washed his clothes, he shall shave all the hairs of his body, and he shall be washed in water, and he shall be cleansed, and he shall enter into the tents; so only that he dwell without his tabernacle by seven days; *(And when the man hath washed his clothes, he shall shave off all the hair of his body, and he shall wash in water, and so he shall be made clean, and then he can return to the tents; but he must live outside his own tent for seven days;)*

<sup>9</sup> and that in the seventh day *(or and then on the seventh day)*, he *(shall) shave (again)* the hairs of the head, and his beard, and his brows, and the hairs of all his body. And when his clothes and his body be washed again,

<sup>10</sup> in the eighth day he shall take two lambs without wem, and a sheep of one year without wem, and three dimes, or *three tenth parts*, of *[tried]*wheat flour, into sacrifice, which be sprinkled with oil, and *(also take)* by itself a sextary, or a pint, of oil. *(on the eighth day he shall take two lambs without blemish, or without fault, and a sheep of one year without blemish, or without fault, and three tenths of an ephah of fine wheat flour for a grain offering, which shall be sprinkled with oil, and also a pint of oil.)*

<sup>11</sup> And when the priest that purgeth the man, hath set him and all his things before the Lord, in the door of the tabernacle of witnessing *(or at the entrance to the Tabernacle of the Witnessing)*,

<sup>12</sup> he shall take a lamb, and shall offer it for trespass, and shall *(also) offer* the sextary of oil; and when all things be offered before the Lord, *(he shall take the lamb for the trespass offering, and also the pint of oil; and when all these things be presented as a special gift before the Lord.)*

<sup>13</sup> he shall offer the lamb, where the sacrifice for sin and the burnt sacrifice is wont to be offered, that is, in the holy place; for as for sin, so and for trespass, the offering pertaineth to the priest; it is holy of holy things. *(he shall offer the lamb, where the sin offering and the burnt sacrifice be offered, that is, in the holy place; for the trespass offering, like the sin offering, belongeth to the priest; it is a most holy, or sacred, thing.)*

<sup>14</sup> And the priest shall take of the blood of *[the]* sacrifice which is offered for trespass, and shall put on the last part of the right ear of him which is *(to be)* cleansed, and on the thumbs of the right hand and foot. *(And the priest shall take some of the blood of the trespass offering, and shall put it on the lobe of the right ear of him who is to be pronounced clean, and on the thumb of his right hand, and the great toe of his right foot.)*

<sup>15</sup> And he shall put *(some)* of the pint of oil into his *(own)* left hand,

<sup>16</sup> and the priest shall dip his right finger therein, and he shall sprinkle it seven times before the Lord.

<sup>17</sup> Soothly he shall pour that that is left of the oil in the left hand, on the last part of the right ear of him which is *(to be)* cleansed, and on the thumbs of the right hand and foot, and on the blood which is shed for trespass, *(And he shall put some of the oil that is still in his left hand, on the lobe of the right ear of him who is to be pronounced clean, and on the thumb of his right hand, and the great toe of his right foot, on top of the blood of the trespass offering,)*

<sup>18</sup> and *(then pour the rest of the oil)* on *(to)* his head.

<sup>19</sup> And the priest shall pray for him before the Lord, and shall make sacrifice for sin *(or and shall offer the sin offering);*

<sup>20</sup> then the priest shall offer the burnt sacrifice, and he shall put it in the altar with his flowing sacrifices, and the man shall be cleansed rightfully. *(then the priest shall offer the burnt sacrifice, and he shall put it on the altar with the grain offering, and by this rite the man shall be made clean.)*

<sup>21</sup> That if he is poor, and his hand may not find those things that be said, he shall take for his trespass a lamb to [the] offering, that the priest pray for him, and the tenth part of [tried]wheat flour sprinkled (a)together with oil, into sacrifice, and a sextary of oil, (But if he is poor, and his hand cannot find those things that be said above, he shall take a lamb for his trespass offering, as a special gift to the Lord, for the priest who shall pray for him, and the tenth part of an ephah of fine wheat flour sprinkled with oil, for the grain offering, and a pint of oil,)

<sup>22</sup> and two turtles, either two culver birds, of which one shall be for sin, and the tother into burnt sacrifice; (and two turtledoves, or two young pigeons, of which one shall be for a sin offering, and the other for a burnt sacrifice,)

<sup>23</sup> and he shall offer those in the eighth day of his cleansing to the priest, at the door of the tabernacle of witnessing, before the Lord. (and he shall bring them on the eighth day of his cleansing to the priest, at the entrance to the Tabernacle of the Witnessing, before the Lord.)

<sup>24</sup> And the priest shall take the lamb offered for trespass, and the sextary of oil, and shall raise (them up) together; (And the priest shall take the lamb for the trespass offering, and the pint of oil, and shall raise them up as a special gift before the Lord,)

<sup>25</sup> and when the lamb is offered, he shall put of the blood thereof on the last part of the right ear of him that is (to be) cleansed, and on the thumbs of his right hand and foot. (and when the lamb is offered, he shall put some of its blood on the lobe of the right ear of him who is to be pronounced clean, and on the thumb of his right hand, and the great toe of his right foot.)

<sup>26</sup> Soothly the priest (shall) put the part of (the) oil into his own left hand, (Then the priest shall put some of the oil into his own left hand,)

<sup>27</sup> in which he shall dip the finger of his right hand, and he shall sprinkle it seven times against the Lord (or and he shall sprinkle it seven times before the Lord);

<sup>28</sup> and the priest shall touch the last part of the right ear of him that is (to be) cleansed, and the thumbs of the right hand and foot, in the place of [the] blood which is shed out for trespass. (and the priest shall put some of the oil on the lobe of the right ear of him who is to be pronounced clean, and on the thumb of his right hand, and the great toe of his right foot, that is, where the blood for the trespass offering was put.)

<sup>29</sup> Soothly the priest shall put the tother part of [the] oil, that is in his left hand, upon the head of the man that is (to be) cleansed, that he please the Lord for him. (And the priest shall put the rest of the oil, that is in his left hand, on the head of the man that is to be pronounced clean, so that he be made clean before the Lord.)

<sup>30</sup> And he shall offer a turtle, or a culver bird, (And he shall offer a turtledove, or a young pigeon,)

<sup>31</sup> one for trespass, and the tother into burnt sacrifice, with their flowing offerings. (one for a sin offering, and the other for a burnt sacrifice, with the grain offering.)

<sup>32</sup> This is the sacrifice of a leprous man, that may not have all things into the cleansing of himself. (This is the law for a leprous man, who may not have all the things needed for the offering for his cleansing.)

<sup>33</sup> And the Lord spake to Moses and Aaron, and said,

<sup>34</sup> When ye have entered into the land of Canaan, which I shall give to you into possession, if the wound of leprosy is in the houses, (When ye have entered into the land of Canaan, which I shall give to you for a possession, if there is a plague of leprosy in a house,)

<sup>35</sup> he shall go, whose the house (it) is, and shall tell to the priest, and shall say, It seemeth to me, that as it were a wound of leprosy is in mine house. (he shall go, whose house it is, and shall say to the priest, It seemeth to me, that a plague of leprosy is in my house.)

<sup>36</sup> And the priest shall command, that they bear out of the house all things, before that he enter into it, that he may see whether it be leprosy, lest all things that be in the house be made unclean; and the priest shall enter afterward, that he see the leprosy of the house. (And the priest shall command, that they carry everything out of the house, before that he enter into it, so that he can see whether there is leprosy, lest all the things that be in the house should be pronounced unclean; and the priest shall enter afterward, so that he can see the leprosy in the house.)

<sup>37</sup> And when he seeth in the walls thereof as little valleys, or crevices, defouled with paleness, either with redness, and lower than the tother higher part, (And when he seeth little valleys, or little crevices, in its walls, defiled with paleness, or with redness, and lower than the other higher part,)

<sup>38</sup> he shall go out at the door of the house, and anon he shall close it by seven days. *(he shall go out of the door of the house, and at once he shall close it up for seven days.)*

<sup>39</sup> And he shall turn again in the seventh day *(or And he shall return on the seventh day)*, and shall see it; *[and]* if he findeth that the leprosy hath increased,

<sup>40</sup> he shall command that the stones be cast out, in which the leprosy is, and that those stones be cast out of the city into an unclean place. *(he shall command that the stones, on which the leprosy is found, be thrown out, and that those stones be thrown into an unclean place outside the city.)*

<sup>41</sup> Soothly *he shall command* that that house be razed within by compass, and that the dust of the razing be sprinkled without the city, in an unclean place,

<sup>42</sup> and that other stones be put again for these, that be taken away, and that the house be daubed with other mortar.

<sup>43</sup> But if after that the stones be taken away, and the dust is borne out, and *[with]* other earth *(it)* is daubed *(or and it is daubed with other mortar)*,

<sup>44</sup> the priest entereth, and seeth the leprosy turned again, and the walls sprinkled with spots, the leprosy is then steadfastly dwelling, and the house is unclean; *(the priest entereth, and seeth that the leprosy hath returned, and that the walls be sprinkled with spots, then the leprosy is steadfastly dwelling, and the house is unclean;)*

<sup>45</sup> which house they shall destroy anon, and they shall cast out of the city, into an unclean place, the stones thereof, and the wood, and all the dust. *(which house they shall destroy at once, and its stones, and its wood, and all of its dust, they shall throw into an unclean place outside the city.)*

<sup>46</sup> He that entereth into the house, when it is shut *(up)*, shall be unclean till to eventide,

<sup>47</sup> and he that sleepeth *[in it]*, and eateth anything therein, he shall wash his clothes.

<sup>48</sup> That if the priest entereth, and seeth that the leprosy increased not in the house, after that it was daubed the second time, the priest shall cleanse it; for health is yielded *[again]thereto*. *(But if the priest entereth, and seeth that the leprosy hath not grown again, or not spread, in the house, after that it was daubed the second time, the priest shall pronounce it to be clean; for health hath been restored to it, that is, the plague hath been cured.)*

<sup>49</sup> And to the cleansing thereof *(or And for its cleansing)*, the priest shall take two sparrows, and cedar wood, and vermilion, *that is, a red thread*, and hyssop.

<sup>50</sup> And when one sparrow is offered in a vessel of earth, on quick waters, *(And when one sparrow is offered in an earthen, or a clay, vessel, filled with fresh water;)*

<sup>51</sup> the priest shall take the cedar wood, and hyssop, and the red thread, and the quick sparrow, and he shall dip, *or wet*, all these things in the blood of the sparrow offered, *or slain*, and in the quick waters; and he shall sprinkle the house seven times; *(the priest shall take the cedar wood, and the hyssop, and the red thread, and the living sparrow, and he shall dip all these things in the blood of the slain sparrow, and in the fresh water; and he shall sprinkle the house seven times;)*

<sup>52</sup> and he shall cleanse it as well in the blood of the sparrow, as in the living waters, and in the quick sparrow, and in the cedar wood, and in the hyssop, and *(the)* red thread. *(and so he shall cleanse the house with the blood of the sparrow, and the fresh water, and the living sparrow, and the cedar wood, and the hyssop, and the red thread.)*

<sup>53</sup> And when he hath let go the sparrow to fly away into the field freely, he shall pray for the house, and it shall be cleansed rightfully. *(And when he hath let the sparrow go, to fly away freely into the field, he shall pray for the house, and so by this rite it shall be made clean.)*

<sup>54</sup> This is the law of all leprosy, and of smiting, *(This is the law for all kinds of leprosy, and of scurf, or of scales.)*

<sup>55</sup> *[and]* of leprosy of clothes, and of houses,

<sup>56</sup> *[and]* of the sign of *(a)* wound, and of little whelks breaking out, *[and]* of spot shining, and in colours changed into diverse spots, *(and of the mark of a sore, and of little whelks breaking out, and of shining spots, and of colours changed into diverse spots.)*

<sup>57</sup> that it may be known, what is clean, or unclean. *(so that it can be pronounced what is clean, and what is unclean.)*

## CHAPTER 15

<sup>1</sup> And the Lord spake to Moses and Aaron, saying,

<sup>2</sup> Speak ye to the sons of Israel, and say ye to them, A man that suffereth the running out of seed, shall be unclean; *(Say thou to the Israelites, When a man suffereth the running out of his seed, such an issue shall be unclean;)*

<sup>3</sup> and then he shall be deemed to be subject to this vice, when by all moments foul humour, *either moisture*, cleaveth to his flesh, and groweth *(al)together (or runneth continually)*.

<sup>4</sup> Each bed in which he sleepeth shall be unclean, and wherever he sitteth.

<sup>5</sup> If any man toucheth his bed, he shall wash his clothes, and he shall be washed in water, and shall be unclean till to eventide.

<sup>6</sup> If a man sitteth where he sat, also that man shall wash his clothes *(or that man shall wash his clothes)*, and he shall be washed in water, and shall be unclean till to eventide.

<sup>7</sup> He that toucheth his flesh, shall wash his clothes, and he shall be washed in water, and shall be unclean till to eventide.

<sup>8</sup> If such a man casteth out spittle upon him that is clean, he shall wash his clothes, and he shall be washed in water, and shall be unclean till to eventide.

<sup>9</sup> The saddle on which he sitteth, shall be unclean; and each man that toucheth whatever thing is under him that suffereth the flowing out of seed, shall be defouled, *(or unclean)*, till to eventide.

<sup>10</sup> He that beareth any of these things, shall wash his clothes, and he shall be washed in water, and shall be unclean till to eventide.

<sup>11</sup> Each man, whom he that is such toucheth with hands not washed before, *(or Anyone, whom he who suffereth such a passion, toucheth with his hands that have not been washed)*, shall wash his clothes, and he shall be washed in water, and shall be unclean till to eventide.

<sup>12</sup> An(y) earthen vessel that he toucheth, shall be broken; but a wooden vessel shall be washed in water.

<sup>13</sup> If he that suffereth such a passion, is healed, he shall number seven days after his cleansing, and when his clothes and all his body be washed in living waters, he shall be clean. *(When he, who suffereth such a passion, is healed, he shall count seven days for his cleansing, and after his clothes and all his body be washed in fresh water; he shall be made clean.)*

<sup>14</sup> Forsooth in the eighth day he shall take two turtles, or two culver birds, and he shall come in the sight of the Lord at the door of the tabernacle of witnessing, and shall give those to the priest; *(Then on the eighth day, he shall take two turtledoves, or two young pigeons, and he shall come before the Lord at the entrance to the Tabernacle of the Witnessing, and shall give them to the priest;)*

<sup>15</sup> and the priest shall make, *or offer*, one of them for the man's sin, and the tother into burnt sacrifice, *(or and the priest shall offer one for a sin offering, and the other for a burnt sacrifice)*; and the priest shall pray for him before the Lord, that he be cleansed from the flowing out of his seed.

<sup>16</sup> A man from whom the seed of lechery, *either of fleshly coupling*, goeth out, shall wash in water all his body *(or shall wash all his body in water)*, and he shall be unclean till to eventide.

<sup>17</sup> He shall wash in water the cloth *(or the cloak)* and *(the)* skin, *or (the) pilch*, that he hath used, *(or worn)*, *(at)* that time, and it shall be unclean till to eventide.

<sup>18</sup> The woman with which he is coupled fleshly *(or The woman with whom he is fleshly coupled)*, shall be washed in water, and shall be unclean till to eventide.

<sup>19</sup> A woman that suffereth the flowing out of blood, when the month cometh again, she shall be separated by seven days *(or she shall be set apart for seven days)*; each man that toucheth her shall be unclean till to eventide,

<sup>20</sup> and the place in which she sleepeth either sitteth in the days of her separating, shall be defouled, *(or unclean)*.

<sup>21</sup> He that toucheth her bed shall wash his clothes, and he shall be washed in water, and shall be unclean till to eventide.

<sup>22</sup> Whoever toucheth any vessel, *or thing*, upon which she sitteth, he shall wash his clothes, and he shall be washed in water, and shall be unclean till to eventide.

<sup>23</sup> *(See verse 22 above.)*

<sup>24</sup> If a man is coupled fleshly with her in the time of blood that cometh, *or runneth, from her by (the) months*, he shall be unclean by seven days, and each bed in which he sleepeth shall be unclean. *(If a man is fleshly coupled with her at the time of blood that runneth out from her by the month, he shall be unclean for seven days, and each bed in which he sleepeth shall be unclean.)*

<sup>25</sup> A woman that suffereth in many days the flowing out of blood, not in the time of *[the] months*, either which woman ceaseth not to flow out blood after the blood of *[the] months*, shall be unclean as long as she shall be subject to this passion, as if she is in

the time of [the] months. *(A woman who suffereth for many days the flowing out of blood, but not at the time of the month, or which woman ceaseth not to flow out blood after the blood of the month, shall be unclean for as long as she is subject to this passion, just as she is at the time of the month.)*

<sup>26</sup> Each bed in which she sleepeth, and whatever thing she sitteth upon, shall be unclean.

<sup>27</sup> Whoever toucheth her shall wash his clothes, and he shall be washed in water, and shall be unclean till to eventide.

<sup>28</sup> If her blood standeth, and ceaseth to flow out, she shall number seven days of her cleansing, *(But when her blood standeth, and ceaseth to flow out, she shall count seven days for her cleansing.)*

<sup>29</sup> and in the eighth day she shall offer for herself to the priest two turtles, either culver birds, at the door of the tabernacle of witnessing; *(and on the eighth day she shall bring her offering of two turtledoves, or two young pigeons, to the priest, at the entrance to the Tabernacle of the Witnessing;)*

<sup>30</sup> and the priest shall offer one for her sin, and the tother into burnt sacrifice, *(or and the priest shall offer one for a sin offering, and the other for a burnt sacrifice);* and the priest shall pray for her before the Lord, and for the flowing out of her uncleanness.

<sup>31</sup> Therefore ye shall teach the sons of Israel, that they eschew uncleannesses, and that they die not for their filths, when they defoul my tabernacle that is among them. *(And so ye shall teach the Israelites, that they must shun uncleannesses, and not bring in their filths to defile my Tabernacle that is among them, and so be put to death because of that.)*

<sup>32</sup> This is the law of him that suffereth the flowing out of seed, and *(of him)* that is defouled with fleshly coupling, *(This is the law for him who suffereth the flowing out of seed, and for him who is defiled with fleshly coupling.)*

<sup>33</sup> and also of the woman that is separated in the time of *(the)* months, either that floweth out in continual blood, and of the man that sleepeth with her. *(and also of the woman who is set apart at the time of the month, or who floweth out with continual blood, and of the man who sleepeth with her.)*

## CHAPTER 16

<sup>1</sup> And the Lord spake to Moses, after the death of the two sons of Aaron, when they offered alien fire *(or when they offered unholy fire)*, and were slain,

<sup>2</sup> and commanded to him and said, Speak thou to Aaron, thy brother, that he enter not in all time into the saintuary, which is within the veil before the propitiatory, with which the ark is covered, that he die not; for I shall appear in a cloud on God's answering place; *(and commanded to him and said, Tell thou thy brother Aaron, that he must not enter into the sanctuary, which is behind the Veil, to go before the propitiatory, that is, the mercy seat, or the lid, which is on the Ark, that is, the Box for the tablets of the Law, except at the appointed time, so that he not die; for I shall appear there in a cloud above the propitiatory, or God's answering place;)*

<sup>3</sup> no but he do these things before. He shall offer a calf for sin, and a ram into burnt sacrifice; *(and to enter only after he hath first done these things. He shall bring a calf for a sin offering, and a ram for a burnt sacrifice;)*

<sup>4</sup> he shall be clothed with a linen cloth, *[and]* he shall hide his shamefast members with linen breeches; he shall be girded with a linen girdle, *[and]* he shall put a linen mitre on his head; for these clothes be holy, with them all he shall be clothed, when he is washed. *(and he shall be clothed with a linen cloak, or with a linen robe, and he shall hide his shameful members with linen breeches; and he shall be girded with a linen sash, and put a linen turban on his head; for these clothes be holy, and he shall be clothed with all of them, after that he hath washed himself.)*

<sup>5</sup> And he shall take of all the multitude of the sons of Israel two kids for sin, and one ram into burnt sacrifice; *(And he shall take from all the multitude of the Israelites two goat kids for a sin offering, and one ram for a burnt sacrifice;)*

<sup>6</sup> and when he offereth a calf, and prayeth, for himself, and for his house, *(and after that he offereth the calf, and prayeth for cleansing for himself, and for his household, or for his family.)*

<sup>7</sup> he shall make *(the)* two goat bucks to stand before the Lord, in the door of the tabernacle of witnessing *(or at the entrance to the Tabernacle of the Witnessing);*

<sup>8</sup> and Aaron shall cast lot upon ever either, one lot to the Lord, and another lot to the goat that shall be sent out. *(and Aaron shall cast lots over the two goats, one lot for the Lord, and the other lot for the goat that shall be sent out, that is, the scapegoat for Azazel.)*

<sup>9</sup> Whose lot goeth out to the Lord, he shall offer it for sin; (*Whichever lot goeth out for the Lord, he shall offer that goat as a sin offering;*)

<sup>10</sup> soothly whose lot goeth out into the goat that shall be sent out, he shall set him quick before the Lord, that he send prayers on him, and send him out into wilderness. (*and whichever lot goeth out for the goat that shall be sent out, that is, the scapegoat for Azazel, he shall present him alive before the Lord, and send prayers upon him, and then send him out into the wilderness, to Azazel.*)

<sup>11</sup> When these things be done rightfully, he shall offer the calf, and he shall pray for himself, and for his house, and shall offer the calf. (*When these things be done by this rite, he shall bring forth the calf, and he shall pray for cleansing for himself, and for his household, or for his family, and then he shall kill the calf for a sin offering.*)

<sup>12</sup> And when he hath taken a censer, which he hath [full-]filled of the coals of the altar, and he hath taken in [his] hand the sweet smelling spicery made into incense, he shall enter over the veil into the holy things; (*And when he hath taken a censer, which he hath filled full with coals from the altar, and he hath taken in his hand the sweet smelling spices made into incense, he shall go into the Most Holy Place within the Veil;*)

<sup>13</sup> that when sweet smelling spiceries be put on the fire, the cloud and vapour of those cover God's answering place, that is, the propitiatory, which is on the witnessing, that is, on the ark with the tables of (the) law, and he die not. (*so that when the sweet smelling spices be put on the fire, their cloud and vapour cover the propitiatory, that is, the mercy seat, or the lid, which is on the Ark of the Witnessing, that is, the Box containing the tablets of the Law, and so he shall not die.*)

<sup>14</sup> Also Aaron shall take of the calf's blood, and he shall sprinkle seven times with his finger against God's answering place, eastward. (*And Aaron shall take some of the calf's blood, and he shall sprinkle it with his finger onto that lid, eastwards, and seven times in front of the propitiatory, that is, in front of the mercy seat.*)

<sup>15</sup> And when Aaron hath slain the goat buck, offered for [the] sin of the people, he shall bring in the blood thereof within the veil, as it is commanded of the calf's blood, that he sprinkle it even against God's answering place, (*And when Aaron hath killed the goat buck, offered for the people's sin, he shall bring in its blood within the Veil, as it is commanded of the calf's blood, and sprinkle it on the propitiatory, and in front of it,*)

<sup>16</sup> and (so) he shall cleanse the saintuary from [the] uncleanness of the sons of Israel, and from their trespassings, and [from] all their sins. By this custom he shall do in the tabernacle of witnessing (*or And by this custom he shall do all of this in the Tabernacle of the Witnessing*), which is set among them, in the midst of [the] filths of the habitation of them.

<sup>17</sup> No man be in the tabernacle, when the bishop shall enter into the saintuary, that he pray for himself, and for his house, and for all the company of Israel, till he go out of the tabernacle. (*No one should be in the Tabernacle, when the High Priest shall enter into the sanctuary, so that he can pray for himself, and for his household, or for his family, and for all the congregation of Israel, and until that he go out of the Tabernacle.*)

<sup>18</sup> Soothly when he hath gone out to the altar which is before the Lord, pray he for himself, and shed he on the horns thereof, by compass, the blood that is taken of the calf, and of the goat buck; (*And when he hath gone out to the altar which is before the Lord, pray he for himself, and take he some of the calf's blood, and some of the goat's blood, and put he it on the horns all around the altar;*)

<sup>19</sup> and sprinkle he it seven times with his finger (*or and with his finger sprinkle he some of the blood onto the altar seven times*), and (so) cleanse he, and hallow he the altar from [the] uncleannesses of the sons of Israel.

<sup>20</sup> After that he hath cleansed the saintuary, and the tabernacle, and the altar, then offer he the living goat buck; (*And after that he hath cleansed the sanctuary, and the Tabernacle, and the altar, then bring he forth the living goat for Azazel;*)

<sup>21</sup> and when his ever either hand is put upon the head thereof, acknowledge the priest all the wickednesses of the sons of Israel, and all their trespasses and sins, which sins the priest shall wish, or will, (on)to the goat's head, and he shall send the goat out into desert by a man made ready thereto, (*or and then he shall send this goat, that is, the scapegoat, out into the desert, or into the wilderness, by a man ordained for that task.*)

<sup>22</sup> And when the goat buck hath borne all their wickednesses into (a) desert land, and he is let go there,

<sup>23</sup> Aaron shall turn again into the tabernacle of witnessing (*or Aaron shall return to the Tabernacle of the Witnessing*); and when the clothes be put off, in which he was clothed before, when he entered into the saintuary of God, and those clothes be left there,

<sup>24</sup> he shall wash his flesh in the holy place, and he shall be clothed in his own clothes, and after that he hath gone out, and hath offered the burnt sacrifice of himself, and of the people, he shall pray as well for himself, as for the people; *(he shall wash his flesh in a holy place, and he shall be clothed in his own clothes, and after that he hath gone out, and hath offered the burnt sacrifice for himself, and for the people, he shall pray for himself, as well as for the people;)*

<sup>25</sup> and he shall burn on the altar the inner fatness which is offered for sin. *(and he shall burn on the altar the inner fat of the sin offering.)*

<sup>26</sup> Soothly he that let go the goat buck able to be sent out, shall wash his clothes and his body with water, and so he shall enter into the tents. *(And he who drove the scapegoat into the desert, or into the wilderness, to Azazel, shall wash his clothes and his body in water, and then he shall return to the tents.)*

<sup>27</sup> Forsooth they shall bear out of the tents the calf and the goat buck, that were offered for sin, and whose blood was brought into the saintuary, that the cleansing were fulfilled; and they shall burn in fire as well the skins, as the flesh, and *[the] dung of those beasts. (And they shall carry away from the tents the calf and the goat buck, that were the sin offerings, and whose blood was brought into the sanctuary, so that the cleansing is fulfilled; and they shall burn in the fire the skins, and the flesh, and the dung of those beasts.)*

<sup>28</sup> And whoever burneth those, he shall wash his clothes and flesh in water, and so he shall enter into the tents *(or and then he shall return to the tents).*

<sup>29</sup> And this shall be to you a lawful thing everlasting; in the seventh month, in the tenth day of the month, ye shall torment your souls, and ye shall not do any work, neither a man born in the land, neither a comeling that is a pilgrim among you. *(And this shall be an everlasting law for you; in the seventh month, on the tenth day of the month, ye shall torment your souls, and ye shall not do any work, not someone born in the land, nor a newcomer who is a foreigner; or a stranger; among you.)*

<sup>30</sup> The delivering from sin, and the cleansing of you, shall be in this day *(or shall be on this day), (and) ye shall be cleansed before the Lord from all your sins;*

<sup>31</sup> for it is the sabbath of resting, and ye shall torment your souls by everlasting religion. *(for it is a Sabbath of rest for you, and ye shall torment your souls; this is an everlasting law.)*

<sup>32</sup> Soothly the priest shall cleanse, the which is anointed, and whose hands be hallowed, that he be set in priesthood for his father; and he shall be clothed in a linen stole, and in holy clothes, *(And the priest, who is anointed, and consecrated, so that he can serve in the priesthood for his father, shall perform this rite of cleansing; he shall be clothed in holy linen clothes.)*

<sup>33</sup> and he shall cleanse the saintuary, and the tabernacle of witnessing, *(or and he shall cleanse the sanctuary, and the Tabernacle of the Witnessing),* and the altar, and the priests, and all the people.

<sup>34</sup> And this shall be to you a lawful thing everlasting *(or And this shall be an everlasting law for you),* that ye pray for the sons of Israel, and for all their sins, once in the year. Therefore Aaron did, as the Lord commanded to Moses.

## CHAPTER 17

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Speak thou to Aaron, and to his sons, and to all the sons of Israel *(or and to all the Israelites),* and say thou to them, This is the word which the Lord commanded, and said,

<sup>3</sup> Each man of the house of Israel shall be guilty of blood, *or (of) great sin,* if he slayeth an ox, or a sheep, either a goat, in the tents, either out of the tents, *(or inside, or outside, the camp),*

<sup>4</sup> and offereth not an offering to the Lord at the door of the tabernacle of witnessing *(or and then bringeth it not as an offering to the Lord to the entrance of the Tabernacle of the Witnessing); (it is) as if he shedded (out)man's blood, (and) so he shall perish from the midst of his people.*

<sup>5</sup> Therefore the sons of Israel ought to offer their sacrifices to the priest, which they slay in the field, that those be hallowed to the Lord, before the door of the tabernacle of witnessing, and that they offer those peaceable sacrifices to the Lord. *(And so the Israelites ought to bring to the Lord the sacrifices which they kill in the field; they shall bring them to the priest, at the entrance to the Tabernacle of the Witnessing, and offer them as peace offerings to the Lord.)*

<sup>6</sup> And the priest shall pour out the blood upon the altar of the Lord, at the door of the tabernacle of witnessing; and he shall burn the inner fatness into odour of sweetness

to the Lord. *(And the priest shall throw the blood against all the sides of the altar of the Lord, at the entrance to the Tabernacle of the Witnessing; and he shall burn the inner fat, to make the sweetest aroma to the Lord.)*

<sup>7</sup> And they shall no more offer their sacrifices to fiends, with which they did fornication, *that is, idolatry*; it shall be a lawful thing everlasting to them, and to their after-comers, *(or this shall be an everlasting law for them, and for their after-comers).*

<sup>8</sup> And thou shalt say to them, A man of the house of Israel, and of the comelings that be pilgrims among you, that offereth a burnt sacrifice, either a slain sacrifice, *(And thou shalt say to them, Any Israelite, or a newcomer who is a foreigner, or a stranger, among you, who offereth a burnt sacrifice, or a slain sacrifice,)*

<sup>9</sup> and bringeth it not to the door of the tabernacle of witnessing *(or and bringeth it not to the entrance of the Tabernacle of the Witnessing)*, that it be offered to the Lord, he shall perish from his people.

<sup>10</sup> If any man of the sons of Israel, and of the comelings that be pilgrims among you, eateth any blood, I shall set fast my face against his soul, and I shall lose him from his people; *(If any Israelite, or a newcomer who is a foreigner, or a stranger, among you, eateth any blood, I shall set my face firmly against that person, and I shall cut him off from his people;)*

<sup>11</sup> for the life of *(the)* flesh is in the blood, and I gave that *blood* to you, *(so)* that ye cleanse *therewith* upon mine altar for your souls, and *(so)* that the blood be *sprinkled* for *[the]* sin of the soul.

<sup>12</sup> Therefore I said to the sons of Israel, Each living man of you shall not eat blood, neither *any* of the comelings that be pilgrims among you. *(And so I said to the Israelites, None of you shall ever eat blood, nor shall any of the newcomers who be foreigners, or strangers, among you.)*

<sup>13</sup> Whatever man of the sons of Israel, or of the comelings that be pilgrims with you, taketh a wild beast, either a bird, which it is leaveful to eat, *(or If any Israelite, or a newcomer who is a foreigner among you, taketh a wild beast, or a bird, which it is lawful to eat)*, whether by hunting, whether by hawking, pour he out the blood thereof, and cover it with earth;

<sup>14</sup> for the life of *[all]* flesh is in *(the)* blood. Wherefore I said to the sons of Israel, Ye shall not eat the blood of any flesh, for the life of *(all)* flesh is in the blood, and whoever eateth blood, shall perish.

<sup>15</sup> A man that eateth a thing dead by itself, either taken of a beast, as well of men born in the land, as of comelings, he shall wash his clothes, and himself in water, and he shall be defouled, *(or unclean)*, till to eventide; and by this order, he shall be made clean; *(Anyone who eateth a thing that dieth naturally, or is killed by a beast, of those born in the land, as well as newcomers, he shall wash his clothes, and himself in water; and he shall be defiled, or unclean, until the evening; and by this rite, he shall be made clean;)*

<sup>16</sup> that if he washeth not his clothes, or his body, he shall bear his wickedness. *(but if he washeth not his clothes, or his body, he shall bear his wickedness.)*

## CHAPTER 18

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Speak thou to the sons of Israel, and thou shalt say to them, I am your Lord God; *(Speak thou to the Israelites, and thou shalt say to them, I am the Lord your God;)*

<sup>3</sup> ye shall not do by the custom of the land of Egypt, in which ye dwelled; ye shall not do by the custom of the land of Canaan, to which I shall bring you in, neither ye shall go in the lawful things of them, *that is, in the (ir) custom of worshipping (nor shall ye follow their laws, or their custom of worshipping).*

<sup>4</sup> Ye shall do my dooms, and ye shall keep my behests, and ye shall go in them; I am your Lord God. *(Ye shall follow my laws, or my judgements, and ye shall obey my commands, and ye shall walk in them; I am the Lord your God.)*

<sup>5</sup> Keep ye my laws and dooms, which a man shall do, and he shall live in those; I am your Lord God. *(Obey ye my laws and judgements, for those who follow them, shall have life; I am the Lord your God.)*

<sup>6</sup> A man shall not nigh to a nigh woman of his blood, that he show her filthhood *(or that he uncover her nakedness, or so that they have sexual intercourse)*; I am the Lord.

<sup>7</sup> Thou shalt not discover the filthhood of thy father, and the filthhood of thy mother; she is thy mother; thou shalt not show her filthhood. *(Thou shalt not uncover thy father's nakedness, that is, thy mother's nakedness; for she is thy mother; and thou shalt not uncover her nakedness.)*

<sup>8</sup> Thou shalt not uncover the filthhood of the wife of thy father, for it is the filthhood of thy father. *(Thou shalt not uncover the nakedness of thy father's wife, for her nakedness is for thy father alone.)*

<sup>9</sup> Thou shalt not show the filthhood of thy sister, of father, either of mother, *(or Thou shalt not uncover thy sister's nakedness, that is, thy father's daughter, or thy mother's daughter)*, which sister is begotten at home, *that is, in wedlock*, either withoutforth, *that is, out of wedlock*.

<sup>10</sup> Thou shalt not show the filthhood of the daughter of thy son, either of thy niece, *that is, the daughter of thy daughter*, for it is thy filthhood. *(Thou shalt not uncover the nakedness of thy son's daughter, or thy daughter's daughter, for it is thy own nakedness, that is, they be of thy own flesh.)*

<sup>11</sup> Thou shalt not show the filthhood of the daughter of the wife of thy father, which she childed to thy father, and she is thy sister. *(Thou shalt not uncover the nakedness of the daughter of thy father's wife, whom she bare for thy father, for she is thy sister.)*

<sup>12</sup> Thou shalt not open the filthhood of thy father's sister, for she is the flesh of thy father. *(Thou shalt not uncover the nakedness of thy father's sister, for she is of thy father's flesh.)*

<sup>13</sup> Thou shalt not show the filthhood of the sister of thy mother, for she is the flesh of thy mother. *(Thou shalt not uncover the nakedness of thy mother's sister, for she is of thy mother's flesh.)*

<sup>14</sup> Thou shalt not show the filthhood of the brother of thy father, neither thou shalt nigh to his wife, that is joined to thee by affinity. *(Thou shalt not uncover the nakedness of thy father's brother; that is, thou shalt not come near to his wife, for she is joined to thee by affinity.)*

<sup>15</sup> Thou shalt not show the filthhood of thy son's wife, for she is the wife of thy son, neither thou shalt discover her shame; and no man take his brother's wife. *(Thou shalt not uncover the nakedness of thy son's wife, for she is thy son's wife, so thou shalt not uncover her nakedness; and no man shall take his brother's wife to bed.)*

<sup>16</sup> Thou shalt not show the filth(hood) of thy brother's wife, for it is the filthhood of thy brother. *(Thou shalt not uncover the nakedness of thy brother's wife, for her nakedness is for thy brother alone.)*

<sup>17</sup> Thou shalt not show the filth(hood) of a woman, and of her daughter; thou shalt not take the daughter of her son, and the daughter of her daughter, that thou show her shame; they be the flesh of her, and such lechery is incest, *that is, lechery of them that be kin. (Thou shalt not uncover the nakedness of both a woman, and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, and uncover their nakedness; for they be of her flesh, and such lechery is incest, that is, lechery of them who be kin.)*

<sup>18</sup> Thou shalt not take the sister of thy wife, to *(the)* anguish of her, neither thou shalt show the filth(hood) of her, while thy wife liveth yet. *(Thou shalt not take thy wife's sister to bed, and so cause thy wife anguish, nor shalt thou uncover her sister's nakedness, while thy wife yet liveth.)*

<sup>19</sup> Thou shalt not nigh to a woman that suffereth the running of blood of month, neither thou shalt show her filthhood. *(Thou shalt not come near to a woman who suffereth the running of the blood of the month, nor shalt thou uncover her nakedness.)*

<sup>20</sup> Thou shalt not do lechery with thy neighbour's wife, neither thou shalt be defouled with mixing *[together]* of seed. *(Thou shalt not do fleshly coupling with thy neighbour's wife, and so be defiled with her.)*

<sup>21</sup> Thou shalt not give of thy seed, that it be offered to the idol Moloch, neither thou shalt defoul the name of thy God; I am the Lord. *(Thou shalt not give any of thy children to be offered to the false god Molech, and so defile the name of thy God; I am the Lord.)*

<sup>22</sup> Thou shalt not be meddled *[or mingled]* with a man, by lechery of a woman, for it is abomination. *(Thou shalt not be mixed together with a man, like in fleshly coupling with a woman, for it is an abomination.)*

<sup>23</sup> Thou shalt not do lechery with any beast, neither thou shalt be defouled with it. A woman shall not lie under a beast, neither shall be meddled, *[or mingled]*, therewith, *that is, defouled by fleshly knowing thereof*, for it is great sin. *(Thou shalt not do lechery with any beast, nor shalt thou be defiled with it. A woman shall not lie under a beast, nor shall be mixed together with it, that is, be defiled by fleshly knowing of it, for it is a great sin.)*

<sup>24</sup> Be ye not defouled in all these things, in which all folks, *either heathen men*, be defouled, which folks I shall cast out before your sight, *(Do not ye be defiled with any of*

*these things, in which all the nations, or all the heathen, be defiled, which nations I shall throw out before you.)*

<sup>25</sup> of whom the land is defouled, of which *land* I shall visit the great sins (*of them upon it*), that it vomit, or throw out, his dwellers. (*by whom the land is defiled, of which land I shall visit their great sins upon it, so that it vomit, or throw out, its inhabitants.*)

<sup>26</sup> Keep ye my lawful things, and my dooms, that ye do not any of all these abominations, as well a man born in the land, as a comeling that is a pilgrim with you. (*Obey ye my laws, and my judgements, so that ye do not do any of these abominations, yea, anyone born in the land, as well as a newcomer who is a foreigner, or a stranger, among you.*)

<sup>27</sup> For the dwellers of the land, that were before you, did all (*of*) these abominations, and defouled that land.

<sup>28</sup> Therefore beware, lest it cast out vilely you in the same manner, when ye shall do such sins, as it casted out vilely the folk, that was before you. (*And so beware, lest when ye shall do such sins, it vilely throw you out, in the same manner as it hath vilely thrown out the people, who were before you.*)

<sup>29</sup> Each man that shall do anything of these abominations, shall perish from the midst of his people.

<sup>30</sup> Keep ye my behests; do not ye do those things, which they that were before you did, and be ye not defouled in those; I am your Lord God. (*Obey ye my commands; do not ye do those things, which they who were before you did, and be ye not defiled with them; I am the Lord your God.*)

## CHAPTER 19

<sup>1</sup> The Lord spake to Moses, and said,

<sup>2</sup> Speak thou to all the company of the sons of Israel, and thou shalt say to them, Be ye holy, for I am holy, your Lord God. (*Speak thou to all the congregation of the Israelites, and thou shalt say to them, Be ye holy, for I am holy, the Lord your God.*)

<sup>3</sup> Each man dread his father, and his mother. Keep ye my sabbaths; I am your Lord God. (*Everyone revere or honour his father, and his mother. Keep ye my Sabbaths; I am the Lord your God.*)

<sup>4</sup> Do not ye be turned to idols, neither ye shall make to you molten gods; I am your Lord God. (*Do not ye turn to idols; nor make ye gods out of metal for yourselves; I am the Lord your God.*)

<sup>5</sup> If ye offer a sacrifice of peaceable things to the Lord, that it be quemeful, (*If ye offer a peace offering to the Lord, so that it be acceptable,*)

<sup>6</sup> ye shall eat it in that day, in which it is offered, and in the tother day, (*or ye shall eat it on the day, on which it is offered, and on the next day*); soothly whatever thing is left into the third day, ye shall burn it in (*the*) fire.

<sup>7</sup> If any man eateth thereof after two days, he shall be unholy, and guilty of unfaithfulness, *either wickedness*;

<sup>8</sup> and he shall bear his wickedness, for he defouled the holy thing of the Lord, and his soul shall perish from his people.

<sup>9</sup> When thou shalt reap the fruits of thy land, thou shalt not cut till to the ground the corns of the land, neither thou shalt gather the ears of corn that be left; (*When thou shalt harvest the fruits of thy land, thou shalt not cut the corners of the land down to the ground, nor shalt thou gather up all the ears of corn that be left;*)

<sup>10</sup> neither in thy vineyard thou shalt gather the raisins and the grains falling down, but thou shalt leave them to be gathered of poor men and of pilgrims; I am your Lord God. (*nor in thy vineyard shalt thou gather up all the raisins and the grains that fall down, but thou shalt leave them to be gathered up by the poor and by foreigners; I am the Lord your God.*)

<sup>11</sup> Ye shall not do theft. Ye shall not lie, and no man (*shall*) deceive his neighbour.

<sup>12</sup> Thou shalt not forswear in my name, neither thou shalt defoul the name of thy God; I am the Lord.

<sup>13</sup> Thou shalt not make false challenge to thy neighbour, neither thou shalt oppress him by violence. The hire of thy workman shall not dwell with thee unto the morrowtide. (*Thou shalt not rob thy neighbour; nor shalt thou oppress him with violence. The wages of thy workman shall not abide with thee until the next morning.*)

<sup>14</sup> Thou shalt not curse a deaf man, neither thou shalt set an hurting before a blind man; but thou shalt dread thy Lord God, for I am the Lord. (*Thou shalt not curse the*

*deaf, nor shalt thou put a cause of stumbling in front of the blind; but thou shalt fear the Lord thy God, for I am the Lord.)*

<sup>15</sup> Thou shalt not do that, that is wicked, neither thou shalt deem unjustly; behold thou not the person of a poor man, neither honour thou the face of a mighty man; deem thou justly to thy neighbour *(or simply judge thy neighbour justly)*.

<sup>16</sup> Thou shalt not be a slanderer; *that is, a false accuser*, neither a privy backbiter in the people *(nor a backbiter in private among the people)*; thou shalt not stand against the blood of thy neighbour; I am the Lord.

<sup>17</sup> Thou shalt not hate thy brother in thine heart, but reprove thou him openly, lest thou have sin on him. *(Thou shalt not hate thy brother in private, but rather, rebuke thou him openly, lest thou sin because of him.)*

<sup>18</sup> Thou shalt not seek vengeance, neither thou shalt be mindful of the wrong of thy citizens *(nor shalt thou remember the wrong-doings of thy fellow citizens)*; thou shalt love thy friend as thyself; I am the Lord.

<sup>19</sup> Keep ye my laws *(or Obey ye my laws)*. Thou shalt not make thy beasts to engender with the beasts of another kind. Thou shalt not sow a field with diverse seed. Thou shalt not be clothed in a cloth *(or a cloak)* which is woven of two things.

<sup>20</sup> If a man sleepeth with a woman by fleshly knowing of seed, which woman is an handmaid, *or bond*, yea, a noble woman of kin, and nevertheless is not again-bought by price, neither rewarded with freedom, she shall be beaten *[or both shall be scourged]*, and they shall not die, for she was not free. *(If a man sleepeth with a woman by fleshly knowing of seed, which woman is a slave-girl, or a bondwoman, and betrothed to another, but nevertheless not bought back with money, or rewarded with freedom, she shall be beaten or both of them shall be scourged, but they shall not die, for she was not free.)*

<sup>21</sup> Soothly the man for his trespass shall offer a ram to the Lord, at the door of the tabernacle of witnessing; *(And the man shall bring a ram for a trespass offering to the Lord, to the entrance of the Tabernacle of the Witnessing;)*

<sup>22</sup> and the priest shall pray for him, and for his trespass, before the Lord; and the Lord shall be merciful to him, and the sin shall be forgiven.

<sup>23</sup> When ye have entered into the land of promise, and have planted therein apple trees, ye shall do away the first fruits; *(for three years)* the apples which those trees bring forth shall be unclean to you, neither ye shall eat of them.

<sup>24</sup> Forsooth in the fourth year all the fruit of the trees shall be hallowed and be praiseable to the Lord; *(But in the fourth year, all the fruit of the trees shall be declared holy, and shall be given as a gift to the Lord;)*

<sup>25</sup> forsooth in the fifth year ye shall eat the fruits, and ye shall gather *(the)* apples, which those trees bring forth; I am your Lord God *(or I am the Lord your God)*.

<sup>26</sup> Ye shall not eat flesh with *[the]* blood. Ye shall not make vain divining, neither ye shall keep *(mind of)* dreams *(nor shall ye remember, or think upon, dreams)*;

<sup>27</sup> neither ye shall clip the hair round, neither ye shall shave the beard; *(nor shall ye round off the ends of your hair; nor shall ye shave off your beard;)*

<sup>28</sup> and on dead men ye shall not cut your flesh, neither ye shall make to you any figures, *either marks in your flesh*; I am the Lord. *(and ye shall not cut your flesh in mourning for the dead, nor shall ye make any tattoos on yourself, that is, any marks in your flesh; I am the Lord.)*

<sup>29</sup> Set thou not thy daughter to do lechery for hire, and the land be defouled, and be *[full-]*filled with sin. *(Do not thou allow thy daughter to go awhoring for hire, so that the land be defiled, and it be filled full with sin.)*

<sup>30</sup> Keep ye my sabbaths, and dread ye my saintuary *(or and revere my sanctuary)*; I am the Lord.

<sup>31</sup> Bow ye not to astronomers, neither ask ye anything of false diviners, that ye be defouled by them; I am your Lord God. *(Do not ye turn to astrologers, nor ask ye anything of those who claim to contact the dead, so that ye be defiled by them; I am the Lord your God.)*

<sup>32</sup> Rise thou before an hoar head, and honour thou the person of an eld man, and dread thou thy Lord God *(or and fear thou the Lord thy God)*; I am the Lord.

<sup>33</sup> If a comeling dwelleth in your land, and abideth among you, despise ye not him, *(If a newcomer liveth in your land, and abideth among you, do not ye despise him,)*

<sup>34</sup> but be he among you as a man born in the land; and ye shall love him as yourself, for also ye were comelings in the land of Egypt; I am your Lord God. *(but let him be among you like anyone born in the land; and ye shall love him like yourself, for ye were once newcomers in Egypt; I am the Lord your God.)*

<sup>35</sup> Do not ye do any wicked thing in doom, in rule, in weight, and in measure; (*Do not ye do any wicked thing in judgement, in rule, in weight, or in measure;*)

<sup>36</sup> the balance be just, and the weights be even, the bushel be just, and the pint be even; I am your Lord God, that led you out of the land of Egypt. (*let the balances be true, and the weights be equal, the bushels be true, and the pints be equal; I am the Lord your God, who led you out of Egypt.*)

<sup>37</sup> Keep ye all my behests, and all my dooms, and do ye them; I am the Lord. (*Obey ye all my commands, and all my laws, or judgements, and do ye them; I am the Lord.*)

## CHAPTER 20

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Speak thou these things to the sons of Israel, If any man of the sons of Israel, and of the comelings that dwell in Israel, giveth of his seed to the idol Moloch, die he by death; the people of the land shall stone him. (*Say thou these things to the Israelites, If any Israelite, or a newcomer who liveth in Israel, giveth his children to the false god Molech, he shall be put to death; the people of the land shall stone him.*)

<sup>3</sup> And I shall set fast my face against him, and I shall cut away him from the midst of my people, for he gave of his seed to Moloch, and defouled my saintuary, and defouled mine holy name. (*And I shall set my face against him, and I shall cut him off from the midst of my people, for he gave his children to Molech, and defiled my sanctuary, and defiled my holy name.*)

<sup>4</sup> That if the people of the land is negligent, and little chargeth (*for*) my behest, and suffereth the man that gave of his seed to Moloch, neither will slay him, (*But if the people of the land be negligent, and care little for my command, and consent to the man who gave his children to Molech, and indeed will not kill him.*)

<sup>5</sup> I shall set my face on that man, and on his kindred, and I shall cut him down, and all that consented to him, that they should do fornication, *that is, idolatry*, with Moloch, from the midst of their people. (*I shall set my face against that man, and against his kindred, and I shall cut off him, and all who consented to him, yea, they who would do fornication, that is, idolatry, with Molech, from the midst of their people.*)

<sup>6</sup> If a man boweth to astronomers (*or to astrologers*), and to false diviners, and doeth fornication with them, I shall set my face against him, and I shall slay him (*or cut him off*) from the midst of his people.

<sup>7</sup> Be ye hallowed, and be ye holy, for I am holy, your Lord God (*or the Lord your God*).

<sup>8</sup> Keep ye my behests, and do ye those, for I am the Lord that halloweth you. (*Obey ye my commands, and do ye them, for I am the Lord who maketh you holy.*)

<sup>9</sup> Therefore he that curseth his father, either mother, die he by death; if a man curseth his father and mother, his blood be on him. (*He who curseth his father, or his mother, shall be put to death; if a man curseth his father, or his mother, his blood be on him.*)

<sup>10</sup> If a man doeth lechery with another man's wife, and doeth adultery with his neighbour's wife, both the adulterer and the adulteress die they by death. (*If a man doeth lechery with another man's wife, yea, if he doeth adultery with his neighbour's wife, both the adulterer and the adulteress shall be put to death.*)

<sup>11</sup> If a man sleepeth with his step-dame, and showeth his father's shame, both they die by death; their blood be on them. (*If a man sleepeth with his step-mother, and uncovereth her nakedness, which is for his father alone, they both shall be put to death; their blood be on them.*)

<sup>12</sup> If any man sleepeth with his son's wife, ever either die, for they have wrought great sin, (*or they both shall be put to death, for they have done a great sin*); their blood be on them.

<sup>13</sup> If a man sleepeth with a man, by lechery of a woman, ever either hath wrought unleaveful thing, die they by death; their blood be on them. (*If a man sleepeth with a man, like in fleshly coupling with a woman, they both have done an unlawful thing, and they both shall be put to death; their blood be on them.*)

<sup>14</sup> He that weddeth over his wife her mother, hath wrought great sin; he shall be burnt quick with them, and so great unleaveful doing shall not dwell in the midst of you. (*He who taketh both his wife and her mother to bed, hath done a great sin; he shall be burned alive with them, and so a great unlawful doing shall not remain in the midst of you.*)

<sup>15</sup> He that doeth lechery with a great beast, or with a little (*beast*), die he by death (*or shall be put to death*), also slay ye the beast.

<sup>16</sup> A woman that lieth under any beast, be *she* slain together with it; their blood be on them.

<sup>17</sup> He that taketh his sister, his father's daughter, or his mother's daughter, and seeth her filth(*hood*), and she seeth the shame of her brother, they have wrought an unleaveful thing, both shall be slain in the sight of their people; for they showed together their filth(*hood*), and they shall bear together their wickedness. (*He who taketh to bed his sister; his father's daughter; or his mother's daughter; and seeth her nakedness, and she seeth her brother's nakedness, they both have done an unlawful thing, and they both shall be cut off in the presence of their people; for they uncovered their nakedness to each other; and so they shall bear their wickedness together.*)

<sup>18</sup> If a man doeth fleshly knowing with a woman in the flowing of blood of the month, and showeth her filth(*hood*), and she openeth the well of her blood, both they shall be slain from the midst of their people. (*If a man doeth fleshly knowing with a woman during the flowing out of the blood of the month, and uncovereth her nakedness, and she openeth the well of her blood to him, they both shall be cut off from the midst of their people.*)

<sup>19</sup> Thou shalt not discover the filth(*hood*) of thy mother's sister, and of thy father's sister; he, that doeth this, shall make naked the shame of his flesh, and both they shall bear their wickedness. (*Thou shalt not uncover the nakedness of thy mother's sister, or of thy father's sister; he, who doeth this, shall make naked his own kin's flesh, and they both shall bear their wickedness.*)

<sup>20</sup> He that doeth fleshly knowing with the wife of his father's brother, either of his mother's brother, and showeth the filth(*hood*) of his kin, both they shall bear their sin, [and] they shall die without free children. (*He who doeth fleshly knowing with the wife of his father's brother; or the wife of his mother's brother; and uncovereth the nakedness of his kin, they both shall bear their sin, and they shall die without any children.*)

<sup>21</sup> He that weddeth his brother's wife, doeth an unleaveful thing; he showed his brother's filth(*hood*), [and] he shall be without free children. (*He who weddeth his brother's wife, doeth an unlawful thing; he uncovered her nakedness which is for his brother alone, and they shall die without any children.*)

<sup>22</sup> Keep ye my laws and my dooms, and do ye those, lest the land, into which ye shall enter and dwell in, cast out vilely also you (*or also vilely throw you out*).

<sup>23</sup> Do not ye go in the lawful things, *that is, in worshipping and in the manner of living of them*, of the nations, which I shall cast out before you, for they did all these things, and I had abomination of them. (*Do not ye follow the laws, and the customs, of the nations which I shall throw out before you, for they did all these things, and I found them abominable.*)

<sup>24</sup> Forsooth I spake to you, Wield ye their land, that I shall give to you into heritage, that land flowing with milk and honey; I am your Lord God, that parted you from other peoples. (*But I said to you, Take ye their land, that I shall give to you for an inheritance, that land flowing with milk and honey; I am the Lord your God, who separated you from other peoples.*)

<sup>25</sup> Therefore also ye part a clean beast from an unclean, and a clean bird from an unclean, lest ye defoul your souls in beasts, and in birds, and in all things that be moved in earth, and which things I showed to you to be defouled. (*And so ye shall separate a clean beast from an unclean one, and a clean bird from an unclean one, lest ye defile your souls with beasts, and birds, and with all the things that move upon the earth, and which things I showed you to be defiled, or unclean.*)

<sup>26</sup> Ye shall be holy to me, for I the Lord am holy, and I separated you from other peoples, (so) that ye shall be mine.

<sup>27</sup> A man either a woman, in which is an unclean spirit [*of witchcraft*] speaking in the womb, either a spirit of false divining, die they by death (*or shall be put to death*); men shall oppress them with stones; their blood be on them.

## CHAPTER 21

<sup>1</sup> And the Lord said to Moses, Speak thou to [*the*] priests, the sons of Aaron, and thou shalt say to them, A priest be not defouled in the dead men of his citizens (*or A priest shall not be defiled with the dead among his fellow citizens*),

<sup>2</sup> no but only in his kinsmen, and nigh of blood, that is, on father, and mother, and son, and daughter, and brother, (*only with his own relatives, and next of kin, that is, with his father; and mother; and son, and daughter; and brother;*)

<sup>3</sup> and sister, (*who is*) a virgin, that is not wedded to man;

<sup>4</sup> but neither he shall be defouled in the prince of his people. (*but he shall not be defiled even with the ruler of his people.*)

<sup>5</sup> Priests shall not shave their head, neither beard, neither they shall make *(any)* carvings in their flesh;

<sup>6</sup> they shall be holy to their God, and they shall not defoul his name; for they offer incense of the Lord, and the loaves of their God, and therefore they shall be holy. *(they shall be holy to their God, and they shall not defile his name; for they offer incense to the Lord, and the loaves to their God, and so they shall be holy.)*

<sup>7</sup> A priest shall not wed *(for)* a wife a corrupt woman, and a fowl whore, neither he shall wed her that is forsaken of the husband, for he is hallowed to his God, *(A priest shall not wed for a wife any corrupt woman, or a fowl whore, nor shall he wed she who is forsaken by her husband, for he is holy to his God.)*

<sup>8</sup> and offereth the loaves of setting forth; therefore be he holy, for I am the holy Lord that halloweth you. *(and offereth the loaves of proposition; and so regard him as holy, for I am holy, the Lord who maketh you holy.)*

<sup>9</sup> If the daughter of a priest is taken in defouling of virginity, and defoulet the name of her father, she shall be burnt in fire. *(If a priest's daughter is caught in defiling her own virginity, and so defileth her father's name, she shall be burned in the fire.)*

<sup>10</sup> The bishop, that is the most priest among his brethren, upon whose head the oil of anointing is poured, and whose hands be *(made)* sacred in priesthood, and he is clothed in holy clothes, shall not discover his head, he shall not tear his clothes, *(The High Priest, who is the highest priest among his brothers, on whose head the anointing oil was poured, who is consecrated in priesthood, and who is clothed in holy clothes, shall not uncover his head, and he shall not tear his clothes.)*

<sup>11</sup> and utterly he shall not enter *[in]* to any dead man; and he shall not be defouled on his father, and mother, *(or and he shall not even be defiled for his father, or his mother),*

<sup>12</sup> neither he shall go out of *[the]* holy places, lest he defoul the saintuary of the Lord, for the oil of holy anointing of his God is on him; I am the Lord. *(nor shall he go out of the holy place, lest he defile the Lord's sanctuary, for the holiness of the anointing oil of his God is upon him; I am the Lord.)*

<sup>13</sup> He shall wed to wife a virgin; *(He shall wed a virgin for his wife;)*

<sup>14</sup> he shall not take a widow, and a forsaken woman, and a fowl woman, and *(a)* whore, but a virgin of his people; *(he shall not wed a widow, or a forsaken woman, or a defiled woman, or a whore, but only a virgin out of his people;)*

<sup>15</sup> meddle he not the generation of his kin to the common people of his folk, for I am the Lord, that halloweth him. *(and so he shall not mix together; or dishonour; any of the generation of his kin among the common people, for I am the Lord, who maketh him holy.)*

<sup>16</sup> And the Lord spake to Moses, and said,

<sup>17</sup> Speak thou to Aaron; a man of thy seed, by families, that hath a wem, that is, a notable foulness, shall not offer bread to his God, *(Say thou to Aaron, A man of thy seed, among thy families, who hath a blemish, that is, a notable foulness, shall not offer the bread, or the loaves, to his God,)*

<sup>18</sup> neither shall nigh to his service; *(nor)*, if he is blind; if he is crooked; if he is either of little, either of great, or wrong nose; *(nor shall he come to do his service; nor, as well, if he is blind, or lame; or too small, or too big;)*

<sup>19</sup> if he is of broken foot, either hand; *(if he hath a crippled, or deformed, hand or foot;)*

<sup>20</sup> if he hath a botch, or a bulge, on his back; either if he is bleary-eyed; if he hath white colour, or a pearl, in his eye, that hindereth his sight; if he hath *(a)* continual scab; if he hath a dry scab in his body *(or if he hath a dry scab on his body)*; either if he be bruised in *(the)* privy members.

<sup>21</sup> Each man of the seed of Aaron the priest, that hath a wem *(or who hath any blemish, or any fault)*, shall not nigh to offer sacrifices to the Lord, neither to offer loaves to his God;

<sup>22</sup> nevertheless he shall *(still)* eat the loaves that be offered in the saintuary,

<sup>23</sup> so only that he enter not within the veil; he shall not nigh to the altar, for he hath a wem, and he shall not defoul my saintuary; I am the Lord, that hallow them. *(so only that he not come within the Veil; he shall not approach the altar; for he hath a blemish, or a fault, and he shall not defile my sanctuary; I am the Lord who maketh them holy.)*

<sup>24</sup> Therefore Moses spake to Aaron, and to his sons, and to all Israel, all things that were commanded to him. *(And so Moses spoke to Aaron, and to his sons, and to all the Israelites, all that was commanded to him.)*

## CHAPTER 22

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Speak thou to Aaron and to his sons, that they beware of these things of the sons of Israel, which things be hallowed, *or offered*; and that they defoul not the name of the things hallowed to me, which they offer; I am the Lord. *(Say thou to Aaron and to his sons, that they must treat with respect those things which the Israelites offer, or dedicate, to me, so that they do not defile my holy name; I am the Lord.)*

<sup>3</sup> Say thou to them, and to the after-comers of them, Each man of your kindred, that nigheth to those things that be hallowed, and which things the sons of Israel offered to the Lord, in whom is uncleanness, *he shall perish before the Lord; I am the Lord. (Say thou to them, and to their after-comers, Anyone of your kindred, who is unclean, but still cometh near those things that be dedicated, yea, which things the Israelites have offered to the Lord, he shall never again be allowed to come before the Lord; I am the Lord.)*

<sup>4</sup> A man of the seed of Aaron that is leprous, either suffereth *(the)* flowing out of seed, shall not eat of these things, that be hallowed to me, till he be healed. He that toucheth an(y) unclean thing on a dead body, and from whom the seed as of lechery goeth out *(or from whom the seed of lechery goeth out),*

<sup>5</sup> and that toucheth a creeping beast, and whatever unclean thing, whose touching is foul, *(or who toucheth a creeping beast, or whatever unclean thing, whose touching is foul.)*

<sup>6</sup> he shall be unclean till to eventide, and he shall not eat these things that be hallowed to me; but when he hath washed his flesh in water,

<sup>7</sup> and the sun hath gone down, then he shall be cleansed, and shall eat hallowed things, for it is his meat. *(and the sun hath gone down, then he shall be clean, and he can eat the dedicated things, or the sacred offerings, for this is his food.)*

<sup>8</sup> He shall not eat a thing dead by itself, and taken of a beast, neither he shall be defouled in those things; I am the Lord. *(He shall not eat anything that dieth naturally, or that is killed by a beast, so that he be not defiled with those things; I am the Lord.)*

<sup>9</sup> They shall keep my behests, that they be not subject to sin, and die in the saintuary, when they have defouled it; I am the Lord that hallow*(eth)* you. *(They shall obey my commands, so that they be not subject to sin, and then die in the sanctuary, when they have defiled it; I am the Lord who maketh you holy.)*

<sup>10</sup> Each alien shall not eat of things hallowed; the hind that is a stranger, and the hired man of the priest, shall not eat of those things. *(No one not of the priestly family shall eat any of the dedicated things; yea, even a visitor to the priest, or his hired man, shall not eat those things.)*

<sup>11</sup> Soothly these *servants*, that the priest hath bought, and he that is a born servant of his house, shall eat of those things. *(But those slaves, whom the priest hath bought, or he who is a slave born in his house, can eat those things.)*

<sup>12</sup> If the priest's daughter is wedded to any man of the people, she shall not eat of these things that be hallowed, and of the first fruits *(or of the first fruits);*

<sup>13</sup> soothly if she is a widow, either forsaken, and turneth again without free children to her father's house, she shall be sustained by the meats of her father, as a damsel was wont *(to be)*; each alien hath not power to eat of those things. *(but if she is a widow, or forsaken, and returneth to her father's house without any children, she shall be sustained by her father's food, as any young woman is wont to be; but no foreigner, or stranger, can eat those things.)*

<sup>14</sup> He that eateth by ignorance of hallowed things, shall add to *(it)* the fifth part with that that he ate, and he shall give it to the priest in the saintuary, *(He who eateth any of the dedicated things in ignorance, shall add the fifth part to what he ate, and he shall give it to the priest in the sanctuary.)*

<sup>15</sup> and they shall not defoul the hallowed things of the sons of Israel, which they offer to the Lord,

<sup>16</sup> lest peradventure they suffer the wickedness of their trespass, when they have eaten the hallowed things; I am the Lord that hallow them.

<sup>17</sup> The Lord spake to Moses, and said,

<sup>18</sup> Speak thou to Aaron, and to his sons, and to all the sons of Israel, and thou shalt say to them, A man of the house of Israel, and of the comelings that dwell with them, that offereth his offering to the Lord, and either payeth avows, either offereth by his free will, whatever thing he offereth into burnt sacrifice of the Lord *(or whatever thing he offereth for a burnt sacrifice to the Lord),*

<sup>19</sup> that it be offered by you, it shall be a male without wem, of oxen, and of sheep, and of goats; *(that it be acceptable, ye shall offer a male without blemish, or without fault, of the oxen, or the sheep, or the goats;)*

<sup>20</sup> if it hath a wem (*or but if it hath a blemish, or a fault*), ye shall not offer it, neither it shall be acceptable.

<sup>21</sup> A man that offereth a sacrifice of peaceable things to the Lord, and either payeth avows, either offereth by free will, as well of oxen as of sheep, he shall offer a beast without wem, that it be acceptable; no wem shall be therein. (*A man who offereth a peace offering to the Lord, whether he payeth a vow, or offereth by free will, whether of oxen or of sheep, he shall offer a beast without blemish, so that it be acceptable; yea, no blemish shall be upon it.*)

<sup>22</sup> If it is blind, if it is broken, if it hath a wound or a scar, if it hath whelks, either (*a*) scab, either (*a*) dry scab, ye shall not offer those beasts to the Lord, neither ye shall burn (*any*) of those beasts upon the altar of the Lord.

<sup>23</sup> A man may offer willfully a sheep and an ox (*that hath anything*) superfluous and diminished, that is, having a member superfluous, either failing a member; but a vow may not be paid of these beasts. (*Someone may make a freewill offering of a sheep or of an ox that hath something superfluous, or something missing, that is, that hath an extra member; or is missing a member; but a vow cannot be satisfied with these beasts.*)

<sup>24</sup> Ye shall not offer to the Lord any beast, whose privy members be broken, either bruised, either cut, and taken away, and utterly ye shall not do these things in your land (*or ye shall never offer such a beast in your land*).

<sup>25</sup> Of the hand of an alien ye shall not offer loaves to your God, and whatever other thing he will give, for all (*their*) things be corrupt and defouled; ye shall not receive those. (*Ye shall not offer loaves to your God from the hand of a foreigner, or of a stranger, or any other thing that he shall give you, for all their things be corrupted and defiled; ye shall not take them.*)

<sup>26</sup> And the Lord spake to Moses, and said,

<sup>27</sup> When an ox, sheep, and goat be brought forth of the mother's womb, in seven days those shall be under the teat of their mother; soothly in the eighth day, and from thenceforth, those may be offered to the Lord, (*When an ox, a sheep, or a goat be brought forth from the mother's womb, they shall be under their mother's teat for seven days; but on the eighth day, and from thenceforth, they can be offered to the Lord.*)

<sup>28</sup> whether that is a cow, whether a sheep; those shall not be offered in one day with their fruits. (*but whether it is a cow, or a sheep, thou shalt not offer them on the same day with their young.*)

<sup>29</sup> If ye offer to the Lord a sacrifice for the doing of thankings, that it may be pleasant [*or that it may be pleasurable*], (*If ye offer a sacrifice of a thank offering to the Lord, so that it shall be acceptable.*)

<sup>30</sup> ye shall eat it in the same day in which it is offered; anything thereof (*ye*) shall not leave into the morrowtide of the tother day; I am the Lord. (*ye shall eat it on the same day in which it is offered; ye shall not leave anything of it into the morning of the next day; I am the Lord.*)

<sup>31</sup> Keep ye my behests, and do ye those, (*or Obey my commandments, and do them*); I am the Lord.

<sup>32</sup> Defoul ye not mine holy name, that I be hallowed in the midst of the sons of Israel; I am the Lord, that hallow (*eth*) you, (*Do not ye defile my holy name, I shall be hallowed in the midst of the Israelites; I am the Lord, who maketh you holy.*)

<sup>33</sup> and led you out of the land of Egypt, that I should be to you into God (*or so that I could become your God*); I am the Lord.

## CHAPTER 23

<sup>1</sup> And the Lord spake to Moses and said,

<sup>2</sup> Speak thou to the sons of Israel, and thou shalt say to them, These be the fairs, *that is, holidays / holy days*, of the Lord, which ye shall call holy. (*Speak thou to the Israelites, and thou shalt say to them, These be the Feasts, or the Festivals, that is, the Holy Days, to honour the Lord, which ye shall call holy.*)

<sup>3</sup> Six days ye shall do work, the seventh day shall be called holy, for it is the rest of the sabbath; ye shall not do any work therein (*or ye shall not do any work on it*); it is the sabbath of the Lord in all your dwelling places.

<sup>4</sup> These be the holy fairs, *either solemnities*, of the Lord, which ye ought to hallow in their times. (*These be the Feasts, or the Festivals, to honour the Lord, yea, the holy gatherings, which ye ought to proclaim at their proper time.*)

<sup>5</sup> In the first month, in the fourteenth day of the month, at eventide, is *[the]* pask of the Lord; *(In the first month, on the fourteenth day of the month, in the evening, is the Lord's Passover;)*

<sup>6</sup> and in the fifteenth day of this month is the solemnity of therf loaves of the Lord; seven days ye shall eat therf loaves; *(and on the fifteenth day of this month is the Feast of Unleavened Bread to honour the Lord; for seven days ye shall eat unleavened bread, that is, bread made without yeast;)*

<sup>7</sup> the first day shall be most solemn and holy to you; ye shall not do any servile work therein, *(on the first day there shall be a holy gathering; ye shall not do any daily work on it,)*

<sup>8</sup> but ye shall offer sacrifice in fire to the Lord seven days; soothly the seventh day shall be more solemn and holier, and ye shall not do any servile work therein. *(but for seven days ye shall offer burnt sacrifices to the Lord; and on the seventh day there shall be another holy gathering, and ye shall not do any daily work on it.)*

<sup>9</sup> And the Lord spake to Moses and said,

<sup>10</sup> Speak thou to the sons of Israel, and thou shalt say to them, When ye have entered into the land which I shall give to you, and have reaped *[the]* corn, ye shall bear handfuls of ears of corn, the first fruits of your ripe corn, to the priest, *(or ye shall take, or shall bring in, some sheaves, the first fruits of your harvest, to the priest;)*

<sup>11</sup> and the priest shall raise up a bundle before the Lord, that it be acceptable for you, in the tother day of the sabbath, *that is, of (the) pask;* and the priest shall hallow that bundle; *(and the priest shall raise up, or shall wave, the sheaf as a special gift before the Lord, so that you gain acceptance; yea, on the day after the Sabbath, or the day after the Passover, the priest shall dedicate that sheaf;)*

<sup>12</sup> and the same day, wherein the handful is hallowed, a lamb of one year without wem shall be slain into burnt sacrifice of the Lord; *(and on the same day in which the sheaf is dedicated, or is waved, a lamb of one year, without blemish, shall be killed for a burnt sacrifice to the Lord;)*

<sup>13</sup> and *[the]* flowing offerings shall be offered therewith, two tenth parts of *[tried]* wheat flour sprinkled *(al)together* with oil, into incense of the Lord, and sweetest odour, and *[the]* flowing offerings of wine, the fourth part of hin. *(and the grain offering shall be offered with it, that is, two tenths of an ephah of fine wheat flour altogether sprinkled with oil, as incense to the Lord, to make the sweetest aroma, and also the wine offering, the fourth part of a hin.)*

<sup>14</sup> Ye shall not eat a loaf, neither cake, nor pottage of the corn, till to the day in which ye shall offer thereof to your God; it is a behest everlasting in your generations, and *[in]* all your dwelling places, *(or this is an everlasting law for all your generations, in all your dwelling places).*

<sup>15</sup> Therefore ye shall number from the tother day of the sabbath, in which ye offered handfuls of the first fruits, seven full weeks, *(And so ye shall count seven full weeks from the day after the Sabbath, that is, after the Passover, in which ye offered the sheaves as a special gift,)*

<sup>16</sup> till to the tother day of *(the)* filling of the seventh week, that is *(in all)*, fifty days; and so ye shall offer *[a]* new sacrifice to the Lord, *(until the day after the filling of the seventh week, that is in all, fifty days; and then ye shall offer a new grain offering to the Lord,)*

<sup>17</sup> of all your dwelling places, two loaves of the first fruits, of two tenth parts of *[tried]* *(wheat)* flour, dighted with sourdough, which loaves ye shall bake into the first fruits to the Lord. *(brought from all your dwelling places, as a special gift, two loaves made out of two tenths of an ephah of fine wheat flour; and baked with yeast, or with leaven; these shall be the first fruits, given to the Lord.)*

<sup>18</sup> And ye shall offer with the loaves seven lambs of one year without wem, and one calf of the drove, and two rams; and these shall be in(to) burnt sacrifice, with their flowing offerings, into the sweetest odour to the Lord. *(And ye shall offer with the loaves seven lambs of one year, and one calf from the herd, and two rams, all without blemish, or without fault; and these shall be for a burnt sacrifice, with the proper grain offering, and the proper wine offering, to make the sweetest aroma to the Lord.)*

<sup>19</sup> Ye shall make also a goat buck for sin, and two lambs of one year, *[the]* sacrifices of peaceable things. *(Ye shall also offer a goat buck for a sin offering, and two lambs of one year for a peace offering.)*

<sup>20</sup> And when the priest hath raised those (*up, or waved them*), with the loaves of the first fruits, (*as a special gift*) before the Lord, those shall fall into the priest's use (*or they shall belong to the priest*).

<sup>21</sup> And ye shall call this day most solemn, and most holy; ye shall not do therein any servile work; it shall be a lawful thing everlasting in all your dwellings, and generations. (*And on this day there shall be a holy gathering; ye shall not do any daily work on it; this shall be an everlasting law for all your generations, in all your dwelling places.*)

<sup>22</sup> Forsooth after that ye have reaped the corn of your land, ye shall not cut it till to the ground, neither ye shall gather the ears of corn that abide, but ye shall leave those to poor men and pilgrims; I am the Lord your God. (*And when ye harvest your land, ye shall not cut the corners of the land down to the ground, nor shall ye gather up all the ears of corn that be left, but ye shall leave them for the poor and for foreigners; I am the Lord your God.*)

<sup>23</sup> And the Lord spake to Moses, and said,

<sup>24</sup> Speak thou to the sons of Israel, In the seventh month, in the first day of the month, shall be [a] sabbath, (a) memorial to you, sounding with trumps, and it shall be called holy; (*Say thou to the Israelites, In the seventh month, on the first day of the month, shall be a Sabbath day of rest for you, and there shall be a holy gathering, with the sounding of trumpets;*)

<sup>25</sup> ye shall not do any servile work therein (*or ye shall not do any daily work on it*), and ye shall offer (a) burnt sacrifice to the Lord.

<sup>26</sup> And the Lord spake to Moses, and said,

<sup>27</sup> In the tenth day of this seventh month, the day of cleansings shall be most solemn, and it shall be called holy; and ye shall torment your souls to God, and ye shall offer burnt sacrifice to the Lord; (*And on the tenth day of this seventh month, shall be the most solemn Day of Cleansing, or the Day of Atonement, and there shall be a holy gathering; and ye shall torment your souls before God, and ye shall offer a burnt sacrifice to the Lord;*)

<sup>28</sup> ye shall not do any work in the time of this day, for it is the day of cleansing, that your Lord God be merciful to you. (*ye shall not do any work on this day, for it is the Day of Cleansing, or the Day of Atonement, so that the Lord your God shall be merciful to you.*)

<sup>29</sup> Each man which is not tormented in this day, shall perish from his peoples, (*Anyone who shall not torment himself on this day, shall be cut off from among his people.*)

<sup>30</sup> and I shall do away from his people that man that doeth anything of work in that day; (*and I shall do away from his people anyone who doeth any work on that day;*)

<sup>31</sup> therefore ye shall not do anything of work in that day; it shall be a lawful thing everlasting to you in all your generations and dwellings; (*and so ye shall not do any work on that day; this shall be an everlasting law for you for all your generations, in all your dwelling places;*)

<sup>32</sup> it is the sabbath of resting. Ye shall *therein* torment your souls from the ninth day of the month; from the eventide till to (*the next*) eventide ye shall hallow your sabbaths. (*it is the Sabbath day of rest, and on it ye shall torment your souls; yea, on the ninth day of the month, from the evening until the next evening, ye shall keep your Sabbath holy, that is, keep this sacred day of rest.*)

<sup>33</sup> And the Lord spake to Moses, and said,

<sup>34</sup> Speak thou to the sons of Israel, From the fifteenth day of this seventh month shall be the fairs of tabernacles\*, in seven days to the Lord; (*Say thou to the Israelites, From the fifteenth day of this seventh month, and for seven days, shall be the Feast of Tabernacles, to honour the Lord;*)

<sup>35</sup> the first day shall be called most solemn and most holy, ye shall not do any servile work therein; (*on the first day there shall be a holy gathering, ye shall not do any daily work on it;*)

<sup>36</sup> and seven days ye shall offer burnt sacrifices to the Lord, and the eighth day shall be most solemn and most holy; and ye shall offer burnt sacrifice to the Lord, for it is the day of company, and of gathering; ye shall not do any servile work therein. (*and for seven days ye shall offer burnt sacrifices to the Lord, and then on the eighth day there shall be another holy gathering; and on it ye shall offer a burnt sacrifice to the Lord, for it is the day of congregation, yea, of gathering together; ye shall not do any daily work on it.*)

\* **CHAPTER 23:34** Also known as the Feast, or the Festival, of Tabernacles, Booths, Shelters, or Ingathering.

<sup>37</sup> These be the fairs of the Lord, which ye shall call most solemn and most holy; and in them ye shall offer offerings to the Lord, burnt sacrifices, and flowing offerings, by the custom of each day, *(These be the Feasts, or the Festivals, to honour the Lord, which shall be holy gatherings for you; and at them ye shall offer burnt sacrifices to the Lord, and peace offerings, and grain offerings, and sacrifices, and wine offerings, by the custom of each day.)*

<sup>38</sup> besides the sabbaths of the Lord, and your gifts, and that that ye offer by avows, either that that ye give by free will to the Lord. *(besides the Lord's Sabbaths, and your gifts, and what ye offer by vows, and those free will offerings that ye give to the Lord.)*

<sup>39</sup> Therefore from the fifteenth day of the seventh month, when ye have gathered all the fruits of your land, ye shall hallow the fairs of the Lord seven days; in the first day and the eighth day shall be *(a) sabbath, that is, rest. (And so from the fifteenth day of the seventh month, when ye have gathered in all the fruits of your land, and for seven days, ye shall keep this Feast to honour the Lord; on the first day, and on the eighth day, shall be a Sabbath, that is, a day of rest.)*

<sup>40</sup> And ye shall take to you in the first day fruits of the fairest tree(s), and *[the]* branches of palm trees, and the branches of a thick-boughed tree, and shallows of the running stream, and ye shall be glad before your Lord God; *(And on the first day ye shall take the fruits of the fairest trees, and the branches of palm trees, and the branches of thick-boughed trees, and of willows from the banks of the streams, and ye shall rejoice before the Lord your God;)*

<sup>41</sup> and ye shall hallow his solemnity seven days in the year; it shall be a lawful thing everlasting in your generations. In the seventh month ye shall hallow the feast days, *(and ye shall dedicate this Feast to honour the Lord for seven days each year; this shall be an everlasting law for all your generations. In the seventh month ye shall dedicate these feast days.)*

<sup>42</sup> and ye shall dwell in shadowing places seven days; each man that is of the kin of Israel, shall dwell in *(these) tabernacles, (and ye shall live in tents, or booths, or shelters, for seven days; everyone who is of the kin of Israel, shall live in these simple shelters.)*

<sup>43</sup> that your after-comers learn, that I made the sons of Israel to dwell in tabernacles, when I led them out of the land of Egypt; I am your Lord God. *(so that your after-comers learn, that I made the Israelites to live in simple shelters, when I led them out of the land of Egypt; I am the Lord your God.)*

<sup>44</sup> And Moses spake of the solemnities of the Lord to the sons of Israel. *(And so Moses spoke to the Israelites about the Feasts, or the Festivals, to honour the Lord.)*

## CHAPTER 24

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Command thou to the sons of Israel, that they bring to thee oil of olives, most pure oil, and bright, to the lanterns to be ordained continually, *(Command thou to the Israelites, that they bring thee olive oil, yea, most pure and bright oil, for the lanterns to be continually ordained, or fueled.)*

<sup>3</sup> without the veil of *(the)* witnessing, in the tabernacle of *[the]* bond of peace; and Aaron shall array those lanterns from eventide till to eventide before the Lord, by religion and custom everlasting in your generations; *(which be outside the Veil of the Witnessing, in the Tabernacle of the Witnessing; and Aaron and his descendants shall array those lanterns from evening until morning before the Lord, by an everlasting law and custom, for all your generations;)*

<sup>4</sup> those lanterns shall be set ever<sup>[more]</sup> upon a cleanest candlestick in the sight of the Lord. *(these lanterns shall be set forevermore on the lampstand of pure gold before the Lord.)*

<sup>5</sup> Also thou shalt take *[tried]* wheat flour *(or And thou shalt take fine wheat flour)*, and thou shalt bake thereof twelve loaves, which shall have each by themselves two tenth parts *(of an ephah)*,

<sup>6</sup> of which thou shalt set six on ever either side, on a full clean board before the Lord; *(of which thou shalt put six in a row, on both sides of the clean table, before the Lord;)*

<sup>7</sup> and thou shalt set clearest incense upon those loaves, that the loaves be into mind of *[the]* offering of the Lord; *(and thou shalt sprinkle pure frankincense on those loaves, as a token of the bread offered to the Lord as a food offering;)*

<sup>8</sup> by each sabbath those shall be changed before the Lord, and shall be taken of the sons of Israel by everlasting bond of peace; *(on each Sabbath they shall be changed before the Lord, and shall be received from the Israelites, by an everlasting covenant;)*

<sup>9</sup> and they shall be Aaron's and his sons', that they eat those (*things*) in the holy place, for it is (*the most*) holy of holy things, of the sacrifices of the Lord, by (*an*) everlasting law.

<sup>10</sup> Lo! forsooth the son of a woman of Israel, whom she childed of an Egyptian, went out among the sons of Israel, and he chided in the tents with a man of Israel, (*Behold! the son of an Israelite woman, whom she bare by an Egyptian man, went out among the Israelites, and he quarreled in the tents, or in the camp, with an Israelite.*)

<sup>11</sup> and when he had blasphemed the name of the Lord, and had cursed the Lord, he was brought to Moses; soothly his mother was called Shelomith, the daughter of Dibri, of the lineage of Dan (*or of the tribe of Dan*);

<sup>12</sup> and they sent him into prison, till they knew what the Lord commanded.

<sup>13</sup> And the Lord spake to Moses, and said,

<sup>14</sup> Lead out the blasphemers without the tents, and all men that heard *him*, set their hands upon his head, and all the people stone him. (*Lead out the blasphemer away from the tents, and all those who heard him, put they their hands upon his head, and let all the people stone him.*)

<sup>15</sup> And thou shalt speak to the sons of Israel, (*and say*), A man that curseth his God, shall bear his sin,

<sup>16</sup> and he that blasphemeth the name of the Lord, die he by death; all the multitude of the people shall oppress him with stones; whether he that blasphemed the name of the Lord is a citizen, or a pilgrim, die he by death. (*and he who blasphemeth the Lord's name, shall be put to death; all the multitude of the people shall stone him; yea, whether he who blasphemeth the Lord's name is a citizen, or a foreigner, he shall be put to death.*)

<sup>17</sup> He that smiteth and slayeth a man, die he by death; (*He who striketh and killeth a man, shall be put to death;*)

<sup>18</sup> he that smiteth a beast, yield one in his stead, that is, life for life.

<sup>19</sup> If a man giveth a wem to any of his citizens (*or If a man giveth a wound, or an injury, to any of his fellow citizens*), as he did, so be it done to him;

<sup>20</sup> he shall restore breaking for breaking, eye for eye, tooth for tooth; what manner wem he gave, he shall be compelled to suffer such a wem, (*or what manner wound, or injury, he gave, he shall be compelled to suffer such a wound, or injury.*)

<sup>21</sup> He that smiteth a work beast, yield he another; he that smiteth a man, shall die. (*He who striketh down a work beast, give he another in its place; he who striketh down a man, shall be put to death.*)

<sup>22</sup> Even doom be among you, whether a pilgrim either a citizen sinneth, for I am your Lord God. (*Let equal justice be among you, whether a foreigner or a fellow citizen sinneth, for I am the Lord your God.*)

<sup>23</sup> And Moses spake to the sons of Israel, and they brought forth out of the tents him that blasphemed, and oppressed him with stones. And the sons of Israel did, as the Lord commanded to Moses. (*And Moses spoke to the Israelites, and they brought out him who blasphemed away from the tents, and stoned him. And so the Israelites did, as the Lord commanded to Moses.*)

## CHAPTER 25

<sup>1</sup> And the Lord spake to Moses in the hill of Sinai, and said, (*And the Lord spoke to Moses on Mount Sinai, and said.*)

<sup>2</sup> Speak thou to the sons of Israel, and thou shalt say to them, When ye have entered into the land which I shall give to you, the earth keep the sabbath of the Lord (*or the land shall keep Sabbaths to the Lord*);

<sup>3</sup> six years thou shalt sow thy field, and six years thou shalt cut thy vineyard, and thou shalt gather the fruits thereof;

<sup>4</sup> forsooth in the seventh year shall be the sabbath of the earth, of [*the*] resting of the Lord, (*or but the seventh year shall be a Sabbath of rest for the land, yea, a Sabbath to the Lord*); thou shalt not sow the field, and thou shalt not cut the vineyard,

<sup>5</sup> thou shalt not reap those things which the earth bringeth forth freely, and thou shalt not gather the grapes of thy first fruits, as vintage; for it is the year of resting of the land; (*thou shalt not harvest those things which the land bringeth forth freely, and thou shalt not gather the grapes of thy first fruits, as vintage; for it is a year of rest for the land;*)

<sup>6</sup> but those *fruits* shall be to you into meat, to thee, and to thy servant, and to thine handmaid, and to thine hired man, and to the comeling that is a pilgrim with thee; (*but those fruits shall be food for you, yea, for thee, and for thy slave, and for thy slave-girl, and for thy hired man, and for the newcomer who is a foreigner, or a stranger, among thee;*)

<sup>7</sup> all things that come forth, shall give meat to thy work beasts, and [*thy*] small beasts. (*all things that come forth, shall be food for thy work beasts, and thy small beasts.*)

<sup>8</sup> Also thou shalt number to thee seven weeks of years (*or And thou shalt count seven Sabbaths of years to thee*), that is, seven times seven, which (*al*)together make nine and forty years;

<sup>9</sup> and thou shalt sound with a clarion in the seventh month, in the tenth day of the month, in the time of propitiation, *that is, (in the time of) mercy*, in all your land. (*and thou shalt sound with a trumpet in the seventh month, on the tenth day of the month, that is, on the Day of Cleansing, or the Day of Atonement, in all your land.*)

<sup>10</sup> And thou shalt hallow the fiftieth year, and thou shalt call it remission, *or forgiveness*, to all the dwellers of thy land; for that year is [*the*] jubilee, *that is, the joyful year*; a man shall turn again to his possession, and each man shall go again to his first family, (*And thou shalt hallow the fiftieth year; and thou shalt proclaim remission, or forgiveness, for all the inhabitants of thy land; for that is the Jubilee Year; that is, the Year of Restoration; a man shall return to his possession, and each man shall go back to his first family.*)

<sup>11</sup> for it is the jubilee, and the fiftieth year (*or for the fiftieth year is the Jubilee Year*). Ye shall not sow, neither ye shall reap *those things*, that come forth freely in the field, and ye shall not gather (*in*) the first fruits of [*the*] vintage,

<sup>12</sup> for (*it is*) the hallowing of [*the*] jubilee; but anon ye shall eat things taken away; (*for it is the Jubilee, and it shall be holy to you; ye shall only eat things taken from off the land.*)

<sup>13</sup> in the year of jubilee, all men go again to their possessions. (*and in the Jubilee Year, everyone shall return to their possessions.*)

<sup>14</sup> When thou shalt sell anything to thy citizen(*ry*), either shalt buy of him, make thou not sorry, (*or heavy*), thy brother, (*When thou shalt sell anything to a fellow citizen, or thou shalt buy anything from him, do not thou oppress one another;*)

<sup>15</sup> but by the number of the years of [*the*] jubilee thou shalt buy of him (*or but by the number of the years since the Jubilee, thou shalt buy from him*), and by the reckoning of fruits, (*or by the annual harvests*), he shall sell to thee.

<sup>16</sup> (*That is*), By as much as more years dwell after the jubilee, by so much also the price shall increase, and by as much as thou numberest less of time, by so much and the buying shall cost less (*or by so much the buying, or the purchasing, shall cost less*); for he shall sell to thee the time of (*the*) fruits.

<sup>17</sup> Do not ye torment men of your lineages, but each man dread his God; for I am your Lord God. (*Do not ye torment anyone in your tribes, but each person fear his God; for I am the Lord your God.*)

<sup>18</sup> Do ye my behests, and keep ye my dooms, and fulfill ye those, that ye may dwell in (*th*)his land without any dread, (*Do ye my commands, and obey ye my judgements, and fulfill ye them, so that ye shall live in this land without any fear;*)

<sup>19</sup> and that the earth bring forth his fruits to you (*or and so that the land shall bring forth its harvest for you*), which ye shall eat till to fullness, and dread not the assailing of any man.

<sup>20</sup> That if ye say (*or And if ye say to me*), What shall we eat in the seventh year, if we sow not, neither gather (*in*) our fruits?

<sup>21</sup> (*For an answer*), I shall give my blessing to you in the sixth year, and it shall make [*the*] fruits of three years;

<sup>22</sup> and ye shall sow in the eighth year, and ye shall eat eld fruits till to the ninth year; (*yea*), till new things come forth, ye shall eat the eld things.

<sup>23</sup> Also the land shall not be sold into without end, for it is mine, and ye be my comelings, and [*my*] tenants;

<sup>24</sup> wherefore all the country of your possession shall be sold under the condition of again-buying. (*and so all the land of your possession shall be sold under the condition of being able to buy it back.*)

<sup>25</sup> If thy brother is made poor, and selleth his little possession, and his nigh kinsmen will, he may again-buy that that he sold (*or he can buy back what he hath sold*);

<sup>26</sup> soothly if he hath no nigh kinsman, and he may find [*the*] price to again-buy, (*and if he hath no one near of kin, but he findeth the money to buy it back.*)

<sup>27</sup> the fruits shall be reckoned from that time in which he sold *it*, and he shall yield that that is left to the buyer, and he shall receive so his possession *again*(*or and so he shall receive his possession back again*).

<sup>28</sup> That if his hand findeth not, that he yield the price, the buyer shall have that that he bought, till to the year of jubilee; for in that year each selling shall go again to the lord, and to the first wielder. (*But if his hand findeth not, so that he can pay the price, the*

*buyer shall have what he bought, until the Jubilee Year; then in that year each parcel of land which hath been purchased, shall return to its original owner.)*

<sup>29</sup> He that selleth his house, within the walls of a city, shall have license to again-buy (it), till one year be [full-]filled; *(He who selleth his house, within the walls of a city, shall have license to buy it back, until one year is fulfilled;)*

<sup>30</sup> if he again-buyeth (it) not, and the circle of the year is passed, the buyer shall wield it, and his heirs into without end, and it shall not be able to be again-bought, yea, in the jubilee. *(but if he buyeth it not back, and the circle of the year is passed, the buyer, and his heirs, shall own it forever, and it shall not be able to be bought back, yea, even in the Jubilee Year;)*

<sup>31</sup> Forsooth if the house is in a town that hath not walls, it shall be sold by the law of [the] fields; soothly if it is not again-bought in the jubilee, it shall turn again to the lord thereof, *(or and even if it is not bought back, in the Jubilee Year it shall return to its original owner.)*

<sup>32</sup> The houses of [the] deacons, that be in [the] cities, may ever[more] be again-bought; *(But the houses of the Levites, that be in the cities, can be bought back forevermore;)*

<sup>33</sup> if those be not again-bought, those shall turn again in the jubilee to the lords (thereof); for the houses of the cities of deacons be for (their) possessions (forevermore) among the sons of Israel; *(and even if they be not bought back, they shall still return to their original owners in the Jubilee Year; for the houses in the Levite cities shall be their possessions among the Israelites forevermore;)*

<sup>34</sup> forsooth the suburbs of them shall not be sold, for it is (their) everlasting possession.

<sup>35</sup> If thy brother is made poor, and feeble in power, and thou receivest him as a comeling, and a pilgrim, *(or and thou receivest him like a newcomer, or like a foreigner), and he liveth with thee,*

<sup>36</sup> take thou not usuries of him, neither more than thou hast given; dread thou thy God, that thy brother may live with thee. *(receive thou not usury, or interest, from him, nor any more than thou hast given to him; fear thou thy God, and let thy brother live with thee.)*

<sup>37</sup> Thou shalt not give to him thy money (in)to usury *(or Thou shalt not charge him interest for thy money), and thou shalt not ask over that that thou lendest, (for) increases of (thy) fruits;*

<sup>38</sup> I am your Lord God, that led you out of the land of Egypt, that I should give to you the land of Canaan, and that I should be your God. *(I am the Lord your God, who led you out of the land of Egypt, so that I could give you the land of Canaan, and so that I would become your God.)*

<sup>39</sup> If thy brother compelled by poverty selleth himself to thee, thou shalt not oppress him by servage of servants *(or thou shalt not make him thy slave),*

<sup>40</sup> but he shall be as an hired man and (as) a tenant; till to the year of jubilee he shall work with thee *(or he shall work for thee until the Jubilee Year),*

<sup>41</sup> and afterward he shall go out with his free children, and he shall turn again to his kindred, and to the possession of his fathers. *(and then he shall go out free with his children, and he shall return to his family, and to his inheritance from his fathers.)*

<sup>42</sup> For they be my servants, and I led them out of the land of Egypt; they shall not be sold by the condition of servants; *(For they be my slaves, and I led them out of Egypt; and they shall not be sold into human slavery;)*

<sup>43</sup> torment thou not them by thy power, but dread thou thy Lord. *(so do not thou torment him with thy power, but rather, fear thou thy God.)*

<sup>44</sup> A servant and (a) handmaid be to you of [the] nations that be in your compass, and of [the] comelings the which be pilgrims with you, *(For your slaves and your slave-girls, buy thou them from the nations that be all around you, and from the newcomers who be foreigners, or strangers, among you,)*

<sup>45</sup> either they that be born of comelings in your land; ye shall have these (as) servants, and by right of heritage ye shall leave them to your after-comers, and ye shall wield them without end; *(or they who be born to newcomers in your land; ye shall have them as your slaves, and by right of inheritance ye shall leave them to your after-comers, and so ye shall own them forever;)*

<sup>46</sup> soothly oppress ye not by power your brethren, the sons of Israel. *(but with your power, do not ye oppress your own brothers, the Israelites.)*

<sup>47</sup> If the hand of a comeling or of a pilgrim waxeth strong at you, and thy brother is made poor, and selleth himself to that comeling, either to any of his kin, *(And if a*

*newcomer; or a foreigner who liveth with you, groweth rich, and thy brother is made poor; and selleth himself to that newcomer; or to any of his kin,)*

<sup>48</sup> he may be again-bought after the selling; he that will of his brethren, again-buy him; *(he can be bought back after that he is sold; yea, he of his brothers who will do so, should buy him back;)*

<sup>49</sup> both his father's brother, and the son of his father's brother, and his kinsman, and his ally. Else if also he shall be able, he shall again-buy himself, *(or his father's brother; or the son of his father's brother; or another of his kin, should buy him back. Or if he is able, he should buy himself back.)*

<sup>50</sup> while the years be reckoned only from the time of his *(original)* selling till into the year of jubilee; and while the money, for which he was sold, is reckoned by the number of years, and while the hire of an hired man is reckoned. *(while the years be reckoned from the time when he first sold himself until the Jubilee Year; and while the price, for which he can be bought back, be reckoned by the wages for a hired man.)*

<sup>51</sup> if more years be that dwell till to the jubilee, by these years he shall yield also the price; *(If there be more years that remain until the Jubilee Year, he shall pay the value of those years;)*

<sup>52</sup> if few years be *(and even if there be only a few years left)*, he shall *(still)* set reckoning with him by the number of the *(se)* years; and *(so)* he shall yield *(money)* to the buyer *(for)* that that is left of *[the]* years,

<sup>53</sup> while those years, in which he served before, be reckoned for hires; *(and) a stranger shall not torment a home-born man violently in thy sight. (while those years, in which he served before, shall be reckoned as for a hired man; never let a foreigner, or a stranger, violently torment a man born in the land before thee.)*

<sup>54</sup> That if he may not be again-bought by this *manner*, he shall go out with his free children in the year of jubilee; *(And even if he is not bought back in this manner, he shall still go out free with his children in the Jubilee Year;)*

<sup>55</sup> for the sons of Israel be my servants, which I led out of the land of Egypt. I am your Lord God; *(for the Israelites be my slaves, whom I led out of Egypt. I am the Lord your God;)*

## CHAPTER 26

<sup>1</sup> ye shall not make to you an idol, and a graven *image (or nor a carved image)*, neither ye shall raise up titles, *that is, altars for idolatry*, neither ye shall set *(up)* a noble stone in your land, that ye worship it; for I am your Lord God.

<sup>2</sup> Keep ye my sabbaths, and dread ye at my saintuary *(or and revere my sanctuary)*; I am the Lord.

<sup>3</sup> If ye go in my behests, and keep my commandments, and do those,

<sup>4</sup> I shall give to you rain in their times, and the earth shall bring forth his fruit, and *[the]* trees shall be filled with apples; *(I shall give you rain at the proper time, and the land shall bring forth its harvest, and the trees shall be filled with fruit;)*

<sup>5</sup> the threshing of ripe corns shall take *(you until)* the vintage, and the vintage shall occupy *(you until)* the seed time, and ye shall eat your bread in fullness, and ye shall dwell in your land without dread *(or and ye shall live in your land without any fear)*.

<sup>6</sup> I shall give peace in your coasts; ye shall sleep, and none shall be that shall make you afeared; I shall do away evil beasts from you, and a sword shall not pass by your terms.

<sup>7</sup> Ye shall pursue your enemies, and they shall fall before you;

<sup>8</sup> five of your men shall pursue an hundred aliens, and an hundred of you shall pursue ten thousand; your enemies shall fall by sword in your sight *(or your enemies shall fall by the sword before you)*.

<sup>9</sup> I shall behold you, and I shall make *you* to increase; ye shall be multiplied; and I shall make steadfast my covenant with you;

<sup>10</sup> ye shall eat the eldest of *(the)* eld things, and *(then)* ye shall cast away the eld things, when *[the]* new things shall come above *(or when the new things shall come forth)*;

<sup>11</sup> I shall set my tabernacle in the midst of you, and my soul shall not cast you away;

<sup>12</sup> I shall go among you, and I shall be your God, and ye shall be a people to me *(or and ye shall be my people)*.

<sup>13</sup> I am your Lord God, that led you out of the land of Egyptians, that ye should not serve them *(any more)*, and I have broken the chains off your nolls, that ye should go upright. *(I am the Lord your God, who led you out of the land of the Egyptians, so that ye*

would no longer serve them, and I have broken the chains from off your necks, so that ye could walk upright.)

<sup>14</sup> That if ye hear not me, neither do all my behests, (*But if ye will not listen to me, nor do all my commands,*)

<sup>15</sup> and if ye forsake my laws, and despise my dooms, that ye do not those things that be ordained of me, and that ye bring follily my covenant to nought, (*and if ye forsake my laws, and despise my judgements, so that ye do not do those things that be ordained by me, but ye foolishly break my covenant,*)

<sup>16</sup> also I shall do these things to you; I shall visit you swiftly in neediness, and in burning, which shall torment your eyes, and waste your lives; in vain ye shall sow seed, that shall be devoured of enemies; (*then I shall do these things to you; I shall swiftly visit you with want, or with need, and with burning, which shall torment your eyes, and shall waste your lives; ye shall sow your seed in vain, for it shall be devoured by your enemies;*)

<sup>17</sup> I shall set my face against you, and ye shall fall before your enemies, and ye shall be subjects to them that hate you (*or and ye shall be made subject to them who hate you;*) and ye shall flee, while no man pursueth you.

<sup>18</sup> But if neither so ye obey to me (*or And if ye shall still not obey me*), I shall increase your chastising sevenfold for your sins;

<sup>19</sup> and I shall all-break the pride of your hardness, and I shall give to you heaven above as iron, and the earth as brass; (*and I shall break in pieces all of your hard-headed pride; and I shall make the heavens above you like iron, and the earth beneath you like bronze;*)

<sup>20</sup> your travail shall be wasted in vain, neither the earth shall bring forth fruit, neither [*the*] trees shall give apples. (*all your labour shall be in vain, the land shall not bring forth any harvest, nor shall the trees give forth any fruit.*)

<sup>21</sup> If ye go contrary to me, neither will hear me (*or and will not listen to me*), I shall increase your wounds, *either vengeance*, till into sevenfold for your sins;

<sup>22</sup> I shall send out into you *cruel* beasts of the field (*or I shall send cruel wild beasts among you*), that shall waste you, and your beasts, and shall bring all things to fewness, and your (*by*) ways shall be forsaken.

<sup>23</sup> That if neither so ye will receive doctrine, *either chastising*, but go contrary to me, (*And if ye will still not receive chastising, or discipline, but continue to go contrary to me,*)

<sup>24</sup> also I shall go adversary against you, and I shall smite you seven times for your sins; (*then I shall also be your adversary or then I shall also go contrary to you, and I shall strike you seven times for your sins;*)

<sup>25</sup> and I shall bring in on you the sword, venger of my bond of peace (*or the avenger of my covenant*); and when ye flee into [*your*] cities, I shall send pestilence in[*to*] the midst of you, and ye shall be betaken in[*to*] the hands of [*your*] enemies,

<sup>26</sup> after that I have broken the staff of your bread, so that ten women shall bake their loaves in one oven, and (*they shall*) yield, *or deliver*, those loaves at weight; and ye shall eat (*them*), and (*yet*) ye shall not be fulfilled.

<sup>27</sup> But if neither by these things ye will hear me, but go against me, (*And if, in spite of all these things, ye still will not listen to me, but continue to go against me,*)

<sup>28</sup> and I shall go against you in contrary strong vengeance, and I shall chastise you by seven vengeancees for your sins, (*then I also shall be contrary, and go against you with strong vengeance, and I shall chastise you seven times for your sins,*)

<sup>29</sup> so that ye (*shall*) eat the flesh of your sons, and of your daughters;

<sup>30</sup> I shall destroy your high things, and I shall break your simulacra, (*or I shall destroy your high places, or your hill shrines, and I shall break your idols*); ye shall fall betwixt the fallings of your idols, and my soul shall have you abominable,

<sup>31</sup> in so much that I shall turn your cities into wilderness, and make your saintuaries forsaken, neither I shall receive more the sweetest odour; (*in so much that I shall turn your cities into wilderness, and make your sanctuaries forsaken, nor shall I receive from you any more the sweetest aroma;*)

<sup>32</sup> and I shall destroy your land, and your enemies shall be astonished thereon, when they shall be dwellers thereof; (*and I shall destroy your land, and your enemies, when they become its inhabitants, shall be astonished at what hath happened there;*)

<sup>33</sup> forsooth I shall scatter you into folks, *or into heathen men*, and I shall draw out of the sheath the sword after you, (*or yea, I shall scatter you among the heathen, and I shall draw the sword out of its sheath, and come after you*), and your land shall be forsaken, and your cities shall be cast down.

<sup>34</sup> Then his sabbaths shall please the earth, in all the days of his wilderness; when ye be in the land of (*your*) enemies, it shall keep sabbath, (*Then the land shall enjoy its*

*Sabbaths, in all the days of its wilderness; while ye be in the land of your enemies, it shall keep the Sabbaths, that is, the land shall take rest.)*

<sup>35</sup> and it shall rest in the sabbaths of his wilderness, for it rested not in your sabbaths, when ye dwelled therein. *(yea, it shall rest on its Sabbaths in its time of wilderness, for it did not rest on your Sabbaths, when ye still lived there.)*

<sup>36</sup> And I shall give dread in their hearts, that shall abide of you, in the countries of your enemies; the sound of a leaf flying shall make them afear'd, and so they shall flee it as a sword; they shall fall, while none pursueth, *(And I shall put fear in the hearts of those who be left of you, in the countries of your enemies; the sound of a leaf flying in the wind shall make them afraid, and they shall flee it like a sword; they shall fall, when no one pursueth them,)*

<sup>37</sup> and all they shall fall upon their brethren, as men fleeing battles *(out of fear)*; no man of you shall be hardy to against-stand *(your)* enemies; *(and they all shall fall upon their brothers, like men fearfully fleeing from battle; not one of you shall be hardy to stand against your enemies;)*

<sup>38</sup> ye shall perish among heathen men, and the land of *(your)* enemies shall waste you.

<sup>39</sup> That if some of these *Jews* dwell *(or And those Jews who shall still remain)*, they shall fail in their wickednesses, in the land of their enemies; and they shall be tormented for the sins of their fathers, and for their own sins,

<sup>40</sup> till they acknowledge their wickednesses, and have mind of their evils *(or and remember their evil-doing)*, by which they trespassed against me, and went contrary to me.

<sup>41</sup> Therefore and I shall go against them *(or And so I shall go against them)*, and I shall bring them into the land of their enemies, till the uncircumcised soul of them be ashamed; then they shall pray for *(the forgiveness of)* their wickedness,

<sup>42</sup> and I shall have mind of my bond of peace, that I covenanted with Jacob, Isaac, and with Abraham; also I shall be mindful of the land, *(and I shall remember my covenant, which I made with Jacob, and Isaac, and Abraham; and I shall remember the land,)*

<sup>43</sup> which, when it is left of them, shall please to itself in his sabbaths, and shall suffer wilderness for them; forsooth they shall pray for their sins, for they casted away my dooms, and despised my laws; *(which, when it is rid of them, shall enjoy its Sabbaths, and shall become a wilderness without them; and they shall pray for the forgiveness of their sins, for they threw away my judgements, and despised my laws;)*

<sup>44</sup> nevertheless, yea, when they were in the land of *(their)* enemies, I casted not them away utterly *(or I did not utterly throw them away)*, neither I despised them, so that they were wasted, and that I made void my covenant with them; for I am the Lord God of them.

<sup>45</sup> And I shall have mind of my former bond of peace *(or And I shall remember my covenant with their ancestors)*, when I led them out of the land of Egypt, in the sight of heathen men, that I should be their God; I am the Lord God.

<sup>46</sup> These be the behests, and dooms, and laws, which the Lord gave betwixt himself and the sons of Israel, in the hill of Sinai, by the hand of Moses. *(These be the commands, and judgements, and laws, which the Lord gave between himself and the Israelites, on Mount Sinai, through Moses.)*

## CHAPTER 27

<sup>1</sup> And the Lord spake to Moses and said,

<sup>2</sup> Speak thou to the sons of Israel, and thou shalt say to them, A man that maketh a *(special)* vow, and promiseth his soul to God, he shall give the price under *(the)* value, either appraising thereof. *(Speak thou to the Israelites, and thou shalt say to them, A person who maketh a special vow, and promiseth his life to God, to fulfill the vow, he shall pay the price of the value, or of the appraisal, of his life.)*

<sup>3</sup> If it is a male, from the twentieth year till to the sixtieth year, he shall give fifty shekels of silver, at the measure of the saintuary *(or by the measure of the sanctuary)*,

<sup>4</sup> if it is a woman, *she shall give* thirty shekels;

<sup>5</sup> forsooth from the fifth year till to the twentieth year, a male shall give twenty shekels, a woman *shall give* ten shekels;

<sup>6</sup> from one month till to the fifth year, five shekels shall be given for a male, three shekels for a woman;

<sup>7</sup> a male of sixty years and over shall give fifteen shekels, a woman shall give ten shekels.

<sup>8</sup> If it is a poor man, and [he] may not yield the value, he shall stand before the priest, and as much as the priest appraiseth, and seeth that the poor man may yield, so much he shall give *(or that much he shall give)*.

<sup>9</sup> Soothly if any man avoweth a beast, that may be offered to the Lord, it shall be holy,

<sup>10</sup> and it shall not be able to be changed, that is, neither a better for a worse, neither an evil for a good; and if he changeth it, both that, that is changed, and that, for which it is changed, shall be hallowed to the Lord. *(and he shall not be able to exchange it for another; that is, neither a better for a worse, nor a bad one for a good one; and if he exchangeth it, both that, which is exchanged, and that, for which it is exchanged, shall be holy to the Lord.)*

<sup>11</sup> Soothly if any man avoweth an unclean beast, that may not be offered to the Lord, it shall be brought before the priest,

<sup>12</sup> and the priest shall deem whether it is good either evil *(or and the priest shall decide whether it is good or bad)*, and he shall set the price;

<sup>13</sup> *(for)* which price, if he that offereth *(it)* will not give *(it)*, he shall add the fifth part over the value *(to buy it back)*.

<sup>14</sup> If a man avoweth his house, and halloweth it to the Lord, the priest shall behold, whether it is good either evil, and by the price which is ordained of him, it shall be sold; *(If a man voweth his house, and dedicateth it to the Lord, the priest shall look at it, and decide if it is good or bad, that is, he shall determine its value, and it shall be sold for the price which is ordained by him;)*

<sup>15</sup> soothly if he that avowed will again-buy it, he shall give the fifth part of the value above, and he shall have the house. *(and if he who vowed it will buy it back, he shall add the fifth part above its value, and then he shall have the house.)*

<sup>16</sup> That if a man avoweth the field of his possession, and halloweth it to the Lord, the price shall be deemed by the measure of [the] seed, *(or And if a man voweth the field of his possession, and dedicateth it to the Lord, its value shall be determined by the measure of its seed);* if the field is sown with thirty bushels of barley, it shall be sold for fifty shekels of silver.

<sup>17</sup> If he avoweth the field anon from the year of [the] beginning of the jubilee, as much as it may be worth, by so much it shall be appraised; *(If he voweth the field from the beginning of the Jubilee Year, it shall be worth as much as it shall be appraised for;)*

<sup>18</sup> but if it be after some part of time, the priest shall reckon, either determine, the money by the number of the years that be left till to the jubilee, and it shall be withdrawn of the price. *(but if it be after some time, the priest shall determine its value by the number of years that be left until the Jubilee, and that shall be deducted from the price.)*

<sup>19</sup> That if he that avowed will again-buy the field, he shall add the fifth part of the money that *(it)* is appraised *(for)*, and he shall wield it; *(And if he, who vowed the field, will buy it back, he shall add a fifth part to the value that it is appraised for, and then it shall be his;)*

<sup>20</sup> but if he will not again-buy it, but it is sold to any other man, he that avowed it shall never be able to again-buy it; *(but if he will not buy it back, and it is sold to another man, then he who vowed it shall never be able to buy it back;)*

<sup>21</sup> for when the day of jubilee cometh, that field shall be hallowed to the Lord, and the possession hallowed pertaineth to the right of priests. *(for when the Jubilee Year cometh, that field shall be holy to the Lord, and dedicated possessions belong to the priests.)*

<sup>22</sup> If the field is bought, and is not of the possession of greater men, that is, of ancestors, and it is hallowed to the Lord, *(If a field is bought, and it is not part of a person's ancestral land, and it is holy to the Lord,)*

<sup>23</sup> the priest shall determine the price by the number of years till to the jubilee, and he that avowed the field shall give the price thereof to the Lord; *(the priest shall determine its value by the number of years until the Jubilee, and he who vowed the field shall pay its value to the Lord;)*

<sup>24</sup> forsooth in the jubilee it shall turn again to the former lord that sold it, and he shall have it into the heritage of his possession. *(but in the Jubilee Year it shall return to the original owner who sold it, and it shall be in the inheritance of his possession.)*

<sup>25</sup> All the appraising, or value, shall be weighed by the shekel of the sanctuary *(or shall be made with the shekel of the sanctuary);* a shekel hath twenty halfpence.

<sup>26</sup> No man may hallow and avow the first engendered things that pertain to the Lord, whether it is *(an)* ox, or *(a)* sheep, *(for)* they be the Lord's part.

<sup>27</sup> That if the beast is unclean that is avowed, he that offered it shall again-buy it after the value that it is appraised to, and he shall add to *(it)* the fifth part of the price; *(or)* if

he will not again-buy it, it shall be sold to another man, for as much as it is *appraised*. *(And if the beast that is vowed is unclean, he who offered it can buy it back for the value that it is appraised for; and he shall add to it the fifth part of its value; or if he will not buy it back, it shall be sold to another man, for the value that it is appraised for.)*

<sup>28</sup> All thing that is hallowed to the Lord, whether it is man, or beast, *(or)* whether *(the)* field of his heritage, it shall not be sold, neither it shall be able to be again-bought; whatever thing is hallowed once, it shall be holy of holy things to the Lord, *(Everything that is dedicated to the Lord, whether it is a man, or a beast, or the field of his inheritance, shall not be sold, nor shall it be able to be bought back; once something is dedicated, it shall be a most holy thing to the Lord.)*

<sup>29</sup> and each hallowing which is offered of man, shall not be again-bought, but it shall die by death. *(yea, even a man who is dedicated to the Lord, shall not be able to be bought back, but he shall be put to death.)*

<sup>30</sup> All the tithes of *[the]* earth, whether of fruits of corn, whether of apples of trees, be the Lord's part, and be hallowed to him; *(All the tithes from the land, whether grain, or the fruits of trees, be the Lord's portion, and be holy to him;)*

<sup>31</sup> soothly if any man will again-buy his tithes, he shall add to *(them)* the fifth part of those; *(and if anyone will buy back his tithes, he shall add the fifth part to their value;)*

<sup>32</sup> *(yea)*, of all the tithes of sheep, and of oxen, and of goats, that pass under the shepherd's rod, whatever thing cometh to the tenth part, it shall be hallowed to the Lord *(or it shall be holy to the Lord);*

<sup>33</sup> it shall not be chosen, neither good, neither evil; neither it shall be changed for another; if any man changeth it, both that, that is changed, and that, for which it is changed, shall be hallowed to the Lord, and it shall not be again-bought. *(it shall not be chosen from out of the whole, neither good, nor bad; nor shall it be exchanged for another; if anyone exchangeth it, both that, which is exchanged, and that, for which it is exchanged, shall be holy to the Lord, and shall not be bought back.)*

<sup>34</sup> These be the commandments which the Lord commanded to Moses, and to the sons of Israel, in the hill of Sinai. *(These be the commandments which the Lord commanded to Moses, and to the Israelites, on Mount Sinai.)*

## NUMBERS

<sup>1</sup> And the Lord spake to Moses in the desert of Sinai, in the tabernacle of the bond of peace\*, in the first day of the second month, in the tother year of their going out of Egypt, and said, *(And the Lord spoke to Moses in the Sinai Desert, in the Tabernacle of the Covenant, that is, the Tabernacle of the Witnessing, on the first day of the second month, in the second year of their going out of Egypt, and said,)*

<sup>2</sup> Take ye the sum, *or the number*, of all the congregation of the sons of Israel, by their kindreds, and families, and all their names each by themselves, whatever thing of male kind, *(Take ye the sum, or the number, of all the congregation of the people of Israel, by their kindreds, and families, and list, or register, all their names, whoever is a male.)*

<sup>3</sup> from the twentieth year and above, of all the strong men of Israel, *(or from twenty years of age and older; of all the strong men in Israel);* and thou and Aaron shall number them by their companies.

<sup>4</sup> And the princes of the lineages *(or And the leaders of the tribes)*, and of the families, in their kindreds, shall be with you,

<sup>5</sup> of which *princes*, these be the names, *(or of which leaders, these be the names);* of Reuben, Elizur, the son of Shedeur;

<sup>6</sup> of Simeon, Shelumiel, the son of Zurishaddai;

<sup>7</sup> of Judah, Nahshon, the son of Amminadab;

<sup>8</sup> of Issachar, Nethaneel, the son of Zuar;

<sup>9</sup> of Zebulun, Eliab, the son of Helon;

<sup>10</sup> soothly of the sons of Joseph; of Ephraim, Elishama, the son of Ammihud; of Manasseh, Gamaliel, the son of Pedahzur;

<sup>11</sup> of Benjamin, Abidan, the son of Gideoni;

<sup>12</sup> of Dan, Ahiezer, the son of Ammishaddai;

<sup>13</sup> of Asher, Pagiel, the son of Ocran;

<sup>14</sup> of Gad, Eliasaph, the son of Deuel;

<sup>15</sup> of Naphtali, Ahira, the son of Enan.

<sup>16</sup> These *were* the noblest princes of the multitude, by their lineages, and kindreds, and the heads of the host(s) of Israel, *(These were the noblest leaders of the multitude, by their tribes, and kindreds, and the heads of the armies of Israel,)*

<sup>17</sup> the which princes Moses and Aaron took, with all the multitude of the common people. *(which leaders Moses and Aaron took, along with all the multitude of the common people.)*

<sup>18</sup> And they gathered *(them together)* in the first day of the second month, and they told them, *(or and they totalled them)*, by kindreds, and houses, and families, and heads, and names of each by themselves, from the twentieth year and above, *(And they gathered them together on the first day of the second month, and they listed, or they registered, them by their kindreds, and houses, and families, and heads, and their names, from twenty years of age and older;)*

<sup>19</sup> as the Lord commanded to Moses, *(and so he numbered them there in the Sinai Desert).*

<sup>20</sup> And of Reuben, the first begotten of Israel, were numbered, in the desert of Sinai, by their generations, and families, and houses, and by the names of all the heads, all thing that is of male kind, from twenty years and above, of men going forth to battle, *(And so the sons of Reuben, the first-born of Israel, were listed by their generations, and families, and houses of their kindreds, with the names of all who were twenty years of age and older; and all the men who could go forth to battle numbered)*

<sup>21</sup> six and forty thousand and five hundred. *(forty-six thousand, five hundred.)*

<sup>22</sup> Of the sons of Simeon, by their generations, and families, and houses of their kindreds, were numbered, by the names and heads of all, all that is of male kind, from twenty years and above, of men going forth to battle, *(The sons of Simeon were listed by their generations, and families, and houses of their kindreds, with the names of all who were twenty years of age and older; and all the men who could go forth to battle numbered)*

<sup>23</sup> nine and fifty thousand and three hundred. *(fifty-nine thousand, three hundred.)*

\* **CHAPTER 1:1** In Numbers, the Tabernacle is often called 'the tabernacle of the bond of peace', that is, 'the Tabernacle of the Covenant'; in the rest of the Old Testament of the "Wycliffe Bible", it is usually referred to as 'the tabernacle of (the) witnessing'.

<sup>24</sup> Of the sons of Gad, by generations, and families, and houses of their kindreds, were numbered, by the names of all, from twenty years and above, all men that went forth to battle, *(The sons of Gad were listed by their generations, and families, and houses of their kindreds, with the names of all who were twenty years of age and older, and all the men who could go forth to battle numbered)*

<sup>25</sup> five and forty thousand (and) six hundred and fifty. *(forty-five thousand, six hundred and fifty.)*

<sup>26</sup> Of the sons of Judah, by generations, and families, and houses of their kindreds, by the names of all, from twenty years and above, all men that might go [forth] to battles, *(The sons of Judah were listed by their generations, and families, and houses of their kindreds, with the names of all who were twenty years of age and older, and all the men who could go forth to battle numbered)*

<sup>27</sup> were numbered four and seventy thousand and six hundred. *(seventy-four thousand, six hundred.)*

<sup>28</sup> Of the sons of Issachar, by their generations, and families, and houses of their kindreds, by the names of all, from twenty years and above, all men that went forth to battles, *(The sons of Issachar were listed by their generations, and families, and houses of their kindreds, with the names of all who were twenty years of age and older, and all the men who could go forth to battle numbered)*

<sup>29</sup> were numbered four and fifty thousand and four hundred. *(fifty-four thousand, four hundred.)*

<sup>30</sup> Of the sons of Zebulun, by generations, and families, and houses of their kindreds, were numbered, by the names of all, from twenty years and above, all men that might go forth to battles, *(The sons of Zebulun were listed by their generations, and families, and houses of their kindreds, with the names of all who were twenty years of age and older, and all the men who could go forth to battle numbered)*

<sup>31</sup> seven and fifty thousand and four hundred. *(fifty-seven thousand, four hundred.)*

<sup>32</sup> Of the sons of Joseph, of the sons of Ephraim, by generations, and families, and houses of their kindreds, were numbered, by the names of all, from twenty years and above, all men that might go forth to battles, *(The sons of Joseph, those of the sons of Ephraim, were listed by their generations, and families, and houses of their kindreds, with the names of all who were twenty years of age and older, and all the men who could go forth to battle numbered)*

<sup>33</sup> forty thousand and five hundred. *(forty thousand, five hundred.)*

<sup>34</sup> Forsooth of the sons of Manasseh, by their generations, and families, and houses of their kindreds, were numbered, by the names of all, from twenty years and above, all men that might go forth to battles, *(And the sons of Manasseh were listed by their generations, and families, and houses of their kindreds, with the names of all who were twenty years of age and older, and all the men who could go forth to battle numbered)*

<sup>35</sup> two and thirty thousand and two hundred. *(thirty-two thousand, two hundred.)*

<sup>36</sup> Of the sons of Benjamin, by generations, and families, and houses of their kindreds, were numbered, by the names of all, from twenty years and above, all men that might go forth to battles, *(The sons of Benjamin were listed by their generations, and families, and houses of their kindreds, with the names of all who were twenty years of age and older, and all the men who could go forth to battle numbered)*

<sup>37</sup> five and thirty thousand and four hundred. *(thirty-five thousand, four hundred.)*

<sup>38</sup> Of the sons of Dan, by generations, and families, and houses of their kindreds, were numbered, by the names of all, from twenty years and above, all men that might go forth to battles, *(The sons of Dan were listed by their generations, and families, and houses of their kindreds, with the names of all who were twenty years of age and older, and all the men who could go forth to battle numbered)*

<sup>39</sup> two and sixty thousand and seven hundred. *(sixty-two thousand, seven hundred.)*

<sup>40</sup> Of the sons of Asher, by generations, and families, and houses of their kindreds, were numbered, by the names of all, from twenty years and above, all men that might go forth to battles, *(The sons of Asher were listed by their generations, and families, and houses of their kindreds, with the names of all who were twenty years of age and older, and all the men who could go forth to battle numbered)*

<sup>41</sup> forty thousand and a thousand and five hundred. *(forty-one thousand, five hundred.)*

<sup>42</sup> Of the sons of Naphtali, by generations, and families, and houses of their kindreds, were numbered, by the names of all, from twenty years and above, all men that might go forth to battles, *(The sons of Naphtali were listed by their generations, and families, and*

houses of their kindreds, with the names of all who were twenty years of age and older; and all the men who could go forth to battle numbered)

<sup>43</sup> three and fifty thousand and four

hundred. (*fifty-three thousand, four hundred.*)

<sup>44</sup> These men it be, which Moses and Aaron and the twelve princes of Israel numbered, each by their houses and kindreds. (*These be the men, whom Moses and Aaron and the twelve leaders of Israel listed, or registered, each by the house of his kindred.*)

<sup>45</sup> And all men of the sons of Israel, by their houses, and families, from twenty years and above, that might go forth to battles, (*And all the men of the Israelites, by their houses, and families, from twenty years of age and older, who could go forth to battle,*)

<sup>46</sup> were all together six hundred thousand and three thousand men, and five hundred and fifty. (*were altogether six hundred and three thousand, five hundred and fifty men.*)

<sup>47</sup> Soothly the deacons<sup>†</sup> in the lineage of their families were not numbered with them. (*But the Levites, in the tribe of their families, were not listed with them.*)

<sup>48</sup> And the Lord spake to Moses, and said, (*For the Lord spoke to Moses, and said,*)

<sup>49</sup> Do not thou number the lineage of Levi, neither set thou the sum of them with the sons of Israel; (*Do not thou list, or register, the tribe of Levi, nor take thou the sum of them among the Israelites;*)

<sup>50</sup> but thou shalt ordain them upon the tabernacle of (*the*) witnessing, and upon all the vessels thereof, and upon whatever thing pertaineth to [*the*] ceremonies, *either sacrifices*. They shall bear the tabernacle, and all the purtenances thereof, and they shall be in the service of it, and they shall set [*their*] tents by compass of the tabernacle (*or and they shall pitch their tents around the Tabernacle*).

<sup>51</sup> When men shall go forth, *or be removed*, the deacons shall take down the tabernacle; when the tents shall be set (*up*), they shall set it up (*again*). Whoever of strangers nightheth (*to it*), he shall be slain (*or he shall be put to death*).

<sup>52</sup> Soothly the sons of Israel shall set tents, each man by his companies, and his fellowships, and his host; (*And the other Israelites shall pitch their tents, each man in his company, and his fellowship, and his army;*)

<sup>53</sup> forsooth the deacons shall set their tents by compass of the tabernacle, lest indignation be made on the multitude of the sons of Israel; and they shall (*stand*) watch in the keepings of the tabernacle of witnessing. (*but the Levites shall pitch their tents around the Tabernacle, lest my indignation come upon all the multitude of the Israelites; and they shall keep charge of the Tabernacle of the Witnessing.*)

<sup>54</sup> Therefore the sons of Israel did by all things which the Lord commanded to Moses. (*And so the Israelites did all the things that the Lord commanded to Moses.*)

## CHAPTER 2

<sup>1</sup> And the Lord spake to Moses and to Aaron, and said,

<sup>2</sup> All men of the sons of Israel shall set tents by the companies, signs, and banners, and houses of their kindreds, by compass of the tabernacle of [*the*] bond of peace. (*All the men of the Israelites shall pitch their tents by the companies, signs, and banners, and houses of their kindreds, around the Tabernacle of the Covenant, that is, the Tabernacle of the Witnessing.*)

<sup>3</sup> At the east Judah shall set tents, by the companies of his host; and Nahshon, the son of Amminadab, shall be prince of the sons of Judah; (*On the east side, the sons of Judah shall pitch their tents, by the companies of its army; and Nahshon, the son of Amminadab, shall be the leader of the sons of Judah;*)

<sup>4</sup> and all the number of fighters of his kindred, four and seventy thousand and six hundred. (*and the number of all the fighters in his army, was seventy-four thousand and six hundred.*)

<sup>5</sup> Men of the lineage of Issachar setted tents beside him, of which the prince was Nethaneel, the son of Zuar;

<sup>6</sup> and all the number of his fighters, four and fifty thousand and four hundred. (*and the number of all the fighters in his army, was fifty-four thousand and four hundred.*)

<sup>7</sup> Eliab, the son of Helon, was prince of the lineage of Zebulun;

<sup>8</sup> all the host of fighters of his kindred, seven and fifty thousand and four hundred. (*and the number of all the fighters in his army, was fifty-seven thousand and four hundred.*)

<sup>†</sup> **CHAPTER 1:47** Often in the Old Testament of the "Wycliffe Bible", where the "Later Version" has 'deacon' or 'deacons', the "Early Version" has 'Levite' or 'Levites'.

<sup>9</sup> (So) All that were numbered in the tents of Judah, were an hundred thousand and fourscore thousand and six (*thousand*) and four hundred; and they shall go out first by their companies.

<sup>10</sup> In the tents of the sons of Reuben, at the south coast, Elizur, the son of Shedeur, shall be prince; (*On the south side, the sons of Reuben shall pitch their tents, and Elizur, the son of Shedeur, shall be their leader;*)

<sup>11</sup> and all the host of his fighters, that were numbered, six and forty thousand and five hundred. (*and the number of all the fighters in his army, was forty-six thousand and five hundred.*)

<sup>12</sup> Men of the lineage of Simeon setted tents beside him, of which the prince was Shelumiel, the son of Zurishaddai;

<sup>13</sup> and all the host of his fighters, that were numbered, nine and fifty thousand and three hundred. (*and the number of all the fighters in his army, was fifty-nine thousand and three hundred.*)

<sup>14</sup> Eliasaph, the son of Reuel, was prince in the lineage of Gad;

<sup>15</sup> and all the host of his fighters, that were numbered, five and forty thousand and six hundred and fifty. (*and the number of all the fighters in his army, was forty-five thousand and six hundred and fifty.*)

<sup>16</sup> All that were numbered of the tents of Reuben (*or So all who were numbered in the tents of Reuben*), (*were*) an hundred thousand and fifty thousand and one thousand and four hundred and fifty; they shall go forth in the second place by their companies.

<sup>17</sup> Soothly the tabernacle of witnessing shall be raised up by the offices of deacons, and by their companies; as it shall be raised up *by them*, so it shall be taken down *by them*; all they shall go forth by their places and orders. (*The Tabernacle of the Witnessing shall be raised up by the companies of the Levites; it shall be raised up by them, and it shall be taken down by them; and they all shall go forth in their proper place and order.*)

<sup>18</sup> The tents of the sons of Ephraim shall be at the west coast, of which the prince was Elishama, the son of Ammihud; (*On the west side, the sons of Ephraim shall pitch their tents, and Elishama, the son of Ammihud, shall be their leader;*)

<sup>19</sup> and all the host of his fighters, that were numbered, forty thousand and five hundred. (*and the number of all the fighters in his army, was forty thousand and five hundred.*)

<sup>20</sup> And with them was the lineage of the sons of Manasseh, of which the prince was Gamaliel, the son of Pedahzur;

<sup>21</sup> all the host of his fighters, that were numbered, *were* two and thirty thousand and two hundred. (*and the number of all the fighters in his army, was thirty-two thousand and two hundred.*)

<sup>22</sup> In the lineage of the sons of Benjamin, the prince was Abidan, the son of Gideoni;

<sup>23</sup> and all the host of his fighters, that were numbered, were five and thirty thousand and four hundred. (*and the number of all the fighters in his army, was thirty-five thousand and four hundred.*)

<sup>24</sup> (So) All men that were numbered in the tents of Ephraim were an hundred thousand and eight thousand and one hundred; they shall go forth in the third *place* by their companies.

<sup>25</sup> At the north coast the sons of Dan setted tents, of which the prince was Ahiezer, the son of Ammishaddai; (*And on the north side, the sons of Dan shall pitch their tents, and Ahiezer, the son of Ammishaddai, shall be their leader;*)

<sup>26</sup> all the host of his fighters, that were numbered, *were* two and sixty thousand and seven hundred. (*and the number of all the fighters in his army, was sixty-two thousand and seven hundred.*)

<sup>27</sup> And men of the lineage of Asher setted tents beside him, of which the prince was Pagiel, the son of Ocran;

<sup>28</sup> and all the host of his fighters, that were numbered, were one and forty thousand and five hundred. (*and the number of all the fighters in his army, was forty-one thousand and five hundred.*)

<sup>29</sup> Of the lineage of the sons of Naphtali, the prince was Ahira, the son of Enan; (*In the tribe of the sons of Naphtali, the leader was Ahira, the son of Enan;*)

<sup>30</sup> and all the host of his fighters, (*that were numbered*), were three and fifty thousand and four hundred. (*and the number of all the fighters in his army, was fifty-three thousand and four hundred.*)

<sup>31</sup> (So) All that were numbered in the tents of Dan were an hundred thousand and seven (*thousand*) and fifty thousand and six hundred; they shall go forth the last.

<sup>32</sup> This is the number of the sons of Israel, by the houses of their kindreds, and by companies of the host parted, six hundred thousand and three thousand five hundred and fifty. *(And so the number of the Israelites, by the houses of their kindreds, and by the companies of each of their separate armies, was six hundred thousand and three thousand and five hundred and fifty.)*

<sup>33</sup> Soothly the deacons were not numbered among the sons of Israel; for God commanded so to Moses. *(But the Levites were not listed, or were not registered, among the Israelites; for God had so commanded to Moses.)*

<sup>34</sup> And the sons of Israel did by all things which the Lord commanded; they setted tents by their companies, and they went forth by the families, and houses of their fathers. *(And the Israelites did all the things that the Lord commanded; they pitched their tents by their companies, and they went forth by their families, and the houses of their fathers.)*

### CHAPTER 3

<sup>1</sup> These be the generations of Aaron and of Moses, in the day in which the Lord spake to Moses, in the hill of Sinai. *(These be the generations of Aaron and of Moses, on the day in which the Lord spoke to Moses, on Mount Sinai.)*

<sup>2</sup> And these be the names of the sons of Aaron; his first engendered, Nadab, *(or Nadab, his first-born);* afterward, Abihu, and Eleazar, and Ithamar;

<sup>3</sup> these be the names of Aaron's sons, *(the)* priests, that were anointed, and whose hands were *[ful]* filled and hallowed, that they should be set in priesthood. *(these be the names of Aaron's sons, the priests, who were anointed, and consecrated, so that they could be installed, or ordained, in the priesthood.)*

<sup>4</sup> Nadab and Abihu *[died]*, when they offered alien fire in the sight of the Lord, in the desert of Sinai, *(and they)* were dead without free children; and Eleazar and Ithamar were set in priesthood before Aaron their father. *(But then Nadab and Abihu were killed, when they offered unholy fire before the Lord, in the Sinai Desert, and they died before having any children; and so Eleazar and Ithamar were ordained in the priesthood in the sight of their father Aaron.)*

<sup>5</sup> And the Lord spake to Moses, saying,

<sup>6</sup> Present thou the lineage of Levi, and make it to stand in the sight of Aaron, the priest, that they minister to him; *(Present thou the tribe of Levi, and make them to stand before Aaron, the priest, to serve him;)*

<sup>7</sup> and *(to stand)* watch, and that they keep whatever thing pertaineth to the religion of the multitude, before the tabernacle of witnessing; *(and to keep charge, and to do whatever thing pertaineth to the service of the multitude, in the Tabernacle of the Witnessing;)*

<sup>8</sup> and that they keep *(charge of)* the vessels of the tabernacle, and serve in the service of it.

<sup>9</sup> And thou shalt give by free gift the Levites to Aaron and to his sons, to whom they be given *(out)* of the sons of Israel. *(And thou shalt give the Levites as a gift to Aaron and his sons, to whom they be given from all the Israelites.)*

<sup>10</sup> Soothly thou shalt ordain Aaron and his sons on the religion of priesthood; a stranger that nigheth for to minister, shall die. *(And thou shalt ordain Aaron and his sons to serve in the priesthood; a stranger who cometh near to try to minister, shall be put to death.)*

<sup>11</sup> And the Lord spake to Moses, saying,

<sup>12</sup> I have taken the Levites *(out)* of the sons of Israel for each first engendered *(male)* thing that openeth the womb in the sons of Israel; and the Levites shall be mine,

<sup>13</sup> for each first engendered *(male)* thing is mine; since *the time* I smote the first engendered *(male)* thing in the land of Egypt, I have hallowed to me whatever *(male)* thing is born first in Israel *(or I have consecrated to myself whatever male is first-born in Israel);* from man unto beast they be mine; I am the Lord.

<sup>14</sup> And the Lord spake to Moses in the desert of Sinai, and said,

<sup>15</sup> Number thou the sons of Levi by their fathers' houses, and by their families, each male from one month and above *(or every male one month of age and older).*

<sup>16</sup> *[And]* Moses numbered them, as the Lord commanded.

<sup>17</sup> And the sons of Levi were found, by their names, Gershon, and Kohath, and Merari;

<sup>18</sup> the sons of Gershon were Libni, and Shimei;

<sup>19</sup> the sons of Kohath were Amram, and Izhar, Hebron, and Uzziel;

<sup>20</sup> and the sons of Merari were Mahli, and Mushi.

<sup>21</sup> Of Gershon were two families, *(they)* of Libni, and *(they)* of Shimei;

<sup>22</sup> of which the people of male kind was numbered, from one month and above, seven thousand and five hundred. *(of whom the number of the males, who were one month of age and older, was seven thousand and five hundred.)*

<sup>23</sup> These shall set tents behind the tabernacle at the west part, *(They shall pitch their tents behind the Tabernacle, on the west side.)*

<sup>24</sup> under the prince Eliasaph, the son of Lael. *(and their leader shall be Eliasaph, the son of Lael.)*

<sup>25</sup> And they shall have the keepings in the tabernacle of *[the]* bond of peace, the tabernacle itself, and the covering thereof, *(and)* the tent that is drawn before the gates of the covering of the witnessing of the bond of peace; *(And they shall keep charge of the Tabernacle of the Covenant, that is, the Tabernacle itself, and its coverings, and the curtain which is hung at the entrance to the Tabernacle of the Covenant;)*

<sup>26</sup> and the curtains of the great entry, also the tent that is hanged in the entering of the great entry of the tabernacle, and whatever thing pertaineth to the use of the altar, the cords of the tabernacle, and to all the service thereof. *(and the curtains for the courtyard all around the Tabernacle, and the curtain that is hung at the entrance to the courtyard, and whatever pertaineth to the use of the altar, and all the other things in the service thereof.)*

<sup>27</sup> The kindred of Kohath shall have the peoples of Amram, and of Izhar, and of Hebron, and of Uzziel; these be the families of Kohathites,

<sup>28</sup> numbered by their names, all of male kind, from one month and above, eight thousand and six hundred. They shall have the keepings of the sanctuary, *(and the number of all the males, from one month of age and older, was eight thousand and six hundred. They shall keep charge of the holy things of the sanctuary.)*

<sup>29</sup> and they shall set their tents at the south coast thereof; *(and they shall pitch their tents on its south side;)*

<sup>30</sup> and the prince of them shall be Elizaphan, the son of Uzziel. *(and their leader shall be Elizaphan, the son of Uzziel.)*

<sup>31</sup> And they shall keep *(charge of)* the ark, and the table, and the candlestick, the altars, and the vessels of the sanctuary in which it is served, and the veil, and all such manner purtenance. *(And they shall keep charge of the Ark, that is, the Box containing the tablets of the Law, and the table, and the lampstand, and the altars, and the vessels of the sanctuary with which they shall serve, or they shall minister, and the Veil, and all the other things in the service thereof.)*

<sup>32</sup> Soothly the prince of princes of Levites shall be Eleazar, the son of Aaron, the priest; and he shall be upon the keepers of the keeping of the sanctuary. *(And the leader of the leaders of the Levites shall be Eleazar, the son of Aaron, the priest; and he shall be over those in charge of the sanctuary.)*

<sup>33</sup> And soothly of Merari shall be the peoples of Mahli, and of Mushi,

<sup>34</sup> numbered by their names, all the male kind, from one month and above, six thousand and two hundred; *(and the number of all the males, from one month of age and older, was six thousand and two hundred;)*

<sup>35</sup> the prince of them shall be Zurriel, the son of Abihail; they shall set their tents in the north coast. *(their leader shall be Zurriel, the son of Abihail; and they shall pitch their tents on the north side of the Tabernacle.)*

<sup>36</sup> And under the keeping of them shall be the tables of the tabernacle, and the bars, and the pillars, and the foundations of those, and all things that pertain to such adorning. *(And the sons of Merari shall be in charge of the tables of the Tabernacle, and the bars, and the pillars, and their foundations, or their bases, and all the things in the service thereof.)*

<sup>37</sup> and the pillars of the great entry by compass *(or and the pillars all around the courtyard)*, with their bases, and the stakes with their cords.

<sup>38</sup> Forsooth Moses, and Aaron with his sons, shall set their tents before the tabernacle of *[the]* bond of peace, that is, at the east coast, and shall have the keeping of the sanctuary, in the midst of the sons of Israel; whatever alien nigheth thereto, he shall die. *(And Moses, and Aaron with his sons, shall pitch their tents in front of the Tabernacle of the Covenant, that is, on the east side, and they shall be in charge of the sanctuary, on behalf of the Israelites; and any stranger who cometh near to it, shall be put to death.)*

<sup>39</sup> All the Levites, which Moses and Aaron numbered, by the commandment of the Lord, by their families, in male kind, from one month and above, were two and twenty thousand. *(And the number of all the Levites, whom Moses and Aaron listed, or registered,*

by the Lord's command, by their families, all the males from one month of age and older; was twenty-two thousand.)

<sup>40</sup> And the Lord said to Moses, Number thou the first begotten of male kind of the sons of Israel, from one month and above (or from one month of age and older); and thou shalt have the sum, or the number, of them;

<sup>41</sup> and thou shalt take the Levites to me for all the first begotten of the sons of Israel; I am the Lord; and thou shalt take their beasts (to me) for all the first begotten of the sons of Israel. (and thou shalt give me the Levites in place of all the first-born sons of the Israelites; I am the Lord; and thou shalt give me the beasts of the Levites, in place of all the first-born male beasts of the Israelites.)

<sup>42</sup> And as the Lord commanded, Moses numbered the first begotten (male) children of the sons of Israel;

<sup>43</sup> and the males were by their names, from one month and above, two and twenty thousand two hundred and seventy and three. (and the number of the males, listed by their names, from one month of age and older; was twenty-two thousand and two hundred and seventy-three.)

<sup>44</sup> And the Lord spake to Moses, and said,

<sup>45</sup> Take thou the Levites for the first begotten of the sons of Israel, and take the beasts of the Levites for the beasts of them, and the Levites shall be mine; I am the Lord. (Now give me the Levites in place of all the first-born sons of the Israelites, and the beasts of the Levites in place of the first-born male beasts of the Israelites, and so the Levites shall be mine; I am the Lord.)

<sup>46</sup> Forsooth in the price of two hundred and seventy and three persons, that pass the number of the Levites, of the first begotten (sons) of the sons of Israel, (And as payment to buy back the two hundred and seventy-three persons, of the first-born sons of the Israelites, who surpass the number of the Levites,)

<sup>47</sup> thou shalt take five shekels by each head, at the measure of the saintuary, (or thou shalt take five shekels for each one, by the measure of the sanctuary); a shekel hath twenty halfpence;

<sup>48</sup> and thou shalt give the money to Aaron and to his sons, the price of them that be numbered above (the number of the Levites). (and thou shalt give this money to Aaron and to his sons, as payment for those who be listed, or registered, above the number of the Levites.)

<sup>49</sup> Therefore Moses took the money of them that were numbered above, and which they had again-bought of the Levites, (And so Moses took the money for the first-born sons of the Israelites, who surpassed the number of the Levites, and so had to be bought back, or ransomed, or redeemed,)

<sup>50</sup> for the first begotten (sons) of the sons of Israel, a thousand three hundred and sixty and five of shekels, by the weight of the saintuary; (in all, a thousand and three hundred and sixty-five shekels, by the measure of the sanctuary;)

<sup>51</sup> and he gave that money to Aaron and to his sons, by the word that the Lord commanded to him.

## CHAPTER 4

<sup>1</sup> And the Lord spake to Moses and to Aaron, and said,

<sup>2</sup> Take thou the sum, or the number, of the sons of Kohath, from the midst of (the) Levites, by their houses and families,

<sup>3</sup> from the thirtieth year and above unto the fiftieth year, of all that enter; that they stand and minister in the tabernacle of the bond of peace. (from thirty years of age up to fifty years old, of all who enter to serve in the Tabernacle of the Covenant.)

<sup>4</sup> This is the religion of the sons of Kohath; Aaron and his sons shall enter into the tabernacle of the bond of peace, and into the holy of holy things, (This is the service of the sons of Kohath; Aaron and his sons shall enter into the Tabernacle of the Covenant, and into the Most Holy Place, or the Holy of Holies.)

<sup>5</sup> when the tents shall be moved; and they shall do down the veil that hangeth before the gates, and they shall wrap in it the ark of witnessing; (when the tents shall be moved; and they shall take down the Veil that hangeth before the Ark, and they shall wrap the Ark of the Witnessing, that is, the Box containing the tablets of the Law, in it;)

<sup>6</sup> and they shall cover it again with a veil of jacinthine skins, and they shall stretch forth above (that) a mantle all of jacinth, and they shall lead in [the] bearing staves. (and they shall wrap it with a leather cover, and put a blue mantle over that, and then put in the carrying bars.)

<sup>7</sup> Also they shall wrap the board of proposition, *that is, (of) setting forth*, in a mantle of jacinth, and they shall put therewith [*the*] censers, and spoons of gold, little cups, and great cups to flowing sacrifices to be shed (*out*); loaves shall ever[*more*] be in the board. (*And they shall wrap the table of proposition, that is, the table of setting forth, in a blue mantle, and they shall put the censers, and the gold saucers, and the little cups, and the great cups for the wine offerings upon it; and loaves shall be on the table forevermore.*)

<sup>8</sup> And they shall stretch forth thereabove a red mantle, which they shall cover again with a covering of jacinthine skins, and they shall lead in the bearing staves. (*And they shall spread a red mantle over them, and put a leather cover over that, and then put in the carrying bars.*)

<sup>9</sup> They shall take also a mantle of jacinth with which they shall cover the candlestick, with his lanterns, and tongs, and snuffers, and all the oil vessels that be needful to the lanterns to be ordained; (*And they shall take a blue mantle with which they shall cover the lampstand, with its lanterns, and tongs, and snuffers, and all the oil vessels that be needed for the lanterns to be lit;*)

<sup>10</sup> and upon all these things they shall put a covering of jacinthine skins, and they shall bring, *or lead*, in the bearing staves. (*and they shall wrap all these things in a leather cover, and then put it on a carrying bar, or a carrying pole.*)

<sup>11</sup> Also they shall wrap the golden altar in a cloth of jacinth; and they shall stretch forth above it a covering of jacinthine skins, and they shall lead in [*the*] bearing staves. (*And they shall wrap the gold altar in a blue mantle; and they shall wrap that in a leather cover, and then put in the carrying bars.*)

<sup>12</sup> They shall wrap in a mantle of jacinth all the vessels in which it is ministered in the sanctuary, and they shall stretch forth above it a covering of jacinthine skins, and they shall lead in the bearing staves. (*And they shall wrap all the vessels with which they minister in the sanctuary in a blue mantle, and they shall wrap that in a leather cover, and then put it on a carrying bar, or a carrying pole.*)

<sup>13</sup> But also they shall cleanse the altar from (*all*) ashes, and (*then*) they shall wrap it in a cloth of purple.

<sup>14</sup> And they shall put with it all the vessels which they use in the service thereof, that is, the resets of fire, the tongs, and fleshhooks, and other hooks, and the censers, or the pans of coals; they shall cover all the vessels of the altar (*al*)together in a veil of jacinthine skins, and they shall lead in the bearing staves. (*And they shall put on the altar all the vessels which they use in its service, that is, the fire receptacles, the tongs, and flesh-hooks, and other hooks, and the censers, or the pans, for the coal; and they shall cover all the vessels of the altar with a leather cover, and then put in the carrying bars.*)

<sup>15</sup> And when Aaron and his sons have wrapped the sanctuary, and all [*the*] vessels thereof, in the moving of tents, then the sons of Kohath shall enter, that they bear the things wrapped, and touch not the vessels of the sanctuary, lest they die. These be the burdens of the sons of Kohath in the tabernacle of [*the*] bond of peace, (*And when Aaron and his sons have wrapped up the sanctuary, and all its vessels, in the moving of the tents, then the sons of Kohath shall enter to carry the things that be wrapped up, but they must not touch the sanctuary vessels, or they shall die, or for if they touch them, then they must be put to death. These be the loads for the sons of Kohath in the Tabernacle of the Covenant.*)

<sup>16</sup> on which Eleazar, the son of Aaron, (*the*) priest, shall be; to whose care the oil pertaineth (*with which*) to ordain (*the*) lanterns, and the incense which is made by craft, and the sacrifice which is offered ever[*more*], *that is, in each day*, and the oil of anointing, and whatever thing pertaineth to the adorning of the tabernacle, and of all vessels that be in the sanctuary. (*And Eleazar, the son of Aaron, the priest, shall be in charge of the oil to fuel the lanterns, and the incense which is made by craft, and the offering which is offered forevermore, that is, on each day, and the oil of anointing, for he is in charge of whatever pertaineth to the service of the Tabernacle, and of all the vessels that be in the sanctuary.*)

<sup>17</sup> And the Lord spake to Moses and to Aaron, and said,

<sup>18</sup> Do not ye lose, *or destroy*, the people of Kohath from the midst of the Levites; (*Do not ye allow the people of Kohath to be done away from the midst of the Levites;*)

<sup>19</sup> but do ye this thing to them, that they live, and die not, if they touch the holy of holy things. Aaron and his sons shall enter, and they shall dispose the works of all *the sons of Kohath*, and they shall part (*to each*) what who oughteth to bear. (*but do ye this thing for them, so that they shall live, and not die, when they approach the most holy things.*)

*Aaron and his sons shall enter, and they shall direct the works of all the sons of Kohath, and they shall assign to each what he ought to carry.)*

<sup>20</sup> Other men see not by any curiosity those things that be in the saintuary, before that those be wrapped; else they shall die. *(And do not let other people who be curious see those things that be in the sanctuary, before that they be wrapped up; for if they do, then they shall die or then they must be put to death.)*

<sup>21</sup> And the Lord spake to Moses, and said,

<sup>22</sup> Take thou the sum, *or the number*, also of the sons of Gershon, by their houses, and families, and kindreds; *(Take thou also the sum, or the number, of the sons of Gershon, by their houses, and families, and kindreds;)*

<sup>23</sup> number thou *them* from thirty years and above unto fifty years, all that enter and serve in the tabernacle of the bond of peace. *(make thou a list of them from thirty years of age up to fifty years old, all who enter to serve in the Tabernacle of the Covenant.)*

<sup>24</sup> This is the office of the sons of Gershonites, *(This is the service of the sons of the Gershonites,)*

<sup>25</sup> that they bear the curtains of the tabernacle, and the roof, *or covering*, of the bond of peace, another covering, and the veil of jacinth that shall be above all things, and the tent that hangeth in the entry of the tabernacle of the bond of peace; *(that they carry the curtains of the Tabernacle, and the Tent of the Tabernacle of the Covenant, another cover; the leather cover that shall be on top of it, and the curtain that hangeth in the entrance to the Tabernacle of the Covenant;)*

<sup>26</sup> and the curtains of the great entry, and the veil in the entry, that is before the tabernacle *(by compass)*. *(and the curtains of the courtyard, that is all around the Tabernacle, and the curtain at the entrance to the courtyard.)*

<sup>27</sup> When Aaron commandeth and his sons, the sons of Gershon shall bear all things that pertain to the altar, the cords, and the vessels, *or instruments*, of their service; and all *they* shall know, to what charge they ought to be bound. *(And when Aaron and his sons command, the sons of Gershon shall carry all the things that pertain to the altar; and the cords, and the vessels, or the instruments, of their service; and they all shall know, what each of them ought to carry.)*

<sup>28</sup> This is the office of the families of Gershonites, in the tabernacle of *[the]* bond of peace, *(or This is the service of the Gershonite families in the Tabernacle of the Covenant);* and they shall be under the hand of Ithamar, the son of Aaron, *[the]* priest.

<sup>29</sup> Also thou shalt number the sons of Merari, by the families and houses of their fathers,

<sup>30</sup> from thirty years and above unto fifty years, all that enter to the office of their service, and to the adorning of the bond of peace of witnessing. *(from thirty years of age up to fifty years old, all who enter to serve in the Tabernacle of the Covenant, that is, in the Tabernacle of the Witnessing.)*

<sup>31</sup> These be their charges; they shall bear the tables of the tabernacle, and the bars thereof, the pillars, and their foundations *(or and their foundations, or their bases);*

<sup>32</sup> also the pillars of the great entry by compass, with their foundations, and their stakes, and their cords, *(or and the pillars all around the courtyard, with their bases, and their stakes, and their cords);* and they shall take all the instruments and the purtenance of the tabernacle, by number, and so they shall bear *them*.

<sup>33</sup> This is the office of the family of Merarites, and the service in the tabernacle of the bond of peace, *(or These be the duties of the Merarite family, in their service in the Tabernacle of the Covenant);* and they shall be under the hand of Ithamar, the son of Aaron, the priest.

<sup>34</sup> Therefore Moses and Aaron and the princes of the synagogue, numbered the sons of Kohath, by the kindreds, and houses of their fathers, *(And so Moses and Aaron and the leaders of the congregation, listed, or registered, the Kohathites, by the kindreds, and houses of their fathers,)*

<sup>35</sup> from thirty years and above unto the fiftieth year, all that enter to the service of the tabernacle of *[the]* bond of peace; *(from thirty years of age up to fifty years old, all who entered to serve in the Tabernacle of the Covenant;)*

<sup>36</sup> and they were found *(to be)* two thousand *(and)* seven hundred and fifty.

<sup>37</sup> This is the number of the people of Kohath, which entereth into the tabernacle of *[the]* bond of peace; Moses and Aaron numbered these, by the word of the Lord, by the hand of Moses. *(This is the number of the people of Kohath, who served in the Tabernacle of the Covenant; Moses and Aaron listed them, obeying the word of the Lord, spoken by Moses.)*

<sup>38</sup> And the sons of Gershon were numbered, by the kindreds and houses of their fathers,

<sup>39</sup> from thirty years and above unto fifty years, all that enter that they serve in the tabernacle of *[the] bond of peace; (from thirty years of age up to fifty years old, all who entered to serve in the Tabernacle of the Covenant;)*

<sup>40</sup> and they were found *(to be)* two thousand *(and)* six hundred and thirty.

<sup>41</sup> This is the people of Gershonites, that Moses and Aaron numbered, by the kindreds and houses, by the word of the Lord.

<sup>42</sup> And the sons of Merari were numbered, by the kindreds, and houses of their fathers,

<sup>43</sup> from thirty years and above unto fifty years, all that enter to fulfill the customs, *or the services, of the tabernacle of the bond of peace; (from thirty years of age up to fifty years old, all who entered to serve in the Tabernacle of the Covenant;)*

<sup>44</sup> and they were found *(to be)* three thousand and two hundred.

<sup>45</sup> This is the number of the sons of Merari, which Moses and Aaron numbered, by the commandment of the Lord, by the hand of Moses. *(This is the number of the Merarites, whom Moses and Aaron listed, or registered, by the Lord's command, spoken by Moses.)*

<sup>46</sup> All that were numbered of the Levites, and which Moses and Aaron and the princes of Israel made to be numbered, by the kindreds, and houses of their fathers,

<sup>47</sup> from thirty years and above unto fifty years, and entered to the service of the tabernacle, and to bear the charges thereof, *(from thirty years of age up to fifty years old, and entered to serve in the Tabernacle, and to carry its loads,)*

<sup>48</sup> were *(al)together* eight thousand *(and)* five hundred and fourscore.

<sup>49</sup> By the word of the Lord Moses numbered them, each man by his office and his charges *(or each one according to his service and his loads),* as the Lord commanded to him.

## CHAPTER 5

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Command thou to the sons of Israel, that they cast out of the tents each leprous man, and that it floweth out the seed, and that is defouled upon a dead body; *(Command thou to the Israelites, that they throw out of the tents, that is, out of the camp, any person who is leprous, and he who floweth out the seed, and anyone who is defiled by contact with a dead body;)*

<sup>3</sup> cast ye out of the tents, as well a male as a female, lest they defoul those, when they dwell with you. *(throw ye out of the camp, a female as well as a male, lest they defile all the tents, where I live among you.)*

<sup>4</sup> And the sons of Israel did so *(or And the Israelites did so);* and they putted them out of the tents, as the Lord spake to Moses.

<sup>5</sup> And the Lord spake to Moses, and said,

<sup>6</sup> Speak thou to the sons of Israel *(or Say thou to the Israelites),* When a man either a woman hath done any of all *(of)* the sins that be wont to fall to men, and have broken by negligence the behest of the Lord, and have trespassed,

<sup>7</sup> they shall acknowledge their sin, and they shall yield that head, *or debt,* and *(add)* the fifth part above *(it), (and give it)* to him against whom they *(have)* sinned.

<sup>8</sup> But if none there is that shall receive *that,* they shall give it to the Lord, and it shall be the priest's *part,* besides the ram that is offered for cleansing, that it be a quemeful sacrifice. *(But if there is no one who can receive that payment, then they shall give it to the Lord, and it shall be the priest's portion, besides the ram for making amends, which is offered to make amends for them.)*

<sup>9</sup> Also all the first fruits, which the sons of Israel offer *(or which the Israelites offer),* pertain to the priest;

<sup>10</sup> and whatever thing is offered of each man in the saintuary, which a man hallowed, and gave to the hands of the priest, it shall be the priest's part. *(and whatever thing is offered by anyone in the sanctuary, which a person hath dedicated, and put into the hands of the priest, it shall be the priest's portion.)*

<sup>11</sup> And the Lord spake to Moses, and said,

<sup>12</sup> Speak thou to the sons of Israel *(or Say thou to the Israelites),* and thou shalt say to them, If a man's wife hath erred, and hath despised her husband,

<sup>13</sup> and hath slept with another man, and the husband may not take, *either prove* this, but the adultery is hid, and may not be proved by witnesses, for she is not found in lechery; *(and hath slept with another man, but her husband cannot prove it, for the*

*adultery is hidden, or is done in secret, and so cannot be proved by witnesses, for she was not found in lechery;)*

<sup>14</sup> *(or) if the spirit of jealousy stirreth the husband against his wife, which is either defouled, either she is impeached by false suspicion, (or if the spirit of jealousy stirreth a husband against his wife, and she is either truly defiled, or is impeached by false suspicion.)*

<sup>15</sup> *the man shall bring her to the priest, and he shall offer an offering for her, the tenth part of a measure called (a) saton of barley meal; he shall not pour oil thereupon, neither he shall put incense thereto, for it is the sacrifice of jealousy, and an offering inquiring (about) adultery. (the husband shall bring her to the priest, and he shall offer an offering for her; the tenth of a measure called a seah of barley meal, that is, the tenth of an ephah; he shall not pour oil on it, nor shall he put incense on it, for it is an offering for jealousy, and an offering to inquire about adultery.)*

<sup>16</sup> *Therefore the priest shall offer her, and shall set her before the Lord; (And so the priest shall bring her forth, and shall put her before the Lord;)*

<sup>17</sup> *and he shall take holy water in an earthen vessel, and he shall put into it a little earth of the pavement of the tabernacle. (and he shall pour some holy water into an earthen, or a clay, vessel, and he shall put into it a little dust, or a little dirt, from the floor of the Tabernacle, to make the water bitter.)*

<sup>18</sup> *And when the woman standeth in the sight of the Lord, the priest shall uncover her head, and he shall put upon her hands the sacrifice of remembering, and the offering of jealousy. Soothly he shall hold (in his hand) the most bitter waters, in which he hath gathered together curses with cursing. (And when the woman standeth before the Lord, the priest shall uncover her head, and he shall put in her hands the offering of remembrance, which is the offering for jealousy. And he shall hold in his hand this most bitter water; into which he shall gather together curses.)*

<sup>19</sup> *And he shall conjure her, and say, If an alien man slept not with thee, and if thou art not defouled in forsaking the bed of thine husband, these bitter waters shall not harm thee, into which I have gathered together curses; (And he shall adjure her, and say, If thou hath not slept with a stranger, and if thou art not defiled by forsaking thy husband's bed, then this most bitter water; into which I shall gather together curses, shall not harm thee;)*

<sup>20</sup> *else if thou bowedest away from thine husband, and art defouled, and hast lain with another man, (but if thou hast turned away from thy husband, and art defiled, and hast lain with another man,)*

<sup>21</sup> *thou shalt be subject to these cursings; the Lord give thee into cursing, and into ensample of all men in his people; the Lord make thine hip to wax rotten, and thy womb (to) swell, and be it broken; (then thou shalt be subject to these curses; yea, let the Lord make thee a curse, and an example to all among his people; and may the Lord make thy hip to grow rotten, and thy womb to swell, and let it be broken;)*

<sup>22</sup> *( yea, let) these cursed waters enter into thy womb, and while thy womb swelleth, thine hip wax rotten. And the woman shall answer, Amen! amen!*

<sup>23</sup> *And the priest shall write these curses in a little book, and he shall do away those curses with the bitterest waters (or and then he shall wash them off into this most bitter water),*

<sup>24</sup> *into which he gathered (those) curses, and he shall give to her the waters to drink. And when she hath drunk those waters, (into which he shall gather together these curses, and then he shall give her this water to drink. And when she hath drunk the water;)*

<sup>25</sup> *the priest shall take (out) of her hand the sacrifice of jealousy (or the priest shall take from her hand the offering for jealousy), and he shall raise it [up] before the Lord, and he shall put it on the altar;*

<sup>26</sup> *so only that he take before an handful of that sacrifice that is offered, and burn it upon the altar, and so give (for to) drink to the woman the most bitter waters. (so only that first he take a handful of the offering that is offered, and burn it on the altar; and then afterward give the woman this most bitter water to drink.)*

<sup>27</sup> *And when she hath drunk those waters, if she is defouled, and is guilty of adultery, for her husband is despised of her (or for her husband was despised by her), the waters of cursing shall pass through her, and while her womb is swollen, her hip shall wax rotten, and the woman shall be into cursing and into ensample to all the people.*

<sup>28</sup> *That if she is not defouled, she shall be harmless, and shall bring forth free children. (But if she is not defiled, she shall be without harm, and shall bring forth children.)*

<sup>29</sup> This is the law of jealousy, if a woman boweth away from her husband, and is defouled, *(This is the law of jealousy, when a woman turneth away from her husband, and is defiled,)*

<sup>30</sup> and the husband is stirred with the spirit of jealousy, and bringeth her into the sight of the Lord, and the priest doeth to her by all things that be written *(here), (or when her husband is stirred with the spirit of jealousy, or of suspicion, and he bringeth her before the Lord, and the priest doeth to her by all the things that be written here;)*

<sup>31</sup> the husband shall be without sin, and she shall receive her wickedness. *(then the husband shall be without sin, and she, if guilty, shall bear her wickedness.)*

## CHAPTER 6

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Speak thou to the sons of Israel, and thou shalt say to them, When a man either a woman maketh a vow, that they be hallowed, and they will hallow themselves to the Lord, *(Say thou to the Israelites, When a man or a woman maketh a vow, that they will become a Nazarite, and they will consecrate, or will dedicate, themselves to the Lord.)*

<sup>3</sup> they shall abstain from wine, and from all thing that may make drunken; they shall not drink vinegar of wine, and of anything able to make drunken, and whatever thing is pressed out of the grape; they shall not eat fresh grapes and dry, *(they shall abstain from wine, and from all things that can make them drunk; they shall not drink wine vinegar, or any other thing that is able to make them drunk, or whatever is pressed out of the grape; they shall not eat fresh grapes, or dried grapes.)*

<sup>4</sup> all *[the]* days in which they be hallowed by a vow to the Lord; they shall not eat whatever thing may be of the vinery, from the rind till to the little grains that be in the midst of the grape.

<sup>5</sup> All the time of his separating, *or of his avow holding*, a razor shall not pass upon his head, unto the day(s) be fulfilled in which he is hallowed to the Lord; he shall be holy, and the hair of his head shall wax. *(All the time of his separation, or of the keeping of his vow, a razor shall not pass over his head, until the days be fulfilled in which he is consecrated, or is dedicated, to the Lord; he shall be holy, and his head hair shall grow.)*

<sup>6</sup> In all the time of his hallowing *(or In all the time of his consecration, or his dedication)*, he shall not enter upon a dead body,

<sup>7</sup> and soothly he shall not be defouled upon the dead body of his father and of his mother, of brother and of sister, for the hallowing of his God is upon his head; *(yea, he shall not even be defiled with the dead body of his own father or his mother, or his brother or his sister, for the consecration of his God is upon his head;)*

<sup>8</sup> each day of his separating, *or avowing*, shall be holy to the Lord.

<sup>9</sup> But if any man is dead suddenly before him, the head of his hallowing shall be defouled, which he shall shave anon in the same day of his cleansing, and again in the seventh day; *(But if anyone is suddenly dead before him, the hair of his consecration shall be defiled, and he shall shave it off on the day of his cleansing, that is, on the seventh day afterward;)*

<sup>10</sup> forsooth in the eighth day he shall offer two turtles, either two birds of a culver; to the priest, in the entering of the bond of peace of witnessing. *(then on the eighth day, he shall offer two turtledoves, or two young pigeons, to the priest, at the entrance to the Tabernacle of the Covenant, that is, the Tabernacle of the Witnessing.)*

<sup>11</sup> And the priest shall make, *or offer*, one for sin, and the tother into burnt sacrifice; and the priest shall pray for him, for he sinned upon a dead body, and he shall hallow his head in that day. *(And the priest shall offer one of the birds for a sin offering, and the other for a burnt sacrifice, and so the priest shall make amends for him, for he sinned through contact with a dead body; and then he shall consecrate his head again on that day.)*

<sup>12</sup> And he shall hallow to the Lord the days of his separating, and he shall offer a lamb of one year for his sin, so nevertheless that the former days be made void, for his hallowing is defouled. *(And he shall rededicate the days of his separation to the Lord, and he shall offer a one-year-old lamb for his sin, nevertheless the former days shall be made void, for the hair of his consecration was defiled.)*

<sup>13</sup> This is the law of hallowing. When the days shall be fulfilled, which he deemed to fulfill by a vow, *the priest shall bring him to the door of the tabernacle of [the] bond of peace, (This is the law of consecration, or of dedication or This is the law for the Nazarite. And when the days shall be fulfilled, which he committed to fulfill by a vow, the priest shall bring him to the entrance of the Tabernacle of the Covenant,)*

<sup>14</sup> and he shall offer his offering to the Lord, a lamb of one year without wem, into burnt sacrifice, and a sheep of one year without wem, for sin, and a ram without wem, *(as) a peaceable sacrifice; (and he shall offer his offering to the Lord, a one-year-old lamb without blemish, or without fault, for a burnt sacrifice, and a one-year-old sheep without blemish, for a sin offering, and a ram without blemish, for a peace offering.)*

<sup>15</sup> also a basket of therf loaves, that be sprinkled *(al)together* with oil, and cakes sodden in water, and after anointed with oil, without sourdough, and *[the]* flowing sacrifices of all these by themselves; *(and a basket of unleavened bread, that is sprinkled with oil, and cakes made without yeast, boiled in water, and anointed with oil, and the grain and wine offerings for all of these;)*

<sup>16</sup> which the priest shall offer before the Lord, and he shall make, *or offer these*, as well for sin as into burnt sacrifice. *(which the priest shall offer before the Lord, and he shall offer these for his sin offering, and for his burnt sacrifice.)*

<sup>17</sup> Soothly he shall offer the ram *(as)* a peaceable sacrifice to the Lord, and he shall offer therewith a basket of therf loaves, and flowing sacrifices, that be due by custom. *(And he shall offer the ram as a peace offering to the Lord, and he shall offer a basket of unleavened bread with it, and the grain and wine offerings, that be due by custom.)*

<sup>18</sup> Then the Nazarite, *or he that is hallowed*, shall be shaven from the hair of his hallowing, before the door of the tabernacle of *[the]* bond of peace; and *the priest* shall take his hairs, and he shall put them upon the fire, which is put under the sacrifice of peaceable things. *(Then the Nazarite, that is, he who is consecrated, shall shave off the hair of his consecration, at the entrance to the Tabernacle of the Covenant; and the priest shall take his hair, and he shall put it on the fire which is under the peace offering.)*

<sup>19</sup> And *he shall take* the shoulder sodden of the ram, and one therf cake from the basket, and one *[thin]* therf cake first sodden in water and afterward fried in oil, and he shall betake *them* into the hands of the Nazarite, after that his head is shaven. *(And he shall take the boiled shoulder of the ram, and one unleavened cake from the basket, and one thin unleavened wafer first boiled in water and then fried in oil, and he shall put them into the hands of the Nazarite, after that he hath shaved his head.)*

<sup>20</sup> And the priest shall raise *(up)* in the sight of the Lord the things taken again of him. And those things hallowed shall be the priest's *part*, as the breast which is commanded to be separated, and the hip. After these things the Nazarite may *(again)* drink wine. *(And then the priest shall take these things from him, and raise them up as a special gift before the Lord. And these consecrated things shall be the priest's portion, including the special gift of the breast, and the special contribution of the leg. And after these things be done, the Nazarite can drink wine again.)*

<sup>21</sup> This is the law of the Nazarite, when he hath avowed his offering to the Lord, in the time of his consecration, *or hallowing*, besides these things which his hand findeth. By this that he *[hath]* avowed in soul, *or in will*, so he shall do, to the perfection of his hallowing. *(This is the law for the Nazarite, when he hath vowed his offering to the Lord, at the time of his consecration, besides these things which his hand findeth. By this that he hath vowed with his soul, or with his will, so he shall do, to the perfection, or the completion, of his dedication.)*

<sup>22</sup> And the Lord spake to Moses and said,

<sup>23</sup> Speak thou to Aaron and to his sons, *(and say)*, Thus ye shall bless the sons of Israel *(or Thus shall ye bless the Israelites)*, and ye shall say to them,

<sup>24</sup> The Lord bless thee, and keep thee;

<sup>25</sup> the Lord show his face to thee, and have mercy upon thee;

<sup>26</sup> the Lord turn his cheer to thee, and give peace to thee. *(the Lord turn his face toward thee, and give peace to thee.)*

<sup>27</sup> They shall call inwardly my name on the sons of Israel, and I shall bless them. *(Yea, they shall call my name upon, or over, the Israelites, and I shall bless them.)*

## CHAPTER 7

<sup>1</sup> And it was done in the day in which Moses fulfilled, *or ended*, the tabernacle, and areared it, and anointed it, and hallowed it with all the vessels, *or instruments*, thereof, and the altar *he hallowed* in like manner, and the vessels thereof. *(And it was done on the day in which Moses finished the Tabernacle, and raised it up, that he anointed it, and consecrated it, or dedicated it, and all of its vessels, or its instruments, and the altar, and its vessels.)*

<sup>2</sup> And the princes of Israel, and the heads of families, that were, by all lineages, the sovereigns of them that were numbered, *(And the leaders of Israel, that is, the heads*

*of the families, who were, by all the tribes, the rulers of those who were listed, or were registered,)*

<sup>3</sup> offered gifts before the Lord, six wains covered, with twelve oxen; two dukes offered one wain, and each offered one ox. And they offered those wains before the tabernacle. *(brought their offerings before the Lord, in six covered wagons, with twelve oxen; two leaders, or two chief men, offered one wagon, and each offered one ox. And they brought those wagons to the front of the Tabernacle.)*

<sup>4</sup> Soothly the Lord said to Moses,

<sup>5</sup> Take thou of them, that they serve in the service of the tabernacle, and betake thou those things to the deacons, by the order of their service. *(Receive thou these gifts from them, to use in service for the Tabernacle, and give thou them to the Levites, according to the order of their service.)*

<sup>6</sup> And so when Moses had taken the wains, and the oxen, he betook them to the deacons. *(And so when Moses had received the wagons, and the oxen, he gave them to the Levites.)*

<sup>7</sup> He gave two wains and four oxen to the sons of Gershon, after that *(that)* they had need *(of)*.

<sup>8</sup> He gave four other wains and eight oxen to the sons of Merari, by their offices and religion *(or for their duties and their service)*, under the hand of Ithamar, the son of Aaron, the priest.

<sup>9</sup> Forsooth he gave not wains and oxen to the sons of Kohath, for they serve in the sanctuary, and bear the charges with their own shoulders. *(But he did not give any wagons or oxen to the sons of Kohath, for they serve in the sanctuary, and carry the loads with their own shoulders.)*

<sup>10</sup> Therefore the dukes offered, in the hallowing of the altar, in the day in which it was anointed, their offering to the Lord, before the altar. *(And so the leaders offered, for the dedication of the altar, on the day in which it was anointed, their offering to the Lord, before the altar.)*

<sup>11</sup> And the Lord said to Moses, All the dukes by themselves offer they gifts, by all days by themselves, into the hallowing of the altar. *(And the Lord said to Moses, Have all the leaders offer their gifts, one by one, in the days that follow, for the dedication of the altar.)*

<sup>12</sup> Nahshon, the son of Amminadab, *(the prince)* of the lineage of Judah, offered his offering in the first day; and *(he offered)* *(On the first day, Nahshon, the son of Amminadab, the leader of the sons of Judah, offered)*

<sup>13</sup> a silver vessel to prove incense and such things, in the weight of an hundred and thirty shekels, a basin of silver, having seventy shekels by the weight of the sanctuary, ever either full of *[tried]* flour sprinkled *(al)together* with oil, into sacrifice; *(a silver vessel, weighing a hundred and thirty shekels, and a silver basin, weighing seventy shekels, by the measure, or the standard, of the sanctuary, and each full of fine flour sprinkled with oil, for a grain offering;)*

<sup>14</sup> a spoon of ten golden shekels, full of incense. *(and a gold saucer, weighing ten shekels, full of incense.)*

<sup>15</sup> *He offered* an ox of the drove, and a ram, and a lamb of one year, into burnt sacrifice; *(And he offered an ox from the herd, and a ram, and a one-year-old lamb, for a burnt sacrifice;)*

<sup>16</sup> and a buck of *(the)* goats, for sin. *(and a goat buck, for a sin offering.)*

<sup>17</sup> And *he offered* in the sacrifice of peaceable things, twain oxen, five rams, five goat bucks, five lambs of one year. This is the offering of Nahshon, the son of Amminadab. *(And for a peace offering, he offered two oxen, five rams, five goat bucks, and five one-year-old lambs. This was the offering of Nahshon, the son of Amminadab.)*

<sup>18</sup> In the second day, Nethaneel, the son of Zuar, duke of the lineage of Issachar, offered *(On the second day, Nethaneel, the son of Zuar, the leader of the sons of Issachar, offered)*

<sup>19</sup> a silver vessel to prove incense and such things, weighing an hundred and thirty shekels, a silver basin, having seventy shekels by the weight of the sanctuary, ever either full of *[tried]* flour sprinkled *(al)together* with oil, into sacrifice; *(a silver vessel, weighing a hundred and thirty shekels, and a silver basin, weighing seventy shekels, by the measure of the sanctuary, and each full of fine flour sprinkled with oil, for a grain offering;)*

<sup>20</sup> a golden spoon, having ten shekels, full of incense; *(a gold saucer, weighing ten shekels, full of incense;)*

<sup>21</sup> an ox of the drove, and a ram, and a lamb of one year, into burnt sacrifice; *(an ox from the herd, and a ram, and a one-year-old lamb, for a burnt sacrifice;)*

<sup>22</sup> and a buck of *(the)* goats, for sin. *(and a goat buck, for a sin offering.)*

<sup>23</sup> And in the sacrifice of peaceable things *he offered* twain oxen, five rams, five goat bucks, five lambs of one year. This was the offering of Nethaneel the son of Zuar. *(And for a peace offering, he offered two oxen, five rams, five goat bucks, and five one-year-old lambs. This was the offering of Nethaneel the son of Zuar.)*

<sup>24</sup> In the third day *(or On the third day)*, Eliab, the son of Helon, the prince of the sons of Zebulun, offered

<sup>25</sup> a silver vessel *to prove incense and such things*, weighing an hundred and thirty shekels, a silver basin, having seventy shekels at the weight of *[the]* sanctuary, ever either full of *[tried]* flour sprinkled *(al)together* with oil, into sacrifice; *(a silver vessel, weighing a hundred and thirty shekels, and a silver basin, weighing seventy shekels, by the measure of the sanctuary, and each full of fine flour sprinkled with oil, for a grain offering;)*

<sup>26</sup> a golden spoon, weighing ten shekels, full of incense; *(a gold saucer, weighing ten shekels, full of incense;)*

<sup>27</sup> an ox of the drove, and a ram, and a lamb of one year, into burnt sacrifice; *(an ox from the herd, and a ram, and a one-year-old lamb, for a burnt sacrifice;)*

<sup>28</sup> and a buck of *(the)* goats, for sin. *(and a goat buck, for a sin offering.)*

<sup>29</sup> And in the sacrifice of peaceable things *he offered* twain oxen, five rams, five goat bucks, five lambs of one year. This is the offering of Eliab, the son of Helon. *(And for a peace offering, he offered two oxen, five rams, five goat bucks, and five one-year-old lambs. This was the offering of Eliab, the son of Helon.)*

<sup>30</sup> In the fourth day *(or On the fourth day)*, Elizur, the son of Shedeur, the prince of the sons of Reuben, offered

<sup>31</sup> a silver vessel *to prove incense and such things*, weighing an hundred and thirty shekels, a silver basin, having seventy shekels at the weight of *[the]* sanctuary, ever either full of *[tried]* flour sprinkled *(al)together* with oil, into sacrifice; *(a silver vessel, weighing a hundred and thirty shekels, and a silver basin, weighing seventy shekels, by the measure of the sanctuary, and each full of fine flour sprinkled with oil, for a grain offering;)*

<sup>32</sup> a golden spoon weighing ten shekels, full of incense; *(a gold saucer, weighing ten shekels, full of incense;)*

<sup>33</sup> an ox of the drove, and a ram, and a lamb of one year, into burnt sacrifice; *(an ox from the herd, and a ram, and a one-year-old lamb, for a burnt sacrifice;)*

<sup>34</sup> and a buck of *(the)* goats, for sin. *(and a goat buck, for a sin offering.)*

<sup>35</sup> And into *[the]* sacrifice of peaceable things *he offered* twain oxen, five rams, five goat bucks, five lambs of one year. This was the offering of Elizur, the son of Shedeur. *(And for a peace offering, he offered two oxen, five rams, five goat bucks, and five one-year-old lambs. This was the offering of Elizur, the son of Shedeur.)*

<sup>36</sup> In the fifth day *(or On the fifth day)*, Shelumiel, the son of Zurishaddai, the prince of the sons of Simeon, offered

<sup>37</sup> a silver vessel *to prove incense and such things*, weighing an hundred and thirty shekels, a silver basin, having seventy shekels at the weight of *[the]* sanctuary, ever either full of *[tried]* flour sprinkled *(al)together* with oil, into sacrifice; *(a silver vessel, weighing a hundred and thirty shekels, and a silver basin, weighing seventy shekels, by the measure of the sanctuary, and each full of fine flour sprinkled with oil, for a grain offering;)*

<sup>38</sup> a golden spoon, weighing ten shekels, full of incense; *(a gold saucer, weighing ten shekels, full of incense;)*

<sup>39</sup> an ox of the drove, and a ram, and a lamb of one year, into burnt sacrifice; *(an ox from the herd, and a ram, and a one-year-old lamb, for a burnt sacrifice;)*

<sup>40</sup> and a buck of *(the)* goats, for sin. *(and a goat buck, for a sin offering.)*

<sup>41</sup> And into *[the]* sacrifice of peaceable things *he offered* twain oxen, five rams, five goat bucks, five lambs of one year. This was the offering of Shelumiel, the son of Zurishaddai. *(And for a peace offering, he offered two oxen, five rams, five goat bucks, and five one-year-old lambs. This was the offering of Shelumiel, the son of Zurishaddai.)*

<sup>42</sup> In the sixth day *(or On the sixth day)*, Eliasaph, the son of Deuel, the prince of the sons of Gad, offered

<sup>43</sup> a silver vessel *to prove incense and such things*, weighing an hundred and thirty shekels, a silver basin, having seventy shekels at the weight of *[the]* sanctuary, ever either full of *[tried]* flour sprinkled *(al)together* with oil, into *(a)* sacrifice; *(a silver vessel, weighing a hundred and thirty shekels, and a silver basin, weighing seventy shekels, by the measure of the sanctuary, and each full of fine flour sprinkled with oil, for a grain offering;)*

<sup>44</sup> a golden spoon, weighing ten shekels, full of incense; *(a gold saucer, weighing ten shekels, full of incense;)*

<sup>45</sup> an ox of the drove, and a ram, and a lamb of one year, into burnt sacrifice; *(an ox from the herd, and a ram, and a one-year-old lamb, for a burnt sacrifice;)*

<sup>46</sup> and a buck of *(the)* goats, for sin. *(and a goat buck, for a sin offering.)*

<sup>47</sup> And into *(the)* sacrifice of peaceable things *he offered* two oxen, five rams, five goat bucks, five lambs of one year. This was the offering of Eliasaph, the son of Deuel. *(And for a peace offering, he offered two oxen, five rams, five goat bucks, and five one-year-old lambs. This was the offering of Eliasaph, the son of Deuel.)*

<sup>48</sup> In the seventh day *(or On the seventh day)*, Elishama, the son of Ammihud, the prince of the sons of Ephraim, offered

<sup>49</sup> a silver vessel *to prove incense and such things*, weighing an hundred and thirty shekels, a silver basin, having seventy shekels at the weight of *[the]* saintuary, ever either full of *[tried]* flour sprinkled *(al)together* with oil, into sacrifice; *(a silver vessel, weighing a hundred and thirty shekels, and a silver basin, weighing seventy shekels, by the measure of the sanctuary, and each full of fine flour sprinkled with oil, for a grain offering;)*

<sup>50</sup> a golden spoon, weighing ten shekels, full of incense; *(a gold saucer, weighing ten shekels, full of incense;)*

<sup>51</sup> an ox of the drove, and a ram, and a lamb of one year, into burnt sacrifice; *(an ox from the herd, and a ram, and a one-year-old lamb, for a burnt sacrifice;)*

<sup>52</sup> and a buck of *(the)* goats, for sin. *(and a goat buck, for a sin offering.)*

<sup>53</sup> And into *(the)* sacrifice of peaceable things *he offered* twain oxen, five rams, five goat bucks, five lambs of one year. This was the offering of Elishama, the son of Ammihud. *(And for a peace offering, he offered two oxen, five rams, five goat bucks, and five one-year-old lambs. This was the offering of Elishama, the son of Ammihud.)*

<sup>54</sup> In the eighth day *(or On the eighth day)*, Gamaliel, the son of Pedahzur, the prince of the sons of Manasseh, offered

<sup>55</sup> a silver vessel *to prove incense and such things*, weighing an hundred and thirty shekels, a silver basin, having seventy shekels at the weight of *[the]* saintuary, ever either full of *[tried]* flour sprinkled *(al)together* with oil, into sacrifice; *(a silver vessel, weighing a hundred and thirty shekels, and a silver basin, weighing seventy shekels, by the measure of the sanctuary, and each full of fine flour sprinkled with oil, for a grain offering;)*

<sup>56</sup> a golden spoon, weighing ten shekels, full of incense; *(a gold saucer, weighing ten shekels, full of incense;)*

<sup>57</sup> an ox of the drove, and a ram, and a lamb of one year, into burnt sacrifice; *(an ox from the herd, and a ram, and a one-year-old lamb, for a burnt sacrifice;)*

<sup>58</sup> and a buck of *(the)* goats, for sin. *(and a goat buck, for a sin offering.)*

<sup>59</sup> And into *(the)* sacrifices of peaceable things *he offered* twain oxen, five rams, five goat bucks, five lambs of one year. This was the offering of Gamaliel, the son of Pedahzur. *(And for a peace offering, he offered two oxen, five rams, five goat bucks, and five one-year-old lambs. This was the offering of Gamaliel, the son of Pedahzur.)*

<sup>60</sup> In the ninth day *(or On the ninth day)*, Abidan, the son of Gideoni, the prince of the sons of Benjamin, offered

<sup>61</sup> a silver vessel *to prove incense and such things*, weighing an hundred and thirty shekels, a silver basin, having seventy shekels at the weight of *[the]* saintuary, ever either full of *[tried]* flour sprinkled *(al)together* with oil, into sacrifice; *(a silver vessel, weighing a hundred and thirty shekels, and a silver basin, weighing seventy shekels, by the measure of the sanctuary, and each full of fine flour sprinkled with oil, for a grain offering;)*

<sup>62</sup> a golden spoon, weighing ten shekels, full of incense; *(a gold saucer, weighing ten shekels, full of incense;)*

<sup>63</sup> an ox of the drove, and a ram, and a lamb of one year, into burnt sacrifice; *(an ox from the herd, and a ram, and a one-year-old lamb, for a burnt sacrifice;)*

<sup>64</sup> and a buck of *(the)* goats, for sin. *(and a goat buck, for a sin offering.)*

<sup>65</sup> And into the sacrifice of peaceable things *he offered* twain oxen, five rams, five goat bucks, five lambs of one year. This was the offering of Abidan, the son of Gideoni. *(And for a peace offering, he offered two oxen, five rams, five goat bucks, and five one-year-old lambs. This was the offering of Abidan, the son of Gideoni.)*

<sup>66</sup> In the tenth day *(or On the tenth day)*, Ahiezer, the son of Ammishaddai, the prince of the sons of Dan, offered

<sup>67</sup> a silver vessel *to prove incense and such things*, weighing an hundred and thirty shekels, a silver basin, having seventy shekels at the weight of *[the]* saintuary, ever either full of *[tried]* flour sprinkled *(al)together* with oil, into sacrifice; *(a silver vessel, weighing a hundred and thirty shekels, and a silver basin, weighing seventy shekels, by the measure of the sanctuary, and each full of fine flour sprinkled with oil, for a grain offering;)*

<sup>68</sup> a golden spoon, weighing ten shekels, full of incense; *(a gold saucer, weighing ten shekels, full of incense;)*

<sup>69</sup> an ox of the drove, and a ram, and a lamb of one year, into burnt sacrifice; *(an ox from the herd, and a ram, and a one-year-old lamb, for a burnt sacrifice;)*

<sup>70</sup> and a buck of *(the)* goats, for sin. *(and a goat buck, for a sin offering.)*

<sup>71</sup> And into *(the)* sacrifices of peaceable things *he offered* twain oxen, five rams, five goat bucks, five lambs of one year. This was the offering of Ahiezer, the son of Ammishaddai. *(And for a peace offering, he offered two oxen, five rams, five goat bucks, and five one-year-old lambs. This was the offering of Ahiezer, the son of Ammishaddai.)*

<sup>72</sup> In the eleventh day *(or On the eleventh day)*, Pagiel, the son of Ocran, the prince of the sons of Asher, offered

<sup>73</sup> a silver vessel *to prove incense and such things*, weighing an hundred and thirty shekels, a silver basin, having seventy shekels at the weight of *[the]* sanctuary, ever either full of *[tried]* flour sprinkled *(al)together* with oil, into sacrifice; *(a silver vessel, weighing a hundred and thirty shekels, and a silver basin, weighing seventy shekels, by the measure of the sanctuary, and each full of fine flour sprinkled with oil, for a grain offering;)*

<sup>74</sup> a golden spoon, weighing ten shekels, full of incense; *(a gold saucer, weighing ten shekels, full of incense;)*

<sup>75</sup> an ox of the drove, and a ram, and a lamb of one year, into burnt sacrifice; *(an ox from the herd, and a ram, and a one-year-old lamb, for a burnt sacrifice;)*

<sup>76</sup> and a buck of *(the)* goats, for sin. *(and a goat buck, for a sin offering.)*

<sup>77</sup> And into *(the)* sacrifice of peaceable things *he offered* twain oxen, five rams, five goat bucks, five lambs of one year. This was the offering of Pagiel, the son of Ocran. *(And for a peace offering, he offered two oxen, five rams, five goat bucks, and five one-year-old lambs. This was the offering of Pagiel, the son of Ocran.)*

<sup>78</sup> In the twelfth day *(or And on the twelfth day)*, Ahira, the son of Enan, the prince of the sons of Naphtali, offered

<sup>79</sup> a silver vessel *to prove incense and such things*, weighing an hundred and thirty shekels, a silver basin, having seventy shekels at the weight of *[the]* sanctuary, ever either full of *[tried]* flour sprinkled *(al)together* with oil, into sacrifice; *(a silver vessel, weighing a hundred and thirty shekels, and a silver basin, weighing seventy shekels, by the measure of the sanctuary, and each full of fine flour sprinkled with oil, for a grain offering;)*

<sup>80</sup> a golden spoon, weighing ten shekels, full of incense; *(a gold saucer weighing ten shekels, full of incense;)*

<sup>81</sup> an ox of the drove, and a ram, and a lamb of one year, into burnt sacrifice; *(an ox from the herd, and a ram, and a one-year-old lamb, for a burnt sacrifice;)*

<sup>82</sup> and a buck of *(the)* goats, for sin. *(and a goat buck, for a sin offering.)*

<sup>83</sup> And into *(the)* sacrifice of peaceable things *he offered* twain oxen, five rams, five goat bucks, five lambs of one year. This was the offering of Ahira, the son of Enan. *(And for a peace offering, he offered two oxen, five rams, five goat bucks, and five one-year-old lambs. This was the offering of Ahira, the son of Enan.)*

<sup>84</sup> These things were offered of the sons of Israel, in the hallowing of the altar, in the day in which it was hallowed; silver vessels *to prove incense and such things* twelve, silver basins twelve, golden spoons twelve; *(These were the things that were offered by the leaders of Israel, for the dedication of the altar; on the day in which it was anointed; twelve silver vessels, twelve silver basins, and twelve gold saucers;)*

<sup>85</sup> so that one vessel *to prove incense and such things* had an hundred and thirty shekels of silver, and one basin had seventy shekels, that is, in common, two thousand and four hundred shekels of all the vessels of silver, by the weight of *[the]* sanctuary; *(and each silver vessel weighed a hundred and thirty silver shekels, and each silver basin weighed seventy silver shekels, so that altogether, all the silver dishes weighed two thousand and four hundred shekels, by the measure of the sanctuary;)*

<sup>86</sup> golden spoons twelve, full of incense, weighing ten shekels, by *(the)* weight of the sanctuary, that is, *(al)together*, an hundred and twenty shekels of gold; *(twelve gold saucers, full of incense, each weighing ten shekels, by the measure of the sanctuary, so that altogether, all the gold of the dishes weighed a hundred and twenty shekels;)*

<sup>87</sup> oxen of the drove into burnt sacrifice twelve, twelve rams, twelve lambs of one year, and the flowing sacrifices of those, twelve bucks of *(the)* goats for sin; *(twelve oxen from the herd, twelve rams, and twelve one-year-old lambs, each with their grain offerings, for the burnt sacrifice, and twelve goat bucks, for the sin offering;)*

<sup>88</sup> the sacrifices of peaceable things, four and twenty oxen, sixty rams, sixty goat bucks, sixty lambs of one year. These things were offered in the hallowing of the altar, when

it was anointed. *(and for the peace offering, four and twenty oxen, sixty rams, sixty goat bucks, and sixty one-year-old lambs. These were the things that were offered for the dedication of the altar when it was anointed.)*

<sup>89</sup> And when Moses entered into the tabernacle of *[the]* bond of peace, to ask counsel of God's answering place, he heard the voice of *God* speaking to him from *(above)* the propitiatory, which was on the ark of *(the)* witnessing, betwixt *[the]* two cherubims, from whence also God spake to Moses. *(And when Moses entered into the Tabernacle of the Covenant, to ask for counsel from God, he heard the voice of God speaking to him from above the propitiatory, that is, from above the lid, which was on top of the Ark of the Witnessing, that is, the Box containing the tablets of the Law, from between the two cherubim, that is where God spoke to Moses.)*

## CHAPTER 8

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Speak thou to Aaron, and thou shalt say to him, When thou hast set *(up)* the seven lanterns, the candlestick *(should)* be raised *(up)* in the south part; therefore command thou this, that the lanterns behold even against the north to the board of *[the]* loaves of setting forth, *(so that)* those lanterns shall shine against that part that the candlestick beholdeth to. *(Speak thou to Aaron, and thou shalt say to him, When thou putteth the lanterns onto the lampstand, put them so that their light shineth out towards the front.)*

<sup>3</sup> And Aaron did so, and he putted the lanterns upon the candlestick *(or and he put the lanterns on the lampstand)*, as the Lord commanded to Moses.

<sup>4</sup> Soothly this was the making of the candlestick; *it was* of gold beaten out with hammers, as well the middle stalk, as all the things that came forth on ever either side of the rods; by the sample which the Lord showed to Moses, so he wrought the candlestick. *(And this was the making of the lampstand; it was made of gold, beaten out with hammers, the middle stem, as well as all of its branches; by the example, or the pattern, which the Lord had shown to Moses, so he made the lampstand.)*

<sup>5</sup> And the Lord spake to Moses, and said,

<sup>6</sup> Take thou the Levites from the midst of the sons of Israel; and thou shalt cleanse them by this custom. *(Take thou the Levites from the midst of the Israelites; and thou shalt cleanse, or shalt purify, them by this rite.)*

<sup>7</sup> Be they sprinkled with *(the)* water of cleansing, *or of purification*, and shave they all the hairs of their flesh. And when they have washed their clothes and be cleansed,

<sup>8</sup> take they an ox of the droves, and the flowing sacrifice thereof, *[tried]* flour sprinkled *(al)together* with oil; forsooth thou shalt take another ox of the drove for sin; *(take they an ox from the herd, and its grain offering of fine flour sprinkled with oil; and thou shalt take another ox from the herd for a sin offering;)*

<sup>9</sup> and thou shalt present the Levites before the tabernacle of the bond of peace *(or and thou shalt bring the Levites before the Tabernacle of the Covenant)*, when all the multitude of the sons of Israel is called together.

<sup>10</sup> And when the Levites be *presented* before the Lord, the sons of Israel shall set their hands upon them;

<sup>11</sup> and Aaron shall offer, *(or shall present)*, the Levites in the sight of the Lord, *(as)* a gift of the sons of Israel, that they serve in the service of him. *(and Aaron shall offer the Levites before the Lord, as a special gift from the Israelites, to serve in the Lord's service.)*

<sup>12</sup> Also the Levites shall set their hands upon the heads of the oxen, of which oxen thou shalt make, *or ordain*, one for sin, and the tother into burnt sacrifice of the Lord, that thou pray for them. *(And the Levites shall put their hands on the heads of the oxen, of which oxen thou shalt ordain one for a sin offering, and the other for a burnt sacrifice to the Lord, to make amends for the Levites.)*

<sup>13</sup> And thou shalt ordain the Levites in the sight of Aaron, and of his sons, and thou shalt *(make)* sacred *them(that be)* offered to the Lord *(or and thou shalt consecrate, or shalt dedicate, those who be offered to the Lord);*

<sup>14</sup> and thou shalt separate *them* from the midst of the sons of Israel, *(so)* that they be mine.

<sup>15</sup> And afterward enter they into the tabernacle of *[the]* bond of peace, that they serve me; and so thou shalt cleanse and hallow them, into an offering of the Lord, *(And afterward they shall enter into the Tabernacle of the Covenant to serve me; and so thou shalt cleanse, or shalt purify, and dedicate them, as an offering to the Lord,)*

<sup>16</sup> for by free gift they be given to me *(out)* of the sons of Israel. I have taken them for the first begotten things that open each womb in Israel; *(for they be given to me as a*

*special gift from all the Israelites. I have taken them in place of the first-born males that open every womb in Israel;)*

<sup>17</sup> for all the first begotten things of the sons of Israel be mine, as well of men as of beasts, *(or for all the first-born males of the Israelites be mine, of people as well as of beasts), (yea), from the day in which I smote each first engendered (male) thing in the land of Egypt, I [have] hallowed them to me.*

<sup>18</sup> And I took the Levites for all the first begotten (sons) of the sons of Israel; *(And I took the Levites in place of all the first-born sons of the Israelites;)*

<sup>19</sup> and I gave them by free gift to Aaron and to his sons, from the midst of the people, that they serve me for Israel, in the tabernacle of the bond of peace, and that they pray for them, lest vengeance be in the people, if they be hardy to nigh to the saintuary. *(and I gave them as a gift to Aaron and to his sons, out of the midst of the people, to serve me for all the Israelites, in the Tabernacle of the Covenant, and to make amends for them, lest vengeance come upon the people, if they be fool-hardy enough to come near to the sanctuary.)*

<sup>20</sup> And Moses and Aaron, and all the multitude of the sons of Israel, did upon the Levites those things that the Lord commanded to Moses. *(And so Moses and Aaron, and all the multitude of the Israelites, did with the Levites those things that the Lord commanded to Moses.)*

<sup>21</sup> And *(so)the Levites* were cleansed, and they washed their clothes; and Aaron raised, or presented, them in the sight of the Lord, and he prayed for them, that they shall be cleansed *(or and he made amends for them, to purify them),*

<sup>22</sup> and should enter to their offices into the tabernacle of *[the] bond of peace*, before Aaron and his sons, *(or and then they entered into the Tabernacle of the Covenant to perform their service, before Aaron and his sons);* as the Lord commanded to Moses of the Levites, so it was done.

<sup>23</sup> And the Lord spake to Moses, and said,

<sup>24</sup> This is the law of *[the] Levites*; from five and twenty years and above they shall enter, for to minister in the tabernacle of *[the] bond of peace*; *(This is the law for the Levites; from twenty-five years of age and older, they shall serve in the Tabernacle of the Covenant;)*

<sup>25</sup> and when they have filled the fiftieth year of age, they shall cease to serve.

<sup>26</sup> And they shall be the ministers of their brethren in the tabernacle of *[the] bond of peace*, that they keep *(watch on)* those things that be betaken to them; soothly they shall not do those works, *as they did before*; thus thou shalt dispose *[the] Levites* in their keepings. *(And afterward, they shall help their brothers in the Tabernacle of the Covenant, and do those tasks that be assigned to them; but they shall not do the work that they did before; thus thou shalt ordain the Levites in their duties.)*

## CHAPTER 9

<sup>1</sup> And the Lord spake to Moses, in the desert of Sinai, *(or And the Lord spoke to Moses, in the Sinai Desert),* in the second year after they went out of the land of Egypt, in the first month, and said,

<sup>2</sup> The sons of Israel make they pask in his time, *(Have the Israelites observe the Passover at this time,)*

<sup>3</sup> *that is*, in the fourteenth day of this month, at eventide, by all the ceremonies and justifying thereof. *(that is, on the fourteenth day of this month, in the evening, with all of its ceremonies and its customs.)*

<sup>4</sup> And Moses commanded to the sons of Israel, that they should make pask; *(And so Moses commanded to the Israelites to observe the Passover;)*

<sup>5</sup> which made pask in his time, in the fourteen day of the month, at eventide, in the hill of Sinai; by all things that the Lord commanded to Moses, the sons of Israel did. *(and so they observed the Passover at this time, on the fourteen day of the month, in the evening, in the Sinai Desert; all the things that the Lord commanded to Moses, the Israelites did.)*

<sup>6</sup> Lo! forsooth some men *(that were)* unclean on the soul of *(a)* man, that might not make pask in that day, nighed to Moses and to Aaron, *(Behold! but some men, who were unclean from contact with the dead body of someone, and so could not observe the Passover on that day, came to Moses and Aaron,)*

<sup>7</sup> and said to them, We be unclean on the soul of *(a)* man; why be we defrauded, that we may not offer an offering to the Lord in his time, among the sons of Israel? *(and said to them, We be made unclean from contact with the dead body of someone; but must we be denied, so that we cannot offer an offering to the Lord at this time, among the Israelites?)*

<sup>8</sup> To which Moses answered, Stand ye *aside, or abideth*, that I take counsel, what the Lord commandeth of you. *(To whom Moses answered, Wait ye here, until I take counsel, what the Lord commandeth of you.)*

<sup>9</sup> And the Lord spake to Moses, and said,

<sup>10</sup> Speak thou to the sons of Israel, A man of your folk that is unclean upon a soul, either is in the way far (*off*)\*, make he pask to the Lord *(Say thou to the Israelites, Anyone of your people who is made unclean from contact with a dead body, or is on the way afar off, shall observe the Passover to the Lord)*

<sup>11</sup> in the second month, in the fourteenth day of the month, at eventide; with therf loaves and lettuces of the field he shall eat it. *(in the second month, on the fourteenth day of the month, in the evening; yea, they shall eat it with unleavened bread and field lettuce, or bitter herbs.)*

<sup>12</sup> They shall not leave anything thereof till to the morrowtide, and they shall not break a bone thereof; they shall keep all the custom of pask *(or they shall follow all the customs, or all the rites, of the Passover).*

<sup>13</sup> Forsooth if any man is clean, and is not in the way, and nevertheless made not [*the*] pask, that man shall be destroyed from his peoples, for he offered not sacrifice to the Lord in his time *set, or covenable(time)*; he shall bear his sin. *(But if anyone is clean, and is not away, and nevertheless did not observe the Passover, that person shall be cut off from his people, for he did not offer an offering to the Lord at the set, or the appointed, time; he shall bear his sin.)*

<sup>14</sup> Also if a pilgrim and a comeling is with you, make he pask to the Lord, by the ceremonies and the justifying thereof; the same behest shall be with *(all of)* you, as well to a comeling as to a man born in the land. *(And if a foreigner or a newcomer is with you, let him observe the Passover to the Lord, with all of its ceremonies and its customs, or its rites; the same law shall apply to all of you, to a newcomer; as well as to someone born in the land.)*

<sup>15</sup> Therefore in the day in which the tabernacle was raised, a cloud covered it; soothly as the likeness of fire was on the tent, *that is, (the) tabernacle*, from *(the)* eventide till to the morrowtide. *(And on the day in which the Tabernacle was raised up, a cloud came and covered it; and a brightness like fire was over the Tent, that is, the Tabernacle, from the evening until the morning.)*

<sup>16</sup> Thus it was done continually, a cloud covered it by day, and as the likeness of fire by night. *(Thus it was done continually, that a cloud stood over it by day, and a brightness like fire during the night.)*

<sup>17</sup> And when the cloud that covered the tabernacle was taken away, then the sons of Israel went forth; and in the place where the cloud stood, there they setted tents. *(And when the cloud that covered the Tabernacle lifted up, and moved away, then the Israelites went forth; and in the place where the cloud stopped, there they pitched their tents.)*

<sup>18</sup> At the commandment of the Lord they went forth, and at his commandment they setted *(up)* the tabernacle. In all the days in which the cloud stood upon the tabernacle, they dwelled in the same place. *(At the Lord's command they went forth, and at his command they put up the Tabernacle. And all the days in which the cloud stood over the Tabernacle, they remained in the same place.)*

<sup>19</sup> And if it befel that it dwelled much time upon the tabernacle, the sons of Israel were in the watches of the Lord, and they went not forth, *(And if it befell that it stayed a long time over the Tabernacle, the Israelites kept watch for the Lord, and they did not go forth.)*

<sup>20</sup> in how many ever days the cloud was upon the tabernacle. At the commandment of the Lord they raised [*the*] tents, and at his commandment they did them down. *(for however many days the cloud stood over the Tabernacle. At the Lord's command they raised the tents, and at his command they did them down.)*

<sup>21</sup> If the cloud was standing upon the tabernacle from the eventide unto the morrowtide, and anon in the morrowtide had left, or *gone thence*, they went forth; and if, after a day and a night, the cloud had gone away, they scattered, *either did down*, the tents. *(If the cloud stood over the Tabernacle from the evening until the morning, and then in the morning had left, or had gone away, they went forth at once; or if, after only a day, or only a night, the cloud went away, then they scattered, or did down, the tents, and they moved on.)*

\* **CHAPTER 9:10** In Latin books it is added, 'in your folk', but this is not in Hebrew.

<sup>22</sup> Whether in two months, either in one month, either in longer time, *the cloud* had been upon the tabernacle, the sons of Israel dwelled in the same place, and went not forth; but anon as it had gone away, they moved the tents. (*Or when for one month, or two months, or for an even longer time, the cloud stood over the Tabernacle, the Israelites remained in the same place, and they went not forth; but as soon as it had gone away, then they moved the tents.*)

<sup>23</sup> By the word of the Lord they setted (*up*) their tents, and by his word they went forth; and they were in the watches of the Lord, by his commandment, by the hand of Moses. (*By the word of the Lord they pitched their tents, and by his word they went forth; they kept watch for the Lord's command, spoken by Moses.*)

## CHAPTER 10

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Make to thee two silver trumpets (*or Make for thyself two silver trumpets*), beaten out with hammers, by which thou mayest call together the multitude, when the tents shall be moved.

<sup>3</sup> And when thou shalt sound with trumpets, all the company shall be gathered to thee at the door of the tabernacle of the bond of peace. (*And when thou shalt sound with the trumpets, all the multitude shall be gathered to thee at the entrance to the Tabernacle of the Covenant.*)

<sup>4</sup> If thou shalt trump *with one trump*, the princes and the chief men of the multitude of Israel shall come to thee; (*If thou shalt sound with one trumpet, the leaders who be the chief men of the multitude of Israel shall come to thee;*)

<sup>5</sup> but if a longer, and a parted trumping of *two trumpets* shall sound, they that be at the east coast shall move *their tents* first (*or then they who be on the east side shall move their tents first*).

<sup>6</sup> Forsooth in the second sound[ing], and in like noise of the trump, they that dwell at the south coast shall raze their tents (*or they who live on the south side shall take down their tents*); and by this manner, (*the*) other men shall (*also*) do (*so*), when the trumpets shall sound into going forth.

<sup>7</sup> Forsooth when the people shall be gathered together, (*a*) simple cry of trumpets shall be, and the trumpets shall not sound partingly. (*And when the people should gather together, there shall be a simple cry of the trumpets, and they shall not sound separately.*)

<sup>8</sup> The sons of Aaron, [*the*] priest(s), shall sound with [*the*] trumpets, and this shall be a lawful thing everlasting in your generations (*or and this shall be an everlasting law in all your generations*).

<sup>9</sup> If ye shall go out of your land to battle against the enemies that fight against you, ye shall cry with trumpets sounding, and the bethinking of you shall be before your Lord God, that ye be delivered from the hands of your enemies. (*If ye shall go out of your land to do battle against the enemies who fight against you, ye shall cry with sounding trumpets, and then the remembrance of you shall be before the Lord your God, and ye shall be delivered from the hands of your enemies.*)

<sup>10</sup> If any time ye shall have a feast, and holidays, and calends, *that is, the first day of the month*, ye shall sing in trumpets upon the burnt sacrifices, and [*the*] peaceable sacrifices, that those be to you into remembering of your God; I am your Lord God. (*And at the times that ye have feasts, and holidays, and calends, that is, the first day of the month, ye shall sing with trumpets over the burnt sacrifices, and the peace offerings, so that they bring forth a remembrance of you before your God; I am the Lord your God.*)

<sup>11</sup> In the second year, in the second month, in the twentieth day of the month, the cloud was raised [*up*] from the tabernacle of [*the*] bond of peace. (*Now in the second year, in the second month, on the twentieth day of the month, the cloud lifted up from the Tabernacle of the Covenant.*)

<sup>12</sup> And the sons of Israel went forth by their companies from the desert of Sinai; and the cloud rested in the wilderness of Paran. (*And the Israelites went forth by their companies from the Sinai Desert; and the cloud stopped in the wilderness of Paran.*)

<sup>13</sup> And the sons of Judah by their companies, of which the prince was Nahshon (*or of whom the leader was Nahshon*), the son of Amminadab,

<sup>14</sup> moved first tents, by the Lord's commandment, made in the hand of Moses. (*moved their tents first, at the Lord's command, spoken by Moses.*)

<sup>15</sup> In the lineage of the sons of Issachar the prince was Nethaneel, the son of Zuar.

<sup>16</sup> In the lineage of (*the sons of*) Zebulun the prince was Eliab, the son of Helon.

<sup>17</sup> And the tabernacle was taken down, which the sons of Gershon and Merari bare, and they went forth.

<sup>18</sup> And (*then*) the sons of Reuben went forth by their companies and order, of which the prince was Elizur, the son of Shedeur.

<sup>19</sup> Forsooth in the lineage of the sons of Simeon the prince was Shelumiel, the son of Zurishaddai.

<sup>20</sup> Soothly in the lineage of (*the sons of*) Gad the prince was Eliasaph, the son of Deuel.

<sup>21</sup> And the sons of Kohath went forth, and bare the saintuary; and they raised the tabernacle till to the coming of them. (*And then the sons of Kohath went forth, carrying the sacred vessels; and the Tabernacle was set up by the time that they had arrived.*)

<sup>22</sup> Also the sons of Ephraim, by their companies, moved *their* tents, in whose host the prince was Elishama, the son of Ammihud. (*And then the sons of Ephraim, by their companies, moved their tents, in whose army the leader was Elishama, the son of Ammihud.*)

<sup>23</sup> Forsooth in the lineage of the sons of Manasseh the prince was Gamaliel, the son of Pedahzur.

<sup>24</sup> And in the lineage of (*the sons of*) Benjamin the duke was Abidan, the son of Gideoni. (*And in the tribe of Benjamin the leader was Abidan, the son of Gideoni.*)

<sup>25</sup> (*And*) The sons of Dan, by their companies, went forth the last of all the tents, in whose host the prince was Ahiezer, the son of Ammishaddai.

<sup>26</sup> Soothly in the lineage of the sons of Asher the prince was Pagiel, the son of Ocran.

<sup>27</sup> And in the lineage of the sons of Naphtali the prince was Ahira, the son of Enan.

<sup>28</sup> These be the tents and the goings forth of the sons of Israel, by their companies, when they went forth.

<sup>29</sup> And Moses said to Hobab, the son of Raguel, of Midian, his ally, *either; (or the) father of his wife, We (shall) go forth to the place which the Lord shall give to us; come thou with us, that we do well to thee, (or come thou with us, and we shall treat thee well), for the Lord [hath] promised good things to Israel.*

<sup>30</sup> To whom he answered, I shall not go with thee, but I shall turn again into my land, in which I was born. (*To whom he answered, I shall not go with thee, but I shall return to my own land, where I was born.*)

<sup>31</sup> And Moses said, Do not thou forsake us, for thou knowest in which places we ought to set tents (*or for thou knowest where it is best for us to pitch our tents*), and thou shalt be our leader;

<sup>32</sup> and when thou shalt come with us, whatever thing shall be (*the*) best of the riches that the Lord shall give to us, we shall give to thee.

<sup>33</sup> And therefore they went forth from the hill of the Lord the way of three days; and the ark of the bond of peace of the Lord went before them, by those three days, and purveyed the places of their tents. (*And so they went forth from Mount Sinai, the Lord's mountain, the way of three days; and the Ark of the Covenant of the Lord, that is, the Ark of the Witnessing, always went ahead of them, to find a good place for their tents.*)

<sup>34</sup> And the cloud of the Lord was upon, *or over*, them by day, when they went forth.

<sup>35</sup> And when the ark was raised (*up*), Moses said, Rise thou (*up*), Lord, and thine enemies be scattered, and they that hate thee, flee from thy face;

<sup>36</sup> forsooth when the ark was put down, he said, Lord, turn again to the multitude of the host of Israel. (*and when the Ark was put down, he said, O Lord, return to the multitudes of Israel's armies!*)

## CHAPTER 11

<sup>1</sup> In the meantime grouching of the people, as of men sorrowing for travail, rose against the Lord. And when Moses had heard this thing, he was wroth; and the fire of the Lord was kindled upon them, and devoured the last part of the tents. (*In the meantime, the grumbling of the people, yea, the people complaining about their travail, or their troubles, rose up against the Lord. And when Moses had heard this, he was very angry; and the Lord's fire was kindled upon them, and devoured the last part of the camp.*)

<sup>2</sup> And when the people had cried to Moses, Moses prayed [*to*] the Lord, and the fire was quenched.

<sup>3</sup> And he called the name of that place Burning (*or And they called that place Taberah*), for the fire of the Lord was kindled against them (*there*).

<sup>4</sup> And the common people of men and women, that had gone up with them, burnt with desire of flesh (*or burnt with desire for flesh*), and they sat, and wept, with the sons of Israel joined together with them, and said, Who shall give us flesh to eat?

<sup>5</sup> We think upon the fish that we ate in Egypt freely (*or We remember all the fish that we ate in Egypt*); gourds, and melons, and leeks, and onions, and garlic come into our mind(s);

<sup>6</sup> our soul is dry; our eyes behold none other thing than manna. (*but now our bodies be all dried up, and there is nothing to see but this manna!*)

<sup>7</sup> Soothly manna was as the seed of coriander; of the colour of bdellium, *which is white, and (as) bright as crystal.*

<sup>8</sup> And the people went about, and gathered it, and brake it with a quernstone, either pounded it in a mortar, and seethed it in a pot (*or and boiled it in a pot*); and made thereof little cakes of the (*same*) savour as of bread made with oil.

<sup>9</sup> And when [*the*] dew came down in the night upon the tents, also manna came down together *therewith.*

<sup>10</sup> Then Moses heard the people weeping by families, and each of them by the doors of their tents; and the strong vengeance of the Lord was wroth greatly, but also the gouching was seen (*as*) unsufferable to Moses. (*And Moses heard all the people crying with their families, by the entrances to their tents; and the Lord was greatly angered, and provoked to take strong vengeance, and Moses also thought that the grumbling was insufferable.*)

<sup>11</sup> And he said to the Lord, Why hast thou tormented thy servant? why find I not grace before thee? and why hast thou put the burden of all this people onto me? (*And he said to the Lord, Why hast thou so tormented thy servant? why do I not find grace before thee? and why hast thou put the burden of all of these people onto me?*)

<sup>12</sup> whether I have conceived all this multitude, either have begotten it, that thou say to me, Bear thou them in thy bosom, as a nurse is wont to bear a little young child, and bear thou *this people* into the land for the which thou swore to their fathers? (*have I conceived all this multitude, or have I begotten them, so that now thou can say to me, Carry thou them in thy bosom, like a nurse is wont to carry about a young child, and carry thou these people into the land for which thou swore to their fathers?*)

<sup>13</sup> whereof be meats to me, that I feed so great a multitude? They weep before me, and say, Give us flesh, that we eat; (*where shall I find enough meat, so that I can feed so great a multitude? They weep before me, and say to me, Give us flesh, so that we can eat it;*)

<sup>14</sup> I may not alone sustain all this people, for it is grievous to me. (*I cannot sustain all these people alone, for this is too heavy a burden for me or for they be too heavy a burden for me.*)

<sup>15</sup> If in other manner it seemeth to thee, I beseech thee, that thou slay me, and that I find grace in thine eyes, that I be not punished, *or travailed*, with so great evils. (*If it seemeth to thee otherwise, then I beseech thee, that thou kill me, and so I shall receive grace from thee, and I shall no longer be punished, or travailed, with such great evil.*)

<sup>16</sup> And the Lord said to Moses, Gather thou to me seventy men of the elder men of Israel, whom thou knowest to be (*the*) eld(er) men, and (*the*) masters of the people; and thou shalt lead them to the door of the tabernacle of [*the*] bond of peace (*or and thou shalt bring them to the entrance to the Tabernacle of the Covenant*), and thou shalt make them to stand there with thee,

<sup>17</sup> that I come down, and speak to thee; and I shall take away of thy spirit, and I shall give to them, that they sustain with thee the burden of the people, and not thou alone be grieved. (*and I shall come down, and speak with thee; and I shall take away some of the spirit that is upon thee, and I shall give it to them, so that they can help sustain the burden of the people along with thee, and so that not only thou be travailed.*)

<sup>18</sup> And thou shalt say to the people, Be ye hallowed; tomorrow ye shall eat flesh; for I heard you say, Who shall give us the meats of flesh? it was well to us in Egypt; that the Lord give you flesh, (*And thou shalt say to the people, Be ye purified; for tomorrow ye shall eat some flesh; for I heard you say, Who shall give us flesh to eat? yea, it was well with us in Egypt; and so the Lord shall give you flesh to eat.*)

<sup>19</sup> and ye (*shall*) eat (*it*) not only one day, either twain, either five, either ten, soothly neither twenty *days,*

<sup>20</sup> but till to a month of days, till it go out by your nostrils, and turn into loathing; for *by your gouching* ye have put away the Lord, which is in the midst of you, and ye wept before him, and said, Why went we out of Egypt? (*but for a whole month of days, until it go out of your nostrils, and it turn loathsome to you; for by your grumbling ye have rejected the Lord, who is in the midst of you, and ye have cried before him, and have said, Why did we go out of Egypt?*)

<sup>21</sup> And Moses said to the Lord, Six hundred thousand of footmen be of this people, and thou sayest, I shall give them to eat flesh an whole month. *(And Moses said to the Lord, Six hundred thousand footmen be among these people, and thou sayest, I shall give all of them flesh to eat for a whole month?)*

<sup>22</sup> Whether the multitude of sheep and of oxen shall *be able to be slain*, that it may suffice *(to) this people to meat (or that it can suffice for enough food for these people)*, either whether all the fishes of the sea shall be gathered together, that those *[ful]* fill them?

<sup>23</sup> To whom the Lord answered, Whether the Lord's hand is unmighty? right now thou shalt see, whether my word shall be fulfilled in work. *(To whom the Lord answered, Is the Lord's hand unmighty, or without power? thou shalt see right now, if my word shall be fulfilled in work, or not.)*

<sup>24</sup> Therefore Moses came, and told the people the words of the Lord; and he gathered seventy men of the elders of Israel, which he made *(to)* stand about the tabernacle.

<sup>25</sup> And the Lord came down by a cloud, and spake to Moses, and took away of the spirit that was in Moses, and gave *(it)* to the seventy men; and when the spirit had rested in them, they prophesied, and moreover they ceased not. *(And the Lord came down in a cloud, and spoke to Moses, and then took away some of the spirit that was on Moses, and gave it to the seventy men; and when the spirit had rested on them, they prophesied, and they did not cease.)*

<sup>26</sup> Forsooth two men dwelled still in the tents, of which men one was called Eldad, and the tother Medad, on which the spirit rested; for also they were described, *or ordained /or chosen*, and they went not out to the tabernacle. And when they prophesied in the tents, *(But two men still remained in the tents, one of whom was called Eldad, and the other Medad, and the spirit also rested on them; for they were also chosen, but they did not go out to the Tabernacle. And when they prophesied in the tents.)*

<sup>27</sup> a young man ran, and told to Moses, and said, Eldad and Medad prophesy in the tents.

<sup>28</sup> Anon Joshua, the son of Nun, the servant of Moses, and chosen of many, said, My lord Moses, forbid thou them. *(At once Joshua, the son of Nun, Moses' servant, and chosen out of many, said, My lord Moses, forbid thou them.)*

<sup>29</sup> And Moses said, What, hast thou envy for me? who giveth, *whether not God*, that all the people prophesy, and that God give his spirit to them? *(And Moses said, Why, hast thou envy for me? O that God would give his spirit to everyone, and make all the people prophesy!)*

<sup>30</sup> And Moses turned again, and the elder men in birth of Israel, into the tents. *(And then Moses, and the elders of Israel, returned to the camp.)*

<sup>31</sup> Forsooth a wind went forth from the Lord, and it took *(hold of a multitude of)* curlews, and brought *them* over the sea, and he left them in the tents, in journey, as much as may be performed in one day, by each part of the tents by compass; and they flew in the air by two cubits in height above the earth. *(And a wind went forth from the Lord, and it took hold of a multitude of curlews, or of quails, and brought them over the sea, and it left them about the camp, as much as can be performed in one day's journey, by each part of the camp all around; and they flew in the air by two cubits in height above the ground.)*

<sup>32</sup> Therefore the people rose *(up)* in all that day, and *(all)* that night, and into the tother day, and gathered a multitude of curlews; he that *gathered* little, gathered ten cors; and they dried those *curlews* by compass of the tents *(or and they dried those quails all around the tents)*.

<sup>33</sup> Yet *(while the)* flesh was in their teeth, and such meat failed them not; and lo! the wrath of the Lord was raised against his people, and he smote it with a full great vengeance *(or and he struck them with a very great plague)*.

<sup>34</sup> And that place was called The Sepulchres of Covetousness, *or Lust*, for there they buried the people that desired flesh. *(And so that place was called Kibrothhattaavah, for they buried the people there who lusted after flesh.)*

<sup>35</sup> Soothly they went forth from The Sepulchres of Covetousness, *or Lust*, and came into Hazeroth, and dwelled there. *(Then they went forth from Kibrothhattaavah, and came to Hazeroth, and stayed there.)*

## CHAPTER 12

<sup>1</sup> And Marie spake and Aaron against Moses, for his wife *(was)* a woman of Ethiopia, *(And Miriam and Aaron spoke against Moses, for his wife was an Ethiopian woman,)*

<sup>2</sup> and they said, Whether God spake his will only by Moses? whether he spake not also to us in like manner? And when the Lord had heard this, he was wroth greatly *(or he was greatly angered);*

<sup>3</sup> for Moses was the mildest man, over all men that dwelled in earth. *(for Moses was the humblest man, more humble than any other man who lived upon the face of the earth.)*

<sup>4</sup> And suddenly the Lord spake to Moses and to Aaron and to Marie, *(and said),* Go out ye three alone to the tabernacle of the bond of peace. And when they were gone in, *(And suddenly the Lord spoke to Moses and Aaron and Miriam, and said, Ye three go out alone to the Tabernacle of the Covenant. And when they had gone out to it,)*

<sup>5</sup> the Lord came down in a pillar of cloud, and he stood in the entering of the tabernacle, and called Aaron and Marie. And when they had gone forth, *(the Lord came down in a pillar of cloud, and he stood at the entrance to the Tabernacle, and called Aaron and Miriam. And when they had come forth,)*

<sup>6</sup> he said to them, Hear ye my words; if any among you is a prophet of the Lord, I shall appear to him in revelation, either I shall speak to him by a dream.

<sup>7</sup> And he said, And my servant Moses is not such, the which is most faithful in all mine house; *(Then he said, But my servant Moses is not such a prophet, for he alone is most faithful in all my household;)*

<sup>8</sup> for I speak to him mouth to mouth, and he seeth God openly, and not by dark speeches, *either dark likenesses, and figures.* Why therefore dreaded ye not to backbite my servant Moses? *(and I speak with him face to face, and he seeth God openly, and not only through riddles. Yea, he hath even seen my form, or my figure! So why do ye not fear to backbite my servant Moses?)*

<sup>9</sup> And the Lord was wroth against them, and he went away.

<sup>10</sup> And the cloud went away, that was on the tabernacle, and lo! Marie appeared shining with leprosy, *(or and behold! Miriam had become leprous),* white as snow. And when Aaron beheld her, and saw her besprinkled with leprosy,

<sup>11</sup> he said to Moses, My lord, I beseech thee, put thou not this sin upon us, which we did follily *(or for we acted foolishly),*

<sup>12</sup> *(and)* that this woman be not made as dead, and as a dead born thing that is cast out of the mother's womb; lo! now the half of her flesh is devoured, *or over-covered,* with leprosy, *(or behold! now half of her flesh hath been devoured by the leprosy!).*

<sup>13</sup> And Moses cried to the Lord, and said, Lord, I beseech thee, heal thou her.

<sup>14</sup> To whom the Lord answered, If her father had spit into her face, whether she ought not to be full-filled with shame, namely seven days? Therefore be she separated out of the tents by seven days, and afterward she shall be called again, *(or And so let her be set apart from the tents for seven days, and then she shall be called back again).*

<sup>15</sup> And so Marie was excluded, *or put,* out of the tents by seven days; and the people was not moved from that place, till Marie was called again. *(And so Miriam was sent away from the tents for seven days; and the people did not move from that place, until Miriam was called back again.)*

<sup>16</sup> And the people went forth from Hazeroth, when the tents were set in the desert of Paran. *(And then the people went forth from Hazeroth, and pitched their tents in the wilderness of Paran.)*

## CHAPTER 13

<sup>1</sup> And there the Lord spake to Moses, and said,

<sup>2</sup> Send thou men, that shall behold the land of Canaan, which I shall give to the sons of Israel; of each lineage *send thou* one man of the princes. *(Send thou some men, to look over the land of Canaan, which I shall give to the Israelites; send thou one of the leaders from each tribe.)*

<sup>3</sup> Moses did that that the Lord commanded, and sent from the desert of Paran *(the)* princes, *(the)* men of which these be the names. *(Moses did what the Lord commanded, and sent from the wilderness of Paran twelve of their leaders, of which these be their names.)*

<sup>4</sup> Of the lineage of Reuben, Shammua, the son of Zaccur.

<sup>5</sup> Of the lineage of Simeon, Shaphat, the son of Hori.

<sup>6</sup> Of the lineage of Judah, Caleb, the son of Jephunneh.

<sup>7</sup> Of the lineage of Issachar, Igal, the son of Joseph.

<sup>8</sup> Of the lineage of Ephraim, Oshea, the son of Nun. *(Of the tribe of Ephraim, Hoshea, or Joshua, the son of Nun.)*

<sup>9</sup> Of the lineage of Benjamin, Palti, the son of Raphu.

<sup>10</sup> Of the lineage of Zebulun, Gaddiel, the son of Sodi.

<sup>11</sup> Of the lineage of Joseph, of the generation of Manasseh, Gaddi, the son of Susi. (*Of the tribe of Joseph, that is, of the tribe of Manasseh, Gaddi, the son of Susi.*)

<sup>12</sup> Of the lineage of Dan, Ammiel, the son of Gemalli.

<sup>13</sup> Of the lineage of Asher, Sethur, the son of Michael.

<sup>14</sup> Of the lineage of Naphtali, Nahbi, the son of Vophsi.

<sup>15</sup> Of the lineage of Gad, Geuel, the son of Machi.

<sup>16</sup> These be the names of [*the*] men, which Moses sent to behold the land of Canaan; and Moses called Oshea, the son of Nun, Joshua. (*These be the names of the men, whom Moses sent to look over the land of Canaan; and Moses called Hoshea, the son of Nun, Joshua.*)

<sup>17</sup> Therefore Moses sent them to behold the land of Canaan, and said to them, Go ye up by the south coast; and when ye come [*in*] to the hills, (*And so Moses sent them to look over the land of Canaan, and he said to them, Go ye up by the Negeb, or by the southern part, and when ye come into the hill country,*)

<sup>18</sup> behold ye the land, what manner land it is; and behold ye the people which is the dweller thereof, whether it is strong, either feeble, few in number, either many; (*look over the land, and see what it is like; and look over the people who live there, whether they be strong, or feeble, and few in number, or many;*)

<sup>19</sup> whether that land is good, either evil (*or bad*); what manner cities be there, walled, either without walls;

<sup>20</sup> whether the land is fat, either barren, whether it is full of woods, either without trees. Be ye comforted, and bring ye to us of the fruits of that land. Soothly then the time was, when [*the*] grapes first ripe might be eaten. (*whether the land is fertile, or barren, whether it is full of woods, or without trees. Be ye strengthened, that is, be ye of good courage, and bring ye to us some of the fruits of that land. For it was then the time when the first ripe grapes could be eaten.*)

<sup>21</sup> And when they had gone up, they espied the land, from the desert of Zin till to Rehob, as men enter to Hamath. (*And so when they had gone up, they spied out the land, from the wilderness of Zin unto Rehob, as people go to Hamath.*)

<sup>22</sup> And they went up to the south coast, and came into Hebron, where Ahiman, and Sheshai, and Talmi, the sons of Anak, were; for Hebron was made seven years before Tanis, the city of Egypt. (*And they went up by the Negeb, or by the southern part, and came to Hebron, where Ahiman, and Sheshai, and Talmi, the sons of the giants, were living; for Hebron was built seven years before Tanis, the city of Egypt.*)

<sup>23</sup> And they went to the strand of [*the*] cluster, and they cutted down a scion with his grapes, which two men bare with a bearing staff; also they took of [*the*] pomegranates, and of the figs of that place, (*And they went to the Eshcol Valley, and cut down a branch with all of its grapes, which two men had to carry on a carrying bar, or a carrying pole; and they also took pomegranates and figs from that place.*)

<sup>24</sup> which is called Nahal-eshcol, that is, the strand of (*the*) grape (*s*), or the strand of (*the*) cluster, for the sons of Israel bare a cluster from thence. (*which they called Nahal-eshcol, that is, the Eshcol Valley, or the Valley of the Cluster of Grapes, for the Israelites carried a cluster of grapes from there.*)

<sup>25</sup> And the spyers of the land [*turned again*], when they had compassed all the country(*side*), after forty days (*And the spies returned, when they had gone about all the countryside, yea, after forty days*)

<sup>26</sup> they came to Moses and Aaron, and to all the company of the sons of Israel, into the desert of Paran, which is in Kadesh. And the spyers spake to them, and showed the fruits of the land to all the multitude, (*they came back to Moses and Aaron, and to all the company of the Israelites, at Kadesh in the wilderness of Paran. And the spies spoke to them, and to all the multitude, and showed them the fruits of the land.*)

<sup>27</sup> and they told, and said, (*or and they spoke to Moses, and said*), We came to the land, to which thou sentest us, which land truly floweth with milk and honey, as it may be known by these fruits;

<sup>28</sup> but it hath most strong dwellers, and great cities, and walled, (*or but it hath very strong inhabitants, and great walled cities*); we saw there the kindred of (*the*) Anakim, that is, (*of the*) giants;

<sup>29</sup> Amalek dwelleth there in the south; Hittites, and Jebusites, and Amorites dwell in the hilly places; forsooth Canaanites dwell beside the sea, and beside the floods of Jordan. (*and the Amalekites live there in the south; and the Hittites, and Jebusites, and Amorites*

*live in the hill country; and the Canaanites live by the Mediterranean Sea, and along the Jordan River:)*

<sup>30</sup> Among these things, *or sayings*, Caleb peaced the grouching of the people, that was made against Moses, and said, Go we up, and wield we the land, for we be able to get it. *(Then after these words, Caleb tried to calm the grumbling of the people, and said, No matter! We shall go up, and take the land, for we be well able to get it.)*

<sup>31</sup> Soothly the other *spyers*, that were with him, said, We be not able to go up to this people, for it is stronger than we. *(But the other spies who went with him said, We shall not be able to go up against these people, for they all be stronger than us!)*

<sup>32</sup> And they spake evil of the land which they had beheld, to the sons of Israel, and said, The land that we compassed devoureth his dwellers; the people that we beheld is of large stature; *(And so, they gave a bad report about the land which they had seen, to the Israelites, and said, The land which we went about shall eat up anyone who shall go there to live; and the people, who we saw there, be of very large stature;)*

<sup>33</sup> there we saw some wonders against kind, of the sons of Anak, of the kind of giants, to which we were comparised, and were seen as locusts. *(yea, we saw some wonders against kind there, the sons of Anak, who be giants, and compared to them, we felt as small as locusts, or like grasshoppers.)*

## CHAPTER 14

<sup>1</sup> Therefore all the company cried, and wept in that night,

<sup>2</sup> and all the sons of Israel grouched against Moses and Aaron, and said, We would that we had been dead in Egypt, either that we were dead in this wilderness; we would that we perished, *(and all the Israelites grumbled against Moses and Aaron, and said, We wish that we had died in Egypt, or that we had already died here in this wilderness; yea, we wish that we were dead.)*

<sup>3</sup> and that the Lord lead us not into this land, lest we fall by sword, and our wives and our free children be led, *or taken*, prisoners; whether it is not better to us to turn again into Egypt? *(or is it not better for us to return to Egypt?)*

<sup>4</sup> And they said one to another, Ordain we a duke, *or a leader*, to us, and turn we again into Egypt. *(And they said to one another, Let us choose a new leader, and let us return to Egypt.)*

<sup>5</sup> And when this was heard, Moses and Aaron fell down low to the earth *(or Moses and Aaron fell down on the ground)*, before all the multitude of the sons of Israel.

<sup>6</sup> And soothly Joshua, the son of Nun, and Caleb, the son of Jephunneh, which also compassed the land, rent their clothes, *(And truly Joshua, the son of Nun, and Caleb, the son of Jephunneh, two of the spies who had gone throughout the land, tore their clothes.)*

<sup>7</sup> and they spake thus to all the multitude of the sons of Israel, *(and said)*, The land which we compassed is full good; *(and they spoke thus to all the multitude of the Israelites, and said, The land which we went about is very good;)*

<sup>8</sup> if the Lord is merciful to us, he shall lead us into it, and he shall give us the land flowing with milk and honey.

<sup>9</sup> Do not ye rebel against the Lord, neither dread ye the people of this land, for we be able to devour them so as bread; all their help hath passed away from them, the Lord is with us, do not ye dread. *(Do not ye rebel against the Lord, nor fear ye the people of this land, for we be able to eat them up like a piece of bread; all their help hath passed away from them, yea, the Lord is with us, do not ye fear.)*

<sup>10</sup> And when all the multitude cried *(out)*, and would have oppressed them with stones, the glory of the Lord appeared upon the roof of the bond of peace, while all the sons of Israel saw. *(But when all the multitude shouted, and would have killed them with stones, the glory of the Lord appeared over the Tabernacle of the Covenant, before all the Israelites.)*

<sup>11</sup> And the Lord said to Moses, How long shall this people backbite me, *or mis-deem me*? How long shall they not believe to me, in *(spite of)* all the signs which I have done before them? *(And the Lord said to Moses, How long shall these people backbite me, or mis-judge me? How long shall they not believe me, or not trust in me, in spite of all the miracles which I have done before them?)*

<sup>12</sup> Therefore I shall smite them with pestilence, and I shall waste *them*; soothly I shall make thee prince upon a greater folk, and stronger than is this. *(And so I shall strike them with a pestilence, or a plague, and I shall destroy them; and then I shall make thee the leader of a greater, and of a stronger, nation than these people be.)*

<sup>13</sup> And Moses said to the Lord, *[The] Egyptians hear not, from whose middle thou leddest out this people, (And Moses said to the Lord, But then the Egyptians, from whose midst thou leddest out these people, shall hear of it,)*

<sup>14</sup> and *(they shall tell it to)* the dwellers of this land, which heard that thou, Lord, art in this people, *(or who have heard that thou, Lord, art with these people)*, and art seen face to face, and that thy cloud defendeth them, and that thou goest before them in a pillar of cloud by day, and in a pillar of fire by night,

<sup>15</sup> that thou hast slain so great a multitude as *(if they be just)* one man, and *(then they shall)* say,

<sup>16</sup> He might not bring this people into the land for which he swore to give to them, therefore he killed them in *(the)* wilderness; *(Because he could not bring these people into the land which he had sworn to give them, and so he killed all of them in this wilderness;)*

<sup>17</sup> therefore *(let)* the strength of the Lord be magnified, *or made great*, as thou hast sworn, *(saying of thyself),*

<sup>18</sup> *[The] Lord (is) patient*, and of much mercy, doing away wickedness and trespasses, and leaving no man unguilty, *(or innocent)*, which visiteth the sins of *(the)* fathers into *(the)* sons into the third and fourth generation *(or and who visitest the sins of the fathers upon the children into the third and fourth generations),*

<sup>19</sup> *(so)* I beseech thee, forgive thou the sin of this thy people, after the greatness of thy mercy, as thou were merciful to them going out of Egypt till to this place.

<sup>20</sup> And the Lord said, I have forgiven to them, by thy word. *(And the Lord said, I now forgive them, because of thy words.)*

<sup>21</sup> *And as soothly (as) I live; and the glory of the Lord shall be filled in all [the] earth; (But as truly as I live, the glory of the Lord shall fill all the earth;)*

<sup>22</sup> nevertheless all *[the]* men that saw my majesty, and my signs, *(and wonders)*, which I did in Egypt and *(here)* in the wilderness, and *[have]* tempted me now by ten times, and obeyed not to my voice,

<sup>23</sup> shall not see the land for which I swore to their fathers, neither any of them that backbited me, shall see it.

<sup>24</sup> I shall lead my servant Caleb, that was full of another spirit and followed me, into this land, which he compassed, and his seed shall wield it. *(But I shall lead my servant Caleb, who was full of another spirit and followed me, into this land, which he went about, and his descendants shall possess it.)*

<sup>25</sup> For Amalek and Canaanites dwell in the valleys, tomorrow move ye *[the]* tents, and turn ye again into the wilderness by the way of the Red Sea. *(For the Amalekites and the Canaanites live in these valleys, tomorrow move ye your tents, and return ye to the wilderness by way of the Red Sea, or the Sea of Reeds.)*

<sup>26</sup> And the Lord spake to Moses and to Aaron, and said,

<sup>27</sup> How long groucheth this worst multitude against me? I have heard the *grouching* plaints of the sons of Israel. *(How long grumbleth this worst multitude against me? I have heard all the grumbling and the complaints of the Israelites.)*

<sup>28</sup> Therefore say thou to them, *(As) I live*, saith the Lord; as ye spake while I heard, so I shall do to you;

<sup>29</sup> your carrions, *or dead bodies*, shall lie in this wilderness. All ye that be numbered, from twenty years and above, and have grouched against me, *(all your corpses shall lie here in this wilderness. All ye who be listed, or registered, from twenty years of age and older; and have grumbled against me.)*

<sup>30</sup> shall not enter into the land, upon which I have raised *(up)* mine hand, that I should make you to dwell *there (or where I would have you live)*, except Caleb, the son of Jephunneh, and Joshua, the son of Nun.

<sup>31</sup> Forsooth I shall lead in your little children, of which ye said that they should be preys, *either ravens*, to *(thine)* enemies, that they see the land which displeased you. *(But I shall lead in your little children, they of whom ye said would become your enemies' spoils, so that they can have the land which hath so displeased you.)*

<sup>32</sup> Forsooth your carrions shall lie in the wilderness; *(But your corpses shall lie here in this wilderness;)*

<sup>33</sup> your sons shall be walkers-about in the desert by forty years, and they shall bear your fornication, till the carrions of their fathers be wasted in *(the)* desert, *(your sons shall be wanderers in this wilderness for forty years, and they shall bear your punishment, until their fathers' corpses be wasted in this wilderness.)*

<sup>34</sup> by the number of forty days, in which ye beheld the land; a year shall be reckoned for a day, and by forty years ye shall receive *(the penalty for)* your wickedness, *or be*

*punished for your grousing, and ye shall know my vengeance. (yea, for the forty days in which ye looked the land over, a year shall be reckoned for a day, and so for forty years ye shall receive the penalty for your wickedness, and shall be punished for your grumbling, and then ye shall know my vengeance.)*

<sup>35</sup> For as I spake, so I shall do to all this worst multitude, that rose (up) together against me; it shall fail (or they shall fail), and shall die in this wilderness.

<sup>36</sup> Therefore all the men which Moses had sent to see the land, and which turned again, and made all the multitude to grouch against him, and depraved the land, (And so all the men whom Moses had sent to look over the land, and returned, and then had made all the multitude to grumble against him, and to despise the land,)

<sup>37</sup> that it was evil, were dead, and smitten in the sight of the Lord\*. (by saying that it was evil, were then struck by the Lord with a pestilence, or a plague, and died.)

<sup>38</sup> Soothly (only) Joshua, the son of Nun, and Caleb, the son of Jephunneh, lived, of all the men, that went to see the land (or who went to see the land).

<sup>39</sup> And Moses spake all these words to all the sons of Israel, and the people mourned greatly. (And Moses spoke all these words to all the Israelites, and the people greatly mourned.)

<sup>40</sup> And, lo! they rose in the morrowtide first, and they went up into the top of the hill, and said, We be ready to go up to the place, of which the Lord spake, for we have sinned. (And behold! they rose up early the next morning, and left to go up into the heights of the hill country, saying, See, now we be ready to go up to the place, of which the Lord hath spoken, and we confess, that we have sinned.)

<sup>41</sup> To whom Moses said, Why over-pass ye the word of the Lord, that shall not befall to you into prosperity? (To whom Moses said, Why pass ye over the word of the Lord? this shall not befall to you into any prosperity, or any success, but only evil.)

<sup>42</sup> Do not ye go up, for the Lord is not with you, lest ye fall before your enemies. (Do not ye go up, for the Lord is not with you, and ye shall fall before your enemies.)

<sup>43</sup> Amalek and Canaanites be before you, by the sword of which ye shall fall, for ye would not assent to the Lord, neither the Lord shall be with you. (The Amalekites and the Canaanites be before you, by whose sword ye shall fall, for ye would not assent to the Lord, and so the Lord shall not be with you.)

<sup>44</sup> And they were made dark, that is, blinded in their sin, and went up into the top of the hill; forsooth the ark of the testament of the Lord and Moses went not away from the tents. (But they were blinded by their sin, and they went up anyway into the heights of the hill country; but neither the Ark of the Covenant of the Lord, that is, the Ark of the Witnessing, nor Moses, left the camp.)

<sup>45</sup> And Amalek came down, and Canaanites, that dwelled in the hill, and he smote the children of Israel, and he cutted them down, and pursued them (till) to Hormah. (And the Amalekites, and the Canaanites, who lived in that hill country, came down, and they struck the Israelites, and they cut them down, and pursued them as far as Hormah.)

## CHAPTER 15

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Speak thou to the sons of Israel (or Speak thou to the Israelites), and thou shalt say to them, When ye have entered into the land of your habitation, which I shall give to you,

<sup>3</sup> and ye shall make an offering to the Lord into burnt sacrifice, either a peaceable sacrifice, and ye pay avows, either offer gifts by free will, either in your solemnities ye burn odour of sweetness to the Lord, of oxen, either of sheep; (and ye shall make an offering to the Lord for a burnt sacrifice, or a peace offering, or ye pay vows, or freely offer gifts, or at your feasts, or your festivals, ye make the sweetest aroma to the Lord, by burning oxen, or sheep;)

<sup>4</sup> whoever offereth the slain sacrifice, shall offer a sacrifice of flour, the tenth part of (an) ephah, sprinkled (al)together with oil, which oil shall have a measure (of) the fourth part of (a) hin; (whoever offereth a burnt sacrifice, shall also offer a grain offering, the tenth of an ephah, sprinkled with oil, which oil shall be a quarter of a hin;)

<sup>5</sup> and he shall give wine to [the] flowing sacrifices to be poured (out), of the same measure, into burnt sacrifice, and slain sacrifice. (and he shall add the same measure of wine, for the wine offering to be poured out, with the burnt sacrifice.)

\* CHAPTER 14:37 That is, suddenly and horribly, by the sentence of the Lord, (and) to the dread of (the) other men.

<sup>6</sup> By each lamb and ram shall be the sacrifice of [*tried*] flour, of two tenth parts, which shall be sprinkled (*al*)together with oil, of the third part of (*a*) hin; (*With each lamb and each ram shall be a grain offering of fine flour of two tenths of an ephah, which shall be sprinkled with a third of a hin of oil;*)

<sup>7</sup> and he shall offer wine to the flowing sacrifice, of the third part of the same measure, into odour of sweetness to the Lord. (*and he shall offer wine of the same measure, for the wine offering, that is, a third of a hin, to make the sweetest aroma to the Lord.*)

<sup>8</sup> Forsooth when thou makest a burnt sacrifice, either an offering, of oxen, that thou [*ful*] fill a vow, either peaceable sacrifice[s], (*And when thou makest a burnt sacrifice, or a sacrifice, of an ox, so that thou fulfill a vow, or a peace offering.*)

<sup>9</sup> thou shalt give, by each ox, three tenth parts of tried flour, sprinkled (*al*)together with oil, which shall have the half measure of (*a*) hin; (*thou shalt give, with each ox, a grain offering of fine flour, three tenths of an ephah, sprinkled with half a hin of oil;*)

<sup>10</sup> and thou shalt give wine to [*the*] flowing sacrifice to be poured (*out*), of the same measure, into offering of the sweetest odour to the Lord. (*and thou shalt give wine of the same measure, that is, half a hin, for the wine offering to be poured out, to make an offering of the sweetest aroma to the Lord.*)

<sup>11</sup> So ye shall do by each ox, and ram, and lamb, and kid; (*So ye shall do with each ox, and ram, and lamb, and goat kid;*)

<sup>12</sup> (See verse 11 above.)

<sup>13</sup> as well men born in the land, as pilgrims, shall offer sacrifices by the same custom; (*people born in the land, as well as foreigners, or strangers, shall offer these offerings by the same custom;*)

<sup>14</sup> (See verse 13 above.)

<sup>15</sup> (See verse 16 below.)

<sup>16</sup> one commandment and doom shall be, as well to you as to [*the*] comelings of the land. (*one law and one custom shall be for you, and for all the newcomers in the land.*)

<sup>17</sup> And the Lord spake to Moses, and said,

<sup>18</sup> Speak thou to the sons of Israel, and thou shalt say to them, When ye come into the land which I shall give to you,

<sup>19</sup> and ye eat of the loaves of that country, ye shall separate a little cake of your pastes to the Lord; (*and ye eat of the food of that land, ye shall set apart a little cake as a contribution to the Lord;*)

<sup>20</sup> as ye shall separate the first fruits of *your* cornfloors, (*as ye shall set apart the first fruits from your threshing floors;*)

<sup>21</sup> so ye shall give the first fruits also of *your* sows to the Lord. (*so ye shall also give the first fruits of your dough to the Lord.*)

<sup>22</sup> That if by ignorance ye pass (*over*) any of those things which the Lord spake to Moses, (*And if, by ignorance, ye forget to do any of these things which the Lord spoke to Moses;*)

<sup>23</sup> and [*hath*] commanded by him to you, from the day in which he began to command (*to Moses*), and over (*or and thereafter*),

<sup>24</sup> and the multitude hath forgotten to do *this*, it shall offer a calf of the drove, (*for*) burnt sacrifice into sweetest odour to the Lord, and the sacrifices thereof, and (*the*) flowing offerings, as the ceremonies thereof ask; and *it shall offer* a buck of (*the*) goats for sin. (*but the multitude hath forgotten to do this, they shall offer a calf from the herd, for a burnt sacrifice, to make the sweetest aroma to the Lord, with its grain and wine offerings, as such ceremonies require; and they shall offer a goat buck for a sin offering.*)

<sup>25</sup> And the priest shall pray for all the multitude of the sons of Israel, and it shall be forgiven to them, for they sinned not willfully. And nevertheless they shall offer incense to the Lord for themselves, and for their sin, and *their error*; (*And the priest shall make amends for all the multitude of the Israelites, and it shall be forgiven to them, for they did not sin willfully, or intentionally. And they have now offered incense to the Lord for themselves, yea, a sin offering for their error;*)

<sup>26</sup> and it shall be forgiven to all the people of the sons of Israel, and to the comelings that be pilgrims among them, for it is the sin of all the multitude by ignorance. (*and so it shall be forgiven to all the people of the Israelites, and to the foreigners who be newcomers among them, for it is a sin of ignorance by all the multitude.*)

<sup>27</sup> That if a soul sinneth unwittingly, it shall offer a [*she*]-goat of one year for his sin; (*And if someone sinneth unwittingly, he shall offer a one-year-old she-goat, for his sin offering;*)

<sup>28</sup> and the priest shall pray for that soul, for it sinned unwittingly before the Lord; and the priest shall get forgiveness to it, and the sin shall be forgiven to him. *(and the priest shall make amends for that person, for he sinned unwittingly before the Lord; and so the priest shall get forgiveness for him, and his sin shall be forgiven.)*

<sup>29</sup> As well to men born in the land, as to comelings, one law shall be of all that sin unwittingly. *(Yea, for men born in the land, as well as for newcomers, one law shall be for all who sin unwittingly, or unintentionally.)*

<sup>30</sup> Forsooth a man that doeth any sin by pride, shall perish from the people, whether he be a citizen, either a pilgrim, for he was rebel against the Lord; *(But anyone who doeth any sin by pride, shall be cut off from the people or shall be put to death, whether he is a citizen, or a foreigner, for he rebelled against the Lord;)*

<sup>31</sup> for he despised the word of the Lord, and made void his commandment; therefore he shall be done away *(or and so he shall be cut off, or and so he shall be put to death),* and shall bear his own wickedness.

<sup>32</sup> Soothly it was done, when the sons of Israel were in wilderness, and they had found a man gathering wood in the sabbath day, *(And it was done, when the Israelites were still in the wilderness, and they found a man gathering wood on the Sabbath day.)*

<sup>33</sup> they brought him to Moses, and to Aaron, and to all the multitude;

<sup>34</sup> the which closed, *or put,* him into prison, and they knew not what they should do to him. *(and they enclosed him in prison, and they did not know what they should do with him.)*

<sup>35</sup> And the Lord said to Moses, This man die by death; all the company oppress him with stones without the tents. *(And the Lord said to Moses, This man must be put to death; take him away from the tents, and have all the people kill him with stones.)*

<sup>36</sup> And when they had led him withoutforth, they killed *him* with stones, and *(so)* he was dead, as the Lord commanded *(to Moses).*

<sup>37</sup> Also the Lord said to Moses,

<sup>38</sup> Speak thou to the sons of Israel, and thou shalt say to them, that they make to them hems by *(the)* four corners of *their* mantles, and fasten they in them laces of jacinth; *(Speak thou to the Israelites, and thou shalt say to them, beginning now, and forevermore, they shall put tassels on the four corners of their mantles, and fasten a blue ribbon to the tassels;)*

<sup>39</sup> and when they see those, have they mind of all the commandments of the Lord, lest they follow their *[own]* thoughts and their eyes, doing fornication by diverse things. *(and when they see those things, they shall remember all the Lord's commands, lest they follow their own thoughts, and their own eyes, and do idolatry with diverse things;)*

<sup>40</sup> but more be they mindful of the behests of the Lord, and do they those, and be they holy to their God. *(yea, let them remember the Lord's commands, and do they them, and be they holy, yea, consecrated to their God.)*

<sup>41</sup> I am your Lord God, which led you out of the land of Egypt, that I should be your God. *(I am the Lord your God, who led you out of the land of Egypt, so that I could be your God.)*

## CHAPTER 16

<sup>1</sup> Forsooth Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, of the sons of Reuben,

<sup>2</sup> rose against Moses, and *(with them)* others of the sons of Israel, two hundred men and fifty, princes of the synagogue, and which were called by their names in the time of counsel. *(rose up against Moses, and with them were other Israelites, two hundred and fifty men, leaders of the synagogue, who were called by their names at the times of gathering together.)*

<sup>3</sup> And when these stood against Moses and Aaron, they said, Suffice it to you, for all the multitude is of holy men, and the Lord is in them; why be ye raised up *presumptuously* on the people of the Lord? *(And when they stood against Moses and Aaron, they said, Suffice it to you, for all the multitude be holy men, and the Lord is with them; why be ye so presumptuously raised up over the Lord's people?)*

<sup>4</sup> And when Moses had heard this, he fell down low upon his face *(or he fell down on the ground).*

<sup>5</sup> And he spake to Korah, and to all the multitude; he said, Early the Lord shall make known which *men* pertain to him, and he shall apply, *or draw,* to him holy men; and they which he hath chosen, shall nigh to him. *(And he spoke to Korah, and to all the multitude, and said, Early tomorrow the Lord shall make known which man pertaineth to*

him, for he shall draw to himself the man who is holy; and he whom he hath chosen, shall be near to him.)

<sup>6</sup> Therefore do ye this thing; each man take his censer, thou Korah, and all thy counsel; (And so do ye this thing; each man take his censer, thou Korah, and all thy company, or all thy people;)

<sup>7</sup> And tomorrow when fire is taken up, put ye incense above before the Lord (or and tomorrow put fire in them, and put ye incense on it before the Lord), and whomever the Lord chooseth, he shall be holy. Ye sons of Levi be much raised (up).

<sup>8</sup> And again Moses said to Korah, Ye sons of Levi, hear.

<sup>9</sup> Whether it is little to you (or Is it such a small thing for you), that (the) God of Israel [hath] separated you from all the people, and hath joined you to himself, (so) that ye should serve him in the service of the tabernacle, and that ye should stand before the multitude of the people, and serve him, (yea, serve Almighty God)?

<sup>10</sup> Made he therefore thee, and all thy brethren the sons of Levi (with thee), to nigh to himself, that ye challenge to you also (the) priesthood, (Yea, he made thee, and all thy brothers, or thy kinsmen, the Levites, with thee, just for that, to be near him; but now ye seek the priesthood for yourselves as well,)

<sup>11</sup> and (for that), all thy gathering together stand against the Lord? For why, what is Aaron, that ye grouch against him? (and for that, all thy company now stand against the Lord! For what is Aaron, that ye should grumble against him?)

<sup>12</sup> Therefore Moses sent to call Dathan and Abiram, the sons of Eliab; which answered, We come not. (And so Moses sent for Dathan and Abiram, the sons of Eliab; but they answered, We shall not come to thee.)

<sup>13</sup> Whether is it little to thee, that thou leddest us out of the land that flowed with milk and honey, to slay us in the desert, no but also thou be lord of us? (Is it such a small thing for thee, that thou leddest us out of the land of Egypt which flowed with milk and honey, to kill us here in the wilderness, but must thou also be our lord and master?)

<sup>14</sup> Verily thou hast brought us into the land that floweth with streams of milk and honey, and [thou] hast given to us possession of fields, and of vineyards\*; whether also thou wilt put out our eyes? We come not to thee (or We shall not come to thee).

<sup>15</sup> And Moses was wroth greatly, and said to the Lord, Behold thou not the sacrifices of them; thou knowest that I took never of them a little ass, neither I tormented any of them. (And Moses was greatly angered, and said to the Lord, Do not thou receive any of their offerings, Lord; for thou knowest that I never took a solitary donkey from them, nor did I torment any of them.)

<sup>16</sup> And Moses said to Korah, Thou and all thy congregation stand asides half before the Lord, and Aaron tomorrow by himself. (And Moses said to Korah, Tomorrow, thou, and all thy company, or all thy people, come and stand here before the Lord, and also Aaron, by himself.)

<sup>17</sup> Take ye all by yourselves your censers, and put ye incense in those, (or All of you shall take your censers, and put ye incense in them), and offer ye to the Lord, twain hundred and fifty censers; and Aaron hold he his censer (also).

<sup>18</sup> And (so the next day) when they had done this, while Moses and Aaron stood there,

<sup>19</sup> and they had gathered all the multitude to the door of the tabernacle against them, the glory of the Lord appeared to all. (and Korah had gathered all the multitude against them at the entrance to the Tabernacle, the glory of the Lord appeared to all of them.)

<sup>20</sup> And the Lord spake to Moses and to Aaron, and said,

<sup>21</sup> Be ye separated from the midst of this congregation, that I lose them suddenly. (Be ye set apart from the midst of this company, or of these people, so that I can quickly destroy them.)

<sup>22</sup> The which fell down low upon their face(s), and said, Most strong God of the spirits of all flesh, whether thy wrath shall be fierce against all men, for one man sinneth?

<sup>23</sup> And the Lord said to Moses,

<sup>24</sup> Command thou to all the people, that it be separated from the tabernacles of Korah, and of Dathan, and of Abiram. (Command thou to all the people, that they move away from the tents of Korah, and Dathan, and Abiram.)

<sup>25</sup> And Moses rose (up), and went to Dathan and Abiram; and while the elder men of Israel followed him,

\* **CHAPTER 16:14** They said this in scorn, to signify that Moses (had) deceived the people by false promises.

<sup>26</sup> he said to the company, Go ye away from the tabernacles of the wicked men, and do not ye touch those things that pertain to them, lest ye be wrapped in the sins of them. *(he said to the people, Go ye away from the tents of these wicked men, and do not ye touch those things that pertain to them, lest ye be wrapped up in their sins.)*

<sup>27</sup> And when they had gone away from their tents by compass, Dathan and Abiram went out, and stood in the entry of their tents, with their wives, and their free children, and with all the multitude. *(And when they had gone away from their tents all around, Dathan and Abiram went out, and stood at the entrance to their tents, with their wives, and their children, and with all their multitude.)*

<sup>28</sup> And Moses said, In this ye shall know that the Lord sent me, that I should do all things which ye see, and that I brought them not forth of mine own heart. *(And Moses said, By this ye shall know that the Lord hath sent me, to do all these things which ye see, and that I did not bring them forth from my own heart.)*

<sup>29</sup> If they perish by customary death of men, and wound, *either pestilence*, visit them, by which also other men be wont to be visited, the Lord sent not me; *(If these men die by the customary deaths of people, or if a wound, or a pestilence, visit them, by which other people be wont to be visited, then the Lord did not send me;)*

<sup>30</sup> But if the Lord doeth a new thing, that the earth open his mouth, and swallow them, and all things that pertain to them, and they go down quick into hell, ye shall know that they blasphemed the Lord. *(but if the Lord doeth a new thing, yea, and the earth open its mouth, and swallow them, and all things that pertain to them, and they go down alive into hell, or to Sheol, then ye shall know that they blasphemed against the Lord.)*

<sup>31</sup> Therefore anon as he ceased to speak, the earth was broken under their feet, *(And so as soon as he ceased to speak, the ground broke up under their feet.)*

<sup>32</sup> and the earth opened his mouth, and devoured them, with their tabernacles, and all their chattel; *(and the earth opened its mouth, and swallowed them, and their tents, and all their possessions;)*

<sup>33</sup> and they went down quick, into hell, and were covered with earth, and they perished from the midst of the multitude. *(and they went down alive into hell, or to Sheol, and then they were covered with earth, and so they perished from the midst of the multitude.)*

<sup>34</sup> And soothly all Israel that stood about, fled from the cry of men perishing, and said, Lest peradventure the earth swallow also us. *(And all the Israelites who stood about, fled from the cry of the people as they perished, saying, Lest the earth swallow us as well.)*

<sup>35</sup> But also fire went out from the Lord, and killed *(the)* twain hundred and fifty men that offered incense.

<sup>36</sup> And the Lord spake to Moses, and said,

<sup>37</sup> Command thou to Eleazar, the son of Aaron, *[the]* priest, that he take, *or gather up*, the censers that lie in the burning, and that he scatter the fire hither and thither; for those censers be hallowed *(or for those censers be holy)*

<sup>38</sup> in the deaths of *(these)* sinners; and that he bring forth those censers into plates, and nail them to the altar, for incense is offered in those to the Lord, and those be hallowed, that the sons of Israel see them for a sign and a memorial. *(even without the deaths of these sinners; and that he make those censers into plates, and then nail them to the altar, for incense was offered in them to the Lord, and so they be holy; and then the Israelites shall see them as a sign and as a reminder.)*

<sup>39</sup> Therefore Eleazar, the priest, took the brazen censers, in which they, which the burning had devoured had offered, and he beat out those censers into plates, and nailed them to the altar; *(And so Eleazar, the priest, took the bronze censers, with which they, whom the burning had devoured, had made an offering to the Lord, and he beat those censers into plates, and then nailed them to the altar;)*

<sup>40</sup> that the sons of Israel should have *those censers with them* afterward, by which they should remember *this great vengeance of God*, lest any alien, and which is not of the seed of Aaron, nigh to offer incense to the Lord; lest he suffer, as Korah suffered, and all his multitude, while the Lord spake to Moses. *(so that the Israelites would have those censers with them afterward, by which they would remember this great vengeance of God, lest any stranger, who is not of Aaron's descendants, come near to offer incense to the Lord; for then he would suffer, like Korah and all his fellows had suffered; all of this was done as the Lord commanded to Eleazar, through Moses.)*

<sup>41</sup> Forsooth all the multitude of the sons of Israel groused in the day following against Moses and Aaron, and said, Ye have slain the people of the Lord. *(But on the following day all the multitude of the Israelites grumbled against Moses and Aaron, and said, Ye have killed the people of the Lord.)*

<sup>42</sup> And when dissension (*a*)rose, and the noise increased, Moses and Aaron fled to the tabernacle of the bond of peace (*or Moses and Aaron fled to the Tabernacle of the Covenant*); and after that they entered into it, a cloud covered the tabernacle, and the glory of the Lord appeared.

<sup>43</sup> (*See verse 42 above.*)

<sup>44</sup> And the Lord said to Moses and Aaron,

<sup>45</sup> Go ye away from the midst of this multitude, also now I shall do away them. And when they lay in the earth, (*Go ye away from the midst of this multitude, for I shall now destroy them. And when they lay on the ground,*)

<sup>46</sup> Moses said to Aaron, Take thy censer, and when the fire is taken up from (*off*) the altar, cast thou incense above, and go thou forth soon to the people, that thou pray for them; for now wrath is gone out from the Lord, and the vengeance is fierce. (*Moses said to Aaron, Take thy censer; and when thou hast taken fire from off the altar; cast thou incense on it, and quickly go forth to the people, and make amends for them; for anger hath now gone out from the Lord, and the plague hath begun.*)

<sup>47</sup> And when Aaron had done this, and had run to the midst of the multitude, which the burning wasted then, he offered incense; (*And Aaron did this, and ran to the midst of the multitude, who were already dying from the plague, and he offered the incense;*)

<sup>48</sup> and he stood betwixt the dead men and the living, and he prayed for the people, and the vengeance ceased. (*and he stood there among the living and the dead, and made amends for the people, and then the plague ceased.*)

<sup>49</sup> Soothly they that were slain were fourteen thousand of men and seven hundred, without them that perished in the dissension of Korah. (*But fourteen thousand and seven hundred people died from the plague, besides those who had perished in the rebellion of Korah.*)

<sup>50</sup> And Aaron turned again to Moses, to the door of the tabernacle of the bond of peace, after that the perishing of men ceased. (*And then Aaron returned to Moses, at the entrance to the Tabernacle of the Covenant, after that the plague had ceased.*)

## CHAPTER 17

<sup>1</sup> And the Lord spake to Moses, saying,

<sup>2</sup> Speak thou to the sons of Israel, and take thou rods, by their kindreds, by each kindred one rod, *take thou* of all the princes of the lineages twelve rods; and thou shalt write the name of each lineage upon his rod; (*Speak thou to the Israelites, and take thou staffs, from their kindreds, one staff from each kindred, yea, take thou twelve staffs from all the leaders, or from all the chief men, of the tribes; and thou shalt write the name of each leader on his staff;*)

<sup>3</sup> soothly the name of Aaron shall be written in the lineage of Levi, and one rod shall contain all the families of Levi. (*and Aaron's name shall be written on the staff of Levi; yea, one staff shall be for the head of each family.*)

<sup>4</sup> And thou shalt put those rods in the tabernacle of [*the*] bond of peace, before the witnessing, where I shall speak with thee; (*And thou shalt put those staffs in the Tabernacle of the Covenant, before the Ark of the Witnessing, that is, the Box containing the tablets of the Law, where I speak with thee;*)

<sup>5</sup> the rod of him shall burgeon, whom I shall choose of them to the office of priesthood; and I shall thereby refrain, or quench, from me the complainings, or grouchings, of the sons of Israel, by which they grouch against you. (*and the staff of him shall sprout, whom I shall choose out of them for the office, or for the duties, of the priesthood; and I shall thereby quench the complaints, or the grumbings, of the Israelites, by which they grumble against you.*)

<sup>6</sup> And Moses spake to the sons of Israel; and all the princes gave to him rods, by all their lineages; and the rods were twelve, without the rod of Aaron. (*And Moses spoke to the Israelites; and each leader from each tribe gave him a staff; and so there were twelve staffs, and Aaron's staff was among them.*)

<sup>7</sup> And when Moses had put those rods before the Lord, in the tabernacle of witnessing, (*And when Moses had put those staffs before the Lord, in the Tabernacle of the Witnessing,*)

<sup>8</sup> he went again in the day following, and found that the rod of Aaron, in the house of Levi, had burgeoned; and when [*the*] knops were great, the blossoms had broken out, which were alarged in (*the*) leaves, and were formed into almonds. (*he went back on the following day, and found that Aaron's staff, for the house of Levi, had sprouted; and first the buds grew great, and then the blossoms broke out, and enlarged themselves amid the leaves, and then they were formed into almonds.*)

<sup>9</sup> Therefore Moses brought forth all the rods from the sight of the Lord to all the sons of Israel; and they saw, and received each his rod. *(And so Moses brought out all the staffs from before the Lord to all the Israelites; and they looked at all of them, and then each man received back his own staff.)*

<sup>10</sup> And the Lord said to Moses, Bear thou again the rod of Aaron into the tabernacle of witnessing, that it be kept there into a token of the rebel sons of Israel, and that their complainings, or *grouchings*, cease from me, lest they die. *(And the Lord said to Moses, Bring thou back Aaron's staff into the Tabernacle of the Witnessing, so that it can be kept there as a sign, or as a warning, to all the rebellious Israelites, so that their complaints, or their grumblings, cease, or else they shall die.)*

<sup>11</sup> And Moses did, as the Lord commanded.

<sup>12</sup> Soothly the sons of Israel said to Moses, Lo! we be wasted, all we have perished; *(And the Israelites said to Moses, Behold! we be destroyed, and we all shall perish;)*

<sup>13</sup> Whoev' nightheth to the tabernacle of the Lord, he dieth; whether we shall all be done away unto the death? *(whoever cometh near to the Tabernacle of the Lord, he dieth; we all shall be done away unto death!)*

## CHAPTER 18

<sup>1</sup> And the Lord said to Aaron, Thou, and thy sons, and the house of thy father with thee, shall bear the wickedness of the saintu'ary; and thou and thy sons together shall suffer the sins of your priesthood *(or but only thou and thy sons shall bear the sins of your priesthood).*

<sup>2</sup> But also take thou with thee thy brethren of the lineage of Levi, and the sceptre, or *power*, of thy father, and be they ready, that they minister to thee. Forsooth thou and thy sons shall minister in the tabernacle of witnessing; *(And also take with thee thy brothers from the tribe of Levi, thy father's tribe, and be they ready to serve thee. But thou and thy sons shall minister in the Tabernacle of the Witnessing;)*

<sup>3</sup> and the deacons shall *(stand)* watch at thy commandments, and at all the works of the tabernacle; so only that they nigh not to the vessels of the saintu'ary, and to the altar, lest both they die, and ye, and *(you all)* perish together. *(and the Levites shall do thy commands, and all their work in the Tabernacle; but they must not go near the vessels of the sanctuary, lest both they and ye die, and all of you perish together.)*

<sup>4</sup> Soothly be they with thee, and *(stand)* watch they in the keepings of the tabernacle, and in all the ceremonies thereof. An alien shall not be meddled with you. *(Yea, be they with thee, and do their duties in the Tabernacle, and at all of its ceremonies. But do not let a foreigner, or a stranger, be mixed in with you.)*

<sup>5</sup> *(Stand)* Watch ye in the keeping of the saintu'ary, and in the service of the altar, lest indignation rise upon the sons of Israel. *(Do ye all your duties in the sanctuary, and in the service of the altar; lest indignation rise upon the Israelites.)*

<sup>6</sup> Lo! I have given to you your brethren, the deacons, from the midst of the sons of Israel, and I have given you them *(as)* a free gift to the Lord, that they serve in the services of the tabernacle. *(Behold! I have given you your brothers, the Levites, from among the Israelites, and I have given them to you as a free gift for the Lord, in their service to the Tabernacle.)*

<sup>7</sup> Soothly thou and thy sons, keep your priesthood; and all things that pertain to the adorning of the altar, and be within the veil, shall be ministered by *[the]* priests; if any stranger nightheth *thereto*, he shall be slain. *(Thou and thy sons, do your priestly duties; and all the things in the service of the altar; and that be within the Veil, shall be the priests' responsibility; if any stranger nightheth thereto, he shall be put to death.)*

<sup>8</sup> The Lord spake to Aaron, Lo! I have given to thee the keeping of my first fruits; I have given to thee, and to thy sons, all things that be hallowed of the sons of Israel, for *[the]* priest's office *(to be)* everlasting lawful things. *(And the Lord spoke to Aaron, and said, Behold! I give thee the special contributions given to me, for thy own use; I give thee, and thy sons, all the things that be hallowed by the Israelites, by an everlasting law, for the office, or the use, of the priest.)*

<sup>9</sup> Therefore thou shalt take these things of those things that be hallowed, and be offered to the Lord; each offering, and sacrifice, and whatever thing is yielded, *(or offered)*, to me for sin and for trespass, and cometh into *(the)* holy of holy things, shall be thine and thy sons *(or shall be for thee and thy sons)*.

<sup>10</sup> Thou shalt eat it in the saintu'ary; males only shall eat thereof, for it is hallowed to the Lord. *(Thou shalt eat it in the sanctuary; only males can eat it, for it is dedicated, or consecrated, to the Lord.)*

<sup>11</sup> Soothly I have given to thee, and to thy sons and thy daughters, by everlasting right, the first fruits which the sons of Israel avow and offer; he that is clean in thine house(*hold*), shall eat those things. (*And I have also given to thee, and to thy sons and thy daughters, by an everlasting right, the first fruits which the Israelites vow and offer; anyone who is clean in thy family, can eat those things.*)

<sup>12</sup> I have given to thee all the marrow, or the best, of (*the*) oil, and of (*the*) wine, and of (*the*) wheat, whatever thing of the first fruits (*that*) they shall offer to the Lord.

<sup>13</sup> All the beginnings of fruits which the earth bringeth forth, and be brought (*in*) to the Lord, shall fall into thine uses; he that is clean in thine house(*hold*), shall eat of those (*things*).

<sup>14</sup> All things that the sons of Israel yield by a vow, shall be thine. (*Everything that the Israelites give by a vow, shall be yours.*)

<sup>15</sup> Whatever thing cometh first forth of the womb of all flesh, which they offer to the Lord, whether it is of men, either of beasts, it shall be of thy right; so only that thou take price for the first begotten child of man, and that thou make each beast that is unclean to be bought again; (*Whatever thing of all flesh that cometh forth first from the womb, whether it is of men, or of beasts, which they offer to the Lord, shall be thy right to have; so only that thou take payment in exchange, or as redemption, for the first-born of man, and that thou make each beast that is unclean to be bought back;*)

<sup>16</sup> whose again-buying shall be after one month, for five shekels of silver, by the weight of [*the*] saintuary, (*or whose redemption shall be after one month, for five shekels of silver; by the measure of the sanctuary*); a shekel hath twenty halfpence.

<sup>17</sup> Forsooth thou shalt not make the first engendered of an ox, and of sheep, and of goat, to be again-bought, for those be hallowed to the Lord; only thou shalt pour the blood of those upon the altar, and thou shalt burn the inner fatness into sweetest odour to the Lord. (*But thou shalt not allow the first-born of an ox, or of a sheep, or of a goat, to be bought back, for they be holy to the Lord; thou must throw their blood against the altar; and thou shalt burn their inner fatness to make the sweetest aroma to the Lord.*)

<sup>18</sup> Soothly the flesh shall fall into thine use, as the breast hallowed and the right shoulder, shall be thine. (*But their flesh shall be for thy use, like the breast for the special gift, and the right shoulder, be for thee.*)

<sup>19</sup> I have given to thee, and to thy sons and thy daughters, by everlasting right, all the first fruits of the saintuary, which the sons of Israel offer to the Lord; it is (*an*) everlasting covenant of salt before the Lord, to thee, and to thy sons, (*or with thee, and with thy sons*).

<sup>20</sup> And the Lord said to Aaron, Ye shall not wield anything of *heritage* in the land of Israel, neither ye shall have part among them; I am thy part and thine heritage, in the midst of the sons of Israel. (*And the Lord said to Aaron, Ye shall not possess any inheritance in the land of Israel, nor shall ye have any portion among them; for I am thy portion, and thy inheritance, among the Israelites.*)

<sup>21</sup> Soothly, I gave to the sons of Levi all the tithes of Israel into possession, for the service by which they serve me in the tabernacle of [*the*] bond of peace; (*Truly, I have given to the sons of Levi all of the tithes of Israel for a possession, for the service which they do in the Tabernacle of the Covenant, that is, the Tabernacle of the Witnessing;*)

<sup>22</sup> that the sons of Israel nigh no more to the tabernacle of [*the*] bond of peace, neither do deadly sin. (*so that the Israelites no longer come near to the Tabernacle of the Covenant, and so do sin, and then must die.*)

<sup>23</sup> To the sons alone of Levi, serving me in the tabernacle, and bearing the people's sins, it shall be a lawful thing everlasting in your generations. (*This is only for the sons of Levi, who serve me in the Tabernacle, and who bear the people's sins; and this shall be an everlasting law in all your generations.*)

<sup>24</sup> They shall wield none other thing, and they shall be satisfied with the offering of tithes, which I separated into [*the*] uses and necessities of them. (*They shall possess nothing else, and they shall be satisfied with the offering of the tithes which I set apart for their uses and their necessities.*)

<sup>25</sup> And the Lord spake to Moses and said,

<sup>26</sup> Command thou, and announce to the deacons, When ye have taken tithes of the sons of Israel, which I gave to you, offer ye the first fruits of those to the Lord, that is, the tenth part of the tenth, (*Command thou, and say to the Levites, When ye have received the tithes of the Israelites, which I gave to you, offer ye the first fruits of those tithes to the Lord, that is, a tithe of the tithe,*)

<sup>27</sup> that it be areckoned to you into *[the]* offering of the first fruits, as well of the cornfloors, as of the presses; *(so that it shall be counted for you as though it be an offering of the first fruits, yea, from the threshing floor, and from the winepress;)*

<sup>28</sup> and of all things of which ye take *tithes*, offer ye the first fruits to the Lord, and give ye those to Aaron, the priest.

<sup>29</sup> All *(the)* things which ye shall offer of *(the)* tithes, and shall separate into the gifts of the Lord *(or and shall set apart for a gift to the Lord)*, shall be the best, and all the choice things.

<sup>30</sup> And thou shalt say to them, If ye offer to the Lord all the *[more]* clean and better things of tithes, it shall be areckoned to you, as if ye gave the first fruits of the cornfloor, and of the press. *(And thou shalt say to them, When ye have offered to the Lord all the more clean and better things of the tithes, it shall be counted for you, like the first fruits from the threshing floor, and from the winepress.)*

<sup>31</sup> And ye shall eat those *tithes* in all your places, as well ye as your families, for it is the price for the service, for which ye serve in the tabernacle of witnessing. *(And ye shall eat those tithes in all your dwelling places, ye as well as your families, or your households, for it is the payment for the service which ye do, in the Tabernacle of the Witnessing.)*

<sup>32</sup> And ye shall not do sin on this thing, and reserve *[the]* noble things and *[the]* fat to you, lest ye defoul the offerings of the sons of Israel, and ye die. *(And ye shall not do sin with these things, and take the noble and the fat things for yourselves, lest ye defile the offerings of the Israelites, for then ye shall die or for then ye must be put to death.)*

## CHAPTER 19

<sup>1</sup> And the Lord spake to Moses and to Aaron, and said,

<sup>2</sup> This is the religion of sacrifice, which the Lord ordained. Command thou to the sons of Israel, that they bring to thee a red cow of whole *colour*, in which is no wem, neither she hath borne *(a)* yoke. *(This is the law of sacrifice, which the Lord hath ordained. Command thou to the Israelites, that they bring to thee a red cow of whole colour, in which there is no blemish, or fault, nor hath she ever borne a yoke.)*

<sup>3</sup> And ye shall betake her to Eleazar, the priest, that shall offer her, led out of the tents, in the sight of all men. *(And ye shall give her to Eleazar, the priest, and when she is led away from the tents, he shall offer her in the sight of all the people.)*

<sup>4</sup> And he shall dip his finger in the blood thereof, and shall sprinkle *(it)* seven times against the gates of the tabernacle. *(And he shall dip his finger in her blood, and he shall sprinkle it seven times towards the front of the Tabernacle.)*

<sup>5</sup> And he shall burn that cow, while all men see; and he shall give as well the skin, and the flesh thereof, as the blood, and the dung, to *[the]* burning. *(And then a man shall burn that cow, in front of Eleazar; and he shall put its skin, and flesh, and blood, and dung, in the fire.)*

<sup>6</sup> Also the priest shall put cedar wood *(or And the priest shall put cedar wood)*, and hyssop, and red thread dyed twice, into the fire, that burneth the cow.

<sup>7</sup> And then at the last, when the priest's clothes and his body be washed, he shall enter into the tents, and he shall be defouled, *or unclean*, till to eventide. *(And then, after the priest hath washed his clothes, and his body, he shall return to the tents, but he shall be defiled, or unclean, until the evening.)*

<sup>8</sup> But also he that burnt the cow, shall wash his clothes, and his body, and he shall be unclean till to eventide. *(And the man who burned the cow, shall also wash his clothes, and his body, and he shall also be unclean until the evening.)*

<sup>9</sup> Soothly a clean man shall gather the ashes of the cow, and he shall pour them out without the tents, in a place most clean, that those *ashes* be to the multitude of the sons of Israel into keeping, and into water of sprinkling; for that cow is burnt for sin. *(And a man who is clean shall gather up the cow's ashes, and he shall pour them out away from the tents, in a most clean place, so that those ashes can be used for the multitude of the Israelites to make the water of cleansing, or of purification; for that cow is burnt as a sin offering.)*

<sup>10</sup> And when he that bare out the ashes of the cow, hath washed his clothes, he shall be unclean till to eventide. And the sons of Israel, and the comelings that dwell among them, shall have, *or hold*, this *(to be)* holy by *(an)* everlasting law.

<sup>11</sup> He that toucheth a dead body of a man, and is unclean for this by seven days, *(He who toucheth someone's dead body, is made unclean by this for seven days.)*

<sup>12</sup> shall be sprinkled of this water in the third *[day]*, and in the seventh day; and so he shall be cleansed. If he is not sprinkled in the third day, he shall not be able to be

cleansed in the seventh day. *(and he shall be sprinkled with the water of cleansing, or of purification, on the third day, and on the seventh day; and then he shall be clean again. If he is not sprinkled on both the third day, and on the seventh day, he shall not be made clean.)*

<sup>13</sup> Each that toucheth the dead body by itself of (a) man's soul, and is not sprinkled with this meddling *(of water and ashes)*, defoulet the tabernacle of the Lord, and he shall perish from Israel; for he is not sprinkled with the water of cleansing, he shall be unclean, and his filth shall dwell upon him. *(Anyone who toucheth a dead body, and is not sprinkled with this mixture of water and ashes, defileth the Tabernacle of the Lord, and he shall be cut off, or be put out, from Israel; and because he is not sprinkled with the water of cleansing, he shall remain unclean, and his filth shall remain upon him.)*

<sup>14</sup> This is the law of a man that dieth in the tabernacle; all that enter into his tent, and all the vessels that be there, shall be defouled by seven days. *(This is the law for anyone who dieth in a tent; all who enter into his tent, and all the vessels that be there, shall be defiled, or unclean, for seven days.)*

<sup>15</sup> A vessel that hath not a covering, neither a binding above, shall be unclean. *(Any open vessel there, that hath not a cover, or a lid on top of it, shall be unclean.)*

<sup>16</sup> If any man toucheth the dead body of a man slain in the field, either dead by himself, either a bone of him, either his sepulchre, he shall be unclean by seven days. *(If anyone toucheth the dead body of someone killed in the field, that is, outside, or who hath died naturally, or who toucheth one of their bones, or their grave, or their tomb, they shall be unclean for seven days.)*

<sup>17</sup> And they shall take of the ashes of the burning, and of the sin *(offering)*, that is, of the cow offered for sin, and they shall put quick waters into a vessel, upon those ashes; *(And they shall take some of the ashes from the burning of that sin offering, that is, some of the ashes of the cow offered for sin, and they shall put those ashes into a vessel with fresh water;)*

<sup>18</sup> in which when a clean man hath dipped hyssop, he shall sprinkle therewith the tent, and all the purtenance of the household, and the men also defouled with such defouling *(or and also anyone defiled with such defilement)*.

<sup>19</sup> And in this manner a clean man shall cleanse an unclean thing, in the third *(day)* and in the seventh day; and he shall be cleansed in the seventh day. And he shall wash himself, and his clothes, and he shall be unclean till to eventide. *(And in this manner a clean man shall sprinkle an unclean thing on the third day, and on the seventh day; and it shall be clean on the seventh day. And then he shall wash himself, and his clothes, but he shall be unclean until the evening.)*

<sup>20</sup> If any man is not cleansed by this custom, *(or rite)*, the soul of him shall perish from the midst of the church *(or that person shall be cut off, or shall be put out, from among the congregation)*; for he defoulet the saintuary of the Lord, and he is not sprinkled with the water of cleansing.

<sup>21</sup> This behest shall be a lawful thing everlasting. Also he that shall sprinkle the waters *(of cleansing)* shall wash his clothes; each man that toucheth the waters of cleansing, shall be unclean till to eventide. *(This rule shall be an everlasting law. He who shall sprinkle the water of cleansing shall wash his clothes; and anyone who toucheth the water of cleansing shall be unclean until the evening.)*

<sup>22</sup> Whatever thing an unclean man toucheth, he shall make unclean; and a soul that toucheth any of these things *defouled* so, shall be unclean till to eventide. *(Whatever thing an unclean person toucheth, they shall make that unclean; and anyone who toucheth any of these things that be so defiled, shall be unclean until the evening.)*

## CHAPTER 20

<sup>1</sup> And the sons of Israel and all the multitude came into the desert of Zin, in the first month. And the people dwelled in Kadesh; and Marie was dead there, and buried in the same place. *(And so the Israelites and all the multitude came into the wilderness of Zin, in the first month. And the people stayed in Kadesh; and Miriam died there, and was buried there.)*

<sup>2</sup> And when the people had need to water *(or And when the people needed water)*, they went together against Moses and Aaron;

<sup>3</sup> and they were turned into dissension, *that is, rebely and striving, (or that is, rebellion and strife)*, and said, We would that we had perished among our brethren before the Lord.

<sup>4</sup> Why have ye led out the church of the Lord into wilderness, that both we and our beasts die (*here*)? (*Why have ye led out the Lord's congregation into this wilderness, so that both we and our beasts shall die here?*)

<sup>5</sup> Why have ye made us to go up from Egypt, and have brought us into *this* worst place, which may not be sown, which neither bringeth forth fig trees, nor vines, neither pomegranates; furthermore and it hath not water to drink? (*or and furthermore there is no water to drink!*)

<sup>6</sup> And when the multitude was left, Moses and Aaron entered into the tabernacle of [*the*] bond of peace, and they fell down low upon the earth, and they cried to God, and said, Lord God, hear the cry of this people, and open to them thy treasure, a well of quick water, that when they be filled, the grouching of them cease. And the glory of the Lord appeared upon them; (*And they left the multitude, and Moses and Aaron entered into the Tabernacle of the Covenant, and they fell down on the ground, and they cried out to God, and said, Lord God, hear the cry of these people, and open thy treasure to them, yea, a well of fresh water, so that when they be filled, their grumbling shall cease. And the glory of the Lord appeared above them;*)

<sup>7</sup> and the Lord spake to Moses, and said,

<sup>8</sup> Take the rod of Aaron, and gather together the people, thou, and Aaron thy brother; and speak ye to the stone before them, and it shall give out waters. And when thou hast led water out of the stone, all the multitude shall drink, and their beasts thereof. (*Take the staff, and gather together the people, thou, and thy brother Aaron; and speak ye to the stone before them, and it shall give out water. And when thou hast led out water from the stone, all the multitude and their beasts shall drink it.*)

<sup>9</sup> Therefore Moses took the rod that was in the sight of the Lord, as the Lord commanded to him, (*And so Moses took the staff from before the Lord, as the Lord commanded him,*)

<sup>10</sup> when the multitude was gathered before the stone; and he said to them, Hear ye, rebel[s], and unbelievful; whether we may bring out of this stone water to you? (*and when the multitude was gathered in front of the stone, Moses said to them, Listen, ye rebels and unbelievers; must we get water out of this stone for you?*)

<sup>11</sup> And when Moses had raised his hand, and had smitten the flint twice with the rod, most large waters went out, so that the people drank, and their beasts. (*And when Moses had raised up his hand, and had struck the rock twice with the staff, a great deal of water came out, so that the people drank, and also their beasts.*)

<sup>12</sup> And the Lord said to Moses and to Aaron, For ye believed not to me, that ye should hallow me before the sons of Israel, (*or For ye did not believe me, and uphold my holiness before the Israelites*), ye shall not lead these peoples into the land which I shall give to them.

<sup>13</sup> This is the water of against-saying; there the sons of Israel strived against the Lord, and he was hallowed in them. (*This is the water of Meribah; there the Israelites complained against the Lord, but he was still holy before them.*)

<sup>14</sup> In the meantime Moses sent messengers from Kadesh to the king of Edom, the which (*messengers*) said, Israel thy brother, sendeth these things to thee. Thou knowest all the travail that hath taken us,

<sup>15</sup> how our fathers went down into Egypt, and we dwelled there much time, and (*the*) Egyptians tormented us, and our fathers (*as well*);

<sup>16</sup> and how we cried to the Lord, and he heard us, and sent an angel that [*hath*] led us out of Egypt. And lo! we be set in the city of Kadesh, that is in thine uttermost coasts (*or that is on thy most distant border*),

<sup>17</sup> and we beseech thee that it be leaveful to us to pass through thy land; we shall not go by thy fields, neither by thy vineries, neither we shall drink waters of thy wells; but we shall go in the common way, and we shall not bow to the right side, neither to the left side, till we pass thy terms. (*and we beseech thee that it be lawful for us to pass through thy land; we shall not go into thy fields, or into thy vineyards, and we shall not drink any water from thy wells; but we shall go on the common way, and we shall not turn to the right side, or to the left side, till we go out again over thy border.*)

<sup>18</sup> To whom Edom answered, Ye shall not pass by me, else I shall be armed, and come against thee. (*To whom the Edomites answered, Ye shall not pass through our land, and if ye try, we shall be armed, and shall come out against thee.*)

<sup>19</sup> And the sons of Israel said, We shall go by the way commonly used, and if we and our beasts drink thy waters, we shall give that that is just; no hardness shall be in the

price, only pass we in haste, *(or we will have no difficulty to pay you for it; but just let us quickly pass through thy land).*

<sup>20</sup> And he answered, Ye shall not pass *by me*. And anon he went out against Israel, with a multitude without number, and *[with a] strong hand/and with strong power, (And they answered, Ye shall not pass through our land. And at once the Edomites went out against Israel, in a multitude without number, and with mighty power;)*

<sup>21</sup> neither he would assent to Israel beseeching, that he should grant passage by his coasts. *(for they would not agree to Israel's beseeching, to grant them passage through their land.)*

<sup>22</sup> Wherefore Israel turned away from him. And when Israel had moved their tents from Kadesh, they came into the hill of Hor; *(And so Israel turned, and went by another way. And when they had moved on from Kadesh, they came to Mount Hor;)*

<sup>23</sup> which is in the ends of the land of Edom *(or which is near Edom's border);* where the Lord spake to Moses, and said,

<sup>24</sup> Aaron *(shall)* go to his people; for he shall not enter into the land which I gave to the sons of Israel, for he was unbelievelful to my word, at the waters of against-saying. *(Aaron shall now go to his people, that is, he shall die; for he shall not enter into the land which I gave to the Israelites, for he did not believe my word at the waters of Meribah.)*

<sup>25</sup> Take thou Aaron, and his son with him, and thou shalt lead them into the hill of Hor; *(Take thou Aaron, and his son with him, and lead thou them up onto Mount Hor;)*

<sup>26</sup> and when thou hast made naked the father of his cloth *(or and when thou hast made stripped the father of his priestly cloak, or robe),* thou shalt clothe therewith Eleazar, his son, and Aaron shall be gathered *(to his people),* and shall die there.

<sup>27</sup> And Moses did as the Lord commanded; and they ascended into the hill of Hor, before all the multitude, *(or and they went up onto Mount Hor, in the sight of all the multitude).*

<sup>28</sup> And when Moses had made naked Aaron of his clothes, he clothed with those Eleazar, his son. Soothly when Aaron was dead in the top of the hill, Moses came down with Eleazar. *(And when Moses had stripped Aaron of his priestly clothes, he clothed Aaron's son Eleazar with them. And then, after that Aaron had died there on the mountaintop, Moses came down with Eleazar.)*

<sup>29</sup> Soothly all the multitude saw that Aaron was dead, and it wept upon him thirty days, by all their families. *(And all the multitude saw that Aaron had died, and all the families wept over him for thirty days.)*

## CHAPTER 21

<sup>1</sup> And when *[the]* Canaanite, the king of Arad, that dwelled at the south, had heard this, that is, that Israel came by the way of *[the]* spyers *(or that the Israelites came by the way of Atharim),* he fought against them; and *(the)* Canaanite was the overcomer, and he led away *(as)* prey *(some of)* the men of Israel.

<sup>2</sup> And Israel bound himself by a vow to the Lord, and said, If thou shalt betake this people in *(to)* mine hand, I shall do away their cities. *(And the Israelites bound themselves with a vow to the Lord, and said, If thou shalt deliver these people into our hands, we shall do away their cities.)*

<sup>3</sup> And the Lord heard the prayers of Israel, and betook to them the Canaanites; and Israel killed him, and destroyed his cities; and Israel called the name of that place Hormah, *that is, cursing. (And the Lord heard the prayers of the Israelites, and delivered the Canaanites unto them; and the Israelites killed them, and destroyed their cities; and the Israelites called the name of that place Hormah, that is, Cursing.)*

<sup>4</sup> Soothly Israel went forth from the hill of Hor, by the way that leadeth to the Red Sea, that they would compass the land of Edom; and it began to annoy the people, of the way and *[of the]* travail. *(And the Israelites went forth from Mount Hor, by the way that leadeth to the Red Sea, to by-pass the land of Edom; and the way, and all the tribulation, began to vex the people.)*

<sup>5</sup> And the people spake against the Lord, and Moses, and said, Why leddest thou us out of Egypt, that we should die in wilderness? bread faileth, waters be not; our soul loatheth now on this meat most light. *(And the people spoke against the Lord, and Moses, and said, Why leddest thou us out of Egypt, so that we would die here in this wilderness? bread faileth us, waters be not; and our souls now loathe this most light food, yea, this manna!)*

<sup>6</sup> Wherefore the Lord sent fired serpents/fiery adders into the people; at the wounds of which serpents, and *(after)* the deaths of full many men, *(And so the Lord sent poisonous snakes among the people; and they bit many of them, and after many people had died,)*

<sup>7</sup> they came to Moses, and said, We have sinned, for we spake against the Lord, and thee; pray thou *(the Lord)*, that he take away from us the serpents, *(or pray thou to the Lord, that he take these snakes away from us)*. And Moses prayed for the people;

<sup>8</sup> and the Lord said to him, Make thou a *[brazen]* serpent, and set thou it in a perch; he that is smitten and beholdeth it, shall live. *(and the Lord said to him, Make thou a bronze snake, and put it up on a pole; he who is struck, or is bitten, and seeth it, shall live.)*

<sup>9</sup> Therefore Moses made a serpent of brass, and setted *(it)* in a perch; and *(those)* men *(who were)* hurt, and beholding it, were healed. *(And so Moses made a bronze serpent, and put it up on a pole; and those who were bitten, and looked at it, were healed.)*

<sup>10</sup> And the sons of Israel went forth, and setted tents in Oboth; *(And the Israelites went forth, and pitched their tents at Oboth;)*

<sup>11</sup> from whence they went forth, and setted tents in Iyeabarim, in the wilderness that beholdeth Moab, against the east coast. *(and they went forth from there, and pitched their tents in Iyeabarim, in the wilderness on Moab's eastern border;)*

<sup>12</sup> And they moved from thence, and came to the strand of Zared; *(And they went from there, and came to the valley of the Zared River;)*

<sup>13</sup> which they left, and setted tents against *(the)* Arnon, which is in the desert, and it appeareth in the coasts of Amorites. Forsooth *(the)* Arnon is the term of Moab, and parteth Moabites and Amorites. *(and they left there, and pitched their tents on the north side of the Arnon River, which is in the wilderness, that goeth into the land of the Amorites. The Arnon River is the border of Moab, and it separateth the Moabites and the Amorites.)*

<sup>14</sup> Wherefore it is said in the book of battles of the Lord, As he did in the Red Sea, so he shall do in the strands of *(the)* Arnon; *(And so it is said in the Book of the Battles of the Lord, As he did at the Red Sea, so he also did at the Arnon River;)*

<sup>15</sup> the hard rocks of the strands were bowed down, that they shall rest in Ar, or abide there, and should lie in the coasts of Moabites. *(and from the cliffs of the river, down to the city of Ar, that sitteth on the border of Moab.)*

<sup>16</sup> From that place *(they went to where)* the well appeared, of which the Lord spake to Moses, Gather thou together the people, and I shall give water to it. *(From there they went to Beer, that is, The Well, of which the Lord spoke to Moses, and said, Gather thou the people together, and I shall give them water.)*

<sup>17</sup> Then Israel sang this song, The water of the well, ascend up; they sang together, *(Then Israel sang this song, Go ye up, water of the well; yea, we sing to thee,)*

<sup>18</sup> The well which the princes digged, and the dukes of the multitude made ready, in the giver of the law, and in their staves, *(or The well from the Giver of the Law, which the leaders dug, yea, which the leaders of the multitude brought forth with their staffs)*. And *(then)* they went forth from the wilderness to Mattanah,

<sup>19</sup> from Mattanah to Nahaliel, from Nahaliel into Bamoth;

<sup>20</sup> Bamoth is a valley in the country of Moab, in the top of Pisgah, that beholdeth against the desert. *(and from Bamoth to the valley in the country of Moab, below the top of Mount Pisgah, that looketh towards Jeshimon, that is, towards the wilderness.)*

<sup>21</sup> Sootly Israel sent messengers to Sihon, king of Amorites, and said, *(And the Israelites sent messengers to Sihon, the king of the Amorites, and they said,)*

<sup>22</sup> I beseech thee, that it be leaveful to me to pass through thy land; we shall not bow into thy fields, and vineries; we shall not drink waters of thy wells; we shall go in the king's way, till we pass *(by)* thy terms. *(We beseech thee, that it be lawful for us to pass through thy land; we shall not go into thy fields, or into thy vineyards; we shall not drink any water from thy wells; we shall go on the king's highway, until we go out again over thy border.)*

<sup>23</sup> Which would not grant that Israel should pass through his coasts, but rather, when his host was gathered, he went out against Israel, into desert. And he came into Jahaz, and fought against Israel; *(But Sihon would not allow the Israelites to pass through his land, but rather, when his host was gathered together, he went out into the wilderness against them. And he came into Jahaz, and fought against the Israelites;)*

<sup>24</sup> of whom he was smitten in the sharpness of sword, and his land was wielded of Israel from *(the)* Arnon unto *(the)* Jabbok, and Ammon's sons, or his host; for the coasts of Ammonites were holden with strong help, or power. *(but Sihon and the Amorites were struck down by the sharpness of the Israelites' swords, and his land was taken by them,*

from the Arnon River to the Jabbok River; that is, up to the land of the Ammonites; for the border of the Ammonites was strongly defended.)

<sup>25</sup> Therefore Israel took all his cities, and dwelled in the cities of Amorites, that is, in Heshbon, and in his towns. *(And so the Israelites took all the cities of the Amorites, and lived in them, that is, in Heshbon, and its towns.)*

<sup>26</sup> The city of Heshbon was Sihon's, king of Amorites, which Sihon fought against the king of Moab, and took all the land that was of his lordship, till to *(the)* Arnon. *(The city of Heshbon was Sihon's, the king of the Amorites, who had fought against the king of Moab, and had taken all the land that was under his rule, unto the Arnon River.)*

<sup>27</sup> Therefore it is said in proverb, Come ye into Heshbon, be it builded *(again)*, and *(re)made*, the city of Sihon; *(And so it is said in a proverb, Come ye into Heshbon, let Sihon's city be rebuilt, and be remade;)*

<sup>28</sup> fire went out of Heshbon, flame went out of the city of Sihon, and devoured *(the city of)* Ar *(the)* Moabites, and the dwellers of the high places of *(the)* Arnon *(or and the inhabitants of the high places of the Arnon River).*

<sup>29</sup> Moab, woe to thee! thou, people of Chemosh, hast perished; it gave the sons thereof into flight, and the daughters into captivity to Sihon, king of Amorites; *(Moab, woe to thee! O people of Chemosh, now ye have perished; thy god hath given his sons into flight, and his daughters into captivity to Sihon, the king of the Amorites;)*

<sup>30</sup> the yoke, or lordship, of them perished, *(or their yoke, or their rule, hath now ended)*, from Heshbon unto Dibon; the weary men came into Nophah, and unto Medeba.

<sup>31</sup> And so Israel dwelled in the land of *(the)* Amorites.

<sup>32</sup> And Moses sent men that should espy Jaazer, whose towns they took, and wielded the dwellers. *(And Moses sent men to spy out Jaazer, and then they took it, and its towns, and drove out all of its inhabitants.)*

<sup>33</sup> And they turned themselves *(or And then they turned)*, and went up by the way of Bashan. And Og, the king of Bashan, with all his people, came against them, to fight in Edrei.

<sup>34</sup> And the Lord said to Moses, Dread thou not him, for I have betaken him, and all his land, and all his people, in thine hand; and thou shalt do to him as thou didest to Sihon, king of Amorites, the dweller of Heshbon. *(And the Lord said to Moses, Do not thou fear him, for I have delivered him, and all his land, and all his people, into thy hands; and thou shalt do to him as thou didest to Sihon, the king of Amorites, and the inhabitants of Heshbon.)*

<sup>35</sup> Therefore they smote Og with his sons, and all his people, unto *[the]* death; and they wielded his land. *(And so they struck down Og and his sons, and all his people, unto the death; and then they occupied his land.)*

## CHAPTER 22

<sup>1</sup> And the sons of Israel went forth, and setted tents in the field places of Moab, where Jericho is set, over Jordan. *(And the Israelites went forth, and pitched their tents on the plains of Moab, across the Jordan River, opposite Jericho.)*

<sup>2</sup> Soothly Balak, the son of Zippor, saw all things that Israel had done to *(the)* Amorites,

<sup>3</sup> and that men of Moab dreaded Israel, and they might not bear the assailing of Israel. *(and that the Moabites feared the Israelites, for they could not survive an assault from Israel.)*

<sup>4</sup> And he said to the greater men in birth of Midian, So this people shall do away all men that dwell in our coasts, as an ox is wont to do away an herb till to the roots. Forsooth he, that is, Balak, was king in that time in Moab. *(And the Moabites said to the men of great age, that is, the elders, of Midian, These people shall do away all the men who live in our land, as easily as an ox is wont to do away grass unto its roots. And he, that is, Balak, was king at that time in Moab.)*

<sup>5</sup> Therefore he sent messengers to Balaam, the son of Beor, a false diviner, that dwelled *(in Pethor)* on, or nigh, the flood of the land of the sons of Amaw, that they should call him, and should say, Lo! a people went out of Egypt, which people covered the face of the earth, and sitteth against me. *(And so he sent messengers to Balaam, the son of Beor, a false diviner, who lived at Pethor, near the Euphrates River, in the land of the sons of Amaw, and instructed the messengers to say to him, Behold! a people went out of Egypt, which people covered the face of the earth, and now they be ready to come against me.)*

<sup>6</sup> Therefore come thou, and curse this people, that is stronger than I, if in any manner I may smite and drive him out of my land; for I know, that he is blessed whom thou blessest, and he is cursed whom thou hast cursed. *(And so come thou, and curse these*

*people who be stronger than I, and then I may be able to fight against them, and drive them out of my land; for I know that he is blessed whom thou blessest, and he is cursed whom thou cursest.)*

<sup>7</sup> The elder men of Moab and the elder men of Midian went forth, having in *their* hands the price of false divining; and when they had come to Balaam, and had told to him all the words of Balak, *(The elders of Moab and of Midian went forth, having in their hands the payment for the curse; and when they had come to Balaam, and had told him all of Balak's words,)*

<sup>8</sup> he answered, Dwell ye here tonight, and I shall answer to Balak whatever thing the Lord shall say to me. And the princes of Moab dwelled at Balaam *(or And so the leaders of Moab stayed that night with Balaam).*

<sup>9</sup> God came, and said to him, What will these men with thee? *(And God came, and said to him, Who be these men with thee?)*

<sup>10</sup> Balaam answered, Balak, the son of Zippor, king of Moabites, sent *(them)* to me, and *(he)* said,

<sup>11</sup> Lo! a people that is gone out of Egypt hath covered the face of the earth; come thou, and curse them, if in any manner I may fight with *them* *(or for then I may be able to fight against them)*, and drive them away.

<sup>12</sup> And God said to Balaam, Do not thou go with them, neither curse thou the people, for it is blessed *(or for they be blessed, or for on the contrary, they should be blessed).*

<sup>13</sup> And Balaam rose early, and said to the princes, Go ye into your land *(or Go ye back to your land)*, for God hath forbade me to come with you.

<sup>14</sup> The princes turned again *(or So the leaders returned)*, and said to Balak, Balaam would not come with us.

<sup>15</sup> Again Balak sent many more, and nobler, men, than he had sent before;

<sup>16</sup> which said *(or who said)*, when they had come to Balaam, Balak, the son of Zippor, saith thus, Tarry thou not to come to me,

<sup>17</sup> *(for I am)* ready to honour thee; and whatever thing thou wilt, I shall give to thee; come thou, and curse this people, *(or so then come thou, and curse these people).*

<sup>18</sup> Balaam answered, Though Balak shall give to me his house full of silver and of gold, I shall not be able to change the word of my God, that I speak either more or less. *(But Balaam answered, Even if Balak should give me all the gold and silver in his house, I could not change the word of my God, so that I speak something else, either more or less.)*

<sup>19</sup> I beseech you, that ye dwell here also in this night, *(or But I beseech you, stay ye here this night)*, *(so)* that I may know what the Lord shall answer again to me.

<sup>20</sup> Therefore the Lord came to Balaam in that night, and said to him, If these men *(have)* come to call thee, rise thou, and go with them, so only that thou do that that I shall command to thee *(or but do only what I shall command thee to do).*

<sup>21</sup> *(So)* Balaam rose early, and when his she-ass was saddled, he went forth with them.

<sup>22</sup> And God was wroth with Balaam. And the angel of the Lord stood in the way against Balaam, that sat upon the she-ass, and had two servants with him. *(But God was angry with Balaam for going. And so the angel of the Lord stood in the way against Balaam, who rode on his donkey, and had his two servants with him.)*

<sup>23</sup> The *(she)-jass* saw the angel standing in the way, with sword drawn, and the *(she)-jass* turned herself from the way, and went by the field, *(or And the donkey saw the angel standing in the way, with his sword drawn, and she turned herself from the way, and went into a field).* And when Balaam beat her, and would lead her again to the path,

<sup>24</sup> the angel stood in the straitness of two walls with which the vineries were *(en)compassed. (the angel stood in the narrowness between two walls which went all around, or enclosed, the vineyards on either side.)*

<sup>25</sup> And the female ass saw the angel, and she went herself nigh to the wall, and she hurtled the foot of the sitter upon her; and he beat again her. *(And the female donkey saw the angel again, and she brought herself near to the wall, and hurtled the foot of her rider against it; and so he beat her again.)*

<sup>26</sup> And nevertheless the angel went to a strait place, where was no going out of the way, neither to the right side, nor to the left, and stood against Balaam *(Nevertheless the angel went to a narrow place, where there was no going out of the way, neither to the right side, nor to the left, and stood before Balaam.)*

<sup>27</sup> And when the *(she)-jass* saw the angel standing *(there)*, she felled down under the feet of the sitter upon her, the which was wroth full greatly *(or who then was greatly angered)*, and *(once more)* he beat her sides with a staff.

<sup>28</sup> And the Lord opened the mouth of the *(she)-ass*, and she spake, *(or And the Lord opened the donkey's mouth, and she said)*, What have I done to thee? why smitest thou me, lo! now the third time?

<sup>29</sup> Balaam answered, For thou hast dis-served *(me)*, and hast scorned me; I would that I had a sword to slay thee.

<sup>30</sup> And the *(she)-ass* said, Whether I am not thy beast upon which thou were wont to ride ever[*more*] till into this present day? say thou, what like thing to *this* I did ever to thee? And Balaam said, Never *thus thou servedest me*. *(And the donkey said, Am I not the beast upon which thou were always wont to ride until this present day? say thou, what thing like this have I ever done to thee before? And Balaam said, Never before hast thou served me thus.)*

<sup>31</sup> Anon the Lord opened the eyes of Balaam, and he saw the angel standing in the way, holding a drawn sword in his hand; and Balaam worshipped him lowly into the earth. *(And at once the Lord opened Balaam's eyes, and he saw the angel standing in the way, holding a drawn sword in his hand; and Balaam worshipped, or honoured, him lowly on the ground.)*

<sup>32</sup> To whom the angel said, Why hast thou thrice beaten thine *(she)-ass*? I came *(here)* to be *(an)* adversary to thee, for thy way is wayward, and contrary to me;

<sup>33</sup> and if the *(she)-ass* had not bowed away from the way, and given place to the against-stander, I had slain thee, and the *(she)-ass* should have lived. *(and if the donkey had not turned aside from the way, and given place to the one who stood against thee, I would have already killed thee, but the donkey would have lived.)*

<sup>34</sup> Balaam said, I have sinned, not witting that thou stoodest against me; and now, if it displeaseth thee that I go, I shall turn again. *(And Balaam said, I have sinned, not knowing that thou stoodest against me; and now, if it displeaseth thee I shall turn back or I shall go back home.)*

<sup>35</sup> The angel said, *(No)*, Go thou with these men, but beware, that thou speak not *[any]* other thing than *(what)* I shall command to thee. Therefore Balaam went with the princes *(or And so Balaam went forth with Balak's leaders)*.

<sup>36</sup> And when Balak heard that Balaam was *nigh*, he went out into the coming of him, in *(Ar)*, the city of Moabites, which is set in the last coast of *(the)* Arnon. *(And when Balak heard that Balaam was near; he went out to meet him, at Ar, the city of the Moabites, which is set on their most distant border; by the Arnon River.)*

<sup>37</sup> And Balak said to Balaam, I sent messengers to call thee; why camest thou not anon to me? whether for I may not yield meed to thy coming? *(And Balak said to Balaam, I sent messengers to call thee; why did thou not come at once to me? did you think that I would not reward thee for coming?)*

<sup>38</sup> To whom Balaam answered, Lo! I am present, *(but)* whether I shall be able to speak *(any)* other thing than that, that God shall put in my mouth? *(To whom Balaam answered, Behold! I am present, but do not think that I shall speak anything, other than what God himself shall put in my mouth!)*

<sup>39</sup> Therefore they went forth together, and they came into a city, which was in the last coast of his realm *(or which was Kiriathhuzoth, that is, the City of Huzoth)*.

<sup>40</sup> And when Balak had slain sheep, and oxen, he sent *(part of them as)* gifts to Balaam and the princes that were with him.

<sup>41</sup> Forsooth when the morrowtide was made, Balak led Balaam *(up)* to the high places of Baal, *(or Balak led Balaam up to Bamoth Baal, that is, to the Heights of Baal)*, and *(there)* he beheld *(unto)* the last part of the people, *that is, (he saw) all the host (of the Israelites) till to the last part*.

## CHAPTER 23

<sup>1</sup> And Balaam said to Balak, Build thou here to me seven altars, and make thou ready so many calves, and rams of the same number. *(And Balaam said to Balak, Build thou here seven altars for me, and prepare seven calves, and the same number of rams.)*

<sup>2</sup> And when Balak had done by the word of Balaam, they putted a calf and a ram together on the altar. *(And when Balak had done what Balaam had asked, they offered a calf and a ram on each altar.)*

<sup>3</sup> And *(then)* Balaam said to Balak, Stand thou *(here)* a little while beside thy burnt sacrifice, while I go, if in hap the Lord *(shall)* meet *(with)* me; and I shall tell thee whatever thing he shall command. And when he had gone *[away]* swiftly *(or And when he had quickly gone away by himself)*,

<sup>4</sup> God came to him; and Balaam spake to him, and said, I have raised up seven altars, and I have put a calf and a ram above *each of them*(*or and I have put a calf and a ram on each of them*).

<sup>5</sup> Forsooth the Lord putted a word in his mouth, and said, Turn again to Balak, and thou shalt speak these things. (*And the Lord put a word in his mouth, and said, Return to Balak, and thou shalt say these things to him.*)

<sup>6</sup> He turned again, and found Balak standing beside his burnt sacrifice, and all the princes of Moabites. (*And he returned, and found Balak standing beside his burnt sacrifice, he and all the leaders of the Moabites.*)

<sup>7</sup> And when his parable was taken, he said, Balak, the king of Moabites, brought me from Aram, from the hills of the east; and he said, Come thou, and curse Jacob; haste thou, and curse Israel. (*And when he had received his prophecy, he said, Balak, the king of the Moabites, brought me from Syria, yea, from the hills of the east; and he said, Come thou, and curse Jacob; hurry thou, and curse Israel.*)

<sup>8</sup> How shall I curse, whom God hath cursed not? (*or But how can I curse, whom God hath not cursed?*) by what reason shall I loathe, whom God loatheth not?

<sup>9</sup> From the highest flints I shall see him, and from the little hills I shall behold him; the people shall dwell alone, and it shall not be reckoned among heathen men. (*From the highest rocks I shall see them, and from the little hills I shall behold them; these people shall live alone, and they shall not be counted among the heathen.*)

<sup>10</sup> Who may number the dust, *that is, the kindred*, of Jacob, and *who may* know the number of the generation of Israel? My life die in the death of just men, and my last things be made like them! (*or O let me die like the righteous die, and let my ending be made like theirs!*)

<sup>11</sup> And Balak said to Balaam, What is this that thou doest? I called thee, that thou shouldest curse mine enemies, and on the contrary, thou blessest them.

<sup>12</sup> To whom Balaam answered, Whether I may speak (*any*) other thing, no but that that the Lord commandeth?

<sup>13</sup> Therefore Balak said to Balaam, Come with me into another place, from whence thou mayest see a part of Israel, and thou mayest not see all; from thence curse thou him. (*And so Balak said to Balaam, Come with me to another place, from where thou can see a part of the Israelites, but thou cannot see all of them; and curse thou them from there.*)

<sup>14</sup> And when he had led Balaam into an high place, on the top of the hill of Pisgah, he builded *there* seven altars to Balaam, and when calves and rams were put above them, (*And so when he had led Balaam to the Field of Zophim, that is, to the Field of the Watchers, on top of Mount Pisgah, he built seven altars for Balaam, and when a calf and a ram were offered on each altar;*)

<sup>15</sup> Balaam said to Balak, Stand here beside thy burnt sacrifice, while I go *to meet with the Lord*.

<sup>16</sup> And when the Lord had met with Balaam, and had put a word in his mouth, he said, Turn again to Balak (*or Return to Balak*), and thou shalt say these things to him.

<sup>17</sup> He turned again, and found Balak standing beside his burnt sacrifice, and the princes of Moabites with him. To whom Balak said, What hath spoken the Lord? (*And he returned, and found Balak standing beside his burnt sacrifice, and the leaders of the Moabites with him. And Balak said to him, What hath the Lord said?*)

<sup>18</sup> And when his parable was taken (*or And when he had received his prophecy*), he said, Stand thou (*up*), Balak, and harken; hear, thou son of Zippor.

<sup>19</sup> God is not a man, that he (*can*) lie, neither he is as the son of a man, that he (*can*) be changed; therefore he hath said, and shall he not do it? he hath spoken, and shall he not fulfill it?

<sup>20</sup> I am brought *hither by the Lord* to bless; (*and*) I may not forbid, *or hinder*, (*the*) blessing.

<sup>21</sup> None idol is in Jacob, neither simulacrum is seen in Israel; his Lord God is with him, and the sound of the victory of a king is in him. (*There is no idolatry in Jacob, no false god is seen in Israel; the Lord their God is with them, and they hear the shout of the victory of their King.*)

<sup>22</sup> The Lord God led him out of Egypt, whose strength is like an unicorn; (*The Lord God led them out of Egypt, whose strength is like a wild ox;*)

<sup>23</sup> false divining by (*the*) chattering of birds is not in Jacob, neither false divining is in Israel. In his times, (*that is*), *when, where, and how God will*, it shall be said to Jacob and to Israel, What the Lord hath wrought! (*false divining by the twittering of birds is not in*

*Jacob, yea, false divining is not in Israel. In his own timing, that is, when, where, and how God desireth it, it shall be said of Jacob, and of Israel, What the Lord hath wrought! or Yea, at this time, it can be said of Jacob, and of Israel, What the Lord hath wrought!)*

<sup>24</sup> Lo! the people shall rise together as a lioness, and it shall be raised as a lion, (or Behold! the people shall rise up like a lioness, and they shall be raised up like a lion); the lion shall not rest, till he devour [the] prey, and drink the blood of them that be slain.

<sup>25</sup> And Balak said to Balaam, Neither curse thou, neither bless thou him. (And Balak said to Balaam, If thou wilt not curse them, at least do not thou bless them!)

<sup>26</sup> And Balaam said, Whether I said not to thee, that whatever thing God commanded to me, I would do that?

<sup>27</sup> And Balak said to him, Come, and I shall lead thee to another place, if in hap it pleaseth God that from thence thou curse him (or perhaps it shall please God that thou curse them from there).

<sup>28</sup> And when Balak had led him out on(to) the top of the hill of Peor; that beholdeth the wilderness, (And when Balak had led Balaam to the top of Mount Peor; that overlooketh Jeshimon, that is, the wilderness,)

<sup>29</sup> Balaam said to Balak, Build here seven altars to me, and make ready so many calves, and rams of the same number. (Balaam said to Balak, Now also build seven altars here for me, and prepare seven calves, and the same number of rams.)

<sup>30</sup> Balak did as Balaam said, and he put the calves and the rams, by all the altars. (And Balak did as Balaam said, and he put a calf and a ram on each of the altars.)

## CHAPTER 24

<sup>1</sup> And when Balaam saw that it pleased the Lord that he should bless Israel, he went not as he had gone before, that he should seek false divining by chattering of birds, but he (ad)dressed his face against the desert. (And when Balaam saw that it pleased the Lord when he blessed Israel, he went not as he had gone before, to seek out false divining by the twittering of birds, but he directed his face towards the wilderness,)

<sup>2</sup> and he raised up his eyes, and he saw Israel dwelling in tents by his lineages, (or and he raised up his eyes, and he saw the Israelites living in their tents, tribe by tribe). And when the Spirit of God fell upon him,

<sup>3</sup> and when the parable was taken (or and when he had received his prophecy), he said, Balaam, the son of Beor, said, (yea), a man, whose eye is stopped, said,

<sup>4</sup> the hearer of God's words said, which beheld the revelation of Almighty God, which falleth down, and his eyes be opened so, (yea, the hearer of God's words said, who beheld the revelation of Almighty God, and who falleth down, but his eyes still be open,)

<sup>5</sup> How fair be thy tabernacles, Jacob, and thy tents, Israel!

<sup>6</sup> as valleys full of trees, and moist gardens beside floods, as tabernacles which the Lord hath set (up), as cedar trees beside waters; (like valleys full of trees, and watered gardens beside the river; like aloes planted by the Lord, and cedar trees beside the water;)

<sup>7</sup> water shall flow (out) of his bucket, and his seed shall be into many waters, that is, peoples. The king of him shall be taken away for Agag, and the realm of him shall be done away. (water shall flow out of his bucket, and his descendants shall be like many waters, that is, they shall become many people. His king shall be greater than Agag, and his kingdom shall prevail.)

<sup>8</sup> God led him out of Egypt, whose strength is like an unicorn; the sons of Israel shall waste, or devour, (the) heathen men, their enemies; and they shall break the bones of them, and pierce (them through) with (their) arrows.

<sup>9</sup> He rested, and slept as a lion, and as a lioness, whom no man shall dare raise. He that blesseth thee, shall be blessed; and he that curseth, shall be reckoned into cursing. (He rested, and slept like a lion, and like a lioness, whom no man shall dare raise up. He who blesseth thee, shall be blessed; and he who curseth thee, shall be cursed.)

<sup>10</sup> And Balak was wroth against Balaam, and he said, when his hands were wrung together; I called thee to curse mine enemies, whom, on the contrary, thou hast blessed thrice, (or but who, instead, thou hast now blessed three times!).

<sup>11</sup> Turn again to thy place; forsooth I deemed to honour thee greatly, but the Lord deprived thee from [thine] honour (that was) disposed. (Return to thy place; I had intended to greatly reward thee, but the Lord hath now deprived thee of the reward which I had ordained for thee.)

<sup>12</sup> Balaam answered to Balak, Whether I said not to thy messengers, which thou sentest to me, (Balaam answered to Balak, Did I not say to thy messengers, whom thou sentest to me,)

<sup>13</sup> Though Balak shall give to me his house full of silver and of gold, I shall not be able to pass [over] the word of my Lord God, that I bring forth of mine heart anything, either of good or of evil, but whatever thing the Lord shall say, I shall speak that? *(Even if Balak shall give me all the gold and silver in his house, I shall not change the word of the Lord my God, so that I bring forth something out of my own heart, either good or bad, no, but whatever thing the Lord shall say, that I shall speak?)*

<sup>14</sup> Nevertheless I shall go to my people, and I shall give counsel to thee, what thy people shall do in the last time to this people. *(Nevertheless, I shall now return to my people, but first I shall give thee counsel, what these people shall do to thy people in the days to come.)*

<sup>15</sup> Therefore when a parable was taken *(or And so when he had received his prophecy)*, he said again, Balaam, the son of Beor, said, *(yea, a man, whose eye is stopped, said,*

<sup>16</sup> *the hearer of God's words said, which knoweth the doctrine of the Highest, and seeth the revelation of Almighty God, which falleth down, and hath open eyes, (yea, the hearer of God's words said, who knoweth the doctrine of the Highest, and seeth the revelation of Almighty God, and who falleth down, but his eyes still be open,)*

<sup>17</sup> *I shall see him, but not now; I shall behold him, but not nigh; a star shall be born of Jacob, and a rod shall rise (out) of Israel; and he shall smite the dukes of Moab, and he shall waste all the sons of Seth; (I shall see him, but not now; I shall behold him, but not near; a star shall be born in Jacob, and a sceptre shall rise up out of Israel; and he shall strike down Moab's leaders, and he shall destroy all the sons of strife;)*

<sup>18</sup> *and Idumea shall be his possession, the heritage of Seir shall befall to his enemies; soothly Israel shall do strongly, (and Edom shall become his possession, yea, the inheritance of Seir shall befall to their enemies; and Israel shall be victorious,)*

<sup>19</sup> *of Jacob shall be he that shall be lord, and shall lose the relics, or (the) remnants, of the city. (for out of Jacob shall come he who shall be their lord, and he shall destroy those who last remain in the city of Ar.)*

<sup>20</sup> *And when he had seen Amalek, he took a parable, and said, Amalek is the beginning of heathen men, whose last things shall be lost. (And in a vision he saw the Amalekites, and when he had received his prophecy, he said, Amalek was the first in all the heathen, but its end shall be utter destruction.)*

<sup>21</sup> *Also he saw Kenites, and when a parable was taken, he said, Soothly thy dwelling place is strong, but if thou shalt set thy nest in a stone, (And he also saw the Kenites, and when he had received his prophecy, he said, Thy dwelling place is strong, and thou shalt set thy nest in a stone,)*

<sup>22</sup> *and shalt be chosen of the generation of Kenites, how long shalt thou be able to dwell? soothly Assur shall take thee. (and shalt be the chosen of the generation of Kenites, but how long shalt thou be able to live there? for Assyria shall take thee captive.)*

<sup>23</sup> *And when a parable was taken, or showed to him, he said again, (or And when he had received his prophecy, he said), Alas! who shall live, when the Lord shall do these things?*

<sup>24</sup> *They shall come in great ships from Italy (or They shall come in great ships from Chittim), (and) they shall overcome Assyria, and they shall destroy Eber, and at the last also they themselves shall perish.*

<sup>25</sup> *And Balaam rose, and turned again into his place; and Balak went again by the way in which he came. (And then Balaam rose up, and returned to his home; and Balak returned by the way by which he came.)*

## CHAPTER 25

<sup>1</sup> *Soothly in that time Israel dwelled in Shittim (or And so the Israelites lived in Shittim); and the people did fornication with the daughters of Moab;*

<sup>2</sup> *which daughters called them to their sacrifices, and they ate (the sacrificial food), and worshipped the gods of those daughters;*

<sup>3</sup> *and Israel made sacrifice to Baalpeor. And the Lord was wroth, (and the Israelites sacrificed to Baal of Peor. And the Lord was angry against them,)*

<sup>4</sup> *and said to Moses, Take thou all the princes of the people, and hang them against the sun in gibbets, that my strong vengeance be turned away from Israel. (and said to Moses, Take thou all the leaders of the people, and hang them up on gallows out in the sun, so that my strong vengeance be turned away from Israel.)*

<sup>5</sup> *And Moses said to the judges of Israel, Each man slay his neighbours, that made sacrifice to Baalpeor. (And Moses said to the judges of Israel, Each one of you kill his neighbours, yea, they who sacrificed to Baal of Peor.)*

<sup>6</sup> And lo! one of the sons of Israel entered before his brethren to an whore of Midian, in the sight of Moses, and of all the company of the sons of Israel, which wept before the gates of the tabernacle. *(And behold! one of the Israelites brought a woman of Midian into his tent, in the sight of Moses, and all the congregation of the Israelites, who were mourning at the entrance to the Tabernacle.)*

<sup>7</sup> And when Phinehas, the son of Eleazar, the son of Aaron, the priest, had seen this unshamefast doing *(or had seen this shameful thing)*, he rose *(up)* from the midst of the multitude; and when he had taken a sword,

<sup>8</sup> he entered after the man of Israel into the whorehouse, and stuck through both together, that is, the man and the woman, in the places of engendering. And the vengeance ceased from the sons of Israel, *(he went into that bawdy house, after the man of Israel, and stuck his sword through both of them together; that is, the man and the woman, in their places of begetting. And so the plague that had attacked the Israelites was stopped.)*

<sup>9</sup> and four and twenty thousand of men were slain. *(but by then, twenty-four thousand people had already died.)*

<sup>10</sup> And the Lord said to Moses,

<sup>11</sup> Phinehas, the son of Eleazar, son of Aaron, *(the)* priest, hath turned away my wrath from the sons of Israel; for he was moved against them by my fervent love, *(and so for)* that, I myself *(did)* not do away the sons of Israel in my great ferventness of vengeance. *(Phinehas, the son of Eleazar; the son of Aaron, the priest, hath turned away my anger from the Israelites; for he was moved against them by his fervent love for me, and because of that, I did not do away all the Israelites in my great fervour for vengeance.)*

<sup>12</sup> Therefore speak thou to him, Lo! I give to him the peace of my covenant, *(And so tell thou him, Behold! I now give him my covenant of peace.)*

<sup>13</sup> and it shall be an everlasting covenant of priesthood, as well to himself as to his seed; for he loved fervently for his God, and he hath cleansed the great trespass of the sons of Israel. *(and it shall be an everlasting covenant of priesthood, with him as well as with his descendants; because he fervently loved for his God, and he made amends for the great trespass of the Israelites.)*

<sup>14</sup> Forsooth the name of the man of Israel, that was slain with the woman of Midian, was Zimri, the son of Salu, duke, of the kindred and lineage of Simeon, *(or a leader; of the kindred and the tribe of Simeon.)*

<sup>15</sup> Soothly the woman of Midian that was slain together with the whoring, was called Cozbi, the daughter of Zur, the noblest prince of *(the)* Midianites.

<sup>16</sup> And the Lord spake to Moses, and said,

<sup>17</sup> Midianites feel you enemies, and smite ye them; *(Regard ye the Midianites as your enemies, and strike ye them down.)*

<sup>18</sup> for also they have done enemy-like against you, and deceived you by treasons, by the idol of Peor, and by their sister Cozbi, daughter of the duke of Midian, which daughter was slain in the day of vengeance, for the sacrilege of Peor. *(for they were like an enemy to you, and they deceived you with treasons, first in the matter at Peor; and then with their sister Cozbi, the daughter of a leader of Midian, which daughter was killed during the plague, on the day of vengeance for the sacrilege at Peor.)*

## CHAPTER 26

<sup>1</sup> After that the blood of *(the)* guilty men was shed out, the Lord said to Moses and to Eleazar, the priest, *[the]* son of Aaron,

<sup>2</sup> Reckon ye all the number of the sons of Israel, from twenty years and above *(or from twenty years of age and older)*, by their houses, and their kindreds, *(yea)*, all *(the)* men that be able to go forth to battles.

<sup>3</sup> And so Moses and Eleazar, the priest, spake in the field places of Moab, over Jordan, against Jericho, *(And so Moses and Eleazar, the priest, spake on the plains of Moab, across the Jordan River, opposite Jericho.)*

<sup>4</sup> to them that were of twenty years and above *(or to those who were twenty years of age and older)*, as the Lord commanded; of which this is the number.

<sup>5</sup> Reuben, the first begotten of Israel, *(or Reuben, Israel's first-born)*; the son of him was Hanoth, of whom came the family of Hanothites; and Pallu, of whom came the family of Palluities;

<sup>6</sup> and Hezron, of whom came the family of Hezronites; and Carmi, of whom came the family of Carmites.

<sup>7</sup> These were the families of the generation of Reuben, of which families (*all*) the number was found (*to be*) three and forty thousand (*and*) seven hundred and thirty.

<sup>8</sup> The son of Pallu *was* Eliab;

<sup>9</sup> the sons of him *were* Nemuel, and Dathan, and Abiram. These were Dathan and Abiram, [*the*] princes of the people, that rose against Moses and Aaron, in the rebely of Korah, when they rebelled against the Lord, (*or These were that Dathan and Abiram, the leaders of the people, who rose up against Moses and Aaron, in the rebellion of Korah, when they rebelled against the Lord*);

<sup>10</sup> and the earth opened his mouth, and devoured Korah, and full many *men* died, when the fire burnt two hundred men and fifty; and a great miracle was done, (*and the earth opened its mouth, and devoured Korah, and a great many died, when the fire burned up two hundred and fifty men; and a great miracle was done.*)

<sup>11</sup> that when Korah perished, his sons perished not. (*that when Korah died, his sons did not die.*)

<sup>12</sup> The sons of Simeon by their kindreds; Nemuel, of him *was* the family of Nemuelites; Jamin, of him the family of Jaminites; Jachin, of him the family of Jachinites;

<sup>13</sup> Zerah, of him the family of Zarhites; Shaul, of him the family of Shaulites.

<sup>14</sup> These were the families of Simeon, of which all the number was two and twenty thousand and two hundred.

<sup>15</sup> The sons of Gad by their kindreds; Zephon, of him the family of Zephonites; Haggi, of him the family of Haggites; Shuni, of him the family of Shunites;

<sup>16</sup> Ozni, of him the family of Oznites; Eri, of him the family of Erites;

<sup>17</sup> Arod, of him the family of Arodites; Areli, of him the family of Arelites.

<sup>18</sup> These were the families of Gad, of which all the number was forty thousand and five hundred.

<sup>19</sup> The sons of Judah *were* Er and Onan, which both were dead in the land of Canaan. (*The sons of Judah were Er and Onan, and both of them died in the land of Canaan.*)

<sup>20</sup> And the sons of Judah were *these* by their kindreds; Shelah, of whom *came* the family of Shelanites; Pharez, of him the family of Pharzites, (*or Perez, of him the family of Perezites*); Zerah, of him the family of Zarhites.

<sup>21</sup> Soothly the sons of Pharez *were* Hezron (*or And the sons of Perez were Hezron*), of him the family of Hezronites; and Hamul, of him the family of Hamulites.

<sup>22</sup> These were the families of Judah, of which all the number was seventy thousand and five hundred.

<sup>23</sup> The sons of Issachar by their kindreds; Tola, of him the family of Tolaites; Pua, of him the family of Punites;

<sup>24</sup> Jashub, of him the family of Jashubites; Shimron, of him the family of Shimronites.

<sup>25</sup> These were the kindreds of Issachar (*or These were the families of Issachar*), of which (*all*) the number was four and sixty thousand and three hundred.

<sup>26</sup> The sons of Zebulun by their kindreds; Sered, of him the family of Sardites; Elon, of him the family of Elonites; Jahleel, of him the family of Jahleelites.

<sup>27</sup> These were the kindreds of Zebulun (*or These were the families of Zebulun*), of which (*all*) the number was sixty thousand and five hundred.

<sup>28</sup> The sons of Joseph by their kindreds were Manasseh and Ephraim.

<sup>29</sup> Of Manasseh was born Machir, of him the family of Machirites. Machir begat Gilead, of him, the family of Gileadites.

<sup>30</sup> Gilead had *these* sons; Jeezer, of him the family of Jeezerites; and Helek, of him the family of Helekites;

<sup>31</sup> and Asriel, of him the family of Asrielites; and Shechem, of him the family of Shechemites;

<sup>32</sup> and Shemida, of him the family of Shemidaites; and Hopher, of him the family of Hopherites.

<sup>33</sup> Soothly Hopher was the father of Zelophehad, that had not sons, but only daughters; of which these were the names; Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah.

<sup>34</sup> These were the families of Manasseh, and (*all*) the number of them was two and fifty thousand and seven hundred.

<sup>35</sup> Soothly the sons of Ephraim by their kindreds were these; Shuthelah, of him the family of Shuthalhites; Becher, of him the family of Bachrites; Tahan, of him the family of Tahanites.

<sup>36</sup> Soothly the son of Shuthelah was Eran, of him the family of Eranites.

<sup>37</sup> These were the kindreds of the sons of Ephraim (*or These were the families of Ephraim*), of which (*all*) the number was two and thirty thousand and five hundred. These were the sons of Joseph, by their families.

<sup>38</sup> The sons of Benjamin in their kindreds (*or These were the families of Benjamin*); Bela, of him the family of Belaites; Ashbel, of him the family of Ashbelites; Ahiram, of him the family of Ahiramites;

<sup>39</sup> Shupham, of him the family of Shuphamites; Hupham, of him the family of Huphamites.

<sup>40</sup> The sons of Bela, (*were*) Ard and Naaman; of Ard, the family of Ardites; of Naaman, the family of Naamites.

<sup>41</sup> These were the sons of Benjamin by their kindreds (*or These were the families of Benjamin*), of which (*all*) the number was five and forty thousand and six hundred.

<sup>42</sup> The sons of Dan by their kindreds; Shuham, of him the family of Shuhamites. These were the kindreds of Dan by their families (*or These were the families of Dan*);

<sup>43</sup> (*and*) all (*of them*) were Shuhamites, of which (*all*) the number was four and sixty thousand and four hundred.

<sup>44</sup> The sons of Asher by their kindreds (*or These were the families of Asher*); Jimna, of him the family of Jimnites; Jesui, of him the family of Jesuites; Beriah, of him the family of Beriites.

<sup>45</sup> The sons of Beriah; Heber, of him the family of Heberites; and Malchiel, of him the family of Malchielites.

<sup>46</sup> Soothly the name of the daughter of Asher was Serah.

<sup>47</sup> These were the kindreds of the sons of Asher (*or These were the families of Asher*), and (*all*) the number of them was four and fifty thousand and four hundred.

<sup>48</sup> The sons of Naphtali by their kindreds; Jahzeel, of him the family of Jahzeelites; Guni, of him the family of Gunites;

<sup>49</sup> Jezer, of him the family of Jezerites; (*and*) Shillem, of him the family of Shillemites.

<sup>50</sup> These were the kindreds of the sons of Naphtali by their families (*or These were the families of Naphtali*), of which (*all*) the number was five and forty thousand and four hundred.

<sup>51</sup> This is the sum of the sons of Israel, that were numbered (*or who were listed, or registered*), six hundred thousand and a thousand (*and*) seven hundred and thirty.

<sup>52</sup> And the Lord spake to Moses, and said,

<sup>53</sup> The land shall be parted to these, by the number of names into their possessions; (*The land shall be divided into possessions for these tribes, according to the number of names listed;*)

<sup>54</sup> thou shalt give the greater part to [*the*] more men, and the less(er) part to [*the*] fewer men; possession shall be given to all by themselves, as they be numbered now; (*thou shalt give the larger part to the larger group of people, and the smaller part to the smaller group of people; a possession shall be given to each by themselves, as they now be numbered, that is, in proportion to their number;*)

<sup>55</sup> so only that (*the*) lot part the land to lineages and to families.

<sup>56</sup> Whatever thing befalleth by lot, either more (*men*), either fewer men, take that.

<sup>57</sup> Also this is the number of the sons of Levi by their families; Gershon, of whom is the family of Gershonites; Kohath, of him the family of Kohathites; Merari, of him the family of Merarites.

<sup>58</sup> These were the families of Levi; the family of Libni, the family of Hebron, the family of Mahli, the family of Mushi, the family of Korah. And soothly Kohath begat Amram,

<sup>59</sup> which had a wife, Jochebed, the daughter of Levi, which daughter was born to him in Egypt. This *Jochebed* engendered to her husband Amram, (*his two*) sons, Aaron and Moses, and Marie, the sister of them. (*who had a wife, Jochebed, who was the daughter of Levi, and she was born to him in Egypt. This Jochebed bare for her husband Amram, his two sons, Aaron and Moses, and their sister, Miriam.*)

<sup>60</sup> Nadab, and Abihu, and Eleazar, and Ithamar were begotten of Aaron;

<sup>61</sup> of which Nadab and Abihu were dead, when they had offered alien fire before the Lord. (*and Nadab and Abihu died, when they offered unholy fire before the Lord.*)

<sup>62</sup> And all that were numbered of this lineage were three and twenty thousand of male kind, from a month and above, which were not numbered among the sons of Israel, neither possession was given to them with other men. (*And all who were listed, or registered, in this tribe were twenty-three thousand males, from one month of age and older; but they were not listed with the other Israelites, nor was any possession given to them among the other people.*)

<sup>63</sup> This is the number of the sons of Israel, that be described of Moses and Eleazar, [the] priest, in the field places of Moab, over Jordan, against Jericho; *(These were all the Israelites listed by Moses and Eleazar, the priest, on the plains of Moab, across the Jordan River, opposite Jericho;)*

<sup>64</sup> among which none of them was that were numbered before of Moses and Aaron, in the desert of Sinai; *(and there was not one among them who had been registered by Moses and Aaron before, in the Sinai Desert;)*

<sup>65</sup> for the Lord before-said, that all should die in the wilderness; and none of them dwelled alive, but Caleb, Jephunneh's son, and Joshua, the son of Nun. *(for the Lord had said before, that they would all die in the wilderness; and so none of them remained alive, but Caleb, Jephunneh's son, and Joshua, the son of Nun.)*

## CHAPTER 27

<sup>1</sup> Soothly the daughters of Zelophehad, the son of Hopher, son of Gilead, son of Machir, son of Manasseh, that was the son of Joseph, nighed *(or came near)*; of which daughters these be the names; Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah.

<sup>2</sup> And they stood before Moses, and Eleazar, the priest, and before all the princes of the people, at the door of the tabernacle of [the] bond of peace; and said, *(And they stood before Moses, and Eleazar, the priest, and before all the leaders of the people, at the entrance to the Tabernacle of the Covenant; and they said,)*

<sup>3</sup> Our father was dead in the desert, neither he was in the rebely that was raised against the Lord under Korah, but he was dead in his sin; he had no male sons *[for he had not male children]*. *(Our father died in the wilderness, and he was not in the rebellion that was raised against the Lord under Korah, but he died in his own sin; and he had no sons.)*

<sup>4</sup> Why is his name taken away from his family, for he hath no son? Give ye possession to us among our father's kinsmen. *(But why should his name be done away from his family, simply because he hath no son? Give ye to us a possession, that is, some property, among our father's kinsmen.)*

<sup>5</sup> And Moses told their cause to the doom of the Lord; *(And Moses brought their case to the judgement of the Lord;)*

<sup>6</sup> the which said to Moses, *(and the Lord said to Moses,)*

<sup>7</sup> The daughters of Zelophehad ask a just thing; give thou possession to them among their father's kinsmen, and be they successors to him into heritage. *(The daughters of Zelophehad ask for a just thing; give thou them some property among their father's kinsmen, and let them be the successors of his inheritance.)*

<sup>8</sup> Forsooth thou shalt speak these things to the sons of Israel, When a man is dead without son, the heritage shall go to his daughter; *(And thou shalt speak these words to the Israelites, When a man is dead without a son, the inheritance shall go to his daughter;)*

<sup>9</sup> if he hath no daughter, he shall have *(as)* his heirs his brethren; *(if he hath no daughter, his brothers shall be his heirs;)*

<sup>10</sup> that and if brethren be not, ye shall give the heritage to the brethren of his father; *(and if he hath no brothers, ye shall give the inheritance to his father's brothers;)*

<sup>11</sup> soothly if he have no brethren of his father, the heritage shall be given to them that be next to him. And this shall be holy by everlasting law to the sons of Israel, as the Lord commanded to Moses. *(and if his father hath no brothers, the inheritance shall be given to them who be next to him. And this shall be holy by an everlasting law to the Israelites, as the Lord commanded to Moses.)*

<sup>12</sup> Also the Lord said to Moses, Go *(thou)* up into this hill of Abarim, and behold thou from thence the land, which I shall give to the sons of Israel. *(And then the Lord said to Moses, Go thou up onto this Mount Abarim, and from there behold thou the land, which I have given to the Israelites.)*

<sup>13</sup> And when thou hast seen it, also thou shalt go to thy people, as thy brother Aaron went; *(And when thou hast seen it, then thou also shalt go to thy people, that is, thou shalt die, like thy brother Aaron did;)*

<sup>14</sup> for thou offendedest me in the desert of Zin, in the against-saying of the multitude, neither thou wouldest hallow me before *the people*, upon the waters. These be the waters of against-saying in Kadesh, in the desert of Zin. *(for thou offendedest me in the wilderness of Zin, when the people spoke against me, and thou didest not uphold my holiness before the people, there at the waters. These be the waters of Meribah at Kadesh, in the wilderness of Zin.)*

<sup>15</sup> To whom Moses answered,

<sup>16</sup> The Lord God of the spirits of all flesh, purvey a man, that he be on this multitude, *(May the Lord God of the spirits of all people purvey a man who shall be over these people,)*

<sup>17</sup> and that may go out *(or and who can go out)*, and enter in before them, and lead them out, and lead them in, lest the people of the Lord be as sheep without *(a) shepherd.*

<sup>18</sup> And the Lord said to Moses, Take thou Joshua, the son of Nun, a man in whom the spirit of God is *(or a man in whom is the spirit of God)*, and put thine hand upon him;

<sup>19</sup> and he shall stand before Eleazar, the priest, and before all the multitude. And thou shalt give to him behests, in the sight of all men, *(or And thou shalt give him his orders, or his commission, in the sight of all the people)*,

<sup>20</sup> and a part of thy glory, that all the synagogue of the sons of Israel hear him. *(and some of thy authority, so that all the congregation of the Israelites shall listen to him, and shall follow him.)*

<sup>21</sup> If anything shall be worthy to be done for this man, Joshua, Eleazar, the priest, shall counsel the Lord; he shall go out, and shall go in, at the word of Eleazar; he, and all the sons of Israel with him, and the tother multitude. *(And if anything shall be worthy to be done for this man, Joshua, Eleazar, the priest, shall ask counsel from the Urim and the Thummim, before the Lord; he shall go out, and shall go in, at the word of Eleazar; he, and all the multitude of the Israelites.)*

<sup>22</sup> Moses did as the Lord commanded, and when he had taken Joshua, he set him before Eleazar, the priest; and before all the multitude of the people;

<sup>23</sup> and when he had put his hands upon his head, he rehearsed all things that the Lord commanded. *(and when he had laid his hands upon his head, he repeated all the things that the Lord had commanded.)*

## CHAPTER 28

<sup>1</sup> Also the Lord said to Moses, *(And the Lord said to Moses,)*

<sup>2</sup> Command thou to the sons of Israel, and thou shalt say to them, Offer ye by their times mine offering, and loaves, and incense of sweetest odour. *(Command thou to the Israelites, and thou shalt say to them, At the appointed times, offer ye my food offerings, to make the incense of the sweetest aroma.)*

<sup>3</sup> These be the sacrifices which ye ought to offer; two lambs of one year, without wem, each day, into everlasting burnt sacrifice. *(These be the offerings which ye ought to offer; two one-year-old lambs, without blemish, or without fault, for a continual, or a daily, burnt sacrifice.)*

<sup>4</sup> Ye shall offer one lamb early, and the tother at eventide. *(Ye shall offer one lamb in the morning, and the other in the evening.)*

<sup>5</sup> The tenth part of *(an) ephah* of tried flour, that shall be sprinkled with purest oil, and have it the fourth part of *(a) hin*. *(And the grain offering of the tenth of an ephah of fine flour, that shall be sprinkled with a quarter of a hin of most pure oil.)*

<sup>6</sup> It is *(the) continual burnt sacrifice*, which ye offered in the hill of Sinai, into odour of sweetest incense to the Lord. *(This is the continual, or the daily, burnt sacrifice, which ye first offered at Mount Sinai, to make the incense of the sweetest aroma to the Lord.)*

<sup>7</sup> And *(for the wine offering)*, ye shall offer the fourth part of *(a) hin* of wine, by each lamb, in the sanctuary of the Lord. *(And for the wine offering, ye shall offer a quarter of a hin of wine with each lamb, in the sanctuary of the Lord.)*

<sup>8</sup> And ye shall offer in like manner the tother lamb at eventide, by all the custom of the morrow sacrifice, and of the moist sacrifices thereof, an offering of sweetest odour to the Lord. *(And ye shall offer in like manner the other lamb in the evening, with all the customs, or all the rites, of the morning offering, with its grain and wine offerings, to make an offering of the sweetest aroma to the Lord.)*

<sup>9</sup> Soothly in the sabbath day ye shall offer two lambs of one year, without wem, and two tenth parts of tried flour sprinkled *(a)together* with oil, in sacrifice, *(And on the Sabbath day, ye shall offer an offering of two one-year-old lambs, without blemish, or without fault, with its grain offering of two tenths of an ephah of fine flour sprinkled with oil, and its wine offering.)*

<sup>10</sup> and the moist sacrifices that be poured *(out)* by custom, by all sabbaths, into everlasting burnt sacrifice. *(on every Sabbath, besides the continual, or the daily, offering, and its wine offering.)*

<sup>11</sup> Soothly in the calends, that is, in the beginnings of months, ye shall offer burnt sacrifice to the Lord, twain calves of the drove, one ram, seven lambs of one year, without wem, *(And on the calends, that is, at the beginning of every month, ye shall offer a burnt*

sacrifice to the Lord, two calves from the herd, one ram, and seven one-year-old lambs, all without blemish, or without fault.)

<sup>12</sup> and three tenth parts of [tried] flour sprinkled (al)together with oil, in the sacrifice, by each calf, and two tenth parts of [tried] flour sprinkled (al)together with oil, by each ram; (and for the grain offering, three tenths of an ephah of fine flour sprinkled with oil, with each calf, and two tenths of an ephah of fine flour sprinkled with oil, with each ram;)

<sup>13</sup> and the tenth part of the tenth of [tried] flour sprinkled (al)together with oil, in the sacrifice, by each lamb; it is burnt sacrifice of sweetest odour, and of incense to the Lord. (and the tenth part of an ephah of fine flour sprinkled with oil, with each lamb; this is a burnt sacrifice to make the incense of the sweetest aroma to the Lord.)

<sup>14</sup> Soothly the moist sacrifices of wine, that shall be poured (out) by all the slain sacrifices, shall be these; the half part of (a) hin by each calf, the third part by a ram, the fourth part by a lamb; this shall be the burnt sacrifices by each month, that come one after another while the year turneth about. (And the wine offerings, that shall be poured out with all the burnt sacrifices, shall be these; half a hin with each calf, the third of a hin with the ram, and a quarter of a hin with each lamb; all these shall be the burnt sacrifices for all the months, that come one after the other, while the year turneth about.)

<sup>15</sup> Also a buck of (the) goats shall be offered to the Lord for sins, into everlasting burnt sacrifice, with his moist offerings. (And a goat buck shall be offered to the Lord for a sin offering, besides the continual, or the daily, burnt sacrifice, with its wine offering.)

<sup>16</sup> Soothly in the first month, in the fourteenth day of the month, shall be pask, either (the) passing (over), of the Lord; (And in the first month, on the fourteenth day of the month, shall be the Passover of the Lord;)

<sup>17</sup> and in the fifteenth day shall be the solemnity of therf loaves. By seven days ye shall eat therf loaves; (and on the fifteenth day shall be the Feast of Unleavened Bread. For seven days ye shall eat only unleavened bread, that is, bread made without yeast;)

<sup>18</sup> of which the first day shall be worshipful and holy; ye shall not do any servile work therein. (and on the first day there shall be a holy gathering; ye shall not do any daily work on it.)

<sup>19</sup> And ye shall offer burnt sacrifice to the Lord, two calves, one ram, seven lambs of one year, without wem; (And ye shall offer a burnt sacrifice to the Lord, two calves, one ram, and seven one-year-old lambs, all without blemish, or without fault;)

<sup>20</sup> and the sacrifices of each by itself of [tried] flour, which be sprinkled (al)together with oil, three tenth parts by each calf, and two tenth parts by a ram, (and with each offering its grain offering of fine flour sprinkled with oil, that is, three tenths of an ephah with each calf, and two tenths of an ephah with the ram,)

<sup>21</sup> and the tenth part of the tenth by each lamb, that is, by seven lambs. (and the tenth of an ephah with each of the seven lambs.)

<sup>22</sup> And ye shall offer one buck of (the) goats for sin, that cleansing be made for you, (And ye shall offer one goat buck for a sin offering, to make amends for you,)

<sup>23</sup> besides the burnt sacrifice of the morrowtide, which ye shall offer ever[more]. (besides the morning burnt sacrifice, which ye shall offer continually, or daily.)

<sup>24</sup> So ye shall do by each day of [the] seven days, into the nourishing of (the) fire, and into the sweetest odour to the Lord, that shall rise of the burnt sacrifice, and of the moist sacrifices of each offering. (So ye shall offer on each of the seven days, by the nourishing of the fire, to make the sweetest aroma to the Lord, besides the daily burnt sacrifice, with its wine offering.)

<sup>25</sup> Also the seventh day shall be most solemn and holy to you; ye shall not do any servile work therein. (And on the seventh day, there shall also be a holy gathering; ye shall not do any daily work on it.)

<sup>26</sup> Also the day of the first fruits, when ye shall offer new fruits to the Lord, when the weeks shall be fulfilled, shall be worshipful and holy; ye shall not do any servile work therein. (And on the Day of Firstfruits, that is, the Feast of Weeks, or the Harvest Festival, when ye shall offer your new grain to the Lord, yea, when the weeks shall be fulfilled, there shall be a holy gathering; ye shall not do any daily work on it.)

<sup>27</sup> And ye shall offer burnt sacrifice to the Lord, into sweetest odour; two calves of the drove, one ram, and seven lambs of one year, without wem; (And ye shall offer a burnt sacrifice, to make the sweetest aroma to the Lord; two calves from the herd, one ram, and seven one-year-old lambs, all without blemish;)

<sup>28</sup> and in the sacrifices of those ye shall offer three tenth parts of tried flour sprinkled (al)together with oil, by each calf, two tenth parts by the rams, (and with each offering

*ye shall offer its grain offering of fine flour sprinkled with oil, that is, three tenths of an ephah with each calf, two tenths of an ephah with each ram,)*

<sup>29</sup> the tenth part of the tenth by the lambs, which be all together seven lambs. *(and the tenth part of an ephah with each of the seven lambs.)*

<sup>30</sup> And ye shall offer a buck of (the) goats (for sin), which is offered for cleansing, *(And ye shall offer one goat buck for a sin offering, to make amends for you.)*

<sup>31</sup> besides [the] burnt sacrifice everlasting, and the moist sacrifices thereof; ye shall offer all things without wem, with their moist sacrifices. *(besides the continual, or the daily, burnt sacrifice, with its grain and wine offerings; and ye shall offer all these things without blemish.)*

## CHAPTER 29

<sup>1</sup> Forsooth the first day of the seventh month shall be holy, and worshipful to you; ye shall not do any servile work therein, for it is the day of sounding, and of trumpets. *(On the first day of the seventh month, there shall be a holy gathering; ye shall not do any daily work on it, for it is the day of the sounding of trumpets for the New Year's Festival.)*

<sup>2</sup> And ye shall offer burnt sacrifice, into sweetest odour to the Lord, one calf of the drove, one ram, and seven lambs of one year, without wem; *(And ye shall offer a burnt sacrifice, to make the sweetest aroma to the Lord, one calf from the herd, one ram, and seven one-year-old lambs, all without blemish, or without fault;)*

<sup>3</sup> and in the sacrifice of those ye shall offer three tenth parts of tried flour sprinkled (al)together with oil, by each calf, two tenth parts by a ram, *(and with each offering ye shall offer its grain offering of fine flour sprinkled with oil, that is, three tenths of an ephah with each calf, two tenths of an ephah with the ram,)*

<sup>4</sup> one tenth part by a lamb, which (al)together be seven lambs. *(and one tenth of an ephah with each of the seven lambs.)*

<sup>5</sup> And ye shall offer a buck of (the) goats, which is offered for sin, into the cleansing of the people, *(And ye shall offer one goat buck for the sin offering, to make amends for the people or to make amends for you,)*

<sup>6</sup> without [the] burnt sacrifice of the beginning of months, with his sacrifices, and without the everlasting burnt sacrifice, with customable flowing offerings; and by the same ceremonies, or customs, ye shall offer incense, into sweetest odour to the Lord. *(besides the burnt sacrifice for the beginning of the month, or the calends, with its grain offering, and besides the continual, or the daily, burnt sacrifice, with its grain and wine offerings; yea, with the same ceremonies, and customs, or rites, ye shall offer this incense of the sweetest aroma to the Lord.)*

<sup>7</sup> Also the tenth day of this seventh month shall be holy and worshipful to you, and ye shall torment your souls; ye shall not do any servile work therein. *(And there shall also be a holy gathering on the tenth day of this seventh month, the Day of Atonement, and ye shall torment your souls; ye shall not do any daily work on it.)*

<sup>8</sup> And ye shall offer burnt sacrifice to the Lord, into sweetest odour; one calf of the drove, one ram, seven lambs of one year, without wem. *(And ye shall offer a burnt sacrifice, to make the sweetest aroma to the Lord; one calf from the herd, one ram, and seven one-year-old lambs, all without blemish, or without faultem.)*

<sup>9</sup> And in the sacrifices of those ye shall offer three tenth parts of [tried] flour sprinkled (al)together with oil, by each calf, two tenth parts by a ram, *(And with each offering ye shall offer its grain offering of fine flour sprinkled with oil, that is, three tenths of an ephah with each calf, two tenths of ephah with each ram,)*

<sup>10</sup> the tenth part of the tenth by each lamb, that be (al)together seven lambs. *(and the tenth part of an ephah with each of the seven lambs.)*

<sup>11</sup> And ye shall offer a buck of (the) goats for sin, without these things that be wont to be offered for sin into cleansing, and everlasting burnt sacrifice in the sacrifice, and flowing offerings of those things. *(And ye shall offer one goat buck for the sin offering, besides the goat that is offered as a sin offering to make amends, and the continual, or the daily, burnt sacrifice, with its grain and wine offerings.)*

<sup>12</sup> Forsooth in the fifteenth day of the seventh month, that shall be holy and worshipful to you, ye shall not do any servile work [in it], but ye shall hallow the solemnity to the Lord by seven days; *(On the fifteenth day of the seventh month, there shall also be a holy gathering, and ye shall not do any daily work on it, but ye shall celebrate the Feast of Tabernacles, or the Festival of Booths, or of Shelters, to the Lord, for seven days;)*

<sup>13</sup> and ye shall offer burnt sacrifice, into sweetest odour to the Lord, thirteen calves of the drove, two rams, fourteen lambs of one year, without wem. *(and ye shall offer a*

*burnt sacrifice, to make the sweetest aroma to the Lord, thirteen calves from the herd, two rams, and fourteen one-year-old lambs, all without blemish, or without fault.)*

<sup>14</sup> And in the moist sacrifices of those ye shall offer three tenth parts of tried flour sprinkled (al)together with oil, by each calf, that be (al)together thirteen calves, and ye shall offer two tenth parts to two rams together; that is, one tenth part to one ram, (And with each offering ye shall offer its grain offering of fine flour sprinkled with oil, that is, three tenths of an ephah with each of the thirteen calves, and two tenths of an ephah with each of the two rams,)

<sup>15</sup> and the tenth part of the tenth to each lamb, which be (al)together fourteen lambs. (and the tenth part of an ephah with each of the fourteen lambs.)

<sup>16</sup> And ye shall offer a buck of (the) goats for sin, without [the] everlasting burnt sacrifice, and the sacrifice, and [the] moist offering thereof. (And ye shall offer one goat buck for the sin offering, besides the continual, or the daily, burnt sacrifice, with its grain and wine offerings.)

<sup>17</sup> In the tother day ye shall offer twelve calves of the drove, two rams, fourteen lambs of one year, without wem. (On the second day, ye shall offer twelve calves from the herd, two rams, and fourteen one-year-old lambs, all without blemish.)

<sup>18</sup> And ye shall hallow rightfully the sacrifices, and [the] moist offerings of all, by the calves, and rams, and lambs. (And ye shall offer the proper grain and wine offerings, with each of the calves, and the rams, and the lambs.)

<sup>19</sup> And ye shall offer a buck of (the) goats for sin, without the everlasting burnt sacrifice, and the sacrifice, and the moist offering thereof. (And ye shall offer one goat buck for the sin offering, besides the continual, or the daily, burnt sacrifice, with its grain and wine offerings.)

<sup>20</sup> In the third day, ye shall offer eleven calves, two rams, fourteen lambs of one year, without wem. (On the third day, ye shall offer eleven calves, two rams, and fourteen one-year-old lambs, all without blemish.)

<sup>21</sup> And ye shall hallow rightfully the sacrifices, and the moist offerings of all these, by the calves, and rams, and lambs. (And ye shall offer the proper grain and wine offerings, with each of the calves, and the rams, and the lambs.)

<sup>22</sup> And ye shall offer a buck of (the) goats for sin, without (the) everlasting burnt sacrifice, and the sacrifice, and [the] moist offering thereof. (And ye shall offer one goat buck for the sin offering, besides the continual, or the daily, burnt sacrifice, with its grain and wine offerings.)

<sup>23</sup> In the fourth day, ye shall offer ten calves, two rams, fourteen lambs of one year, without wem. (On the fourth day, ye shall offer ten calves, two rams, and fourteen one-year-old lambs, all without blemish.)

<sup>24</sup> And ye shall hallow rightfully the sacrifices, and the moist offerings of all, by the calves, and rams, and lambs. (And ye shall offer the proper grain and wine offerings, with each of the calves, and the rams, and the lambs.)

<sup>25</sup> And ye shall offer a buck of (the) goats for sin, without the everlasting burnt sacrifice, and the sacrifice, and the moist offering thereof. (And ye shall offer one goat buck for the sin offering, besides the continual, or the daily, burnt sacrifice, with its grain and wine offerings.)

<sup>26</sup> In the fifth day, ye shall offer nine calves, two rams, fourteen lambs of one year, without wem. (On the fifth day, ye shall offer nine calves, two rams, and fourteen one-year-old lambs, all without blemish.)

<sup>27</sup> And ye shall hallow rightfully the sacrifices, and [the] moist offerings of all, by the calves, and rams, and lambs. (And ye shall offer the proper grain and wine offerings, with each of the calves, and the rams, and the lambs.)

<sup>28</sup> And ye shall offer a buck of (the) goats for sin, without [the] everlasting burnt sacrifice, and the sacrifice, and [the] moist offering thereof. (And ye shall offer one goat buck for the sin offering, besides the continual, or the daily, burnt sacrifice, with its grain and wine offerings.)

<sup>29</sup> In the sixth day, ye shall offer eight calves, two rams, fourteen lambs of one year, without wem. (On the sixth day, ye shall offer eight calves, two rams, and fourteen one-year-old lambs, all without blemish.)

<sup>30</sup> And ye shall hallow rightfully the sacrifices, and [the] moist offerings of all, by the calves, and rams, and lambs. (And ye shall offer the proper grain and wine offerings, with each of the calves, and the rams, and the lambs.)

<sup>31</sup> And ye shall offer a buck of (the) goats for sin, without [the] everlasting burnt sacrifice, and the sacrifice, and [the] moist offering thereof. (And ye shall offer one goat

*buck for the sin offering, besides the continual, or the daily, burnt sacrifice, with its grain and wine offerings.)*

<sup>32</sup> In the seventh day, ye shall offer seven calves, two rams, fourteen lambs of one year, without wem. *(On the seventh day, ye shall offer seven calves, two rams, and fourteen one-year-old lambs, all without blemish.)*

<sup>33</sup> And ye shall hallow rightfully the sacrifices, and *[the]* moist offerings of all, by the calves, and rams, and lambs. *(And ye shall offer the proper grain and wine offerings, with each of the calves, and the rams, and the lambs.)*

<sup>34</sup> And ye shall offer a buck of *(the)* goats for sin, without *[the]* everlasting burnt sacrifice, and the sacrifice, and *[the]* moist offering thereof. *(And ye shall offer one goat buck for the sin offering, besides the continual, or the daily, burnt sacrifice, with its grain and wine offerings.)*

<sup>35</sup> In the eighth day, which is most solemn, ye shall not do any servile work *(therein)*, *(On the eighth day, there shall also be a holy gathering, and ye shall not do any daily work on it;)*

<sup>36</sup> and ye shall offer burnt sacrifice, into sweetest odour to the Lord, one calf, one ram, seven lambs of one year, without wem. *(and ye shall offer a burnt sacrifice, to make the sweetest aroma to the Lord, one calf, one ram, and seven one-year-old lambs, all without blemish.)*

<sup>37</sup> And ye shall hallow rightfully the sacrifices, and *[the]* moist offerings of all, by the calves, and rams, and lambs. *(And ye shall offer the proper grain and wine offerings, with each of the calves, and the rams, and the lambs.)*

<sup>38</sup> And ye shall offer a buck of *(the)* goats for sin, without *[the]* everlasting burnt sacrifice, and the sacrifice, and *[the]* moist offering thereof. *(And ye shall offer one goat buck for the sin offering, besides the continual, or the daily, burnt sacrifice, with its grain and wine offerings.)*

<sup>39</sup> Ye shall offer these things to the Lord, in your solemnities, without your avows, and your willful offerings, in the burnt sacrifice(s), in sacrifice(s), in the moist offering(s), and in peaceable sacrifices. *(Ye shall offer these things to the Lord, at your feasts, besides your vows, your freewill offerings, the burnt sacrifices, the grain offerings, the wine offerings, and the peace offerings.)*

<sup>40</sup> And Moses told to the sons of Israel all things which the Lord commanded to him. *(And Moses told the Israelites everything that the Lord commanded him.)*

## CHAPTER 30

<sup>1</sup> And he spake to the princes of the lineages of the sons of Israel, This is the word, which the Lord commanded, *(And he spoke to the leaders of the tribes of the Israelites, and said, This is what the Lord commanded,)*

<sup>2</sup> If any of men maketh a vow to the Lord, either bindeth himself by an oath, he shall not make void, or false, his word, but he shall fulfill all thing that he promised. *(If anyone maketh a vow to the Lord, or bindeth himself with an oath, he shall not make his word void, or false, but he shall fulfill everything that he promised.)*

<sup>3</sup> If a woman that is in the house of her father, and is yet in the age of a young damsel, avoweth anything, either bindeth herself by an oath *(or bindeth herself with an oath)*,

<sup>4</sup> *(and)* her father knoweth the avow, that she promised, and the oath, by which she bound her soul, and he is still, she shall be guilty of that oath, if she break it; whatever thing she promised, and swore, she shall fulfill in work. *(and her father knoweth of the vow, which she promised to do, or the oath, with which she hath bound her soul, and he is silent, she shall be bound by that oath, if she break it, and whatever thing that she hath promised, or hath sworn, to do, she shall fulfill it, or shall do it.)*

<sup>5</sup> Forsooth if her father against-said *(it)*, anon as he heard *(or as soon as he heard it)*, both *(her)* vows, and her oaths shall be *(made)* void, and she shall not be holden bound to the promise, for her father against-said it.

<sup>6</sup> If she hath an husband, and she avoweth anything, and a word going out of her mouth *(or with a word going out of her mouth)*, *(at)* once bindeth her soul with an oath,

<sup>7</sup> in what day her husband heareth this, and against-saith it not, she shall be guilty, or bound, to that vow; she shall yield, whatever thing she promised. *(from the day that her husband heareth of it, and saith nothing against it, she shall be bound by that vow; she shall yield whatever thing that she hath promised.)*

<sup>8</sup> But if the husband heareth it, and anon against-saith *(it)*, and maketh void all her promises, and *(the)* words by which she bound her soul, the Lord shall be merciful to her. *(But if her husband heareth of it, and at once saith against it, and maketh void all of*

*her promises, or the words with which she bound her soul, then the Lord shall be merciful to her.)*

<sup>9</sup> A widow, and a woman forsaken of her husband, shall yield, whatever thing they avow. *(Regarding a widow, or a woman forsaken by her husband, both shall yield whatever thing they have vowed.)*

<sup>10</sup> When a wife in her husband's house bindeth herself by a vow, and an oath *(or with an oath),*

<sup>11</sup> if her husband heareth it, and is still, and against-saith not her promise, she shall yield, whatever thing she promised. *(if her husband heareth of it, and is silent, and saith nothing against her promise, she shall yield whatever that she hath promised.)*

<sup>12</sup> Soothly if the husband against-said anon, she shall not be holden guilty of the promise, for her husband against-said it anon, and the Lord shall be merciful to her. *(But if her husband said against it at once, she shall not be held to the promise, for her husband said against it at once, and so the Lord shall be merciful to her.)*

<sup>13</sup> If she avoweth, and bindeth herself by an oath, that she torment her soul by fasting, either by abstinence of other things, it shall be in the doom of her husband, that she do that, either do it not. *(If she voweth, or bindeth herself with an oath, that she torment her soul with fasting, or by abstaining from other things, it shall be her husband who shall decide whether she must do it, or not.)*

<sup>14</sup> That if the husband heareth it, and he is still, and delayeth the sentence in[to] the tother day, she shall yield whatever thing she avowed and promised, for he was still, *(and said not against it),* anon as he heard. *(But if her husband heareth of it, and he is silent, and delayeth his judgement into the next day, she shall yield whatever that she hath vowed, or hath promised, for he was silent, and said nothing against it, as soon as he heard of it.)*

<sup>15</sup> Soothly if her husband against-said her avow, and her oath, after that he knew thereof, he shall bear his wickedness. *(But if her husband saith against her vow, or her oath, sometime after that he hath learned of it, he shall bear her wickedness, that is, the penalty for not fulfilling the vow.)*

<sup>16</sup> These be the laws, which the Lord ordained to Moses, betwixt the husband and the wife, *(and)* betwixt the father and the daughter, which is yet in the age of a young damsel, or that yet dwelleth in her father's house unmarried.

## CHAPTER 31

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Venge thou first the sons of Israel of *(the)* Midianites, and so thou shalt be gathered to thy people. *(First take thou vengeance for the Israelites upon the Midianites, and then thou shalt be gathered to thy people, that is, thou shalt die.)*

<sup>3</sup> And anon Moses said, Arm ye *(some)* men of you to battle, that be able to take of the Midianites the vengeance of the Lord. *(And at once Moses said to the people, Arm ye some men of you for battle, so that we can take the vengeance of the Lord upon the Midianites.)*

<sup>4</sup> *(Out)* Of each lineage be chosen a thousand men of Israel, that shall be sent *(in)* to battle.

<sup>5</sup> And of each lineage they gave a thousand, that is, twelve thousand of men, ready to battle; *(And so from each tribe they gave a thousand men, that is, twelve thousand men in all, ready for battle;)*

<sup>6</sup> which Moses sent forth with Phinehas, the son of Eleazar, the priest. And Moses betook to them *[the]* holy vessels, and trumps to make sound *(or and the trumpets with which to sound the battle-cry).*

<sup>7</sup> And when they had fought against *(the)* Midianites, and had overcome them, Israel killed all the males *(or the Israelites killed all their adult males),*

<sup>8</sup> and the kings of them, Evi, and Rekem, and Zur, and Hur, and Reba, five princes of the folk of them. Also Israel killed with sword Balaam, the son of Beor. *(and their kings, Evi, and Rekem, and Zur, and Hur, and Reba, the five Midianite kings. And the Israelites also killed with the sword Balaam, the son of Beor.)*

<sup>9</sup> And Israel took the women of them, and their little children, and all their beasts, and all the purtenance of their household; whatever they might have, they spoiled, *that is, they destroyed; (And the Israelites took captive the Midianite women, and their little children, and carried off all their beasts, and all their household things; yea, whatever the Midianites possessed, they took;)*

<sup>10</sup> the flame burnt as well the cities, as *(the)* little towns, and castles. *(and the flame burned up the cities, as well as the little towns, and the tents, or the camps.)*

<sup>11</sup> And they took prey, and all things which they had taken, as well of men as of beasts, *(And they took the spoils, and all the things which they had captured, of men and of beasts.)*

<sup>12</sup> and they brought to Moses, and to Eleazar, the priest, and to all the multitude of the sons of Israel. Soothly they bare other useable things to their tents, standing in the field places of Moab, beside *(the)* Jordan, against Jericho. *(and they brought it all to Moses, and to Eleazar, the priest, and to all the multitude of the Israelites. Yea, they carried all the useable things back to the tents, pitched there on the plains of Moab, across the Jordan River, opposite Jericho.)*

<sup>13</sup> *[And]* Moses and Eleazar, the priest, and all the princes of the synagogue, went out into the coming of them, without the tents. *(And Moses and Eleazar, the priest, and all the leaders of the congregation, went out to meet them, away from the tents.)*

<sup>14</sup> And Moses was wroth to the princes of the host, to the tribunes, and the centurions, *[or (to the) leaders of thousands, and governors of hundreds],* that came from the battle; *(And Moses was angry with the leaders of the army, yea, with the tribunes, that is, the leaders of a thousand men, and the centurions, that is, the leaders of a hundred men, who came back from the battle;)*

<sup>15</sup> and he said to *them*, Why kept ye *(all)[the]* women *(alive)?*

<sup>16</sup> whether it be not these that deceived the sons of Israel, at the suggestion of Balaam, and made you to do trespass against the Lord, upon the sin of Peor, wherefore also the people was slain? *(was it not they who deceived the Israelites, at Balaam's suggestion, and made you to trespass against the Lord with your sin at Peor, after which so many of the people then perished with the plague?)*

<sup>17</sup> And therefore slay ye all the men, whatever is of male kind, and the little children, *(or And so kill ye all the men, yea, whoever is a male, and all the little children);* and strangle ye the women that have known men fleshly;

<sup>18</sup> soothly keep ye to you the young damsels, and all women virgins, *(but you can keep for yourselves the young girls, and all the women who still be virgins.)*

<sup>19</sup> and dwell ye without the tents seven days. He that slayeth a man, or toucheth a slain man, shall be cleansed in the third *[day]*, and the seventh day; *(and then stay ye away from the tents for seven days. He who killeth a man, or toucheth a dead man, must cleanse both himself, and his captives, on the third day, and on the seventh day;)*

<sup>20</sup> and of all the prey, whether it is cloth, or vessel, and anything made ready to things pertaining to use, of the skins and hairs of goats, and wood, it shall be cleansed. *(and all the spoils, whether it is a cloak, or a vessel, or anything made out of skin, or of goat hair, or of wood, must also be made clean, or purified.)*

<sup>21</sup> And Eleazar, the priest, spake thus to the men of the host that fought, This is the commandment of the law, which the Lord commanded to Moses,

<sup>22</sup> The gold, and silver, and brass, and iron, and tin, and lead,

<sup>23</sup> and all thing that may pass by *(the)* flame, shall be purged by fire; soothly whatever thing may not suffer fire, shall be hallowed with the water of cleansing. *(and all the things that can pass through the flame, shall be purified by fire; but whatever thing cannot survive the flame, shall be made clean with the water of cleansing, or of purification.)*

<sup>24</sup> And ye shall wash your clothes in the seventh day, and ye shall be cleansed; and afterward ye shall enter into the tents. *(And ye shall wash your clothes on the seventh day, and then ye shall be clean; and afterward ye can return to the tents.)*

<sup>25</sup> And the Lord said to Moses,

<sup>26</sup> Take ye the sum, *or the number*, of those things that be taken, from man till to beast, thou, and Eleazar, *[the]* priest, and all the princes of the common people.

<sup>27</sup> And thou shalt part evenly the prey betwixt them that fought and went out to battle, and betwixt all the *other* multitude. *(And thou shalt evenly divide the spoils between those who went out to the battle and fought, and all the other multitude.)*

<sup>28</sup> And thou shalt separate a part to the Lord, of them that have fought, and were in battle, one soul of five hundred, as well of men, as of oxen, and of asses, and of sheep. *(And thou shalt take a tribute, or a tax, for the Lord, from those who fought, and were in the battle, one soul out of five hundred, of people, and of oxen, and of donkeys, and of sheep.)*

<sup>29</sup> And thou shalt give that part to Eleazar, the priest, for those be the first fruits of the Lord. *(And thou shalt give that portion to Eleazar, the priest, for they be the first fruits, or a special contribution, for the Lord.)*

<sup>30</sup> Also of the half part of the sons of Israel, thou shalt take the fiftieth head of men, and of oxen, and of asses, and of sheep, and of all living beasts; and thou shalt give those to the deacons, that (*stand*) watch in the keepings of the tabernacle of the Lord. (*And from the half portion given to the Israelites, thou shalt take the fiftieth head of people, and of oxen, and of donkeys, and of sheep, yea, of all the living beasts; and thou shalt give them to the Levites, who keep charge of the Tabernacle of the Lord.*)

<sup>31</sup> And Moses and Eleazar did, as the Lord commanded.

<sup>32</sup> Forsooth the prey which the host had taken, was six hundred and five and seventy thousand of sheep, (*And the spoils which the army had captured, were six hundred and seventy-five thousand sheep,*)

<sup>33</sup> of oxen, two and seventy thousand, (*and seventy-two thousand oxen,*)

<sup>34</sup> of asses, sixty thousand and a thousand; (*and sixty-one thousand donkeys;*)

<sup>35</sup> the souls of the persons of womenkind, that knew not men, were two and thirty thousand. (*And thirty-two thousand young women, who knew not men.*)

<sup>36</sup> And the half part (*that*) was given to them that were in the battle, of sheep three hundred seven and thirty thousand, and five hundred; (*And so the half portion of the sheep, that was given to them who were in the battle, was three hundred and thirty-seven thousand, and five hundred;*)

<sup>37</sup> of which six hundred five and seventy sheep were numbered into the part of the Lord; (*Of which six hundred and seventy-five sheep were paid as the tribute, or the tax, to the Lord;*)

<sup>38</sup> and of six and thirty thousand oxen, two and seventy oxen; (*and of the thirty-six thousand oxen, seventy-two oxen were paid as the tribute, or the tax, to the Lord;*)

<sup>39</sup> and of thirty thousand asses and five hundred, one and sixty asses; (*and of the thirty thousand and five hundred donkeys, sixty-one donkeys were paid as the tribute, or the tax, to the Lord;*)

<sup>40</sup> (*and*) of [*the*] sixteen thousand persons of men, two and thirty persons befelled into the part of the Lord. (*and of the sixteen thousand women, that is, the virgins, thirty-two persons were paid as the tribute, or the tax, to the Lord.*)

<sup>41</sup> And Moses betook the number of the first fruits of the Lord to Eleazar, the priest, as it was commanded to him, (*And Moses gave the tribute of the first fruits, or the special contribution, for the Lord, to Eleazar, the priest, as the Lord had commanded him.*)

<sup>42</sup> of the half part of the sons of Israel, which he parted to them that were in battle. (*out of the half portion for the Israelites, which he had separated for them who were in the battle.*)

<sup>43</sup> And of the half part that befelled to the tother multitude, that is, of three hundred seven and thirty thousand sheep and five hundred, (*And out of the half portion that befell to the rest of the people, that is, of the three hundred and thirty-seven thousand and five hundred sheep,*)

<sup>44</sup> and of six and thirty thousand oxen, (*and of the thirty-six thousand oxen,*)

<sup>45</sup> and of thirty thousand asses and five hundred, (*and of the thirty thousand and five hundred donkeys,*)

<sup>46</sup> and of sixteen thousand women, (*and of the sixteen thousand virgins,*)

<sup>47</sup> Moses took the fiftieth head, and he gave them to the deacons, that (*stood*) watch in the tabernacle of the Lord, as the Lord commanded. (*Moses took the fiftieth of each, and he gave them to the Levites, who kept charge of the Tabernacle of the Lord, as the Lord commanded.*)

<sup>48</sup> And when the princes of the host, and the tribunes, and the centurions had nighed to Moses, [*And when the princes of the host were gone to Moses, and the leaders of thousands, and rulers of hundreds,*](*And then the leaders of the army, the tribunes, and the centurions, came to Moses,*)

<sup>49</sup> they said, We thy servants have told, (*or totalled*), the number of fighters, which we had under our hand, *or power*, and soothly not one failed; (*and they said, We thy servants have counted up again the number of the fighters, that we have under our command, and not one of them is missing;*)

<sup>50</sup> for which cause we offer, *or bring*, to thee free gifts of the Lord, all by ourselves, that that we might find of gold in the prey, girdles for the women's middles, and bands of the arms, and rings, and ornaments of the arm nigh the hand, and bands of the necks of women, that thou pray the Lord for us. (*for which reason, we now freely bring to thee gifts for the Lord, from each of us, of that which we found in the spoils, yea, gold, and girdles for the women's middles, and arm bands, and rings, and bracelets, and women's necklaces, and we also ask that thou pray to the Lord for us.*)

<sup>51</sup> And Moses and Eleazar, the priest, took all the gold in diverse kinds, (*And so Moses and Eleazar; the priest, received all these diverse things of gold.*)

<sup>52</sup> by the weight of the sanctuary, sixteen thousand seven hundred and fifty shekels, of the tribunes, and the centurions, [*for of the leaders of thousands, and rulers of hundreds.*] (*by the measure of the sanctuary, sixteen thousand and seven hundred and fifty shekels, from the tribunes, and the centurions.*)

<sup>53</sup> For that that each man ravished in the prey, was his own; (*For the spoils that each man had taken from the battle, was his own;*)

<sup>54</sup> and they bare *the gold* taken into the tabernacle of witnessing, into mind of the sons of Israel, before the Lord. (*and they took the gold, and brought it into the Tabernacle of the Witnessing, so that the Lord would remember the Israelites, and would protect them.*)

## CHAPTER 32

<sup>1</sup> Soothly the sons of Reuben and of Gad had many beasts, and cattle without number was to them, in work beasts. And when they had seen Jazer and Gilead, to be covenable lands to beasts to be fed, (*Now the sons of Reuben and of Gad had many beasts, and of work beasts, they had cattle without number. And so when they had seen that Jazer and Gilead had suitable lands, where beasts could be pastured.*)

<sup>2</sup> they came to Moses, and to Eleazar, the priest, and to the princes of the multitude (*or and to the leaders of the multitude*), and said,

<sup>3</sup> Ataroth, and Dibon, and Jazer, and Nimrah, Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

<sup>4</sup> (*that is*), the land which the Lord smote in the sight of the sons of Israel, is of most plenteous country to the pasture of beasts (*or is very fine land for pasturing beasts*); and we thy servants have full many beasts;

<sup>5</sup> and we pray thee, if we have found grace before thee, that thou give to us thy servants that *country* into possession, and make not us to pass [*over*] Jordan. (*and we pray thee, that if we have found grace before thee, that thou give to us thy servants this land for our possession, and do not make us cross over the Jordan River to live.*)

<sup>6</sup> To whom Moses answered, Whether your brethren shall go to battle, and ye shall sit here?

<sup>7</sup> Why mis-turn ye the thoughts of the sons of Israel, that they dare not pass (*over*) into the place, which the Lord shall give to them? (*Why would ye want to discourage the Israelites, so that they dare not cross over to the place, which the Lord shall give them?*)

<sup>8</sup> Whether your fathers did not so, when I sent them from Kadeshbarnea to espy the land, (*This is just what your fathers did, when I sent them from Kadeshbarnea to spy out the land.*)

<sup>9</sup> and when they came to the valley of Cluster, when all the country was compassed, they turned into fear the heart of the sons of Israel, that they entered not into the coasts, which the Lord had given to them. (*and they went as far as the Eshcol Valley, and then when all the land was surveyed, they came back, and turned the hearts of the Israelites to fear; so that they would not enter into the land, which the Lord had given them.*)

<sup>10</sup> And the Lord therefore was wroth (*or And so the Lord was angry*), and he swore, saying,

<sup>11</sup> These men that went up from Egypt, from twenty years of age and above, shall not see the land which I promised under an oath to Abraham, Isaac, and Jacob, and [*they*] would not follow me, (*These men who went up from Egypt, from twenty years of age and older, shall not see the land which I promised under an oath to Abraham, Isaac, and Jacob, for they would not follow me.*)

<sup>12</sup> except Caleb, (*the*) Kenezite, the son of Jephunneh, and Joshua, the son of Nun; these *twain* fulfilled my will.

<sup>13</sup> And the Lord was wroth against Israel, and led him about the desert by forty years, (*or And so the Lord was angry with the Israelites, and led them about in the wilderness for forty years*), till all the generation was wasted, that had done (*this*) evil in the sight of the Lord.

<sup>14</sup> And Moses said, Lo! ye the increasings, and nourished children, of sinful men, have risen (*up*) for your fathers, that ye should increase the strong vengeance of the Lord against Israel. (*And Moses said, Behold! now ye, the increasings, and nourished children, of sinful men, have taken your fathers' place, and ye would provoke the strong vengeance of the Lord against Israel once again.*)

<sup>15</sup> That if ye will not follow the Lord, in the wilderness he shall (*again*) forsake the people, and ye shall be [*the*] cause of the death of all (*these*) men. (*For if ye will not follow*

*the Lord, he shall again forsake the people in the wilderness, and ye shall be responsible for the death of all these people.)*

<sup>16</sup> And they went nigh, and said, We shall make sheepfolds, and stables of beasts, and we shall make strengthened cities to our little children. *(And they came near, and said to him, We shall make sheepfolds, and stables for our beasts, and we shall make our cities safe and strong for our little children.)*

<sup>17</sup> Forsooth we ourselves shall be armed to defense, and shall be girded with arms to assailing, and shall go to battle before the sons of Israel, till we bring them into their places; *(but)* our little children, and whatever thing we may have, shall be in strengthened cities, for the treasons of the dwellers *(hereabout)*. *(And then we ourselves shall be armed for defense, and shall be girded for assault, and we shall go forth to battle at the front of the Israelites, until we have brought them into their land; but our little children, and whatever things we have, shall stay here safe in our cities, made strong against the treasons of the inhabitants hereabouts.)*

<sup>18</sup> We shall not turn again into our houses, till the sons of Israel wield their heritage; *(We shall not return to our houses, until the Israelites possess their inheritance;)*

<sup>19</sup> and we shall not ask *(for)* anything over Jordan, for we have now our possession in the east coast thereof. *(and we shall not ask for anything on the west side of the Jordan River; for now we have received our possession here on the east side of the river.)*

<sup>20</sup> To whom Moses said, If ye do that, that ye promise, be ye made ready, and go ye to *(the)* battle before the Lord;

<sup>21</sup> and each fighting man be armed, and pass he *[over]* Jordan, *(or and cross he over the Jordan River, and remain there)*, till the Lord destroy his enemies,

<sup>22</sup> and all the land be made subject to him; then ye shall be made guiltless with God, and with Israel, and ye shall wield the countries, which ye will, before the Lord. *(and all the land be made subject to him; then ye shall have fulfilled your obligation to God, and to Israel, and ye shall possess the land, which ye desire, in the sight of the Lord.)*

<sup>23</sup> But if ye do not that, that ye say, it is no doubt to any man, that not ye sin against God; and know ye, that your sin shall take *(hold of)* you. *(But if ye do not do what ye say ye will, no one shall have any doubt, but that ye have sinned against God; and know ye, that your sin shall catch up with you.)*

<sup>24</sup> Therefore build ye cities to your little children, and folds, and stables to your sheep, and to beasts; and *[ful]* fill ye that, that ye have promised. *(And so build ye cities for your little children, and folds for your sheep, and stables for your beasts; but then fulfill ye, what ye have promised to do.)*

<sup>25</sup> And the sons of Gad and of Reuben said to Moses, We be thy servants; we shall do that, that our lord commandeth.

<sup>26</sup> We shall leave our little children, and *(our)* women, and our sheep, and *(our)* beasts, in the cities of Gilead;

<sup>27</sup> forsooth all we thy servants shall go ready to battle, as thou, *(my)* lord, speakest. *(but we thy servants all shall go forth, ready for battle, as thou, my lord, sayest.)*

<sup>28</sup> Therefore Moses commanded to Eleazar, the priest, and to Joshua, the son of Nun, and to the princes of the families, by the lineages of Israel, *(And so Moses commanded to Eleazar, the priest, and to Joshua, the son of Nun, and to the leaders of the families, of the tribes of Israel,)*

<sup>29</sup> and he said to them, If the sons of Gad, and the sons of Reuben, go all armed with you *[over Jordan]*, to *(do)* battle before the Lord, and the land be made subject to you, give ye to them Gilead into possession; *(and he said to them, If the sons of Gad, and the sons of Reuben, all go armed with you across the Jordan River; to do battle before the Lord, and the land be made subject to you, give ye to them Gilead for their possession;)*

<sup>30</sup> but if they will not pass *(over)* with you *(armed,)* into the land of Canaan, take they then places to dwell among you. *(but if they do not cross over with you, ready for battle, then they shall take places to live among you, in the land of Canaan.)*

<sup>31</sup> And the sons of Gad and the sons of Reuben answered, As the Lord hath spoken to his servants, so we shall do;

<sup>32</sup> we shall go armed before the Lord, into the land of Canaan, and we acknowledge, that we have taken now possession over Jordan. *(we all shall go armed before the Lord, into the land of Canaan, and we acknowledge, that we have now received our possession, here on the eastern side of the Jordan River.)*

<sup>33</sup> And so Moses gave to the sons of Gad, and of Reuben, and to half the lineage of Manasseh, the son of Joseph, the realm of Sihon, king of Amorites, and the realm of Og, king of Bashan, and their land(s), with their cities, by compass.

- <sup>34</sup> Therefore the sons of Gad builded Dibon, and Ataroth, and Aroer,  
<sup>35</sup> and Atroth, Shopan, and Jaazer, and Jogbehah,  
<sup>36</sup> and Bethnimrah, and Bethharan, strengthened cities; and folds to their beasts. (*and Bethnimrah, and Bethharan, all of them fortified cities, with folds for their beasts.*)  
<sup>37</sup> Soothly the sons of Reuben builded Heshbon, and Elealeh, and Kiriathaim,  
<sup>38</sup> and Nebo, and Baalmeon, when the names were turned, and they builded Shibmah; and they putted names to the cities, which they had builded. (*and Nebo, and Baalmeon, whose name they changed, and Shibmah; these were the names of the cities that they built.*)  
<sup>39</sup> Soothly the sons of Machir, the son of Manasseh, went into Gilead, and destroyed it, and they killed (*the*) Amorite, the dweller thereof (*or and they killed the Amorites, who lived there*).  
<sup>40</sup> Therefore Moses gave the land of Gilead to (*the sons of*) Machir, the son of Manasseh, the which *Machir* dwelled therein. (*And so Moses gave the land of Gilead to the sons of Machir; and that is where the Machirites lived.*)  
<sup>41</sup> Soothly Jair, the son of Manasseh, went, and occupied the towns thereof, which he called Havothjair; *that is, the towns of Jair.*  
<sup>42</sup> Also Nobah went, and took Kenath, with his towns, and called it, by his name, Nobah. (*And Nobah went forth, and took Kenath and its towns, and called it Nobah, after himself.*)

### CHAPTER 33

- <sup>1</sup> These be the dwellings of the sons of Israel, that went out of the land of Egypt, by their companies, in the hand of Moses and Aaron; (*These be the dwelling places of the Israelites, after they went out of the land of Egypt, by their companies, or their tribes, under the hand of Moses and Aaron;*)  
<sup>2</sup> which *dwellings* Moses described by the places of (*the*) tents, that were changed by commandment of the Lord. (*and Moses wrote down each place where they pitched their tents, by the Lord's command.*)  
<sup>3</sup> Therefore the sons of Israel went forth in an high hand from Rameses, in the first month, in the fifteenth day of the first month, in the tother day of pask, *that is, in the morrow of the offering of the lamb of pask*, while all [*the*] Egyptians saw, (*And so the Israelites went forth defiantly from Rameses, in the first month, on the fifteenth day of the first month, on the day after the first Passover; that is, in the morning after the offering of the lamb of the first Passover, while all the Egyptians watched.*)  
<sup>4</sup> and (*while*) the Egyptians buried their first begotten (*male*) children, which the Lord had slain; for the Lord took vengeance also upon their gods. (*and while the Egyptians buried their first-born sons, whom the Lord had killed; and the Lord also took vengeance upon their gods, and their animals.*)  
<sup>5</sup> *The sons of Israel*(*first*) setted tents in Succoth, (*The Israelites first pitched their tents at Succoth,*)  
<sup>6</sup> and from Succoth they came into Etham, which is in the last coasts of the wilderness; (*and from Succoth they went to Etham, which is on the edge of the wilderness;*)  
<sup>7</sup> from thence they went forth, and came against Pihahiroth, which beholdeth Baalzephon, and setted tents before Migdol. (*and they went forth from Etham, and turned back near Pihahiroth, east of Baalzephon, and pitched their tents near Migdol.*)  
<sup>8</sup> And they went forth from Pihahiroth, and they passed through the midst of the sea into wilderness, and they went three days by the desert of Etham, and setted tents in Marah. (*And they went forth from Pihahiroth, and they passed through the midst of the Red Sea to the wilderness, and went for three days in the wilderness of Etham, and pitched their tents at Marah.*)  
<sup>9</sup> And they went forth from Marah, and came into Elim, where (*there*) were twelve wells of water, and seventy palm trees; and there they setted tents (*or and they pitched their tents at Elim*).  
<sup>10</sup> But also they went forth from thence, and setted tents on the Red Sea. (*And they went forth from Elim, and pitched their tents by the Red Sea.*)  
<sup>11</sup> And they went forth from the Red Sea, and setted tents in the desert of Sin (*or and pitched their tents in the wilderness of Sin*),  
<sup>12</sup> from whence they went forth, and came into Dophkah. (*and they went forth from the wilderness of Sin, and pitched their tents at Dophkah.*)  
<sup>13</sup> And they went forth from Dophkah, and setted tents in Alush (*or and pitched their tents at Alush*).

<sup>14</sup> And they went forth from Alush, and setted tents in Rephidim, where water failed to the people *(for)* to drink *(or where there was no water for the people to drink).*

<sup>15</sup> And they went forth from Rephidim, and setted tents in the desert of Sinai *(or and pitched their tents in the Sinai Desert).*

<sup>16</sup> But also they went out of the wilderness of Sinai, and came to the Sepulchres of Covetousness, *or Lust.* *(And they went forth from the Sinai Desert, and came to Kibrothhattaavah.)*

<sup>17</sup> And they went forth from the Sepulchres of Covetousness, *or Lust,* and setted tents in Hazeroth. *(And they went forth from Kibrothhattaavah, and pitched their tents at Hazeroth.)*

<sup>18</sup> And from Hazeroth they came into Rithmah. *(And they went forth from Hazeroth, and pitched their tents at Rithmah.)*

<sup>19</sup> And they went forth from Rithmah, and setted tents in Rimmonparez *(or and pitched their tents at Rimmonparez);*

<sup>20</sup> from whence they went forth, and came into Libnah. *(and they went forth from Rimmonparez, and pitched their tents at Libnah.)*

<sup>21</sup> And from Libnah they setted tents in Rissah. *(And they went forth from Libnah, and pitched their tents at Rissah.)*

<sup>22</sup> And they went forth from Rissah, and came into Kehelathah *(or and pitched their tents at Kehelathah);*

<sup>23</sup> from whence they went forth, and setted tents in the hill of Shapher. *(and they went forth from Kehelathah, and pitched their tents on Mount Shapher.)*

<sup>24</sup> And they went forth from the hill of Shapher, and they came into Haradah; *(And they went forth from Mount Shapher, and pitched their tents at Haradah;)*

<sup>25</sup> from thence they went forth, and setted tents in Makheloth. *(and they went forth from Haradah, and pitched their tents at Makheloth.)*

<sup>26</sup> And they went forth from Makheloth, and came into Tahath *(or and pitched their tents at Tahath).*

<sup>27</sup> From Tahath they setted tents in Tarah; *(And they went forth from Tahath, and pitched their tents at Tarah;)*

<sup>28</sup> from whence they went forth, and setted tents in Mithcah. *(and they went forth from Tarah, and pitched their tents at Mithcah.)*

<sup>29</sup> And from Mithcah they setted tents in Hashmonah. *(And they went forth from Mithcah, and pitched their tents at Hashmonah.)*

<sup>30</sup> And they went forth from Hashmonah, and came into Moseroth *(or and pitched their tents at Moseroth);*

<sup>31</sup> and from Moseroth they setted tents in Benejaakan. *(and they went forth from Moseroth, and pitched their tents at Benejaakan.)*

<sup>32</sup> And they went forth from Benejaakan, and came into the hill of Gidgad *(or and pitched their tents at Horhaggidgad);*

<sup>33</sup> from whence they went forth, and setted tents in Jotbathah. *(and they went forth from Horhaggidgad, and pitched their tents at Jotbathah.)*

<sup>34</sup> And from Jotbathah they came into Ebronah. *(And they went forth from Jotbathah, and pitched their tents at Ebronah.)*

<sup>35</sup> And they went forth from Ebronah, and setted tents in Eziongaber *(or and pitched their tents at Eziongaber);*

<sup>36</sup> from thence they went forth, and came into the desert of Zin; this is Kadesh. *(and they went forth from Eziongaber, and pitched their tents in the wilderness of Zin; that is, Kadesh.)*

<sup>37</sup> And they went forth from Kadesh, and they setted tents in the hill of Hor, in the last coasts of the land of Edom. *(And they went forth from Kadesh, and they pitched their tents on Mount Hor, on the border of Edom.)*

<sup>38</sup> And Aaron, the priest, ascended into the hill of Hor, for the Lord commanded, and there he was dead, in the fortieth year of the going out of the sons of Israel from Egypt, in the fifth month, in the first day of the month; *(And Aaron, the priest, went up on Mount Hor, as the Lord commanded, and he died there, in the fortieth year of the going out of the Israelites from Egypt, in the fifth month, on the first day of the month;)*

<sup>39</sup> when he was of an hundred and three and twenty years old.

<sup>40</sup> And *(the)* Canaanite, the king of Arad, that dwelled at the south *(or who lived in the south),* in the land of Canaan, heard that the sons of Israel came *thither.*

<sup>41</sup> And they went forth from the hill of Hor, and setted tents in Zalmonah; *(And they went forth from Mount Hor, and pitched their tents at Zalmonah;)*

<sup>42</sup> from thence they went forth, and came into Punon. (*and they went forth from Zalmonah, and pitched their tents at Punon.*)

<sup>43</sup> And they went forth from Punon, and setted tents in Oboth (*or and pitched their tents at Oboth*).

<sup>44</sup> And from Oboth they came into Iyeabarim, *that is, into the wilderness of Abarim, which is in the ends of Moabites. (And they went forth from Oboth, and pitched their tents at Iyeabarim, that is, in the wilderness of Abarim, which is on the border of Moab.)*

<sup>45</sup> And they went forth from Iyeabarim, and they setted tents in Dibon of Gad; (*And they went forth from Iyeabarim, or Iyim, and they pitched their tents at Dibongad;*)

<sup>46</sup> from whence they went forth, and setted tents in Almon of Diblathaim, (*and they went forth from Dibongad, and pitched their tents at Almon of Diblathaim.*)

<sup>47</sup> And they went forth from Almon of Diblathaim, and they came to the hills of Abarim, against Nebo, (*or and they pitched their tents in the Abarim mountains, near Nebo*).

<sup>48</sup> And they went forth from the hills of Abarim, and passed to the field places of Moab, over Jordan, against Jericho. (*And they went forth from the Abarim mountains, and came to the plains of Moab, across the Jordan River, opposite Jericho.*)

<sup>49</sup> And there they setted tents, from Bethjesimoth till to Abelshittim, in the plainer places of Moabites, (*And they pitched their tents there, from Bethjesimoth to Abelshittim, on the plains of Moab.*)

<sup>50</sup> where the Lord spake to Moses, (*and said*),

<sup>51</sup> Command thou to the sons of Israel, and say thou to them, When ye have passed (*over*) Jordan (*or When ye have crossed over the Jordan River*), and have entered into the land of Canaan,

<sup>52</sup> destroy ye all the dwellers of that country; break ye the titles, *that is, altars*, and drive ye to powder the images, and destroy ye all high things, (*destroy ye all the inhabitants of that country; break ye up their titles, that is, their altars, and drive ye to powder their images, and destroy ye all their high places of worship, or the hill shrines.*)

<sup>53</sup> and cleanse ye (*out*) the land, and (*kill ye*) all the men dwelling therein. For I have given to you that *land* into possession (*or For I have given you that land for a possession*),

<sup>54</sup> which ye shall part to you by lot; to more men *in number* ye shall give larger land, and to fewer men *in number* straiter, *or less*, land, as the lot falleth to all men, so [*the*] heritage shall be given; the possession shall be parted to lineages and families. (*which ye shall divide among yourselves by lot; to those greater in number ye shall give more land, and to those fewer in number, less land, as the lot falleth to all, so the inheritance shall be given; the possession shall be divided among tribes and families.*)

<sup>55</sup> But if ye will not slay the dwellers of the land, they, that abide, shall be to you as *nails* in the eyes, and as *spears* in the sides; and they shall be adversaries to you in the land of your habitation; (*But if ye do not kill all the inhabitants of the land, they, who remain, shall be to you like nails in your eyes, and like spears in your sides; and they shall be your adversaries in the very land where you live;*)

<sup>56</sup> and whatever thing I (*had*) thought to do to them, I shall do to you.

## CHAPTER 34

<sup>1</sup> And the Lord spake to Moses, and said,

<sup>2</sup> Command thou to the sons of Israel, and thou shalt say to them, When ye have entered into the land of Canaan, and it befall into possession to you by lot, it shall be ended by these ends. (*Command thou to the Israelites, and thou shalt say to them, When ye have entered into the land of Canaan, and it become your possession by lot, it shall have these borders.*)

<sup>3</sup> The south part shall begin at the wilderness of Zin, which is beside Edom, and it shall have (*as*) the terms against the east, the saltiest sea, (*The southern border shall begin in the wilderness of Zin, which is beside Edom, and its east end shall be the Salt Sea, that is, the Dead Sea.*)

<sup>4</sup> the which *terms* shall compass the south coast by the going up *of the hill* Scorpion, so that those *terms* pass into Zin, and come to the south, unto Kadeshbarnea; from whence the terms shall go forth to the town, Addar by name, and they shall stretch forth unto Azmon; (*the southern border shall then go along the ascent of Mount Akkrabbim, and then down through Zin, as far south as Kadeshbarnea; from there the border shall go west to Hazaraddar, and then to Azmon;*)

<sup>5</sup> and the term shall go by compass from Azmon unto the strand of Egypt, and it shall be ended by the brink of the great sea. (*and then the border shall go west from Azmon to*

*the River of Egypt, that is, the Nile, and then continue to the shore of the Great Sea, that is, the Mediterranean Sea.)*

<sup>6</sup> Soothly the west coast shall begin at the great sea, and it shall be closed by that end. *(The western border shall begin, and end, at the Mediterranean Sea.)*

<sup>7</sup> Soothly at the north coast, the terms shall begin at the great sea, and they shall come unto the highest hill, *(The northern border shall begin at the Mediterranean Sea, and it shall go forth to Mount Hor;)*

<sup>8</sup> from which hill those terms shall come into Hamath, unto the terms of Zedad; *(from which mountain the border shall go forth to the Hamath Pass, and then to Zedad;)*

<sup>9</sup> and the coasts shall go unto Ziphron, and to the town of Enan. These shall be the terms in the north part. *(and then the border shall go to Ziphron, and to Hazarenan. This shall be the northern border.)*

<sup>10</sup> From thence they shall mete the coasts against the east coast, from the town *(of) Enan to Shepham; (From there the eastern border shall run from Hazarenan to Shepham;)*

<sup>11</sup> and from Shepham the terms shall go down into Riblah, against the well of Ain; from thence those terms shall come against the east to the sea of Chinnereth; *(and from Shepham, the border shall go down to Riblah, east of Ain; from there the border shall go forth to the eastern shore of the Sea of Galilee, that is, Lake Galilee;)*

<sup>12</sup> and those terms shall stretch forth till to *(the) Jordan*, and at the last those shall be closed with the saltiest sea. Ye shall have this land by his coasts in compass. *(and the border shall then go south along the Jordan River; and end at the Salt Sea, that is, the Dead Sea. Ye shall have all the land within these borders.)*

<sup>13</sup> And Moses commanded to the sons of Israel, and said, This shall be the land which ye shall wield by lot, and which the Lord commanded to be given to the nine lineages, and to the half lineage; *(And Moses commanded to the Israelites, and said, This shall be the land which ye shall possess by lot, and which the Lord commanded to be given to the nine tribes, and to the half tribe;)*

<sup>14</sup> for the lineage of the sons of Reuben, by their families, and the lineage of the sons of Gad, by their kindred and number, and half the lineage of Manasseh, *(for the tribes of the sons of Reuben, and of the sons of Gad, and half of the tribe of the sons of Manasseh;)*

<sup>15</sup> that is, two lineages and an half, have taken their part over Jordan, against Jericho, at the east coast. *(that is, two and a half tribes, family by family, have received their portion here on the eastern side of the Jordan River, opposite Jericho.)*

<sup>16</sup> And the Lord said to Moses,

<sup>17</sup> These be the names of *[the]* men that shall part the land to you *(or These be the names of the men who shall divide the land for you)*, Eleazar, the priest, and Joshua, the son of Nun,

<sup>18</sup> and of each lineage, one prince; *(and one leader from each tribe;)*

<sup>19</sup> of which these be the names; of the lineage of Judah, Caleb, the son of Jephunneh;

<sup>20</sup> of the lineage of Simeon, Shemuel, the son of Ammihud;

<sup>21</sup> of the lineage of Benjamin, Elidad, the son of Chislon;

<sup>22</sup> of the lineage of the sons of Dan *(or of the lineage, or the tribe, of Dan)*, Bukki, the son of Jogli;

<sup>23</sup> of the sons of Joseph, of the lineage of Manasseh, Hanniel, the son of Ephod;

<sup>24</sup> *(and)* of the lineage of Ephraim, Kemuel, the son of Shiphtan;

<sup>25</sup> of the lineage of Zebulun, Elizaphan, the son of Parnach;

<sup>26</sup> of the lineage of Issachar, duke Paltiel, the son of Azzan;

<sup>27</sup> of the lineage of Asher, Ahihud, the son of Shelomi;

<sup>28</sup> of the lineage of Naphtali, Pedahel, the son of Ammihud.

<sup>29</sup> These men it be, to which the Lord commanded, that they should part to the sons of Israel the land of Canaan. *(These be the men, whom the Lord commanded, to divide up the land of Canaan for the Israelites.)*

## CHAPTER 35

<sup>1</sup> And the Lord spake these things to Moses, in the field places of Moab, above Jordan, against Jericho, *(And the Lord spoke these things to Moses, on the plains of Moab, across the Jordan River, opposite Jericho.)*

<sup>2</sup> Command thou to the sons of Israel, that they give to the deacons, of their possessions, cities to dwell in, and the suburbs of those by compass, *(Command thou to the Israelites, that they give to the Levites, out of their possessions, cities to live in, and the suburbs around them,)*

<sup>3</sup> that they dwell in the cities, and the suburbs be to beasts, and work beasts; *(so that they can live in those cities, and that the suburbs can be for their beasts, and their work beasts;)*

<sup>4</sup> which *suburbs* shall be stretched forth from the walls of the cities withoutforth by compass, in the space of a thousand paces;

<sup>5</sup> against the east *coast* shall be two thousand cubits, and against the south in like manner shall be two thousand *cubits*, and at the sea that beholdeth to the west shall be the same measure, and the north coast shall be ended by even term. And the cities shall be in the midst, and the suburbs withoutforth. *(that is, the eastern border shall be two thousand cubits out from the city, and the southern border shall also be two thousand cubits out, and the western border shall be the same measure out, as shall be the northern border. And the cities shall be in the midst, and the suburbs shall be all around them.)*

<sup>6</sup> Forsooth of those cities which ye shall give to *[the]* deacons, six shall be separated into *[the]* helps of fugitives, *either of fleeing men*, that he that shedded blood, flee to those; *(And of the cities which ye shall give to the Levites, six shall be set apart for fugitives, or for those who flee, so that anyone who sheddeth out blood, can flee to them;)*

<sup>7</sup> and besides these six cities, ye shall give to the deacons *(or ye shall give to the Levites)*, *(an)other* two and forty cities, that is, altogether eight and forty, with their suburbs.

<sup>8</sup> And *(of)* those cities that shall be given *(out)* of the possession of the sons of Israel, more cities shall be taken away from them that have more, and fewer *from them* that have less; all the sons of Israel by themselves shall give by the measure of their heritage, cities to the deacons, *(or each tribe of the Israelites shall give cities to the Levites, according to the size of their inheritance).*

<sup>9</sup> *(And)* The Lord said to Moses,

<sup>10</sup> Speak thou to the sons of Israel, and thou shalt say to them, When ye have passed *[over]* Jordan *(or When we have crossed over the Jordan River)*, in*[to]* the land of Canaan,

<sup>11</sup> deem ye which cities ought to be into the helps of fugitives which not willfully have shed blood. *(decide ye which cities ought to be for the help of those who flee, who have not intentionally shed blood.)*

<sup>12</sup> In which cities when the fleer hath fled, the kinsman of him that is slain, shall not be able to slay him, till he stand in the sight of the multitude, and the cause of him be deemed. *(In which cities to where a fleer hath fled, the next-of-kin of him who is killed, shall not be able to kill the one who fleeth, until he standeth before the multitude, and his case is tried.)*

<sup>13</sup> Forsooth of those cities that be separated to the helps of fugitives, *(And of those cities that shall be set apart for the help of fleeing men,)*

<sup>14</sup> three shall be beyond *(the)* Jordan, *(that is, on the eastern side of the river)*, and three in the land of Canaan;

<sup>15</sup> as well to the sons of Israel as to comelings, and pilgrims; that he flee to those cities, that shedded blood not willfully. *(for the Israelites, as well as for newcomers, and foreigners, or strangers; so that anyone, who did not intentionally shed blood, can flee to one of those cities.)*

<sup>16</sup> If any man smiteth a man with *(a thing of)* iron, and he that is smitten is dead, the smiter shall be guilty of manslaying, and he shall die. *(If anyone striketh someone with a thing of iron, and he who is struck dieth, the striker shall be guilty of manslaughter, and he must be put to death.)*

<sup>17</sup> If he casteth a stone, and a man is dead by the stroke *thereof*, the caster shall be punished in like manner. *(If anyone throweth a stone, and someone dieth by the stroke of it, the stone-thrower must be put to death.)*

<sup>18</sup> If a man smitten with a staff dieth, he shall be venged by the blood of the smiter. *(If someone struck with a staff dieth, he shall be avenged by the death of the person who struck him.)*

<sup>19</sup> The nigh kinsman of him that is slain shall slay the manslayer; anon as he taketh *(hold of)* the manslayer, he shall slay him. *(The next-of-kin of him who is killed, shall kill the man-killer; as soon as he catcheth the man-killer, he shall kill him.)*

<sup>20</sup> If by hatred a man hurtleth, *either shoveth*, a man, either casteth anything into him by ambushings, *(If in hatred anyone hurtleth, or pusheth, someone, or intentionally throweth something into him,)*

<sup>21</sup> either when he was enemy to him, smite him with his hand, and he is dead, the smiter shall be guilty of manslaying. The kinsman of him that is slain, anon as he findeth him, *that is, the slayer*, shall slay him. *(or when he was an enemy to him, he*

*strikereth him with his hand, and he dieth, the striker shall be guilty of manslaughter: The next-of-kin of him who is killed, as soon as he findeth the killer; shall kill him.)*

<sup>22</sup> That if by sudden case, and without hatred and enmities, a man doeth anything of these; *(But if, on the spur of the moment, or by accident, and without any hatred or enmities, someone doeth any of these things;)*

<sup>23</sup> (This verse is omitted in the original text.)

<sup>24</sup> and this is proved, the people hearing, *(or and this is proven before the people),* and the question of the blood, or death, is discussed betwixt the smiter and the kinsman of him that is slain,

<sup>25</sup> the innocent *(man)* shall be delivered from the hand of the venger *(of the blood),* and by sentence of judges he shall be led again into the city, to which he fled, and he shall dwell there, till the great priest die, which is anointed with *[holy]* oil. *(the guiltless person, that is, he who killed unintentionally, shall be rescued from the hand of the avenger of the blood, and by the sentence of the judges he shall be brought again to the city, to which he fled, and he shall live there until the High Priest, who is anointed with holy oil, hath died.)*

<sup>26</sup> If the slayer is found without the coasts of the cities that be assigned to exiled men, *(But if the killer is found anywhere outside the cities of refuge,)*

<sup>27</sup> and he is slain of him that is venger *[of the blood],* he that slayeth him shall be without guilt; *(and he is killed by him who is the avenger of the blood, he who killeth him shall be without guilt;)*

<sup>28</sup> for the exiled man ought *(to)* sit in the city till to the death of the bishop; forsooth after that that *bishop* is dead, the manslayer shall turn again into his land. *(for the exiled person ought to remain in the city until the death of the High Priest; but after that the High Priest is dead, the man-killer can return to his own land.)*

<sup>29</sup> These shall be everlasting and lawful things in all your dwellings. *(These shall be everlasting laws wherever you shall live.)*

<sup>30</sup> A manslayer shall be punished under witnesses; no man shall be condemned at the witnessing of one man. *(A man-killer shall be found guilty, and put to death, only after the testimony of two or more witnesses; no one shall be put to death after the testimony of only one person.)*

<sup>31</sup> Ye shall not take price of him which is guilty of blood, or death, anon and he shall die. *(Ye shall not take payment from anyone who is guilty of murder, so that he can live, but he must be put to death at once.)*

<sup>32</sup> Men exiled, and fugitives, shall not be able to turn again in any manner into their cities, before the death of the bishop, *(Exiled people, and fugitives, shall not be able to return to their own cities, for any reason, before the death of the High Priest.)*

<sup>33</sup> lest ye defoul the land of your habitation, which is defouled by the *(shedding of the)* blood of innocent men; and it may not be cleansed in *(any)* other manner, no but by the blood of him, that shedded the blood of another man.

<sup>34</sup> And so your possession shall be cleansed, for I shall dwell with you; for I am the Lord, that dwell among the sons of Israel. *(And so the land, in which I live with you, shall be made clean, or purified; for I am the Lord, who liveth among the Israelites.)*

## CHAPTER 36

<sup>1</sup> Soothly and the princes of the families of Gilead, the son of Machir, son of Manasseh, of the generation of the sons of Joseph, nighed, and spake to Moses before the princes of Israel, *(And the leaders of the families of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came, and spoke to Moses before the leaders of Israel,)*

<sup>2</sup> and said, The Lord commanded to thee our lord, that thou shouldst part the land by lot to the sons of Israel *(or that thou shouldst divide up the land by lot to the Israelites),* and that thou shouldst give to the daughters of Zelophehad, our brother, the possession due to their father.

<sup>3</sup> And if men of another lineage shall take to wives these *daughters,* their possession shall follow *them,* and it shall be translated to another lineage, and so it shall be decreased from our heritage; *(But if men from another tribe shall take these daughters as wives, their possession shall follow them, and it shall be transferred to another tribe, and so it shall be taken away from our inheritance;)*

<sup>4</sup> and so it shall be done, that when the jubilee, *that is, the fiftieth year of remission,* cometh, the parting of lots be confounded, or fail, and that the possession of other men pass to other men *(or and that the possession of some men shall pass to other men).* *(and then it shall be done, that when the Jubilee cometh, that is, the fiftieth Year of Remission,*

*or the Year of Restoration, or the Year of Forgiveness, their possession shall be transferred to the possession of the tribe to whom they go, and so it shall be taken away from our inheritance forevermore.)*

<sup>5</sup> Moses answered to the sons of Israel, and said, for the Lord commanded (*it*), The lineage of the sons of Joseph hath spoken rightfully, (*And Moses answered to the Israelites, by the Lord's command, and said, The tribe of the sons of Joseph hath spoken rightly, or correctly,*)

<sup>6</sup> and this law is announced of the Lord on the daughters of Zelophehad; be they wedded to which men they will, (*but*) only to the men of their lineage; (*and so this is the Lord's command for Zelophehad's daughters; let them be wedded to whichever men they want, as long as they be men of their own tribe;*)

<sup>7</sup> lest the possession of the sons of Joseph be meddled from lineage into lineage. For all men shall wed wives of their lineage and kindred; (*lest the possession of the Israelites be mixed, or mingled, from tribe to tribe. For all men shall only wed wives of their own tribe and kindred;*)

<sup>8</sup> and each daughter, that shall have the heritage (*or who shall have an inheritance*), shall be (*a*) wife to one man of the kindred of her father,

<sup>9</sup> and [*the*] lineages be not meddled to themselves, but dwell so, as those be parted of the Lord. (*and so the tribes shall not be mixed, or mingled, among themselves, but shall remain as they were separated by the Lord./and so the inheritance, or the possession, shall not pass from one tribe to another; but each tribe shall keep its own inheritance unto itself.*)

<sup>10</sup> And the daughters of Zelophehad did, as it was commanded to them.

<sup>11</sup> And Mahlah, and Tirzah, and Hoglah, and Milcah, and Noah, were wedded to the sons of their father's brother(s),

<sup>12</sup> of the family of Manasseh, that was the son of Joseph; and (*so*) the possession that was given to them, dwelled in the lineage (*or stayed in the tribe*), and in the family, of their father.

<sup>13</sup> These be the commandments and dooms, which the Lord commanded, by the hand of Moses, to the sons of Israel, in the field places of Moab, above (*the*) Jordan, against Jericho. (*These be the commandments and the laws, which the Lord commanded, through Moses, to the Israelites, on the plains of Moab, across the Jordan River, opposite Jericho.*)

## DEUTERONOMY

<sup>1</sup> These be the words which Moses spake to all Israel over *(the)* Jordan, in the wilderness of the field, *(over)* against the Red Sea, betwixt Paran, and Tophel, and Laban, and Hazeroth, where is full much gold, *(These be the words which Moses spake to all Israel, east of the Jordan River; in the wilderness, in the field opposite the Red Sea, or the Sea of Reeds, between Paran on one side, and Tophel, Laban, Hazeroth, and Dizahab on the other,)*

<sup>2</sup> by eleven days *journey* from Horeb by the way of the hill of Seir, till to Kadeshbarnea. *(eleven days journey from Mount Sinai, by way of the hill country of Seir; or of Edom, unto Kadeshbarnea.)*

<sup>3</sup> In the fortieth year, in the eleventh month, in the first day of the month, Moses spake to the sons of Israel all things which the Lord commanded to him that he should say to them, *(In the fortieth year, in the eleventh month, on the first day of the month, Moses spake to the Israelites all the things which the Lord commanded to him that he should say to them.)*

<sup>4</sup> after that he had smitten, *or killed*, Sihon, the king of Amorites, that dwelled in Heshbon, and Og, the king of Bashan, that dwelled in Ashtaroth, and in Edrei,

<sup>5</sup> over *(the)* Jordan *(or east of the Jordan River)*, in the land of Moab. And Moses began to declare the law, and to say,

<sup>6</sup> Our Lord God spake to us in Horeb, and said, It sufficeth to you that ye have dwelled in this hill; *(The Lord our God spake to us on Mount Sinai, and said, It now sufficeth for you that ye have stayed on this mountain long enough;)*

<sup>7</sup> turn ye again, and come ye to the hill *(country)* of *(the)* Amorites, and to *(the)* other places that be next to it; and to the places of fields, and of hills, and to *[the]* lower places against the south, and beside the brink of the sea, to the land of Canaanites, and of Lebanon, till to the great flood Euphrates *(or unto the great Euphrates River)*.

<sup>8</sup> Lo, he saith, I have given to you *that land*; enter ye, and have it in possession, on which the Lord swore to your fathers, Abraham, Isaac, and Jacob, that he should give that land to them, and to their seed after them.

<sup>9</sup> And I said to you in that time, I may not alone sustain you, *(And I said to you at that time, I cannot carry all of you by myself,)*

<sup>10</sup> for your Lord God hath multiplied you, and ye be full many today, as the stars of heaven; *(for the Lord your God hath multiplied you, and today, ye be as many as the stars in the heavens;)*

<sup>11</sup> *(may)* the Lord God of your fathers add to this number many thousands, and bless you, as he spake *(or as he said he would do)*.

<sup>12</sup> I may not alone sustain, *or bear*, your causes, and your burdens, and *(your)* strives;

<sup>13</sup> give ye of you men wise, and witting, whose conversation is proved in your lineages, that I set them princes to you. *(choose ye wise men from among you, with knowledge, or understanding, whose lives, or reputation, is proven among your tribes, so that I can make them your leaders.)*

<sup>14</sup> Then ye answered to me, *(and said)*, The thing is good which thou wilt do.

<sup>15</sup> And I took of your lineages men wise, and noble; and I ordained them to *be your* princes, *your* tribunes, and centurions, and quinquagenaries, and deans, which shall teach you all things. *(And so I took from your tribes wise and noble men; and I ordained them to be your leaders, yea, your tribunes, and centurions, and quinquagenaries, and deans, and they shall be your authorities.)*

<sup>16</sup> And I commanded to them, and said, Hear ye *the people*, and deem ye that that is just, whether he be a citizen, or a pilgrim. *(And I commanded to them, and said, Listen ye to the people, and judge ye them justly, or rightly, whether they be citizens, or foreigners.)*

<sup>17</sup> No difference shall be in *doom* of persons; ye shall hear so a little man, *that is, poor*, as a great man, neither ye shall take *heed* to the person of any man, for it is the doom of God. That if anything seemeth hard to you, tell ye that to me, and I shall hear it. *(No difference shall be in the judging of persons; ye shall hear the poor; just like the rich, nor shall ye take heed of anyone's rank, or status, for judgement cometh from God. And if anything seemeth hard to you, tell ye that to me, and I shall hear it.)*

<sup>18</sup> And I commanded *(to you)* all things which ye ought to do.

<sup>19</sup> Forsooth we went forth from Horeb, and passed by a fearedful desert, and greatest wilderness, which ye saw, by the way of the hill of Amorites, as our Lord God

commanded to us. And when we had come into Kadeshbarnea, *(And we went forth from Mount Sinai, and passed through a fearful desert, yea, a great and a vast wilderness, which ye saw, by way of the hill country of the Amorites, as the Lord our God commanded to us. And when we had come to Kadeshbarnea,)*

<sup>20</sup> I said to you, Ye be come to the hill *(country)* of *(the)* Amorites, which your Lord God shall give to you;

<sup>21</sup> see thou, *Israel*, the land that the Lord God shall give to thee; go thou up, and wield it, as our Lord God spake to thy fathers; dread thou not, neither in thine heart be thou anything aghast, *(or fear thou not, nor let thy hearts be afraid of anything).*

<sup>22</sup> And all *(of)* ye nighed to me, and ye said, Send we men, that shall behold the land *(or who shall spy out the land)*, and shall tell us by what way we ought to go up *thither*, and to which cities we ought to go.

<sup>23</sup> And when the word pleased to me, I sent of you twelve men, of each lineage one. *(And I agreed, and I sent out twelve men of you, one from each tribe.)*

<sup>24</sup> And when they had gone *forth*, and had gone up into the hilly places, they came unto the valley of Cluster; and when they had beheld the land, *(And when they had gone forth, and had gone up into the hill country, they came to the Eshcol Valley; and when they had spied out the land,)*

<sup>25</sup> they took *(some)* of the fruits thereof, to show the plenty *of it*, and they brought *those fruits* to us, and said, The land is good that our Lord God shall give to us.

<sup>26</sup> And ye would not go up *thither*, but ye were unbelievful to the word of our Lord God. *(But ye would not go up there, for ye did not believe the word of the Lord our God.)*

<sup>27</sup> And ye grouched in your tabernacles, and ye said, The Lord hateth us, and therefore he led us out of the land of Egypt, that he should betake us in the hand of Amorites, and do away us. *(And ye grumbled in your tents, and ye said, The Lord hateth us, and so he led us out of the land of Egypt, so that he could deliver us into the hands of the Amorites, and do us away.)*

<sup>28</sup> Whither shall we ascend? the messengers made afeared our heart, and said, A greatest multitude is, and larger in stature than we; the cities be great, and walled till to heaven; we saw there the sons of Anakim, *that is, giants. (Why should we go up there? the messengers made our hearts afraid when they said, There is a great multitude there, and they be larger in stature than us, and the cities be great, and walled unto the heavens; yea, they said, We saw the sons of the Anakim, that is, the sons of the giants, there!)*

<sup>29</sup> And I said to you, Have ye no dread *(or Do not ye be afraid)*, nor be ye aghast;

<sup>30</sup> the Lord God himself, which is your leader *(or who is your leader)*, shall fight for you, as he did in Egypt, while all men saw *(it)*.

<sup>31</sup> And ye saw in the wilderness, thy Lord God bare thee, as a man is wont to bear his little son, in all the way by which ye went, till ye came to this place. *(And ye saw in the wilderness, how the Lord thy God carried thee, like a man is wont to carry his little son, all the way by which ye went, until ye came to this place.)*

<sup>32</sup> And soothly neither so ye believed to your Lord God, *(But still ye would not trust the Lord your God,)*

<sup>33</sup> that went before you in the way *(or who went before you on the way)*, and measured the place in which ye ought to set your tents, and he showed in the night the way to you by fire, and in the day by a pillar of cloud.

<sup>34</sup> And when the Lord had heard the voice of your words, he was wroth, and swore, and said, *(And when the Lord heard what you said, he was angry, and swore, and said.)*

<sup>35</sup> None of the men of this worst generation shall see the good land, which I promised under an oath to your fathers,

<sup>36</sup> except Caleb, the son of Jephunneh; forsooth he shall see it, and I shall give to him the land upon which he hath trodden, and to his sons, for he followed the Lord.

<sup>37</sup> Neither *the Lord's* indignation against the people is to be marveled *(at)*, since the Lord was wroth also to me for you, and said, Neither thou shalt enter *thither*; *(Nor was the Lord's anger against the people to be marveled at, since, because of you, he was also angry at me, and said, Nor shalt thou enter in there either.)*

<sup>38</sup> but Joshua, the son of Nun, thy servant, he shall enter *into that land* for thee; excite, and strengthen thou him, and he shall part the land by lot to *Israel*, *(or encourage thou him, and he shall divide the land by lot to Israel.)*

<sup>39</sup> Your little children, of which ye said, that they should be led prisoners, and the sons that know not today the diversity of good and of evil, they shall enter *thither*; and I shall give to them the land, and they shall wield it. *(Your little children, of whom ye said, that they would be led away as prisoners, and thy sons and daughters who know not today the*

*diversity of good and evil, they shall enter in there; yea, I shall give the land to them, and they shall take it.)*

<sup>40</sup> Soothly turn ye again, and go ye into the wilderness, by the way of the Red Sea. *(So now turn ye around, and go ye back to the wilderness, by way of the Red Sea, or the Sea of Reeds.)*

<sup>41</sup> And ye answered to me, We have sinned to the Lord; we shall go up, and we shall fight, as our Lord God commanded. And when ye were arrayed with armours, and went into the hill, *(And ye answered to me, and said, We have sinned against the Lord; but now we shall go up, and we shall fight, as the Lord our God commanded. And when ye were arrayed with arms, or with weapons, and were about to go up to the hill country,)*

<sup>42</sup> the Lord said to me, Say thou to them, Do not ye go up, neither fight ye, for I am not with you, lest ye fall before your enemies.

<sup>43</sup> (So) I spake *this to you*, and ye heard me not; but ye were adversaries to the commandment of the Lord, and swelling with pride, went up into the hill *(country)*.

<sup>44</sup> Therefore Amorites went out, that dwelled in the hills, and he came against you, and pursued you, as bees be wont to pursue, and he killed you down from Seir unto Hormah. *(And so the Amorites, who lived in the hills, came out, and they went against you, and pursued you, as bees be wont to pursue their prey, and they killed you at Hormah, in Seir; or in Edom.)*

<sup>45</sup> And when ye turned again, and wept before the Lord, he heard not you, neither would assent to your voice; *(And when ye returned, and wept before the Lord, he would not listen to you, nor assent to your pleadings;)*

<sup>46</sup> therefore ye sat in Kadesh by much time. *(and so ye sat there in Kadesh for a long time.)*

## CHAPTER 2

<sup>1</sup> And we went forth from thence, and came into the wilderness that leadeth to the Red Sea, as the Lord said to me; and we compassed the hill of Seir in long time. *(And we went forth from there, and came to the wilderness that leadeth to the Red Sea, as the Lord said to me; and we marched around the hill country of Seir for a long time.)*

<sup>2</sup> And *(then)* the Lord said to me,

<sup>3</sup> It sufficeth to you to compass this hill; go ye against the north. *(It sufficeth for you to have gone around these hills long enough; now go ye to the north.)*

<sup>4</sup> And command thou to the people, and say, Ye shall pass by the terms of your brethren, the sons of Esau, that dwell in Seir, and they shall dread you. Therefore see ye diligently, *(And command thou to the people, and say, Ye shall pass by the borders, or the territory, of your brothers, the sons of Esau, who live in Seir, and they shall fear you. And so see ye diligently,)*

<sup>5</sup> that ye be not moved against them; for I shall not give to you of their land as much as the step of one foot may tread, for I have given the hill of Seir into the possession of Esau. *(that ye go not against them; for I shall not give you any of their land, not as much as the step of one foot can tread, for I have given the hill country of Seir to the sons of Esau for a possession.)*

<sup>6</sup> Ye shall buy of them meats for money, and ye shall eat; and ye shall draw, and drink water bought. *(Ye shall buy food from them with your money, and then ye shall eat; and ye shall buy some water; and drink it.)*

<sup>7</sup> Thy Lord God hath blessed thee in all the works of thine hands; he hath known thy way, how thou hast passed this most wilderness, by forty years; and thy Lord God dwelled with thee, and nothing failed to thee. *(The Lord thy God hath blessed thee in all the works of thy hands; he hath known thy way, how thou hast passed through this great wilderness for forty years; and the Lord thy God hath been with thee, and thou hast lacked nothing.)*

<sup>8</sup> And when we had passed by our brethren, the sons of Esau, that dwelled in Seir, by the way of the field of Elath, and of Eziongaber, we came to the way that leadeth into the desert, *(or the wilderness),* of Moab.

<sup>9</sup> And the Lord said to me, Fight thou not against Moabites, neither begin thou battle against them; for I shall not give to thee anything of their land, for I have given Ar into possession to the sons of Lot *(or for I have given Ar to the sons of Lot for a possession)*.

<sup>10</sup> Emim were the first dwellers thereof, a great people, and strong, and so high, *(The Emims were the first inhabitants there, a great and strong people, and so tall,)*

<sup>11</sup> that they were believed to be as giants, of the generation of Anakim, and they were like the sons of Anakim; forsooth Moabites call them Emim (*or but the Moabites call them the Emims*).

<sup>12</sup> Soothly Horims dwelled before in Seir, and when they were put out, and were done away, the sons of Esau dwelled there, as Israel did in the land of his possession, which the Lord gave to him. (*And the Horims lived there before in Seir; and when they were put out, and were done away, then the sons of Esau lived there, like the Israelites did in the land of their possession, which the Lord gave to them.*)

<sup>13</sup> Therefore we rose up, that we should pass the strand of Zered, and we came to it. (*And so we rose up, and went out, and crossed over the Zered River.*)

<sup>14</sup> Soothly the time in which we went from Kadeshbarnea till to the passing of the strand of Zered, was of eight and thirty years, (*or And the time it took us to go from Kadeshbarnea until we crossed over the Zered River; was thirty-eight years*), till all the generation of fighting men was wasted from their tents, as the Lord had sworn;

<sup>15</sup> whose hand was against them, (*so*) that they should perish from the midst of their tents.

<sup>16</sup> Soothly after that all the fighters had fallen down, (*And when all the fighting men had died,*)

<sup>17</sup> the Lord spake to me, and said,

<sup>18</sup> Thou shalt pass today the coasts of Moab, (*by*) the city, Ar by name, (*Today, thou shalt cross over the border of Moab, by the city of Ar;*)

<sup>19</sup> and thou shalt nigh into the coasts of the sons of Ammon; be thou ware that thou fight not against them, nor be moved to battle; for I shall not give to thee of the land of the sons of Ammon, for I have given it to the sons of Lot into possession. (*and thou shalt come near to the land of the Ammonites; be thou careful that thou do not fight against them, nor go into battle with them; for I shall not give thee any of the land of the Ammonites, for I have given it to the sons of Lot for a possession.*)

<sup>20</sup> It is reckoned the land of giants, and giants inhabited therein sometime, which giants Ammonites call Zamzummims; (*It is reckoned the land of giants, and giants lived there sometime ago, whom the Ammonites called the Zamzummims;*)

<sup>21</sup> a much people, and great, and of noble length, as Anakim, which the Lord did away from the face of them, and made them to dwell (*there*) for those giants, (*a great and numerous people, and as tall as the Anakim, whom the Lord did away from there, and then allowed the Ammonites to live there instead of those giants.*)

<sup>22</sup> as he did to the sons of Esau, that dwelled in Seir, and did away Horims, and gave to them the land of Horims, which the sons of Esau wield till into present time. (*as he did for the sons of Esau, who lived in Seir; for he did away the Horims, and gave the land of the Horims to the sons of Esau, which they possess unto this present time.*)

<sup>23</sup> Also men of Cappadocia putted out Avims, that dwelled in Hazerim, till to Gaza; which went out from Cappadocia, and did away Avims, and dwelled there for them. (*And the men of Caphtor put out the Avims, who lived in Hazerim, unto Gaza; yea, they went out from Caphtor, and did away the Avims, and lived there in their place.*)

<sup>24</sup> Rise ye, and pass ye the strand of Arnon; lo! I have betaken in(*to*) thine hand Sihon, king of Heshbon, of Amorites; and his land begin thou to wield, and smite thou battle against him. (*So rise ye up, and cross ye over the Arnon River; behold! I have delivered Sihon, the king of Heshbon, of the Amorites, and his land, into thy hands; now begin thou to possess it, and make thou battle against him.*)

<sup>25</sup> Today I shall begin to send thy dread, and thy fear into the peoples that dwell under all heaven, (*or Today I shall begin to put the dread, and the fear; of thee into all the peoples who live under heaven*), (*so*) that when thy name is heard, they dread, and tremble, by the manner of women travailing of child, and be holden with sorrow.

<sup>26</sup> Therefore I sent messengers from the wilderness of Kedemoth to Sihon, king of Heshbon; and I said with peaceable words (*or and I said with these words of peace*),

<sup>27</sup> We shall pass through thy land, we shall go in the common way; we shall not bow neither to the right side, nor to the left side. (*We desire to pass through thy land, and we shall go by the common way; we shall not turn to the right, nor to the left.*)

<sup>28</sup> Sell thou us meats for price, that we eat; give thou us water for money, and so we shall drink. Only it is that we ask of thee that thou grant passage to us, (*Sell thou food to us for money, so that we can eat; and sell thou water to us for money, so that we can drink. All that we ask of thee is that thou grant passage to us.*)

<sup>29</sup> as the sons of Esau did, that dwell in Seir, and the Moabites, that dwell in Ar, till we come to (*the*) Jordan, and pass to the land which our Lord God shall give to us. (*as the*

sons of Esau did, who live in Seir; and the Moabites, who live in Ar; until we come to the Jordan River; and then cross over to the land which the Lord our God shall give to us.)

<sup>30</sup> And Sihon, king of Heshbon, would not give passage to us; for thy Lord God made hard his spirit, and made firm in evil the heart of him, that he should be betaken into thine hands, as thou seest now. *(But Sihon, the king of Heshbon, would not grant us passage; for the Lord thy God made his spirit hard, and his heart firm in evil, so that he would be delivered into thy hands, as thou now seest that he is.)*

<sup>31</sup> And the Lord said to me, Lo, I have begun to betake to thee Sihon, and his land; begin thou to wield it. *(And the Lord said to me, Behold, I have now begun to deliver unto thee Sihon, and his land; begin thou to possess it.)*

<sup>32</sup> And Sihon went out against us with all his people, to battle in Jahaz *(or to do battle at Jahaz).*

<sup>33</sup> And our Lord God betook him to us, and we have smitten him *(or and we struck him down)*, with his sons, and all his people.

<sup>34</sup> And we took in that time all the cities, when the dwellers of those cities, men, and women, and children, were slain; we left not in them anything, *(And we took all their cities at that time, and the inhabitants of those cities, the men, and women, and children, were all killed; we left nothing in them.)*

<sup>35</sup> except beasts that fell into the part of men taking prey *(or except for the beasts which we took as prey)*, and except *(for the)* spoils of the cities which we *(also)* took.

<sup>36</sup> From Aroer, which is on the brink of the strand of Arnon, from the town which is set in the valley, unto Gilead, no town was, nor city, that escaped our hands. Our Lord God betook all to us; *(From Aroer, which is on the bank of the Arnon River; and from the town which is set in the valley, unto Gilead, there was no town, or city, that escaped our hands. The Lord our God delivered all of them to us;)*

<sup>37</sup> except the land of the sons of Ammon, to which land we nighed not, and all things that lie to the strand of Jabbok, and except the cities of the mountains, and all the places from which our Lord God forbade us. *(except for the land of the Ammonites, which land we did not even come near to, and all the places that be along the Jabbok River; and except for the cities in the mountains, and all the places to which the Lord our God forbade us to go.)*

### CHAPTER 3

<sup>1</sup> And so we turned, and went up by the way of Bashan; and Og, the king of Bashan, went out against us with his people, to fight in Edrei *(or to fight us at Edrei).*

<sup>2</sup> And the Lord said to me, Dread thou not him, for he is betaken into thine hand, *(or Do not thou fear him, for he is delivered into thy hands)*, with all his people, and his land; and thou shalt do to him, as thou didest to Sihon, king of Amorites, that dwelled in Heshbon.

<sup>3</sup> Therefore our Lord God betook in our hands also Og, the king of Bashan, and all his people; and we have smitten him unto death, *(And so the Lord our God also delivered Og, the king of Bashan, into our hands, with all his people; and we struck down all of them, unto the death.)*

<sup>4</sup> and we wasted all his cities in one time; no town there was of his that escaped us; we destroyed sixty cities, all the country of Argob, of the realm of Og in Bashan. *(and we destroyed all his cities at that time; there was no town of his that escaped us; we destroyed sixty cities, all the region of Argob, the kingdom of Og in Bashan.)*

<sup>5</sup> All the cities were strengthened with most high walls, and with gates and bars; without towns unnumberable, that had no walls, *(or besides the innumerable towns, that had no walls).*

<sup>6</sup> And we did away those men, as we did to Sihon, king of Heshbon; and we destroyed each city of that land, and the men, and the women, and *(the)* little children;

<sup>7</sup> and we took by prey beasts, and spoils of the cities. *(and for prey, we took beasts, and spoils, from all the cities.)*

<sup>8</sup> And we took in that time the land from the hand of the two kings of Amorites, that were beyond *(the)* Jordan, from the strand of Arnon unto the hill of Hermon, *(And so at that time we took from the hands of the two kings of the Amorites, all the land which was east of the Jordan River; from the Arnon River unto Mount Hermon.)*

<sup>9</sup> which hill Sidonians call Sirion, and Amorites call Shenir. *(which mountain the Sidonians call Mount Sirion, and the Amorites call Mount Shenir.)*

<sup>10</sup> And we took all the cities that were set in the plain, and all the land of Gilead, and of Bashan, unto Salchah and Edrei, cities of the realm of Og, in Bashan. *(And we took all*

*the cities that were set there on the plain, and all the land of Gilead, and of Bashan, unto Salchah and Edrei, cities in the kingdom of Og, in Bashan.)*

<sup>11</sup> For Og alone, king of Bashan, was left of the generation of giants; and his iron bed is showed, which is in Rabbath, of the sons of Ammon, and it hath nine cubits of length, and four cubits of breadth, at the measure of a cubit of a man's hand. *(For only Og, the king of Bashan, was left of the generation of the giants; and his iron bed is on display in the city of Rabbath, of the Ammonites, and it is nine cubits in length, and four cubits in breadth, at the measure of one cubit equal to a man's hand.)*

<sup>12</sup> And we wielded in that time the land, from Aroer, which is on the brink of the strand of Arnon, unto the half part of the hill of Gilead; and I gave his cities to Reuben and to Gad. *(And so we took the land from Aroer, which is on the bank of the Arnon River; unto half of the hill country of Gilead; and I gave its cities to the tribes of Reuben and of Gad.)*

<sup>13</sup> And I gave the tother part of Gilead, and all Bashan, of the realm of Og, to the half lineage of Manasseh, and all the country of Argob. All Bashan was called the land of giants. *(And I gave the other part of Gilead, and all of Bashan, which was Og's kingdom, that is, all the region of Argob, to half of the tribe of Manasseh. Previously, all of Bashan was called the land of the giants.)*

<sup>14</sup> Jair, the son of Manasseh, wielded all the country of Argob, unto the land of Geshuri and of Maachathi; and he called *(the towns there)* by his name Bashanhavothjair; *that is, the towns of Jair*, till into this present day. *(Jair, the son of Manasseh, took all the region of Argob, unto the borders of the Geshurites and the Maachathites; and he called the towns there Bashanhavothjair; that is, the towns of Jair; after his own name, and they till be called that unto this present day.)*

<sup>15</sup> Also I gave Gilead to Machir; *(And I gave Gilead to Machir;)*

<sup>16</sup> and to the lineages of Reuben and of Gad I gave the land of Gilead, till to the strand of Arnon, *(that is, unto)* the middle of the strand, and of the ends till to the strand of Jabbok, which is the term of the sons of Ammon. *(and to the tribes of Reuben and of Gad I gave the land of Gilead, unto the middle of the Arnon River in the south, and up to the Jabbok River in the north, which is the border with the Ammonites.)*

<sup>17</sup> And I gave to them the plain of the wilderness, unto *(the)* Jordan, and the terms of Chinnereth unto the sea of *(the)* desert, the which is the most salt(y) sea, at the roots of the hill of Pisgah, against the east. *(And on the west, I gave them the plain, or the Arabah, unto the Jordan River; from the Sea of Galilee, or Lake Galilee, in the north, down to the Salt Sea, or the Dead Sea, in the south, and to the foot of Ashdohthpishgah, or Mount Pisgah, on the east.)*

<sup>18</sup> And I commanded to you in that time, and said, Your Lord God giveth to you this land into heritage; all ye strong men, *(And I commanded to you at that time, and said, The Lord your God hath given you this land for an inheritance; all ye strong men,)*

<sup>19</sup> without *(your)* wives, and little children, and beasts, be ye made ready, and go ye before your brethren, the sons of Israel. For I know that ye have many beasts, and those shall dwell in the cities that I have given to you,

<sup>20</sup> till the Lord give rest to your brethren, as he hath given to you, and till they also wield the land which *the Lord* shall give to them beyond *(the)* Jordan; then each man shall turn again into his possession that I have given to you. *(until the Lord give rest to your brothers, as he hath given to you, and until they also take the land which the Lord shall give them on the other side of the Jordan River; then each man can return to his possession that I have given you.)*

<sup>21</sup> Also I commanded to Joshua in that time, and said, Thine eyes have seen what things your Lord God did to these two kings; so he shall do to all the realms, to which thou shalt go; *(And I commanded to Joshua at that time, and said, Thine eyes have seen what the Lord your God did to these two kings; so he shall do to all the kingdoms into which thou shalt go;)*

<sup>22</sup> dread thou not them; *[the Lord our God shall fight for us]. (do not thou fear them; for the Lord your God shall fight for you.)*

<sup>23</sup> And I prayed the Lord in that time, and said, *(And I prayed to the Lord at that time, and said,)*

<sup>24</sup> Lord God, thou hast begun to show to *me* thy servant thy greatness, and thy full strong hand, for none other God there is, either in heaven, either in earth, that may do thy works, and may be comparisoned to thy strength, *(or for there is no other god, either in heaven, or on earth, who can do thy works, and whose strength can be compared to thy strength).*

<sup>25</sup> Therefore I shall pass, and shall see this best land beyond *(the)* Jordan, and this noble hill, and Lebanon. *(And so I shall cross over; and shall see this best land beyond the Jordan River; and this noble hill country, and the mountains of Lebanon.)*

<sup>26</sup> And the Lord was wroth to me for you, neither he heard me, but he said to me, It sufficeth to thee; speak thou no more of this thing to me. *(But because of you, the Lord was angry with me, and he would not listen to me, and he said to me, It sufficeth for thee; speak thou no more of this thing to me.)*

<sup>27</sup> Go thou up into the highness of Pisgah, and cast about thine eyes to the west, and north, and south, and east, and behold, for thou shalt not pass this Jordan. *(Go thou up onto the top of Mount Pisgah, and cast thine eyes to the west, and the north, and the south, and the east, and see it all, for thou shalt not cross over the Jordan River.)*

<sup>28</sup> Command thou to Joshua, and strengthen thou him, and comfort him; for he shall go before this people, and he shall part to them the land, which thou shalt see. *(Then command thou to Joshua, and strengthen thou him, and encourage him; for he shall lead this people across to take the land, which thou shalt only see.)*

<sup>29</sup> And we dwelled in the valley against the temple of Bethpeor. *(And so we stayed in the valley opposite the town of Bethpeor.)*

## CHAPTER 4

<sup>1</sup> And now, thou Israel, hear the behests and dooms which I teach thee, that thou do those, and live, and that thou enter and wield the land which the Lord God of your fathers shall give to you. *(And now, O Israel, listen to the statutes and laws, or judgements, which I shall teach thee, so that thou do them, and live, and so that thou can enter and take the land which the Lord God of your fathers shall give to you.)*

<sup>2</sup> Ye shall not add to the word which I speak to you, neither ye shall take away from it; keep ye the commandments of your Lord God *(or obey the commandments of the Lord your God)*, which I command to you.

<sup>3</sup> Your eyes saw all things which the Lord did against Baalpeor; how he all-brake all the worshippers of him from the midst of you. *(Your own eyes saw all the things which the Lord did at Mount Peor; how he destroyed all the worshippers of Baal of Peor in the midst of you.)*

<sup>4</sup> Forsooth ye that cleave(d) to your Lord God live all till into *(this)* present day. *(But all of ye who cleaved to the Lord your God still be alive unto this present day.)*

<sup>5</sup> Ye know that I taught you the behests and the rightwisenesses, as my Lord God commanded to me; so ye shall do *them* in the land that ye shall wield, *(Ye know that I have taught you all the statutes and the laws, or the judgements, as the Lord my God commanded to me; and ye shall do them in the land that ye shall take.)*

<sup>6</sup> and ye shall keep, and fulfill *them* in work. For this is your wisdom and understanding before *[the]* peoples, that all men hear these behests, and say, Lo! a wise people and an understanding *(one)!* a great folk! *(and ye shall obey them, and fulfill them in work. For this shall show your wisdom and understanding to the other peoples, and when the other peoples hear of these statutes, they shall say, Behold! a wise people, a people of understanding! yea, a great nation!)*

<sup>7</sup> None other nation is so great, that hath Gods nighing to itself, as our God is ready to all our beseechings. *(No other nation, no matter how great, hath gods so near to it, as our God is to us.)*

<sup>8</sup> For what other folk is so noble, that it hath ceremonies, and just dooms, and all the law, which I shall set forth today before your eyes? *(For what other nation is so noble, that it hath statutes, and judgements, and all the law/s, which I shall set forth today before your eyes?)*

<sup>9</sup> Therefore keep thyself, and thy soul busily; forget thou not the words which thine eyes have seen, and fall they not down from thine heart, in all the days of thy life. Thou shalt teach those *(to)* thy sons, and thy sons? sons. *(And so guard thyself, and thy soul; forget thou not the things which thine eyes have seen, and fall they not down from thy heart, all the days of thy life. Thou shalt teach them to thy sons and thy daughters, and to thy children's children.)*

<sup>10</sup> Tell thou to *them(about)* the day in which thou stookest before thy Lord God in Horeb, when the Lord spake to me, and said, Gather thou the people to me, that it learn my words, and that it learn for to dread me in all time in which it liveth in *(the)* earth, and teach his sons. *(Tell thou them about the day in which thou stookest before the Lord thy God at Mount Sinai, when the Lord spoke to me, and said, Gather thou the people to me, so that they can hear my words, and that they learn to fear me or and that they learn*

to revere me, in all the time in which they live on the earth, and that they also teach their sons and their daughters this.)

<sup>11</sup> And ye nighed to the root of the hill, that burnt till to heaven; and darkneses, and cloud, and mist were therein. *(And ye came near, and stood at the foot of the mountain, that burned unto the heavens; and darkness, and cloud, and mist were on that mountain.)*

<sup>12</sup> And the Lord spake to you from the midst of [the] fire; ye heard the voice of his words, and utterly ye saw no form, or shape. *(And the Lord spoke to you from the midst of the fire; ye heard him speaking to you, but truly ye saw no shape, or form.)*

<sup>13</sup> And he showed to you his covenant, which he commanded that ye should do, and [the] ten words, which he wrote in two tables of stone. *(And he told you his covenant, which he commanded that ye should do, and the Ten Words, that is, the Ten Commandments, which he wrote on two tablets of stone.)*

<sup>14</sup> And he commanded to me in that time, that I should teach you ceremonies and dooms *(or that I should teach you the statutes and laws, or judgements),* which ye ought to do in the land which ye shall wield.

<sup>15</sup> Therefore keep ye busily your minds; ye saw not any likeness in the day in which the Lord spake to you in Horeb, from the midst of the fire; *(And so guard ye your minds; for ye saw not any form, or figure, on the day in which the Lord spoke to you on Mount Sinai, from the midst of the fire;)*

<sup>16</sup> lest peradventure ye be deceived, and make to you a graven likeness, either an image of male, either female; *(lest ye be deceived, and make for yourselves an idol, a carved image of a man, or a woman,)*

<sup>17</sup> or a likeness of all beasts that be on earth, either of birds flying under heaven, *(or a likeness of any beast that is on the earth, or of any bird flying in the sky,)*

<sup>18</sup> either of creeping beasts that be moved in the earth, either of fishes that dwell under the earth in waters; *(or of any creeping beast that moveth on the ground, or of any fish that liveth in the waters under the earth;)*

<sup>19</sup> lest peradventure, when thine eyes be raised up to heaven, thou see the sun, and the moon, and all the stars of heaven, and thou be deceived by error, and worship those things, and honour them, the which things thy Lord God made of nought, into the service of all folks that be under heaven. *(lest, when thine eyes be raised up to the heavens, and thou see the sun, and the moon, and all the stars in the sky, that is, the host of heaven, thou be deceived by error, and thou worship those things, and honour them, which things the Lord thy God made out of nothing, for the service of all the peoples who be under heaven.)*

<sup>20</sup> Forsooth the Lord took you, and led you out of the iron furnace, or strong tribulation, of Egypt, that he should have a people of heritage, as it is in [the] present day. *(But the Lord took you, and led you out of the iron furnace, that is, out of thy strong tribulation, in Egypt, so that he would have a people of inheritance, as ye be to this present day.)*

<sup>21</sup> And the Lord was wroth against me for your words, and swore that I should not pass *(the) Jordan,* and that I should not enter into the best land, which he shall give to you. *(But because of you, the Lord was angry with me, and he swore that I would not cross over the Jordan River; and that I would not enter into that best land, which he shall give to you.)*

<sup>22</sup> Lo! I die in this land; I shall not pass *(the) Jordan;* ye shall pass it, and shall wield the noble land. *(Behold! I shall die here in this land; I shall not cross over the Jordan River; but ye shall cross over it, and ye shall possess the noble land.)*

<sup>23</sup> Be ye ware, lest any time thou forget the covenant of thy Lord God, which he made with thee, and lest thou make to thee a graven likeness of those things which the Lord hath forbidden thee to make. *(Be ye careful, lest any time thou forget the covenant of the Lord thy God, which he made with thee, and lest thou make for yourselves a carved image, or an idol, of those things which the Lord hath forbidden thee to make.)*

<sup>24</sup> For thy Lord God is a fire wasting; a jealous God. *(For the Lord thy God is a wasting fire; yea, a jealous God.)*

<sup>25</sup> If ye beget sons, and sons of sons, and ye dwell in the land, and ye be deceived, and make to you any likeness, or image, *(or and make for yourselves any likeness, or idol),* and do evil before your Lord God, *(so) that ye stir him to great wrath,*

<sup>26</sup> I call *(to)* witness today heaven and earth, that ye shall perish soon from the land, that ye shall wield, when ye have passed *(the) Jordan;* ye shall not live long time therein, but the Lord shall do away you, *(I call heaven and earth to witness against you today, that ye soon shall perish from the land that ye shall take, when ye have crossed over the Jordan River; ye shall not live a long time in it, but the Lord shall do you away,)*

<sup>27</sup> and he shall scatter you *abroad* among all heathen men, and ye shall dwell few (*in number*) among the nations, to which the Lord shall lead you.

<sup>28</sup> And there ye shall serve to gods, that be made by men's hands, to tree and to stone, (*or And there ye shall serve gods, that be made by the hands of men, out of wood and stone, (gods) that neither see, neither hear, neither eat, neither smell.*)

<sup>29</sup> And when thou hast sought there thy Lord God, thou shalt find him, (*or But if thou shalt seek the Lord thy God there, thou shalt find him*); if nevertheless thou seekest him with all thy heart, and with all the tribulation of thy soul.

<sup>30</sup> After that all things have found thee, that be before-said, soothly in the last time, thou shalt turn again to thy Lord God, and thou shalt hear his voice. (*And when all these things have found thee, that be spoken of before, thou shalt finally return to the Lord thy God, and thou shalt listen to his voice, and obey him.*)

<sup>31</sup> For thy Lord God is a merciful God; he shall not forsake thee, neither he shall do thee away utterly, neither he shall forget the covenant, in which he swore to thy fathers. (*For the Lord thy God is a merciful God; he shall not forsake thee, nor shall he utterly do thee away, nor shall he forget the covenant, which he swore to thy fathers.*)

<sup>32</sup> Ask thou (*them*) of [*the*] *eld days, or times*, that were before thee, from the day in which thy Lord God made of nought man upon (*the*) earth, *ask thou* from the one end of heaven unto the tother end thereof, *that is, take heed to all things that ever were done*, if such a thing was done any time, (*Ask thou them about the days of old, or the former times, that were before thee, from the day in which the Lord thy God made a man out of nothing on the earth, ask thou from one end of heaven unto the other; that is, take heed of all the things that were ever done, if at any time such a thing was ever done.*)

<sup>33</sup> either if it was ever known, that a people heard the voice of God speaking from the midst of the fire, as thou hast heard and seen; (*or was it ever made known, if any other people heard the voice of God speaking to them from the midst of the fire, as thou hast heard, and yet still lived?*)

<sup>34</sup> either if that God went in, and took to himself a folk from the midst of nations, by temptations, miracles, and great wonders, by battle, and strong hand, and arm stretched forth, and horrible sights, by all things which your Lord God did for you in Egypt, in sight of thine eyes; (*or if any god went in, and took for himself a people from the midst of another nation, by temptations, and miracles, and great wonders, and by battle, and by a strong hand, and an outstretched arm, and terrible sights, yea, by all the things which the Lord your God did for you in Egypt, in the sight of thine own eyes?*)

<sup>35</sup> that thou shouldest know, that the Lord himself is God, and none other is, besides (*this*) one. (*so that thou wouldest know, that the Lord himself is God, and there is no other besides him.*)

<sup>36</sup> From heaven he made thee to hear his voice, that he should teach thee; and in [*the*] earth he showed to thee his full great fire (*or and on the earth he showed thee his very great fire*), and thou heardest his words from [*the*] midst of the fire;

<sup>37</sup> for he loved thy fathers, and chose their seed after them. And he led thee out of Egypt, and went before thee in his great strength,

<sup>38</sup> that he should do away the greatest nations, and stronger than thou, in thine entering, and that he should lead thee in, and should give to thee their land into possession (*or and should give thee their land for a possession*), as thou seest in (*this*) present day.

<sup>39</sup> Therefore know thou today, and think in thine heart, that the Lord himself is God in heaven above, and in earth beneath, and none other is. (*And so know thou today, and take to thy heart, that the Lord himself is God in heaven above, and on the earth beneath, and there is no other.*)

<sup>40</sup> Keep thou his behests, and his commandments, which I command to thee, that it be well to thee, and to thy sons after thee, and that thou dwell much time upon the land, which thy Lord God shall give to thee. (*Obey thou his statutes, and his commandments, which I command to thee, that it be well with thee, and with thy children after thee, and so that thou live a long time on the land, which the Lord thy God shall give to thee.*)

<sup>41</sup> Then Moses separated three cities beyond (*the*) Jordan at the east coast, (*Then Moses set apart three cities east of the Jordan River*);

<sup>42</sup> that he flee to those, that slayeth his neighbour not willfully, and was not (*an*) enemy (*to him*) before one and the tother day, and that he may flee to some of these cities; (*so that anyone might flee to them, who did not willfully, or intentionally, kill his neighbour, and was not an enemy to him the day before, and so that he might escape to one of these cities, and live;*)

<sup>43</sup> Bezer in the wilderness, which is set in the field land, of the lineage of Reuben; and Ramoth in Gilead, which is in the lineage of Gad; and Golan in Bashan, which is in the lineage of Manasseh. *(Bezer in the wilderness, which is set on the plains, for the tribe of Reuben; and Ramoth in Gilead, for the tribe of Gad; and Golan in Bashan, for the tribe of Manasseh.)*

<sup>44</sup> This is the law which Moses setted forth before the sons of Israel,

<sup>45</sup> and these be the witnessings, and ceremonies, and the dooms, which he spake to the sons of Israel, when they went out of Egypt, *(and these be the testimonies, and statutes, and the laws, or the judgements, which he spoke to the Israelites, when they went out of Egypt,)*

<sup>46</sup> beyond *(the)* Jordan, in the valley against the temple of Bethpeor, in the land of Sihon, king of Amorites, that dwelled in Heshbon, whom Moses killed. And the sons of Israel went out of Egypt, *(east of the Jordan River, in the valley opposite the town of Bethpeor, in the land of Sihon, the king of the Amorites, who lived in Heshbon. Moses and the Israelites defeated him, after they went out of Egypt,)*

<sup>47</sup> and wielded his land, and the land of Og, king of Bashan, two kings of Amorites, that were beyond *(the)* Jordan, at the rising of the sun; *(and they took his land, and also the land of Og, the king of Bashan, the two kings of the Amorites, who lived on the east side of the Jordan River;)*

<sup>48</sup> from Aroer, which is set on the brink of the strand of Arnon, till to the hill of Sion, which is Hermon; *(from Aroer, which is set on the bank of the Arnon River, unto Mount Sirion, that is, Mount Hermon;)*

<sup>49</sup> and they wielded all the plain beyond *(the)* Jordan, at the east coast, unto the sea of *(the)* wilderness, and unto the roots of the hill of Pisgah. *(and they took all the plain, or the Arabah, east of the Jordan River, unto the Dead Sea, and the foot of Mount Pisgah.)*

## CHAPTER 5

<sup>1</sup> And Moses called all Israel, and said to him, Hear, thou Israel, the ceremonies and dooms, which I speak today in your ears; learn ye them, and fulfilleth in deed. *(And Moses called all the Israelites, and said to them, Hear, O Israel, the statutes and laws, or judgements, which I speak today in your ears; learn ye them, and do ye them.)*

<sup>2</sup> Our Lord God made a bond of peace with us in Horeb; *(The Lord our God made a covenant with us at Mount Sinai;)*

<sup>3</sup> he made not covenant with our fathers, but with us that be present, and live. *(he did not make the covenant with our fathers, but with us who be alive, and present here today.)*

<sup>4</sup> Face to face he spake to us in the hill, from the midst of the fire. *(Face to face he spoke to you on the mountain, from the midst of the fire.)*

<sup>5</sup> I was *(a)* reconciler and a mediator betwixt God and you in that time, that I should tell to you his words, for ye dreaded the fire, and ye went not up into the hill. And he said, *(I was a reconciler and a mediator between God and you at that time, to tell you his words, for ye feared the fire, and ye would not go up the mountain. And he said,)*

<sup>6</sup> I am thy Lord God, that led thee out of the land of Egypt, from the house of servage. *(I am the Lord thy God, who led thee out of the land of Egypt, from the house of servitude, or of slavery.)*

<sup>7</sup> Thou shalt not have alien Gods in my sight. *(Thou shalt not have any foreign, or other, gods before me.)*

<sup>8</sup> Thou shalt not make to thee a graven image, neither a likeness of all things that be in heaven above, and that be in earth beneath, and that be in waters under *(the)* earth; *(Thou shalt not make a carved image, or an idol, for thyself, nor a likeness of anything that be in the heavens above, or on the earth beneath, or in the waters under the earth;)*

<sup>9</sup> thou shalt not praise them, nor worship *them*; for I am thy Lord God, a jealous God; and I yield the wickedness of *(the)* fathers into the sons, into the third and the fourth generation to them that hate me, *(or and I put the punishment of the fathers upon the children, into the third and the fourth generations of those who hate me,)*

<sup>10</sup> and I do mercy into many thousands to them that love me, and keep my behests. *(but I do mercy to the many thousands who love me, and keep my commandments.)*

<sup>11</sup> Thou shalt not mis-take the name of thy Lord God in vain, for he shall not be unpunished, that taketh the name of God in a vain thing. *(Thou shalt not take the name of the Lord thy God in vain, for no one shall go unpunished, who taketh the name of God in vain.)*

<sup>12</sup> Keep thou the sabbath day that thou hallow it, as thy Lord God commanded to thee. *(Keep the Sabbath day holy, as the Lord thy God commanded thee.)*

<sup>13</sup> In six days thou shalt work, and do all thy works;

<sup>14</sup> the seventh day is the day of sabbath, that is, the rest of thy Lord God. Thou shalt not do therein anything of work; thou, and thy son, and thy daughter, thy servant, and thine handmaid, and thine ox, and thine ass, and all thy work beasts, and the pilgrim that is within thy gates; that thy servant rest and thine handmaid, as also thou. *(the seventh day is the day of Sabbath, that is, the rest of the Lord thy God. Thou shalt not do any work on it; thou, and thy son, and thy daughter, thy slave, and thy slave-girl, and thy ox, and thy donkey, and all thy work beasts, and the foreigner, or the stranger, who is within thy gates; so that thy slave and thy slave-girl can rest, as thou doest.)*

<sup>15</sup> Have mind, that also thyself servedest in Egypt, and thy Lord God led thee out from thence, in a strong hand, and in an arm stretched forth; therefore he commanded to thee, that thou shouldst keep the sabbath day. *(Remember, that thou were slaves in Egypt, and that the Lord thy God led thee out from there, with a strong hand, and an outstretched arm; and so he commanded thee, that thou should keep the Sabbath day.)*

<sup>16</sup> Honour thy father and thy mother, as thy Lord God commanded to thee, that thou live in long time, and that it be well to thee, in the land which thy Lord God shall give to thee. *(Honour thy father and thy mother, as the Lord thy God commanded thee, so that thou live a long time, and that it be well with thee, in the land which the Lord thy God shall give thee.)*

<sup>17</sup> Thou shalt not slay. *(Thou shalt not kill.)*

<sup>18</sup> Thou shalt not do lechery.

<sup>19</sup> Thou shalt not do theft.

<sup>20</sup> Thou shalt not speak false witnessing against thy neighbour.

<sup>21</sup> Thou shalt not covet thy neighbour's wife, nor his house, nor his field, nor his servant, nor his handmaid, nor his ox, nor ass, and all things, *that is, nothing of all the things, that be his. (Thou shalt not covet thy neighbour's wife, nor his house, nor his field, nor his slave, nor his slave-girl, nor his ox, nor his donkey, nor anything that be his.)*

<sup>22</sup> The Lord spake these words to all your multitude, in the hill, from the midst of the fire, and of the cloud, and of the mist, with great voice, and he added to *(it)* nothing more; and he wrote those words in two tables of stone, which he gave to me. *(The Lord spoke these words to all the multitude of you, on the mountain, from the midst of the fire, and of the cloud, and of the mist, with a great voice, and he added nothing more to it; and he wrote those words on two stone tablets, which he gave to me.)*

<sup>23</sup> And after that ye heard the voice from the midst of the darknesses, and ye saw the hill burn, all ye princes of the lineages, and the greater men in birth, nighed to me, *(And after that ye heard the voice from the midst of the darkness, and ye saw the mountain burning with fire, all ye leaders of the tribes, and the men of great age, that is, the elders, came to me,)*

<sup>24</sup> and ye said, Lo! our Lord God hath showed to us his majesty and greatness; we heard his voice from *[the]* midst of the fire, and we have proved today that a man liveth, God speaking with man. *(and ye said, Behold! the Lord our God hath shown us his majesty and his greatness; we heard his voice from the midst of the fire, and we have proven today that a person can live, even after God hath spoken with him.)*

<sup>25</sup> Why therefore shall we die, and shall this greatest fire devour us? For if we hear more the voice of our Lord God, we shall die. *(And so why should we risk death again? for this great fire shall devour us! Yea, if we hear the voice of the Lord our God again, surely we shall all die!)*

<sup>26</sup> What is each man, that he hear the voice of God living, that speaketh from *[the]* midst of the fire, as we have heard, and that he may live? *(For what person hath ever heard the voice of the living God, speaking from the midst of the fire, as we have, and still lived to tell about it?)*

<sup>27</sup> Rather nigh thou, and hear thou all things which our Lord God shall say to thee; and thou shalt speak to us, and we shall hear, and do those words. *(Instead, thou go near; and listen thou to all the things that the Lord our God shall say to thee; and thou shalt tell us, and we shall hear, and do those things.)*

<sup>28</sup> And when the Lord had heard this, he said to me, I have heard the voice of the words of this people, which they have spoken to thee; they have spoken well all things. *(And when the Lord had heard this, he said to me, I have heard the words of these people, that they have spoken to thee; and they have spoken all things well.)*

<sup>29</sup> Who shall give that they have such soul, that they dread me, and keep all my commandments in all time, that it be well to them, and to the sons of them, *[into]* without end? *(O that they would have such a soul, that they would fear me at all times or*

*that they would revere me at all times, and obey all my commandments, so that it would be well with them, and with their children, forevermore!)*

<sup>30</sup> Go thou, and say to them, Turn ye again into your tents. *(Go thou, and say to them, Return ye to your tents.)*

<sup>31</sup> Soothly stand thou here with me, and I shall speak to thee all [*the*] commandments, and ceremonies, and dooms, which thou shalt teach them, that they do those in the land which I shall give to them into possession. *(But thou stand here with me, and I shall tell thee all the commandments, and statutes, and laws, or judgements, which thou shalt teach them, so that they can do them in the land which I shall give them for a possession.)*

<sup>32</sup> Therefore keep ye *(or And so obey ye)*, and do ye those things, which the Lord God hath commanded to you; ye shall not bow away, neither to the right side, nor to the left side,

<sup>33</sup> but ye shall go by the way which your Lord God commanded, that ye live, and that it be well to you *(or so that ye can live, and it shall be well with you)*, and that your days be lengthened in the land of your possession.

## CHAPTER 6

<sup>1</sup> These be the commandments, ceremonies, and dooms, which your Lord God commanded that I should teach you, and that ye do them in the land to which ye pass over to wield; *(These be the commandments, and statutes, and laws, or judgements, which the Lord your God commanded that I should teach you, so that ye would do them in the land to which ye shall cross over to take;)*

<sup>2</sup> that thou dread thy Lord God, and keep all his commandments, and behests, which I command to thee, and to thy sons, and to the sons of thy sons, in all the days of thy life, that thy days be lengthened. *(that thou fear the Lord thy God or that thou revere the Lord thy God, and obey all his commandments, and statutes, which I command to thee, and to thy sons and daughters, and to thy children's children, in all the days of thy life, so that thy days be lengthened.)*

<sup>3</sup> Thou Israel, hear, and keep, that thou do those things which the Lord commanded to thee, and that it be well to thee, and thou be multiplied more, as the Lord God of thy fathers hath promised, to give to thee a land flowing with milk and honey. *(Hear; O Israel, and obey, that thou do those things which the Lord commanded thee, and that it be well with thee, and thou be greatly multiplied in the land flowing with milk and honey, as the Lord God of thy fathers promised thee.)*

<sup>4</sup> Thou Israel, hear, thy Lord God is one God. *(Hear; O Israel, the Lord thy God is one God.)*

<sup>5</sup> Thou shalt love thy Lord God of all thine heart, and of all thy soul, and of all thy strength. *(Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength.)*

<sup>6</sup> And these words which I command to thee today, shall be in thine heart;

<sup>7</sup> and thou shalt tell those to thy sons, and thou shalt think upon them, sitting in thine house, and going in the way *(or and going on the way)*, lying down, and rising *(up)*.

<sup>8</sup> And thou shalt bind those as a sign in thine hand; and those shall be, and shall be moved before thine eyes; *(And thou shalt bind them upon thy hands for a sign; and they shall be before thine eyes forevermore;)*

<sup>9</sup> and thou shalt write them in the lintel, and in the doors of thine house. *(and thou shalt write them on the lintels, and on the doorposts of thy houses.)*

<sup>10</sup> And when thy Lord God hath brought thee into the land, for which he swore to thy fathers, to Abraham, Isaac, and Jacob, and he hath given to thee great cities, and best, which thou buildedest not, *(or and he hath given thee the best and the greatest cities, yea, which thou hast not built),*

<sup>11</sup> houses full of all riches, which thou madest not, and cisterns, which thou diggedest not, *(and) vineyards, and olive places, which thou plantedest not, and when thou hast eaten, and art full-filled (or and art filled full),*

<sup>12</sup> beware diligently, lest thou forget the Lord, that led thee out of the land of Egypt, from the house of servage. *(be careful, lest thou forget the Lord, who led thee out of the land of Egypt, from the house of servitude, or of slavery.)*

<sup>13</sup> Thou shalt dread thy Lord God *(or Thou shalt fear the Lord thy God or Thou shalt revere the Lord thy God)*, and thou shalt serve him alone, and thou shalt swear by his name.

<sup>14</sup> Ye shall not go after alien gods, of all *(the)* heathen men that be in your compass or that be about you; *(Ye shall not follow foreign, or other, gods, the gods of the heathen who be all around you;)*

<sup>15</sup> for God is a fervent lover, thy Lord God is in the midst of thee, lest any time the strong vengeance or the fierceness of thy Lord God be wroth against thee, and do away thee from the face of the earth. *(for God is a jealous lover; the Lord thy God who is in the midst of thee, lest any time the Lord thy God be angry with thee, and in his strong vengeance he do thee away from off the face of the earth.)*

<sup>16</sup> Thou shalt not tempt thy Lord God, as thou temptedest *him* in the place of tempting. *(Thou shalt not tempt the Lord thy God, as thou temptedest him at Massah.)*

<sup>17</sup> Keep thou the commandments of thy Lord God, and the witnessings, and ceremonies, which he hath commanded to thee; *(Obey thou the commandments of the Lord thy God, and his testimonies, and statutes, which he hath commanded to thee;)*

<sup>18</sup> and do thou that that is pleasing and good in the sight of the Lord, that it be well to thee *(or so that it shall be well with thee)*, and that thou enter, and wield the best land, of which the Lord swore to thy fathers,

<sup>19</sup> that he should do away all thine enemies before thee, as he hath spoken. *(and that he would do away all thy enemies before thee or and that thou would do away all thy enemies before thee, as he hath promised.)*

<sup>20</sup> And when thy son shall ask thee tomorrow, *that is, in time to coming*, and shall say, What will these witnessings, and ceremonies, and dooms to themselves, which our Lord God commanded to us? *(And when thy son, or thy daughter; shall ask thee tomorrow, that is, in the time to come, and shall say, What is the meaning of these testimonies, and statutes, and laws, or judgements, which the Lord our God hath commanded us to obey?)*

<sup>21</sup> thou shalt say to him, We were Pharaoh's servants in Egypt, and the Lord led us out of Egypt, in a strong hand; *(thou shalt say to them, We were Pharaoh's slaves in Egypt, and the Lord led us out of Egypt, with a strong hand;)*

<sup>22</sup> and he did miracles, and great wonders, and worst, *that is, most painful vengeance*, in Egypt, against Pharaoh, and all his house, in our sight. *(and he did miracles, and wonders, yea, the greatest and the worst, in Egypt, against Pharaoh, and all his household, right before our eyes.)*

<sup>23</sup> And he led us out thereof, that he should give to us led in, the land of which he swore to our fathers. *(And he led us out of there, to lead us into the land which he had promised to our fathers, that he would give us.)*

<sup>24</sup> And the Lord commanded to us, that we do all these lawful things, and dread our Lord God, that it be well to us, in all the days of our life, as it is today. *(And the Lord commanded us, to obey all these laws, and to fear the Lord our God or and to revere the Lord our God, so that it would be well with us, all the days of our life, as it is today.)*

<sup>25</sup> And he shall be merciful to us, if we shall do and keep all his behests, before our Lord God, as he commanded to us. *(And he shall be merciful to us, if we shall obey all these commandments, before the Lord our God, as he commanded us.)*

## CHAPTER 7

<sup>1</sup> When thy Lord God hath led thee into the land, into which thou shalt enter to wield, and hath done away many folks before thee, *(the)* Hittites, and Girgashites, and Amorites, Canaanites, and Perizzites, Hivites, and Jebusites; seven folks, of much greater number than thou art, and stronger than thou;

<sup>2</sup> and *when* thy Lord God hath betaken them to thee, thou shalt smite them unto death, thou shalt not make with them a bond of peace, neither thou shalt have mercy upon them, *(and when the Lord thy God hath delivered them unto thee, thou shalt strike them down unto the death, thou shalt not make a covenant, or a peace treaty, with them, nor shalt thou have mercy on them,)*

<sup>3</sup> neither thou shalt fellowship marriages with them; thou shalt not give thy daughter to his son, neither thou shalt take his daughter to thy son *(nor shalt thou take his daughter for thy son);*

<sup>4</sup> for she shall deceive thy son, that he follow not me, that he serve more alien gods; and *then* the fierce vengeance of the Lord shall be wroth, and shall do away thee soon. *(for she shall deceive thy son, so that he shall not follow me, and moreover, so that he serve foreign, or other, gods; and then the Lord shall be angry, and with fierce vengeance he shall swiftly do thee away.)*

<sup>5</sup> But rather thou shalt do these things to them; destroy ye their altars, and break ye their molten images *of metal*, and cut ye down *their* woods, and burn ye their graven

images. *(But rather thou shalt do these things to them; destroy ye their altars, and break ye up their metal idols, and cut ye down their sacred groves, or poles, and burn ye up their carved idols.)*

<sup>6</sup> For thou art an holy people to thy Lord God; thy Lord God chose thee, that thou be a special people to him, of all peoples that be on earth. *(For thou art a holy people to the Lord thy God; the Lord thy God chose thee to be his special people, out of all the peoples that be on the earth.)*

<sup>7</sup> Not for ye overcame in number all folks, the Lord is joined to you, and chose you, since ye be fewer than all peoples; *(The Lord is not joined to you, or chose you, because ye were greater in number than all the other nations, since ye be fewer than all the other peoples;)*

<sup>8</sup> but for the Lord loved you, and kept the oath which he swore to your fathers; and he led you out in [a] strong hand, and again-bought you from the house of servage, from the house of Pharaoh, king of Egypt. *(but because the Lord loved you, and kept the oath which he swore to your fathers; and he led you out with a strong hand, and bought you back, that is, redeemed, or ransomed, you from the house of servitude, or of slavery, from the hand, or the power; of Pharaoh, the king of Egypt.)*

<sup>9</sup> And thou shalt know, that thy Lord God himself is a strong God, and faithful, and keepeth covenant and mercy to them that love him, and to them that keep his commandments, into a thousand generations; *(And thou shalt know, that the Lord thy God himself is a strong God, and faithful, and keepeth covenant and mercy with those who love him, and with those who obey his commandments, unto a thousand generations;)*

<sup>10</sup> and he yieldeth anon to them that hate him, so that he destroy them, and defer, or tarry, no longer; restoring, or yielding, anon to them that that they deserve. *(but that he yieldeth at once to those who hate him, to destroy them, and to defer, or to tarry, no longer; yea, swiftly yielding to them what they deserve.)*

<sup>11</sup> Therefore keep thou the commandments, and ceremonies, and dooms, which I command to thee today, that thou do them. *(And so obey thou the commandments, and statutes, and laws, or judgements, which I command to thee today, yea, do thou them.)*

<sup>12</sup> If after that thou hearest these dooms, thou keepest, and doest them, thy Lord God shall keep to thee covenant, and mercy, which he swore to thy fathers. *(If after that thou hearest these laws, or these judgements, thou obeyest, and doest them, then the Lord thy God shall keep the covenant with thee, which he swore to thy fathers, and show his mercy to thee.)*

<sup>13</sup> And he shall love thee, and multiply thee, and he shall bless the fruit of thy womb, and the fruit of thy land, thy wheat, and thy vintage, thine oil, and thy droves of beasts, and the flocks of thy sheep, on the land for which he swore to thy fathers, that he should give it to thee. *(And he shall love thee, and multiply thee, and he shall bless the fruit of thy womb, and the fruit of thy land, yea, thy corn, and thy wine, thy oil, and thy herds of beasts, and the flocks of thy sheep, in the land which he swore to thy fathers, that he would give thee.)*

<sup>14</sup> Thou shalt be blessed among all peoples; none barren of ever either kind shall be with thee, as well in men, as in thy flocks. *(Thou shalt be blessed among all peoples; there shall be no barren among thee, male or female, in people, as well as in thy flocks.)*

<sup>15</sup> The Lord shall do away from thee all ache *(or The Lord shall take away all thy aches and pains;)* and he shall not bring to thee the full evil sicknesses of Egypt, that thou hast known, but to all thine enemies *these sicknesses shall come.*

<sup>16</sup> And thou shalt devour; *that is, destroy,* all [the] peoples, which thy Lord God shall give *(over)* to thee; thine eye shall not spare them, neither thou shalt serve their gods, lest they be into the falling of thee *(or lest they be thy downfall).*

<sup>17</sup> If thou sayest in thine heart, These folks be more than I, how may I do away them? *(If thou sayest in thy heart, These nations, or these peoples, be more than I, how can I do them away?)*

<sup>18</sup> do not thou dread, but have thou mind, what things thy Lord God did to Pharaoh, and all the Egyptians; *(do not thou fear; but remember, what things the Lord thy God did to Pharaoh, and to all the Egyptians;)*

<sup>19</sup> *he did to them* the greatest vengeance, which thine eyes saw, and miracles, and great wonders, and the strong hand, and an arm stretched out, that thy Lord God should lead thee out *(from) thence;* so he shall do to all peoples which thou darest. *(he did to them the greatest vengeance, which thine eyes saw, and miracles, and great wonders, with a strong hand, and an outstretched arm, so that the Lord thy God could lead thee out from there; so shall he do to all the peoples whom thou fearest.)*

<sup>20</sup> Furthermore and thy Lord God shall send venomous flies into them, till he do away, and destroy all men, that fled (*from*) thee, and they shall not be able to be hid. (*And furthermore, the Lord thy God shall send venomous flies into them, until he do away, and destroy, all those who fled from thee, and they shall not be able to hide from them.*)

<sup>21</sup> Thou shalt not dread them, for thy Lord God is in the midst of thee, a great God, and fearful. (*Thou shalt not fear them, for the Lord thy God is in the midst of thee, yea, a great and fearful God.*)

<sup>22</sup> He himself shall waste these nations in thy sight, (*by*) little and little, and by parts; thou shalt not be able to do away them (*al*)together (*or but thou shalt not be able to completely do them away*), lest peradventure [*the*] beasts of the earth be multiplied against thee;

<sup>23</sup> and thy Lord God shall give them *to thee* in thy sight, and he shall slay them, till they be done away utterly. (*and the Lord thy God shall give them over to thee, and he shall kill them, until they be utterly done away.*)

<sup>24</sup> And he shall betake their kings into thine hands, and thou shalt destroy their names under heaven; none shall be able to against-stand thee, till thou all-break them.

<sup>25</sup> Thou shalt burn in fire their graven images; thou shalt not covet the silver and gold, of which *those images* be made, neither thou shalt take of those anything to thee, lest thou offend therefore, for it is abomination of thy Lord God. (*Thou shalt burn their carved images with fire; thou shalt not covet the silver and gold, which be on those idols, nor shalt thou take it for thyself, lest thou be caused to stumble because of it, for they be abominations to the Lord thy God.*)

<sup>26</sup> Neither thou shalt bring anything of the idol into thine house, lest thou be made cursed, as also that *idol* is; thou shalt loathe it as filth, and thou shalt have it as defouling, and as filths of abomination, for it is cursed. (*Nor shalt thou bring any idol into thy house, lest thou be cursed, like that idol is cursed; thou shalt loathe it like filth, and thou shalt see it as defiled, and like the filths of abominations, for it is cursed.*)

## CHAPTER 8

<sup>1</sup> Be thou ware diligently (*or Be thou careful*), that thou do each commandment which I command to thee today, (*so*) that ye may live, and be multiplied, and that ye enter, and wield the land, for which the Lord swore to your fathers.

<sup>2</sup> And thou shalt have mind of all the way, by which thy Lord God led thee by forty years, in (*the*) desert, that he should torment thee, and should assay thee; and that those things that were treated in thy soul should be known, whether thou wouldest keep his commandments, either nay. (*And thou shalt remember all the way, by which the Lord thy God led thee for forty years, in the wilderness, to humble thee, and to try, or to test, thee; so that those things that were treated in thy soul could be known, whether thou wouldest obey his commandments, or not.*)

<sup>3</sup> And he tormented thee with neediness, and he gave to thee meat, manna *to eat*, which thou knewest not, and thy fathers *knew not*, that he should show to thee, that a man liveth not in bread alone, but in each word that cometh out of the Lord's mouth. (*And so he humbled thee with neediness, or with want, and he gave thee food, manna to eat, which thou knewest not, nor thy fathers knew, to show thee, that a man liveth not by bread alone, but by each word that cometh out of the mouth of the Lord.*)

<sup>4</sup> Thy cloth (*or Thy cloak*), with which thou were covered, failed not for eldness, and thy foot was not bruised underneath, lo! the fortieth year is, (*or behold! this is the fortieth year*);

<sup>5</sup> that thou think in thine heart, for as a man teacheth his son, so thy Lord God hath taught thee, (*so that thou remember in thy heart, that like a man teacheth his son, so the Lord thy God hath taught thee.*)

<sup>6</sup> that thou keep the commandments of thy Lord God, and go in his ways, and dread him. (*and that thou obey the commandments of the Lord thy God, and go in his ways, and fear him or and revere him.*)

<sup>7</sup> For thy Lord God shall lead thee into a good land, into the land of rivers, and of standing waters, and of wells, in whose fields and mountains the depths of floods break out; (*For the Lord thy God shall lead thee into a good land, a land of rivers, and ponds, and springs, and underground streams, gushing forth onto its fields and mountains;*)

<sup>8</sup> into the land of wheat, of barley, and of vines, in which land fig trees, and pomegranates, and olives come forth; into the land of oil, and honey;

<sup>9</sup> where thou shalt eat thy bread without neediness, and thou shalt use the plenty of all things; of which land the stones be iron, and metals of tin be digged (*out*) of the hills

thereof; *(where thou shalt eat thy bread without any neediness, or want, and thou shalt make use of the plenty of all things; in which land the stones be made out of iron, and brass can be dug out of its hills;)*

<sup>10</sup> that when thou hast eaten, and art full-filled, thou bless thy Lord God for the best land which he hath given to thee. *(so that when thou hast eaten, and art filled full, thou shalt bless the Lord thy God for this best land which he hath given thee.)*

<sup>11</sup> Therefore keep thou, and beware, lest any time thou forget thy Lord God, and despise his commandments, and dooms, and ceremonies, which I command to thee today; *(And so remember thou, and be careful, lest any time thou forget the Lord thy God, and fail to obey his commandments, and laws, or judgements, and statutes, which I command to thee today;)*

<sup>12</sup> lest after that thou hast eaten, and art full-filled *(or and art filled full), (and) hast builded fair houses, and hast dwelled in them,*

<sup>13</sup> and hast droves of oxen *(or and hast herds of oxen), and flocks of sheep, and plenty of silver, and of gold, and of all things,*

<sup>14</sup> thine heart be *then* raised, and thou think not upon thy Lord God, that led thee out of the land of Egypt, and from the house of servage, *(then thy heart be raised up, and thou forget the Lord thy God, who led thee out of the land of Egypt, and from the house of servitude, or of slavery.)*

<sup>15</sup> and he was thy leader in the great wilderness and fearful, in which wilderness was a serpent burning with blast, and a scorpion, and *(a) dipsas, that is, an adder, that maketh them whom he stingeth to die for thirst, and utterly no waters were in the desert, the which Lord brought out streams of the hardest stone, (for he was thy leader in the great and fearful wilderness, in which wilderness there were poisonous serpents, and scorpions, and dipsas, that is, snakes that make those that they sting to die from thirst, and when there was utterly no water in that wilderness, the Lord brought forth streams out of the hardest stone.)*

<sup>16</sup> and he fed thee with manna *(there)* in the wilderness, which manna thy fathers knew not. And after that the Lord had tormented thee, and proved thee, at the last he had mercy on thee, *(or And after that the Lord had humbled thee, and had tested thee, finally he had mercy on thee),*

<sup>17</sup> lest thou wouldest say in thine heart, My strength, and the might of mine hand, hath given all these things to me. *(lest thou shouldest say in thy heart, My own strength, and the might of my own hand, hath given me all these things.)*

<sup>18</sup> But think thou upon thy Lord God, that he hath given strengths to thee *(to become prosperous),* that he should fulfill his covenant, of which he swore to thy fathers, as this present day showeth. *(But rather, remember the Lord thy God, that it is he who hath given thee the power to become prosperous, in order to fulfill his covenant which he swore to thy fathers, as he doeth in this present day.)*

<sup>19</sup> Forsooth if thou forgettest thy Lord God, and followest alien gods, and worshippest them in *(thine)* heart, and honourest *[them]withoutforth,* lo! now I before-say to thee, that thou shalt perish utterly; *(But if thou forgettest the Lord thy God, and followest foreign, or other, gods, and worshippest them inwardly, and honourest them outwardly, behold! I now say to thee beforehand, that is, I warn thee, that thou shalt utterly perish;)*

<sup>20</sup> as *[the]* heathen men perished, which the Lord did away in thine entering, so also ye shall perish, if ye shall be unobedient to the voice of your Lord God. *(as the heathen shall perish, whom the Lord shall do away when thou shalt enter into the land, so also ye shall perish, if ye do not obey the voice of the Lord your God.)*

## CHAPTER 9

<sup>1</sup> Hear thou, Israel; thou shalt pass *(the)* Jordan today, that thou wield the most nations, and stronger than thou; great cities, and walled till to heaven; *(Hear, O Israel; thou shalt cross over the Jordan River today, to take over nations greater and stronger than thou; yea, great cities, that be walled unto the heavens;)*

<sup>2</sup> a great people, and high; the sons of Anakim, which thyself hast seen, and heard, which no man may against-stand in the contrary part. *(a great and tall people; the sons of the Anakim, that is, the giants, whom thou hast seen, and heard, and whom no one can stand against.)*

<sup>3</sup> Therefore thou shalt know today that thy Lord God himself shall pass before thee; he is a fire devouring and wasting, that shall all-break them, and he shall do them away, and destroy *them* before thy face swiftly, as he spake to thee. *(And so know thou today that the Lord thy God himself shall go ahead of thee; he is a devouring and wasting fire,*

*and he shall all-break them before thy face, and then ye shall do them away, and swiftly destroy them, as he promised thee.)*

<sup>4</sup> Say thou not in thine heart, when thy Lord God hath done them away in thy sight, For my rightwiseness the Lord hath brought me in *hither*, that I should wield the land; since these nations be done away for their wickednesses. *(But when the Lord thy God hath done them away before thee, do not thou say in thy heart, Because of my righteousness, the Lord hath brought me here, so that I could take this land; since these nations shall be done away because of their own wickednesses.)*

<sup>5</sup> For not for thy rightwiseness, and for the equity of thine heart thou shalt enter, that thou wield their land; but for they did wickedly, they were done away *(by thy Lord God)*, when thou enteredest, and that the Lord should *[ful]* fill his word which he promised under an oath to thy fathers, to Abraham, Isaac, and Jacob. *(For it is not because of thy own righteousness, or the integrity of thy own heart, that thou shalt enter to take their land; but they shall be done away before thee by the Lord thy God, because they did wickedly, and so that the Lord would fulfill his word which he promised under an oath to thy fathers, to Abraham, Isaac, and Jacob.)*

<sup>6</sup> Therefore know thou that not for thy rightwisenesses thy Lord God hath given to thee this best land into possession, since thou art a people of most hard noll. *(And so know thou that the Lord thy God hath not given thee this best land for a possession because of thy own righteousness, since thou art a most stubborn, or a stiff-necked, people.)*

<sup>7</sup> Have thou *(in)* mind, and forget not, *(or Remember; and do not forget)*, how in the wilderness thou stirredest thy Lord God to great wrath; *(and)* from that day in which thou wentest out of Egypt till to this place, thou hast striven ever[*more*] against the Lord.

<sup>8</sup> For why also in Horeb, thou stirredest him *(to wrath)*, and he was wroth, and would have done thee away, *(Yea, also at Mount Sinai, thou stirredest him to anger; and he was so angry that he would have done thee away;)*

<sup>9</sup> and when I went up into the hill, that I should take *(the)* two tables of stone, the tables of *(the)* covenant which the Lord made with you, and I abode in the hill forty days and forty nights, and I ate not bread, and I drank not water. *(and when I went up the mountain, so that I could receive the two stone tablets, the tablets of the covenant which the Lord made with you, I stayed on the mountain for forty days and forty nights, and I ate no bread, and I drank no water.)*

<sup>10</sup> And the Lord gave to me two tables of stone, ever either written with God's finger, and containing all the words which he spake to you in the hill, from the midst of the fire, when the company of people was gathered together. *(And the Lord gave me the two stone tablets, each written with the finger of God, and containing all the words which he spoke to you from the midst of the fire, when the congregation of the people was gathered together there at the mountain.)*

<sup>11</sup> And when forty days and so many nights had passed, the Lord gave to me *(the)* two tables of stone, *(the)* tables of the bond of peace; *(And so when forty days and as many nights had passed, the Lord gave me the two stone tablets, the tablets of the covenant;)*

<sup>12</sup> and he said to me, Rise thou, and go down from hence soon, for thy people, that thou hast led out of Egypt, have forsaken swiftly the way that thou showedest to them, and they have made to them[selves] a molten calf. *(and he said to me, Rise thou up, and quickly go down from here, for thy people, whom thou hast led out of Egypt, have already forsaken the way that thou hast shown them, and they have cast an idol for themselves, yea, a metal calf.)*

<sup>13</sup> And again the Lord said to me, I see that this people is of an hard noll; *(And again the Lord said to me, I see that this people be stubborn or be stiff-necked;)*

<sup>14</sup> suffer thou me, that I all-break him, and do away his name from under heaven; and I shall ordain thee on a folk which is greater and stronger than this folk. *(allow me to all-break them, and do away their name from under heaven; and then I shall ordain thee upon a nation which shall be greater and stronger than this nation.)*

<sup>15</sup> And when I came down from the hill burning, and I held with either hand the two tables of the bond of peace, *(And when I came down from the burning mountain, and I held in my hands the two tablets of the covenant,)*

<sup>16</sup> and I saw, that ye had sinned to your Lord God, and had made to you a molten calf, and that ye had forsaken swiftly the way of God that he had showed to you, *(and I saw that ye had sinned against the Lord your God, and had cast an idol, yea, a metal calf, for yourselves, and that ye had already forsaken the way of God that he had shown you,)*

<sup>17</sup> then I threw down the tables from mine hands, and I brake those tables in your sight. *(then I threw down the tablets from my hands, and I broke those tablets in front of you.)*

<sup>18</sup> And I felled down before the Lord as before, in forty days and forty nights, and I ate not bread, and drank not water, for all your sins which ye did against the Lord, and stirred him to great wrath; *(And I fell down before the Lord as I did before, for forty days and forty nights, and I ate no bread, and drank no water, for all your sins which ye did against the Lord, and so had stirred him to such great anger;)*

<sup>19</sup> for I dreaded the indignation and the wrath of *the Lord*, by which he was stirred against you, and would do you away. And the Lord heard me also in this time *praying for you* *(or But once again the Lord listened to me praying for you.)*

<sup>20</sup> Also the Lord was wroth greatly against Aaron, and would have all-broken him, and I prayed in like manner for him. *(And the Lord was also greatly angered with Aaron, and would have killed him, and I prayed for him in like manner.)*

<sup>21</sup> Forsooth I took your sin which ye made, that is, the calf, and burnt it in fire, and I all-brake it into gobbets, and drove *(it)* utterly into dust, and I cast it forth into the strand, that came down from the hill. *(And I took that sinful thing which ye had made, that is, the idol of the calf, and I burned it with fire, and I broke it all up into pieces, and drove it down utterly into dust, and then I threw it forth into the river that came down from the mountain.)*

<sup>22</sup> Also in the burning, and in the temptation *at the waters of against-saying*, and in the Sepulchres of Covetousness, ye stirred the Lord *(to wrath)*; *(And ye also stirred the Lord to anger at Taberah, and at Massah, and at Kibrothhattaavah;)*

<sup>23</sup> and when I sent you from Kadeshbarnea, and said, Go ye up, and wield ye the land which I have given to you, and ye despised the commandment of your Lord God, and ye believed not to him, neither ye would hear his voice; *(and again when the Lord sent you out from Kadeshbarnea, saying, Go ye up, and take ye the land which I have given you, and ye disobeyed the command of the Lord your God, and ye did not trust him, nor would ye listen to his voice;)*

<sup>24</sup> but ever[*more*] ye were rebel, from the day in which I began to know you. *(but ye were always rebellious against the Lord, yea, from the day in which I first began to know you.)*

<sup>25</sup> And I lay before the Lord forty days and forty nights, in which I besought him meekly, that he should not do away you, as he menaced. *(And so for forty days and forty nights I lay before the Lord, in which time I meekly besought him not to destroy you, as he had threatened.)*

<sup>26</sup> And I prayed *him*, and said, Lord God, destroy not thy people, and thine heritage, which thou again-boughtest in thy greatness, which thou leddest out of Egypt in *(a)* strong hand. *(And I prayed to him, and said, Lord God, do not destroy thy people, and thy inheritance, whom thou hast bought back, or hast redeemed, or ransomed, by thy great power, and whom thou hast led out of Egypt with thy strong hand.)*

<sup>27</sup> Have thou mind of thy servants, of Abraham, Isaac, and Jacob; behold thou not the hardness of this people, and the wickedness, and the sin *thereof*, *(Remember thy servants, Abraham, Isaac, and Jacob; do not thou look upon the stubbornness of this people, and their wickedness, and their sin.)*

<sup>28</sup> lest peradventure the dwellers of the land, out of which thou leddest us, say, The Lord might not bring them into the land which he promised to them, and he hated them; therefore he led them out that he should slay them in *(the)* wilderness; *(lest the inhabitants of the land, out of which thou hast led us, shall say, The Lord could not bring them into the land that he promised them, and because he hated them, he hath led them out so that he could kill them in the wilderness;)*

<sup>29</sup> and *Lord*, they be thy people, and thine heritage, which thou leddest out in thy great strength, and in thine arm stretched forth. *(but Lord, they be thy people, and thy inheritance, whom thou hast led out with thy great strength, and thy outstretched arm.)*

## CHAPTER 10

<sup>1</sup> In that time the Lord said to me, Hew thou two tables of stone to thee, as the former were; and go thou up to me into the hill. And thou shalt *(also)* make an ark, *either a coffer*, of wood, *(And at that time the Lord said to me, Cut thou two stone tablets, like the first ones; and then come thou up to me on the mountain. And thou shalt also make an Ark, or a Box, out of wood,)*

<sup>2</sup> and I shall write in the tables, the words that were in these tables which thou brakest before; and thou shalt put those tables into the ark. *(and I shall write on these tablets the words that were on the first tablets which thou hast broken; and thou shalt put these tablets into the Ark, or the Box.)*

<sup>3</sup> Therefore I made an ark of the wood of shittim, and when I had hewn the two tables of stone, at the likeness of the former tables, I went up into the hill, and I had the tables in mine hands. *(And so I made the Ark out of shittim wood, or accacia wood, and when I had cut the two stone tablets, like the first tablets, I went up the mountain, with the tablets in my hands.)*

<sup>4</sup> And he wrote in the tables, by that that he had written before, the ten words, which the Lord spake to you in the hill, from the midst of the fire, when the people was gathered, and the Lord gave the tables to me. *(And he wrote on the tablets, what he had written before, the Ten Words, that is, the Ten Commandments, which the Lord spoke to you on the mountain, from the midst of the fire, when the people was gathered there, and then the Lord gave those tablets to me.)*

<sup>5</sup> And I turned again from the hill, and came down, and I put the tables into the ark that I had made, which tables be there hitherto, as the Lord commanded to me. *(And I turned, and came down from the mountain, and I put the tablets into the Ark that I had made, as the Lord commanded to me, and they still be there to this day.)*

<sup>6</sup> And the sons of Israel moved their tents from Beeroth of the sons of Jaakan into Mosera, where Aaron was dead, and buried, *(and) for whom his son Eleazar was set in priesthood. (And the Israelites moved their tents from Beeroth of the sons of Jaakan to Mosera, where Aaron died, and was buried, and his son Eleazar took his place in the priesthood.)*

<sup>7</sup> From thence they came into Gudgodah; from which place they went forth, and setted tents in Jotbathah, in the land of waters and of strands. *(And from Mosera, they came to Gudgodah; and from Gudgodah they went forth, and pitched their tents at Jotbathah, a land of many rivers.)*

<sup>8</sup> In that time I separated the lineage of Levi, that it should bear the ark of the bond of peace of the Lord, and it should stand before him in service, and should bless in his name, into this present day. *(At that time the Lord set apart the tribe of Levi to carry the Ark of the Covenant of the Lord, and to stand before him in service, that is, to minister to him, and to bless in his name, which they continue to do unto this present day.)*

<sup>9</sup> For which thing Levi had no part, neither possession with his brethren, for the Lord himself is his possession, as thy Lord God promised to him. *(That is why the Levites have no part, nor possession, with their brothers, for the Lord himself is their possession, as the Lord thy God promised them.)*

<sup>10</sup> And I stood in the hill as I did before, forty days and forty nights, and the Lord heard me also in this time, and he would not lose thee. *(And I stayed on the mountain like I did before, for forty days and forty nights, and once again the Lord listened to me, and he consented not to destroy thee.)*

<sup>11</sup> And he said to me, Go thou, and go before this people, that it enter, and wield the land which I swore to their fathers, that I should give to them. *(And he said to me, Go thou, and lead this people, so that they enter now, and take the land which I swore to their fathers, that I would give them.)*

<sup>12</sup> And now, Israel, what asketh thy Lord God of thee, but that thou dread thy Lord, and go in his ways, and that thou love him, and serve thy Lord God in all thine heart, and in all thy soul; *(And now, Israel, what asketh the Lord thy God from thee, but that thou fear thy Lord, or revere thy Lord, and go in his ways, and that thou love him, and serve the Lord thy God with all thy heart, and with all thy soul;)*

<sup>13</sup> and that thou keep the commandments of thy Lord God, and the ceremonies of him, which I command to thee today, that it be well to thee. *(and that thou obey the commandments of the Lord thy God, and his statutes, which I command to thee today, so that it be well with thee.)*

<sup>14</sup> Lo! heaven is of thy Lord God, and heaven of heaven; the earth and all things that be therein be his; *(Behold! all of heaven is the Lord thy God's, yea, the Heaven of Heavens, that is, the Highest Heaven; and the earth, and all the things that be in it, also be his;)*

<sup>15</sup> and nevertheless the Lord was joined *(by fervent affection)* to thy fathers, and he loved them, and he chose their seed after them, and you of all folks, as it is proved today. *(yet nevertheless the Lord was joined by fervent affection to thy fathers, and he loved them, and he chose their descendants after them, that is, you, out of all the nations, as ye be this day.)*

<sup>16</sup> Therefore circumcise ye the prepuce, *that is, the uncleanness, of your heart, and no more make ye hard your noll (or and no more be ye stubborn or stiff-necked).*

<sup>17</sup> For your Lord God himself is God of gods, and Lord of lords, a great God, and mighty, and fearful, which taketh not a person, neither gifts, *but justly he deemeth rich and poor. (For the Lord your God himself is God of gods, and Lord of lords, the great God, and mighty, and fearful, who respecteth not a person's rank, or status, nor accepteth any gift, or bribe, but justly judgeth the rich and the poor.)*

<sup>18</sup> He maketh doom to the fatherless, and motherless, and to the widow; he loveth a pilgrim, and giveth to him lifelode and clothing. *(He getteth justice for the fatherless or the motherless child, and the widow; he loveth the foreigner, or the stranger, and giveth him sustenance and clothing.)*

<sup>19</sup> And therefore love ye pilgrims, for also ye were comelings in the land of Egypt. *(And so love ye foreigners, or strangers, for ye were also newcomers in the land of Egypt.)*

<sup>20</sup> Thou shalt dread thy Lord God, and thou shalt serve him alone, and thou shalt cleave to him, and thou shalt swear in his name. *(Thou shalt fear the Lord thy God or Thou shalt revere the Lord thy God, and thou shalt serve him alone, and thou shalt cleave to him, and thou shalt swear by his name.)*

<sup>21</sup> He is thy praising, and thy God, that made to thee these great works, and fearful, which thine eyes have seen. *(He is thy praise, and thy God, who did for thee these great and fearful things, which thine eyes have seen.)*

<sup>22</sup> In seventy men thy fathers went down into Egypt, and lo! now thy Lord God hath multiplied thee as the stars of heaven. *(For only seventy men of thy fathers went down to Egypt, but behold! now the Lord thy God hath made thee as innumerable as the stars in the heavens.)*

## CHAPTER 11

<sup>1</sup> Therefore love thy Lord God, and keep thou his commandments, and ceremonies, and dooms, and his behests, in all time. *(And so love the Lord thy God, and obey thou his commandments, and statutes, and laws, or judgements, and his orders, or his charges, for all time.)*

<sup>2</sup> Know ye today those things which your sons know not, *which sons have not seen the doctrine, (or discipline), of your Lord God, nor his great works, and his strong hand, and his stretched (out) arm, (Know ye today those things which your children know not, for they have not seen the discipline of the Lord your God, nor his greatness, and his strong hand, and his outstretched arm,)*

<sup>3</sup> his miracles, and his works, which he did in the midst of Egypt, to Pharaoh, *[the] king, and to all his land,*

<sup>4</sup> and to all the host of the Egyptians, and to their horses, and cars; how the waters of the Red Sea covered them, when they pursued you, and the Lord did away them till into present day; *(and to all the army of the Egyptians, and to their horses, and chariots; how the waters of the Red Sea covered them, when they pursued you, and the Lord did them away, and so things remain unto this present day;)*

<sup>5</sup> and which things the Lord did to you in *(the) wilderness, till ye came to this place; (and what the Lord did for you in the wilderness, until ye came to this place;)*

<sup>6</sup> and to Dathan and Abiram, the sons of Eliab, that was the son of Reuben, which the earth swallowed, when his mouth was opened, with their house(holds), and tabernacles, and all the chattel that they had, in the midst of Israel. *(and to Dathan and Abiram, the sons of Eliab, who was Reuben's son, who, when the earth opened its mouth, were swallowed up with their families, and their tents, and all their substance, in the midst of all Israel.)*

<sup>7</sup> Your eyes saw all the great works of the Lord, which he did,

<sup>8</sup> that ye keep all his behests which I command today to you, and that ye may enter, and wield the land, *(and so obey ye all his commandments which I command to you today, so that ye can enter, and take the land,)*

<sup>9</sup> to which ye shall enter, and ye live therein much time; which land, flowing with milk and honey, the Lord promised under an oath to your fathers and their seed. *(to which ye shall enter; and so that ye can live a long time in the land, which the Lord promised by an oath to your fathers and their descendants, yea, a land flowing with milk and honey.)*

<sup>10</sup> For the land, to which thou shalt enter to wield, is not as the land of Egypt, out of which thou wentest, where when the seed is sown in the manner of gardens, moist waters be led thereto, *(or where when the seed is sown, water must be brought to it, like in a garden);*

<sup>11</sup> but *the land that Israel shall wield* is hills, and fields, and it abideth rains from heaven, (*but the land which Israel shall possess is a land of mountains, and valleys, and it receiveth rain from the heavens.*)

<sup>12</sup> which land thy Lord God beholdeth, and his eyes be therein (*or and his eyes be upon it*), from the beginning of the year unto the end thereof.

<sup>13</sup> Therefore if ye shall obey to my behests which I command today to you, that ye love your Lord God, and serve him in all your heart, and in all your soul; (*And so if ye will obey my commandments which I command to you today, that ye love the Lord your God, and serve him with all your heart, and with all your soul;*)

<sup>14</sup> he shall give to your land rain timely and late, that ye gather wheat, and wine, and oil, (*he shall give rain on your land, timely and late, so that ye can gather corn, and wine, and oil.*)

<sup>15</sup> (*and*) hay of the fields to feed beasts, that ye both eat and be full-filled. (*and hay from the fields to feed your beasts, so that ye shall eat and be filled full.*)

<sup>16</sup> Be ye ware, lest peradventure your heart be deceived, and ye go away from the Lord, and serve alien gods, and worship them; (*Be ye careful, lest your heart be deceived, and ye go away from the Lord, and serve foreign, or other, gods, and worship them;*)

<sup>17</sup> and the Lord therefore be wroth, and close heaven, and rain come not down, neither the earth give his fruit, and ye perish swiftly from the full good land that the Lord shall give to you. (*and so the Lord be angry, and close up the heavens, and the rain come not down, nor the earth give its fruit, and ye swiftly perish from the very good land which the Lord shall give you.*)

<sup>18</sup> Put ye these my words in your hearts and in your souls, and hang ye them up for a token, *or a sign*, in your hands, and set ye them betwixt your eyes. (*Put ye these my words in your hearts and in your souls, and bind ye them for a sign upon your hands, and set ye them before your eyes forevermore.*)

<sup>19</sup> Teach ye your sons, (*so*) that they think upon those words, when thou sittest in thine house, and goest in the way (*or and goest on the way*), and liest down, and risest up.

<sup>20</sup> Thou shalt write those words upon the (*door*)posts, and the gates of thine house(s),

<sup>21</sup> that the days of thee and of thy sons be multiplied in the land which the Lord swore to thy fathers, that he should give to them, as long as heaven is above (*the*) earth. (*so that the days of thee and of thy sons, can be multiplied in the land which the Lord swore to thy fathers to give them, for as long as the heavens be above the earth.*)

<sup>22</sup> For if ye keep the behests which I command to you, and do those, that ye love your Lord God, and go in all his ways, and cleave to him, (*For if ye obey all these commandments which I command to you, and do them, that ye love the Lord your God, and go in all his ways, and cleave to him,*)

<sup>23</sup> the Lord shall destroy all these heathen men before your face, and ye shall wield those folks that be greater and stronger than ye.

<sup>24</sup> Each place which your foot shall tread, shall be yours; from the desert, and from Lebanon, and from the great flood Euphrates unto the west sea, shall be your terms. (*Every place where your feet shall tread, shall be yours; from the wilderness to the mountains of Lebanon, and from the great Euphrates River unto the Great Sea, or the Mediterranean Sea, shall be yours.*)

<sup>25</sup> None shall stand against you; your Lord God shall give your outward dread and your inward dread upon each land that ye shall tread, as he spake to you. (*No one shall stand against you; the Lord your God shall put the fear of you and the dread of you upon every land where ye shall tread, as he promised you.*)

<sup>26</sup> Lo! I set forth in your sight today blessing and cursing; (*Behold! I set before you today the choice of a blessing and a curse;*)

<sup>27</sup> blessing, if ye obey to the behests of your Lord God, which I command to you today; (*a blessing, if ye obey the commandments of the Lord your God, which I command to you today;*)

<sup>28</sup> cursing, if ye hear not the behests of your Lord God, but go away from the way which I show now to you, and go after alien gods, which ye know not. (*and a curse, if ye hear not the commandments of the Lord your God, and ye go away from the way which I now show to you, and follow foreign, or other, gods, which ye do not know.*)

<sup>29</sup> Soothly when thy Lord God hath brought thee into the land, to which to inhabit thou goest, thou shalt set (*the*) blessing upon the hill Gerizim, (*and the*) cursing upon the hill Ebal. (*And when the Lord thy God hath brought thee into the land, to which thou goest to inhabit, thou shalt proclaim the blessing from Mount Gerizim, and the curse from Mount Ebal,*)

<sup>30</sup> which *hills* be beyond (*the*) Jordan, after the way that goeth to the going down of the sun, in the land of Canaanites, that dwell in the field places against Gilgal, which is beside the valley going and entering far. (*which mountains be on the western side of the Jordan River; on the way that leadeth to the going down of the sun, in the land of the Canaanites, who live on the plains near Gilgal, which is close to the sacred trees of Moreh.*)

<sup>31</sup> For ye shall pass (*the*) Jordan, that ye wield the land which your Lord God shall give to you, and that ye have and wield that land. (*For ye shall cross over the Jordan River to possess the land which the Lord your God shall give to you, and ye shall take that land and have it.*)

<sup>32</sup> Therefore see ye, that ye fulfill the ceremonies and dooms, which I shall set today in your sight. (*And so see ye, that ye fulfill the statutes and laws, or judgements, which I shall set before you today.*)

## CHAPTER 12

<sup>1</sup> These be the behests and dooms (*or These be the statutes and laws, or judgements*), which ye ought to do, in the land which the Lord God of thy fathers shall give to thee, that thou wield it, in all (*the*) days in which thou shalt go upon [*the*] earth.

<sup>2</sup> Destroy ye all the places wherein [*the*] heathen men which ye shall wield, worshipped their gods, on high mountains, and little hills, and under each tree full of boughs.

<sup>3</sup> Destroy ye their altars, and break their images; and burn ye the (*sacred*) woods with fire, and all-break ye the idols; destroy ye their names from (*all*) the places.

<sup>4</sup> Ye shall not do so to your Lord God; (*Ye shall not worship the Lord your God in those ways;*)

<sup>5</sup> but ye shall come to the (*one*) place which your Lord God (*shall*) choose (*out*) of all your lineages, that he put his name there, and dwell therein;

<sup>6</sup> and ye shall come *thither*, and offer in that place your burnt sacrifices, and slain sacrifices, the tithes, and first fruits of your hands, and avows, and gifts, and the first engendered things of your oxen, and of (*your*) sheep. (*and ye shall come there, and offer in that place your burnt sacrifices, and slain sacrifices, your tithes, and the first fruits of your hands, and your vows, and gifts, and the first-born males of your oxen, and of your sheep.*)

<sup>7</sup> And ye and your houses shall eat there in the sight of your Lord God; and ye shall be glad in all things to which ye put the hand, in which your Lord God hath blessed you. (*And ye and your households, or your families, shall eat there before the Lord your God; and ye shall be glad in all the things to which ye put your hands, because the Lord your God hath blessed you.*)

<sup>8</sup> Ye shall not do there those things which we do here today, each man that that seemeth rightful to himself.

<sup>9</sup> For unto the time that is now, ye came not to (*the*) rest, and to [*the*] possession, which the Lord God shall give to you.

<sup>10</sup> Ye shall pass (*the*) Jordan (*or Ye shall cross over the Jordan River*), and ye shall dwell in the land which your Lord God shall give to you, that ye rest from all (*your*) enemies about, and that ye dwell without any dread.

<sup>11</sup> In the place which your Lord God (*shall*) choose that his name be therein. Thither ye shall bear all things, which I command *to you*, burnt sacrifices, and sacrifices, and the tithes, and the first fruits of your hands, and whatever is the best thing in gifts, which ye avow to the Lord.

<sup>12</sup> There ye shall eat before your Lord God, ye, and your sons, and daughters, your menservants, and womenservants, and the deacons, that dwell in your cities; for they have none other part and possession among you. (*And ye shall eat there before the Lord your God, ye, and your sons, and your daughters, your slaves, and your slave-girls, and the Levites who live in your cities, because the Levites have no other portion or possession among you.*)

<sup>13</sup> Be thou ware lest thou offer thy burnt sacrifices in each place that thou seest, (*Be thou careful, lest thou offer thy burnt sacrifices in any place that thou seest.*)

<sup>14</sup> but in that place which the Lord [*shall*] choose in one of thy lineages, thou shalt offer sacrifices, and thou shalt do whatever things I command to thee. (*but rather, only at that place which the Lord shall choose in one of thy tribes, shalt thou offer thy sacrifices, and thou shalt do whatever I command thee.*)

<sup>15</sup> For if thou wilt eat, and the eating of flesh delighteth thee, slay thou, and eat, by the blessing of thy Lord God, that he hath given to thee in thy cities, whether it is unclean, *that is, spotted, either wemmed*, and feeble, either clean, and without wem, *that is, whole*

*in each member, (that) which is leaveful to be offered, thou shalt eat those, as (of) a capret, and an hart; (But if thou art hungry, and the eating of flesh delighteth thee, kill thou, and eat, whatever he hath given thee, wherever thou may live, with the blessing of the Lord thy God; yea, whether ye be clean, or unclean, ye can eat it, as you would eat the meat of a gazelle, or a deer;)*

<sup>16</sup> only without eating of [the] blood, which thou shalt shed out as water upon the earth. *(but thou shalt not eat the blood; thou shalt pour it out like water onto the ground.)*

<sup>17</sup> Thou shalt not be able to eat in thy cities the tithes of thy wheat, (of) thy wine, and of thine oil, nor the first engendered things of thy droves, and of thy sheep, and all things which thou hast avowed, and wilt offer by free will, and the first fruits of thine hands; *(Thou shalt not eat in thy cities the tithes of thy corn, or thy wine, or thy oil, or the first-born of thy herds, or of thy sheep, or anything which thou hast vowed, or wilt offer by free will, or the first fruits of thy hands;)*

<sup>18</sup> but thou shalt eat those things before thy Lord God, in the place which thy Lord God choose, thou, and thy son, and thy daughter, thy manservant, and thy womanservant, and the deacon that dwelleth in thy cities, *(or but thou shalt eat those things before the Lord thy God, in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, thy slave, and thy slave-girl, and the Levite who liveth in thy cities);* and thou shalt be glad, and thou shalt be fulfilled before thy Lord God in all (the) things to which thou holdest forth thine hand *(to do).*

<sup>19</sup> Be thou ware lest thou forsake the deacon in all time, in which thou livest in (the) earth. *(Be thou careful, lest thou forget the Levite at any time in which thou livest on the earth.)*

<sup>20</sup> When thy Lord God hath enlarged thy terms, as he spake to thee, *(or When the Lord thy God hath enlarged thy borders, as he hath promised thee),* and thou wilt eat (some) flesh, which thy soul desireth,

<sup>21</sup> forsooth if the place is far, which thy Lord God choose, that his name be there, thou shalt slay of thine oxen, and sheep, which thou hast, as the Lord commanded to thee; and thou shalt eat in thy cities as it pleaseth thee. *(but if the place is too far from thee, which the Lord thy God shall choose, that his name be there, thou shalt kill some of thy oxen, or of thy sheep, which thou hast, as the Lord commanded thee; and thou shalt eat it in thy cities as it pleaseth thee.)*

<sup>22</sup> As (the meat of) a capret and an hart is eaten, so thou shalt eat those; both a clean man and an unclean (man) shall eat thereof in common. *(Thou shalt eat it, like thou would the meat of a gazelle, or a deer; both a clean person and an unclean person shall eat it in common.)*

<sup>23</sup> Only eschew thou this, that thou eat not (the) blood; for the blood of those beasts is for the life, and therefore thou oughtest not eat the life with flesh, *(or and so thou ought not to eat the life with the flesh, or with the meat),*

<sup>24</sup> but thou shalt pour it out as water upon the earth, *(but thou shalt pour it out like water onto the ground,)*

<sup>25</sup> that it be well to thee, and to thy sons after thee, *(or that it be well with thee, and with thy children after thee),* when thou hast done that, that pleaseth in the sight of the Lord.

<sup>26</sup> Soothly thou shalt take that that thou hast avowed, and hallowed to the Lord, and thou shalt come to the place which the Lord choose; *(And thou shalt take what thou hast vowed, and dedicated to the Lord, and thou shalt come to the place which the Lord shall choose;)*

<sup>27</sup> and thou shalt offer there thine offerings, and flesh, and blood, upon the altar of thy Lord God; thou shalt pour (out) in the altar the blood of the sacrifices; but thou shalt eat the flesh. *(for thy burnt sacrifice, thou shalt offer both the flesh, and the blood, on the altar of the Lord thy God; and for thy peace offering, thou shalt pour the blood of the offering on the altar; but thou shalt eat its flesh.)*

<sup>28</sup> Keep thou and hear all things which I command to thee, that it be well to thee, and to thy sons after thee, [into] without end, when thou hast done that, that is good and pleasing in the sight of thy Lord God. *(Hear thou and obey all the things which I command to thee, so that it be well with thee, and with thy children, forevermore, when thou hast done what is good and pleasing in the sight of the Lord thy God.)*

<sup>29</sup> When thy Lord God hath destroyed before thy face [the] folks, to which thou shalt enter and wield, *(or When the Lord thy God hath destroyed the nations before thy face, to whom thou shalt enter in to take),* and when thou hast wielded those folks, and hast dwelled in their land,

<sup>30</sup> be thou ware lest thou follow them, after that they be destroyed, when thou enterest, and thou seek their ceremonies, and say, As these folks worshipped their gods, so and I shall worship. *(be thou careful, after that thou hast entered, and they be destroyed, lest thou follow them; do not thou seek out their ceremonies, saying, As these nations worshipped their gods, so we shall worship our God.)*

<sup>31</sup> Thou shalt not do in like manner to thy Lord God *(or Thou shalt not worship the Lord thy God in like manner)*; for they did *(un)*to their gods all the abominations which the Lord loatheth, and they offered *(up)* their sons and their daughters, and they burnt them with fire.

<sup>32</sup> Do thou to the Lord this thing only which I command to thee, neither add thou anything, neither abate. *(Do thou to the Lord only the things which I command to thee, neither add thou anything, nor abate thou anything.)*

## CHAPTER 13

<sup>1</sup> If a prophet riseth in the midst of thee, either he that saith himself to have seen a dream, and he before-saith a sign, and a wonder to come after, *(When a prophet riseth up in the midst of thee, or him who saith that he hath seen a dream, and he speaketh of a sign, or a wonder; before that it cometh,)*

<sup>2</sup> and this thing that he said befalleth, and he saith to thee, Go we, and follow we alien gods, which thou knowest not, and serve we them, *(and what he said befalleth, and then he saith to thee, Now let us go, and follow foreign, or other, gods, which thou knowest not, and let us serve them,)*

<sup>3</sup> thou shalt not hear the words of that prophet, either of that dreamer; for your Lord God assayeth you, that he know openly whether ye love him, either nay, in all your heart, and in all your soul. *(thou shalt not listen to the words of that prophet, or of that dreamer; for the Lord your God trieth, or testeth, you, to clearly know whether ye love him, or not, with all your heart, and with all your soul.)*

<sup>4</sup> Follow ye your Lord God, and dread ye him; keep ye his commandments, and hear ye his voice; ye shall serve him, and ye shall cleave to him. *(Follow ye the Lord your God, and fear ye him; obey ye his commandments, and listen ye to his voice; ye shall serve him, and ye shall cleave to him.)*

<sup>5</sup> And that prophet, either *(that)* feigner of dreams, shall be slain; for he spake *(so)* that he should turn you away from your Lord God, that led you out of the land of Egypt, and again-bought you from the house of servage, *(or and bought you back, or redeemed, or ransomed, you from the house of servitude, or of slavery), (so)* that he make thee to err from the way that thy Lord God commanded to thee; and in *(the)* killing of him thou shalt do away evil from the midst of thee.

<sup>6</sup> If thy brother, the son of thy mother, either thy son, either thy daughter, either the wife which is in thy bosom, either thy friend, whom thou lovest as thy *(own)* soul, will counsel thee, and saith privily, Go we and serve alien gods, which thou knowest not, and thy fathers know not, *(or will counsel thee, and saith privately, Let us go, and serve foreign, or other, gods, which thou knowest not, nor thy fathers knew),*

<sup>7</sup> *(the gods)* of all the folks about, that be nigh either far, from the beginning unto the end of the land,

<sup>8</sup> assent thou not to him, neither hear thou him, neither thine eye spare him, that thou have mercy of him, and hide him, *(assent thou not to him, nor listen thou to him, nor thine eye spare him, so that thou have mercy on him, or that thou hide him,)*

<sup>9</sup> but anon thou shalt slay him. Thine hand be first upon him, and after thee, all the people put to *(the)* hand. *(but at once thou shalt kill him. Thy hand be the first upon him, and after thee, the hands of all the other people.)*

<sup>10</sup> He shall be oppressed with stones, and shall be slain; for he would draw thee away from thy Lord God, that led thee out of the land of Egypt, from the house of servage, *(He shall be killed with stones; for he tried to draw thee away from the Lord thy God, who led thee out of the land of Egypt, from the house of servitude, or of slavery,)*

<sup>11</sup> that all Israel hear *this* and dread, and do no more anything like this thing. *(then all Israel shall hear of this, and be afraid, and never again do anything evil like this.)*

<sup>12</sup> If thou hearest any men saying in one of thy cities, which thy Lord God shall give thee to dwell in,

<sup>13</sup> The sons of Belial went out from the midst of thee, and turned away the dwellers of the city, and said, Go we, and serve alien gods, which ye knew not, *(The sons of Belial went out from thy midst, and turned away that city's inhabitants, for they said, Let us go, and serve foreign, or other, gods, which ye knew not,)*

<sup>14</sup> inquire thou busily, and when the truth of the thing is beholden diligently, if thou findest that this thing is certain, that is said, and that this abomination is done indeed, (*carefully inquire thou, and when the truth of the thing is diligently seen, if thou findest that it is certain that this was said, and that this abomination was indeed done,*)

<sup>15</sup> anon thou shalt smite the dwellers of that city with the sharpness of sword (*or at once thou shalt strike the inhabitants of that city with the sharpness of the sword*), and thou shalt destroy that city, and all things that be therein, unto the beasts.

<sup>16</sup> Also whatever thing of purtenance of household is *found there*, thou shalt gather it together in [*the*] midst of the streets thereof, and thou shalt burn it with that city, so that thou waste all things before thy Lord God, and it be a burial everlasting; it shall no more be builded. (*And whatever thing of purtenance of household is found there, thou shalt gather it together in the middle of its streets, or in the town square, and thou shalt burn all those things along with that city, so that thou destroy all those things before the Lord thy God, and it shall be an everlasting burial; that city shall never be rebuilt.*)

<sup>17</sup> And nothing of that cursing shall dwell in thine hand, that the Lord be turned away from the wrath of his strong vengeance, and have mercy upon thee, and multiply thee, as he swore to thy fathers. (*And then nothing of what be cursed shall be found in thy hands, and the Lord shall turn away from the anger of his strong vengeance, and shall have mercy on thee, and shall multiply thee, as he promised to thy fathers.*)

<sup>18</sup> When thou hast heard the voice of thy Lord God, thou shalt keep all his behests which I command to thee today, that thou do that thing that is pleasing in the sight of thy Lord God. (*When thou hast heard the voice of the Lord thy God, thou shalt obey all his commandments which I command to thee today, so that thou do what is right before the Lord thy God.*)

## CHAPTER 14

<sup>1</sup> Be ye the sons of your Lord God; ye shall not cut you(*r*selves), neither ye shall make baldness (*upon yourselves*), upon a dead man, (*Ye be the children, or the people, of the Lord your God; ye shall not cut yourselves, nor shall ye make yourselves bald, when mourning for a dead person.*)

<sup>2</sup> for thou art an holy people to thy Lord God, and he chose thee that thou be to him into a special people, of all the folks that be upon earth. (*for thou art a holy people to the Lord thy God, and he chose thee that thou be to him a special people, out of all the nations, or all the peoples, that be upon the earth.*)

<sup>3</sup> Eat ye not those things that be unclean.

<sup>4</sup> This is a beast which ye shall eat (*or These be the beasts which ye shall eat*); an ox, and a sheep, and a goat,

<sup>5</sup> an hart, a capret, a wild ox, (*a*) tragelaph, *that is, a beast in part like a goat buck, and in part like an hart*, a pygarg, an ostrich, a camelopard. (*a deer; a gazelle, a wild ox, or a buffalo, a tragelaph, that is, a beast in part like a goat buck, and in part like a deer, an antelope, an ostrich, and a giraffe.*)

<sup>6</sup> Ye shall eat each beast that parteth the claw into two parts, and cheweth the cud. (*Ye may eat any beast which hath a divided hoof, or foot, and cheweth the cud.*)

<sup>7</sup> And ye shall not eat these *beasts*, of them that chew the cud, and part not the claw; a camel, an hare, and a coney; for these chew the cud, and part not the claw, they shall be unclean to you; (*But ye shall not eat those beasts, which chew the cud, but do not have a divided hoof, or foot; such as a camel, a hare, and a rock-badger; for these chew the cud, but do not have a divided hoof, or foot, and so they shall be unclean to you.*)

<sup>8</sup> also a swine, for it parteth the claw, and cheweth not the cud, shall be unclean, (*or and a pig, for it hath a divided hoof, but it cheweth not the cud, and so it shall be unclean*); ye shall not eat the flesh of them, and ye shall not touch *their* dead bodies.

<sup>9</sup> Ye shall eat these things, of all that dwell in waters, (*or Of all the things that live in water; these ye shall eat*); eat ye those things that have fins and scales;

<sup>10</sup> eat ye not those things that be without fins and scales, for those be unclean.

<sup>11</sup> Eat ye all clean birds;

<sup>12</sup> (*but*) eat ye not unclean birds, that is, an eagle, and a gripe, and an aliet,

<sup>13</sup> an heron, and a vulture, and a kite by his kind,

<sup>14</sup> and all thing of ravens? kind,

<sup>15</sup> and a struthio, and a night crow, and a lari, and an hawk by his kind,

<sup>16</sup> a falcon, and a swan, and a ciconia,

<sup>17</sup> and a dipper, a porphyrio, and a rearmouse, a cormorant,

<sup>18</sup> and a calidris, all in their kind; also a lapwing and a bat.

<sup>19</sup> And all thing that creepeth, and hath fins, shall be unclean, and shall not be eaten. *(And all insects that both creep and fly, shall be unclean, and shall not be eaten.)*

<sup>20</sup> Eat ye all thing *(that creepeth)*, and that is clean; *(But ye can eat all clean insects.)*

<sup>21</sup> but whatever thing is dead by itself, eat ye not thereof. Give thou *(it as) meat* to the pilgrim that is within thy gates, that he eat *(it)*, either sell thou *(it as) meat* to him, for thou art a holy people of thy Lord God. Thou shalt not see the kid in his mother's milk. *(Whatever thing that dieth a natural death, ye shall not eat. Give thou it as food to the foreigner, or the stranger, who is within thy gates, so that he can eat it, or sell thou it as food to him, but thou art a holy people of the Lord thy God, and thou shalt not eat it. And thou shalt not boil a kid in his mother's milk.)*

<sup>22</sup> Thou shalt separate the tenth part of all thy fruits that come forth in the land by each year; *(Thou shalt set aside the tenth part of all thy produce that cometh forth from the land each year;)*

<sup>23</sup> and thou shalt eat *(it)* in the sight of thy Lord God, in the place which he choose, that his name be called therein; thou shalt offer the tithe of thy wheat, of wine, and oil, and the first engendered things of thy droves, and of thy sheep, that thou learn to dread thy Lord God in all time. *(and thou shalt eat it before the Lord thy God, in the place which he shall choose, that his name be called there; thou shalt offer a tenth of thy corn, and of thy wine, and of thy oil, and the first-born male things of thy herds, and of thy sheep, so that thou learn to fear the Lord thy God or so that thou learn to revere the Lord thy God, for all time.)*

<sup>24</sup> But when the way is longer, and the place that thy Lord God choose *is far*, and he hath blessed, *or increased*, thee, and thou mayest not bring all these things to that place, *(But when the way is too long, and the place that the Lord thy God shall choose is too far from thee, and he hath blessed thee, but thou cannot bring all these things to that place,)*

<sup>25</sup> thou shalt sell all these things, and shalt turn them into price, and thou shalt bear them in thine hand, and thou shalt go to the place which thy Lord God choose; *(then thou shalt sell all these things, and shalt turn them into money, and thou shalt carry it in thy hand, and thou shalt go to the place which the Lord thy God shall choose;)*

<sup>26</sup> and thou shalt buy of the same money whatever thing pleaseth to thee, either of droves, either of sheep; also *thou shalt buy* wine, and cider, and all things that thy soul desireth; and thou shalt eat *(it)* before thy Lord God, and thou shalt make feast, thou, and thine house, *(and thou shalt buy with that money whatever pleaseth thee, from the herds, or the sheep; and thou shalt buy wine, or cider, or anything else that thy soul desireth; and thou shalt eat it before the Lord thy God, and thou shalt make a feast, thou, and thy household, or thy family,)*

<sup>27</sup> and the deacon that is within thy gates; be thou ware lest thou forsake him, for he hath not other part in thy possession. *(and the Levite who is within thy gates; be thou careful, lest thou forget him, for he hath no portion or possession among thee.)*

<sup>28</sup> In the third year thou shalt separate another tithe of all things that grow to thee in that year, and thou shalt keep it within thy gates. *(And in the third year thou shalt set aside a tenth of all the things that grow for thee in that year, and thou shalt keep it within thy gates.)*

<sup>29</sup> And the deacon shall come, that hath none other part nor possession with thee, and the pilgrim, and the fatherless, either motherless child, and the widow, that be within thy gates, and they shall eat, and be fulfilled, that thy Lord God bless thee, in all the works of thine hands which thou shalt do. *(And the Levite shall come, who hath no portion or possession among thee, and the foreigner, or the stranger, and the fatherless or the motherless child, and the widow, yea, they who be within thy gates, and they shall eat, and be fulfilled, and then the Lord thy God shall bless thee, in all the work of thy hands which thou shalt do.)*

## CHAPTER 15

<sup>1</sup> In the seventh year thou shalt make *(a)* remission, *(In the seventh year thou shalt make a forgiveness of debts,)*

<sup>2</sup> that shall be fulfilled by this order: To whom anything is owed, of his friend, either neighbour, and brother, he shall not be able to ask *(for)it*, for it is the year of remission, *or forgiveness*, of the Lord. *(that shall be fulfilled in this way. To whom anything is owed, to his friend, or his neighbour, or his brother, he shall not be able to ask for it, for it is the Year of Remission, or the Year of Forgiveness, of the Lord.)*

<sup>3</sup> Thou shalt ask it of a pilgrim, *that is, a stranger; or he that is not of the faith of (the) Jews*, and of a comeling; thou hast no power to ask *(for)* it of a citizen and of a neighbour;

*(Thou shalt ask for it from a foreigner; that is, from a stranger; or from he who is not of the faith of the Jews, and a newcomer; but thou hast no power to ask for it from a citizen, or from a neighbour.)*

<sup>4</sup> and utterly a needy man and a beggar shall not be among you, that thy Lord God bless thee, in the land which he shall give to thee into possession. *(And there shall never be a needy person, or a beggar, among you, and then the Lord thy God shall bless thee, in the land which he shall give to thee for a possession.)*

<sup>5</sup> If nevertheless thou shalt hear the voice of thy Lord God, and shalt keep all things which he commanded, and which I command today to thee, *(if only thou shalt hear the voice of the Lord thy God, and shalt obey all the things which he commanded, and which I command to thee today.)*

<sup>6</sup> he shall bless thee, as he promised. Thou shalt lend to many folks, and thou shalt not take borrowing of any man; thou shalt be lord of full many nations, and no man shall be lord of thee. *(yea, then he shall bless thee, as he promised. Thou shalt lend to many nations, but thou shalt not borrow from anyone; thou shalt be lord of a great many nations, but no one shall be thy lord.)*

<sup>7</sup> If one of thy brethren that dwell within the gates of thy city, in the land which thy Lord God shall give to thee, cometh to poverty, thou shalt not make hard thine heart, neither thou shalt withdraw thine hand *(from him),*

<sup>8</sup> but thou shalt open it to the poor man, and thou shalt lend him whatso(ever) thou seest him have need to. *(but thou shalt open it to the poor; and thou shalt lend to them whatever thou seest that they have need of.)*

<sup>9</sup> Be thou ware lest peradventure [a] wicked thought creep *(in)* privily to thee, and thou say in thine heart, The seventh year of remission, *(or of forgiveness),* nigheth; and thou turn away thine eyes from thy poor brother, and thou wilt not give to him the loan that he asketh *(for);* lest he cry against thee to the Lord, and it be made to thee into sin, *(or lest he cry to the Lord against thee, and thou be judged to be guilty of sin).*

<sup>10</sup> But thou shalt give to him, and thou shalt not do anything falsely in relieving his needs, that thy Lord God bless thee in all time, and in all things to which thou shalt put to thine hand. *(But thou shalt give to him, and thou shalt not do anything falsely when relieving his need, so that the Lord thy God shall bless thee for all time, and in all the things to which thou shalt put thy hand.)*

<sup>11</sup> Poor men shall not fail *(to be)* in the land of thy dwelling; therefore I command to thee, that thou open thy hand to thy brother needy *(and)* poor, that live with thee in the land. *(There shall always be poor people in the land of thy dwelling; and so I command thee, that thou open thy hands to thy brothers and sisters who be needy and poor, who live with thee in the land.)*

<sup>12</sup> When thy brother, an Hebrew man, either an Hebrew woman, is sold to thee, and hath served thee six years, in the seventh year thou shalt deliver him free *(or in the seventh year thou shalt set them free).*

<sup>13</sup> And thou shalt not suffer him *(to)* go away from thee void, to whom thou hast given freedom; *(And when thou shalt set them free, thou shalt not allow them to go away empty-handed from thee;)*

<sup>14</sup> but thou shalt give him lifelode in the way, of thy flocks, and of thy cornfloor, and of thy presser, in which thy Lord God hath blessed thee. *(but thou shalt give them sustenance for the way, out of thy flocks, and from thy threshing floor, and thy winepress, yea, out of all in which the Lord thy God hath blessed thee.)*

<sup>15</sup> Have thou mind that also thou servedest in the land of Egypt, and thy Lord God delivered thee, and therefore I command now *(this)* to thee. *(Remember that thou were slaves in the land of Egypt, and the Lord thy God set thee free, and so now I command this to thee.)*

<sup>16</sup> But if he say, I will not go out, for he loveth thee, and thine house *(hold),* and he feeleth that it is well to him with thee, *(But if thy slave saith, I will not leave thee, for I love thee, and thy family, and he feeleth that it is good for him to be with thee,)*

<sup>17</sup> thou shalt take an awl, and thou shalt pierce *(it through)* his ear in *(to)* the door of thine house, and *(then)* he shall serve thee till into the world; also thou shalt do in like manner to an handmaid *(or and thou shalt treat a slave-girl in the same manner).*

<sup>18</sup> Thou shalt not turn away from them thine eyes, when thou shalt deliver them free, for by the hire of an hired man they served thee by six years; that thy Lord God bless thee, in all the works which thou doest. *(Thou shalt not turn away thine eyes from them, when thou shalt set them free, for they have served thee for six years at half the cost, or*

at half the wages, of a hired servant; and then the Lord thy God shall bless thee, in all the works which thou doest.)

<sup>19</sup> Of the first engendered things that be born in thy droves, and in thy sheep, whatever is of male kind, thou shalt hallow to thy Lord God, (or *Of the first-born of thy herds, and of thy sheep, whatever is male, thou shalt dedicate to the Lord thy God*). Thou shalt not work with the first engendered thing of oxen, and thou shalt not shear the first engendered things of sheep.

<sup>20</sup> Thou shalt eat those by all years in the sight of thy Lord God, thou, and thine house, in the place which the Lord choose. (*Rather, year after year, thou shalt eat them before the Lord thy God, thou, and thy household, or thy family, in the place which the Lord shall choose.*)

<sup>21</sup> And if it have a wem (or *But if it hath a blemish, or a fault*), either is crooked, either (is) blind, either is foul, either (is) feeble in any part, it shall not be offered to thy Lord God;

<sup>22</sup> but thou shalt eat it within the gates of thy city, both a clean man and an unclean (man) shall eat of those in like manner, as of a capret, and of an hart. (*but thou shalt eat it within the gates of thy city, both a clean person and an unclean person shall eat it, like they would a gazelle, or a deer.*)

<sup>23</sup> Only thou shalt keep this, that thou eat not the blood of those, but shed it out as water into the earth. (*But thou shalt not eat any of their blood, but thou shalt pour it out like water onto the ground.*)

## CHAPTER 16

<sup>1</sup> Keep thou the month of new fruits, and of the beginning of summer, that thou make pask to thy Lord God; for in this month thy Lord God led thee out of Egypt in the night. (*Observe thou the month of Abib, at the beginning of summer, and keep thou the Passover to the Lord thy God; for in this month the Lord thy God led thee out of Egypt in the night.*)

<sup>2</sup> And thou shalt offer pask to thy Lord God, of sheep, and of oxen, in the place which thy Lord God choose, that his name dwell there. (*And thou shalt offer the Passover to the Lord thy God, yea, a sheep, or an ox, in the place which the Lord thy God shall choose, that his name shall be there.*)

<sup>3</sup> Thou shalt not eat therein bread dighted with sourdough; in seven days thou shalt eat bread of affliction, (*that is*), without sourdough, for suddenly, *either hastily*, thou wentest out of Egypt, that thou have mind of the day of thy going out of Egypt, in all the days of thy life. (*Thou shalt not eat it with any bread made with yeast; yea, for seven days thou shalt eat the bread of affliction, that is, bread made without yeast, for suddenly, or hastily, thou wentest out of Egypt, so that thou shalt remember the day of thy going out of Egypt, all the days of thy life.*)

<sup>4</sup> Nothing dighted with sourdough shall appear in all thy coasts by seven days, and of the flesh of that that is offered in the eventide, (*that is, of the lamb of the pask*), shall not dwell in the first day in the morrowtide. (*Nothing made with yeast shall appear in all thy land for seven days, and none of the flesh of what is offered in the evening, that is, of the Passover lamb, shall remain past the first day, into the next morning.*)

<sup>5</sup> Thou shalt not be able to offer pask in each of thy cities which thy Lord God shall give to thee, (*Thou shalt not offer the Passover in all the cities which the Lord thy God shall give thee,*)

<sup>6</sup> but in the place which thy Lord God choose, that his name dwell there; thou shalt offer pask in the eventide, at the going down of the sun, when thou wentest out of Egypt. (*but only in the place which the Lord thy God shall choose, that his name shall be there; thou shalt offer the Passover there in the evening, at the going down of the sun, the time when thou wentest out of Egypt.*)

<sup>7</sup> And thou shalt see the *thy offering*, and eat it, in the place which thy Lord God hath chosen, and thou shalt rise in the morrowtide of the *second day*, and thou shalt go into thy tabernacles (or *and then thou shalt return to thy tents*).

<sup>8</sup> Six days thou shalt eat therf bread; and in the seventh day, for it is the gathering of thy Lord God, thou shalt not do work. (*Six days thou shalt eat unleavened bread; and on the seventh day, there shall be a holy gathering to the Lord thy God, and thou shalt not do any work on it.*)

<sup>9</sup> Thou shalt number to thee seven weeks, from that day in which thou settedest a sickle into the corn; (*Thou shalt count seven weeks, from that day on which thou putttest the sickle to the corn;*)

<sup>10</sup> and thou shalt hallow the feast day(s) of weeks to thy Lord God, a willful offering of thine hand, which thou shalt offer by the blessing of thy Lord God. *(and then thou shalt keep the Feast of Weeks, or the Harvest Festival, to the Lord thy God, and thou shalt offer a freewill offering, in proportion to the blessing given thee by the Lord thy God.)*

<sup>11</sup> And thou shalt eat before thy Lord God, thou, and thy son, and thy daughter, and thy servant, and thine handmaid, and the deacon that is within thy gates, and the comeling, and the fatherless, either motherless child, and the widow, that dwell with you, in the place which thy Lord God choose, that his name dwell there. *(And thou shalt eat before the Lord thy God, thou, and thy son, and thy daughter, and thy slave, and thy slave-girl, and the Levite who is within thy gates, and the newcomer, and the fatherless or the motherless child, and the widow, yea, all who live with you, in the place which the Lord thy God shall choose, that his name is there.)*

<sup>12</sup> And thou shalt have mind for thou were (a) servant in Egypt, and thou shalt keep and do those things that be commanded. *(And thou shalt remember that thou were slaves in Egypt, and thou shalt obey and do those things that be commanded.)*

<sup>13</sup> And thou shalt hallow the solemnity of tabernacles by seven days, when thou hast gathered thy fruits of thy cornfloor, and of the presser. *(And thou shalt keep the Feast of Tabernacles, or the Festival of Booths, or of Shelters, for seven days, when thou hast gathered in the produce from thy threshing floor, and from thy winepress.)*

<sup>14</sup> And thou shalt eat in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thine handmaid, also the deacon, and the comeling, and the fatherless, either motherless child, and the widow, that be within thy gates. *(And thou shalt be glad at thy feast, or thy festival, thou, and thy son, and thy daughter, and thy slave, and thy slave-girl, and the Levite, and the newcomer, and the fatherless or the motherless child, and the widow, yea, all who be within thy gates.)*

<sup>15</sup> By seven days thou shalt hallow feasts to thy Lord God, in the place which the Lord choose; and thy Lord God shall bless thee, in all thy fruits, and in all the work of thine hands, and thou shalt be in gladness. *(For seven days thou shalt keep this feast to the Lord thy God, in the place which the Lord shall choose; and the Lord thy God shall bless thee, with all thy fruits, and with all the work of thine hands, and thou shalt be glad, or be happy.)*

<sup>16</sup> In three times by the year all thy male kind shall appear in the sight of thy Lord, in the place which he choose, in the solemnity of therf loaves, and in the solemnity of weeks, and in the solemnity of tabernacles. A man shall not appear void before the Lord; *(Three times a year all thy males shall appear before the Lord thy God, in the place which he shall choose, at the Feast of Unleavened Bread, and at the Feast of Weeks, and at the Feast of Tabernacles. A man shall not appear empty-handed before the Lord.)*

<sup>17</sup> but each man shall offer after that that he hath, by the blessing of his Lord God, that he gave to him. *(but each man shall offer what he hath, in proportion to the blessing which the Lord his God hath given him.)*

<sup>18</sup> Thou shalt ordain judges, and exactors, in all thy gates which thy Lord God shall give to thee, by each of thy lineages, that they deem the people by just doom, *(Thou shalt ordain judges, and exactors, in all thy gates which the Lord thy God shall give thee, in each of thy tribes, and they shall judge the people with fair judgements.)*

<sup>19</sup> and bow they not into the other part for favour, either gift. Thou shalt not take a person, neither gifts, for why gifts blind the eyes of wise men, and change the words of just men, *(or Thou shalt not show favour to anyone, nor take a bribe, or a gift, for bribes blind the eyes of the wise, and change the words of the just.)*

<sup>20</sup> Thou shalt pursue justly that that is just, that thou live, and wield the land which thy Lord God shall give to thee. *(Thou shalt only pursue what is right, or just, so that thou can live, and possess the land which the Lord thy God shall give thee.)*

<sup>21</sup> Thou shalt not plant a wood, and each tree *(or any tree),* by the altar of thy Lord God; *(Thou shalt not plant a sacred grove, or put up a pole, beside the altar of the Lord thy God.)*

<sup>22</sup> neither thou shalt make to thee, and ordain an image; which things thy Lord God hateth. *(nor shalt thou set up a sacred pillar; or an idol, for thee to worship; the Lord thy God hateth all these things.)*

## CHAPTER 17

<sup>1</sup> Thou shalt not offer to thy Lord God an ox and a sheep in which is a wem, either anything of vice/either anything of reproof, for it is abomination to thy Lord God. *(Thou*

*shalt not offer to the Lord thy God an ox or a sheep which hath a blemish, or a fault, for that is an abomination to the Lord thy God.)*

<sup>2</sup> And when a man either a woman, that do evil in the sight of thy Lord God, be found with thee, within one of thy gates which thy Lord God shall give to thee, and they break the covenant of God,

<sup>3</sup> that they go and serve alien gods, and worship them, the sun, and the moon, and all the knighthood of heaven, which things I commanded not; *(and go and serve foreign, or other, gods, and worship them, or the sun, and the moon, and all the host of heaven, which things I would never command;)*

<sup>4</sup> and this is told to thee, and thou hearest (of) it, and inquirest diligently, and thou findest that it is sooth, and that *(such an) abomination is done in Israel;*

<sup>5</sup> thou shalt lead out the man and the woman, that did that most cursed thing, to the gates of thy city, and they shall be oppressed with stones *(until they die). (thou shalt lead out the man, or the woman, who did this most cursed thing, to the gates of thy city, and they shall be killed with stones.)*

<sup>6</sup> He that shall be slain, shall perish in the mouth of twain, either of three witnesses; no man be slain, for one man saith witnessing against him. *(He who shall be put to death, shall die only after the testimony of two, or three, witnesses; no one shall die because one person saith witnessing against them.)*

<sup>7</sup> The hand of the witnesses shall first slay him, and at the last the hand of the other people shall be put to, *for to throw him down with stones, that thou do away evil from the midst of thee. (The hands of the witnesses shall be the first to stone them, and then the other people shall put their hands to it, and they shall throw their stones, so that thou do away evil from the midst of thee.)*

<sup>8</sup> If thou perceivest, that hard and doubtful doom is with thee, *(or If thou perceivest, that there is a hard and difficult judgement before thee),* betwixt blood and blood, cause and cause, leprosy and not leprosy, and thou seest that the words of *[the] judges* within thy gates be diverse in their deeming; rise thou, and go up to the place that thy Lord God hath chosen;

<sup>9</sup> and thou shalt come to the priests of the kin of Levi, and to the judge that is in that time, and thou shalt ask of them, which shall show to thee the truth of *[the] doom. (and thou shalt come to the levitical priests, and to the judge then in office, and thou shalt ask them, and they shall tell thee the correct judgement and sentence.)*

<sup>10</sup> And thou shalt do, whatever thing they say, that be sovereigns in the place which the Lord choose *(or who be the rulers in the place which the Lord shall choose),* and *(who) teach thee by the law of the Lord;*

<sup>11</sup> thou shalt follow the sentence of them; thou shalt not bow *therefrom* to the right side, either to the left.

<sup>12</sup> For that man shall die, that is proud, and will not obey to the behest of the priest, that ministereth in that time to thy Lord God, and to the sentence of the judge, and thou shalt do away evil from the midst of Israel; *(And the person shall die, who is proud, and will not obey the decision of the priest, who ministereth at that time to the Lord thy God, or the sentence of the judge, and so thou shalt do away evil from the midst of Israel;)*

<sup>13</sup> and all the people shall hear, and dread, that no man from thenceforth swell with pride. *(and all the people shall hear, and have fear, so that henceforth no one should swell with pride.)*

<sup>14</sup> When thou hast entered into the land, which thy Lord God shall give to thee, and wieldest it, and dwellest therein, and sayest, I shall ordain a king on me, as all nations by compass have, *(or and sayest, We shall ordain a king over us, like all the nations around us have);*

<sup>15</sup> thou shalt ordain him, whom thy Lord God chooseth, *(out) of the number of thy brethren. Thou shalt not be able to make king a man of another folk, which man is not thy brother, (or Thou shalt not ordain a man from another nation to be your king, yea, a man who is not thy brother; that is, thy kinsman).*

<sup>16</sup> And when the king is ordained, he shall not multiply horses to him(*self*), neither he shall lead again the people into Egypt, neither he shall be raised *into pride, or tyranny,* by the number of knights, mostly since the Lord commanded to you, that ye turn no more again by the same way. *(And when the king is ordained, he shall not multiply horses unto himself, nor shall he lead the people back to Egypt, in order to add to his horses, for the Lord hath commanded that ye never go back there.)*

<sup>17</sup> The king shall not have many wives, that draw his mind to lusts, neither *he shall have great weights of silver and of gold. (The king shall not have many wives, who would*

*draw away his mind to lust, or too much fleshliness, nor shall he have great quantities of silver and gold.)*

<sup>18</sup> Forsooth after that he hath set in the throne of his realm, he shall write to himself, *that is, shall make to be written*, the deuteronomy, *that is, declaration*, of this law in a book, and he shall take *(the)* exemplar of *(the)* priests of the kin of Levi; *(And after that he hath sat on the throne of his kingdom, he shall have written for himself the deuteronomy, or the declaration, of this law in a book, and his copy shall be made from the original held by the levitical priests;)*

<sup>19</sup> and he shall have it with him, and he shall read it in all the days of his life, that he learn to dread his Lord God, and to keep his words and his ceremonies, that be commanded in the law; *(and he shall have it with him, and he shall read it all the days of his life, so that he can learn to fear the Lord his God or so that he can learn to revere the Lord his God, and obey all his words and his statutes, that be commanded in the law;)*

<sup>20</sup> neither his heart be raised into pride on his brethren, neither bow he into the right side, either left side, that he reign long time, he and his sons on Israel. *(and then his heart shall not be raised up in pride above his brothers, or his kinsmen, nor shall he turn from these commandments to the right, or to the left, and then he and his sons shall reign a long time over Israel.)*

## CHAPTER 18

<sup>1</sup> Priests and deacons, and all men that be of the same lineage, shall have no part and heritage with the tother people of Israel, for they shall eat the sacrifices of the Lord, and the offerings of him; *(The levitical priests, and all the men who be of the tribe of Levi, shall have no part or inheritance with the other people of Israel, for they shall eat the burnt sacrifices, and the other offerings, to the Lord;)*

<sup>2</sup> and they shall not take any other thing of the possession of their brethren; for the Lord himself is their heritage, as he spake to them. *(and they shall have no possession among their brothers; for the Lord himself is their inheritance, as he promised them.)*

<sup>3</sup> This shall be the doom of *(the)* priests, *that is, the thing justly given, either granted*, of the people, and of them that offer sacrifices, *(or This shall be the priest's due, that is, the thing rightly given from the people, yea, from those who offer sacrifices);* whether they offer an ox, either a sheep, they shall give to the priest the shoulder, and the paunch,

<sup>4</sup> the first fruits of wheat, and of wine, and of oil, and a part of wools of the shearing of sheep. *(the first fruits of thy corn, and of thy wine, and of thy oil, and a part of the wools from the shearing of thy sheep.)*

<sup>5</sup> For thy Lord God hath chosen him *(out)* of all thy lineages, that he stand and minister to the name of the Lord *(or that he stand to minister in the name of the Lord)*, he and his sons, *[into]* without end.

<sup>6</sup> If a deacon goeth out of one of thy cities of all Israel, in which he dwelleth, *(or If a Levite goeth out of any of thy cities in Israel, in which he liveth)*, and will come and desireth the place which the Lord *(shall)* choose,

<sup>7</sup> he shall minister in the name of his Lord God, as all his brethren deacons, that shall stand in that time before the Lord. *(then he shall minister in the name of the Lord his God, like all of his fellow Levites, who stand before the Lord at that time.)*

<sup>8</sup> He shall take the same part of meats, that also other deacons shall take; besides that that is due to him in his city, by succession, *either heritage*, of *(his)* father. *(He shall receive the same portion of food, that other Levites receive; besides what is due to him in his own city, by succession, either inheritance, from his father.)*

<sup>9</sup> When thou hast entered into the land which thy Lord God shall give to thee, be thou ware lest thou wilt follow the abominations of those folks;

<sup>10</sup> none be found in thee that cleanseth his son, either his daughter, and leadeth by the fire, either that asketh questions of diviners that divine about the altars, and that taketh heed to dreams, and *(to)* chattering of birds; neither any witch be *(among you)*, *(let none be found among thee who maketh his son, or his daughter, to pass through the fire, or who asketh questions of diviners who divine about the altars, or who taketh heed to dreams, or to the twittering of birds; and let there be no witch found among you.)*

<sup>11</sup> neither any enchanter or tregetour; *that is, he who deceiveth men's eyes so that a thing seem that which it is not*; neither a man take counsel of them that have a fiend speaking within them, neither of false diviners, neither seek of dead men the truth, *(nor let anyone take counsel from them who have a fiend speaking within them, or from false diviners, nor seek they to learn the truth from the dead.)*

<sup>12</sup> For the Lord hath abomination of all these things, and for such wickednesses he shall do away them in thine entering. *(For the Lord hath abomination for all these things, and for such wickednesses, he shall drive them all out before thee.)*

<sup>13</sup> Thou shalt be perfect, and without filth, with thy Lord God.

<sup>14</sup> These heathen men, whose land thou shalt wield, hear them that work by chattering of birds, and false diviners; but thou art taught in other manner of thy Lord God. *(These heathen, whose land thou shalt possess, listen to those who portend by the twittering of birds, and to false diviners; but thou art taught in another way, by the Lord thy God.)*

<sup>15</sup> Thy Lord God shall raise a prophet of thy folk, and of thy brethren, as me, to thee, *(and) thou shalt hear him; (The Lord thy God shall raise up a prophet like me, for thee, from thy nation, or thy people, yea, one of thy brothers, or one of thy kinsmen, and thou shalt listen to him;)*

<sup>16</sup> as thou askedest of thy Lord God in Horeb, when the company was gathered together, and thou saidest, I shall no more hear the voice of my Lord God, and I shall no more see this greatest fire, lest I die. *(as thou askedest of the Lord thy God at Mount Sinai, when the congregation was gathered together, and thou saidest, We shall not hear again the voice of the Lord our God, and we shall not see this great fire again, lest we die.)*

<sup>17</sup> And the Lord said to me, They have spoken well all things *(or They have spoken all things well).*

<sup>18</sup> I shall raise to them a prophet, like thee, of the midst of their brethren, and I shall put my words in his mouth, and he shall speak to them all things, which I shall command to him. *(I shall raise up for them a prophet, like thee, from the midst of their brothers, or of their kinsmen, and I shall put my words in his mouth, and he shall speak to them all the things, that I shall command to him.)*

<sup>19</sup> And I shall be venger of him, that will not hear his words, which he shall speak in my name. *(And I shall take vengeance upon anyone, who shall not obey the words, which he shall speak in my name.)*

<sup>20</sup> Soothly a prophet shall be slain, which is depraved with pride, and will speak in my name those things, which I commanded not to him, that he should say, either by the name of alien gods. *(And the prophet who is depraved with pride, and shall speak in my name those things, which I did not command him to say, or shall speak in the name of foreign, or other, gods, that prophet must be put to death.)*

<sup>21</sup> That if thou answerest by privy thought, How may I understand the word, which the Lord spake not? *(And if thou ask within thyself, How can we know that the Lord did not speak this word?)*

<sup>22</sup> thou shalt have this sign, or token, *(to know a false prophet from a true prophet),* if that that that prophet saith before in the name of the Lord, cometh not, the Lord spake it not, but he feigned it through *(the)* pride of his soul, and therefore thou shalt not dread him. *(thou shalt have this sign, to know a false prophet from a true prophet; If what that prophet saith beforehand in the name of the Lord, cometh not, then the Lord did not speak it, but the false prophet feigned his prophecy through the pride of his soul, and so thou shalt not fear him.)*

## CHAPTER 19

<sup>1</sup> When thy Lord God hath destroyed the folks, whose land he shall give to thee, and thou hast wielded it, and hast dwelled in the cities, and in *[the]* houses thereof;

<sup>2</sup> thou shalt separate three cities to thee in the midst of the land, which thy Lord God shall give to thee into possession. *(thou shalt set apart three cities for thee in the midst of the land, which the Lord thy God shall give thee for a possession.)*

<sup>3</sup> Thou shalt make ready diligently the way, and thou shalt part evenly into three parts all the province(s) of thy land, that he that is exiled for manslaying, have nigh *(at)* hand whither he may escape. *(Thou shalt diligently make ready the way, and thou shalt evenly divide all the provinces of thy land into three parts, so that anyone who is exiled for manslaughter, shall have a place close at hand to which they can escape.)*

<sup>4</sup> This shall be the law of a manslayer fleeing, whose life shall be kept. If a man smiteth unwittingly his neighbour, and which is proved to have not had any hatred against him yesterday, and the third day ago, *(This shall be the law for anyone fleeing manslaughter, whose life shall be saved. If anyone unwittingly, or unintentionally, striketh down his neighbour, and is proved to have not had any hatred against him yesterday, and the third day ago,)*

<sup>5</sup> but to have gone simply with him into the wood to hew down trees, and in the felling down of trees the ax flieth from his hand, and the iron slideth from the helve,

and smiteth, and slayeth his friend; this man shall flee to one of the foresaid cities, and shall live; *(but simply to have gone into the woods with him to cut down some trees, and in the felling down of the trees, the ax flieth out of his hand, and the iron slideth from the helve, and striketh, and killeth his friend; this person shall flee to one of the foresaid cities, and shall be safe there;)*

<sup>6</sup>lest peradventure the next kinsman of him, whose blood is shed out, be pricked with sorrow, and pursue, and *(over)take* him, if the way is longer, and slay his life, that is not guilty of death; for it is showed that he had not any hatred before against him that is slain. *(lest the next of kin of him whose blood is shed out, be pricked with sorrow, and he pursue the killer, and overtake him, because the way is long, and then take the life of him who is truly not guilty of murder; for it was shown that he had no hatred before against that person who was killed.)*

<sup>7</sup>Therefore I command to thee, that thou separate three cities of even space betwixt themselves. *(And so I command thee to set apart three cities with even space between them.)*

<sup>8</sup>Forsooth when thy Lord God hath alarged thy terms, as he swore to thy fathers, and hath given to thee all the land which he promised to them;

<sup>9</sup>if nevertheless thou keepest his commandments, and doest those things which I command to thee today, that thou love thy Lord God, and go in his ways in all time, *(or so that thou love the Lord thy God, and go in his ways at all times), (then) thou shalt add to thee three other cities, and (so) thou shalt double the number of the foresaid cities,*

<sup>10</sup>that guiltless blood be not shed out in the midst of the land which thy Lord God shall give to thee to have in possession, lest thou be guilty of blood. *(so that innocent blood be not shed out in the midst of the land which the Lord thy God shall give thee to have for a possession, and that thou be guilty of shedding that innocent blood.)*

<sup>11</sup>Forsooth if any man hateth his neighbour, and setteth ambushes to his life, and riseth up *against him privily*, and smiteth him, and he is dead *(or and he dieth)*, and the manslayer fleeth to one of the foresaid cities,

<sup>12</sup>the elder men of that city shall send *(for)*, and take him from the place of refuge; and they shall betake *him* into the hand of the next kinsman of *him*, whose blood is shed out, and he shall die, *(the elders of that city shall send for him, and shall bring him back from the place of refuge; and they shall deliver him into the hands of the next of kin of him whose blood was shed out, and he shall die or and he shall be put to death,)*

<sup>13</sup>and thou shalt not have mercy upon him; and thou shalt do away guilty blood from Israel, that it be well to thee. *(and thou shalt not give him any mercy; and so thou shalt do away from Israel the guilt for innocent blood, so that it be well with thee.)*

<sup>14</sup>Thou shalt not take, and turn over, the terms of thy neighbour, which the former men set in thy possession, which thy Lord God shall give to thee in the land, which land thou shalt take to be wielded. *(Thou shalt not take away, or turn over, thy neighbour's boundary stones, which the people in former times put there in thy possession, which the Lord thy God shall give thee, in the land which thou shalt take for thyselfes.)*

<sup>15</sup>One witness shall not stand against any man, whatever thing it is of sin, and of wickedness; but each word shall stand in the mouth of twain, either of three witnesses. *(One witness shall not convict anyone, whatever his sin, or wickedness; but each charge must be established by the testimony of two, or three, witnesses.)*

<sup>16</sup>If a false witness standeth against a man, and accuseth him of breaking of the law,

<sup>17</sup>both they, of whom the cause is, shall stand before the Lord, in the sight of priests, and of judges, that be in those days. *(then both of the people who be in dispute, shall stand before the Lord, in the sight of the priests, and the judges, who then be in office.)*

<sup>18</sup>And when they seeking *the cause most diligently (or And if, after they have studied the case most diligently), (they) have found that the false witness said a lie against his brother,*

<sup>19</sup>they shall yield to him, as he thought to have done to his brother; and *(so) thou shalt do away evil from the midst of thee,*

<sup>20</sup>that other men hear, and have dread, and be no more hardy to do such things, *(or so that other people can hear, and have fear, and no more be so fool-hardy to do such things). Thou shalt not have mercy on him,*

<sup>21</sup>but thou shalt ask life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

## CHAPTER 20

<sup>1</sup> If thou goest out to battle against thine enemies, and thou seest a multitude of knights, and of chariots, and a greater multitude of the adversary('s) host than (*what*) thou hast, thou shalt not dread them; for thy Lord God is with thee, that led thee out of the land of Egypt. (*If thou goest out to battle against thy enemies, and thou seest a multitude of horsemen, and of chariots, and a greater multitude of the adversary's army than what thou hast, thou shalt not fear them; for the Lord thy God is with thee, who led thee out of the land of Egypt.*)

<sup>2</sup> Soothly when the battle nigheth now, the priest shall stand before the battle array, and thus he shall speak to the people (*or and he shall speak to the people thus*),

<sup>3</sup> Thou, Israel, hear today, ye have battle against your enemies; your heart dread not, be ye not afeared; do not ye give stead, dread ye not them; (*Hear; O Israel, today ye shall do battle against your enemies; but do not let your heart fear; and do not be afraid; do not ye give place to panic, and do not ye fear them;*)

<sup>4</sup> for your Lord God is in the midst of you, and he shall fight for you against your adversaries, that he deliver you from peril. (*for the Lord your God is in your midst, and he shall fight for you against your adversaries, so that he can save you from peril.*)

<sup>5</sup> But the leaders shall cry by all the companies, while the host shall hear, (*and shall say*), Who is the man that hath builded a new house, and hath hallowed not it? go he and turn again into his house, lest peradventure he die in battle, and another man hallow it. (*Then the leaders of the army shall say, in the hearing of all the people, Who is the man who hath built a new house, and hath not yet dedicated it? go he back, and return to his house, lest he die in the battle, and another man dedicate it.*)

<sup>6</sup> Who is the man that (*hath*) planted a vinery, and hath not yet made it to be common, and of which it is leaveful to all men to eat? go he, and turn again into his house, lest peradventure he die in battle, and another man be set in his office. (*Who is the man who hath planted a vineyard, and hath not yet made it to be common, and therefore lawful for all men to eat of it? go he back, and return to his house, lest he die in the battle, and another man enjoy its fruits.*)

<sup>7</sup> Who is the man that hath espoused a wife, and hath not (*yet*) taken her by *fleshly knowing*? go he, and turn again into his house, lest peradventure he die in battle, and another man take her. (*Who is the man who hath espoused a wife, and hath not yet taken her in fleshly knowing? go he back, and return to his house, lest he die in the battle, and another man take her.*)

<sup>8</sup> When these things be said, *the leaders of the host* shall add to (*them*) other things, and they shall speak to the people, *and say*, Who is a fearful man, and of dreadful heart? go he, and turn again into his house, lest he make his brethren's hearts to dread, as he is aghast by dread. (*When these things be said, the leaders of the army shall add other things, and they shall say to the people, Who is fearful, and hath a heart full of dread? go he back, and return to his house, lest he make his kinsmen's hearts to fear; just like his is filled with fear.*)

<sup>9</sup> And when the dukes of the host be still, and have made (*an*) end of speaking, each *chieftain of thy host* shall make ready his companies to battle. (*And when the leaders of the army have finished speaking, they shall appoint a leader, or a chief man, for each company.*)

<sup>10</sup> If any time thou shalt go to a city to overcome it, first thou shalt proffer peace to it. (*Now any time that thou shalt go to attack a city, thou shalt first make an offer of peace to them, that is, thou shalt give them a chance to surrender.*)

<sup>11</sup> If the city receiveth thy (*offer of*) *peace*, and openeth to thee the gates, all the people that is therein shall be saved, and it shall serve thee under tribute. (*If the city accepteth thy offer of peace, and they surrender, and they open the gates to thee, then all the people who be there shall become your slaves, and shall serve thee.*)

<sup>12</sup> But if they will not make bond of peace with thee, and begin battle against thee, thou shalt fight against it. (*But if they will not make peace with thee, but begin battle against thee, then thou shalt fight against them.*)

<sup>13</sup> And when thy Lord God hath betaken it in(*to*) thine hands, thou shalt smite by the sharpness of sword all thing of male kind that is therein, (*And when the Lord thy God hath delivered them into thy hands, thou shalt strike down, or shalt kill, with the sharpness of the sword, all the males who be there.*)

<sup>14</sup> without women, and young children, beasts, and other things that be in the city. Thou shalt part all the prey to the host, and thou shalt eat of the spoils of thine enemies, which spoils thy Lord God hath given to thee. (*but not the women, and the young children,*

*and the beasts, and the other things that be in the city. Thou shalt divide all the prey among the army, and thou shalt eat the spoils of thy enemies, which spoils the Lord thy God hath given thee.)*

<sup>15</sup> Thus thou shalt do to all the cities, that be full far from thee, and be not of these (*nigh*) cities which thou shalt take into possession. (*Thus thou shalt do, to all the cities that be far away from thee, but not to the cities that be near, which thou shalt take for a possession.*)

<sup>16</sup> But of these cities that shall be given to thee, thou shalt not suffer any to live, but thou shalt slay by the sharpness of sword; (*But in these cities that shall be given to thee by the Lord, thou shalt not allow anyone to remain alive, but thou shalt kill them all by the sharpness of the sword;*)

<sup>17</sup> that is to say, Hittites, and Amorites, and Canaanites, and Perizzites, and Hivites, and Jebusites, as thy Lord God hath commanded to thee;

<sup>18</sup> lest peradventure they teach you to do all the abominations, which they have wrought (*un*)to their gods, and ye do sin against your Lord God (*or and then ye sin against the Lord your God*).

<sup>19</sup> When thou hast besieged a city by long time, and thou hast compassed it with strongholds that thou overcome it, thou shalt not cut down the trees, of which men may eat/of which fruit may be eaten, neither thou shalt waste the country(*side*) about with axes; for it is a tree, and not a man, neither it may increase the number of fighters against thee. (*When thou hast besieged a city for a long time, and thou hast surrounded it with strongholds so that thou can overcome it, thou shalt not cut down the trees, from which men can eat or whose fruit can be eaten, nor shalt thou destroy all the countryside about with axes; for it is a tree, and not a man, and it cannot increase the number of fighters against thee.*)

<sup>20</sup> And if any of them be not apple trees, but be wild, and able into other uses, cut them down, and make of them engines, till thou take the city that fighteth against thee. (*But if any of them be not apple trees, or other kinds of fruit trees, but be wild, and good for other uses, then cut them down, and make engines, or bulwarks, out of them, until thou take the city that fighteth against thee.*)

## CHAPTER 21

<sup>1</sup> When the carrion of a man slain is found in the land which thy Lord God shall give to thee, and he that is guilty of his death is unknown, (*When the corpse of a slain man is found in the land which the Lord thy God shall give to thee, and he who is guilty of his death is unknown,*)

<sup>2</sup> the greater men in birth and thy judges shall go out, and they shall mete from the place of the carrion the spaces of all the cities about; (*the men of great age, that is, the elders, and the judges shall go out, and they shall measure the distance from the corpse to all the cities thereabouts;*)

<sup>3</sup> and which city they see to be nearer *that carrion*, than another, the elder men of that city shall take of [*the*] drove a cow calf, that hath not drawn yoke, neither hath cut the earth with a (*plough*)share; (*and whichever city they see to be nearer to that corpse, than any other, the elders of that city shall take a cow calf from the herd, that hath not yet worn a yoke, nor hath cut the earth with a plowshare;*)

<sup>4</sup> and they shall lead that cow calf to a sharp stony valley, that was never eared, nor received seed; and in that valley they shall cut the head off the cow calf. (*and they shall lead that cow calf to a valley of sharp stones, that was never plowed, nor received seed; and in that valley they shall cut off the head of the cow calf.*)

<sup>5</sup> And the priests, the sons of Levi, shall *nigh*, which thy Lord God chose, that they minister to him, and bless in his name, and all the cause shall hang at their word; and whatever thing is clean either unclean, be it deemed by them. (*And the levitical priests shall come forth, whom the Lord thy God hath chosen to minister to him, and bless in his name, and all the cases shall hang on their words; and whatever thing is clean or unclean, shall be judged, or determined, by them.*)

<sup>6</sup> And the greater men in birth of that city shall come to the slain man, and they shall wash their hands on the cow calf, that was slain in the valley; (*And the men of great age, that is, the elders, of the city that is nearest to the slain man shall come, and they shall wash their hands over the cow calf, that was killed in the valley;*)

<sup>7</sup> and they shall say, Our hands shed not out this blood, neither our eyes have seen who shed it.

<sup>8</sup> Lord, be merciful to thy people Israel, whom thou hast again-bought, and areckon thou not innocent blood in the midst of thy people Israel. And the guilt of blood shall be done away from them. *(Lord, be merciful to thy people Israel, whom thou hast bought back, or hast redeemed, and put thou not the guilt of innocent blood on thy people Israel. And so the guilt for the innocent blood shall be done away from them.)*

<sup>9</sup> Forsooth thou shalt be alien, or unguilty, from the blood of the innocent which is shed, when thou hast done that that the Lord commanded. *(And so thou shalt be free from any guilt for the innocent blood which is shed, when thou hast done what the Lord commanded.)*

<sup>10</sup> If thou goest out to battle against thine enemies, that thy Lord God betaketh them in thine hand, and thou leadest *(back)* prisoners, *(When thou goest out to battle against thy enemies, and the Lord thy God delivereth them into thy hands, and thou takest some prisoners,)*

<sup>11</sup> and thou seest in the number of those prisoners a fair woman, and thou lovest her, and will have *her to wife (or and will have her for your wife),*

<sup>12</sup> thou shalt bring her into thine house; which *woman* shall shave her hair; and she shall cut her nails about, *(thou shalt bring her into thy house; and this woman shall shave off her hair; and she shall pare her nails,)*

<sup>13</sup> and she shall put away the cloth, wherein she was taken, and she shall sit in thine house, and she shall bewep her father and her mother by a month, *(or and she shall put away the clothes in which she was taken prisoner; and she shall sit in thy house, and she shall weep for her father and her mother for a full month);* and afterward thou shalt enter to her, and thou shalt sleep with her, and she shall be thy wife.

<sup>14</sup> But if afterward she sitteth not in thy soul, *that is, (if she) pleaseth not thy will,* thou shalt deliver her free, neither thou shalt be able to sell *her* for money, neither oppress by power, for thou madest her low. *(But if afterward she sitteth not right with thy soul, that is, if she pleaseth not thy will, thou shalt set her free, and thou shalt not be able to sell her for money, nor oppress her by force, for thou hast made her low.)*

<sup>15</sup> If a man hath two wives, one loved, and another hateful, and he begetteth of her free children, and the son of the odious wife is the first begotten, *(If a man hath two wives, one loved, and the other hated, and he begetteth children with them, and the son of the hated wife is the first-born,)*

<sup>16</sup> and the father will part his chattel betwixt his sons, he shall not be able to make the son of the loved wife his first begotten son, and set him before the son of the hateful wife, *(and the father will divide his possessions between his sons, he shall not be able to make the son of the loved wife his first-born son, and set him before the son of the hated wife,)*

<sup>17</sup> but he shall know the son of the hateful wife to be his first begotten son, and he shall give to that son all things double of those things that he hath; for this son is the beginning of his free children, and the first engendered things be due to him. *(but he shall acknowledge the son of the hated wife to be his first-born son, and he shall give double to that son of all the things that he hath; for this son is the first of his children, and the rights of the first-born son be due to him.)*

<sup>18</sup> If a man beget a son *(who is a) rebel,* and a froward *(boy),* that heareth not the behest of his father and mother, and he is chastised, and despiseth to obey to them, *(If a man beget a son who is rebellious, and froward, who obeyeth not his father or his mother; and after that he is chastised, he still despiseth to obey them,)*

<sup>19</sup> they shall take him, and lead him to the elder men of that city, and to the gate of doom, *(or of judgement);*

<sup>20</sup> and they shall say to them, This our son is overthwart, and *(a) rebel;* he despiseth to hear our behests, *or admonishings,* he giveth attention to gluttonies, and to lechery, and to feasts. *(and they shall say to them, Our son here is froward and rebellious; he despiseth to hear our commands, or our admonishments, and he only giveth attention to gluttonies, and to lechery, and to feasts.)*

<sup>21</sup> The people of the city shall oppress him with stones, and he shall die, *(so) that ye do away evil from the midst of you, and that all Israel hear (of) it, and dread.*

<sup>22</sup> When a man doeth a sin which is worthy to be punished by death, and he is deemed to *(be put to) death,* and is hanged in a gibbet *(or and is hanged on a gallows),*

<sup>23</sup> his carrion shall not dwell in the tree, but it shall be buried in the same day; for he that hangeth in the tree/for he that hangeth in the cross is cursed of God, and thou shalt not defoul thy land which thy Lord God gave thee into possession. *(his corpse shall not remain on the gallows, but it shall be buried on the same day; for he who hangeth on a*

*tree is cursed by God, and thou shalt not defile thy land which the Lord thy God shall give thee for a possession.)*

## CHAPTER 22

<sup>1</sup> Thou shalt not see thy brother's ox, either sheep, erring, and shalt pass *thereby*, but thou shalt bring it again to thy brother. *(Thou shalt not see thy brother's ox, or sheep, go astray, and pass by it, but thou shalt bring it back to thy brother, that is, thy kinsman.)*

<sup>2</sup> And if thy brother is not nigh, neither thou knowest him, thou shalt lead *those beasts* into thine house *(or thou shalt bring those beasts back to thy house)*, and those shall be with thee, as long as thy brother seeketh them, and till he receive *them(back again)*.

<sup>3</sup> In like manner thou shalt do of thy brother's ass, and of his cloth, and of each thing of thy brother, that was lost; if thou findest it, be thou not negligent, as of an alien thing. *(In like manner thou shalt do with thy brother's donkey, and his cloak, and with anything else of thy brother's, that was lost; if thou findest it, be thou not negligent, that is, do not just pass by it.)*

<sup>4</sup> If thou seest that the ass, either the ox, of thy brother hath fallen in the way, thou shalt not despise *(it)*, but thou shalt raise *(it up)* with him. *(If thou seest that thy brother's donkey, or his ox, hath fallen down along the way, thou shalt not just ignore it, but thou shalt help him lift it up again.)*

<sup>5</sup> A woman shall not be clothed in a man's cloth *(or cloak)*, neither a man shall use a woman's cloth *(or cloak)*; for he that doeth these things is abominable before God.

<sup>6</sup> If thou goest in the way, and findest a bird's nest in a tree, either in the earth, and findest the mother sitting on the birds, either *[the] eggs*, thou shalt not hold the mother with the children, *(If thou goest on the way, and findest a bird's nest in a tree, or on the ground, and findest the mother bird sitting on her young, or the eggs, thou shalt not take hold of both the mother bird and her children,)*

<sup>7</sup> but thou shalt suffer *the mother[to] go*, and shalt hold the sons taken, that it be well to thee, and that thou live in long time. *(but thou shalt allow the mother bird to go free, and shalt only take her children, so that it be well with thee, and that thou live a long time.)*

<sup>8</sup> When thou buildest a new house, thou shalt make a wall of the roof by compass, lest blood be shed out in thine house, and thou be guilty, if another man slideth *(off)*, and falleth into a ditch. *(When thou buildest a new house, thou shalt make a wall all around the roof, lest blood be shed out on thy house, and thou be guilty, if someone slideth off, and falleth into a ditch.)*

<sup>9</sup> Thou shalt not sow thy vinery with another seed, lest both the seed which thou hast sown, and those things that come forth of the vinery, *that is, the fruit of the vinery*, be defouled\* together. *(Thou shalt not sow thy vineyard with another seed, lest both the seed which thou hast sown, and those things that come forth of the vineyard, that is, the fruit of the vineyard, be defiled.)*

<sup>10</sup> Thou shalt not ear with an ox and an ass together. *(Thou shalt not plow with an ox and a donkey together.)*

<sup>11</sup> Thou shalt not be clothed in a cloth, which is woven together of wool and of flax. *(Thou shalt not be clothed in a cloak, which is woven with wool and flax together.)*

<sup>12</sup> Thou shalt make little cords by four corners in the hems of thy mantle, with which thou art covered. *(Thou shalt put tassels on the four corners of the hem of thy mantle, with which thou art covered.)*

<sup>13</sup> If a man weddeth a wife, and afterward hateth her,

<sup>14</sup> and seeketh occasions by which he may leave her, and he putteth against her the worst name, and saith, I have taken this wife, and I have entered to her, and I found not her a virgin *(or and I did not find her a virgin)*;

<sup>15</sup> *(then)* the father and mother of her shall take her, and they shall bear with them the tokens of her virginity to the elder men of the city, that be in the gate *(or who be at the gate)*;

<sup>16</sup> and her father shall say, I gave my daughter *(for a)* wife to this man, and for *(that)* he hateth her;

<sup>17</sup> he putteth to her the worst name, that he saith, I found not thy daughter a virgin, *(or he hath put on her the worst name, for he saith, I did not find thy daughter to be a virgin)*; and lo! these be the tokens of the virginity of my daughter; *(and)* they shall spread forth a cloth before the elder men of the city.

\* CHAPTER 22:9 The Hebrew word here signifieth both 'defouling' (or 'defiling') and 'hallowing'.

<sup>18</sup> And the elder men of that city shall take the man, and shall beat him,

<sup>19</sup> and furthermore they shall condemn him in an hundred shekels of silver, which he shall give to the father of the damsel, for he defamed her by the worst name *that may be* upon a virgin of Israel; and he shall have her to wife, and he shall not be able to forsake her, in all his lifetime. *(and furthermore they shall fine him a hundred shekels of silver; which he shall give to the young woman's father; for he defamed her with the worst name that can be put on a virgin of Israel; and he shall have her for his wife, and he shall not be able to divorce her; all the days of his life.)*

<sup>20</sup> That if it is found sooth, that (*that*) he putteth against her, and virginity is not found in the damsel, *(But if what he hath put against her is found to be true, and no proof of the young woman's virginity is found.)*

<sup>21</sup> they shall cast her out of her father's gates; and men of that city shall oppress her with stones, and she shall die, for she did [*an*] unleaveful thing in Israel, that she did lechery in her father's house; and so thou shalt do away evil from the midst of thee. *(then they shall bring her to the door of her father's house; and men of that city shall kill her with stones, and she shall die, for she did an unlawful thing in Israel, she did lechery in her father's house; and so thou shalt do away evil from the midst of thee.)*

<sup>22</sup> If a man sleepeth with the wife of another man, ever either shall die, that is, the adulterer, and the adulteress; and *thus* thou shalt do away evil from Israel.

<sup>23</sup> If a man espouseth a damsel (*who is a*) virgin, and another man findeth her in the city, and doeth lechery with her,

<sup>24</sup> thou shalt lead ever either to the gate of that city, and they shall be killed with stones (*or and both of them shall be killed with stones*); the damsel *shall be stoned*, for she cried not, when she was in the city; the man *shall be stoned*, for he defouled his neighbour's wife; and *thus* thou shalt do away evil from the midst of thee.

<sup>25</sup> But if a man findeth in the field a damsel, which is espoused (*or who is espoused*), and he taketh (*hold of*) her, and doeth lechery with her, he alone shall die;

<sup>26</sup> the damsel shall suffer nothing of evil, neither is guilty of death; for as a thief riseth against his brother, and slayeth him, so and the damsel suffered; *(the young woman shall not suffer any punishment, nor is she guilty of anything deserving of death; for like a thief riseth against his brother, or his kinsman, and killeth him, so this young woman also hath suffered.)*

<sup>27</sup> she was alone in the field, she cried, and none was present, that should deliver her. *(for she was alone in the field, and she cried, but no one was present, who could save her.)*

<sup>28</sup> If a man findeth a damsel (*who is a*) virgin, that hath no spouse, and taketh, and doeth lechery with her, and the thing cometh to the doom, *(If a man findeth a young woman who is a virgin, who hath no spouse, and he taketh hold of her; and doeth lechery with her; and the thing cometh to be known.)*

<sup>29</sup> he that slept with her shall give to the father of the damsel fifty shekels of silver, and he shall have her to wife, for he made her low; he shall not be able to forsake her, in all the days of his life. *(he who slept with her shall give the young woman's father fifty shekels of silver; and he shall have her for his wife, for he made her low; he shall not be able to divorce her; all the days of his life.)*

<sup>30</sup> A man shall not take his father's wife, neither he shall show her private(s).

## CHAPTER 23

<sup>1</sup> A gelding when his stones be broken, either cut away, and his rod cut off, he shall not enter into the church of the Lord. *(When a man is made a gelding, or a eunuch, that is, if his stones, or his ballocks, be broken, or cut off, or if his rod is cut off, he shall no longer be part of the Lord's congregation.)*

<sup>2</sup> A child born of whoredom shall not enter into the church of the Lord, unto the tenth generation.

<sup>3</sup> Ammonites and Moabites, yea after the tenth generation, shall not enter into the church of the Lord (*into*) without end; *(The Ammonites and the Moabites, even after the tenth generation, shall not be part of the Lord's congregation, yea, forevermore;)*

<sup>4</sup> for they would not come to you with bread and water in the way, when ye went out of Egypt; and for they hired against thee Balaam, the son of Beor, of Mesopotamia of Syria, that he should curse thee; *(because they would not come to you with bread and water on the way, when ye went out of Egypt; and because they hired against thee Balaam, the son of Beor, from Pethor in Mesopotamia, to curse thee;)*

<sup>5</sup> and thy Lord God would not hear Balaam (*or but the Lord thy God would not listen to Balaam*), and God turned his curse into thy blessing, for he loved thee.

<sup>6</sup> Thou shalt not make peace with them, neither thou shalt seek good things to them (*nor shalt thou seek good things for them*), in all the days of thy life (*and*) into without end.

<sup>7</sup> Thou shalt not loathe a man of Idumea, for he is thy brother, neither of a man of Egypt, for thou were a comeling in the land of him. (*Thou shalt not despise an Edomite, for he is thy brother, nor an Egyptian, for thou were newcomers in his land.*)

<sup>8</sup> They that be born of them, shall enter in the third generation into the church of the Lord. (*They who be born of them, from the third generation onward, can be part of the Lord's congregation.*)

<sup>9</sup> When thou shalt go out into battle against thine enemies, thou shalt keep thee from all evil thing (*or thou shalt keep thyself from all evil things*).

<sup>10</sup> If a man is among you, that is defouled in his night sleep, he shall go out of your tents; and he shall not turn again (*If there is a man among you, who is defiled during his night's sleep, he shall go away from your tents; and he shall not return*)

<sup>11</sup> before that he be washed in water at the eventide, and after the going down of the sun, he shall turn again into the tents. (*until he is washed in water in the evening, and then, after the going down of the sun, he shall return to the camp.*)

<sup>12</sup> Thou shalt have a place without the tents, to which thou shalt go out to (*do the*) needful things of (*man*)kind;

<sup>13</sup> and thou shalt bear a little stake in thy girdle; and when thou hast set, thou shalt dig about, and thou shalt cover with earth things voided out, where thou art relieved. (*and thou shalt bring a little peg in thy belt; and after that thou hast squatted down, thou shalt dig about, and thou shalt cover with earth the things voided out, where thou art relieved.*)

<sup>14</sup> For thy Lord God goeth in (*the*) midst of the tents, that he deliver thee, and betake thine enemies to thee, that thy tents be holy, and nothing of filth appear in them, lest for uncleanness he forsake thee. (*For the Lord thy God goeth in the midst of thy tents, to keep thee safe, and to deliver thy enemies to thee, so thy tents must be kept holy, and nothing of filth appear in them, otherwise he shall leave thee because of thy uncleanness.*)

<sup>15</sup> Thou shalt not take a servant (*back*) to his lord, which fleeth to thee; (*Thou shalt not take a slave, who hath fled to thee, back to his master;*)

<sup>16</sup> he shall dwell with thee in the place that pleaseth him, and he shall abide in one of thy cities; and make thou not him sorry, *or heavy, (or and do not thou mistreat him).*

<sup>17</sup> None whore/No strumpet shall be of the daughters of Israel, neither a lecher of the sons of Israel.

<sup>18</sup> Thou shalt not offer the hire of an whorehouse, neither the price of a dog, in the house of thy Lord God, (*for*) whatever thing it is that thou hast avowed; for ever either is abomination before thy Lord God. (*Thou shalt not offer the wages of a common whore, or the fee of a male prostitute, in the House of the Lord thy God, to fulfill thy vow; for both of them be abominable before the Lord thy God.*)

<sup>19</sup> Thou shalt not lend to thy brother to usury, money, neither fruits, neither any other thing, (*Thou shalt not lend money, or fruits, or any other thing, to thy brother, that is, thy kinsman, and charge him interest,*)

<sup>20</sup> but (*thou mayest*) to an alien. For thou shalt lend to thy brother without usury that that he needeth, that thy Lord God bless thee in all thy work in the land to which thou shalt enter to wield. (*but thou mayest do so to a foreigner; or a stranger. For thou shalt lend to thy brother what he needeth without charging interest, and then the Lord thy God shall bless thee in all thy work in the land to which thou shalt enter to take.*)

<sup>21</sup> When thou makest a vow to thy Lord God, thou shalt not tarry to yield it, for thy Lord God shall ask that *of thee*; and if thou tarriest, it shall be reckoned to thee into sin. (*When thou makest a vow to the Lord thy God, thou shouldest not delay in fulfilling it, for the Lord thy God shall ask for that of thee; and if thou delayest, it shall be reckoned unto thee as a sin.*)

<sup>22</sup> If thou wilt not promise, thou shalt be without sin. (*If thou maketh no vow, thou hast not sinned.*)

<sup>23</sup> Forsooth thou shalt keep (*thy word*), and do that that went out once of thy lips, as thou promisedest to thy Lord God, and hast spoken with thine own will and thy mouth. (*But once thy vow hath gone out of thy lips, thou shalt keep thy word, and do it, as thou promisedest to the Lord thy God, and hast spoken with thy own will and thy own mouth.*)

<sup>24</sup> If thou enterest into the vineyard of thy neighbour, eat thou (*some*) grapes, as much as [*it*] pleaseth thee; but bear thou none out with thee (*or but carry none away with thee*).

<sup>25</sup> If thou enterest into the corn (*field*) of thy friend, thou shalt break off the ears of the corn, and rub them together with thine hands; but thou shalt not reap them with a sickle.

## CHAPTER 24

<sup>1</sup> If a man taketh a wife, and hath her, and she findeth not grace before his eyes for some vileness, or *uncleanness*, he shall write a little book of forsaking, and he shall give it in her hand, and he shall deliver her from his house. (*When a man taketh a wife, and hath her, and she findeth not favour before him, because of some vileness, or uncleanness, in her, he shall write up a bill of divorce, and he shall give it to her, and he shall put her out of his house.*)

<sup>2</sup> And when she goeth out *from him*, and weddeth another husband,

<sup>3</sup> and he also hateth her, and giveth to her a little book of forsaking, and delivereth her from his house, either certainly he is dead, (*and he also hateth her, and giveth her a bill of divorce, and putteth her out of his house, or if he should die,*)

<sup>4</sup> the former husband shall not be able to receive her *again* into wife, for she is defouled, and made abominable before the Lord, (*or the first husband shall not be able to take her back again to be his wife, for she is defiled, and made abominable before the Lord*); lest thou make thy land to do sin, which thy Lord God hath given thee to wield.

<sup>5</sup> When a man hath taken (*of*) late a wife, he shall not go forth to battle, neither anything of the common needs shall be enjoined to him, but he shall give attention without blame to his house(*hold*), that he be glad in one year with his wife. (*When a man hath recently taken a wife, he shall not go forth to battle, nor anything of the common needs shall be required from him, but he shall give attention to his family for one year without blame, so that he can be happy with his wife.*)

<sup>6</sup> Thou shalt not take instead of a wed the lower and the higher quernstone of thy brother, for he hath put his life to thee. (*Thou shalt not take in place of a pledge the lower or the higher millstone of thy brother, for then he hath given thee his life, that is, his livelihood.*)

<sup>7</sup> If a man is taken, *that is, convicted in doom*, busily ambushing to steal his brother of the sons of Israel, and when he hath sold him, taketh price, he shall be slain; and thus thou shalt do away evil from the midst of thee. (*If a man hath kidnapped his brother, yea, one of the Israelites, and maketh him his slave, or selleth him into slavery, he shall be put to death; and so thou shalt do away evil from the midst of thee.*)

<sup>8</sup> Keep thou diligently, lest thou run into the sickness of leprosy, but thou shalt do whatever things that the priests of the kin of Levi teach thee, by that that I commanded to them, and fulfill thou it diligently. (*Be thou careful, when thou hast run into the sickness of leprosy, that thou do whatever the levitical priests tell thee to do, yea, what I have commanded to them, and which thou must obey in order to recover.*)

<sup>9</sup> Have ye mind what things your Lord God did to Marie, in the way, when ye went out of Egypt. (*Remember what the Lord your God did to Miriam, on the way, when ye went out of Egypt.*)

<sup>10</sup> When thou shalt ask of thy neighbour anything that he oweth to thee, thou shalt not enter into his house, that thou take away *from him* a wed; (*When thou shalt ask thy neighbour for what he oweth thee, thou shalt not enter into his house, to take away a pledge from him;*)

<sup>11</sup> but thou shalt stand withoutforth, and he shall bring forth *to thee* that that he hath.

<sup>12</sup> And if he is poor, his wed shall not abide by night with thee (*or his pledge shall not stay with thee all night*),

<sup>13</sup> but anon thou shalt yield *his wed* to him before the going down of the sun, that he sleep in his cloth, and bless thee, and thou have rightwiseness before thy Lord God. (*but at once thou shalt yield his pledge back to him, yea, before the going down of the sun, so that he can sleep in his own cloak, and bless thee, and then thou shalt have righteousness before the Lord thy God.*)

<sup>14</sup> Thou shalt not deny the hire of thy brother (*who is*) needy and poor, either of the comeling that dwelleth with thee in thy land, and is within thy gates; (*Thou shalt not withhold the wages of thy servant who is needy and poor, whether he be a fellow Israelite, or a newcomer who dwelleth with thee in thy land, within thy gates;*)

<sup>15</sup> but in the same day thou shalt yield to him the price of his travail, before the going down of the sun, for he is poor, and sustaineth thereof his life; lest he cry against thee to the Lord, and it be reckoned to thee into sin. (*but thou shalt yield to him the wages for his work on the same day, before the going down of the sun, for he is poor, and sustaineth*

*his life with them; lest he cry against thee to the Lord, and it be reckoned unto thee as a sin.)*

<sup>16</sup> The fathers shall not be slain for the sons, neither the sons for the fathers, but each man shall die for his own sin.

<sup>17</sup> Thou shalt not *waywardly* turn, *or mis-deem*, the doom of the comeling, or of the fatherless, either motherless child; neither thou shalt take away instead of a wed the cloth of a widow. (*Thou shalt not waywardly turn, or pervert, justice for the newcomer, or for the fatherless or the motherless child; nor shalt thou take away the cloak of a widow in place of a pledge.*)

<sup>18</sup> Have thou mind (*or Remember*), that thou servedest in Egypt, and thy Lord God delivered thee from thence; therefore I command to thee that thou do this thing.

<sup>19</sup> When thou reapest corn in thy field, and forgettest, and leavest a reap, thou shalt not turn again to take it, but thou shalt suffer that a comeling, and a fatherless, either motherless child, and a widow take it away, that thy Lord God bless thee in all the work of thine hands. (*When thou reapest corn in thy field, and forgettest, and leavest a sheaf, thou shalt not return to get it, but thou shalt allow the newcomer, the fatherless or the motherless child, and the widow, to take it, so that the Lord thy God may bless thee in all the work of thy hands.*)

<sup>20</sup> If thou gatherest the fruits of olives, whatever thing leaveth in the trees, thou shalt not turn again to gather it, but thou shalt leave it to a comeling, a fatherless, either motherless [child], and to a widow. (*When thou gatherest the fruits of olives, whatever thing be left in the trees, thou shalt not return to gather it, but thou shalt leave it for the newcomer, the fatherless or the motherless child, and the widow.*)

<sup>21</sup> If thou gatherest grapes of thy vinery, thou shalt not gather [*the*] raisins that leave, but those shall fall into the uses of the comeling, of the fatherless, either motherless [child], and of the widow. (*When thou gatherest grapes from thy vineyard, thou shalt not gather the raisins that be left, but they shall be left for the newcomer, the fatherless or the motherless child, and the widow.*)

<sup>22</sup> Have thou mind, that also thou servedest in Egypt, (*or Remember; that thou were slaves in Egypt*), and therefore I command to thee, that thou do this thing.

## CHAPTER 25

<sup>1</sup> If a cause is betwixt any men, and they ask (*the*) judges, they shall give the victory of rightwiseness to him, whom they perceive to be just, and they shall condemn *him* of wickedness, whom they perceive to be wicked.

<sup>2</sup> And if they see him that hath sinned, (*to be*) worthy of beatings, they shall cast *him*(*face*) down, and they shall make him to be beaten before them; and the manner of the beatings shall be for the measure of the sin (*or and the number of beatings, or strokes, shall correspond to the measure of the sin*),

<sup>3</sup> so only that they pass not the number of forty strokes, lest thy brother be rent vilely before thine eyes, and go then away (*or and then go away*).

<sup>4</sup> Thou shalt not bind the mouth of the ox treading (*out*) thy fruits in the cornfloor. (*Thou shalt not bind the mouth of the ox threshing thy grains on the threshing floor.*)

<sup>5</sup> When brethren dwell together, and one of them is dead without free children, the wife of the dead *brother* shall not be wedded to another man, but his brother shall take her, and he shall raise (*up*) the seed of his brother.

<sup>6</sup> And he shall call her first begotten son by his name, *that is, of the dead brother, (so)* that his name be not done away from Israel.

<sup>7</sup> And if he will not take the wife of his brother, which is due to him by law, the woman shall go to the gate of the city; and she shall ask the greater men in birth, and she shall say to *them*, My husband's brother will not raise the seed of his brother in Israel, neither he will take me into marriage, (*or and she shall say to the men of great age, that is, the elders, My husband's brother will not raise up his brother's descendants in Israel, nor will he take me into marriage*).

<sup>8</sup> And at once they shall make him to be called, and they shall ask him. If he answer, and say, I will not take her to wife, (*or And If he answer; and say, I will not take her for a wife*);

<sup>9</sup> the woman shall go to him before the elder men of Israel, and she shall take his shoe off from his foot (*or and she shall take off the shoe from his foot*), and she shall spit into his face, and she shall say to *them*, Thus it shall be done to the man, that buildeth not his brother's house;

<sup>10</sup> and his name shall be called in Israel, The house of the man unshod (*or The house of the unshod, or the shoeless, man*).

<sup>11</sup> If two men have strife betwixt themselves, and one beginneth to strive against another; and the wife of the one man will deliver her husband from the hand of the stronger man, and she putteth forth her hand, and holdeth him by his privy members (*or and taketh hold of him by his private parts*),

<sup>12</sup> thou shalt cut off her hand, neither thou shalt be bowed on her with any mercy (*nor shalt thou show her any mercy*).

<sup>13</sup> Thou shalt not have in thy bag diverse weights, a greater *to buy with*, and a less(er) *to sell with*,

<sup>14</sup> neither a bushel more and a (*bushel*) less shall be in thine house. (*nor shall a larger bushel and a smaller bushel be in thy house*.)

<sup>15</sup> Thou shalt have a just weight and true, and an even bushel and true shall be to thee, that thou live in much time on the land which thy Lord God shall give to thee. (*Thou shalt have true and just weights, and there shall be a true and just bushel with thee, so that thou can live a long time on the land which the Lord thy God shall give thee*.)

<sup>16</sup> For the Lord shall have him abominable that doeth these things, and he loatheth, *either curseth*, all unrightfulness.

<sup>17</sup> Have mind what things Amalek did to thee in the way (*or Remember what the Amalekites did to thee on the way*), when thou wentest out of Egypt;

<sup>18</sup> how he came to thee, and killed the last men of thine host, that sat *behind* weary, when thou were dis-eased with hunger and travail, and he dreaded not God. (*how they came to thee, when thou were hungry and tired, and killed the last men of thy army, who were weary and lagged behind, for they had no fear of God*.)

<sup>19</sup> Therefore when thy Lord God hath given rest to thee, and hath made subject to thee all (*the*) nations (*round*) about, in the land that he promised to thee, thou shalt do away Amalek's name from under heaven (*or thou shalt do away the name of the Amalekites from under heaven*); be thou ware lest thou forget this.

## CHAPTER 26

<sup>1</sup> And when thou hast entered into the land which thy Lord God shall give to thee to wield, and thou hast gotten it, and hast dwelled therein,

<sup>2</sup> thou shalt take the first fruits of all thy fruits, and thou shalt put *them* in a basket; and thou shalt go to the place which thy Lord God (*shall*) choose, that his name be inwardly called there.

<sup>3</sup> And thou shalt go to the priest, that shall be in those days, and thou shalt say to him, I acknowledge today before thy Lord God, that I have entered into the land, which he swore to our fathers, that he should give it to us (*or that he would give to us*).

<sup>4</sup> And the priest shall take the basket (*out*) of thine hand, and he shall set it (*down*) before the altar of thy Lord God.

<sup>5</sup> And thou shalt say in the sight of thy Lord God, (*A*) Syrian pursued (*was*) my father, that went down into Egypt, and was a pilgrim there in fewest number; and he increased into a great folk, and strong, and of multitude without number. (*And thou shalt say before the Lord thy God, A wandering Syrian was my father, who went down into Egypt, and he, with a few others, were foreigners there; but they increased into a great and strong nation, and into a multitude without number*.)

<sup>6</sup> And [*the*] Egyptians tormented us, and pursued us, and *they* putted *upon us* most grievous burdens.

<sup>7</sup> And we cried to the Lord God of our fathers, which heard us (*or who heard us*), and he beheld our meekness, and our travail, and our anguish;

<sup>8</sup> and he led us out of Egypt in a mighty hand, and in an arm stretched out, in great dread, and in miracles, and in great wonders, (*and he led us out of Egypt with a mighty hand, and an outstretched arm, with great and fearful miracles, and with great wonders*.)

<sup>9</sup> and he led us into this place; and he hath given to us a land flowing with milk and honey.

<sup>10</sup> And therefore I offer now to thee the first fruits of the fruits of the land which (*thou*), the Lord, gave to me. And thou shalt leave them in the sight of thy Lord God. And when thy Lord God is worshipped, (*And so now I offer the first fruits of the fruits of the land which thou, O Lord, hath given me. And thou shalt leave them before the Lord thy God. And when thou hast worshipped the Lord thy God*.)

<sup>11</sup> thou shalt eat in all the goods which thy Lord God gave to thee, and to thine house, thou, and the deacon, and the comeling that is with thee. (*thou shalt make joy for all*

*the good things which the Lord thy God hath given thee, and thy family, thou, and also the Levite, and the newcomer who is with thee.)*

<sup>12</sup> When thou hast fulfilled the tithe of all thy fruits, in the third year of thy tithes, thou shalt give *(them)* to the deacon, and to the comeling, and to the fatherless, either the motherless child, and to the widow, that they eat within thy gates, and be full-filled. *(When thou hast taken the tithe of all thy fruits in the third year, which is the tithe-year, thou shalt give them to the Levite, and the newcomer, and the fatherless or the motherless child, and the widow, so that they can eat it within thy gates, and be filled full.)*

<sup>13</sup> And thou shalt speak in the sight of thy Lord God, *and say*, I have taken away that that is hallowed of mine house, and I gave it to the deacon, and to the comeling, and to the fatherless, either motherless child, and to the widow, as thou commandedest to me; I passed not *(over)* thy commandments, I forgot not thy behest. *(And thou shalt say before the Lord thy God, I have brought forth from my house what was dedicated to thee, and I have given it to the Levite, and the newcomer, and the fatherless or the motherless child, and the widow, as thou hast commanded me; I have not passed over thy commandments, I have not forgotten thy charge, or thy orders.)*

<sup>14</sup> I ate not of those things in my mourning, neither I separated them in *(to)* any uncleanness, neither I spended of those anything in burying of a dead body, *(or I did not eat any of it while mourning, I did not put any of it aside for unclean uses, and I did not spend any of it for burying a dead body)*. I obeyed to the voice of my Lord God, and I did all things as thou commandedest to me.

<sup>15</sup> Behold thou from thy saintuary, from the high dwelling place of heaven, and bless thou thy people Israel, and the land which thou hast given to us, as thou hast sworn to our fathers, the land flowing with milk and honey.

<sup>16</sup> Today *Israel*, thy Lord God commanded to thee, that thou do these behests and dooms, that thou keep and fulfill *them* of all thine heart, and of all thy soul. *(Today Israel, the Lord thy God hath commanded thee, that thou obey these statutes and laws, or judgements, that thou keep and fulfill them with all thy heart, and with all thy soul.)*

<sup>17</sup> Thou hast chosen the Lord today, that he be God to thee, and that thou go in his ways, and that thou keep his ceremonies, and his behests, and his dooms, and obey to his commandment. *(Thou hast chosen the Lord today, that he be thy God, and that thou go in his ways, and that thou keep his statutes, and his commandments, and his laws, or his judgements, and obey his bidding, or his orders.)*

<sup>18</sup> Lo! the Lord hath chosen thee today, that thou be a special people to him, as he hath spoken to thee, and that thou keep all his commandments; *(Behold! the Lord hath chosen thee today, that thou be a special people to him, as he hath promised thee, and also that thou obey all his commandments;)*

<sup>19</sup> and he shall make thee higher than all folks, which he made into his praising, and name, and glory; that thou be an holy people to thy Lord God, as he hath spoken to thee. *(and he shall grant thee more favour than all the nations which he hath made, to bring him praise, and fame, and glory, or and thou shalt bring him praise, and fame, and glory; and thou shalt be a holy people to the Lord thy God, as he promised thee.)*

## CHAPTER 27

<sup>1</sup> And Moses commanded, and the elder men, to the people of Israel, and said, Keep ye each commandment which I command to you today. *(And Moses, with the elders of Israel, commanded to the people, and said, Obey ye each commandment which I command to you today.)*

<sup>2</sup> And when ye have passed *(the)* Jordan *(or And when ye have crossed over the Jordan River)*, into the land which thy Lord God shall give to thee, thou shalt raise *(up)* great stones, and thou shalt make them plane with chalk,

<sup>3</sup> that thou may write in them all the words of this law, when *(the)* Jordan is passed, that thou enter into the land which thy Lord God shall give to thee, the land flowing with milk and honey, as he promised to thy fathers. *(so that thou can write on them all the words of this law, when the Jordan River is crossed over, and thou enter into the land that the Lord thy God shall give thee, the land flowing with milk and honey, as he promised to thy fathers.)*

<sup>4</sup> Therefore when thou hast passed *(the)* Jordan, raise thou up the stones which I command today to thee, in the hill of Ebal; and thou shalt make them plane with chalk. *(And so when thou hast crossed over the Jordan River, raise thou up these stones on Mount Ebal, as I command to thee today, and thou shalt make them plane with chalk.)*

<sup>5</sup> And there thou shalt build an altar to thy Lord God, of stones which iron touched not, *(And thou shalt build an altar there to the Lord thy God, out of stones which iron hath not touched,)*

<sup>6</sup> and of stones unformed and unpolished; and thou shalt offer thereon burnt sacrifices to thy Lord God; *(yea, of unformed and unpolished stones; and thou shalt offer burnt sacrifices on it to the Lord thy God;)*

<sup>7</sup> and thou shalt offer peaceable sacrifices, and thou shalt eat there, and thou shalt make feast before thy Lord God. *(and thou shalt offer peace offerings, and thou shalt eat them there, and thou shalt make a feast before the Lord thy God.)*

<sup>8</sup> And thou shalt write plainly and clearly on the stones all the words of this law. *(And thou shalt write all the words of this law, clearly and plainly upon those stones.)*

<sup>9</sup> And Moses and the priests of the kindred of Levi said to all Israel, Israel, take heed thou, and hear; today thou art made the people of thy Lord God; *(And Moses and the levitical priests said to all Israel, O Israel, take heed thou, and listen; today thou art made the people of the Lord thy God.)*

<sup>10</sup> thou shalt hear his voice, and thou shalt do the commandments, and his rightwisenesses, which I command to thee today. *(thou shalt listen to his voice, and thou shalt do his commandments, and his statutes, which I command to thee today.)*

<sup>11</sup> And Moses commanded to the people in that day, and said,

<sup>12</sup> These men shall stand upon the hill of Gerizim to bless the Lord, when *(the)* Jordan they have over-passed; Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. *(These tribes shall stand on Mount Gerizim, when ye have crossed over the Jordan River; and the blessings be proclaimed upon the people; Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.)*

<sup>13</sup> And even against, these men shall stand in the hill of Ebal to curse; Reuben, Gad, and Asher, Zebulun, Dan, and Naphtali. *(And opposite them, these tribes shall stand on Mount Ebal, when the curses be proclaimed; Reuben, Gad, and Asher, Zebulun, Dan, and Naphtali.)*

<sup>14</sup> And the deacons shall pronounce, and shall say with high voice to all the men of Israel, *(And then the Levites shall pronounce, and shall say with a loud voice to all the Israelites,)*

<sup>15</sup> Cursed is the man that maketh a graven image and molten, abomination of the Lord, the work of the hands of craftsmen, and shall set it in a privy place; and all the people shall answer, and say, Amen! *(Cursed is anyone who maketh a carved or a cast idol, an abomination to the Lord, the work of the hands of craftsmen, and then shall set it up in a secret place; and all the people shall answer, and say, Amen!)*

<sup>16</sup> He is cursed that honoureth not, or despiseth, his father and mother; and all the people shall say, Amen! *(Cursed is anyone who honoureth not his father or his mother; and all the people shall say, Amen!)*

<sup>17</sup> Cursed is he that over-bearth, or undoeth, the terms of his neighbour; and all the people shall say, Amen! *(Cursed is anyone who turneth over, or moveth, his neighbour's boundary stones; and all the people shall say, Amen!)*

<sup>18</sup> Cursed is he that maketh a blind man to err in the way; and all the people shall say, Amen! *(Cursed is anyone who leadeth a blind man astray; and all the people shall say, Amen!)*

<sup>19</sup> He is cursed that perverteth the doom of a comeling, of a fatherless, either motherless child, and of a widow; and all the people shall say, Amen! *(Cursed is anyone who withholdeth justice, or their rights, from the newcomer, the fatherless or the motherless child, and the widow; and all the people shall say, Amen!)*

<sup>20</sup> Cursed is *(he)* that sleepeth with his father's wife, and showeth the private(s) of his bed; and all the people shall say, Amen!

<sup>21</sup> Cursed is he that sleepeth with any beast; and all the people shall say, Amen!

<sup>22</sup> Cursed is he that sleepeth with his sister, the daughter of his father, either of his mother; and all the people shall say, Amen!

<sup>23</sup> Cursed is he that sleepeth with his wife's mother; and all the people shall say, Amen!

<sup>24</sup> Cursed is he that slayeth privily his neighbour; and all the people shall say, Amen! *(or Cursed is anyone who secretly killeth his neighbour; and all the people shall say, Amen!)* Cursed is he that sleepeth with his neighbour's wife; and all the people shall say, Amen!

<sup>25</sup> Cursed is he that taketh gifts, that he smite the life of innocent blood; and all the people shall say, Amen! *(Cursed is anyone who taketh money, or a reward, to kill an innocent person; and all the people shall say, Amen!)*

<sup>26</sup> Cursed is he that abideth not in the words of this law, neither fulfilleth them in work (*nor fulfilleth them with deeds*); and all the people shall say, Amen!

## CHAPTER 28

<sup>1</sup> Forsooth if thou hearest the voice of thy Lord God, that thou do and keep all his commandments, which I command to thee today, thy Lord God shall make thee higher than all folks that live in earth. (*But if thou hearest the voice of the Lord thy God, and do and obey all of his commandments, which I command to thee today, the Lord thy God shall raise thee up higher; that is, shall grant thee more favour; than all the other nations who live on the earth.*)

<sup>2</sup> And all these blessings shall come [*up*] on thee, and shall take thee; if nevertheless thou hearest his behests. (*And all these blessings shall come to thee, and shall overtake thee, if thou but obeyest his commands.*)

<sup>3</sup> Thou shalt be blessed in [*the*] city, and blessed in the field;

<sup>4</sup> blessed shall be the fruit of thy womb, and the fruit of thy land, and the fruit of thy beasts, the flocks of thy great beasts, and the folds of thy sheep, (*or the herds of thy great beasts, and the flocks of thy sheep*);

<sup>5</sup> blessed shall be thy barns, and blessed shall be thy remnants, (*or that which thou hast stored up*);

<sup>6</sup> thou shalt be blessed entering in, and going out.

<sup>7</sup> The Lord shall give thine enemies to fall in thy sight, that shall rise against thee; by one way they shall come against thee, and by seven ways they shall flee from thy face. (*The Lord shall make thy enemies, who shall rise up against thee, to fall down before thee; they shall come out against thee by one way, but they shall flee from thee by seven ways.*)

<sup>8</sup> The Lord shall send out blessing(s) upon thy cellars, and upon all the works of thine hands; and he shall bless thee in the land which thou hast taken (*or and he shall bless thee in the land which he is giving to thee*).

<sup>9</sup> The Lord shall raise thee to himself into a holy people, as he swore to thee, if thou keepest the behests of thy Lord God, and goest in his ways. (*The Lord shall raise thee up into a holy people to himself, as he swore to thee, if thou but obeyest the commandments of the Lord thy God, and goest in his ways.*)

<sup>10</sup> And all the peoples of other lands shall see, that the name of the Lord is inwardly called upon thee, and they shall dread thee. (*And all the peoples of other lands, shall see that thou art called by the name of the Lord, and they shall fear thee.*)

<sup>11</sup> The Lord shall make thee to be plenteous in all goods (*or The Lord shall make thee to be plenteous in all good things*), (*yea*), in the fruit of thy womb, and in the fruit of thy beasts, (*and*) in the fruit of thy land, which the Lord swore to thy fathers, that he would give to thee.

<sup>12</sup> The Lord shall open his best treasure, heaven, that he give rain to thy land in his time; and he shall bless all the works of thine hands; and thou shalt lend to many folks, and of no man thou shalt take borrowing. (*The Lord shall open his treasure house, the heavens, and give rain to thy land at the proper time; and he shall bless all the works of thy hands; and thou shalt lend to many nations, but thou shalt not borrow from anyone.*)

<sup>13</sup> The Lord God shall set thee into the head, and not into the tail, and ever[*more*] thou shalt be above, and not beneath, (*or The Lord God shall make thee the head, and not the tail, and thou shalt always be above, and never beneath*); if nevertheless thou hearest the commandments of thy Lord God, which I command to thee today, and keepest, and doest them,

<sup>14</sup> and bowest not away from them, neither to the right side, neither to the left side, neither followest alien gods (*nor followest foreign, or other, gods*), nor worshippes them.

<sup>15</sup> That if thou wilt not hear the voice of thy Lord God, that thou keep and do all his behests, and ceremonies, which I command to thee today, all these cursings shall come upon thee, and shall take thee. (*But if thou wilt not listen to the voice of the Lord thy God, and obey all his commandments, and statutes, which I command to thee today, all these cursings shall come to thee, and shall overtake thee.*)

<sup>16</sup> Thou shalt be cursed in (*the*) city, and cursed in (*the*) field.

<sup>17</sup> Cursed shall be thy barn, and cursed shall be thy remnants, (*or that which thou hast stored up*).

<sup>18</sup> Cursed shall be the fruit of thy womb, and the fruit of thy land, the droves of thine oxen (*or the herds of thy oxen*), and the flocks of thy sheep.

<sup>19</sup> Thou shalt be cursed going in, and cursed going out.

<sup>20</sup> The Lord shall send upon thee hunger, and thirst, and blaming, into all the works which thou shalt do, till he all-break thee, and lose thee swiftly, for thy full wicked findings, in which thou hast forsaken me. *(The Lord shall send hunger, and thirst, and rebuke upon thee, in all the things which thou shalt do, until he hath all-broken thee, and swiftly destroyed thee, for thy full wicked doings in which thou hast forsaken me.)*

<sup>21</sup> The Lord shall join pestilence to thee, till he waste thee from (off) the land, to which thou shalt enter to wield.

<sup>22</sup> The Lord shall smite thee with neediness, with fever, and cold, with burning, and heat, with corrupt air, and mildew, *either rust*; and he shall pursue thee till thou perish.

<sup>23</sup> Heaven, that is above thee, be it brazen; and the earth, that thou treadest on, be it iron. *(The heavens, that be above thee, shall become as hard as brass; and the earth, which thou treadest upon, shall become as hard as iron.)*

<sup>24</sup> The Lord give dust for rain to thy land, and ash come down from heaven upon thee, till thou be all-broken. *(The Lord shall give dust to thy land instead of rain, and ashes shall come down upon thee from the sky, until thou be all-broken.)*

<sup>25</sup> The Lord give thee (to) falling before thine enemies; by one way go thou [out] against them, and by seven ways flee thou from them, and be thou scattered by all the realms of [the] earth; *(The Lord shall cause thee to fall before thy enemies; thou shalt go out against them by one way, but thou shalt flee from them by seven ways, and thou shalt be scattered into all the kingdoms of the earth;)*

<sup>26</sup> and thy dead body be it into meat to all birds of heaven, and to beasts of the earth, and none be that may drive them away. *(and thy dead bodies shall be food for all the birds of the air; and all the beasts of the earth, and there shall be no one who can drive them away.)*

<sup>27</sup> The Lord smite thee with the botch of Egypt, and the Lord smite the part of (the) body whereby ordures, or turds, be voided out; also the Lord smite thee with scab, and itching, so that thou mayest not be cured. *(The Lord shall strike thee with the boils of Egypt, and he shall strike the part of the body where the ordures, or the turds, be voided out; and he shall also strike thee with scabs, and itching, from which thou can never be cured.)*

<sup>28</sup> The Lord smite thee with madness, and blindness, and wildness of thought; *(The Lord shall strike thee with madness, and blindness, and wildness of thought;)*

<sup>29</sup> and grope thou in midday, as a blind man is wont to grope in darknesses; and (ad)dress he not thy ways; in all time suffer thou false challenge, and be thou oppressed by violence, neither have thou any that shall deliver thee. *(and thou shalt grope in midday, like a blind man is wont to grope in the darkness; and the Lord shall not direct thy ways; at all times, or continuously, thou shalt be violently attacked and robbed, but thou shalt have no one to save thee.)*

<sup>30</sup> Take thou a wife, and another man sleep with her; build thou an house, and dwell thou not therein; plant thou a vinery, and gather thou not grapes thereof. *(Thou shalt take a wife, but another man shall sleep with her; thou shalt build a house, but thou shalt not live in it; and thou shalt plant a vineyard, but thou shalt not gather its grapes.)*

<sup>31</sup> Thine ox be offered before thee, and eat thou not thereof; thine ass be ravished in thy sight, and be it not yielded again to thee; thy sheep be given to thine enemies, and none be that help thee to recover them. *(Thy ox shall be slaughtered before thee, but thou shalt not eat any of it; thy donkey shall be stolen from thee, and it shall not be given back to thee; thy sheep shall be given over to thy enemies, and no one shall help thee to recover them.)*

<sup>32</sup> Thy sons and thy daughters be given to another people, while thine eyes see, and fail at the sight of them all day; and no strength be in thine hand (to help them). *(Thy sons and thy daughters shall be given to another people, while thou seest it, and then thine eyes shall fail for not being able to see thy children all day long; and there shall be no strength in thy hands to help them.)*

<sup>33</sup> A people whom thou knowest not, eat (up) the fruits of thy land, and all thy travails; and ever[more] be thou suffering false challenges, and be thou oppressed in all days, or all time, *(A people, whom thou knowest not, shall eat up the fruits of thy land, and thou shalt suffer false challenges forevermore, and thou shalt be oppressed for all time.)*

<sup>34</sup> and be thou wondering at the fearfulness of those things which thine eyes shall see. *(and thou shalt wonder at the fearfulness of those things which thine eyes shall see.)*

<sup>35</sup> The Lord smite thee with the worst botch in the knees, and in the hinder parts of the leg; and thou may not be healed from the sole of thy foot till to thy top/unto the noll. *(The Lord shall strike thee with the worst boils on your knees, and on the back part of*

*your legs; and thou shalt never be able to be healed, from the sole of thy feet unto the top of thy head.)*

<sup>36</sup> And the Lord shall lead thee, and thy king, whom thou shalt ordain on thee, into a folk which thou knowest not, thou, and thy fathers; and thou shalt serve there to alien gods, to tree, and to stone. *(And the Lord shall bring thee, and thy king, whom thou shalt ordain over thee, to a nation whom thou knowest not, neither thou, nor thy fathers; and thou shalt serve foreign, or other, gods there, yea, gods made out of wood and stone.)*

<sup>37</sup> And thou shalt be lost, or forgotten, into a proverb, and into a fable, to all peoples, to whom the Lord shall bring thee in. *(And thou shalt become a proverb, and a fable, to all the people into whom the Lord shall bring thee.)*

<sup>38</sup> Thou shalt cast much seed into the earth, and thou shalt gather again little; for locusts shall devour all things.

<sup>39</sup> Thou shalt plant, and dig a vineyard, and thou shalt not drink the wine of it, neither thou shalt gather thereof anything; for it shall be wasted with worms. *(Thou shalt plant a vineyard, and dig it, but thou shalt not drink the wine of it, nor shalt thou gather anything from it; for it shall be wasted by worms.)*

<sup>40</sup> Thou shalt have olive trees in all thy coasts, and thou shalt not be anointed with (the) oil of them; for they shall fall down, and perish. *(Thou shalt have olive trees in all thy land, but thou shalt not be anointed with their oil; for they shall all fall down, and perish.)*

<sup>41</sup> Thou shalt beget sons and daughters, and thou shalt not use them *(or but thou shalt not have them near);* for they shall be led into captivity.

<sup>42</sup> Rust, or mildew, shall waste all thy trees and the fruits of thy land.

<sup>43</sup> A comeling, that dwelleth with thee in the land, shall go up upon thee, and he shall be the higher; forsooth thou shalt go down, and shalt be the lower. *(A newcomer, who shall live with thee in the land, shall go up over thee, and he shall be higher; but thou shalt go down, and shalt be lower.)*

<sup>44</sup> He shall lend to thee, and thou shalt not lend to him; he shall be into the head, and thou shalt be into the tail. *(He shall lend to thee, but thou shalt not lend to him; he shall be the head, and thou shalt be the tail.)*

<sup>45</sup> And all these cursings shall come upon thee, and shall pursue thee, and take thee, till thou perish; for thou heardest not the voice of thy Lord God, neither kepest his commandments and ceremonies, which he commanded to thee. *(And all these curses shall come upon thee, and they shall pursue thee, and shall overtake thee, until thou die; for thou heardest not the voice of the Lord thy God, nor obeyed his commandments and statutes, which he commanded to thee.)*

<sup>46</sup> And signs, and great wonders shall be in thee, and in thy seed, till into without end; *(And these signs, and great wonders, shall be upon thee, and upon thy descendants, forevermore;)*

<sup>47</sup> for thou servedest not thy Lord God in joy and gladness of heart, for the abundance of all things that God sent thee. *(for thou servedest not the Lord thy God with joy and gladness in your heart, for the abundance of all the good things that God hath sent thee.)*

<sup>48</sup> Thou shalt serve thine enemy, whom God shall send to thee, in hunger, and thirst, and in nakedness, and in poverty of all things; and he shall put an iron yoke on thy noll, till he all-break thee. *(And so thou shalt serve thy enemy, whom God shall send against thee, in hunger, and thirst, and nakedness, and in the poverty of all things; and he shall put an iron yoke upon thy neck, until he all-break thee.)*

<sup>49</sup> The Lord shall bring on thee a folk from far place, and from the last ends of [the] earth, into the likeness of an eagle flying with rush, of which folk thou mayest not understand their language; *(The Lord shall bring against thee a nation from a far place, and from the last ends of the earth, like an eagle flying swiftly to its prey, of which nation thou shalt not understand their language;)*

<sup>50</sup> a folk most greedy asker *this shall be (or they shall be a nation, or a people, of fierce countenance),* that shall not give reverence to an eld man, neither have mercy upon a little child.

<sup>51</sup> And it shall devour the fruit of thy beasts, and the fruits of thy land, till thou perishest, and *this folk shall not leave to thee wheat, wine, and oil, nor droves of oxen, and flocks of sheep, till he lose thee, (And they shall devour the fruit of thy beasts, and the fruit of thy land, until thou diest, and this nation shall not leave thee any corn, or wine, or oil, or herds of oxen, or flocks of sheep, until they have completely destroyed thee.)*

<sup>52</sup> and all-break [thee] in all thy cities *(or and have all-broken thee in all thy cities),* and till thy firm and high walls be destroyed, in which thou haddest trust in all thy land.

Thou shalt be besieged within thy gates in all thy land, which thy Lord God shall give to thee.

<sup>53</sup> And thou shalt eat the fruit of thy womb, and the flesh of thy sons, and of thy daughters, which thy Lord God shall give to thee, in the anguish, and in the destroying, by which thine enemies shall oppress thee. *(And thou shalt eat the fruit of thy womb, yea, the flesh of thy sons, and of thy daughters, whom the Lord thy God hath given thee, amidst the anguish and the destruction with which thy enemies shall oppress thee.)*

<sup>54</sup> A man delicate of life, and full lecherous, shall have envy greatly to his brother, and to his wife that lieth in his bosom, *(and also toward the remnant of his children, that he hath left), (A delicate and tender man among you, shall be stingy toward his brother, and toward his wife who lieth in his bosom, and even toward the remnant of his children, who be left,)*

<sup>55</sup> lest he give to them of the flesh of his sons which he shall eat; for he hath none other thing in *[the]* besieging, and *(the)* poverty, by which thine enemies shall waste thee within all thy gates. *(lest he give them any of the flesh of his other children which he shall eat; for he hath nothing left amidst the anguish and the destruction, with which thy enemies shall oppress thee within all thy gates.)*

<sup>56</sup> A tender woman and delicate, that might not go upon the earth, neither set a step of *[the]* foot, for *her* most softness and tenderness, shall have envy to her husband that lieth in her bosom, on the flesh of her son, and daughter, *(A delicate and tender woman, who, because of her great softness and tenderness, need not walk, nor even put a step of her foot upon the ground, shall be stingy toward her husband who lieth in her bosom, and toward her son and her daughter,)*

<sup>57</sup> and on the filth of *[the]* skins, wherein the child is wrapped in the mother's womb, that go out of the midst of her hip bones, or loins, and on *[the]* free children that be born in the same hour. They shall eat those children privily, for the scarcity of all things in besieging and destroying, by which thine enemy shall oppress thee within thy gates. *(and she shall keep for herself all the filthy skins, in which the child is wrapped in its mother's womb, that goeth out of the midst of her hip bones, and the children who be born at that same hour. And she shall secretly eat those skins, and those children, for the scarcity of all things amidst the anguish and the destruction, with which thy enemies shall oppress thee within thy gates.)*

<sup>58</sup> No but thou shalt keep and do all the words of this law, that be written in this volume, either book, and shalt dread his glorious name and fearful, that is, thy Lord God, *(No, unless thou obey and do all the words of this law, that be written in this book, and fear his glorious and fearful name, that is, The Lord Thy God,)*

<sup>59</sup> the Lord shall increase thy wounds, or torments, and the wounds of thy seed; great wounds and continual, sicknesses worst and everlasting. *(the Lord shall send more and more plagues upon thee, and upon thy descendants; yea, great and continual plagues, and the worst and everlasting sicknesses.)*

<sup>60</sup> And he shall turn into thee all the torments of Egypt, which thou dreadedest, and those shall cleave to thee. *(And he shall bring in upon thee all the diseases of Egypt, which thou hast feared, and they shall cleave to thee.)*

<sup>61</sup> Furthermore the Lord shall bring upon thee also all the sorrows and wounds, that be not written in the book of this law, till he all-break thee. *(And furthermore, the Lord shall bring in upon thee all the other sicknesses and plagues, that be not written down in this Book of the Law, until he hath all-broken thee.)*

<sup>62</sup> And ye shall dwell few in number, that were before as the stars of heaven for multitude, for thou heardest not the voice of thy Lord God. *(And ye shall be few in number, who before were like the stars in the heavens in multitude, for thou did not obey the Lord thy God.)*

<sup>63</sup> And as the Lord was glad before upon you, and did well to you, and multiplied you; so he shall be glad to lose you, and to destroy you, that ye be taken away from the land, to which thou shalt enter to wield. *(And so before, the Lord was glad about you, and did good to you, and multiplied you; but now, he shall be glad to utterly destroy you, and ye shall be taken away from the land, which thou shalt enter to take.)*

<sup>64</sup> The Lord shall scatter thee into all peoples, from *[the]* highness of the earth unto the coasts thereof; and thou shalt serve there to alien gods, which thou knowest not, and thy fathers knew not, to trees and stones. *(The Lord shall scatter thee among all the peoples, from the heights of the earth unto the coasts of the sea; and there thou shalt serve other gods, which thou knowest not, and thy fathers knew not, yea, gods made out of wood and stone.)*

<sup>65</sup> Also thou shalt not (*have*) rest in those folks, neither rest shall be (*given*) to the step of thy foot. For the Lord shall give to thee there a fearful heart, and eyes failing, and a soul wasted with privy sorrow. (*And thou shalt not have rest among these nations, nor shall thy footsteps have rest. For the Lord shall give thee there a fearful heart, and failing eyes, and a soul wasted with secret sorrows.*)

<sup>66</sup> And thy life shall be as hanging before thee; thou shalt dread night and day, and thou shalt not trust to thy life. (*And thy life shall be seen as hanging in doubt before thee; thou shalt have fear day and night, and thou shalt have no security, or assurance, in all thy life.*)

<sup>67</sup> In the morrowtide thou shalt say, Who shall give the eventide to me? and in the eventide *thou shalt say*, Who shall give the morrowtide to me? for the dread of thine heart, by which thou shalt be made afear'd, and for those things which thou shalt see with thine eyes.

<sup>68</sup> The Lord shall lead thee again by ships into Egypt, by the way of which he said to thee, Thou shouldest no more see it. There thou shalt be sold to thine enemies, into menservants and womenservants; and none shall be that shall deliver thee. (*And the Lord shall bring thee back to Egypt by ships, by the very way of which I had said to thee, Thou shalt not go that way again. And there thou shalt try to sell thyself to thy enemies, as slaves and slave-girls; but no one will want to buy thee.*)

## CHAPTER 29

<sup>1</sup> These be the words of the bond of peace, which the Lord commanded to Moses, that he should make with the sons of Israel in the land of Moab, besides the bond of peace, which he covenanted with them in Horeb. (*These be the words of the covenant, which the Lord commanded to Moses, that he should make with the Israelites in the land of Moab, in addition to the covenant which he made with them on Mount Sinai.*)

<sup>2</sup> And Moses called all Israel, and said to them, Ye have seen all (*the*) things which the Lord did before you in the land of Egypt, to Pharaoh, and to all his servants, and to all his land;

<sup>3</sup> the great temptations which thine eyes have seen (*or the great plagues which thou hast seen*), (*and*) those signs, and the great wonders.

<sup>4</sup> And the Lord gave not to you an heart understanding, and eyes seeing, and ears that may hear, till into this present day. (*But unto this present day, the Lord hath not given you a heart to understand with, or eyes to see with, or ears to hear with.*)

<sup>5</sup> He led you by forty years through desert; your clothes were not broken, neither the shoes of your feet were wasted by eldness; (*He led you for forty years through the wilderness; yet your clothes did not wear out, nor were your shoes wasted with oldness;*)

<sup>6</sup> ye ate not bread, neither ye drank wine and cider; that ye should know that he is your Lord God. (*ye ate no bread, and ye drank no wine or cider; but ye survived through his provision, so that ye would know that he is the Lord your God.*)

<sup>7</sup> And ye came to this place; and Sihon, the king of Heshbon went out, and Og, the king of Bashan, and they came to us to battle. And we smote them, (*And ye came to this place; and Sihon, the king of Heshbon, and Og, the king of Bashan, came out, and they went against us in battle. And we struck them down,*)

<sup>8</sup> and we took away their land, and we gave it to possession, to Reuben, and to Gad, and to the half lineage of Manasseh. (*and we took away their land, and we gave it for a possession to Reuben, and to Gad, and to half of the tribe of Manasseh.*)

<sup>9</sup> Therefore keep ye the words of this covenant, and fulfill ye them, that ye understand all things which ye shall do. (*And so keep ye the words of this covenant, and fulfill ye them, so that ye shall prosper in everything which ye shall do.*)

<sup>10</sup> All ye stand today before your Lord God, your princes, and lineages, and the greater men in birth, and your teachers or doctors, (*with*) all the people of Israel, (*Ye all stand here today before the Lord your God, yea, the leaders of the tribes, and the men of great age, that is, the elders, and your officers, with all the people of Israel.*)

<sup>11</sup> your free children, and your wives, and the comelings that dwell with thee in the tents, besides the hewers of wood, *and besides* they that bear water; (*yea, your children, and your wives, and the newcomers who live with thee in the tents, as well as the hewers of wood, and the bearers of water;*)

<sup>12</sup> that thou go into the bond of peace of thy Lord God, and in the oath which thy Lord God smiteth with thee, (*that thou enter into the covenant of the Lord thy God, and accept the oath which the Lord thy God striketh with thee,*)

<sup>13</sup> that he raise thee up into a people to himself, and that he be thy Lord God, as he spake to thee, and as he swore to thy fathers, Abraham, Isaac, and Jacob. *(so that he can raise thee up into a people unto himself, and that he be the Lord thy God, as he promised thee, and as he swore to thy fathers, Abraham, Isaac, and Jacob.)*

<sup>14</sup> And not to you alone I make this bond of peace, and confirm these oaths, *(And it is not with you alone do I make this covenant, and confirm this oath,)*

<sup>15</sup> but to all men *(or but with all Israelites)*, present and absent.

<sup>16</sup> For ye know how we dwelled in the land of Egypt, and how we passed by the midst of nations; which ye passed *(by)*, *(For ye know how we lived in the land of Egypt, and how, when we passed through the midst of the nations,)*

<sup>17</sup> and saw abominations and filths, that is, their idols, *(of)* wood and stone, silver and gold, which they worshipped. *(we saw their abominations and filths, that is, their idols, and false gods, made out of wood and stone, and silver and gold, which they worshipped.)*

<sup>18</sup> Lest peradventure among you be man either woman, family either lineage, whose heart is turned away today from your Lord God, that he go, and serve the gods of those folks; and a root burgeoning gall and bitterness be among you; *(Lest there be among you a man or a woman, a family or a tribe, whose heart today is turned away from the Lord your God, so that they go, and serve the gods of those nations; and there be a root burgeoning gall and bitterness among you;)*

<sup>19</sup> and when he hath heard the words of this oath, he bless himself in his heart, and say, Peace shall be to me, and I shall go in the depravity of mine heart; and lest the drunken take the thirsty, *(and so when he hath heard the words of this oath, he bless himself in his heart, and say, There shall still be peace for me, yea, even though I go in the depravity of my heart; but such thinking shall destroy everything;)*

<sup>20</sup> and the Lord forgive not to him, but then full greatly his strong vengeance be fierce, and his fervour burst out against that man, and all the curses that be written in this book rest upon him; and the Lord do away his name from under heaven, *(for the Lord shall not forgive him, but his strong vengeance shall be greatly fierce, and his fervour shall burst out against that person, and all the curses that be written in this book shall rest upon him; and the Lord shall do away his name from under heaven,)*

<sup>21</sup> and waste him into perdition from all the lineages of Israel, by the curses that be contained in the book of this law, and of the bond of peace. *(yea, he shall bring him out of all the tribes of Israel, and shall bring him down into perdition, according to all the curses of the covenant, that be contained in this Book of the Law.)*

<sup>22</sup> And the generation following shall see, and the sons that shall be born afterward, and pilgrims that shall come from [a] far, seeing the vengeance of that land, and the sicknesses by which the Lord tormented that land, *(And the generation following, and the descendants who shall be born afterward, and the foreigners who shall come from afar, shall all see the plagues that be in the land, and the sicknesses with which the Lord hath tormented it,)*

<sup>23</sup> burning that land with brimstone, and heat of the sun, so that it be no more sown, neither bring forth any green thing, into ensample of [the] destroying of Sodom, and Gomorrah, of Admah, and of Zeboiim, which the Lord destroyed in his wrath, and strong vengeance. *(burning up that land with brimstone, and the heat of the sun, so that it can no more be sown, nor bring forth any green thing, following the examples of the destruction of Sodom, and Gomorrah, and Admah, and Zeboiim, all of which the Lord destroyed in his anger, and his strong vengeance.)*

<sup>24</sup> And all folks shall say, Why did the Lord so to this land? What is the great wrath of his strong vengeance? *(And all the nations shall say, Why hath the Lord done so to this land? What is the reason for his great anger and strong vengeance?)*

<sup>25</sup> and they shall answer, For they forsook the covenant of the Lord, which he covenanted with their fathers, when he led them out of the land of Egypt,

<sup>26</sup> and they served alien gods, and worshipped them, which they knew not, and to which they were not given; *(and they served foreign, or other, gods, and worshipped them, which they knew not, and which he had not given them;)*

<sup>27</sup> therefore the strong vengeance of the Lord was wroth against this land, that he brought in upon it all the curses that be written in this book; *(and so with strong vengeance the Lord was angry against this land, and he brought in on it all the curses that be written in this book;)*

<sup>28</sup> and he casted them out of their land, in wrath and strong vengeance, and in full great indignation; and he casted forth them into an alien land, as it is proved today.

*(and he threw them out of their land, in his anger and strong vengeance, and very great indignation; and he threw them forth into a foreign land, where they still be today.)*

<sup>29</sup> *Diverse things be hid, or privy, of our Lord God, that is, in his before-knowing, which things he showed to us, and to our sons (into) without end, that we do all the words of this law. (Some things be hid, or known only, by the Lord our God, that is, in his foreknowing, but other things be shown to us, and to our descendants into without end, so that we can do all the words of this law.)*

## CHAPTER 30

<sup>1</sup> Therefore when all these come upon thee, blessing either cursing, which I have set forth in thy sight, and if thou art led by repentance of thine heart among all folks, into which thy Lord God hath scattered thee, *(And so when all these things have come upon thee, the blessing and the curse which I have set forth before thee, if thou art led by the repentance of thy heart, when thou be among all the nations into which the Lord thy God hath scattered thee.)*

<sup>2</sup> and if thou turnest again to him, and obeyest to his behests, as I have commanded to thee today, with thy sons, in all thine heart, and in all thy soul, *(and if thou, and thy sons and thy daughters, turn back to him, and obey his commands, as I have commanded thee today, with all thy heart, and with all thy soul.)*

<sup>3</sup> thy Lord God shall lead thee again from thy captivity, and shall have mercy on thee, and again he shall gather thee from all peoples, into which he hath scattered thee before. *(then the Lord thy God shall have mercy on thee, and he shall bring thee back from thy captivity, yea, he shall gather thee again from all the peoples into whom he hath scattered thee.)*

<sup>4</sup> If thou art scattered to the ends of heaven, from thence thy Lord God shall draw thee; *(Even if thou art scattered unto the ends of the heavens, the Lord thy God shall gather thee back from there;)*

<sup>5</sup> and he shall take thee, and bring thee into the land which thy fathers wielded *(or and he shall bring thee back to the land which thy fathers possessed);* and thou shalt hold it, *(or possess it),* and he shall bless thee, and shall make thee to be of more number than thy fathers were.

<sup>6</sup> Thy Lord God shall circumcise thine heart, and the heart of thy seed, that thou love thy Lord God in all thine heart, and in all thy soul, and thou mayest live. *(The Lord thy God shall circumcise thy hearts, and the hearts of thy descendants, so that thou shalt love the Lord thy God with all thy heart, and with all thy soul, and that thou mayest live.)*

<sup>7</sup> Forsooth the Lord shall turn all these cursings on thine enemies, and on them that hate thee, and pursue thee.

<sup>8</sup> Soothly thou shalt turn again, and shalt hear the voice of thy Lord God, and shalt do all the behests which I command to thee today; *(And thou shalt return, and hear the voice of the Lord thy God, and shalt do all the commands which I command to thee today;)*

<sup>9</sup> and thy Lord God shall make thee to be plenteous, in all the works of thine hands, in the children of thy womb, and in the fruit of thy beasts, and in *(the)* abundance of thy land, and in *(the)* largeness of all things. For the Lord shall turn again, that he have joy upon thee in all goods, as he joyed in thy fathers, *(or For the Lord shall again have joy over thee, and shall be good to thee, as he had joy over thy fathers);*

<sup>10</sup> if nevertheless thou hearest the voice of thy Lord God, and keepest his behests and his ceremonies, that be written in this *(book of the)* law, and if thou turn again to thy Lord God in all thine heart, and in all thy soul. *(if nevertheless thou hearest the voice of the Lord thy God, and obey his commandments and his statutes, that be written in this Book of the Law, and if thou return to the Lord thy God with all thy heart, and with all thy soul.)*

<sup>11</sup> This commandment which I command to thee today, is not *(too far)* above thee, neither it is set far from thee *(nor is it set too far away from thee),*

<sup>12</sup> neither it is set in heaven, that thou say, Who of us may go up to heaven, that he bring it to us, and we hear it, and fulfill it in work? *(nor is it set in the heavens, so that thou sayest, Who shall go up to the heavens for us, and bring it down, so that we can hear it, and fulfill it with our deeds?)*

<sup>13</sup> neither it is set beyond the sea, that thou complain, and say, Who of us may pass over the sea, and bring it hither to us, that we may hear, and do that that is commanded to us? *(nor is it set beyond the sea, so that thou can complain, and say, Who of us shall cross over the sea, and bring it back here to us, so that we can hear it, and do what is commanded to us?)*

<sup>14</sup> But the word is full nigh thee, in thy mouth, and in thine heart, that thou do it. (*But the word is very near to thee, yea, it is in thy mouth, and in thy heart, so that thou can do it.*)

<sup>15</sup> Behold thou, that today I have set forth in thy sight life and good, and, on the contrary, death and evil;

<sup>16</sup> that thou love thy Lord God, and go in his ways, and keep his behests, and his ceremonies, and his dooms; and that thou live, and he multiply thee, and bless thee in the land to which thou shalt enter to wield. (*so that thou can love the Lord thy God, and go in all his ways, and obey his commandments, and his statutes, and his laws, or his judgements; and so that thou shalt live, and that he multiply thee, and bless thee in the land to which thou shalt enter to take.*)

<sup>17</sup> But if thine heart is turned away, and thou wilt not hear, and thou art deceived by error, and worshippest alien gods, and servest them, (*But if thy heart is turned away, and thou wilt not listen, and obey, and thou art deceived by error; and worshippest foreign, or other, gods, and servest them.*)

<sup>18</sup> I before-say to thee today, that thou shalt perish, and thou shalt dwell little time in the land, to which thou shalt enter to wield, when thou shalt pass (*the*) Jordan. (*I say to thee today, before the time, or ahead of time, that thou shalt die, and thou shalt live only a short time in the land, which thou shalt enter to take, when thou shalt cross over the Jordan River.*)

<sup>19</sup> I call today heaven and earth to witness, *that is, angels and men*, that I have set forth to you life and death, good and evil, blessing and cursing; therefore choose thou life, that both thou live and thy seed, (*I call heaven and earth, that is, the angels and men, to witness today, that I have set forth before you life and death, good and evil, blessing and curses; and so choose thou life, so that both thou and thy descendants shall live.*)

<sup>20</sup> and that thou love thy Lord God, and obey to his voice, and cleave to him, for he is thy life, and the length of thy days; that thou dwell in the land, for which the Lord swore to thy fathers, Abraham, Isaac, and Jacob, that he should give it to them. (*and that thou love the Lord thy God, and obey his voice, and cleave to him, for he is thy life, and the length of thy days; and so that thou can live in the land which the Lord swore to thy fathers, Abraham, Isaac, and Jacob, that he would give them.*)

## CHAPTER 31

<sup>1</sup> And so Moses went, and spake all these words to all Israel,

<sup>2</sup> and said to them, I am today of an hundred and twenty years, I may no further go out and go in, most(ly) since also the Lord said to me, Thou shalt not pass this Jordan. (*and said to them, Today I am a hundred and twenty years old, and I can no longer go out and come in, and the Lord hath said to me, Thou shalt not cross over this Jordan River.*)

<sup>3</sup> Therefore thy Lord God shall pass before thee (*or And so the Lord thy God shall cross over before thee*); he shall do away these folks in thy sight, and thou shalt wield them; and this Joshua shall go before thee, (*in the lead*), as the Lord spake.

<sup>4</sup> And the Lord shall do to them as he did to Sihon, and to Og, the kings of (*the*) Amorites, and to their land; and he shall do them away.

<sup>5</sup> Therefore when the Lord hath betaken to you also them (*or And so when the Lord hath also delivered them to you*), ye shall do in like manner to them, as I have commanded to you.

<sup>6</sup> Do ye manly, and be ye comforted, (*or Be ye strong, and be ye encouraged*); do not ye dread in heart, neither dread ye at the sight of them, for thy Lord God himself is thy leader, and he shall not leave thee, neither forsake thee.

<sup>7</sup> And Moses called Joshua, and said to him before all the multitude of the sons of Israel, Be thou comforted, and be thou strong, (*or Be thou encouraged, and be thou strong*); for thou shalt lead this people into the land that the Lord swore that he shall give to their fathers; and thou shalt part it by lot.

<sup>8</sup> And the Lord himself, which is your leader, (*or And the Lord himself, who is your leader*), shall be with thee, he shall not leave [*thee*], neither forsake thee; do not thou dread outward (ly), neither dread thou in heart.

<sup>9</sup> Therefore Moses wrote this law, and betook it to the priests, the sons of Levi, that bare the ark of the bond of peace of the Lord, and to all the elder men of Israel. (*And so Moses wrote this law, and gave it to the levitical priests, who carried the Ark of the Covenant of the Lord, and to all the elders of Israel.*)

<sup>10</sup> And Moses commanded to them, and said, After seven years, in the year of remission, (*or release*), in the solemnity of tabernacles, (*And Moses commanded to them,*

*and said, After seven years, in the Year of Restoration, or the Year of Forgiveness, at the Feast of Tabernacles,)*

<sup>11</sup> when all men of Israel shall come together, that they appear in the sight of their Lord God, in the place which the Lord choose, thou shalt read the words of this law before all Israel, while they hear, *(when all the people of Israel shall come together, so that they can come before the Lord their God, in the place which the Lord shall choose, thou shalt read the words of this law before all Israel, while they hear;)*

<sup>12</sup> and while all the people is gathered together, as well to men, as to women, to little children, and to comelings that be within thy gates; that they hear, and learn, and dread your Lord God, and keep and [ful] fill all the words of this law; *(and while all the people is gathered together, men and women, and little children, and the newcomers who be within thy gates; so that they can listen, and learn, and fear the Lord your God or and revere the Lord your God, and obey and fulfill all the words of this law;)*

<sup>13</sup> also that the sons of them, that now know not, may hear, and that they dread their Lord God in all days in which they live in the land to which ye shall go to get, when *(the)* Jordan is passed. *(and also so that their children, who now do not know, can listen, and learn to fear the Lord their God or and learn to revere the Lord their God, in all the days in which they live in the land to which ye shall go to get, after that ye have crossed over the Jordan River;)*

<sup>14</sup> And the Lord said to Moses, Lo! the days of thy death be nigh; call thou Joshua, and stand ye in the tabernacle of witnessing, that I command to him, *(or and stand ye together in the Tabernacle of the Witnessing, so that I can give him his charge, or his commission).* Therefore Moses and Joshua went, and they stood in the tabernacle of *(the)* witnessing;

<sup>15</sup> and the Lord appeared there in a pillar of cloud, that stood in the entering of the tabernacle *(or that stood at the entrance to the Tabernacle).*

<sup>16</sup> And the Lord said to Moses, Lo! thou shalt sleep with thy fathers, and this people shall rise up, and it shall do fornication, *or idolatry, going after alien gods in the land, into which it shall enter, that it dwell therein; there it shall forsake me, and shall make void the bond of peace, which I covenanted with it. (And the Lord said to Moses, Behold! soon thou shalt sleep with thy fathers, that is, thou shalt die, and then this people shall rise up, and they shall do fornication, or idolatry, going after foreign, or other, gods in the land, into which they shall enter, to live there; and they shall forsake me there, and they shall make void, or shall break, the covenant, which I made with them.)*

<sup>17</sup> And my strong vengeance shall be wroth against that people in that day, and I shall forsake it, and I shall hide my face from it, and it shall be into devouring; all evils and tormentings shall find it, so that it say in that day, Verily for the Lord is not with me, these evils have found me. *(And my strong vengeance shall be stirred against them in that day, and I shall forsake them, and I shall hide my face from them, and they shall be devoured; and many evils and torments shall find them, so that they say on that day, Truly these evils have found us, because the Lord is not with us.)*

<sup>18</sup> Soothly I shall hide my face, and cover it in that day, for all the evils which this people hath done, for it hath followed alien gods. *(And I shall hide my face, and cover it on that day, for all the evils which this people hath done, for they have followed foreign, or other, gods.)*

<sup>19</sup> Now therefore write ye to you this song, and teach ye the sons of Israel, that they hold it in mind, and sing it in mouth; and that this song be to me for a witnessing among the sons of Israel. *(And so now write down this song for you, and teach ye it to the Israelites, so that they can remember it, and sing it with their mouths; and so that this song can be a witness for me against the Israelites.)*

<sup>20</sup> For I shall lead him into the land, for which I swore to his fathers, flowing with milk and honey; and when they have eaten, and be full-filled, and be made fat, they shall turn to alien gods, and they shall serve them; and they shall backbite me, and shall make void my covenant. *(For I shall lead them into the land, for which I swore to their fathers, a land flowing with milk and honey; and when they have eaten, and be filled full, and be made fat, then they shall turn to foreign, or to other, gods, and they shall serve them; and they shall backbite me, and they shall make void, or shall break, my covenant.)*

<sup>21</sup> After that many evils and tormentings have found them, this song shall answer to him for *(a)* witnessing, which song no forgetting shall do away from the mouth of thy seed. For I know the thoughts thereof today, what things it shall do, before that I bring it into the land which I promised to it. *(And after that many evils and torments have found them, this song shall speak against them as a witness, which no forgetting shall do away*

*from the mouths of their descendants. For I know their thoughts today, and what things they shall do, before that I bring them into the land which I promised them.)*

<sup>22</sup> Therefore Moses wrote the song, and he taught it to the sons of Israel. *(And so Moses wrote down this song, and he taught it to the Israelites.)*

<sup>23</sup> And the Lord commanded to Joshua, the son of Nun, and said, Be thou comforted *(or Be thou encouraged)*, and be thou strong; for thou shalt lead the sons of Israel into the land which I promised *(them)*, and I shall be with thee.

<sup>24</sup> Therefore after that Moses had written the words of this law in a book, and fulfilled *them(or and finished them)*,

<sup>25</sup> he commanded to the Levites that bare the ark of the bond of peace of the Lord, and said, *(he commanded to the Levites who carried the Ark of the Covenant of the Lord, and said,)*

<sup>26</sup> Take ye this book *(of the law)*, and put ye it in the side of the ark of the bond of peace of your Lord God, that it be there against thee into witnessing. *(Take ye this Book of the Law, and put ye it beside the Ark of the Covenant of the Lord your God, to be a witness there against thee.)*

<sup>27</sup> For I know thy striving, and thy most hard noll; yet while I lived and entered with you, ye did ever[*more*] strivingly against the Lord; how much more when I shall be dead. *(For I know thy defiance, or thy rebellious nature, and thy stiff neck or and thy stubbornness; yet while I lived and went with you, ye often defied the Lord; so then how much more, after that I am dead?)*

<sup>28</sup> Gather ye to me all the greater men in birth, and teachers *[or and doctors]*, by your lineages, and I shall speak to them, hearing these words, and I shall call *(to witness)* against them heaven and earth. *(Gather ye to me all the men of great age, that is, the elders, of your tribes, and the officers, and I shall speak to them, and they shall hear all these words, and I shall call heaven and earth to witness against them.)*

<sup>29</sup> For I know, that after my death, ye shall do wickedly, and shall bow away soon from the way which I commanded to you; and evils shall come to you in the last time(s), when ye have done evil in the sight of the Lord, that ye stir him to wrath by the works of your hands. *(For I know, that after my death, ye shall do wickedly, and shall soon turn away from the way which I commanded to you; and evils shall come to you in the days to come, when ye have done evil in the sight of the Lord, and so stir him to anger with the works of your hands.)*

<sup>30</sup> Therefore while all the company of the sons of Israel heard, Moses spake the words of this song, and he fulfilled it unto the end. *(And so while all the congregation of the Israelites listened, Moses spoke the words of this song, and he spoke every word of it, from the beginning unto the end.)*

## CHAPTER 32

<sup>1</sup> Ye heavens, hear what things I shall speak; the earth hear the words of my mouth.

<sup>2</sup> My teaching wax *(al)together* as rain; my speech flow out as dew, as soft rain upon herb, and as drops upon grass. *(My teaching shall fall like drops of rain; my speech shall flow out like the dew, like showers on the herbs, and raindrops on the grass.)*

<sup>3</sup> For I shall inwardly call the name of the Lord; give ye glory to our God. *(For I shall call out loud the name of the Lord; give ye glory to our God.)*

<sup>4</sup> The works of God be perfect, and all his ways be dooms *(or and all his ways be just)*; God is faithful, and without any wickedness; he is just and rightful.

<sup>5</sup> They sinned against him, and *(they be)* not his sons, *(they be)* in the filths of idolatry; *(they be a)* depraved and wayward generation.

<sup>6</sup> Whether thou yieldest these things to the Lord, thou fond people and unwise? Whether he is not thy father, that wielded thee, and made, and formed thee of nought? *(Did thou yield these things to the Lord, thou foolish and unwise people? Is he not thy father, who made thee, and formed thee out of nothing, and wieldeth thee?)*

<sup>7</sup> Have thou mind of eld days, think thou *(on)* all generations; ask thy father, and he shall tell to thee, ask thy greater men, and they shall say to thee. *(Remember the days of old, and think thou on all the generations; ask thy father, and he shall tell thee, ask the men of great age, that is, thy elders, and they shall say to thee.)*

<sup>8</sup> When the Highest parted folks, when he separated the sons of Adam, he ordained the terms of peoples by the number of the sons of Israel. *(When the Most High God divided the nations, when he separated the sons of man, he ordained the borders of the peoples according to the number of the sons of God.)*

<sup>9</sup> Forsooth the part of the Lord is his people; Jacob is the little part of his heritage. (*But the Lord's portion was his own people; Jacob was the portion of his inheritance.*)

<sup>10</sup> The Lord found him in a desert land, in the place of horror, *either hideousness, and of waste wilderness; the Lord led him about, and taught him, and he kept him as the apple of his eye. (The Lord found them in a desert land, in a howling, wasted wilderness; and the Lord led them about, and taught them, and kept them as the apple of his eye.)*

<sup>11</sup> As an eagle stirring his birds to fly, and flying above them, he spread forth his wings, and took them *into his protection*, and he bare them in his shoulders. (*Like an eagle stirring his young to fly, and flying above them, he spread out his wings, and took them up, and he carried them upon his shoulders.*)

<sup>12</sup> The Lord alone was his leader, and none alien god was with him. (*The Lord alone was their leader, and no other god was with him.*)

<sup>13</sup> The Lord ordained him on an high land, that he should eat the fruits of fields, that he should suck honey of a stone, and oil of the hardest rock; (*The Lord ordained them upon the highlands, and they ate the fruits of the fields, and sucked honey out of the stones, and oil out of the hardest rock.*)

<sup>14</sup> butter of the drove, and milk of sheep, with the fatness of lambs, and of rams, of the sons of Bashan; and *that he should eat kids with [the] marrow, or tried flour*, of wheat, and he should drink the clearest blood, or wine, of the grape. (*and they ate butter from the herds, and milk from the sheep, and the fatness of lambs, and rams from the sons of Bashan, and goats, and the marrow, or the fine flour, of wheat; and they drank the clearest blood, that is, the purest wine, of the grapes.*)

<sup>15</sup> The beloved people was made fat, and (they) kicked against (God); made fat withoutforth, made fat within, and alarged; he forsook God his maker, and went away from God his health/from God his saviour. (*And Jeshurun was made fat, and rebellious; made fat withoutforth, made fat within, yea enlarged; and they forsook God their Maker, and went away from God their salvation or from God their Saviour.*)

<sup>16</sup> They stirred God to wrath in alien gods *that they praised*, they stirred him to wrathfulness in their abominations, *that is, their own findings*. (*They provoked God to anger with foreign, or other, gods that they praised, and they stirred him to rage with their abominable doings.*)

<sup>17</sup> They offered to fiends, or devils, and not to God, to gods which they knew not, (to) new gods, and fresh(ly) came up *by their findings*, which their fathers worshipped not. (*They offered to fiends, or to devils, and not to God, to gods which they knew not, to new gods which they discovered in their searching, that their fathers did not worship.*)

<sup>18</sup> Thou hast forsaken God that begat thee, and thou hast forgotten thy Lord creator/the Lord thy maker. (*Thou hast forsaken the God who begat thee, and thou hast forgotten the Lord thy Creator or the Lord thy Maker.*)

<sup>19</sup> The Lord saw that, and he was stirred to wrathfulness; for his sons, and daughters stirred him to vengeance. (*The Lord saw this, and he was stirred to rage; yea, his sons and his daughters, stirred him to vengeance.*)

<sup>20</sup> And the Lord said, I shall hide my face from them, and I shall behold their last things; for this is a wayward generation, and unfaithful sons *they be*. (*And the Lord said, I shall hide my face from them, and then I shall see what will happen to them; for this is a wayward generation, they be unfaithful children.*)

<sup>21</sup> They have stirred me to wrath in *worshipping* him that was not God, and they have moved me to vengeance in their vain idols; and I shall stir them (to wrath) in him, that is not a people, and I shall stir them to ire in a fond folk. (*They have stirred me to jealousy by worshipping what was not God, and they have moved me to vengeance with their vain idols; and so I shall stir them to jealousy, with those who be not a people, and I shall stir them to anger, with a nation of fools.*)

<sup>22</sup> Fire is kindled in my strong vengeance, and it shall burn unto the last things of hell; and it shall devour the land with his fruit, and it shall burn the foundations of hills, (or and it shall devour the land with its fruit, and it shall burn the very roots, or the foundations, of the mountains.)

<sup>23</sup> I shall gather evils on them, and I shall [ful] fill mine arrows in them. (*I shall gather one evil after another upon them, and I shall send all my arrows against them or and I shall spend all my arrows against them.*)

<sup>24</sup> They shall be wasted with hunger, and birds shall devour them with most bitter biting; I shall send into them the teeth of beasts, with the strong vengeance of (those) drawing upon (the) earth, and of serpents. (*They shall be wasted with hunger, and fever,*

and terrible sicknesses; I shall send into them the teeth of beasts, and the poisonous bites of serpents which draw themselves upon the ground or through the dust.)

<sup>25</sup> Sword withoutforth, and dread within, shall waste them; a young man and a virgin together, a sucking child with an eld man.

<sup>26</sup> And I said, Where be they now? I shall make the mind of them to cease of all men (or I shall make the memory of them to vanish, or to cease, from all people).

<sup>27</sup> But I delayed, or tarried, for the wrath of (their) enemies, lest peradventure their enemies should be proud, and say, Our high hand, and not the Lord(s), did all these things.

<sup>28</sup> It is a folk without counsel, and without prudence, or wariness; (They be a nation without counsel, and without wisdom, or without caution;)

<sup>29</sup> I would that they savoured, and understood, and purveyed the last things. (O that they considered, and understood this, and gave some thought to their end.)

<sup>30</sup> How pursued one of (their) enemies a thousand of Jews, and twain drove away ten thousand? Whether not therefore for their God had sold them, forsaking them, and the Lord had enclosed them (al)together in their enemies' hands? (How could just one of their enemies pursue a thousand Jews, and two drive away ten thousand? Was it not because their God had forsaken them, and had sold them out to their enemies, yea, the Lord had given them up into the hands of their enemies?)

<sup>31</sup> For our God is not as the gods of them, and our enemies be judges (of this). (For our enemies have no god like our God, ours is strong, and they know that their gods be weak.)

<sup>32</sup> The vine of them is of the vine of Sodom, and of the suburbs of Gomorrah; the grape of them is the grape of gall, and the cluster is most bitter. (Their vines be like the vines of Sodom, and like those grown in the suburbs of Gomorrah; their grapes be grapes of gall, and their clusters be most bitter.)

<sup>33</sup> The gall of dragons is the wine of them, and the venom of adders, that may not be healed. (The gall of dragons is their wine, yea, the cruel venom of adders.)

<sup>34</sup> Whether these things be not hid with me, and be sealed (up) in my treasuries, (or in my storehouses)?

<sup>35</sup> Vengeance is mine, and I shall yield (it) to them in time, (so) that the foot of them slide; the day of perdition is nigh, and the times hasten to be present.

<sup>36</sup> The Lord shall deem his people, and he shall do mercy in his servants; the people shall see that the hand of (the) fighters is sick, or feeble, and also men (en)closed failed, and the remnant people, or left, be wasted. (The Lord shall judge his people, and he shall do mercy to his servants; for he shall see that the hands of their fighters be feeble, or weak, and that the enclosed men have failed, and that the remnant, that is, the people who were left, now is gone.)

<sup>37</sup> And they shall say, Where be their gods, in which they had trust? (And then the Lord shall say, Where be your gods, in which ye had trust?)

<sup>38</sup> Of whose sacrifices they ate the fatnesses, and they drank the wine of flowing sacrifices, rise they and help you, and defend they you in (time of) need. (Yea, the gods which ate the fat of your offerings, and which drank the wine of your wine offerings, now let them rise up and help you, and defend they you in your time of need!)

<sup>39</sup> See, or understand, ye, that I am God alone, and none other God is except me; I shall slay, and I shall make to live; I shall smite, and I shall make whole; and none is that may deliver from mine hand. (See ye, that is, understand ye, that I am God alone, and there is no other god except me; I shall kill, and I shall make to live; I shall strike down, and I shall make whole; no one can rescue anyone out of my hands.)

<sup>40</sup> And I shall raise up mine hand to heaven, and I shall say, I live without end. (And I shall raise up my hand to heaven, and I shall say, As surely as I live forever;)

<sup>41</sup> If I shall whet my sword as lightning, and mine hand shall take doom, I shall yield vengeance to mine enemies, and I shall requite to them that hate me. (I shall whet my sword with lightning, and my hand shall make judgement, I shall yield vengeance to my enemies, and I shall requite to them who hate me.)

<sup>42</sup> I shall full-fill mine arrows with blood, and my sword shall devour (the) flesh(es) of the blood of them that be slain, and of the captivity, of the head(s) of (the) enemies made naked. (I shall fill my arrows full of blood, and my sword shall devour the flesh of the blood of them who be killed, and of the captives, yea, the very heads of the enemies.)

<sup>43</sup> Folks, praise ye the people of him, for he shall venge the blood of his servants, and he shall yield vengeance to the enemies of them; and he shall be merciful to the land of his people. (Nations, praise ye him with his people, for he shall avenge the blood of his

*servants, and he shall yield vengeance to their enemies; and he shall show mercy to the land of his people.)*

<sup>44</sup> Therefore Moses came, and spake all the words of this song in the ears of the people; both he and Joshua, the son of Nun. *(And so Moses came, and spoke all the words of this song to the people; both he and Joshua, the son of Nun.)*

<sup>45</sup> And Moses fulfilled all these words, and spake to all Israel, *(And when Moses finished speaking all these words, to all Israel,)*

<sup>46</sup> and said to them, Put ye your hearts into all the words which I witness to you today, that ye command to your sons, to keep, and to do those, and to fulfill all things that be written in the book of this law; *(he said to them, Put ye into your hearts all the words which I witness to you today, so that ye command to your children to obey them, and to do them, and to fulfill all the things that be written in this Book of the Law;)*

<sup>47</sup> for not in vain these things be commanded to you, but that all men should live in doing those things; which if ye shall do *(them)*, then ye shall abide, and shall continue long time in the land, to which ye shall enter to wield, when *(the)* Jordan ye have overpassed. *(for these things be not commanded to you in vain, but so that all of you should live by doing them; which if ye shall do these things, then ye shall live, and shall continue a long time in the land, which ye shall enter to take, when ye have crossed over the Jordan River.)*

<sup>48</sup> And the Lord spake to Moses in the same day, and said, *(And the Lord spoke to Moses on that same day, and said,)*

<sup>49</sup> Go thou up into this hill Abarim, *that is, passing,* into the hill of Nebo, which is in the land of Moab, *(over)* against Jericho; and see thou the land of Canaan, which I shall give to the sons of Israel to hold, *(Go thou up to the Abarim Mountains, that is, to The Passages, yea, onto Mount Nebo, which is in the land of Moab, opposite, or east of, Jericho; and see thou the land of Canaan, which I shall give to the Israelites for their possession.)*

<sup>50</sup> and die thou *there* in this hill. Into which *hill* thou shalt go up, and thou shalt be joined to thy peoples, as Aaron, thy brother, was dead in the hill of Hor, and was put to his peoples. *(and then thou shalt die there on that mountain. Yea, thou shalt go up onto this mountain, and thou shalt join thy people, like when thy brother Aaron died on Mount Hor, and he joined his people.)*

<sup>51</sup> For ye trespassed against me, in the midst of the sons of Israel, at the Waters of Against-saying, in Kadesh, of the desert of Zin; and ye hallowed not me among the sons of Israel. *(For both of you trespassed against me, before the Israelites, at the waters of Meribah-Kadesh, in the wilderness of Zin; for ye did not uphold my holiness among the Israelites.)*

<sup>52</sup> Opposite *(thee)*, thou shalt see the land, and thou shalt not enter into it, which I shall give to the sons of Israel. *(And thou shalt look across, and see the land, but thou shalt not enter into it, yea, the land which I shall give to the Israelites.)*

## CHAPTER 33

<sup>1</sup> This is the blessing, with which Moses, the man of God, blessed the sons of Israel before his death; *(This is the blessing, with which Moses, the man of God, blessed the Israelites before his death;)*

<sup>2</sup> and said, The Lord came from Sinai, and he rose to us from Seir; he appeared from the hill of Paran, and thousands of saints with him; a law of fire in his right hand. *(and he said, The Lord came from Sinai, and he rose up like the sun to us from Seir; or Edom; he appeared from Mount Paran, and thousands of saints, or holy ones, or angels, were with him; a Law of fire was in his right hand.)*

<sup>3</sup> He loved peoples; all saints be in his hand, and they that nigh to his feet shall take of his doctrine. *(He loved the people; all the saints be in the palm of his hand, and they who sit at his feet shall receive his doctrine, or his teaching.)*

<sup>4</sup> Moses commanded the law to us, the heritage of the multitude of Jacob. *(Yea, the Law which Moses commanded to us, the inheritance of the multitude of Jacob.)*

<sup>5</sup> And the king shall be at the most rightful, when princes of the people be gathered together with the lineages of Israel. *(And then the King was there in Jeshurun, when the leaders of the people were gathered together with the tribes of Israel.)*

<sup>6</sup> Reuben live, and die not, and be he little in number. *(May the tribe of Reuben live, and not die out, but be they few in number.)*

<sup>7</sup> This is the blessing of Judah; Lord, hear thou the voice of Judah, and bring in him to his people; his hands shall fight for him, and the helper of him, shall be against his adversaries. *(This is the blessing for the tribe of Judah; Lord, hear thou the voice of Judah,*

and unite them again with the other tribes; thy hands shall fight for them, and thou shalt be their helper against their adversaries.)

<sup>8</sup> Also he said to Levi, Thy perfection and thy teaching is of an holy man, whom thou hast proved in temptation, and hast deemed at the Waters of Against-saying; (*And he said of the tribe of Levi, Lord, may thy Thummim and thy Urim be with them, thy holy servants, whom thou hast proved at Massah, and hast judged at the waters of Meribah;*)

<sup>9</sup> which Levi said to his father and to his mother, I know not you, and to his brethren, I know not them; and knew not his sons. These kept thy speech, and these kept thy covenant; (*yea, the Levites said to their fathers and their mothers, We do not know you, and to their brothers, We do not know you; and they did not even know their own sons and daughters. They obeyed thy words, and they kept thy covenant.*)

<sup>10</sup> O! Jacob, they kept thy dooms, and thy law, O! Israel; they shall put incense in thy strong vengeance, and burnt sacrifice on thine altar. (*They shall teach Jacob thy precepts, and Israel thy Law; they shall put incense and burnt offerings upon thy altar.*)

<sup>11</sup> Lord, bless thou the strength of him, and receive thou the works of his hands; smite thou the backs of his enemies, and they that hate him, rise they not. (*Lord, bless thou their strength, and receive thou the works of their hands; strike thou the backs of their enemies, and they who hate them, let them never rise up again.*)

<sup>12</sup> And he said to Benjamin, The most loved of the Lord shall dwell trustily in him; he shall dwell all day as in a chamber, and he shall rest betwixt the shoulders of the Lord. (*And he said of the tribe of Benjamin, The beloved of the Lord shall dwell trustily in him; they shall live all day long like in a secure place, and they shall rest between the shoulders of the Lord.*)

<sup>13</sup> Also he said to Joseph, His land is of the Lord's blessing; of the apples of heaven, and of the dew, and of water lying beneath; (*And he said of the tribe of Joseph, Their land is blessed by the Lord, with precious fruits watered from the heavens above, and from the streams flowing beneath;*)

<sup>14</sup> of the apples of the fruits of the sun, and moon; (*with precious fruits, ripened by the sun, over the months;*)

<sup>15</sup> [and] of the top of eld mountains, and of the apples of everlasting little hills; (*with precious fruits, from the tops of the old mountains, and from the everlasting little hills;*)

<sup>16</sup> and of the fruits of the land, and of the fullness thereof. The blessing of him that appeared in the bush come upon the head of Joseph, and upon the foretop, that is, the crown of the head, of the Nazarite, or (the) holy (one), among his brethren. (*with the fruits, and other crops, of the land, in all its fullness. May these blessings of him who appeared in the bush come upon Joseph's head, yea, upon the tribe of him who was separated from his brothers or who was the leader of his brothers.*)

<sup>17</sup> As the first engendered of a bull is the fairness of him; the horns of an unicorn be the horns of him; in those he shall winnow folks, till to the terms of [the] earth. These be the multitudes of Ephraim, and these be the thousands of Manasseh. (*His fairness is like the first-born of a bull; his horns be like the horns of a wild ox; and with them he shall winnow the nations, unto the ends of the earth. Such shall be the multitudes of Ephraim, and the thousands of Manasseh.*)

<sup>18</sup> And he said to Zebulun, Zebulun, be thou glad in thy going out, and Issachar, in thy tabernacles. (*And he said of the tribes of Zebulun, and of Issachar, Zebulun, be thou prosperous abroad, and Issachar, be thou prosperous in thy tents, or at home.*)

<sup>19</sup> They shall call peoples to the hill, [and] there they shall offer sacrifices of rightfulness; which shall suck the flowing(s) of the sea as milk, and hid treasures of gravel. (*They shall call the peoples to the mountain, and there they shall offer the right sacrifices; they shall suck up the wealth of the sea like milk, and they shall dig up hidden treasures out of the gravel.*)

<sup>20</sup> And he said to Gad, Gad is blessed in broadness; he rested as a lion, and he took from his adversary the arm and the noll. (*And he said of the tribe of Gad, Gad is blessed in their broad places; they rest like a lion, but they tear off the arms and the tops of the heads of their adversaries.*)

<sup>21</sup> And he saw his princehood, that he was kept a teacher in his part; the which was with (the) princes of the people, and he did the rightfulnesses of the Lord, and his doom with Israel. (*And they chose the best land for themselves, a ruler's portion, when the leaders of the people were gathered together; and they did the justice of the Lord, and his laws, or his judgements, with Israel.*)

<sup>22</sup> Also he said to Dan, Dan, a whelp of a lion, shall flow largely from Bashan. (*And he said of the tribe of Dan, Dan is a whelp of a lion, leaping out from Bashan.*)

<sup>23</sup> And he said to Naphtali, Naphtali shall use abundance, and he shall be full with blessings of the Lord; and he shall wield the sea\* and the south. *(And he said of the tribe of Naphtali, Naphtali shall have great abundance, and they shall be full of the Lord's blessings; they shall take the land southward from Lake Galilee.)*

<sup>24</sup> Also he said to Asher, Asher, be blessed in sons, and please he his brethren; dip he his foot in oil. *(And he said of the tribe of Asher, Asher is the most blessed of the tribes; may they be the favourite among their brothers, or their kinsmen, and may they bathe their feet in oil.)*

<sup>25</sup> Iron and brass *(be)* the shoe(s) of him; as the day of thy youth, so and thine old *(age)*. *(May thy gates be made out of iron and brass; and thy old age be like the days of thy youth.)*

<sup>26</sup> None other god is as the God of the most rightful; the rider of heaven is thine helper; clouds run about by the glory of him. *(There is no other god like the God of Jeshurun; the Rider of heaven is thy helper, riding upon the clouds in his glory or riding through the clouds in his glory.)*

<sup>27</sup> His dwelling place is above, and his arms everlasting be beneath; he shall cast out from thy face the enemy, and he shall say to them, Be thou all-broken. *(His dwelling place is above, but his everlasting arms be beneath; he shall throw out the enemy from before us, and he shall say to us, Destroy them all!)*

<sup>28</sup> Israel shall dwell trustily and alone; the eye of Jacob is in the land of wheat, and of wine; and *(the)* heavens shall be dark with dew. *(And then Israel shall live secure and alone; the tribes of Jacob shall be in the land of corn, and of wine; and the skies shall be dark with dew.)*

<sup>29</sup> Blessed art thou, Israel; thou people that art saved in the Lord, who is like thee? The shield of thine help and the sword of thy glory is thy God; thine enemies shall deny thee, and thou shalt tread their necks. *(Blessed art thou, O Israel; who is like thee? the people who art saved by the Lord! Thy God is the shield of thy help, and the sword of thy glory; thy enemies shall beg thee for mercy, but thou shalt tread upon their necks!)*

## CHAPTER 34

<sup>1</sup> Therefore Moses went up from the field places of Moab upon the hill of Nebo, into the top of Pisgah, *(over)* against Jericho. And the Lord showed to him all the land of Gilead, till to Dan, *(And so Moses went up from the plains of Moab to Mount Nebo, and then to the top of Mount Pisgah, opposite, or east of, Jericho. And the Lord showed him all the land of Gilead, unto Dan,)*

<sup>2</sup> and all Naphtali, and the land of Ephraim and of Manasseh, and all the land of Judah, unto the last, or furtherest, sea; *(and all of Naphtali, and the land of Ephraim and of Manasseh, and all the land of Judah, as far west as the Great Sea, or the Mediterranean Sea;)*

<sup>3</sup> and the south part, and the breadth of the field of Jericho, of the city of Palms, till to Zoar. *(and the south part, or the Negeb, and the breadth of the plain of Jericho, yea, from the City of Palms, unto Zoar.)*

<sup>4</sup> And the Lord said to him, This is the land for which I swore to Abraham, Isaac, and Jacob; and I said, I shall give it to thy seed; *(now)* thou hast seen it with thine eyes, and thou shalt not pass to it *(or but thou shalt not cross over to it)*.

<sup>5</sup> And Moses, the servant of the Lord, was dead there, in the land of Moab, for the Lord commanded. *(And then Moses, the servant of the Lord, died there, in the land of Moab, as the Lord had said.)*

<sup>6</sup> And the Lord buried him in a valley of the land of Moab, *(over)* against Bethpeor; and no man knew his sepulchre unto this day. *(And the Lord buried him in a valley of the land of Moab, opposite the town of Bethpeor; but unto this day, no one knoweth the place of his burial.)*

<sup>7</sup> Moses was of an hundred and twenty years when he died; his eye dimmed not, neither his teeth were stirred. *(Moses was a hundred and twenty years old when he died; but his eyes had not dimmed, and his strength had not diminished.)*

<sup>8</sup> And the sons of Israel bewept him thirty days in the field places of Moab; and the days of wailing of men bemoaning Moses were fulfilled. *(And the Israelites wept for him on the plains of Moab for thirty days; and then the days of the wailing of the people mourning for Moses were finished.)*

\* CHAPTER 33:23 For the Sea of Galilee, as to the south part thereof, felled in the lot of Naphtali.

<sup>9</sup> Soothly Joshua, the son of Nun, was full-filled with the spirit of wisdom, for Moses had put his hands upon him; and the sons of Israel obeyed to Joshua, and did as the Lord commanded to Moses. (*And Joshua, the son of Nun, was filled full with the spirit of wisdom, for Moses had put his hands upon him; and the Israelites obeyed Joshua, and did what the Lord commanded to Moses.*)

<sup>10</sup> And a prophet rose no more in Israel (*such*) as Moses, whom the Lord knew face to face, (*And never again did a prophet ever arise in Israel such as Moses, yea, whom the Lord knew face to face.*)

<sup>11</sup> in all the miracles, and great wonders, which the Lord sent, *or did*, by him, that he should do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, (*and so thou should always remember all the miracles, and the great wonders, which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land.*)

<sup>12</sup> and all the strong hand, *or power*, and the great marvels, which Moses did before all Israel. (*yea, to remember the strong hand of Moses, and the great marvels which he did before all Israel.*)

*Here endeth (the) Pentateuch, see now the prologue of Joshua\*.*

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\* **CHAPTER 34:12** This rubric appears in one copy of the Later Version.

## JOSHUA

<sup>1</sup> And it was done after the death of Moses, the servant of the Lord, that the Lord spake to Joshua, the son of Nun, the servant of Moses, and said to him,

<sup>2</sup> Moses, my servant is dead; rise thou, and pass [over] this Jordan, thou, and all the people with thee, into the land which I shall give to the sons of Israel. (*My servant Moses is dead; rise thou up, and cross over the Jordan River to the other side, thou, and all the people with thee, into the land which I shall give to the Israelites.*)

<sup>3</sup> I shall give to you each place which the step of your foot shall tread, as I spake to Moses,

<sup>4</sup> from the desert and Lebanon till to the great flood [of] Euphrates; all the land of Hittites, unto the great sea against the going down of the sun, shall be your term. (*From the wilderness and Lebanon unto the great Euphrates River; yea, all the Hittites' land, unto the Great Sea, that is, the Mediterranean Sea, in the west, shall be your land.*)

<sup>5</sup> None shall be able to against-stand you in all the days of thy life; as I was with Moses, so I shall be with thee; I shall not leave, neither I shall forsake thee. (*No one shall be able to stand against you all the days of thy life; as I was with Moses, so I shall be with thee; I shall not leave thee, nor shall I abandon thee.*)

<sup>6</sup> Be thou comforted, and be thou strong; for thou shalt part by lot to this people the land, for which I swore to thy fathers, that I should give it to them. (*Be thou encouraged, and be thou strong; for thou shalt divide up by lot the land to this people, which I swore to thy fathers, that I would give them.*)

<sup>7</sup> Therefore be thou comforted, and be thou full strong, that thou keep and do all the law, which Moses, my servant, commanded to thee; bow thou not from it to the right side, either to the left side, that thou understand all things which thou doest. (*And so be thou encouraged, and be thou strong, so that thou obey and do all the law, which my servant Moses commanded to thee; turn thou not from it to the right, or to the left, so that thou shalt prosper in all things wherever thou goest.*)

<sup>8</sup> The book of this law depart not from thy mouth, but thou shalt think therein in days and nights, that thou keep and do all things that be written therein; then thou shalt (ad)dress thy way, and thou shalt understand it. (*Let not this Book of the Law depart from thy mouth, but think thou on it day and night, so that thou obey and do all the things that be written in it; then thou shalt make thy way prosperous, and be successful.*)

<sup>9</sup> Lo! I command to thee; be thou comforted, and be thou strong; do not thou dread, nor be thou afeared; for thy Lord God is with thee in all things, to which thou goest. (*Behold! I command thee; be thou encouraged, and be thou strong; do not thou fear; nor be thou afraid; for the Lord thy God is with thee in all things, to which thou goest.*)

<sup>10</sup> And Joshua commanded to the princes of the people, and said, (*And Joshua commanded to the leaders of the people, and said,*)

<sup>11</sup> Pass ye through the midst of the castles, and command ye to the people, and say ye, Make ye ready meats to you; for after the third day ye shall pass [over](the) Jordan, and ye shall enter [in] to wield the land, which your Lord God shall give to you. (*Go ye through the midst of the tents, or the camp, and command ye to the people, and say ye, Prepare ye food for yourselves; for in three days ye shall cross over the Jordan River, and ye shall go in to take the land, which the Lord your God shall give you.*)

<sup>12</sup> Also Joshua said to men of Reuben, and to men of Gad, and to the half lineage of Manasseh. (*And Joshua said to the men of Reuben, and the men of Gad, and the men of the eastern half of the tribe of Manasseh\*.*)

<sup>13</sup> Have ye mind of the word which Moses, the servant of the Lord, commanded to you, and said, Your Lord God hath given to you rest, and all the land; (*Remember what Moses, the servant of the Lord, commanded to you, saying, The Lord your God hath given rest to you, and hath given you all of this land;*)

<sup>14</sup> your wives, and your sons, and your beasts shall dwell in the land that Moses gave to you beyond (the) Jordan, (*that is, on the east side of the river*); but pass ye (over) armed, all (the) strong in hand, before your brethren; and fight ye for them,

<sup>15</sup> till the Lord give rest to your brethren, as he gave also to you, and till also they wield the land which your Lord God shall give to them; and so turn ye again into the

\* **CHAPTER 1:12** *The tribe of Manasseh divided in two after the defeat of Sihon and Og; one half settled on the eastern side of the Jordan River, and the other half on the western side.*

land of your possession, and ye shall dwell in that *land* which Moses, [*the*] servant of the Lord, gave to you over Jordan, against the rising of the sun. (*until the Lord give rest to your kinsmen, as he also gave to you, and until they also take the land which the Lord your God shall give them; and then ye shall return to the land of your possession, and ye shall live in that land which Moses, the servant of the Lord, gave you on this east side of the Jordan River; near to the rising of the sun.*)

<sup>16</sup> And they answered to Joshua, and said, We shall do all things which thou commandest to us, and we shall go, whither ever thou sendest us;

<sup>17</sup> as we obeyed in all things to Moses, so we shall obey also to thee; only thy Lord God be with thee, as he was with Moses. (*as we obeyed Moses in all things, so shall we also obey thee; only may the Lord thy God be with thee, as he was with Moses.*)

<sup>18</sup> Die he that against-saith thy word, and obeyeth not to all thy biddings, which thou commandest to him; only be thou comforted, and do thou manly, (*or only be thou encouraged, and be thou strong*).

## CHAPTER 2

<sup>1</sup> Therefore Joshua, the son of Nun, sent from Shittim two men, spyers in huddles, and said to them, Go ye, and behold ye the land, and the city of Jericho. Which went, and entered into the house of a woman whore, Rahab by name, and rested at her. (*And so Joshua, the son of Nun, secretly sent out two spies from Shittim, and said to them, Go ye, and look ye over the land, and the city of Jericho. And they went, and entered into the house of a whore-woman, Rahab by name, and stayed with her.*)

<sup>2</sup> And it was told, and said to the king of Jericho, Lo! men of the sons of Israel have entered hither by night, to espy the land. (*And it was told to the king of Jericho, Behold! some men of the Israelites have come in here by night, to spy out the land.*)

<sup>3</sup> Therefore the king of Jericho sent to Rahab the whore, and said, Bring out the men, that came to thee, and that entered into thine house; for they be spyers (*or for they be spies*), and they came to behold all the land.

<sup>4</sup> And the woman took the men, and hid *them*, and said, I acknowledge, that they came to me, but I wist not of whence they were; (*But earlier, the woman had taken the men, and had hid them, and so she said, I acknowledge, that they came to me, but I knew not where they came from;*)

<sup>5</sup> and when the gate was closed in darkneses, and they went out together, I know not whither they went, (*or and tonight before the city gate was closed, they went out together; but I do not know where they went*); pursue ye *them* soon, and ye shall overtake them.

<sup>6</sup> Forsooth she (*had*) made the men to go up into the solar of her house, and she (*had*) covered them with stubble, *or sheaves*, of flax, that was there.

<sup>7</sup> And they, that were sent, followed them by the way that leadeth to the fords of (*the*) Jordan; and when they were gone out, anon the gate was closed. (*And they, who were sent there, followed after them by the way that leadeth to the crossings of the Jordan River; and when they were gone out, at once the city gate was closed.*)

<sup>8</sup> [*And*] They that were hid, slept not yet, and lo! the woman went up to them,

<sup>9</sup> and said, I know that the Lord hath betaken to you this land; for your fearedfulness is fallen into us, and all the dwellers of the land be abashed. (*and she said, I know that the Lord hath delivered this land to you; for we all be afraid of you, and all the inhabitants of the land be greatly panicked.*)

<sup>10</sup> We have heard, that the Lord hath dried up the waters of the Red Sea at your entering, when ye went out of Egypt; and what things ye did to the two kings of Amorites, that were beyond (*the*) Jordan, to Sihon and Og, which ye killed; (*We have heard, that the Lord dried up the waters of the Red Sea, or the Sea of Reeds, before you, when ye went out of Egypt; and what ye did to the two kings of the Amorites, who were on the eastern side of the Jordan River; that is, to Sihon and Og, whom ye killed;*)

<sup>11</sup> and we heard these things, and we dreaded, and our heart was sick, and spirit dwelled not in us at your entering; for the Lord your God himself is God in heaven above, and in earth beneath (*or and on the earth below*).

<sup>12</sup> Now therefore swear ye to me by the Lord God, that as I did mercy with you, so and ye do with the house(*hold*) of my father; and give ye to me a very sign, (*And so now swear ye to me by the Lord God, that as I did mercy with you, so ye shall also do mercy with my family; and give ye to me a true sign,*)

<sup>13</sup> that ye (*shall*) save my father, and my mother, and my brethren, and [*my*] sisters, and all things that be theirs, and (*shall*) deliver our lives from death.

<sup>14</sup> Which answered to her, Our life be for you into death, if nevertheless thou betrayest not us; and when the Lord hath betaken to us the land, we shall do mercy and truth with thee. *(And they answered to her, Our lives be for yours unto death, if thou betrayest us not; and when the Lord hath delivered the land to us, we shall show mercy and faithfulness to thee.)*

<sup>15</sup> Then she let them down from the window by a cord; for her house was joined to the town wall.

<sup>16</sup> And she said to them, Go ye up to the hilly places, lest peradventure the men turning again meet you; and be ye hid there three days, till they come again; and so ye shall go by your way. *(And she said to them, Go ye up to the hills, lest as the men return, they come upon you; and be ye hid there for three days, until they return; and then ye can go on your way.)*

<sup>17</sup> Which said to her, We shall be guiltless of this oath, by which thou hast charged us,

<sup>18</sup> if, when we enter into the land, this red cord is not *(shown as)* a sign, and thou bindest it not in the window, by which thou lettest us down; and thou gatherest not into thine house thy father, and mother, and brethren, and all thy kindred;

<sup>19</sup> the blood of him shall be on his head, that goeth out at the door of thine house, and we shall be guiltless; forsooth the blood of all men that be in the house with thee, shall turn into our head *(or shall be on our heads)*, if any man toucheth them.

<sup>20</sup> That if thou wilt betray us, and bring forth into the midst this word, we shall be clean of this oath, by which thou hast charged us. *(But if thou wilt betray us, and bring forth this word into the midst, or and make known our agreement, then we shall be released from this oath, by which thou hast charged us.)*

<sup>21</sup> And she answered, As ye have spoken, so be it done. And she let go them, that they should go forth, *(or And she let them go, so that they could go forth)*, and *(then)* she hanged the red cord in her window.

<sup>22</sup> And they went forth, and came into the hilly places, and dwelled there three days, till they turned again that *(had)* pursued them; for they sought them by each way, and found not them. *(And they went forth, and came to the hills, and stayed there for three days, until they who had pursued them returned; for they had sought them every place that they could think of, but could not find them anywhere.)*

<sup>23</sup> And when the seekers entered into the city again, the spyers turned again, and came down from the hill; and when they had passed *[over](the)* Jordan, they came to Joshua, the son of Nun; and they told to him all things that befelled to them, *(And after that those who had sought them had entered into the city again, the spies returned, and came down from the hills; and when they had crossed back over the Jordan River, they came to Joshua, the son of Nun; and they told him everything that had happened to them.)*

<sup>24</sup> and said, The Lord hath betaken all the land into our hands, and all the dwellers thereof be cast down by dread. *(and they said, The Lord hath delivered all the land into our hands, and all of its inhabitants be greatly afraid of us.)*

### CHAPTER 3

<sup>1</sup> Therefore Joshua rose by night, and moved thence the tents; and they went out of Shittim, and came to *(the)* Jordan, he and all the sons of Israel *(or he and all the Israelites)*, and dwelled there three days.

<sup>2</sup> And when those days were passed, criers/beadles went through the midst of the tents,

<sup>3</sup> and began to cry, When ye see the ark of *[the]* bond of peace of your Lord God, and the priests of the generation of Levi bearing it, also then rise ye, and follow the before-goers; *(and began to cry, When ye see the Ark of the Covenant of the Lord your God, and the levitical priests carrying it, then ye shall rise up, and follow them.)*

<sup>4</sup> and a space of two thousand cubits be betwixt you and the ark, *(so)* that ye may see *(it from)[a]* far, and *(so that ye can)* know by which way ye shall enter, for ye have not gone before by it *(or for ye have not gone this way before)*; and be ye ware, that ye nigh not to the ark.

<sup>5</sup> And Joshua said to the people, Be ye hallowed, for tomorrow the Lord shall make marvels among you.

<sup>6</sup> And Joshua said to the priests, Take ye the ark of the bond of peace of the Lord, and go ye before the people. The which fulfilled the behests of Joshua, and they took the ark, and went before the people. *(And Joshua said to the priests, Take ye the Ark of the Covenant of the Lord, and go ye before the people. And they obeyed Joshua's commands, and they took the Ark, and went before the people.)*

<sup>7</sup> And the Lord said to Joshua, Today I shall begin to enhance thee before all Israel (or Today I shall begin to magnify thee before all Israel), (so) that they know, that as I was with Moses, so I am also with thee.

<sup>8</sup> Forsooth command thou to the priests, that bear the ark of [the] bond of peace, and say thou to them, When ye have entered into a part of the water of (the) Jordan, stand ye therein. (And command thou to the priests, who carry the Ark of the Covenant, and say thou to them, When ye have entered into a part of the water of the Jordan River, stand ye there.)

<sup>9</sup> And Joshua said to the sons of Israel, Nigh ye hither, and hear ye the word of your Lord God. (And Joshua said to the Israelites, Come ye here, and hear ye the word of the Lord your God.)

<sup>10</sup> And again he said, In this ye shall know that the Lord God living is in the midst of you, (or And he said, By this ye shall know that the living God is in the midst of you); and he shall destroy in your sight (the) Canaanites, Hittites, Hivites, and Perizzites, and Girgashites, and Jebusites, and Amorites.

<sup>11</sup> Lo! the ark of the bond of peace of the Lord of all earth shall go before you through Jordan. (Behold! the Ark of the Covenant of the Lord of all the earth shall go before you across the Jordan River.)

<sup>12</sup> Make ye ready twelve men of the twelve lineages of Israel, by each lineage one man. (Make ye ready twelve men of the twelve tribes of Israel, one man out of each tribe.)

<sup>13</sup> And when the priests, that bear the ark of [the] bond of peace of the Lord God of all earth (or who carry the Ark of the Covenant of the Lord God of all the earth), have set the steps of their feet in the waters of (the) Jordan, the waters that be lower shall run down, and shall fail; soothly the waters that come from above shall stand together in one gathering, or (in) a certain place.

<sup>14</sup> Therefore the people went out of their tabernacles for to pass over (the) Jordan; and the priests that bare the ark of [the] bond of peace went before the people. (And so the people went out of their tents to cross over the Jordan River; and the priests who carried the Ark of the Covenant went before the people.)

<sup>15</sup> And when the priests entered into (the) Jordan, and their feet were dipped in the part of [the] water; forsooth (the) Jordan had filled the brinks of his trough in the time of ripe corn (or for the Jordan River was filled to the brim of its trough at that time of harvest);

<sup>16</sup> the waters (that) went down (from above halted), and stood in one place, and waxed great at the likeness of an hill, and appeared far from the city that was called Adam, till to the place of Zaretan; soothly the waters that were lower went down into the sea of (the) wilderness, which is now called the dead sea, till the waters failed utterly. Forsooth the people went through (the) Jordan; (the waters, that went down from above, stood in one place, and grew great like a hill, going back as far away as the city called Adam, which is close to the city of Zaretan; and the waters that were lower; or below, went down into the Sea of the Wilderness, which is now called the Dead Sea, until there was no water. And then the people crossed over opposite Jericho;)

<sup>17</sup> and the priests, that bare the ark of the bond of peace of the Lord, stood girded on the dry earth in the midst of (the) Jordan, and all the people passed [over] through the dry trough. (and the priests, who carried the Ark of the Covenant of the Lord, stood firmly on the dry earth in the midst of the Jordan River; until all the people had crossed over through the dry trough.)

## CHAPTER 4

<sup>1</sup> And when the sons of Israel were passed over (the) Jordan, the Lord said to Joshua, (And when all the Israelites had crossed over the Jordan River, the Lord said to Joshua,)

<sup>2</sup> Choose thou twelve men, by each lineage one man, (Choose thou twelve men, one man out of each tribe,)

<sup>3</sup> and command thou to them, that they take from the midst of the trough of (the) Jordan, where the feet of [the] priests stood, twelve hardest stones; the which thou shalt set in [the] place of the tents, where ye shall set (the) tents in this night. (and command thou to them, that they take out of the middle of the trough, or the riverbed, of the Jordan River; twelve stones, from where the feet of the priests had firmly stood; which thou shalt put in the place of the camp, where ye shall pitch the tents tonight.)

<sup>4</sup> And Joshua called (the) twelve men, which he had chosen of the sons of Israel, of each lineage one man; (And Joshua called the twelve men, whom he had chosen out of the Israelites, one man out of each tribe;)

<sup>5</sup> and he said to them, Go ye before the ark of your Lord God to the midst of *(the)* Jordan, and bear ye from thence in your shoulders each man one stone, by the number of the sons of Israel, *(and he said to them, Go ye before the Ark of the Lord your God into the middle of the Jordan River; and each man carry ye out from there a stone on his shoulders, one for each of the tribes of Israel.)*

<sup>6</sup> that it be a sign betwixt you. And when your sons shall ask you tomorrow, *that is, in time to coming,* and shall say, What will these stones be mean(ing)? *(that shall become a sign for all of you. And so when your sons and daughters shall ask you tomorrow, that is, in the time to come, and shall say, What mean ye by these stones?)*

<sup>7</sup> ye shall answer to them, The waters of *(the)* Jordan failed before the ark of *[the]* bond of peace of the Lord, when the ark passed over *(the)* Jordan; therefore these stones be set into mind of the sons of Israel, till into without end. *(ye shall answer to them, The waters of the Jordan River stopped flowing before the Ark of the Covenant of the Lord, when the Ark crossed over the Jordan River; and so these stones be here to help the Israelites to remember this forevermore.)*

<sup>8</sup> Therefore the sons of Israel did as Joshua commanded to them, and bare from the midst of the trough of *(the)* Jordan twelve stones, as the Lord commanded to him, by the number of the sons of Israel, unto the place in which they setted tents, *(or one for each of the tribes of Israel, unto the place where they pitched their tents);* and there they putted those stones.

<sup>9</sup> Also Joshua putted *(an)other* twelve stones in the midst of the trough of *(the)* Jordan, where the priests *(had)* stood, that bare the ark of *[the]* bond of peace of the Lord *(or who carried the Ark of the Covenant of the Lord);* and *those* stones be there unto this present day.

<sup>10</sup> Forsooth the priests, that bare the ark, stood in the midst of *(the)* Jordan, till all things were *[ful]* filled, which the Lord commanded, that Joshua should speak to the people *(or that Joshua should tell the people to do),* as Moses had said to him. And the people hasted, and passed over *(the)* Jordan.

<sup>11</sup> And when all men had passed *[over],* also the ark of the Lord passed *[over],* and *(then)* the priests went before the people *(again).*

<sup>12</sup> Also the sons of Reuben, and of Gad, and half the lineage of Manasseh, went armed before the sons of Israel, as Moses commanded to them. *(And the sons of Reuben, and of Gad, and of the eastern half of the tribe of Manasseh, went armed before the Israelites, as Moses had commanded them to do.)*

<sup>13</sup> And forty thousand of fighters went by their companies, and by *their* gatherings, on the plain and field places of the city of Jericho. *(And forty thousand fighting men went by their companies, over the plains and fields, near the city of Jericho.)*

<sup>14</sup> In that day the Lord magnified Joshua before all Israel, that they should dread him, as they dreaded Moses, while he lived yet. *(On that day the Lord magnified Joshua before all Israel, so that they would fear him, like they had feared Moses, or so that they would revere him, like they had revered Moses, while he was yet alive.)*

<sup>15</sup> And the Lord said to Joshua,

<sup>16</sup> Command thou to the priests that bear the ark of *[the]* bond of peace, that they go up from *(the)* Jordan. *(Command thou to the priests who carry the Ark of the Covenant, that they come up from the Jordan River.)*

<sup>17</sup> And Joshua commanded to them, and said, Go ye up from *(the)* Jordan. *(And Joshua commanded to them, and said, Come ye up from the Jordan River.)*

<sup>18</sup> And when they had gone up, bearing the ark of *[the]* bond of peace of the Lord, and had begun to tread on the dry earth, the waters turned again into their trough, and flowed again, as they were wont *(to)* before. *(And when they had come up, carrying the Ark of the Covenant of the Lord, and had begun to tread on the dry earth, the waters returned to their place, and flowed again, as they were wont to before.)*

<sup>19</sup> And the people went up from *(the)* Jordan in the tenth day of the first month, and they setted tents in Gilgal, against the east coast of the city of Jericho. *(And the people went up from the Jordan River on the tenth day of the first month, and they pitched their tents in Gilgal, east of the city of Jericho.)*

<sup>20</sup> Also Joshua putted in Gilgal the twelve stones, which they had taken from the trough of *(the)* Jordan.

<sup>21</sup> And he said to the sons of Israel, When your sons shall ask tomorrow their fathers, and shall say to them, What will these stones be mean(ing)? *(And he said to the Israelites, When your sons and daughters shall ask their fathers tomorrow, and shall say to them, What mean ye by these stones?)*

<sup>22</sup> ye shall teach them, and say, We passed this Jordan by the dry bottom, *(ye shall teach them, and say, We crossed over the Jordan River on dry land,)*

<sup>23</sup> for our Lord God dried the waters thereof in our sight, till that we over-passed it, as he did before in the Red Sea, which he dried while we passed *[over]*, *(for the Lord our God dried up its waters before us, until we had crossed over it, like he did before at the Red Sea, or the Sea of Reeds, which he dried up so we could cross over it,)*

<sup>24</sup> that all the peoples of *(the)* earth learn, or know, *(of)* the full strong might of the Lord, and that ye dread your Lord God in all time. *(so that all the peoples of the earth can learn, or come to know, of the strong might, or the powerful hand, of the Lord, and so that ye shall fear the Lord your God forevermore or and so that ye shall revere the Lord your God forevermore.)*

## CHAPTER 5

<sup>1</sup> Therefore after that all the kings of Amorites heard, that dwelled over *(the)* Jordan at the west coast, and all the kings of Canaan, that wielded the nigh places of the great sea, that the Lord had dried the flowings of *(the)* Jordan before the sons of Israel, till they passed over, the heart of them failed, and the spirit dwelled not in them, dreading the entering of the sons of Israel. *(And so when all the kings of the Amorites, who lived on the west side of the Jordan River; and all the kings of Canaan, who possessed the lands near the Mediterranean Sea, heard that the Lord had dried up the flowings of the Jordan River before the Israelites, until they had crossed over; their hearts failed, and there was no more spirit, or courage, left in them, for they all feared the coming of the Israelites.)*

<sup>2</sup> In that time the Lord said to Joshua, Make to thee knives of stone *(or Make thou some stone knives)*, and circumcise thou the sons of Israel the second time.

<sup>3</sup> Joshua did those things which the Lord commanded, and he circumcised the sons of Israel in the hill of prepuces *(or and he circumcised the male Israelites at the Hill of the Foreskins)*.

<sup>4</sup> And this is the cause of the second circumcision; all the people of male kind, that went out of Egypt, all the men fighters *of them*, were dead in *(the)* desert by the full long compasses of *(the)* way, *(And this is the reason for the second circumcision; all the males, who went out of Egypt, yea, all their fighting men, who had died in the wilderness on the very long journey on the way.)*

<sup>5</sup> the which all were circumcised. But the *other* people that was born in desert by forty years, in the way of the full broad wilderness, was uncircumcised, *(were all circumcised. But the other males, those who were born in the wilderness, were uncircumcised.)*

<sup>6</sup> till they *(all)* were wasted, that heard not the voice of the Lord, and to which he swore before, that he should *(not)* show to them the land flowing with milk and honey. *(Yea, for forty years, they went on the way of the very broad wilderness, until all of them had died who had not obeyed the voice of the Lord, and to whom he had sworn before, that he would not let them see the land flowing with milk and honey.)*

<sup>7</sup> The sons of them came afterward into the place of *[the]* fathers, and they were circumcised of Joshua; which, as they were born, were in prepuce, neither any man had circumcised them in the way. *(Their sons came afterward into the place of their fathers, and they were the ones whom Joshua circumcised; for they all had foreskins, as when they were born, for no one had circumcised them on the way.)*

<sup>8</sup> And after that they all were circumcised, they dwelled in the same place of their tents, till they were healed.

<sup>9</sup> And the Lord said to Joshua, Today I have taken away from you the shame of Egypt. And *(so)* the name of the place was called Gilgal<sup>\*</sup>, unto this present day.

<sup>10</sup> And the sons of Israel dwelled in Gilgal, and made pask in the fourteenth day of the month at eventide, in the field places of Jericho; *(And the Israelites stayed at Gilgal, and kept the Passover on the fourteenth day of the month in the evening, on the plains of Jericho;)*

<sup>11</sup> and they ate of the fruits of the land in the tother day, therf loaves, and pottage of the same year, *either corns singed, and rubbed in the hand. (and they ate of the fruits of the land on the next day, unleavened bread, and pottage of that year; or corns singed, and then rubbed by hand.)*

<sup>12</sup> And *(the)* manna failed after that they ate of the fruits of the land; and the sons of Israel used no more that meat *(or and no longer did the Israelites receive that food)*, but they ate of the fruits of *(the)* present year of the land of Canaan.

\* CHAPTER 5:9 'Gilgal' sounds like the Hebrew for 'removed' or 'taken away'. (Good News Bible)

<sup>13</sup> And when Joshua was in the field of the city of Jericho, he raised up his eyes, and saw a man standing (*over*) against him, and holding a drawn sword; and Joshua went out to him, and said, Art thou with us, either (*with*) our adversary?

<sup>14</sup> To whom he answered, Nay, but I am (*the*) prince of the host of the Lord, and now I (*have*) come. Joshua felled low to the earth, and worshipped, and said, What speaketh my Lord to his servant? (*or And Joshua fell down onto the ground, and honoured him, and said, What saith my lord to his servant?*)

<sup>15</sup> (*And*) He said, Unlace thy shoes from (*off*) thy feet, for the place, in which thou standest, is holy. And Joshua did, as it was commanded to him.

## CHAPTER 6

<sup>1</sup> Forsooth Jericho was (*en*)closed and warded, for the dread of the sons of Israel (*or for fear of the Israelites*), and no man durst enter, either go out.

<sup>2</sup> And the Lord said to Joshua, Lo! I have given into thine hands Jericho, and the king thereof, and all the strong men of it. (*And the Lord said to Joshua, Behold! I have given Jericho into thy hands, and its king, and all the strong men there.*)

<sup>3</sup> All ye fighters, compass the city once by the day; so ye shall do in six days (*or so ye shall do for six days*).

<sup>4</sup> And in the seventh day, the priests shall take seven clarions, which be used in the jubilee; and they shall go before the ark of [*the*] bond of peace; and seven times ye shall compass the city, and the priests shall trump with the clarions. (*And on the seventh day, the priests shall take seven trumpets, which be used on the Jubilee; and they shall go before the Ark of the Covenant; and seven times ye shall go around the city, and the priests shall blow the trumpets.*)

<sup>5</sup> And when the voice of the trump shall sound longer, and more by whiles, and shall sound in your ears, all the people shall cry together with (*the*) greatest cry; and the walls of the city shall fall all-down (*or and the city walls shall all fall down*), and all (*the*) men shall enter by the place, against which they stand.

<sup>6</sup> Therefore Joshua, the son of Nun, called the priests, and said to them, Take ye the ark of the bond of peace, and seven other priests take *they* seven clarions of the jubilee years, and go they before the ark of the Lord. (*And so Joshua, the son of Nun, called the priests, and said to them, Take ye the Ark of the Covenant, and seven other priests take they seven trumpets used in the Jubilee years, and go they before the Ark of the Lord.*)

<sup>7</sup> Also Joshua said to the people, Go ye, and compass ye the city, and go ye armed before the ark of the Lord. (*And Joshua said to the people, Go ye, and go ye around the city, and go ye armed before the Ark of the Lord.*)

<sup>8</sup> And when Joshua had ended these words, and the seven priests trumped with seven trumps before the ark of the bond of peace of the Lord, (*And when Joshua had finished speaking, the seven priests blew the seven trumpets before the Ark of the Covenant of the Lord.*)

<sup>9</sup> and all the people armed went before, and the tother common people of fighters followed the ark, and all things sounded with the trumps. (*and all the armed men went before them, and the other common people of fighting men followed the Ark, and everything echoed with the sound of the trumpets.*)

<sup>10</sup> And Joshua commanded to the people, and said, Ye shall not cry, neither your voice shall be heard, neither any word shall go out of your mouth, till the day come, in which I shall say to you, Cry ye, and (*then*) make ye noise.

<sup>11</sup> Therefore the ark of the Lord compassed the city once by the day, and it turned again into the tents, and dwelled there. (*And so they took the Ark of the Lord around the city once that day, and then they returned to their tents, or the camp, and stayed there.*)

<sup>12</sup> Therefore while Joshua rose early in the morrowtide, [*the*] priests took the ark of the Lord; (*And the next day, Joshua rose up early in the morning, and the priests again carried the Ark of the Lord;*)

<sup>13</sup> and seven of the priests took seven clarions, which were used in the jubilee, and the priests went before the ark of the Lord, and trumped; and the people went armed before them. And the tother common people followed the ark, and sounded with trumps. (*and seven of the priests took up seven trumpets, which were used on the Jubilee, and they went before the Ark of the Lord, and blew the trumpets; and the armed men went before them. And the other common people followed the Ark, the trumpets sounding as they went.*)

<sup>14</sup> And they compassed the city in the second day once, and turned again into the tents; so they did six days. (*And they went around the city once on the second day, and then they returned to their tents; and so they did for six days.*)

<sup>15</sup> And in the seventh day they rose early, and compassed the city, as it was ordained, seven times. *(And on the seventh day they all rose up early, and went around the city, as it was ordained, seven times.)*

<sup>16</sup> And when in the seventh compass, the priests sounded with clarions, Joshua said to all Israel, Cry ye, for the Lord hath betaken the city to us; *(And on the seventh time around, when the priests blew the trumpets, Joshua said to all Israel, Shout ye, for the Lord hath delivered the city to us;)*

<sup>17</sup> and this city be cursed, *either destroyed*, and all things that be therein be *hallowed* to the Lord. *(Let) Rahab the whore alone live, with all the men that be with her in the house; for she hid the messengers which we sent (or for she hid the spies that we sent).*

<sup>18</sup> And be ye ware, lest ye touch anything of these *[things]* that be forbidden to you, and ye be guilty of trespassing; and all the tents of Israel be under sin, and be troubled, *(or for then all the tents of Israel would be under sin, and we would be in great trouble).*

<sup>19</sup> For whatever thing is of gold, and of silver, and of brazen vessels, and of iron *(vessels)*, be it hallowed to the Lord, and be it kept in his treasuries.

<sup>20</sup> Then while all the people cried, and the trumps sounded, after that the sound sounded in the ears of the multitude, the walls felled down anon; and each man went up by the place that was against him. And they took the city, *(Then while the trumpets sounded, and were heard in the ears of the multitude, all the people shouted, and the walls fell down at once; and each man advanced straight ahead. And they took the city.)*

<sup>21</sup> and they killed all things that were therein, from man unto woman, *(and)* from a young child unto an eld man; also they killed by sharpness of sword, oxen, sheep, and asses, *(or and they killed by the sharpness of their swords, all the oxen, and the sheep, and the donkeys).*

<sup>22</sup> Forsooth Joshua said to *[the]* two men, that were sent *(as)* spyers, Enter ye into the house of the woman whore, and bring ye forth her, and all things that be hers, as ye made steadfast to her by an oath. *(And Joshua said to the two men, who were sent as spies, Go ye into the house of the whore-woman, and bring ye her forth, and all the things that be hers, as ye made steadfast to her; that is, as ye promised her, by your oath.)*

<sup>23</sup> And the young men entered in, and they led out Rahab, and her father, and mother, and all her brethren, and all the purtenance of her, and kindred; and they made them to dwell without the tents of Israel. *(And the young men went in, and they led out Rahab, and her father, and her mother, and all her brothers, and sisters, yea, all her family, and all who belonged to her; and they let them live outside Israel's camp.)*

<sup>24</sup> And the men of Israel burnt the city, and all things that were found therein, except *[the]* gold, and silver, and brazen vessels, and iron *(vessels)*, which they hallowed into the treasury of the Lord *(or which they put in the Lord's treasury).*

<sup>25</sup> Soothly Joshua made Rahab the whore to live, and her father's house *(hold)*, and all things that she had; and they dwelled in the midst of Israel, unto this present day; for she hid the messengers, which Joshua sent to espy Jericho. *(And Joshua spared the lives of Rahab the whore, and her family, and all who belonged to her; and her descendants have lived in the midst of Israel unto this present day; for she hid the men, whom Joshua sent to spy out Jericho.)*

<sup>26</sup> In that time Joshua prayed heartily, and said, Cursed before the Lord be the man, that raiseth up and buildeth *(again)* the city of Jericho! Lay he the foundations thereof in his first engendered son, and put he the gates thereof in the last of his free children. *(And at that time Joshua heartily prayed, and said, Cursed be the man before the Lord, who raiseth up and buildeth again this city of Jericho! May he lay its foundations at the cost of the life of his first-born son, and may he put up its gates at the cost of the life of his last child.)*

<sup>27</sup> Therefore the Lord was with Joshua, and his name was published in each land. *(And so the Lord was with Joshua, and his name was made known throughout the land.)*

## CHAPTER 7

<sup>1</sup> Forsooth the sons of Israel brake the commandment, and mis-took of the cursed thing; for Achan, the son of Carmi, the son of Zabdi, *[the]* son of Zerah, of the lineage of Judah, took something of the cursed thing; and the Lord was wroth against the sons of Israel. *(But one of the Israelites disobeyed the Lord's command, and took some of the cursed things; for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took some of the cursed things; and so the Lord was angry with the Israelites.)*

<sup>2</sup> And when Joshua sent men from Jericho against Ai, which is beside Bethaven, at the east coast of the city of Bethel, he said to them, Go ye up, and espy the land. Which *[ful]*

filled the commandments, and espied Ai; *(And when Joshua sent men from Jericho to Ai, which is beside Bethaven, to the east of the city of Bethel, he said to them, Go ye up, and spy out the land. And they fulfilled his commands, and spied out Ai;)*

<sup>3</sup> and they turned again, and said to him, All the people go not up thither, but two either three thousand of men go, and do away the city, *(or and they returned, and said to him, All the people do not need to go up there, but only two or three thousand men need to go, and do away the city);* why shall all the people be travailed in vain against *(such)* full few enemies?

<sup>4</sup> Therefore three thousand of fighters ascended, which turned the backs anon, and were smitten of the men of Ai; *(And so three thousand fighting men went up, who at once turned their backs, after they were attacked by the men of Ai;)*

<sup>5</sup> and six and thirty men of them were slain; and the adversaries pursued them from the *(city)* gate unto Shebarim; and they felled down fleeing by *(the)* low places. And the heart of the people dreaded *much*, and it was made unsteadfast at the likeness of water, *(or And the people's hearts were full of fear, and they were made as unstable as water).*

<sup>6</sup> And Joshua rent his clothes, and he fell down low to the earth before the ark of the Lord, unto the eventide, as well he, as all the elder men of Israel; and they casted powder on their heads. *(And Joshua tore his clothes, and he fell down onto the ground before the Ark of the Lord, until the evening, he, as well as all the elders of Israel; and they threw powder on their heads.)*

<sup>7</sup> And Joshua said, Alas! alas! Lord God, what wouldest thou lead this people over the flood Jordan, that thou shouldest betake us in the hand of Amorites, and should lose us? I would, that as we began, we had dwelled beyond *(the)* Jordan. *(And Joshua said, Alas! alas! Lord God, why didest thou lead this people over the Jordan River, so that thou couldest deliver us into the hands of the Amorites, and so destroy us? Oh how I wish, that we had stayed on the other side of the Jordan!)*

<sup>8</sup> My Lord God, what shall I say, seeing Israel turning the backs to his enemies? *(My Lord God, what can I say, after seeing the men of Israel turn their backs to their enemies?)*

<sup>9</sup> Canaanites, and all the dwellers of the land shall hear *this*, and they shall be gathered together, and shall compass us, and they shall do away our name from *[the]* earth; and what shalt thou do to thy great name? *(The Canaanites, and all the inhabitants of this land, shall hear of this, and they shall be gathered together; and shall surround us, and they shall do away our names from the earth; and then what shalt thou do for thy great name?)*

<sup>10</sup> And the Lord said to Joshua, Rise thou up; why liest thou low in the earth? *(or why liest thou there on the ground?)*

<sup>11</sup> Israel hath sinned, and hath broken my covenant; they have taken of the cursed thing(s), and they have stolen of it, and lied, and hid among their vessels. *(Someone in Israel hath sinned, and hath broken my covenant; he hath taken some of the cursed things, yea, he hath stolen it, and lied about it, and hid it among his own possessions.)*

<sup>12</sup> And *therefore* Israel may not stand before his enemies, and he shall flee them, for it is defouled with cursing; I shall no more be with you, till that ye destroy him that is guilty of this trespass. *(And so the men of Israel cannot stand before their enemies, and they shall flee from them, for they be defiled with curses; I shall no longer be with you, unless and until ye destroy him who is guilty of this trespass.)*

<sup>13</sup> Rise thou *(up)*, hallow the people, and say thou to them, Be ye hallowed against tomorrow *(or Hallow thyselfes for tomorrow);* for the Lord God of Israel saith these things, O thou Israel! cursing is in the midst of thee; thou shalt not be able to stand before thine enemies, till he that is defouled by this trespass, be done away from thee.

<sup>14</sup> And ye shall come *(forth)* early, all men by your lineages; and whatever lineage the lot shall find, it shall come by his families *(or it shall come by its families);* and the family shall come by *(its)* houses, and the house shall come by *(its)* men.

<sup>15</sup> And whoever shall be taken with this trespass, he shall be burnt with fire with all his chattel, for he brake the covenant of the Lord, and did unleaveful thing in Israel. *(And whoever shall be taken with this trespass, he shall be burned with fire along with all his possessions, for he broke the covenant of the Lord, and did an unlawful thing in Israel.)*

<sup>16</sup> Therefore Joshua rose early, and setted in order Israel by his lineages; and the lineage of Judah was found; *(And so Joshua rose up early, and put Israel in order, tribe by tribe; and the tribe of Judah was found;)*

<sup>17</sup> and when that lineage was brought forth by his families, the family of Zerah was found. And Joshua brought forth it by men, *either* houses, and found Zabdi; *(and when*

*that tribe was brought forth by its families, the family of Zerah was found. And Joshua brought forth that family by its men, or its households, and found Zabdi;)*

<sup>18</sup> whose house he parted into all men by themselves; and he found Achan, the son of Carmi, *[the] son of Zabdi, [the] son of Zerah, of the lineage of Judah.*

<sup>19</sup> And Joshua said to Achan, My son, give thou glory to the Lord God of Israel, and acknowledge thou, and show to me what thou hast done; hide thou it not.

<sup>20</sup> And Achan answered to Joshua, and said to him, Verily *(or Truly)*, I have sinned before the Lord God of Israel, and I have done thus and thus;

<sup>21</sup> for among the spoils I saw a red mantle full good, and two hundred shekels of silver, and a golden rule of fifty shekels; and I coveted *those*, and took away, and I hid those in the earth, against the midst of my tabernacle; and I covered the silver with the earth delved. *(for among the spoils I saw a fine red mantle, and two hundred shekels of silver, and a gold bar weighing fifty shekels; and I coveted them, and took them away, and I hid them in a hole in the ground, in the middle of my tent; and I put the silver underneath it all.)*

<sup>22</sup> Then Joshua sent servants, the which ran to his tabernacle, and found all these things hid in the same place, and the silver together; *(Then Joshua sent some servants, who ran to his tent, and found all these things hidden there, and the silver underneath it all;)*

<sup>23</sup> and they took *these things* away from the tent, and they brought them to Joshua, and to all the sons of Israel *(or and to all the Israelites)*; and they casted them forth before the Lord.

<sup>24</sup> Then Joshua took Achan, the son of Zerah, and the silver, and the mantle, and the golden rule, and his sons, and daughters, *his oxen, asses, and sheep, and the tabernacle itself, and all the purtenance of his household; and all Israel with Joshua; and they led them to the valley of Achor; (Then Joshua took Achan, the son of Zerah, and the silver, and the mantle, and the gold bar; and his sons, and daughters, and his oxen, and donkeys, and sheep, and the tent itself, and all the purtenance of his household; and all Israel went with Joshua; and they led them to the valley of Achor;)*

<sup>25</sup> where Joshua said, For thou hast troubled us, the Lord shall full out trouble thee in this day. And all Israel stoned him; and all things that were his, were wasted by fire. *(where Joshua said, For thou hast brought forth trouble upon us, the Lord shall now bring trouble upon thee. And then all Israel stoned him; and all his things were destroyed by fire.)*

<sup>26</sup> And they gathered upon him a great heap of stones, the which abide there still into this day. And the strong vengeance of the Lord was turned away from Israel; and the name of that place is called the valley of Achor unto this day.

## CHAPTER 8

<sup>1</sup> And the Lord said to Joshua, Neither dread thou, nor be thou afeared; take with thee all the multitude of fighting men, and rise thou, and go up into the city of Ai; lo, I have betaken into thine hand the king thereof, and the people, and the city, and the land.

<sup>2</sup> And thou shalt do to the city of Ai, and to the king thereof, as thou didest to Jericho, and the king thereof; soothly ye shall take to you the prey *(or but this time ye can take the prey for yourselves)*, and all *[the] living beasts; (and this time)*, set thou ambushes, *either ambushments*, to the city behind it.

<sup>3</sup> And Joshua rose, and all the host of fighting men with him, for to go up into Ai; and by night he sent *(away)* thirty chosen thousand of strong men; *(And so Joshua, and all his army of fighters, rose up to go into Ai; and he chose thirty thousand strong men, and sent them away in the night;)*

<sup>4</sup> and he commanded to them, and said, Set ye ambushments behind the city, and go ye not further; and all ye shall be ready *(or and all of ye be ready to fight)*;

<sup>5</sup> forsooth I, and the tother multitude which is with me, shall come on the contrary side against the city; and when they shall go out against us, as we did before, we shall flee, and turn the backs, *(and I, and the other multitude who be with me, shall come on the opposite side toward the city; and when they shall go out against us, we shall turn our backs, and flee, as we did before.)*

<sup>6</sup> till they pursue us, and be drawn away further from the city; for they shall guess, that we shall flee them as we did before. Then while we shall flee, and while they pursue,

<sup>7</sup> ye shall rise from the ambushments, and shall waste the city; and your Lord God shall betake it into your hands. *(ye shall rise up from ambush, or from lying in wait, and shall destroy the city; and the Lord your God shall deliver it into your hands.)*

<sup>8</sup> And when ye have taken it, burn ye it; (*yea*), do ye all things, as I have commanded to you.

<sup>9</sup> And Joshua let go them, and they went to the place of [*the*] ambushments, and sat betwixt Bethel and Ai, at the west coast of the city of Ai. Forsooth Joshua dwelled in that night in the midst of the people. (*And Joshua let them go, and they went to the place of ambush, and sat between Bethel and Ai, to the west of the city of Ai. But Joshua stayed that night in the midst of his people.*)

<sup>10</sup> And he rose (*up*) early, and numbered his fellows, and he went up with the elder men in the front of the host (*or and he went up with the elders at the front of the army*), and was compassed with the help of (*his*) fighters.

<sup>11</sup> And when they had come, and had gone up against the city, they stood at the north coast of the city, betwixt the which city and them a valley was in the midst. (*And they came toward the city, and arrived at the north side of it, and there was a valley between them and the city.*)

<sup>12</sup> And Joshua had chosen five thousand men, and he had set them in [*the*] ambushments betwixt Bethel and Ai, in the west part of the same city. (*And Joshua chose five thousand men, and he put them in ambush between Bethel and Ai, on the west side of the city.*)

<sup>13</sup> And all the tother host dressed the battle array to the north, so [*that*] the last men of the multitude reached to the west coast of the city. Then Joshua went in that night, and stood in the midst of [*the*] valley;

<sup>14</sup> and when the king of Ai had seen this, he hasted (*and rose up*) early, and went out with all the host of the city, and he dressed (*the*) battle array against the desert; and he wist not that ambushments were hid behind his back. (*and when the king of Ai had seen this, he hastened, and rose up early, and went out of the city with all of his army, and he directed the battle array toward the wilderness; but he did not know that men were hidden in ambush behind his back.*)

<sup>15</sup> Forsooth Joshua and all the multitude of Israel gave place, feigning dread, and fleeing (*away*) by the way of (*the*) wilderness;

<sup>16</sup> and the men cried together, and with gladness stirred themselves together (*or and with gladness stirred themselves up*), and they pursued the men of Israel. And when they had gone away from the city,

<sup>17</sup> and soothly not one had (*been*) left in the city of Ai and Bethel, that pursued not Israel, and they left the cities open, as they had broken out, (*and truly there was no one left in the city of Ai, who did not pursue Israel, and they left the city wide open, when they had broken out.*)

<sup>18</sup> The Lord said to Joshua, Raise up the shield that is in thine hand, against the city of Ai; for I shall give it to thee. And when Joshua had raised up his banner against the city of Ai, [*the Lord said to Joshua, Heave up thy sword that is in thine hand, against the city of Ai; for to thee I shall take it (or for I shall deliver it to thee).*] And when he had heaved up the sword over against the city,]

<sup>19</sup> the ambushments, that were hid, rose up anon; and they went to the city, and took [*it*], and burnt it. (*those in ambush, who were hid, rose up at once; and they went into the city, and took it, and set it afire.*)

<sup>20</sup> Forsooth the men of the city, that pursued Joshua, beheld, and saw the smoke of the (*ir*) city ascend till to (*the*) heaven(s); and they might no more flee hither and thither; most(*ly*) since they that had feigned flight, and went to (*the*) wilderness, withstood strongest against the pursuers (*or now strongly withstood their pursuers*).

<sup>21</sup> And Joshua saw, and all Israel, that the city was taken, and that the smoke of the city went up; and he turned again, and killed the men of Ai. (*And Joshua, and all of Israel, saw that the city was taken, and that the smoke of the city went up; and then they turned, and killed the men of Ai.*)

<sup>22</sup> And also those men that had taken and burnt the city, went out of the city against their enemies, and they began to smite the middle men of their enemies, (*or And those men who had taken and set the city afire, now came out of the city against their enemies, and they began to strike down the enemies who were in their midst*); and when their adversaries were slain behind and before, so that no man of so great [*a*] multitude was saved,

<sup>23</sup> they took also the king of Ai living (*or they took the king of Ai alive*), and they brought him to Joshua.

<sup>24</sup> Therefore, when all the men were slain, that pursued Israel fleeing to desert, and had fallen by sword in the same place, the sons of Israel turned again, and destroyed

the city of Ai. *(And so, when all the men were killed, that Israel had pursued fleeing to the desert, and they had fallen by the sword in that place, then the Israelites turned back, and completely destroyed the city of Ai.)*

<sup>25</sup> Forsooth they that felled down in the same day, from man till to woman, were twelve thousand of men, all men of the city of Ai. *(And they who fell that day, from the men unto the women, were twelve thousand people, yea, all the inhabitants of the city of Ai.)*

<sup>26</sup> For Joshua withdrew not his hand, which he had directed on high holding up his banner *[or that in height he put up holding the sword, (or that he had put on high holding up his sword)],* till that all the dwellers of Ai were slain.

<sup>27</sup> And the sons of Israel parted to themselves the work beasts *(or And the Israelites divided among themselves the work beasts),* and the prey of the city, as the Lord commanded to Joshua;

<sup>28</sup> and Joshua burnt that city *(or and Joshua burned down that city),* and made it an everlasting burial.

<sup>29</sup> And he hanged the king thereof in a gibbet, till to the eventide, and the going down of the sun. And Joshua commanded, and they putted down his dead body from the cross; and they casted forth *him* in that entering of the city, and gathered on him a great heap of stones, which heap dwelleth till into present day. *(And he hanged its king upon a gallows, or a tree, until the evening, and the going down of the sun. And then Joshua commanded, and they took down his dead body from the tree; and they threw him forth at the entrance to the city gate, and gathered upon him a great heap of stones, which heap remaineth there until this present day.)*

<sup>30</sup> Then Joshua builded an altar to the Lord God of Israel in the hill of Ebal, *(Then Joshua built an altar to the Lord God of Israel on Mount Ebal,)*

<sup>31</sup> as Moses, the servant of the Lord, commanded to the sons of Israel, and *(as) it is written in the book of Moses' law, an altar of stones unpolished, that iron hath not touched. And he offered thereon burnt sacrifices to the Lord, and he offered also peaceable sacrifices; (as Moses, the servant of the Lord, commanded to the Israelites, and as it is written in the Book of the Law by Moses, yea, an altar of unpolished stones that iron hath not touched. And he offered on it burnt sacrifices to the Lord, and also peace offerings;)*

<sup>32</sup> and he wrote on the stones the Deuteronomy of Moses' law, *not all the book, but the ten behests only,* which he had declared before the sons of Israel. *(and he wrote on the stones the Deuteronomy of the Law by Moses, not all the book, but only the Ten Commandments, which he had declared before the Israelites.)*

<sup>33</sup> And all the people, and the greater men in birth, and dukes, and judges, stood on either side of the ark, in the sight of *(the)* priests and deacons, that bare the ark of the bond of peace of the Lord; as a comeling, so and a man born in the land; the half part of them *stood* beside the hill Gerizim, and the half part of them *stood* beside the hill Ebal, as Moses, the servant of the Lord, commanded. And Joshua first blessed the people of Israel. *(And all the people, and the men of great age, that is, the elders, and the leaders, and the judges, and the officers, stood on either side of the Ark, before the priests and the Levites, who carried the Ark of the Covenant of the Lord; a stranger as well as someone born in the land; half of them stood facing Mount Gerizim, and half of them stood facing Mount Ebal, as Moses, the servant of the Lord, had commanded. And first Joshua blessed the people of Israel.)*

<sup>34</sup> And *(then)* after these things he read all the words of blessing and of cursing, and all things that were written in the book of *(the)* law.

<sup>35</sup> Joshua left nothing untouched of these things that Moses commanded; but he declared all things before all the multitude of Israel, to women, and little children, and to comelings that dwelled among them. *(Joshua left nothing untouched of those things that Moses commanded; yea, he declared everything before all the multitude of Israel, including the women, and the little children, and the newcomers, or the foreigners, who lived among them.)*

## CHAPTER 9

<sup>1</sup> And when these things were heard, all the kings beyond *(the)* Jordan, that dwelt in hilly places, and in plain places, in coasts of the sea, and in the brink of the great sea, and they that dwelt beside Lebanon, *(the)* Hittite, and Amorite, Canaanite, and Perizzite, Hivite, and Jebusite, *(And when these things were heard, all the kings west of the Jordan River; who lived in the hill country, and on the plains, and by the sea coasts, and at the*

*shore of the Mediterranean Sea, and they who lived beside Lebanon, yea, the Hittites, and Amorites, Canaanites, and Perizzites, Hivites, and Jebusites,)*

<sup>2</sup> were (all) gathered together to fight against Joshua and Israel, with one will, and with the same accord.

<sup>3</sup> And they that dwelt in Gibeon, heard (of) all the things that Joshua had done to Jericho, and to Ai;

<sup>4</sup> and they thought fellily, and took to themselves meats, and putted eld sackcloths on asses, and wine bottles broken, and sewed (up)/and patched, (and they thought out things craftily, and then took some food for themselves, and put old sackcloths upon their donkeys, and wine bottles that were broken and then sewed up, or patched,)

<sup>5</sup> and full eld shoes, the which were sewed together with old patches, to show their oldness; and these men were clothed with full old clothes; also the loaves, which they bare for lifelode in the way, were hard and broken into gobbets, (or and the bread, which they carried for sustenance on the way, was hard and broken into pieces.)

<sup>6</sup> And they went to Joshua, that dwelled then in tents in Gilgal (or who lived then in the camp at Gilgal); and they said to him, and to all Israel together, We [have] come from a far land, and we covet to make peace with you.

<sup>7</sup> And the men of Israel answered to them, and said, Lest peradventure ye dwell in the land, which is due to us by heritage, and we may not make bond of peace with you. (And the Israelites answered, and said to them, Agreed, unless ye live in the land that is due to us by inheritance, and then we cannot make a covenant with you.)

<sup>8</sup> And they said to Joshua, We be thy servants. To whom Joshua said, What men be ye, and from whence came ye?

<sup>9</sup> They answered, (We) Thy servants came from a full far land in the name of thy Lord God; for we have heard the fame of his power, and all (the) things which he did in Egypt,

<sup>10</sup> and to the two kings of Amorites beyond (the) Jordan; to Sihon king of Heshbon, and to Og king of Bashan, that were in Ashtaroth. (and to the two kings of the Amorites east of the Jordan River; that is, to Sihon, the king of Heshbon, and to Og, the king of Bashan, who lived in Ashtaroth.)

<sup>11</sup> And the elder men and all the dwellers of our land said to us, Take ye meats in your hands, for the full long way; and go ye to them, and say ye, We be your servants; make ye bond of peace with us. (And the elders and all the citizens of our land said to us, Take ye food with you, for the very long way; and go ye to them, and say ye, We be your servants; make ye a covenant with us.)

<sup>12</sup> And we took hot loaves, when we went out of our houses to come to you; (but) now they be made dry and broken, for great eldness;

<sup>13</sup> we filled new bottles of wine (or and we filled new bottles with wine); (but) now they be broken and unsewed; (and) the clothes and (the) shoes, with which we be clothed, and which we have on our feet, be broken and well-nigh wasted, from the length of (the) long way.

<sup>14</sup> Then they took of [the] meats of these men, and they asked not counsel of the Lord. (And they took some food from these men, but they did not ask any counsel from the Lord.)

<sup>15</sup> And Joshua made peace with them. And when the bond of peace was made, he promised, that they should not be slain; and the princes of the multitude swore to them. (And so Joshua made peace with them. And when the covenant was made, he promised, that they would not be killed; and the leaders of the multitude swore to them as well. And they went away.)

<sup>16</sup> And after three days of the bond of peace made, the men of Israel heard, that those men dwelled in nigh place, and that they should be soon among those men. (And three days after that the covenant was made, the Israelites heard that those men lived nearby, and that they would soon be among them.)

<sup>17</sup> And the sons of Israel moved their tents, and came in the third day into the cities of them, (or And the Israelites moved their camp, and came on the third day into their cities), of which cities these be the names; Gibeon, and Chephirah, and Beeroth, and Kiriathjearim.

<sup>18</sup> And Israel destroyed not them, for the princes of the multitude had sworn to them in the name of the Lord God of Israel. Therefore all the common people groused against the princes of Israel; (But Israel did not destroy them, for the leaders of the multitude had sworn to them in the name of the Lord God of Israel. And so all the common people grumbled against Israel's leaders;)

<sup>19</sup> and the princes answered to them, We swore to them in the name of the Lord God of Israel, and therefore we may not touch them; (and the leaders answered to them, and

said, *We swore to them in the name of the Lord God of Israel, and so we cannot touch them;*)

<sup>20</sup> but we shall do this thing to them; be they kept that they live, lest the ire of the Lord be stirred against us, if we forswear us to them; *(but we shall do this to them; let them be kept alive, lest the Lord's anger be stirred up against us, if we break our oath to them;)*

<sup>21</sup> but so live they, that they hew trees, and bear waters, and into the uses of all the multitude. And while they spake these things, *(but let them live, so that they can cut wood, and carry water, for the use of all the multitude of Israel. And while they spoke of these things,)*

<sup>22</sup> Joshua called *(for the)* Gibeonites, and said to them, Why would ye deceive us by fraud, *(so)* that ye said, We dwell full far from you, since ye be in the midst of us? *(or We live far away from you, when truly ye live right here in the midst of us?)*

<sup>23</sup> Therefore ye shall be under cursing, and none shall fail of your generation, hewing trees and bearing waters, into the house of my God. *(And so because ye did this, ye shall all be cursed, and none of your generation shall ever be free, from cutting wood and carrying water, for the House of my God or for God's household, or his family.)*

<sup>24</sup> Which answered, It was told to us thy servants, that thy Lord God promised to Moses, his servant, that he should betake to you all the land, and should lose all the dwellers thereof; therefore we dreaded greatly, and purveyed to our lives, and we were compelled by your dread, and we took this counsel. *(And they answered, It was told to us thy servants, that the Lord thy God promised to his servant Moses, that he would deliver all the land to you, and would destroy all of its inhabitants; and so we greatly feared, and purveyed for our own lives, and we were compelled by our fear of you, and so we did this thing.)*

<sup>25</sup> Now forsooth we be in thine hand; do thou to us that, that seemeth rightful and good to thee. *(And so now we be in thy hands; do thou to us what seemeth right and good to thee.)*

<sup>26</sup> Therefore Joshua did, as he said, and delivered them from the hands of the sons of Israel, that they should not be slain. *(And so Joshua did, as he said, and delivered them from the hands of the Israelites, and they were not killed.)*

<sup>27</sup> And in that day Joshua deemed them to be into the service of all the people, and of the altar of the Lord, and to hew trees, and to bear waters, till into present time, in the place which the Lord had chosen. *(And on that day, Joshua decreed them to be in the service of all the people of Israel, and of the altar of the Lord, and to cut wood, and to carry water; yea, even until this present time, in the place which the Lord had chosen.)*

## CHAPTER 10

<sup>1</sup> And when Adonizedek, king of Jerusalem, had heard these things, that is, that Joshua had taken Ai, and had destroyed it; for as Joshua had done to Jericho and to the king thereof, so he did to Ai and to the king thereof; and that *(the)* men of Gibeon had fled *(over)* to Israel, and were bound in peace with them *(or and had made a covenant with them),*

<sup>2</sup> Adonizedek dreaded greatly *(or Adonizedek greatly feared);* for Gibeon was a great city, and one of the king's cities, and greater than the city of Ai, and all the fighters thereof were most strong.

<sup>3</sup> Therefore Adonizedek, king of Jerusalem, sent to Hoham, king of Hebron, and to Piram, king of Jarmuth, and to Japhia, king of Lachish, and to Debir, king of Eglon, and said,

<sup>4</sup> Ascend ye to me, and help me *(or Come ye up to me, and help me), (so)* that we *(can)* fight against Gibeon, for it was yielded to Joshua, and to the sons of Israel.

<sup>5</sup> Therefore *(the)* five kings of *(the)* Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *(and)* the king of Eglon, were gathered *(together),* and ascended together with their hosts; and setted tents against Gibeon *(or and pitched their tents opposite Gibeon),* and fought against it.

<sup>6</sup> Soothly the dwellers of the city of Gibeon sent to Joshua, that dwelled then in tents at Gilgal, and said to him, Withdraw not thine hands from the help of thy servants; go up soon, and deliver us, and *[bring]* help; for all the kings of Amorites, that dwelled in the hilly places, came together against us. *(And the inhabitants of the city of Gibeon sent to Joshua, who then lived in the camp at Gilgal, and said to him, Do not thou withdraw thy hands from helping thy slaves; come up soon, and help us, and rescue us; for all the kings of the Amorites, who live in the hill country, have come up together against us.)*

7 And Joshua went up from Gilgal, *(he)* and all the host of fighters with him, the most strong men.

8 And the Lord said to Joshua, Dread thou not them *(or Do not thou fear them)*, for I have given them into thine hands; and none of them shall be able to against-stand thee.

9 Therefore Joshua felled suddenly on them, and went up all that night from Gilgal; *(And so Joshua fell suddenly upon them, after going up all that night from Gilgal;)*

10 and the Lord troubled them from the face of Israel, and all-brake *(them)* with great vengeance in Gibeon. And Joshua pursued them by the way of the ascending of Bethhoron, and smote till to Azekah and Makkedah. *(and the Lord confounded them before the Israelites, and destroyed them with great vengeance in Gibeon. And Joshua pursued them by way of the ascent to Bethhoron, and struck them down unto Azekah and Makkedah.)*

11 And when they fled the sons of Israel, and were in the going down of Bethhoron, the Lord sent great stones upon them from heaven, till they came to Azekah; and many more were dead by the hailstones, than they which the sons of Israel killed with sword. *(And when they fled from the Israelites, and were on the descent from Bethhoron, the Lord sent great hailstones upon them from the heavens, until they came to Azekah; and many more died from the hailstones, than they whom the Israelites killed with their swords.)*

12 Then Joshua spake to the Lord, in the day in which he betook Amorites in the sight of the sons of Israel; and Joshua said before the people, Sun, be thou not moved against Gibeon, and the moon, against the valley of Ajalon. *(And Joshua spoke to the Lord, on the day in which he delivered the Amorites into the hands of the Israelites; and Joshua said before the people, Sun, stand thou still over Gibeon, and Moon, stand thou still over the Ajalon Valley.)*

13 And the sun and the moon stood, unto the time the folk of God had venged themselves of their enemies. Whether this is not written in the book of just men? And so the sun stood in the midst of heaven, and it hastened not to go down in the space of a day; *(And so the sun and the moon stood still, until the time that the people of God had avenged themselves upon their enemies. Is this not written in the Book of Jashar? And so the sun stood still in the midst of the heavens, and it hastened not to go down in the space of a day;)*

14 so long a day was not before and afterward *(or there was never so long a day, before or afterward)*; for the Lord obeyed to the voice of a man, and he fought for Israel.

15 And Joshua turned again, with all Israel, into the tents of Gilgal. *(And then Joshua, and all Israel, returned to their tents in Gilgal.)*

16 For the five kings fled, and hid themselves in the den of the city of Makkedah. *(But those five kings had escaped, and hid themselves in the cave at Makkedah.)*

17 And it was told to Joshua, that the five kings were found hid in the den of the city of Makkedah. *(And Joshua was told that the five kings were found hiding in the cave of Makkedah.)*

18 And Joshua commanded to fellows, and said, Wallow ye great stones to the mouth of the den, and put ye witting men, that shall keep the *(en)*closed kings; *(And Joshua commanded to his men, and said, Roll ye some great stones to the mouth of the cave, and put ye some able men there who shall keep the kings enclosed;)*

19 soothly do not ye stand, but pursue ye the enemies, and slay ye all the last of *(the)* fleers; and suffer ye not them to enter into the strongholds of their cities *(or and do not allow them to enter into the strongholds of their cities)*, the which enemies your Lord God hath betaken in *(to)* your hands.

20 Then when the adversaries were beaten with great vengeance, and were almost wasted unto the death, they that might flee Israel, entered into the strengthened cities. *(And so when their adversaries were beaten with a great vengeance, and were almost destroyed unto the death, the few who escaped from the Israelites, entered into their strengthened cities.)*

21 And all the host turned again whole, and in whole number to Joshua, into Makkedah, where the tents were then; and no man was hardy to grouch against the sons of Israel *(or and no one was fool-hardy enough to grumble against the Israelites).*

22 And Joshua commanded, and said, Open ye the mouth of the den *(or Open ye the mouth of the cave)*, and bring forth to me the five kings that be hid *(den)* therein.

23 And the servants did, as it was commanded to them; and they brought forth to Joshua the five kings from the den; the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

<sup>24</sup> And when they were led out to Joshua, he called all the men of Israel, and said to the princes of the host, that were with him, Go ye, and set your feet on the necks of these kings. And when they had gone, and treaded the necks of *the kings* subject to their feet, (or *And when they had come, and put their feet on the necks of those kings*),

<sup>25</sup> again Joshua said to *Israel*, Do not ye dread, neither be ye afeared, be ye comforted, and be ye strong; for so the Lord shall do to all your enemies, against which ye shall fight. (*Joshua said to the people of Israel, Fear ye not, nor be ye afraid, but be ye encouraged, and be ye strong; for so shall the Lord do to all of your enemies, whom ye shall fight against.*)

<sup>26</sup> And Joshua smote those kings (or *And Joshua struck those kings*), and killed them, and he hanged them (*up*) on five trees; and they were hanged unto the eventide.

<sup>27</sup> And when the sun went down, he commanded to fellows, that they should put them down from the gibbets; and when they were put down, they casted forth them into the den, in which they were hid; and they putted great stones on the mouth thereof, which stones dwell till to [*the*] present time. (*And when the sun went down, he commanded to his men, that they should take them down from the gallows, or the trees; and when they had taken them down, they threw them forth into the cave in which they were hidden; and they put great stones on the mouth of it, which stones remain there unto this present time.*)

<sup>28</sup> In the same day, Joshua took Makkedah, and smote by the sharpness of sword, and killed the king thereof, and all the dwellers thereof; he left not therein, namely, (*any*) little relics; and he did to the king of Makkedah, as he had done to the king of Jericho. (*On the same day, Joshua took Makkedah, and struck it with the sharpness of their swords, and killed its king, and all of its inhabitants; he left nothing of value, or any remnant, there; and so he did to the king of Makkedah, as he had done to the king of Jericho.*)

<sup>29</sup> And Joshua passed (*forth*) with all Israel from Makkedah into Libnah, and he fought against it,

<sup>30</sup> which city the Lord betook, with the king thereof, in the hand of Israel; and men of Israel smote that city by the sharpness of sword, and all the dwellers thereof, and they left not therein anything of value, or relics; and they did to the king of Libnah as they had done to the king of Jericho. (*which city the Lord delivered, with its king, into the hands of the Israelites; and the men of Israel struck that city, and all its inhabitants, with the sharpness of their swords, and they left nothing of value, or any remnant, there; and so they did to the king of Libnah as they had done to the king of Jericho.*)

<sup>31</sup> From Libnah, Joshua passed (*forth*) with all Israel, into Lachish; and when the host was ordained by compass, he fought against it.

<sup>32</sup> And the Lord betook Lachish in the hand of the sons of Israel; and Joshua took Lachish in the second day, and smote (*it*) by the sharpness of sword, and each man, that was therein, as he had done to Libnah. (*And the Lord delivered Lachish into the hands of the Israelites; and Joshua took Lachish on the second day, and struck it with the sharpness of their swords, and killed every person who was there, as he had done in Libnah.*)

<sup>33</sup> In that time (or *At that time*), Horam, king of Gezer, went up to help Lachish; whom Joshua smote, with all his people, till to [*the*] death.

<sup>34</sup> And Joshua passed from Lachish into Eglon, and compassed it, and overcame it in the same day; (*And then Joshua went forth from Lachish into Eglon, and surrounded it, and overcame it on the same day;*)

<sup>35</sup> and he smote by the sharpness of sword all men that were therein, (*as*) by all things that he had done to Lachish. (*and he struck all who were there with the sharpness of their swords, just as he had done in Lachish.*)

<sup>36</sup> Also Joshua went up with all Israel from Eglon into Hebron, and he fought against Hebron,

<sup>37</sup> and he took (*it*), and smote it by the sharpness of (*the*) sword; and the king thereof, and all the cities of that country, and all men that dwelled therein; he left not any things of value, or relics, therein, (or *he left nothing of value, or any remnant, there*); as he had done to Eglon so he did also to Hebron, and wasted by (*the*) sword all things that were therein.

<sup>38</sup> From thence Joshua turned (*again*) into Debir, and took, and wasted it; (*From there Joshua returned to Debir; and took it, and destroyed it;*)

<sup>39</sup> and he smote by (*the*) sharpness of (*the*) sword the king thereof, and all the towns about it; and he left not any things of value, or relics, therein, (or *and he left nothing of value, or any remnant, there*); as he had done to Hebron, and to Libnah, and to their kings, so he did to Debir, and to the king thereof.

<sup>40</sup> And so Joshua smote all the land of the hills, and of the south, and of the field, and Ashdod, with their kings; he left not therein any relics, (or *anything of value*), but he

killed all thing(s) that might breath, as the Lord God of Israel commanded to him; *(And so Joshua struck down all the people of the hill country, and of the lands of the south, and of the plains, and of the springs, and all their kings; he left nothing of value, or any remnant, there, but he killed everything that lived, as the Lord God of Israel commanded to him;)*

<sup>41</sup> from Kadeshbarnea unto Gaza, and all the land of Goshen, unto Gibeon,

<sup>42</sup> Joshua took, and wasted with one fierceness all the kings, and their countries; for the Lord God of Israel fought for him. *(Joshua took, and destroyed all the kings, and their lands, with one fierceness; for the Lord God of Israel fought for Israel.)*

<sup>43</sup> And Joshua turned again with all Israel to the place of *(their)* tents in Gilgal. *(And then Joshua returned with all the Israelites to their camp in Gilgal.)*

## CHAPTER 11

<sup>1</sup> And when Jabin, king of Hazor, had heard these things, he sent to Jobab, king of Madon, and to the king of Shimron, and to the king of Achshaph;

<sup>2</sup> forsooth to the kings of the north, that dwelled in the hilly places, and in the plain against the south of Chinneroth, and in the field places, and *(in the)* countries of Dor, beside the sea, *(and to the kings of the north, who lived in the hill country, and those on the plain to the south of the Sea of Galilee, or Lake Galilee, and in the valley, and in the countryside of Dor, on the west,)*

<sup>3</sup> and to *(the)* Canaanite from the east and *(the)* west, and to *(the)* Amorite, and Hittite, and Perizzite, and *(the)* Jebusite in the mountains, and to *(the)* Hivite, that dwelled at the roots of the hill of Hermon *(or who lived at the foot of Mount Hermon)*, in the land of Mizpeh.

<sup>4</sup> And *(they)* all went out with their companies, a full much people, as the gravel which is in the brink of the sea, *(or like the gravel, or the sand, which is at the seashore)*, and horses, and chariots, of great multitude.

<sup>5</sup> And all these kings came together at the waters of Merom, to fight against Israel.

<sup>6</sup> And the Lord said to Joshua, Dread thou not them, for tomorrow, in this same hour, I shall betake all these men to be wounded in the sight of Israel; thou shalt hock the horses of them, and thou shalt burn the chariots by fire. *(And the Lord said to Joshua, Do not thou fear them, for tomorrow, at this same hour, I shall make all these men to be killed before the army of Israel; and thou shalt hock their horses, and thou shalt burn up their chariots with fire.)*

<sup>7</sup> And Joshua came, and all his host with him, against them suddenly, at the waters of Merom, and felled on them. *(And so Joshua, and all his army, suddenly came against them, at the waters of Merom, and fell upon them.)*

<sup>8</sup> And the Lord betook them into the hands of *(the host of)* Israel; which smited them, and pursued *(them)* till to Great(er) Sidon, and the waters of Misrephothmaim *(or and Misrephothmaim on the west)*, and to the field of Mizpeh, which is at the east part thereof.

<sup>9</sup> And Joshua smote so all them, that he left no things of them, *(or And Joshua so struck down all of them, that he left nothing of them)*; and he did as the Lord commanded to him; he hocked their horses, and burnt their chariots.

<sup>10</sup> And he turned again anon, and took Hazor, and smote by sword the king thereof, *(or And at once he turned back his army, and then took Hazor, and struck down its king with his sword)*; for Hazor held by eld time the princehood among all these realms.

<sup>11</sup> And he smote all persons that dwelled there, he left not any relics, *(or anything of value)*, therein, but he wasted all things till to *(the)* death; also he destroyed that city by burning. *(And he struck down all the people who lived there, he left nothing of value, or any remnant, there, but he destroyed everything unto the death; and he burned down that city to the ground.)*

<sup>12</sup> And he took all *(the)* cities by compass, and the kings of them, and smote *(them)*, and did *(them)* away, as Moses, the servant of the Lord, commanded to him,

<sup>13</sup> without *[the]* cities that were set in the great hills, and in *[the]* little hills; and Israel burnt *(not)* the other cities; flame wasted only one city, Hazor, the strongest. *(but the men of Israel did not burn down the cities that were set in the great hills, or in the little hills; their fire burned down only one city, Hazor, the strongest.)*

<sup>14</sup> And *(then)* the sons of Israel parted to themselves all the prey, and the work beasts of these cities, when all the men of them were slain.

<sup>15</sup> As the Lord commanded to his servant Moses, so Moses commanded to Joshua, and Joshua fulfilled all things; neither soothly he passed *(over)* one word of all the behests,

that the Lord commanded to Moses, *(or he did not pass over one word of all the commands, that the Lord had commanded to Moses).*

<sup>16</sup> And so Joshua took all the land of the hills, and of the south, *(or And so Joshua took all the hill country, and the land of the south), [and] the land of Goshen, and the plain(s), and the west coast, and the hill of Israel, and the field places thereof;*

<sup>17</sup> and the part of the hill that ascendeth to Seir till to Baalgad, by the plain of Lebanon under the hill of Hermon, *(or and from Mount Halak that goeth up to Seir unto Baalgad, by the plain of Lebanon under Mount Hermon);* Joshua took, and smote, and killed all the kings of those places.

<sup>18</sup> Joshua fought much time against these kings;

<sup>19</sup> there was no city, which betook not itself to the sons of Israel, except *(the)* Hivites that dwelled in Gibeon; he took all *(the other)* men by battle. *(there was no city which made peace with the Israelites, except the Hivites who lived in Gibeon; the Israelites took all the other cities in battle.)*

<sup>20</sup> For it was the sentence of the Lord, that the hearts of them should be made hard, and that they should fight against Israel, and should fall, and *[they]* should not deserve any mercy, and should perish *(or but should perish)*, as the Lord commanded, to Moses.

<sup>21</sup> Joshua came in that time, and killed *(the)* Anakim, *that is, (the) giants*, from the hilly places of Hebron, and of Debir; and of Anab, *(or from the hill country of Hebron, and Debir; and Anab)*, and from all the hill *(country)* of Judah, and of Israel, and did away their cities.

<sup>22</sup> He left not any man of the generation of Anakim in the land of the sons of Israel, without the cities of Gaza, and Gath, and Ashdod, *(or except in the cities of Gaza, and Gath, and Ashdod)*, in which alone they were left.

<sup>23</sup> Then Joshua took all the land, as the Lord spake to Moses, and he gave it into *(a)* possession to the sons of Israel, by their parts and lineages, *(or and he gave it to the Israelites for a possession, a portion to each tribe);* and *(so)* the land rested from battles.

## CHAPTER 12

<sup>1</sup> These be the *(two)* kings which the sons of Israel have smitten, and wielded their lands, beyond *(the)* Jordan, at the east, from the strand of Arnon unto the hill of Hermon, and all the east coast that beholdeth the wilderness. *(These be the two kings whom the Israelites struck down, and took over their lands, east of the Jordan River; from the Arnon River unto Mount Hermon, and all the land to the east that looketh toward the wilderness.)*

<sup>2</sup> Sihon, the king of Amorites, that dwelled in Heshbon, was lord from Aroer, which is set on the brink of the strand of Arnon, and of the middle part in the valley, and of half Gilead, till to the strand of Jabbok, which is the term of the sons of Ammon; *(There was Sihon, the king of the Amorites, who lived in Heshbon, and who ruled half of Gilead, from Aroer, which is set on the banks of the Arnon River, and from the middle part of the valley, unto the Jabbok River, which is the border of the Ammonites;)*

<sup>3</sup> and from the wilderness unto the sea of Chinneroth, against the east, and unto the sea of *(the)* desert, which is the saltiest sea, at the east coast, in the way that leadeth to Bethjeshimoth, and from the south part that lieth under Ashdoth, unto Pishgah. *(and from the wilderness unto the eastern side of the Sea of Galilee, or Lake Galilee, and unto the eastern side of the Salt Sea, that is, the Dead Sea, on the way that leadeth to Bethjeshimoth, and from the south that lieth under Mount Pishgah or and from the south that lieth under Ashdothpishgah.)*

<sup>4</sup> The term of Og, king of Bashan, of the relics of Rephaim, *that is, giants*, that dwelled in Ashtaroth and in Edrei, *(And there was Og, the king of Bashan, of the remnant of the Rephaim, that is, of the giants, who lived in Ashtaroth and in Edrei.)*

<sup>5</sup> and he was lord in the hill of Hermon, and in Salcah, and in all Bashan, till to the terms of Geshurites and Maachathites, and of the half part of Gilead, and to the term of Sihon, king of Heshbon. *(and he ruled Mount Hermon, and Salcah, and all of Bashan, unto the borders of the Geshurites and the Maachathites, and also ruled half of Gilead, unto the border of Sihon, the king of Heshbon.)*

<sup>6</sup> Moses, the servant of the Lord, and the sons of Israel, smited them *(all);* and Moses gave the land of them into *(a)* possession to Reubenites, and to Gadites, and to half the lineage of Manasseh, *(or and Moses gave their lands for a possession to the Reubenites, and the Gadites, and to the eastern half of the tribe of Manasseh).*

<sup>7</sup> These be the kings of the land, which Joshua and the sons of Israel smited beyond *(the)* Jordan, at the west coast, from Baalgad in the field of Lebanon, till to the hill whose part ascendeth into Seir; and Joshua gave it into *(a)* possession to the lineages of Israel,

to each his own part, *(And these be the kings of the lands, whom Joshua and the Israelites struck down west of the Jordan River; from Baalgad in the valley of Lebanon, unto Mount Halak, which leadeth up to Seir; and Joshua gave it all for a possession to the tribes of Israel, to each their own portion,)*

<sup>8</sup> as well in hilly places, as in plain and field places; in Ashtoreth, and in [the] wilderness, and in the south, was *(the)* Hittites, and Amorites, Canaanites, and Perizzites, Hivites, and Jebusites. *(in the hill country, and on the plains, or on the Arabah, and in the valley, and by the springs, and in the wilderness, and in the south, or in the Negeb; these lands had been inhabited by the Hittites, and Amorites, Canaanites, and Perizzites, Hivites, and Jebusites.)*

<sup>9</sup> The king of Jericho, one; the king of Ai, which is at the side of Bethel, one, *(or which is beside Bethel, one);*

<sup>10</sup> the king of Jerusalem, one; the king of Hebron, one;

<sup>11</sup> the king of Jarmuth, one; the king of Lachish, one;

<sup>12</sup> the king of Eglon, one; the king of Gezer, one;

<sup>13</sup> the king of Debir, one; the king of Geder, one;

<sup>14</sup> the king of Hormah, one; the king of Arad, one;

<sup>15</sup> the king of Libnah, one; the king of Adullam, one;

<sup>16</sup> the king of Makkedah, one; the king of Bethel, one;

<sup>17</sup> the king of Tappuah, one; the king of Hopher, one;

<sup>18</sup> the king of Aphek, one; the king of Lasharon, one;

<sup>19</sup> the king of Madon, one; the king of Hazor, one;

<sup>20</sup> the king of Shimronmeron, one; the king of Achshaph, one;

<sup>21</sup> the king of Taanach, one; the king of Megiddo, one;

<sup>22</sup> the king of Kedesh, one; the king of Jokneam of Carmel, one;

<sup>23</sup> the king of Dor and of the province of Dor, one, *(or the king of Dor on the coast of Dor, one);* the king of *(the)* folks of Gilgal, one;

<sup>24</sup> the king of Tirzah, one; all the kings, one and thirty.

## CHAPTER 13

<sup>1</sup> Joshua was old and of great age; and the Lord said to him, Thou hast waxed old, and art of long time; and the most large land is left, that is not yet parted by lot, *(or and much of the land is left, that hath not yet been taken);*

<sup>2</sup> that is, all the terms of Philistines, and all Geshuri, *(that is, all the land of the Philistines, and of the Geshurites,)*

<sup>3</sup> from the troubled flood that moisteth Egypt, till to the terms of Ekron against the north; *(this is)* the land of Canaan, which is parted into *(the)* five little kings of Philistines, *(that is)*, of Gaza, and of Ashdod, of Ashkelon, of Gath, and of Ekron. Forsooth at the south be Avites, *(from the Nile River; or the Shihor; that watereth Egypt, unto the border of Ekron to the north; this is the land of Canaan, and it is divided among the five kings of the Philistines, that is, he of Gaza, and he of Ashdod, and he of Ashkelon, and he of Gath, and he of Ekron; and there also be the Avites to the south;)*

<sup>4</sup> all the land of Canaan, and Mearah of Sidonians, till to Aphek, and to the terms of Amorites, *(all the land of the Canaanites, and Mearah of the Sidonians, unto Aphek, and to the border of the Amorites;)*

<sup>5</sup> and the coasts of him; and the country of Lebanon against the east, from Baalgad, under the hill of Hermon, till thou enterest into Hamath, *(and the land of the Gebalites; and the country of Lebanon to the east, from Baalgad, under Mount Hermon, until thou enterest into Hamath,)*

<sup>6</sup> of all men that dwelled in the hill, from the Lebanon till to the waters of Misrephothmaim, and all men of Sidon; I am, that shall do away them from the face of the sons of Israel; therefore come it into the part of *(the)* heritage of Israel, as I commanded to thee. *(of all those who live in the hill country, from Lebanon unto Misrephothmaim, and all those of Sidon; I am he, who shall do them away from before the Israelites; and so divide it all up for the inheritance of the Israelites, as I commanded to thee.)*

<sup>7</sup> And thou now part the land into *(a)* possession to the nine lineages, and to the half lineage of Manasseh, *(And now divide thou up the land for a possession for the nine tribes, and for the western half of the tribe of Manasseh.)*

<sup>8</sup> with which lineage(s) Reuben, and Gad, wielded the land, which land Moses, the servant of the Lord, gave to them beyond the flowings of *(the)* Jordan, at the east coast; *(For the tribes of Reuben, and Gad, and the eastern half of the tribe of Manasseh, took*

*the land, which land Moses, the servant of the Lord, gave them beyond the flowings of the Jordan River, on the east side;)*

<sup>9</sup> from Aroer, that is set in the brink of the strand of Arnon, (*or from Aroer, that is set on the banks of the Arnon River*), in [*the*] midst of the valley, and all the field places of Medeba, unto Dibon,

<sup>10</sup> and all the cities of Sihon, king of Amorites, that reigned in Heshbon, till to the terms of the sons of Ammon, (*and all the cities of Sihon, the king of the Amorites, who reigned in Heshbon, unto the border of the Ammonites.*)

<sup>11</sup> and of Gilead, and to the terms of Geshurites, and of Maachathites, and all the hill of Hermon, and all Bashan, till to Salcah; (*and also Gilead, and the lands of the Geshurites, and of the Maachathites, and all of Mount Herman, and all of Bashan, unto Salcah;*)

<sup>12</sup> all the realm of Og in Bashan, that reigned in Ashtaroth, and in Edrei; he was of the relics of Rephaim, *that is, of giants*; and Moses smote them, and did away *them*. (*and all the kingdom of Og in Bashan, who reigned in Ashtaroth, and in Edrei; he was of the remnant of the Rephaim, that is, of the giants; and Moses struck them down, and did them away.*)

<sup>13</sup> And the sons of Israel would not destroy Geshurites, and Maachathites; and they dwelled in the midst of Israel, till into [*the*] present day. (*But the Israelites did not destroy the Geshurites, or the Maachathites; and they live in the midst of the Israelites, unto this present day.*)

<sup>14</sup> Soothly he gave not (*any*) possession to the lineage of Levi, but [*the*] sacrifices, and [*the*] slain sacrifices of the Lord God of Israel; that is his heritage, as God spake to him, (*or that is their inheritance, as God said to them*).

<sup>15</sup> Therefore Moses gave (*a*) possession to the lineage of the sons of Reuben, by their kindreds;

<sup>16</sup> and their term was from Aroer, that is in the brink of the strand of Arnon, and in the middle valley of the same strand, (*and*) all the plain *also* that leadeth to Medeba, (*and their land was from Aroer; that is on the banks of the Arnon River; through the valley from the middle of that river; and all the plain that leadeth to Medeba.*)

<sup>17</sup> and to Heshbon, and all the towns of them, that be in the field places; and Dibon, and Bamothbaal, and the city of Bethbaalmeon,

<sup>18</sup> and Jahaza, and Kedemoth, and Mephaath,

<sup>19</sup> and Kiriathaim, and Sibmah, and Zarethshahar in the hill of the valley(,)

<sup>20</sup> (*and*) of Bethpeor, and of Ashdohthpishgah, and Bethjeshimoth; (*and Bethpeor, and Mount Pishgah, and Bethjeshimoth;*)

<sup>21</sup> (*and*) all the field cities, and all the realms of Sihon, king of Amorites, that reigned in Heshbon, whom Moses smote, with his princes (*of*) Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwellers of the land. (*and all the field cities, and all the kingdoms of Sihon, the king of the Amorites, who reigned in Heshbon, whom Moses struck down together with the Midianite leaders, that is, Evi, and Rekem, and Zur, and Hur, and Reba, who were Sihon's surrogates, and who lived in the land.*)

<sup>22</sup> And the sons of Israel killed by (*the*) sword, Balaam, *the false diviner*, the son of Beor, with other men slain *there*.

<sup>23</sup> And the term of the sons of Reuben was made the flood of Jordan (*or And the western border of the sons of Reuben was the Jordan River*); this is the possession of (*the*) men of Reuben, by their kindreds, (*yea*), of (*their*) cities and towns.

<sup>24</sup> And Moses gave a possession to the lineage of Gad, and to his sons, by their kindreds, of the which *possession* this is the parting;

<sup>25</sup> *he gave* the terms of Jazer, and all the cities of Gilead, and the half part of the land of the sons of Ammon, unto Aroer that is against Rabbah; (*their territory included Jazer; and all the cities of Gilead, and half of the land of the Ammonites, unto Aroer; that is east of Rabbah;*)

<sup>26</sup> and from Heshbon unto Ramath of Mizpeh, and Betonim, and Mahanaim, unto the terms of Debir (*or unto the border of Lodebar*);

<sup>27</sup> and in the valley *he gave to them* Betharam, and Bethnimrah, and Succoth, and Zaphon, *that was* the tother part of the realm of Sihon, the king of Heshbon; and the end of that term is (*the*) Jordan, unto the last part of the sea of Chinnereth over (*the*) Jordan, at the east coast, (*or and the border was the Jordan River, unto the last part of the Sea of Galilee, or Lake Galilee, east of the Jordan River*).

<sup>28</sup> This is the possession of the sons of Gad, by their families, (*yea*), the cities and the towns of them.

<sup>29</sup> Moses gave also (a) possession to the half lineage of Manasseh, and to his sons (or and to their sons), by their kindreds, of which possession this is the beginning; (And Moses also gave a possession to the eastern half of the tribe of Manasseh, and to their sons, by their families, of which possession this is the beginning;)

<sup>30</sup> he gave Mahanaim, and all (of) Bashan, and all the realms of Og, king of Bashan, and all the towns of Jair, that be in Bashan, (that is), sixty cities;

<sup>31</sup> and half the part of Gilead, and Ashtaroth, and Edrei, the cities of the realm of Og, king of Bashan; he gave (this) to the sons of Machir, the sons of Manasseh, and to half the part of the sons of Machir, by their kindreds. (and half of Gilead, and Ashtaroth, and Edrei, the cities of the kingdom of Og, the king of Bashan; he gave this to half of the sons of Machir; the son of Manasseh, by their families.)

<sup>32</sup> Moses parted this possession in the field places of Moab over (the) Jordan, against Jericho, at the east coast. (And so Moses divided up this possession in the plains of Moab, near Jericho, on the eastern side of the Jordan River.)

<sup>33</sup> Forsooth Moses gave no possession to the lineage of Levi; for the Lord God himself of Israel is the possession of the kindred of Levi, as the Lord said to him. (But Moses gave no possession, or portion, to the tribe of Levi; for the Lord God of Israel himself is the possession of the Levite families, as the Lord said to them.)

## CHAPTER 14

<sup>1</sup> This is the possession that the sons of Israel wielded in the land of Canaan, which land(s) Eleazar the priest, and Joshua, the son of Nun, and the princes of the families of the lineages of Israel gave to them, (These be the possessions which the Israelites took in the land of Canaan, which lands Eleazar the priest, and Joshua, the son of Nun, and the leaders of the families of the tribes of Israel gave to them,)

<sup>2</sup> and these (men) parted all things by lot, as the Lord commanded in the hand of Moses (or as the Lord commanded by Moses), to the nine lineages, and to the half lineage.

<sup>3</sup> For Moses had given to the two lineages and to the half lineage (their) possession(s) over (the) Jordan; without the Levites, that took nothing of the land among their brethren; (For Moses had already given the two tribes and the half tribe on the eastern side of the Jordan River their possessions; and without the Levites, who took nothing of the land among their kinsmen;)

<sup>4</sup> but the sons of Joseph were parted into two lineages, (that) of Manasseh, and (that) of Ephraim, and were heirs into the place of them. And the Levites took none other part in the land, no but cities to dwell in, and the suburbs of those to their work beasts and their sheep to be fed in. (for Joseph's sons were divided into two tribes, that of Manasseh, which itself was divided into two parts, and that of Ephraim, and they were heirs in their places. And the Levites took no portion of the land, but only some cities to live in, and their suburbs for their work beasts and their sheep to be fed in.)

<sup>5</sup> As the Lord commanded to Moses, so the sons of Israel did, and they parted the land. (As the Lord commanded to Moses, so the Israelites did, and they divided up the land.)

<sup>6</sup> And so the sons of Judah went to Joshua in Gilgal; and Caleb, the son of Jephunneh, of Kenaz, spake to him, (and said), Thou knowest, what the Lord spake to Moses, the man of God, of me and of thee in Kadeshbarnea, (or Thou knowest, what the Lord said to Moses, the man of God, about you and me at Kadeshbarnea.)

<sup>7</sup> I was of forty years (or I was forty years old), when Moses, the servant of the Lord, sent me from Kadeshbarnea, that I should behold the land, and I told to him that, that seemed sooth to me.

<sup>8</sup> And my brethren, that went up with me, discomfited the heart(s) of the people, and nevertheless I followed my Lord God. (And my kinsmen, who went up with me, discomfited the hearts of the people, but nevertheless, I followed the Lord my God.)

<sup>9</sup> And Moses swore in that day, and said, The land, that thy foot hath trodden, shall be thy possession, and (that) of thy sons (into) without end; for thou followedest thy Lord God.

<sup>10</sup> Soothly the Lord granted life to me, as he promised, till into present day. Forty years and five be, since the Lord spake this word to Moses, when Israel went through wilderness. Today I am of fourscore years and five, (And the Lord granted life to me, as he promised, unto this present day. Forty-five years be, since the Lord said this word to Moses, when Israel went through the wilderness. And today I am eighty five years old.)

<sup>11</sup> and I am as mighty (now), as I was mighty in that time, when I was sent (out) to espy; the strength of that time dwelleth stably in me till to this day, as well to fight, as

to go, *(or yea, the strength of that time remaineth in me unto this day, to fight, as well as to go about my daily life).*

<sup>12</sup> Therefore give thou to me this hill, which the Lord promised to me, while also thou heardest, in which hill be Anakim, and great cities, and strengthened; if in hap the Lord is with me, and I may do them away, as he promised to me. *(And so give thou to me this hill, which the Lord promised me, while also thou heardest it, on which hill be the Anakim, that is, the giants, and great and strengthened cities; and if the Lord be with me, then I shall be able to do them away, as he promised me.)*

<sup>13</sup> And Joshua blessed Caleb, and he gave to him Hebron into *(a)* possession. *(And Joshua blessed Caleb, and he gave Hebron to him for a possession.)*

<sup>14</sup> And from that time Hebron was of Caleb *(or And from that time Hebron belonged to Caleb)*, the son of Jephunneh, of Kenaz, unto this present day; for he followed the Lord God of Israel.

<sup>15</sup> The name of Hebron was called before Kiriatharba. Arba, the greatest *(man)*, was set there in the land of Anakim; and the land ceased from battles. *(Hebron was called Kiriatharba before. And Arba had been the greatest man there in the land of the Anakim, or of the giants. And so the land ceased from battles.)*

## CHAPTER 15

<sup>1</sup> Then this was the part of the sons of Judah, by their kindreds; from the term of Edom till to the desert of Zin against the south *(or from the border of Edom in the desert of Zin southward)*, and till to the last part of the south coast,

<sup>2</sup> the beginning thereof from the height of the saltiest sea *(or its beginning was the end of the Salt Sea, that is, the Dead Sea)*, and from the arm thereof, that beholdeth to the south.

<sup>3</sup> And it goeth out against the ascending of Scorpion *(or And it goeth out to Maalehacrabbin)*, and passeth into Zin; and it ascendeth into Kadeshbarnea, and cometh into Hebron, and it ascendeth to Adar, and compasseth Karkaa;

<sup>4</sup> and from thence it passeth into Azmon, and cometh to the strand of Egypt; and the terms thereof shall be the great sea; this shall be the end of the south coast. *(and from there it passeth into Azmon, and cometh to the River of Egypt, that is, the Nile River; or the Shihor; and its end, or its limit, shall be the Mediterranean Sea; this shall be the southern border.)*

<sup>5</sup> And from the east the beginning shall be the saltiest sea, unto the last parts of *(the)* Jordan, *(or And on the east the beginning shall be the Salt Sea, or the Dead Sea, unto the last parts of the Jordan River)*, and those parts that behold *(to)* the north, from the arm of the sea unto the same flood of *(the)* Jordan.

<sup>6</sup> And the term ascendeth into Bethhogla, and passeth from the north into Betharabah; and it ascendeth to the stone of Bohan, *(who was)[the]* son of Reuben,

<sup>7</sup> and it goeth unto the terms of Debir, from the valley of Achor against the north; and it beholdeth Gilgal, which is on the contrary part of the ascending of Adummim, from the south part of the strand; and it passeth the waters, that be called the well of the sun; and the outgoings thereof shall be to the well of Rogel. *(and it goeth unto Debir; from the Achor Valley, and turneth to the north; and it beholdeth Gilgal, which is on the opposite side of the ascent of Adummim, south of the river; or the valley; and it passeth the waters of Enshemesh; and its end, or its limit, shall be Enrogel.)*

<sup>8</sup> And it goeth up by the valley of the son of Hinnom, by the side of *(the)* Jebusites, at the south; this is Jerusalem; and from thence it up-raiseth itself to the top of the hill, that is against Hinnom at the west, in the height of the valley of Rephaim, against the north; *(And it goeth up by the Hinnom Valley, on the south side of the Jebusites; that is Jerusalem; and from there it raiseth itself up to the top of the hill, west of the Hinnom Valley, which is at the northern end of the Rephaim Valley.)*

<sup>9</sup> and it passeth forth from the top of the hill to the well of the water(s) of Nephtoah, and it cometh unto the towns of the hill of Ephron; and it is bowed into Baalah, that is Kiriathjearim, *that is, the city of woods;*

<sup>10</sup> and it compasseth from Baalah against the west, unto the hill of Seir; and it passeth by the side of the hill of Jearim to the north in Chesalon, *(or and it goeth west from Baalah to Mount Seir; and it passeth by the north side of Mount Jearim, which is Chesalon)*, and *(then)* it goeth down into Bethshemesh; and it passeth forth into Timnah,

<sup>11</sup> and it cometh against the parts of the north by the side of Ekron; and it is bowed to Shicron, and it passeth the hill of Baalah *(or and it goeth by Mount Baalah)*; and it cometh into Jabneel,

<sup>12</sup> and it is closed with the end of the great sea, against the west. These be the terms of the sons of Judah, by compass in their families. (*and it endeth with the Mediterranean Sea, as its western border. This is the course of the borders of the sons of Judah, family by family.*)

<sup>13</sup> And Joshua gave to Caleb, the son of Jephunneh, (a) part in the midst of the sons of Judah, as the Lord commanded to him, *this part called Kiriatharba, of the father of Anak; that is Hebron. (And Joshua gave to Caleb, the son of Jephunneh, a portion in the midst of the sons of Judah, as the Lord commanded him, and that was the city of Arba, who was the father of the Anakim, or of the giants; this is Hebron.)*

<sup>14</sup> And Caleb did away from thence(the) three sons of Anak, Sheshai, and Ahiman, and Talmai, of the generation of Anak.

<sup>15</sup> And Caleb went up from thence, and he came to the dwellers of Debir, that was called before Kiriathsepher, *that is, the city of letters, (or that before was called Kiriathsepher; that is, the City of Letters).*

<sup>16</sup> And Caleb said, I shall give Achsah, my daughter, (for a) wife to him that shall smite Kiriathsepher, and shall take it.

<sup>17</sup> And Othniel, the son of Kenaz, the younger brother of Caleb, took the city: and Caleb gave Achsah, his daughter, (for a) wife to him.

<sup>18</sup> And when she went together (with him), her husband counselled her, that she should ask of her father a field (or that she should ask for a field from her father); and (so) she sighed, as she sat upon the ass; and Caleb said to her, What hast thou in thy mind?

<sup>19</sup> And she answered, Give thou a blessing to me; thou hast given to me the south land and dry (or thou hast given me the dry south land); join thou also thereto a moist land. And (so) Caleb gave to her the moist land, above and beneath.

<sup>20</sup> This is the possession of the lineage of the sons of Judah, by their families.

<sup>21</sup> And the cities from the last parts of the sons of Judah, beside the terms of Edom (or by the border with Edom), from the south were these cities; Kabzeel, and Eder, and Jagur,

<sup>22</sup> Kinah, and Dimonah, Adadah,

<sup>23</sup> and Kedesh, and Hazor, and Ithnan,

<sup>24</sup> and Ziph, and Telem, and Bealoth,

<sup>25</sup> and Hazor, Hadattah, and Kerioth, (and) Hezron, this is Hazor,

<sup>26</sup> Amam, Shema, and Moladah,

<sup>27</sup> and Hazargaddah, and Heshmon, (and) Bethpalet,

<sup>28</sup> and Hazarshual, and Beersheba, and Bizjothjah,

<sup>29</sup> and Baalah, and Iim, and Azem,

<sup>30</sup> and Eltolad, and Chesil, and Hormah,

<sup>31</sup> and Ziklag, and Madmannah, and Sansannah,

<sup>32</sup> Lebaoth, and Shilhim, and Ain, and Rimmon; all the cities, nine and twenty, and the towns of those.

<sup>33</sup> And in the field places, Eshtaol, and Zoreah, and Ashnah,

<sup>34</sup> and Zanoah, and Engannim, and Tappuah, and Enam,

<sup>35</sup> and Jarmuth, Adullam, Socoh, and Azekah,

<sup>36</sup> and Sharaim, Adithaim, and Gederah, and Gederothaim; fourteen cities, and the towns of those;

<sup>37</sup> Zenan, and Hadashah, and Migdalgad,

<sup>38</sup> Dilean, and Mizpeh, (and) Joktheel,

<sup>39</sup> Lachish, and Bozkath, and Eglon,

<sup>40</sup> Cabbon, and Lahmam, and Kithlish,

<sup>41</sup> and Gederoth, and Bethdagon, and Naamah, and Makedah; sixteen cities, and the towns of those,

<sup>42</sup> Libnah, and Ether, and Ashan,

<sup>43</sup> Jiphtah, and Ashnah, and Nezip,

<sup>44</sup> and Keilah, and Achzib, and Mareshah; nine cities, and the towns of those;

<sup>45</sup> Ekron, with his towns and villages; (Ekron, and its towns and villages;)

<sup>46</sup> from Ekron till to the sea, all that go to Ashdod, and the towns thereof; (and from Ekron to the west, all the cities close to Ashdod, and its towns;)

<sup>47</sup> Ashdod with his towns and villages; Gaza with his towns and villages, till to the strand of Egypt; and the great sea is the term thereof; (Ashdod, and its towns and villages; Gaza, and its towns and villages, unto the River of Egypt, that is, the Nile; and the Mediterranean Sea is its border;)

<sup>48</sup> and in the hill (country), Shamir, and Jattir, and Socoh,

<sup>49</sup> and Dannah, (and) Kiriathsannah, this is Debir,

- <sup>50</sup> Anab, and Eshtemoh, and Anim,  
<sup>51</sup> Goshen, and Holon, and Giloh; eleven cities, and the towns of those;  
<sup>52</sup> Arab, and Dumah, and Eshean,  
<sup>53</sup> and Janum, and Bethtappuah, and Aphekah,  
<sup>54</sup> Humtah, and Kiriatharba, this is Hebron, and Zior; nine cities, and the towns of those;  
<sup>55</sup> Maon, and Carmel, and Ziph, and Juttah,  
<sup>56</sup> Jezreel, and Jokdeam, and Zanoah,  
<sup>57</sup> and Cain, Gibeah, and Timnah; ten cities, and the towns of those;  
<sup>58</sup> Halhul, and Bethzur, and Gedor,  
<sup>59</sup> Maarath, and Bethanoh, and Eltekon; six cities, and the towns of those;  
<sup>60</sup> Kiriathbaal, this is Kiriathjearim, *the city of (the) woods*, and Rabbah; two cities, and the towns of those;  
<sup>61</sup> in the desert, Betharabah, Middin, and Secacah,  
<sup>62</sup> Nibshan, and the city of Salt, and Engedi; six cities, and the towns of those; *the cities were (all) together an hundred and fifteen.*  
<sup>63</sup> Soothly the sons of Judah might not do away Jebusites, the dweller(s) of Jerusalem; and Jebusites dwelled with the sons of Judah in Jerusalem unto this present day. *(But the sons of Judah could not do away the Jebusites, the inhabitants of Jerusalem; and so the Jebusites live with the sons of Judah in Jerusalem unto this present day.)*

## CHAPTER 16

<sup>1</sup> And the lot, *either part*, of the sons of Joseph felled from *(the)* Jordan against Jericho, and to the waters thereof, from the east; *(that)* is, *(to)* the wilderness, that goeth up from Jericho to the hill of Bethel,

<sup>2</sup> and it goeth out from Bethel into Luz, and it passeth the term of Archi *(to)* Ataroth, *(and it goeth out from Bethel to Luz, and then it passeth the border of the Archites at Atarothaddar;)*

<sup>3</sup> and it goeth down to the west, beside the term of Japhleti, unto the terms of the lower Bethhoron, and of Gezer; and the countries thereof be ended with the great sea, *(and it goeth down to the west, beside the border of the Japhletites, unto the border of Lower Bethhoron, and Gezer; and their land endeth at the Mediterranean Sea.)*

<sup>4</sup> which *countries* Manasseh and Ephraim, the sons of Joseph, wielded. *(which lands the tribes of western Manasseh and of Ephraim, the sons of Joseph, took.)*

<sup>5</sup> And the term of the sons of Ephraim, by their families, and the possession of them was made against the east, *(from)* Atarothaddar till to the higher Bethhoron. *(And the border of the possession of the sons of Ephraim, by their families, on the east, went from Atarothaddar unto Upper Bethhoron.)*

<sup>6</sup> And the coasts go out into the sea; for Michmethah beholdeth the north, and it compasseth the terms against the east in Taanathshiloh, and it passeth from the strand of Janohah; *(And then the border goeth out to the west, to Michmethah in the north, and then out to the east of Taanathshiloh, and passeth by it on the east to Janohah;)*

<sup>7</sup> and it goeth down from Janohah into Ataroth*(addar)*, and into Naarath, and it cometh into Jericho; and it goeth out to *(the)* Jordan<sup>(;)</sup>

<sup>8</sup> *(and it goeth forth)* from Tappuah, and passeth against the sea into the valley of the place of reeds; and the goings out thereof be unto the saltiest sea. This is the possession *[of the lineage]* of the sons of Ephraim, by their families; *(and from Tappuah it goeth west by the Kanah River; and its end, or its limit, is the Mediterranean Sea. This is the possession of the tribe of the sons of Ephraim, by their families;)*

<sup>9</sup> and the cities and the towns of those be separated to the sons of Ephraim, in the midst of the possession of the sons of Manasseh.

<sup>10</sup> And the sons of Ephraim killed not Canaanites, that dwelled in Gezer; and Canaanites dwelled *(as a)* tributary in the midst of Ephraim till to this day. *(And the sons of Ephraim did not kill the Canaanites who lived in Gezer; and so the Canaanites live as tributaries in the midst of the Ephraimites unto this present day or and so the Canaanites live in the midst of the Ephraimites, and pay them tribute, or taxes, unto this present day.)*

## CHAPTER 17

<sup>1</sup> Forsooth *(a)* lot felled to the lineage of Manasseh, for he is the first engendered son of Joseph; *(that is, a)lot felled* to Machir, the first engendered son of Manasseh, to the

father of Gilead (*or the father of Gilead*), that was a warrior, and he had [*the*] possession (*of*) Gilead and Bashan.

<sup>2</sup> And (*a*) lot felled to the others of the sons of Manasseh, by their families; to the sons of Abiezer, and to the sons of Helek, and to the sons of Asriel, and to the sons of Shechem, and to the sons of Hopher, and to the sons of Shemida; these be the sons of Manasseh, the son of Joseph, the male children, by their families.

<sup>3</sup> But to Zelophehad, the son of Hopher, son of Gilead, son of Machir, son of Manasseh, there were not sons, but daughters alone (*or but only daughters*); of which these be the names, Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah.

<sup>4</sup> And they came in the sight of Eleazar, [*the*] priest, and of Joshua, [*the*] son of Nun, and of the princes, and said, The Lord commanded by the hand of Moses, that (*a*) possession should be given to us in the midst of our brethren. And Joshua gave to them (*a*) possession, by the commandment of the Lord, in the midst of the brethren of their father. (*And they came before Eleazar, the priest, and Joshua, the son of Nun, and the leaders, and said, The Lord commanded by Moses, that a possession should be given to us in the midst of our kinsmen. And Joshua gave them a possession, by the commandment of the Lord, in the midst of their father's brothers.*)

<sup>5</sup> And ten cords, that is, lands measured by ten cords, felled to Manasseh, without the land of Gilead and Bashan, beyond (*the*) Jordan; (*And ten cords, that is, the lands measured by ten cords, fell to Manasseh, besides the land of Gilead and Bashan, on the eastern side of the Jordan River.*)

<sup>6</sup> for the daughters of Manasseh wielded (*a*) heritage in the midst of the sons of him. For the land of Gilead felled into the part of the sons of Manasseh, that were left alive. (*for Manasseh's daughters received an inheritance in the midst of his sons. For the land of Gilead fell into the portion for the rest of Manasseh's sons.*)

<sup>7</sup> And the term of Manasseh was from Asher to Michmethah, that beholdeth Shechem, and it goeth forth to the right side, beside the dwellers of the well (*of*) Tappuah; (*And the territory of western Manasseh went from Asher to Michmethah, which is east of Shechem, and it goeth forth to the right side, beside the inhabitants of Entappuah.*)

<sup>8</sup> for the land of Tappuah, which is beside the terms of Manasseh, and of the sons of Ephraim, felled in the lot of Manasseh. (*for the land of Tappuah fell in the lot of Manasseh, but Tappuah itself was on the border of Manasseh, and belonged to the sons of Ephraim.*)

<sup>9</sup> And the term of the valley of the place of reeds goeth down in the south of the strand of the cities of Ephraim, that be in the midst of the cities of Manasseh. The term of Manasseh is from the north of the strand, and the going(s) out thereof goeth to the sea; (*And the border goeth down to the Kanah River, and then south of the river; the cities there belonged to Ephraim, even though they be in the midst of the cities of Manasseh. The border of Manasseh is along the north side of the river, and its end, or its limit, is the Mediterranean Sea.*)

<sup>10</sup> so that the possession of Ephraim is from the south, and the possession of Manasseh is from the north, and the sea closeth ever either; and those possessions be joined to themselves in the lineage of Asher from the north, and in the lineage of Issachar from the east. (*so the possession of Ephraim is from the south side of the river, and the possession of western Manasseh is from the north side of the river, and the Mediterranean Sea closeth, or endeth, both; and the tribe of Asher is to the north, and the tribe of Issachar is to the east.*)

<sup>11</sup> And the heritage of Manasseh was in Issachar and in Asher, Bethshean, and the towns thereof, and Ibleam, with his towns, and the dwellers of Dor, with her cities, and the dwellers of Endor, with her towns, and also the dwellers of Taanach, with her towns, and the dwellers of Megiddo, with her towns, and the third part of the city (*of*) Naphath\*. (*And Manasseh had possessions within Issachar and Asher, Bethshean, and its towns, and Ibleam, and its towns, and the inhabitants of Dor, and its towns, and the inhabitants of Endor, and its towns, and the inhabitants of Taanach, and its towns, and the inhabitants of Megiddo, and its towns, and the third part of the city of Naphath.*)

<sup>12</sup> And the sons of Manasseh might not destroy these cities, but Canaanites began to dwell in this land. (*And the sons of Manasseh could not destroy these cities, and so the Canaanites continued to live in this land.*)

\* **CHAPTER 17:11** The Hebrew meaning of this phrase, '*and the third part of the city (of) Naphath*', is unclear; other possibilities include: 'even the three countries, or regions', 'even the three heights', and 'and the third is Naphath, that is, the hills of Dor'.

<sup>13</sup> And after that the sons of Israel had waxed strong, they made subject *(these)* Canaanites, and they made them tributaries to themselves, and they killed them not. *(And after the Israelites had grown strong, they made these Canaanites to pay tribute, or taxes, to them, but they did not kill them.)*

<sup>14</sup> And the sons of Joseph spake to Joshua, and said, Why hast thou given to me land into *(a)* possession of *(only)* one lot and *[one]* part, since I am of so great multitude, and the Lord hath blessed me, *that is, hath alarged me in children?* *(And Joseph's sons, that is, the sons of Ephraim and of Manasseh, spoke to Joshua, and said, Why hast thou given us the land of only one lot, yea, only one portion for a possession, since we be of so great a multitude, and the Lord hath blessed us, that is, hath enlarged us, with so many childrenx?)*

<sup>15</sup> To whom Joshua said, If thou art a much people, go thou up into the wood, and cut down to thee spaces in the land of Perizzites, and of Rephaim, for the possession of the hill of Ephraim is *(too)* strait to thee. *(To whom Joshua said, If thou be so many people, and the possession of the hill country of Ephraim is too small for thee, go thou up into the woods, and cut down space for thyselfes in the land of the Perizzites, and of the Rephaim, or of the giants.)*

<sup>16</sup> To whom the sons of Joseph answered, We may not ascend to the hilly places, since Canaanites, that dwell in the land of the field, use iron chariots; in which land Bethshean, with his towns, and Jezreel, wielding the middle valley, be set. *(To whom Joseph's sons answered, The hill country is still not large enough; and also, the Canaanites, who live there in the land of the valley, have iron chariots; yea, all those who live in Bethshean, and its towns, and who live in the Jezreel Valley.)*

<sup>17</sup> And Joshua said to the house of Joseph, and of Ephraim, and of Manasseh, *(or And Joshua said to the house of Joseph, that is, to the tribes of Ephraim, and of Manasseh,* Thou art *[a]* much people, and of great strength; thou shalt not have *(only)* one lot,

<sup>18</sup> but thou shalt pass to the hill, and thou shalt cut down to thee trees; and thou shalt cleanse spaces to dwell in, *(or but thou shalt go into the hill country, and thou shalt cut down the trees; and thou shalt clear out space for thyselfes to live in).* And thou shalt be able to go forth further, when thou hast destroyed *(the)* Canaanites, whom thou sayest to have iron chariots, and to be most strong.

## CHAPTER 18

<sup>1</sup> And all the sons of Israel were gathered in Shiloh, and there they setted fast the tabernacle of witnessing; and the land was subject to them. *(And all the Israelites were gathered in Shiloh, and they set up the Tabernacle of the Witnessing there; and the land was made subject to them.)*

<sup>2</sup> And *(yet)* seven lineages of the sons of Israel *dwelt* there, that had not yet taken their possessions.

<sup>3</sup> To the which Joshua said, How long fade ye, or wallow through sloth, and enter not to wield the land, which the Lord God of your fathers hath given to you?

<sup>4</sup> Choose ye *(out)* of each lineage three men, *(so)* that I send them, and they go, and compass the land; and that they describe the land by the number of each multitude, *(or and they set the borders of the land, suitable for the number of each multitude),* and *(then)* bring to me that, that ye have described.

<sup>5</sup> Part ye the land to you into seven parts *(or Divide ye up the land among you into seven parts);* Judah be in his terms at the south coast, and the house of Joseph at the north;

<sup>6</sup> describe ye the middle land betwixt them into seven parts; and then ye shall come to me, that I send lot to you here before your Lord God; *(describe ye in writing, or survey, the borders for seven divisions of the land in the middle between them; and then come ye back to me, and I shall cast, or throw, lots for you here before the Lord your God;)*

<sup>7</sup> for the part of Levites is not among you, but the priesthood of the Lord, this is the heritage of them. For Gad, and Reuben, and the half lineage of Manasseh, have taken now their possession(s) beyond *(the)* Jordan, at the east coast, which Moses, the servant of the Lord, gave to them. *(and the Levites shall have no portion among you, for the priesthood of the Lord is their inheritance. And Gad, and Reuben, and half of the tribe of Manasseh have now taken their possessions on the eastern side of the Jordan River, which Moses, the servant of the Lord, gave them.)*

<sup>8</sup> And when the men had risen up to go, to describe the land, Joshua commanded to them, and said, Compass ye the land, and describe it, and turn again to me, that I send lot to you here in Shiloh, before your Lord God. *(And when the men had risen up to go,*

*to describe in writing, or to survey, the borders of the land, Joshua commanded to them, and said, Go ye around the land, and describe it in writing, and then return to me, and I shall throw lots for you, before the Lord your God, here in Shiloh.)*

<sup>9</sup> And so they went forth, and compassed that land, and parted it into seven parts, writing it (all) in a book; and they turned again to Joshua, into the tents in Shiloh, (or and then they returned to Joshua, to the camp at Shiloh.)

<sup>10</sup> And Joshua sent lots before the Lord God in Shiloh, and he parted the land to the sons of Israel, into seven parts. (And Joshua threw lots before the Lord God in Shiloh, and he divided up the land into seven portions, for the Israelites.)

<sup>11</sup> And the first lot of the sons of Benjamin, by their families, went up, that they should wield the land betwixt the sons of Judah and the sons of Joseph. (And the first lot went out to the sons of Benjamin, by their families, that they should possess the land between the sons of Judah and the sons of Joseph.)

<sup>12</sup> And the term of them was against the north from (the) Jordan, and it passed by the side of Jericho at the north coast; and it ascended from thence against the west to the hilly places, and it came to the wilderness of Bethaven; (And their border at the north went out from the Jordan River; and it passed by the northern side of Jericho; and it went up from there to the west to the hill country, and it came to the wilderness of Bethaven;)

<sup>13</sup> and it passed beside Luz to the south; that is Bethel; and (then) it goeth down into Atarothaddar, into the hill (country) which is at the south of Lower Bethhoron;

<sup>14</sup> and it is bowed, and it compasseth against the sea, at the south of the hill that beholdeth Bethhoron against the north; and the outgoings thereof be into Kiriathbaal, which is called also Kiriathjearim, the city of the sons of Judah; this is the great coast against the sea, at the west. (and then it is turned, and it goeth to the west, southward from the hill country that beholdeth Bethhoron; and its end, or its limit, is Kiriathbaal, which is also called Kiriathjearim, the city of the sons of Judah; this is the western border.)

<sup>15</sup> And from the south, by the part of Kiriathjearim, the term goeth out against the sea, and cometh till to the well of (the) waters of Nephtoah; (And in the south, from the edge of Kiriathjearim, the border goeth out toward the west, and cometh unto the well of the waters of Nephtoah;)

<sup>16</sup> and it goeth down into the part of the hill that beholdeth the valley of the sons of Hinnom, and it is against the north coast, in the last part of the valley of Rephaim; and Ge Hinnom, that is, the valley of Hinnom, goeth down by the side of Jebusites, at the south, and cometh to the well of Rogel, (and it goeth down to the edge of the hill that beholdeth the Hinnom Valley, north of the Rephaim Valley, and then goeth down the Hinnom Valley, to the south side of the Jebusites, and cometh to Enrogel.)

<sup>17</sup> and it passeth to the north, and it goeth out to Enshemesh, that is, the well of the sun, and it passeth unto the little hills that be against the going up of Adummim, (or and it passeth by Geliloth, that faceth the ascent of Adummim); and it goeth down to Even Bohan, that is, the stone of Bohan, (that was named for) the son of Reuben,

<sup>18</sup> and passed by the side of the north to the field places; and it goeth down into the plain, (and passed by the north side of the Arabah; and then it goeth down into the Arabah.)

<sup>19</sup> and it passeth forth against the north to Bethhoglah; and the outgoings thereof be against the arm of the saltiest sea, from the north, and the end of (the) Jordan is at the south coast, (and it passeth forth toward the north to Bethhoglah; and its end, or its limit, is at the northern arm of the Dead Sea, at the southern end of the Jordan River; this is the southern border;)

<sup>20</sup> which is the term thereof from the east (or the Jordan River is its eastern border). This is the possession of the sons of Benjamin, by their terms in compass, and by their families;

<sup>21</sup> and the cities thereof were Jericho and Bethhoglah, and the valley of Keziz (or and Emekkeziz),

<sup>22</sup> Betharabah, and Zemaraim, and Bethel,

<sup>23</sup> and Avim, and Parah, and Ophrah,

<sup>24</sup> the town of Chepharhaammonai, and Ophni, and Geba; twelve cities, and the towns of those;

<sup>25</sup> Gibeon, and Ramah, and Beeroth,

<sup>26</sup> and Mizpeh, and Chephirah, and Mozah,

<sup>27</sup> and Rekem, Irpeel, and Taralah,

<sup>28</sup> and Zela, Eleph, and Jebus, which is Jerusalem, Gibeath, and Kiriath(jearim); fourteen cities, and the towns of those; this is the possession of the sons of Benjamin, by their families.

## CHAPTER 19

<sup>1</sup> And the second lot of the sons of Simeon went out, by their families; and the heritage of them, in the midst of the possession of the sons of Judah, *(And the second lot went out to the sons of Simeon, by their families; and their inheritance, in the midst of the possession of the sons of Judah.)*

<sup>2</sup> was Beersheba, and Sheba, and Moladah,

<sup>3</sup> and Hazarshual, and Balah, and Azem,

<sup>4</sup> and Eltolad, and Bethul, and Hormah,

<sup>5</sup> and Ziklag, and Bethmarcaboth, and Hazarsusah,

<sup>6</sup> and Bethlebaoth, and Sharuhem; thirteen cities\* , and the towns of those;

<sup>7</sup> Ain, and Remmon, and Ether, and Ashan; four cities, and the towns of those;

<sup>8</sup> all the towns by compass of these cities, unto Baalath*(beer)* Ramath, against the south coast, were seventeen cities. This is the heritage of the sons of Simeon, by their families, *(and so all the cities with the towns around them, unto Baalathbeer, or Ramah, in the south, were seventeen altogether. This is the inheritance of the sons of Simeon, by their families.)*

<sup>9</sup> in the possession and part of the sons of Judah, for it was more *(than Judah had need of)*; and therefore the sons of Simeon had *(a)* possession in the midst of the heritage thereof *(or and so the sons of Simeon had their possession in the midst of Judah's inheritance)*.

<sup>10</sup> And the third lot of the sons of Zebulun felled, by their families; and the term of *(the)* possession of the sons of Zebulun was made unto Sarid; *(And the third lot fell to the sons of Zebulun, by their families; and the border of the possession of the sons of Zebulun was made unto Shadud.)*

<sup>11</sup> and it goeth up from the sea, and from Maralah; and it cometh into Dabbasheth, unto the strand that is against Jokneam; *(and it goeth up to the west to Maralah; and it cometh to Dabbasheth, and to the river east of Jokneam.)*

<sup>12</sup> and it turneth again from Sarid, against the east, into the coasts of Chislothtabor, *(or and it turneth again from Shadud, toward the east, to the border of Chislothtabor)*; and it goeth out to Daberath; and it goeth up against Japhia;

<sup>13</sup> and from thence it passeth forth to the east coast to Gittahhepher, and to Ittahkazim; and it goeth out into Remmonmethoar, and Neah;

<sup>14</sup> and it compasseth to the north, and to Hannathon; and the goings out thereof be the valley of Jiphthahel, *(or and its end, or its limit, is the Jiphthahel Valley)*,

<sup>15</sup> and Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem; twelve cities, and the towns of those.

<sup>16</sup> This is the heritage of the lineage of the sons of Zebulun, by their families, and the cities and towns of those. *(This is the inheritance of the tribe of the sons of Zebulun, by their families, and their cities and towns.)*

<sup>17</sup> The fourth lot went out to Issachar, by his families; *(The fourth lot went out to the sons of Issachar, by their families.)*

<sup>18</sup> and the heritage thereof was Jezreel *(or and its inheritance was Jezreel)*, and Chesulloth, and Shunem,

<sup>19</sup> and Haphraim, and Shihon, and Anaharath,

<sup>20</sup> and Rabbith, and Kishion, *(and) Abbez,*

<sup>21</sup> and Remeth, and Engannim, and Enhaddah, and Bethpazzez.

<sup>22</sup> And the term thereof cometh unto Tabor, and Shahazimah, and Bethshemesh; and the outgoings thereof were *(the)* Jordan; sixteen cities, and the towns of those. *(And its border cometh unto Tabor; and Shahazimah, and Bethshemesh; and its end, or its limit, was the Jordan River; sixteen cities, and their towns.)*

<sup>23</sup> This is the possession of the sons of Issachar, by their families, the cities and the towns of those.

<sup>24</sup> And the fifth lot felled to the lineage of the sons of Asher, by their families;

<sup>25</sup> and the term of them was Helkath *(or and its border was made unto Helkath)*, and Hali, and Beten, and Achshaph,

<sup>26</sup> and Alammelech, and Amad, and Misheal; and it cometh till to Carmel of the sea, and Shihor, and Libnath, *(or and it goeth unto Carmel on the west, and Shihorlibnath)*;

<sup>27</sup> and it turneth again, against the east, to Bethdagon; and it passeth unto Zebulun, and to the valley of Jiphthahel, against the north, in[to] Bethemek, and Neiel; and it goeth out to the left side to Cabul *(or and it goeth out on the north side to Cabul)*,

\* **CHAPTER 19:6** In verse 2, the Hebrew text adds, 'and Sheba', making fourteen cities.

<sup>28</sup> and Hebron, and Rehob, and Hammon, and Kanah, unto Great(er) Sidon;

<sup>29</sup> and it turneth again into Ramah, unto the strongest city Tyre, and unto Hosah; and the outgoings thereof shall be into the sea, from the part of Achzib, *(and it turneth again at Ramah, and goeth to the strengthened city of Tyre, and to Hosah; and its ends, or its limits, on the west were Mahalab, and Achzib,)*

<sup>30</sup> and Ummah, and Aphek, and Rehob; two and twenty cities, and the towns of those.

<sup>31</sup> This is the possession of the sons of Asher, by their families, the cities, and *(the)* towns of those.

<sup>32</sup> The sixth lot of the sons of Naphtali felled, by their families; *(The sixth lot fell to the sons of Naphtali, by their families;)*

<sup>33</sup> and the term began from Heleph, and Allon, and Zaanannim, and Adami, which is Nekeb, and Jabneel, till to Lakum; and the outgoing(s) of them till to *(the)* Jordan; *(and the border began from Heleph, and Allon, and Zaanannim, and Adami, which is Nekeb, and Jabneel, unto Lakum; and its end, or its limit, was the Jordan River;)*

<sup>34</sup> and the term turneth again, against the west, into Aznoth of Tabor; and from thence it goeth out into Hukkok, and it passeth into Zebulun, against the south, and into Asher, against the west, and into Judah, at *(the)* Jordan, against the rising of the sun; *(and the border turneth again, on the west, into Aznothabor; and from there it goeth out to Hukkok, and it passeth into Zebulun, on the south, and into Asher, on the west, and into Judah, at the Jordan River, on the east;)*

<sup>35</sup> of the strongest city Ziddim, Zer, and Hammath, and Rakkath, Chinnereth, *(and their strengthened cities were Ziddim, Zer, and Hammath, and Rakkath, and Chinnereth,)*

<sup>36</sup> and Adamah, and Ramah, Hazor,

<sup>37</sup> and Kedesh, and Edrei, Enhazor,

<sup>38</sup> and Iron, and Migdalel, Horem, and Bethanath, and Bethshemesh; nineteen cities, and the towns of those.

<sup>39</sup> This is the possession of the lineage of the sons of Naphtali, by their families, the cities, and the towns of those.

<sup>40</sup> The seventh lot went out to the lineage of the sons of Dan, by their families;

<sup>41</sup> and the term of the possession thereof was Zorah, and Eshtaol, and Irshemesh, *that is, the city of the sun, (and the border of its possession was Zorah, and Eshtaol, and Irshemesh, that is, the City of the Sun,)*

<sup>42</sup> Shaalabbin, and Ajalon, and Jethlah,

<sup>43</sup> Elon, and Thimnathah, and Ekron,

<sup>44</sup> Eltekeh, Gibbethon, and Baalath,

<sup>45</sup> Jehud, and Beneberak, and Gathrimmon,

<sup>46</sup> and Mejarkon, and Rakkon, with the term that beholdeth Joppa, and is closed with that end. *(and Mejarkon, and Rakkon, and the border was opposite Joppa; but the sons of Dan lost this land.)*

<sup>47</sup> And *(so)* the sons of Dan went up, and fought against Leshem; and they took it, and they smote it by the sharpness of *(the)* sword, and they had it in possession, and dwelled therein; and they called the name thereof Leshem, Dan, by the name of Dan, their father, *(or and they renamed Leshem, Dan, after Dan, the name of their forefather.)*

<sup>48</sup> This is the possession of the lineage of Dan, by their families, the cities, and the towns of those.

<sup>49</sup> And when they had fulfilled to part the land by lot to all men by their lineages, the sons of Israel gave *(a)* possession to Joshua, the son of Nun, in the midst of them,

<sup>50</sup> by the commandment of the Lord, the city which he asked *(for)*, Timnathserah, in the hill *(country)* of Ephraim; and he builded the city, and dwelled therein *(or and lived there).*

<sup>51</sup> These be the possessions which Eleazar, the priest, and Joshua, the son of Nun, and the princes of the families, and of the lineages of the sons of Israel *(or and the heads of the families of the tribes of the Israelites)*, parted by lot in Shiloh, before the Lord, at the door of the tabernacle of *(the)* witnessing; and *(so)* they parted the land.

## CHAPTER 20

<sup>1</sup> And the Lord spake to Joshua, and said,

<sup>2</sup> Speak thou to the sons of Israel, and say thou to them, Separate ye *(out)* the cities of fugitives, *either of men exiled for (the) unwillful shedding of blood*, of which cities I spake to you by the hand of Moses, *(Speak thou to the Israelites, and say thou to them, Ordain ye the cities of refuge for those who be exiled for the unwillful, or the unintentional, shedding of blood, of which cities I spoke to you by Moses,)*

<sup>3</sup> that whoever slayeth unwittingly a man, flee to those cities; that when he hath fled to one of those cities, he may escape the ire of the neighbour, which is venger of blood. *(so that whoever unwittingly killeth someone, can flee to those cities; so that when he hath fled to one of these cities, he can escape the anger of the neighbour, who avengeth the blood.)*

<sup>4</sup> And he shall stand before the gates of the city, and he shall speak to the elder men of that city those things that shall prove him(*self*) innocent; and so they shall receive him, and they shall give to him a place to dwell in.

<sup>5</sup> And when the venger of blood pursueth him, they of that city shall not betake him into the hands of the venger; for unwittingly he killed his neighbour *(or for he killed his neighbour unwittingly, or unintentionally)*, and he is not proved *(to be)* his enemy before the second day either the third day.

<sup>6</sup> And he shall dwell in that city, till he stand before the doom, and yield, *or show*, the cause of his deed. And he that killed a man, dwell in that city, till the great priest die, which is in that time; then the manslayer shall turn again, and he shall enter into his city, and house, from which he fled. *(And he shall remain in that city, until he stand before the judge, and show the reason for his deed. And he who killed someone, shall stay in that city, until the High Priest die, who is in office at that time; then the man-killer shall return, and he shall enter into his city, and into his house, from which he fled.)*

<sup>7</sup> And they ordained Kedesh in Galilee, of the hill of Naphtali, and Shechem in the hill of Ephraim, and Kiriatharba, that is Hebron, in the hill of Judah. *(And they ordained Kedesh in Galilee, in the hill country of Naphtali, and Shechem in the hill country of Ephraim, and Kiriatharba, that is Hebron, in the hill country of Judah.)*

<sup>8</sup> And beyond *(the)* Jordan, against the east coast of Jericho, *(or And on the eastern side of the Jordan River; east of Jericho)*, they ordained Bezer, that is set in the field wilderness of the lineage of Reuben, and Ramoth in Gilead, of the lineage of Gad, and Golan in Bashan, of the lineage of Manasseh.

<sup>9</sup> These cities were ordained to all the sons of Israel, and to the comelings that dwell among them, that he that killed unwittingly a man, should flee to those cities; and he should not die in the hand of the neighbour, coveting to venge the blood shed out, till he stood before the people, to declare his cause. *(These cities were ordained to all the Israelites, and to the newcomers who live among them, so that he who unwittingly killed someone, could flee to them; and so that he would not die at the hand of the neighbour, coveting to avenge the blood shed out, until he first had stood before the people to declare his case.)*

## CHAPTER 21

<sup>1</sup> And the princes of the families of Levi nighed to Eleazar, the priest, and to Joshua, the son of Nun, and to the dukes of the kindreds, by all the lineages of the sons of Israel; *(And the leaders of the families of Levi came to Eleazar, the priest, and to Joshua, the son of Nun, and to the leaders of the families, of all the tribes of the Israelites;)*

<sup>2</sup> and they spake to them in Shiloh, a city of the land of Canaan, and they said, The Lord commanded by the hand of Moses, that cities should be given to us to dwell in, and the suburbs of those for our work beasts to be fed in. *(and they spoke to them in Shiloh, a city in the land of Canaan, and they said, The Lord commanded by Moses, that we should be given cities to live in, and also their suburbs for our work beasts to be fed in.)*

<sup>3</sup> And the sons of Israel gave of their possessions, by commandment of the Lord, cities and the suburbs of those. *(And so the Israelites gave to the Levites out of their possessions, by the command of the Lord, the following cities and their suburbs.)*

<sup>4</sup> And the lot went out into the family of Kohath, of the sons of Aaron, the priest, of the lineages of Judah, and of Simeon, and of Benjamin, thirteen cities; *(And the lot went out to the Kohathite families, that is, to the Levites of the sons of Aaron, the priest, thirteen cities from the tribes of Judah, and Simeon, and Benjamin;)*

<sup>5</sup> and to the others of the sons of Kohath, that is, to the deacons that were left *(over)*, of the lineages of Ephraim, and of Dan, and of the half lineage of Manasseh, ten cities. *(and to the rest of the Kohathite families, that is, to the Levites of the lower degree, ten cities from the tribes of Ephraim, and Dan, and the western half of the tribe of Manasseh.)*

<sup>6</sup> And lot went out to the sons of Gershon, that they should take of the lineages of Issachar, and of Asher, and of Naphtali, and of the half lineage of Manasseh in Bashan, thirteen cities in number; *(And the lot went out to the Gershonites, that they should receive*

from the tribes of Issachar, and Asher, and Naphtali, and from the eastern half of the tribe of Manasseh in Bashan, thirteen cities in number;)

<sup>7</sup> and to the sons of Merari, by their families, of the lineages of Reuben, and of Gad, and of Zebulun, twelve cities. (and for the Merarites, by their families, from the tribes of Reuben, and Gad, and Zebulun, twelve cities.)

<sup>8</sup> And the sons of Israel gave to the deacons cities, and their suburbs, as the Lord commanded by the hand of Moses; and all gave by lot. (And so the Israelites gave to the Levites these cities, and their suburbs, as the Lord commanded by Moses; and all gave by lot.)

<sup>9</sup> (Out) Of [the] possessions of the lineages of the sons of Judah, and of Simeon, Joshua gave (these) cities;

<sup>10</sup> to the sons of Aaron, by the families of Kohath, of the kin of Levi, (or to the sons of Aaron, who were of the Kohathite families of the Levites), of the which cities these be the names; for the first lot went out to them;

<sup>11</sup> Kiriatharba, of the father of Anak, which is called Hebron, in the hill of Judah, and the suburbs thereof by compass; (Kiriatharba, that is, the City of Arba, who was the father of the Anak, that is, the Anakim, in the hill country of Judah, which is now called Hebron, and the suburbs around it;)

<sup>12</sup> soothly he gave the fields and towns thereof to Caleb, son of Jephunneh, to have in possession. (and he gave its fields and towns to Caleb, the son of Jephunneh, to have for a possession.)

<sup>13</sup> Therefore Joshua gave to the sons of Aaron, the priest, Hebron, to be a city of refuge, and the suburbs thereof, and Libnah with his suburbs (or and Libnah with its suburbs),

<sup>14</sup> and Jattir, and Eshtemoa,

<sup>15</sup> and Holon, and Debir,

<sup>16</sup> and Ain, and Juttah, and Bethshemesh, with their suburbs; nine cities, of [the] two lineages, as it is said, (or nine cities, from these two tribes).

<sup>17</sup> And (out) of the lineage of the sons of Benjamin, he gave Gibeon, and Geba,

<sup>18</sup> and Anathoth, and Almon, with their suburbs; four cities.

<sup>19</sup> All the cities together of the sons of Aaron, the priest, were thirteen, with their suburbs. (All the cities given to the sons of Aaron, the priest, were thirteen cities, with their suburbs.)

<sup>20</sup> But to the others, by the families of the sons of Kohath, of the kin of Levi, this possession was given; (out) of the lineage of Ephraim, (And to the rest of the Kohathite families, that is, to the Levites of the lower degree, these possessions were given; from the tribe of Ephraim,)

<sup>21</sup> the city of refuge, Shechem, with his suburbs, in the hill of Ephraim, and Gezer, (Shechem, the city of refuge, with its suburbs, in the hill country of Ephraim, and Gezer,)

<sup>22</sup> and Kibzaim, and Bethoron, with their suburbs; four cities;

<sup>23</sup> also (out) of the lineage of Dan, Eltekeh, and Gibbethon, (and from the tribe of Dan, Eltekeh, and Gibbethon,)

<sup>24</sup> and Aijalon, and Gathrimmon, with their suburbs; four cities;

<sup>25</sup> soothly of the half lineage of Manasseh (or and from the western half of the tribe of Manasseh), Taanach and Gathrimmon, with their suburbs; two cities.

<sup>26</sup> All the cities were ten, and their suburbs, that were given to the sons of Kohath, of the lower degree. (So all the cities that were given to the rest of the Kohathite families, that is, to the Levites of the lower degree, were ten cities, with their suburbs.)

<sup>27</sup> Also to the sons of Gershon, of the kin of Levi, Joshua gave (out) of the half lineage of Manasseh, cities of refuge, Golan in Bashan, and Beeshterah, with their suburbs; two cities. (And to the Gershonites, of the Levites, from the eastern half of the tribe of Manasseh, Joshua gave a city of refuge, Golan in Bashan, and Beeshterah, with their suburbs; two cities.)

<sup>28</sup> And (out) of the lineage of Issachar, he gave Kishon, and Dabereh,

<sup>29</sup> and Jarmuth, and Engannim, with their suburbs; four cities.

<sup>30</sup> (And out) Of the lineage of Asher, he gave Mishal, and Abdon,

<sup>31</sup> and Helkath, and Rehob, with their suburbs; four cities.

<sup>32</sup> Also (out) of the lineage of Naphtali (or And from the tribe of Naphtali), he gave the city of refuge, Kedesh in Galilee, and Hammothdor, and Kartan, with their suburbs; three cities.

<sup>33</sup> All the cities of the families of Gershon were thirteen, with their suburbs. (So all the cities given to the Gershonite families were thirteen cities, with their suburbs.)

<sup>34</sup> Soothly to the sons of Merari, deacons of the lower degree, by their families, was given Jokneam, (*out*) of the lineage of Zebulun, and Kartah. (*And to the Merarites, Levites of the lower degree, by their families, from the tribe of Zebulun, he gave Jokneam, and Kartah,*)

<sup>35</sup> and Dimnah, and Nahalal; four cities, with their suburbs.

<sup>36</sup> And (*out*) of the lineage of Gad, he gave the city of refuge, Ramoth in Gilead, and Mahanaim,

<sup>37</sup> and Heshbon, and Jazer; four cities, with their suburbs.

<sup>38</sup> And (*out*) of the lineage of Reuben, beyond (*the*) Jordan, against Jericho, (*or And from the tribe of Reuben, on the eastern side of the Jordan River; near Jericho,*) he gave the city of refuge, Bezer in the wilderness of Mizar, and Jahazah,

<sup>39</sup> and Kedemoth, and Mephaath; four cities, with their suburbs.

<sup>40</sup> (*So*) All the cities given to the sons of Merari, by their families and kindreds, were twelve (*cities*).

<sup>41</sup> And so all the cities of (*the*) Levites, in the midst of [*the*] possession(s) of the sons of Israel, were eight and forty (*cities*), with their suburbs;

<sup>42</sup> and all (*these*) cities were parted by families. (*and all these cities were divided up among the families.*)

<sup>43</sup> And the Lord gave to Israel all the land that he swore himself to give to their fathers, and they had it in possession, and dwelled therein (*or and lived there*).

<sup>44</sup> And peace was given of the Lord into all nations about; and none of [*the*] enemies were hardy to withstand the sons of Israel, but all men were driven into their lordship. (*And the Lord gave them peace with all the nations about; and none of their enemies was fool-hardy enough to stand against the Israelites, indeed, the Lord brought all these people under their rule.*)

<sup>45</sup> Forsooth neither one word, that he promised himself to give to Israel, was void, but all his words were fulfilled in works. (*And so not one thing that the Lord had promised to give Israel was left void, or undone, but rather; all of his words were fulfilled with deeds.*)

## CHAPTER 22

<sup>1</sup> In the same time Joshua called the men of Reuben, and the men of Gad, and half the lineage of Manasseh, (*At that time Joshua called the men of Reuben, and the men of Gad, and the eastern half of the tribe of Manasseh.*)

<sup>2</sup> and said to them, Ye have done all things which Moses, the servant of the Lord, commanded to you, also ye [*have*] obeyed to me in all things;

<sup>3</sup> neither ye have left your brethren in much time till into present day, and ye kept the commandment of your Lord God. (*nor have ye ever left your brothers, or your kinsmen, unto this present day, and ye have obeyed the commandments of the Lord your God.*)

<sup>4</sup> Therefore for your Lord God hath given rest and peace to your brethren, as he promised, turn ye again, and go ye into your tabernacles, and into the land of your possession, which land Moses, the servant of the Lord, gave to you beyond (*the*) Jordan; (*And so for the Lord your God hath given rest and peace to your kinsmen, as he promised, now return ye, and go ye back to your tents, or your homes, in the land of your possession, which land Moses, the servant of the Lord, gave you on the east side of the Jordan River;*)

<sup>5</sup> so only that ye keep busily, and [*ful*] fill in work the commandment and [*the*] law, which law Moses, the servant of the Lord, commanded to you; that ye love your Lord God, and go in all his ways, and keep his behests, and cleave to him, and serve him in all your heart, and in all your soul. (*so only that ye busily obey, and fulfill in deeds, the commandments and the law, which law Moses, the servant of the Lord, commanded to you; yea, that ye love the Lord your God, and go in all his ways, and obey his commands, and cleave to him, and serve him with all your heart, and with all your soul.*)

<sup>6</sup> And Joshua blessed them, and let go them, which turned again into their tabernacles. (*And so Joshua blessed them, and let them go, and they returned to their tents, or their homes.*)

<sup>7</sup> Soothly Moses had given (*a*) possession in Bashan to the half lineage of Manasseh; and therefore to the half lineage that (*was*) left [*over*], Joshua gave (*a*) part among their other brethren beyond (*the*) Jordan, at the west coast thereof. And when Joshua let them go into their tabernacles, and had blessed them, (*Now Moses had given a possession in Bashan, that is, on the eastern side of the Jordan River, to half of the tribe of Manasseh; and so to the other half of this tribe, Joshua gave a portion among their other kinsmen, on the western side of the Jordan River. And before Joshua let them go back to their tents, or their homes, he blessed them,*)

<sup>8</sup> he said to them, With much cattle and riches turn ye again to your seats, *(or and he said to them, Return ye to your homes with much cattle and riches)*; with silver and gold, and brass, and iron, and with much clothing; *(and)* part ye the prey of *[the]* enemies with your brethren.

<sup>9</sup> And the sons of Reuben, and the sons of Gad, and the half lineage of Manasseh turned again, and went from the sons of Israel from Shiloh, which is set in the land of Canaan, that they should enter into Gilead, the land of their possession, which they got by *[the]* commandment of the Lord in the hand of Moses. *(And so the sons of Reuben, and the sons of Gad, and the eastern half of the tribe of Manasseh went away from the Israelites at Shiloh, which is in the land of Canaan, to return to Gilead, the land of their possession, which they got by the Lord's command, through Moses.)*

<sup>10</sup> And when they had come to the terms of *(the)* Jordan, into the land of Canaan, they builded beside *(the)* Jordan an altar of *(the)* greatest sight. *(And when they had come to Geliath, by the Jordan River; in the region of Gilgal, they built a great altar there by the river for all to see.)*

<sup>11</sup> And when the sons of Israel had heard this, and certain messengers had told *(this)* to them, that the sons of Reuben, and of Gad, and the half lineage of Manasseh, had builded an altar in the land of Canaan, on the heaps of *(the)* Jordan, against the sons of Israel, *(And when the Israelites had heard of this, and certain messengers had told them, that the sons of Reuben, and of Gad, and of the eastern half of the tribe of Manasseh, had built an altar on the bank of the Jordan River, facing the Israelites in the land of Canaan.)*

<sup>12</sup> all they came together in Shiloh *(or they all came together in Shiloh)*, *(so)* that they should go up, and fight against them.

<sup>13</sup> And in the meantime, they sent to them into the land of Gilead, Phinehas, the priest, the son of Eleazar, *(And in the meantime, they sent Phinehas, the priest, the son of Eleazar, to those tribes in the land of Gilead.)*

<sup>14</sup> and ten princes with him; of each lineage one prince. *(and ten leaders with him; one leader from each tribe.)*

<sup>15</sup> The which came to the sons of Reuben, and of Gad, and to the half lineage of Manasseh, into the land of Gilead, and they said to them, *(And they came to the sons of Reuben, and of Gad, and of the eastern half of the tribe of Manasseh, in the land of Gilead, and they said to them,)*

<sup>16</sup> All the people of the Lord sendeth to you, *(and asketh)* these things; What is this trespassing? Why have ye forsaken the Lord God of Israel, and have builded a cursed altar, and have gone away from the worshipping of him?

<sup>17</sup> Whether the sin of Peor is little to you, of which we *(still)* be not clean till to this day, and many of the people felled down *(there)*?

<sup>18</sup> And today ye have forsaken the Lord, and tomorrow, *that is, in time to coming, (or that is, in the time to come)*, the ire of him shall be fierce against all Israel.

<sup>19</sup> That if ye guess that the land of your possession is unclean, pass ye *(over)* to the land, in which the tabernacle of the Lord is, and dwell ye among us, only that ye go not away from the Lord, and from our fellowship, by an altar builded beside the altar of our Lord God. *(But if ye think that the land of your possession is unclean, then come ye back here to the land where the Tabernacle of the Lord is, and live ye among us, so only that ye go not away from the Lord, and from our fellowship, with an altar built in addition to the altar of the Lord our God.)*

<sup>20</sup> Whether not Achan, the son of Zerah, passed the commandment of the Lord, and his ire felled on all the people of Israel? And he was one man; and we would that he alone had perished in his trespass. *(Did not Achan, the son of Zerah, pass over the Lord's command, and then the Lord's anger fell on all the people of Israel? And Achan was but one man; and we wish that he alone had perished for his trespass.)*

<sup>21</sup> And the sons of Reuben, and of Gad, and of half the lineage of Manasseh, answered to the princes of the message of Israel, *(And the sons of Reuben, and of Gad, and of the eastern half of the tribe of Manasseh, answered to the leaders of the families of Israel, and said,)*

<sup>22</sup> The strongest Lord God himself of Israel knoweth, and Israel shall understand altogether; *(The most strong Lord God of Israel himself knoweth, and Israel must also understand;)*

<sup>23</sup> if we builded this altar for intent of trespassing, *that is, of idolatry*, the Lord keep not us, but punish he us in this present time; and if we did by that mind, that we should put thereon burnt sacrifice[s], and sacrifice(s), and peaceable sacrifices, he seek, and deem; *(that if we have built this altar with the intention of trespassing, that is, for idolatry, the*

*Lord should not allow us to live, and he should punish us right now; yea, if we did it for this purpose, so that we could put on it burnt sacrifices, and sacrifices, and peace offerings, or grain offerings, let him seek it out, and judge us right now;)*

<sup>24</sup> and not more, rather; (that) we did it with this thinking and treating, that we should say thus, (If) Your sons hereafter shall say to our sons, What is to you and to the Lord God of Israel? or, What claim (have) ye to be of his people?

<sup>25</sup> O! ye sons of Reuben, and ye sons of Gad, the Lord hath set a term, the flood Jordan, betwixt us and you; and therefore ye have no part in the Lord; and by this occasion your sons shall turn away our sons from the dread of the Lord. (and they say, O ye sons of Reuben! and ye sons of Gad, the Lord hath set a border, the Jordan River; between us and you; and so ye have no part in the Lord; and in this way your sons and daughters shall turn away our sons and daughters from the fear of the Lord or from reverence for the Lord.)

<sup>26</sup> Therefore we guessed (it) better, and we said, Build we an altar to us, not into burnt sacrifices, neither to sacrifices to be offered, (And so we thought about it, and we said to each other, Let us build an altar for ourselves, not for burnt sacrifices, nor for sacrifices to be offered,)

<sup>27</sup> but into witnessing betwixt us and you, and betwixt our children and your generation, that we serve the Lord, and that it be of our right to offer burnt sacrifices, and sacrifices, and peaceable sacrifices; and that your sons say not tomorrow to our sons, No part in the Lord is to you. (but as a witness between us and you, and between our children and your children, that we serve the same Lord, and that it be our right to offer burnt sacrifices, and sacrifices, and peace offerings, or grain offerings; and so your children shall not be able to say to our children tomorrow, and the next day, There is no part for you in the Lord.)

<sup>28</sup> And if your sons will say this, our sons shall answer (to) them, Lo! the altar of the Lord, which our fathers made, not into burnt sacrifices, neither into slain sacrifices, but into our and your witnessing everlasting, (or not for burnt sacrifices, nor for slain sacrifices, but for an everlasting witness between us and you).

<sup>29</sup> Far be this trespass from us, that we go away from the Lord, and forsake his steps, by an altar builded to burnt sacrifices, and slain sacrifices, and sacrifices of praising to be offered thereon, besides the altar of the Lord our God, that is builded before his tabernacle. (So let this trespass be far from us, that we would ever go away from the Lord, and forsake to follow his steps, with an altar built for burnt sacrifices, and slain sacrifices, and grain offerings to be offered on it, in addition to the altar of the Lord our God, that standeth before his Tabernacle.)

<sup>30</sup> And when these things were heard, Phinehas, [the] priest, and [the] princes of the message of Israel, that were with him, were pleased; and they received gladly the words of the sons of Reuben, and of Gad, and of the half lineage of Manasseh. (And when these words were heard, Phinehas, the priest, and the leaders of the families of Israel who were with him, were pleased; and they gladly received the words of the sons of Reuben, and of Gad, and of the eastern half of the tribe of Manasseh.)

<sup>31</sup> And Phinehas, the priest, the son of Eleazar, said to them, Now we know, that the Lord is with you; for ye be alien, or guiltless, from this trespassing, and ye have delivered the sons of Israel from the hand, or punishing, of the Lord.

<sup>32</sup> And Phinehas turned again with the princes from the sons of Reuben and of Gad, from the land of Gilead to the coast of Canaan, to the sons of Israel; and he told these things to them.

<sup>33</sup> And the word pleased to all men hearing it; and the sons of Israel praised God, and said, that they would no more ascend against them, and fight, and do away the land of their possession. (And this word pleased all who heard it; and the Israelites praised God, and agreed that they would talk no more about going up against the sons of Reuben, and of Gad, and fighting them, and destroying the land of their possession.)

<sup>34</sup> And the sons of Reuben and the sons of Gad called the altar, which they had builded, Our Witnessing that the Lord Himself is God.

## CHAPTER 23

<sup>1</sup> And when much time was passed after that the Lord had given peace to Israel, and when all nations about were subjected (or and when all the nations about were made subject to them); and when Joshua was now of long life, and of full eld age,

<sup>2</sup> Joshua called all Israel, and the greater men in birth, and the princes, and dukes, and masters, and he said to them, I have elded, and I am of full great age; (he called all

*Israel, and the men of great age, that is, the elders, and the leaders, and the judges, and the officers, and he said to them, I have now grown old, and I am of a very great age;)*

<sup>3</sup> and ye behold all things which your Lord God hath done to all nations about, how he hath fought for you. *(and ye see all the things which the Lord your God hath done to all the nations about, yea, how he hath fought for you.)*

<sup>4</sup> And now for he hath parted to you by lot all the land, from the east part of *(the)* Jordan unto the great sea, and many nations be left yet, *(And now, for I have divided up for you by lot, all the land of the nations that I have destroyed, as well as those that still be left, from the Jordan River in the east, unto the Mediterranean Sea in the west.)*

<sup>5</sup> your Lord God shall destroy them *(or and the Lord your God shall destroy all those who remain),* and he shall take them away from your face; and ye shall wield their land, as he promised to you.

<sup>6</sup> Only be ye comforted, and be ye busy, that ye keep all things that be written in the book of Moses' law, and bow ye not away from those things, neither to the right side, neither to the left side, *(So be ye strengthened or So be ye encouraged, and be ye busy, that ye obey all the things that be written in the Book of the Law by Moses, and turn ye not away from those things, neither to the right, nor to the left.)*

<sup>7</sup> lest after that ye have entered to the heathen men, that shall be among you, ye swear in the name of their gods, and serve those gods, and worship them. *(lest that ye be mixed, or mingled, with the heathen, who be among you, and ye swear in the name of their gods, and serve those gods, and worship them.)*

<sup>8</sup> But cleave ye to your Lord God *(or So cleave ye only to the Lord your God),* the which thing ye have done unto this day;

<sup>9</sup> and then the Lord God shall do away in your sight great folks, and strongest; and none shall be able to against-stand you. *(for the Lord God hath done away from before you great and strong nations, and none hath been able to stand against you.)*

<sup>10</sup> One of you shall pursue a thousand men of enemies, for your Lord God shall fight for you, as he hath promised. *(Yea, one of you can pursue a thousand of the enemies, for the Lord your God fighteth for you, as he promised you that he would.)*

<sup>11</sup> Be ye ware before most diligently of this thing only, that ye love your Lord God. *(But be ye ware, that ye do this thing most diligently, that ye love the Lord your God.)*

<sup>12</sup> That if ye will cleave to the errors of these folks that dwell among you, and will meddle marriages with them, and couple friendships, *(But if ye cleave to the errors of these people who live among you, and will mix marriages with them, and couple friendships,)*

<sup>13</sup> know ye right now, that the Lord your God shall not do away them before your face, but they shall be to you into a ditch, and into a snare, and into hurting of your side, and into stakes in your eyes, till your Lord God take away you, and destroy you from this best land, which he gave to you. *(then know ye right now, that the Lord your God shall not do them away from before your face, but they shall be for you a ditch, and a snare, and a hurting to your side, and stakes in your eyes, until the Lord your God shall take you away, and destroy you from off this best land, which he gave to you.)*

<sup>14</sup> Lo! I enter today into the way of all *(the)* earth, *for soon I shall die, as each man shall;* and ye shall know with all *(your)* soul, that of all *[the]* words which the Lord promised himself to give to you, not one passed *(away)* in vain. *(Behold! I go today the way of all people upon the earth, for soon I shall die, as each person shall; and ye know with all your soul, that of all the things which the Lord promised to give you, not one thing hath been left void, or undone.)*

<sup>15</sup> Therefore as he *[ful]* filled in work that, that he promised, and all things befelled by prosperity, so he shall bring on you whatever thing of evils he menaced, till he take away you, and destroy *(you)* from this best land, which he gave to you. *(And so as he hath fulfilled with deeds what he promised, and all things have befallen with prosperity, so he shall also bring upon you whatever evil things that he threatened, until he shall take you away, and destroy you from off this best land, which he gave to you.)*

<sup>16</sup> For ye brake the covenant of your Lord God, which he made with you, and served alien gods, and worshipped them, soon and swiftly the strong vengeance of the Lord shall rise onto you; and ye shall be taken away from this best land, which he gave to you. *(For if ye break the covenant of the Lord your God, which he made with you, and serve foreign, or other, gods, and worship them, then the strong vengeance of the Lord shall soon rise up against you; and ye shall swiftly be taken away from off this best land, which he gave to you.)*

## CHAPTER 24

<sup>1</sup> And Joshua gathered all the lineages of Israel into Shechem; and he called the greater men in birth, and the princes, and judges, and masters; and they stood in the sight of the Lord. *(And Joshua gathered all the tribes of Israel into Shechem; and he called the men of great age, that is, the elders, and the leaders, and the judges, and the officers; and they stood before the Lord.)*

<sup>2</sup> And Joshua spake thus to the people, The Lord God of Israel saith these things, Your fathers dwelled at the beginning beyond the flood *Euphrates*, (*that is*), Terah, the father of Abraham and Nachor, and they served alien gods. *(And Joshua spoke to the people thus, The Lord God of Israel saith these things, Long ago your forefathers lived on the other side of the Euphrates River; that is, Terah, and his sons Abraham and Nachor, and they served foreign, or other, gods.)*

<sup>3</sup> Therefore I took your father Abraham from the coasts of Mesopotamia, and I brought him into the land of Canaan; and I multiplied his seed, and I gave Isaac to him;

<sup>4</sup> and again, I gave to Isaac, Jacob, and Esau; of which I gave to Esau the hill of Seir, to have in possession; and Jacob and his sons went down into Egypt. *(and to Isaac I gave Jacob and Esau; and I gave Esau the hill country of Seir, to have for a possession; and Jacob and his sons went down into Egypt.)*

<sup>5</sup> And I sent Moses and Aaron, and I smote Egypt with many signs and wonders, and I led you

<sup>6</sup> and your fathers out of Egypt. And ye came to the *(Red) Sea*, and *(the) Egyptians* pursued your fathers with chariots, and multitude of knights *(or and many soldiers)*, *(yea)*, unto the Red Sea.

<sup>7</sup> And the sons of Israel cried to the Lord, and he put darkneses betwixt you and *[the] Egyptians*; and he brought the sea *(down)* on them, and *(it altogether)* covered them. Your eyes have seen all *(the)* things, which I did in Egypt. And ye dwelled in wilderness much time, *(or And then ye lived in the wilderness, or in the desert, a long time)*.

<sup>8</sup> And I brought you into the land of Amorites, that dwelled beyond *(the) Jordan*; and when they fought against you, I betook them into your hands, and ye had their land in possession, and ye killed them. *(And I brought you into the land of the Amorites, who lived on the east side of the Jordan River; and when they fought against you, I delivered them into your hands, and ye had their land for a possession, and ye killed them.)*

<sup>9</sup> And Balak, the son of Zippor, the king of Moab, rose *(up)*, and fought against Israel; and he sent *(for)*, and called *(on)* Balaam, the son of Beor, that he should curse you.

<sup>10</sup> And I would not hear him, but on the contrary by Balaam I blessed you, and I delivered you from the hands of Balak. *(But I would not listen to him, and on the contrary, I blessed you by Balaam, and I rescued you from Balak's hands.)*

<sup>11</sup> And ye passed *[over](the) Jordan* *(or And ye crossed over the Jordan River)*, and came to Jericho; and men of that city fought against you, Amorites, and Perizzites, and Canaanites, Hittites, and Girgashites, and Hivites, and Jebusites; and I betook them *(all)* into your hands.

<sup>12</sup> And I sent flies with venomous tongues before you, and I casted them out of their places; *(yea)*, I killed *[the] two kings of (the) Amorites*, not in thy sword, nor in thy bow, *(or but not with thy sword, or with thy bow)*.

<sup>13</sup> And I gave to you the land in which ye travailed not, and cities which ye builded not, *(so)* that ye should dwell in those, and vineries *(or and vineyards)*, and places of olive trees, which ye planted not.

<sup>14</sup> Now therefore dread ye the Lord, and serve ye him with perfect heart and most true; and do ye away the gods, to which your fathers served in Mesopotamia, and in Egypt; and serve ye the Lord. *(And so now fear ye the Lord, and serve ye him with a perfect and a most true heart; and do ye away the gods whom your forefathers served in Mesopotamia, and in Egypt; and serve ye the Lord.)*

<sup>15</sup> But if it seemeth evil to you, that ye serve the Lord, choosing is given to you; choose ye to you today that, that pleaseth, whom ye ought most to serve; whether to gods, which your fathers served in Mesopotamia, whether to the gods of Amorites, in whose land ye dwell; forsooth I, and mine house, shall serve the Lord. *(But if it seemeth onerous to you, that ye serve the Lord, choosing is given to you; choose ye today what pleaseth you, whom ye ought most to serve; whether the gods, which your fathers served in Mesopotamia, or the gods of the Amorites, in whose land ye live; but I, and my house, shall serve the Lord.)*

<sup>16</sup> And all the people answered, and said, Far be it from us that we forsake the Lord, and serve alien gods *(or and serve foreign, or other, gods)*.

<sup>17</sup> Our Lord God himself led us and our fathers out of the land of Egypt, from the house of servage, and did great signs in our sight; and he kept us (*safe*) in all the way, by which we went, and in all peoples, by which we passed; (*The Lord our God himself led us and our fathers out of the land of Egypt, from the house of servitude, or of slavery, and did great miracles before us; and he kept us safe on all the way, by which we went, and among all the peoples, through whom we passed;*)

<sup>18</sup> and he casted out all folks, Amorites, the dwellers of the land, into which we entered. Therefore we shall serve the Lord, for he is our Lord God. (*and he threw out the Amorites, and all the other people, who lived in the land, into which we entered. And so we shall serve the Lord, for he is the Lord our God.*)

<sup>19</sup> And Joshua said to the people, Ye may not serve the Lord; for God is holy, and a strong fervent lover; and he forgiveth not your trespasses and sins. (*But Joshua said to the people, Ye shall not be able to serve the Lord; for God is holy, and a jealous God, and he will not forgive your trespasses and sins.*)

<sup>20</sup> If ye forsake the Lord, and serve alien gods, (*or If ye forsake the Lord, and serve foreign, or other, gods*), the Lord shall turn himself (*away*) from you, and he shall torment (*you*), and destroy you, (*even*) after that he hath given good things to you.

<sup>21</sup> And the people said to Joshua, It shall not be so, as thou speakest, but we shall serve the Lord.

<sup>22</sup> And Joshua said to the people, Ye be witnesses (*to yourselves*), that ye have chosen the Lord to you, that ye serve him. And they answered, *We be witnesses. (And Joshua said to the people, Ye be your own witnesses, that ye have chosen the Lord for yourselves, and that ye shall serve him. And they answered, We be our own witnesses.)*

<sup>23</sup> Therefore, he said, now do ye away alien gods from the midst of you, (*or And so now, he said, do ye away foreign, or other, gods from your midst*), and bow ye your hearts to the Lord God of Israel.

<sup>24</sup> And the people said to Joshua, We shall serve the Lord our God, and we shall be obedient to his behests (*or and we shall obey his commands*).

<sup>25</sup> Therefore Joshua smote a bond of peace in that day, and setted forth to the people commandments and dooms in Shechem. (*And so Joshua struck a covenant that day, and set forth for the people commandments and laws in Shechem.*)

<sup>26</sup> And he wrote all these words in the book of God's law. And he took a great stone, and putted it under an oak, that was in the saintuary of the Lord. (*And he wrote all these words in the Book of the Law of God. And he took a great stone, and he set it up under the oak, or by the pole, that was there in the sanctuary of the Lord.*)

<sup>27</sup> And he said to all the people, Lo! this stone shall be to you into witnessing, that ye [*have*] heard all the words of the Lord, which he spake to you, lest peradventure ye would deny (*it*) afterward, and lie to your Lord God. (*And he said to all the people, Behold! this stone shall be your witness, that ye have heard all the words of the Lord, which he spoke to you, lest ye would deny it afterward, and lie to the Lord your God.*)

<sup>28</sup> And Joshua let go the people, each man into his possession. (*And then Joshua let the people go, each man back to his possession or each person back to their own place.*)

<sup>29</sup> And after these things Joshua, the son of Nun, the servant of the Lord, died, an hundred years eld and ten (*or and he was a hundred and ten years old*).

<sup>30</sup> And they buried him in the coasts of his possession, in Timnath of Serah, which is set in the hill of Ephraim, from the north part of the hill (*of*) Gaash. (*And they buried him on his land, in Timnath Serah, which is set in the hill country of Ephraim, north of Mount Gaash.*)

<sup>31</sup> And Israel served the Lord in all the days of Joshua, and of the elder men, that lived (*a*) long time after Joshua, and which elder men knew all the works of the Lord, which he had done in Israel (*or which he had done for Israel*).

<sup>32</sup> Also the bones of Joseph, the which the sons of Israel bare from Egypt, they buried in Shechem, in a part of the field, the which field Jacob bought of the sons of Hamor, the father of Shechem, for an hundred young sheep; and that field was into (*a*) possession of the sons of Joseph. (*And Joseph's bones, which the Israelites had brought from Egypt, they buried in Shechem, in a part of the field, which Jacob had bought from the sons of Hamor, the father of Shechem, for a hundred young sheep; for that field became a possession of Joseph's sons.*)

<sup>33</sup> Also Eleazar, the son of Aaron, the priest, died; and Phinehas and his sons buried him in Gibeah, which was given to him in the hill of Ephraim. (*And Eleazar, the son of Aaron, the priest, died; and Phinehas and his sons buried him on a hill, which had been given to Phinehas, in the hill country of Ephraim.*)

## JUDGES

<sup>1</sup> After the death of Joshua the sons of Israel counselled with the Lord, and said, Who shall go up before us against Canaanites, and shall be duke of the battle? (*After Joshua's death the Israelites counselled with the Lord, and asked, Who shall go out first against the Canaanites, and shall be our leader in the battle?*)

<sup>2</sup> And the Lord said, Judah shall go up (*in the lead*); lo! I have given the land into his hands.

<sup>3</sup> And Judah said to Simeon, his brother, Go thou up with me *in(to)* my lot, and fight thou against Canaanites, that I go with thee in thy lot (*or and then I shall go with thee into thy lot*). And (*so*) Simeon went with him;

<sup>4</sup> and Judah went up (*in the lead*). And the Lord betook (*the*) Canaanites and Perizzites into their hands, and they killed in Bezek ten thousand men.

<sup>5</sup> And they found Adonibezek in Bezek, and they fought against him, and they overcame Canaanites, and Perizzites.

<sup>6</sup> And Adonibezek fled, whom they pursued, and took (*hold of*), and they cut off the ends of his hands and of his feet.

<sup>7</sup> And Adonibezek said, Seventy kings, when the ends of their hands and of their feet were cut away, gathered remnants of meats under my board (*or gathered scraps of food under my table*); as I have done, so God hath yielded to me. And they brought him into Jerusalem, and there he died.

<sup>8</sup> Then the sons of Judah fought against Jerusalem, and they took it, and they smote it by the sharpness of sword, and they betook all the city to burning. (*Then the sons of Judah fought against Jerusalem, and they took it, and they struck down the people of Jerusalem with their sharp swords, and they burned down all the city.*)

<sup>9</sup> And afterward they went down, and fought against Canaanites, that dwelled in the hilly places (*or who lived in the hill country*), and at the south, (*and*) in [*the*] wild fields.

<sup>10</sup> And Judah went against Canaanites, that dwelled in Hebron, whose name was by old time Kiriatharba, (*or And Judah went out against the Canaanites, who lived in Hebron, whose name in olden times was Kiriatharba*); and Judah killed Sheshai, and Ahiman, and Talmai.

<sup>11</sup> And from thence he went forth, and he came to the dwellers of Debir, whose old name was Kiriathsepher, *that is, the city of letters*. (*And from there he went forth, and he came to the inhabitants of Debir, whose old name was Kiriathsepher, that is, the City of Letters.*)

<sup>12</sup> And Caleb said, I shall give Achsah, my daughter, (*for a*) wife to him that shall smite Kiriathsepher, and shall waste it.

<sup>13</sup> And when Othniel, the son of Kenaz, the younger brother of Caleb, had taken it, Caleb gave Achsah, his daughter, (*for a*) wife to him.

<sup>14</sup> And her husband stirred her, going in the way, that she should ask of her father a field; and when she had sighed, sitting on the ass, Caleb said to her, What hast thou? (*And her husband stirred her up, going on the way, to ask for a field from her father; and when she sighed, sitting on the donkey, Caleb said to her, What is the matter?*)

<sup>15</sup> And she answered, Give thou [*a*] blessing to me, for thou hast given a dry land to me; give thou *to me* also a moist land with waters (*or now give thou also to me some land with abundant water*). And (*so*) Caleb gave to her the moist land above, and the moist land beneath.

<sup>16</sup> Forsooth the sons of (*the*) Kenite, the father of Moses' wife, ascended from the city of Palms with the sons of Judah, into the desert of his lot, which desert is at the south of Arad; and [*they*] dwelled with him. (*And the sons of the Kenite, Moses' father-in-law, went up from the City of Palms with the sons of Judah, into the wilderness of Judah, which wilderness is south of Arad; and they lived among the people there.*)

<sup>17</sup> And Judah went with Simeon, his brother; and they smote altogether Canaanites, that dwelled in Zephath, and they killed him; and the name of that city was called Hormah, *that is, cursing, either perfect destroying, for that city was destroyed utterly*. (*And Judah went with his brother Simeon; and they struck down the Canaanites who lived in Zephath, and they killed them all; and the name of that city was called Hormah, that is, Cursed, or Completely Destroyed, for that city was utterly destroyed.*)

<sup>18</sup> And Judah took Gaza with his coasts, and Askelon (*with his terms*), and Ekron with his terms. (*And Judah took Gaza, and Askelon, and Ekron, along with their land.*)

<sup>19</sup> And the Lord was with Judah, and he had in possession the hilly places; and he might not do away the dwellers of the valley, for they were plenteous in iron chariots, (*full of weapons*), sharp as scythes. (*And the Lord was with Judah, and they took possession of the hill country; but they could not do away the inhabitants in the valley, for they had plentiful iron chariots, full of weapons, sharp as scythes.*)

<sup>20</sup> And the sons of Israel gave Hebron to Caleb, as Moses had said, and Caleb did away from it (*the*) three sons of Anak. (*And the Israelites gave Hebron to Caleb, as Moses had said, and Caleb did away from it the three sons of the Anakim, or of the giants.*)

<sup>21</sup> But the sons of Benjamin did not (*do*) away Jebusites, the dweller(s) of Jerusalem; and Jebusites dwelled with the sons of Benjamin in Jerusalem unto this present day. (*But the Benjaminites did not do away the Jebusites, the inhabitants of Jerusalem; and so the Jebusites lived with the Benjaminites in Jerusalem unto this present day.*)

<sup>22</sup> Also the house of Joseph went up into Bethel, and the Lord was with them.

<sup>23</sup> For when they besieged the city (*or And when they besieged Bethel*), that was called Luz before,

<sup>24</sup> they saw a man going out of the city, and they said to him, Show thou to us the entering of the city (*or Show us how to enter the city*), and we shall do mercy with thee.

<sup>25</sup> And when he had showed to them, they smote the city by sharpness of sword; and they delivered that man and all his kindred. (*And when he had shown them, they struck down the people of that city with their sharp swords; and they saved that man and all his family.*)

<sup>26</sup> And when he was delivered, he went into the land of Hittites, and builded there a city, and called it Luz; which is called so till into *this* present day (*or which it is still called unto this present day*).

<sup>27</sup> Also Manasseh did not away Bethshean and Taanach with their towns, and the dwellers of Dor, and Ibleam, and Megiddo, with their towns; and Canaanites began to dwell with them. (*And Manasseh did not do away Bethshean and Taanach with their towns, and the inhabitants of Dor; and Ibleam, and Megiddo, with their towns; and so the Canaanites began to live with them.*)

<sup>28</sup> Soothly after that Israel was strengthened, he made them tributaries, *either to pay tribute*, and would not do away them. (*And after that Israel was made strong, they made them all tributaries, that is, they forced them to pay tribute, or taxes, and did not do them away.*)

<sup>29</sup> Soothly Ephraim killed not Canaanites that dwelled in Gezer, but dwelled with him. (*And Ephraim did not kill the Canaanites who lived in Gezer; but they lived with them.*)

<sup>30</sup> Zebulun did not away the dwellers of Kitron, and of Nahalol; but Canaanites dwelled in the midst of him, and was made tributary to him. (*Zebulun did not do away the inhabitants of Kitron, and of Nahalol; but the Canaanites lived in their midst, and were made to pay tribute, or taxes, to them.*)

<sup>31</sup> Also Asher did not away the dwellers of Accho (*or And Asher did not do away the inhabitants of Accho*), and of Sidon, of Ahlab, and of Achzib, and of Helbah, and of Aphik, and of Rehob;

<sup>32</sup> and Asher dwelled in the midst of Canaanites, the dweller(s) of that land, and Asher killed not him. (*and so the Asherites lived in the midst of the Canaanites, the inhabitants of that land, and they did not kill them.*)

<sup>33</sup> Naphtali did not away the dwellers of Bethshemesh, and of Bethanath; and he dwelled among Canaanites, the dweller(s) of the land; and Bethshemesh and Bethanath were (*made*) tributaries to him. (*And the Naphtalites did not do away the inhabitants of Bethshemesh, and of Bethanath; and they lived among the Canaanites, the people of the land; and the people of Bethshemesh and of Bethanath were made to pay tribute, or taxes, to them.*)

<sup>34</sup> And Amorites held strait the sons of Dan in the hill, and he gave not place to them to go down to [*the*] plainer places; (*And the Amorites held back the Danites in the hill country, and would not allow them to come down into the valley;*)

<sup>35</sup> and he dwelled in the hill of Heres, *which is interpreted, Witnessing*, (*and*) in Aijalon, and in Shaalbim. And the hand of the house of Joseph was made heavy, and he was made tributary to him. (*and they lived on Mount Heres, which is translated, Witnessing, and in Aijalon, and in Shaalbim. But then the hand of the house of Joseph was made heavy upon them, and the Amorites were made to pay tribute, or taxes, to them.*)

<sup>36</sup> And the term of Amorites was from the ascending of Scorpion, and from the stone, and [*the*] higher places. (*And the border of the Amorites was from the going up of Akrabbim, and from Sela, up to the higher places.*)

## CHAPTER 2

<sup>1</sup> And the angel of the Lord went up from Gilgal to the place of Weepers (*or And the angel of the Lord went up from Gilgal to Bochim*), and said, I led you out of Egypt, and I brought you into the land, for which I swore to your fathers, and promised, that I should not make void my covenant with you into without end;

<sup>2</sup> so only that ye should not smite (*a*) bond of peace with the dwellers of this land, and that ye destroy their altars; and you would not hear my voice. Why did ye (*do*) these things? (*so only that ye should not make a covenant with the people of this land, and that ye destroy their altars; but you would not listen to me. Why did ye do this?*)

<sup>3</sup> Wherefore I would not do them away from your face (*or And so I shall not take them away from you*), (*so*) that ye have them (*as*) enemies, and that their gods be to you into falling.

<sup>4</sup> And when the angel of the Lord spake these words to all the sons of Israel, they raised [*up*] their voice, and wept; (*And when the angel of the Lord spoke these words to all the Israelites, they raised up their voice, and wept;*)

<sup>5</sup> and the name of the place was called, the place of Weepers, *either of tears*; and they offered there sacrifices to the Lord. (*and so the name of that place was called Bochim, or Tears; and they made sacrifices, or offerings, there to the Lord.*)

<sup>6</sup> Then Joshua let go the people; and the sons of Israel went forth, each man into his possession, that they should get it. (*Then Joshua let the people go; and the Israelites went forth, each man to get, or to take, his possession.*)

<sup>7</sup> And they served the Lord in all the days of Joshua, and of the elder men that lived after him long time, and knew all the great works of the Lord, which he had done with Israel. (*And they served the Lord in all the days of Joshua, and of the elders who lived a long time after him, and who knew of all the great works of the Lord, which he had done for Israel.*)

<sup>8</sup> Forsooth Joshua, [*the*] son of Nun, [*the*] servant of the Lord, was dead of an hundred years and ten; (*But then Joshua, the son of Nun, the Lord's servant, died, when he was a hundred and ten years old;*)

<sup>9</sup> and they buried him in the ends of his possession, in Timnath of Heres, in the hill (*country*) of Ephraim, at the north coast of the hill Gaash (*or on the north side of Mount Gaash*).

<sup>10</sup> And all that generation was gathered to their fathers; and other men of Israel rose up, that knew not the Lord, and the works which he had done with Israel. (*And all that generation died; and other men rose up, who did not know the Lord, and the works which he had done for Israel.*)

<sup>11</sup> And the sons of Israel did evil in the sight of the Lord, and they served Baalim and Ashtaroth; (*And the Israelites did evil before the Lord, and they served the Baalim and the Ashtaroth;*)

<sup>12</sup> and forsook the Lord God of their fathers, that led them out of the land of Egypt; and they followed alien gods, the gods of peoples, that dwelled in the compass of them, and worshipped those gods, and they stirred the Lord to great wrath, (*and deserted the Lord God of their fathers, who led them out of the land of Egypt; and they followed foreign, or other, gods, the gods of the peoples, who lived all around them, and they worshipped those gods, and they stirred the Lord to great anger;*)

<sup>13</sup> and they forsook him, and served Baal and Ashtaroth.

<sup>14</sup> And the Lord was wroth against Israel, and he betook them into the hands of ravishers, the which took them, and sold them to enemies, that dwelled by compass (*or who lived all around them*); and they might not against-stand their adversaries;

<sup>15</sup> but whither ever they would go, the hand of the Lord was on them, *that is, to torment them*, as he spake and swore to them; and they were tormented greatly. (*but wherever they went, the Lord's hand was against them, to torment them, as he had said, and had sworn to them, that he would do; and they were greatly tormented.*)

<sup>16</sup> And the Lord raised judges, that delivered them from the hands of destroyers, (*And then the Lord raised up judges, who delivered them from the hands of their destroyers.*)

<sup>17</sup> but they would not hear them, and they did fornication, *that is, idolatry*, with alien gods, and worshipped them. Soon they forsook the way, by which their fathers entered; and they heard the commandments of the Lord, and did all things contrary. (*but they would not listen to them, and they did fornication, that is, idolatry, with foreign, or other, gods, and worshipped them. And soon they deserted the way, by which their fathers went; and they heard the commandments of the Lord, but they did all things to the contrary.*)

<sup>18</sup> And when the Lord raised up judges in their days, he was bowed by mercy, and he heard the wailings of *them* that were tormented, and he delivered them from the slaying of *their* destroyers.

<sup>19</sup> Soothly after that the judge was dead, they turned again, and did many things greater in *evil* than their fathers did; and they followed alien gods, and served them, and worshipped them; they left not their own findings, and the hardest way by which they were wont to go. (*But after that the judge died, they returned to their old ways, and did many things even greater in evil than what their fathers did; and they followed foreign, or other, gods, and served them, and worshipped them; they did not cease from doing whatever they wanted to do, and the stubborn, or willful, ways by which they were wont to go.*)

<sup>20</sup> And the strong vengeance of the Lord was wroth against Israel, and he said, For this people hath made void my covenant which I covenanted with their fathers, and (*for they*) have despised to hear my voice;

<sup>21</sup> also I shall not do away the folks, which Joshua left, and was dead; (*yea, I shall not do away the nations, which Joshua left alive, when he died;*)

<sup>22</sup> that in them I assay Israel (*or so that through them I can test Israel*), (*to see*) whether they keep the way of the Lord, and go therein, as their fathers kept it, either nay.

<sup>23</sup> Therefore the Lord left *alive* all these nations, and he would not destroy them soon (*or and he would not soon destroy them*), neither he betook *them* into the hands of Joshua.

### CHAPTER 3

<sup>1</sup> These be the folks which the Lord left *alive*, that in them he should teach Israel, and all men that knew not the battles of Canaanites; (*These be the nations which the Lord left alive, so that through them he would teach the Israelites, all those who had not been part of the battles for Canaan;*)

<sup>2</sup> and that afterward the sons of them should learn to fight with enemies, and to have custom of battle. (*and so that through them their sons would learn to fight with their enemies, and know the ways of battle.*)

<sup>3</sup> *He left*(*alive the*) five princes of the Philistines, and all Canaanites, and the people of Sidon, and Hivites that dwelled in the hill Baalhermon, from the hill Baalhermon till to the entering of Hamath. (*He left alive the five rulers of the Philistines, and all the Canaanites, and the people of Sidon, and the Hivites who lived on Mount Lebanon, from Mount Baalhermon unto Hamath Pass.*)

<sup>4</sup> And he left them, that in them he should assay Israel, (*to see*) whether they would hear the behests of the Lord, which he commanded to their fathers by the hand of Moses, either nay. (*Yea, he left them alive, so that through them he could test Israel, to see whether they would listen to the Lord's commands, which he commanded to their fathers through Moses, or not.*)

<sup>5</sup> And so the sons of Israel dwelled in the midst of Canaanites, of Hittites, and of Amorites, and of Perizzites, and of Hivites, and of Jebusites, (*And so the Israelites lived in the midst of the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites,*)

<sup>6</sup> and they wedded wives, the daughters of them; and the sons of Israel gave their daughters to their sons, and they served to their gods (*or and they served their gods*).

<sup>7</sup> And the sons of Israel did evil in the sight of the Lord, and forgat their Lord God, and served Baalim, and Asheroth. (*And the Israelites did evil before the Lord, and forgot the Lord their God, and served the Baalim, and the Asheroth.*)

<sup>8</sup> And the Lord was wroth against Israel, and he betook them into the hands of Chushanrishathaim, king of Mesopotamia, and they served him eight years.

<sup>9</sup> And they cried to the Lord, and he raised to them a saviour, and (*he*) delivered them, that is, Othniel, the son of Kenaz, and the younger brother of Caleb. (*And they cried to the Lord, and he raised up a saviour for them, and he delivered them; that was Othniel, the son of Kenaz, Caleb's younger brother.*)

<sup>10</sup> And the spirit of the Lord was in him, and he deemed Israel. And he went out to battle, and the Lord betook into his hand Chushanrishathaim, king of Syria (*or the king of Mesopotamia*); and Othniel oppressed him.

<sup>11</sup> And the land rested forty years; and (*then*) Othniel, the son of Kenaz, died.

<sup>12</sup> Forsooth the sons of Israel added to do evil in the sight of the Lord (*or And the Israelites did more evil before the Lord*); and he strengthened against them Eglon, the king of Moab, for they did evil in the sight of the Lord.

<sup>13</sup> And the Lord coupled to him the sons of Ammon and Amalek; and he went, and smote Israel, *(or and he went, and struck Israel)*, and had in possession the city of Palms.

<sup>14</sup> And the sons of Israel served Eglon, the king of Moab, eighteen years. *(And the Israelites served Eglon, the king of Moab, for eighteen years.)*

<sup>15</sup> And afterward they cried to the Lord; and he raised to them a saviour, Ehud by name, the son of Gera, son of Benjamin, the which Ehud used ever either hand for the right hand. And the sons of Israel sent by him gifts, *that is, (the) tribute*, to Eglon, king of Moab; *(And they cried to the Lord; and he raised up a saviour for them, named Ehud, the son of Gera, the son of Benjamin, and he used either hand for the right hand. And the Israelites sent him to take the tribute, that is, the taxes, to Eglon, the king of Moab;)*

<sup>16</sup> *[the] which Ehud made to him(self) a sword carving on ever either side, of the length of the palm of an hand; and he was girded therewith under the say, that is, a knight's mantle, in the right hip. (and Ehud made for himself a sword sharp on both sides, the length of the palm of a hand; and he was girded with it under his say, that is, under his knight's mantle, on the right hip.)*

<sup>17</sup> And he brought gifts to Eglon, king of Moab; and Eglon was full fat. *(And he brought the tribute, or the taxes, to Eglon, the king of Moab; and Eglon was very fat.)*

<sup>18</sup> And when he had given gifts to the king, he followed forth after his fellows that came with him; *(And when he had given the tribute to the king, he went away with his fellows who had come with him;)*

<sup>19</sup> and he turned again from Gilgal, where *(the graven)* idols were, and he said to the king, O king, I have a privy word to thee, *(or but he turned back at Gilgal, where the carved stones were, and when he had come before the king, he said, O king, I have a private word for thee)*. And the king commanded silence. And when all men were gone out, that were about him,

<sup>20</sup> Ehud entered *(un)to* him; and the king sat alone in a summer parlour. And Ehud said, I have the word of God to thee, *(or I have a word from God for thee)*. The which rose anon *(or at once)* from his throne.

<sup>21</sup> And Ehud held forth his left hand, and took his sword from his right hip; and he put it into the king's womb so strongly,

<sup>22</sup> that the pommel, *either hilt*, followed the iron in *(to)* the wound, and was holden strait in the thickest fatness within; and Ehud drew not out the sword, but so as he had smitten Eglon *(or but as he had so struck Eglon)*, he left it in his body; and anon *(or at once)* by the privates of *(man)kind*, the turds of the womb burst out.

<sup>23</sup> Forsooth when the doors of the parlour were closed most diligently, and fastened with lock, *(And when he had quietly closed the parlour doors, and fastened them with a lock,)*

<sup>24</sup> Ehud went out by a porch *(or Ehud went out by the porch)*. And *(soon after)* the king's servants entered, *not into the parlour; but into the porch*, and they saw the doors of the parlour closed, and they said, In hap he purgeth the womb in the summer parlour.

<sup>25</sup> And they abode so long, till they were ashamed; and they saw that no man opened the door, and they took the key, and they opened *(it)*, and they found their lord lying dead on the earth. *(And they waited so long for him, that they were embarrassed; and when they saw that no one opened the door, they took the key, and they opened it, and they found their lord lying dead on the floor.)*

<sup>26</sup> And while they were troubled, Ehud fled out, and passed the place of *(the graven)* idols, from whence he turned again, *(or and passed the place of the carved stones, where he had turned back)*; and he came into Seirath.

<sup>27</sup> And anon he sounded with a clarion in the hill of Ephraim; and the sons of Israel came down with him, and he went in the front. *(And at once he sounded with a trumpet in the hill country of Ephraim; and the Israelites came down with him, and he went at the front.)*

<sup>28</sup> Which said to them, Follow ye me, for the Lord hath betaken our enemies, *(the) Moabites*, into our hands. And they came down after him, and occupied the fords of *(the) Jordan (River)*, that led over into Moab. And they suffered not any man to pass *[over]*,

<sup>29</sup> but they smote in that time about ten thousand Moabites, all mighty men and strong; no man of them might escape. *(but they struck down at that time about ten thousand Moabites, all of them strong and mighty men; yea, not one of them could escape.)*

<sup>30</sup> And Moab was made low in that day under the hand of Israel, and the land rested eighty years. *(And Moab was made low on that day under the hand of Israel, and then the land rested for eighty years.)*

<sup>31</sup> After him was Shamgar, the son of Anath, that smote of Philistines six hundred men with a goad of (an) ox (or who struck down six hundred Philistines with an ox's goad); and he also defended Israel.

## CHAPTER 4

<sup>1</sup> And the sons of Israel added to do evil in the sight of the Lord, after the death of Ehud. (And the Israelites did more evil before the Lord, after the death of Ehud.)

<sup>2</sup> And the Lord betook them into the hands of Jabin, king of Canaan, that reigned in Hazor; and he had a duke of his host, Sisera by name; and he dwelled in Harosheth of heathen men. (And the Lord delivered them into the hands of Jabin, the king of Canaan, who reigned in Hazor; and he had a leader of his army, who was named Sisera; and he lived in Harosheth of the heathen.)

<sup>3</sup> And the sons of Israel cried to the Lord; for Jabin had nine hundred iron chariots, full of weapons, sharp as scythes, and twenty years he oppressed Israel greatly. (And the Israelites cried to the Lord; for Jabin had nine hundred iron chariots, full of weapons, sharp as scythes, and for twenty years he greatly oppressed Israel.)

<sup>4</sup> And Deborah was a prophetess, the wife of Lapidoth, the which Deborah deemed the people of Israel in that time;

<sup>5</sup> and she sat under a palm tree, that was called by her name, betwixt Ramah and Bethel, in the hill of Ephraim; and the sons of Israel went up to her at each doom. (and she sat under a palm tree, that was named after her; between Ramah and Bethel, in the hill country of Ephraim; and the Israelites went up to her for judgements.)

<sup>6</sup> And she sent, and called Barak, the son of Abinoam, of Kedesh of Naphtali, and she said to him, The Lord God of Israel commanded to thee, (and said), Go thou, and lead an host into the hill of Tabor, and thou shalt take with thee ten thousand of fighters of the sons of Naphtali and of the sons of Zebulun. (And she sent, and called for Barak, the son of Abinoam, of Kedesh of Naphtali, and she said to him, The Lord God of Israel commanded to thee, and said, Go thou, and lead an army to Mount Tabor; and thou shalt take with thee ten thousand fighting men of the Naphtalites and of the Zebulunites.)

<sup>7</sup> And I shall bring to thee, in the place of the strand of Kishon, Sisera, the prince of Jabin's host, and his chariots, and all the multitude; and I shall betake them in thine hand. (And I shall bring to thee, at the Kishon River, Sisera, the leader of Jabin's army, and his chariots, and all the multitude; and I shall deliver them into thy hands.)

<sup>8</sup> And Barak said to her, If thou comest with me, I shall go; if thou wilt not come with me, I shall not go.

<sup>9</sup> And she said to him, Soothly I shall go with thee; but in this time the victory shall not be areckoned to thee; for Sisera shall be betaken into the hand of a woman (or for Sisera shall be delivered into the hands of a woman). And so Deborah rose, and went with Barak into Kedesh.

<sup>10</sup> And when Zebulun and Naphtali were called, Barak ascended with ten thousand of fighters (or Barak went up with ten thousand fighting men), and had Deborah in his fellowship.

<sup>11</sup> Forsooth Heber of (the) Kenites had parted (company) some time (ago) from other Kenites his brethren, [the] sons of Hobab, the father of Moses' wife; and he had set forth tabernacles till to the valley, which is called Zaanaim, and was beside Kedesh, (or and he pitched his tent in the Zaanaim Valley, which was beside Kedesh).

<sup>12</sup> And it was told to Sisera, that Barak, the son of Abinoam, had gone up into the hill of Tabor. (And Sisera was told that Barak, the son of Abinoam, had gone up to Mount Tabor.)

<sup>13</sup> And Sisera gathered nine hundred iron chariots, full of weapons, carving as scythes, and all the host, from Harosheth of heathen men to the strand of Kishon. (And Sisera gathered his nine hundred iron chariots, full of weapons, sharp as scythes, and all his army, from Harosheth of the heathen unto the Kishon River.)

<sup>14</sup> And Deborah said to Barak, Rise thou up, for this is the day, in which the Lord hath betaken Sisera into thine hands; lo! the Lord is thy leader. And so Barak came down from the hill of Tabor, and ten thousand of fighters with him, (or And so Barak came down from Mount Tabor; and had ten thousand fighting men with him).

<sup>15</sup> And the Lord made afearred Sisera, and all his chariots, and all the multitude, by the sharpness of sword, at the sight of Barak, in so much that Sisera leaped down off the chariot, and fled on foot. (And when they saw Barak, and all of his sharp swords, the Lord made Sisera, and all those in his chariots, and all those in his multitude, greatly afraid, in so much that Sisera leapt down off the chariot, and fled away on foot.)

<sup>16</sup> And Barak pursued the chariots fleeing, and the host, till to Harosheth of heathen men, *(or And Barak pursued the fleeing chariots, and the army, unto Harosheth of the heathen)*; and all the multitude of *[the]* enemies felled down till to death.

<sup>17</sup> And Sisera fled, and came to the tent of Jael, the wife of Heber *(the)* Kenite; for peace was betwixt Jabin, king of Hazor, and betwixt the house of Heber *(the)* Kenite, *(or for there was peace between Jabin, the king of Hazor, and the house of Heber the Kenite)*.

<sup>18</sup> Therefore Jael went out into the coming of Sisera, and said to him, My lord, enter thou to me, enter thou to me; dread thou not. And he entered into her tabernacle, and he was covered of her with a mantle, *(or And he went into her tent, and she covered him with a cloak)*.

<sup>19</sup> And he said to her, I beseech *thee*, give me a little water, for I thirst greatly *(or for I have a great thirst)*. And she opened a bottle of milk, and gave *(it)* to him to drink, and *(then she)* covered him *(up again)*.

<sup>20</sup> And Sisera said to her, Stand thou before the door of the tabernacle, and when any man cometh, and asketh thee, and saith, Whether any man is here? thou shalt answer, No man is *here*. *(And Sisera said to her, Stand thou before the door of the tent, and if anyone cometh, and asketh thee, and saith, Is there anyone here? thou shalt answer, No one is here.)*

<sup>21</sup> And so Jael, the wife of Heber, took a nail of the tabernacle, and she took also an hammer; and she entered privily, and with silence she put the nail upon the temple of his head, and she fastened *the nail* smitten with the hammer into his brain, unto the earth; and he slept, and died together, and he failed *life*, and was dead. *(And then Jael, Heber's wife, got a tent peg, and she also got a hammer; and she quietly entered, and silently put the peg on the temple of his head, and struck it with the hammer into his brain, and she fastened the other end of the peg into the ground; and so he died in his sleep, yea, his life failed, and he died.)*

<sup>22</sup> And lo! Barak *(had)* followed Sisera, and came *(up to the tent)*; and Jael went out into his coming, and said to him, Come, and I shall show to thee the man whom thou seekest. And when he had entered to her, he saw Sisera lying dead, and a nail fastened into his temples *(or and a tent peg fastened into his temple)*.

<sup>23</sup> Therefore in that day *(or And so on that day)*, God made low Jabin, the king of Canaan, before the sons of Israel;

<sup>24</sup> which increased each day, and with strong hand they oppressed Jabin, the king of Canaan, till they did him away.

## CHAPTER 5

<sup>1</sup> And Deborah and Barak, the son of Abinoam, sang in that day, and said,

<sup>2</sup> Ye men of Israel, that have willfully offered your lives to peril *(or who have willingly offered your lives to peril)*, bless ye the Lord.

<sup>3</sup> Ye kings, hear; ye princes, perceive with ears, *(or ye princes, listen!)*; I am, I am *the woman*, that shall sing to the Lord; I shall sing to the Lord God of Israel.

<sup>4</sup> Lord, when thou wentest out from Seir, and passedest by the countries of Edom *(or and passedest by the countryside of Edom)*, the earth was moved, and *(the)* heavens and *(the)* clouds dropped with waters;

<sup>5</sup> *(the)* hills flowed from the face of the Lord, and Sinai from the face of the Lord God of Israel.

<sup>6</sup> In the days of Shamgar, the son of Anath, in the days of Jael, *[the]* paths rested *(or the ways were empty)*, and they that entered by those *(ways)*, went *[away]* by paths out of the way.

<sup>7</sup> Strong men in Israel ceased, and rested, till Deborah *(a)rose*, a mother in Israel.

<sup>8</sup> The Lord chose new battles, and he destroyed the gates of *(their)* enemies; shield and spear appeared not in forty thousand of Israel. *(They chose new gods, and then there was war at the gates; but shields and spears did not appear among the forty thousand of Israel.)*

<sup>9</sup> Mine heart loveth the princes of Israel; ye that offered you*(rselves)* to peril by your own will, bless ye the Lord; *(My heart loveth the leaders of Israel; ye who willingly offered yourselves to peril, bless ye the Lord;)*

<sup>10</sup> speak ye, that ascend on shining asses, and sit above in doom, and go in the way. *(speak ye, who ride on shining donkeys, and sit in judgement, and go on the way.)*

<sup>11</sup> Where the chariots were hurled down *(al)together*, and the host of *[the]* enemy's was strangled, there the Lord's rightwiseness be told out, and *his* mercy among the strong men of Israel; then the Lord's people came down to the gates, and got the princehood. *(Where the chariots were altogether hurled down, and the enemy's army was strangled,*

*there the Lord's righteousness be told out, and his mercy among the strong men of Israel; then the Lord's people came down to the gates, and got the victory.)*

<sup>12</sup> Rise, rise thou, Deborah, rise thou, and speak a song; rise thou, Barak, and thou, son of Abinoam, take thy prisoners. *(Rise, rise thou, Deborah, rise thou up, and sing a song; rise thou up, Barak, thou son of Abinoam, and take thy prisoners.)*

<sup>13</sup> The remnants of the people be saved; the Lord fought against strong men of Ephraim. *(The remnant of the people were saved; the Lord's people fought against the strong men.)*

<sup>14</sup> He did away them into Amalek, and after him from Benjamin into thy peoples, thou Amalek. Princes of Machir and of Zebulun went down, that led the host to fight. *(From out of Ephraim, they came into the valley, behind the tribe of Benjamin and its people. The leaders of Machir and of Zebulun went down, they who led the army to fight.)*

<sup>15</sup> The dukes of Issachar were with Deborah, and followed the steps of Barak, that gave himself to peril, as into a ditch headlong, and into hell, *(or like headlong into a ditch, and down into hell).* *(Yea),* While Reuben was parted against himself; the strife of great hearted men was found.

<sup>16</sup> Why dwellest thou betwixt twain ends *(or Why stayest thou by the stalls),* *(so)* that thou *(mayest)* hear the hissings of *(the)* flocks? *(Yea),* While Reuben was parted against himself, the strife of great hearted men was found.

<sup>17</sup> Gilead rested beyond *(the)* Jordan, and Dan gave attention to ships. Asher dwelled in the brink of the sea, and dwelled in havens, *(or Asher stayed by the seashore, and lived in safe coves).*

<sup>18</sup> And Zebulun and Naphtali offered their lives to the death, in the country of Meromei, *that is interpreted, high.* *(And Zebulun and Naphtali offered their lives unto the death, in the high places of the countryside.)*

<sup>19</sup> Kings came, and fought; kings of Canaan fought in Taanach, beside the waters of Megiddo; and nevertheless they took nothing by prey *(or but they took nothing of prey).*

<sup>20</sup> From heaven, it was fought against them *(or They fought against them from the heavens);* *(the)* stars dwelled in their order, and in their course, and they fought against Sisera.

<sup>21</sup> The strand of Kishon drew *(away)* their dead bodies, the strand of Kedumim, the strand of Kishon. My soul, tread thou *(down the)* strong men. *(The Kishon River drew away their dead bodies, yea, the ancient river; the Kishon River. My soul, tread thou forth with strength.)*

<sup>22</sup> The horse hoofs fell away, while the strongest of enemies fled with rush *(or while the strongest of the enemies fled away with haste),* and *(then)* felled headlong.

<sup>23</sup> Curse ye the land of Meroz, said the angel of the Lord, curse ye the dwellers of him, for they came not to the help of the Lord, into the help of the strongest of him. *(Curse ye the land of Meroz, said the angel of the Lord, curse ye its inhabitants, for they came not to the Lord's help, nor to the help of his strongest men.)*

<sup>24</sup> Blessed among women be Jael, the wife of Heber *(the)* Kenite; blessed be she in her tabernacle *(or blessed be she in her tent).*

<sup>25</sup> *To Sisera* asking *(for)* water she gave milk, and in a basin of princes she gave him butter.

<sup>26</sup> She put the left hand to the nail, and her right hand to *the* smith's hammer; and she smote Sisera, and sought in his head a place of wound, and she pierced strongly his temple. *(Then she put a tent peg in her left hand, and the smith's hammer in her right hand; and she sought a place on his head for the wound, and then she struck down Sisera, when she strongly pierced his temple.)*

<sup>27</sup> He felled betwixt her feet, *(and)* he failed, and died; he was weltered before her feet, and he lay without life, and wretchedful.

<sup>28</sup> His mother beheld by a window, and yelled *(out);* and she spake from the solar, Why tarrieth his chariot to come again? Why tarry the feet of his four-horsed carts?

<sup>29</sup> One wiser than *[the]* other wives of him answered these words to the mother of her husband,

<sup>30</sup> In hap now he parteth spoils, and the fairest of women is chosen to him; clothes of diverse colours be given to Sisera into prey, and diverse array of household is gathered to adorn necks. *(Perhaps now he parteth the spoils, and the fairest of the women be chosen for him; yea, clothes of diverse colours be given to Sisera for prey, and a diverse array of things be gathered to adorn the victor's neck.)*

<sup>31</sup> Lord, all thine enemies perish so; soothly, they that love thee, shine so, as the sun shineth in his strength. And the land rested forty years. *(Lord, may all thy enemies so*

*perish; and may they who love thee, shine like the sun shineth in its strength. And then the land rested for forty years.)*

## CHAPTER 6

<sup>1</sup> Forsooth the sons of Israel did evil in the sight of the Lord, and he betook them into the hand of Midian seven years. *(And the Israelites did more evil before the Lord, and he delivered them into the hands of the Midianites for seven years.)*

<sup>2</sup> And Israel was oppressed of them greatly; and Israel made ditches, and dens to themselves in hills, and most strong places to fight against Midian. *(And Israel was greatly oppressed by them; and in the hills they made ditches, and caves, and strongholds for themselves, from which to fight against the Midianites.)*

<sup>3</sup> And when Israel had sown, Midian ascended, and Amalek *(was with them)*, and others of the nations of the east;

<sup>4</sup> and they setted *their* tents beside *the sons of Israel*, and they wasted all things that were in herbs, *either green corn*, unto the entering of Gaza, and utterly they left not in Israel anything pertaining to life, not sheep, not oxen, not asses, *(or and they left not utterly any beast alive in Israel, not sheep, nor oxen, nor donkeys)*.

<sup>5</sup> For they and all their flocks came with their tabernacles, and at the likeness of locusts they full-filled all things, and a multitude of men and of camels was without number *(or they were a multitude without number of men and of camels)*, and they wasted whatever thing(s) they touched.

<sup>6</sup> And Israel was made low greatly in the sight of Midian *(or And Israel was brought greatly low before the Midianites)*. And Israel cried to the Lord,

<sup>7</sup> and asked *(for)* help against *(the)* Midianites;

<sup>8</sup> and he sent to them a man, a prophet, and he spake to them, *(and said)*, The Lord God of Israel saith these things, I made you to go up from Egypt, and I led you out of the house of servage,

<sup>9</sup> and I delivered *you* from the hand of Egyptians, and of all *[the]* enemies that tormented you *(or and from all of the enemies who tormented you)*; and I casted them out at your entering, and I gave to you the land of them;

<sup>10</sup> and I said, I am the Lord your God; dread ye not the gods of Amorites, in whose land ye dwell; and ye would not hear my voice. *(and I said, I am the Lord your God; fear ye not, or do not ye worship, the gods of the Amorites, in whose land ye live; but ye would not listen to me.)*

<sup>11</sup> And *(then)* an angel of the Lord came, and sat under an oak, that was in Ophrah, and it pertained to Joash, the father of the family of Abiezrites. And when Gideon, the son of Joash, threshed, and purged wheat in a presser, that he should flee Midian, *(or And when Gideon, the son of Joash, threshed, and purged wheat in a winepress, to hide it from the Midianites)*,

<sup>12</sup> an angel of the Lord appeared to him *(or the angel of the Lord appeared to him)*, and said, The Lord be with thee, thou strongest of men.

<sup>13</sup> And Gideon said to him, My lord, I beseech, if the Lord is with us, why then have all these evils taken us? Where be the marvels of him, which our fathers told, and said, The Lord hath led us out of Egypt? For now he hath forsaken us, and hath betaken us into the hand of Midian. *(And Gideon said to him, My lord, I beseech thee, if the Lord is with us, then why have all these evils overtaken us? Where be his miracles, which our fathers told us about? Yea, they said, The Lord led us out of Egypt. But now, he hath deserted us, and hath delivered us into the hands of the Midianites.)*

<sup>14</sup> And the Lord beheld to him, and said, Go thou in this strength of thee, and thou shalt deliver Israel from the hand of Midian; *(and)* know thou, that I have sent thee.

<sup>15</sup> And Gideon answered *(to the angel)*, and said, My lord, I beseech, in what thing shall I deliver Israel? *(or My lord, I beseech thee, how can I save Israel?)* Lo! my family is the lowest in Manasseh, and I am the least in the house of my father.

<sup>16</sup> And the Lord said to him, I shall be with thee, and thou shalt smite Midian as one man. *(And the Lord said to him, I shall be with thee, and thou shalt strike down all of the Midianites like one man.)*

<sup>17</sup> And Gideon said, If I have found grace before thee, give to me a sign, that thou, that speakest to me, *art sent of God's part*; *(And Gideon said to the angel, If I have found grace before thee, give me a sign, that thou, who speakest to me, art sent from God;)*

<sup>18</sup> go thou not away from hence, till I turn again to thee, and bring *(a)* sacrifice, and offer *(it)* to thee. Which answered, I shall abide thy coming, *(or And he answered, I shall wait for thee)*.

<sup>19</sup> And so Gideon went in, and seethed a kid, and took therf loaves of a bushel of meal, and *(he put)* the flesh in a pannier; and he put the broth of the flesh in a pot, and he bare all these things *(to)* under the oak, and offered those to him.

<sup>20</sup> To whom the angel of the Lord said, Take thou the flesh, and the therf loaves, and put them on that stone, and pour the broth above. And when he had done so, *(To whom the angel of the Lord said, Take thou the flesh, and the unleavened bread, and put them on that stone, and pour the broth upon it. And when he had done so,)*

<sup>21</sup> the angel of the Lord held forth the end of the staff, which he held in the hand *(or which he held in his hand)*, and he touched the fleshes, and the therf loaves; and fire ascended from the stone, and wasted the fleshes, and *[the]* therf loaves. And the angel of the Lord vanished from his eyes.

<sup>22</sup> And Gideon saw that he was an angel of the Lord, and he said, Lord God, alas to me, for I saw the angel of the Lord face to face. *(And Gideon saw that he was the angel of the Lord, and he said, Lord God, alas for me, for I have seen the angel of the Lord face to face.)*

<sup>23</sup> And the Lord said to him, Peace be with thee; dread thou not *(or fear not)*, thou shalt not die.

<sup>24</sup> Then Gideon builded there an altar to the Lord, and he called it the Peace of the Lord, *(and it is there)* unto this present day. And when he was yet in Ophrah, which is of the family of Abiezrites, *(Then Gideon built an altar there to the Lord, and he called it Jehovahshalom, and it is there unto this present day, in Ophrah, which is of the family of the Abiezrites.)*

<sup>25</sup> the Lord said to him in that night, Take thou thy father's bull, and another bull of seven years, and thou shalt destroy the altar of Baal, that is thy father's, and cut thou down the wood, which is about the altar; *(And then the Lord said to him that night, Take thou thy father's bull, and another bull that is seven years old, and destroy thou the altar of Baal, that is thy father's, and cut thou down the pole of idolatry, which is beside the altar;)*

<sup>26</sup> and thou shalt build an altar to thy Lord God in the highness of this stone, on which thou puttedest *(the)* sacrifice before; and thou shalt take the second bull, and thou shalt offer *(a)* burnt sacrifice on the heap of trees, which thou cuttedest down of the wood. *(and thou shalt build an altar to the Lord thy God on top of this stone, on which before thou hast put the sacrifice; and thou shalt take the second bull, and thou shalt offer a burnt sacrifice on the heap of wood from the pole of idolatry which thou hast cut down.)*

<sup>27</sup> Therefore Gideon took ten men of his servants, and did as the Lord commanded to him. And Gideon dreaded the house of his father *(or And Gideon feared his father's family)*, and the men of that city, and *(so)* he would not do *(it)* by day, but he fulfilled all things by night.

<sup>28</sup> And when men of that city had risen early, they saw the altar of Baal destroyed, and the wood cut down, and the tother bull put on the altar, that was builded. *(And when the men of that city had risen in the morning, they saw that the altar of Baal had been destroyed, and the pole of idolatry had been cut down, and the other bull put on the altar that Gideon had built there.)*

<sup>29</sup> And they said together, Who hath done this? And when they inquired *(of)* the doer of the deed, it was said, Gideon, the son of Joash, did all these things.

<sup>30</sup> And they said to Joash, Bring forth thy son hither, that he die, for he hath destroyed the altar of Baal, and hath cut down the wood *about* it. *(And they said to Joash, Bring thy son here, so that we can kill him, for he hath destroyed the altar of Baal, and hath cut down the pole of idolatry that was beside it.)*

<sup>31</sup> To whom Joash answered, Whether ye be the vengers of Baal, that ye fight for him? he that is *(the)* adversary of him, die he, before the morrow light come; if he is God, venge he himself of him that hath cast down his altar, *(or if he is a god, avenge he himself upon him who hath thrown down his altar.)*

<sup>32</sup> From that day Gideon was called Jerubbaal, for-*thy* that Joash had said, Baal take vengeance of him that hath cast down his altar. *(So from that day, Gideon was called Jerubbaal, or Let Baal contend, for Joash had said, Let Baal himself take vengeance upon him who hath thrown down his altar.)*

<sup>33</sup> Therefore all Midian, and Amalek, and the peoples of the east were gathered together, and they passed over *(the)* Jordan, and setted tents in the valley of Jezreel. *(And so all the Midianites, and the Amalekites, and the peoples of the east were gathered together, and they passed over the Jordan River to the west side, and pitched their tents in the Jezreel Valley.)*

<sup>34</sup> Forsooth the spirit of the Lord clothed, *or full-filled*, Gideon; and he sounded with a clarion, and called together the house of Abiezer, that it should follow him. *(And the spirit of the Lord filled Gideon full; and he sounded with a trumpet, and called out all the house of Abiezer to follow him.)*

<sup>35</sup> And he sent messengers into all Manasseh, and he followed Gideon *(or and they followed Gideon)*; and he sent other messengers into Asher, and to Zebulun, and to Naphtali, and they *(also)* came to him.

<sup>36</sup> And Gideon said to the Lord, If thou makest safe Israel by mine hand, as thou hast spoken, *(And Gideon said to the Lord, If thou wilt save Israel by my hand, as thou hast said.)*

<sup>37</sup> I shall put this fleece of wool in the cornfloor; if the dew is in the fleece alone, and dryness is in all the earth, I shall know, that thou shalt deliver Israel by mine hand, as thou hast spoken. *(for me to be certain of that, I shall put this fleece of wool on the threshing floor; and tomorrow, if dew is found only on the fleece, and the ground all around it is dry, then I shall know for sure that thou shalt save Israel by my hand, just as thou hast said.)*

<sup>38</sup> And it was done so. And he rose by night *(or And he rose up early)*, and when the fleece was wrung out, he *(had)* filled a basin *(full)* with dew;

<sup>39</sup> and *(then)* he said again to the Lord, Thy strong vengeance be not wroth against me, if I assay yet once *(again)*, and seek a sign in the fleece *(or and seek a sign with the fleece)*; I pray, that the fleece alone be dry, and that all the earth *(around it)* be moist with dew.

<sup>40</sup> And *(so)* the Lord did in that night, as Gideon asked; and dryness was in the fleece alone, and dew was in all the earth, *(or and the next day, the fleece was dry, but there was dew on the ground all around it).*

## CHAPTER 7

<sup>1</sup> Then Jerubbaal, which also is Gideon, rose by night, and all the people with him, and came to the well which is called Harod. And the tents of Midian were in the valley, at the north coast of the high hill. *(Then Jerubbaal, that is Gideon, and all the people with him, rose up early, and they came to the well which is called Harod. And the tents of the Midianites were pitched in the valley to the north of Mount Moreh.)*

<sup>2</sup> And the Lord said to Gideon, *(Too)* Much people is with thee, and Midian shall not be betaken into the hands thereof, lest Israel have glory against me, and say, I am delivered by my strengths. *(And the Lord said to Gideon, Too many people be with thee, and the Midianites shall not be delivered into their hands, lest the people of Israel take the glory from me, and say, We were saved by our own strength.)*

<sup>3</sup> Speak thou to the people, and preach thou, while all men hear, *(and say)*, He that is fearedful, and dreadful, turn again. And *(so)* they *(who were afraid)* went away from the hill of Gilead, and *(in all)* two and twenty thousand of men turned again from the people; and only ten thousand *(still)* dwelled *(there)*.

<sup>4</sup> And the Lord said to Gideon, Yet the people is *(too)* much; lead thou them to the waters, and there I shall prove them, and he *(shall)* go with thee, of whom I shall say, that he *(should)* go; and turn he again, whom I shall forbid to go.

<sup>5</sup> And when the people had gone down to the waters, the Lord said to Gideon, Thou shalt separate them by themselves that lap *(up the)* waters with hand and tongue, as dogs be wont to lap *(it up)*; and those, that drink with knees bowed, shall be in the tother part.

<sup>6</sup> And so the number of them, that lapped *(up the)* waters, by the hand casting *(it)* to the mouth, was three hundred men; and all the tother multitude drank kneeling.

<sup>7</sup> And the Lord said to Gideon, In three hundred men, that lapped waters, I shall deliver you, and I shall betake Midian in thine hand; and all the tother multitude turn again into their place. *(And the Lord said to Gideon, With the three hundred men who lapped up the water, I shall save you, and I shall deliver the Midianites into thy hands; and all the other multitude should return to their homes.)*

<sup>8</sup> And *[so]* when they had taken meats and trumps for the number of them, he commanded all the tother multitude to go *(back)* to their tabernacles; and Gideon, with *(those)* three hundred men, gave himself to *[the]* battle. And the tents of Midian were beneath in the valley *(or And the tents of the Midianites were pitched below him in the valley).*

<sup>9</sup> In the same night the Lord said to him, Rise thou *(up)*, and go down into their tents, for I have betaken them in thine hand *(or for I have delivered them into thy hands)*;

<sup>10</sup> and if thou darest to go alone, Phurah, thy servant, go down with thee. *(and if thou fearest to go down alone, let thy servant Phurah go down with thee.)*

<sup>11</sup> And when thou shalt hear what they speak, then thine hands shall be strengthened, and thou shalt go down securer to the tents of *[the]* enemies. Therefore he went down, and Phurah, his servant, *(or And so he, and his servant Phurah, went down)*, into the part of *[the]* tents, where the watches of *(the)* armed men were.

<sup>12</sup> And Midian, and Amalek, and all the peoples of the east lay spread abroad in the valley, as the multitude of locusts; and the camels were unnumberable, as gravel that lieth in the brink of the sea. *(And the Midianites, and the Amalekites, and all the peoples of the east lay spread abroad in the valley, like a multitude of locusts; and their camels were innumerable, like the gravel, or the sand, that lieth at the seashore.)*

<sup>13</sup> And when Gideon had come down, a man told *(of)* a dream to his neighbour, and he told by this manner that, that he had seen, *(saying)*, I saw a dream, and it seemed to me, that as a barley loaf, baken under ashes, was wallowed, and it came down into the tents of Midian; and when it had come to a tabernacle, it smote it, and destroyed it, and made it even utterly to the earth. *(And when Gideon had come down, a man told his neighbour about a dream that he had, and he told in this manner what he had seen, saying, I had a dream, and it seemed to me, that a barley loaf, baked under ashes, was rolled down into the tents of the Midianites; and when it came to a tent, it struck it, and destroyed it, and made it utterly even to the ground.)*

<sup>14</sup> That man answered, to whom he spake, *(or And that man to whom he spoke, answered)*, This is none other thing, no but the sword of Gideon, *[the]* son of Joash, a man of Israel; for the Lord God hath betaken Midian, and all *[the]* tents thereof, into the hands of Gideon.

<sup>15</sup> And when Gideon had heard the dream, and the interpreting thereof, he worshipped *the Lord*, and turned again to the tents of Israel, and said, Rise ye *(up)*; for the Lord hath betaken into our hands the tents of Midian, *(or for the Lord hath delivered the host, or the army, of the Midianites into our hands)*.

<sup>16</sup> And he parted the three hundred men into three parts, and he gave them trumps in their hands, and empty pots, and lamps *(or with lamps)*, that is, *(with) burning brands, either torches, that might not lightly be quenched*, in the midst of the pots.

<sup>17</sup> And he said to them, Do ye this thing which ye see me do; I shall enter into a part of the tents, and follow ye that, that I do.

<sup>18</sup> When the trump in my hand shall sound, sound ye also all about the tents, and cry ye together, To the Lord, and to Gideon.

<sup>19</sup> And Gideon entered, and the three hundred men that were with him, into a part of the tents, when the watches of midnight began; and when the keepers were raised, they began to sound with trumps, and to beat together the pots among themselves, *(or and after the guards had changed, they began to sound with the trumpets, and to beat the pots together)*.

<sup>20</sup> And when they sounded in three places by compass, and had broken the pots, they held *[the]* lamps in their left hands, and *[the]* sounding trumps in their right hands; and they cried, The sword of the Lord, and of Gideon;

<sup>21</sup> and they stood all in their place, about the tents of their enemies. And so all the tents were troubled; and they cried *[out]*, and yelled, and fled; *(and they all stood in their places, about the tents of their enemies. And all the army was troubled, and many of the enemies cried out, and yelled, and fled away;)*

<sup>22</sup> and nevertheless the three hundred men continued, sounding with trumps. And the Lord sent sword in all the tents, and they killed themselves by death each other; and they *(who were left)* fled till to Bethshittah, *(in Zererath)*, and by the side, from Abelmeholah into Tabbath. *(but the three hundred men continued sounding with the trumpets. And the Lord set each man in the camp against his neighbour, and they killed each other with their swords; and those who were left fled to Bethshittah in Zererath, and to Abelmeholah Ridge by Tabbath.)*

<sup>23</sup> And men of Israel cried together, of Naphtali, and of Asher, and of all Manasseh, and they pursued Midian; and the Lord gave victory to the people of Israel in that day. *(Then the men of Israel from Naphtali, and Asher, and from both parts of Manasseh, were called out, and they pursued the Midianites; and the Lord gave victory to the people of Israel on that day.)*

<sup>24</sup> And Gideon sent messengers into all the hill *(country)* of Ephraim, and said, Come ye down against the coming of Midian, and occupy ye the waters till to Bethbarah and

(*the*) Jordan. And all Ephraim cried (*or And all the men of Ephraim were called out*), and before-occupied the waters of the Jordan until Bethbarah.

<sup>25</sup> And Ephraim killed two chief men of Midian, Oreb and Zeeb; *he killed Oreb in the stone of Oreb, and Zeeb in the presser of Zeeb; and Ephraim pursued Midian, and they bare the heads of Oreb and of Zeeb to Gideon, over the floods of Jordan. (And the Ephraimites killed the two chief men of the Midianites, Oreb and Zeeb; they killed Oreb at the stone of Oreb, and Zeeb at the winepress of Zeeb; and they pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon, on the other side of the Jordan River.)*

## CHAPTER 8

<sup>1</sup> And the men of Ephraim said to Gideon, What is this thing, that thou wouldest do, that thou callest not us, when thou wentest to battle against Midian? And they chided with him strongly, and well-nigh they did to him violence. (*And the men of Ephraim said to Gideon, What is this that thou hast done, that thou did not call us when thou wentest to battle against the Midianites? And they strongly complained to him, and they almost did violence to him.*)

<sup>2</sup> To whom he answered, And what such thing might I have done, what manner thing ye have done? (*or But he answered to them, Could I have done such a thing as ye have done?*) Whether a raisin of Ephraim is not better than the vintages of Abiezer?

<sup>3</sup> And the Lord hath betaken into your hands the princes of Midian, Oreb and Zeeb. What such thing might I have done, what manner thing ye have done? (*or For the Lord hath delivered Oreb and Zeeb, the princes of the Midianites, into your hands. Could I have done such a thing as ye have done?*) And when he had spoken this thing, the spirit of them rested, by which they swelled against him.

<sup>4</sup> And when Gideon had come to (*the*) Jordan, he passed it with three hundred men, that were with him; and for weariness they might not pursue them that fled. (*And when Gideon had come to the Jordan River; he crossed over it with the three hundred men who were with him; and for weariness they might not pursue those who had fled before them.*)

<sup>5</sup> And he said to the men of Succoth, I beseech (*thee*), give ye (*some*) loaves to the people, that is with me; for they failed greatly (*or for they faint now*), (*so*) that we may then pursue Zebah and Zalmunna, (*the*) kings of Midian.

<sup>6</sup> And the princes of Succoth answered in scorn, (*and said*), In hap the palms of the hands of Zebah and of Zalmunna be in thine hands, and therefore thou askest, that we give (*some*) loaves to thine host.

<sup>7</sup> To whom Gideon said, Therefore, when the Lord shall betake Zebah and Zalmunna into mine hands, and when I shall turn again (*as an*) overcomer in peace, I shall rend your flesh with thorns and briars of the desert. (*To whom Gideon said, And so, when the Lord shall deliver Zebah and Zalmunna into my hands, and when I shall return to you in victory, I shall tear, or shall cut, your flesh with thorns and briars from the desert.*)

<sup>8</sup> And Gideon went up from thence, and came into Penuel; and he spake like things to men of that place, to whom also they answered, as the men of Succoth had answered, (*or and they answered him just like the men of Succoth had answered him*).

<sup>9</sup> And so he said to them, When I shall turn again (*as an*) overcomer in peace (*or When I shall return to you in victory*), I shall destroy this tower.

<sup>10</sup> Forsooth Zebah and Zalmunna rested with all their host; for fifteen thousand men (*were*) left of all the companies of the peoples of the east, when an hundred and twenty thousand of fighters and of men drawing out sword were slain. (*And Zebah and Zalmunna were in Karkor with their army; and fifteen thousand men were all who were left of the companies of the peoples of the east, for a hundred and twenty thousand fighting men drawing out swords had been killed.*)

<sup>11</sup> And Gideon ascended by the way of them that dwelled in tabernacles at the east coast of Nobah and of Jogbehah, and smote the tents of [*the*] enemies, that were secure, and supposed not anything of adversity.

<sup>12</sup> And Zebah and Zalmunna fled, whom Gideon pursued, and (*he*) took (*hold of them*), when all their host was troubled.

<sup>13</sup> And he turned again from battle before the rising of the sun, (*And Gideon returned from the battle by way of the Ascent of Heres.*)

<sup>14</sup> and he took (*hold of*) a young man of the men of Succoth; and he asked him the names of the princes, and of the elder men of Succoth; and he described (*to Gideon*) seven and seventy men in number.

<sup>15</sup> And he came to Succoth, and said to them, Lo, (*here be*) Zebah and Zalmunna! of which ye upbraided me (*or of whom ye upbraided me*), and said, In hap the hands

of Zebah and of Zalmunna be in thine hands, and therefore thou askest, that we give *(some)* loaves to *(thy)* men, that be weary and failed.

<sup>16</sup> Therefore Gideon took the elder men of the city, and thorns and briars of *(the)* desert, and he rent with those, and all-brake the men of Succoth; *(And so Gideon took hold of the city elders, and some thorns and briars from the desert, and he tore, or cut, them with those, and broke the men of Succoth all to pieces;)*

<sup>17</sup> also he destroyed the tower of Penuel, when the dwellers of the city were slain. *(and he also destroyed the tower of Penuel, and killed the inhabitants of that city.)*

<sup>18</sup> And he said to Zebah and Zalmunna, What manner men were they, that ye killed in Tabor? Which answered, *They were like thee, and one of them was as the son of a king (or and one of them was like a king's son).*

<sup>19</sup> To whom Gideon said, They were *(all)* my brethren, the sons of my mother; *(as)* the Lord liveth, if ye had saved them, I would not slay you.

<sup>20</sup> And he said to Jether, his first begotten son, Rise thou *(up)*, and slay them. And Jether drew not his sword; for he dreaded, for he was yet a boy, *(or But Jether would not draw out his sword; for he was afraid, for he was still a boy).*

<sup>21</sup> And Zebah and Zalmunna said *(to Gideon)*, Rise thou *(up thyself)*, and fall on us; for thou art by the age and strength of *[a]* man. *(So)* Gideon rose *(up)*, and killed Zebah and Zalmunna, and *(then he)* took the ornaments, and *(the)* bells, with which the necks of *(the)* kings? camels be wont to be made fair.

<sup>22</sup> And all the men of Israel said to Gideon, Be thou lord of us, thou, and thy son, and the son of thy son; for thou deliverdest us from the hand of Midian.

<sup>23</sup> To whom he said, I shall not be lord of you, neither my son shall be lord on you, but the Lord shall be lord on you. *(To whom he said, I shall not rule over you, nor shall my son rule over you, but the Lord shall rule over you.)*

<sup>24</sup> And Gideon said to them, I ask one asking of you, give ye to me the earrings of your prey; for Ishmaelites were wont to have golden earrings.

<sup>25</sup> Which answered, We shall give *(you them)* most gladly. And they spreaded forth a mantle on the earth, and casted forth therein *[the]* earrings of the prey;

<sup>26</sup> and the weight of the earrings that he asked *(for)* was a thousand and seven hundred shekels of gold, without *[the]* ornaments, and brooches, and cloth *(or cloak)* of purple, which the kings of Midian were wont to use, and besides *[the]* golden bands of camels *(or and without the gold bands for the camels).*

<sup>27</sup> And Gideon made thereof *(an)* ephod, *that is, a priest's cloth (or cloak)*, and he put it in his city *(of)* Ophrah; and all Israel did fornication, *that is, idolatry*, therein *(or therewith)*; and it was made to Gideon, and to all his house, into falling.

<sup>28</sup> But Midian was made low before the sons of Israel, and they might no more raise up their nolls; and the land rested forty years, in which Gideon was sovereign.

<sup>29</sup> And so Jerubbaal, the son of Joash, went, and dwelled in his house;

<sup>30</sup> and he had seventy sons, that went out of his thigh, for he had many wives.

<sup>31</sup> And a concubine, *that is, (the) secondary wife*, of him, whom he had in Shechem, engendered to him a son, Abimelech by name.

<sup>32</sup> And Gideon, the son of Joash, died in *[a]* good eld *[age]*, and was buried in the sepulchre of Joash, his father; in Ophrah, of the family of Abiezrites.

<sup>33</sup> And after that Gideon was dead, the sons of Israel turned away, and they did fornication, *that is, idolatry*, with Baalim; and they smote *(a)* bond of peace with Baal*(berith)*, that he should be to them into God, *(or and they made a covenant with Baalberith, so that he would be their god),*

<sup>34</sup> neither Israel had mind of their Lord God, that had delivered them from the hand of all their enemies by compass/about; *(nor did the people of Israel remember the Lord their God, who had delivered them from the hands of all their enemies around them;)*

<sup>35</sup> neither they did mercy to the family of Jerubbaal, that is, Gideon, after all the good things that he did to Israel. *(nor were they grateful, or loyal, to Jerubbaal's family, after all the good that he had done for Israel.)*

## CHAPTER 9

<sup>1</sup> Forsooth Abimelech, the son of Jerubbaal, went into Shechem to the brethren of his mother; and he spake to them, and to all the kindred of the house of his mother, and said, *(And Abimelech, the son of Jerubbaal, went into Shechem to his mother's brothers and her kinsmen; and he spoke to them, and to all the kindred of the house of his mother, and said,)*

<sup>2</sup> Speak ye to all the men of Shechem, *(and say)*, What is better to you, that seventy men, all the sons of Jerubbaal, be lords of you, whether that one man be lord to you? and also behold, that I am your bone, and your flesh. *(Say ye to all the men of Shechem, What is better for you, that seventy men, all the sons of Jerubbaal, rule over you, or that one man rule over you? and also remember; that I am your own flesh and blood.)*

<sup>3</sup> And the brethren of his mother spake of him all these words to all the men of Shechem; and they bowed their hearts after Abimelech, and said, He is our brother. *(And his mother's kinsmen spake all these words about him to all the men of Shechem; and they turned their hearts to Abimelech, and said, He is our kinsman.)*

<sup>4</sup> And they gave to him seventy pieces of silver *(out)* of the temple of Baalberith; and he hired to him thereof men poor and having no certain dwelling, *(or and with it he hired men to join him who were poor; and who had no certain dwelling)*, and they followed him.

<sup>5</sup> And he came into the house of his father in Ophrah, and killed his brethren the sons of Jerubbaal, seventy men, on one stone. And Jotham, the youngest son of Jerubbaal, was left, and hid. *(And he came to his father's house in Ophrah, and killed his brothers the sons of Jerubbaal, seventy men, on one stone. But Jotham, the youngest son of Jerubbaal, was left alive, for he had hid himself.)*

<sup>6</sup> And all the men of Shechem, and all the families of the city of Millo, were gathered together, and they went, and made Abimelech king, beside the oak that stood in Shechem.

<sup>7</sup> And when this thing was told to Jotham, he went, and stood in the top of the hill Gerizim *(or and stood on the top of Mount Gerizim)*, and cried *(out)* with *(a)* voice raised *[up]*, and said, Ye men of Shechem, hear me, so that God *(may)* hear you.

<sup>8</sup> Trees went to anoint a king on them *(or The trees went to anoint a king over themselves)*; and they said to the olive tree, Command thou to us.

<sup>9</sup> Which answered, Whether I may forsake my fatness, which both Gods and men use, and come, that I be advanced among trees? *(Which answered, Can I forsake my rich oil, which is used to honour both gods and men, and go that I be advanced over the other trees?)*

<sup>10</sup> And the trees said to the fig tree, Come thou, and take the realm on us, *(or Come thou, and take the kingdom, and reign over us)*. Which answered to them,

<sup>11</sup> Whether I may forsake my sweetness, and my full sweet fruits, and go that I be advanced among other trees? *(Can I forsake my sweetness, and my full sweet fruits, and go that I be advanced over the other trees?)*

<sup>12</sup> Also the trees spake to the vine, *(and said)*, Come thou, and command to us.

<sup>13</sup> Which answered, Whether I may forsake my wine, that gladdeth God and men, and be advanced among other trees? *(Which answered, Can I forsake my wine, that gladdeneth both the gods and people, and go that I be advanced over the other trees?)*

<sup>14</sup> And all the trees said to the rhamn, *or the thieve-thorn*, Come thou, and be lord on us, *(or Come thou, and be lord over us)*.

<sup>15</sup> Which answered to them, If ye make me verily king to you, come, and rest ye under my shadow; and, if ye will not, fire go out of the rhamn, and devour the cedars of Lebanon. *(Which answered to them, If ye truly shall make me king over you, come, and rest ye under my shadow; but if ye will not, then let fire go out of the rhamn, and devour Lebanon's cedars.)*

<sup>16</sup> Now therefore, if rightfully and without sin ye have made Abimelech king on you, and if ye have done well with Jerubbaal, and with his house, and with his house, and with his household, and if ye have yielded while to the beneficences of him, *(And so now, if rightfully and without sin ye have made Abimelech king over you, and if ye have done the right thing with Jerubbaal, and with his household, and if ye have yielded to him according to his good deeds.)*

<sup>17</sup> that fought for you, and gave his life for perils, that he should deliver you from the hand of Midian; *(yea, he who fought for you, and gave, or risked, his life to perils, so that he could save you from the hands of the Midianites;)*

<sup>18</sup> and ye have risen now against the house of my father, and have slain his sons, seventy men, on one stone, and have made Abimelech, *[the]* son of his handmaid, king on the dwellers of Shechem, for he is your brother; *(and ye have risen up now against my father's household, or his family, and have killed his sons, seventy men, on one stone, and have made Abimelech, the son of his slave-girl, king over the inhabitants of Shechem, for he is your kinsman;)*

<sup>19</sup> therefore if ye have done rightfully, and without sin with Jerubbaal and his house, today be ye glad in Abimelech, and be he glad in you; *(and so if ye have done rightfully, and without sin with Jerubbaal and with his household, or his family, today, then be ye happy with Abimelech, and let him be happy with you;)*

<sup>20</sup> but if ye have done waywardly, (*may*) fire go out from Abimelech, and waste the dwellers of Shechem, and the city of Millo; and (*may*) fire go out from the men of Shechem, and from the city of Millo, and devour Abimelech.

<sup>21</sup> And when Jotham had said these things, he fled, and went into Beer, and dwelled there, for dread of Abimelech, his brother (*or in fear of his brother Abimelech*).

<sup>22</sup> And Abimelech reigned on Israel three years. (*And Abimelech reigned over Israel for three years.*)

<sup>23</sup> And the Lord sent the worst spirit betwixt Abimelech and the dwellers of Shechem, which began to hold him abominable, (*And the Lord sent the worst spirit between Abimelech and the inhabitants of Shechem, who began to hold him as abominable,*)

<sup>24</sup> and to reckon the felony of [*the*] slaying of the seventy sons of Jerubbaal, and the shedding out of their blood, into Abimelech their brother, and into [*the*] other princes of Shechem, that had helped him. (*and to reckon the felony of the slaughter of the seventy sons of Jerubbaal, yea, the shedding out of their blood, unto their brother Abimelech, and unto those other men of Shechem, who had helped him.*)

<sup>25</sup> And men of Shechem set ambushments against the king in the highness of hills; and while they abode his coming, they haunted thefts, and took preys of men passing thereforth; and it was told to Abimelech. (*And so the men of Shechem set men in ambush against the king in the highness of the hills; and while they waited for him, they robbed, and took plunder, from those who passed by; and this was told to Abimelech.*)

<sup>26</sup> And Gaal, the son of Ebed, came with his brethren, and passed into Shechem; at whose entering the dwellers of Shechem were raised, (*And Gaal, the son of Ebed, came with his kinsmen, and went into Shechem; at whose entry, the inhabitants of Shechem were raised up, and turned to him,*)

<sup>27</sup> and went out into [*the*] fields, and wasted vineries, and trode grapes; and with companies of singers made, they entered into the temple of their God, and among meats and drinks they cursed Abimelech, (*and they went into the fields, and emptied out their vineyards, and trod down the grapes at the winepress, and made merry; and they entered into the temple of their god, and over food and drink they cursed Abimelech,*)

<sup>28</sup> while Gaal, the son of Ebed, cried, Who is this Abimelech? And what is Shechem, that we serve him? Whether he is not the son of Jerubbaal, and made Zebul, his servant, prince on the men of Hamor, the father of Shechem? Why therefore shall we serve him? (*while Gaal, the son of Ebed, cried, Who is this Abimelech? And why should we Shechemites serve him? Is he not the son of Jerubbaal? Is not Zebul but his servant? Yea, we should serve the men of Hamor, the father of Shechem! Why do we serve him?*)

<sup>29</sup> Would God, (*that*) some man would give this people (*to be*) under mine hand, and (*then*) I should do away Abimelech from the midst of Shechem. And it was said to Abimelech, Gather thou the multitude of an host, and come thou, (*or And then he said to Abimelech, as if he were there, Gather thou the multitude of thy army, and come thou out, if thou darest.*)

<sup>30</sup> For when the words of Gaal, the son of Ebed, were heard, Zebul, the prince of the city was full wroth; (*And when the words of Gaal, the son of Ebed, were heard, Zebul, the leader of the city was very angry;*)

<sup>31</sup> and he sent privily messengers to Abimelech, and said, Lo! Gaal, the son of Ebed, is come into Shechem with his brethren, and he exciteth the city to fight against thee; (*and he sent messengers privately, or secretly, to Abimelech, and said, Behold! Gaal, the son of Ebed, is come into Shechem with his kinsmen, and he exciteth, or rouseth, the city to fight against thee;*)

<sup>32</sup> therefore rise thou by night (*or and so rise thou up tonight*), with the people that is with thee, and be thou hid in the field;

<sup>33</sup> and first in the morrowtide, when the sun riseth, fall thou upon the city; and when Gaal goeth out with his people against thee, do thou to him that that thou mayest.

<sup>34</sup> And so Abimelech rose with all his host by night, and set ambushments beside Shechem, in four places. (*And so Abimelech and all his army rose up that night, and set men in ambush beside Shechem, in four places.*)

<sup>35</sup> And Gaal, the son of Ebed, went out (*the next morning*), and stood in the entering of the gate of the city (*or and stood at the entrance to the city gate*). And Abimelech, and all the host with him, rose (*up*) from the place of [*the*] ambushments.

<sup>36</sup> And when Gaal had seen the people, he said to Zebul, Lo! a multitude cometh down from the hills. To whom Zebul answered, Thou seest the shadows of hills as the heads of men, and thou art deceived by this error.

<sup>37</sup> And again Gaal said, Lo! a people cometh down from the midst of the earth, and one company cometh by the way that beholdeth the oak. *(And Gaal said again, Behold! many people cometh down from the midst of the land, and one company, or one group, cometh along the road of the Soothsayers? Oak.)*

<sup>38</sup> To whom Zebul said, Where is now thy mouth, by which thou speakest, Who is Abimelech, that we serve him? *(or And then Zebul said to him, Now where is thy mouth, by which thou speakest, and saith, Who is this Abimelech, that we should serve him?)* Whether this is not the people, whom thou despisedest? Go thou out, and fight against him.

<sup>39</sup> Therefore Gaal went *(out)*, while the people of Shechem abode; and he fought against Abimelech. *(And so Gaal led out the men of Shechem; and they fought against Abimelech.)*

<sup>40</sup> And pursued him fleeing, and constrained him to flee into the city; and full many of the part of Gaal felled down, unto the gate of the city. *(And Abimelech fought back, and pursued after them, and sent them fleeing; and a great many of Gaal's men were killed, all the way back to the city gate.)*

<sup>41</sup> And *(then)* Abimelech sat in Arumah; and Zebul put Gaal and his fellows out of the city of Shechem, and he suffered them not to dwell therein *(or and he did not allow them to stay there)*.

<sup>42</sup> Therefore in the day following, the people went out into the field, *(or And on the following day, the people came out into the open)*; and when this thing was told to Abimelech,

<sup>43</sup> he took his host, and parted it in three companies, and he set ambushments in the fields; and he saw that the people went out of the city, and he rose, and felled upon them with his company, *(he took his army, and divided it into three companies, or three groups, and he set men in ambush in the fields; and when he saw the people go out of the city, he rose up, and attacked them with his company.)*

<sup>44</sup> and *(he)* besieged them and fought against the *(men of the)* city. And two companies went about openly by the field *(or And the other two companies went about openly in the field)*, and pursued their adversaries.

<sup>45</sup> And Abimelech fought against that city *all that day*, the which he took, when the dwellers thereof were slain, and that city was destroyed, so that he sprinkled abroad salt therein *(or and then he sprinkled salt on it)*.

<sup>46</sup> And when they, that dwelled in the tower of Shechem, had heard this, they entered into the temple of their god Berith, where they had made *[a]* bond of peace with him; and of that *idol* the place took the name, the which place was full strong. *(And when they, who lived in the tower of Shechem, had heard this, they entered into the temple of their god Berith, where they had made a covenant with him; and that place took the name of that idol, and it was well-fortified.)*

<sup>47</sup> And Abimelech heard that *(all)[the]* men of the tower of Shechem were gathered together *(there)*,

<sup>48</sup> and he went up into the hill of Zalmon with all his people *(or and so he went up to Mount Zalmon with all his people)*; and with an ax taken, he cut down a bough of a tree, and he bare it, put upon his shoulder, and he said to his fellows, Do ye anon *(or at once)* this thing, that ye see me do.

<sup>49</sup> Therefore with strife they cutted down boughs of the trees, and followed the duke; the which compassed the tower and burnt it up; and so it was done, that with smoke and fire a thousand men were slain, men and women together, of the dwellers of the tower of Shechem. *(And so they cut off the boughs of the trees, and then followed their leader; and they surrounded the temple, and then burned it down; and so it was, that with smoke and fire, a thousand people were killed, men and women together; all those of the tower of Shechem.)*

<sup>50</sup> And Abimelech went forth from thence, and came to the city of Thebez, which he compassed, and besieged with an host. *(And then Abimelech went forth from there, and came to the city of Thebez, which he surrounded, and besieged with his army.)*

<sup>51</sup> And the tower was high in the midst of the city, to which men and women fled together; and all the princes of the city, while the gate was closed full strongly; and they stood on the roof of the tower by *[the]* turrets. *(And the tower there was high in the middle of the city, to which all the men and women, and all the city leaders fled, and then the gate was securely closed; and they stood on the roof of the tower by the turrets.)*

<sup>52</sup> And Abimelech came beside the tower, and fought strongly against it, and he nighed to the door; and enforced him to put fire under it, *(or and he came up to the door; and he endeavoured to put fire under it)*;

<sup>53</sup> and lo! a woman casted from above a gobbet of a millstone, and hurtled to the head of Abimelech, and it brake his noll. (*and behold! a woman threw a piece of a millstone down from above, and hurtled it onto Abimelech's head, and it broke, or it cracked, his skull.*)

<sup>54</sup> And he called anon his squire, and said to him, Draw out thy sword, and slay me, lest peradventure it be said, that I am slain of a woman. Which performed the commandments, and killed Abimelech; (*And he called out at once to his squire, and said to him, Draw out thy sword, and kill me, lest it be said that I was killed by a woman. And he followed the order, and killed Abimelech;*)

<sup>55</sup> and when Abimelech was dead, all (*the*) men of Israel that were with him turned again to their places.

<sup>56</sup> And God yielded to Abimelech the evil that he did against his father, for he killed his seventy brethren.

<sup>57</sup> Also that evil was yielded to [*the*] men of Shechem, (*for*) that (*that*) they wrought, and (*so*) the curse of Jotham, the son of Jerubbaal, came upon them.

## CHAPTER 10

<sup>1</sup> After Abimelech rose a duke in Israel, Tola, the son of Puah, son of Dodo; *Tola was a man of Issachar, that dwelled in Shamir, of the hill of Ephraim; (After Abimelech, a leader arose in Israel, that is Tola, the son of Puah, the son of Dodo; and Tola was a man of Issachar, who lived in Shamir, in the hill country of Ephraim;)*

<sup>2</sup> and he deemed Israel three and twenty years, and (*then*) he died, and was buried in Shamir.

<sup>3</sup> His successor was Jair, a man of Gilead, that deemed Israel two and twenty years;

<sup>4</sup> and he had thirty sons, sitting upon thirty colts of she-asses, and they were princes of thirty cities, the which be called by their father's name, Havothjair, *that is, the cities of Jair*, unto this present day, in the land of Gilead.

<sup>5</sup> And (*then*) Jair died, and was buried in a place that is called Camon.

<sup>6</sup> Forsooth the sons of Israel joined new sins to eld sins, and did evil in the sight of the Lord, and served to the idols of Baalim, and to Ashtaroth, and to the gods of Syria, and of Sidon, and of Moab, and of the sons of Ammon, and of Philistines; and they left the Lord, and worshipped not him (*or and did not worship him*).

<sup>7</sup> And the Lord was wroth against them, and he betook them into the hands of Philistines, and of the sons of Ammon.

<sup>8</sup> And all *the sons of Israel* that dwelled beyond (*the*) Jordan in the land of Amorites, that is, in Gilead, were tormented and oppressed greatly by eighteen years, (*And all the Israelites who lived on the eastern side of the Jordan River; in the land of Amorites, that is, in Gilead, were tormented and greatly oppressed for eighteen years.*)

<sup>9</sup> in so much that the sons of Ammon, when they had passed [*over*](*the*) Jordan, wasted Judah, and Benjamin, and Ephraim; and Israel was tormented greatly. (*in so much that the Ammonites, when they had crossed over the Jordan River, attacked Judah, and Benjamin, and Ephraim; and so Israel was greatly tormented.*)

<sup>10</sup> And they cried to the Lord, and said, We have sinned to thee, for we forsook our God, and served Baalim. (*And they cried to the Lord, and said, We have sinned against thee, for we deserted our God, and served the Baalim.*)

<sup>11</sup> To whom the Lord said, Whether not the Egyptians, and Amorites, and the sons of Ammon, and Philistines,

<sup>12</sup> and Sidonians, and Amalek, and Canaan (*or and Maonites*), have (*all*) oppressed you, and ye cried to me, and I delivered you from their hands?

<sup>13</sup> And nevertheless ye have forsaken me, and worshipped alien gods; therefore I shall not add to, that I deliver you [*any*] more (*or and so I shall not do anything more to save you again*).

<sup>14</sup> Go ye, and call (*on*)[*the*] gods which ye have chosen; deliver they you in the time of anguish (*or let them save you in your time of anguish*).

<sup>15</sup> And the sons of Israel said to the Lord, We have sinned; yield thou to us whatever thing pleaseth to thee; only deliver us now. (*And the Israelites said to the Lord, We have sinned; yield thou to us later whatever pleaseth thee; but right now, please save us!*)

<sup>16</sup> And they said these things, and casted forth from their coasts all the idols of alien gods, and served the Lord; which had ruth, *either compassion*, on (*all*) the wretchednesses of them.

<sup>17</sup> And so the sons of Ammon cried together, *each moving (the) other to battle against Israel*, and setted tents in Gilead, and the sons of Israel were gathered against them,

and setted tents in Mizpeh. *(But then the Ammonites cried together, each moving the other to battle against Israel, and pitched their tents at Gilead; and the Israelites gathered themselves together against them, and pitched their tents at Mizpeh.)*

<sup>18</sup> And the princes of Gilead said each to his neighbours, He, that beginneth first of us to fight against the sons of Ammon, shall be duke of the people of Gilead. *(And the people and the rulers of Gilead said to each other, He of us who first beginneth to fight against the Ammonites, shall be the leader of all the people of Gilead.)*

## CHAPTER 11

<sup>1</sup> And so in that time Jephthah, a man of Gilead, was a full strong man, and a fighter, the son of a woman whore, the which Jephthah was born of Gilead. *(Now at that time Jephthah, a Gileadite, was a very strong man, and a fighter; the son of a whore-woman, and his father was Gilead.)*

<sup>2</sup> And Gilead had a wife, of whom he had sons, which after that they increased *(or and after they had grown up)*, casted out Jephthah, and said, Thou mayest not be *(an)* heir in the house of our father, for thou art born of another mother.

<sup>3</sup> And *(so)* he fled *(from)* his brethren, and eschewed them, and dwelled in the land of Tob; and poor men were gathered to him, and followed him as a prince.

<sup>4</sup> *(And)* In those days the sons of Ammon fought against Israel;

<sup>5</sup> and when they continued sharply *(their enmities)*, the greater men in birth of Gilead, went to take into the help of themselves Jephthah from the land of Tob; *(and when they continued their sharp enmities, the men of great age, that is, the elders, of Gilead went to get Jephthah from the land of Tob to help them;)*

<sup>6</sup> and they said to him, Come thou, and be our prince, and fight against the sons of Ammon.

<sup>7</sup> To which he answered, Whether not ye it be, that hated me, and threw me out of the house of my father, and now ye have come to me, and were compelled by need? *(To whom he answered, Was it not ye, who hated me, and threw me out of my father's house? but now ye have come to me, yea, compelled by need!)*

<sup>8</sup> And the princes of Gilead said to Jephthah, Therefore for this cause we came now to thee, that thou go with us, and fight against the sons of Ammon; and that thou be the duke of all men that dwell in Gilead. *(And the leaders of Gilead said to Jephthah, Yea, for this reason we have now come to thee, so that thou go with us, and fight against the Ammonites; and that thou be the leader of all who live in Gilead.)*

<sup>9</sup> And Jephthah said to them, Whether ye came verily, or without fraud, to me, that I fight for you against the sons of Ammon, and if the Lord shall betake them into mine hands, shall I be your prince? *(And Jephthah said to them, Did ye come truthfully, or without deception, to me, so that if I fight for you against the Ammonites, and if the Lord shall deliver them into my hands, then I shall be your leader?)*

<sup>10</sup> The which answered to him, The Lord himself, that heareth these things, is mediator and witness, that we shall fulfill our promises to thee. *(And they answered to him, The Lord himself, who heareth these things, is our mediator and witness, that we shall fulfill our promises to thee.)*

<sup>11</sup> And so Jephthah went with the princes of Gilead, and all the people made him their prince; and Jephthah spake all his words *(again)* before the Lord in Mizpeh.

<sup>12</sup> And he sent messengers to the king of the sons of Ammon, which messengers should say of his person *(or which messengers were to say for him)*, What is to me and to thee, for thou hast come against me to waste my land?

<sup>13</sup> To the which messengers the king answered, For Israel, when he ascended from Egypt, took away my land, from the coasts of Arnon unto Jabbok, and to *(the)* Jordan, now therefore yield it to me *again* with peace. *(To which messengers the king answered, For Israel, when they came up from Egypt, took away my land, from the Arnon River unto the Jabbok River, and unto the Jordan River; and so now peacefully, or without any need for fighting, return thou these lands to me.)*

<sup>14</sup> By the which messengers Jephthah sent again, and commanded to them, that they should say to the king of Ammon,

<sup>15</sup> Jephthah saith these things, Israel took not the land of Moab, neither the land of the sons of Ammon; *(Jephthah saith these things, No! Israel did not take the land of Moab, nor the land of the Ammonites;)*

<sup>16</sup> but when they went up from Egypt, Israel went by the wilderness unto the Red Sea, and came into Kadesh;

<sup>17</sup> and he sent messengers to the king of Edom, and said, Suffer thou me, that I go through thy land, *(or and they sent messengers to the king of Edom, saying, Allow us to go through thy land)*; the which king would not assent to the prayers of Israel. Also Israel sent to the king of Moab, and he despised to give Israel passage; and so Israel dwelled in Kadesh,

<sup>18</sup> and he compassed by the side the land of Edom, and the land of Moab; and he came to the east coast of the land of Moab, and setted tents beyond Arnon, neither he would enter into the terms of Moab; for Arnon is the end of the land of Moab. *(and they went around by the borders of the land of Edom, and the land of Moab; and they came to the east side of the land of Moab, and pitched their tents on the other side of the Arnon River; for they would not enter into the land of Moab; for the Arnon River is the border of the land of Moab.)*

<sup>19</sup> And so Israel sent messengers to Sihon, king of Amorites, that dwelled in Heshbon; and they said to him, Suffer thou, that I pass through thy land unto the river. *(And so Israel sent messengers to Sihon, the king of the Amorites, who lived in Heshbon; and they said to him, Allow us to pass through thy land to the river.)*

<sup>20</sup> And he despised the words of Israel, and suffered not him *(to)* pass by his terms, but with a multitude without number gathered together, Sihon went out against Israel *(at Jahaz)*, and against-stood him strongly. *(But he scorned Israel's request, and would not allow them to pass through his land; and with a multitude without number gathered together; Sihon went out against the people of Israel at Jahaz, and strongly stood against them.)*

<sup>21</sup> And the Lord betook Sihon with all his host into the hands of Israel; and Israel smote him, and had in possession all the land of Amorites, the dweller(s) of that country, *(And the Lord delivered Sihon with all his army into the hands of Israel; and Israel struck them down, and had in possession all the land of the Amorites, the inhabitants of that country.)*

<sup>22</sup> and all the coasts thereof, from *(the)* Arnon unto *(the)* Jabbok, and from the wilderness unto *(the)* Jordan.

<sup>23</sup> Therefore the Lord God of Israel destroyed Amorites, fighting against him for his people Israel. And wilt thou now have in possession his land? *(And so the Lord God of Israel destroyed the Amorites, fighting against them for his people Israel. And now wilt thou take possession of their land?)*

<sup>24</sup> Whether not those things which Chemosh, thy god, had in possession, be due to thee by right? Soothly those things which the Lord our God *(the)* overcomer hath gotten, shall fall into our possession; *(Be not those things which Chemosh, thy god, had in possession, by rights be due to thee? And likewise, those things which the Lord our God the Overcomer hath taken, they shall be ours;)*

<sup>25</sup> but in hap thou art better than Balak, the son of Zippor, king of Moab, either thou mayest say, that Balak strived against Israel, and fought against him, *(but perhaps thou art better than Balak, the son of Zippor, the king of Moab, or thou mayest say, that Balak contended against Israel, and fought against them.)*

<sup>26</sup> when Israel dwelled in Heshbon, and in towns thereof, and in Aroer, and in towns thereof, and in all cities beyond *(the)* Jordan, by three hundred years. Why in so much time assayed ye nothing on this asking again? *(when Israel lived in Heshbon, and its towns, and in Aroer, and its towns, and in all the cities on the eastern side of the Jordan River; for three hundred years. Why have ye done nothing to try to take them back in all this time?)*

<sup>27</sup> Therefore not I do sin against thee, but thou doest evil against me, and bringest in battles not just to me; the Lord, *(the)* judge of this day, deem betwixt the sons of Israel and betwixt the sons of Ammon. *(And so I do not sin against thee, but thou doest evil against me, and bringest in battles not just, or fair, to me; the Lord is the judge, and he shall judge this very day between the Israelites and the Ammonites.)*

<sup>28</sup> And the king of the sons of Ammon would not assent to the words of Jephthah, which he sent by the messengers.

<sup>29</sup> Therefore the spirit of the Lord was made upon Jephthah, and he compassed Gilead, and Manasseh, Mizpeh and Gilead *(or and then back to Mizpeh of Gilead)*; and he passed *(over)* from thence to the sons of Ammon,

<sup>30</sup> and he made a vow to the Lord, and said, If thou shalt betake the sons of Ammon into mine hands,

<sup>31</sup> whoever goeth out first of the doors of mine house, and cometh against me turning again with peace from the sons of Ammon, I shall offer him *(up as a)* burnt sacrifice to the Lord. *(whoever first goeth out of the doors of my house, and cometh to meet me*

*when I return in victory over the Ammonites, I shall offer him up as a burnt sacrifice to the Lord.)*

<sup>32</sup> And Jephthah went to the sons of Ammon, to fight against them, which the Lord betook into his hands;

<sup>33</sup> and he smote from Aroer till that he came into Minnith, (*yea*), twenty cities, and (*even*) unto Abel, which is set about with vineries, with full great vengeance; and the sons of Ammon were made low of the sons of Israel. (*and he struck down, or overcame, from Aroer until that he came unto Minnith, twenty cities, and even unto Abelkeramim, with very great vengeance; and the Ammonites were made low before the Israelites.*)

<sup>34</sup> And when Jephthah turned again into Mizpeh, (*to*) his house, his one begotten daughter came to meet him with tympan, and crowds dancing; for he had not other free children. (*And when Jephthah returned to Mizpeh, to his house, his only daughter came to meet him with tambourines, and people dancing; and he had no other children.*)

<sup>35</sup> And when he saw her, he rent his clothes, and said, Alas! my daughter, thou hast troubled me, and thou art troubled; for I opened my mouth to the Lord, and I may do none other thing. (*And when he saw her, he tore his clothes, and said, Alas! my daughter, thou hast brought woe upon me, and woe upon thyself; for I opened my mouth to the Lord, and I may do no other thing.*)

<sup>36</sup> To whom she answered, My father, if thou openedest thy mouth to the Lord, do to me whatever thing thou promisedest, while vengeance and victory of thine enemies be granted to thee (*or for vengeance and victory over thy enemies have been granted to thee by the Lord*).

<sup>37</sup> And she said to her father, Give thou to me only this thing, which I beseech; suffer thou me that in two months I compass [*the*] hills (*or allow me for two months to go about the hills*), and bewail my maidenhood with my fellows.

<sup>38</sup> To whom he answered, Go thou. And he suffered her in two months (*or And he allowed her to go away for two months*). And when she had gone forth with her fellows, and her play-frères, she bewept her maidenhood in the hills.

<sup>39</sup> And when two months were fulfilled, she turned again to her father, and he did to her as he (*had*) avowed; and she knew no man *fleshly*, (*that is, she died a virgin*). From that time a custom came in Israel, and that custom is kept (*to this day*),

<sup>40</sup> that after the end of the year the daughters of Israel come together, and bewail the daughter of Jephthah of Gilead (*for*) four days.

## CHAPTER 12

<sup>1</sup> And, lo! dissension (*a*)rose in Ephraim; for they, that passed toward the north (*or who crossed over to Zaphon*), said to Jephthah, Why wentest thou to battle against the sons of Ammon, and wouldst not call us, (*so*) that we should go with thee. Therefore we shall burn (*down*) thine house.

<sup>2</sup> To which he answered, Great strife was to me and to my people against the sons of Ammon, and I called you, that ye should give help to me, and you would not do so. (*To whom he answered, There was great strife between me and my people and the Ammonites, and I called on you, to give me help, but ye would not do so.*)

<sup>3</sup> Which thing I saw, and putted my life in mine hands; and I passed (*forth*) to the sons of Ammon, and the Lord betook them into mine hands; what have I (*done that I*) deserved, that ye rise together against me into battle? (*or what have I done that I deserve that ye rise up against me in battle?*)

<sup>4</sup> Therefore when all the men of Gilead were called to Jephthah, he fought against Ephraim; and [*the*] men of Gilead smote Ephraim; for he said (*or for they said*), Gilead is fugitive, *either exiled*, from Ephraim, and in the midst of Ephraim, and of Manasseh.

<sup>5</sup> And the men of Gilead occupied the fords of (*the*) Jordan, by which Ephraim should turn again. And when a man, fleeing of the number of Ephraim, had come to the fords, and had said, I beseech, that ye suffer me pass; men of Gilead said to him, Whether thou art a man of Ephraim? And when he had said, I am not, (*or And when a man, fleeing from the Ephraimites, had come to the crossing, and had said, I beseech thee, that ye allow me to cross over; the men of Gilead said to him, Art thou a man of Ephraim? And when he had said, I am not,*)

<sup>6</sup> they asked him, Say thou therefore Shibboleth, *which is interpreted, an ear of corn*. Which answered, Sibboleth, and he might not bring forth (*the word for*) an ear of corn by the same letter. And anon they took and strangled him in that passing (*over*) of (*the*) Jordan; and two and forty thousand men of Ephraim felled down in that time. (*they said to him, Then say thou Shibboleth, which is translated, an ear of corn. And he answered,*

*Sibboleth, and he could not bring forth the word for an ear of corn. And at once they took and strangled him at that crossing of the Jordan River; and forty-two thousand men of Ephraim were killed at that time.)*

<sup>7</sup> And so Jephthah, a man of Gilead, deemed Israel six years; and (*then*) he died, and was buried in his city (*of*) Gilead.

<sup>8</sup> Ibzan of Bethlehem, that had thirty sons, and so many daughters, deemed Israel after Jephthah; (*And Ibzan of Bethlehem, who had thirty sons, and as many daughters, judged, or ruled, Israel after Jephthah;*)

<sup>9</sup> which daughters he sent out, and gave *them* to husbands, and he took wives to his sons of the same number, and he brought *them* into his house; and Ibzan deemed Israel seven years; (*which daughters he sent away, and gave them to husbands, and he found the same number of wives for his sons, and he brought them into his household, or his family; and Ibzan judged Israel for seven years;*)

<sup>10</sup> and (*then*) he died, and was buried in Bethlehem.

<sup>11</sup> Whose successor was Elon of Zebulun; and he deemed Israel ten years;

<sup>12</sup> and he was dead, and buried in Zebulun. (*and then he died, and was buried in Aijalon, in the land of Zebulun.*)

<sup>13</sup> After him Abdon, the son of Hillel, of Pirathon, deemed Israel;

<sup>14</sup> the which Abdon had forty sons, and of them were thirty sons, going upon seventy colts of she-asses, and Abdon deemed Israel eight years; (*and Abdon had forty sons, who in turn had thirty sons, and they all went upon seventy colts of female donkeys; and Abdon judged, or ruled, Israel for eight years;*)

<sup>15</sup> and (*then*) he died, and was buried in Pirathon, in the land of Ephraim, in the hill (*country*) of Amalek.

## CHAPTER 13

<sup>1</sup> And again the sons of Israel did evil in the sight of the Lord, and he betook them in[to] the hands of [*the*] Philistines (*for*) forty years.

<sup>2</sup> Forsooth a man was of Zorah, of the kindred of Dan, (*or And there was a man of Zorah, of the tribe of Dan*), Manoah by name, and he had a barren wife.

<sup>3</sup> To which wife an angel of the Lord appeared, and said to her, Thou art barren, and without free children; but thou shalt conceive, and bear a son.

<sup>4</sup> Therefore be thou ware, lest thou drink wine, and cider (*or cider*), neither eat thou any unclean thing;

<sup>5</sup> for thou shalt conceive, and bear a son, whose head a razor shall not touch; for he shall be a Nazarite, *that is, holy* of God, from his young age, and from the mother's womb, (*or for he shall be a Nazarite, that is, holy to God, from his mother's womb*); and he shall begin to deliver Israel from the hand of [*the*] Philistines.

<sup>6</sup> And when she had come to her husband, she said to him, A man of God came to me, and he had an angel's cheer, and he was full fearedful, (*or and he had the face of an angel, and he was most frightening*); and when I had asked him, who he was, and from whence he came, and by what name he was called, he would not say to me;

<sup>7</sup> but he answered thus, Lo! thou shalt conceive, and bear a son; (*but*) be thou ware, that thou drink no wine nor cider, neither eat any unclean thing; for the child shall be a Nazarite, *that is, holy* of the Lord, from his young age, and from the mother's womb, till to the day of his death, (*or for the child shall be a Nazarite, that is, holy to the Lord, from his mother's womb, until the day of his death*).

<sup>8</sup> Therefore Manoah prayed the Lord, and said, Lord, I beseech, that the man of God, whom thou sentest, come again, and teach us, what we ought to do of the child, that shall be born, (*or what we ought to do with the child, who shall be born to us*).

<sup>9</sup> And the Lord heard Manoah praying; and the angel of the Lord appeared again to his wife sitting in the field; forsooth Manoah, her husband, was not with her.

<sup>10</sup> And when she had seen the angel, she hasted, and ran to her husband, and told to him, and said, Lo! the man whom I saw before, (*hath*) appeared to me (*again*).

<sup>11</sup> Which rose (*or And he arose*), and followed his wife; and he came to the man, and said to him, Art thou he, that hast spoken to the woman? And he answered, I am.

<sup>12</sup> To whom Manoah said, When thy word shall be fulfilled, what wilt thou, that the child do, either from what thing shall he keep himself? (*or and from what things should he keep himself?*)

<sup>13</sup> And the angel of the Lord said to Manoah, Abstain he himself from all things which I spake to thy wife. (*And the angel of the Lord said to Manoah, Thy wife should abstain from all the things which I spake to her about.*)

<sup>14</sup> And eat he not whatever thing cometh forth of the vine, drink he not wine, and cider, eat he not any unclean thing, and fulfill he; and keep that, that I commanded to him. *(She should not eat anything that cometh forth from the vine, nor should she drink wine, or cider, or eat any unclean thing; she must fulfill, and obey what I have commanded to her.)*

<sup>15</sup> Therefore Manoah said to the angel of the Lord, I beseech, that thou assent to my prayers, and we array to thee, *that is, make ready to meat*, a kid of the goats. *(And then Manoah said to the angel of the Lord, I beseech thee, that thou assent to my prayers, and let us prepare a meal for thee, yea, a goat kid.)*

<sup>16</sup> To whom the angel of the Lord answered, Though thou *(shalt)* constrain me, I shall not eat thy bread; but if thou wilt make *(a)* burnt sacrifice, offer thou it to the Lord. And Manoah knew not, that it was an angel of the Lord, *(or For Manoah did not know, that he was an angel of the Lord.)*

<sup>17</sup> And Manoah said to him, What name is to thee, that if thy word be fulfilled, we *(can)* honour thee?

<sup>18</sup> To whom he answered, Why askest thou my name, which is hid, *either unknown?*

<sup>19</sup> Therefore Manoah took a goat kid, and flowing sacrifices *(or and the proper grain offering)*, and he put *(them)* upon a stone, and he offered them to the Lord that doeth wonderful things. And he and his wife beheld.

<sup>20</sup> And when the flame of the altar ascended into heaven, the angel of the Lord ascended together in the flame *(or the angel of the Lord went up in the flame)*. And when Manoah and his wife had seen this, they felled low to the earth.

<sup>21</sup> And the angel of the Lord appeared no more to them. And anon *(or at once)* Manoah understood, that he was the angel of the Lord.

<sup>22</sup> And he said to his wife, We shall die by death, for we have seen the Lord.

<sup>23</sup> To whom the woman answered, If the Lord would slay us, he would not have taken of our hands burnt sacrifices, and moist sacrifices, but neither he would have showed all these things to us, neither have said to us *(of)* those things, that be to coming. *(To whom the woman answered, If the Lord intended to kill us, he would not have received out of our hands the burnt sacrifice, and the grain offering, nor would he have shown all these things to us, nor would he have told us of the things to come.)*

<sup>24</sup> And so she childed a son, and called his name Samson; and the child increased *(in age)*, and the Lord blessed him.

<sup>25</sup> And the spirit of the Lord began to be with him in the tents of Dan, betwixt Zorah and Eshtaol.

## CHAPTER 14

<sup>1</sup> Therefore *(or And so in time, when he was a grown man)*, Samson went down into Timnath, and he saw there a woman of the daughters of *(the)* Philistines;

<sup>2</sup> and he went up, and he told this to his father and mother, and said, I saw a woman in Timnath of the daughters of Philistines, and I beseech, that ye take her *(to be)* a wife to me, *(or and I beseech thee, that ye get her for a wife for me)*.

<sup>3</sup> To whom his father and mother said, Whether there is no woman among the daughters of thy brethren, and in all my people, for thou wilt take a wife of the Philistines, that be uncircumcised? And Samson said to his father, Take thou this *(for a)* wife to me, for she hath pleased mine eyes. *(To whom his father and mother said, Is there no woman among the daughters of thy kinsmen, or among all our people, that thou must take a wife of the Philistines, yea, of those who be uncircumcised? And Samson said to his father, Get thou her for a wife for me, for she hath pleased my eyes.)*

<sup>4</sup> But his father and mother knew not, that this thing was done of the Lord *(or that this thing was done by the Lord)*; and that he sought occasions against *[the]* Philistines; for in that time *(the)* Philistines were lords of Israel.

<sup>5</sup> Therefore Samson went down with his father and mother into Timnath; and when they had come to the vineries of the city, a fierce and roaring whelp of a lion appeared, and ran to Samson *(or and ran at Samson)*.

<sup>6</sup> And the spirit of the Lord felled into Samson, and he rent the lion into gobbets, as if he had rent a kid, and utterly he had nothing in his hand; and he would not show this to his father and mother. *(And the spirit of the Lord fell upon Samson, and he tore the lion into pieces, like tearing up a goat kid, and he had utterly nothing in his hands; but he did not tell what he had done to either his father or his mother.)*

<sup>7</sup> And *(so)* he went down, and spake to the woman, that pleased his eyes.

<sup>8</sup> And after some days he turned [*again*] to take her; and he went aside to see the lion's carrion (*or and he went aside to see the lion's carcass*); and lo! a swarm of bees was in the lion's mouth, and (*also*) an honeycomb.

<sup>9</sup> And when Samson had taken the comb in his hands, he ate it in the way; and he came to his father and mother, and gave them part thereof, and they ate; nevertheless he would not show to them, that he had taken that honey of the lion's mouth. (*And when Samson had taken the comb in his hands, he ate some honey on the way; and he came to his father and mother; and gave them part of it, and they ate it; but he did not tell them, that he had taken the honey out of the lion's mouth.*)

<sup>10</sup> And so his father went down to the woman, and made a feast to his son Samson; for so young men were wont to do. (*And so his father went down to see the woman, and Samson gave a feast there, as young men were wont to do.*)

<sup>11</sup> Therefore when the citizens of that place had seen him, they gave to him thirty fellows, which should be with him.

<sup>12</sup> To which Samson spake, I shall put forth to you a problem, *that is, a doubtful word and privy*, and if ye solve it to me within (*the*) seven days of the feast, I shall give to you thirty linen clothes, and coats of the same number; (*To whom Samson said, I shall put forth a problem, or a riddle, to you, and if ye solve it for me within the seven days of the feast, I shall give you thirty linen clothes, and the same number of coats;*)

<sup>13</sup> soothly if ye may not solve (*it*), ye shall give to me thirty linen clothes, and coats of the same number (*or and the same number of coats*). Which answered to him, Set forth the problem, (*so*) that we hear it.

<sup>14</sup> And he said to them, Meat went out of the eater, and sweetness went out of the strong. And by three days they might not solve the proposition, *that is, the reason (ing) set forth*, (*or And for three days, they could not solve the riddle.*)

<sup>15</sup> And when the seventh day came, they said to the wife of Samson, Gloss thine husband, and counsel him, that he show to thee what the problem signifieth. That if thou wilt not do it, we shall burn thee and the house of thy father. Whether therefore ye called us to [*the*] weddings, that ye should rob us? (*And when the fourth day came, they said to Samson's wife, Flatter thy husband, and counsel him, so that he show thee what the answer is. And if thou wilt not do this, we shall burn down thee and thy father's house as well. Or have ye only called us to the wedding, so that ye could rob us?*)

<sup>16</sup> And she shedded tears at Samson, and complained, and said, Thou hatest me, and lovest *me* not, therefore thou wilt not expound to me the problem, which thou hast put forth to the sons of my people. And he answered, I would not say *this thing* to my father and mother, and shall I be able to show it to thee? (*And so she shed tears before Samson, and complained, and said, Thou hatest me, and lovest me not, and so thou wilt not expound the riddle to me, which thou hast put forth to the sons of my people. And he answered, If I would not even tell it to my father or my mother, then why would I tell it to thee?*)

<sup>17</sup> Therefore by seven days of the feast she wept upon him; and at the last in the seventh day, he told it to her clearly, when she was dis-easeful to him. And anon she told it to her citizens. (*And so for the remainder of the seven days of the feast, she wept before him; and at last on the seventh day, he told her the answer; after that she had made his life miserable. And at once she told it to her fellow citizens.*)

<sup>18</sup> And they said to him in the seventh day before the going down of the sun, What is sweeter than honey, and what is stronger than a lion? And he said to them, If ye had not eared, *or busied you*, in my cow calf, *that is, my wife*, ye had not found (*out*) my proposition. (*And so on the seventh day, before the going down of the sun, they said to him, What is sweeter than honey, and stronger than a lion? And he said to them, If ye had not busied yourselves with my cow calf, that is, with my wife, ye would not have solved my riddle.*)

<sup>19</sup> Therefore the spirit of the Lord felled into him; and he went down to Ashkelon, and killed there thirty men, whose clothes he took away, and he gave to them that solved the problem; and he was full wrath, and went up into his father's house. (*And then the spirit of the Lord fell upon him; and he went down to Ashkelon, and killed thirty men there, whose clothes he took away, and he gave them to those who had solved his riddle; and he was very angry, and went back to his father's house.*)

<sup>20</sup> Forsooth his wife took (*as*) an husband, one of the friends and privy keepers of her. [*Forsooth the wife of him took an husband, one of his friends and woovers.*]

## CHAPTER 15

<sup>1</sup> But a little time after, when the days of wheat harvest nighed, Samson came, and would visit his wife, and he brought to her a goat kid; and when he would enter into her bed by custom, her father forbade him,

<sup>2</sup> and said, I guessed that thou haddest hated her, and therefore I gave her to thy friend; but she hath a sister, which is younger and fairer than she, be she [*a*] wife to thee for her (*or let her be your wife instead!*).

<sup>3</sup> To whom Samson answered, From this day forth no blame shall be in me against [*the*] Philistines, for I shall do evils to you. (*To whom Samson answered, From this day forth, none of the Philistines can blame me, though I shall do much evil to you.*)

<sup>4</sup> And he went, and took three hundred foxes, and he joined together their tails to tails, (*one to one*), and he bound fire brands in (*the*) middle of the tails (*or and he tied torches in the middle of their tails*),

<sup>5</sup> which he kindled with fire, and (*then*) let them (*go*), that they should run about hither and thither (*or so that they would run about here and there*); which went anon (*or at once*) into the corns of [*the*] Philistines, by which kindled, both the corns borne now together, and (*those*) yet standing in the stubble, were (*all*) burnt, in so much that the flame (*also*) wasted (*the*) vineries, and (*the*) places of (*the*) olive trees.

<sup>6</sup> And the Philistines said, Who did this thing? To whom it was said, Samson, the husband of (*the*) Timnite's daughter, for he took away Samson's wife, and gave her to another man. And (*so*) the Philistines went up, and burnt (*up*) both the woman and her father.

<sup>7</sup> To the which *Philistines* Samson said, Though ye have done this thing, neverthe-less yet I shall ask and take vengeance of you, and then I shall rest. (*To which Philistines Samson said, Because ye have done this thing, now I shall take vengeance on all of you, and then I shall rest.*)

<sup>8</sup> And he smote them with great wound, so that they wondered, and (*they fled so fast, that they*) putted the hinder part of the hip on the thigh; and he went down, and dwelled in the den of the stone of Etam. (*And he struck them down, hip and thigh, with a great slaughter; and then he went, and lived in the cave in the Rock of Etam.*)

<sup>9</sup> Then the Philistines went up into the land of Judah, and they setted tents in the place, that was called afterward Lehi, *that is, a cheek[bone]*, where their host was spread abroad. (*Then the Philistines went up into the land of Judah, and they pitched their tents at the place, that later was called Lehi, that is, Jawbone, where their army was spread out over all the land.*)

<sup>10</sup> And men of the lineage of Judah said to them, Why have ye gone up against us? The which answered, We come that we bind Samson, (*or And they answered, We have come so that we can bind up Samson*), and yield to him (*for*) those things the which he [*hath*] wrought against us.

<sup>11</sup> Therefore three thousand of men of Judah went down to the den of the flint of Etam; and they said to Samson, Knowest thou not, that [*the*] Philistines command to us, *that is, they have lordship on us?* (*or And so three thousand men of Judah went down to the cave in the Rock of Etam; and they said to Samson, Knowest thou not, that the Philistines command, or rule, over us?*) Why wouldest thou do this thing to them? To whom he said, As they did to me, so I did to them.

<sup>12</sup> They said, We come to bind thee, and to betake thee into the hands of Philistines. To whom Samson answered, Swear ye, and promise ye to me, that ye slay not me. (*And they said to him, We have come to bind thee up, and to deliver thee into the hands of the Philistines. To whom Samson answered, Swear ye, and promise ye to me, that ye shall not kill me.*)

<sup>13</sup> And they said, We shall not slay thee, but we shall betake thee bound to them. And (*so*) they bound him with two new cords, and took him from the stone of Etam.

<sup>14</sup> And when they had come to the place *that is called Cheek[bone]*, and the Philistines crying high had run (*out*) to him, the spirit of the Lord felled into him, and as sticks be wont to be wasted at the hot tasting of fire, so and the bonds, with which he was bound, were scattered and loosed. (*And when they had come to the place that now is called Lehi, or Jawbone, and the Philistines came running toward him, and shouting, the spirit of the Lord fell upon him, and as sticks be wont to be wasted with the hot tasting of the fire, so the bonds, with which he was bound, were scattered and loosed from off his hands.*)

<sup>15</sup> And when he had found a cheek[bone], *that is, the nether cheekbone*, of an ass, that there lay, he took it, and killed therewith a thousand men; (*And when he had found a*

*jawbone, that is, the lower jawbone, of a donkey, that lay there, he took it, and killed a thousand men with it;)*

<sup>16</sup> and he said, With the cheek[bone] of an ass, *that is, with the nether cheek[bone] of a colt of she-asses*, I have done away Philistines, and I have killed therewith a thousand men. *(and he said, With the jawbone of a donkey, that is, with the lower jawbone of the colt of a female donkey, I have done away the Philistines, and I have killed a thousand men with it.)*

<sup>17</sup> And when he had high cried these words, and had fully ended them, he threw away from his hand the nether cheekbone; and he called the name of that place Ramathlehi, *that is to say, the Raising (up) of a cheekbone. (And after that he had sung these words, and had finished them, he threw away the lower jawbone from his hand; and he named that place Ramathlehi, that is to say, the Raising up of a jawbone.)*

<sup>18</sup> And *(then)* he thirsted greatly, and cried to the Lord, and said, Thou, Lord, hast given into the hand of thy servant this greatest health and victory, *(or Thou, Lord, hast given thy servant this great victory)*; and lo! I die for thirst, and I shall fall into the hands of uncircumcised men.

<sup>19</sup> Therefore the Lord opened a wang tooth in the cheekbone of the ass, and waters went out thereof, and when he had drunken he refreshed his spirit, and received strengths; therefore the name of that place was called the Well of the inwardly caller of the cheekbone, unto this present day. *(And so the Lord opened a molar tooth in the jawbone of the donkey, and water went out of it, and when he had drunk, it refreshed his spirit, and he received strength; and so the name of the spring there in Lehi is called Enhakkore, or the Spring of the Caller, unto this present day.)*

<sup>20</sup> And Samson deemed Israel in the days of *[the]* Philistines *(for)* twenty years.

## CHAPTER 16

<sup>1</sup> Also Samson went into Gaza, and he saw there a woman whore, and he entered to her. *(And one day Samson went to Gaza, and he saw a whore-woman there, and he slept with her.)*

<sup>2</sup> And when the Philistines had seen this, and it was published among them, that Samson had entered into the city, they compassed him *(about)*, *(and with)* the keepers set in the gates of the city; and the Philistines *(were)* abiding there all that night privily, that in the morrowtide they should kill Samson going out. *(And when the Philistines had seen this, and it was published among them, that Samson had come into the city, they surrounded him, and had guards set at the city gates; for the Philistines had decided to secretly wait there all that night, so that in the morning they could kill Samson when he came out.)*

<sup>3</sup> And Samson slept till to midnight *(or But Samson stayed only until midnight)*; and *(then)* he rose up to go *(from)* thence, and he took both the closings, *or the leaves*, of the *(city)* gate, with the posts and the lock; and he bare *those gates* upon his shoulders, to the top of the hill that beholdeth Hebron.

<sup>4</sup> *(And)* After these things Samson loved a woman that dwelled in the valley of Sorek, and she was called Delilah.

<sup>5</sup> And the princes of the Philistines came to her, and said, Deceive thou him, and learn thou of him, in what thing he hath so great strength, and how we may overcome him, and torment him *when he is bound*; the which thing if thou doest, we shall give to thee, each man, a thousand and an hundred pieces of silver. *(And the rulers of the Philistines came to her, and said, Deceive thou him, and learn thou from him, by what thing he hath so great strength, and how we can overcome him, and torment him when he is bound; and if thou doest that, each one of us shall give thee a thousand and a hundred pieces of silver.)*

<sup>6</sup> Then Delilah spake to Samson, *(and said)*, I beseech thee, say thou to me, wherein is thy greatest strength, and what is that thing, with which if thou were bound, thou mayest not break *(it)*?

<sup>7</sup> To whom Samson answered, If I be bound with seven cords of moist sinews not yet dry, I shall be *(made as)* feeble as other men.

<sup>8</sup> And the princes of *[the]* Philistines brought to her seven cords, as he had said; with which she bound him,

<sup>9</sup> while ambushments were hid at her, and abided in a closet the end of the thing. And she cried to him, Samson, the Philistines be upon thee! And he brake those bonds, as if a man breaketh a thread of hards *(of flax)*, thrown with spittle, when it hath touched the heat of fire; and *(so)* it was not yet known wherein his strength was. *(while the ambushers were hid with her, and waited in a closet for the end of it all. And she cried to*

him, Samson, the Philistines be upon thee! And he broke those bonds, like a man breaketh a flaxen thread, thrown with spittle, when it hath touched the heat of the fire; and so it was not yet known where his strength lay.)

<sup>10</sup> And Delilah said to Samson, Lo! thou hast scorned me, and thou hast spoken false<sup>(ly)</sup>; nevertheless now show thou to me, with what thing thou shouldst be bound.

<sup>11</sup> To whom he answered, If I be bound with new cords, that were not yet in work, I shall be feeble, and like other men (*or I shall be made as feeble as other men*).

<sup>12</sup> With the which Delilah bound him again, and she cried, Samson, the Philistines be upon thee! the while ambushments were made ready in a closet (*or while the ambushers were waiting in the closet*). And Samson brake his bonds as (*if they were the*) threads of (*spider*) webs.

<sup>13</sup> And Delilah said again to him, How long shalt thou deceive me, and speak false<sup>(ly)</sup>? Show thou to me, with what thing thou shalt be bound. To whom Samson answered, he said, If thou pleatest (*the*) seven gobbets of (*the*) hair of mine head with a strong bond, (*or To whom Samson answered, and said, If thou pleatest the seven braids of the hair of my head into thy loom*),

<sup>14</sup> and fastenest (*in*) to the earth a nail bound about with these hairs, I shall be (*made*) feeble. And when Delilah had done this, she said to him, Samson, the Philistines be upon thee! And he rose from sleep, and he drew out the nail, with the hairs and a strong bond tied thereto. (*and tightenest the hair; bound in the loom, with a peg, I shall be made as feeble as other men. And when Delilah had done this, she said to him, Samson, the Philistines be upon thee! And he arose from sleep, and he drew out the peg, with his hair tightly tied to it, in a strong bond.*)

<sup>15</sup> And Delilah said to him, How sayest thou, that thou lovest me, since thine inward affection is not with me? By three times thou hast lied to me, and wouldest not say to me, wherein is thy most strength (*or where thy great strength lieth*).

<sup>16</sup> And when she was dis-easeful to him, and cleaved to him continually by many days, and to him gave no space to rest, his life failed, and was made weary unto the death. (*And when she had made his life miserable, and continually cleaved to him for many days, and gave him no time for any rest, his strength, or his resolve, failed, and he was made weary unto the death.*)

<sup>17</sup> (*And*) Then he opened the truth of the thing, and said to her, Iron came never yet upon mine head (*or No iron hath ever yet touched my head*), for I am a Nazarite, *that is, hallowed to the Lord*, from my mother's womb; if mine head be shaven, my strength shall go away from me, and I shall fail, and I shall be (*made as feeble*) as other men.

<sup>18</sup> And she saw that he [*had*] acknowledged to her all his will, *either heart*; and she sent to the princes of Philistines, and commanded, Go ye up yet (*at*) once, for now he hath opened his heart to me. The which went up, the money taken *with them* that they promised. (*And she saw that he had spoken to her with all his heart; and she sent for the rulers of the Philistines, saying, Come ye up at once, for he hath now opened up all his heart to me. And they came to her immediately, bringing the money that they had promised.*)

<sup>19</sup> And she made him sleep upon her knees, and to lay his head in her bosom; and (*then*) she called (*for*) a barber, and he shaved (*the*) seven (*locks of the*) hairs of him; and (*then*) she began to shove him away, and to put him (*off*) from her; for anon (*or at once*) the strength went away from him.

<sup>20</sup> And she said, Samson, the Philistines be upon thee! And he rose (*up*) from sleep, and said in his soul, I shall go out, as I did before, and I shall shake me *from these bonds*; and he knew not, that the Lord had gone away from him.

<sup>21</sup> And when the Philistines had taken him, anon they put out his eyes, and led *him* bound with chains to Gaza, and they closed him in prison, and made him to grind. (*And when the Philistines had taken hold of him, at once they put out his eyes, and led him bound with chains to Gaza, and there they enclosed him in prison, and made him to grind with a wheel.*)

<sup>22</sup> And then his hairs began to grow again;

<sup>23</sup> and [*the*] princes of (*the*) Philistines came together to offer great sacrifices to Dagon, their god, and *they made (the) feasts* and ate, saying, Our god hath betaken Samson, our enemy, into our hands.

<sup>24</sup> And the people seeing also this thing praised their god (*or And the people seeing this thing also praised their god*), and said the same things, (*Yea*), Our god hath betaken our adversary into our hands, which did away our land, and killed full many men.

<sup>25</sup> And they were glad(*dened*) by (*the*)*making of feasts*, and then when they had eaten, they commanded that Samson should be called, and (*to*) play before them; the which was led out of (*the*) prison, and played before them; and they made him stand betwixt two pillars.

<sup>26</sup> And Samson said to the boy that governed his steps, Suffer thou me, that I touch the pillars on which all the house standeth (*or Allow me to touch the pillars on which the whole house standeth*), (*so*) that I (*may*) be bowed upon those, and rest a little.

<sup>27</sup> And the house was full of men and of women, and (*all*) the princes of the Philistines were there, and about three thousand of men and of women (*or and also about three thousand men and women*), beholding from the roof, and from the solar, (*while*) Samson (*was*) playing.

<sup>28</sup> And he called inwardly the Lord, and said, My Lord God, have mind on me, and my God, yield thou now to me the former strength, that I venge me of mine enemies, and that I take one vengeance for the loss of my two eyes. (*And he inwardly called upon the Lord, and said, Lord my God, remember me, and my God, yield thou now to me the former strength, so that I can avenge myself on my enemies, and so that I can now take one vengeance for the loss of my two eyes.*)

<sup>29</sup> And he took both [*the*] pillars, on which the house stood, and he held the one of those in his right hand, and the tother in his left hand; (*And he took hold of both of the pillars, on which the house stood, and he held onto one of them with his right hand, and the other one with his left hand;*)

<sup>30</sup> and he said, My life die with the(*se*) Philistines! And when the pillars were shaken (*al*)together strongly, the house felled upon all the princes, and upon the multitude that was there; and Samson dying killed many more, than he alive had slain before. (*and he said, Let me die with these Philistines! And when the pillars were altogether strongly shaken, the house fell on all the rulers, and on all the multitude of people who were there; and in dying, Samson killed many more than he had killed when he was alive.*)

<sup>31</sup> And his brethren and all his kindred came down, and took his body, and they buried it betwixt Zorah and Eshtaol, in the sepulchre of Manoah, his father; and he deemed Israel twenty years. (*And his brothers and all his kindred came down, and took away his body, and they buried it between Zorah and Eshtaol, in the tomb of his father Manoah; and he had ruled Israel for twenty years.*)

## CHAPTER 17

<sup>1</sup> In that time was a man, that was called Micah, of the hill of Ephraim. (*At that time there was a man, who was called Micah, of the hill country of Ephraim.*)

<sup>2</sup> And he said to his mother, Lo! I have a thousand and an hundred pieces of silver, which thou separatedest to thee, and on which thou cursedest, while I heard; and those be with me. To whom she answered, Blessed be my son of the Lord. (*And he said to his mother, Thou haddest a thousand and a hundred pieces of silver that were taken from thee, and I heard thou curse him who robbed thee; behold! I was the one who took them. And she quickly said, May the Lord bless my son!*)

<sup>3</sup> Therefore he yielded those to his mother; and she said to him, I hallowed and avowed this silver to the Lord, that my son receive (*it out*) of mine hand, and make (*with it*) a graven image and a molten image; and now I give it to thee. (*And so he gave the silver back to his mother; and she said, I now hallow and vow this silver to the Lord, to protect my son from the curse, and I ask that ye, my son, have a carved idol, and a cast image, made from it; and now I give it to thee.*)

<sup>4</sup> Therefore he yielded to his mother; and she took two hundred pieces of (*the*) silver, and gave those to a workman of silver, that he should make of those a graven image and (*a*) molten (*image*), that was (*to be put*) in the house of Micah. (*And so he gave the silver back to his mother; and she took two hundred pieces of the silver; and gave them to a craftsman of silver, so that he could make them into a carved idol, and a cast image; and they were put in Micah's house.*)

<sup>5</sup> And Micah also separated a little house, *or an oratory*, therein to God; and made (*an*) ephod, and teraphim, *that is, a priest's cloth (or cloak), and idols*, and he filled the hand of one of his sons, and he was made a priest to him (*or and he consecrated, or dedicated, one of his sons, and he became his priest*).

<sup>6</sup> In those days was no king in Israel, but each man did that, that seemed rightful to himself. (*In those days there was no king in Israel, but each person did what seemed right to himself.*)

<sup>7</sup> Also another young waxing man was of Bethlehem of Judah, of the kindred of Judah, and he was a deacon, and dwelled there. *(And there was a young man of Bethlehem in Judah, of the tribe of Judah, and he was a Levite, and lived there.)*

<sup>8</sup> And he went out of the city of Bethlehem, and would be a pilgrim, wherever he found *(it)* profitable to himself. And when he made journey, and had come into the hill of Ephraim, and had bowed *[down]* a little into the house of Micah, *(And he went out of the city of Bethlehem, and would be a visitor; wherever he found it profitable for himself. And when he had made a journey, and had come to the hill country of Ephraim, and had rested a little at Micah's house,)*

<sup>9</sup> Micah asked him, From whence comest thou? Which answered, I am a deacon of Bethlehem of Judah, and I go, that I dwell where I may, and *where* I see that it is profitable to me. *(Micah asked him, Where comest thou from? And he answered, I am a Levite of Bethlehem in Judah, and I go, so that I can live where I may, and where I see that it is profitable for me.)*

<sup>10</sup> And Micah said, Dwell thou with me, and be thou to me a father and priest; and I shall give to thee by each year ten pieces of silver, and a double clothing, and those things that be necessary to lifelode. *[And]* He assented, *(And Micah said, Stay thou with me, and be thou a father and a priest to me; and each year I shall give thee ten pieces of silver, and thy clothes, and thy food, or sustenance. And he agreed,)*

<sup>11</sup> and dwelled with that man; and he was to that man as one of his sons. *(and lived with that man; and he was like one of his sons to that man.)*

<sup>12</sup> And Micah filled his hand *(or And Micah consecrated, or dedicated, him)*, and he had the young man *(become his)* priest, *(and abide, or dwell)*, with him,

<sup>13</sup> and he said, Now I know, that God shall do well to me, having a priest of the kin of Levi. *(and he said, Now I know that God shall make things go well for me, for I have my own priest of the tribe of Levi.)*

## CHAPTER 18

<sup>1</sup> In those days was no king in Israel; and the lineage of Dan sought *(a)* possession to itself, to dwell therein; for till to that day it had not taken heritage among other lineages. *(In those days there was no king in Israel; and the tribe of Dan sought a possession for themselves to live in; for unto that day they had not taken their inheritance among the other tribes.)*

<sup>2</sup> Therefore the sons of Dan sent five *(of)* the strongest men of their generation, and family, from Zorah and Eshtaol, that they should spy the land, and behold diligently, *(or so that they could spy out the land, and carefully look it over)*. And they said to them, Go ye, and behold the land. And when they going forth had come into the hill *(country)* of Ephraim, and had entered into the house of Micah, they rested there.

<sup>3</sup> And they knew the voice of the young waxing deacon; and they rested in his place, and said to him, Who brought thee hither? What doest thou here? For what cause wouldest thou come hither? *(And they knew the voice of the young Levite; and they rested there before him, and said to him, Who hath brought thee here? What doest thou here? For what reason wouldest thou come here?)*

<sup>4</sup> The which answered, Micah hath given to me these things and these, and he hath hired me for meed, that I be priest to him. *(And he answered, Micah hath given these things, and other things to me, and he hath hired me for money, to be his priest.)*

<sup>5</sup> And they prayed him, that he should counsel with the Lord, and that they might know *(or so that they could know)*, whether they went in the way of prosperity, and that the thing *of their purpose* should have effect.

<sup>6</sup> Which answered to them, Go ye with peace, the Lord beholdeth your way, and the journey whither ye go. *(And he answered to them, Go ye in peace, the Lord watcheth over your way, and the journey on which ye go or and where ye go on the journey.)*

<sup>7</sup> Then those five men went forth, and came to Laish; and they saw the people dwelling therein without any dread, by the custom of Sidonians, secure and restful, for no man utterly against-stood them, and they were full rich, and *dwelled* far from Sidon, and were parted from all men. *(Then those five men went forth, and came to Laish; and they saw the people living there without any fear; by the custom of the Sidonians, secure and at rest, for there was utterly no one who stood against them, and they were very rich, and lived far away from Sidon, and were separated from all people.)*

<sup>8</sup> And they turned again to their brethren in Zorah and Eshtaol; and they answered to *(their)* brethren, asking what they had done, *(And they returned to their kinsmen in Zorah and Eshtaol; and they answered to their kinsmen, who were asking what they had done,)*

<sup>9</sup> and said, Rise ye, and go we up to them *of Laish*, for we have seen the land full rich and plenteous; do not ye be negligent, do not ye cease, (*but*) go we forth, and have we it into possession (*or and let us take the land*);

<sup>10</sup> no travail shall be *to us*; we shall enter to secure men, into a full large country; and the Lord shall betake to us a place, wherein is not poverty of anything of those things that be brought forth in (*all*)[*the*] earth. (*it shall not be any great effort for us; for we shall go to a people who be very complacent and naive, and into a very large country; and the Lord shall deliver a place to us, where nothing is lacking of anything, of that which be brought forth in all the earth.*)

<sup>11</sup> Therefore six hundred men girded with armours of battle went forth of the kindred of Dan, that is, from Zorah and Eshtaol. (*And so six hundred men of the Danites, girded with arms, or with weapons, for battle, went forth from Zorah and Eshtaol.*)

<sup>12</sup> And they went up, and dwelled in Kiriathjearim of Judah, the which place took from that time the name of [*the*] Tents of Dan (*or the which place from that time took the name of Mahanehdan*), and it is behind the back of Kiriathjearim.

<sup>13</sup> From thence they passed into the hill (*country*) of Ephraim; and when they had come to the house of Micah,

<sup>14</sup> the five men, that were sent before to behold the land of Laish, said to their other brethren, Know ye, that ephod, and teraphim, and a graven image, and a molten image is in (*one of*) these houses; see ye what pleaseth you. (*the five men, who were sent before to spy out the land of Laish, said to their other kinsmen, Know ye, that an ephod, and teraphim, and a carved idol, and a cast image be in one of these houses? see ye what pleaseth you.*)

<sup>15</sup> And when they had bowed a little *aside*, they entered into the house of the young deacon, that was in the house of Micah, (*or they entered into the young Levite's home, that is, into Micah's house*), and they greeted him with peaceable words.

<sup>16</sup> And six hundred men stood before the door, so as they were armed. (*And the six hundred armed men stood outside, in front of the door.*)

<sup>17</sup> And they, that entered into the house of the young man, enforced to take away the graven image, and the ephod, and teraphim, and the molten image; and the priest stood before the door, while six hundred full strong (*armed*) men abode not far (*from*)thence. (*And they, who had entered into the young man's home, that is, into Micah's house, endeavoured to take away the carved idol, and the ephod, and the teraphim, and the cast image; and the priest stood outside the door, with the six hundred very strong armed men, who waited not far from there.*)

<sup>18</sup> Therefore they that entered took the graven image, ephod, and idols, and the molten image; to whom the priest said, What do ye? (*And so they who entered took the carved idol, and the ephod, and the teraphim, or the other idols, and the cast image; and the priest said to them, What be ye doing?*)

<sup>19</sup> To whom they answered, Be thou still, and put thy finger on thy mouth, and come with us, that we have thee (*for a*) father and (*a*) priest. What is better to thee, that thou be priest in the house of one man, either (*a priest*) in a lineage and (*a*) family of Israel? (*or What is better for thee, that thou be a priest in the house of one man, or a priest in a tribe and a family of Israel?*)

<sup>20</sup> And when he had heard this, he assented to their words, and he took the ephod, and idols, and the graven image, and went forth with them. (*And when he had heard this, he agreed with what they said, and he himself took hold of the ephod, and the carved idol, and the teraphim, and the cast image, and went away with them.*)

<sup>21</sup> And when they went forth, and had made their little children, and their work beasts, and all thing that was precious, to go before them; (*And so they all went forth, and made their little children, and their work beasts, and all the things that were precious to them, to go before them;*)

<sup>22</sup> and when they were now far from the house of Micah, [*the*] men that dwelled in the houses of Micah cried together, and followed (*after them*), (*and when they had gone some distance from Micah's house, Micah gathered together the men who lived in the houses nearby; and they followed after the Danites.*)

<sup>23</sup> and began to cry after the back(s)*(of them)*. Which when they had beheld, [*they*] said to Micah, What wilt thou to thee? why criest thou? (*and shouted at them behind their backs. And when the Danites had seen them, they said to Micah, What is the matter with thee? why shoutest thou at us?*)

<sup>24</sup> Which answered, Ye have taken away my gods, which I made to me, and the priest, and what dwelleth over? and ye say, What is (*it*) to thee? (*And Micah answered, Ye have*

*taken away my gods, which I had made for me, and my priest, and now what do I have left? and ye say, What is the matter with thee?)*

<sup>25</sup> And the sons of Dan said to him, Beware, lest thou speak [any] more to us, and men stirred in soul come to thee, and thou perish with all thine house.

<sup>26</sup> And so (*the sons of*) Dan went forth in the journey begun. And Micah saw, that they were stronger than he, and [he] turned again into his house (*or and so he returned to his house, along with all of his neighbours*).

<sup>27</sup> Forsooth six hundred men took the priest, and the things which we before-said, and came into Laish to the people resting and secure; and they smited them by the sharpness of sword, and betook the city to burning, (*And the six hundred men took the priest, and all the things which we spoke of, and came into Laish to the people there, who were secure and at rest, yea, without a care in the world; and they struck them down with their sharp swords, and burned down the city*).

<sup>28</sup> while no man utterly gave help (*to them*), for they dwelled far from Sidon, and had not anything of fellowship and cause with any men. And the city was set in the country(*side*) of Bethrehob; the which city Dan builded again, and dwelled therein; (*while utterly no one gave them any help, for they lived far from Sidon, and the city was set in the countryside of Bethrehob, and they had nothing of fellowship, or dealings, with anyone. And then the Danites rebuilt the city, and lived there*);

<sup>29</sup> and the name of the city was called Dan, by the name of their father (*or after the name of their father*), whom Israel had begat, the which city was called Laish before.

<sup>30</sup> And Dan setted there the graven image (*or And the Danites set up Micah's idol*), and Jonathan, the son of Gershom, [*the*] son of Moses, and Jonathan's sons, (*were*) the priests, in the lineage of Dan, till into the day of their captivity.

<sup>31</sup> And the idol of Micah dwelled with them, in all [*the*] time that the house of God was in Shiloh. (*And Micah's idol stayed with them, all the time that the House of God was in Shiloh*).

## CHAPTER 19

<sup>1</sup> In those days was no king in Israel. A man was a deacon, dwelling in the side of the hill of Ephraim, the which took a (*secondary*) wife of Bethlehem of Judah. (*In those days there was no king in Israel. And there was a man who was a Levite, living far back, or deep, in the hill country of Ephraim, who took a secondary wife, or a concubine, of Bethlehem in Judah*).

<sup>2</sup> And she did fornication on him, and turned again into the house of her father in Bethlehem, and she dwelled at him four months. (*And she did fornication against him or And she was angry with him, and returned to her father's house in Bethlehem, and she stayed with him for four months*).

<sup>3</sup> And her husband followed her, and he would be reconciled to her, and to speak fair with her, and to lead her again with him; and he had in his company a servant, and twain asses, (*or And then her husband came to her, to be reconciled with her, and to speak kindly to her, and to bring her home again with him; and he had in his company a servant, and two donkeys*). And she received him, and brought him into her father's house; and when his wife's father had heard this, and saw him, he ran gladly to him, and embraced the man.

<sup>4</sup> And the husband of the daughter dwelled in the house of his wife's father (*for*) three days, and ate and drank at home with him.

<sup>5</sup> And the fourth day, the deacon rose by night, and would have gone forth; whom his wife's father held, and said to him, Taste thou first a little bread, and comfort thy stomach, and so thou shalt go forth. (*And on the fourth day, the Levite rose early, and desired to go home; but his wife's father took hold of him, and said to him, Eat thou first a little bread, and comfort thy stomach, and then thou shalt go forth*).

<sup>6</sup> And they sat together, and ate, and drank. And the father of the damsel said to his daughter's husband, I beseech thee, that thou dwell here today, (*or I beseech thee, that thou stay here today*), and that we be glad together.

<sup>7</sup> And he rose, and began to desire to go; and nevertheless, his wife's father held him again meekly, and made him to dwell with him. (*And the Levite rose up, and desired to go; but his wife's father meekly held onto him again, and made him stay there with him*).

<sup>8</sup> And when the morrowtide was made, the deacon made him(*self*) ready to go (*on*) his way; to whom his wife's father said again, I beseech thee, that thou take a little meat, and make thee strong till the day increase, and afterward go thou forth. Then they ate together (*or And so they ate together again*).

<sup>9</sup> And the young man rose to go forth with his wife, and with the servant; to whom the father of his wife spake again, Behold thou, that the day is far forth gone toward the [sun] going down, and it nigheth to the eventide; dwell thou with me also today, and lead thou *with me* a glad day, and tomorrow thou shalt go forth, that thou go into thine house. *(And then the young man rose up to go forth with his concubine, and with his servant; but his wife's father spoke to him again, and said, See thou, that the day hath gone far toward the sun going down, and it nigheth to the evening; stay thou here with me also this night, and have thou a happy evening with me, and tomorrow thou shalt go forth, and go to thy house.)*

<sup>10</sup> *(But)* The daughter's husband would not assent to his words; but he went forth anon *(or at once)*, and came *(over)* against Jebus, which by another name is called Jerusalem; and he led with him two asses charged, and his [secondary] wife, *(or and he went with his two laden donkeys, and his concubine, and his servant).*

<sup>11</sup> And now they were beside Jebus, and the day was changed into night. And the servant said to his lord, Come thou, I beseech thee, bow we [down] to the city of Jebus, and dwell we therein, *(or let us turn in to the city of Jebus, and stay we there).*

<sup>12</sup> To whom his lord answered, I shall not enter into the city of an alien folk, which is not of the sons of Israel, but I shall pass forth into Gibeah; *(To whom his lord answered, I shall not go into the city of a foreign people, who be not Israelites, but I shall go forth to Gibeah;)*

<sup>13</sup> and when I shall come thither, we shall dwell therein, or else in the city of Ramah.

<sup>14</sup> Therefore they passed Jebus, and took the way begun. And the sun went down to them beside Gibeah, which is in the lineage of Benjamin, *(or And the sun went down on them when they reached Gibeah, which is in the tribe of Benjamin);*

<sup>15</sup> and *(so)* they turned *(in)* to Gibeah, that they would dwell there. Whither when they had entered, they sat in the street of the city, and no man would receive them to harbour *(or but no one would give them any lodging).*

<sup>16</sup> And lo! an eld man turned again from the field, and from his work in the eventide, and appeared to them, which also himself was of the hill of Ephraim, and he dwelled a pilgrim in Gibeah. And men of that country were of the sons of Benjamin. *(And behold! an old man returned from the field, from his work in the evening, and appeared before them, and he was also from the hill country of Ephraim, but now he lived in Gibeah. But men of that place were Benjaminites.)*

<sup>17</sup> And when the eld man raised up his eyes, he saw a man sitting with his fardels in the street of the city; and he said to him, From whence comest thou? and whither goest thou?

<sup>18</sup> Which answered to him, We went forth from Bethlehem of Judah, and we go to our place, which is in the side of the hill of Ephraim *(or which is deep in the hill country of Ephraim)*, from whence we went *(out)* to Bethlehem; and now we go to the house of God, and no man will receive us under his roof,

<sup>19</sup> and we have provender and hay into meat of our asses, and bread and wine into mine uses, and of thine handmaid, and of the servant which is with me; we have no need to anything, but to harbour. *(and we have provender and hay for food for our donkeys, and bread and wine for my use, and for my concubine, and for the servant who is with me; yea, we have no need of anything, except lodging.)*

<sup>20</sup> To whom the eld man answered, Peace be with thee; I shall give *(thee)* all things, that be needful; only, I beseech, dwell thou not in the street, *(or only, I beseech thee, do not thou stay in the street).*

<sup>21</sup> And he brought him into his house, and gave meat to the asses; and after that they washed their feet, he received them into feast. *(And he brought them into his house, and gave him food for the donkeys; and after that they had washed their feet, he gave them dinner.)*

<sup>22</sup> *(And)* While they ate, and refreshed their bodies with meat and drink after the travail of their way, men of that city came, the sons of Belial, *that is, (them) without (a) yoke*, and they compassed the old man's house *(or and they surrounded the old man's house)*, and began to knock on the doors; and they cried to the lord of the house, and said, Lead out the man that entered into thine house, *(so)* that we *(can)* misuse him.

<sup>23</sup> And the eld man went out to them, and said, Do not ye, brethren, do not ye do this evil; for the man hath entered into mine harbour *(or for the man hath only entered into my house for lodging);* and cease ye of this folly.

<sup>24</sup> I have a daughter *(who is a )* virgin, and this man hath a [secondary] wife; and I shall bring out them to you, that ye make low them, and fulfill your lust, *(or I have a*

*daughter who is a virgin, and this man hath a concubine; and I shall bring them out to you, so that ye can make them low, and fulfill your lust); only, I beseech you, that ye work not this cursedness against kind with this man.*

<sup>25</sup> *(But) They would not assent to his words; the which thing the man seeing, he led out his [secondary] wife to them, and he betook to them her to be defouled. And when they had misused her all night, they let go her in the morrowtide. (But they would not assent to his words; and the Levite seeing that, he brought out his concubine to them, and he gave her over to them to be defiled. And when they had misused her all that night, they let her go in the morning.)*

<sup>26</sup> *And when the darkneses of night departed, the woman came to the door of the house, where her lord dwelled, and there she felled down.*

<sup>27</sup> *And when the morrowtide was made, the man (a)rose, and opened the door, for to go forth (on) his journey; and lo! his [secondary] wife lay at the door, her hands spread abroad in the threshold, (or and behold! his concubine lay at the door, with her hands spread abroad on the threshold).*

<sup>28</sup> *And he guessed her to rest (there), and spake to her, (and said), Rise thou, and go we. And when she answered nothing, he understood that she was dead; and he took her, and put on the ass, and turned again into his house, (or and he took her, and put her on the donkey, and returned to his house).*

<sup>29</sup> *And when he entered into that house, he took a sword, and parted into twelve parts and gobbets, the dead body of the (secondary) wife, (together)[with her bones], and sent (them) into all the terms of Israel. (And when he had entered into his house, he took a sword, or a knife, and cut the flesh and bones of the dead body of his concubine into twelve parts, or pieces, and then he sent them into all the corners of Israel.)*

<sup>30</sup> *And when all men had heard this, they cried, Never such a thing was done in Israel, (or And when all the people had heard of this, they cried, Such a thing was never done in Israel), from that day in which our fathers ascended from Egypt, till into [the] present time; say ye (the) sentence, and deem ye in common, what is needed to be done (to avenge this horrible deed).*

## CHAPTER 20

<sup>1</sup> *Therefore all the sons of Israel went [out], and were gathered together as one man, from Dan till to Beersheba, and (also) from the land of Gilead, to the Lord in Mizpeh (or before the Lord at Mizpeh);*

<sup>2</sup> *and all the corners of peoples, and all the lineages of Israel, came together into the church of the people of God, four hundred thousand of footmen fighters. (and all the chiefmen of the people, of all the tribes of Israel, came together to a gathering of the people of God, yea, to four hundred thousand footmen who were ready to fight.)*

<sup>3</sup> *And it was not hid from the sons of Benjamin, that the sons of Israel had gone up into Mizpeh.*

<sup>4</sup> *And the deacon, [the] husband of the (secondary) wife that was slain, was asked, how so great felony was done; and he answered, I came with my (secondary) wife into Gibeah of Benjamin, and I turned thither. (And the Levite, the husband of the concubine who was murdered, was asked, How was this great felony done? and he answered, I came with my concubine to Gibeah in Benjamin, and I turned in there.)*

<sup>5</sup> *And lo! [the] men of that city compassed in the night the house, in which I dwelled, (or And behold! the men of that city surrounded the house where I stayed that night), and they would slay me, and they travailed my (secondary) wife with unbelievful madness of lechery; and at the last she was dead.*

<sup>6</sup> *And I took, and cut her into gobbets, (or And I took her, and I cut her into pieces), and I sent those parts of her into all the terms of your possession; for so great (a) felony and so grievous (a) sin/and so great (a) sin was never done in Israel.*

<sup>7</sup> *Now all ye sons of Israel (who) be present; deem ye, what ye ought to do.*

<sup>8</sup> *And all the people stood, and answered as by the word of one man, (and said), We shall not go hence into our tabernacles (or We shall not go back to our tents), neither any of us shall enter into his house;*

<sup>9</sup> *but we shall do this thing in common against Gibeah.*

<sup>10</sup> *Ten men be chosen of an hundred, of all the lineages of Israel, and an hundred of a thousand, and a thousand of ten thousand, that they bear meats to the host, and that we, fighting against Gibeah of Benjamin, may yield to it for the trespass that that it deserveth. (Let ten men be chosen out of a hundred, out of all the tribes of Israel, and a hundred out of a thousand, and a thousand out of ten thousand, to carry food for the army,*

and the rest of us, fighting against Gibeah in Benjamin, yield to them what they deserve for this trespass.)

<sup>11</sup> And (so) all the people, as one man, came together to the city (or came together against the city of Gibeah), by the same thought and (of) one counsel.

<sup>12</sup> And (the sons of) Israel sent messengers to all the lineage of Benjamin, and they said, Why so great felony is found in you? (And the Israelites sent messengers to all the tribe of Benjamin, and they said, Why is so great a felony found among you?)

<sup>13</sup> Betake ye the men of Gibeah, that did this wickedness, that they die, and evil be done away from Israel. Which would not hear the commandment of their brethren, the sons of Israel, (Deliver ye unto us the men of Gibeah, who did this wickedness, so that they can die, and that this evil be done away from Israel. But they would not listen to the command of their kinsmen, the Israelites,)

<sup>14</sup> but men of all the cities, that were of the part of Benjamin, came together into Gibeah, to help them, and to fight against all the people of Israel.

<sup>15</sup> And twenty-six thousand were found of Benjamin, of men drawing out sword, besides the dwellers of Gibeah, which were seven hundred strongest men, (And there were twenty-six thousand Benjaminites, men drawing out the sword, besides the inhabitants of Gibeah, who were seven hundred of the strongest men.)

<sup>16</sup> fighting so with the left hand as with the right hand, and casting so stones with slings at a certain thing, that they might smite also an hair, and the stroke of the stone should not be borne [away] into the tother part. (fighting with their left hand like with their right hand, and throwing stones with slings with such certainty, that they could strike a hair; and yet the stroke of the stone would never be borne aside into some other place.)

<sup>17</sup> Also of the men of Israel, without the sons of Benjamin, were found four hundred thousand drawing out sword, and ready to battle. (And the Israelites, without the Benjaminites, were four hundred thousand men drawing out swords, and ready for battle.)

<sup>18</sup> Which rose, and came into the house of God, that is in Shiloh; and they counselled with God, and said, Who shall be prince in our host of the battle against the sons of Benjamin? To whom the Lord answered, Judah be your duke. (And they rose up, and came into the House of God, that was in Bethel; and they counselled with God, and said, Who should be the leader of our army in the battle against the Benjaminites? To whom the Lord answered, Judah should be your leader.)

<sup>19</sup> And anon the sons of Israel rose early, and setted tents against Gibeah. (And so early in the morning the Israelites rose up, and then pitched their tents opposite Gibeah.)

<sup>20</sup> And from thence they went out to battle against Benjamin, and Israel began to fight against Gibeah.

<sup>21</sup> And the sons of Benjamin went out of Gibeah, and killed of the sons of Israel in that day two and twenty thousand men.

<sup>22</sup> And again (the next day), the sons of Israel trusted in their own strength, and in (the) number of (their) people, and they dressed [the] battle array, in the same place in which they (had) fought before;

<sup>23</sup> so nevertheless that they went up before to the house(of God), and they wept before the Lord unto [the] night, and they counselled with him, and said, Shall I go forth more to fight against the sons of Benjamin, my brethren, either nay? To whom he answered, Ascend ye to them, and begin ye the battle. (for they had gone up the evening before to the House of God, and they had wept before the Lord into the night, and had counselled with him, and had said, Should we go forth again to fight against our kinsmen, the Benjaminites, or not? To whom he answered, Go ye up to them, and make ye the battle.)

<sup>24</sup> And (so) when the sons of Israel had gone forth to battle in the tother day against Benjamin,

<sup>25</sup> the sons of Benjamin brake out from the gates of Gibeah, and came to (the sons of) Israel; and the sons of Benjamin were wild against Israel by so fierce slaying (or and the Benjaminites were so wild against the Israelites with such fierce slaughter), that they threw down eighteen thousand men of Israel drawing out (the) sword.

<sup>26</sup> Wherefore all the sons of Israel came (again) into the house of God, and they sat, and wept before the Lord, and they fasted in that day unto the eventide; and they offered to the Lord burnt sacrifices, and peaceable sacrifices, (or and they offered to the Lord burnt sacrifices, and peace offerings),

<sup>27</sup> and they asked the Lord of their state. In that time, the ark of the bond of peace of God was there, (or For at that time, the Ark of the Covenant of the Lord was there);

<sup>28</sup> and Phinehas, the son of Eleazar, the son of Aaron, was sovereign of the Lord's house. Then they counselled (with) the Lord, and said, Shall we go out more to battle against

the sons of Benjamin, our brethren, either shall we rest? To whom the Lord said, Go ye up against them, for tomorrow I shall betake *(the sons of)* Benjamin into your hands. *(and Phinehas, the son of Eleazar; the son of Aaron, was the ruler of the Lord's House. And again they counselled with the Lord, and said, Should we go out again to do more battle against our kinsmen the Benjaminites, or should we cease? To whom the Lord said, Go ye up against them, for tomorrow I shall deliver the Benjaminites into your hands.)*

<sup>29</sup> And the sons of Israel setted ambushments by compass of the city of Gibeah; *(And so the Israelites set men in ambush all around the city of Gibeah;)*

<sup>30</sup> and the third time, as once and twice before, they brought forth the host against *(the sons of)* Benjamin.

<sup>31</sup> But also then the sons of Benjamin brake out from the city boldly, and they pursued further the adversaries fleeing, so that they wounded of Israel, as they did in the first day, and the second, and they killed by two paths Israel turning *(their)* backs; of the which paths one was straight out into Bethel, and the tother into Gibeah. And Benjamin threw down about thirty men of Israel; *(And then the Benjaminites broke out boldly from the city, and again they pursued their adversaries, and made them to flee; and they struck the Israelites, like they did on the first day, and on the second; and on two paths they killed the Israelites who had turned their backs to them; of the which paths one went straight out to Bethel, and the other into Gibeah. And so the Benjaminites threw down about thirty more men of Israel;)*

<sup>32</sup> for they guessed to destroy Israel as they did before; and by craft, Israel took counsel, feigning them to flee, *(or but the Israelites had taken counsel, and by a carefully thought-out plan, feigned themselves to flee), (so)* that they should draw *(away the sons of)* Benjamin from the city, and that they as fleeing should bring forth *(the sons of)* Benjamin to the foresaid paths.

<sup>33</sup> Therefore all the sons of Israel rose *(up out)* of their seats, and setted battle array in the place which is called Baaltamar. And the ambushments, that were about the city, began to open themselves little and little, and to go forth from the west part of the city. *(And so all the Israelites rose up out of their places, and made the battle array in the place which is called Baaltamar. And the men in ambush, who were all around the city, began to open themselves up little by little, and to go forth from the west part of the city.)*

<sup>34</sup> But also other ten thousand of men of all Israel excited the dwellers of the city to battles; and the battle was made grievous against the sons of Benjamin, and they understood not, that perishing nighed to them on each part. *(And another ten thousand Israelites attacked the inhabitants of the city; and the battle was made grievous, or very hard, against the Benjaminites, and they did not understand, that death nighed to them on every side.)*

<sup>35</sup> And the Lord smote Benjamin in the sight of the sons of Israel, and Israel killed of them in that day five and twenty thousand and an hundred men, and all these were warriors and men drawing out sword. *(And the Lord struck down the Benjaminites before the Israelites, and on that day the Israelites killed twenty-five thousand and a hundred men of them, and they were all warriors and men drawing out the sword.)*

<sup>36</sup> Soothly the sons of Benjamin began to flee, when they saw, that they were the lower. And the sons of Israel saw this, and gave to them place to flee, that they should come to the ambushments made ready, which they had set beside the city. *(And the Benjaminites began to flee, when they saw, that they were losing. And the Israelites saw this, and gave them a place to which to flee, so that they would come to the men who were waiting in ambush, that they had positioned outside the city.)*

<sup>37</sup> And when these ambushments had risen up suddenly from *[the]* hid places, and Benjamin gave *(their)* backs to the slayers, they entered into the city, and they smote it by sharpness of sword. *(And when those set in ambush had suddenly risen up from their hiding places, and the Benjaminites had given their backs to the killers, the Israelites entered into the city, and struck down the people with their sharp swords.)*

<sup>38</sup> Soothly the sons of Israel had given a sign to them which they had set in ambushments, that after that they had taken the city, they should kindle *(a)* fire, and that by smoke ascending on high, they should show the city *(to be)* taken. *(And the Israelites had arranged a sign, or a signal, from those whom they had set in ambush, which was that after they had taken the city, they would kindle a fire, and that by the smoke going up on high, they would show that the city had been taken.)*

<sup>39</sup> And when the sons of Israel set in that battle saw this; for the sons of Benjamin guessed them to flee, and they followed busilier, when thirty men of their host were

slain; *(And so the Israelites set in the battle saw this; but the Benjaminites guessed them to flee, and they followed them more busily, for they had already killed thirty Israelites;)*

<sup>40</sup> and they saw as a pillar of smoke go up from the city. And also Benjamin beholding behind, when he saw his city taken, and the flames be borne on high, *(yea, the Israelites saw the pillar of smoke go up from the city. And then the Benjaminites looking behind, also saw that their city had been taken, and the flames of it to be borne up on high.)*

<sup>41</sup> they that feigned to flee before, turned their face to Benjamin, and more strongly withstood him. And when the sons of Benjamin had seen this thing, *(And then they who had feigned to flee before, now turned their faces to the Benjaminites or now turned to face the Benjaminites, and strongly stood against them. And when the Benjaminites had seen this,)*

<sup>42</sup> they were turned into flight, and they began to go to the way of desert; while also adversaries pursued them there; but also they, that had burnt the city, came against them. *(They turned to flight, yea, to run away, and they started on the way to the wilderness; but their adversaries pursued them there; and then also they, who had burned down the city, came out against them.)*

<sup>43</sup> And so it was done, that Benjamin was slain of enemies on each part, neither there was any rest of men dying; and they felled, and were cast down at the east coast of the city of Gibeah. *(And so it was done, that the Benjaminites were killed by their enemies on every side, nor was there any ceasing of men dying; and they fell, and were thrown down on the east side of the city of Gibeah.)*

<sup>44</sup> Forsooth they *(of Benjamin)*, that were slain in the same place, were eighteen thousand of men, all strongest fighters. *(And the Benjaminites, who were killed at that place, were eighteen thousand, very strong fighting men.)*

<sup>45</sup> And when they that *(were)* left alive of Benjamin had seen this, they fled into *(the)* wilderness, and they went to the stone, whose name is Rimmon, *(or and they went to the Rock of Rimmon)*. And in that flight *the sons of Israel* went openly after *(them)*, into diverse places *(unto Gidom)*, and they killed of them five thousand men; and when *(the sons of)* Benjamin fled further, they pursued them, and killed also of them *(an)* other two thousand men.

<sup>46</sup> And so it was done, that all that felled down of *(the sons of)* Benjamin in diverse places, were five and twenty thousand, fighters most ready to battles. *(And so it was done, that all of the Benjaminites who fell down in diverse places that day, were twenty-five thousand fighting men, all ready for battle.)*

<sup>47</sup> And so six hundred men *(were)* left of all the number of Benjamin, that might escape, and flee into wilderness; and they sat in the stone of Rimmon four months. *(And so only six hundred men escaped, and were left alive, of all the number of Benjamin, and they fled into the wilderness; and they sat at the Rock of Rimmon for four months.)*

<sup>48</sup> And the sons of Israel went out, and they smote with sword all the remnants of the city, from men unto work beasts; and *(then)* devouring flame wasted all the cities and *(the)* towns of Benjamin.

## CHAPTER 21

<sup>1</sup> Also the sons of Israel had sworn in Mizpeh, and said, None of us shall give to the sons of Benjamin a wife of his daughters. *(At Mizpeh the Israelites had sworn, and said, None of us shall give any of his daughters for a wife to the Benjaminites.)*

<sup>2</sup> And all came to the house of God in Shiloh, and they sat in the sight of him till to eventide, and they raised their voice, and began to weep with great yelling, *(And now when they all came to Bethel in the presence of God, they sat before him until the evening, and they raised up their voices, and began to weep with great yelling,)*

<sup>3</sup> and said, Lord God of Israel, why is this evil done in thy people, that today one lineage be taken away of us? *(and they said, Lord God of Israel, why is this evil done among thy people, that today one tribe was taken away from us?)*

<sup>4</sup> Soothly in the tother day they rised early, and builded an altar, and offered there burnt sacrifices and peaceable sacrifices, *(And the next day they rose up early, and built an altar there, and offered burnt sacrifices, and peace offerings,)*

<sup>5</sup> and said, Who of all the lineages of Israel went not up into the host of the Lord? For when they were in Mizpeh, they had bound themselves with a full great oath, that they that failed *(to go up)* thence should be *(made)* dead. *(and they said, Who out of all the tribes of Israel did not go up to the gathering unto the Lord? For when they were in Mizpeh, they had bound themselves with a very great, or a very solemn, oath, that anyone who failed to go up there should be put to death.)*

<sup>6</sup> And the sons of Israel were led by penance on their brother Benjamin, and began to say, One lineage of Israel is taken away; *(And the Israelites felt great remorse, or regret, over their kinsmen the Benjaminites, and said again, Today one of Israel's tribes was taken from us;)*

<sup>7</sup> whereof shall they take wives? certainly all we have sworn in common, that we shall not give our daughters to them. *(where shall they get wives? for we have all sworn in common, that we shall not give any of our daughters to them.)*

<sup>8</sup> Then they said, Who is it of all the lineages of Israel, that went not up to the Lord in Mizpeh? And lo! the dwellers of Jabesh of Gilead were found, that they were not in that host. *(And again they said, Who is it out of all of Israel's tribes, who did not go up unto the Lord at Mizpeh? And behold! the inhabitants of Jabesh of Gilead were found, that they had not been in that gathering.)*

<sup>9</sup> Also in that time, when they were in Shiloh, none of them was found there. *(And there at Bethel, when the men were numbered, or were listed, none of the sons of Jabesh of Gilead was found to be there.)*

<sup>10</sup> Therefore they sent ten thousand *(of the)* strongest men, and commanded to them, Go ye, and smite the dwellers of Jabesh of Gilead by the sharpness of sword, as well the wives as the little children of them. *(And so they sent twelve thousand of their strongest men, and commanded to them, Go ye, and strike down the people of Jabesh of Gilead with thy sharp swords, and their wives as well as their little children.)*

<sup>11</sup> And this thing shall be to you, that ye shall keep; slay ye all of male kind, and the women that have known men fleshly; reserve ye the virgins/ but keep ye the maidens. *(And this word shall be to you, that ye shall obey; kill ye all the males, and the women who have fleshly known men; but reserve ye the virgins or but keep ye the maidens.)*

<sup>12</sup> And four hundred virgins, that knew not the bed of *(a)* man, were found *(among the people)* of Jabesh of Gilead; and they brought them to the tents in Shiloh, into the land of Canaan.

<sup>13</sup> And Israel sent messengers to the sons of Benjamin, that were in the stone of Rimmon; and they commanded to them, that they should receive those women in peace. *(And then the Israelites sent messengers to the Benjaminites, who were at the Rock of Rimmon; and they agreed to make peace.)*

<sup>14</sup> And the sons of Benjamin came *(back)* in that time, and the daughters of Jabesh of Gilead were given to them to wives; for they found none other women, which they should give to *them* in like manner. *(And then the Benjaminites came back, and the daughters of Jabesh of Gilead were given to them for wives; but they found no other women, whom they could give to them in like manner.)*

<sup>15</sup> And all Israel sorrowed greatly, and did penance on the slaying of one lineage of Israel. *(And all Israel greatly sorrowed, and had great remorse, or regret, over the killing of one of the tribes of Israel.)*

<sup>16</sup> And the greater men in birth said, What shall we do to the other men, that have not taken wives? All the women in the lineage of Benjamin have fallen down, *(And the men of great age, that is, the elders, said, What shall we do for the other men who have not received wives? For all the women in the tribe of Benjamin have been killed,)*

<sup>17</sup> and it is to us to purvey with great care and great study, that one lineage be not done away from Israel. *(and it is for us to find a way, so that one tribe be not done away from Israel.)*

<sup>18</sup> We may not give our daughters to them, for we be bound with an oath and cursing, by which we said, Be he cursed that giveth of his daughters *(for)* a wife to Benjamin.

<sup>19</sup> And they took counsel, and said, Lo! the solemnity of the Lord is in Shiloh, *(after)* the year's turning about, that is set at the north coast of the city of Bethel, and at the east coast of the way that goeth from Bethel to Shechem, and at the south of the city of Lebonah. *(And they took counsel, and said, Behold! the Feast of the Lord shall soon be in Shiloh, after the year's turning about, yea, that city which is north of the city of Bethel, and to the east on the way that goeth from Bethel to Shechem, and to the south of the city of Lebonah.)*

<sup>20</sup> And they commanded to the sons of Benjamin, and said, Go ye, and be ye hid in *[the]* vineries; *(And they commanded to the Benjaminites, and said, Go ye, and be ye hid there in the vineyards;)*

<sup>21</sup> and when ye see *[the]* daughters of Shiloh go forth by custom to lead dances, go ye out of the vineries suddenly, and ravish ye them, each man one wife, and go ye into the land of Benjamin. *(and when ye see the daughters of Shiloh come out to dance, quickly*

*go ye out of the vineyards, and seize ye them, each man one wife, and then go ye back to the land of Benjamin.)*

<sup>22</sup> And when the fathers and brethren of them shall come, and begin to complain and plead against you, we shall say to them, Have ye mercy of them; for we took not from a man his wife in battle, neither ye gave *(them)* to them, *(so)* why ye shall be blamed in time. *(And when their fathers and their brothers shall come to you, and begin to complain and plead against you, ye shall say to them, Have ye mercy on us; for we did not take a wife from any man in battle, nor did ye give them to us, and so ye shall not be blamed for breaking the oath.)*

<sup>23</sup> And the sons of Benjamin did as it was commanded to them, and by their number they ravished wives to them, each man one wife, of them that led *(the)* dances. And they went into their possession, and builded cities, and dwelled in those. *(And the Benjaminites did as it was commanded to them, and by their number they seized wives for themselves, each man one wife, out of those who led the dances. And then they went back to their possessions, and builded cities, and lived in them.)*

<sup>24</sup> And the sons of Israel turned again, by their lineages and families, into their tabernacles. *(And the Israelites returned, by their tribes and families, to their inheritances, or their possessions.)*

<sup>25</sup> In those days was no king in Israel, but each man did that thing, that seemed rightful to himself. *(In those days there was no king in Israel, but each person did what seemed right to himself.)*

## RUTH

<sup>1</sup> In the days of one judge, when judges were sovereigns in Israel, hunger was made in the land; and a man of Bethlehem of Judah went to be a pilgrim in the country of Moab, with his wife and [his] two free sons. *(In the days of the judges, when they were the rulers in Israel, there was hunger in the land; and a man of Bethlehem of Judah went to live in the country of Moab, with his wife and their two sons.)*

<sup>2</sup> He was called Elimelech, and his wife (was) Naomi, and his two sons, the one was called Mahlon, and the tother Chilion, Ephrathites of Bethlehem of Judah; and they entered into the country of Moab, and they dwelled there, *(or and they went to the country of Moab, and they lived there).*

<sup>3</sup> And Elimelech, the husband of Naomi, died, and she (was) left with her sons;

<sup>4</sup> and they took wives of Moab, of which wives one was called Orpah, the tother Ruth. And the sons dwelled there ten years *(or And the sons lived there for ten years),*

<sup>5</sup> and both died, that is, Mahlon and Chilion; and the woman (was) left, and was made bare of her two free sons, and her husband. *(and then both of them died, that is, Mahlon and Chilion; and so the woman was bereaved of her two sons, and her husband.)*

<sup>6</sup> And she rose to go with ever either wife of her sons into her country from the country of Moab; for she had heard, that the Lord had beheld his people, and had given meats to them. *(And she rose up to go with the wives of both of her sons back to her country from the country of Moab; for she had heard, that the Lord had looked kindly again upon his people, and had given them food.)*

<sup>7</sup> And so she went out from the place of her pilgrimage with ever either wife of her sons; and so now when she was set in the way of turning again into the land of Judah, *(And so she went out from the place where she lived with the wives of both of her sons; and now when she was set on the way, returning to the land of Judah,)*

<sup>8</sup> she said to them, Go ye (again) into the house of your mother; the Lord do mercy with you, as ye did with the dead men, and with me;

<sup>9</sup> the Lord give to you to find rest in the houses of [the] husbands which ye shall take. And she kissed them. And they began to weep with (a) high voice,

<sup>10</sup> and to say, We shall go with thee to thy people.

<sup>11</sup> To whom she answered, My daughters, turn ye again, why come ye with me? I have no more sons in my womb, that ye may hope husbands of me; *(To whom she answered, My daughters, return ye home, why come ye with me? I have no more sons in my womb, that ye may have any hope of husbands from me;)*

<sup>12</sup> my daughters of Moab, turn ye again, and go, *(or my daughters of Moab, return ye, and go home);* for now I am made eld, and I am not able to the bond of marriage; yea, though I might conceive in this night, and bear sons,

<sup>13</sup> though ye will abide till they waxed, and [ful] fill the years of marriage, ye shall sooner be eld women than ye shall be wedded; I beseech (thee), my daughters, mourn ye not, for your anguish oppresseth me the more, and the hand of the Lord is gone out against me.

<sup>14</sup> Therefore, when the voice was raised (up), again they began to weep. And Orpah kissed her mother-in-law, and turned again, and Ruth abode with her mother-in-law, *(or And Orpah kissed her mother-in-law, and returned home, but Ruth stayed with her mother-in-law).*

<sup>15</sup> To whom Naomi said, Lo! thy kinswoman turned again to her people, and to her gods; go thou with her.

<sup>16</sup> And Ruth answered, Be thou not against me, that I forsake thee, and go away; whither ever thou shalt go, I shall go, and where thou shalt dwell, I shall dwell together *(with thee);* thy people is my people, and thy God is my God; *(And Ruth answered, Be thou not against me, that I should desert thee, and go away from thee; wherever thou shalt go, I shall go, and where thou shalt live, I shall live with thee; thy people is my people, and thy God is my God;)*

<sup>17</sup> what land shall receive thee dying, I shall die therein also, and there I shall take place of burying; God do to me these things, and add these things, if death alone shall not part me and thee. *(whatever land shall receive thee when thou diest, I shall die there also, and that shall be the place where I am buried; yea, God do to me terrible things, and add other things as well, if anything but death separate me and thee.)*

<sup>18</sup> Therefore Naomi saw, that Ruth had deemed with steadfast soul to go with her, and she would not be against her, neither counsel further turning again to her *countrymen, (or and so she would not be against her; nor further counsel her to return to her own people).*

<sup>19</sup> And (so) they went forth together, and came into Bethlehem; and when they entered into the city, swift fame (a)rose with all men, and women said, This is that Naomi.

<sup>20</sup> To whom she said, Call ye not me Naomi, *that is, fair*, but call ye me Mara, *that is, bitter*; for Almighty God hath filled me greatly with bitterness. *(To whom she said, Do not ye call me Naomi, or Delightful, or Pleasant, but call ye me Mara, or Bitter; for Almighty God hath filled me with great bitterness.)*

<sup>21</sup> I went out full, and the Lord led me again void; why therefore call ye me Naomi, whom the Lord hath made low, and (whom) Almighty God hath tormented?

<sup>22</sup> Therefore Naomi came with Ruth of Moab, the wife of her son, from the land of her pilgrimage, and turned again into Bethlehem, when barley was reaped first. *(And so Naomi came with Ruth the Moabite, her son's wife, from the land where she had lived, and returned to Bethlehem with her; when the barley was first harvested.)*

## CHAPTER 2

<sup>1</sup> Forsooth (there was) a mighty man and a man of great riches, Boaz by name, (who) was (a) kinsman of Elimelech.

<sup>2</sup> And Ruth of Moab said to her mother-in-law, If thou commandest, I shall go into the field, and I shall gather ears of corn that flee the hands of (the) reapers, wherever I shall find grace of an husbandman merciful in me *(or wherever I shall find favour from a farmer; who is merciful to me)*. To whom she answered, Go, my daughter.

<sup>3</sup> Therefore she went, and gathered ears of corn after the backs of (some) reapers. And it befel, that Boaz was (the) lord of that field, (he) that was of the kindred of Elimelech.

<sup>4</sup> And lo! (one day) Boaz came from Bethlehem. And he said to his reapers, The Lord be with you. And they answered to him, The Lord bless thee.

<sup>5</sup> And Boaz said to the young man that was chief over the reapers, Who is this damsel?

<sup>6</sup> And he answered, This is the woman of Moab, that came with Naomi from the country of Moab;

<sup>7</sup> and she prayed, that she should gather ears of corn leaving behind, and follow the steps of [the] reapers; and from the morrowtide till now she standeth in the field, and soothly neither at a moment she turned again home. *(and she prayed us, that she could gather some ears of corn that were left behind, and follow the steps of the reapers; and so from the morning until now she standeth in the field, and not for a moment hath she purposed to return home.)*

<sup>8</sup> And Boaz said to Ruth, Daughter, hear thou; go thou not into another field to gather, neither go (thou) away from this place, but be thou joined to my damsels,

<sup>9</sup> and follow thou where they reap; for I [have] commanded to my young men, that no man be dis-easeful to thee; but also if thou thirstest, go to the fardels, and drink waters, of which my young men drink, *(or and if thou thirstest, go and drink from the water jars, which my young men have filled).*

<sup>10</sup> And she felled on her face, and worshipped on the earth; and she said to him, Whereof is this to me, that I should find grace before thine eyes, that thou wouldest know me, a strange woman? *(And she fell on her face, and honoured him on the ground; and she said to him, Whereof is this to me, that I should find favour in thine eyes, and that thou wouldest acknowledge me, who is but a stranger?)*

<sup>11</sup> To whom Boaz answered, All things be told to me, that thou hast done to thy mother-in-law after the death of thine husband, *(or All things have been told to me, what thou hast done for thy mother-in-law after the death of thy husband)*, and that thou hast forsaken thy father and thy mother, and the land that thou were born in, and thou art come to a people, that thou hast not known before.

<sup>12</sup> The Lord yield to thee for thy work, and receive thou full meed of the Lord God of Israel, to whom thou camest, and under whose wings thou fleddest. *(May the Lord reward thee for thy good deeds, yea, may thou receive thy full reward from the Lord God of Israel, to whom thou hast come, and under whose wings thou hast fled.)*

<sup>13</sup> And she said, My lord, I have found grace before thine eyes, and thou hast comforted me, and thou hast spoken to the heart of thine handmaid, which am not like

one of thine handmaids. *(And she said, My lord, for I have found favour in thine eyes, and thou hast spoken to the heart of thy servantess, though I am not equal to one of thy servantesses, yea, thou hast greatly comforted me.)*

<sup>14</sup> And Boaz said to her, When the hour of eating is, come thou hither, and eat bread, and wet thy morsel in vinegar. Therefore she sat at the side of *[the]* reapers; and he *(ad)*dressed *(or directed)* to her pottage, and she ate, and was filled; and she took the remnants. *(And Boaz said to her, When it is time to eat, come thou here, and eat bread, and wet thy morsel in the vinegar. And so she sat beside the reapers; and Boaz passed her some roasted grain, and she ate, and was fulfilled; and she took up the remnants.)*

<sup>15</sup> And she rose from thence to gather the ears of corn, by custom. And Boaz commanded to his young men, and said, Also if she will reap with you, forbid ye not her, *(And then she rose up from there to gather the ears of corn again, as was her custom. And Boaz commanded to his young men, and said, Yea, if she will reap with you, forbid ye her not,)*

<sup>16</sup> and also cast ye forth to her handfuls of purpose *(or and also throw ye forth to her some handfuls on purpose)*, and suffer ye those to abide, that she gather those without shame; and no man reprove her gathering *them*.

<sup>17</sup> Therefore she gathered in the field till to eventide; and she beat with a rod, and shook out those things that she had gathered; and she found of barley as the measure of *(an)* ephah *(or and she found that she had about a bushel of barley)*.

<sup>18</sup> Which she bare, and turned again into the city, and showed to her mother-in-law; furthermore she brought forth, and gave to her the remnants of her meat, with which meat she was *(ful)*filled. *(Which she carried, and returned to the city, and showed to her mother-in-law; and she also brought forth, and gave her the remnants of her food, with which food she was fulfilled.)*

<sup>19</sup> And her mother-in-law said to her, Where hast thou gathered *this* today, and where hast thou done *(all)* this work? Blessed be he, that had mercy on thee. And Ruth told to her mother-*(in-law)* with whom she *(had)* wrought; and she said that the man's name was called Boaz.

<sup>20</sup> To whom Naomi answered, Blessed be he of the Lord, for he *[hath]* kept also to dead men the same grace, which he gave to the quick. And again she said, He is our kinsman. *(To whom Naomi answered, May the Lord bless him; yea, the Lord hath given the same favour to the living, as to the dead. And she said to Ruth, He is our kinsman.)*

<sup>21</sup> And Ruth said, Also he commanded this thing to me, that so long I should be joined to his reapers, till all his corns were reaped. *(And Ruth said, And he also commanded this to me, that I should be joined to his reapers, until all his grain was harvested.)*

<sup>22</sup> To whom her mother-in-law said, My daughter, it is better, that thou go out to reap with his damsels, lest in another field any man against-stand thee.

<sup>23</sup> And so Ruth was joined to the damsels of Boaz; and so long she reaped with them, till both the barley and the wheat were closed in the barns. *(And so Ruth was joined to Boaz's young women; and she worked with them, until all the barley and the wheat were harvested, and enclosed in the barns.)*

## CHAPTER 3

<sup>1</sup> And after that Ruth had turned *(again)* to her mother-in-law, she heard of her, My daughter, I shall seek rest to thee, and I shall purvey that it be well to thee. *(And sometime later, when Ruth had returned to her mother-in-law, Naomi said to her, My daughter, I shall seek rest for thee, and I shall purvey that it be well with thee.)*

<sup>2</sup> This Boaz, to whose damsels thou were joined *(to)* in the field, is our kinsman, and in this night he winnoweth the cornfloor of barley *(or and tonight he thresheth barley at his threshing floor)*.

<sup>3</sup> Therefore be thou washed, and anointed, and be thou clothed with more honest clothes, and go thou down into the cornfloor; the man see not thee, till he have ended to eat and to drink. *(And so be thou washed, and anointed, and be thou clothed with more honourable, or your best, clothes, and then go thou down to the threshing floor; but do not let the man see thee until he hath finished eating and drinking.)*

<sup>4</sup> Forsooth when he goeth to sleep, mark thou the place in which he sleepeth; and thou shalt come, and uncover the cloth *(or the cloak)*, with which he is covered, from the part of the feet, and thou shalt cast thee down, and thou shalt lie there. Forsooth he shall say to thee, what thou oughtest to do.

<sup>5</sup> And Ruth answered, Whatever thing thou commandest to me, I shall do.

<sup>6</sup> And she went down into the cornfloor (*or And she went down to the threshing floor*), and did all things which her mother-in-law commanded to her.

<sup>7</sup> And when Boaz had eaten and (*had*) drunk, and was made more glad, and had gone to sleep beside the mound of sheaves, Ruth came, and hid herself; and when the cloth was uncovered from his feet, she casted down herself, (*or and she turned back the cloak over his feet, and lay herself down*).

<sup>8</sup> And lo! now at midnight, the man dreaded, and was troubled, (*or And behold! at midnight, the man was startled, or was afraid, and he woke up from his sleep*); and he saw a woman lying at his feet;

<sup>9</sup> and he said to her, Who art thou? She answered, I am Ruth, thine handmaid; stretch forth thy cloth on thy servantess, for thou art nigh of kin. (*and he said to her, Who art thou? She answered, I am Ruth, thy servantess; stretch forth thy cloak over thy servantess, for thou art my next of kin.*)

<sup>10</sup> And he said, Daughter, thou art blessed of the Lord, and thou hast overcome the former mercy with the latter (*or and now thou hast surpassed thy earlier proof of family devotion, or loyalty, with this one*); for thou followedest not young men, poor either rich.

<sup>11</sup> Therefore, do not thou dread, but whatever thing thou shalt say to me, I shall do to thee; for all the people that dwelleth within the gates of my city know, that thou art a woman of virtue. (*And so, do not thou fear; but whatever that thou shalt ask of me, I shall do for thee; for all the people who liveth within the gates of my city know, that thou art a woman of virtue.*)

<sup>12</sup> And I forsake not, that I am of nigh kin, but another man is nearer kin than I; (*And I do not deny, that I am your close kin, but another man is a closer kin than I;*)

<sup>13</sup> (*so*) rest thou here this night, and when the morrowtide is made, if the man will hold thee to wife by right of nigh kin (*or if the man will make thee his wife by right of next of kin*), (*then*) the thing is well done; and if he will not, (*then*) I shall take thee without any doubt, (*as*) the Lord liveth; (*so*) sleep thou till the morrowtide.

<sup>14</sup> Therefore she slept at his feet till to the going away of [*the*] night, and then she rose (*up*), before that men should know each other. And Boaz said to her, Be thou ware lest any man know, that thou camest hither.

<sup>15</sup> And again he said, Stretch forth thy mantle with which thou art covered, and hold thou with ever either hand. And while she stretched forth and held, he meted six measures of barley, and putted on her; and she bare, and entered into the city, (*And then he said, Stretch forth thy mantle with which thou art covered, and hold thou it with both hands. And while she stretched it forth and held it, he measured, or counted, out six measures of barley, and put it on her mantle; and she carried it, and went into the city.*)

<sup>16</sup> and came to her mother-in-law. Which said to Ruth, What hast thou done, daughter? And Ruth told to her all things, which the man had done to her. (*and came home to her mother-in-law. And Naomi said to Ruth, What happened, my daughter? And Ruth told her all the things, that the man had done for her.*)

<sup>17</sup> And Ruth said, Lo! he gave to me six measures of barley; and he said, I will not that thou turn again void to thy mother-in-law. (*And Ruth added, Behold! he gave me six measures of barley; for he said, I will not have it that thou return empty-handed to thy mother-in-law.*)

<sup>18</sup> And Naomi said, Abide, daughter, till we see what issue the thing shall have, (*or And Naomi said, Just wait, or Have patience, daughter; until we see what shall happen*); for the man shall not cease, no but he [*ful*] fill those things which he spake.

## CHAPTER 4

<sup>1</sup> Therefore Boaz ascended to the gate, and sat there, (*or And so Boaz went up to the gate, and sat down there*); and when he had seen the kinsman pass forth, of whom the word was had, Boaz said to him, Bow thou a little, and sit here; and he called him by his name. And he turned (*back*), and sat (*down*).

<sup>2</sup> And Boaz took ten elder men of the city, and he said to them, Sit ye down here. And while they sat (*or And when they had sat down*),

<sup>3</sup> Boaz spake to the kinsman, (*and said*), Naomi, that turned again from the country of Moab, sold, *that is, is in purpose to sell, for it was not yet sold*, the part of the field of our brother Elimelech, (*Boaz said to his kinsman, Our kinswoman Naomi, who hath returned from the country of Moab, is selling the portion of the field, that was Elimelech's, our kinsman.*)

<sup>4</sup> which thing I would that thou hear; and I would say to thee before all men sitting, and greater in birth of my people. If thou wilt have in possession the field by right of

nigh kin, buy thou, and have thou in possession; soothly if it displeaseth thee, show thou this same thing to me, that I know what I ought to do; for none is nigh in kin, besides thee which art the former, and besides me which am the second. And the man answered, I shall buy the field. *(which thing I desire that thou hear about; and I say it to thee before all the men sitting here, and of great age, that is, the elders, of my people. If thou wilt have the field for a possession by right of next of kin, buy thou it, and have thou it for a possession; but if it displeaseth thee, tell thou this to me, so that I know what I ought to do; for no one is next of kin, besides thee, who art the first by right, and I, who am the second. And the man answered, I shall buy the field.)*

<sup>5</sup> To whom Boaz said, When thou hast bought the field *(out)* of the hand of the woman, thou oughtest also to take to wife Ruth of Moab, that was the wife of the dead man, that thou raise the name of thy kinsman in his heritage. *(To whom Boaz then said, And when thou hast bought the field from the hand of the woman, thou ought also to take for a wife Ruth the Moabite, who was the wife of the dead man, so that thou can raise up the name of thy kinsman on his inheritance, that is, on his land.)*

<sup>6</sup> And he answered, I forsake the right of nigh kin; for I ought not to do away the heritage of mine own family; use thou my privilege, the which I acknowledge me to want gladly. *(And the man answered, If that be so, then I forsake the right of next of kin; for I ought not to take away any inheritance from my own family; use thou my privilege, though I acknowledge that I truly had wanted that land.)*

<sup>7</sup> Forsooth this was the custom by eld time in Israel among kinsmen, that if a man gave his right to another man, that the granting were steadfast, the man should unlace his shoe, and give it to his kinsman; this thing was *(the)* witnessing of *(such)* a gift in Israel.

<sup>8</sup> Therefore Boaz said to his kinsmen, Take off thy shoe from thee; and he unlaced it anon from his foot *(or and at once he unlaced his shoe and took it off his foot)*.

<sup>9</sup> And Boaz said to the greater men in birth, and to all the people, Ye be witnesses today, that I have taken in possession all things that were of Elimelech, and of Chilion, and of Mahlon, by the gift of Naomi; *(And Boaz said to the men of great age, that is, the elders, and to all the people there, Ye be my witnesses today, that I have taken in possession all the things that were Elimelech's, and Chilion's, and Mahlon's, by purchasing them from Naomi;)*

<sup>10</sup> and that I have taken into wedlock Ruth of Moab, the wife of Mahlon, that I raise up the name of the dead man in his heritage; lest his name be done away from his family, and from his brethren, and his people. Ye, he said, be witnesses of this thing. *(and that I have also taken into wedlock Ruth of Moab, the wife of Mahlon, so that I can raise up the name of the dead man on his inheritance, that is, on his land; lest his name be done away from his family, and from his kinsmen, and from his people. Ye be my witnesses of this, he said.)*

<sup>11</sup> All the people, that was in the gate, answered, and the greater men in birth, *(and said),* We be witnesses; the Lord make this woman, that entereth into thine house, as Rachel and Leah, that builded the house of Israel, that she be ensample of virtue in Ephratah, and have a solemn name in Bethlehem; *(And all the people, and the men of great age, or the elders, who were there at the city gate, answered, We be thy witnesses; may the Lord make this woman, who entereth into thy house, like Rachel and Leah, who built the house of Israel, and may she be an example of virtue in Ephratah, and have a famous name in Bethlehem;)*

<sup>12</sup> and thine house be made as the house of Pharez, whom Tamar childed to Judah, of the seed which the Lord shall give to thee of this damsel. *(and may thy house be made like the house of Perez, whom Tamar bore for Judah, through the children, or the descendants, whom the Lord shall give thee by this young woman.)*

<sup>13</sup> Then Boaz took Ruth, and he took her to wife *(or and he made her his wife)*; and he entered to her, and the Lord gave to her, that she conceived, and childed a son.

<sup>14</sup> And women said to Naomi, Blessed be the Lord, which suffered not, that an heir failed to thy family, and his name were called in Israel; *(And the women said to Naomi, Blessed be the Lord, who hath not left thy family without an heir; may his name be known in all of Israel;)*

<sup>15</sup> and that thou have *(him)*, that shall comfort thy soul, and nourish thine eld age. For a child is born of thy daughter-in-law, that shall love thee, and he is better to thee, than if thou haddest seven sons. *(and that thou have him, who shall comfort thy soul, and nourish thy old age. For a child is born of thy daughter-in-law, who loveth thee, yea, she hath done more for thee than if thou haddest seven sons.)*

<sup>16</sup> And Naomi putted the child, whom she received, in her bosom, (*or And Naomi took the child, and put him in her bosom*); and she did the office of a nurse, and of a bearer-about.

<sup>17</sup> And [*the*] women neighbours thanked her, *or joyed together with her*, and said, A son is born to Naomi; and they called his name Obed. This is the father of Jesse, the father of David.

<sup>18</sup> These be the generations of Pharez; Pharez begat Hezron; (*For these be the descendants of Perez; Perez begat Hezron;*)

<sup>19</sup> Hezron begat Ram; Ram begat Amminadab;

<sup>20</sup> Amminadab begat Nahshon; Nahshon begat Salmon;

<sup>21</sup> Salmon begat Boaz; Boaz begat Obed;

<sup>22</sup> Obed begat Jesse; Jesse begat David the king. (*Obed begat Jesse; and Jesse begat David, the king of Israel.*)

## 1ST SAMUEL

<sup>1</sup> There was a man of Ramathaim in Zophim, of the hill (*country*) of Ephraim, and his name was Elkanah, the son of Jeroham, son of Elihi, son of Tohu, son of Zuph, of Ephraim.

<sup>2</sup> And Elkanah had two wives; the name to the one was Hannah, and the name of the second was Peninnah; and sons were to Peninnah; but Hannah had none free children. (*And Elkanah had two wives; the name of the first was Hannah, and the name of the second was Peninnah; and Peninnah had children, but Hannah had no children.*)

<sup>3</sup> And that man went up from his city in the days *that were* ordained, to worship and to offer sacrifice to the Lord of hosts in Shiloh. And [*the*] two sons of Eli were there, Hophni and Phinehas, priests of the Lord.

<sup>4</sup> Then the day came, and Elkanah offered, and he gave parts to Peninnah, his wife, (*or and he gave portions to his wife Peninnah*), and to all his sons and daughters;

<sup>5</sup> forsooth he gave sorrowfully one part, *either double*, to Hannah, for he loved Hannah; forsooth the Lord had closed her womb. (*and sorrowfully he gave only one special portion to Hannah; for he loved Hannah, but the Lord had closed up her womb.*)

<sup>6</sup> And her enemy (*Peninnah*) tormented her, and anguished (*her*) greatly, in so much that she upbraided her; that the Lord had closed (*up*) her womb.

<sup>7</sup> And so Peninnah did each year, when the time came that they went up into the house of the Lord; and so she stirred Hannah. And then she wept, and took no meat. (*And Peninnah did so each year; when the time came that they went up to the House of the Lord; and so she tormented Hannah. And then Hannah wept, and ate no food.*)

<sup>8</sup> Therefore Elkanah, her husband, said to her, Hannah, why weepest thou, and why eatest thou not, and why is thine heart tormented? Whether I am not better to thee than be ten sons? (*or Am I not better to thee than ten sons?*)

<sup>9</sup> Soothly Hannah rose, after that she had eaten and drunk in Shiloh. And the while Eli [*the priest*] was on his great seat before the posts of the house of the Lord, (*And Hannah rose up, after that she had eaten and drunk in Shiloh. And while Eli the priest was on his great throne, beside the door of the House of the Lord,*)

<sup>10</sup> and when she was in bitter sorrow of soul, she prayed (*to*) the Lord, and wept largely (*or and greatly wept*);

<sup>11</sup> and she made a vow to the Lord, and said, Lord God of hosts, if thou beholdest, and seest the torment of thy servantess, and if thou hast mind of me, and forgettest not thine handmaid, and givest a son to thy servantess, I shall give him to the Lord all the days of his life, and a razor shall not come upon his head.

<sup>12</sup> And it was done, when she multiplied her prayers before the Lord, that Eli espied her mouth.

<sup>13</sup> Forsooth Hannah spake in her heart, and only her lips were moved, and utterly her voice was not heard. Therefore Eli guessed her drunken, (*And Hannah spoke in her heart, so that only her lips moved, but her voice was not heard. And so Eli guessed that she was drunk.*)

<sup>14</sup> and he said to her, How long shalt thou be drunken? Avoid thou a little the wine, by which thou art moist, (*or Be thou done with the wine, by which thou art made drunk*).

<sup>15</sup> Hannah answered, and said, Nay, my lord, for I am an unhappy woman; I have not drunk wine, neither anything that may make drunken, but I have poured out my soul in the Lord's sight (*or but I have poured out my soul before the Lord*);

<sup>16</sup> guess thou not thine handmaid as one of the daughters of Belial, for of the multitude of my sorrow and of my mourning I have spoken unto this present time. (*think thou not that thy servantess is one of the daughters of Belial, for until this present time I have spoken out of the multitude of my sorrow, and of my mourning.*)

<sup>17</sup> Then Eli said to her, Go thou in peace, and (*the*) God of Israel give to thee the asking that thou hast prayed him (*for*).

<sup>18</sup> And she said, I would that thine handmaid find grace in thine eyes. And the woman went into her way, and ate, and her cheeks were no more changed diversely. (*And she said, I desire that thy servantess find favour in thine eyes. And the woman went her way, and ate, and her face was no longer sad.*)

<sup>19</sup> And they rised (*up*) early, and worshipped before the Lord; and they turned again, and came into their house in Ramah. And Elkanah knew Hannah, his wife; and the Lord thought on her (*or and the Lord remembered her*).

<sup>20</sup> And it was done after the compass of days, Hannah conceived, and childed a son, and called his name Samuel; for she had asked him of the Lord *(or for she had asked for him from the Lord)*.

<sup>21</sup> And her husband Elkanah went up, and all his house, to offer a solemn sacrifice, and his avow to the Lord. *(And then as before, her husband Elkanah, and all his household, or family, went up to offer the annual sacrifice to the Lord, and to renew his vow.)*

<sup>22</sup> And Hannah went not up to that solemnity *(or But Hannah did not go up to that feast)*, for she had said to her husband, I shall not go *(up)*, till the young child be weaned, and till I lead him *thither*, and he appear before the sight of the Lord, and dwell there continually.

<sup>23</sup> And Elkanah, her husband, said to her, Do thou that that seemeth good to thee, and dwell thou still till thou have weaned him; and I beseech, that the Lord *[ful]* fill his word. Therefore the woman abode, and gave milk to her son, till the time *(that)* she removed him from the milk.

<sup>24</sup> And *(then)* she brought him with her; after that she had weaned him, with three calves, and three bushels of meal, and an amphora, *either a pot*, of wine; and she brought him to the house of the Lord in Shiloh. And the child was yet full young.

<sup>25</sup> And they sacrificed a calf, and they offered the child to Eli.

<sup>26</sup> And Hannah said, My lord, I beseech thee, *(as)* thy soul liveth; I am the woman, that stood before thee here, and prayed *(to)* the Lord;

<sup>27</sup> for this child I prayed *(or I prayed for this child)*, and the Lord gave to me mine asking which I asked *(of)* him;

<sup>28</sup> therefore and I have given him to the Lord in all *[the]* days, in which he is given to the Lord. And they worshipped there the Lord. *(and so I am lending him to the Lord; yea, for all his days, he shall be lent to the Lord. And then they worshipped the Lord there.)*

## CHAPTER 2

<sup>1</sup> And Hannah worshipped, and said, Mine heart fully joyed in the Lord, and mine horn is raised in my God; my mouth is enlarged on mine enemies, for I was glad in thine health. *(And Hannah worshipped, and said, My heart full out joyeth in the Lord, and my head is raised up to my God; my mouth is enlarged upon my enemies, or harshly speaketh about them, and I am happy for thy help.)*

<sup>2</sup> None is holy as the Lord is; for none other is, except thee, and none is strong as our God. *(No one is as holy as the Lord is; for there is no other, except thee, and no one is as strong as our God.)*

<sup>3</sup> Do not ye multiply to speak high things, and have glory *therein*; eld things go away from your mouth; for God is Lord of knowings, and thoughts be made ready to him. *(Do not ye continue to speak proud things, and have glory in it; let not proud words come out of your mouth; for God is the Lord of all knowledge, and he judgeth all that people do.)*

<sup>4</sup> The bow of strong men is overcome, and feeble men be girded with strength.

<sup>5</sup> Men full-filled before, setted themselves to hire for loaves, and hungry men be filled; while the barren woman childed full many, and she that had many sons, was made sick. *(Men filled full before, now hire themselves out to work for loaves, and hungry men be filled; while the barren woman bare a great many, and she who had many sons, was made feeble, or weak.)*

<sup>6</sup> The Lord slayeth, and quickeneth; he leadeth forth to hells, and bringeth again. *(The Lord killeth, and maketh alive; he leadeth down to Sheol, or into the grave, and bringeth up again.)*

<sup>7</sup> The Lord maketh poor, and he maketh rich; he maketh low, and he raiseth up.

<sup>8</sup> He raiseth a needy man from powder, and he raiseth a poor man from drit, that he sit with princes, and hold the seat of glory; for the ends of *[the]* earth be of the Lord, and he hath set the world on those. *(He raiseth up the needy from the dust, and he raiseth up the poor from the dirt, so that they sit with princes, and have seats, or places, of honour; for the ends of the earth be the Lord's, and he hath set the world upon them.)*

<sup>9</sup> He shall keep the feet of his saints, and wicked men shall be still *(al)together* in darkneses; for a man shall not be made strong in his own strength. *(He shall guard the footsteps of his saints, and the wicked shall be still, or shall be silent, in the darkness; for no one shall be made strong by their own strength.)*

<sup>10</sup> *[The]* Adversaries of the Lord shall dread him, and from *(the)* heavens he shall thunder upon them; the Lord shall deem the ends of *[the]* earth, and he shall give lordship to his king, and he shall enhance the horn, *that is, (the) power*, of his Christ. *(The Lord's adversaries shall fear him, and he shall thunder upon them from heaven; the*

*Lord shall judge the ends of the earth, and he shall give lordship to his king, yea, he shall enhance the horn, that is, the power; of his anointed king.)*

<sup>11</sup> And Elkanah went into Ramah, into his house; and the child was (a) servant in the sight of the Lord before the face of Eli the priest.

<sup>12</sup> Forsooth the sons of Eli were the sons of Belial, and they knew not the Lord,

<sup>13</sup> neither the office of (the) priests to the people; but whoever had offered sacrifice, the servant of the priest came, while the flesh was in seething, and he had a fleshhook with three teeth in his hand;

<sup>14</sup> and he sent it into the great vessel of stone, either into the cauldron, either into the pot, either into the pan; and whatever thing the fleshhook raised, the priest took that to himself; so they did to all Israel of men coming into Shiloh. *(And he sent it into the great stone vessel, or the cauldron, or the pot, or the pan; and whatever thing the fleshhook raised up, or caught hold of, the priest took that for himself; and so they did to all Israel who came to Shiloh.)*

<sup>15</sup> Yea, before that they burnt the inner fatness, the priest's servant came, and said to the offerer, Give thou flesh to me/Give to me the flesh, that I seethe it to the priest; for I shall not take of thee sodden flesh, but raw. *(Yes, before that they burned the inner fatness, the priest's servant came, and said to the offerer, Give thou to me the flesh, so that I can roast it for the priest; for I shall not take boiled flesh from thee, but only raw meat.)*

<sup>16</sup> And he that offered said to him, Be first the inner fatness burnt today after the custom, and take thou then to thee how much ever thy soul desireth. The which answered, and said to him, Nay, but thou shalt give it now; for else I shall take it by violence. *(And if he who offered said to him, First let the inner fatness be burned today, after the custom, and then take thou for thyself however much thy soul desireth, the servant would answer, and say, No, thou shalt give it to me now; or else I shall take it by force.)*

<sup>17</sup> Therefore the sin of the young men was full grievous before the Lord; for they withdrew men from the sacrifice of the Lord *(or for they drew people away, or discouraged them, from sacrificing to the Lord).*

<sup>18</sup> Forsooth Samuel, a child girded with a linen cloth *(or a boy wearing a linen cloak),* ministered before the face of the Lord.

<sup>19</sup> And his mother made to him a little coat, the which (s)he brought to him in the days ordained to offer, and she went up with her husband, that he would offer a solemn offering, and his avow. *(And his mother made a little coat for him, which she brought to him in the days ordained for offering, when she went up each year with her husband, when he offered a solemn sacrifice, and renewed his vow.)*

<sup>20</sup> And Eli blessed Elkanah and his wife; and said, The Lord yield to thee seed of this woman, for the gift which thou hast given to the Lord. And they went into their place again. *(And Eli blessed Elkanah and his wife; and said, May the Lord give thee children from this woman, for the loan which thou hast lent to the Lord. And then they went home again.)*

<sup>21</sup> Therefore the Lord visited Hannah, and she conceived, and childed three sons and two daughters. And the child Samuel was magnified at the Lord *(or But their boy Samuel grew up in the presence of the Lord).*

<sup>22</sup> And Eli was full eld, and he heard all the things that his sons did in all Israel, and how they slept with women, that waited at the door of the tabernacle. *(And Eli grew very old, and he heard of all the improper things that his sons did to all Israel, and how they slept with the women, who served at the entrance to the Tabernacle of the Witnessing.)*

<sup>23</sup> And he said to them, Why do ye such things, (yea), the worst things, which I hear of (from) all the people?

<sup>24</sup> Do not ye, my sons; it is not a good fame, that I hear, that ye make the Lord's people to do trespass. *(Do not ye do this, my sons; for it is not a good report that I hear, that ye make the Lord's people to trespass.)*

<sup>25</sup> If a man sinneth against a man, God may be pleased to him by prayers and sacrifices; but if a man sinneth against the Lord, who shall pray for him? And they heard not the voice of their father; for God would slay them. *(If a man sinneth against another man, God may make him appeased by prayers and sacrifices; but if a man sinneth against the Lord, who shall pray for him? But they would not listen to their father, for God had decided to kill them.)*

<sup>26</sup> Forsooth the child Samuel profited, and increased, and pleased both God and men. *(And the boy Samuel grew, and learned, and pleased both God and men.)*

<sup>27</sup> Soothly a man of God came to Eli, and said to him, The Lord saith these things, Whether I was not showed apertly to the house of thy father, when he was in Egypt, in

the house of Pharaoh? *(And a man of God came to Eli, and said to him, The Lord saith these things, Was I not openly showed to thy father's family, when they were in Egypt, in Pharaoh's house?)*

<sup>28</sup> And I chose him of all the lineages of Israel to be a priest to me, that he should go up to mine altar, and should burn incense to me, and that he should bear before me a priest's cloth *(or cloak)*; and I gave to the house of thy father all things of the sacrifices of the sons of Israel. *(And I chose him out of all the tribes of Israel to be my priest, so that he could go up to my altar, and burn incense to me, and that he would wear the ephod; and I gave to thy father's family all of the sacrifices of the Israelites.)*

<sup>29</sup> Why hast thou cast away with the heel my sacrifice, and my gifts, which I *[have]* commanded to be offered in the temple; and thou honouredest more thy sons than me, that ye eat the principal parts of each sacrifice of Israel my people? *(Why hast thou kicked away my sacrifice, and my gifts, which I commanded to be offered in the Temple; and why hast thou honoured thy sons more than me, so that ye eat the principal, or the choicest, parts of each offering from my people Israel?)*

<sup>30</sup> Therefore the Lord God of Israel saith these things, I speaking spake, that thine house, and the house of thy father, should minister in my sight till into without end; now forsooth the Lord saith, Far be this from me; but whoever honoureth me, I shall glorify him; forsooth they that despise me, shall be unnoble. *(And so the Lord God of Israel saith these things, Before I said, that thy family, and thy father's family, shall serve before me forevermore; but now the Lord saith, Far be this from me; yea, whoever honoureth me, I shall glorify him; but they who despise me, shall be despised.)*

<sup>31</sup> Lo! *[the]* days come, and I shall cut away thine arm, or thy power, and the arm of the house of thy father; that an eld man be not in thine house *(or so that no man shall grow old in thy family)*.

<sup>32</sup> And thou shalt see thine enemy in the temple, in all the prosperities of Israel *(or amidst all of Israel's prosperity)*; and an eld man shall not be in thine house in all days.

<sup>33</sup> Nevertheless I shall not utterly take away of thee a man from mine altar, but that thine eyes fail, and thy soul fail/and thy life languish; and a great part of thine house shall die, when it shall come to man's age. *(And I shall not utterly take away all of thy men from my altar; but he who is left, his eyes shall fail, and his soul shall fail or and his life shall languish; and a great part of thy family shall die, when they come to a man's age.)*

<sup>34</sup> Forsooth this shall be *[the]* sign, that shall come to thy two sons, Hophni and Phinehas; both they shall die in one day *(or they shall both die on the same day)*.

<sup>35</sup> And I shall raise to me a faithful priest, that shall do by mine heart and my soul; and I shall build to him a faithful house, and he shall go before my Christ in all days. *(And I shall raise up a faithful priest for me, one who shall do according to my heart and my soul; and I shall build him a faithful family, and he shall go before my anointed king in all his days.)*

<sup>36</sup> Forsooth it shall come, that whoever *[still]* dwelleth in thine house, that he come to bow for himself, in an half-penny of silver, and a cake of bread, and say, I beseech, suffer thou me to one part of the priest(s?)(offices), that I eat a morsel of bread. *(And it shall come, that whoever still remaineth in thy family, he shall come to beg for himself, for a half-penny of silver, and for a cake of bread, and he shall say, I beseech thee, allow me to hold one of the priests' offices, so that I can get a morsel of bread to eat.)*

## CHAPTER 3

<sup>1</sup> Forsooth the child Samuel ministered to the Lord before Eli, and the word of the Lord was precious; in those days was none open revelation *(or for in those days there was no open revelation)*.

<sup>2</sup> Therefore it was done in a day, Eli lay in his bed, and his eyes dimmed, and he might not see; *(And so it was done one night, when Eli lay on his bed, and his eyes had dimmed, and he could not see;)*

<sup>3</sup> the lantern of the Lord was not yet quenched. And Samuel slept in the temple of the Lord, where the ark of God was. *(and Samuel also slept in the Temple of the Lord, where the Ark of God was. And one morning, before that the lantern of God was quenched,)*

<sup>4</sup> And the Lord called Samuel; and he answered and said, Lo! I./Lo! I am ready. *(the Lord called to Samuel; and he answered and said, Behold! I am here.)*

<sup>5</sup> And he ran to Eli, and said to him, Lo! I; for thou calledest me. And Eli said, I called not thee; turn thou again and sleep. And he went and slept. *(And he ran to Eli, and said*

to him, *Behold! I am here; for thou hast called me. And Eli said, I did not call thee; return thou, and go to sleep. And so he went and slept again.*)

<sup>6</sup> And the Lord added again to call Samuel; and Samuel rose (*up*), and went to Eli, and said, *Lo! I (am) here; for thou callest me. And Eli answered, I called not thee, my son; turn thou again and sleep, (or And Eli answered, I did not call thee, my son; return thou, and go back to sleep).*

<sup>7</sup> Forsooth Samuel knew not yet the Lord, neither the word of the Lord was showed to him. (*For Samuel did not yet know the Lord, and the word of the Lord was not yet shown to him.*)

<sup>8</sup> And the Lord added, and called yet Samuel the third time; the which rose up and went to Eli, and said, *Lo! I; for thou callest me. Then Eli understood, that the Lord had called the child; (And the Lord added, and called to Samuel yet the third time; and he rose up and went to Eli, and said, Behold! I am here; for thou hast called me. Then Eli understood, that the Lord had called the child;)*

<sup>9</sup> and Eli said to Samuel, *Go thou and sleep; and if he calleth thee afterward, thou shalt say, Speak thou, Lord, for thy servant heareth. Then Samuel went and slept in his place.*

<sup>10</sup> And the Lord came, and stood, and called as he had called the second time, (*or and called to him as he had called the other times, saying*), Samuel, Samuel. And Samuel said, *Speak thou, Lord, for thy servant heareth.*

<sup>11</sup> And the Lord said to Samuel, *Lo! I (shall) make a word, that is, (I shall do) a thing signified by a word, in Israel, which word whoever shall hear, both his ears shall ring, that is, he shall be astonished for wonder and dread.*

<sup>12</sup> In that day I shall raise up against Eli all (*the*) things that I have spoken upon his house; I shall begin (*it*), and I shall end (*it*).

<sup>13</sup> For I before-said to him, that I should deem his house without end for the wickedness thereof; for he knew, that his sons did unworthily, and he chastised not them. (*For I said to him before, that I would judge his family forevermore for its wickedness; and he knoweth, that his sons have done unworthily, and yet he hath not chastised them.*)

<sup>14</sup> Therefore I have sworn to the house of Eli, that the wickedness of his family, *or his house*, shall not be cleansed with sacrifices and gifts till into without end.

<sup>15</sup> And then Samuel slept till the morrowtide, and he opened the doors of the house of the Lord; and Samuel dreaded to show the revelation to Eli.

<sup>16</sup> Therefore Eli called Samuel, and said, Samuel, my son. And he answered and said, *I am ready, (or And he answered, I am here).*

<sup>17</sup> And Eli asked him, *What is the word that the Lord hath spoken to thee? I pray thee, hide it not from me; God do to thee these things, and increase these things, if thou hidest from me a word of all [the] words that be said to thee.*

<sup>18</sup> And Samuel showed to him all the words, and hid not (*anything*) from him. And Eli answered, *He is the Lord; do he that, that is good in his eyes.*

<sup>19</sup> Forsooth Samuel increased (*or And so Samuel grew up*), and the Lord was with him, and none of all his words felled into [*the*] earth, *that is, (were)in vain, for all was (ful) filled.*

<sup>20</sup> And all Israel from Dan to Beersheba knew, that faithful Samuel was a prophet of the Lord. (*And all Israel knew, from Dan to Beersheba, that truly Samuel was a prophet of the Lord.*)

<sup>21</sup> And the Lord added to appear again in Shiloh, for the Lord was showed to Samuel in Shiloh by the word of the Lord;

## CHAPTER 4

<sup>1</sup> and the word of Samuel came to all Israel. And it was done in those days (*the*) Philistines came together into battle; for Israel went out against the Philistines into battle, and setted tents beside the stone of help (*or and pitched their tents at Ebenezer*). And the Philistines came into Aphek,

<sup>2</sup> and made ready (*the*) battle array against Israel. And when the battle was begun, Israel turned the(*ir*) backs to [*the*] Philistines; and as four thousand of men were slain in that battle everywhere by fields; and the people of Israel turned again to their tents. (*and prepared the battle array against Israel. And when the battle was begun, Israel turned their backs to the Philistines; and about four thousand men were killed that day in that battle, in every part of the field; and then the people of Israel returned to their tents.*)

<sup>3</sup> And the greater men in birth of Israel said, *Why hath the Lord smitten us today before the Philistines? Bring we to us from Shiloh the ark of the bond of peace of the Lord, and come it into the midst of us, that it save us from the hand of our enemies.*

*(And the men of great age, that is, the elders, of Israel, said, Why did the Lord let us be defeated today by the Philistines? Let us bring the Ark of the Covenant of the Lord from Shiloh, and have it come here into our midst, so that it can save us from the hand of our enemies.)*

<sup>4</sup> Therefore the people sent into Shiloh, and they took from thence the ark of the bond of peace of the Lord of hosts, that sat on cherubim. And Hophni and Phinehas, the two sons of Eli, were with the ark of the bond of peace of the Lord. *(And so the people sent to Shiloh, and they brought from there the Ark of the Covenant of the Lord of hosts, who sitteth above, or upon, the cherubim. And Hophni and Phinehas, the two sons of Eli, came with the Ark of the Covenant of the Lord.)*

<sup>5</sup> And when the ark of *[the]* bond of peace of the Lord had come into the tents *(or And when the Ark of the Covenant of the Lord came to the camp)*, all Israel cried *[out]* with *[a]* great cry, and the earth sounded.

<sup>6</sup> And the Philistines heard the voice of their cry, and they said, And what is this voice of great cry in the tents of Hebrews? And they knew, that the ark of *[the]* bond of peace of the Lord had come into the tents of Israel. *(And the Philistines heard the sound of their cry, and they said, And what is this sound of a great cry from the Hebrews? tents? And then they knew, that the Ark of the Covenant of the Lord had come to Israel's camp.)*

<sup>7</sup> And the Philistines dreaded, and said, God is come into their tents; and they wailed, and said, Woe to us! for so great out-joying was not there yesterday, and the third day passed; *(And the Philistines were afraid, and said, God hath come to their tents; and they wailed, and said, Woe to us! for there was not so great rejoicing there yesterday, or the third day ago;)*

<sup>8</sup> woe to us! who shall keep us from the hand of these high gods? these be the gods, that smited Egypt with all vengeance in desert. *(woe to us! who shall save us from the power of these high gods? these be the gods, who struck down the Egyptians with all that slaughter in the wilderness.)*

<sup>9</sup> Philistines, be ye comforted, and be ye men, serve ye not to the Hebrews, as they have served to you; be ye comforted, and fight ye against Israel. *(Philistines, take ye courage, and be ye men, otherwise ye shall serve as slaves to the Hebrews, like they have served you; yea, be ye of good courage, and fight ye against Israel.)*

<sup>10</sup> Then the Philistines fought, and Israel was overcome, and each man fled into his tabernacle; and a full great vengeance was made, and thirty thousand of *(the)* footmen of Israel felled down. *(Then the Philistines fought, and Israel was overcome, and each man fled into his tent; and there was a great slaughter, and thirty thousand of the footmen of Israel fell down.)*

<sup>11</sup> And the ark of God was taken; and, the two sons of Eli, Hophni and Phinehas, were dead. *(And the Ark of God was taken; and Eli's two sons, Hophni and Phinehas, were killed.)*

<sup>12</sup> And a man of Benjamin ran from the battle array, and came into Shiloh in that day, with his cloth rent, and with his head besprinkled with dust; *(And a man of Benjamin ran from the battle array, and came into Shiloh that day, with his cloak torn, and with his head covered with dirt;)*

<sup>13</sup> and when he was come, Eli sat upon a seat, and beheld against the way; for his heart was dreading for the ark of the Lord, *(or and when he arrived, Eli sat on a seat, looking toward the road; for his heart was fearing for the Ark of the Lord).* And after that that man had entered, he told *(what had happened)* to the men of the city, and *(then)* all the city yelled.

<sup>14</sup> And Eli heard the sound of the cry, and he said, What is the sound of this noise? *(or And Eli heard all the yelling, and he said, What is the meaning of this noise?)* And the man hasted, and came, and told to Eli.

<sup>15</sup> And Eli was of fourscore years and eighteen, and his eyes *(had)* dimmed/his eyes *(had)* darkened, and he might not see.

<sup>16</sup> And the man said to Eli, I am *he* that came from the battle, and I am *he* that fled today from the battle array. To whom Eli said, My son, what is there done? *(or My son, what is done there?)*

<sup>17</sup> And he that told answered, and said, Israel hath fled before the Philistines, and a great falling is made in the people of Israel; furthermore and thy two sons, Hophni and Phinehas, be dead, and the ark of God is taken. *(And he who had given the report answered him, and said, Israel hath fled before the Philistines, and a great number of the people of Israel have fallen; and furthermore thy two sons, Hophni and Phinehas, were killed, and the Ark of God was taken.)*

<sup>18</sup> And when he named the ark of God, Eli felled (*off*) from the seat backward beside the door, and was dead (*or and he died*); for his neck was broken. For he was an old man, and of great age; and he deemed Israel forty years.

<sup>19</sup> And his daughter-in-law, Phinehas' wife, was with child, and nigh the child bearing; and when the message was heard/and when she (*had*) heard by the messenger, that the ark of God was taken, and that her father-in-law was dead, and (*also*) her husband, she bowed herself down, and childed; for sudden sorrows felled into her (*or for suddenly her pains came upon her*).

<sup>20</sup> And in that moment of her death, (*the*)women that stood about her said to her, Dread thou not, for thou hast childed a son. And she answered not to them, neither she took heed. (*And at the moment of her death, the women who stood about her said to her, Fear thou not, for thou hast borne a son. But she did not answer them, nor take any heed.*)

<sup>21</sup> And she called the child Ichabod, *that is, without glory*, and said, The glory of the Lord is translated from Israel, for the ark of God is taken; and for her father-in-law and for her husband (*And she called the child Ichabod, that is, Without glory, and said, Now the glory of the Lord hath been taken away from Israel; for the Ark of God was taken, and her father-in-law, and her husband, were dead;*)

<sup>22</sup> she said, The glory of God is translated from Israel/is taken from Israel, for the ark of God is taken. (*and she said again, The glory of God hath been taken away from Israel, for the Ark of God hath been taken from us.*)

## CHAPTER 5

<sup>1</sup> And the Philistines took the ark of God, and bare it away from the stone of help into Ashdod. (*And the Philistines took the Ark of God, and carried it away from Ebenezer unto Ashdod.*)

<sup>2</sup> And the Philistines took the ark of God, and brought it into the temple of Dagon, and setted it beside Dagon.

<sup>3</sup> And when men of Ashdod had risen early in the tother day, lo! Dagon lay low in the earth before the ark of the Lord. And they took Dagon, and restored him in his place. (*And when the men of Ashdod had risen early the next day, behold! Dagon lay low on the ground before the Ark of the Lord. And they took Dagon, and restored him to his place.*)

<sup>4</sup> And again they rose early in the tother day, and they found Dagon lying on his face upon the earth before the ark of the Lord. And the head of Dagon, and the two palms of his hands, were broken off, (*and were lying*) upon the threshold; and the stock alone of Dagon (*was*) left in his place. (*And they rose up early the next day, and they found Dagon lying on his face on the ground before the Ark of the Lord. And the head of Dagon, and the two palms of his hands, were broken off, and were lying on the threshold; and only Dagon's body was left in its place.*)

<sup>5</sup> For this cause the priests of Dagon, and all that enter into his temple, tread not upon the threshold of Dagon in Ashdod unto this day.

<sup>6</sup> Forsooth the hand of the Lord was made grievous upon [*the*] men of Ashdod, and he destroyed them, and he smote Ashdod and the coasts thereof in the privier part of [*the*] buttocks/in the more privy part of their tail ends.

<sup>7</sup> And men of Ashdod saw such a vengeance, and they said, The ark of God of Israel dwell not with us; for his hand is hard on us, and on Dagon our god. (*And when the men of Ashdod saw such vengeance taken upon themselves, they said, The Ark of the God of Israel must not remain among us; for his hand is hard upon us, and upon our god Dagon.*)

<sup>8</sup> And they sent, and gathered all the wise men, *either princes*, of Philistines to them, and said, What shall we do of the ark of God of Israel? And the men of Gath answered, The ark of God of Israel be led about; and they led about the ark of God of Israel. (*And they sent for; and gathered together, all the princes of the Philistines, and said to them, What shall we do with the Ark of the God of Israel? And the men answered, The Ark of the God of Israel should be taken to Gath; and so they took the Ark of the God of Israel there.*)

<sup>9</sup> And while they led it about, the hand of the Lord was made upon all the cities *about*, of full great slaughter; and he smote men of each city, from a little man till to the more, and the lower entrails of them waxed rotten, and came forth; and men of Gath took counsel, and they made to themselves seats of skins, *either cushions*. (*And after they took it there, the hand of the Lord was made upon all the city with a full great slaughter; and he struck the men of the city, from a small, or a low, man unto a great man, and their lower entrails grew rotten, and came forth; and the men of Gath took counsel together, and then they made leather cushions for themselves.*)

<sup>10</sup> Therefore they sent the ark of the Lord into Ekron. And when the ark of the Lord had come into Ekron, men of Ekron cried *[out]*, and said, They have brought to us the ark of God of Israel, that he slay us and our people. *(And so they sent the Ark of the Lord to Ekron. And when the Ark of the Lord had come to Ekron, the men of Ekron cried out, and said, They have brought the Ark of the God of Israel to us, so that now he will kill us and our people!)*

<sup>11</sup> Then they sent, and gathered together all the wise men, *either princes*, of Philistines; which said, Deliver ye the ark of God of Israel, and turn it again into his place, and slay not us with our people. For dread of death was made in all *[the]* cities, and the hand of the Lord was full grievous. *(And they sent for, and gathered together, all the princes of the Philistines; and they said, Send the Ark of the God of Israel away, and let it return to its own place, so that it shall not kill us and our people. For the fear of death was made in all the city, and the hand of the Lord was very grievous there.)*

<sup>12</sup> And the men, that were not dead *(or who did not die)*, were smitten in the privy parts of their buttocks, and the yelling of each city went up into heaven.

## CHAPTER 6

<sup>1</sup> Therefore the ark of the Lord was in the country of *[the]* Philistines *(for)* seven months;

<sup>2</sup> and after these things the Philistines called together *[the]* priests and false diviners, and said, What shall we do of the ark of God? Show ye to us, how we shall send it into his place. *(and after these things the Philistines called together the priests and the false diviners, and asked, What shall we do with the Ark of God? Tell us how we should send it back to its own place?)*

<sup>3</sup> Which said, If ye send again the ark of God of Israel, do not ye deliver it void, but yield ye to him that thing, that ye owe for *[the]* sin; and then ye shall be healed, and ye shall know, why his hand goeth not away from you. *(Who said, If ye return the Ark of the God of Israel, do not ye send it back without a gift, but send ye it back with what ye owe for your sin; and then ye shall be healed, and ye shall know why his hand goeth not away from you now.)*

<sup>4</sup> And they said, What is it, that we ought to yield to him for *(the)* trespass? And they answered to them, By the number of the provinces of *(the)* Philistines, ye shall make five golden arses, and five golden mice; for one vengeance was to all *(of)* you, and to your wise men, *either princes*.

<sup>5</sup> And ye shall make the likeness of your arses, and the likeness of *[the]* mice that destroyed your land; and ye shall give glory to *[the]* God of Israel, if in hap he withdraw his hand from you, and from your gods, and from your land.

<sup>6</sup> Why make ye heavy your hearts, as Egypt and Pharaoh grieved their heart(s)? Whether not after that he was smitten, then he delivered God's people, and they went forth? *(Why be ye stubborn, or stiff-necked, like Egypt and Pharaoh were stubborn, or stiff-necked? For after God had struck them, did they not let God's people go, and they went away?)*

<sup>7</sup> Now therefore take ye, and make a new wain, and join ye therein two kine having calves, on which kine no yoke was put; and close ye their calves at home. *(And so now take ye, and make ready a new wagon, and join ye it up to two cows who have calves, on which cows no yoke was ever put; and enclose ye their calves at home.)*

<sup>8</sup> And ye shall take the ark of the Lord, and ye shall set *(it)* in the wain; and ye shall put in a little coffer at the side of the ark the golden vessels, which ye have paid to the Lord for your trespass; and deliver ye the ark, that it go forth. *(And ye shall take the Ark of the Lord, and ye shall put it on the wagon; and ye shall put the gold vessels, that ye send to the Lord for your trespass, in a small box at the side of the Ark; and then let the Ark go forth as it will.)*

<sup>9</sup> And ye shall behold it, and soothly if it goeth up against Bethshemesh by the way of his coasts, the Lord hath then done to you this great evil; but if it go not *thither*, we shall know that the hand of the Lord touched not us, but this thing hath fallen to us by hap. *(And ye shall watch it, and truly if it goeth up toward Bethshemesh by the way of its coasts, then the Lord hath done this great evil to you; but if it go not there, then we shall know that the hand of the Lord did not touch us, and that this thing hath befallen to us all by happenstance, or chance.)*

<sup>10</sup> Then they did in this manner; and they took two kine that gave milk to their calves, and they joined *them* to the wain; and they *(en)*closed their calves at home.

<sup>11</sup> And they put the ark of God upon the wain, and the little coffer, *(or the small box)*, that had the gold mice, and the likeness of *(their)* arses.

<sup>12</sup> And the kine went straightly by the way that leadeth to Bethshemesh; and those kine went in one way going and lowing, and they bowed not neither to the right side nor to the left side; but also the wise men of Philistines followed unto the coasts of Bethshemesh *(or and the princes of the Philistines followed them to the border of Bethshemesh)*.

<sup>13</sup> Forsooth *(the)* men of Bethshemesh reaped wheat in the valley, and they lifted up their eyes, and saw the ark, and they were joyful, when they had seen it.

<sup>14</sup> And the wain came into the field of Joshua of Bethshemesh, and stood there. And a great stone was there; and they cutted the wood of the wain, and putted the kine on that wood, *(as)* a burnt sacrifice to the Lord.

<sup>15</sup> And the deacons took down the ark of God, and the little coffer that was beside it, wherein the golden vessels were; and they putted those upon the great stone. And the men of Bethshemesh offered burnt sacrifices, and offered slain sacrifices in that day to the Lord. *(And the Levites took down the Ark of God, and the small box that was beside it, which held the gold vessels; and they put them on the great stone. And the men of Bethshemesh offered burnt sacrifices, and slain sacrifices, to the Lord that day.)*

<sup>16</sup> And *[the]* five princes of Philistines saw, and turned again into Ekron in that day. *(And the five princes of the Philistines saw it, and then returned to Ekron that day.)*

<sup>17</sup> Soothly these be the golden arses, which the Philistines yielded to the Lord for *their* trespass; Ashdod yielded one; Gaza one; Askelon one; Gath one; Ekron one;

<sup>18</sup> and *the Philistines yielded* golden mice by the number of cities of Philistines of *[the]* five provinces, from a walled city unto an unwalled town, and unto the great stone that was called Abel, on which they putted the ark of the Lord, the which stone was there unto that day in the field of Joshua of Bethshemesh. *(and they also gave gold mice by the number of the Philistines? cities governed by the five princes, from a walled city unto an unwalled town. And the great stone that was called Eben, on which they put the Ark of the Lord, is there unto this day, in the field of Joshua of Bethshemesh.)*

<sup>19</sup> Forsooth the Lord smote of the men of Bethshemesh, for they had seen the ark of the Lord, and he smote of the people seventy men, and fifty thousand of the poor-all\*. And the people mourned, for the Lord had smitten the people with *[a]* great vengeance. *(But the Lord struck down the men of Bethshemesh, because they had looked inside the Ark of the Lord, and so he struck down seventy men of the people there. And the people mourned, for the Lord had struck down the people with such a great slaughter.)*

<sup>20</sup> And men of Bethshemesh said, Who shall now stand in the sight of the Lord God of this holy thing, and to whom shall it go up from us? *(And the men of Bethshemesh said, Who can now stand before the Lord, yea, this holy God, and to whom shall we send this Ark away from us? or and to whom shall he go away from us?)*

<sup>21</sup> And they sent messengers to the dwellers of Kiriathjearim, and said, The Philistines have brought again the ark of the Lord; come ye down, and lead it again to you. *(And they sent messengers to the inhabitants of Kiriathjearim, who said, The Philistines have returned the Ark of the Lord; come ye down, and take it away with you.)*

## CHAPTER 7

<sup>1</sup> Therefore men of Kiriathjearim came, and led again the ark of the Lord, and brought it into the house of Abinadab in Gibeah. And they hallowed Eleazar his son, that he should keep the ark of the Lord. *(And so some men of Kiriathjearim came, and took the Ark of the Lord, and they brought it to the house of Abinadab on the hill. And they consecrated his son Eleazar, so that he could be in charge of the Ark of the Lord.)*

<sup>2</sup> And it was done, from which day the ark of the Lord dwelled in Kiriathjearim, *(that the)* days were multiplied; for the twentieth year was now, *after that Samuel began to teach the people;* and all Israel rested after the Lord *(or and all Israel cried out to the Lord for help)*.

<sup>3</sup> And Samuel spake to all the house of Israel, and said, If in all your heart ye turn again to the Lord, do ye away alien gods, *(or do ye away foreign, or other, gods)*, *(the)* Baalim, and *(the)* Ashtaroth, from the midst of you; and make ye ready your hearts to the Lord, and serve ye him alone; and *(then)* he shall deliver you from the hand of the Philistines.

\* **CHAPTER 6:19** Hebrews understand thus the number of men slain here; they say that only seventy men were smitten, which were of so great *(a)* reputation, that they were *(each)* comparised to *(almost)* one thousand of the common people.

<sup>4</sup> Therefore the sons of Israel did away Baalim and Ashtaroth, and served the Lord alone. *(And so the Israelites did away the Baalim and the Ashtaroth, and served the Lord alone.)*

<sup>5</sup> And Samuel said, Gather ye all Israel into Mizpah, that I pray the Lord for you *(or and I shall pray to the Lord for you)*.

<sup>6</sup> And they came together into Mizpah, and drew water, and poured it out in the Lord's sight; and they fasted in that day, and said, Lord, we have sinned to thee, *(or and said, Lord, we have sinned against thee)*. And Samuel deemed the sons of Israel in Mizpah.

<sup>7</sup> And the Philistines heard that the sons of Israel were gathered together in Mizpah; and the princes of Philistines went up to Israel. And when the sons of Israel had heard this, they dreaded of the face of *(the)* Philistines. *(And the Philistines heard that the Israelites were gathered together in Mizpah; and the princes of the Philistines came up against Israel. And when the Israelites had heard this, they feared to face the Philistines.)*

<sup>8</sup> And they said to Samuel/And Israel cried to Samuel, Cease thou not to cry for us to our Lord God, that he save us from the hand of Philistines. *(And the Israelites cried to Samuel, Cease thou not to cry out to the Lord our God for us, so that he will save us from the hands of the Philistines.)*

<sup>9</sup> And Samuel took one sucking lamb, and offered it whole into burnt sacrifice to the Lord, *(or And Samuel took a sucking lamb, and offered it whole for a burnt sacrifice to the Lord)*. And Samuel cried to the Lord for Israel; and the Lord heard him.

<sup>10</sup> And it was done, when Samuel offered the burnt sacrifice, that the Philistines began *(to do)* battle against Israel. And the Lord thundered with great thunder in that day upon the Philistines, and made them afeared; and they were slain of the sons of Israel *(or and they fled in panic before the Israelites)*.

<sup>11</sup> And the sons of Israel went out of Mizpah, and pursued the Philistines, and smote them unto the place that was under Bethcar.

<sup>12</sup> And Samuel took one stone, and put it betwixt Mizpah, and Shen; and he called the name of that place The stone of help *(or and he called the name of that place Ebenezer)*. And he said, Hitherto the Lord hath helped us.

<sup>13</sup> And the Philistines were made low, and they added no more to come into the terms of Israel, *(or And so the Philistines were humbled, and they did not come any more into the land of Israel)*. And so the hand of the Lord was made *[up]* on *(the)* Philistines in all the days of Samuel.

<sup>14</sup> And the cities which the Philistines had taken from Israel, were yielded again to Israel, from Ekron unto Gath, and the coasts of Gath; and the Lord delivered Israel from the hand of *(the)* Philistines; and peace was betwixt Israel and Amorites *(or and there was peace between Israel and the Amorites)*.

<sup>15</sup> And Samuel deemed Israel all the days of his life, *that is, till to the ordaining and confirming of Saul*;

<sup>16</sup> and he went by each year, and compassed Bethel, and Gilgal, and Mizpah, and he deemed Israel in the foresaid places.

<sup>17</sup> And he turned again into Ramah, for his house was there; and he deemed Israel there, and he builded there also an altar to the Lord. *(And then he returned to Ramah, for his house was there; and he judged Israel there, and he also built an altar there to the Lord.)*

## CHAPTER 8

<sup>1</sup> And it was done, when Samuel waxed old, he set his sons *to be* judges of Israel. *(And it was done, when Samuel grew old, he made his sons to be judges in Israel.)*

<sup>2</sup> And the name of his first begotten son was Joel, and the name of the second was Abiah, that were judges in Beersheba *(or and they were judges in Beersheba)*.

<sup>3</sup> And his sons went not in his ways, but they bowed after avarice, and they took gifts, and perverted doom *(or and perverted justice, or judgement)*.

<sup>4</sup> Therefore all the greater men in birth of Israel were gathered together, and came to Samuel into Ramah. *(And so all the men of great age, that is, the elders, of Israel gathered together, and came to Samuel in Ramah.)*

<sup>5</sup> And they said to him, Lo! thou hast waxed old, and thy sons go not in thy ways; ordain thou a king to us, that he deem us, as also all *other* nations have. *(And they said to him, Behold! thou hast grown old, and thy sons do not go in thy ways; ordain thou a king for us, so that he can judge, or can rule, us, like all the other nations have.)*

<sup>6</sup> And the word displeased in the eyes of Samuel, for they had said, Give thou to us a king, that he deem us. And Samuel prayed to the Lord. *(And this request displeased*

*Samuel, for they had said, Give thou a king to us, so that he can judge us. And Samuel prayed to the Lord.)*

<sup>7</sup> And the Lord said to Samuel, Hear thou the voice of the people in all things that they speak to thee; for they have not cast away thee (*or for they have not thrown thee away*), but me, (*so*) that I reign not upon them.

<sup>8</sup> By all the works that they have done, from the day in which I led them out of Egypt unto this day, as they have forsaken me, and they have served alien gods, so they do also to thee, (*or and they have served foreign, or other, gods, and now they also do to thee*).

<sup>9</sup> Now therefore hear thou their voice; nevertheless witness thou to them; and before-say thou to them the right of the king, that shall reign upon them, (*or and tell thou them, the rights of the king who shall reign over them*).

<sup>10</sup> Then Samuel said all the words of the Lord to the people, that had asked of him a king (*or who had asked him for a king*);

<sup>11</sup> and he said, This shall be the right of the king, that shall command to you; he shall take your sons, and he shall set them in his chariots; and he shall make them to himself riders, and before-goers of his carts, (*or and he shall make them to be his horsemen, or his riders, and to run before his chariots*);

<sup>12</sup> and he shall ordain to him tribunes, *that is, sovereigns of a thousand*, and centurions, *that is, sovereigns of an hundred*, and earers/tillers of his fields, and reapers of his corns, and smiths of his armours, and (*smiths*) of his chariots. (*and he shall ordain his tribunes, that is, the rulers of a thousand, and his centurions, that is, the rulers of a hundred, and the tillers of his fields, and the reapers of his harvest, and the smiths of his arms, or of his weapons, and the smiths of his chariots.*)

<sup>13</sup> Also he shall make your daughters (*to be*) makers of his ointments, and his fire-makers (*or and his cooks*), and (*his*) bakers/his makers of bread.

<sup>14</sup> And he shall take your fields, and your vineries (*or and your vineyards*), and the best places of olives, and he shall give *those* to his servants.

<sup>15</sup> But also he shall take the tenth part of your corns, and (*of*) the rents of your vineries, that he give those to his chamberlains, and [*to his*] servants.

<sup>16</sup> And he shall take away your servants, and your handmaids, and *your* best young men, and *your* asses, and he shall set these in his work. (*And he shall take away your servants, and your servantesses, and your best young men, and your donkeys, and he shall make them do his bidding or and he shall make them work for him.*)

<sup>17</sup> Also he shall take the tenth part of your flocks; and ye shall be his servants.

<sup>18</sup> And ye shall cry in that day from the face of your king, whom ye have chosen to you; and the Lord shall not hear you in that day; for ye [*have*] asked (*for*) a king to you. (*And ye shall cry out on that day because of your king, whom ye have chosen for yourselves; but the Lord shall not hear you on that day; for ye have asked for a king for yourselves.*)

<sup>19</sup> Soothly the people would not hear the voice of Samuel, but they said, Nay, for a king shall be on us; (*But the people would not listen to Samuel, and they said, No! let a king rule over us;*)

<sup>20</sup> and (*then*) we also shall be as all folks (*or and then we shall be like all the other nations*), and our king shall deem us, and he shall go out before us, and he shall fight our battles for us.

<sup>21</sup> And Samuel heard all the words of the people, and he spake them in the ears of the Lord.

<sup>22</sup> And the Lord said to Samuel, Hear thou their voices, and ordain thou a king upon them. And Samuel said to the men of Israel, Each man go into his city (*or Now everyone go home*).

## CHAPTER 9

<sup>1</sup> And there was a man of Benjamin, that was called Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, the son of a man that was called Benjamin (*or a Benjamite*), a strong man in bodily might.

<sup>2</sup> And to him was a son, Saul by name, chosen and good(*ly*); and no man of the sons of Israel was better than he; (*and*) from the shoulder(*s*) and above, he appeared over all the people.

<sup>3</sup> And the she-asses of Kish, the father of Saul, were lost, (*or And one day the female donkeys of Kish, Saul's father, went missing*). And Kish said to Saul his son, Take with thee one of the servants, and rise thou, and go seek the she-asses.

<sup>4</sup> And when they had gone forth by the hill (*country*) of Ephraim, and by the land of Shalisha, and they had not found them, they passed forth also by the land of Shalim, and

they were not *there*; but also *they passed* by the land of Benjamin, and yet they found *(them)* not.

<sup>5</sup> And when they had come into the land of Zuph, and had not found *(them)*, Saul said to his servant that was with him, Come thou, and turn we again; lest peradventure my father hath left *(off caring about)* the female asses, and is busy for us *(or and is now concerned about us)*.

<sup>6</sup> And the servant said to him, Lo! a man of God is in this city, a noble man; all thing that he speaketh, cometh without *(a)* doubt. Now therefore go we thither, if peradventure he show to us of our way, for which we came, *(or And so now let us go there, perhaps he can show us the way that we should go)*.

<sup>7</sup> And Saul said to his servant, Lo! we shall go *(there)*; *(but)* what shall we bear to the man of God? Bread hath failed in our scrips, and we have no present, that we *(can)* give to the man of God, neither any other thing.

<sup>8</sup> Again the servant answered to Saul, and said, Lo! the fourth part of a stater, *that is, a shekel*, of silver is found *(here)* in mine hand; give we *it* to the man of God, that he show to us our way *(or so that he will show us the way that we should go)*.

<sup>9</sup> Sometime in Israel each man going to counsel with God spake thus, Come ye, and go we to the seer; for he, that is said now a prophet, was called sometime a seer, *(or for he, who now is called a prophet, before was called a seer)*.

<sup>10</sup> And Saul said to his servant, Thy word is the best; come thou, go we. And they went into the city, in which the man of God was, *(or And they went to the city, where the man of God was)*.

<sup>11</sup> And when they went up into the highness of the city, they found damsels going out to draw water, and they said to the damsels, Whether the seer is here? *(or Is the seer here?)*

<sup>12</sup> And the damsels answered, and said to them, He is here; lo! he is before thee; haste thou now, for today he came into the city; for today is sacrifice of the people in the high place. *(And the young women answered, and said to them, He is here; behold! he is ahead of thee; haste thou now, for he came into the city today; for there is a sacrifice by all the people at the hill shrine today)*.

<sup>13</sup> Ye shall enter into the city, and at once ye shall find him, before that he ascend into the high place to eat; for the people shall not eat till he come, for he shall *(first)* bless the sacrifice, and afterward they shall eat that be called *(or and then afterward they who be called shall eat)*. Now therefore go ye up, for today ye shall find him.

<sup>14</sup> And they went up into the city. And when they went into the midst of the city, Samuel appeared going out against them, that he should go up into the high place, *(or Samuel appeared coming out toward them, as he went on his way up to the hill shrine)*.

<sup>15</sup> And the day before that Saul came, the Lord *(had)* made *(a)* revelation in the ear of Samuel, and said,

<sup>16</sup> In this same hour which is now, tomorrow, I shall send to thee a man of the land of Benjamin, and thou shalt anoint him duke upon my people Israel *(or and thou shalt anoint him the ruler over my people Israel)*, and he shall save my people from the hand *(s)* of *(the)* Philistines; for I have beheld my people, forsooth their cry hath come to me.

<sup>17</sup> And when Samuel had beheld Saul, the Lord said to Samuel, Lo! the man, *(of)* whom I said to thee; this man shall be lord of my people.

<sup>18</sup> And Saul nighed to Samuel in the midst of the gate, and said, I pray thee, show thou to me, where is the house of the seer?

<sup>19</sup> And Samuel answered to Saul, and said, I am the seer; go thou up before me into the high place, that thou eat with me today, and I shall deliver thee in the morrowtide, and I shall show to thee all things that be in thine heart. *(And Samuel answered Saul, and said, I am the seer; go thou up before me, or ahead of me, to the hill shrine, and thou shalt eat with me today, and in the morning I shall let thee go, after that I show thee all the things that be in thy heart)*.

<sup>20</sup> And be thou not busy of the female asses, which thou lostest the third day ago, for those be found; and whose shall be all the best things of Israel, whether not to thee, and to all the house of thy father? *(And be thou not concerned about the female donkeys, which went missing three days ago, for they be found; and now I ask thee, who shall be regarded as the very best in Israel, whether not thee, and all of thy father's family?)*

<sup>21</sup> And Saul answered, and said, Whether I am not a son of Benjamin, of the least lineage of Israel, and my kindred is the last among all the families of the lineage of Benjamin? Why therefore hast thou spoken to me this word? *(And Saul answered, Am I not a Benjaminite, yea, of the smallest tribe of Israel, and is not my kindred, or my family,*

*the least among all the families of the tribe of Benjamin? Why then hast thou spoken such a word to me?)*

<sup>22</sup> And so Samuel took Saul, and his servant, and led them into the chamber of three orders (*of seats, or benches*), and he gave to them a place in the beginning of them that were called, (*or bidden to the meat*); for they were as thirty men. (*And then Samuel took Saul, and his servant, and led them into a chamber with three rows of seats, or benches, and he gave them a place at the head of those who were called, or were bidden to the meal; for there were about thirty men there.*)

<sup>23</sup> And Samuel said to the cook, Give thou the part which I gave to thee (*or Bring thou out the portion which I gave thee*), and commanded, that thou shouldst keep (*it*) by itself with thee.

<sup>24</sup> And the cook took up a shoulder, and he set it before Saul. And Samuel said, Lo! that, that hath (*been*) left, take before thee, and eat; for of (*this*) purpose it was kept to thee, when I called the people *hither*. And Saul ate with Samuel that day. (*And the cook took up a shoulder; and he put it before Saul. And Samuel said, Behold! that which was kept, take for thyself, and now eat it; for it was kept for thee for this purpose, when I called the people here. And so Saul ate with Samuel that day.*)

<sup>25</sup> And they came down from the high place into the city; and Samuel spake with Saul in the solar, and Saul arrayed a bed in the solar (*for himself*), and slept. (*And then they came down from the hill shrine into the city; and Samuel spoke with Saul on the roof, and then Saul arrayed a bed for himself on the roof, and slept.*)

<sup>26</sup> And when they had risen early, and the day began to be clear, Samuel called Saul into the solar, and said, Rise thou up, that I deliver thee, (*or Samuel called to Saul on the roof, and said, Rise thou up, so that I can let thee go*). And Saul rose up, and both went out, that is, he, and Samuel.

<sup>27</sup> And when they went down in(*to*) the last part of the city, Samuel said to Saul, Say thou to the servant, that he go before us, and pass [*forth*]; forsooth stand thou [*still*] a little, that I show to thee the word of the Lord, (*or but thou stand here for a little while, so that I can tell thee the word of the Lord*).

## CHAPTER 10

<sup>1</sup> Forsooth Samuel took a vessel of oil, and he poured it out on the head of Saul, and kissed him, and said, Lo! the Lord hath anointed thee into prince on his heritage, (*or Behold! the Lord anointeth thee to be the prince, or the ruler, over his people Israel*);

<sup>2</sup> when thou shalt go from me today, thou shalt find two men beside the sepulchre of Rachel, in the ends of Benjamin, in midday; and they shall say to thee, The female asses be found, which thou wentest to seek; and while the (*she*-)asses be left (*off caring about*), thy father is (*now*) busy for you, and saith, What shall I do of my son? (*when thou shalt go away from me today, thou shalt find two men beside the sepulchre of Rachel, at Zelzah, in the territory of Benjamin; and they shall say to thee, The female donkeys, which thou wentest to seek, be found; and the female donkeys be no more cared about, but thy father is now concerned about you, and saith, What shall I do about my son?*)

<sup>3</sup> And when thou hast gone from thence, and hast passed (*forth*) further, and hast come to the oak of Tabor, three men, going up to God into Bethel (*or going up to Bethel to worship God*), shall find thee there, one man bearing three kids, and another man bearing three cakes of bread, and another man bearing a gallon of wine.

<sup>4</sup> And when they have greeted thee, they shall give to thee two loaves, and thou shalt take *those* of their hand (*or and thou shalt take their loaves*).

<sup>5</sup> After these things thou shalt come into the hill of the Lord, where is the standing place, *that is, the forcelet*, of Philistines; and when thou shalt enter into the city, there thou shalt have meeting thee a flock, *or a company*, of prophets, coming down from the high place, and a psalter, and a tympan, and a pipe, and an harp before them, and them prophesying. (*After these things thou shalt come to the Hill of the Lord, where the stronghold of the Philistines is; and when thou shalt enter into the city, there thou shalt meet a group of prophets, coming down from the hill shrine, with a lute, and a drum, and a pipe, and a harp going before them, and them prophesying.*)

<sup>6</sup> And the Spirit of the Lord shall at once fall into thee, and thou shalt prophesy with them, and thou shalt be changed into another man.

<sup>7</sup> Therefore when all these signs befall to thee, do thou, whatever things thine hand findeth, for the Lord is with thee.

<sup>8</sup> And thou shalt go down before me into Gilgal; for I shall come down to thee, to offer an offering, and sacrifice peaceable sacrifices; by seven days thou shalt abide, till

I come to thee, and show thee what thou shalt do. *(And thou shalt go down before me to Gilgal; for I shall come down to thee, to offer a burnt sacrifice, and to sacrifice some peace offerings; thou shalt wait there for seven days, until I come to thee, and show thee what thou shalt do.)*

<sup>9</sup> Therefore when Saul had turned away his shoulder to go from Samuel, God exchanged another heart to Saul *(or God gave Saul another heart)*, and all these signs came in that day.

<sup>10</sup> And Saul and his servant came to the foresaid hill, and lo! a company of prophets were meeting with him *(or and behold! a group of prophets met him)*; and the Spirit of the Lord fell *at once* upon Saul, and he prophesied in the midst of the prophets.

<sup>11</sup> And all men, that knew Saul yesterday and the third day ago, saw that he was with the prophets, and that he prophesied, and they said together, What thing hath befallen to the son of Kish? Whether also Saul is among *[the]* prophets? *(or Is Saul now also among the prophets?)*

<sup>12</sup> And one man answered to another, and said, And who is the father of them? Therefore it was turned into a proverb, Whether also Saul is among the prophets? *(And one man answered to another, and said, But who is their father? And so it was turned into a proverb, Is Saul now also among the prophets?)*

<sup>13</sup> And Saul ceased to prophesy, and he came to an high place *(or and he came to the hill shrine)*.

<sup>14</sup> And the brother of Saul's father said to him, and to his servant, Whither went ye? And they answered, To seek *[the]* she-asses; and when we found them not, we came to Samuel.

<sup>15</sup> And the brother of Saul's father said to him, Show thou to me what Samuel said to thee. *(And the brother of Saul's father said to him, Tell thou to me what Samuel said to thee.)*

<sup>16</sup> And Saul said to his uncle, Samuel showed to us, that the she-asses were found. But he showed not to his uncle of the word of the realm, that Samuel spake to him. *(And Saul said to his uncle, Samuel told us that the female donkeys were found. But he did not tell his uncle what Samuel had said to him about the kingdom or about becoming king.)*

<sup>17</sup> And Samuel called together the people to the Lord in Mizpeh; *(And Samuel called the people together to the Lord at Mizpeh;)*

<sup>18</sup> and he said to the sons of Israel, The Lord God of Israel saith these things, I led Israel out of the land of Egypt, and I delivered you from the hand of *(the)* Egyptians, and from the hand of all the kings that tormented you.

<sup>19</sup> And today ye have cast away your Lord God, which alone saved you from all your evils and *[your]* tribulations *(or who alone saved you from all your evils and your tribulations)*; and ye *[have]* said *(to him)*, Nay, but ordain thou a king upon us. Now therefore stand ye before the Lord by your lineages, and by *(your)* families.

<sup>20</sup> And Samuel set together all the lineages of Israel, and *[the]* lot felled upon the lineage of Benjamin.

<sup>21</sup> And he set together the lineage of Benjamin, and the families thereof; and *(the)* lot felled upon the family of Matri, and it came unto Saul, the son of Kish. Therefore they sought him, and he was not found there.

<sup>22</sup> And after these things they counselled with the Lord, whether Saul should come thither. And the Lord answered, Lo! he is hid among *(the)* vessels.

<sup>23</sup> Therefore they ran, and took him from thence; and he stood in the middle of the people, and *[he]* was higher than all the people from the shoulder[s] and above.

<sup>24</sup> And Samuel said to all the people, Certainly ye see whom the Lord hath chosen; for none in all the people is like him *(or for there is no one like him among all the people)*. And all the people cried, and said, *(Long)* Live the king!

<sup>25</sup> And Samuel spake to the people *(concerning)* the law of the realm, and he wrote it in a book, and put it up before the Lord. And Samuel delivered all the people, each man into his house, *(or And then Samuel sent all the people back to their homes)*;

<sup>26</sup> but also Saul went into his house in Gibeah; and a part of the host went with him, whose hearts God had touched. *(and Saul also went home, back to Gibeah; and a part of the army went with him, whose hearts God had touched.)*

<sup>27</sup> And the sons of Belial said, Whether this man may save us? And they despised him, and brought not gifts, *that is, presents*, to him; and he let *(it go)* as though he heard *(it)* not. *(But the sons of Belial said, Can this man truly save us? And they despised him, and did not bring him any gifts; but he held his peace.)*

## CHAPTER 11

<sup>1</sup> And it was done as after a month, Nahash of Ammon went up, and began to fight against Jabesh of Gilead. And all the men of Jabesh said to Nahash, Have thou us bound in peace (*or Make thou a covenant, or a bond of peace, with us*), and we shall serve thee.

<sup>2</sup> And Nahash of Ammon answered to them, In this I shall smite (*a*) bond of peace with you, that I put out the right eyes of all you, and that I put you to be reproof in all Israel. (*And Nahash of Ammon answered to them, Only in this shall I strike a covenant with you, that I put out all of your right eyes, and that I bring reproach, or disgrace, upon all Israel.*)

<sup>3</sup> And the elder men of Jabesh said to him, Grant thou to us seven days, that we send messengers to all the coasts of Israel; and if none be that defend us, we shall go out to thee. (*And the elders of Jabesh said to him, First grant thou us seven days, so that we can send messengers into all the coasts of Israel; and if there be none who will defend us, then we shall come out to thee.*)

<sup>4</sup> Then messengers came into Gibeah of Saul, and spake these words, while the people heard; and all the people raised (*up*) their voice, and wept.

<sup>5</sup> And lo! Saul came from the field, and he followed [*the*] oxen; and he said, What hath the people, for it weepeth? (*or and he said, What maketh the people weep?*) And they told to him the words of the men of Jabesh.

<sup>6</sup> And the Spirit of the Lord fell at once into Saul, when he had heard these words, and his fierce wrath was greatly stirred.

<sup>7</sup> And he took ever either ox, and he cut *them* into gobbets, and he sent those into all the coasts of Israel, by the hands of messengers; and he said, Whoever goeth not out, and followeth not Saul and Samuel, so it shall be done to his oxen. Therefore the dread of the Lord went into the people (*or And so the fear of the Lord went into the people*), and they went out as one man.

<sup>8</sup> And Saul numbered them in Bezek; and three hundred thousand were there of the sons of Israel; and of the men of Judah were thirty thousand. (*And Saul counted, or registered, them in Bezek; and there were three hundred thousand of the sons of Israel; and thirty thousand of the men of Judah.*)

<sup>9</sup> And they said to the messengers that came, Thus ye shall say to the men that be in Jabesh of Gilead, Tomorrow shall be health to you, when the sun is hot, (*or Tomorrow, help shall come to you, when the sun is hot.*) Then the messengers came, and told to the men of Jabesh; the which were glad,

<sup>10</sup> and said to Ammon, Early we shall go out to you, and ye shall do to us all that pleaseth to you\*. (*and they said to the Ammonites, Early in the morning, we shall come out to you, and then ye can do to us all that pleaseth you.*)

<sup>11</sup> And it was done, when the morrowtide came, Saul ordained the people into three parts; and he entered into the middle (*of the*) tents (*of Ammon*) in the waking of the morrowtide, and he smote Ammon till the day was hot; forsooth the residues were scattered, so that twain together were not left in them. (*And it was done, when the morning came, Saul divided the people into three parts, or groups; and they entered into the midst of the tents of the Ammonites during the morning watch, and they struck down the Ammonites until the day was hot; and the rest of them scattered, so that two of them were not left together.*)

<sup>12</sup> And the people said to Samuel, Who is this, that said, Saul shall not reign upon us? Give ye (*up*) the men, and we shall slay them.

<sup>13</sup> And Saul said, No man shall be slain in this day, for today the Lord hath made health in Israel. (*And Saul said, No one shall be killed on this day, for today the Lord hath given victory to Israel.*)

<sup>14</sup> And Samuel said to the people, Come ye, and go we into Gilgal, and renew we there the realm (*or and let us renew our loyalty to the kingdom there*).

<sup>15</sup> And all the people went into Gilgal, and there they made Saul king before the Lord in Gilgal; and they offered *there* peaceable sacrifices before the Lord. And Saul was glad there, and all the men of Israel greatly. (*And all the people went to Gilgal, and there in Gilgal they made Saul king before the Lord; and they offered peace offerings there before the Lord. And Saul and all the men of Israel were exceedingly glad there.*)

## CHAPTER 12

<sup>1</sup> Forsooth Samuel said to all Israel, Lo! I [*have*] heard your voice by all (*the*) things which ye spake to me, and I [*have*] ordained a king upon you;

\* **CHAPTER 11:10** They said this in scorn, for they knew that help shall come to them in the morrow.

<sup>2</sup> and now the king goeth before you. And I have waxed eld and hoary; and my sons be with you; also I have lived before you from my young waxing age unto this day.

<sup>3</sup> And lo! I am ready; speak ye to me before the Lord, and before the christ of him/ before his anointed, *or king*; whether I have taken any man's ox, either his ass; if I have falsely challenged any man; if I have oppressed any man; if I have taken gift of any man's hand; I shall despise it today, and I shall restore *(it)* to you. *(And behold! I am ready; speak ye to me before the Lord, and before his anointed king; have I taken any man's ox, or his donkey; have I falsely challenged any man; have I oppressed any man; have I taken a gift from any man's hand? yea, if I have, I shall despise it today, and I shall restore it to you.)*

<sup>4</sup> And they said, Thou hast not falsely challenged us, neither thou hast oppressed us, neither thou hast taken anything of any man's hand.

<sup>5</sup> And he said to them, The Lord is witness against you, and his christ, *or king*, is witness in this day *(or and his anointed king is a witness this day)*; for ye have not found anything in mine hand. And they said, He is witness.

<sup>6</sup> And Samuel said to the people, The Lord, that made Moses and Aaron, and that led your fathers out of the land of Egypt, is present; *(And Samuel said to the people, The Lord, who made Moses and Aaron, and who led your fathers out of the land of Egypt, is present here;)*

<sup>7</sup> now therefore stand ye, that I strive by doom against you before the Lord, of all the mercies of the Lord, which he did with you, and with your fathers. *(and so now stand ye up, so that I can strive in judgement against you before the Lord, and remind you of all the Lord's mercies, which he did for you, and for your fathers.)*

<sup>8</sup> How that Jacob entered into Egypt, and your fathers cried to the Lord; and the Lord sent Moses and Aaron, and led your fathers out of Egypt, and hath set them in this place.

<sup>9</sup> Which forgot their Lord God; and he betook them into the hand of Sisera, master of the chivalry of Hazor, and in the hand of Philistines, and in the hand of the king of Moab; and they fought against them. *(Who then forgot the Lord their God; and he delivered them into the hands of Sisera, the master of Hazor's cavalry, or his army, and into the hands of the Philistines, and into the hands of the king of Moab; and they fought against them.)*

<sup>10</sup> And after this your fathers cried to the Lord, and said, We have sinned, for we forsook the Lord, and served *(the)* Baalim and *(the)* Ashtaroth; now therefore deliver thou us from the hand of our enemies, and we shall serve thee.

<sup>11</sup> And the Lord sent Jerubbaal, *that is Gideon*, and Bedan, *that is, Samson*, and Barak, and Jephthah, and Samuel, and delivered you from the hand of your enemies by compass, *(or all about)*; and then ye dwelled securely.

<sup>12</sup> And ye saw, that Nahash, the king of the sons of Ammon, came against you; and ye said to me, *counselling you to ask none other king than God*, Nay, but a king shall command to us; when your Lord God reigned in you. *(And then ye saw, that Nahash, the king of the Ammonites, came against you; and ye said to me, when I counselled you to ask for no other king than God, No, but a king shall command us; when the Lord your God then reigned over you.)*

<sup>13</sup> Now therefore your king is ready, whom ye have chosen and asked *(for)*; lo! the Lord hath given to you a king, *(or behold! the Lord hath given you a king)*.

<sup>14</sup> If ye dread the Lord, and serve him, and hear his voice, and wrath not the mouth of the Lord; ye and your king, that commandeth to you, shall follow your Lord God. *(If ye fear the Lord or If ye revere the Lord, and serve him, and listen to his voice, and do not rebel against the Lord's commands, then ye and your king, who commandeth you, shall follow the Lord your God.)*

<sup>15</sup> Forsooth if ye hear not the voice of the Lord, but wrath his word, the hand of the Lord shall be on you, and on your fathers. *(But if ye do not listen to the Lord's voice, and rebel against his commands, the hand of the Lord shall be against you, and against your fathers.)*

<sup>16</sup> But also now stand ye, and see this great thing, that the Lord shall do in your sight.

<sup>17</sup> Whether *(the)* harvest of wheat is not today? I shall inwardly call *(upon)* the Lord, and he shall give voices, *that is, thunders*, and rains; and ye shall know, and see, for ye asking a king upon you, ye have done grievous evil to yourself in the sight of the Lord, *(or and ye shall know, and see, that in asking for a king to rule over you, ye have done grievous evil to yourselves before the Lord)*.

<sup>18</sup> And Samuel cried to the Lord, and the Lord gave thunders and rains in that day. And all the people dreaded greatly the Lord and Samuel; *(And Samuel cried to the Lord,*

and the Lord gave thunder and rain that day. And all the people greatly feared the Lord and Samuel;)

<sup>19</sup> and all the people said to Samuel, Pray thou for thy servants to thy Lord God, that we die not; for we [have] added evil to all our sins, that we ask a king to us. (and all the people said to Samuel, Pray thou for thy servants to the Lord thy God, so that we shall not die; for we have added this evil to all our sins, that we asked for a king over us.)

<sup>20</sup> And Samuel said to the people, Dread ye not; ye have done all this evil; nevertheless go ye not away from (following) the back of the Lord, but serve ye the Lord in all your heart (or but serve ye the Lord with all your heart);

<sup>21</sup> and do not ye bow after vain things, that shall not profit you, neither they shall deliver you; for those be vain things. (and do not ye worship false gods, that shall not profit you, nor can they save you; for they be false gods.)

<sup>22</sup> And then the Lord shall not forsake his people for his great name; for the Lord hath sworn to make you a people to himself. (And then the Lord shall not forsake his people for the sake of his great name; for the Lord hath sworn to make you his own people.)

<sup>23</sup> And this sin be far from me against the Lord, that I cease to pray for you; and I shall teach you a rightful way and a good. (And let this sin against the Lord be far from me, that I would ever cease to pray for you; yea, indeed, I shall teach you the good and the right way.)

<sup>24</sup> Therefore dread ye the Lord, and serve ye him in truth, and of all your heart; for ye saw those great things, that he hath done to you; (And so fear ye the Lord or And so revere ye the Lord, and serve ye him in truth, and with all your heart; for ye have seen all the great things which he hath done for you;)

<sup>25</sup> that if ye continue in malice, both ye and your king shall perish (al)together. (but if ye continue in malice, or in wickedness, both ye and your king shall altogether perish.)

## CHAPTER 13

<sup>1</sup> Saul was a son of one year, that is, as innocent and clean of sin as a child of one year, when he began to reign; and he reigned upon Israel two (and twenty) years. (Saul was fifty years old when he began to reign; and he reigned over Israel for twenty-two years.)

<sup>2</sup> And Saul chose to him three thousand men of Israel, and two thousand of them were with Saul in Michmash, (and) in the hill (country) of Bethel; and a thousand were with (his son) Jonathan in Gibeah of Benjamin; soothly he sent again the tother people each man into his tabernacle (or and he sent the rest of the people back to their tents).

<sup>3</sup> And Jonathan smote the station, that is, (the) forcelet, either stronghold, of (the) Philistines, that was in Geba. And when (the) Philistines had heard (of) this, Saul sounded with a clarion in all the land, and said, Hebrews, hear. (And Jonathan struck the station, that is, the fortress, or the stronghold, of the Philistines, that was in Geba; and all the Philistines heard about it. And Saul sounded with a trumpet in all the land, and said, Hebrew men, hear this!)

<sup>4</sup> And all Israel heard such a fame, (that) Saul smote the station of Philistines; and Israel raised up himself against the Philistines; then the people cried after Saul in Gilgal. (And all Israel heard the report, that Saul had struck the Philistines? station; and also that the people of Israel were loathed by all the Philistines. And the people came together in Gilgal to follow Saul.)

<sup>5</sup> And the Philistines were gathered together to fight against Israel; thirty thousand of chariots, and six thousand of knights, and the tother common people, as gravel which is full much in the brink of the sea, (or and the common people, as innumerable as the sand which is on the seashore); and they went up, and setted their tents in Michmash, at the east coast of Bethaven.

<sup>6</sup> And when [the] men of Israel had seen, that they were set in straitness, for (this) the people was tormented, (and) they hid themselves in dens (or and they hid themselves in caves), and in privy places, and in stones, and in ditches, and in cisterns.

<sup>7</sup> Soothly (some of the) Hebrews passed (over) Jordan, into the land of Gad and of Gilead. And when Saul was yet in Gilgal, all the people was afeared that followed him, (or And when Saul was still in Gilgal, all the people who followed him were afraid).

<sup>8</sup> And seven days he abode Samuel by [the] covenant, and Samuel came not into Gilgal; and the people went away from Saul. (And for seven days he waited for Samuel, as by their pact, but Samuel did not come to Gilgal; and then the people began to go away from Saul.)

<sup>9</sup> Therefore Saul said, Bring ye to me (a) burnt sacrifice, and peaceable offerings (or and peace offerings); and he offered (the) burnt sacrifice.

<sup>10</sup> And when he had ended offering the burnt sacrifice, lo! Samuel came; and Saul went out against him, to greet him (*or and Saul went out to greet him*).

<sup>11</sup> And Samuel said to Saul, What hast thou done? Saul answered, Lo! for I saw that the people went away from me, and thou camest not by the days of (*our*) covenant; and the Philistines were gathered together in Michmash;

<sup>12</sup> I said, Now (*the*) Philistines shall come down to me in(*to*) Gilgal, and I have not pleased the face of the Lord; (*and so*) I was compelled by need, and I offered (*a*) burnt sacrifice to the Lord.

<sup>13</sup> And Samuel said to Saul, Thou hast done follily, and thou hast not kept the behests of thy Lord God, which he commanded to thee, (*or Thou hast done foolishly, and thou hast not obeyed the command of the Lord thy God, which he commanded to thee*); and if thou haddest not done this thing, right now the Lord had made ready thy realm upon Israel [*into*] without end;

<sup>14</sup> but thy realm shall not rise further. The Lord hath sought a man to himself after his heart; and the Lord hath commanded to him, that he should be duke on his people, for thou keptest not those things which the Lord commanded. (*but now thy kingdom shall not endure. And the Lord shall seek another man for himself after his own heart; and the Lord shall command him, that he should be the ruler over his people, for thou hast not kept, or obeyed, what the Lord commanded to thee.*)

<sup>15</sup> And Samuel rose, and went up from Gilgal into Gibeah of Benjamin; and the people that (*were*) left went up after Saul against the people that fought against them; and they came from Gilgal into Gibeah, in the hill of Benjamin. And Saul numbered the people, that were found with him, as six hundred men. (*And Samuel rose up, and went away from Gilgal to Gibeah of Benjamin; and the people who were left went up with Saul to fight against their enemies; and they came from Gilgal to Gibeah of Benjamin. And Saul counted the people who were found with him, and there were about six hundred men.*)

<sup>16</sup> And Saul, and Jonathan his son, and the people that was found with them, was in Gibeah of Benjamin; and the Philistines sat together in Michmash. (*And Saul, and his son Jonathan, and the people who were found with them, were in Gibeah of Benjamin; and the Philistines sat together in Michmash.*)

<sup>17</sup> And three companies went out of the Philistines? tents to take prey; one company went against the way of Ophrah, to the land of Shual, (*or one group went toward Ophrah, in the land of Shual*);

<sup>18</sup> and another company entered by the way of Bethhoron; and the third company turned itself to the way of the term in the land of Diba; and that term nigheth to the valley of Zeboim against the desert. (*and the second group went by the way of Bethhoron; and the third group turned toward the way of the border at Wadi Abu Diba; and that border overlooketh the Zeboim Valley and the wilderness.*)

<sup>19</sup> And none ironsmith was found in all the land of Israel; for the Philistines were wary, *either eschewed*, lest peradventure the Hebrews made sword either spear. (*And no ironsmith was found in all the land of Israel; for the Philistines forbade them, lest the Hebrews made for themselves swords or spears.*)

<sup>20</sup> Therefore all Israel went down to the Philistines, that each man should sharpen his share, and his pickaxe, and his ax, and his cutting hook; (*And so all Israel needed to go down to the Philistines, where each man could sharpen his plowshare, and his pickaxe, and his ax, and his cutting hook;*)

<sup>21</sup> for all the edges of their shares were blunt, and of their pickaxes, and of their three-toothed forks, and of axes, unto a prick to be amended. (*for all the edges of their plowshares, their pickaxes, their three-toothed forks, and their axes, were blunt, and needed sharpening.*)

<sup>22</sup> And when the day of battle came, no sword nor spear was found in the hand of all the people that was with Saul and Jonathan, except Saul, and Jonathan his son. (*And so when the day of battle came, no sword or spear was found in the hands of all the people who were with Saul and Jonathan, except Saul, and his son Jonathan.*)

<sup>23</sup> Forsooth the station of Philistines went out, that it should pass into Michmash. (*And the Philistines? garrison went out to the Michmash Pass.*)

## CHAPTER 14

<sup>1</sup> And it befelled in a day, that Jonathan, the son of Saul, said to his squire, a young man, Come thou, and pass we (*over*) to the station of the Philistines, which is beyond that place; soothly he showed not this same thing to his father. (*And it befell one day, that Saul's son Jonathan, said to the young man who was his squire, Come thou, and go*

we over to the Philistines? station, or post, which is beyond that place over there; but he did not tell this to his father.)

<sup>2</sup> And Saul dwelled in the last part of Gibeah, under a pomegranate tree, that was in the field of Gibeah; and the people as of six hundred men was with him. *(And Saul remained in the last part of Gibeah, under a pomegranate tree, that was in Migron; and the people who were with him were about six hundred men.)*

<sup>3</sup> And Ahiah, the son of Ahitub, [the] brother of Ichabod, the son of Phinehas, that was engendered of Eli, the priest of the Lord in Shiloh, bare the ephod, that is, the priest's cloth (or cloak); but also the people knew not whither Jonathan had gone (or and the people did not know that Jonathan had gone).

<sup>4</sup> And betwixt the goings up, by which Jonathan endeavoured to pass to the station of (the) Philistines, were stones standing forth on ever either side, and scars broken before, by the manner of teeth, on each side, (or and broken scarps on each side, like teeth); (the) name to the one was Bozez, and (the) name to the tother was Seneh;

<sup>5</sup> one scar was standing forth to the north (over) against Michmash, and the tother scar to the south (over) against Gibeah. *(one scarp was to the north, facing Michmash, and the other scarp was to the south, facing Gibeah.)*

<sup>6</sup> And Jonathan said to his young squire, Come thou, pass we (over) to the station of these uncircumcised men, if in hap the Lord do (battle) for us; for it is not hard to the Lord to save, either in many, either in few, (or for it is not hard for the Lord to keep a man safe, yea, either a few, or many).

<sup>7</sup> And his squire said to him, Do thou all things that please thy soul; go whither thou covetest, I shall be with thee, wherever thou wilt.

<sup>8</sup> And Jonathan said, Lo! we pass (over) to these men; and when we appear to them,

<sup>9</sup> if they speak thus to us, Dwell ye (or Stay), till we come to you; stand we in our place, and go we not up to them.

<sup>10</sup> And if they say, Go ye up to us; go we up to them, for the Lord hath betaken them into our hands; this shall be a sign to us. *(But if they say, Come ye up to us; then we shall go up to them, for the Lord hath delivered them into our hands; this shall be a sign to us.)*

<sup>11</sup> Therefore ever either appeared to the station of Philistines (or And so they both appeared before the Philistines? station); and the Philistines said, Lo! the Hebrews go out of [the] caves, in which they were hid.

<sup>12</sup> And men of the station spake to Jonathan and to his squire, and said, Go ye up to us, and we shall show to you a thing. And Jonathan said to his squire, Ascend we, follow thou me; for the Lord hath betaken them into the hands of Israel. *(And the men of the station said to Jonathan and his squire, Come ye over to us, and we shall show you a thing or two. And Jonathan said to his squire, Go we up to them, follow thou me; for the Lord hath delivered them into the hands of Israel.)*

<sup>13</sup> And Jonathan went up, creeping on hands and feet, and his squire after him; and when they had seen the face of Jonathan, some felled down before Jonathan, his squire killed others, and followed him, (or and when they were face to face with Jonathan, he killed some, and his squire killed some others, following his master).

<sup>14</sup> And the first wound was made, which Jonathan and his squire smote, as of twenty men, in the middle part of land, which a pair of oxen was wont to ear in the day. *(And so the first attack was made, in which Jonathan and his squire killed about twenty men, in the middle part of a field which a pair of oxen could plow in a day.)*

<sup>15</sup> And a miracle was done in the Philistines' tents, and by their fields, but also all the people of the Philistines' station that went out to take prey, dreaded, and their tents were troubled; and it befell as a miracle of God. *(And so terror spread across that field, and among the Philistines' host, or army, and all the people at the Philistines' station who went out to take prey were afraid, and the army was greatly troubled; and so it befell as a miracle of God.)*

<sup>16</sup> And the espysers of Saul beheld this doing, that were in Gibeah of Benjamin, and lo! a multitude of the Philistines was cast down, and fleeing away hither and thither. *(And Saul's watchmen, who were in Gibeah of Benjamin, beheld this event, and behold! many Philistines were thrown down, and others fled away here and there.)*

<sup>17</sup> And Saul said to the people that were with him, Seek ye, and see ye, who went away from us. And when they had sought, it was found, that Jonathan and his squire were not present.

<sup>18</sup> And Saul said to Ahiah, Bring hither the ark of the Lord; for the ark of God was there in that time with the sons of Israel. *(And Saul said to Ahiah, Bring the ephod here; for at that time Ahiah carried the ephod before the Israelites.)*

<sup>19</sup> And when Saul spake to the priest, a great noise (*a*)rose in the tents of the Philistines; and it increased little and little, and it sounded more clearly. And Saul said to the priest, Withdraw thine hand, (*or And Saul said to the priest, Hold back thy hand!*).

<sup>20</sup> Therefore Saul cried, and all the people that was with him; and they came unto the place of battle, and, lo! the sword of each man was turned to his neighbour, and a full great slaying was. (*And then Saul and all the people who were with him cried together; and they came to the place of the battle, and, behold! the sword of each man was turned against his neighbour; and there was a very great slaughter.*)

<sup>21</sup> But also the Hebrews that were with (*the*) Philistines yesterday and the third day ago, and had gone up with them in(*to*) their tents, turned again to be with the men of Israel, that were with Saul and Jonathan.

<sup>22</sup> Also all the men of Israel, that had hid themselves in the hill (*country*) of Ephraim, heard that the Philistines had fled; and they fellowshipped themselves with their men in [*the*] battle, and as ten thousand of men were with Saul (*or and about ten thousand men were with Saul*).

<sup>23</sup> And the Lord saved Israel in that day (*or And the Lord saved Israel that day*). And the battle came till to Bethaven.

<sup>24</sup> And men of Israel were fellowshipped to themselves in that day; forsooth Saul swore to the people, and said, Cursed be the man that eateth bread till to eventide, till I venge me of mine enemies. And all the people ate no bread. (*And the men of Israel felt faint that day; for Saul had commanded to the people, and said, Cursed be the man who eateth any food before evening, until I avenge myself upon my enemies. And so all the people ate no food.*)

<sup>25</sup> And all the common people of the land came into a forest, in which was honey on the face of (*the*) earth (*or where there was honey on the ground*).

<sup>26</sup> And so the people entered into the forest, and flowing honey appeared (*there*); and no man put his hand to his mouth *thereof*, for the people dreaded the oath, (*or but no man put his hand to his mouth, for the people feared the oath or for the people feared Saul's curse*).

<sup>27</sup> And Jonathan heard not, when his father forbade this to the people, (*or But Jonathan did not hear his father forbid this to the people*); and (*so*) Jonathan held forth the end of a little rod, that he held in his hand, and he dipped it into a honeycomb; and he turned his hand to his mouth, and his eyes were (*en*)lightened, (*that is, he felt refreshed*).

<sup>28</sup> And (*at once*) one of the people answered, and said, Thy father bound the people with an oath, and said, Cursed be the man that eateth bread today (*or Cursed be the man who eateth any food today*). And (*so*) the people was faint.

<sup>29</sup> And (*then*) Jonathan said, My father hath troubled the land; ye see, that mine eyes be enlightened, (*or ye see, that I am refreshed*), for I tasted a little of this honey;

<sup>30</sup> how much more if the people had eaten (*some*) of the prey of their enemies, that they found; whether not greater vengeance had been made in [*the*] Philistines? (*or would not a greater slaughter have been done to the Philistines?*)

<sup>31</sup> Therefore they smote [*the*] Philistines in that day from Michmash into Ajalon. And the people was made full weary; (*And so they struck down the Philistines that day from Michmash to Ajalon. But the people were made faint;*)

<sup>32</sup> and (*so*) the people turned to [*the*] prey, and took sheep and oxen, and calves; and they killed *these beasts* upon the earth (*or and they killed these beasts on the ground*); and (*then*) the people ate *the flesh* with (*the*) blood (*still in it*).

<sup>33</sup> And they told to Saul, and said, that the people eating with blood had sinned to the Lord. And Saul said, Ye have trespassed; wallow ye anon to me a great stone. (*And they told Saul, and said, The people have sinned against the Lord, eating the flesh with the blood! And Saul said, Ye have all trespassed; roll ye a great stone over to me at once.*)

<sup>34</sup> And Saul said, Go ye forth abroad into the common people, and say ye to them, that each man (*should*) bring to me his ox and his wether, (*or his ram*); and slay ye those upon this stone, and (*then*) eat ye them, and (*so*) ye shall not do sin to the Lord, (*by*) eating them with (*the*) blood. And so all the people brought each man an ox in his hand unto the night, and they killed them there, (*or And so into the night each man brought forth an ox, and they killed them there*).

<sup>35</sup> And Saul builded there an altar to the Lord; and then first he began to build an altar to the Lord. (*And Saul built an altar there to the Lord; and this was the first altar that he built to the Lord.*)

<sup>36</sup> And Saul said, Fall we upon the Philistines in the night, and waste we/destroy we them till the morrowtide shine; and leave we not of them a man (*alive*). And the people

said, Do thou all thing that seemeth good to thee in thine eyes. And the priest said, Nigh we hither to God.

<sup>37</sup> And Saul counselled with the Lord, and said, Whether I shall pursue the Philistines? whether thou shalt betake them into the hands of Israel? And the Lord answered not to him in that day. *(And Saul counselled with the Lord, and asked, Shall I pursue the Philistines? wilt thou deliver them into the hands of Israel? But the Lord did not answer him that day.)*

<sup>38</sup> And Saul said, Bring ye hither all the corners, *or the uttermost parties*, of the people, *(or Bring ye here all the chieftains, or the chief men, of the people)*, and know ye, and see ye, by whom this sin hath fallen today.

<sup>39</sup> The Lord the saviour of Israel liveth; for *(even)* if it is done by Jonathan my son, he shall die without again-drawing. At which *oath* no man of all the people against-said him. *(As the Lord liveth, yea, the saviour, or the deliverer, of Israel; for even if it is done by my son Jonathan, he shall die without any drawing back, or without delay. At which oath no one of all the people answered anything back to him.)*

<sup>40</sup> And he said to all Israel, Be ye separated into one part, and I with my son Jonathan shall be in the tother part. And the people answered to Saul, Do thou that, that seemeth good to thine eyes, *(or Do thou what seemeth good in thine eyes)*.

<sup>41</sup> And Saul said to the Lord God of Israel, Lord God of Israel, give thou doom, what is it, that thou answerest not today to thy servant? If this wickedness is in me, either in Jonathan, my son, make thou showing *thereof*; either if this wickedness is in thy people, give thou holiness. And Jonathan was taken, and Saul, *by lot*; forsooth the people went out. *(And Saul said to the Lord God of Israel, Lord God of Israel, give thou judgement, why is it that thou hast not answered thy servant today? If this wickedness is in me, or in my son Jonathan, let the lot be Urim; but if this wickedness is in thy people, let it be Thummim. And by lot Jonathan and Saul were indicted; and the people were absolved.)*

<sup>42</sup> And Saul said, Send ye lot betwixt me and Jonathan my son, *(or And Saul said, Cast ye the lot or Throw ye the lot between me and my son Jonathan)*. And Jonathan was taken.

<sup>43</sup> And Saul said to Jonathan, Show thou to me, what thou didest. And Jonathan showed to him, and said, I tasting tasted a little of honey in the end of the rod, that was in mine hand; and lo! I die. *(And Saul said to Jonathan, Tell thou to me, what thou didest. And Jonathan said to him, I tasted a little honey using the end of the rod that was in my hand; and behold! now I must die.)*

<sup>44</sup> And Saul said, God do to me these things, and add these things, for thou, Jonathan, shalt *(indeed)* die by death.

<sup>45</sup> And the people said to Saul, Therefore whether Jonathan shall die, that did this great health in Israel? this is unleaveful; the Lord liveth; none hair of his head shall fall into the earth; for he hath wrought with God today. Therefore the people delivered Jonathan, that he died not. *(And the people said to Saul, Should Jonathan truly die, he who hath won this great victory for Israel? No! this is unlawful; as the Lord liveth, there shall not fall to the ground one hair of his head, for he hath worked with God today. And so the people delivered Jonathan, so that he did not die.)*

<sup>46</sup> And Saul went away, and he pursued not the Philistines; and the Philistines went into their places.

<sup>47</sup> And Saul, when his realm was stabled upon Israel, fought by compass against all his enemies, *(or And Saul, when his kingdom was established upon Israel, fought against all his enemies all around)*, *(yea)*, against Moab, and the sons of Ammon, and Edom, and against the kings of Zobah, and against the Philistines; and whither ever he turned him[*self*], he overcame *(them)*.

<sup>48</sup> And when his host was gathered together, he smote Amalek; and delivered Israel from the hand of his destroyers. *(And then when his army was gathered together; he killed the Amalekites; and so he saved Israel from the hands of their destroyers.)*

<sup>49</sup> And the sons of Saul were Jonathan, and Ishui, and Melchishua; the names of his two daughters *be these*, the name of the first engendered daughter was Merab, and the name of the younger was Michal.

<sup>50</sup> And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz; and the name of the prince of his chivalry was Abner *(or and the name of the leader of his cavalry, or of his army, was Abner)*, the son of Ner, the brother of the father of Saul.

<sup>51</sup> And Kish was the father of Saul; and Ner, the son of Abiel, was the father of Abner.

<sup>52</sup> Soothly mighty battle was against Philistines in all the days of Saul; for whomever Saul saw *(to be)* a strong man, and shapely to battle, he fellowshiped to himself that

man. *(And there was great battle against the Philistines in all the days of Saul; and whenever Saul saw a strong man, ready for battle, he took that man into his own service.)*

## CHAPTER 15

<sup>1</sup> And Samuel said to Saul, The Lord sent me, that I should anoint thee into king on his people Israel, *(or The Lord hath sent me to anoint thee king upon his people Israel);* now therefore hear thou the voice of the Lord.

<sup>2</sup> The Lord of hosts saith these things, I have brought to mind whatever things Amalek hath done to Israel; how Amalek against-stood Israel in the way, when Israel went up from Egypt. *(The Lord of hosts saith these things, I have remembered all the things that the Amalekites did to Israel; how they opposed Israel on the way, when Israel came up from Egypt.)*

<sup>3</sup> Now therefore go thou, and slay Amalek, and destroy thou all his things; spare thou not him, nor covet thou anything of his things; but slay thou from man unto woman, and little child, and sucking, ox, and sheep, and camel, and ass. *(And so now go thou, and kill the Amalekites, and destroy thou all of their things; spare thou not any of them, nor covet thou any of their things; but kill thou every man and woman, and little child, and suckling, yea, every ox, and sheep, and camel, and donkey.)*

<sup>4</sup> And so Saul commanded the people to be gathered together, and he numbered them as lambs, two hundred thousand of footmen, and ten thousand of men of Judah. *(And so Saul commanded the people to be gathered together; and he counted, or registered, them in Telaim, and there were two hundred thousand footmen, and also ten thousand men of Judah.)*

<sup>5</sup> And when Saul came to the city of Amalek, he made ready ambushments in the *(dry bed of the)* strand. *(And when Saul came to the Amalekite city or And when Saul came to the city of Amalek, he prepared an ambush in the dry riverbed.)*

<sup>6</sup> And Saul said to *(the)* Kenites, Go ye, depart ye, and go ye away from Amalek, lest peradventure I wrap thee in with them; for thou didest mercy with all the sons of Israel, when they went up from Egypt. And Kenites departed from the midst of Amalek *(or And so the Kenites departed from the midst of the Amalekites).*

<sup>7</sup> And Saul smote Amalek, from Havilah, till thou come to Shur, which is even against Egypt. *(And Saul struck down the Amalekites, from Havilah until thou come to Shur, which is on the border with Egypt.)*

<sup>8</sup> And Saul took Agag alive, the king of Amalek; and he killed by sharpness of sword all the common people. *(And Saul took Agag, the king of Amalek, alive; but they killed all the common people with the sharpness of their swords.)*

<sup>9</sup> And Saul and the people spared Agag *(or But Saul and his people spared Agag)*, and the best *(of the)* flocks of *(the)* sheep, and of *(the)* great beasts, and *(they kept the)* clothes, and *(the)* rams, and all things that were fair; and they would not destroy those; but whatever thing was vile, and reprovably, they destroyed that thing.

<sup>10</sup> Forsooth the word of the Lord was made to Samuel, and said,

<sup>11</sup> It repenteth me, that I made Saul king; for he hath forsaken me, and hath not fulfilled my words in work. And Samuel was sorry, and he cried to the Lord in all that night. *(I repent, that is, I regret, that I made Saul king; for he hath deserted me, and hath not fulfilled my words in deeds. And Samuel was angry, and he cried out to the Lord all that night.)*

<sup>12</sup> And *(then)* when Samuel had risen up by night to go early to Saul, it was told to Samuel, that Saul had come into Carmel, and had raised up to him a sign of victory *(or and had raised up a victory monument for himself there);* and that he had turned again from Amalek, and had passed forth, and had gone down into Gilgal.

<sup>13</sup> Then Samuel came to Saul, and Saul offered burnt sacrifice to the Lord of the chief things of the preys, which he had brought from Amalek. And the while Samuel came to Saul, Saul said to him, Blessed be thou of the Lord, I have *[ful]* filled the word of the Lord. *(And when Samuel came to Saul, Saul was offering a burnt sacrifice to the Lord of the chief things of the prey which he had taken from the Amalekites. And when Samuel came over to Saul, Saul said to him, Blessed be thou of the Lord! I have fulfilled the word of the Lord.)*

<sup>14</sup> And Samuel said, And what is this voice of flocks *(or But what is this sound of the flocks)*, that soundeth in mine ears, and of *(the)* great beasts, which I hear?

<sup>15</sup> And Saul said, They brought those from Amalek *(or They were taken from the Amalekites);* for the people spared the best sheep and *(the best)* great beasts, that those should be offered to thy Lord God; and we killed the tother beasts.

<sup>16</sup> And Samuel said to Saul, Suffer thou me (*or Allow me*), and I shall show to thee what things the Lord hath spoken to me in this night. And Saul said to Samuel, Speak thou.

<sup>17</sup> And Samuel said, Whether not, when thou were little in thine own eyes, thou were made head in the lineages of Israel, and the Lord anointed thee into king on Israel; (*And Samuel said, Was it not, when thou were small, or insignificant, in thy own eyes, thou were made the head of all the tribes of Israel, and did not the Lord anoint thee king upon Israel?*)

<sup>18</sup> and the Lord sent thee into the way, and said, Go thou, and slay the sinners of Amalek, and thou shalt fight against them till to the slaying of them. (*and the Lord sent thee on the way, and said, Go thou, and kill those sinners, the Amalekites, and thou shalt fight against them until they all be slaughtered.*)

<sup>19</sup> Why therefore heardest thou not the voice of the Lord, but thou were turned to the prey (*or but instead, thou took that prey*), and (so) didest evil in the eyes of the Lord?

<sup>20</sup> And Saul said to Samuel, Yes, I heard the voice of the Lord, and I have gone in the way, by which the Lord sent me, and I have brought Agag, the king of Amalek, and I have killed Amalek. (*And Saul said to Samuel, Yes, I did listen to the Lord's voice, and I have gone on the way where he sent me, and I have brought Agag, the king of the Amalekites here, and I have killed all the other Amalekites.*)

<sup>21</sup> Forsooth the people took of the prey, sheep and oxen, the first fruits/the chief fruits of those things that be slain, that they make sacrifice to their Lord God in Gilgal. (*But the people kept of the prey, sheep and oxen, the first fruits or the chief fruits of those things that should be killed, to offer as a sacrifice to the Lord their God here in Gilgal.*)

<sup>22</sup> And Samuel said, Whether the Lord will burnt sacrifices, either slain sacrifices, and not more, *rather*, that men obey to the voice of the Lord? (*or And Samuel said, Desireth the Lord burnt sacrifices, and slain sacrifices, or rather, that people obey his voice?*) Forsooth obedience to him is better than sacrifices, and to take heed to his word is more than to offer the inner fatness of rams;

<sup>23</sup> for it is as the sin of maumetry to fight against *God's behest*, and it is as the wickedness of idolatry to not assent to *God's behest*. Therefore for that, that thou castedest away the word of the Lord, the Lord casted thee away, that thou be not king. (*for it is like the sin of idolatry to fight against God's command, and it is like the wickedness of idolatry to not assent to God's command. And so because thou hast thrown away the word of the Lord, the Lord hath thrown thee away, so that thou not be king.*)

<sup>24</sup> And Saul said to Samuel, I have sinned, for I have broken the word of the Lord, and thy words; and I dreaded the people, and obeyed to the voice of them; (*And Saul said to Samuel, I have sinned, for I have disobeyed the word of the Lord, and thy words; for I feared the people, and obeyed their voice;*)

<sup>25</sup> but now, I beseech thee, bear thou my sin, and turn thou again with me, (so) that I (*can*) worship the Lord.

<sup>26</sup> And Samuel said to Saul, I shall not turn again with thee, for thou castedest away the word of the Lord, and the Lord hath cast away thee, that thou be not king upon Israel. (*And Samuel said to Saul, I shall not return with thee, for thou hast thrown away the word of the Lord, and so the Lord hath thrown thee away, so that thou not be king upon Israel.*)

<sup>27</sup> And Samuel turned to go away; soothly Saul took the end of the mantle of Samuel, which also was rent. (*And Samuel turned to leave; and Saul took hold of the end of Samuel's mantle, and it tore.*)

<sup>28</sup> And Samuel said to him, The Lord hath cut the realm of Israel from thee today (*or The Lord hath torn away the kingdom of Israel from thee today*), and he hath given it to thy neighbour, (*who is*) better than thou;

<sup>29</sup> certainly the Overcomer in Israel shall not spare *them that will not obey to him*, and he shall not be bowed by repentance; for he is not man, *that is, changeable*, that he do repentance, (*or for he is not a man, that is, that he change his mind*).

<sup>30</sup> And Saul said, I have sinned; but now honour thou me before the elder men of my people, and before Israel, and turn thou again with me, that I worship thy Lord God, (*or and return thou with me, so that I can worship the Lord thy God*).

<sup>31</sup> Therefore Samuel turned again, and followed Saul, and Saul worshipped the Lord.

<sup>32</sup> And Samuel said, Bring ye to me Agag, the king of Amalek. And Agag, most fat (*and*) trembling, was brought to him. And Agag said, Whether thus departeth bitter death? (*And Samuel said, Bring ye to me Agag, the king of the Amalekites. And Agag, most fat*

and trembling, was brought to him. And Agag said, *Hath bitter death thus departed, that is, May I live?*

<sup>33</sup> And Samuel said, As thy sword hath made women without free children, so thy mother shall be without free children among women. And Samuel hewed Agag into gobbets before the Lord in Gilgal.

<sup>34</sup> And *(then)* Samuel went into Ramah; and Saul went up into his house in Gibeah.

<sup>35</sup> And Samuel saw no more Saul unto the day of his death; nevertheless Samuel bewailed Saul, for it repented the Lord, that he had ordained Saul king upon Israel. *(And Samuel never again saw Saul until his dying day; nevertheless Samuel bewailed Saul, and the Lord repented, that is, he regretted, that he had made Saul king upon Israel.)*

## CHAPTER 16

<sup>1</sup> And the Lord said to Samuel, How long bewailest thou Saul, since I have cast him away, that he reign not upon Israel(?); fill thine horn with oil, and come, that I send thee to Jesse of Bethlehem; for among his sons I have purveyed a king to me *(or for I have chosen myself a king from among his sons)*.

<sup>2</sup> And Samuel said, How shall I go? for Saul shall hear *(of it)*, and he shall slay me. And the Lord said, Thou shalt take a calf of the drove in thy hand *(or Thou shalt take a calf from the herd with thee)*, and thou shalt say, I came to make sacrifice to the Lord.

<sup>3</sup> And thou shalt call Jesse to the sacrifice, and I shall show to thee *(or and I shall tell thee)*, what thou shalt do; and thou shalt anoint whomever I shall show to thee.

<sup>4</sup> Then Samuel did, as the Lord spake to him; and he came into Bethlehem, and the elder men of the city wondered, and came to him, and said, Whether thine entry be peaceable? *(or Hast thou come in peace? or Is all well?)*

<sup>5</sup> And he said, It is peaceable; I came to make sacrifice to the Lord; be ye hallowed, and come ye with me, that I make sacrifice. Therefore he hallowed Jesse, and his sons, and called them to the sacrifice. *(And he said, Yea, I have come in peace or all is well; I have come to offer a sacrifice to the Lord; be ye hallowed, and then come ye with me, and make ye also the sacrifice. Then he hallowed Jesse, and his sons, and invited them to the sacrifice.)*

<sup>6</sup> And when they had entered, he saw Eliab, and said, *in his heart*, Whether before the Lord is his christ? *(or Is this the Lord's anointed?)*

<sup>7</sup> And the Lord said to Samuel, Behold thou not his cheer *(or Look thou not at his face)*, neither the highness of his stature; for I have cast him away, and I deem not by man's sight; for man seeth those things that be open, but the Lord beholdeth the heart.

<sup>8</sup> And Jesse called Abinadab, and brought him before Samuel; and he said, Neither the Lord hath chosen this, *(or and he said, The Lord hath not chosen this man either)*.

<sup>9</sup> And Jesse brought forth Shammah; of whom Samuel said, Also the Lord hath not chosen this *(man)*.

<sup>10</sup> And so Jesse brought forth his seven sons before Samuel *(or And so Jesse brought forth seven of his sons before Samuel)*; and Samuel said to Jesse, The Lord hath chosen none of these.

<sup>11</sup> And Samuel said to Jesse, Whether thy sons be now filled? And Jesse answered, Yet there is another little child, and he pastureth sheep. And Samuel said to Jesse, Send ye, and bring him hither; for we shall not sit to meat, before that he come hither. *(And Samuel said to Jesse, Be these all thy sons? And Jesse answered, There is still another young boy, and he pastureth the sheep. And Samuel said to Jesse, Send ye for him, and bring him here; for we shall not sit to the meal, before that he come here.)*

<sup>12</sup> Therefore Jesse sent, and brought him, *(or And so Jesse sent for him, and brought him forth)*; soothly he was ruddy, and fair in sight, and of seemly face. And the Lord said, Rise thou, and anoint him; for it is he.

<sup>13</sup> Therefore Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord was directed into David from that day forth. And *(then)* Samuel rose up, and went into Ramah.

<sup>14</sup> And so the Spirit of the Lord went away from Saul, and a wicked spirit of the Lord travailed Saul *(or and then a wicked spirit from the Lord tormented him)*.

<sup>15</sup> And the servants of Saul said to him, Lo! an evil spirit of the Lord travaileth thee; *(And Saul's servants said to him, Behold! an evil spirit from the Lord tormenteth thee;)*

<sup>16</sup> our lord the king command, and thy servants, that be before thee, shall seek a man, that can sing with an harp, and when the evil spirit of the Lord taketh thee, he harp with his hand, and thou bear it more easily. *(let our lord the king command, and then thy servants, who be before thee, shall seek out a man who can play a harp, and so when*

*the evil spirit from the Lord taketh hold of thee, he shall play his harp, and then thou shalt be able to bear it more easily.)*

<sup>17</sup> And Saul said to his servants, Purvey ye to me some man singing well (*or Find ye some man for me who can play well*), and bring ye him to me.

<sup>18</sup> And one of his servants answered and said, Lo! I saw a son of Jesse of Bethlehem, cunning to sing (*or who knoweth how to play*), and (*a*) most strong man, and a man able to (*do*) battle, and prudent in words, and a fair man; and the Lord is with him.

<sup>19</sup> Therefore Saul sent messengers to Jesse, and said, Send thou to me David thy son, that is keeping thy beasts. (*And so Saul sent messengers to Jesse, and said, Send thou to me thy son David, who is keeping watch over thy sheep.*)

<sup>20</sup> And so Jesse took an ass charged with loaves, and a gallon of wine, and a goat kid; and he sent those by the hand of David his son to Saul. (*And so Jesse took a donkey loaded with loaves, and a gallon of wine, and a goat kid; and he sent them to Saul with his son David.*)

<sup>21</sup> And David came to Saul, and stood before him; and Saul loved him greatly (*or and Saul greatly loved him*), and he was made his squire.

<sup>22</sup> And Saul sent to Jesse, and said, (*Let*) David stand in my sight, for he hath found grace in mine eyes.

<sup>23</sup> Then whenever the evil spirit of the Lord travailed Saul (*or And whenever the evil spirit from the Lord tormented Saul*), David took his harp, and harped with his hand, and Saul was comforted, and he had it more lightly; for (*then*) the evil spirit went away from him.

## CHAPTER 17

<sup>1</sup> Soothly the Philistines gathered together their companies into battle, and came together in Shochoh of Judah, and they setted tents betwixt Shochoh and Azekah, in the coasts of Dammim (*or in Ephesdammim*).

<sup>2</sup> And Saul and the men of Israel were gathered together, and came into the valley of Terebinth, and they dressed (*the*) battle array to fight against [*the*] Philistines. (*And Saul and the men of Israel were gathered together, and came into the Elah Valley, and they directed the battle array to fight against the Philistines.*)

<sup>3</sup> And the Philistines stood above the hill on this part, and Israel stood on the hill on the tother part of the valley, that was betwixt them. (*And the Philistines stood on a hill on one side, and Israel stood on a hill on the other side, and the valley was between them.*)

<sup>4</sup> And a man in the midst, that is, a strong man, and hardy, that goeth before the host, and is ready to fight against one of the enemies in singular battle, (*that is, man-to-man*), went out of the Philistines' tents, Goliath by name, of Gath, of six cubits high and a span; (*And a champion went out from the Philistines' camp, whose name was Goliath, and was from Gath, and he was six cubits and a span in height;*)

<sup>5</sup> and a brazen basinet on his head; and he was clothed with a mailed habergeon; and the weight of his habergeon was five thousand shekels of brass; (*and he had a bronze helmet on his head; and was clothed with a breastplate of mail; and the weight of his breastplate was equal to five thousand brass shekels;*)

<sup>6</sup> and he had on his thighs brazen boots, and a brazen shield covered his shoulders. (*and he wore bronze boots up to his thighs, and a bronze shield covered his shoulders.*)

<sup>7</sup> Forsooth the shaft of his spear was as the beam of webs (*or And his spear shaft was like a weaver's beam*); and the iron of his spear weighed six hundred shekels of iron; and his squire went before him.

<sup>8</sup> And he stood, and cried (*out*) against the companies of (*the*) armed men of Israel, and said to them, Why came ye ready to (*do*) battle? Whether I am not a Philistine, and ye be the servants of Saul? Choose ye a man of you, and come he down to a singular battle, (*that is, man-to-man*);

<sup>9</sup> if he may fight with me, and slay me, we shall be your servants; forsooth if I have the mastery, and slay him, ye shall be bond (*or ye shall be our bondsmen, or our slaves*), and serve us.

<sup>10</sup> And the Philistine said, I have said shame today to the companies of Israel; give ye [*to me*] a man, and begin he singular battle with me. (*And the Philistine said, I have shamed Israel's companies this day; now give ye to me a man, and let him fight with me man-to-man.*)

<sup>11</sup> Soothly Saul and all men of Israel heard such words of the Philistine, and they were astonished, and dreaded greatly (*or and were greatly afraid*).

<sup>12</sup> Forsooth David was the son of a man of Ephrath, of whom it is said before, of Bethlehem of Judah, to whom the name was Jesse, and he had eight sons; and in the days of Saul, Jesse was an old man, and of great age among men. (*And David was the son of a man of Ephrath, of whom it was spoken of before, of Bethlehem in Judah, whose name was Jesse, and he had eight sons; and Jesse was an old man in the days of Saul, and of great age among men.*)

<sup>13</sup> And the three eldest sons of Jesse went after Saul into battle; and the names of his three sons, that went to battle (*or who went to battle*), were Eliab, the first begotten, and the second, Abinadab, and the third, Shammah.

<sup>14</sup> And David was the youngest. Then while the three eldest sons followed Saul,

<sup>15</sup> David went, and turned again from Saul, that he should keep the flock of his father in Bethlehem. (*David returned home from Saul, so that he could care for his father's flock in Bethlehem.*)

<sup>16</sup> Forsooth the Philistine came forth in the morrowtide, and [at] eventide; and stood by forty days. [*Forsooth the Philistine came forth early, and at even, standing (and) reproving the children of Israel (for) forty days.*]

<sup>17</sup> And Jesse said to David his son, Take thou to thy brethren meat made of meal, the measure of ephah, and these ten loaves, and run thou in to the tents to thy brethren; (*And Jesse said to his son David, Take thou to thy brothers this meal of roasted grain, an ephah in measure, and these ten loaves, and run thou to thy brothers? camp;*)

<sup>18</sup> and thou shalt bare to the tribune these ten small cheeses; and thou shalt visit thy brethren, whether they do rightly (*or and see if all is well*), and learn thou, with which men they be ordained.

<sup>19</sup> Forsooth Saul, and they, and all the sons of Israel in the valley of Terebinth fought against the Philistines. (*Now Saul, and David's brothers, and all the Israelites were in the Elah Valley fighting against the Philistines.*)

<sup>20</sup> And so David rose (*up*) early, and he betook the flock to a keeper, and he went charged, as Jesse commanded to him; and he came to the place of Magal, and to the host, the which host went out to the fight, and it cried [*out*] in the fighting, (*or and he came to the place of the circle of the camp, and to the army, who were going out to the battle, and were shouting out the war-cry.*)

<sup>21</sup> For Israel had ordained (*the*) battle array; and even against them, the Philistines were ready also, (*or and opposite them, the Philistines were also ready.*)

<sup>22</sup> Then David left the vessels, that he had brought, under the hand of a keeper at the fardels, and he ran to the place of [*the*] battle, and he asked, if all things were done rightly with his brethren (*or and he asked his brothers if all was well*).

<sup>23</sup> And when he spake yet to them, that bastard appeared, Goliath by name, the Philistine of Gath, and he went up from the tents of the Philistines; and while he spake these same words, David heard. (*And while he spoke to them, that champion appeared, Goliath by name, the Philistine of Gath, and he went up from the Philistines? camp; and when he spoke the same words as before, then David heard them.*)

<sup>24</sup> And when all the men of Israel had seen the man, they fled from his sight, and dreaded him greatly (*or and were greatly afraid of him*).

<sup>25</sup> And each man of Israel said to (*the*) other, Whether thou hast seen this man that hath gone up? forsooth he went up to say shame, or reproof, to Israel; therefore the king shall make rich with great riches the man that slayeth that Philistine; and the king shall give his daughter to that man, and shall make the house of his father without (*having to pay*) tribute in Israel (*or and he shall let his father's family be exempt from paying any taxes in Israel*).

<sup>26</sup> And David spake to the men that stood with him, and said, What shall be given to the man that slayeth this Philistine, and doeth away shame from Israel? for who is this Philistine uncircumcised, that despiseth the battle arrays of God living? (*or for who is this uncircumcised Philistine who despiseth the battle arrays of the living God?*)

<sup>27</sup> Forsooth the people told to him the same word, and said, These things shall be given to the man that slayeth him.

<sup>28</sup> And when Eliab, his more brother/the elder brother of David, had heard this, while he spake with other men, he was wroth against David, and said, Why camest thou *hither*, and why hast thou left those few sheep in desert? (*or and why hast thou left those few sheep back in the wilderness?*) I know thy pride, and the waywardness of thine heart; for thou camest down to see the battle.

<sup>29</sup> And David said, What have I done? Whether it is not *but* a word? (*or Did I not just ask a question?*)

<sup>30</sup> And David went thence a little from him to another man; and David said the same word, and the people answered to him the word as they did before, *(or and David asked the same question, and the people gave him the same answer).*

<sup>31</sup> And the words were heard, that David spake, and they were told before Saul. And when David was brought to Saul,

<sup>32</sup> David spake to him *thus*, The heart of any man fall not down *in him*, for I thy servant shall go, and fight against the Philistine. *(David spoke thus to him, Let not any man's heart fall down because of that man, for I, thy servant, shall go, and fight against the Philistine.)*

<sup>33</sup> And Saul said to David, Thou mayest not against-stand this Philistine, neither fight against him, for thou art a child *(or for thou art but a boy, that is, a young man)*; forsooth this man is a warrior from his young waxing age.

<sup>34</sup> And David said to Saul, Thy servant kept his father's flock, and *(when)* a lion came, also a bear/either a bear, and took away a ram from the midst of the flock;

<sup>35</sup> I pursued, and killed them, and I ravished it from their mouth; and they rose against me, and I took their nether jowl, and I strangled, and killed them. *(I pursued him, and killed him, and I delivered the ram out of his mouth; and when he rose up against me, I took his lower jaw, and I strangled him, and killed him dead.)*

<sup>36</sup> For I thy servant killed both the lion and the bear; therefore and this Philistine uncircumcised shall be as one of them. Now I shall go, and I shall do away the shame/the reproof of the people; for who is this Philistine uncircumcised, that was hardy to curse the host of God living? *(For I thy servant, killed both the lion and the bear; and so this uncircumcised Philistine shall be like one of them. And now I shall go, and I shall do away the people's shame, or their reproof; for who is this uncircumcised Philistine, who was fool-hardy enough to curse the army of the living God?)*

<sup>37</sup> And again David said, The Lord that delivered me from the mouth of the lion, and from the hand, *that is, (the) power*, of the bear, he shall deliver me from the hand of this Philistine. And Saul said to David, Go thou, and the Lord be with thee.

<sup>38</sup> And Saul clothed David with his clothes, and he set a brazen basinet on his head, and clothed him with an habergeon.

<sup>39</sup> Therefore David was girded with his sword on his cloth *(or cloak)*, and began to assay if he might go armed; for he had not *[the]* custom. And David said to Saul, I may not go thus, for I have not the uses *of it*. And David put away *(all)* those *[things]*,

<sup>40</sup> and he took his staff, that he had ever<sup>[more]</sup> in his hands. And he chose to him five full clear round stones, *that is, hard, plain, and round*, of the strand, *(or And he chose out of the stream for himself five hard, round, plain stones)*; and he put those into his shepherd's scrip, that he had with him; and he took a sling in his hand, and he went forth against the Philistine.

<sup>41</sup> Soothly the Philistine went, going and nighing against David; and his squire went before him. *(And the Philistine came forth toward David; and his squire went before him.)*

<sup>42</sup> And when the Philistine had beheld David, and saw him, he despised David; forsooth David was a young waxing man, ruddy, and fair in sight.

<sup>43</sup> And the Philistine said to David, Whether I am a dog, for thou comest to me with a staff? And the Philistine cursed David in his gods; *(And the Philistine said to David, Am I but a dog, that thou comest to me with a staff? And the Philistine cursed David by his gods;)*

<sup>44</sup> and he said to David, Come thou to me, and I shall give thy flesh to the fowls of the air, and to *[the]* beasts of the earth.

<sup>45</sup> And David said to Goliath, Thou comest to me with a sword, and *(a)* spear, and *(a)* shield; but I come to thee in *(the)* name of the Lord of hosts, *(the)* God of the companies of Israel, to whom thou hast said reproof today.

<sup>46</sup> And the Lord shall give thee in<sup>(to)</sup> mine hand, and I shall slay thee, and I shall take thine head from thee; and today I shall give the dead bodies of the tents of Philistines to the fowls of *(the)* heaven(s), and to the beasts of the earth, *(or and today I shall give the dead bodies of the Philistine's host, or army, to the birds of the air; and to the beasts of the earth); (so) that all the earth (shall) know, that the Lord God is in Israel,*

<sup>47</sup> and that all this church know, that the Lord saveth not in sword neither in spear; for the battle is his, and he shall betake you into our hands. *(and so that all this congregation shall know, that the Lord saveth not by sword or by spear; for the battle is his, and he shall deliver you into our hands.)*

<sup>48</sup> Therefore when the Philistine had risen *(up)*, and came, and nighed against David *(or and came toward David)*, David hasted, and ran to *(the)* battle against the Philistine.

<sup>49</sup> And David put his hand in his scrip, and he took out a stone, and he casted it with his sling, and led [it] about, and smote the Philistine in the forehead; and the stone was fastened in his forehead, and he felled down into his face on the earth. *(And David put his hand into his bag, and he took out a stone, and he led it about, and threw it with his sling, and hit the Philistine in the forehead; and the stone stuck in his forehead, and he fell down on his face on the ground.)*

<sup>50</sup> And David had the mastery against the Philistine in a sling and a stone, and he killed the Philistine smitten. And when David had no sword in his hand, *(And so David had the mastery against the Philistine with a sling and a stone, and he struck down the Philistine, and killed him. And when David had no sword in his hand,)*

<sup>51</sup> he ran, and stood on the Philistine, and took *(hold of)* his sword; and David drew out the sword of his sheath, and killed him, and cut off his head, *(or and David drew the sword out of its sheath, and killed him, and cut off his head)*. And the Philistines saw, that the strongest of them was dead, and they fled.

<sup>52</sup> And the sons of Israel and of Judah rose up together, and cried *[out]*, and pursued the Philistines, till the time they came into the valley, and unto the gate(s) of Ekron. And the wounded men of the Philistines fell down in the way of Shaaraim, and unto Gath, and unto Ekron, *(or And the wounded men of the Philistines fell down on the way to Shaaraim, and unto Gath, and unto Ekron)*.

<sup>53</sup> And the sons of Israel turned again, after that they had pursued the Philistines, and they assailed their tents. *(And the Israelites returned, after that they had pursued the Philistines, and they looted their camp.)*

<sup>54</sup> Forsooth David took the head of the Philistine, and brought it into Jerusalem; soothly he putted his armours in the tabernacle of the Lord *(or but he put Goliath's arms, or his weapons, in his own tent)*.

<sup>55</sup> Forsooth in that time in which Saul saw David going out against the Philistine, he said to Abner, *[the]* prince of his chivalry, Abner, of what generation is this young man? And Abner said, King, thy soul liveth, I know not. *(Now at the time when Saul saw David going out against the Philistine, he said to Abner, the leader of his cavalry, or his army, Abner, whose son is this young man? And Abner said, O king, as thy soul liveth, I do not know.)*

<sup>56</sup> And the king said, Ask thou, whose son this boy is.

<sup>57</sup> And when David had come again, when the Philistine was slain, Abner took David, and brought him in, having in the hand the head of the Philistine, before Saul. *(And when David had come back, after the Philistine was killed, Abner took David, and brought him in before Saul, with the head of the Philistine still in his hand.)*

<sup>58</sup> And Saul said to him, Of what generation art thou, young man? And David said, I am the son of thy servant, Jesse of Bethlehem.

## CHAPTER 18

<sup>1</sup> And it was done, when David had ended to speak to Saul, the soul of Jonathan was glued together to the soul of David, *that is, (they were) joined together by the glue of charity, (or of love), that may not be broken,* and Jonathan loved him as his own soul *(or and Jonathan loved him as much as he loved his own life)*.

<sup>2</sup> And Saul took David in that day, and granted not to him, that he should turn again into the house of his father. *(And from that day on, Saul kept David with him, and would not allow him to return to his father's house.)*

<sup>3</sup> And Jonathan and David made a bond of peace; for Jonathan loved David as his own soul; *(And Jonathan and David made a covenant; for Jonathan loved David as much as he loved his own life;)*

<sup>4</sup> for why Jonathan unclothed himself from the coat that he was clothed in, and he gave it to David, and his other clothes, unto his sword and his bow, and unto his girdle.

<sup>5</sup> And David went forth to all things, to whatever things Saul sent him, and he governed himself prudently; and Saul settled him over the men of battle, and he was accepted in the eyes of all the people, and mostly in the sight of the servants of Saul *(or and even before Saul's officers)*.

<sup>6</sup> Forsooth when David turned again, when the Philistine was slain, and bare the head of the Philistine into Jerusalem, women went out of all the cities of Israel, and sang, and led dances, against the coming of king Saul, in tympan of gladness, and in trumps. *(And when David returned, when the Philistine was killed, and carried the Philistine's head into Jerusalem, women came out from all the cities of Israel, and sang, and danced, and greeted King Saul with joyful tambourines, and trumpets.)*

<sup>7</sup> And the women sang, playing, and saying, Saul hath slain a thousand, and David ten thousand. *(And the women sang to one another as they danced, saying, Saul hath killed thousands, but David hath killed tens of thousands.)*

<sup>8</sup> And Saul was wroth greatly, and this word displeased before him; and he said, They have given ten thousand to David, and but one thousand to me; what leaveth to him, no but the realm alone? *(And Saul was greatly angered, for these words displeased him; and he said, They have given tens of thousands to David, but only thousands to me; what is left for him now, but only the kingdom itself?)*

<sup>9</sup> Therefore Saul beheld David not with rightful eye, from that day and afterward. *(And so from that day on, Saul did not look kindly upon David.)*

<sup>10</sup> Soothly after the tother day, a wicked spirit of God assailed Saul, *(or And the next day, a wicked spirit from God tormented Saul)*, and he prophesied in the midst of his house. And David harped with his hand, as by all days *before*; and Saul held a spear,

<sup>11</sup> and *(then he)* cast it, and guessed that he might preen David with the wall, *that is, pierce (right through him) with the spear; so that it should pass into the wall;* and David bowed *[aside]* from his face the second time *(or and twice David veered away from the spear that Saul threw at him)*.

<sup>12</sup> And Saul dreaded, *(or feared)*, David, for the Lord was with David, and had gone away from him.

<sup>13</sup> Then Saul removed David from himself *(or Then Saul removed David from his household)*, and made him *(a)* chieftain upon a thousand men; and David went out and he came in before the people.

<sup>14</sup> And David did wisely in all his ways, and the Lord was with him;

<sup>15</sup> and so Saul saw that David was full prudent/*was full wise*, and he began to beware of David.

<sup>16</sup> And all Israel and Judah loved David; for he went in and out before them.

<sup>17</sup> And Saul said to David, Lo! mine elder daughter Merab, I shall give her *(for a)* wife to thee; only be thou a strong man, and fight thou the Lord's battles. Forsooth Saul areckoned, and said, Mine hand be not in him, but the hand of Philistines be on him, *(or But Saul reckoned, and said to himself, My hand shall not be upon him, but the hands of the Philistines shall be upon him)*.

<sup>18</sup> And David said to Saul, Who am I, either what is my life, either *(what is)* the family of my father in Israel, that I *(should)* be made the son-in-law of the king?

<sup>19</sup> And when the time came that Merab, the daughter of Saul, should have been given wife to David, she was given wife to Adriel Meholathite. *(But when the time came that Merab, Saul's daughter, should have been given for a wife to David, instead she was given for a wife to Adriel the Meholathite.)*

<sup>20</sup> Forsooth David loved Michal, the *[tother]* daughter of Saul; and it was told to Saul, and it pleased him.

<sup>21</sup> And Saul said, I shall give her to him, that it be to him into cause of stumbling, and the hand of Philistines be upon him. Therefore Saul said to David, In *(wedding one of my)* two daughters thou shalt be my son-in-law today. *(And Saul said, I shall give her to him, so that she shall become a cause of stumbling to him, and so that the hands of the Philistines shall be upon him. And so Saul said to David, By wedding my younger daughter, on that day thou shalt become my son-in-law.)*

<sup>22</sup> And Saul commanded to his servants, *(and said)*, Speak ye privily to David, as if it were me unwitting, *(or Speak ye privately to David, as if I did not know it)*, and say ye to him, Lo! thou pleasest the king, and all his servants love thee; now therefore be thou *[the]* husband of the king's daughter.

<sup>23</sup> And the servants of Saul spake all these words in the ears of David. And David said, Whether it seem little to you *(for)*me to be the king's son-in-law? Forsooth I am a poor man, and a feeble *(or I am but a poor and feeble man)*.

<sup>24</sup> And the servants told to Saul, and said, David spake such words.

<sup>25</sup> Soothly Saul said, Thus speak ye to David, The king hath no need to gifts for spousals, no but only to an hundred prepuces, *that is, men's rods uncircumcised*, of the Philistines, that vengeance be made of the king's enemies. Certainly Saul thought to betake David into the hands of Philistines. *(And Saul said, Speak ye thus to David, and say, The king hath no need for wedding gifts, but only for a hundred prepuces, that is, the rods of a hundred uncircumcised men, of the Philistines, so that vengeance be taken upon the king's enemies. For Saul intended to deliver David into the hands of the Philistines.)*

<sup>26</sup> And when the servants of Saul had told to David the words, which Saul had said, the word pleased in the eyes of David, that he should be made the king's son-in-law.

And after a few days, *(And when Saul's servants told David what Saul had said, it pleased him, that he could become the king's son-in-law. And so, after a few days.)*

<sup>27</sup> David rose up, and went into Ekron, with the men that were with him, and he killed of Philistines two hundred men; and David brought their prepuces, and he numbered those to the king, that he should be the king's son-in-law. And so Saul gave Michal, his daughter, wife to him. *(David rose up, and went to Ekron, with the men who were with him, and he killed two hundred of the Philistine men; and David brought their foreskins, and he counted those out to the king, so that he could be made the king's son-in-law. And so Saul gave Michal, his daughter; for a wife to him.)*

<sup>28</sup> And Saul saw, and understood, that the Lord was with David. Certainly Michal, Saul's daughter, loved David,

<sup>29</sup> and Saul began more to dread David *(or and then Saul began to fear David even more);* and *(so)* Saul was made *(an)* enemy to David in all days.

<sup>30</sup> And the princes of *(the)* Philistines went out *to fight;* but from the beginning of their going out, David bare himself more wisely than all the men of Saul; and the name of David was made full solemn *(or and David's name became very famous).*

## CHAPTER 19

<sup>1</sup> Soothly Saul spake to Jonathan, his son, and to all his servants, that they should slay David;

<sup>2</sup> certainly Jonathan, the son of Saul, loved David greatly. And Jonathan showed to David, and said, Saul, my father, seeketh to slay thee; wherefore, I beseech, keep thyself tomorrow early; and thou shalt dwell privily, and thou shalt be hid. *(but Jonathan, Saul's son, greatly loved David. And Jonathan told David, My father Saul seeketh to kill thee; and so, I beseech thee, be careful tomorrow morning; remain thou in secret, and be thou hid.)*

<sup>3</sup> And I shall go out, and stand beside my father in the field, wherever he shall be; and I shall speak of thee to my father; and whatever thing I shall see/and whatever thing I shall understand *of him,* I shall tell thee, *(or and whatever I shall learn from him, I shall tell thee).*

<sup>4</sup> Then Jonathan spake good things of David to Saul, his father; and said to him, King, do thou not sin against thy servant David, for he hath not sinned to thee, and his works be full good to thee; *(Then Jonathan spoke good things about David to his father Saul, and said to him, O king, do not thou sin against thy servant David, for he hath not sinned against thee, and his works be very good towards thee;)*

<sup>5</sup> and he putted his life in his hand, and he killed the Philistine. And the Lord made great help to all Israel; thou sawest, and were glad; why therefore sinnest thou in guiltless blood, and wilt slay David, that is without guilt? *(and he put his life in his hands, and he killed the Philistine. And the Lord won a great victory for all Israel; thou sawest this, and wast glad; and so why sinnest thou against innocent blood, and wilt kill David, who is without guilt?)*

<sup>6</sup> And when Saul had heard this, he was pleased with the speaking of Jonathan, and he swore, *(As)* The Lord liveth, for David shall not be slain.

<sup>7</sup> And so Jonathan called David, and showed to him all these words *(or and told him all these things).* And Jonathan brought in David to Saul, and he was before him as *[he was]* yesterday and the third day ago.

<sup>8</sup> Forsooth *(the)* battle was moved again; and David went out, and fought against the Philistines, and he smote them with a great wound/with great fierceness, and they fled from his face.

<sup>9</sup> And the evil spirit of the Lord was made upon Saul *(or And then again an evil spirit from the Lord came upon Saul);* and he sat in his house, and held a spear; certainly David harped with his hand.

<sup>10</sup> And Saul enforced to preen, *that is pierce,* with the spear *(right through)* David in *(to)* the wall; and David bowed *[aside]* from the face of Saul; and the spear without hurt of David was fixed into the wall; and David fled, and so he was saved in that night. *(And Saul endeavoured to preen David with the spear; that is, to pierce right through him, into the wall; but David veered away from the spear thrown by Saul; and it was fixed into the wall without hurting him; and David fled, and so he was saved that night.)*

<sup>11</sup> Therefore Saul sent his knights in the night into the house of David, that they should keep him, and that he should be slain in the morrowtide. And when Michal, the wife of David, had told this to David, and said, If thou savest not thee in this night, thou shalt die tomorrow; *(And so Saul sent his sergeants in the night to David's house, to keep watch*

over him, and then to kill him in the morning. And Michal, David's wife, told this to David, and said, If thou savest not thyself this night, thou shalt die tomorrow;)

<sup>12</sup> and she let him down by a window. And David went, and fled thence, and (so) he was saved.

<sup>13</sup> And Michal took an image (or And Michal took an idol), and laid it on the bed of David, and she put a rough goatskin on the head thereof, and covered it with clothes.

<sup>14</sup> Forsooth Saul sent sergeants, that should ravish David, and it was answered, that he was sick. (Then when Saul's sergeants entered to take hold of David, she said that he was sick.)

<sup>15</sup> And again Saul sent messengers, that they should see David, and he said, Bring ye him to me in the bed, that he be slain. (And Saul sent the men back to see David for themselves, and he said, Bring ye him to me in his bed, and then I shall kill him myself)

<sup>16</sup> And when the messengers had come, a simulacrum was found on the bed, and skins of goat at the head thereof. (And when the men had come in, they found the idol on the bed, with a goatskin at its head.)

<sup>17</sup> And Saul said to Michal, Why scornedest thou me so (or Why hast thou so scorned me), and deliveredest mine enemy, (so) that he fled? And Michal answered to Saul, For he spake to me, and said, Deliver thou me, (or) else I shall slay thee.

<sup>18</sup> Forsooth David fled, and was saved; and he came to Samuel into Ramah, and told to him all things which Saul had done to him; and he and Samuel went, and dwelled in Naioth.

<sup>19</sup> And it was told to Saul of men (or And some men told this to Saul), saying to him, Lo! David is in Naioth in Ramah.

<sup>20</sup> Therefore Saul sent men-slayers, that they should ravish (from) thence David; and when they had seen the company of prophets prophesying, and Samuel standing over them, the Spirit of the Lord was made in them, and they also began to prophesy. (And so Saul sent some men-killers to take hold of David there; and when they had seen the group of prophets prophesying, and Samuel standing at their head, the Spirit of the Lord was made upon them, and they also began to prophesy.)

<sup>21</sup> And when this was told to Saul, he sent also other messengers; soothly and they prophesied. And again Saul sent the third messengers, and they prophesied. (And when this was told to Saul, he sent other men; and they also prophesied. And a third time Saul sent even more men, and they also prophesied.)

<sup>22</sup> And Saul was wroth with irefulness; and he also went into Ramah (or and then he went to Ramah), and he came unto the great cistern which is in Sechu, and he asked, and said, In what place be Samuel and David? And it was said to him, Lo! they be in Naioth in Ramah.

<sup>23</sup> And he went (thither) into Naioth in Ramah; and the Spirit of the Lord was made also on him, (or And he went on toward Naioth in Ramah; and the Spirit of the Lord was also made upon him); and he went (on), and entered, and prophesied, till the while he came into Naioth in Ramah.

<sup>24</sup> And Saul also unclothed him(self) of his clothes, and he prophesied with other men before Samuel, and he prophesied naked all that day and night. Wherefore a common saying went out, Whether and Saul be among [the] prophets? (or And so a common saying went out, Is Saul now also among the prophets?)

## CHAPTER 20

<sup>1</sup> Forsooth David fled from Naioth, which is in Ramah, and came and spake before Jonathan (or And came and said to Jonathan), What have I done? what is my wickedness, and what is my sin against thy father, for (that) he seeketh my life?

<sup>2</sup> And Jonathan said to him, Far be it from thee, thou shalt not die, for my father shall not do anything great either little, no but he show first to me; therefore, (would) my father (have) kept privy from me this word only, forsooth it shall not be. And again he swore to David. (And Jonathan said to him, Far be it from thee, thou shalt not die, for my father shall not do anything great or small, no but first he tell it to me; would my father have only kept secret this word from me? no, it is not so. And again he swore to David.)

<sup>3</sup> And David said, Truly thy father knoweth, that I have found grace in thine eyes, and he shall say, Jonathan know not this, lest peradventure he be sorry; certainly the Lord liveth, and thy soul liveth, for, that I say so, I and death be parted only by one degree. (And David said, Truly thy father knoweth that I have found favour in thy sight, and he shall say, I will not let Jonathan know this, lest he become angry, or upset; truly, as the Lord liveth, and as thy soul liveth, I say that I and death be separated by only one degree.)

<sup>4</sup> And Jonathan said to David, Whatever thing thy soul shall say to me, I shall do it to thee. *(And Jonathan said to David, Whatever thou shalt ask me, I shall do it for thee.)*

<sup>5</sup> And David said to Jonathan, Lo! calends be tomorrow, *that is the feast of the new moon*, and by custom I am wont to sit by the king to eat; therefore suffer thou me, that I be hid in the field till to *[the] eventide of the third day, (or but instead, allow me to hide in the field until the evening of the third day).*

<sup>6</sup> And if thy father beholdeth, and asketh after me, thou shalt answer to him, David prayed me, that he might go at once into Bethlehem, his city, for solemn sacrifices be now there to all *[the] men of his lineage (or for now is the time of the annual sacrifice there for all the men of his family).*

<sup>7</sup> If he saith, Well, peace shall be to thy servant; forsooth if he is wroth, know thou, that his malice is filled. *(And if he saith, Fine, then peace shall be to thy servant; but if he is angry, then know thou, that he is determined to harm me.)*

<sup>8</sup> Therefore do thou mercy into thy servant, for thou hast made me thy servant to make with thee *(a) bond of peace of the Lord; but if any wickedness is in me, slay thou me, and bring thou not in me to thy father. (And so do thou mercy with me, thy servant, for thou hast made a covenant with me before the Lord; but if there is any wickedness in me, then thou kill me, and do not bring me in to thy father.)*

<sup>9</sup> And Jonathan said, Far be this from me, for it may not be done, that I tell *(it) not to thee, if I know certainly, that the malice of my father is filled against thee. (And Jonathan said, Far be this from me, for it will not be done, that I do not tell it to thee, if I know with certainty, that my father is determined to harm thee.)*

<sup>10</sup> And David answered to Jonathan, Who shall tell me, if in case thy father answereth hard *[to thee] anything of me? (And David asked Jonathan, Who shall tell me, if thy father saith anything hard to thee about me?)*

<sup>11</sup> And Jonathan said to David, Come thou, and go we forth into the field. And when they both had gone into the field,

<sup>12</sup> Jonathan said *(out loud)* to David, Thou Lord God of Israel, if I inquire the sentence of my father tomorrow, either in the next day after, *(or O Lord God of Israel, if I inquire about my father's thoughts tomorrow, or the next day), and any good thing be said of thee, (David), and I send not at once to thee, and make it known to thee,*

<sup>13</sup> God do these things to Jonathan, and add these *(other) things. And if the malice of my father continue against thee, I shall show it to thine ear (or I shall tell it to thee), and I shall deliver thee, (so) that thou go in peace; and the Lord be with thee, as he was with my father.*

<sup>14</sup> And if I live, do thou the mercies of the Lord to me; forsooth if I am dead, *(And while I live, do thou the Lord's mercies to me; but if I should die,)*

<sup>15</sup> take thou not away thy mercy from mine house unto without end; and if I do it not, when the Lord shall draw out by the root the enemies of David, each man from the land, take he away Jonathan from his house, and seek the Lord of the hand of the enemies of David. *(take thou not away thy mercy from my family forevermore; and even when the Lord shall draw out David's enemies by the root, yea, each man from the land, let the Lord call David to account, if he and his household, or his family, no longer be my friends.)*

<sup>16</sup> Therefore Jonathan made *[a] bond of peace with the house of David, and the Lord sought (it) of the hand of [the] enemies of David. (And so Jonathan made a covenant with the house of David, saying, Let the Lord seek justice for me at the hands of David's enemies.)*

<sup>17</sup> And Jonathan added to swear steadfastly to David, for he loved him; for he loved so David, as his own soul. *(And Jonathan added to steadfastly swear to David, for he loved him; yea, he loved David as much as his own life.)*

<sup>18</sup> And Jonathan said to David, Tomorrow is the first day of the month, that is solemn *(or and that is a feast day), and thou shalt be sought (after);*

<sup>19</sup> and thy sitting shall be asked *(of) till after the morrow. Therefore thou shalt go down hastily, and thou shalt come into a place, where thou shalt be hid in the day, when it is leaveful to work (or while this business is at hand); and thou shalt sit beside the stone, that is called Ezel.*

<sup>20</sup> And I shall shoot three arrows beside that stone, and I shall cast *(those) as (if) exercising, either playing me at a sign. (And I shall shoot three arrows toward that stone, and I shall shoot them as if I were aiming at a mark, or at a target.)*

<sup>21</sup> I shall send my child, and I shall say to him, Go thou, and bring to me the arrows. If I say to the child, Lo! the arrows be on this side *(of) thee, take thou those; then come thou to me, for peace is to thee, and nothing is of evil, the Lord liveth. (And I shall send*

*my boy, and I shall say to him, Go thou, and bring me the arrows. Now if I say to the boy, Behold! the arrows be on this side of thee, take thou them; then come thou to me, for all is well for thee, and nothing is of evil, as the Lord liveth.)*

<sup>22</sup> But if I speak thus to the child, Lo! the arrows be beyond thee; go thou in peace, for the Lord hath delivered thee. *(But if I speak thus to the boy, Behold! the arrows be beyond thee; then go thou away to save thy own life, for the Lord hath sent thee away.)*

<sup>23</sup> Certainly of the word that thou and I have spoken, *that is, of the bond of peace betwixt us and our heirs, (or that is, of the covenant between us and our heirs),* the Lord be witness betwixt me and thee till into without end.

<sup>24</sup> Therefore David was hid in the field; and the calends/the solemn feast came, and the king sat to eat bread *(or and the king sat down to eat his meal).*

<sup>25</sup> And when the king had set on his chair *(as)* by custom, which chair was beside the wall, Jonathan rose, and sat *after Abner*, and Abner sat at the side of Saul, and the place of David appeared void *(or and David's place was empty).*

<sup>26</sup> And Saul spake not anything in that day; for he thought, that in hap it befelled to him, that he was not clean, neither purified. *(And Saul did not say anything about David that day; for he thought perhaps it befell that David was not clean, or purified.)*

<sup>27</sup> And when the second day after the calends had shined, again the place of David appeared void. And Saul said to Jonathan his son, Why cometh not the son of Jesse, neither yesterday, neither today, to eat? *(And when the second day came after that the new moon had shone, again David's place was empty. And Saul said to his son Jonathan, Why cometh not the son of Jesse to eat, not yesterday, or today?)*

<sup>28</sup> And Jonathan answered to Saul, He prayed me meekly that he should go into Bethlehem *(or He humbly asked me if he could go to Bethlehem);*

<sup>29</sup> and he said, Suffer thou me, for solemn sacrifice is *(now)* in my city; one of my brethren *[hath]* called me; now therefore, if I *[have]* found grace in thine eyes, I shall go soon, and I shall see my brethren, *(or I shall go swiftly, and I shall see my brothers);* for this cause he cometh not to the table of the king.

<sup>30</sup> And Saul was wroth against Jonathan, and said to him, Thou son of the woman willfully ravishing a man *(or Thou son of the woman who willfully robbeth a man),* whether I know not, that thou lovest the son of Jesse into thy *[own]* confusion, and into the confusion of thy shameful mother?

<sup>31</sup> For in all the days in which the son of Jesse liveth on *[the]* earth, thou shalt not be stablished, neither thy realm, *(or thou shalt not be secure, nor shall thy kingdom);* therefore right now/at once send thou, and bring him to me, for he is the son of death.

<sup>32</sup> And Jonathan answered to Saul his father, and said, Why shall he die? what hath he done?

<sup>33</sup> And Saul took a spear, that he should smite him, and Jonathan understood, that it was determined of his father, that David should be slain, *(or and Jonathan understood that his father was determined to kill David).*

<sup>34</sup> Then Jonathan rose *(up)* from the table in full fierce wrath, and he ate not bread in the second day of calends *(or and he ate nothing on the second day of the feast);* for he was sorry for David, for his father had shamed him.

<sup>35</sup> And when the morrowtide had shined, Jonathan came into the field, and a little child with him, by the covenant made of David. *(And when the morning came, Jonathan went into the field, and had a young boy with him, as by the pact which he had made with David.)*

<sup>36</sup> And Jonathan said to his child, Go thou, and bring to me the arrows that I shoot. And when the child had run forth, he shot another arrow beyond the child. *(And Jonathan said to his boy, Go thou, and bring me back the arrows that I shoot. And as the boy ran forth, he shot the arrows beyond the boy.)*

<sup>37</sup> Therefore when the child came to the place of the arrow that Jonathan had shot, Jonathan cried behind the back of the child, and said, Lo! the arrow is not there, certainly it is beyond thee. *(And so when the boy came to the place where the arrows were that Jonathan had shot, Jonathan cried behind the boy's back, and said, Behold! the arrows be not there, but they be beyond thee.)*

<sup>38</sup> And Jonathan cried again behind the back of the child, Haste thou swiftly, stand thou not. Soothly the child gathered up the arrows of Jonathan, and brought them to his lord, *(And Jonathan cried again behind the back of the boy, Run thou quickly, do not thou stand still. And the boy gathered up the arrows of Jonathan, and brought them back to his lord,)*

<sup>39</sup> and utterly the child knew not what was done; for only Jonathan and David knew the thing. *(and utterly the boy could not understand what had happened; but Jonathan and David knew what the words really meant.)*

<sup>40</sup> Then Jonathan gave his bow and arrows to the child, and said to him, Go thou, bear these into the city. *(Then Jonathan gave his bow and arrows to the boy, and said to him, Go thou, carry these back to the city.)*

<sup>41</sup> And when the child had gone, David rose from the place that went to the south; and he felled low upon the earth, and worshipped the third time, and they kissed themselves together, and wept together; but David wept more. *(And when the boy had gone, David rose up from a place toward the south; and he fell low on the ground, and bowed three times, and then they kissed one another, and wept together; but David wept more.)*

<sup>42</sup> Then Jonathan said to David, Go thou in peace; whatever things we both have sworn in the name of the Lord, and said, The Lord be betwixt me and thee, and betwixt my seed and thy seed, till into without end, *be steadfast, (or unwavering).* And David rose up, and went forth, but and Jonathan went into the city.

## CHAPTER 21

<sup>1</sup> Forsooth David came into Nob to Ahimelech, the priest; and Ahimelech wondered, for David had come, *(or and Ahimelech wondered why David had come there);* and he said to David, Why art thou alone, and no man is with thee?

<sup>2</sup> And David said to Ahimelech the priest, The king hath commanded to me a word, and said, No man know this thing, for which thou art sent from me, and what manner behests I have given to thee; for I said also to my young men, that they should go into that and that place, *(or and so I said to my young men, that they should go to such and such a place);*

<sup>3</sup> now therefore if thou hast anything at hand, either five loaves *(or even five loaves),* give thou *(them)* to me, either whatever thing thou findest.

<sup>4</sup> And the priest answered to David, and said to him, I have not lay, *that is, common,* loaves at hand, but only holy bread; whether the young men be clean, and mostly of women? *(And the priest answered David, and said to him, I do not have any lay loaves, or common bread, at hand, only holy bread; thy young men, be they clean, at least from women?)*

<sup>5</sup> And David answered to the priest, and said to him, And soothly if it is done of women, we have abstained us from yesterday and the third day ago, when we went out, and the vessels, *that is, (the) bodies,* of the young men were clean; certainly this way is defouled, but and it shall be hallowed today in the vessels. *(And David answered the priest, and said to him, If it is asked of women, we have abstained ourselves from yesterday and the third day ago, when we went out, and so the young men's bodies be clean; truly, that way is defiled, but their bodies remain pure.)*

<sup>6</sup> Therefore the priest gave to him hallowed bread, for none other bread was there, but only loaves of setting forth, that were taken away from the face of the Lord, that hot loaves shall be set forth. *(And so the priest gave him the consecrated bread, for there was no other bread there, but only the loaves of setting forth, that is, the loaves of proposition, or the showbread, which had been taken away from before the Lord, and replaced with fresh hot loaves.)*

<sup>7</sup> And a man of the servants of Saul was there that day, within in the tabernacle of the Lord; and his name was Doeg of Idumea, the mightiest man of the herds(men) of Saul.

<sup>8</sup> And David said to Ahimelech, If thou hast here at hand *(a) spear, either (a) sword,* give it to me; for I took not with me my sword, neither mine armours *(nor my own arms, or my own weapons);* for why the king's word constrained me to go in haste.

<sup>9</sup> And the priest said, Lo! the sword of Goliath *(the) Philistine,* whom thou killedest in the valley of Terebinth, is wrapped in a cloth *next* after *[the]* ephod; if thou wilt take this, take it; for *(t)here* is none other except that. And David said, None other is like this, give thou it to me. *(And the priest said, Behold! the sword of Goliath the Philistine, whom thou killedest in the Elah Valley, is wrapped in a cloth behind the ephod; if thou wilt have it, then take it; for there is nothing else here except that. And David said, There is no other like it, give it to me.)*

<sup>10</sup> And so David rose up, and fled in that day from the face of Saul, and came to Achish, the king of Gath.

<sup>11</sup> And the servants of Achish said to him, when they had seen David, Whether this is not David, *[the]* king of the land? Whether they sang not to him by quires/by carols, and said, Saul smote a thousand, and David smote ten thousand? *(or Did they not sing about*

him as they danced, saying, Saul struck down thousands, but David struck down tens of thousands?)

<sup>12</sup> And David took these words in his heart, and he dreaded greatly of the face of Achish, king of Gath. *(And David took these words to heart, and so he greatly feared King Achish of Gath.)*

<sup>13</sup> And David changed his mouth before Achish, and felled down betwixt their hands, and he painted on the doors of the gate, and his dribbles, *that is, spittles*, flowed down into his beard.

<sup>14</sup> And Achish said to his servants, See ye the mad man? *(or See ye not that the man is mad?)* why brought ye him to me?

<sup>15</sup> whether mad men fail to us? why have ye brought in him, that he should be mad, while I am present? Deliver ye him from hence, lest he enter into mine house. *(do we not have enough mad men here already? why have ye brought him in, so that he can be deranged right in front of me! Get ye him away from here, lest he enter into my house, and touch things!)*

## CHAPTER 22

<sup>1</sup> Therefore David went from thence, and fled into the den of Adullam, *(or And so David went from there, and fled to the cave of Adullam)*; and when his brethren, and all the house of his father had heard this, they came down thither to him.

<sup>2</sup> And all men that were set in anguish, and oppressed with other men's debt, and in bitter soul, came together to him; and he was made the prince of them, and as four hundred men were with him. *(And all men who were set in anguish, and were oppressed with owing debt to other men, and were bitter in soul, came together to him; and so about four hundred men were with him.)*

<sup>3</sup> And David went forth from thence into Mizpeh, that is in Moab; and he said to the king of Moab, I pray, dwell my father and my mother with you, till I know what thing God shall do to me. *(And David went forth from there to Mizpeh, which is in Moab; and he said to the king of Moab, I pray thee, let my father and my mother stay with you, until I know what God shall do for me.)*

<sup>4</sup> And he left them there before the face of the king of Moab; and they dwelled at him in all the days, that David was in stronghold. *(And so he left them there with the king of Moab; and they stayed with him all the days that David was in his stronghold.)*

<sup>5</sup> And Gad, the prophet, said to David, Do not thou dwell in the forcelet, *or the stronghold*; go thou forth, and go into the land of Judah. And David went forth, and came into the forest of Hareth.

<sup>6</sup> And Saul heard, that David appeared, and the men that were with him. And when Saul dwelled in Gibeah, and was in a wood that is in Ramah, and he held a spear in his hand, and all his servants stood about him, *(And Saul heard that David, and the men who were with him, had appeared. And Saul then lived in Gibeah, and was in a forest that is in Ramah, and he held a spear in his hand, and all his servants stood about him.)*

<sup>7</sup> he said to his servants that stood nigh [to] him, Ye sons of Benjamin, hear me now; whether the son of Jesse shall give to all you fields and vineries, and he shall make all you chieftains upon thousands, and upon hundreds of men? *(and he said to his officers who stood about him, Ye sons of Benjamin, hear me now; will the son of Jesse give all of you fields and vineyards, and will he make all of you chieftains over thousands, and chieftains over hundreds?)*

<sup>8</sup> For all ye have sworn, *either conspired*, together against me, and none is that telleth to me; mostly since also my son hath joined *(in a)* bond of peace with the son of Jesse; none is of you, that sorroweth for my stead, or my while, neither that telleth to me, for my son hath raised my servant against me, setting treason to me, unto this day. *(Is that why all of you have conspired together against me, and no one told me that my son hath made a covenant with the son of Jesse; yea, none of you hath concern for me, nor even telleth me that my own son hath raised up my servant against me, setting treason for me, unto this day.)*

<sup>9</sup> Soothly Doeg of Idumea answered, that stood nigh, and was the first among the servants of Saul, and said, I saw the son of Jesse in Nob, at Ahimelech, the priest, the son of Ahitub; *(And Doeg of Idumea, who stood near, and was the first among Saul's officers, answered, and said, I saw Jesse's son in Nob, with Ahimelech, the priest, the son of Ahitub.)*

<sup>10</sup> and Ahimelech counselled with the Lord for David, and gave him meats, *(or and gave him food, or sustenance)*, but also he gave to David the sword of Goliath *(the)* Philistine.

<sup>11</sup> Therefore the king sent to call Ahimelech, the priest, the son of Ahitub, and all the house of his father, of [the] priests that were in Nob; which all came to the king. *(And so the king sent for Ahimelech, the priest, the son of Ahitub, and all those in his family, who were also priests in Nob; and they all came to the king.)*

<sup>12</sup> And Saul said to Ahimelech, Hear me, thou son of Ahitub. Which answered, Lord, I am ready. *(And Saul said to Ahimelech, Listen to me, O son of Ahitub. Who answered, My lord, I am listening.)*

<sup>13</sup> And Saul said to him, Why hast thou conspired against me, thou, and the son of Jesse, and [thou] hast given loaves and a sword to him, and hast counselled with the Lord for him, that he should rise (up) against me, and he dwelleth a traitor (now) unto this day?

<sup>14</sup> And Ahimelech answered to the king, and said, Who among all thy servants is so faithful as David, and he is thy son-in-law, and going at thy behest, and glorious in all thine house? *(And Ahimelech answered the king, and said, Who among all thy servants is as faithful as David, and he is the king's son-in-law, and doeth thy bidding, and who is more honourable in all thy household?)*

<sup>15</sup> Whether I began today to counsel (with) the Lord for him? Far be this from me; suppose not the king such (a) thing against his servant, (or) in all the house of my father (or in all my family); for thy servant knew not anything, either little, either great, of this cause.

<sup>16</sup> And the king said, Ahimelech, thou shalt die by death, thou, and all the house of thy father. *(And the king said, Ahimelech, thou shalt die, thou, and all thy family.)*

<sup>17</sup> And the king said to (the) men able to be sent out (to do his bidding), that stood about him, Turn ye, and slay the priests of the Lord, for the hand of them is with David; and they knew that he fled, and they showed not to me. Sootly the servants of the king would not hold forth their hand into the priests of the Lord *(or But the king's guards would not put their hands against the Lord's priests).*

<sup>18</sup> And the king said to Doeg, Turn thou, and hurtle into the priests of the Lord. And Doeg of Idumea turned, and hurtled into the priests, and strangled in that day fourscore and five men, clothed with ephods of linen cloth, *or linen priests? capes, (or and killed eighty-five men that day, each bearing or wearing an ephod).*

<sup>19</sup> Forsooth he smote Nob *(or And then he struck Nob)*, the city of the priests, by the sharpness of (the) sword, men and women, little children and (those) sucking, and ox, and ass, and sheep, (all) by the sharpness of (the) sword.

<sup>20</sup> But one son of Ahimelech, the son of Ahitub, escaped, of which son the name was Abiathar; and he fled to David,

<sup>21</sup> and (he) told him that Saul had slain the priests of the Lord.

<sup>22</sup> And David said to Abiathar, Sootly I knew in that day, that when Doeg of Idumea was there, he would tell without doubt to Saul; I am guilty of all the lives that *be slain* of thy father('s) house. *(And David said to Abiathar, Truly I knew on that day, when Doeg the Idumean was there, that without a doubt he would tell Saul; yea, I am guilty for all the livesthat be lost in thy father's family.)*

<sup>23</sup> Dwell thou with me, dread thou not; if any man seeketh thy life, he shall seek also my life, and thou shalt be kept with me. *(Stay thou with me, and fear thou not; if any man seeketh thy life, he shall also seek my life, but thou shalt be kept safe with me.)*

## CHAPTER 23

<sup>1</sup> And they told to David, and said, Lo! The Philistines fight against Keilah, and ravish the cornfloors *(or and steal the harvest, or and rob the threshing floors).*

<sup>2</sup> Therefore David counselled (with) the Lord, and said, Whether I shall go, and smite these Philistines? *(or And so David counselled with the Lord, and asked, Shall I go, and strike down these Philistines?)* And the Lord said to David, Go forth, and thou shalt smite the Philistines, and thou shalt save Keilah.

<sup>3</sup> And (the) men, that were with David, said to him, Lo! we be here in Judah, and have dread *(or and be afraid)*; how much more if we shall go into Keilah against the companies of (the) Philistines.

<sup>4</sup> Therefore again David counselled with the Lord; the which answered *(or who answered)*, and said to David, Rise thou up, and go into Keilah; for I shall betake [the] Philistines into thine hand.

<sup>5</sup> Therefore David went, and his men, into Keilah, and fought against the Philistines; and he drove away their work beasts, and smote them with [a] great wound; and David saved the dwellers of Keilah. *(And so David and his men went to Keilah, and fought*

*against the Philistines; and he took away their work beasts, and struck them down with a great slaughter; and so David saved the inhabitants of Keilah.)*

<sup>6</sup> And in that time, wherein Abiathar, [the] son of Ahimelech, fled to David into Keilah, he came down, and had with him (the) ephod, that is, the cloth of the highest priest. (And when Abiathar, the son of Ahimelech, joined David at Keilah, he brought the ephod, that is, the high priest's cloak, with him.)

<sup>7</sup> And it was told to Saul, that David had come into Keilah; and Saul said, The Lord hath taken him into mine hands, and he is (en)closed, and entered into a city, in which be gates and locks. (And Saul was told that David had gone to Keilah; and Saul said, The Lord hath delivered him into my hands, and now he is enclosed, for he hath gone into a city, where there be gates and locks.)

<sup>8</sup> And Saul commanded to all the people, that it should go down to battle into Keilah (or that they should go down to do battle at Keilah), and besiege David and his men.

<sup>9</sup> And when David perceived, that Saul made ready evil privily to him, he said to Abiathar, the priest, Bring hither [the] ephod. (And when David understood, that Saul planned to attack him, he said to Abiathar, the priest, Bring the ephod here.)

<sup>10</sup> And David said, Lord God of Israel, thy servant hath heard say, that Saul disposeth to come to Keilah, that he destroy the city for me; (Then David said, Lord God of Israel, thy servant hath heard say, that Saul disposeth to come to Keilah, to destroy the city because of me;)

<sup>11</sup> if the men of Keilah shall betake me into his hands, and if Saul shall come down, as thy servant hath heard, thou Lord God of Israel, show to thy servant? And the Lord said, He shall come down. (will the men of Keilah deliver me into his hands? and will Saul come down, as thy servant hath heard? O Lord God of Israel, tell thy servant. And the Lord said, He shall come down.)

<sup>12</sup> And David said again, Whether the men of Keilah shall betake me, and the men that be with me, into the hands of Saul? And the Lord said, They shall betake thee to Saul, if thou abidest him there. (And David asked, Shall the men of Keilah deliver me, and my men, into the hands of Saul? And the Lord said, They shall deliver thee to Saul, if thou waitest here for him.)

<sup>13</sup> Therefore David rose, and his men, as six hundred; and they went out of Keilah, and wandered uncertain hither and thither. And it was told to Saul, that David had fled from Keilah, and was saved; wherefore Saul dissembled to go out. (And so David and his men, about six hundred in all, rose up; and they went out of Keilah, and wandered about with uncertainty. And it was told to Saul, that David had fled from Keilah, and so he was saved; and for a short while Saul left off going after him.)

<sup>14</sup> But David dwelled in the desert, in full strong places, and he dwelled in the hill of (the) wilderness of Ziph, in a dark hill; nevertheless Saul sought him in all days, and the Lord betook not him into the hands of Saul. (And David lived in the wilderness, in secure places, and he stayed in the hill country of the wilderness of Ziph, on a dark hill; and Saul continued to seek after him in all days, but the Lord did not deliver him into Saul's hands.)

<sup>15</sup> And David saw, that Saul went out, that he would seek his life. And David was in the desert of Ziph, in a wood. (And David saw, that Saul went out to seek his life. And David was in the wilderness of Ziph, in a forest.)

<sup>16</sup> And Jonathan, the son of Saul, rose up, and went to David into the wood, and comforted his hands in God. (And Saul's son Jonathan rose up, and went to David in the forest, and strengthened his hand in God or and encouraged him in the name of God.)

<sup>17</sup> And he said to David, Dread thou not; for the hand of Saul my father shall not find thee, and thou shalt reign on Israel, and I shall be the second to thee; but also Saul my father knoweth this. (And he said to David, Fear not; for the hand of my father Saul shall not find thee, and thou shalt reign upon Israel, and I shall be second to thee; and my father Saul knoweth this.)

<sup>18</sup> Therefore ever either smote (a) bond of peace before the Lord. And David dwelled in the wood; and Jonathan turned again into his house. (And so they both struck a covenant before the Lord. And David stayed in the forest; and Jonathan returned home.)

<sup>19</sup> Certainly men of Ziph went up to Saul in Gibeah, and said, Lo! whether not David is hid with us in the full secure places in the thick wood(s), in the hill of Hachilah, that is at the right side of desert? (Then men of Ziph went up to Saul in Gibeah, and said, Behold! David is hid among us in the most secure places, in the thick forest on Mount Hachilah, which is to the south of Jeshimon.)

<sup>20</sup> Now therefore come thou down, as thy soul desired, that thou shouldest come down; forsooth it shall be our doing, that we betake him into the hands of the king. (And so

*now come thou down, as thy soul truly desireth to come down; and it shall be our doing that we deliver him into thy hands.)*

<sup>21</sup> And Saul said, Blessed be ye of the Lord, for ye [have] sorrowed for my stead/for my while (or for ye be concerned about my situation).

<sup>22</sup> Therefore, I pray you, go ye, and make ready more diligently, and do ye more curiously, either attentively, and behold ye swiftly, where his foot is, either who saw him there, where ye said; for he thinketh on me, that fellily I ambush him. (And so, I pray you, go ye, and more diligently, yea, most attentively, seek ye him out, and quickly see ye, where his foot is, and who saw him there, where ye said; for he thinketh, that I am foolish to even try to ambush him.)

<sup>23</sup> Behold ye, and see all his hiding places, in which he is hid, and then turn ye again to me at a certain thing, that I go with you; that if he (en)closeth himself yea in [the] earth, I shall seek him with(in) all the thousands of Judah. (Seek ye out, and see all his hiding places, where he can be hid, and return to me with this certain information, and then I shall go back with you; yea, if he is hid there in the land, I shall seek him out among all the thousands of Judah.)

<sup>24</sup> And they rose up, and went into Ziph before Saul. And David and his men were in the desert of Maon, in the field places, at the right half of Jeshimon, (or And David and his men were in the wilderness of Maon, to the south of Jeshimon).

<sup>25</sup> Therefore Saul went and his fellows to seek David, and it was told to David; and anon he went down to the stone, and lived in the desert of Maon; and when Saul had heard this, he pursued David in the desert of Maon. (And so Saul and his fellows went to seek out David, and this was told to David; and at once he went down to a rocky hill, and lived there in the wilderness of Maon; and when Saul had heard this, he pursued David in the wilderness of Maon.)

<sup>26</sup> And Saul went and his men at the side of the hill on [the] one part; forsooth David and his men were in the side of the hill on the tother part; soothly David despaired, that he might (not) escape from the face of Saul. And so Saul and his men compassed by the manner of a crown round about David and his men, that they should take them. (And Saul and his men went on one side of the hill; and David and his men were on the other side of the hill; and David truly despaired that he might not escape from Saul. And Saul and his men encompassed David and his men round about like a crown, in order to capture them.)

<sup>27</sup> And (then) a messenger came to Saul, and said, Haste thou, and come, for the Philistines have spread themselves on the land.

<sup>28</sup> Therefore Saul turned again, and ceased to pursue David; and went against the coming of (the) Philistines. For this thing they called that place The Stone of Parting (or And because of this they called that place Selahammahlekoth).

<sup>29</sup> Therefore David went up from thence, and dwelled in the most secure places of Engedi.

## CHAPTER 24

<sup>1</sup> And when Saul turned again, after that he pursued [the] Philistines, they told to him, and said, Lo! David is in the desert of Engedi, (or Behold! David is in the wilderness of Engedi).

<sup>2</sup> Therefore Saul took three thousand chosen men of all Israel, and went to seek David and his men, yea upon the most broken rocks, the which be thorough-ways to wild goats alone (or which be thoroughfares only for wild goats).

<sup>3</sup> And he came to the folds of sheep, that offered themselves to the way-goer. And there was a cave, into which Saul entered, that he would purge his womb; forsooth David and his men were hid in the inner part of the den. (And he came to the sheepfolds, or the pens, that offered themselves to the way-goer. And there was a cave, into which Saul entered, where he could empty his bowels; and David and his men were hid in the inner part of that cave.)

<sup>4</sup> And the servants of David said to him, Lo! the day of which the Lord spake to thee, (and said), I shall betake to thee thine enemy, that thou do to him as it pleaseth in thine eyes. Therefore David rose up, and cutted (away) the hem of the mantle of Saul privily. (And David's servants said to him, Behold! this is the day of which the Lord spoke to thee, and said, I shall deliver thy enemy to thee, so that thou can do to him as it pleaseth thee. And David rose up, and secretly cut away the hem of Saul's mantle.)

<sup>5</sup> After these things, David smote his heart, *that is, his conscience reproved him*, for he had cut away the hem of the mantle of Saul. *(But after doing this, David's heart struck him, that is, his conscience reproved him, for he had cut away the hem of Saul's mantle.)*

<sup>6</sup> And David said to his men, The Lord be merciful to me, lest I do this thing to my lord, the anointed of the Lord, or that I send mine hand on him, for he is the christ of the Lord. *(And David said to his men, The Lord forbid that I do this to my lord, who is the Lord's anointed, or that I put my hand against him, for he is the Lord's anointed.)*

<sup>7</sup> The Lord liveth, for but the Lord smite him, either his day come, that he die, either he go down into battle, and perish, the Lord be merciful to me, that I send not mine hand into the christ of the Lord; *and David brake his men by such words, and suffered not them, that they ris'd against Saul.* And Saul rose out of the den, and went in the way begun. *(As the Lord liveth, but the Lord strike him down, or his day come that he die, or that he go down to the battle, and perish, the Lord forbid that I put my hand against the Lord's anointed; and David convicted his men with such words, and did not allow them to rise up against Saul. And so Saul left the cave without any harm, and went on the way begun.)*

<sup>8</sup> And David rose up after him, and he went out of the den, and cried after the back of Saul, and said, My lord, the king! And Saul beheld behind himself; and David bowed himself low to the earth, and worshipped him, *(or and David bowed low to the ground, and honoured him).*

<sup>9</sup> And David said to Saul, Why hearest thou the words of men speaking, David seeketh evil against thee? *(And David said to Saul, Why hearest thou the words of men who say that David seeketh to harm thee.)*

<sup>10</sup> Lo! today thine eyes saw, that the Lord betook thee in mine hand in the den, and I thought that I would slay thee, but mine eye spared thee; for I said, I shall not hold forth mine hand into my lord, for he is the anointed of the Lord. *(Behold! today thine eyes can see that the Lord delivered thee into my hands in the cave, and I thought that I would kill thee, but instead, I spared thee; for I said, I shall not put my hand against my lord, for he is the Lord's anointed.)*

<sup>11</sup> But rather, my father, see thou, and know the hem of thy mantle in mine hand; for when I cutted away the hem off thy mantle, I would not hold forth mine hand against thee, *(or for when I cut off the hem of thy mantle, I would not put forth my hand against thee);* perceive thou, and see, for neither evil neither wickedness is in mine hand, neither I have sinned against thee; but thou ambushest my life, that thou do it away.

<sup>12</sup> The Lord deem betwixt me and thee, and the Lord venge me of thee *(or and the Lord avenge me upon thee);* but mine *(own)* hand be not against thee,

<sup>13</sup> as it is said in *[the]* eld proverb, Wickedness shall go out of wicked men; therefore mine hand be not against thee *(or and so my hand shall not be against thee).*

<sup>14</sup> Whom pursuest thou, king of Israel, whom pursuest thou? Thou pursuest a dead hound, and a quick flea.

<sup>15</sup> The Lord be judge, and the Lord deem betwixt me and thee, and see, and deem my cause, and deliver me from thine hand.

<sup>16</sup> And when David had filled, *or ended,* speaking such manner words to Saul, Saul said, Whether this is thy voice, my son David? And Saul raised up his voice, and wept.

<sup>17</sup> And he said to David, Thou art more just than I; for thou gavest good things to me; but I have yielded evils to thee. *(And he said to David, Thou art more in the right than I; for thou gavest good to me; but I yielded only evil to thee.)*

<sup>18</sup> And thou hast showed to me today, what goods thou hast done to me, how the Lord betook me in thine hand, and thou killedest not me. *(And thou hast shown me today the good that thou hast done for me, yea, how the Lord delivered me into thy hands, but thou didest not kill me.)*

<sup>19</sup> For who, when he findeth his enemy, shall deliver him into *(a)* good way? But the Lord yield to thee this while, for that, *(that)* thou hast wrought today in me *(or for what thou hast done for me today).*

<sup>20</sup> And now, for I know, that thou shalt reign most certainly, and shalt have in thine hand the realm of Israel, *(And now, for I know, that most certainly thou shalt reign, and shalt have in thy hands the kingdom of Israel.)*

<sup>21</sup> swear thou to me in the Lord, that thou do not away my seed after me, neither take away my name from the house of my father. *(swear thou to me by the Lord, that thou shalt not do away my descendants after me, nor take away my name from my father's house.)*

<sup>22</sup> And David swore to Saul. Therefore Saul went into his house (*or And then Saul went back to his house*), and David and his men went up to (*the*) secure places.

## CHAPTER 25

<sup>1</sup> Forsooth Samuel was dead; and all Israel was gathered together, and they bewailed him greatly, and buried him in his house in Ramah. And David rose up, and went down into the desert of Paran. (*And then Samuel died; and all Israel was gathered together; and they greatly bewailed him, and buried him at his house in Ramah. And David rose up, and went down to the wilderness of Paran.*)

<sup>2</sup> And in Maon there was a man, and his possession was in Carmel; and that man was full great, and there were to him three thousand sheep, and a thousand of goats; and it befell that his flock was shorn in Carmel. (*And in Maon there was a man, and his possession was in Carmel; and that man was very rich, and there were to him three thousand sheep, and a thousand goats; and it befell that his flock was clipped in Carmel.*)

<sup>3</sup> And the name of that man was Nabal, and the name of his wife was Abigail; and that woman was most prudent and fair (*or and that woman was very intelligent and beautiful*); but her husband was hard and full wicked and malicious; and he was of the kin of Caleb.

<sup>4</sup> Therefore when David had heard in desert, that Nabal clipped his flock, (*And when David had heard in the wilderness, that Nabal clipped his flock,*)

<sup>5</sup> he sent ten young men, and said to them, Go ye up into Carmel, and ye shall come to Nabal, and ye shall greet him of my name peaceably (*or and ye shall give him a friendly greeting in my name*);

<sup>6</sup> and ye shall say thus (*or and so ye shall say*), Peace be to my brethren and to thee, and peace be to thine house, and peace be to all things, whatever thou hast.

<sup>7</sup> I have heard that thy shepherds, that were with us in desert, have shorn thy flocks; we were never dis-easeful to them, neither any time anything of the flock failed to them, in all the time in which they were with us in Carmel; (*I have heard that thy shepherds, who were with us in the wilderness, have clipped thy flocks; we never threatened them, nor at any time did anything of theirs go missing, in all the time when they were with us in Carmel;*)

<sup>8</sup> ask thy young men, and they shall show to thee. Now therefore thy young men find grace in thine eyes; for in a good day we come to thee; whatever thing thine hand findeth, *or (it) pleaseth to thee*, give it to thy servants, and to thy son David. (*ask thy young men, and they shall tell thee. And so now let my young men find favour in thine eyes, for we come to thee on a good day; and whatever thing that thy hand findeth, or it pleaseth thee, give it to thy servants, and to thy son David.*)

<sup>9</sup> And when the young men of David had come, they spake to Nabal all these words in the name of David, and held [*their*] peace (*or and then they were silent*).

<sup>10</sup> Forsooth Nabal answered to the young men of David, and said, Who is David? and who is the son of Jesse? Today servants [*have*] increased that flee their lords (*or Today too many servants have fled from their lords*).

<sup>11</sup> Therefore shall I take my loaves, and my waters, and the flesh of (*my*) beasts, which I have slain to my shearers (*or which I have killed for my shearers*), and shall I give (*it*) to men, that I know not of whence they be?

<sup>12</sup> Therefore the young men of David went again by their way; and they turned again, and came, and told to him all (*the*) words which Nabal had said.

<sup>13</sup> Then David said to his young men, (*Let*) Each man be gird with his sword. And all (*his*) men were girded with their swords, and David also was girded with his sword; and as four hundred men followed David, for two hundred (*were*) left at the fardels, (*or and about four hundred men followed David, for two hundred were left behind with the bundles, or the supplies*).

<sup>14</sup> And one of the young men told to Abigail, the wife of Nabal, and said, Lo! David sent messengers from desert, that they should bless our lord, and he turned them away, (*or Behold! David sent messengers from the wilderness to greet our lord, but he turned them away*);

<sup>15</sup> these men were good enough, and not dis-easeful to us, and nothing of ours perished in all the time in which we were with them in desert, (*or in the wilderness*);

<sup>16</sup> they were to us for a wall, both in night and day, in all the days in which we pastured flocks with them. (*they were like a wall for us, both night and day, all the days in which we pastured the flocks with them.*)

<sup>17</sup> Wherefore behold thou, and think, what thou shalt do; for malice is full-filled against thine husband, and against thine house, (*or for malice is now filled full against thy husband, and against all thy family*); and he is the son of Belial, so that no man may speak (*sense*) to him.

<sup>18</sup> Therefore Abigail hasted, and took two hundred loaves, and two vessels of wine, and five wethers sodden, and seven bushels and an half of flour, (*or and five roasted sheep, and seven and a half bushels of flour*), and an hundred bundles of dried grapes, *or raisins*, and two hundred pieces of dried figs; and she put *all this* upon asses,

<sup>19</sup> and said to her servants, Go ye before me; lo! I shall follow you behind your back. And she showed not *this* to her husband Nabal (*or But she did not say anything about this to her husband Nabal*).

<sup>20</sup> Therefore when she had gone upon an ass, and came down to the foot of the hill, David and his men came down into her coming; the which she met (*or and she met them*).

<sup>21</sup> And (*earlier*) David (*had*) said, Verily in vain I have kept all these things that were of this Nabal in the desert, and nothing perished of all things that pertained to him, and (*yet*) he hath yielded to me evil for good. (*And earlier David had said, Truly in vain have I kept watch over all those things that were Nabal's in the wilderness, and though nothing perished of all the things that pertained to him, yet he hath yielded to me evil for good.*)

<sup>22</sup> The Lord do these things, and add he these things to the enemies of David, if I shall leave (*anything*) *undestroyed* of all things that pertain to him till tomorrow, (*yea, even*) a pissor to a wall. (*May the Lord do these things, and add he other things, to David's enemies, if I leave anything wasted until tomorrow out of all the things that pertain to him, yea, even a pissor on the wall.*)

<sup>23</sup> And when Abigail saw David, she hasted, and went down off the ass; and she fell down before David on her face, and worshipped *him* on the earth (*or bowing low to the ground before him*).

<sup>24</sup> And she felled down to his feet, and said, My lord the king, this wickedness be in me; I beseech thee, speak thine handmaid in thine ears, and hear thou the words of thy servantess; (*And she fell down at his feet, and said, My lord the king, let this wickedness be upon me; I beseech thee, let thy servantess speak to thee, and listen thou to the words of thy servantess;*)

<sup>25</sup> I pray (*thee*), my lord the king, set not his heart on this wicked man Nabal, for by his name he is a fool, and folly is with him; but, my lord, I thine handmaid saw not thy young men, which thou sentest, (*or but my lord, I thy servantess, did not see thy young men, whom thou sentest*).

<sup>26</sup> Now therefore, my lord, the Lord liveth, and thy soul liveth, the which Lord hath forbidden thee, that thou shouldest come into blood, and the Lord saved thy life to thee; and now thine enemies, and they that seek evil to thee my lord, be they made as Nabal. (*And so now, my lord, as the Lord liveth, and as thy soul liveth, the which Lord hath forbidden thee, that thou shouldest come to shed blood, and so to avenge thyself with thy own hand; yea, now let thy enemies, and they who seek evil for thee my lord, be they made like Nabal.*)

<sup>27</sup> Wherefore receive thou this blessing, (*or this gift*), which thine handmaid [*hath*] brought to thee, my lord, and give *it* to the young men that follow thee, my lord.

<sup>28</sup> (*And*) Do thou away the wickedness of thy servantess; for the Lord making shall make a faithful house to thee, my lord, (*or for the Lord shall make a faithful family for thee, my lord*), for thou, my lord, fightest the battles of the Lord; therefore malice be not found in thee in all the days of thy life.

<sup>29</sup> For if a man riseth any time, and pursueth thee, and seeketh thy life, the life of my lord shall be kept (*safe*) as in a bundle of living *trees*, at thy Lord God (*or with the Lord thy God*); but the soul of thine enemies shall be hurled round about as in [*the*] fierceness, and [*the*] circle of a sling.

<sup>30</sup> Therefore when the Lord hath done to thee, my lord, all these good things, which he hath spoken of thee, and hath ordained thee duke upon Israel (*or and hath ordained thee ruler upon Israel*),

<sup>31</sup> this shall not be into sighing, *that is, into mourning of soul, and into remorse of conscience*, and into doubt of heart to thee, my lord, that thou hast shed out guiltless blood, either that thou hast (*a*) *venge*d thyself. And when the Lord hath done well to thee, my lord, thou shalt have mind on thine handmaid (*or thou shalt remember thy servantess*), and thou shalt do well to her.

<sup>32</sup> And David said to Abigail, Blessed be the Lord God of Israel, that sent thee today into my coming (*or who sent thee today to meet me*),

<sup>33</sup> and blessed be thy speech; and blessed be thou, that hast forbade me, lest I went today to (*shed*) blood, and had venged me with mine hand (*or and had avenged myself with my own hands*);

<sup>34</sup> else the Lord God of Israel liveth, which forbade me, lest I did evil to thee, if thou haddest not soon come into meeting to me, (*yea, even*) a pissar to the wall should not have (*been*) left to Nabal till to the morrow light. (*else as the Lord God of Israel liveth, who forbade me, lest I did evil to thee, if thou haddest not swiftly come to meet me, yea, even a pissar on the wall would not have been left to Nabal by the morning light.*)

<sup>35</sup> Therefore David received (*out*) of her hand all (*the*) things which she had brought to him; and he said to her, Go thou in peace into thine house; lo! I have heard thy voice, and I honoured thy face (*or behold! I have heard thy voice, and I grant thy request*).

<sup>36</sup> Forsooth Abigail came to Nabal; and lo! a feast was to him in his house, as the feast of a king; and the heart of Nabal was merry, certainly he was full drunken; and she showed not to him a word, little or great, till the morrow. (*And Abigail came back to Nabal; and behold! he was giving a feast in his house, a feast fit for a king; and Nabal's heart was merry, for he was very drunk; and so she did not tell him anything, little or great, until the morning.*)

<sup>37</sup> But in the morrowtide, when Nabal had voided the wine, his wife showed to him all these words; and his heart was almost dead within, and he was made as a stone. (*But in the morning, when Nabal had voided the wine, his wife told him everything; and his heart was almost dead within, and he was made like a stone.*)

<sup>38</sup> And when ten days had passed, the Lord smote Nabal, and he was dead (*or and he died*).

<sup>39</sup> The which thing when David had heard, Nabal to be dead, he said, Blessed be the Lord God, that hath venged the cause of my shame of the hand of Nabal, and hath kept his servant from evil, and the Lord hath yielded the malice of Nabal into the head of him. Therefore David sent, and spake to Abigail, that he would take her (*as a*) wife to him. (*Which thing when David had heard, that is, that Nabal had died, he said, Blessed be the Lord God, who hath avenged the cause of my shame at the hand of Nabal, and hath kept his servant from evil; yea, the Lord hath yielded the malice of Nabal onto his own head. Then David sent word to Abigail that he would take her for his wife.*)

<sup>40</sup> And the servants of David came to Abigail into Carmel, and spake to her, and said, David sent us to thee, that he take thee into wife to him. (*And so David's servants came to Abigail at Carmel, and spoke to her, and said, David sent us to tell thee, that he would take thee as his wife.*)

<sup>41</sup> And she rose up, and worshipped low to the earth (*or and bowed low to the ground*), and said, Lo! (*let*) thy servantess be into an handmaid, that she wash the feet of the servants of my lord.

<sup>42</sup> And Abigail hasted, and rose (*up*), and ascended on an ass (*or and mounted her donkey*); and five damsels, (*the*) followers of her feet, went with her, and she followed the messengers of David, and (*so*) was made [*a*] wife to him.

<sup>43</sup> But also David took Ahinoam of Jezreel, and ever either was wife to him (*or and they both became his wives*);

<sup>44</sup> and Saul gave Michal his daughter, [*the*] wife of David, to Phalti, the son of Laish, that was of Gallim.

## CHAPTER 26

<sup>1</sup> And Ziphites came to Saul into Gibeah, and said, Lo! David is hid in the hill of Hachilah, which is even against the wilderness. (*And the Ziphites came to Saul at Gibeah, and said, Behold! David is hid on Mount Hachilah, overlooking Jeshimon.*)

<sup>2</sup> And Saul rose up, and went down into the desert of Ziph, and with him three thousand of men of the chosen of Israel, that he should seek David in the desert of Ziph. (*And Saul rose up, and went down to the wilderness of Ziph, and three thousand chosen men of Israel went with him, to help him seek out David in the wilderness of Ziph.*)

<sup>3</sup> And Saul setted his tents in the hill of Hachilah, that was even against the wilderness, in the way. And David dwelled in the desert. Forsooth David saw that Saul had come after him into desert; (*And Saul pitched his tents on Mount Hachilah, on the way overlooking Jeshimon. And David stayed in the wilderness. And David knew that Saul had come after him into the wilderness;*)

<sup>4</sup> and David sent spyers, and learned most certainly, that Saul had come thither.

<sup>5</sup> And David rose up privily, and came to the place where Saul was. And when David had seen the place, wherein Saul slept, and Abner, the son of Ner, the prince of his chivalry; and Saul sleeping in the tent, and the tother common people by his compass; *(And David rose up quickly, and came to the place where Saul was. And when David had seen the place where Saul slept, and Abner, the son of Ner, the leader of his cavalry, or his army; and Saul was sleeping in his tent, and the other common people were all around him;)*

<sup>6</sup> David said to Ahimelech, *(the)* Hittite, and to Abishai, the son of Zeruiah, the brother of Joab, saying, Who shall go down with me to Saul into his tents? And Abishai said, I shall go down with thee.

<sup>7</sup> Therefore David and Abishai came to the people in the night, and they found Saul lying and sleeping in the tent, and a spear set fast in the earth at his head; forsooth *they found* Abner and the people sleeping in his compass *(or and they found Abner and the other people sleeping all around him).*

<sup>8</sup> And Abishai said to David, God hath closed today thine enemy into thine hands; now therefore I shall pierce him with the spear once *(through, and)* in *(to)* the earth, and no need shall be *(for)* the second time. *(And Abishai said to David, God hath enclosed thy enemy in thy hands today; and so now I shall pierce him once through with the spear, and into the ground, and there shall be no need for a second thrust.)*

<sup>9</sup> And David said to Abishai, Slay thou not him, for who shall hold forth his hand into the christ of the Lord, and shall be innocent? *(And David said to Abishai, Kill thou him not, for who shall put his hand against the anointed of the Lord, and still be innocent?)*

<sup>10</sup> And David said, *(As)* The Lord liveth, for no but the Lord smite him, either his day come that he die, either he go down into battle, and perish;

<sup>11</sup> The Lord be merciful to me, that I hold not forth mine hand into the christ of the Lord; now therefore take thou the spear, that is at his head, and the cup of water, and go we away. *(the Lord forbid or God forbid that I put my hand against the Lord's anointed; and so now, let us take the spear, that is at his head, and the cup of water, and go we away.)*

<sup>12</sup> Then David took the spear, and the cup of water, that was at the head of Saul, and they went forth, and no man was that saw, and understood, and waked, but all men slept, *(or and there was no one who saw it, or knew it, or even awoke, but all the men slept);* for the sleep of the Lord had fallen *[up]* on them.

<sup>13</sup> And when David had passed *[over]* even against, and had stood on the top of the hill afar *(off)*, and a great space was betwixt them,

<sup>14</sup> David cried to the people, and to Abner, the son of Ner, and said, Abner, whether thou wilt not answer? *(or Abner, wilt thou not answer me?)* And Abner answered, and said, Who art thou, that criest, and dis-easest the king?

<sup>15</sup> And David said to Abner, Whether thou art not a man *(or Art thou not a man)*, and what other man is like thee in Israel? why therefore hast thou not kept thy lord the king *(safe)*? For one man of the company entered, that he should slay thy lord the king;

<sup>16</sup> this that thou hast done, is not good; the Lord liveth, for ye be sons of death, that kept not your lord, the christ of the Lord, *(or this is not good, what thou hast done; as the Lord liveth, for ye be the sons of death, who kept not your lord safe, yea, the Lord's anointed).* Now therefore see thou, where is the spear of the king, and where is the cup of water, that was at his head.

<sup>17</sup> Forsooth Saul knew the voice of David, and said, Whether this voice is thine, my son David? And David said, My lord the king, it is my voice. *(And Saul knew the voice of David, and said, Is this thy voice, David my son? And David said, My lord the king, it is my voice.)*

<sup>18</sup> And David said, For what cause pursueth my lord his servant? What have I done, either what evil is in mine hand?

<sup>19</sup> Now therefore, my lord the king, I pray, hear the words of thy servant; if the Lord stirreth thee against me, the sacrifice be smelled; forsooth if *[the]* sons of men stir thee, they be cursed in the sight of the Lord, which have cast me out today, that I dwell not in the heritage of the Lord, and say, Go thou, serve thou alien gods. *(And so now, my lord the king, I pray thee, listen to the words of thy servant; if the Lord stirreth thee against me, let the sacrifice be smelled; but if the sons of men stir thee, be they cursed before the Lord, they who have thrown me out today, so that I live not in the inheritance of the Lord, and who say to me, Go thou, serve thou foreign, or other, gods.)*

<sup>20</sup> And now my blood be not shed out in the earth before the Lord; for the king of Israel hath gone out, that he seek a quick flea, as a partridge is pursued in hills. *(And now let not my blood be shed out on the ground before the Lord; for the king of Israel*

*hath gone out, so that he can seek after a quick, or an insignificant, flea, like a partridge is pursued over the hills.)*

<sup>21</sup> And Saul said, I have sinned; turn thou again, my son David, for I shall no more do evil to thee, for my life was precious today in thine eyes; for it seemeth, that I have done follily *(or that I have done foolishly)*, and I have unknown full many things.

<sup>22</sup> And David answered and said, Lo! the spear of the king, one of the young men of the king pass *(over hither)*, and take it; *(And David replied, Behold! the spear of the king; one of the king's young men come over here, and take it back;)*

<sup>23</sup> forsooth the Lord shall yield to each man after his rightfulness and his faith; for the Lord betook thee today into mine hand, and I would not hold forth mine hand into the christ of the Lord; *(and the Lord shall yield to each man after his uprightness and his faithfulness, or his loyalty; for the Lord delivered thee today into my hands, but I would not put my hand against the Lord's anointed;)*

<sup>24</sup> and as thy life is magnified today in mine eyes, so my life be magnified in the eyes of the Lord, and deliver he me from all anguish. *(and as thy life is magnified today in my eyes, so let my life be magnified in the eyes of the Lord, and let him deliver me from all anguish.)*

<sup>25</sup> Therefore Saul said to David, Blessed be thou, my son David; and soothly thou doing shalt do, and thou mighty shalt be mighty. Then David went forth into his way, and Saul turned again into his place, *(or Then David went forth on his way, and Saul returned home).*

## CHAPTER 27

<sup>1</sup> And David said in his heart, Sometime I shall fall in one day in the hand of Saul *(or One day I shall fall by Saul's hand)*; whether it is not better, that I flee, and be saved in the land of *(the)* Philistines, *(so)* that Saul despair, and cease to seek me in all the ends of Israel; therefore flee we his hands.

<sup>2</sup> And *(so)* David rose up, and went forth, he and six hundred men with him, to Achish, the son of Maach, king of Gath.

<sup>3</sup> And David dwelled with Achish in Gath, he, and his men, and his house*(hold)*, *(or And David lived with Achish in Gath, he, and his men, and his family); that is, David, and his two wives, Ahinoam of Jezreel, and Abigail, the wife of Nabal of Carmel.*

<sup>4</sup> And it was told to Saul, that David *(had)* fled into Gath; and he added no more that he should seek *(after)* David *[or and he added no more for to seek him]*.

<sup>5</sup> Forsooth David said to Achish, If I have found grace in thine eyes, *(let)* a place be given to me in one of the cities of this country, that I dwell there; for why dwelleth thy servant in the city of the king with thee? *(or for why should thy servant remain with thee in the king's city?)*

<sup>6</sup> Therefore Achish gave him Ziklag in that day *(or And so Achish gave him Ziklag that day)*, for the which cause Ziklag was made into *(a)* possession of the kings of Judah unto this day.

<sup>7</sup> And the number of days, in which David dwelled in the country of *(the)* Philistines, was days, *that is a year*, and four months.

<sup>8</sup> And David went up, and his men, and they took preys of Geshurites, and of Gezrites, and of men of Amalek; for these towns were inhabited by *(them in)* old time(s) in the land, to men going to Shur, unto the land of Egypt. *(And David and his men went up, and they took prey from the Geshurites, and the Gezrites, and the Amalekites; for these people inhabited the land in old times, unto Shur; and the land of Egypt.)*

<sup>9</sup> And David smote all the land of them, and he left not man nor woman living *(or and he left no man or woman alive)*; and he took sheep, and oxen, and asses, and camels, and clothes, and turned again, and came to Achish.

<sup>10</sup> And Achish said to him, Into whom hurled ye today?/Against whom have ye hurled today? And David answered, Against the south of Judah, and against the south of Jerahmeel, and against the south of Kenites. *(And Achish would say to him, Where did ye attack today? And David would answer, In the south of Judah, or In the south of Jerahmeel, or To the south of the Kenites.)*

<sup>11</sup> David left not quick man and woman *(or David left no man or woman alive)*, neither brought *(them back)* into Gath, and said, Lest peradventure they speak against us. David did these things, and this was his doom, in all *[the]* days in which he dwelled in the country of *(the)* Philistines.

<sup>12</sup> Therefore Achish believed to David (*or And so Achish trusted David*), and said, Certainly he hath wrought many evils against his people Israel, therefore he shall be a servant to me for evermore.

## CHAPTER 28

<sup>1</sup> Forsooth it was done in those days, the Philistines gathered together their companies, that they should be made ready against Israel to battle. And Achish said to David, Thou witting know now, for thou shalt go out with me in tents, thou and thy men. (*And it was done in those days, the Philistines gathered together the companies of their troops, to prepare for battle against Israel. And Achish said to David, Thou must know, that thou shalt go out with me to the battle, thou and thy men.*)

<sup>2</sup> And David said to Achish, (*And*) Now thou shalt know what things thy servant shall do. And Achish said to David, And I shall set thee (*the*) keeper of mine head in all days.

<sup>3</sup> Forsooth Samuel was dead, and all Israel bewailed him, and they buried him in Ramah, his city. And Saul did away from the land witches and false diviners.

<sup>4</sup> And (*the*) Philistines were gathered, and came, and setted tents in Shunem; soothly and Saul gathered all Israel, and came into Gilboa.

<sup>5</sup> And Saul saw the castles of Philistines [*or And Saul saw the tents of (the) Philistines*], and he dreaded, and his heart dreaded greatly. (*And Saul saw the army of the Philistines, and he was afraid, and his heart greatly dreaded or and his heart greatly feared.*)

<sup>6</sup> And he counselled (*with*) the Lord; and the Lord answered not to him (*or but the Lord did not answer him*), neither by priests, nor by dreams, nor by prophets.

<sup>7</sup> And Saul said to his servants, Seek ye to me a woman having a fiend speaking in the womb; and I shall go to her, and I shall inquire by her. And his servants said to him, A woman having a fiend speaking in the womb is in Endor. (*And Saul said to his servants, Seek ye out for me a woman who hath a familiar spirit; and I shall go to her, and I shall inquire through her. And his servants said to him, There is a woman who hath a familiar spirit in Endor.*)

<sup>8</sup> Therefore Saul changed his clothing, and he was clothed with other clothes; and he went, and two men with him; and they came to the woman in the night. And he said, Divine thou to me in a fiend speaking in the womb, and raise thou up to me whom I shall say to thee, (*or And he said, Call thou for me thy familiar spirit, and raise thou up for me whom I shall name to thee.*)

<sup>9</sup> And the woman said to him, Lo! thou knowest how great things Saul hath done, and how he hath done away from the land witches, and false diviners, (*or and how he hath done away with witches, and false diviners, from the land*); why therefore settest thou treason to my life, that I be slain?

<sup>10</sup> And Saul swore to her in the Lord, and said, The Lord liveth; for nothing of evil shall come to thee for this thing. (*And Saul swore to her by the Lord, and said, As the Lord liveth; nothing of evil shall come to thee for this thing.*)

<sup>11</sup> And the woman said to him, Whom shall I raise up to thee? And he said, Raise thou Samuel up to me. (*And the woman said to him, Whom shall I raise up for thee? And he said, Raise thou up Samuel for me.*)

<sup>12</sup> Soothly when the woman had seen Samuel, she cried with [*a*] great voice, and said to Saul, Why hast thou deceived me? for thou art Saul.

<sup>13</sup> And the king said to her, Do not thou dread (*or Fear not*); what hast thou seen? And the woman said to Saul, I saw gods ascending from [*the*] earth.

<sup>14</sup> And Saul said to her, What manner form is of him? [*or What manner is the form of him?*] And she said, An old man goeth up, and he is clothed with a mantle. And Saul understood that it was Samuel; and Saul bowed himself on his face to the earth, and worshipped. (*And Saul said to her, What is his form? And she said, An old man goeth up, and he is clothed with a mantle. And Saul understood that it was Samuel; and Saul bowed himself low to the ground, and honoured him.*)

<sup>15</sup> And Samuel said to Saul, Why hast thou dis-eased me, that I should be raised? And Saul said, I am constrained greatly; for the Philistines fight against me, and God hath gone away from me, and he would not hear me, neither by the hand of prophets, nor by dreams; therefore I called thee, that thou shouldst show to me what I shall do. (*And Samuel said to Saul, Why hast thou disturbed me, so that I am raised up? And Saul said, I am in great trouble; for the Philistines fight against me, and God hath gone away from me, and he will not answer me, not by prophets, nor by dreams; and so I called thee, so that thou couldest tell me what I should do.*)

<sup>16</sup> And Samuel said, What askest thou me, when God hath gone away from thee, and hath passed to thine enemy? *(And Samuel said, Why askest thou me, when God hath gone away from thee, and hath become thy enemy?)*

<sup>17</sup> For the Lord shall do to thee as he spake in mine hand *(or For the Lord shall do to thee as he spoke through me)*, and he shall cut away thy realm from thine hand, and he shall give it to David, thy neighbour;

<sup>18</sup> for thou obeyedest not the voice of the Lord, neither thou didest the fierce wrath of the Lord in Amalek. Therefore the Lord hath done to thee today that that thou sufferest *(or And so the Lord hath done to thee what thou sufferest today)*;

<sup>19</sup> and the Lord shall give also Israel with thee in the hand of Philistines. Forsooth tomorrow thou and thy sons shall be with me; but also the Lord shall betake the castles of Israel in the hand of the Philistines, *[or but and the Lord shall take the tents of Israel in the hand of the Philistines]. (and the Lord shall also give Israel along with thee into the hands of the Philistines. Yea, tomorrow thou and thy sons shall be with me; and the Lord shall deliver the army of Israel into the hands of the Philistines.)*

<sup>20</sup> And anon Saul fell down and was stretched forth upon the earth; for he dreaded the words of Samuel, and strength was not in him, for he had not eaten bread in all that day and all that night. *(And at once Saul fell down and was stretched out on the ground; for he feared Samuel's words, and there was no strength in him, for he had not eaten any food all that day and all that night.)*

<sup>21</sup> Therefore that woman entered to Saul, and said; for he was troubled greatly *(or for he was greatly troubled)*; and she said to him, Lo! thine handmaid hath obeyed to thy voice, and I have put my life in mine hand, and I heard thy words, which thou spakest to me.

<sup>22</sup> And now therefore thou hear the voice of thine handmaid, and I shall set a morsel of bread before thee, and that thou eating wax strong, and mayest do thy journey. *(And so now listen thou to the voice of thy servantess, for I shall set a morsel of food before thee, and once that thou hast eaten it, thou shalt grow strong, and then thou shalt go forth on thy journey.)*

<sup>23</sup> And he forsook it, and said, I shall not eat. But his servants and the woman compelled him; and at the last, when the voice of them was heard, he rose up from the earth, and sat on the bed.

<sup>24</sup> Soothly that woman had a fat calf in the house, and she hasted, and killed it; and she took meal, and meddled it together, and made therf bread, *(or and she took meal, and mixed it together; and made unleavened bread)*;

<sup>25</sup> and she set *(it)* forth before Saul, and before his servants, and when they had eaten, they rose up, and walked in all the night *(or and walked through all that night)*.

## CHAPTER 29

<sup>1</sup> Therefore all the companies of the Philistines were gathered in Aphek, but also Israel setted tents above the well that was in Jezreel. *(And so all the companies of the Philistines were gathered together at Aphek, and Israel pitched their tents by the well that was in Jezreel.)*

<sup>2</sup> And soothly the princes of the Philistines went in companies of an hundred, and in thousands; but David and his men were in the last company with Achish. *(And the princes of the Philistines led out their companies in units of a hundred, and of a thousand; and David and his men were in the last group with Achish.)*

<sup>3</sup> And the princes of Philistines said to Achish, What will these Hebrews to themselves? And Achish said to the princes of Philistines, Whether ye know not David, that was the servant of Saul, king of Israel? and he was with me many days, either years, and I found not in him anything *of imagining to evil*, from the day in which he fled to me unto this day. *(And the princes of the Philistines said to Achish, What be these Hebrews doing here? And Achish said to the Philistine princes, Do ye not know David, who was the servant of Saul, the king of Israel? he hath been with me for many years, and I have found nothing of evil in him, from the day in which he fled to me until this day.)*

<sup>4</sup> Certainly the princes of *(the)* Philistines were wroth against Achish, and they said to him, *(Have)* The man turn again, and abide he in his place, in which thou hast ordained him, and come he not down with us into battle, lest he be made *(an)* adversary to us, when we have begun to fight; for how may he please his lord in other manner, but in our heads? *(or for how can he please his lord in any other manner; but than with our heads?)*

<sup>5</sup> Whether this is not David, to whom they sang in dances, and said, Saul smote in [his] thousands, and David smote in his ten thousands? (*Is this not David, whom they sang about as they danced, and said, Saul struck down thousands, but David struck down tens of thousands?*)

<sup>6</sup> Therefore Achish called David, and said to him, (As) The Lord liveth; for thou art rightful (*or for thou art upright*), and good in my sight, and thy going out and thy coming in is with me in [the] tents, and I have not found in thee anything of evil, from the day in which thou camest to me till to this day; but thou pleasest not the princes, *or satraps*.

<sup>7</sup> Therefore turn thou again, and go in peace, (*or And so return thou, and go home in peace*), and offend thou not the eyes of the princes, *or satraps*, of the Philistines.

<sup>8</sup> And David said to Achish, And what have I done, and what hast thou found in me thy servant, from the day in which I was (*first*) in thy sight till into this day, that I come not, and fight against the enemies of my lord the king?

<sup>9</sup> And Achish answered, and spake to David, (*and said*), I know that thou art good, and (*be*) as the angel of God in my eyes; but the princes of Philistines said, He shall not go up with us into battle.

<sup>10</sup> Therefore rise thou up early, thou, and thy servants that came with thee; and when ye have risen by night, and it beginneth to be clear *day*, go ye forth. (*And so rise thou up early, thou, and thy servants who came with thee; and when ye have risen in the night, and it beginneth to be clear daylight, then go ye forth.*)

<sup>11</sup> Therefore David rose up by night, he and his men, that they should go forth early, and turn again to the land of Philistines; but the Philistines went up into Jezreel. (*And so David and his men rose up in the night, so that they could go forth early, and return to the land of the Philistines; and the Philistines went on to Jezreel.*)

## CHAPTER 30

<sup>1</sup> And when David and his men had come into Ziklag in the third day, (*they learned that*) men of Amalek had made assault on the south part (*of Judah*), (*and*) in Ziklag; and (*had*) smitten Ziklag, and burnt it by fire. (*And when David and his men had come into Ziklag on the third day, they learned that the Amalekites had made an assault on the southern part of Judah, and in Ziklag; and they had struck Ziklag, and had burned it down.*)

<sup>2</sup> And they led (*away*) the women (*as*) prisoners from thence, from the least unto the most; and they had not slain any, but they led them forth with them, and went in their way. (*And they took away the women as prisoners from there, from the least unto the most; and they did not kill any, but they took them away with them, and went on their way.*)

<sup>3</sup> Therefore when David and his men had come to the city, and had found it burnt with fire, and that their wives, and their sons, and daughters were led away (*as*) prisoners,

<sup>4</sup> then David and the people that was with him raised [*up*] their voices, and wailed, till the tears failed in them.

<sup>5</sup> And also [*the*] two wives of David were led away (*as*) prisoners, Ahinoam of Jezreel, and Abigail, the wife of Nabal of Carmel.

<sup>6</sup> And David was full sorry; certainly all the people would have stoned David, for the soul of each man was bitter on their sons and daughters. Forsooth David was comforted in his Lord God. (*And David was in great trouble; yea, all the men would have stoned David, for all of them were bitter over losing their sons and daughters. But David was strengthened by the Lord his God.*)

<sup>7</sup> And he said to Abiathar, the priest, the son of Ahimelech, Bring thou [*the*] ephod to me. And Abiathar brought the ephod to David;

<sup>8</sup> and David counselled with the Lord, and said, Shall I pursue these thieves, either no? and shall I take them? And the Lord said to him, Pursue thou; for without doubt thou shalt take them, and thou shalt take away from them their prey. (*and David counselled with the Lord, and said, Shall I pursue these thieves, or not? and shall I be able to overtake them? And the Lord said to him, Pursue thou them; for without a doubt thou shalt overtake them, and thou shalt take their prey away from them.*)

<sup>9</sup> Therefore David went forth, he and six hundred men that were with him, and they came unto the strand of Besor; and *there* the weary men *of the host of David* abode behind. (*And so David went forth, he and the six hundred men who were with him, and they came to the Besor Stream; and the weary men in David's army stayed behind there.*)

<sup>10</sup> Forsooth David pursued, he and four hundred men; for two hundred abided (*behind*), that were weary, and might not pass [*over*] the strand of Besor.

<sup>11</sup> And they found a (*young*) man of Egypt in the field, and they brought him to David; and they gave him bread, that he should eat, and water to drink, (*or and they gave him some bread to eat, and some water to drink*);

<sup>12</sup> but also *they gave to him* a gobbet of a bundle of dried figs, and two clusters of dried grapes. And when he had eaten those, his spirit turned again to *him*, and he was comforted; for he had not eaten bread, neither had drunk water in three days and three nights. (*and they also gave him a piece of a bundle of dried figs, and two clusters of dried grapes. And when he had eaten them, his spirit returned to him, and he was strengthened; for he had not eaten any bread, or drunk any water, for three days and three nights.*)

<sup>13</sup> Then David said to him, Whose *man* art thou, either from whence and whither goest thou? And he said, I am a young man of Egypt, the servant of a man of Amalek; but my lord forsook me, for I began to be sick the third day ago.

<sup>14</sup> For we brake out at the south coast of (*the*) Cherethites, and against Judah (*or near Judah*), and at the south of Caleb, and we burnt Ziklag with fire.

<sup>15</sup> And David said to him, Mayest thou lead me to this company? Which said (*or And the young man said*), Swear thou to me by God, that thou shalt not slay me, and that thou shalt not betake me into the hands of my lord; and I shall lead thee to this company. And David swore to him.

<sup>16</sup> And when the young man had led him *thither*, lo! they sat at the meat, upon the face of all the earth, eating and drinking, and as hallowing a feast day, for all the prey and spoils which they had taken of the land of Philistines, and of the land of Judah. (*And when the young man had led him there, behold! they sat spread out over all the ground, eating and drinking, as if celebrating a feast day, because of all the prey and the spoils which they had taken from the land of the Philistines, and the land of Judah.*)

<sup>17</sup> And David smote them from the eventide unto the eventide of the tother day, and not any of them escaped, no but four hundred young men, that went upon camels, and fled, (*or who went upon camels, and fled*).

<sup>18</sup> Forsooth David delivered all things which the men of Amalek took, and he delivered his two wives; (*And so David recovered all that the Amalekites had taken, and he rescued his two wives;*)

<sup>19</sup> neither any of them failed, from little till to great, as well of sons as of daughters, and of spoils; and whatever things they had ravished, David led again all things; (*nor were any of them lost, from the least unto the greatest, sons as well as daughters; and all the spoils, yea, whatever they had taken, David brought home again.*)

<sup>20</sup> and he took all the flocks and great beasts, and drove them before his face. And they said, This is the prey of David, (*or And the men said, This should all be David's prey*).

<sup>21</sup> Forsooth David came to the two hundred men, that were weary, and abided behind, and might not follow David; and he [*had*] commanded them to sit at the strand of Besor; which went out against David, and the people that was with him. Forsooth David nighed to the people, and he greeted it peaceably. (*And David came back to the two hundred men who were weary, and had stayed behind, and did not follow David; and he had commanded them to remain there at the Besor Stream; and they went out to meet David, and the people who were with him. And David came to these men, and he greeted them warmly.*)

<sup>22</sup> And one man, the worst man and wicked of the men that were with David, answered, and said, For they came not with us, we shall not give to them anything of the prey, that we have ravished, but suffice it to each man his wife and his children; and when they have taken them, go they away. (*But some men, the worst and the most wicked of those who went with David, said, For they did not come with us, we shall not give them any of the prey, that we have recovered, but let each man take only his wife and his children; and when they have taken them, go they away.*)

<sup>23</sup> And David said, My brethren, ye shall not do so, as ye speak, of these things, which the Lord hath given to us, and he hath kept us, and gave the thieves, that brake out against us, into our hands; (*But David said, My brothers or My kinsmen, ye shall not do, as ye speak, with these things, which the Lord hath given us, for he hath kept us safe, and delivered the thieves, who broke out against us, into our hands;*)

<sup>24</sup> neither any shall hear us strive on this word. For even part shall be of him that goeth down to battle, and of him that dwelleth at the fardels; and in like manner they shall part *the prey*. (*nor shall anyone hear us arguing over this matter. For even portion shall be for him who went down to the battle, as well as for him who stayed with the bundles, or the supplies; yea, in like manner they shall divide up the prey.*)

<sup>25</sup> And this was made a constitution and a doom from that day and afterward, and as a law in Israel till into this day. *(And from that day forward, this was made a custom, and a judgement, and a law in Israel, until this day.)*

<sup>26</sup> Then David came into Ziklag, and he sent gifts of the prey to the elder men of Judah, his neighbours, and said, Take ye blessing of the prey of *[the]* enemies of the Lord *(or Have ye a gift out of the prey from the Lord's enemies);*

<sup>27</sup> to them that were in Bethel, and that were in Ramoth, at the south, and that were in Jattir,

<sup>28</sup> and that were in Aroer, and that were in Siphmoth, and that were in Eshtemoa,  
<sup>29</sup> and that were in Rachal, and that were in the cities of Jerahmeel, and that were in the cities of Kenites,

<sup>30</sup> and that were in Hormah, and that were in Chorashan, and that were in Athach,

<sup>31</sup> and that were in Hebron, and to other men, that were in these places, in which David dwelled and his men. *(and those in Hebron, and to the other men who were in those places, where David and his men had lived.)*

## CHAPTER 31

<sup>1</sup> Forsooth the Philistines fought against Israel, and the men of Israel fled before the face of Philistines, and they fell down slain in the hill of Gilboa. *(Then the Philistines fought against Israel, and the men of Israel fled from the Philistines, and they fell down dead on Mount Gilboa.)*

<sup>2</sup> And the Philistines hurled fiercely into Saul, and into his sons, and they killed Jonathan, and Abinadab, and Melchishua, *[the]* sons of Saul.

<sup>3</sup> And *(then)* all the weight, or charge, of the battle was turned against Saul; and *(the)* men archers pursued him, and he was wounded greatly of the archers *(or and he was seriously wounded by the archers).*

<sup>4</sup> And Saul said to his squire, Draw out thy sword, and slay me, lest peradventure these uncircumcised men come, and slay me, and scorn me. And his squire would not, for he was afeared by full great dread; therefore Saul took his sword, and felled thereon, *(or But his squire would not do it, for he was afraid with a very great fear; and so Saul took his own sword, and fell on it).*

<sup>5</sup> And when his squire had seen this, that Saul was dead, also he felled upon his sword *(or he also fell on his sword),* and was dead with him.

<sup>6</sup> And so Saul was dead, and his three sons, and his squire, and all his men in that day together. *(And so Saul, and his three sons, and his squire, and all his men, died together on the same day.)*

<sup>7</sup> And the sons of Israel, that were beyond the valley, and beyond Jordan, saw that the men of Israel had fled, and that Saul was dead, and his sons, and they left their cities, and fled; and the Philistines came, and dwelled there. *(And when the Israelites, who were beyond the valley, and east of the Jordan River, saw that the other Israelites had fled, and that Saul and his sons were dead, they left their cities, and fled; and the Philistines came, and lived there.)*

<sup>8</sup> Forsooth in the tother day made, Philistines came, that they should despoil the slain men, and they found Saul, and his three sons, lying in the hill of Gilboa; *(And the next day, the Philistines came to rob the dead men, and they found Saul, and his three sons, lying there dead on Mount Gilboa;)*

<sup>9</sup> and they cutted away the head of Saul, and despoiled him of his armours; and sent into the land of Philistines by compass, that it should be told in the temple of idols, and in the peoples. *(and they cut off Saul's head, and stripped him of his armour or and robbed him of his arms, or of his weapons; and then they sent messengers into all the land of the Philistines, so that it could be told to their idols, and to their people alike.)*

<sup>10</sup> And they putted his armours in the temple of Ashtaroth; but they hanged his body in the wall of Bethshan. *(And they put his armour in the temple of Ashtoreth or And they put his arms, or his weapons, in the temple of Astarte, but they hung up his body on the wall of Bethshan.)*

<sup>11</sup> And when the dwellers of Jabesh of Gilead had heard this, and whatever things the Philistines had done to Saul, *(And when the inhabitants of Jabesh of Gilead had heard this, and all the things that the Philistines had done to Saul.)*

<sup>12</sup> and all the strongest men rose *(up),* and went forth all that night, and they took *(down)* the dead body of Saul, and the dead bodies of his sons, from the wall of Bethshan; and the men of Jabesh of Gilead came, and burnt those *dead bodies* with fire.

<sup>13</sup> And they took the bones of them, and buried them in the wood of Jabesh, and fasted by seven days. *(And they took their bones, and buried them under the tamarisk tree in Jabesh, and then fasted for seven days.)*

## 2ND SAMUEL

<sup>1</sup> And it was done, after that Saul was dead, that David turned again from the slaying of Amalek, and he dwelled two days in Ziklag. *(And it was done, after Saul died, that David returned from the slaughter of the Amalekites, and he stayed in Ziklag for two days.)*

<sup>2</sup> And in the third day a man appeared, coming from the tents of Saul with a cloth rent, and his head sprinkled with dust; and as he came to David, he felled upon his face, and worshipped him. *(And on the third day a man appeared, coming from Saul's camp with a torn cloak, and his head sprinkled with dirt, or with earth; and when he came to David, he fell on his face, and honoured him.)*

<sup>3</sup> And David said to him, From whence comest thou? And he said to David, I fled from the tents of Israel.

<sup>4</sup> And David said to him, What is the word that is done there; show thou to me, *(or What happened there; tell thou to me)*. And he said, The people of Israel hath fled from the battle, and many of the people felled *(by the sword)*, and be dead; but also Saul, and Jonathan, his son, have perished.

<sup>5</sup> And David said to the young man, that told to him, Whereof knowest thou, that Saul is dead, and Jonathan, his son? *(And David said to the young man, who told him this, How knowest thou that Saul, and his son Jonathan, be dead?)*

<sup>6</sup> And the young man said, that told to him, By hap I came into the hill of Gilboa, and Saul leaned upon his spear; and chariots and horsemen nighed to him; *(And the young man, who told him this, said, By happenstance I was on Mount Gilboa, and Saul was leaning on his spear; and the chariots and the horsemen came towards him;)*

<sup>7</sup> and he turned behind his back, and saw me, and called. To whom when I had answered, I am present; *(and he looked behind his back, and saw me, and called to me. To whom when I had answered, I am here;)*

<sup>8</sup> he said to me, Who art thou? And I said to him, I am a man of Amalek.

<sup>9</sup> And he spake to me, *(and said)*, Stand thou upon me, and slay me *(or and kill me)*; for anguishes hold me, and yet all my life is in me.

<sup>10</sup> And *(so)* I stood upon him, and I slew him; for I knew that he might not live after the falling *(or for I knew that he could not live as soon as he fell)*; and I took the diadem, that was on his head, and the band from his arm, and I have brought them hither to thee, my lord.

<sup>11</sup> Forsooth David took and rent his clothes, and *(likewise)[all]* the men that were with him;

<sup>12</sup> and they wailed, and wept, and fasted till to eventide, on Saul, and Jonathan, his son, and on the people of the Lord, and on the house of Israel, for they had felled by sword. *(and they wailed, and wept, and fasted until evening, for Saul, and for Jonathan, his son, and for the people of the Lord, and for the house of Israel, because they had fallen by the sword.)*

<sup>13</sup> And David said to the young man, that told to him, Of whence art thou? And he answered, I am the son of a man comeling, of a man of Amalek. *(And David said to the young man, who told him the news, Where art thou from? And he answered, I am the son of a newcomer, or of a foreigner, I am an Amalekite.)*

<sup>14</sup> And David said to him, Why darest thou not to send thine hand, that thou shouldst slay the christ of the Lord? *(And David said to him, Why fearest thou not, to put forth thy hand to kill the Lord's anointed?)*

<sup>15</sup> And David called one of his young men, and said, Go thou, and fall on him. And he smote that young man, and he was dead, *(or And he struck that young man, and he died)*.

<sup>16</sup> And David said to him, Thy blood be on thine head; for thy mouth spake against thee, and said, I killed the christ of the Lord/I killed the anointed of the Lord.

<sup>17</sup> Forsooth David bewailed such a wailing on Saul, and on Jonathan, his son; *(And David bewailed this wailing, or this lament, for Saul, and for his son Jonathan;)*

<sup>18</sup> and he commanded, that they should teach the sons of Judah the bow, *that is, the craft of shooting*, as it is written in the Book of Just Men. *(and he commanded, that they should teach the sons of Judah the use of the bow, that is, the craft of shooting arrows, as it is written in the Book of Jasher)*

<sup>19</sup> And *(so)* David said, Israel, behold thou, for these that be dead, be wounded on thine high places; the noble men of Israel be slain upon thine hills. How have fallen *[the]* strong men? *(or How the strong have fallen!)*

<sup>20</sup> do not ye tell *this* in Gath, neither tell ye (*it*) in the way-lots of Askelon; lest peradventure the daughters of Philistines be glad, lest the daughters of uncircumcised men joy.

<sup>21</sup> Hills of Gilboa, neither dew, neither rain come upon you, neither be they the fields of first fruits (*nor be ye the fields of the first fruits*); for the shield of (*the*) strong men was cast away there, the shield of Saul, as if he had not been anointed with oil.

<sup>22</sup> Of the blood of slain men, of the fatness of strong men, the arrow of Jonathan went never aback, and the sword of Saul turned not again void.

<sup>23</sup> Saul and Jonathan, amiable, and fair in their life, were not parted also in their death; *they were swifter than eagles, stronger than lions. (Saul and Jonathan were so loved, and delightful, in their lives, and were not separated in their deaths; they were swifter than eagles, stronger than lions.)*

<sup>24</sup> Daughters of Israel, weep ye on Saul, that clothed you with fine red, and in (*other*) delights, that gave golden ornaments to your attire. (*Daughters of Israel, weep ye for Saul, who clothed you in fine red, and in other delights, who gave gold ornaments for your attire.*)

<sup>25</sup> How have strong men fallen down in battle? Jonathan was slain in the high places. (*How the strong have fallen in battle! Jonathan was killed on the hills.*)

<sup>26</sup> I make sorrow upon thee, my brother Jonathan, full fair and amiable more than the love of women; as a mother loveth her only son, so I loved thee. (*I have sorrow for thee, my brother Jonathan, so delightful, and whose love for me was more than even the love of women; like a mother loveth her only son, so I loved thee.*)

<sup>27</sup> How therefore felled down strong men, and armours of battle perished? (*How the strong have fallen, and the arms, or the weapons, of battle have perished!*)

## CHAPTER 2

<sup>1</sup> Therefore after these things David counselled with the Lord, and said, Whether I shall go up into one of the cities of Judah? (*or And after these things David counselled with the Lord, and said, Shall I go up into one of the cities of Judah?*) And the Lord said to him, Go thou up. And David said to the Lord, Whither shall I go up? And the Lord answered to him, Into Hebron.

<sup>2</sup> Therefore David went up, and his two wives, Ahinoam of Jezreel, and Abigail, the wife of Nabal of Carmel.

<sup>3</sup> But also David led the men that were with him, each man with his house(*hold*)(*or each man with his family*); and they dwelled in the towns of Hebron.

<sup>4</sup> And the men of Judah came, and anointed there David, that he should reign upon the house of Judah, (*or And the men of Judah came, and there they anointed David to reign upon the house of Judah*). And it was told to David, that [*the*] men of Jabesh of Gilead had buried Saul.

<sup>5</sup> Therefore David sent messengers to the men of Jabesh of Gilead, and said to them, Blessed be ye of the Lord, that did this mercy with your lord Saul, and buried him. (*And so David sent messengers to the men of Jabesh of Gilead, and said to them, May the Lord bless you, who have shown this kindness to your lord Saul, and have buried him.*)

<sup>6</sup> And now soothly the Lord shall yield to you mercy and truth, but also I shall yield thanking, for ye did this word. (*And now surely the Lord shall show truth and kindness to you, and I shall also give you thanks, for ye did this thing.*)

<sup>7</sup> Your hands be comforted, and be ye the sons of strength; for though your lord Saul is dead, nevertheless the house of Judah hath anointed me king to him. (*May your hands be strengthened, and may ye be the sons of strength; for though your lord Saul is dead, nevertheless the house of Judah hath anointed me king upon them.*)

<sup>8</sup> Forsooth Abner, the son of Ner, prince of the host of Saul, took Ishbosheth, the son of Saul, and led him about by the castles, (*Then Abner, the son of Ner, the leader of Saul's army, took Ishbosheth, the son of Saul, and brought him over to Mahanaim.*)

<sup>9</sup> and made him king on Gilead, and on Ashurites, and on Jezreel, and on Ephraim, and on Benjamin, and on all Israel.

<sup>10</sup> Ishbosheth, the son of Saul, was of forty years, when he began to reign upon Israel; and he reigned two years. Soothly the house alone of Judah followed David. (*Ishbosheth, the son of Saul, was forty years old when he began to reign upon Israel; and he reigned for two years. Only the house of Judah followed David.*)

<sup>11</sup> And the number of days, by which David dwelled reigning in Hebron on the house of Judah, was of seven years and six months.

<sup>12</sup> And Abner, the son of Ner, went out, and the servants of Ishbosheth, the son of Saul, from the castles in[to] Gibeon. *(And Abner, the son of Ner; and the men of Ishbosheth, the son of Saul, went out from Mahanaim to Gibeon.)*

<sup>13</sup> And Joab, the son of Zeruiah, and the servants of David, went out, and they came to them beside the cistern of Gibeon. And when they had come together into one place even against either *other*, these sat on one part of the cistern, and they on the tother. *(And Joab, the son of Zeruiah, and David's men, went out, and they came to them beside the pool of Gibeon. And when they had come together at a place opposite each other, those men sat on one side of the pool, and they sat on the other side.)*

<sup>14</sup> And Abner said to Joab, The children rise, and play before us\*, *(or And Abner said to Joab, Let the young men rise up, and slay, or kill, each other)*. And Joab answered, Rise they up.

<sup>15</sup> Then they rose up, and passed forth twelve in number of Benjamin, of the part of Ishbosheth, the son of Saul; and twelve of the servants of David. *(Then they rose up, and came forth twelve in number for Benjamin, on the part of Ishbosheth, Saul's son; and twelve of David's men.)*

<sup>16</sup> And each man, when he had taken his fellow by the head, fixed his sword into the side of his adversary; and they felled down together. And *(so)* the name of that place was called The Field of Men Slain Together, *(which is)* in Gibeon.

<sup>17</sup> And full hard battle rose in that day; and Abner and the sons of Israel were driven *(away)* of the servants of David. *(And a hard fought battle arose that day; and Abner and the men of Israel were driven back by David's men.)*

<sup>18</sup> Forsooth *(the)* three sons of Zeruiah were there, Joab, and Abishai, and Asahel; and Asahel was a full swift runner, as one of the caprets that dwell in woods *(or like one of the gazelles that live in the forest)*.

<sup>19</sup> And Asahel pursued Abner, and he bowed neither to the right side, nor to the left side, ceasing to pursue Abner.

<sup>20</sup> Therefore Abner beheld behind his back, and said, Whether thou art Asahel? Which answered, I am.

<sup>21</sup> And Abner said to him, Go thou to the right side, either to the left side; and take *(down)* one of the young men, and take to thee his spoils. But Asahel would not cease, that not he pursued him, *(or But Asahel would not cease from pursuing Abner)*.

<sup>22</sup> And again Abner spake to Asahel, *(and said)*, Go thou away; do not thou pursue me, lest I be compelled to pierce thee into the earth, and I shall not be able to raise then my face to Joab, thy brother. *(And again Abner said to Asahel, Go thou away; do not thou pursue me, lest I be compelled to pierce thee through to the ground, and then I shall not be able to face thy brother Joab.)*

<sup>23</sup> And Asahel despised to hear, and would not bow away. Therefore Abner smote him with the spear turned away, *that is, turned against him*, in the share-bone, *that is, behind the maw, in the fifth rib, under which be the members of life*, and pierced [him] through, and he was dead in the same place; and all men that passed by the place, in which place Asahel felled down, and was dead, stood still. *(And Asahel despised to hear him, and would not turn away. And so Abner struck him with the spear turned against him, in the belly, at the fifth rib, under which be the members of life, and pierced him through, and he died there; and all those who came to the place, where Asahel fell down, and died, stopped and stood there, and gawked.)*

<sup>24</sup> And while Joab and Abishai pursued Abner fleeing, the sun went down; and they came to the little hill of a water conduit, that is even against the valley, and the way of desert in Gibeon. *(And while Joab and Abishai pursued after Abner, the sun went down; and they came to the hill of Ammah, that is opposite Giah, on the way to the wilderness of Gibeon.)*

<sup>25</sup> And the sons of Benjamin were gathered to Abner, and they were gathered together into one company, and they stood in the height of an heap of earth *(or and they stood on the top of a hill)*.

<sup>26</sup> And Abner cried to Joab, and said, Whether thy sword shall be fierce unto slaying? Whether thou knowest not, that despair is perilous? How long sayest thou not to the people, that it cease to pursue his brethren? *(or How long before thou sayest to thy people, that they should cease pursuing their kinsmen?)*

\* **CHAPTER 2:14** That is, 'show their strength and nobility'; and here 'play' is set for 'slay' either 'fight'.

<sup>27</sup> And Joab said, The Lord liveth, for if thou haddest spoken *thus* early, the people pursuing his brother had gone away. *(And Joab said, As the Lord liveth, if thou haddest not spoken, the people would have continued pursuing their kinsmen until morning.)*

<sup>28</sup> And Joab sounded with a clarion, and all the host stood still; and they pursued no further Israel, neither began battle. *(And then Joab sounded with a trumpet, and all the army stood in place; and they no longer pursued the men of Israel, and the fighting ceased.)*

<sup>29</sup> And Abner and his men went *(from) thence* by the field places of Moab in all that night, and they passed *[over]* Jordan; and when all Bithron was compassed, they came to the castles. *(And Abner and his men went from there through the fields of Moab all that night, and then they crossed over the Jordan River; and when all Bithron had been traversed, they came to Mahanaim.)*

<sup>30</sup> And when Abner was left, Joab turned again, and gathered together all his people; and ten men and nine, besides Asahel, failed of the servants of David. *(And when Joab left off pursuing Abner, he returned, and gathered together all his people; and he found that nineteen of David's men, besides Asahel, were missing.)*

<sup>31</sup> Forsooth the servants of David smited of Benjamin, and of the men that were with Abner, three hundred men and sixty, which also were dead. *(But David's men struck and killed three hundred and sixty of the Benjaminites, and of Abner's men.)*

<sup>32</sup> And they took Asahel, and buried him in the sepulchre of his father in Bethlehem. And Joab, and the men that were with him, went in all that night, and in that morrowtide they came into Hebron *(or and in the morning they came to Hebron)*.

### CHAPTER 3

<sup>1</sup> Therefore a long strife was made betwixt the house of David and the house of Saul; and David profited and ever<sup>[more]</sup> was stronger than himself, *in comparison of time passed, for his power increased ever*, but the house of Saul decreased each day. *(And so for a long time there was strife between the house of David and the house of Saul; and David grew in strength, that is, as more time that passed, the more his power increased, but the house of Saul grew ever weaker.)*

<sup>2</sup> And sons were born to David in Hebron; and his first begotten son was Amnon, of Ahinoam of Jezreel;

<sup>3</sup> and after him was Chileab, of Abigail, the wife of Nabal of Carmel; and the third was Absalom, the son of Maacah, the daughter of Talmi, king of Geshur;

<sup>4</sup> and the fourth was Adonijah, the son of Haggith; and the fifth was Shephatiah, the son of Abital;

<sup>5</sup> and the sixth was Ithream, of Eglah, the wife of David. These *(sons)* were born to David in Hebron.

<sup>6</sup> Therefore when battle was betwixt the house of Saul and the house of David, Abner, the son of Ner, governed the house of Saul.

<sup>7</sup> And to Saul was a concubine, *that is, a secondary wife*, Rizpah by name, the daughter of Aiah; and Abner entered *[in]* to her. And Ishbosheth said to Abner, Why hast thou entered *[in]* to the concubine of my father?

<sup>8</sup> And Abner was wroth greatly for the words of Ishbosheth, and said, Whether I am the head of a dog against Judah today, and I have done mercy on the house of Saul, thy father, and on his brethren, and neighbours, and I betook not thee into the hands of David, and *(yet)* thou hast sought in me that, that thou shouldest reprove for a woman today? *(And Abner was greatly angered by Ishbosheth's words, and said, Am I the head of a dog, that is, a traitor, and do I serve Judah today? have I not shown mercy, or loyalty, to the house of Saul, thy father, and to his brothers, and to his neighbours? I did not deliver thee into the hands of David, and yet today thou hast sought that for which thou wouldest reprove me for; yea, for but a woman!)*

<sup>9</sup> God do these things to Abner, and add these things to him, no but as the Lord swore to David, so I do with him *(or so I shall do for him)*,

<sup>10</sup> that the realm be translated from the house of Saul *(or that the kingdom be transferred from the house of Saul)*, and *(that)* the throne of David be raised on Israel and on Judah, from Dan till to Beersheba.

<sup>11</sup> And Ishbosheth might not answer anything to Abner, for he dreaded Abner *(or for he feared Abner)*.

<sup>12</sup> Therefore Abner sent messengers to David, and they said for him, Whose is the land? and that the messengers should *(also)* speak *thus*, Make thou friendships with me, and mine hand shall be with thee, and I shall bring *(over)* all Israel to thee.

<sup>13</sup> And David said, Best, I shall make friendships with thee; but I ask of thee one thing, and say, Thou shalt not see my face, before that thou bring Michal, the daughter of Saul, and so thou shalt come, and shalt see me. *(And David answered, Very well, I shall be friends with thee; but I require one thing from thee, and that is, that thou shalt not see my face, until thou bring Saul's daughter Michal to me; only then shalt thou come, and see me.)*

<sup>14</sup> Therefore David sent messengers to Ishbosheth *(or And David also sent messengers to Ishbosheth)*, the son of Saul, and said, Yield thou my wife Michal, whom I espoused to me for an hundred prepuces of Philistines.

<sup>15</sup> Therefore Ishbosheth sent, and took her from her husband, Phaltiel, the son of Laish; *(And so Ishbosheth sent some men, and took her away from her husband, Phaltiel, the son of Laish;)*

<sup>16</sup> and her husband followed her, and wept till to Bahurim. And Abner said to him, Go thou, and turn again; and he turned again. *(and her husband followed her, and wept all the way to Bahurim. But Abner said to him, Go thou back home! and so he went home.)*

<sup>17</sup> Also Abner brought in a word to the elder men of Israel, and said, Both yesterday and the third day ago ye sought David, that he should reign upon you.

<sup>18</sup> Now therefore do ye; for the Lord spake to David, and said, In the hand of my servant David I shall save my people Israel from the hand of Philistines, and of all his enemies. *(And so now do ye it; for the Lord spoke to David, and said, By my servant David I shall save my people Israel from the hands of the Philistines, and from all their enemies.)*

<sup>19</sup> And also Abner spake to Benjamin; and he went, that he should speak to David, in Hebron, *(of)* all things that pleased Israel and all Benjamin. *(And Abner also spoke to the Benjaminites; and then he went to speak to David in Hebron, about all that the Israelites and the Benjaminites had agreed to do.)*

<sup>20</sup> And he came to David, in Hebron, with twenty men. And David made a feast to Abner, and to the men that came with him, *(or And David made a feast for Abner, and the men who came with him).*

<sup>21</sup> And Abner said to David, I shall rise up, that I gather all Israel to thee, my lord the king, and that I make *(a)* bond of peace with thee, and that thou reign on all, as thy soul desireth. Therefore when David had led forth Abner, and he had gone in peace, *(And Abner said to David, I shall rise up, and gather all Israel to thee, my lord the king, and they shall make a covenant with thee, and thou shalt reign upon all of them, as thy soul desireth. And after David had let Abner go away, with a guarantee of surety, or of safety.)*

<sup>22</sup> anon the servants of David and Joab came with a full great prey, when the thieves were slain; and Abner was not then with David, in Hebron, for David had let him go, and he went forth in peace. *(shortly thereafter David's men and Joab came back from a raid, with a great deal of prey; and Abner was then not with David, in Hebron, for David had let him go away, with a guarantee of safety.)*

<sup>23</sup> And Joab, and the hosts that were with him, came afterward; therefore it was told to Joab of tellers, *(saying)*, Abner, the son of Ner, came to the king, and the king let go him, and he went forth in peace. *(And so Joab, and the men who were with him, came shortly thereafter; and people said to Joab, Abner, the son of Ner, came to the king, and the king let him go away, with a guarantee of safety.)*

<sup>24</sup> And Joab entered to the king, and said, What hast thou done? Lo! Abner came to thee; why lettest go thou him *(or why hast thou let him go)*, and he went, and departed from thee?

<sup>25</sup> Knowest thou not *(that)* Abner, the son of Ner, for hereto he came to thee, that he should deceive thee, and that he should know thy going out and thine entering, and should know all things which thou doest? *(Thou must know that Abner, the son of Ner, came to thee so that he could deceive thee, and learn thy going out and thy coming in, and so know all the things that thou doest.)*

<sup>26</sup> Therefore Joab went out from David, and sent messengers after Abner; and led him again from the cistern of Sirah *(or and they brought him back from the Well of Sirah)*, while David knew not.

<sup>27</sup> And when Abner had come again into Hebron, Joab led him asides half to the middle of the gate, *(as if)* that he should speak to him in guile; and he smote Abner there in the share-bone, and he was dead, into vengeance of the blood of his brother Asahel, *(or and Joab struck, or stabbed, Abner in the belly, and he died there, in revenge for killing Joab's brother Asahel).*

<sup>28</sup> That when David had heard this thing done, he said, I am clean, and my realm, with God into without end from the blood of Abner, the son of Ner; *(And when David had heard*

*that this thing was done, he said, I and my kingdom, be clean with God forevermore, of the blood, or of the murder, of Abner; the son of Ner;)*

<sup>29</sup> and come it on the head of Joab, and upon all the house of his father; and fail there not from the house of Joab a man suffering flowing of seed, and a leprous man, *(and a man)* holding a spindle, and a man falling by sword, and *(a man)* having need to bread. *(yea, let it come upon Joab's head, and upon all his father's family; and let there never fail to be in the house of Joab a man suffering the flowing out of his seed, or a leprous man, or a man holding a spindle, or a man falling by the sword, or a man having need of bread.)*

<sup>30</sup> Therefore Joab, and Abishai, his brother, killed Abner, for he had slain Asahel, their brother, *(or for he had killed their brother Asahel)*, in Gibeon, in battle.

<sup>31</sup> And David said to Joab, and to all the people that was with him, Rend ye your clothes, and be ye gird with sackcloths, and bewail ye before the hearses, *either dirge*, of Abner. Forsooth king David followed the bier. *(And David said to Joab, and to all the people who were with him, Tear ye your clothes, and be ye gird with sackcloths, and bewail ye the dirge for Abner. And King David himself followed the bier.)*

<sup>32</sup> And when they had buried Abner in Hebron, king David raised *(up)* his voice, and wept on the burial of Abner; and certainly all the people wept.

<sup>33</sup> And the king bewailed, and bemoaned Abner, and said, Abner, thou diedest not as dreadful men, *either cowards*, be wont to die, *(or Abner; thou hast not died like fearful men, or like cowards, be wont to die.)*

<sup>34</sup> Thine hands were not bound, and thy feet were not grieved with stocks, but thou hast fallen down, as men be wont to fall before the sons of wickedness. And all the people doubled together, and wept on him. *(Thy hands were not bound, and thy feet were not put in the stocks, but thou hast fallen, like men be wont to fall before the sons of wickedness. And all the people wept again for him.)*

<sup>35</sup> And when all the multitude came to take meat with David, while the day was yet clear, David swore, and said, God do to me these things, and add these things too, if I shall taste bread, either any other thing, before the going down of the sun.

<sup>36</sup> And all the people heard *this*; and all things which the king did in the sight of all the people pleased them;

<sup>37</sup> and all the common people and all Israel knew in that day, that it was not done of the king *(or that it was not done by the king)*, that Abner, the son of Ner, was slain.

<sup>38</sup> Also the king said to his servants, Whether ye know not, that the prince and the greatest *(man)* hath fallen down today in Israel?

<sup>39</sup> And I am yet tender, and anointed king; and these sons of Zeruah be *(too)* hard to me; the Lord yield to him that doeth evil after his *(own)* malice. *(And I am yet weak, though anointed the king; and these sons of Zeruah be too hard for me; may the Lord yield to him who doeth evil after his own malice.)*

## CHAPTER 4

<sup>1</sup> And Ishbosheth, the son of Saul, heard that Abner had fallen down in Hebron; and his hands were discomfited, and all Israel was troubled. *(And Ishbosheth, the son of Saul, heard that Abner had been killed in Hebron; and his hands were enfeebled, that is, he was afraid, and all Israel was troubled.)*

<sup>2</sup> And two men, princes of *(raiding)* companies, were to the son of Saul; name to the one was Baanah, and name to the tother was Rechab, the sons of Rimmon *(the)* Beerothite, of the sons of Benjamin; for also Beeroth is areckoned in Benjamin. *(And two men, leaders of raiding parties, were officers for Saul's son; one was named Baanah, and the other was named Rechab; they were the sons of Rimmon the Beerothite, of the sons of Benjamin, for Beeroth is reckoned as part of Benjamin.)*

<sup>3</sup> And men of Beeroth fled into Gittaim; and they were comelings there till to that time. *(And the Beerothites had fled to Gittaim; and they had lived there until that time.)*

<sup>4</sup> And a son feeble in his feet was to Jonathan, the son of Saul; and he was five years old, when the messenger came from Saul and Jonathan, from Jezreel, *telling that they were dead*, *(or and he was five years old, when a message came from Jezreel about Saul and Jonathan, saying that they were dead)*. Therefore his nurse took him, and fled; and when she hasted to flee, she felled down, and *the child* was made lame; and the name of the child was Mephibosheth.

<sup>5</sup> Therefore Rechab and Baanah, the sons of Rimmon of Beeroth, came, and entered in the hot *(of the)* day into the house of Ishbosheth, that slept upon his bed at midday; and the woman that kept the doors of the house, *(who had been)* purging wheat, *(now also)* slept fast. *(And so Rechab and Baanah, the sons of Rimmon of Beeroth, came, and in the*

*heat of the day entered into Ishbosheth's house, while he slept on his bed at midday; and the woman who kept the doors of the house, had been purging wheat, but now she was also asleep.)*

<sup>6</sup> And they came till to the midst of the house, and took wheat; and Rechab, and Baanah, his brother, smote Ishbosheth in the share-bone, and fled. *(And they came into the midst of the house, carrying wheat; and Rechab, and his brother Baanah, struck, or stabbed, Ishbosheth in the belly, and then fled.)*

<sup>7</sup> Soothly when they had entered into the house, he slept on his bed in a (*bed*-)closet; and they smited and killed him; and when they had taken [*off*] his head, they went by the way of desert in all that night. *(Yea, when they entered into the house, he slept on his bed in the bed-chamber; and they struck, or stabbed, him and killed him; and when they had cut off his head, they left, and went by the way of the wilderness all that night.)*

<sup>8</sup> And they brought the head of Ishbosheth to David, in Hebron, and they said to the king, Lo! the head of Ishbosheth, the son of Saul, thine enemy, that sought thy life; and the Lord hath given today to our lord the king vengeance of Saul, and of his seed, *(or today the Lord hath avenged our lord the king upon Saul, and upon his descendants, or his family).*

<sup>9</sup> And David answered to Rechab, and Baanah, his brother, the sons of Rimmon of Beeroth, and said to them, The Lord liveth, that hath delivered my life from all anguish, *(or As the Lord liveth, who hath delivered my life from all anguish);*

<sup>10</sup> for I held him that told to me, and said, Saul is dead, which man guessed himself to tell prosperities, and I killed him in Ziklag, to whom (*he thought*) it behooved me (*to*) give meed for (*his*) message; *(for I took hold of him who told me, and said, Saul is dead, which man thought that he told good news, and I killed him in Ziklag, yea, he who thought it behooved me to give him a reward for his message;)*

<sup>11</sup> how much more now, when wicked men have slain a guiltless man in his house upon his bed, shall I not seek his blood of your hand, and shall not I do away you from the earth? *(how much more now, when you wicked men have killed an innocent man in his own house on his own bed, will I not avenge his blood upon you, and shall I not do you away from the face of the earth?)*

<sup>12</sup> Therefore David commanded to his servants, and they killed them; and they cut off their hands and their feet, and hanged them over the cistern in Hebron *(or and hung them up near the pool in Hebron)*. Forsooth they took the head of Ishbosheth, and they buried it in the sepulchre of Abner, in Hebron.

## CHAPTER 5

<sup>1</sup> And all the lineages of Israel came to David, in Hebron, and said, Lo! we be thy bone and thy flesh. *(And all the tribes of Israel came to David, in Hebron, and said, Behold! we be thy flesh and blood.)*

<sup>2</sup> But also yesterday and the third day ago, when Saul was king upon us, thou ledest out, and ledest again Israel; forsooth the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be duke upon Israel. *(And yesterday and the third day ago, when Saul was king upon us, thou ledest out the people Israel, and ledest them in again; and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be the leader of Israel.)*

<sup>3</sup> Also and the elder men of Israel came to the king, into Hebron; and king David smote with them (*a*) bond of peace in Hebron, before the Lord; and they anointed David into king upon Israel. *(And the elders of Israel came to the king in Hebron; and King David struck a covenant with them in Hebron, before the Lord; and they anointed David king upon Israel.)*

<sup>4</sup> David was a son of thirty years, when he began to reign, and he reigned forty years(.)

<sup>5</sup> in Hebron; he reigned upon Judah seven years and six months; and in Jerusalem he reigned thirty and three years upon all Israel and Judah. *(In Hebron, he reigned seven years and six months upon Judah; and in Jerusalem, he reigned thirty-three years upon all Israel and Judah.)*

<sup>6</sup> And the king went, and all [*the*] men that were with him, into Jerusalem, to Jebusites, the dweller(s) of the land. And it was said of them to David, Thou shalt not enter hither, no but thou do away blind men and lame, saying, David shall not enter hither. *(And the king, and all the men who were with him, went to Jerusalem, unto the Jebusites, the inhabitants of the land. And they said to David, Thou shalt not come in here until thou do away all the blind and the crippled, that is to say, Thou, David, shalt never come in here.)*

<sup>7</sup> Forsooth David took the tower of Zion; this is the city of David. *(But David captured the stronghold, or the fortress, of Zion; this is known as the City of David.)*

<sup>8</sup> For David had purposed in that day to have given meed to him, that had smitten Jebusites, and that had touched the gutters of the house roofs, and that had taken away lame men and blind, hating the life of David. Therefore it is said in common speech, A blind man and a lame shall not enter into the temple. *(For David had put forth a reward that day, to anyone who struck down the Jebusites, yea, up to the gutters of the housetops, and who did away even the crippled and the blind, yea, any and all who hated the life of David. And so it is said in common speech, No one blind or crippled shall enter into the Temple.)*

<sup>9</sup> And David dwelled in the tower, and called it the city of David; and he builded by compass from Millo, and within. *(And David lived in the stronghold, and called it the City of David; and he built all around from Millo, inwards.)*

<sup>10</sup> And he entered profiting, and increasing; and the Lord God of hosts was with him.

<sup>11</sup> Also Hiram, king of Tyre, sent messengers to David, and cedar trees, and craftsmen of wood, and craftsmen of stones to *(make)* walls; and they builded the house of David.

<sup>12</sup> And David knew, that the Lord had confirmed him king upon Israel, and that he had enhanced his realm upon his people Israel *(or and that he had raised up his kingdom for the sake of his people Israel).*

<sup>13</sup> Therefore David took yet *(more)* concubines, and wives of *(the inhabitants of)* Jerusalem, after that he came from Hebron; and also other sons and daughters were born to David.

<sup>14</sup> And these be the names of them that were born to him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

<sup>15</sup> and Ibhar, and Elishua, and Nepheg, and Japhia,

<sup>16</sup> and Elishama, and Eliada, and Eliphalet.

<sup>17</sup> Then the Philistines heard, that they had anointed David king upon Israel, and all the *Philistines* went up to seek David. And when David had heard this, he went down into a stronghold.

<sup>18</sup> And the Philistines came, and they were spread abroad in the valley of Rephaim. *(And the Philistines came, and they were spread all over the Rephaim Valley.)*

<sup>19</sup> And David counselled with the Lord, and said, Whether I shall go up to Philistines, and whether thou shalt give them in mine hand? And the Lord said to David, Go thou up, for I shall betake the Philistines, and I shall give them in thine hand. *(And David counselled with the Lord, and said, Shall I go up to the Philistines? and shalt thou give them into my hands? And the Lord said to David, Go thou up, for I shall deliver the Philistines into thy hands.)*

<sup>20</sup> Therefore David came into Baalperazim, and smote them there *(or and he struck them there)*, and said, The Lord hath parted mine enemies before me, as waters be parted. Therefore the name of that place was called Baalperazim, *that is, The Field, either Plain, of Parting.*

<sup>21</sup> And they left there their sculptures, *(or their images)*, which David burnt, and his men. *(And they left their idols there, which David and his men burned to ashes.)*

<sup>22</sup> And *[the]* Philistines added yet, that they should ascend, and they were spread abroad in the valley of Rephaim. *(And the Philistines attacked again, and they were spread all over the Rephaim Valley.)*

<sup>23</sup> And David counselled with the Lord, and said, Whether I shall go up against the Philistines, and whether thou shalt betake them into mine hands? *(or And David counselled with the Lord, and said, Shall I go up against the Philistines, and shalt thou deliver them into my hands?)* And the Lord answered, Thou shalt not go up against them, but compass thou them behind their back, and *(then)* thou shalt come to them on the contrary side of the pear trees.

<sup>24</sup> And when thou shalt hear the sound of *(a)* cry going in the top(s) of *(the)* pear trees, then thou shalt begin *(the)* battle; for then the Lord shall go out before thy face, that he smite the tents of Philistines, *(or for then the Lord shall go out before thee, and strike down the host, or the army, of the Philistines).*

<sup>25</sup> Therefore David did as the Lord commanded to him; and he smote the Philistines from Geba till they came to Gazer.

## CHAPTER 6

<sup>1</sup> Forsooth David gathered again all the chosen men of Israel, thirty thousand. *(Then David gathered together all the chosen, or all the best, out of Israel, yea, thirty thousand men.)*

<sup>2</sup> And David rose, and went, and all the people that was with him of the men of Judah, to bring the ark of God, on which the name of the Lord of hosts, sitting in cherubim on that ark, was called. *(And David rose up, and then he, and all the people who were with him, went to Baalath in Judah, to bring back from there the Ark of God, which beareth the name of the Lord of hosts, who is enthroned upon, or above, the cherubim.)*

<sup>3</sup> And they putted the ark of God on a new wain, and they took it from the house of Abinadab, that was in Gibeah, *(or And they put the Ark of God on a new wagon, and they took it from Abinadab's house, which was on the hill).* And Uzzah and Ahio, the sons of Abinadab, drove the new wain.

<sup>4</sup> And when they had taken it from the house of Abinadab, that was in Gibeah, and kept the ark of God, Ahio went before the ark. *(And so they took it from Abinadab's house, which was on the hill, who had kept the Ark of God safe; and Ahio went before the Ark.)*

<sup>5</sup> And David and all Israel played before the Lord, in all treen instruments of melody, and in harps, and citoles, and tympan, and trumps, and cymbals. *(And David and all Israel played music before the Lord, on all the wooden instruments, and on harps, and lutes, and drums, or tambourines, and trumpets, and cymbals.)*

<sup>6</sup> Forsooth after that they came to the cornfloor of Nachon, Uzzah held forth his hand to the ark of God, and held it, for the oxen kicked, and bowed it. *(But when they came to the threshing floor of Nachon, Uzzah put forth his hand to the Ark of God, and held it, for the oxen stumbled, and shook it.)*

<sup>7</sup> And the Lord was wroth by indignation against Uzzah, and smote him on the folly *(or and struck him down for his foolishness in touching the Ark);* and he was dead there beside the ark of God.

<sup>8</sup> And David was sorry, for the Lord had slain Uzzah; and the name of that place was called The Smiting of Uzzah till into this day. *(And David was grieved that the Lord had killed Uzzah; and the name of that place is called Perezuzzah, or the Punishment of Uzzah, unto this day.)*

<sup>9</sup> And David dreaded the Lord in that day, and said, How shall the ark of the Lord enter to me? *(And David feared the Lord that day, and said, How can I bring the Ark of the Lord back with me?)*

<sup>10</sup> And *(so)* he would not turn *[aside]* the ark of the Lord *(un)to* himself into the city of David, but he turned it *[aside]* into the house of Obededom of Gath.

<sup>11</sup> And the ark of the Lord dwelled in the house of Obededom of Gath three months; and the Lord blessed Obededom, and all his house*(hold)*. *(And the Ark of the Lord stayed at the house of Obededom the Gittite for three months; and the Lord blessed Obededom, and all his family.)*

<sup>12</sup> And it was told to king David, that the Lord had blessed Obededom, and all his things, for the ark of God. And David said, I shall go, and bring the ark with blessing into mine house. Therefore David went, and brought the ark of God from the house of Obededom into the city of David with joy. *(And it was told to King David, that the Lord had blessed Obededom, and all that he had or and all that was his, for keeping the Ark of God safe. And David said, Now I shall go, and bring the Ark of God with blessing to my house. And so David went, and brought the Ark of God from the house of Obededom to the City of David with great joy.)*

<sup>13</sup> And when they, that bare the ark of the Lord, had gone six paces, they offered an ox and a ram. *(And when they, who carried the Ark of the Lord, had gone six paces, he offered an ox and a ram.)*

<sup>14</sup> And David smote in organs fastened to his arm *(or And David played on an instrument fastened to his arm);* and he danced with all his strengths before the Lord; and David was clothed with *(only)* a linen surplice.

<sup>15</sup> And David, and all the house of Israel, led forth the ark of *[the]* testament of the Lord/the ark of *[the]* witnessing of the Lord in hearty song, and in sound of trump. *(And David, and all the house of Israel, brought forth the Ark of the Lord with hearty song, and the sound of trumpets.)*

<sup>16</sup> And when the ark of the Lord had entered into the city of David, Michal, the daughter of Saul, beheld by a window, and she saw the king skipping and dancing/hopping and dancing before the Lord; and she despised him in her heart.

<sup>17</sup> And they brought in the ark of the Lord, and setted it in his place, in the midst of the tabernacle, which *tabernacle* David had made therefore/had made ready thereto; and David offered burnt sacrifices and peaceable (*sacrifices*) before the Lord. (*And they brought in the Ark of the Lord, and set it in its place, in the midst of the Tent, which David had prepared for it; and David offered burnt sacrifices and peace offerings before the Lord.*)

<sup>18</sup> And when David had ended those, and had offered burnt sacrifices and peaceable (*sacrifices*), he blessed the people in the name of the Lord of hosts. (*And when David had finished offering the burnt sacrifices and the peace offerings, he blessed the people in the name of the Lord of hosts.*)

<sup>19</sup> And he gave to all the multitude of Israel, as well to man as to woman, to each a cake of bread, and one part roasted of bugle flesh, and flour of wheat fried with oil; and all the people went forth, each into his house. (*And he gave to all the multitude of Israel, yea, to each man and woman, a cake of bread, and a piece of roasted ox flesh, and wheat flour fried with oil; and then all the people went home.*)

<sup>20</sup> And David turned again to bless his house, and Michal, the daughter of Saul, went out into the coming of David, and said, How glorious was the king of Israel today, uncovering himself before the handmaids of his servants, and he was made naked, as if one of the knaves had been made naked? (*And David returned to bless his own house, and Michal, Saul's daughter, went out to meet David, and said, How glorious was the king of Israel today, uncovering himself before the slave-girls of his servants, yea, he was made naked, just like one of the knaves would be made naked!*)

<sup>21</sup> And David said to Michal, The Lord liveth, for I shall play, (*or I shall dance*), before the Lord, that chose me rather than thy father, and rather than all the house of him, and commanded to me, that I should be duke on the people of the Lord of Israel; and I shall play, (*And David said to Michal, As the Lord liveth, I shall dance before the Lord, who chose me rather than thy father, and all of his family, and who commanded to me that I should be the leader of the people of the Lord of Israel; and so I shall dance,*)

<sup>22</sup> and I shall be made more vile than I am yet made, and I shall be meek in mine eyes, and I shall appear more glorious with those handmaidens, of which thou hast spoken. (*and I shall be made even more vile than I am yet made, and I shall be abased in thine eyes, but I shall appear more glorious to those slave-girls of whom thou hast spoken.*)

<sup>23</sup> Therefore a son was not born to Michal, the daughter of Saul, till into the day of her death. (*And so no child was ever born to Saul's daughter Michal, unto the day of her death.*)

## CHAPTER 7

<sup>1</sup> Forsooth it was done, when king David had sat in his house, and the Lord had given rest to him on each side from all his enemies,

<sup>2</sup> he said to Nathan the prophet, Seest thou not, that I dwell in an house of cedar (*or that I live in a cedar house*), and the ark of God is put in the midst of skins?

<sup>3</sup> And Nathan said to the king, Go thou, and do all thing that is in thine heart, for the Lord is with thee.

<sup>4</sup> And it was done in that night, and lo! the word of the Lord, was made to Nathan, [*saying*],

<sup>5</sup> Go thou, and speak to my servant David, (*and say*), The Lord saith these things, Whether thou shalt build to me an house to dwell in? (*or Shalt thou build a house for me to live in?*)

<sup>6</sup> Soothly I have not dwelled in an house from the day in which I led the sons of Israel out of the land of Egypt till into this day; but I have gone in a tabernacle and in a tent,

<sup>7</sup> by all places, to which I passed with all the sons of Israel? Whether I speaking spake to (*any*)one of the lineages of Israel, to whom I commanded, that he should feed my people Israel, and said, Why buildedest thou not an house of cedar to me? (*to all the places, to which I went with all the people of Israel. Did I speak to anyone of the tribes of Israel, to whom I commanded, that they should feed my people Israel, and did I ever ask them, Why hast thou not built a cedar house for me?*)

<sup>8</sup> And now thou shalt say these things to my servant David, The Lord of hosts saith these things, I took thee from [*the*] pastures following flocks, that thou shouldest be duke on my people Israel (*or so that thou couldst be the leader of my people Israel*),

<sup>9</sup> and I was with thee in all things, wherever thou hast gone, and I have killed all thine enemies from thy face, and I have made to thee a great name, by the name of great men that be in earth; (*and I was with thee in all things, wherever thou hast gone, and I have*

*killed all thy enemies before thee, and I have made a great name for thee, like the names of the great men who be on the earth;)*

<sup>10</sup> and I shall set a place to my people Israel, and I shall plant him, and I shall dwell with him, and he shall no more be troubled, and the sons of wickedness shall not add to, that they torment him as before, *(and I shall set a place for my people Israel, and I shall plant them, and I shall live with them, and they shall no more be troubled, and the sons of wickedness shall not torment them any more, like they did in the past,)*

<sup>11</sup> *(like they did)* from the day in which I ordained judges upon my people Israel; and I shall give rest to thee from all thine enemies. And the Lord before-saith to thee, that he shall make an house to thee, *(or And the Lord saith in advance to thee, that he shall make a house for thee);*

<sup>12</sup> and when thy days be fulfilled, and thou hast slept with thy fathers, *(that is, when thou hast died)*, I shall raise up thy seed after thee, which shall go out of thy womb, and I shall make steadfast his realm *(or and I shall establish his kingdom)*.

<sup>13</sup> *(And)* He shall build an house to my name, and I shall make stable the throne of his realm till into without end;

<sup>14</sup> I shall be to him into a father, and he shall be to me into a son; and if he shall do anything wickedly, I shall chastise him in the rod of men, and in the wounds of the sons of men. *(I shall be his father; and he shall be my son; and if he doeth anything wicked, I shall chastise him with the rod of men, and with wounds from the sons of men.)*

<sup>15</sup> Forsooth I shall not do away my mercy from him, as I did it away from Saul, whom I removed from my face. *(But I shall not take away my love from him, like I took it away from Saul, whom I removed from my presence.)*

<sup>16</sup> And thine house shall be faithful, and thy realm shall be till into without end before my face, and thy throne shall be steadfast continually *(or and thy throne shall be established forever)*.

<sup>17</sup> By all these words, and by all this revelation, so Nathan spake to David.

<sup>18</sup> Forsooth David the king entered into the tabernacle, and he sat before the Lord, and said, Who am I, Lord God, and what is mine house, that thou hast brought me hitherto?

<sup>19</sup> But also this is seen *(as but a)* little *(thing)* in thy sight, my Lord God; no but *(that)* thou shouldest speak also of the house of thy servant into long time. For this is the law of Adam, Lord God, *(or For this is the law of men, or of people's lot, O Lord God);*

<sup>20</sup> what therefore may David add yet, that he speak to thee? *(or and so what can I say to thee?)* For thou, Lord God, knowest thy servant;

<sup>21</sup> thou hast done all these great things, for thy word, and by thine heart, *(or for thy word's sake, and according to thy heart)*, so that thou madest those known to thy servant.

<sup>22</sup> Therefore, Lord God, thou art made great, for none is like thee, nor there is no God except thee, in all things which we have heard with our ears. *(And so, Lord God, thou art truly great, and from everything that we have heard with our ears, no one is like thee, nor is there any God except thee.)*

<sup>23</sup> Soothly what folk in *(the)* earth is as the people of Israel, for which the Lord God went, that he should again-buy it to him into a people, and should set to himself a name, and should do to it great things, and horrible, on *[the]* earth, in casting out thereof the folks, and gods thereof, from the face of thy people, which thou again-boughtest to thee from Egypt? *(Yea, what nation on earth is like the people of Israel, for whom the Lord God went, and redeemed, or rescued, them in order to be a people for himself, and to make a name for himself, and to do for them great and wonderful things on the earth, in throwing out from here the nations, and their gods, from before thy people, whom thou hast redeemed, or rescued, for thyself from Egypt?)*

<sup>24</sup> And thou hast confirmed to thee thy people Israel into a people everlasting, and thou, Lord, art made into God to them. *(And thou hast confirmed thy people Israel to be thy own people forevermore, and O Lord, thou hast become their God.)*

<sup>25</sup> Now therefore, Lord God, raise up *(into)* without end the word that thou hast spoken upon thy servant, and upon his house, and do as thou hast spoken;

<sup>26</sup> and thy name be magnified/and thy name be made great till into without end, and be it said, The Lord of hosts is God upon Israel; and the house of thy servant David shall be established before the Lord;

<sup>27</sup> for thou, Lord of hosts, God of Israel, hast made revelation to the ear of thy servant, and saidest, I shall build an house to thee; therefore thy servant hath found by his heart, that he should pray thee by this prayer. *(for thou, O Lord of hosts, the God of Israel, hast made a revelation in the ear of thy servant, and saidest, I shall build a house for thee; and so thy servant hath found in his heart, that he should pray to thee by this prayer)*

<sup>28</sup> Now therefore, Lord God, thou art very God, and thy words shall (*always*) be true; for thou hast spoken these good things to thy servant;

<sup>29</sup> therefore begin thou, and bless the house of thy servant, that it be into without end before thee; for thou, Lord God, hast spoken these things, and through thy blessing the house of thy servant shall be blessed [*into*] without end.

## CHAPTER 8

<sup>1</sup> And it was done after these things, David smote the Philistines, and made low them; and David took away the bridle of tribute from the hand of Philistines. (*And it was done after these things, that David struck the Philistines, and made them low, or conquered them; and David took away Methegammah from the Philistines.*)

<sup>2</sup> And David smote Moab, and meted them with a cord, and he made them even to the earth; forsooth he meted (*them by*) two cords, one to slay, and one to quicken. And Moab served David under tribute. (*And David struck the Moabites, and he made his captives to lie on the ground, and had them measured with a cord; and for every two cord lengths of men that he killed, one cord length was allowed to live. And then the Moabites paid tribute, or taxes, to David.*)

<sup>3</sup> And David smote Hadadezer, the son of Rehob, king of Zobah, when he went forth to be lord over the flood Euphrates. (*And then David struck Hadadezer, the son of Rehob, the king of Zobah, as he went to recover his land by the Euphrates River.*)

<sup>4</sup> And when a thousand and seven hundred horsemen of his part were taken, and twenty thousand of footmen, David hocked all [*the*] drawing beasts in chariots; but David left of those an hundred chariots, *that is, the horses of an hundred chariots.* (*And David took from him, or captured, a thousand and seven hundred horsemen, and twenty thousand footmen, and he hocked all the drawing beasts for the chariots; but he left unharmed the horses for a hundred chariots.*)

<sup>5</sup> Also Syrians of Damascus came, that it should bear help to Hadadezer, king of Zobah; and David smote of (*the*) Syrians two and twenty thousand of men. (*And the Syrians of Damascus came to help Hadadezer; and David struck down twenty-two thousand of the men of Syria.*)

<sup>6</sup> And David setted a stronghold in Syria of Damascus, and Syria was made serving David under tribute. And the Lord kept David in all things, to whatever things he went forth. (*And David set up strongholds in Syria of Damascus, and the Syrians were made to serve David, and to pay tribute, or taxes, to him. And the Lord gave victory to David in all his battles, wherever he went.*)

<sup>7</sup> And David took golden armours and bands (*or And David took the gold arms, or the weapons*), which the servants of Hadadezer had, and he brought those into Jerusalem.

<sup>8</sup> And of Betah, and of Berothai, (*or And from Betah, and Berothai*), the cities of Hadadezer, David [*the*] king took full much brass.

<sup>9</sup> Forsooth Toi, king of Hamath, heard that David had smitten all the host of Hadadezer.

<sup>10</sup> And Toi sent Joram, his son, to king David, that he should greet him, and thank (*him*), and do thankings, for he had overcome Hadadezer, and had smitten him; for Toi was enemy of Hadadezer; and vessels of silver, and vessels of gold, and vessels of brass were in his hand. (*And King Toi sent his son Joram to King David, to greet him, and to congratulate him on his victory, for he had overcome Hadadezer, and had beaten him; for Toi was Hadadezer's enemy; and his son brought with him vessels of silver, and gold, and brass, for David.*)

<sup>11</sup> And the same vessels king David hallowed to the Lord, with the silver and gold, which he had hallowed of all heathen men, which he had made subject (*And King David dedicated these vessels to the Lord, along with the silver and the gold which he had dedicated from all the heathen whom he had made subject*)

<sup>12</sup> of Syria, and of Moab, and of the sons of Ammon, and of Philistines, and of Amalek, and of the spoils of Hadadezer, the son of Rehob, king of Zobah.

<sup>13</sup> Also David made to him a name, when he turned again when Syria was taken, for eighteen thousand men were slain in the valley, where salt was made, and in Helam, to three and twenty thousand\*. (*And so David had made a name for himself, by the time he returned after the Syrians were killed, for eighteen thousand men were slain in the Salt Valley, and twenty-two thousand in Helam.*)

<sup>14</sup> And he setted keepers in Idumea, and ordained [*a*] stronghold, and all Idumea was made serving to David; and the Lord kept David in all things, to whatever things he

\* CHAPTER 8:13 See 2nd Samuel 10:16-19.

went forth. *(And he set up strongholds in Edom, or Idumea, and all the Edomites served David; and so the Lord gave victory to David everywhere he went.)*

<sup>15</sup> And David reigned upon all Israel, and David did doom, and rightwiseness to all his people. *(And David reigned over all Israel, and David brought justice, or judgement, and righteousness unto all his people.)*

<sup>16</sup> And Joab, the son of Zeruiah, was over the host of David; and Jehoshaphat, the son of Ahilud, was recorder; *(And Joab, the son of Zeruiah, was the leader of David's army; and Jehoshaphat, the son of Ahilud, was the officer in charge of the records;)*

<sup>17</sup> and Zadok, the son of Ahitub, and Ahimelech, the son of Abiathar, were priests; and Seraiah was a scribe *(or and Seraiah was the writer).*

<sup>18</sup> But Benaiah, the son of Jehoiada, was over Cherethites and Pelethites, *that is, over archers and arrow-blasters;* and the sons of David were priests. *(And Benaiah, the son of Jehoiada, was the leader of the Cherethites and Pelethites, that is, the archers and the arrow-blasters; and David's sons were priests.)*

## CHAPTER 9

<sup>1</sup> And David said, Whether any man is, that *(is)* left of the house of Saul, that I do mercy with him for Jonathan? *(And David asked, Is there any man who is left of Saul's family, to whom I can show kindness for Jonathan's sake?)*

<sup>2</sup> And there was a servant, Ziba by name, of the house of Saul; whom when the king had called to himself, the king said to him, Whether thou art not Ziba? *(or Art thou Ziba?)* And he answered, I am thy servant.

<sup>3</sup> And the king said, Whether any man liveth of the house of Saul, that I do with him the mercy of God? And Ziba said to the king, A son of Jonathan liveth, feeble in the feet. *(And the king said, Is there any man left of Saul's family, to whom I can show the kindness that God commandeth? And Ziba said to the king, A son of Jonathan liveth, who is lame, or crippled.)*

<sup>4</sup> And the king said, Where is he? And Ziba said to the king, Lo! he is in the house of Machir, the son of Ammiel, in Lodebar.

<sup>5</sup> Therefore king David sent, and took Jonathan's son from the house of Machir, the son of Ammiel, from Lodebar. *(And so King David sent for Jonathan's son, and brought him to Jerusalem from the house of Machir, the son of Ammiel, in Lodebar.)*

<sup>6</sup> And when Mephibosheth, the son of Jonathan, *[the]* son of Saul, had come to David, he fell into his face, and worshipped. And David said, Mephibosheth! And he answered, I am present, thy servant. *(And when Mephibosheth, the son of Jonathan, the son of Saul, had come to David, he fell on his face, and honoured him. And David said, Mephibosheth! And he answered, I am thy servant.)*

<sup>7</sup> And David said to him, Dread thou not, for I doing shall do mercy to thee for Jonathan, thy father; and I shall restore to thee all the fields of Saul, thy father, and thou shalt eat bread in my table ever[more]. *(And David said to him, Fear not, for I shall do kindness to thee because of thy father Jonathan; and I shall restore to thee all the fields of Saul, thy grandfather, and thou shalt have a place at my table forevermore.)*

<sup>8</sup> Which worshipped him *(or Who bowed low before him again),* and said, Who am I, thy servant, for thou hast beheld on a dead dog like me?

<sup>9</sup> Therefore the king called Ziba, the servant of Saul; and said to him, I have given to the son of thy lord all things, whichever were of Saul, and all the house of him; *(And so the king called Ziba, Saul's servant, and said to him, I have given to thy lord's grandson everything that belonged to Saul, and his family;)*

<sup>10</sup> therefore work thou the land to him, thou, and thy sons, and thy servants, and thou shalt bring in meats to the son of thy lord, that he be fed; but Mephibosheth, the son of thy lord, shall eat ever bread on my board. And fifteen sons and twenty servants were to Ziba. *(and so work thou the land for him, thou, and thy sons, and thy servants, and thou shalt bring in the harvest for the family of thy lord, so that they can be fed; but Mephibosheth, the grandson of thy lord, shall have a place at my table forevermore. And Ziba had fifteen sons and twenty servants.)*

<sup>11</sup> And Ziba said to the king, As thou, my lord *(the)* king, hast commanded to thy servant, so thy servant shall do; and Mephibosheth, as one of the sons of the king, shall eat on thy board, *(or and Mephibosheth, like one of the king's sons, ate at the king's table).*

<sup>12</sup> And Mephibosheth had a little son, Micha by name; and all the family of the house of Ziba served Mephibosheth.

<sup>13</sup> And Mephibosheth dwelled in Jerusalem; for he ate continually of the king's board, and was crooked, or halt, on either foot. *(And so Mephibosheth lived in Jerusalem; and he always ate at the king's table, and he was lame, or crippled, in both feet.)*

## CHAPTER 10

<sup>1</sup> Forsooth it was done after these things, that Nahash, *[the]* king of the sons of Ammon, died; and Hanun, his son, reigned for him, *(or and his son Hanun reigned in his place).*

<sup>2</sup> And David said, I shall do mercy with Hanun, the son of Nahash, as his father did mercy with me. Therefore David sent comforting *(to)* him by his servants on the death of the father, *(or And David said, I shall show friendship to Nahash's son Hanun, like his father showed to me. And so, by his servants, David sent words of comfort to Hanun on the death of his father).* And when the servants of David had come into the land of the sons of Ammon,

<sup>3</sup> the princes of the sons of Ammon said to Hanun, their lord, Guessest thou, that for the honour of thy father David hath sent comforters to thee; and not *rather* therefore David sent his servants to thee, that he should espy, and ensearch the city, and destroy it? *(or and not rather; that David sent his servants to thee to spy out, and to search through the city, so that later he could destroy it?)*

<sup>4</sup> Therefore Hanun took the servants of David, and shaved half the part of the beard of them, and he cutted away the middle clothes of them, till to the buttocks; and let go them. *(And so Hanun took David's servants, and shaved off half of their beards, and cut away half of their clothes, unto the buttocks, and then let them go.)*

<sup>5</sup> And when this was told to David, he sent into the coming of them, for the men were shamed full vilely, *(or And when this was told to David, he sent men to meet them, for these men had been vilely shamed).* And David commanded to them, *(and said),* Dwell ye in Jericho, till your beard *(hath)* waxed, and then turn ye again.

<sup>6</sup> And the sons of Ammon saw, that they had done wrong to David, and they sent, and hired with meed of Bethrehob of Syria, and of Zoba of Syria, twenty thousand of footmen, and of king Maacah, a thousand men, and of Ishtob, twelve thousand of men. *(And the Ammonites saw that they had wronged David, and so they sent for, and hired for pay, Syrians from Bethrehob and from Zoba, yea, twenty thousand footmen, and a thousand men from King Maacah, and twelve thousand men from Tob.)*

<sup>7</sup> And when David had heard this, he sent *(out)* Joab, and all the host of fighters *(or and all his army of fighting men).*

<sup>8</sup> Therefore the sons of Ammon went out, and dressed battle array before them in the entering of the gate. And Zoba, and Rehob of Syria, and Ishtob, and Maacah, were asides half in the field. *(And so the Ammonites went out, and dressed the battle array before them at the entrance to the city gate. And the Syrians from Zoba and from Rehob, and the men from Tob, and from Maacah, were asides half in the field.)*

<sup>9</sup> Therefore Joab saw, that the battle was made ready against him, both even against him and behind his back; and he chose to himself of all the chosen men of Israel *(or and he chose for himself the best men out of all Israel),* and ordained *(the)* battle array against *(the)* Syrians.

<sup>10</sup> Forsooth he betook to Abishai, his brother, the tother part of the people, which dressed *(the)* battle array against the sons of Ammon.

<sup>11</sup> And Joab said, If *(the)* men of Syria have the mastery against me, thou shalt be to me into help; and if the sons of Ammon have the mastery against thee, I shall help thee;

<sup>12</sup> be thou a strong man *(or be thou of good courage),* and fight we for our people, and for the city of our God; for the Lord shall do that, that is good in his sight.

<sup>13</sup> Therefore Joab and the people that was with him, began battle against men of Syria, which fled anon from his face. *(And so Joab, and the men who were with him, began to fight against the Syrians, who fled at once from before them.)*

<sup>14</sup> And the sons of Ammon saw, that *[the]* men of Syria had fled; and they fled also from the face of Abishai, and entered into the city; and Joab turned again from the sons of Ammon, and came into Jerusalem, *(or and then Joab left off fighting the Ammonites, and went back to Jerusalem).*

<sup>15</sup> And *[the]* men of Syria saw that they had fallen before Israel, and they were gathered together. *(And when the Syrians saw that they had fallen before Israel, they gathered themselves together.)*

<sup>16</sup> And Hadadezer\* sent, and led out [the] men of Syria that were beyond the flood, and he brought forth the host of them; and Shobach, [the] master of the chivalry of Hadadezer, was the prince of them. *(And Hadadezer sent for the Syrians who were on the other side of the Euphrates River; and they came forth to Helam; and Shobach, the master of Hadadezer's cavalry, or of his army, was their leader.)*

<sup>17</sup> And when this was told to David, he drew together all Israel, and he passed over Jordan *(or and he crossed over the Jordan River)*, and came into Helam. And [the] men of Syria dressed (the) battle array against David, and fought against him.

<sup>18</sup> And Syrians fled from the face of Israel; and David killed of the Syrians *(the men in) seven hundred chariots, and forty thousand of horsemen; and he smote Shobach, the prince of the chivalry, the which was dead anon. (And the Syrians fled from the Israelites; and David killed of those Syrians the men in seven hundred chariots, and forty thousand horsemen; and he struck down Shobach, the leader of the cavalry, or of the army, who died on the battlefield.)*

<sup>19</sup> And all the kings, that were in help of Hadadezer, saw that they were overcome of Israel, and they made peace with Israel, and served them; and the Syrians dreaded to give (more) help to the sons of Ammon. *(And when all the kings, who were subject to Hadadezer, saw that they were overcome by Israel, they made peace with Israel, and served them; and from then on the Syrians were afraid to give any more help to the Ammonites.)*

## CHAPTER 11

<sup>1</sup> And it was done, when the year turned again, in that time in which kings be wont to go forth to battles, David sent forth Joab, and with him his servants, and all Israel; and they destroyed the sons of Ammon, and besieged Rabbah; and David dwelled in Jerusalem. *(And it was done, when the year turned again, at the time when kings be wont to go forth to battle, David sent out Joab, and with him his officers, and all of Israel's army; and they destroyed the Ammonites, and besieged Rabbah; but David stayed in Jerusalem.)*

<sup>2</sup> While these things were done, it befell, that David rose in a day from his bed after midday, and walked in the solar of the king's house; and he saw a woman washing herself even against him upon her solar; and the woman was full fair. *(While these things were done, it befell one day, that David rose from his bed after midday, and walked on the roof of his palace; and he saw a woman opposite him washing herself on her roof; and the woman was truly beautiful.)*

<sup>3</sup> Therefore the king sent, and inquired, what woman it was; and it was told to him that she was Bathsheba, the daughter of Eliam, *and (that) she was the wife of Uriah (the) Hittite.*

<sup>4</sup> Then by messengers sent, David took her; and when she entered to him, he slept with her, and anon she was hallowed from her uncleanness\*. And she turned again into her house, *(Then David sent messengers, who brought her to him; and after she came to him, he slept with her, and at once she was hallowed from her uncleanness. And she returned to her house,)*

<sup>5</sup> with a child conceived; and she sent, and told to David, and said, I have conceived.

<sup>6</sup> And David sent to Joab, and said, Send thou Uriah *(the) Hittite to me; and Joab sent Uriah to David.*

<sup>7</sup> And Uriah came to David; and David asked, how rightfully Joab did and the people, and how the battle was *(ad)ministered, or served. (And Uriah came to David; and David asked him how well Joab and the men were doing, and how the battle was going.)*

<sup>8</sup> And David said to Uriah, Go into thine house, and wash thy feet. *[And] Uriah went out from the house of the king, and the king's meat followed him (or and the king's gift followed him home).*

<sup>9</sup> Soothly Uriah slept before the gate of the king's house with other servants of his lord, and went not down to his house. *(But Uriah slept by the palace gate with other servants of his lord, and did not go down to his house.)*

<sup>10</sup> And it was told to David of men, saying, Uriah went not to his house, *(or And it was told to David by men, saying, Uriah did not go down to his house).* And David said to Uriah, Whether thou camest not from the way? why wentest thou not down into thine house?

<sup>11</sup> And Uriah said to David, The ark of God, *[and] Israel, and Judah (all) dwell in tents, and my lord Joab, and the servants of my lord dwell upon the face of the earth, and*

\* **CHAPTER 10:16** Also known as Hadarezer. \* **CHAPTER 11:4** That is, from (the) flux of unclean blood that should come till to the child bearing, for she conceived in that lying-by.

shall I (*then*) go into mine house, to eat and drink, and sleep with my wife? By thine health, and by the health of thy soul, I shall not do this thing.

<sup>12</sup> Therefore David said to Uriah, Dwell thou here also today, and tomorrow I shall deliver thee. Uriah dwelled in Jerusalem in that day, and the tother, (*or And so Uriah stayed in Jerusalem that day, and the next day as well.*)

<sup>13</sup> And David called him, that he should eat and drink before him, and David made drunken Uriah (*or and David made Uriah drunk*); and he went out in the eventide, and slept in his bed with the servants of his lord; and went not down into his house.

<sup>14</sup> Therefore when the morrowtide was made, David wrote [*an*] epistle to Joab, and sent (*it*) by the hand of Uriah,

<sup>15</sup> and wrote in the epistle, Put ye Uriah even against the battle, where the battle is strongest, *that is, where the adversaries be (the) strong (est)*, and forsake ye him, that he be smitten and perish, (*or and leave ye him there, so that he can be struck down and die.*)

<sup>16</sup> Therefore when Joab besieged the city, he setted Uriah in the place where he knew that (*the*) strongest men were.

<sup>17</sup> And [*the*] men went out of the city, and fought against Joab, and they killed of the people of the servants of David, and also Uriah (*the*) Hittite was dead there. (*And the men came out of the city, and fought against Joab, and they killed some of David's officers, and Uriah the Hittite was also killed.*)

<sup>18</sup> Therefore Joab sent, and told all the words of the battle; (*And so Joab sent a message to David, telling him all about the battle;*)

<sup>19</sup> and he commanded to the messenger, and said, When thou hast fulfilled all the words of the battle to the king (*or When thou hast finished telling the king everything about the battle*),

<sup>20</sup> if thou seest, that he is wroth, and saith, Why nighed ye to the wall to fight? whether ye knew not, that many darts, (*or arrows*), (*would*) be sent out from the wall above?

<sup>21</sup> who smote Abimelech, the son of Jerubbesheth? whether not a woman sent on him a gobbet of a millstone from the wall, and killed him in Thebez? why nighed ye beside the wall? thou shalt say, Also thy servant, Uriah (*the*) Hittite, died. (*do ye not recall who struck down Abimelech, the son of Jerubbesheth? did not a woman send down a piece of a millstone upon him from the wall above, and killed him there in Thebez? why did ye go beside the wall? thou shalt say, And thy officer, Uriah the Hittite, also died.*)

<sup>22</sup> Therefore the messenger went, [*and came*](*to the king*), and told to David all things which Joab had commanded to him.

<sup>23</sup> And the messenger said to David, [*The*] Men had the mastery against us, and they went out to us into the field; and with great fierceness we pursued them unto the gate of the city.

<sup>24</sup> And [*the*] archers sent (*out*) darts to thy servants from the wall above, and some of the king's servants be dead; and also thy servant, Uriah (*the*) Hittite, is dead. (*And their archers sent out arrows at thy servants, or thy officers, from the wall above, and some of the king's servants were killed; and thy servant, Uriah the Hittite, also died.*)

<sup>25</sup> And David said to the messenger, Thou shalt say these things to Joab, This thing break not thee; for the hap of battle is diverse, and sword wasteth now this man, [*and*] now that man; comfort thy fighters against the city, that thou destroy it, and excite thou them. (*And David said to the messenger, Thou shalt say these things to Joab, Do not let this thing break thee; for the happenstance of battle is diverse, and the sword wasteth now this man, and now that one; make thy fighting men strong against the city, so that thou destroy it, yea, encourage thou them.*)

<sup>26</sup> And the wife of Uriah heard, that Uriah her husband was dead, and she bewailed him.

<sup>27</sup> And when the mourning was passed, David sent, and brought her into his house; and she was made (*a*) wife to him, and she childed a son to him. And this word that David had done displeased before the Lord (*or But this thing that David had done greatly displeased the Lord*).

## CHAPTER 12

<sup>1</sup> Therefore the Lord sent Nathan to David; and when he had come to David, he said to him, Answer thou a doom to me (*or Give thou to me your judgement on this*); two men were in one city; one man *was* rich, and the tother was poor.

<sup>2</sup> The rich man had full many sheep, and oxen;

<sup>3</sup> and the poor man had utterly nothing, except one little sheep, which he had bought, and nourished, and which had waxed at him, (*and*) with his sons, and ate together

(with them) of his bread, and drank of his cup, and slept in his bosom; and it was as a daughter to him. (and the poor man had utterly nothing, except one little lamb, which he had bought, and nourished, and which had grown up with him, and with his sons, and together with them ate his food, and drank from his cup, and slept in his bosom; yea, it was like a daughter to him.)

<sup>4</sup> But when a pilgrim came to this rich man, he spared to take of his own sheep and oxen, that he should make a feast to that pilgrim, that came to him; and he took the sheep of the poor man, and prepared meats to the man that came to him. (But when a visitor came to the rich man, he would not take his own sheep and oxen to make a feast for that visitor; who came to him; but instead he took the poor man's lamb, and prepared food for the man who came to him.)

<sup>5</sup> Certainly David was full wroth with indignation against that man, and he said to Nathan, (As) The Lord liveth, for the man that did this thing is the son of death, that is, is worthy of death, for the hideousness of the deed;

<sup>6</sup> he shall yield the sheep into fourfold, for he did this word, and spared not. (he shall give him four sheep, for he did this thing, and yet could care less.)

<sup>7</sup> And Nathan said to David, Thou art that man, that hast done this thing. The Lord God of Israel saith these things, I anointed thee into king on Israel (or I anointed thee king upon Israel), and I delivered thee from the hand of Saul,

<sup>8</sup> and I gave to thee the house of thy lord, and the wives of thy lord in(to) thy bosom, and I gave to thee the house of Israel, and of Judah; and if these things be little, I shall add to thee much greater things, (or and if these things were too little, I would have added much greater things for thee).

<sup>9</sup> Why therefore hast thou despised the word of the Lord, that thou didest evils in my sight? Thou hast killed by sword Uriah (the) Hittite, and thou hast taken his wife into wife to thee, and thou hast slain him with the sword of the sons of Ammon. (And so why hast thou despised the word of the Lord, so that thou didest evils in my sight? Thou hast killed Uriah the Hittite with the sword, and thou hast taken his wife for thy wife, and thou hast killed him by the sword of the Ammonites.)

<sup>10</sup> Wherefore a sword shall not go away from thine house till into without end; for thou hast despised me, and hast taken the wife of Uriah (the) Hittite, that she should be thy wife.

<sup>11</sup> Therefore the Lord saith these things, Lo! I shall raise on thee evil (out) of thine house, and I shall take thy wives in thine eyes, and I shall give to thy neighbour, and he shall sleep with thy wives in the eyes of this sun. (And so the Lord saith these things, Behold! I shall raise up evil against thee from thy own house, and I shall take thy wives from before thee, and I shall give them to thy neighbour; or to another man, and he shall sleep with thy wives in broad daylight.)

<sup>12</sup> For thou hast done (thy sin) privily; forsooth I shall do this word in the sight of all Israel, and in the sight of this sun. (Yea, thou hast done thy sin in secret; but I shall do this thing before all Israel, and in broad daylight.)

<sup>13</sup> And David said to Nathan, I have sinned to the Lord. And Nathan said to David, Also the Lord hath turned away thy sin; thou shalt not die. (And David said to Nathan, I have sinned against the Lord. And Nathan said to David, The Lord hath turned away thy sin; thou shalt not die.)

<sup>14</sup> Nevertheless for thou hast made [the] enemies to blaspheme the name of the Lord, for this word the child that is born to thee shall die by death, (or because of this, the child who is born to thee shall die).

<sup>15</sup> And Nathan turned again into his house. And the Lord smote the little child, whom the wife of Uriah childed to David, and he despaired. (And Nathan returned to his house. And the Lord struck the young child, whom Uriah's wife had borne to David, and he became very ill.)

<sup>16</sup> And David prayed to the Lord for the little child; and David fasted by fasting, and entered asides half, and lay on the earth (or and lay on the floor all night).

<sup>17</sup> And the elder men of his house came, and constrained him, that he should rise up from the earth; and he would not, neither he ate meat with them. (And the older men of his household came, and compelled him to get up off the floor; but he would not, nor would he eat any food with them.)

<sup>18</sup> And it befell in the seventh day, that the young child died; and the servants of David dreaded to tell to him, that the little child was dead; for they said, Lo! while the little child lived yet, we spake to him, and he heard not our voice; how much more (now), if we say the child is dead, he shall torment himself? (And it befell that on the

*seventh day, the young child died; and David's servants feared to tell him that the young child was dead; for they said, Behold! while the young child yet lived, we spoke to him, and he would not listen to us; how much more now shall he torment himself, if we tell him that the child is dead?)*

<sup>19</sup> Therefore when David had heard his servants speaking privily, *either muttering*, he understood that the young child was dead; and he said to his servants, Whether the child is dead? (*or Is the child dead?*) Which answered to him, He is dead.

<sup>20</sup> Therefore David rose up from the earth, and was washed, and anointed; and when he had changed his clothes, he entered into the house of the Lord, and worshipped, and came into his house; and he asked, that they should set bread to him, and he ate. (*And so David got up off the floor, and washed, and anointed himself; and when he had changed his clothes, he went to the House of the Lord, and worshipped, and then came back to the palace; and he asked them to set food before him, and he ate it.*)

<sup>21</sup> And his servants said to him, What is the word that thou hast done? Thou hast fasted, and wept for the young child, while he lived yet; but when the child was dead, thou risest (*up*)/thou hast risen up, and atest bread? (*And his servants said to him, What is this? Thou hast fasted, and wept for the young child, while yet he lived; but when the child was dead, thou hast risen up, and eaten food?*)

<sup>22</sup> And David said, I fasted and wept for the young child, when he lived yet; for I said, Who knoweth, if peradventure the Lord give him to me, and the young child live? (*And David said, Yes, I fasted and wept for the young child, while yet he lived; for I said, Who knoweth, perhaps the Lord shall give him back to me, and the young child shall live.*)

<sup>23</sup> But now for he is dead, why fast I? whether I shall be able to again-call him more? I shall go more to him, but he shall not turn again to me. (*But now that he is dead, why should I fast? can I call him back again? One day, I shall go to him, but he shall never return to me.*)

<sup>24</sup> And David comforted Bathsheba, his wife; and he entered [*in*] to her, and slept with her. And she engendered a son, and David called his name Solomon; and the Lord loved him.

<sup>25</sup> And he sent him in the hand of Nathan, the prophet; and he called his name Amiable to the Lord, for the Lord loved him. (*And he sent word through Nathan, the prophet; and he called his name Jedidiah, that is, Beloved of the Lord, for the Lord loved him.*)

<sup>26</sup> Then Joab fought against Rabbah, of the sons of Ammon, and he fought against the king's city.

<sup>27</sup> And Joab sent messengers to David, and said, I have fought against Rabbah, and the city of waters shall be taken (*or and I have taken the city's water supply*).

<sup>28</sup> Now therefore gather thou the tother part of the people, and besiege thou the city, and take thou it, lest when the city is wasted of me (*or lest when I have destroyed the city*), the victory be reckoned to my name.

<sup>29</sup> Therefore David gathered together all the people, and he went forth against Rabbah; and when he had fought *against that city*, he took it.

<sup>30</sup> And he took the diadem of the king of them\* from his head, by weight [*of*] a talent of gold, (*and*) having precious pearls; and it was put on the head of David; but also David bare away full much prey of the city. (*And he took the crown off the head of their king or And he took the crown off the head of their idol, which weighed a talent of gold, and was adorned with precious pearls; and it was put on David's head; and David also took away a great deal of prey, or of spoils, from the city.*)

<sup>31</sup> And he led forth the people thereof, and sawed (*them*), and did about them iron instruments of torment, and parted (*them*) with knives, and led (*them*) over by the likeness of tilestones; so he did to all the cities of the sons of Ammon. And David turned again, and all his host, into Jerusalem, (*or And then David, and all his army, returned to Jerusalem*).

## CHAPTER 13

<sup>1</sup> And it was done after these things, that Amnon, the son of David, loved the fairest sister, Tamar by name, of Absalom, the son of David. (*And it was done after these things, that Amnon, one of David's sons, loved Tamar, the fairest sister of Amnon, and of Absalom, another of David's sons.*)

\* **CHAPTER 12:30** That is, '(the crown) of the idol of them', which is called Malcham, (or Milcom), that is interpreted 'the king of them'.

<sup>2</sup> And Amnon perished greatly for her, so that he was sick for her love. For since she was a virgin, it seemed hard to him, that he should do anything unhonestly with her. *(And Amnon greatly burned for her; so that he was sick for her love. But since she was a virgin, it was hard for him to do anything dishonourable to her.)*

<sup>3</sup> But there was a friend to Amnon, Jonadab by name, the son of Shimeah, the brother of David; and Jonadab was a full prudent man *[(or) a full sly man]*.

<sup>4</sup> Which said to Amnon, Son of the king, why art thou made feeble so by leanness, by all days? why showest thou not to me? *(or And he said to Amnon, Son of the king, why art thou made so weak and thin, day after day? why not tellest thou to me?)* And Amnon said to him, I love Tamar, the sister of my brother Absalom.

<sup>5</sup> And Jonadab answered to him, Lie thou on thy bed, and feign thou sickness; and when thy father cometh, that he visit thee, say thou to him, I pray, come Tamar, my sister, that she give meat to me, and make a stew, that I eat it of her hand. *(And Jonadab answered to him, Do thou this. Lie thou on thy bed, and pretend to be sick; and when thy father cometh to visit thee, say thou to him, I pray thee, let my sister Tamar come, and give food to me, yea, to make me a stew, and I shall eat it by her hand or and she shall serve it to me.)*

<sup>6</sup> Therefore Amnon lay down, and feigned to be sick. And when the king had come to visit him, Amnon said to the king, I beseech, come Tamar, my sister, that she make two suppings before my eyes, and that I take of her hand the meat made ready. *(And so Amnon lay down, and pretended to be sick. And when the king had come to visit him, Amnon said to the king, I beseech thee, that my sister Tamar come, and make supper for me, and when the food is ready, I shall eat it by her hand or she shall serve it to me.)*

<sup>7</sup> Therefore David sent to the house of Tamar, and said, Come thou into the house of Amnon, thy brother, and make thou a stew to him. *(And so David sent word to Tamar's house, and said, Go thou to thy brother Amnon's house, and make thou a stew for him.)*

<sup>8</sup> And Tamar came into the house of Amnon, her brother. And he lay down; and she took meal, and mixed *(it)* together, and made *(it)* moist before his eyes, and seethed *[the]* suppings *(or and boiled the supper)*;

<sup>9</sup> and she took that, that she had sodden, and poured *it* out, and set it before him, and he would not eat, *(or and she took what she had boiled, and poured it out, and set it before him, but he would not eat it)*. And Amnon said, Put ye out all men from me. And when they had put out all *(the)* men,

<sup>10</sup> Amnon said to Tamar, Bear the meat into the *(bed-)*closet, that I eat of thine hand. Therefore Tamar took the suppings which she had made, and brought in to Amnon, her brother, in the *(bed-)*closet. *(Amnon said to Tamar, Bring the food into the bed-chamber, so that I can eat it by thy hand or so that thou can serve it to me. And so Tamar took the supper which she had made, and brought it to her brother Amnon, in the bed-chamber.)*

<sup>11</sup> And when she had proffered the meat to him, he took her, and said, Come thou, my sister, lie thou with me. *(And when she offered him the food, he took hold of her, and said, Come thou, my sister; lie thou with me or sleep with me.)*

<sup>12</sup> And she answered to him, My brother, do not thou, do not thou oppress me, for this is not leaveful in Israel *(or for this is not lawful in Israel)*; do not thou do this folly.

<sup>13</sup> For I shall not be able to bear my shame, and thou shalt be as one of the unwise men, *(or the fools)*, in Israel; but rather speak thou to the king, and he shall not deny me to thee.

<sup>14</sup> Soothly he would not assent to her prayers; but he was stronger in mights, and oppressed her, and lay with her.

<sup>15</sup> And then *(afterward)*, with full great hatred Amnon hated her, so that the hatred was greater, by which he hated her, than the love by which he *(had)* loved her before. And Amnon said to her, Rise thou *(up)*, and go.

<sup>16</sup> And she answered to him, This evil is more which thou doest now against me, and puttest me out, than that, that thou didest before. And he would not hear her; *(And she answered to him, This evil which thou now doest against me, by putting me out, is worse, than what thou didest before. But he would not listen to her;)*

<sup>17</sup> but when the servant was called, that ministered to him *(or who served him)*, he said, Put thou out this woman from me, and close thou the door after her.

<sup>18</sup> And she was clothed with a coat down to the heel; for the king's daughters *(who were)* virgins used such clothes. Then the servant of Amnon put her out, and closed the door after her.

<sup>19</sup> And she sprinkled ashes *(on)* to her head, and when her long coat was rent, and her hands put on her head, she went entering *[in]* and crying.

<sup>20</sup> And Absalom, her brother, said to her, Whether Amnon, thy brother, hath lain with thee? But now, sister, be still; he is thy brother, and torment thou not thine heart for this thing. Therefore Tamar dwelled mourning in the house of Absalom, her brother, *(or And so Tamar stayed in the house of her brother Absalom, and mourned her state).*

<sup>21</sup> Forsooth when king David had heard these words, he was full sorry, and he would not make sore the spirit of Amnon, his son, *(or And when King David heard about this, he was very upset, but he would not punish his son Amnon);* for he loved Amnon, for he was his first begotten son.

<sup>22</sup> And Absalom spake not to Amnon, neither evil nor good; for Absalom hated Amnon, for he had defouled Tamar, his sister, *(or for he had defiled his sister Tamar).*

<sup>23</sup> And it was done after the time of two years, that the sheep of Absalom were shorn in Baalhazor, which is beside Ephraim. And Absalom called all the sons of the king *(or And Absalom invited all the king's sons to be there).*

<sup>24</sup> And he came to the king, and said to him, Lo! the sheep of thy servant be shorn; I pray *(thee)*, come the king with his servants to his servant.

<sup>25</sup> And the king said to Absalom, Do not thou, my son, do not thou pray, that all we come, and charge thee. And when he constrained David, and he would not go, he blessed Absalom. *(And the king said to Absalom, Do not thou, my son, do not thou pray, that we all come, and be a burden to thee. And when Absalom pressed David, he still would not go, but he blessed Absalom.)*

<sup>26</sup> And Absalom said to David, If thou wilt not come, I beseech thee, come namely Amnon, my brother, with us, *(or And Absalom said to David, If thou wilt not come, I beseech thee, then let my brother Amnon come with us).* And the king said to him, It is no need, that he go with thee.

<sup>27</sup> Therefore Absalom constrained him; and he delivered with him Amnon, and all the sons of the king. *(But Absalom pressed him; and so he let Amnon, and all his other sons, go with him.)*

<sup>28</sup> And Absalom had made a feast as the feast of a king. And Absalom *[had]* commanded to his servants, and said, Espy ye, when Amnon is drunken of wine, and when I say to you, Smite ye, and slayeth him. Do not ye dread, for I am that command to you; be ye strengthened, and be ye strong men. *(And Absalom made a feast like the feast of a king. And Absalom commanded to his servants, and said, Watch ye, so that when Amnon is drunk with wine, and I say to you, Strike ye him! that you kill him. Do not ye fear, for I am the one who command you to do this; be ye of good courage, and be ye strong men.)*

<sup>29</sup> Therefore the servants of Absalom did against Amnon, as Absalom had commanded to them; and *(then)* all the sons of the king *(swiftly)* rose up, and ascended each upon his mule, and fled.

<sup>30</sup> And when they went yet in the way, *(the)* fame came *thereof* to the king, and it was said, Absalom hath slain all the sons of the king, and namely not one *(is)* left of them. *(And when they were yet on the way, the report came to the king, and it was said, Absalom hath killed all of the king's sons, and not one of them is left alive.)*

<sup>31</sup> Therefore the king rose up, and rent his clothes, and felled down on the earth *(or and fell down on the ground);* and all his servants that stood nigh to him, rent their clothes.

<sup>32</sup> But Jonadab, the son of Shimeah, brother of David, answered and said, My lord the king, guess thou not, that all the young men, and sons of the king, be slain; Amnon alone is dead, for he was set in hatred to Absalom, from the day in which he oppressed Tamar, his sister. *(But Jonadab, the son of Shimeah, David's brother, said, My lord the king, think thou not, that all of the king's sons be killed; no, only Amnon is dead, for Absalom hath hated him, from the day that he oppressed his sister Tamar.)*

<sup>33</sup> Now therefore, my lord the king, set not this word on his heart, and say, All the sons of the king be slain; for Amnon alone is dead. *(And so now, my lord the king, put not this thing upon thy heart, and say, All the king's sons be killed; for only Amnon is dead.)*

<sup>34</sup> Forsooth Absalom fled. And a young man, *(an)* espyer, raised *[up]* his eyes, and beheld, and lo! much people came by a way out of the common way, by the side of the hill. *(And so Absalom fled away. And a young man, a watchman, raised up his eyes, and looked, and behold! a crowd of people came by the road, on the side of the hill behind him.)*

<sup>35</sup> And Jonadab said to the king, Lo! the sons of the king come; after the word of thy servant, so it is done, *(or so it is done, just as thy servant hath said).*

<sup>36</sup> And when he had ceased to speak, also the sons of the king appeared; and they entered, and raised up their voice, and wept; but also the king and all his servants wept with full great weeping.

<sup>37</sup> Forsooth Absalom fled, and went to Talmai, the son of Ammihud, the king of Geshur. Therefore David bewailed his son Amnon in many days (*or And so David bewailed his son Amnon for many days*).

<sup>38</sup> Forsooth Absalom, when he had fled, and had come into Geshur, was there (*for*) three years.

<sup>39</sup> And [*king*] David ceased to pursue Absalom, for he was comforted upon the death of Amnon. (*And after King David resigned himself to Amnon's death, he longed for his son Absalom.*)

## CHAPTER 14

<sup>1</sup> Forsooth Joab, the son of Zeruah, understood, that the heart of the king was turned to(*wards*) Absalom;

<sup>2</sup> and he sent to Tekoah, and took from thence a wise woman, and he said to her, Feign thee to mourn, and be thou clothed with a cloak of dole, and be thou not anointed with oil, that thou be as a woman by mourning now in full much time a dead man (*or so that thou be like a woman now after a great deal of time mourning for her husband*).

<sup>3</sup> And thou shalt enter to the king, and thou shalt speak to him such *manner* words. And Joab put the words in her mouth.

<sup>4</sup> Therefore when the woman of Tekoah had entered to the king, she felled before him on the earth, and worshipped, and said, O! king, keep thou me. (*And so when the woman from Tekoah had entered before the king, she fell on the ground before him, and honoured him, and said, O king! help thou me.*)

<sup>5</sup> And the king said to her, What hast thou of cause? And she answered, Alas! I am a woman widow, for mine husband is dead; (*And the king said to her, What is thy problem? And she answered, Alas! I am a widow woman, for my husband is dead;*)

<sup>6</sup> and twain sons were of thine handmaid, which debated against themselves in the field, and none was that might forbid them, and the one smote the tother, and killed him. (*and thy servantess had two sons, who raged against each other out in the field, and no one could separate them, and one of them struck the other, and killed him.*)

<sup>7</sup> And lo! all the kindred riseth against thine handmaid, and saith, Give thou him to us that killed his brother, that we slay him, for the life of his brother whom he killed, and that we do away the heir; and they seek to quench my spark that is left, that the name dwell not to mine husband, and that remnants be not to him on earth. (*And behold! all the kinsmen riseth against thy servantess, and saith, Give thou to us he who killed his brother, so that we can kill him for taking his brother's life, and so that we can do away the heir; yea, they seek to quench what is left of my spark, so that my husband's name not remain, and that there be no remnant of him left here on the earth.*)

<sup>8</sup> And the king said to the woman, Go into thine house, and I shall (*give a*) command for thee.

<sup>9</sup> And the woman of Tekoah said to the king, My lord the king, this wickedness be on me, and on the house of my father; forsooth (*let*) the king and his throne be innocent/be guiltless.

<sup>10</sup> And the king said, Bring thou him to me, that against-saith thee, and he shall no more add to (*it*), that he touch thee.

<sup>11</sup> And she said, The king have mind on his Lord God, and the next (*kings*)men of blood to take vengeance be not multiplied, and they shall not slay my son. And the king said, The Lord liveth, for none of the hairs of thy son shall fall upon the earth. (*And she said, May the king pray to the Lord his God, that the kinsmen who be next of blood, and who desire vengeance, be not able to take it, and so they shall not kill my son. And the king said, As the Lord liveth, none of the hairs of thy son shall fall on the ground!*)

<sup>12</sup> Therefore the woman said, Thine handmaid speak a word to my lord the king, (*or And the woman said, May thy servantess speak a word to my lord the king?*). And the king said, Speak thou.

<sup>13</sup> And the woman said, Why hast thou thought such a thing against the people of God? and the king spake this word, that he do sin, and bring not again his son(*who is*) cast out? (*And the woman said, Why then hast thou done this same thing against the people of God? and so by speaking this word, the king hath sinned, for he hath not brought back his own son who is cast out.*)

<sup>14</sup> All we die, and as waters that shall not turn again, we slide into the earth; and God will not that a soul perish, but he withdraweth, and thinketh, lest he perish utterly, which is cast away. (*We shall all die, and we shall slide into the earth, like water that shall not return; but God desireth that no soul perish, but he withdraweth, and thinketh, lest he, who is cast away, utterly perish.*)

<sup>15</sup> Now therefore come thou, that I speak to my lord the king this word, while the people is present; and thine handmaid said, I shall speak to the king, if in any manner the king do the word of his handmaid. (*And so now, I have come that I may speak of this thing to my lord the king, because the people have threatened me; and so thy servantess said to herself, I shall speak to the king, if by any chance the king will do what I request.*)

<sup>16</sup> And the king heard the words, that he should deliver his handmaid from the hands of all men, that would do away me, and my son together, from the heritage of the Lord. (*And for the king to hear these words, so that he might deliver his servantess from the hands of all those who would do away me, and my son, from the Lord's inheritance.*)

<sup>17</sup> Therefore thine handmaid say, that the word of my lord the king be made as sacrifice, *that is, that the sentence given of him be pleasant to God, as sacrifice pleaseth God, (or And so thy servantess said to herself, that the words of my lord the king would be like a sacrifice, that is, that his judgement would be pleasing to God, like a sacrifice pleaseth God);* for as an angel of the Lord, so is my lord the king, that he be not moved by blessing neither by cursing. Wherefore and thy Lord God is with thee.

<sup>18</sup> And the king answered, and said to the woman, Hide thou not from me the word which I ask thee (*or Hide thou not from me what I ask thee*). And the woman said to him, Speak thou, my lord the king.

<sup>19</sup> And the king said, Whether the hand of Joab is with thee in all these things? The woman answered, and said, By the health of thy soul, my lord the king, neither to the left side neither to the right side is *anything* of all these things, which my lord the king hath spoken. For thy servant Joab himself commanded to me, and he putted all these words into the mouth of thine handmaid,

<sup>20</sup> that I should turn the figure of this word (*or so that I might help straighten out this matter*); for thy servant Joab commanded this thing. Forsooth thou, my lord the king, art wise, as an angel of God that hath wisdom, that thou understand all things on *(the)* earth.

<sup>21</sup> And *(later)*, the king said to Joab, Lo! I am pleased, and I have done thy word; therefore go thou, and again-call thou the child Absalom. (*And later, the king said to Joab, Behold! I grant thy request; go thou, and bring back the young man Absalom.*)

<sup>22</sup> And Joab felled upon his face to the earth, and he worshipped, and blessed the king; and Joab said, Thy servant hath understood today, that I have found grace in thine eyes, my lord *(the)* king, for thou hast done the word of thy servant. (*And Joab fell down on the ground, or the floor, and he honoured the king, and blessed him; and Joab said, Thy servant knoweth today, that I have found favour in thine eyes, my lord the king, for thou hast granted my request.*)

<sup>23</sup> Therefore Joab rose up, and went into Geshur, and brought Absalom into Jerusalem. (*And so Joab rose up, and went to Geshur, and brought Absalom back to Jerusalem.*)

<sup>24</sup> And the king said, Turn he again into his house, and see not he my face. Therefore Absalom turned again into his house, and saw not the face of the king. (*And the king said, Go he back to his own house, for he shall not come before me, or into my presence. And so Absalom returned to his own house, and did not come before the king.*)

<sup>25</sup> Soothly no man in all Israel was so fair as Absalom, and full comely; from the step of the foot unto the top, there was no wern in him (*or there was no flaw, or blemish, on him*);

<sup>26</sup> and inasmuch as he clipped more his hairs, by so much the more they waxed; but he was clipped once in the year, for his hair grieved him. And when he clipped the hairs, he weighed the hairs of his head by two hundred shekels by common weight, (*or And when he cut his hair, the hairs of his head weighed two hundred shekels by common weight*).

<sup>27</sup> And three sons, and a daughter, Tamar by name, (*and she was*) of seemly shape, or excellent form, were born to Absalom.

<sup>28</sup> And Absalom dwelled in Jerusalem two years, and he saw not the face of the king. (*And Absalom lived in Jerusalem for two years, but he never came before the king.*)

<sup>29</sup> Therefore he sent to Joab, that he should send him to the king; and Joab would not come to him. And when he had sent the second time, and Joab would not come, (*And*

so he sent for Joab, so that he could take a message to the king; but Joab would not come to him. And when he had sent for him a second time, and Joab would still not come.)

<sup>30</sup> Absalom said to his servants, Ye know the field of Joab beside my field, (*the field of his*) having ripe barley; therefore go ye, and burn ye it [*up*] with fire. Therefore the servants of Absalom burnt the (*barley*) corn with fire. (*Absalom said to his servants, Ye know Joab's field beside my field, the one with the ripe barley; go ye, and burn it down. And so Absalom's servants burned down the crop.*)

<sup>31</sup> And Joab rose up, and came to Absalom into his house, and said, Why have thy servants burnt [*up*] my (*barley*) corn with fire? (*And Joab rose up, and came to Absalom at his house, and said, Why have thy servants burned down my crop?*)

<sup>32</sup> And Absalom answered to Joab, I sent to thee, and besought that thou shouldest come to me, and that I should send thee to the king, that thou shouldest say to him, Why came I from Geshur? It was better to me to have been there; therefore I beseech, that I see the face of the king, that if he is mindful of my wickedness, slay he me. (*And Absalom answered to Joab, I sent for thee, and desired that thou wouldest come to me, so that I could send thee to the king, and thou couldest say to him for me, Why did I come back from Geshur? It was better for me to have stayed there; and so I beseech thee, let me go before the king, and if he thinketh on my wickedness, then let him kill me.*)

<sup>33</sup> (*So*) Joab entered to the king, and told to him. And Absalom was called, and he entered to the king, and he worshipped on the face of [*the*] earth before him, (*or and honouring him, he bowed low to the ground before him*), and the king kissed Absalom.

## CHAPTER 15

<sup>1</sup> Therefore after these things, Absalom made a chariot to him, and (*had*) knights and fifty men, that should go before him. (*And so after these things, Absalom got a chariot and horses for himself, and had fifty men who went before him.*)

<sup>2</sup> And Absalom rose early, and stood beside the entering of the gate in the way; and Absalom called to him each man, that had a cause, [*or*] a need], that he should come to the doom of the king, and Absalom said, Of what city art thou? Which answered, and said, Of one lineage of Israel I am, thy servant. (*And Absalom would rise up early, and stand beside the entrance to the city gate on the road; and then he would call over each man who had a case, or a dispute, that should have gone before the king for judgement, and Absalom would say, Of what city art thou? And each one would answer, and say, I, thy servant, am from such and such tribe of Israel.*)

<sup>3</sup> And Absalom answered to him, Thy words seem to me good and just, but none is ordained of the king to hear thee. (*And then Absalom would say to him, Thy words seem good and just to me, but no one is ordained by the king to hear thee.*)

<sup>4</sup> And Absalom said, Who shall ordain me judge on the land, that all men that have (*a*) cause come to me, and I deem justly? (*And Absalom would add, Who shall ordain me judge over the land, so that all who have a case, or a dispute, can come before me, and I shall give them justice?*)

<sup>5</sup> But when a man came to Absalom to greet him, he held forth his hand, and took, and kissed that man; (*And whenever a man came to Absalom to greet him, he would stretch out his hand, and take hold of him, and kiss him;*)

<sup>6</sup> and Absalom did this to all Israel, that came to doom to be heard of the king, (*or and Absalom did this for all of Israel who came to the king for a judgement*); and (*so*) Absalom stole the hearts of [*the*] men of Israel.

<sup>7</sup> But after four years, Absalom said to king David, I shall go, and shall yield my vows, which I vowed to the Lord in Hebron; (*And after four years, Absalom said to King David, I shall now go to Hebron, and yield my vows, which I vowed to the Lord;*)

<sup>8</sup> for thy servant vowing vowed, when he was in Geshur of Syria, and said, If the Lord bringeth again me into Jerusalem, I shall make sacrifice to the Lord. (*for thy servant made a vow, when he was in Geshur of Syria, and said, If the Lord bringeth me back again to Jerusalem, I shall go and make sacrifice to the Lord in Hebron.*)

<sup>9</sup> And the king said to him, Go thou in peace. And Absalom rose up, and went into Hebron, (*or And so Absalom rose up, and went to Hebron.*)

<sup>10</sup> Forsooth Absalom sent spys into all the lineage[s] of Israel, and said, Anon as ye hear the sound of [*the*] clarion, say ye, Absalom shall reign in Hebron. (*But Absalom also sent messengers to all the tribes of Israel, who said, As soon as ye hear the sound of the trumpet, say ye, Absalom is king in Hebron.*)

<sup>11</sup> And two hundred men called (*out*) of Jerusalem went forth with Absalom, and went with simple heart, and utterly they knew not the cause. (*And Absalom invited*

*two hundred men to go out of Jerusalem with him, and they went innocently, that is, in good faith, and utterly knew nothing about his true intentions.)*

<sup>12</sup> Also Absalom called (for) Ahithophel of Giloh, the counsellor of David, from his city Giloh. And when he offered sacrifices, a strong swearing together was made, and the people running together was increased with Absalom. *(And Absalom summoned Ahithophel the Gilonite, David's counsellor, from his city of Giloh. And so while he offered his sacrifices, the conspiracy strengthened, and the number of people joining Absalom increased.)*

<sup>13</sup> Therefore a messenger came to David, and said, With all [the] heart all Israel followeth Absalom,

<sup>14</sup> And David said to his servants that were with him in Jerusalem, Rise ye up, and flee we; for none escaping shall be to us from the face of Absalom; therefore haste ye to go out, lest he come, and occupy us, and fulfill upon us his falling, and smite the city with sharpness of [the] sword. *(And David said to his servants who were with him in Jerusalem, Rise ye up, and flee we; for there shall be no escape for us from Absalom; and so haste ye to go out, lest he come, and occupy us, and fulfill his falling on us, that is, that he destroy us, and strike down the people of the city with the sharpness of his sword.)*

<sup>15</sup> And the servants of the king said to him, We thy servants shall perform gladly all things (or We thy servants shall gladly do all things), whatever our lord the king shall command.

<sup>16</sup> Then the king went out, and all his house, upon their feet; and the king left ten women concubines, *that is, secondary wives*, to keep the house. *(Then the king departed, and all his household followed him; but the king left ten of his concubines, or his secondary wives, to look after the palace.)*

<sup>17</sup> And (so) the king went out, and all Israel, upon their feet, and the king stood far from the house (or and they stopped far away from the palace).

<sup>18</sup> And all his servants went beside him, and the legions of Cherethites and of Pelethites, and all the strong fighting men of Gath, six hundred men, that followed him from Gath, went on foot before the king.

<sup>19</sup> And the king said to Ittai of Gath, Why comest thou with us? Turn thou again, and dwell with the (new) king, for thou art a pilgrim, and wentest out from thy place.

<sup>20</sup> Thou camest yesterday, and today thou art compelled to go out with us. Soothly I shall go, whither I shall go; (but thou) turn again, and lead again thy brethren with thee, and the Lord do mercy and truth with thee, for thou hast showed to me grace and faith. *(Thou camest but yesterday, and so today, art thou compelled to go out with us? No! Truly I shall go, wherever I shall go; but thou return, and take thy kinsmen with thee, and may the Lord show kindness and truth to thee, for thou hast shown favour and faith to me.)*

<sup>21</sup> And Ittai answered to the king, and said, (As) The Lord liveth, and (as) my lord the king liveth, for in whatever place thou shalt be, my lord the king, either in death either in life, there thy servant shall be.

<sup>22</sup> And David said to Ittai, Come thou, and pass forth. And Ittai of Gath passed forth, and the king, and all men that were with him, and the tother multitude. *(And David said to Ittai, Then come thou, and let us go. And so Ittai the Gittite, and the king, and the men who were with him, and all the other people, went forth.)*

<sup>23</sup> And all men wept with great voice, and all the people passed forth; and the king went over the strand of Kidron, and all the people went against the way of the olive tree(s), that beholdeth to the desert. *(And all the people wept loudly, as they all went forth; and the king led the people over the Kidron Stream or over the Kidron Gorge, and they went toward the way of the olive trees which looketh toward the wilderness.)*

<sup>24</sup> Forsooth and Zadok the priest came, and all the deacons with him, and they bare the ark of [the] bond of peace of God, and they setted down the ark of God; and Abiathar went up, till all the people was passed forth that went out of the city. *(And Zadok the priest came, and all the Levites with him, carrying the Ark of the Covenant of God; and they set down the Ark of God beside Abiathar, until all the people who went out of the city had passed by.)*

<sup>25</sup> And the king said to Zadok, Bear again the ark of God into the city; if I shall find grace in the eyes of the Lord, he shall lead me again, and he shall show to me that ark, and his tabernacle. *(And the king said to Zadok, Take the Ark of God back to the city; if I shall find favour before the Lord, he shall bring me back here, and he shall let me see that Ark, and its resting place again.)*

<sup>26</sup> Soothly if the Lord saith, Thou pleasest not me; I am ready, do he that, that is good before himself. *(But if the Lord saith, Thou pleasest me not; I am ready; do he what he desireth with me.)*

<sup>27</sup> And the king said to Zadok, the priest, O! thou seer, *that is, (a) prophet*, turn again into the city, with peace; and Ahimaaz, thy son, and Jonathan, the son of Abiathar, your two sons, be with you. *(And the king said to Zadok, the priest, O! thou prophet, return to the city in peace; and thy son Ahimaaz, and Jonathan, the son of Abiathar, these two young men, go they with you.)*

<sup>28</sup> Lo! I shall be hid in *[the]* field places of the desert, till word come from you, and show to me. *(Behold! I shall hide at the Fords, or the river crossings, of the Wilderness, until word come from thee to me.)*

<sup>29</sup> Therefore Zadok and Abiathar bare again the ark of God into Jerusalem, and they dwelled there *(or and they stayed there)*.

<sup>30</sup> Forsooth David went up upon the hill of olive trees, going up and weeping, with his head covered, and with bare feet passing forth; but also all the people that was with him, went up with their head(s) covered, and *(they also)* wept. *(And David went up on the Mount of Olives, walking and weeping, with his head covered, and going forth with bare feet; and all the people who were with him also went up weeping, and with their heads covered.)*

<sup>31</sup> And it was told to David, that Ahithophel was in the swearing together with Absalom; and David said, Lord, I beseech, make thou fond the counsel of Ahithophel. *(And it was told to David that Ahithophel was in the conspiracy with Absalom; and David said, Lord, I beseech thee, turn thou Ahithophel's advice into foolishness.)*

<sup>32</sup> And when David went up into *[the]* highness of the hill, in which he should worship the Lord, lo! Hushai of Archi, with his cloth rent, and with his head full of earth, came to him. *(And when David reached the top of the hill, where he would worship the Lord, behold! Hushai the Archite came to him, with his cloak torn, and with earth, or with dirt, on his head.)*

<sup>33</sup> And David said to him, If thou comest with me, thou shalt be to me *(a)* charge *(or thou shalt be a burden to me)*;

<sup>34</sup> soothly if thou turnest again to the city, and sayest to Absalom, I am thy servant, O king, suffer thou me to live; as I was the servant of thy father, so I shall be thy servant; thou shalt destroy the counsel of Ahithophel *(or then thou shalt be able to destroy Ahithophel's advice)*.

<sup>35</sup> And thou hast with thee Zadok and Abiathar, the priests; and whatever word thou shalt hear in the house of the king, thou shalt show it to the priests, Zadok and Abiathar. *(And thou shalt have with thee Zadok and Abiathar, the priests; and whatever thing that thou shalt hear in the king's house, thou shalt tell it to those priests, Zadok and Abiathar.)*

<sup>36</sup> And their two sons be with them, Ahimaaz, the son of Zadok, and Jonathan, the son of Abiathar; and ye shall send by them to me each word that ye shall hear *(or and ye shall send them to me with all that ye hear)*.

<sup>37</sup> Therefore when Hushai, friend of David, came into the city, also Absalom entered into Jerusalem. *(And so David's friend Hushai came into the city, just as Absalom was entering Jerusalem.)*

## CHAPTER 16

<sup>1</sup> And when David had passed a little *(by)* the top of the hill, Ziba, the servant of Mephibosheth, appeared into his coming, with twain asses, that were charged with two hundred loaves, and with an hundred bundles of dried grapes, and with an hundred gobbets/an hundred pieces of pressed figs, and with two vessels of wine. *(And after David had just left the hilltop, Mephibosheth's servant Ziba appeared before him, with two donkeys that were loaded with two hundred loaves, a hundred bundles of dried grapes, a hundred pieces of pressed figs, and two vessels of wine.)*

<sup>2</sup> And the king said to Ziba, What will these things to themselves? And Ziba answered, My lord the king, the asses be to the menials of the king, that they sit *on them*; and the loaves and the pressed figs be to thy children to eat; forsooth the wine is, that if any man fail in desert, he *(may)* drink. *(And the king said to Ziba, What doest thou with these things? And Ziba answered, My lord the king, the donkeys be for the king's menials to siton; and the loaves and the pressed figs be for thy young men to eat; and the wine, so that if any man feel faint in the wilderness, he hath something to drink.)*

<sup>3</sup> And the king said, Where is the son of thy lord? And Ziba answered to the king, He dwelled *[still]* in Jerusalem, and said, Today the Lord of the house of Israel shall restore

to me the realm of my father. *(And the king said, Where is the grandson of thy lord? And Ziba answered to the king, He remaineth in Jerusalem, and said, Today the house of Israel shall restore my grandfather's kingdom to me.)*

<sup>4</sup> And the king said to Ziba, All things that were of Mephibosheth be thine. And Ziba said, I pray, find I grace before thee, my lord the king. *(And the king said to Ziba, All the things that were Mephibosheth's now be thine. And Ziba said, I pray thee, that I may find favour before thee, my lord the king.)*

<sup>5</sup> Therefore king David came to Bahurim, and lo! a man of the family of the house of Saul, Shimei by name, *[the] son of Gera*, went out from thence; he went forth going out, and cursed, *(or and he cursed David as he went forth)*.

<sup>6</sup> And he sent stones against David, and against all the servants of king David; and all the people, and all the fighting men went at the right side and at the left side of the king.

<sup>7</sup> And Shimei spake thus, when he cursed the king, Go out, go out, thou man of bloods, *that is, the shedder out of much guiltless blood*, and man of Belial!

<sup>8</sup> The Lord hath yielded to thee all the blood of the house of Saul, for thou hast ravished the realm from him *(or for thou hast stolen the kingdom from him)*; and the Lord hath given the realm into the hand of Absalom, thy son; and lo! thine evils oppress thee, for thou art a man of bloods.

<sup>9</sup> And Abishai, the son of Zeruiah, said to the king, Why curseth this dog, that shall die, my lord the king? I shall go, and I shall gird off his head. *(And Abishai, the son of Zeruiah, said to the king, Why let this dead dog curse my lord the king? I shall go, and I shall cut off his head!)*

<sup>10</sup> And the king said, Ye sons of Zeruiah, what is *(it)* to me and to you? Suffer ye him, that he curse, *(or But the king said, Ye sons of Zeruiah, what is it to me, or to you? Allow ye him to curse me)*; forsooth the Lord hath commanded to him, that he should curse David; and who is he that dare say, Why did he so?

<sup>11</sup> And the king said to Abishai, and to all his servants, Lo! my son, that went out of my womb, seeketh my life; how much more now this son of Benjamin? Suffer ye him, that he curse *(me)* by *[the]* commandment of the Lord;

<sup>12</sup> if in hap the Lord behold my tormenting, and yield good to me for this day's cursing. *(perhaps the Lord shall behold my torments, and shall yield good to me for this day's curses.)*

<sup>13</sup> Therefore David went forth, and his fellows, by the way with him; but Shimei went aside by the slade of the hill *(over)* against David; and cursed *David*, and threw stones against him, and sprinkled earth. *(And so David, and his fellows, went forth by the way; but Shimei went alongside by the ridge of the hill opposite David; and cursed David, and threw stones at him, and threw dirt.)*

<sup>14</sup> And so king David came, and all the people weary with him, and they were refreshed there. *(And so the king, and all the people who were with him, came weary to the Jordan River; and they were refreshed there.)*

<sup>15</sup> And Absalom, and all the people of Israel entered into Jerusalem, but also Ahithophel with him *(or and Ahithophel was with him)*.

<sup>16</sup> And when Hushai of Archi, the friend of David, had come to Absalom, he said to him, Hail, king! hail, king!

<sup>17</sup> To whom Absalom said, This is thy grace to thy friend *(or This is how thou showest thy loyalty to thy friend?)*; why wentest thou not with thy friend?

<sup>18</sup> And Hushai answered to Absalom, Nay, for I shall be the *servant* of him, whom the Lord hath chosen, and all this people, and all Israel; and I shall dwell with him *(or and I shall stay with him)*.

<sup>19</sup> But that I say also this, to whom shall I serve? whether not to the son of the king? as I obeyed to thy father, so I shall obey to thee.

<sup>20</sup> And Absalom said to Ahithophel, Take ye counsel *(or Give ye advice to me)*, what we ought to do.

<sup>21</sup> And Ahithophel said to Absalom, Enter thou *[in]* to the concubines of thy father, which he left to keep the house; that when all Israel heareth, that thou hast defouled thy father's *bed*, the hands of them be strengthened with thee. *(And Ahithophel said to Absalom, Enter thou in to thy father's concubines, whom he left in charge of the palace; and when all Israel heareth, that thou hast defiled thy father's bed, the hands of them who be with thee shall be strengthened.)*

<sup>22</sup> Therefore they stretched out *(for)* Absalom a tabernacle in the solar, and he entered *[in]* to the concubines of his father before all Israel. *(And so they stretched out a tent on the roof for Absalom, and he lay with his father's concubines in the sight of all Israel.)*

<sup>23</sup> And the counsel of Ahithophel, which he gave in those days, was as if a man had counselled with God; so was all the counsel of Ahithophel, both when he was with David, and when he was with Absalom.

## CHAPTER 17

<sup>1</sup> Then Ahithophel said to Absalom, I shall choose to me twelve thousand of men, and I shall rise up, and pursue David in this night. *(Then Ahithophel said to Absalom, Let me choose twelve thousand men, and then I shall rise up, and pursue David this very night.)*

<sup>2</sup> And I shall fall on him, for he is weary, and with unbound hands I shall smite him. And when all the people fleeth that is with him, I shall smite the king left alone. *(And I shall fall on him, for he is weary, and with enfeebled hands, and I shall strike him down. Yea, when all the people who be with him fleeth away, then I shall strike down only the king or then I shall strike down the king alone.)*

<sup>3</sup> And I shall lead again all the people, as one man is wont to be turned again; for thou seekest *(only)* one man, and *(then)* all the people shall be in peace. *(And I shall bring back all the people, and they shall return as if but one man; for thou seekest only one man, and all the other people shall be unharmed.)*

<sup>4</sup> And the word(s) of Ahithophel pleased Absalom, and all the greater men in birth of Israel. *(And Ahithophel's plan pleased Absalom, and all the men of great age, that is, the elders, of Israel.)*

<sup>5</sup> And Absalom said, Call ye also Hushai of Archi, and hear we what also he saith. *(And Absalom said, Now call ye Hushai the Archite, and let us hear what he saith.)*

<sup>6</sup> And when Hushai had come to Absalom, Absalom said to him, Ahithophel hath spoken such a word; ought we *(to)* do thereafter, either nay? what counsel givest thou?

<sup>7</sup> And Hushai said to Absalom, This is not good counsel, that Ahithophel hath given in this time. *(And Hushai said to Absalom, This is not good advice which Ahithophel hath given thee at this time.)*

<sup>8</sup> And again Hushai said, Thou knowest, that thy father, and the men that be with him, be most strong, and in bitter soul, as if a she bear is fierce in the forest, when her whelps be ravished *from her*; but also thy father is a man warrior, and he shall not dwell with the people. *(And Hushai said, Thou knowest, that thy father, and the men who be with him, be most strong, and with bitter souls, like when a she bear is fierce in the forest, after her cubs be stolen from her; but also thy father is a fighting man, and he shall not stay with the army.)*

<sup>9</sup> In hap now he is hid, *either lurketh*, in ditches, either in one place, in which he will *hide him*; and when any man falleth in the beginning, whoever shall hear *(of)it*, he shall hear, and shall say, Vengeance is done in the people that followed Absalom. *(Perhaps even now he is hid, or lurketh, in a ditch, or some other place, where he hideth himself; and when any of your men falleth at the beginning, whoever shall hear of it, he shall say, Revenge is now taken on the people who followed Absalom.)*

<sup>10</sup> And each full strong man, whose heart is as *the heart of a lion*, shall be discomforted for dread; for all the people of Israel knoweth, that thy father is strong, and that all the men be strong, that be with him. *(And then even the strongest man, whose heart is like the heart of a lion, shall be enfeebled by fear; for all the people of Israel know that thy father is strong, and that all the men who be with him also be strong.)*

<sup>11</sup> But this seemeth to me to be rightful counsel; *(let)* all Israel be gathered to thee, from Dan till to Beersheba, *(and they shall be as)* unnumberable as the sand of the sea; and thou shalt be in the midst of them.

<sup>12</sup> And we shall fall upon him, in whatever place he is found, and we shall cover him, as dew is wont to fall on the earth; and we shall not leave *(any)* of the men that be with him, soothly not one. *(And then we shall fall on David wherever he is found, and we shall cover him like dew is wont to fall on the ground; and we shall not leave alive any of the men who be with him, no not one.)*

<sup>13</sup> That if he entereth into any city, all Israel shall compass that city with ropes, and we shall draw it into the strand, yea that nothing be found, soothly not a little stone thereof. *(And if he entereth into any city, all Israel shall surround that city with ropes, and we shall draw it into the stream, yea so that nothing be found of it, truly not even a little stone of it.)*

<sup>14</sup> And Absalom said, and all the men of Israel, The counsel of Hushai of Archi is better than the counsel of Ahithophel; and the profitable counsel of Ahithophel was destroyed by God's will, that the Lord should bring in evil on Absalom. *(And Absalom, and all the men of Israel, said, Hushai the Archite's advice is better than Ahithophel's; and so*

*Ahithophel's good advice was destroyed by God's will, so that the Lord could bring in evil upon Absalom.)*

<sup>15</sup> And Hushai said to Zadok and to Abiathar, the priests, Ahithophel gave counsel to Absalom, and to the elder men of Israel in this and this manner; and I gave such and such counsel.

<sup>16</sup> Now therefore send ye soon, and tell ye to David, and say ye, Dwell thou not this night in [the] field places of the desert, but pass thou [over] without delay; lest peradventure the king be swallowed up, and all the people that is with him. *(And so now send ye to him soon, and tell ye to David, Stay thou not this night at the Fords, or the crossings, of the Wilderness, but cross thou over the river without delay; lest perhaps the king be swallowed up, and all the people who be with him.)*

<sup>17</sup> And Jonathan and Ahimaaz stood beside the well of Rogel *(or And Jonathan and Ahimaaz were waiting at Enroge!); (and) an handmaid went, and told to them, and (then) they went forth to tell the message to king David; for they might not be seen, neither (could) enter into the city.*

<sup>18</sup> And a child saw them, and he showed it to Absalom; and they entered with swift going into the house of a man in Bahurim, that had a pit in his place, and they went down into that pit. *(But a boy saw them, and he went and told Absalom; and going swiftly, Jonathan and Ahimaaz entered into the house of a man in Bahurim, who had a well at his place, and they went down into that well.)*

<sup>19</sup> And a woman took, and spread abroad a covering over the mouth of the pit, as *(if) drying barley with the peel taken away, and so the thing was hid. (And a woman took, and spread out a covering over the mouth of the well, and then put some peeled barley on top of it, as if to dry it, and so they were hid.)*

<sup>20</sup> And when the servants of Absalom had come into the house, they said to the woman, Where is Ahimaaz and Jonathan? And the woman answered to them, They passed *(over) the river of waters, that is, (over the) Jordan.* And when they that sought them had not found them, they turned again into Jerusalem, *(or And so when the men who sought them could not find them, they returned to Jerusalem.)*

<sup>21</sup> And when they had gone forth, they went up from the pit; and they went, and told to king David, and said, Rise ye up, and passeth soon *(over) the flood, for Ahithophel hath given such counsel against you. (And when the men had gone, Ahimaaz and Jonathan went up from the well; and they went, and said to King David, Quickly rise ye up, and cross ye over the river, and know ye also that Ahithophel hath spoken such and such a plan against you.)*

<sup>22</sup> Therefore David rose up, and all the people that was with him, and they passed *(over) Jordan, till it was clear day, before that the word was published; and soothly not one was left, that passed not (over) the flood. (And so David, and all the people who were with him, rose up, and they crossed the Jordan River before anyone knew it; and by daylight, everyone had crossed over the river.)*

<sup>23</sup> And Ahithophel saw, that his counsel was not done, and he saddled his ass, and rose up, and went into his house, and into his city; and when his house was disposed, he perished by hanging himself, and he was buried in the sepulchre of his father. *(And Ahithophel saw that his advice was not followed, and so he saddled up his donkey, and went back to his house in his city; and after his affairs were in order, he hanged himself, and he was buried in his father's tomb, or his grave.)*

<sup>24</sup> And David came into the castles, and Absalom passed *(over) Jordan, he and all the men of Israel with him. (And as David came to Mahanaim, Absalom, and all the men of Israel who were with him, crossed over the Jordan River.)*

<sup>25</sup> And Absalom ordained Amasa for Joab upon his host; and Amasa was the son of a man that was called Ithra of Jezreel, the which entered to Abigail, the daughter of Nahash, *(and) the sister of Zeruiah, that was the mother of Joab. (And Absalom ordained Amasa upon his army, in Joab's place; and Amasa was the son of a man called Ithra, an Ishmaelite, who entered in to Abigail, who was Nahash's daughter, and Zeruiah's sister, Joab's mother.)*

<sup>26</sup> And Israel setted tents with Absalom in the land of Gilead.

<sup>27</sup> And when David had come into the castles *(or And when David had come to Mahanaim), Shobi, the son of Nahash of Rabbah, of the sons of Ammon, and Machir, the son of Ammiel, of Lodebar, and Barzillai, of Gilead, of Rogelim,*

<sup>28</sup> brought to him beddings, and tapets, *(or brought him bedding, and blankets), and earthen vessels, and wheat, and barley, and meal, and flour, and beans, and lentils/and vetches, and fried chick(pea)s,*

<sup>29</sup> and honey, and butter, and sheep, and fat calves. And they gave *those* to David, and to the people that were with him, to eat; for they supposed the people to be made faint for hunger and thirst in desert (*or for they knew that the people would be made hungry and thirsty in the wilderness*).

## CHAPTER 18

<sup>1</sup> Therefore David, when he had beheld his people, ordained chieftains of thousands, and (*chieftains*) of hundreds upon them.

<sup>2</sup> And he gave the third part of the people under the hand of Joab; and the third part under the hand of Abishai, the son of Zeruiah, the brother of Joab; and the third part under the hand of Ittai, that was of Gath. And the king said to the people, Also I shall go out with you. (*And he sent out a third part of the people under Joab's command; and a third part under Abishai, the son of Zeruiah, Joab's brother; and a third part under Ittai the Gittite. And the king said to the people, And I shall go out with all of you.*)

<sup>3</sup> And the people answered, Thou shalt not go out; for whether we flee, it shall not pertain to them by great work of us; whether half the part fall down of us, they shall not reckon (*it*) enough, for thou art reckoned for ten thousand; therefore it is better, that thou be to us in the city in strong succour. (*And the people answered, Thou shalt not go out with us; for if we flee, it shall not pertain to them to make any great effort against us; and even if half of us shall fall down, or shall die, they shall not reckon it enough or they shall not reckon it much, for thou art reckoned for ten thousand; and so it is better for us, if thou be in the city, and support us from here.*)

<sup>4</sup> And the king said to them, I shall do that, that seemeth rightful to you. Therefore the king stood beside the gate, and the people went out by their companies, by hundreds, and by thousands.

<sup>5</sup> And the king commanded to Joab, and to Abishai, and to Ittai, and said, Keep ye to me the child Absalom. And all the people heard the king commanding to all the princes for Absalom. (*And the king commanded to Joab, and Abishai, and Ittai, and said, For my sake, do not ye harm the young man Absalom. And all the people heard the king commanding to all his officers about Absalom.*)

<sup>6</sup> Therefore the people went out into the field against Israel; and the battle was made in the forest of Ephraim.

<sup>7</sup> And the people of Israel were slain there of the host of David, and a great slaughter of twenty thousand was made in that day. (*And many Israelites were killed there by David's army, yea, there was a great slaughter of twenty thousand that day.*)

<sup>8</sup> And the battle was scattered there upon the face of all the land, and many more were of the people which the forest wasted, than they which the sword devoured in that day. (*And the battle there was scattered over all the countryside, and the forest killed many more people that day, than they whom the sword devoured.*)

<sup>9</sup> Soothly it befell, that Absalom, sitting on a mule, came against the servants of David; and when the mule had entered under a thick oak, and great, the head of Absalom cleaved to the oak; and when he was hanged betwixt heaven and earth, the mule, on which he sat, passed (*forth*). (*And it befell, that Absalom, sitting on a mule, came toward David's men; and when the mule had entered under a great thick oak, Absalom's head got caught in the branches; and while he hung in the air above the ground, the mule, on which he sat, went forth.*)

<sup>10</sup> And some man saw this, and told it to Joab, and said, I saw Absalom hanged on an oak, (*or and said, I saw Absalom hung up in an oak*).

<sup>11</sup> And Joab said to the man that told to him, If thou saw *him*, why piercedest thou not him through to the earth, and I should have given to thee ten shekels of silver, and a girdle? (*And Joab said to the man who told him this, If thou saw him thus, why didest thou not pierce him through to the ground, and then I would have gladly given thee ten silver shekels, and a girdle.*)

<sup>12</sup> And he said to Joab, Though thou paidest in mine hands a thousand pieces of silver, I would not send mine hand into the son of the king; for while we heard, the king commanded to thee, and to Abishai, and to Ittai, and said, Keep ye to me the child Absalom. (*And he said to Joab, Though thou paidest me a thousand pieces of silver, I would not raise my hand against the king's son; for while we heard, the king commanded to thee, and to Abishai, and to Ittai, and said, For my sake, do not ye harm the young man Absalom.*)

<sup>13</sup> But and though I had done fool hardily against my life (*or But if I had acted so foolishly against my own life*), this might not be hid from the king, and thou wouldest stand on the contrary side.

<sup>14</sup> And Joab said, Not as thou wilt, but I shall assail him before thee. Therefore Joab took three spears in his hand, and fixed those in(*to*) the heart of Absalom. And when he sprawled, yet cleaving in the oak, (*or And yet while he sprawled, still caught up in the oak*),

<sup>15</sup> ten young squires of Joab ran, and smote, and killed him. (*ten young squires of Joab ran over to him, and struck, or stabbed, and killed him.*)

<sup>16</sup> And Joab trumped with a clarion, and held with him the people, lest it pursued Israel fleeing, and he would spare the multitude. (*And then Joab sounded with a trumpet, to hold back the army with him, lest they pursued the men of Israel fleeing away, for he would spare the multitude.*)

<sup>17</sup> And they took Absalom, and casted forth him into a great ditch in the forest, and bare together a full great heap of stones on him; and all Israel fled into their tabernacles. (*And they took Absalom's body, and threw it forth into a great ditch in the forest, and put a great heap of stones on it; and all Israel fled back to their homes.*)

<sup>18</sup> Forsooth Absalom, while he lived yet, had raised to him a memorial, which is in the valley of the king; for he said, I have no son, and this shall be the mind of my name; and he called the memorial by his name, and it is called The Hand, *that is, (the) Work*, of Absalom, till to this day. (*And Absalom, while yet he lived, had raised up a memorial to himself, in the King's Valley; for he said, I have no son, and this shall be in remembrance of my name; and he called the memorial after his own name, and unto this day it is still called The Work of Absalom.*)

<sup>19</sup> And Ahimaaz, the son of Zadok, said, I shall run, and I shall tell to the king, that the Lord hath made doom to him of the hand of his enemies. (*And Ahimaaz, the son of Zadok, said, I shall run, and I shall tell the king, that the Lord hath made judgement for him, that is, hath avenged him, upon his enemies.*)

<sup>20</sup> To whom Joab said, Thou shalt not be a messenger in this day, but thou shalt tell in another day; I will not that thou tell this today, for the son of the king is dead, (*or I do not desire that thou tell this news today, for the king's son is dead*).

<sup>21</sup> And Joab said to Cushy, Go thou, and tell to the king those things that thou hast seen. Cushy worshipped Joab, and ran forth, (*or Cushy bowed to Joab, and ran off*).

<sup>22</sup> And again Ahimaaz, the son of Zadok, said to Joab, What hindereth, if also I run after Cushy? And Joab said to him, What wilt thou run, my son? Come thou hither, thou shalt not be a bearer of good message, (*or And Joab said to him, Why would thou run, my son? It is better to stay here, for thou shalt not be a bearer of good news*).

<sup>23</sup> The which answered, But what if I shall run? And Joab said to him, Run thou. Therefore Ahimaaz ran by the way of shortness, and speed, and passed Cushy.

<sup>24</sup> And David sat betwixt (*the*) two gates; soothly the spyer, that was in the highness of the gate on the wall, raised up his eyes, and he saw a man alone running; (*And David sat between the two gates of the city; and the watchman, who was on the roof of the gate by the wall, raised up his eyes, and he saw a man running alone;*)

<sup>25</sup> and the spyer cried, and showed to the king. And the king said to him, If he is alone, good message is in his mouth. But while he hasted, and nighed near, (*and the watchman cried aloud, and told the king. And the king said to himself, If he is alone, then he hath good news. But while he hastened, and drew near;*)

<sup>26</sup> the spyer saw another man running; and the spyer cried on high, and said, Another man running alone appeareth to me. And the king said to him, And this man is a good messenger. (*the watchman saw another man running; and the watchman cried out on high, and said, Another man also running alone appeareth to me. And the king said to himself, This man must also have good news.*)

<sup>27</sup> Soothly the spyer said (*or And the watchman said*), I behold the running of the former, as the running of Ahimaaz, the son of Zadok. And the king said, He is a good man, and he cometh bringing a good message.

<sup>28</sup> And Ahimaaz cried, and said to the king, Hail king! And he worshipped the king lowly before him to the earth, and said, Blessed be thy Lord God, that hath closed together the men, that raised their hands against my lord the king. (*And Ahimaaz cried out, and said to the king, Hail king! And honouring the king, he bowed low to the ground before him, and said, Blessed be the Lord thy God, who hath given thee victory over the men who raised up their hands, that is, who rebelled, against my lord the king.*)

<sup>29</sup> And the king said, Whether peace is to the child Absalom? And Ahimaaz said, I saw, *that is, I heard*, a great noise, when Joab, thy servant, thou king, sent me, thy servant; I know none other thing. *(And the king said, Is all well with the young man Absalom? And Ahimaaz said, I saw a great tumult or I heard a great noise, when thy servant Joab, O king, sent me, thy servant; I know nothing else.)*

<sup>30</sup> To whom the king said, Pass thou, and stand here. And when he had passed, and stood, *(To whom the king said, Stand thou over there. And when he had stepped aside, and stood in silence,)*

<sup>31</sup> Cushie appeared; and he came and said, My lord the king, I bring good message; for the Lord hath deemed today for thee of the hand of all men that rised against thee. *(Cushi appeared; and he came and said, My lord the king, I bring good news; for the Lord hath given thee victory today over all the men who rebelled against thee.)*

<sup>32</sup> And the king said to Cushie, Whether peace is to the child Absalom? To whom Cushie answered, and said, The enemies of my lord the king, and all men that rise against him into evil, be made as the child. *(And the king said to Cushie, Is all well with the young man Absalom? To whom Cushie answered, May all the enemies of my lord the king, and all the men who rebel against him, be made like that young man!)*

<sup>33</sup> Therefore the king was sorry, and went up into the solar of the gate, and he wept, and spake thus going, *(or And so the king was deeply grieved, and went up to the roof of the gate, and as he went, he wept, and spoke thus)*, My son, Absalom! Absalom, my son! who giveth to me, that I die for thee? Absalom, my son! my son, Absalom!

## CHAPTER 19

<sup>1</sup> Forsooth it was told to Joab, that the king wept, and bewailed his son;

<sup>2</sup> and the victory in that day was turned into mourning to all the people; for the people heard, that it was said in that day, The king maketh sorrow on his son. *(and so the victory that day was turned into mourning for all the people; for the people heard, that it was said that day, The king sorroweth for his son.)*

<sup>3</sup> And the people eschewed to enter into the city in that day, as the people turned and fleeing from [the] battle is wont to bow away. *(And the people entered into the city on that day in shameful quiet, like the people who turned, and fled away from a battle, be wont to go.)*

<sup>4</sup> And the king covered his head, and cried with great voice *(or and cried with a loud voice)*, My son, Absalom! Absalom, my son!

<sup>5</sup> Therefore Joab entered to the king into the house, and said, Thou hast shamed today the cheers of all thy servants, that have made safe thy life, and the life of thy sons and of thy daughters, and the life of thy wives, and the life of thy secondary wives. *(And so Joab entered into the palace, and said to the king, Today thou hast brought shame upon all of thy servants who have made thy life safe, and also upon the lives of thy sons and thy daughters, and thy wives, and thy secondary wives, or thy concubines.)*

<sup>6</sup> Thou lovest them that hate thee, and thou hatest them that love thee; and thou hast showed today that thou reckest not of thy dukes and of thy servants; and verily I have known now, that if Absalom lived, and all we had been dead, then it should please thee. *(Thou lovest them who hate thee, and thou hatest them who love thee; and thou hast shown today that thou carest not for thy leaders or for thy men; and now I truly know, that if Absalom had lived, and all of us had died, it would have pleased thee.)*

<sup>7</sup> Now therefore rise up, and go thou forth, and speak thou, and make satisfaction to thy servants; for I swear to thee by the Lord, that if thou shalt not go forth, soothly not one man shall dwell with thee in this night; and this shall be worse to thee, than all the evils that came [up] on thee from thy young waxing age till into this present time. *(And so now rise up, and go thou out, and speak thou, and give satisfaction to thy men; for I swear by the Lord to thee, that if thou shalt not go out to them, truly not one man shall stay with thee through this night; and this shall be worse for thee, than all the evil that hath come upon thee from thy youngest age unto this present time.)*

<sup>8</sup> Therefore the king rose up, and sat in the gate; and it was told to all the people, that the king sat in the gate, and all the multitude came before the king. Forsooth Israel fled into their tabernacles *(or Meanwhile all the Israelites had fled to their homes)*.

<sup>9</sup> And all the people strived in all the lineages of Israel, and said, The king delivered us from the hand of all our enemies, and he saved us from the hand of Philistines; and now he hath fled from the land for Absalom *(or and now he hath fled from the land because of Absalom)*.

<sup>10</sup> Certainly Absalom, whom we anointed upon us, is dead in battle; how long be ye still, and bring not again the king? *(or how long shall ye be silent, and not bring back the king?)* And the counsel of all Israel came to the king.

<sup>11</sup> And king David sent to Zadok and to Abiathar, the priests, and said, Speak ye to the greater men in birth of Judah, and say ye, Why came ye the last to bring again the king into his house? Soothly the word of all Israel came to the king, that they would bring him again into his house. For the king said, Ye shall say these things to the people, *(And King David sent word to Zadok and Abiathar, the priests, and said, Speak ye to the men of great age, that is, to the elders, of Judah, and say ye, Why be ye the last to help bring back the king to his palace? Truly the word of all Israel had come to the king, that they would bring him back to his palace. And so the king said, Ye shall say these things to the elders.)*

<sup>12</sup> Ye be my brethren, ye be my bone and my flesh; why the last bring ye again the king? *(Ye be my kinsmen, ye be my flesh and blood; so why be ye the last to bring back the king?)*

<sup>13</sup> And say ye to Amasa, Whether thou art not my bone and my flesh? God do these things to me, and add these things too, if thou shalt not be master of chivalry *(or if thou shalt not be the leader of the cavalry, or of the army)*, before me in all time after Joab.

<sup>14</sup> And David bowed to him the heart of all *[the]* men of Judah as of one man; and they sent to the king, and said, Turn thou again, and all thy servants. *(And so David turned to himself the hearts of all the men of Judah as if one man; and they sent word to the king, and said, Come thou back again with all thy men.)*

<sup>15</sup> And the king turned again, and came till to Jordan, *(or And so the king returned, and came to the Jordan River)*; and all Judah came till into Gilgal to meet the king, and to lead him over *(the)* Jordan.

<sup>16</sup> But Shimei, the son of Gera, the son of Benjamin, of Bahurim, hasted, and came down with the men of Judah into the meeting of king David, *(And Shimei, the son of Gera, the son of Benjamin, hastened from Bahurim, and came down with the men of Judah to meet King David.)*

<sup>17</sup> with a thousand men of Benjamin; and Ziba, the servant of the house of Saul, and *(the)* fifteen sons of him, and *(his)* twenty servants were with him; and they brake into *(the)* Jordan, before the king, *(or and they went over the Jordan River, before the king)*,

<sup>18</sup> and they passed the fords, that they should lead over the house of the king, and do by the behest of the king. Soothly Shimei, the son of Gera, kneeled before the king, when he had passed now Jordan, *(and they passed over the crossing, in order to bring over the king's household, and to do whatever the king commanded. And Shimei, the son of Gera, kneeled before the king, when he had crossed over the Jordan River)*;

<sup>19</sup> and said to the king, My lord the king, areckon thou not wickedness to me, neither have thou mind of the wrongs of thy servant in the day *(nor remember the wrongs of thy servant on the day)*, in which thou, my lord the king, wentest out of Jerusalem, neither set thou, king, those wrongs in thine heart;

<sup>20</sup> for I thy servant acknowledge my sin; and therefore today I came the first of all the house of Joseph, and I came down into the meeting of my lord the king *(or and I came down to meet my lord the king)*.

<sup>21</sup> And Abishai, the son of Zeruiah, answered and said, Whether Shimei, that cursed the christ of the Lord, shall not be slain for these words? *(And Abishai, the son of Zeruiah, answered to him and said, Should not Shimei, who cursed the Lord's anointed, be killed for those words?)*

<sup>22</sup> And David said, What is *(it)* to me and to you, ye sons of Zeruiah? Why be ye made to me today into Satan, *that is, (an) adversary?* Therefore whether a man shall be slain today in Israel? Whether I know not *(that)* me *(am)* made king today on Israel? *(And David said, What is it to me or to you, ye sons of Zeruiah? Why be ye made into my adversaries today? Should any man be put to death on this day in Israel? The day that I am made king upon Israel? No!)*

<sup>23</sup> And the king said to Shimei, Thou shalt not die; and the king swore to him.

<sup>24</sup> Also Mephibosheth, the son of Saul, came down with unwashed feet, and with his beard unclipped, into the coming of the king. And Mephibosheth had not washed his clothes, from the day in which the king went out of Jerusalem till to the day of his coming again in peace. *(And Mephibosheth, Saul's son, came down with unwashed feet, and with his beard unclipped, to meet the king. And Mephibosheth had not washed his clothes from the day in which the king went out of Jerusalem until the day that he returned in victory or until the day that he safely returned home.)*

<sup>25</sup> And when at Jerusalem he had come to the king (*or And when he had come from Jerusalem to meet the king*), the king said to him, Mephibosheth, why camest thou not with me?

<sup>26</sup> And he answered and said, My lord the king, my servant despised me; and I thy servant said to him, that he should saddle the ass to me, and I should ascend, and I should go with the king; for I thy servant am crooked. (*And he answered, My lord the king, my servant deceived me; for I thy servant had said to him, that he should saddle up the donkey for me, and then I would get on it, and I would go with the king; for I thy servant am crippled.*)

<sup>27</sup> Moreover and he accused me, thy servant, to thee, my lord the king; but thou, my lord the king, art as the angel of God; do thou that, that is pleasant to thee. (*And moreover he hath accused me, thy servant, to thee, my lord the king; but thou, my lord the king, art like the angel of God to me; so do thou what is pleasing to thee.*)

<sup>28</sup> For the house of my father was not no but guilty of death to my lord the king; soothly thou hast set me thy servant among the guests of thy board; what therefore have I of just complaint, either (*of*) what may I more cry to the king? (*For my father's family was guilty of death before my lord the king; but thou hast put me thy servant among the guests at thy table; so what right have I of any complaint, or what more may I ask for from the king?*)

<sup>29</sup> And the king said to him, What speakest thou more? that that I have spoken is steadfast; thou and Ziba part the possessions. (*And the king said to him, Why sayest thou anything more? my decision is final; thou and Ziba will share the possessions.*)

<sup>30</sup> And Mephibosheth answered to the king, Yea, take he all things, after that my lord the king turned again peaceably into his house, (*or now that my lord the king hath returned home in victory, or now that my lord the king hath safely returned home.*)

<sup>31</sup> Also Barzillai of Gilead, a full eld man, came down from Rogelim, and led the king over Jordan, ready also to follow him over the flood. (*And Barzillai of Gilead, a very old man, came down from Rogelim, and joined in escorting the king over the Jordan River.*)

<sup>32</sup> And Barzillai of Gilead was full eld, that is, of fourscore years; and he gave meats to the king, when the king dwelled in castles; for Barzillai was a full rich man. (*And Barzillai of Gilead was very old, that is, eighty years old; and he gave food to the king, when the king lived at Mahanaim; for Barzillai was a very rich man.*)

<sup>33</sup> And so the king said to Barzillai, Come thou with me, that thou rest securely with me in Jerusalem. (*And so the king said to Barzillai, Come thou with me, so that thou can have a peaceful life there in Jerusalem with me.*)

<sup>34</sup> And Barzillai said to the king, How many (*more*) be the days of [*the*] years of my life, that I (*should*) go up with the king into Jerusalem?

<sup>35</sup> I am of fourscore years today; whether my wits be quick to deem sweet thing either bitter, either meat and drink may delight thy servant, either may I hear more the voice of singers either of singsters? Why is thy servant to (*be a*) charge to my lord the king? (*I am eighty years old now; can my wits still judge a thing bitter or sweet? or can food and drink still delight thy servant? or can I still hear the voice of singers and singsters? No! So why should thy servant be a burden to my lord the king?*)

<sup>36</sup> I thy servant shall go forth a little from (*the*) Jordan with thee, I have no need to this yielding; (*I thy servant shall go forth a little from the Jordan River with thee, but I have no need for this reward;*)

<sup>37</sup> but I beseech *thee*, that I thy servant turn again, and die in my city, and be buried beside the sepulchre of my father and of my mother; forsooth (*my son*) Chimham is thy servant, my lord the king, (*so*) go he with thee, and do thou to him that that seemeth good to thee.

<sup>38</sup> Therefore the king said to Barzillai, Chimham (*shall*) go forth with me; and I shall do to him whatever thing pleaseth thee (*or and I shall do for him whatever pleaseth thee*), and thou shalt get all thing, that thou askest of me.

<sup>39</sup> And when all the people and the king had passed [*over*] Jordan, the king abode; and the king kissed Barzillai, and blessed him; and he turned again into his place. (*And when the king and all the people had crossed over the Jordan River; the king stopped there; and he kissed Barzillai, and blessed him; and then Barzillai returned to his home.*)

<sup>40</sup> Then the king passed forth into Gilgal, and Chimham (*was*) with him. And all the people of Judah had led the king over, and the half part only of the people of Israel was present (*or and also half the people of Israel*).

<sup>41</sup> Therefore all the men of Israel came together to the king, and said to him, Why have our brethren, the men of Judah, stolen thee, and have led the king and his house

over Jordan, and all the men of David with him? (*And so all the men of Israel who were there came together to the king, and said to him, Why have our brothers, the men of Judah, stolen thee away, and have led the king, and his household, and all the men of David with him, over the Jordan River?*)

<sup>42</sup> And each man of Judah answered to the men of Israel, (*and said*), For the king is near (*of kin*) to me (*or For the king is our next of kin*); why art thou wroth upon this thing? Whether we have eaten anything of the king('s), either gifts be given to us?

<sup>43</sup> And a man of Israel answered to the men of Judah, and said, I am greater by ten parts to the king, and David pertaineth more to me than to thee; why hast thou done wrong to me, and it was not told to me the former, that I should bring again my king? Forsooth the men of Judah answered harder to the men of Israel. (*And the men of Israel answered to the men of Judah, and said, We have a greater stake in the king by ten parts, and David pertaineth more to us than to thee; why hast thou done us this wrong? were we not the first to say that we should bring back our king? But the men of Judah answered back even harder to the men of Israel.*)

## CHAPTER 20

<sup>1</sup> Also it befelled, that a man of Belial was there, Sheba by name, the son of Bichri, a man of the generation of Benjamin; and he sounded with a trump, and said, No part is to us in David, neither heritage in the son of Jesse; thou Israel, turn again into thy tabernacles. (*And it befell, that a man of Belial was there, named Sheba, the son of Bichri, a man of the tribe of Benjamin; and he sounded with a trumpet, and said, There is no part for us with David, nor inheritance with the son of Jesse; O Israel, return to thy homes!*)

<sup>2</sup> And all Israel was parted from David, and followed Sheba, the son of Bichri; and the men of Judah cleaved to their king, from Jordan till to Jerusalem. (*And so all Israel deserted David, and followed Sheba, the son of Bichri; but the men of Judah cleaved to their king, from the Jordan River unto Jerusalem.*)

<sup>3</sup> And when the king had come into his house in Jerusalem, he took [*the*] ten women, his secondary wives, which he had left to keep the house, and he betook them into keeping, and gave meat to them; and he entered not [*in*] to them; but they were closed (*up*) till to the day of their death, and lived in widowhood. (*And when the king had come to his palace in Jerusalem, he took his secondary wives, the ten women whom he had left in charge of the palace, and he put them under guard, and gave them food; but he did not sleep with them any more; and they were enclosed until the day of their death, and lived in widowhood.*)

<sup>4</sup> And David said to Amasa, Call thou together to me all the men of Judah into the third day, and be thou present. (*And David said to Amasa, Call thou together for me all the men of Judah in three days' time, and be thou present with them.*)

<sup>5</sup> Therefore Amasa went forth, that he call together the people of Judah; and he dwelled over the covenanted time, which the king had set to him. (*And so Amasa went out to call together the people of Judah; but he took more time to arrange matters than what the king had set for him.*)

<sup>6</sup> And (*so*) David said to Abishai, Now Sheba, the son of Bichri, shall torment us (*even*) more than Absalom *did*; therefore take the servants of thy lord (*or and so take my bodyguards*), and pursue him, lest in hap he find strengthened, (*or fortified*), cities, and escape us.

<sup>7</sup> Therefore the men of Joab went out with Abishai, and (*the*) Cherethites and Pelethites, and all the strong men, (*and they*) went out of Jerusalem to pursue Sheba, the son of Bichri.

<sup>8</sup> And when they were beside the great stone, which is in Gibeon, Amasa came, and ran to them; and Joab was clothed with a strait coat at the measure of his shape, and he was girded above with a sword hanging down unto his entrails in a sheath; and it went out, and felled down. (*And when they were beside the great stone, which is in Gibeon, Amasa came over to them; and Joab was clothed with a narrow coat tight to his body, and he was girded with a sword in a sheath hanging down to his entrails; and as Amasa came over, it fell out or he secretly took it out.*)

<sup>9</sup> And so Joab said to Amasa, Hail, my brother! And Joab held with his right hand the chin of Amasa, as kissing him, (*or And Joab held Amasa's chin with his right hand, as if to kiss him*).

<sup>10</sup> Forsooth Amasa took not keep of the sword, which sword Joab had, and Joab smote Amasa in the side, and shedded out his entrails into the earth, and Amasa was dead; and Joab added not the second wound. And (*then*) Joab, and Abishai, his brother, pursued

Sheba, the son of Bichri. *(But Amasa was not on guard for the sword which Joab had, and suddenly Joab struck, or stabbed, Amasa in the side with it, and poured out his entrails onto the ground, and so Amasa died; and Joab did not need to add a second wound. And then Joab, and his brother Abishai, pursued Sheba, the son of Bichri.)*

<sup>11</sup> In the meantime, when some of the children of David, of the fellows of Joab, had stood beside the dead body of Amasa, they said, Lo! he that would be the fellow of David, *(be) for Joab. (In the meantime, one of Joab's young men stood beside Amasa's dead body, and he said, Behold! he who would be the fellow of Joab and of David, follow he Joab!)*

<sup>12</sup> And Amasa was besprinkled with blood, and lay in the middle of the way. Some man saw this/A man saw this, that all the people abode to see Amasa, and he removed Amasa from the way into the field, and he covered Amasa with a cloth, lest men passing should abide *[still]* for him. *(And Amasa was covered with blood, and lay in the middle of the road. And some man saw that all the people stood about looking at Amasa, and so he moved Amasa's body from the road to a nearby field, and he covered it with a cloak, lest men passing by should stand there, and gawk at him.)*

<sup>13</sup> Therefore when he was removed from the way, each man passed forth, following Joab to pursue Sheba, the son of Bichri.

<sup>14</sup> Forsooth Sheba had passed by all the lineages of Israel till into Abel, and into Bethmaachah; and all the chosen men were gathered to him. *(And Sheba passed through the territories of all the tribes of Israel unto Abel of Bethmaachah; and all the men of Bichri or and all the Berites were gathered to him, and followed him.)*

<sup>15</sup> Therefore they came, and fought against him in Abel, and in Bethmaachah, and *(en)compassed* the city with strongholds; and the city was besieged. And all the company, that was with Joab, enforced to destroy the walls. *(And then Joab and his men came, and fought against him in Abel of Bethmaachah, and surrounded the city with strongholds; and the city was besieged. And all the men who were with Joab endeavoured to destroy the walls.)*

<sup>16</sup> And a wise woman of the city cried *(out from)* on high, Hear ye! hear ye! say ye to Joab, Nigh thou hither *(or Come thou here)*, and I shall speak with thee.

<sup>17</sup> And when he had nighed to her, she said to him, Art thou Joab? And he answered, I am. To whom she spake thus, Hear thou the words of thine handmaid. Joab answered, I hear, *(or And Joab answered, I am listening).*

<sup>18</sup> And again she said, A word was said in *(an)* eld proverb, They that ask, ask in Abel; and so they profited.

<sup>19</sup> Whether I am not, that answer truth to Israel? and seekest thou to destroy a city, and to do away a mother city in Israel\*? why castedest thou down/why throwest thou down the heritage of the Lord? *(My city is one of the most peaceful, and faithful, in all of Israel; so why seekest thou to destroy such a city, and to do away such a mother in Israel? why throwest thou down the Lord's inheritance?)*

<sup>20</sup> And Joab answered, and said, Far be *(this)*, far be this from me; I cast not down, neither I destroy *(or I do not want to destroy this city).*

<sup>21</sup> The thing hath not so itself; but a man of the hill of Ephraim, Sheba, the son of Bichri, by surname, raised his hand against king David; betake ye him alone to us, and we shall go away from the city, *(or That is not my goal; but a man named Sheba, the son of Bichri, of the hill country of Ephraim, raised a rebellion against King David; deliver ye him to us, and him alone, and we shall go away from your city).* And the woman said to Joab, Lo! his head shall be sent to thee by the wall.

<sup>22</sup> Then the woman went in to all the people, and she spake to them wisely; and they threw *(out)* to Joab the head of Sheba, the son of Bichri, girded off. And Joab sounded with a trump, and they departed from the city, each man into his tabernacles; and Joab turned again to Jerusalem to the king. *(Then the woman went to all the people, and she spoke wisely to them; and so they cut off the head of Sheba, the son of Bichri, and threw it out to Joab. And then Joab sounded with a trumpet, and they left the city, and each man went back to his home; and Joab returned to the king in Jerusalem.)*

<sup>23</sup> Therefore Joab was on all the host of Israel; forsooth Benaiah, *[the]* son of Jehoiada, was on Cherethites and Pelethites; *(And so Joab was over all of Israel's army; and Benaiah, the son of Jehoiada, was over the Cherethites and Pelethites;)*

\* CHAPTER 20:19 The woman speaketh in the person of the city, as if she said, 'This city held ever truth and faith to the king'; and therefore in Hebrew it is thus, 'I am one of peaceable and true', that is, one of the number of cities (that be) peaceable and true to the king.

<sup>24</sup> and Adoram was upon the tributes (*or and Adoram was over the forced labour or was over the taxation*); and Jehoshaphat, the son of Ahilud, was (*the*) chancellor;

<sup>25</sup> and Sheva was scribe; but Zadok and Abiathar were priests; (*and Sheva was the writer; and Zadok and Abiathar were the priests;*)

<sup>26</sup> and Ira of Jairites was the priest of David.

## CHAPTER 21

<sup>1</sup> And hunger was made *in the land of Israel* in the days of David, by three years continually. And David counselled the answer of the Lord, *that is, asked counsel of the Lord in the answering place*; and the Lord said, *It is for Saul, and for his house, and for [the] blood, for he killed the men of Gibeon. (And in the days of David, there was hunger in the land of Israel, for three years without ceasing. And David counselled with the Lord; and the Lord said, It is because Saul, and his family, were guilty of the blood, or of murder, for he killed the Gibeonites.)*

<sup>2</sup> Therefore when [*the*] Gibeonites were called, the king said to them; soothly Gibeonites be not of the sons of Israel, *but they be the relics of Amorites*; and the sons of Israel had sworn to them, *that they should not slay them*, and Saul would smite them for (*his*) fervent love, as for the sons of Israel and of Judah; (*And so when the Gibeonites were called, the king said to them; now the Gibeonites be not Israelites, but they be the remnants of the Amorites; and the Israelites had sworn to them, that they would not kill them, but Saul did strike many of them down in his fervent love for the people of Israel and of Judah;*)

<sup>3</sup> therefore David said to Gibeonites, What shall I do to you, and what shall be your amends, that ye bless the heritage of the Lord? (*and so David said to the Gibeonites, What can I do for you? and what shall be your amends, so that ye bless the Lord's inheritance, that is, his people?*)

<sup>4</sup> And Gibeonites said to him, No question is to us upon gold and silver, but against Saul, and against his house; neither we will, that a man of Israel be slain. To whom the king said, What therefore will ye, that I do to you? (*And the Gibeonites said to him, No answer shall be for us in gold or silver; but rather with Saul and his family; and we do not desire that just any man of Israel be killed. To whom the king said, And so what do ye desire, that I do for you?*)

<sup>5</sup> And they said to the king, We ought so to do away the man, that defouled and oppressed us wickedly, that not one soothly be left of his generation in all the coasts of Israel. (*And they said to the king, We want to completely do away the man, who defiled and wickedly oppressed us, so that truly not one of his generation be left in all the coasts of Israel.*)

<sup>6</sup> Seven men of his sons be given to us, that we crucify them to the Lord in Gibeah of Saul, sometime the chosen man of the Lord. And the king said, I shall give them to you. (*Let seven of his kinsmen be given to us, so that we can hang them before the Lord in Gibeah of Saul, who was, at one time, the Lord's chosen man. And the king said, I shall give them to you.*)

<sup>7</sup> And the king spared Mephibosheth (*or But the king spared Mephibosheth*), the son of Jonathan, the son of Saul, for the oath of the Lord, that was betwixt David and Jonathan, the son of Saul.

<sup>8</sup> And so the king took (*the*) two sons of Rizpah, the daughter of Aiah, which she childed to Saul, Armoni, and (*another*) Mephibosheth; and *he took[the]* five sons of Michal, the daughter of Saul, (*or and he took the five sons of Saul's daughter Merab*), which she engendered to Adriel, the son of Barzillai, that was of (*the*) Meholahites.

<sup>9</sup> And he gave them (*up*) into the hands of (*the*) Gibeonites, and they did those seven sons upon (*a*) cross in an hill before the Lord (*or and they hanged those seven kinsmen on a hill before the Lord*); and (*so*) these seven fell down slain together in the days of the first reap(*ing*), when the reaping of barley began.

<sup>10</sup> Forsooth Rizpah, (*the*) daughter of Aiah, took an hair-shirt, and arrayed to herself a place above the stone/and laid it under her(*self*) upon a stone (*or and arrayed for herself a place on the rock where their bodies lay*), from the beginning of harvest till water dropped on them from (*the*) heaven(*s*); and she suffered not (*the*) birds to tear them by day, neither (*the*) beasts by night.

<sup>11</sup> And those things which Rizpah, the secondary wife of Saul, the daughter of Aiah, had done, were told to David.

<sup>12</sup> And David went, and took the bones of Saul, and the bones of Jonathan, his son, from the men of Jabesh of Gilead; which had stolen those bones from the street of Bethshan,

in which Philistines had hanged them, when they had slain Saul in Gilboa, *(or for they had stolen those bones from the street in Bethshan, where the Philistines had hung them, after they had killed Saul at Gilboa).*

<sup>13</sup> And David bare out from thence the bones of Saul, and the bones of Jonathan, his son; and they gathered the bones of them that were crucified *(or and they also gathered up the bones of the seven men who were hanged),*

<sup>14</sup> and they buried those with the bones of Saul and of Jonathan, his son, in the land of Benjamin, in the side of the sepulchre of Kish, the father of Saul, *(or in the tomb, or the grave, of Saul's father Kish).* And they did all things, whatever the king commanded them; and the Lord did mercy to the land after these things.

<sup>15</sup> Forsooth battle of the Philistines was made again against Israel; and David went down, and his servants with him, and fought against the Philistines. Soothly when David failed, *(And again the Philistines made battle against Israel; and David and his men went down, and fought against the Philistines. And when David grew weary,)*

<sup>16</sup> Ishbibenob, that was of the kin of Harapha, *that is, (the father) of the giants,* and the iron of his spear weighed three hundred ounces, and he was girded with a new sword, enforced to smite David. *(Ishbibenob, who was a descendant of Harapha, that is, the father of the giants, whose iron of his spear weighed three hundred ounces, and who was girded with a new sword, endeavoured to strike down David.)*

<sup>17</sup> And Abishai, the son of Zeruiah, was in help to David; and he smote and killed the Philistine. Then the men of David swore, and said, Now thou shalt not go out with us into battle, lest thou quench the lantern of Israel. *(But Abishai, the son of Zeruiah, helped David; and he struck and killed the Philistine. And then the men of David swore, and said, From now on, thou shalt not go out with us into battle, lest thou quench Israel's lantern.)*

<sup>18</sup> Also the second battle was in Gob against *[the]* Philistines; then Sibbechai of Hushathites smote Saph, of the generation of Harapha, of the kin of giants. *(And there was a second battle against the Philistines at Gob; there Sibbechai of the Hushathites struck down Saph, a descendant of Harapha, that is, the father of the giants.)*

<sup>19</sup> Also the third battle was in Gob against *[the]* Philistines; in which battle a man given of God, the son of a forest, and a(n)(em)broiderer, a man of Bethlehem, smote *(the brother of)* Goliath of Gath, whose spear shaft was as a beam of webs. *(And the third battle against the Philistines was also at Gob; in which battle Elhanan, the son of Jair or the son of Jaareoregim, a man of Bethlehem, struck down the brother of Goliath of Gath, whose spear shaft was like a weaver's beam.)*

<sup>20</sup> The fourth battle was in Gath; wherein was an high man, that had six fingers in his hands and *(six toes)* in his feet, that is, four and twenty *(digits)*; and he was of the kin of Harapha, *(that is, the father of the giants); (And the fourth battle was at Gath; and there was a very tall man there, who had six fingers on each hand, and six toes on each foot, that is, twenty-four digits altogether; and he was a descendant of Harapha, that is, the father of the giants;)*

<sup>21</sup> and he blasphemed Israel; and Jonathan, the son of Shimeah, the brother of David, killed him.

<sup>22</sup> These four were born of Harapha in Gath, and they felled down in the hand of David, and of his servants. *(These four were descendants of Harapha of Gath, that is, the father of the giants, and they all fell down at the hands of David and his men.)*

## CHAPTER 22

<sup>1</sup> Soothly David spake to the Lord the words of this song, in the day in which the Lord delivered him from the hand of all his enemies, and from the hand of Saul.

<sup>2</sup> And David said, The Lord is my stone, and my strength/and my stronghold, and my saviour;

<sup>3</sup> my God, my strength, I shall hope into him; my shield, and the horn of mine health, my raiser *(up)*, and my refuge; my saviour; thou shalt deliver me from wickedness, *that is, (thou) hast delivered (me from violence).* *(my God, my strength or my stronghold, yea, I have hope in him; my shield, and the horn of my salvation, or of my victory, my raiser-up, and my refuge; my saviour; thou hast delivered me from all violence.)*

<sup>4</sup> I shall inwardly call *(upon)* the Lord, worthy to be praised; and I shall be safe from mine enemies. *(I shall call to the Lord, who is worthy to be praised; and I shall be saved from my enemies.)*

<sup>5</sup> For the sorrows of death compassed me; the strands of Belial made me afeared.

<sup>6</sup> The cords of hell *(en)*compassed me; the snares of death have gone before me. *(The cords of hell surrounded me; the snares of death were set to catch me.)*

<sup>7</sup> In tribulation I shall call thee, Lord, *that is, I have called thee, Lord,* and I shall cry to my God; and he heard from his holy temple my voice, and my cry shall come to his ears. *(In tribulation I called on thee, Lord, yea, I cried to my God; and he heard my voice in his holy Temple, and my cry came to his ears.)*

<sup>8</sup> The earth was moved, and trembled; the foundations of hills were smitten and shaken together, for the Lord was wroth to them. *(The earth was moved, and trembled; the foundations of heaven were altogether shaken, for the Lord was angry.)*

<sup>9</sup> Smoke went up from his nostrils, and fire of his mouth shall devour; coals were kindled of it. *(Smoke went up from his nostrils, and devouring fire came out of his mouth; coals were kindled by it.)*

<sup>10</sup> And he bowed *(the)* heavens, and came down; and mist *(was)* under his feet.

<sup>11</sup> And he went upon cherubim, and flew; and he slid on the pens/on the feathers of the wind *(or and he went upon the wings of the wind).*

<sup>12</sup> He put darkness *(a)* hiding place in his compass, and riddled, or winnowed, waters from the clouds of heavens; *(He hid himself in darkness, and the clouds of the heavens, which were filled with water; encompassed, or surrounded, him;)*

<sup>13</sup> for brightness in his sight coals of fire were kindled. *(coals of fire were kindled from the brightness going out before him.)*

<sup>14</sup> The Lord shall thunder from *(the)* heaven(s); and *[the]* high God shall give his voice.

<sup>15</sup> He sent his arrows, and scattered them; *and sent* lightnings, and wasted them.

<sup>16</sup> And the sheddings out of the sea appeared, and the foundations of the world were showed; from the blaming of the Lord, from the breathing of the spirit of his strong vengeance. *(And the seabed appeared, and the foundations of the world were uncovered; at the Lord's rebuke, and at the blast of the breath of his nostrils.)*

<sup>17</sup> He sent from heaven, and took *(hold of)* me; and drew me out of many waters.

<sup>18</sup> He delivered me from my mightiest enemy, and from them that hated me; for they were stronger than I.

<sup>19</sup> They came before me in the day of my tormenting; and the Lord was made my steadfastness.

<sup>20</sup> And he led me out into largeness, and he delivered me; for I pleased him. *(And he led me out into a large place, and he saved me; because he delighted in me.)*

<sup>21</sup> The Lord shall yield to me after my rightwiseness; and he shall yield to me after the cleanness of mine hands.

<sup>22</sup> For I *[have]* kept the ways of the Lord; and I did not *(turn)* wickedly from my God. *(For I have followed the Lord's ways; and I have not wickedly turned from my God.)*

<sup>23</sup> For all his dooms were in my sight; and I did not away from me his behests. *(For all his laws were before me; and I did not turn away from his commands.)*

<sup>24</sup> And I shall be perfect with him *(or And I shall be upright before him);* and I shall keep me from my wickedness.

<sup>25</sup> And the Lord shall restore to me after my rightwiseness; and after the cleanness of mine hands in the sight of his eyes.

<sup>26</sup> With the holy thou shalt be holy, and with the strong, *that is, to suffer adversities patiently,* thou shalt be perfect; *(With the holy thou shalt be holy, and with the upright, thou shalt be upright;)*

<sup>27</sup> and with a chosen man thou shalt be chosen, and with a wayward man thou shalt be made wayward\*. *(and with the pure, thou shalt be pure, but to the wicked, thou shalt be hostile to them.)*

<sup>28</sup> And thou shalt make safe a poor people; and with thine eyes thou shalt make low them that be high. *(And thou shalt save the poor; and thou shalt humble those who be high in their own eyes or and thou shalt look with contempt upon the proud.)*

<sup>29</sup> For thou, Lord, art my lantern, and thou, Lord, shalt lighten my darkness.

<sup>30</sup> For I girded, *that is, made ready to battle,* shall run in thee, *that is, in thy strength;* and in my God I shall skip over the wall. *(For when I am girded, that is, made ready for battle, I shall run by thy strength; and so, with God's help, I shall leap over the wall.)*

<sup>31</sup> God, his way is without wem; the speech of the Lord is examined with fire, *that is, is (as) pure and clean as metal proved in the furnace;* he is a shield of all men hoping in him. *(As for God, his way is without fault; the word of the Lord is examined with fire, that is, is as pure and clean as metal proved in the furnace; he is a shield for all men hoping in him.)*

\* **CHAPTER 22:27** *For when wayward men be justly punished of God, they say that God doeth waywardly with them. (For when wicked men be justly punished by God, they say that God doeth wickedly to them.)*

<sup>32</sup> For who is God, except the Lord; and who is strong, except our God?

<sup>33</sup> God, that hath girded me with strength, and hath made plane my perfect way; (*Yea, God, who hath girded me with strength, and hath made my way perfect, or without blame;*)

<sup>34</sup> and he hath made even my feet with harts' (*feet*), and hath set me upon mine high things; (*and he hath made my feet like the feet of a hart, or of a deer, and hath set me on high places, that is, on the mountains;*)

<sup>35</sup> and he taught mine hands to battle, and a brazen bow was granted to mine arm(s). (*and he taught my hands in battle, and now my arms can break a bronze bow.*)

<sup>36</sup> Thou hast given to me the shield of thine health; and thy mildness hath multiplied me. (*Thou hast given me the shield of thy salvation; and thy gentleness hath made me great.*)

<sup>37</sup> Thou shalt alarge my steps under me; and mine heels shall not fail. (*Thou hast broadened my steps under me; and my feet have not slipped.*)

<sup>38</sup> I shall pursue mine enemies, and I shall all-brake them; and I shall not turn again, till I waste them, (*or and I shall not return, until I destroy them*).

<sup>39</sup> I shall waste them, and I shall break them, that they rise not; they shall fall under my feet. (*I shall break them, and I shall destroy them, so that they shall not rise again; they shall all fall under my feet.*)

<sup>40</sup> Thou hast girded me with strength to battle; thou hast bowed under me them that stood against me. (*Thou hast girded me with strength for the battle; thou hast put those who stood against me under me.*)

<sup>41</sup> Thou hast given mine enemies' aback to me, men hating me; and I shall destroy them. (*Thou hast given me the backs of my enemies; and I destroy those who hate me.*)

<sup>42</sup> They shall cry, *that is, to idols either to men's help*, and none shall be that shall save them; they shall cry to the Lord, and he shall not hear them. (*They cry to their idols, or to men, for help, but no one can save them; they cry to the Lord, but he will not answer them.*)

<sup>43</sup> I shall do away them as the dust of [*the*] earth; I shall pound them, and I shall do [*them*] away as the clay, or the fen, of streets. (*I shall do them away like the dust of the earth; I shall pound them, and I shall do them away like the fen, or the clay, of the streets.*)

<sup>44</sup> Thou shalt save me from [*the*] against-sayings of my people; thou shalt keep me into the head of folks (*or thou shalt make me the head of the nations, or thou shalt keep me the head of the nations*); the people, whom I know not, shall serve me.

<sup>45</sup> Alien sons shall (*not*) against-stand me; by hearing of [*the*] ear, they shall obey to me. (*The sons of foreigners shall bow low to me; and after hearing me, they shall obey me.*)

<sup>46</sup> Alien sons floated away; and they shall be drawn together in their enclosings. (*The courage of the sons of foreigners shall fade away; and they shall slink out of their strongholds together.*)

<sup>47</sup> The Lord liveth, and my God is blessed; and the strong God of mine health shall be enhanced. (*The Lord liveth, and blessed is my God; yea, the strong God of my salvation shall be exalted.*)

<sup>48</sup> God, that givest vengeance to me, and hast cast down peoples under me. (*The God, who grantest me vengeance, and hast thrown down peoples, or nations, under me.*)

<sup>49</sup> Which leadeest me out from mine enemies, and raisest me from men against-standing me; thou shalt deliver me from the wicked man. (*Who leadeest me out from my enemies, and raisest me up from those who stand against me; yea, thou shalt deliver me from violent people.*)

<sup>50</sup> Therefore, Lord, I shall acknowledge to thee in heathen men; and I shall sing to thy name. (*And so, Lord, I shall praise thee before the heathen; and I shall sing praises to thy name.*)

<sup>51</sup> That he maketh great the healths of his king; and doeth mercy to his christ, David, and to his seed till into without end. (*Yea, he who maketh the great victories of his king; and who doeth mercy to his anointed, yea, to David, and to his descendants forevermore.*)

## CHAPTER 23

<sup>1</sup> Forsooth these be the last words, which David, the son of Jesse, said. The (*words that the*) man said, to whom it is ordained of Christ, of the God of Jacob, the noble psalm-maker of Israel; (*These be the last words which David, the son of Jesse, said. The words that the man to whom it was ordained to be the anointed of the God of Jacob, the noble psalm-maker of Israel, yea, the last words that he said;*)

<sup>2</sup> The spirit of the Lord spake by me, and his word by my tongue.

<sup>3</sup> David said, God of Israel spake to me, the strong *help* of Israel, the just Lord of men, is Lord in the dread of God. *(The God of Israel spoke, the Strong One of Israel said to me, The lord, or the leader; of men should be just, ruling in the fear of God.)*

<sup>4</sup> As the light of the morrowtide, when the sun riseth early, *(and)* is bright without clouds; and as an herb cometh forth of the earth by rains. *(He is like the morning light, when the sun riseth early, and it is bright without clouds; and like a herb that cometh forth out of the ground after the rain.)*

<sup>5</sup> And mine house is not so great with God, that he should make with me everlasting covenant, steadfast and made strong in all things; for all mine health *is of him*, and all my will, *that is, all my desire, goeth into him*, and nothing is thereof, that maketh not fruit\*. *(And though my house is not so great before God, yet he hath made with me an everlasting covenant, steadfast and strong in all things; for all my salvation is from him, and all my desire is for him, and there is nothing of it, that maketh not fruit.)*

<sup>6</sup> Forsooth all trespassers shall be drawn out as thorns, that be not taken with hands. *(And all trespassers shall be drawn out like thorns, which cannot be picked, or touched, by hand.)*

<sup>7</sup> And if any man will touch those, he shall be armed with iron, and with a *(piece of)* wood formed into a spear; and *(then)* the thorns shall be kindled, and shall be burnt till to nought.

<sup>8</sup> These be the names of the strong men of David. David sitteth in the chair, the wisest prince among *(the)* three; he is as a most tender worm of a tree, that killed eight hundred with one fierceness. *(These be the names of David's strong men. The Hachmonite sitteth in the chair; he is the wise leader of The Three, or The first, Jashobeam, the son of Hachmoni, was the leader of The Three; he raised up his spear against eight hundred men, and killed all of them at one time.)*

<sup>9</sup> After him was Eleazar, the son of his father's brother, *(the)* Ahohite; *(he was)* among *[the]* three strong men, that were with David, when they said shame to the Philistines, and were gathered thither into battle. And when the men of Israel had gone up, *(After him was Eleazar; the son of Dodo, the Ahohite; he was one of The Three, who were with David, when they said shame to, or taunted, the Philistines, and were gathered there in battle. And when the men of Israel had gone away,)*

<sup>10</sup> he/Eleazar stood in battle, *when his fellows went aback*, and smote the Philistines, till that his hand failed, and was stark with the sword. And the Lord made great health in that day; and the people that fled turned again, to draw away the spoils of *[the]* slain men. *(Eleazar stood his ground in the battle, while his fellows fled, and he struck down the Philistines, until his hand failed, and was fixed, or frozen, to the sword. And the Lord gave great victory that day; and the people who had fled returned to take away the spoils from the dead.)*

<sup>11</sup> And after him was Shammah, the son of Agee, of Hararites. And Philistines were gathered in the station; and there was a field full of lentils, *or vetches*; and when the people of Israel<sup>[had]</sup> fled from the face of Philistines, *(And the third member of The Three was Shammah, the son of Agee, of the Hararites. And when the Philistines were gathered at Lehi; and there was a field full of lentils; and the people of Israel had fled from before the Philistines,)*

<sup>12</sup> he stood in the midst of the field, and beheld it, *for he defended the field*; and he smote the Philistines, and the Lord made there *[a]* great health. *(he stood there in the midst of the field, and held it, and he defended that field; and he struck down the Philistines, and the Lord gave a great victory there.)*

<sup>13</sup> Also and three men went down before, that were princes among *(the)* thirty, and came to David in the time of reaping<sup>(ing)</sup> into the den of Adullam. And the tents of Philistines were set in the valley of giants. *(And three of The Thirty came down at the beginning of the harvest to join David at the cave of Adullam. And the Philistines' tents were pitched in the Rephaim Valley.)*

<sup>14</sup> And David was in a stronghold; and the station of Philistines was then in Bethlehem. *(And David was in a stronghold; and a Philistine garrison was at Bethlehem.)*

<sup>15</sup> Then David desired water of the well *(or Then David desired water out of the cistern)*, and said, *(O!)* If any man would give to me *(a)* drink of the water *(out)* of the cistern, which is in Bethlehem, beside the gate.

\* **CHAPTER 23:5** *And this is done, when all thing that cometh forth of the will, either of advisement, is done into the glory of God.*

<sup>16</sup> Therefore *(the)* three strong men brake into the tents of Philistines, and drew water of the cistern of Bethlehem, that was beside the gate, and they brought it to David; and he would not drink, but offered it to the Lord, *(And so The Three broke into the camp of the Philistines, and drew water out of the cistern of Bethlehem, that was beside the gate, and they brought it to David; but he would not drink it, but offered it to the Lord.)*

<sup>17</sup> and said, The Lord be merciful to me, that I do not this; whether I shall drink the blood of these men, that went forth, and the peril of their lives? Therefore he would not drink. *(The)* Three full strong men did these things. *(and said, May the Lord be merciful to me, so that I do not do this; for should I drink the blood of these men, who went down there, risking their own lives? And so he would not drink it. The Three did these things.)*

<sup>18</sup> Also Abishai, the brother of Joab, the son of Zeruiah, was prince of *[the]* three; he it is that raised his spear against three hundred men, which he killed; he was named among *[the]* three, *(And Abishai, Joab's brother, the son of Zeruiah, was the leader of The Thirty; it was he who raised up his spear against three hundred men, whom he killed; he had the famous name among The Thirty.)*

<sup>19</sup> and was the nobler among *(the)* three, and he was the prince of them; but he came not to the three first men. *(yea, he was the most famous of The Thirty, and he was their leader; but he did not come up to, or rival, The Three.)*

<sup>20</sup> And Benaiah, the son of Jehoiada, the strongest man of great works, of Kabzeel, he smote *[the]* two lions of Moab, *that is, two knights hardy as lions /two strong hardy knights;* and he went down, and smote a lion in the middle *(of a)* cistern in the days of snow.

<sup>21</sup> Also he killed a man of Egypt, a man worthy of beholding, having a spear in his hand; and so when he had gone down with a rod to that man, by might he wrung out the spear from the hand of the man of Egypt, and killed him with his own spear. *(And he killed an Egyptian man, a man worthy of beholding, who had a spear in his hand; for he had gone down to that man with a staff, and by might he wrung the spear out of the hand of the Egyptian, and then killed him with his own spear.)*

<sup>22</sup> Benaiah, the son of Jehoiada, did these things; and he was named among *[the]* three strong men *(or and he had a famous name among The Thirty),*

<sup>23</sup> that were among the thirty nobler men; nevertheless he came not *(up)* to the first three. And David made him a counsellor of private to himself. *(indeed some said he was the most famous of The Thirty; nevertheless he came not up to, or rived, The Three. And David made him his personal counsellor or the head of his bodyguard.)*

<sup>24</sup> Asahel, the brother of Joab, was among the thirty men; Elhanan, the son of his father's brother, of Bethlehem; *(And other members of The Thirty; Asahel, Joab's brother; and Elhanan, the son of Dodo, of Bethlehem;)*

<sup>25</sup> Shammah, of Harodites; Elika, of Harodites;

<sup>26</sup> Helez, of Paltites; Ira, the son of Ikkesh, of Tekoa; *(Helez, of Pelet; Ira, the son of Ikkesh the Tekoite;)*

<sup>27</sup> Abiezer, of Anathoth *(or Abiezer the Anethothite);* Mebunnai, of Hushathites;

<sup>28</sup> Zalmon, of Ahohites; Maharai, of Netophah;

<sup>29</sup> Heleb, the son of Baanah, and he was of Netophah; Ittai, the son of Ribai, of Gibeah, of the sons of Benjamin;

<sup>30</sup> Benaiah, of Pirathon; Hiddai, of the strand of Gaash;

<sup>31</sup> Abialbon, of Arabah; Azmaveth, of Barhumites;

<sup>32</sup> Eliahba, of Shaalbonites; the sons of Jashen, Jonathan, and Jashen; *(Eliahba, of Shaalbon; the sons of Jashen; Jonathan; Eliahba, of Shaalbon; Hashem the Gizonite;)*

<sup>33</sup> Shammah, of Hararites; Ahiam, the son of Sharar, of Hararites; *(Jonathan, the son of Shammah the Hararite; Ahiam, the son of Sharar the Hararite;)*

<sup>34</sup> Eliphelet, the son of Ahasbai, the son of *(the)* Maachathite; Eliam, the son of Aithophel, of Giloh;

<sup>35</sup> Hezrai, of Carmel; Paarai, of Arbites;

<sup>36</sup> Igal, the son of Nathan, of Zobah; Bani, of Gadites;

<sup>37</sup> Zelek, of Ammonites; Nahari, of Beeroth, the squire of Joab, the son of Zeruiah;

<sup>38</sup> Ira, of Ithrites; Gareb, and he was of Ithrites;

<sup>39</sup> Uriah of Hittites; all these were seven and thirty men *(or in all, there were thirty-seven famous fighting men).*

## CHAPTER 24

<sup>1</sup> And the strong vengeance of the Lord added to be wroth against Israel, and he stirred against them David, saying to Joab, Go thou, and number thou Israel and Judah. *(And*

again the Lord was angry with Israel, and in his strong vengeance he stirred David against them, so that he said to Joab, Go thou, and count the people of Israel and Judah.)

<sup>2</sup> And the king said to Joab, the prince of his host, Go thou by all the lineages of Israel, from Dan till to Beersheba, and number thou the people, that I know the number thereof. (And the king said to Joab, the leader of his army, Go thou through all the tribes of Israel, from Dan unto Beersheba, and count the people, so that I can know their number.)

<sup>3</sup> And Joab said to the king, Thy Lord God increase to this people, how great it is now, and again multiply he it an hundredfold in the sight of my lord the king; but what will my lord the king to himself in such a thing? (And Joab said to the king, May the Lord thy God increase this people to be more numerous than they be now, and may he multiply them a hundredfold before my lord the king; but why would my lord the king desire to do such a thing as to count the people?)

<sup>4</sup> But the word of the king overcame the words of Joab, and of the princes of the host; and Joab went out, and the princes of the knights, from the face of the king, that they should number the people of Israel. (But the king's word overruled what Joab and the other leaders of the army said; and so Joab, and the leaders of the horsemen, went out from before the king, to count the people of Israel.)

<sup>5</sup> And when they had passed [over] Jordan (or And when they had crossed over the Jordan River), they came into Aroer, to the right side of the city that is in the valley of Gad; and they passed forth by Jazer

<sup>6</sup> into Gilead, and into the lower land of Hodshi, and they came into the woody places of Dan; and they went about beside Sidon, (to Gilead, and to the land of Tahtimhodshi, and they came to Danjaan; and they went about beside Sidon,)

<sup>7</sup> and passed nigh the walls of Tyre, and nigh all the land of Hivites, and of Canaanites; and they came to the south of Judah, in[to] Beersheba.

<sup>8</sup> And when all the land was compassed, they came after nine months and twenty days into Jerusalem. (And when they had gone throughout all the land, they came back to Jerusalem after nine months and twenty days.)

<sup>9</sup> And so Joab gave the number of [the] describing of the people to the king. And of Israel were found nine hundred thousand of strong men, that drew out sword; and of Judah five hundred thousand of fighters. (And so Joab gave the census count to the king. And there were found in Israel eight hundred thousand strong men who drew out the sword; and in Judah five hundred thousand fighting men.)

<sup>10</sup> And the heart of David smote him, that is, his conscience reproved him, after that the people was numbered; and David said to the Lord, I have sinned greatly in this deed; but, Lord, I pray, that thou turn away the wickedness of thy servant, for I have done full follily. (And then David's heart struck him, that is, his conscience rebuked him, after that the people were counted; and David said to the Lord, I have greatly sinned by doing this deed; but, Lord, I pray thee, that thou turn away thy servant's wickedness, yea, what I have done so foolishly.)

<sup>11</sup> Therefore David rose (up) early; and the word of the Lord was made to Gad, the prophet and seer, and said,

<sup>12</sup> Go thou, and speak to David, (or Go thou, and say to David), The Lord saith these things, The choice of three things is given to thee; choose thou one, which thou wilt of these, that I do to thee.

<sup>13</sup> And when Gad had come to David, he told to him, and said, Either hunger shall come to thee in thy land seven years; either three months thou shalt flee thine adversaries, and they shall pursue thee; either certainly three days pestilence shall be in thy land; now therefore deliver thou, either advise thou [examine thou, and see, what word I shall answer to him that sent me. (And so when Gad had come to David, he told him, and said, Either seven years of hunger; or of famine, shall come upon thee in thy land; or for three months thou shalt flee thy adversaries, and yet they shall pursue thee; or for three days a pestilence shall be in thy land; and so now thou deliberate, and examine thou it, and see, what I shall answer to him who sent me.)

<sup>14</sup> And David said to Gad, I am constrained on each side greatly (or I am greatly constrained on every side); but it is better that I fall into the hands of the Lord, for his mercies be many, than into the hands of men.

<sup>15</sup> And (so) the Lord sent (a) pestilence into Israel from the morrowtide till to the time ordained; and seventy thousand of men were dead of the people from Dan till to Beersheba.

<sup>16</sup> And when the angel of the Lord had held forth his hand over Jerusalem, that he should destroy it, the Lord had mercy on the tormenting; and said to the angel smiting

the people, It sufficeth now; withhold thine hand. And the angel of the Lord was beside the cornfloor of Araunah (*the*) Jebusite. (*And when the angel of the Lord had put forth his hand over Jerusalem, to destroy it, the Lord had mercy on the tormenting; and he said to the angel striking the people, That is enough; withdraw thy hand. And the angel of the Lord was beside the threshing floor of Araunah the Jebusite.*)

<sup>17</sup> And David said to the Lord, when he had seen the angel slaying the people, I am he that have sinned, and I have done wickedly; what have these done, that be sheep? I beseech, thine hand be turned against me, and against the house of my father. (*And David said to the Lord, when he had seen the angel killing the people, I am the one who hath sinned, and I have done wickedly; what have these people done, yea, they who be but sheep? I beseech thee, let thy hand be turned against me, and against the house of my father.*)

<sup>18</sup> Forsooth Gad, the prophet, came to David in that day, and said to him, Go thou up, and ordain an altar to the Lord in the cornfloor of Araunah (*the*) Jebusite. (*And that same day, the prophet Gad came to David, and said to him, Go thou up, and build an altar to the Lord on the threshing floor of Araunah the Jebusite.*)

<sup>19</sup> And David went up, after the word of Gad, which the Lord had commanded to him.

<sup>20</sup> And Araunah beheld, and perceived, that the king and his servants passed over to him; and he went out, and worshipped the king with low cheer to the earth; (*And Araunah looked up, and saw the king and his servants coming over to him; and he went over; and bowed before the king, with his face low to the ground;*)

<sup>21</sup> And said, What is the cause, that my lord the king cometh to his servant? To whom David said, That I buy of thee the cornfloor, and build an altar to the Lord, and the slaying cease, that is cruel in the people. (*and he said, What is the reason that my lord the king cometh to his servant? To whom David said, To buy the threshing floor from thee, and to build on it an altar to the Lord, so that the slaughter that is so cruel upon the people will cease.*)

<sup>22</sup> And Araunah said to David, My lord the king take, and offer, as it pleaseth to him; thou hast oxen into burnt sacrifice, and a wain and yokes of oxen into uses of wood. (*And Araunah said to David, My lord the king take it, and offer, as it pleaseth thee; behold, thou hast here oxen for a burnt sacrifice, and a wagon, and the yokes of the oxen for wood.*)

<sup>23</sup> Araunah gave, that is, would give, all (*these*) things to the king. And Araunah said to the king, Thy Lord God receive thy vow. (*And so Araunah would gladly have given all these things to the king. And Araunah said to the king, May the Lord thy God receive thy vow.*)

<sup>24</sup> To whom the king answered, and said, Not as thou wilt, but I shall buy it of thee for (*a*) price, and I shall not offer to the Lord my God burnt sacrifices given freely. Therefore David bought the cornfloor for six hundred shekels of gold\*, and the oxen for fifty shekels of silver. (*To whom the king answered, No, not as thou wilt, but I shall buy it from thee for a price; for I shall not offer to the Lord my God burnt sacrifices that cost nothing. And then David bought the threshing floor for six hundred shekels of gold, and the oxen for fifty shekels of silver.*)

<sup>25</sup> And David builded there an altar to the Lord, and offered burnt sacrifices and peaceable sacrifices; and the Lord did mercy to the land, and the vengeance was refrained from Israel. (*And David built an altar there to the Lord, and offered burnt sacrifices and peace offerings; and then the Lord gave mercy to the land, and the plague in Israel was stopped.*)

\* CHAPTER 24:24 (As written) in the first book of Chronicles, Chapter 21.

## 1ST KINGS

<sup>1</sup> And king David waxed old (*or And King David grew old*), and had full many days of age; and when he was covered with clothes, he was (*still*) not made hot.

<sup>2</sup> Therefore his servants said to him, Seek we to our lord the king a young waxing virgin; and stand she before the king, and nurse she him, and sleep in his bosom, and make hot our lord the king. (*And so his servants said to him, Let us seek for our lord the king a youthful virgin; and stand she before the king, and nurse she him, and sleep in his bosom, and make our lord the king warm.*)

<sup>3</sup> Therefore they sought a young waxing virgin, fair in all the coasts of Israel; and they found Abishag of Shunem, and they brought her to the king. (*And so they searched for a young, beautiful virgin in all the coasts of Israel; and they found Abishag of Shunem, and they brought her to the king.*)

<sup>4</sup> And the damsel was full fair, and she slept with the king, and ministered to him; forsooth the king knew not her fleshly. (*And the young woman was very beautiful, and she slept with the king, and ministered to him; but the king did not know her fleshly.*)

<sup>5</sup> And Adonijah, the son of Haggith, was raised up, and said, I shall reign. And he made to him a chariot, and knights, and fifty men, that ran before him, (*or And he got himself a chariot, and horsemen or and horses, and fifty men who ran before him.*)

<sup>6</sup> Neither David, his father, reproved him any time, nor said, Why hast thou done this? But also he was full fair, the second child after Absalom; (*And David, his father, did not rebuke him at any time, nor said to him, Why hast thou done this? And he was very handsome, and the second child after Absalom;*)

<sup>7</sup> and his word was with Joab, the son of Zeruiah, and with Abiathar, priest, that helped the parts of Adonijah. (*and he talked with Joab, the son of Zeruiah, and with Abiathar, the priest, and they supported Adonijah.*)

<sup>8</sup> But Zadok, the priest, and Benaiah, the son of Jehoiada, and Nathan, the prophet, and Shimei, and (*the*) Cherethites and Pelethites, and all the strength of the host of David, were not with Adonijah. (*But Zadok, the priest, and Benaiah, the son of Jehoiada, and Nathan, the prophet, and Shimei, and Rei, and all the strong men who were David's bodyguards, were not with Adonijah.*)

<sup>9</sup> Therefore when rams were offered, and calves, and all fat things, beside the stone [*of*] Zohelath, that was nigh the well of Rogel, (*or And when rams, and calves, and all the fat things, were offered beside the stone of Zohelath, that was near Enrogel*), Adonijah called all his brethren, the sons of the king, and all the men of Judah, (*the*) servants of the king.

<sup>10</sup> Soothly he called not Nathan, the prophet, and Benaiah, and all the strong men, and Solomon, his brother.

<sup>11</sup> And so Nathan said to Bathsheba, the mother of Solomon, Whether thou hast heard, that Adonijah, the son of Haggith, hath reigned, and our lord David knoweth not this? (*And so Nathan said to Bathsheba, Solomon's mother, Hast thou heard, that Adonijah, the son of Haggith, hath made himself king, and our lord David knoweth it not?*)

<sup>12</sup> Now therefore come thou, take thou counsel of me, and save thy life, and (*the*) life of Solomon, thy son.

<sup>13</sup> Go thou, and enter to king David, and say thou to him, Whether not thou, my lord the king, hast sworn to me, thine handmaid, and saidest, that Solomon thy son shall reign after me, and he shall sit in my throne? (*or and that he shall sit on my throne?*) Why therefore reigneth Adonijah?

<sup>14</sup> And yet while thou shalt speak there with the king, I shall come after thee, and fulfill thy words (*or and confirm thy words*).

<sup>15</sup> Therefore Bathsheba entered to the king in the (*bed*)-closet/in the bed place; and the king was full old, and Abishag of Shunem ministered to him.

<sup>16</sup> And Bathsheba bowed herself, and worshipped the king; to whom the king said, What wilt thou to thee? (*And Bathsheba bowed herself down, and honoured the king; to whom the king said, What wilt thou that I do for thee?*)

<sup>17</sup> And she answered, and said, My lord the king, thou hast sworn to thine handmaid by thy Lord God, (*and said*), Solomon thy son shall reign after me, and he shall sit in my throne (*or and he shall sit on my throne*);

<sup>18</sup> and lo! Adonijah hath reigned now, (*or and behold! Adonijah hath made himself king now*), while thou, my lord the king, knowest (*it*) not;

<sup>19</sup> (*and*) he hath slain oxen, and all fat things, and full many rams; and he hath called all the sons of the king, also Abiathar [*the*] priest, and Joab, the prince of the chivalry (*or the leader of the cavalry, or of the army*); but he called not Solomon, thy servant.

<sup>20</sup> Nevertheless, my lord the king, the eyes of all Israel behold into thee, that thou show to them, who oughteth to sit in thy throne, my lord the king, after thee; (*Now, my lord the king, the eyes of all Israel look to thee, for thou to tell them, who ought to sit on thy throne, my lord the king, after thee;*)

<sup>21</sup> and it shall be, (*that*) when my lord the king hath slept with his fathers, I and my son Solomon shall be (*reckoned as*) sinners, *that is, Adonijah shall put on us crimes, to deprive us from life. (or else it shall be, that when my lord the king sleepeth with his forefathers, that is, when he dieth, I and my son Solomon shall be reckoned as sinners, that is, Adonijah shall put crimes upon us to deprive us of life.)*

<sup>22</sup> While she spake yet with the king, Nathan, the prophet, came. (*Yet while she spoke with the king, Nathan the prophet came in.*)

<sup>23</sup> And they told to the king, and said, Nathan, the prophet, is present. And when he had entered in the sight of the king, and had worshipped him lowly to the earth (*or and had bowed low to the ground before him*),

<sup>24</sup> Nathan said, My lord the king, saidest thou, Adonijah reign after me, and sit he on my throne? (*Nathan said, My lord the king, hast thou said, Adonijah shall reign after me, and he shall sit on my throne?*)

<sup>25</sup> For he came down today, and offered oxen, and fat things, and full many wethers; and he called all the sons of the king, [*and the prince(s) of the host*], and also Abiathar, [*the*] priest; and when they ate, and drank before him, and said, King Adonijah live, (*or and when they ate, and drank before him, they said, Long live King Adonijah!*);

<sup>26</sup> (*but*) he called not me, thy servant, and Zadok, the priest, and Benaiah, the son of Jehoiada, and Solomon, thy son.

<sup>27</sup> Whether this word went out from my lord the king, and thou showedest not to me, thy servant, who should sit on the throne of my lord the king after him? (*Did this word go out from my lord the king, but thou hast not told me, thy servant, who should sit on the throne of my lord the king after him?*)

<sup>28</sup> And king David answered, and said, Call ye Bathsheba to me. And when she had entered before the king, and had stood before him,

<sup>29</sup> the king swore, and said, The Lord liveth, that hath delivered my life from all anguish; (*the king swore, and said, As the Lord liveth, who hath delivered my life from all anguish;*)

<sup>30</sup> for as I swore to thee by the Lord God of Israel, and said, Solomon, thy son, shall reign after me, and he shall sit on my throne for me, so I shall do today (*or so I shall make this happen today*).

<sup>31</sup> And Bathsheba, with her cheer bowed down into the earth, worshipped the king, and said, My lord king David live without end. (*And Bathsheba, with her face bowed down to the ground, honoured the king, and said, My lord King David, may thou live forever!*)

<sup>32</sup> And king David said, Call ye Zadok, the priest, to me, and Nathan, the prophet, and Benaiah, the son of Jehoiada. And when they had entered before the king,

<sup>33</sup> the king said to them, Take with you the servants of your lord, and put ye my son Solomon upon my mule, and lead ye him into Gihon.

<sup>34</sup> And [*there*] Zadok, the priest, and Nathan, the prophet, anoint him into king upon Israel and Judah; and ye shall sing with a trump, and ye shall say, Live king Solomon! (*And there Zadok, the priest, and Nathan, the prophet, anoint him king upon Israel; and ye shall sing with a trumpet, and ye shall say, Long live King Solomon!*)

<sup>35</sup> (*Then*) Ye shall go up after him, and ye shall come to Jerusalem; and he shall sit upon my throne, and he shall reign for me; and I shall command to him, that he be duke on Israel and on Judah, (*or and I shall command to him, to be the ruler of Israel and of Judah*).

<sup>36</sup> And Benaiah, the son of Jehoiada, answered to the king, and said, Amen; so speak the Lord God of my lord the king (*or and may the Lord God of my lord the king also say thus*).

<sup>37</sup> As the Lord was with my lord the king, so be he with Solomon, and make he the throne of Solomon higher than the throne of my lord king David.

<sup>38</sup> Then Zadok, the priest, went down, and Nathan, the prophet, and Benaiah, the son of Jehoiada, and (*the*) Cherethites, and Pelethites; and they putted Solomon upon the mule of David, the king, and they brought him into Gihon. (*Then Zadok, the priest, and*

*Nathan, the prophet, and Benaiah, the son of Jehoiada, and the Cherethites, and Pelethites, went down; and they put Solomon on King David's mule, and they brought him to Gihon.)*

<sup>39</sup> And Zadok, the priest, took an horn of oil (*out*) of the tabernacle, and anointed Solomon; and they sang with a clarion (*or and they sang with a trumpet*); and all the people said, (*Long*) Live king Solomon!

<sup>40</sup> And all the multitude went up after him, and the people of men singing with pipes, and being glad with great joy; and the earth sounded of the cry of them (*or and the earth sounded with their cry*).

<sup>41</sup> And Adonijah heard, and all that were called of him to the feast; and then the feast was ended. But also Joab said, when the voice of the trump was heard, What will it to itself the cry of the city making (*such a*) noise? (*And Adonijah, and all who were called by him to the feast, heard the noise, as the feast was ending. And when Joab heard the sound of the trumpet, he said, What is the meaning of all this noise in the city?*)

<sup>42</sup> Yet while he spake, Jonathan, the son of

Abiathar, the priest, came; to whom Adonijah said, Enter thou, for thou art a strong man, and telling good things.

<sup>43</sup> And Jonathan answered to Adonijah, Nay; for our lord king David hath ordained Solomon (*as*) king;

<sup>44</sup> and David hath sent with Solomon Zadok, the priest, and Nathan, the prophet, and Benaiah, the son of Jehoiada, and (*the*) Cherethites, and Pelethites; and they have put Solomon upon the mule of the king.

<sup>45</sup> And Zadok, the priest, and Nathan, the prophet, have anointed him (*as*) king in Gihon; and they came down from thence being glad, and the city (*re*)sounded; this is the voice that ye heard (*or that is the noise that ye heard*).

<sup>46</sup> But also Solomon sitteth on the throne of (*the*) realm; (*And so now Solomon sitteth on the throne of the kingdom;*)

<sup>47</sup> and the servants of the king have entered, and have blessed our lord king David, and said, God make large the name of Solomon above thy name, and make great his throne above thy throne. And king David worshipped in his bed; (*and the king's servants have entered, and have blessed our lord King David, and said, God make the name of Solomon greater than thy name, and make his throne greater than thy throne. And King David hath bowed himself in worship on his bed;*)

<sup>48</sup> and furthermore he spake these things, Blessed be the Lord God of Israel, that hath given today a sitter in my throne, while mine eyes see. (*and furthermore he spoke these things, and said, Blessed be the Lord God of Israel, who today hath given such a man to sit on my throne, while I have lived to see it.*)

<sup>49</sup> Therefore all that were called of Adonijah to the feast, were afeared, and rose up, and each man went into his way. (*And so all who were called by Adonijah to the feast were afraid, and they rose up, and each man went on his way.*)

<sup>50</sup> And Adonijah dreaded Solomon, and rose up, and went into the tabernacle of the Lord, and he held the horn, *or corner*, of the altar. (*And Adonijah feared Solomon, and he rose up, and went into the Tabernacle, or the Tent, of the Lord, and he held onto the horns, or the corners, of the altar.*)

<sup>51</sup> And they told to Solomon, and said, Lo! Adonijah dreadeth the king Solomon, and he holdeth the horn, *or corner*, of the altar, (*or and he holdeth onto the horns, or the corners, of the altar*), and said, (*Let*) King Solomon swear to me today, that he shall not slay his servant with (*the*) sword.

<sup>52</sup> And Solomon said, If he is a good man, soothly not an hair of him shall fall into the earth, (*or If he is a good man, truly not one hair of his head shall fall to the ground*); but if evil be found in him, he shall die.

<sup>53</sup> Therefore king Solomon sent, and led out Adonijah from the altar; and he entered, and worshipped king Solomon, (*or and he entered, and bowed low before King Solomon*); and Solomon said to him, Go into thine house.

## CHAPTER 2

<sup>1</sup> Forsooth the days of David nighed, that he should die; and he commanded to Solomon, his son, and said,

<sup>2</sup> Lo! I enter into the way of all (*the*) earth; be thou strengthened (*or take thou courage*), and be thou a strong man.

<sup>3</sup> And keep thou the keepings and the behests of thy Lord God, that thou go in his ways, and keep his ceremonies, and his behests, and his dooms, and (*his*) witnessings, as it is written in the law of Moses; that thou understand all things which thou doest, and

whither ever thou shalt turn thee. *(And obey thou the orders and the commands of the Lord thy God, so that thou go in his ways, and keep his statutes, and his commands, and his laws, or his judgements, and his testimonies, as it is written in the Law of Moses; so that thou understand all the things that thou doest, and wherever thou shalt turn thyself.)*

<sup>4</sup> That the Lord confirm his words, which the Lord spake of me, and said, If thy sons keep my ways, and go before me in truth, in all their heart, and in all their soul, a man shall not be taken away of thee from the throne of Israel. *(So that the Lord shall establish his words, which the Lord spoke about me, saying, If thy sons follow my ways, and go before me in truth, with all their heart, and with all their soul, a man of thee shall not be taken away from the throne of Israel.)*

<sup>5</sup> Also thou knowest what things Joab, the son of Zeruiah, did to me; *(and) what things he did to [the] two princes of the host of Israel, to Abner, the son of Ner, and to Amasa, the son of Jether, which he killed, and shedded the blood of battle in peace; and putted the blood of battle in his girdle, that was about his loins, and in his shoe(s), that was in his feet, (or and put the blood of battle upon his girdle, that was about his loins, and in his shoes, that were upon his feet).*

<sup>6</sup> Therefore thou shalt do by thy wisdom, and thou shalt not lead forth his hoariness peaceably to hells, *either (the) sepulchre. (And so do thou by thy wisdom, and do not let his hoar hairs go down peacefully to Sheol, or into the grave, or into the tomb.)*

<sup>7</sup> But also thou shalt yield grace to the sons of Barzillai of Gilead, and they shall be eating in thy board *(or and they shall eat at thy table);* for they met me, when I fled from the face of Absalom, thy brother.

<sup>8</sup> Also thou hast with thee Shimei, the son of Gera, the son of Benjamin, of Bahurim, the which Shimei cursed me by the worst cursing, when I went to the defensible places; but for-thy he came down to me into my meeting, when I passed *(the) Jordan*, and I swore to him by the Lord, and said, I shall not slay thee with sword, *(Also thou hast with thee Shimei, the son of Gera, the son of Benjamin, of Bahurim, the which Shimei cursed me by the worst cursing, when I went to Mahanaim; but he came down to meet me when I crossed over the Jordan River, and I swore to him by the Lord, and said, I shall not kill thee with the sword.)*

<sup>9</sup> do not thou suffer him to be unpunished; forsooth thou art a wise man, and thou shalt know what thou shalt do to him, and thou shalt lead forth his hoar hairs with blood to hells. *(but now do not thou allow him to go unpunished; thou art a wise man, and thou knowest what thou shalt do to him, and that is, thou shalt lead forth his hoar hairs in blood down to Sheol, or into the grave!)*

<sup>10</sup> And *(then)* David slept with his fathers, and was buried in the city of David.

<sup>11</sup> And the days, in which David reigned upon Israel, be forty years; in Hebron he reigned seven years, and in Jerusalem three and thirty years.

<sup>12</sup> Forsooth Solomon sat upon the throne of David, his father, and his realm was made steadfast greatly *(or and his reign was firmly established).*

<sup>13</sup> And Adonijah, the son of Haggith, entered to Bathsheba, the mother of Solomon; and she said to him, Whether thine entering is peaceable? And he answered, It is peaceable, *(or and she said to him, Cometh thou here in peace? And he answered, I have come in peace).*

<sup>14</sup> And he added, A word of me is to thee, *(or And he added, I have a word to say to thee).* And she said, Speak thou.

<sup>15</sup> And he said, Thou knowest that the realm was mine, and all Israel purposed to make me into king to them; but the realm is translated, and is made my brother's ; for of the Lord it is ordained to him. *(And he said, Thou knowest that the kingdom was mine, and all Israel purposed to make me king over them; but the kingdom was taken away from me, and made my brother's ; for the Lord ordained it to him.)*

<sup>16</sup> Now therefore I pray of thee one asking; shame thou not my face. And she said to him, Speak thou.

<sup>17</sup> And he said, I pray, that thou say to Solomon the king; for he may not deny anything to thee; that he give me Abishag of Shunem to wife *(or that he give me Abishag of Shunem for a wife).*

<sup>18</sup> And Bathsheba said, Well, I shall speak for thee to the king.

<sup>19</sup> Therefore Bathsheba came to king Solomon, to speak to him for Adonijah; and the king rose against the coming of her, and worshipped her, and sat on his throne; and a throne was set to the mother of the king, and she sat at his right side. *(And so Bathsheba went to King Solomon, to speak to him for Adonijah; and the king rose up to greet her,*

*and honoured her; and then sat down on his throne; and a throne was put in place for the king's mother; and she sat at his right side.)*

<sup>20</sup> And she said to him, I pray of thee one little asking; shame thou not my face. And the king said to her, My mother, ask thou; for it is not leaveful that I turn away thy face *(or for it would not be right for me to refuse thee).*

<sup>21</sup> And she said, *(Let)* Abishag of Shunem be given *(for a)* wife to Adonijah, thy brother.

<sup>22</sup> And king Solomon answered, and said to his mother, Why askest thou *(only for)* Abishag of Shunem to Adonijah? Ask thou to him also the realm, *(or Why askest thou only for Abishag of Shunem for Adonijah? Why not ask thou also for the kingdom for him?)*; certainly he is mine elder brother; and he hath Abiathar, *(the)* priest, and Joab, the son of Zeruiah.

<sup>23</sup> Therefore king Solomon swore by the Lord, and said, God do to me these things, and add these things too, for Adonijah hath spoken this word against his *(own)* life.

<sup>24</sup> And now the Lord liveth, that hath confirmed me, and hath set me on the throne of *[David]*, my father, and that hath made to me an house, as he spake, for Adonijah shall be slain today. *(And now as the Lord liveth, who hath firmly established me, and hath put me on the throne of my father David, and who hath made a house for me, as he promised, let Adonijah be killed today!)*

<sup>25</sup> And king Solomon sent by the hand of Benaiah, the son of Jehoiada; and Benaiah slew Adonijah, and he was dead *(or and so he died).*

<sup>26</sup> Also the king said to Abiathar, the priest, Go thou into Anathoth, to thy field; and soothly thou art a man of death, *that is, worthy of death, for conspiring against me, and David, my father;* but today I shall not slay thee, for thou barest the ark of the Lord God before David, my father, and thou sufferedest travail in all things, in which my father travailed.

<sup>27</sup> Therefore Solomon put out Abiathar, that he should not be priest of the Lord, *(or And so Solomon put out Abiathar, so that he would no longer be the Lord's priest), (so)* that the word of the Lord were *[ful]* filled, which he spake on the house of Eli in Shiloh.

<sup>28</sup> And a messenger came to Solomon, and said that Joab had bowed after Adonijah, and that he had not bowed after Solomon. Therefore Joab fled into the tabernacle of the Lord, and took the horn of the altar. *(And a message concerning all of this came to Joab; for he had sided with Adonijah, but not with Absalom. And so Joab fled into the Tabernacle, or the Tent, of the Lord, and took hold of the horns of the altar.)*

<sup>29</sup> And it was told to king Solomon, that Joab had fled into the tabernacle of the Lord, and was beside the altar; and Solomon sent Benaiah, the son of Jehoiada, and said, Go thou, and slay him.

<sup>30</sup> And Benaiah came to the tabernacle of the Lord, and said to Joab, The king saith these things, Go thou out. And he said, I shall not go out, but I shall die here. Benaiah told the word to the king *(or Benaiah told this to the king)*, and said, Joab spake these things, and answered these things to me.

<sup>31</sup> And the king said to Benaiah, Do thou as he hath spoken, and slay thou him, and *(then)* bury him; and thou shalt remove the innocent blood, that was shed out of Joab, from me, and from the house of my father, *(or and so thou shalt remove the innocent blood that was shed by Joab, from me, and from my father's house).*

<sup>32</sup> And the Lord yield on *(to)* his *(own)* head his *(own)* blood, for he killed two just men, and better than himself, and he killed them by *(the)* sword, while David, my father, knew not, Abner the son of Ner, the prince of the chivalry of Israel, and Amasa, the son of Jether, the prince of the host of Judah, *(or that is, Abner the son of Ner, the leader of Israel's cavalry, or army, and Amasa, the son of Jether, the leader of Judah's army).*

<sup>33</sup> And the blood of them shall turn again into the head of Joab, and into the head of his seed without end; but peace be of the Lord till into without end to David, and to his seed, and to the house, and *[the]* throne of him. *(And their blood shall return onto Joab's head, and onto the head of his descendants forevermore; but let peace, or prosperity, be from the Lord forevermore for David, and for his descendants, and for his house, and his throne.)*

<sup>34</sup> Therefore Benaiah, the son of Jehoiada, went up, and assailed Joab, and killed him; and Joab was buried in his house in *(the)* desert.

<sup>35</sup> And the king ordained Benaiah, the son of Jehoiada, upon the host for Joab; and the king put Zadok the priest *(in place)* for Abiathar. *(And the king ordained Benaiah, the son of Jehoiada, over the army in place of Joab; and he made Zadok the priest in place of Abiathar.)*

<sup>36</sup> Also the king sent, and called (*for*) Shimei, and said to him, Build to thee an house in Jerusalem, and dwell thou there, (*or Build a house for thyself in Jerusalem, and live thou in it*), and thou shalt not go out from thence hither and thither;

<sup>37</sup> for in whatever day thou goest out, and passest [*over*] the strand of Kidron, know thou thee worthy to be slain; thy blood shall be on thine head. (*for in whatever day thou goest out, and passest over the Kidron Stream or and passest over the Kidron Gorge, know thou that thou shalt be killed; thy blood shall be upon thy own head.*)

<sup>38</sup> And Shimei said to the king, The word of the king is good; as my lord the king spake, so thy servant shall do. And so Shimei dwelled in Jerusalem many days.

<sup>39</sup> But it was done after three years, that the servants of Shimei fled to Achish, the son of Maachah, king of Gath; and it was told to Shimei, that his servants had gone into Gath.

<sup>40</sup> And Shimei rose up, and saddled his ass (*or and saddled up his donkey*), and went to Achish, into Gath, to seek his servants; and he brought them (*back*) again from Gath.

<sup>41</sup> And it was told to king Solomon, that Shimei had gone to Gath from Jerusalem, and had come (*back*) again.

<sup>42</sup> And Solomon sent, and called him, and said to him, Whether I witnessed not to thee by the Lord, and before-said to thee, In whatever day thou shalt go out hither and thither, know thou that thou shalt die; and thou answeredst to me, The word is good, which I heard? (*And Solomon sent, and called for him, and said to him, Did I not make thee swear by the Lord? and did I not say to thee, On whatever day that thou shalt go out here and there, know thou that thou shalt die? and didest thou not answer to me, The word, which I heard, is good?*)

<sup>43</sup> Why therefore kepest thou not the oath of the Lord, and the commandment which I commanded to thee?

<sup>44</sup> And the king said to Shimei, Thou knowest all the evil, of which thine heart is guilty to thee, which evil thou didest to [*David*] my father; the Lord hath yielded thy malice into thine head. (*And the king said to Shimei, Thou knowest all the evil which thy heart is guilty of, which evil thou didest to my father David; and now the Lord shall yield thy malice onto thy own head.*)

<sup>45</sup> And king Solomon *shall* be blessed; and the throne of David shall be stable before the Lord till into without end.

<sup>46</sup> Therefore the king commanded to Benaiah, the son of Jehoiada; and he assailed Shimei, and smote him, and he was dead. Therefore the realm was confirmed into the hands of Solomon; (*And so the king commanded to Benaiah, the son of Jehoiada; and he assailed Shimei, and struck him down there, and he died. And so the kingdom was firmly established in Solomon's hands;*)

## CHAPTER 3

<sup>1</sup> and (*then*) by affinity, *either alliance*, he was joined to Pharaoh, king of Egypt; for he took the daughter of Pharaoh, and brought (*her*) into the city of David, till he [*ful*] filled building his house, and the house of the Lord, and the wall of Jerusalem by compass.

<sup>2</sup> Nevertheless the people offered in high places; for the temple was not builded to the name of the Lord till into that day. (*But the people still offered at the hill shrines; for the Temple was not yet built in honour of the name of the Lord unto that day.*)

<sup>3</sup> Soothly Solomon loved the Lord, and went in the behests of David, his father, except that Solomon offered in high places and burnt incense. (*And Solomon loved the Lord, and followed his father David's commands, except that Solomon offered sacrifices and burned incense at the hill shrines.*)

<sup>4</sup> And so Solomon went into Gibeon, to offer there; for that was the most high place (*or for that was the most important, or the most famous, hill shrine*). Solomon offered upon that altar in Gibeon a thousand offerings into burnt sacrifice.

<sup>5</sup> Soothly the Lord appeared to Solomon by sleep in the night, and said, Ask thou that, that thou wilt, that I give *it* to thee.

<sup>6</sup> And Solomon said, Thou hast done great mercy with thy servant David, my father, as he went in thy sight, in truth, and [*in*] rightwiseness, and in rightful heart with thee; thou hast kept to him thy great mercy (*or thou hast shown him thy great love*), and hast given to him a son, sitting on his throne, as it is today.

<sup>7</sup> And now, Lord God, thou hast made thy servant to reign for David, my father; forsooth I am a little child (*or but I am like a little child*), and not knowing mine out-going and mine in-coming.

<sup>8</sup> And thy servant is in the midst of the people, which thou hast chosen, of [a] people without number, that may not be numbered and reckoned, for multitude. *(And thy servant is in the midst of the people, whom thou hast chosen, of a people without number, who cannot be counted, or reckoned, for their multitude.)*

<sup>9</sup> Therefore thou shalt give to thy servant an heart able to be taught, *that is, enlightened of thee*, that he may deem thy people, and judge betwixt good and evil; for who may deem this people, thy people, this much people? *(And so give thou to thy servant a heart able to be taught, that is, able to be enlightened by thee, so that he can judge, or rule, thy people, and judge between good and evil; for who can judge, or rule, this people, this great people of thine?)*

<sup>10</sup> Therefore the word pleased before the Lord, that Solomon had asked *(for)* such a thing.

<sup>11</sup> And the Lord said to Solomon, For thou askedest this word, and askedest not to thee many days, neither riches, neither the lives of thine enemies, but thou askedest to thee wisdom to deem doom, *(And the Lord said to Solomon, For thou askedest for this thing, and askedest not for many days for thyself, nor riches, nor the lives of thy enemies, but thou askedest for wisdom to judge justly, or wisely.)*

<sup>12</sup> lo! I have done to thee after thy words, and I have given to thee a wise heart and an understanding *(one)*, in so much that no man before thee was like thee, neither shall rise *(up)* after thee.

<sup>13</sup> But also I have given to thee these things, which thou askedest not, that is, riches, and glory, that no man be like thee in kings in all times afterward *(or so that there shall not be any man like thee among the kings in all thy days)*.

<sup>14</sup> Forsooth if thou goest in my ways, and keepest my biddings and [my] commandments, as thy father went *in them*, *(then)* I shall make thy days long.

<sup>15</sup> Therefore Solomon waked, and understood what the sweven was. And when he had come to Jerusalem, he stood before the ark of [the] bond of peace of the Lord, and he offered burnt sacrifices, and made peaceable sacrifices, and *(made)* a great feast to all his household/to all his menials. *(And so Solomon awoke, and understood the dream. And when he had come to Jerusalem, he stood before the Ark of the Covenant of the Lord, and he offered burnt sacrifices, and made peace offerings, and made a great feast for all his household or for all his menials.)*

<sup>16</sup> Then two women whores came to the king, and stood before him;

<sup>17</sup> of which one said, My lord, I beseech, I and this woman dwelled in one house, and I childed at her in a couch *(or and I brought forth my child in a bed when she was there)*.

<sup>18</sup> And in the third day after that I had childed, also this woman childed, *(or And on the third day after that I had given birth, this woman also gave birth)*; and we were together in the house, and none other was *(there)* with us in the house, except us twain.

<sup>19</sup> And the son of this woman was dead in the night, for she slept, and over-lay him; *(And this woman's son died in the night, for while she was sleeping, she rolled over, and laid upon him;)*

<sup>20</sup> and she rose up in the fourth part of the night in silence, and took my son from the side of me, *(while)* thine handmaid *(was)* sleeping, and she laid it in her bosom; and she putted in my bosom her son, that was dead.

<sup>21</sup> And when I had risen early, to give milk to my son, he appeared dead; whom I beheld more diligently by clear light, and I perceived, that he was not mine, whom I had engendered *(or whom I had begat)*.

<sup>22</sup> The tother woman answered, It is not as thou sayest, but thy son is dead; forsooth my son liveth. The contrary, she said, Thou liest, *(or But the other woman said, Thou liest)*; for my son liveth, and thy son is dead. And by this manner they strove before the king.

<sup>23</sup> Then the king said, This woman saith, My son liveth, and thy son is dead; and this woman answereth, Nay, but thy son is dead, and my son liveth.

<sup>24</sup> Therefore the king said, Bring ye to me a sword. And when they had brought a sword before the king,

<sup>25</sup> he said, Part ye the quick young child in two parts *(or Divide ye, or cut ye, the young living child in two)*, and give ye the half part to the one, and the half part to the tother.

<sup>26</sup> And the woman, whose son was quick, said to the king; for her entrails were moved on her son; Lord, I beseech, give ye to her the quick child, and do not ye slay him. The contrary, she said, Be he neither to me, neither to thee, but be he parted. *(And the woman, whose son was living, said to the king; for she was moved with love for her son;*

*Lord, I beseech thee, give ye to her the child alive, and do not ye kill him. But the other woman said, Be he neither to me, nor to thee, but be he divided, or cut in two.)*

<sup>27</sup> The king answered, and said, Give ye to this (first) woman the young child quick, and be he not slain, (or Give ye this first woman the young child alive, and do not kill him); forsooth this is his mother.

<sup>28</sup> Therefore all Israel heard the doom, which the king had deemed; and they dreaded the king, and saw, that the wisdom of God was in him, to make doom. (And so all Israel heard the judgement, which the king had decreed; and they revered the king, and saw, that God's wisdom was in him, to make judgements, or justice.)

## CHAPTER 4

<sup>1</sup> Forsooth king Solomon was reigning on all Israel.

<sup>2</sup> And these were the princes which he had; Azariah, the son of Zadok, the priest; (And these were the leaders that he had; Azariah, the son of Zadok, was the priest who was over-the-year; that is, the calendar of events;)

<sup>3</sup> Elihoreph, and Ahiah, (the) sons of Shisha, were scribes; Jehoshaphat, the son of Ahilud, was chancellor;

<sup>4</sup> Benaiah, the son of Jehoiada, was prince upon the host (or was the leader of the army); and Zadok and Abiathar were priests;

<sup>5</sup> Azariah, the son of Nathan, was upon them that stood nigh [to] the king (or was over those who stood close to the king, or was over the regional governors); Zabud, the son of Nathan, was[a] priest, a friend of the king;

<sup>6</sup> and Ahishar was steward of the house; and Adoniram, the son of Abda, was upon the tributes (or was in charge of the taxes, or the levies, or was in charge of the forced labour).

<sup>7</sup> Forsooth Solomon had twelve prefects, either chief ministers, on all Israel, that gave lifelode to the king, and to his house; soothly by each month by itself in the year, each prefect by himself ministered necessaries. (And Solomon had twelve prefects, or chief ministers, over all Israel, who gave sustenance, or food, to the king, and to his household; and each month of the year; one prefect by himself administered the necessities.)

<sup>8</sup> And these be the names of them; Ben-hur, in the hill (country) of Ephraim;

<sup>9</sup> Ben-dekar, in Makaz, and in Shaalbim, and in Bethshemesh, and in Elon, and in Bethhanan, (or and in Elonbethhanan);

<sup>10</sup> Ben-hesed, in Aruboth; and Sochoh, and all the land of Hopher, was (also) his;

<sup>11</sup> Ben-abinadab, whose was all Naphath, had Dor Taphath, the daughter of Solomon, to wife. (Ben-abinadab, whose had all of Naphath-dor; that is, the region of Dor, and he had Taphath, Solomon's daughter, for a wife.)

<sup>12</sup> Baana, the son of Ahilud, governed Taanach, and Megiddo, and all Bethshean, which is beside Zartanah, under Jezreel, from Bethshean unto Abelmeholah, even against Jokneam (or as far as Jokneam).

<sup>13</sup> Ben-geber, in Ramoth of Gilead, had Havoth-jair, of the son of Manasseh, in Gilead; he was sovereign in all the country of Argob, which is in Bashan, to sixty great cities and walled, that had brazen locks. (Ben-geber, in Ramoth of Gilead, had Havoth-jair; that is, the tent villages of Jair, who was the son of Manasseh, in Gilead; he was the sovereign, or the ruler, in all the country of Argob, which is in Bashan, yea, to sixty great walled cities that had bronze locks.)

<sup>14</sup> Ahinadab, the son of Iddo, was sovereign in Mahanaim;

<sup>15</sup> Ahimaaz was in Naphtali, but also he had Basmath, the daughter of Solomon, in wedlock;

<sup>16</sup> Baanah, the son of Hushai, was in Asher, and in Aloth;

<sup>17</sup> Jehoshaphat, the son of Paruah, was in Issachar;

<sup>18</sup> Shimei, the son of Elah, was in Benjamin;

<sup>19</sup> Geber, the son of Uri, was in the land of Gilead, and in the land of Sihon, king of Amorites, and (in the land) of Og, king of Bashan, and upon all things that were in that land.

<sup>20</sup> (The people of) Judah and Israel were unnumberable, as the sand of the sea in multitude, eating, and drinking, and being glad.

<sup>21</sup> Forsooth Solomon was in his lordship, and had all the realms, as from the flood of the land of Philistines, unto the last part of Egypt, of men offering gifts, that is, tributes, to him, and serving to him, in all the days of his life. (For Solomon was in his lordship, and had all the kingdoms, from the Euphrates River unto the land of the Philistines, and

unto the last part of Egypt; and the men of these places offered tribute, or taxes, to him, and served him, all the days of his life.)

<sup>22</sup> Forsooth the meat of Solomon was by each day, thirty cors of clean flour of wheat, and sixty cors of meal, (*And each day the food for Solomon and his household, was thirty cors of fine wheat flour, and sixty cors of meal.*)

<sup>23</sup> ten fat oxen, and twenty oxen of the pasture(s), and an hundred wethers, besides (the) hunting of harts, of goats, and of bugles (*or and of buffalo, or wild oxen*), and of birds made fat.

<sup>24</sup> For he held all the country that was beyond the flood, as from Tiphseh unto Azzah (*or from Tiphseh to Azzah*), and all the kings of those countries; and he had peace by each part in compass.

<sup>25</sup> And Judah and Israel dwelled without any dread (*or And the people of Judah and Israel lived without any fear*), each man under his vine, and under his fig tree, from Dan unto Beersheba, in all the days of Solomon.

<sup>26</sup> And Solomon had forty thousand cratches of horses for chariots, and twelve thousand of road horses; (*And Solomon had forty thousand stalls for the horses for his chariots, and twelve thousand road horses;*)

<sup>27</sup> and the foresaid prefects/the chief masters of the king nourished those horses. But also with great busyness they gave [the] necessities to the board of king Solomon, in their time, (*or But also with great diligence they gave the necessities for King Solomon's table, each in his turn;*)

<sup>28</sup> also they brought barley, and forage of horses and of work beasts, into the place where the king was, after it was ordained to them. (*they also brought barley, and forage, for the horses and the work beasts, to the place where the king was, as it was ordained to them.*)

<sup>29</sup> Also God gave to Solomon wisdom, and prudence full much (*or and a great deal of prudence*), and largeness of heart, as the sand that is in the brink of the sea.

<sup>30</sup> And the wisdom of Solomon passed the wisdom of all [the] east men, and Egyptians; (*And Solomon's wisdom surpassed the wisdom of all the men of the East, and of all the Egyptians;*)

<sup>31</sup> and he was wiser than all men; he was wiser than Ethan (the) Ezrahite, and than Heman, and than Chalcol, and than Darda, the sons of Mahol; and he was named among all folks by compass.

<sup>32</sup> And Solomon spake three thousand parables, and his songs were a thousand and five;

<sup>33</sup> and he disputed of trees, from a cedar which is in Lebanon, till to the hyssop that goeth out of the wall; he disputed of work beasts, and (of) birds, and of creeping beasts, and of fishes.

<sup>34</sup> And they came from all peoples to hear the wisdom of Solomon, and from all the kings of [the] earth, that heard his wisdom (*or who heard of his wisdom*).

## CHAPTER 5

<sup>1</sup> Also Hiram, king of Tyre, sent his servants to Solomon; for he heard that they had anointed him king for his father (*or for he had heard that they had anointed him king in place of his father*); for Hiram was (a) friend of David in all time.

<sup>2</sup> And also Solomon sent to Hiram, and said,

<sup>3</sup> Thou knowest the will of David, my father, and for he might not build an house to the name of his God, (*or Thou knowest the desire of my father David, and that he could not build a house in honour of the name of the Lord his God*), for [the] battles nighting by compass, till the Lord gave them under the step of his feet.

<sup>4</sup> But now my Lord God hath given rest to me by compass, and none adversary is, neither evil assailing; (*But now the Lord my God hath given peace to me all around, and there is no adversary, nor evil, assailing me;*)

<sup>5</sup> wherefore I think to build a temple to the name of my Lord God, as God spake to David, my father, and said, Thy son, whom I shall give to thee for thee upon thy throne, he shall build an house to my name. (*and so I shall build a Temple in honour of the name of the Lord my God, as God spoke to my father David, and said, Thy son, whom I shall put on thy throne in thy place, he shall build a House in honour of my name.*)

<sup>6</sup> Therefore command thou, that thy servants hew down to me cedars of the Lebanon, (*or And so command thou, that thy servants cut down cedars in Lebanon for me*); and my servants (shall) be with thy servants; and I shall give to thee the meed of thy servants,

whatever thou shalt ask; for thou knowest, that in my people (*there*) is not a man that can hew trees, as (*well as the*) Sidonians can (*do it*)/as (*well as*) the men of Sidon.

<sup>7</sup> Therefore when Hiram had heard the words of Solomon, he was full glad, and said, Blessed be the Lord God today, that hath given to David the son most wise upon this people full much. (*And so when Hiram had heard Solomon's words, he was very glad, and said, Blessed be the Lord God today, who hath given David a most wise son to rule over this great people.*)

<sup>8</sup> And Hiram sent to Solomon, and said, I have heard whatever things thou sentest to me (*for*); I shall do all thy will, in trees of cedars, and in trees of box, (*or and I shall provide all the cedar, and fir, or pine, trees, that thou needeth, or wanteth.*)

<sup>9</sup> My servants shall put down those trees from the Lebanon to the sea, and I shall array those trees in ships in the sea, unto the place that thou shalt signify to me; and I shall direct those there, that thou take those; and thou shalt give necessaries to me, that meat be given to mine house. (*My servants shall bring down that wood from Lebanon to the sea, and I shall convey it in sea-worthy ships, to the place that thou shalt signify to me; and I shall send them there, so that thou can have them; and thou shalt give necessities to me, so that food shall be given to all my household.*)

<sup>10</sup> And so Hiram gave to Solomon cedar trees, and box trees, by all his will; (*And so Hiram gave Solomon all the cedar, and fir, or pine, trees, that he needed, or wanted;*)

<sup>11</sup> and Solomon gave to Hiram twenty thousand cors of wheat, into meat to his house, and twenty cors of purest oil; Solomon gave these things to Hiram by all years. (*and Solomon gave to Hiram twenty thousand cors of wheat, for food for his household, and twenty cors of purest oil; Solomon gave these things to Hiram annually.*)

<sup>12</sup> Also the Lord gave wisdom to Solomon, as he spake to him; and peace was betwixt Hiram and Solomon, and both they smote together (*a*) bond of peace. (*And the Lord gave wisdom to Solomon, as he said he would; and there was peace between Hiram and Solomon, and they struck a covenant together.*)

<sup>13</sup> And king Solomon chose workmen (*out*) of all Israel; and the sum was thirty thousand of men.

<sup>14</sup> And Solomon sent them into the Lebanon, ten thousand by each month by whiles, so that in two months by whiles they were in their houses; and Adoniram was on such a sum. (*And Solomon sent them to Lebanon, ten thousand each month by turn, and then for two months by turn, they went back to their own houses; and Adoniram was in charge of them all.*)

<sup>15</sup> And so seventy thousand of them, that bare burdens, were to Solomon, and fourscore thousand of masons in the hill(s). (*And so working for Solomon were seventy thousand men who carried loads, and fourscore thousand stonemasons in the hills,*)

<sup>16</sup> without the sovereigns, that were masters of all the works, by the number of three thousand and three hundred, commanding to the people, and to them that made work. (*besides the sovereigns, or the foremen, who were masters over all the work, three thousand and three hundred in number, commanding the people who did the work.*)

<sup>17</sup> And the king commanded, that they should take great stones, and precious stones/ and heavy stones, into the fundament of the temple. (*And the king commanded, that they should cut great fine stones or great heavy stones, for the foundation of the Temple.*)

<sup>18</sup> and that they should make those square; which stones the masons of Solomon and the masons of Hiram hewed. And [*the*] men of Byblos made ready [*the*] trees and stones, to the house to be builded, (*or And the men of Byblos prepared the wood and the stones, needed to build the Temple.*)

## CHAPTER 6

<sup>1</sup> Forsooth it was done in the four hundred and fourscore year of the going out of the sons of Israel from the land of Egypt, in the fourth year of the realm of Solomon (*or in the fourth year of Solomon's reign*), in the month Zif; that is, the second month of the fourth year of the realm of Solomon on Israel; he began to build an house to the Lord.

<sup>2</sup> Forsooth the house which king Solomon builded to the Lord, had sixty cubits in length, and twenty cubits in breadth, and thirty cubits in height.

<sup>3</sup> And a porch was before the temple of twenty cubits of length, by the measure of the breadth of the temple; and the porch had ten cubits of breadth, before the face of the temple. (*And there was a vestibule in front of the Temple, twenty cubits in length, equal to the measure of the breadth of the Temple; and the vestibule was ten cubits deep, projecting out in front of the Temple.*)

<sup>4</sup> And Solomon made in the temple narrow windows withoutforth and large within.

<sup>5</sup> And he builded on the wall of the temple, buildings of boards by compass, in the walls of the house, by compass of the temple, and of God's answering place; and he made [the] sides in the compass. *(And he made chambers, or rooms, out of boards, against the walls of the Temple, all around the Temple, and the Inner Temple, that is, the Most Holy Place, or the Holy of Holies, on the sides, and at the back.)*

<sup>6</sup> The building of boards, that was under, had five cubits of breadth; and the middle building of boards was of six cubits of breadth; and the third building of boards was having seven cubits of breadth, *(or The bottom story, made out of boards, was five cubits in breadth; and the middle story, also made out of boards, was six cubits in breadth; and the third story, also made out of boards, was seven cubits in breadth).* And he put beams in the house by compass withoutforth, *(so)* that those cleaved not to the walls of the temple.

<sup>7</sup> And when the house was builded, it was built of perfect<sup>(ly)</sup> hewn stones; and hammer, and ax, and all thing made of iron, were not heard in the house, while it was in building *(or while it was being built).*

<sup>8</sup> The door of the middle side was in the wall of the right half of the house; and by a vice men went up into the middle solar, and from the middle solar into the third solar. *(The door for the bottom story was in the wall for the right side of the House of the Lord; and by a stairway, men went up to the middle story, and from the middle story to the third story.)*

<sup>9</sup> And Solomon builded the house, and ended it. And Solomon covered the house with couples of cedar, *(And Solomon built the House, and finished it. And he braced the House with cedar couplings.)*

<sup>10</sup> and he builded a building of boards over all the house, by five cubits of height, and covered the house with cedar wood. *(and he built a building out of boards all around the sides of the House, or the Temple, five cubits in height, and joined it to the Temple with cedar beams.)*

<sup>11</sup> And the word of the Lord was made to Solomon, and said,

<sup>12</sup> This is the house, which thou buildest; if thou goest in my behests, and doest my dooms, and keepest all my commandments, and goest by those, I shall make steadfast my word to thee, which word I spake to David, thy father; *(This is the House, which thou should build; and then if thou followest my commands, and doest my judgements, and obeyest all my commandments, and goest by them, I shall make steadfast my word to thee, which word I spoke to thy father David.)*

<sup>13</sup> and I shall dwell in the midst of the sons of Israel, and I shall not forsake my people Israel. *(and I shall live in the midst of the Israelites, and I shall never desert my people Israel.)*

<sup>14</sup> Therefore Solomon builded the house, and ended it; *(And so Solomon built the House, and finished it;)*

<sup>15</sup> and he builded the walls of the house within with boards of cedar, from the pavement of the house unto the highness of the wall, and unto the couples; and he covered them with wood of cedar within; and he covered the pavement of the house with boards of box. *(and he built the walls of the House within out of cedar boards, from the floor of the House unto the top of the wall, and unto the couplings; and he covered them with cedar wood within; and he covered the floor of the House with fir, or pine, boards.)*

<sup>16</sup> And he builded a wall of boards of cedar of twenty cubits at the hinder part of the temple, from the pavement unto the higher parts; and he made the inner house of God's answering place into the holy of holy things, *(or and he made the Inner Temple, that is, the Most Holy Place, or the Holy of Holies).*

<sup>17</sup> And that temple before the doors of God's answering place was of forty cubits. *(And the chamber in front of the doors of the Inner Temple was forty cubits in length.)*

<sup>18</sup> And all the house within was clothed with cedar, and had his smoothnesses, and his joinings made subtly, and gravings appearing above; all things were clothed with boards of cedar, and utterly a stone might not appear in the wall. *(And all the House within was covered with cedar; and had carvings of knops, or of gourds, and open flowers; everything was covered with cedar boards, and no stone appeared, or was visible, utterly anywhere on the wall.)*

<sup>19</sup> And Solomon made God's answering place in the midst of the house, in the inner part, that he should set there the ark of *(the)* bond of peace of the Lord *(or where he would put the Ark of the Covenant of the Lord).*

<sup>20</sup> And God's answering place had twenty cubits of length, and twenty cubits of breadth, and twenty cubits of height, *(or And the Inner Temple was twenty cubits in*

*length, and twenty cubits in breadth, and twenty cubits in height); and he covered (it), and clothed it with purest gold; but also he clothed the altar with cedar.*

<sup>21</sup> Also he covered with purest gold the house before God's answering place, *or the oracle*, and he fastened the plates with golden nails. *(And he covered the inside of the Temple all around the Inner Temple, or the oracle, with the purest gold; and he fastened plates to the walls with gold nails.)*

<sup>22</sup> Nothing was in the temple that was not covered with gold; but also he covered with gold all the altar of God's answering place. *(There was nothing in the Temple that was not covered with gold; and he also covered all of the altar for the Inner Temple with gold.)*

<sup>23</sup> And he made in God's answering place two cherubims of the trees of olives, of ten cubits of height *(or each ten cubits in height);*

<sup>24</sup> one wing of *(the)* cherub was of five cubits, and the tother wing of *(the)* cherub was *(also)* of five cubits, that is, having ten cubits, from the highness of the one wing till to the highness of the tother wing.

<sup>25</sup> And the second cherub was of ten cubits in even measure; and one work was in the two cherubims, *(And the second cherub was also ten cubits in equal measure; and the two cherubim were of the same work, or design,)*

<sup>26</sup> that is, one cherub had the height of ten cubits, and in like manner the tother cherub.

<sup>27</sup> And he set *[the]* cherubims in the midst of the inner temple; and the cherubims held forth their wings, and one wing touched the one wall, and the wing of the second cherub touched the tother wall; and the other wings in the middle part of the temple touched themselves together *(or and the other wings touched each other in the middle of the Inner Temple).*

<sup>28</sup> And he covered the cherubims with gold, and *(also)* all the walls of the *(whole)* temple by compass/about;

<sup>29</sup> and he graved them with diverse gravings and smoothness; and he made in those walls cherubims, and palms, and diverse paintures, as standing forth and going out of the wall. *(and he carved into them diverse carvings; he made cherubim, and palms, and open flowers on those walls, standing forth from the walls, and going out of them.)*

<sup>30</sup> But also he covered with gold the pavement of the house, within and withoutforth. *(And he also covered the floor of the Temple, within and without, with gold.)*

<sup>31</sup> And in the entering of God's answering place he made two little doors of the trees of olives; and he made posts of five corners, *(And at the entrance to the Inner Temple, he made two doors of olive wood; and he made posts with five corners,)*

<sup>32</sup> and *[the]* two doors *(were)* of the trees of olives; and he graved in those the painture of cherubims, and the likenesses of palms, and gravings above standing forth greatly; and he covered those with gold; and he covered as well the cherubims, as *[the]* palms, and *(the)* other things, with gold. *(and the two doors were made out of olive wood; and he carved on them the likenesses of cherubim, and palms, and open flowers; and he covered them with gold; and he also covered the cherubim, and the palms, and the other things, with gold.)*

<sup>33</sup> And in the entering of the temple he made posts four-cornered of *(the)* trees of olives; *(And for the entrance to the Temple he made four-cornered posts out of olive wood;)*

<sup>34</sup> and he made *[the]* two doors of the trees of box, each against *(the)* other, *(or and he made the two doors out of fir, or pine, wood, each against the other);* and ever either door was double, and it was opened holding itself together.

<sup>35</sup> And he graved cherubims, and palms, and gravings appearing greatly, *(or And he carved cherubim, and palms, and open flowers);* and he covered all things with golden plates, by square work at rule.

<sup>36</sup> And he builded a large street, *or an alley*, within, by three orders of stones made fair, and by one order of wood of cedar. *(And he built a large courtyard within, with three rows of hewn stones, and one row of cedar beams.)*

<sup>37</sup> The house of the Lord was founded in the fourth year of the realm of Solomon, in the month *(of)* Zif; *(The House of the Lord was begun in the fourth year of Solomon's reign, in the month of Zif;)*

<sup>38</sup> and the house was made perfect, *or ended*, in all his work, and in all his vessels, *either purtenances*, in the eleventh year, in the month *[of]* Bul; that is the eighth month; and he builded that house in seven years. *(and the House was finished with all of its work, and all of its vessels, or its purtenances, in the eleventh year; in the month of Bul; that is, the eighth month; and so he built that House in seven years.)*

## CHAPTER 7

<sup>1</sup> Forsooth Solomon builded his own house in thirteen years, and brought it till to perfection, *or (a) perfect end, (or unto completion).*

<sup>2</sup> He builded an house *(made)* of the forest, *(or out of the wood)*, of Lebanon, of an hundred cubits of length, and of fifty cubits of breadth, and of thirty cubits of height; and *he builded* four alleys betwixt the pillars of cedars *(or and he built four rows of cedar pillars)*; for he had hewn down *[the]* trees of cedars into pillars.

<sup>3</sup> And he clothed all the chamber(s) with walls of cedar; the which chamber was sustained, or borne up, with five and forty pillars. And one order had fifteen pillars, set against themselves together, *(And he covered all the walls of the chambers, or of the rooms, with cedar; and the roof was sustained, or borne up, by forty-five pillars. And each row had fifteen pillars, set in line with each other)*

<sup>4</sup> and beholding themselves each even against *(the)other* by even space betwixt the pillars; *(and there were three rows of windows, one row on each floor; each window in line with the one above, or below);*

<sup>5</sup> and on the pillars *were* foursquare posts, even in all things. *(and the pillars were square posts, even in all things.)*

<sup>6</sup> And he made a porch of pillars of fifty cubits of length, and of thirty cubits of breadth; and he made another porch in the face of the greater porch; and he made *(the)* pillars, and *[the]* pommels on the pillars. *(And he made a colonnade of pillars which was fifty cubits in length, and thirty cubits in breadth; and he made another colonnade in front of the greater colonnade; and so he made the pillars, and the capitals on the pillars.)*

<sup>7</sup> Also he made a porch of the king's seat, in which the seat of doom was; and he covered it with wood of cedar, from the pavement unto the highness. *(And he made a hall for the king's throne, in which was the throne of judgement; and he covered all the hall with cedar wood, from the floor to the ceiling.)*

<sup>8</sup> And a little house, in which he sat to deem, was in the middle porch, by like work. Also Solomon made an house to the daughter of Pharaoh, whom he had wedded, by such work, by what manner work he made and this porch. *(And his own house, where he would live, had another hall within a colonnade, by like work. And Solomon made a house for Pharaoh's daughter, whom he had wedded, in the same manner of work with which he had made this hall.)*

<sup>9</sup> He made all things of precious stones, that were sawed at a rule and measure, both within and without, from the foundation unto the highness of *[the]* walls *(or from the foundation to the top of the walls)*, and within and till to the great street, either court *(yard).*

<sup>10</sup> And the foundations *were* of precious stones, great stones of ten, either of eight cubits; *(And the foundations were made out of precious stones, great stones of eight or ten cubits;)*

<sup>11</sup> and precious stones hewn of even measure were above; in like manner and of cedar. *(and above were precious stones, hewn, or cut, of equal measure; and cedar, in like manner)*

<sup>12</sup> And the greater court, *either void space*, was round, of three orders of hewn stones, and of one order of hewn cedar beams; also and in the inner large street of the house of the Lord, and in the porch of the house of the Lord. *(And the great courtyard all around had three rows of hewn stones, and one row of hewn cedar beams; as did the inner courtyard of the House of the Lord, and the vestibule of the House of the Lord.)*

<sup>13</sup> Also king Solomon sent, and brought from Tyre, Hiram\*, *(And King Solomon sent for; and brought there Hiram from Tyre,)*

<sup>14</sup> the son of a woman widow *(or the son of a widow woman)*, of the lineage of Naphtali, of the father of a man of Tyre, a craftsman of brass, and full of wisdom, and understanding, and doctrine, *or teaching*, to make all work of brass. And when he had come to king Solomon, he made all his work.

<sup>15</sup> And he made two pillars of brass, one pillar of eighteen cubits of height; and a line of twelve cubits compassed ever either pillar. *(And he made two bronze pillars, each pillar eighteen cubits in height; and it took a cord twelve cubits long to go all around either pillar.)*

<sup>16</sup> Also he made two pommels, molten of brass, which were set on the heads of the pillars; one pommel of five cubits of height, and the tother pommel of five cubits of

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\* **CHAPTER 7:13** Also known as Hiram.

height; *(And he cast two bronze capitals, which were set on the tops of the pillars; each capital was five cubits in height;)*

<sup>17</sup> and by the manner of a net, and of chains knit together to themselves, by wonderful work. Ever either pommel of the pillars was molten; seven works like nets of orders were in one pommel, and seven works like nets in the tother pommel. *(and they were decorated with networks of chains knit together. Each capital for the pillars was cast; and seven rows of networks were on each capital.)*

<sup>18</sup> And he made perfectly the pillars, and two orders about all the works like nets, that those should cover the pommels, which were upon the highness of *[the]* pomegranates; in the same manner he did also to the second pommel. *(And he finished the pillars, with two rows of pomegranates, all around the tops of the pillars, above the networks; he did this in the same manner for each of the capitals.)*

<sup>19</sup> And the pommels, that were upon the heads of the pillars in the porch, were made as by work of lily, of four cubits; *(And the capitals, that were on the tops of the pillars in the vestibule, were shaped like lilies, four cubits in height;)*

<sup>20</sup> and again other pommels in the highness of *[the]* pillars above, by the measure of the pillar, set against the works like nets; and two hundred orders of pomegranates were in the compass of the second pommel. *(and on the capitals, on the tops of the two bronze pillars, above the networks, were two hundred pomegranates in two rows, around each capital.)*

<sup>21</sup> And he set the two pillars in the porch of the temple; and when he had set the right half pillar, he called it by name Jachin, *that is, steadfast*; in like manner he raised up the second pillar; and he called the name thereof Boaz, *that is, strength*. *(And he placed the two pillars in the vestibule of the Temple; and when he had raised up the right-hand pillar, he named it Jachin, that is, Steadfast; and in like manner he raised up the left-hand pillar, and he named it Boaz, that is, Strength.)*

<sup>22</sup> And he set upon the heads of the pillars a work by the manner of a lily; and *(so)* the work of the pillars was made perfect. *(And on the very top of the pillars was lily work; and so the work of the pillars was finished, or completed.)*

<sup>23</sup> Also he made a molten sea, *that is, a washing vessel for priests*, round in compass, of ten cubits from brink to brink; the highness thereof was of five cubits; and a cord of thirty cubits went about it by compass. *(And he cast the bronze Sea, that is, a washing vessel for the priests, and it was ten cubits across from brim to brim; its highness was five cubits; and it took a cord thirty cubits long to go all around it.)*

<sup>24</sup> And the engraving under the brink compassed it, and compassed the sea by ten cubits; and it came about the sea by ten cubits; twain orders of gravings containing some stories were molten *(or two rows of knops, or of gourds, were cast together, and joined with the Sea),*

<sup>25</sup> and *(it)* stood upon twelve oxen; of which oxen three beheld to the north, and three to the west, and three to the south, and three to the east; and the sea was above upon those oxen, of which all the hinder things were hid within.

<sup>26</sup> And the thickness of the sea was of four fingers, *or a palm*, and the brink thereof was as the brink of a cup *(or and its brim was like the brim of a cup)*, and as the leaf of a lily crooked again; the sea contained two thousand baths, *that is, three thousand metretes*.

<sup>27</sup> And he made ten brazen foundations, each foundation of four cubits of length, and of four cubits of breadth, and of three cubits of highness.

<sup>28</sup> And that work of the foundations was raised betwixt; and gravings were between the jointures.

<sup>29</sup> And between the little crowns and the circles were lions, oxen, and cherubims; and in the jointures in like manner above; and under the lions and the oxen were as reins of bridles of brass hanging down, *(or and under the lions and the oxen were like reins of bridles made of bronze hanging down, or spiral work).*

<sup>30</sup> And by each foundation were four wheels, and brazen axletrees; and by *(the)* four parts were as little shoulderings under the washing vessel, *the shoulderings, that is, short pillars to sustain the washing vessel*, molten, and beholding against themselves together, *(or the short pillars were cast, and they were placed opposite each other).*

<sup>31</sup> And the mouth of the washing vessel within was in the highness of the head, and that, that appeared withoutforth, was of one cubit, and it was all-round, and had altogether one cubit and an half; and diverse gravings were in the corners of *[the]* pillars *(or and diverse engravings were on the corners of the pillars)*, and the middle pillar between was square, not round.

<sup>32</sup> And the four wheels, which were by *[the]* four corners of the fundament, cleaved together to themselves under the fundament; one wheel had one cubit and an half of height.

<sup>33</sup> And the wheels were such, which manner wheels be wont to be made in a chariot; and the axletrees, and the nave-stocks, and the spokes, and *[the]* felloes/and the dowels of those wheels, all things were molten. (*And the wheels were such, as be wont to be made for a chariot; and the axle-rods, and the nave-stocks, and the spokes, and the felloes or the dowels for those wheels, all of these things were cast.*)

<sup>34</sup> For also the four little shoulderings, by all the corners of one fundament, were joined together, and *[were]* molten of that fundament, *that is, were molten together with that fundament, (or that is, were cast together with that foundation), and made one body.*

<sup>35</sup> And in the highness of the fundament was a roundness, of one cubit and an half, so made craftily, that the washing vessel might be set above, having his portrayings, and diverse gravings of itself. (*And at the top of the foundation was a circular band, one and a half cubits in height, skillfully made, so that the washing vessel could be put above, having portrayings, and diverse engravings, upon it.*)

<sup>36</sup> Also he graved in those walls, that were of brass, and in the corners, cherubims, and lions, and palms, as by the likeness of a man standing, that those seemed not graven, but put to by compass. (*And he engraved on their bronze walls, and on their corners, cherubim, and lions, and palms, like the likeness of a man standing there, wherever there was an empty space, with spiral work all around it.*)

<sup>37</sup> By this manner he made ten fundaments, by one melting out, and one measure, and like engraving.

<sup>38</sup> Also he made ten washing vessels of brass; one washing vessel took, (*or held*), forty baths, and it was of four cubits; and he put each washing vessel by itself by each fundament by itself, that is, ten, (*or and he put one washing vessel by itself on one foundation by itself, that is, ten altogether.*)

<sup>39</sup> And he made ten fundaments, five at the right half of the temple, and five at the left half; and he set the sea at the right half of the temple, against the east, at the south. (*And he put ten foundations, five on the right side of the Temple, and five on the left side; and he put the Sea on the right side of the Temple, at the southeast corner.*)

<sup>40</sup> Also Hiram made cauldrons, and pans, and wine vessels; and he made perfectly all the work of king Solomon in the temple of the Lord. (*And Hiram made cauldrons, and pans, and basins; and so he finished all the work for King Solomon for the Temple of the Lord.*)

<sup>41</sup> He made(*the*) two pillars, and (*the*) two cords of the pommels, *that is, (the) circles compassing the pommels, at the manner of cords,* upon the pommels of the pillars, and (*the*) two works like nets, that those should cover the two cords, that were upon the heads of the pillars. (*He made the two pillars, and the two bowl-shaped capitals, that were on the tops of the pillars, and the two networks, to cover the two bowl-shaped capitals, that were on the tops of the pillars.*)

<sup>42</sup> And he made pomegranates four hundred in two works like nets; and two orders of pomegranates in each work like a net, to cover the cords of the pommels, that were on the heads of *[the]* pillars. (*And he made four hundred pomegranates for the two networks; and there were two rows of pomegranates for each network, to cover the bowl-shaped capitals, that were on the tops of the pillars.*)

<sup>43</sup> And he made*[the]* ten fundaments, and *[the]* ten washing vessels on the fundaments;

<sup>44</sup> and one sea, and twelve oxen under the sea;

<sup>45</sup> and cauldrons, and pans, and wine vessels. All the vessels, which Hiram made to king Solomon in the house of the Lord, were of latten. (*and the cauldrons, and pans, and basins. All the vessels, which Hiram made for King Solomon for the House of the Lord, were cast in bronze.*)

<sup>46</sup> And the king melted out those vessels in the field country of Jordan (*or And the king had those vessels cast in the field country of Jordan*), in *[the]* clay land, betwixt Succoth and Zarthan.

<sup>47</sup> And Solomon setted all the vessels (*in their places*); but for the great multitude, no weight was of the brass. (*And Solomon put all the vessels in their places; and because of their great multitude, the weight of the bronze could not be reckoned.*)

<sup>48</sup> And Solomon made all the vessels in the house of the Lord; soothly he made the golden altar, *that is, the altar of incense, that was within the temple,* and the golden board,

upon which the loaves of setting forth were set; *(And Solomon made all the vessels for the House of the Lord; yea, he made the gold altar; that is, the altar of incense, that was within the Temple, and the gold table, on which the loaves of setting forth, or the loaves of proposition, were placed.)*

<sup>49</sup> and he made of most pure gold *(the)* golden candlesticks, five at the right half, and five at the left half, against God's answering place; and he made as the flowers of a lily, and *(the)* golden lanterns above, and *(the)* golden tongs; *(and he made the candlesticks out of pure gold, five on the right side, and five on the left side, that stood in front of the Inner Temple, that is, the Most Holy Place, or the Holy of Holies; and he made the lily flowers, and the lanterns, and the tongs out of pure gold.)*

<sup>50</sup> and pots, and hooks, and vials, and mortars, and censers of purest gold; and the hinges of the doors of the inner house of the holy of holy things, and of the doors of the house of the temple, were of gold. *(and the pots, and hooks, and basins, and spoons, and censers out of pure gold; and the hinges for the doors of the Inner Temple, that is, the Most Holy Place, or the Holy of Holies, and for the doors of the Temple itself, were also made out of gold.)*

<sup>51</sup> And Solomon performed all the work, that he made in the house of the Lord; and he brought in the things, which David, his father, had hallowed; silver, and gold, and vessels; and he kept those in the treasures of the house of the Lord. *(And so Solomon finished all the work that he had ordained for the House of the Lord; and he brought in the things, which his father David had dedicated; the silver, and the gold, and the vessels; and he kept them all in the treasures of the House of the Lord.)*

## CHAPTER 8

<sup>1</sup> Then all the greater men in birth in Israel, with *[the]* princes of the lineages, and the dukes of *[the]* families of the sons of Israel, were gathered to king Solomon, into Jerusalem, that they should bear the ark of *[the]* bond of peace of the Lord from the city of David, that is, from Zion. *(Then all the men of great age, that is, the elders, of Israel, with the leaders of the tribes and the families of the Israelites, were gathered unto King Solomon, in Jerusalem, so that they could bring the Ark of the Covenant of the Lord from the City of David, that is, from Zion.)*

<sup>2</sup> And all Israel came together *[to king Solomon]* in the month *[of]* Ethanim, that is September, in the solemn day; which is the seventh month. *(And all Israel came together to King Solomon on the feast day in the month of Ethanim, that is September, which is the seventh month.)*

<sup>3</sup> And all the eld men of Israel came; and the priests took the ark,

<sup>4</sup> and they bare the ark of the Lord, and the tabernacle of *[the]* bond of peace, and all the vessels of the saintuary, that were in the tabernacle; and the priests and deacons bare those. *(and they carried the Ark of the Lord, and the Tabernacle of the Covenant, and all the vessels of the sanctuary, that were in the Tabernacle; yea, the priests and the Levites carried all of it.)*

<sup>5</sup> And king Solomon, and all the multitude of Israel, that came together to him, went with him before the ark; and they offered sheep and oxen, without guessing and number\*. *(And King Solomon, and all the multitude of Israel, who came together to him, went with him before the Ark; and they offered sheep and oxen, beyond estimating, or counting.)*

<sup>6</sup> And *[the]* priests brought the ark of *[the]* bond of peace of the Lord into his place, into God's answering place of the temple, into the holy of holy things, under the wings of the cherubims. *(And the priests brought the Ark of the Covenant of the Lord into its place, into God's answering place at the Temple, yea, into the Inner Temple, that is, the Most Holy Place, or the Holy of Holies, under the wings of the cherubim.)*

<sup>7</sup> And the cherubims spreaded forth their wings over the place of the ark; and they covered the ark, and the bars thereof above.

<sup>8</sup> And when the bars stood forth, and the highness of those appeared without the saintuary, before God's answering place, those bars appeared no further withoutforth; the which bars also were there unto this present day. *(And when the bars were drawn out, the ends of them could be seen outside the sanctuary, in front of the Inner Temple, but those bars could not be seen otherwise; and these bars be there to this present day.)*

<sup>9</sup> And in the ark was none other thing, no but *[the]* two tables of stone, which Moses in Horeb had put in the ark, when the Lord made *(a)* bond of peace with the sons of Israel,

\* **CHAPTER 8:5** This is said by figurative speech, called hyperbole, to signify the multitude of sacrifices.

when they went out of the land of Egypt. *(And there was nothing else in the Ark, but the two stone tablets, which Moses had put in the Ark at Horeb, that is, at Mount Sinai, when the Lord made a covenant with the Israelites, when they went out of the land of Egypt.)*

<sup>10</sup> And it was done when the priests had gone out of the saintuary, a cloud filled the house of the Lord;

<sup>11</sup> and the priests could not stand and minister, for the cloud; for why the glory of the Lord had filled the house of the Lord.

<sup>12</sup> Then Solomon said, The Lord said, that he would dwell in a cloud/in a mist.

<sup>13</sup> I building have builded an house into thy dwelling place, into thy most steadfast throne without end. *(I have built a house for thy dwelling place, to be thy most steadfast throne forevermore.)*

<sup>14</sup> And the king turned his face, and blessed all the church in Israel; for all the church of Israel stood. *(And the king turned himself, and blessed all the congregation of Israel; for all the congregation of Israel stood there.)*

<sup>15</sup> And Solomon said, Blessed be the Lord God of Israel, that spake with his mouth to David, my father, and performed *(it)* in his hands, and said, *(And Solomon said, Blessed be the Lord God of Israel, who spoke with his mouth to my father David, and fulfilled his word with his hands, and said.)*

<sup>16</sup> From the day in which I led my people Israel out of Egypt, I chose not a city of all the lineages of Israel, that an house should be builded, and my name should be there; but I chose David, that he should be over my people Israel. *(From the day in which I led my people Israel out of Egypt, I chose not a city out of all the tribes of Israel, where a House should be built, for my name to be honoured there; but I chose David, that he should rule over my people Israel.)*

<sup>17</sup> And David, my father, would build/would have builded an house to the name of the Lord God of Israel. *(And my father David desired to build a House in honour of the name of the Lord God of Israel.)*

<sup>18</sup> And the Lord said to David, my father, That thou thoughtest in thine heart to build an house to my name, thou didest well, treating *(also)* this same thing in thy soul; *(And the Lord said to my father David, That thou desiredest in thy heart to build a House in honour of my name, thou didest well, treating this in thy soul, that is, taking it to heart;)*

<sup>19</sup> nevertheless thou shalt not build an house to me, but thy son, that shall go out of thy reins, he shall build an house to my name. *(but thou shalt not build a House for me, but thy son, who shall go out of thy loins, he shall build a House in honour of my name.)*

<sup>20</sup> The Lord hath *now* confirmed his word, that he spake; and I stood for David, my father, and I sat upon the throne of Israel, as the Lord spake; and I have builded an house to the name of the Lord God of Israel. *(The Lord hath now fulfilled his word, that he spoke; and I have stood in place of my father David, and now I sit on the throne of Israel, as the Lord spoke; and I have built a House in honour of the name of the Lord God of Israel.)*

<sup>21</sup> And I have ordained there a place of the ark, in which ark the bond of peace of the Lord is, which he smote with our fathers, when they went out of the land of Egypt. *(And I have ordained a place there for the Ark, in which Ark is the Covenant of the Lord, which he struck with our forefathers, when they went out of the land of Egypt.)*

<sup>22</sup> And Solomon stood before the altar of the Lord, in the sight of the church of Israel; and he held forth his hands against heaven, *(And Solomon stood before the altar of the Lord, before the congregation of Israel; and he held forth his hands toward heaven.)*

<sup>23</sup> and said, Lord God of Israel, no God in heaven above, neither on earth beneath, is like thee, which keepest covenant and mercy to thy servants, that go before thee in all their heart; *(and said, Lord God of Israel, there is no god like thee, in heaven above, or on the earth beneath, which keepest covenant and mercy with thy servants, who go before thee with all their heart;)*

<sup>24</sup> and thou keepest to David, my father, thy servant, those things which thou hast spoken to him, *(or and thou hast kept thy promise to thy servant David, my father);* by mouth thou hast spoken *(it)*, and by hands thou hast fulfilled *(it)*, as this day proveth.

<sup>25</sup> Now therefore, Lord God of Israel, keep thou to thy servant David, my father, those things which thou spakest to him, and saidest, A man of thee shall not be taken away *(from)* before me, which man shall sit on the throne of Israel, so nevertheless if thy sons keep thy way *(or as long as thy sons obey thy ways)*, *(so)* that they go before me, as thou wentest in my sight.

<sup>26</sup> And now, Lord God of Israel, thy words be made steadfast, which thou spakest to thy servant David, my father.

<sup>27</sup> Therefore whether it is to guess, that God dwelleth verily on earth; for if heaven, and *(the)* heaven of heavens be not able to take thee, how much more this house, that I have builded to thee. *(And so, is it only a guess, that truly God liveth not on the earth? for if heaven, and the heaven of heavens be not able to hold thee, then how much less this House, that I have built for thee?)*

<sup>28</sup> But, my Lord God, behold thou to the prayer of thy servant, and to the beseechings of him; hear thou the hymn, *either praising,* and *[the]* prayer, which thy servant prayeth before thee today;

<sup>29</sup> that thine eyes be opened on this house by night and day, on the house of which thou saidest, My name shall be there; that thou hear the prayer, which thy servant prayeth to thee in this place;

<sup>30</sup> that thou hear the beseeching of thy servant, and of thy people Israel, whatever thing he prayeth in this place, and hear thou in the place of thy dwelling in heaven; and when thou hast heard, thou shalt be merciful. *(that thou hear the beseeching of thy servant, and of thy people Israel, whatever thing they prayeth in this place, and hear thou in heaven, in thy dwelling place; and that when thou hast heard, thou shalt be merciful.)*

<sup>31</sup> If a man sinneth against a man, and hath any oath, by which he is holden bound, and cometh for the oath into thine house, before thine altar *(or and cometh for the oath before thy altar in thy House),*

<sup>32</sup> *(then)* thou shalt hear in heaven, and thou shalt do, and thou shalt deem thy servants; and thou shalt condemn the wicked man, and shalt yield his way on *(to)* his head, and thou shalt justify the just man, and shalt yield to him after his righteousness.

<sup>33</sup> If thy people Israel fleeth his enemies, for he shall do sin to thee, *(or When thy people Israel fleeth their enemies, for they have sinned against thee),* and they do penance, or *repent their sin,* and acknowledge to thy great name, and come, and worship, and beseech thee in this house,

<sup>34</sup> *(then)* hear thou in heaven, and forgive thou the sin of thy people *[Israel]*; and thou shalt lead them again into the land, which thou hast given to the fathers of them.

<sup>35</sup> If heaven is closed *(or When the heavens be closed up),* and *(it)* raineth not for the sins of them, and they pray in this place, and do penance to thy name, and be converted, or altogether turned, from their sins for their torment,

<sup>36</sup> *(then)* hear thou them in heaven, and forgive thou the sins of thy servants, and of thy people Israel, and show thou to them a good way, by which they shall go, and give thou rain to them upon the land, which thou hast given to them into possession *(or which thou hast given to them for a possession).*

<sup>37</sup> If hunger riseth in the land, either pestilence is, either corrupt air is, *(or If famine riseth in the land, or pestilence, or corrupt air),* either rust, either locust, either mildew, and if his enemy tormenteth him, and besiegeth the gates of him, and *(bringeth in)* all wound, all sickness,

<sup>38</sup> all cursing, and all wishing *of evil,* that befalleth to each man of thy people Israel, if any man knoweth the wound of his heart, and holdeth forth his hands in this house,

<sup>39</sup> thou shalt hear in heaven, in the place of thy dwelling, *(or then thou shalt hear in heaven, in thy dwelling place),* and thou shalt do mercy, and thou shalt do that thou give to each man after all his ways, as thou seest his heart; for thou alone knowest the heart of all the sons of men,

<sup>40</sup> that they dread thee in all days in which they live on the face of the land, which thou hast given to our fathers. *(that they fear thee or that they revere thee all the days in which they live on this land, which thou hast given to our forefathers.)*

<sup>41</sup> Furthermore and when an alien, that is not of thy people Israel, cometh from a far land for thy name; *(And furthermore when a foreigner, who is not of thy people Israel, cometh from a far land because of thy fame;)*

<sup>42</sup> for thy great name, and thy strong hand, and thine arm stretched out *(or and thy outstretched arm),* shall be heard *(of)* everywhere; therefore when he cometh, and prayeth in this place,

<sup>43</sup> thou shalt hear in heaven, in the firmament of thy dwelling place, and thou shalt do all things, for which the alien calleth thee; that all peoples of lands learn to dread thy name, as thy people Israel *doeth,* and prove *[they],* that thy name is called on this house, which I *[have]* builded. *(thou shalt hear in heaven, in the firmament of thy dwelling place, and thou shalt do all the things, for which the foreigner calleth thee; so that all the peoples of the lands learn to fear thy name or learn to revere thy name, as thy people Israel doeth, and they learn that this House, which I have built, is called by thy name.)*

<sup>44</sup> If thy people goeth out to battle against his enemies, by the way whither ever thou sendest them, they shall pray (to) thee against the way of the city which thou hast chosen, and over against the house that I have builded to thy name, (*If thy people goeth out to battle against their enemies, by the way wherever thou sendest them, they shall pray to thee toward the way of the city which thou hast chosen, and toward the House that I have built in honour of thy name,*)

<sup>45</sup> and (then) thou shalt hear in heaven the prayers of them, and the beseechings of them, and thou shalt make the doom of them (*or and thou shalt grant them justice*).

<sup>46</sup> That if they sin to thee (*or But when they sin against thee*), for no man is that sinneth not, and thou art wroth, and betakest them to their enemies, and they be led prisoners into the land of (their) enemies, far either nigh,

<sup>47</sup> and (if) they do penance in their heart in the place of their imprisoning, and be converted, or altogether turned, and beseech (thee) in their imprisoning, and say, We have sinned, we have done wickedly, we have done unfaithfully;

<sup>48</sup> and they turn again to thee in all their heart, and in all their soul, in the land of their enemies, to which they be led prisoners, and they pray (to) thee over against the way of their land, which thou hast given to their fathers, and of the city which thou hast chosen, and of the temple which I [have] builded to thy name, (*and they return to thee with all their heart, and with all their soul, in the land of their enemies, to which they be led prisoners, and they pray to thee toward the way of their land, which thou hast given to their forefathers, and the city which thou hast chosen, and the Temple which I have built in honour of thy name.*)

<sup>49</sup> thou shalt hear in heaven, in the firmament of thy seat, the prayers of them, and the beseechings of them, and thou shalt make the doom of them; (*then thou shalt hear in heaven, in the firmament of thy dwelling place, their prayers, and their beseechings, and thou shalt grant them justice;*)

<sup>50</sup> and thou shalt be merciful to thy people, that have sinned to thee, and to all the wickednesses, by which they have trespassed against thee; and thou shalt do mercy before those men, that had them prisoners, that those men do mercy to them. (*and thou shalt be merciful to thy people, who have sinned against thee, and all the wickednesses, by which they have trespassed against thee; and thou shalt give them mercy before those who took them prisoners, so that those men also do mercy to them.*)

<sup>51</sup> For it is thy people, and thine heritage, which thou leddest out of the land of Egypt (*or whom thou leddest out of the land of Egypt*), from the midst of the iron furnace;

<sup>52</sup> that thine eyes (may) be open to the beseeching of thy servant, and of thy people Israel; and thou shalt hear them in all things, for which they call thee.

<sup>53</sup> For thou hast separated them to thee into (thine) heritage from all the peoples of [the] earth, as thou spakest by Moses, thy servant, when thou, Lord God, leddest our fathers out of Egypt.

<sup>54</sup> Forsooth it was done, when Solomon, praying the Lord, had filled all this prayer and beseeching, he rose up from [the] sight of the altar of the Lord; for he had set fast ever either knee to the earth, and he had held forth his hands to heaven. (*And it was done, when Solomon, praying to the Lord, had finished all this prayer and beseeching, he rose up from before the altar of the Lord; for he had set both of his knees upon the ground, and he had held forth his hands toward heaven.*)

<sup>55</sup> Therefore he stood, and blessed all the church of Israel, and said with [a] great voice, (*And he stood, and blessed all the congregation of Israel, and said with a loud voice,*)

<sup>56</sup> Blessed be the Lord God of Israel, that hath given rest to his people Israel (*or who hath given peace to his people Israel*), (as) by all things which he spake; a word felled not down, soothly neither one, of all [the] goods/of all the good things which he spake by Moses, his servant.

<sup>57</sup> Our Lord God be with us, as he was with our fathers, and forsake not us (*or and desert us not*), neither cast us away;

<sup>58</sup> but bow he our hearts to himself, that we go in all his ways, and keep his commandments, and ceremonies, and dooms, whichever he commanded to our fathers. (*but bow he our hearts to himself, so that we go in all his ways, and obey his commandments, and statutes, and judgements, whatever he commanded to our forefathers.*)

<sup>59</sup> And these words of me, by which I have prayed before the Lord, be they nighing to our Lord God by day and night, that he make doom to me his servant, and to his people Israel by all days; (*And these words of mine, with which I have prayed before the Lord,*

*be they close to the Lord our God day and night, so that he may grant justice to me his servant, and to his people Israel by all days;)*

<sup>60</sup> and (so that) all the peoples of [the] earth know, that the Lord himself is God, and [there is] none other without him (or and there is no one else but him).

<sup>61</sup> Also our heart be perfect with our Lord God, that we go in his dooms, and keep his commandments, as also today. (And let our hearts be perfect with the Lord our God, so that we walk in his judgements, and obey his commandments, as we do this day.)

<sup>62</sup> Therefore the king, and all Israel with him, offered sacrifices before the Lord.

<sup>63</sup> And Solomon slew peaceable sacrifices, which he offered to the Lord; of oxes two and twenty thousand, and of sheep sixscore thousand; and the king and the sons of Israel hallowed the temple of the Lord. (And Solomon killed the peace offerings, which he offered to the Lord; yea, they killed twenty-two thousand oxen, and sixscore thousand sheep; and so the king and the Israelites dedicated the Temple of the Lord.)

<sup>64</sup> In that day the king hallowed the middle of the great street, that was before the house of the Lord; for he made there burnt sacrifice[s], and offering(s), and the inner fatness of peaceable things; for the brazen altar that was before the Lord was too little, and it might not take the burnt sacrifice(s), and the offering(s), and the inner fatness of peaceable things. (On that day the king dedicated the center of the great courtyard that was before the House of the Lord; for he offered there the burnt sacrifices, and the offerings, and the inner fatness of the peace offerings; for the bronze altar that was before the Lord was too small, and it could not take, or handle, all the burnt sacrifices, and the offerings, and the inner fatness of the peace offerings.)

<sup>65</sup> Therefore Solomon made in that time a solemn feast, and all Israel with him, a great multitude, from the entering of Hamath unto the strand of Egypt, before our Lord God, in seven days and seven days, that is, fourteen days (altogether). (And so Solomon, and all Israel with him, a great multitude from the entering of Hamath unto the River of Egypt, celebrated the Feast of Shelters before the Lord our God, for seven days altogether.)

<sup>66</sup> And in the eighth day he delivered the peoples, which blessed the king, and went forth into their tabernacles, and they were glad and of joyful heart on all the goods that God had done to David, his servant, and to Israel, his people. (And on the eighth day he let the people go, who blessed the king, and went back to their homes, and they were glad and had joyful hearts for all the good things that God had done for his servant David, and for his people Israel.)

## CHAPTER 9

<sup>1</sup> And it was done, when Solomon had performed the building of the house of the Lord, and the building of the king, and all thing that he coveted, and would make, (And it was done, when Solomon had finished building the House of the Lord, and the king's house, and all the things that he desired, and would make,)

<sup>2</sup> the Lord appeared to Solomon the second time, as he (had) appeared to him (before) in Gibeon.

<sup>3</sup> And the Lord said to him, I have heard thy prayer, and thy beseeching, that thou hast besought before me; I have hallowed this house, that thou hast builded, that I should set there my name without end, (or I have dedicated, or consecrated, this House which thou hast built, and I have set my name there forevermore); and mine eyes and mine heart shall be there in all days.

<sup>4</sup> Also if thou goest before me, as thy father went, in simpleness of heart, and in equity, and doest all things which I have commanded to thee, and keepest my dooms, and my lawful things, (And if thou goest before me, as thy father went, with integrity, and uprightness, and doest all the things which I have commanded to thee, and obeyest my judgements, and my laws,)

<sup>5</sup> I shall set the throne of thy realm upon Israel without end, as I spake to David, thy father, and said, A man of thy kin shall not be taken away from the throne of Israel.

<sup>6</sup> Forsooth if by turning away, ye and your sons turn away, and follow not me, and keep not my behests and ceremonies, which I have set forth to you, but ye go, and worship alien gods, and honour them, (But if by turning away, ye or your sons turn away, and do not follow me, and do not obey my commands and statutes, which I have set forth to you, but ye go, and worship other gods, and honour them,)

<sup>7</sup> I shall do away Israel from the face of the land which I gave to them; and I shall cast away from my sight the temple, which I [have] hallowed to my name, (or and I shall throw away from my sight the Temple which I have dedicated, or consecrated, in honour of my name); and Israel shall be into a proverb and into a fable, to all peoples.

<sup>8</sup> And this house shall be into *(an)* ensample of *God's offence*; each man that shall pass by it, shall wonder, and shall hiss, and shall say, Why hath the Lord done thus to this land, and to this house?

<sup>9</sup> And they shall answer, For they forsook their Lord God, that led the fathers of them out of Egypt; and they followed alien gods *(or and they followed other gods)*, and worshipped them, and honoured them; therefore the Lord hath brought in upon them all this evil.

<sup>10</sup> Soothly when twenty years were *[ful]* filled, after that Solomon had builded *(the)* twain houses *(or after that Solomon had begun to build the two houses)*, that is, the house of the Lord, and the house of the king,

<sup>11</sup> while Hiram, king of Tyre, gave to Solomon trees of cedar, and of fir, and gold, by all thing that he had needful; then Solomon gave to Hiram twenty cities in the land of Galilee. *(and Hiram, the king of Tyre, had given to Solomon cedar, and fir, or pine, trees, and gold, yea, all the things that he had need of; then Solomon gave Hiram twenty cities in the land of Galilee.)*

<sup>12</sup> And Hiram went out of Tyre that he should see the cities, which Solomon had given to him, and those pleased not him; *(And Hiram went out from Tyre to see the cities which Solomon had given to him, and they did not please him;)*

<sup>13</sup> and he said, Whether these be the cities, which thou, brother, hast given to me? And he called those cities the land of Cabul, *that is, displeasing, (or that is, The Displeasing Land)*, unto this day.

<sup>14</sup> Also Hiram *(had)* sent to king Solomon sixscore talents of gold.

<sup>15</sup> This is the rent, which Solomon raised, to build the house of the Lord, and his own house, *(and the)* Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

<sup>16</sup> *(For)* Pharaoh, king of Egypt, *(had)* ascended, and took Gezer, and burnt it by fire; and he killed *(the)* Canaanites, that dwelled in the city, and gave it into *(a)* dowry to his daughter, the wife of Solomon. *(For Pharaoh, the king of Egypt, had gone up, and took Gezer, and burned it down; and he killed the Canaanites, who lived in that city, and gave it as a dowry to his daughter, Solomon's wife.)*

<sup>17</sup> Therefore Solomon builded Gezer *(or And so Solomon rebuilt Gezer)*, and the lower Bethoron,

<sup>18</sup> and Baalath, and Tadmor in the land of *(the)* wilderness;

<sup>19</sup> and he made strong all the towns, that pertained to him, and were without *(a)* wall, and the cities of chariots, and the cities of knights, and whatever thing *(it)* pleased him to build in Jerusalem, and in Lebanon, and in all the land of his power.

<sup>20</sup> *(And)* Solomon made tributaries unto this day *(of)* all the people, that *(were)* left of the Amorites, Hittites, and Perizzites, and Hivites, and Jebusites, which be not of the sons of Israel,

<sup>21</sup> the sons of these *heathen men*, that dwelled in the land, that is, which the sons of Israel might not destroy. *(the sons of these heathen, who continued to live in the land, that is, they whom the Israelites did not destroy.)*

<sup>22</sup> Soothly king Solomon ordained not any man of the sons of Israel to serve, *that is, in vile works, and of the fields*, but they were men of war, and servants of him, and princes, and dukes, and masters of his chariots and horses. *(And King Solomon did not let any man of the Israelites serve in slavery, or in the fields, but they all were warriors, and his servants, and the leaders, and the masters, of his chariots and of his horsemen.)*

<sup>23</sup> And five hundred and fifty princes were sovereigns over all the works of Solomon, the which princes had the people subject to them, and commanded to *[the]* works ordained *(or and were in charge of the ordained works)*.

<sup>24</sup> And the daughter of Pharaoh went up from the city of David into her house, which house Solomon had builded to her *(or which house Solomon had built for her)*; then he builded *(the)* Millo.

<sup>25</sup> Also Solomon offered in three times by all years burnt sacrifices and peaceable sacrifices, on the altar which he had builded to the Lord; and he burnt incense before the Lord, and the temple was performed. *(And three times each year Solomon offered burnt sacrifices and peace offerings, on the altar which he had built to the Lord, and he burned incense before the Lord. And so the Temple was completed.)*

<sup>26</sup> Also king Solomon made a navy in Eziongeber, which is beside Elath, in the brink of the Red Sea, in the land of Idumea. *(And King Solomon also made a navy in Eziongeber, which is beside Elath, on the Gulf of Aqaba, in the land of Edom.)*

<sup>27</sup> And Hiram sent in that navy his servants, *(those who were)* shipmen, and knowing of the sea, with the servants of Solomon; *(And Hiram sent some of his servants, those*

who were shipmen, and knowledgeable about the sea, to be in that navy with Solomon's servants;)

<sup>28</sup> and when they had come into Ophir, they brought from thence gold of four hundred and twenty talents to king Solomon. *(and when they had gone to Ophir, they brought back gold from there worth four hundred and twenty talents for King Solomon.)*

## CHAPTER 10

<sup>1</sup> But also the queen of Sheba, when the fame of Solomon was heard, came in the name of the Lord to assay him in dark and doubtful questions. *(And the queen of Sheba, when she heard of Solomon's fame, regarding his knowledge concerning the name of the Lord, came to test him with dark and doubtful questions.)*

<sup>2</sup> And she entered with much fellowship and riches into Jerusalem, and with camels bearing sweet smelling things, and gold greatly without number, and precious stones; and she came to king Solomon, and spake to him all things which she had in her heart.

<sup>3</sup> And Solomon taught her all *[the]* words which she had put forth; no word was, that might be hid from the king, and which he answered not to her. *(And Solomon taught her all the things that she asked him about; there was nothing that was hid from the king, and which he did not answer to her; or share with her.)*

<sup>4</sup> And the queen of Sheba saw all the wisdom of Solomon, and the house that he had builded,

<sup>5</sup> and the meats of his table *(or and the food on his table)*, and the dwelling places of his servants, and the orders of the men serving him, and the clothes of them, and the butlers, and the burnt sacrifices which he offered in the house of the Lord; and she had no more spirit.

<sup>6</sup> And she said to the king, The word is true, that I heard in my land, of thy words, and of thy wisdom;

<sup>7</sup> and I believed not to men telling to me, till I myself came, and saw with mine eyes, and proved that the half part was not told to me; thy wisdom is more and thy works, than the fame that I heard. *(and I did not believe what they told me, until I came myself; and saw with my eyes, and proved that the half part was not told to me; thy wisdom and thy works be more than the reports that I have heard.)*

<sup>8</sup> Thy men be blessed, and thy servants be blessed, these that stand before thee ever<sup>[more]</sup>, *(or those who stand before thee forevermore)*, and hear thy wisdom.

<sup>9</sup> Blessed be thy Lord God, whom thou pleasedest, and hath set thee on the throne of Israel; for the Lord loved Israel without end, and hath ordained thee king, that thou shouldst do doom and rightfulness *(or so that thou can give judgement and show uprightness)*.

<sup>10</sup> Therefore she gave to the king sixscore talents of gold, and full many sweet smelling things, and precious stones; so many sweet smelling things were no more brought *(or there were never brought there again so many sweet smelling things)*, as those which the queen of Sheba gave to king Solomon.

<sup>11</sup> But also the ship(s) of Hiram, that brought gold from Ophir, brought from Ophir full many trees of thyne, and precious stones. *(And the ships of Hiram, that brought gold from Ophir; also brought from Ophir a great deal of thyne wood, and precious stones.)*

<sup>12</sup> And king Solomon made of the trees of thyne undersettings of the house of the Lord, and of the king's house, and harps, and citoles to singers; such *(fine)* trees of thyne were not brought *(there)*, neither seen *(again)*, till into this present day. *(And King Solomon made from the thyne wood undersettings for the House of the Lord, and for the king's house, and harps and lutes for the singers; there was never such fine thyne wood brought there, nor seen again, unto this present day.)*

<sup>13</sup> Soothly king Solomon gave to the queen of Sheba all things which she would have, and asked of him, besides these things which he had given to her by the king's gift willfully; and she turned again, and went into her land with her servants. *(And King Solomon gave the queen of Sheba everything that she desired, and asked for from him, besides those things which he had willingly, or freely, given to her by the king's gift; and then she returned, and went back to her land with her servants.)*

<sup>14</sup> Forsooth the weight of gold, that was offered to Solomon by each year, was of six hundred and six and sixty talents of gold,

<sup>15</sup> besides that which the men that were on the tollages, *that is, (the) rents of things borne about in the land, (or that is, the taxes for things borne about in the land)*, and that *(the)* merchants, and all men selling shields, and that all the kings of Arabia, and the dukes of the land, gave.

<sup>16</sup> And king Solomon made two hundred shields of purest gold; he gave six hundred shekels of gold into the plates of one shield (*or he gave six hundred shekels of gold to make the plates for one shield*);

<sup>17</sup> and *he made* three hundred bucklers of proved gold; three hundred talents of gold covered one buckler (*or three pounds of gold covered one buckler*). And the king put those bucklers in the house of the forest of Lebanon.

<sup>18</sup> Also king Solomon made a great throne of ivory, and covered it with full fine gold;

<sup>19</sup> and the throne had six degrees; and the highness of the throne was round in the hinder part, (*or and the throne had six steps; and the top of the throne was round on the back part*); and twain hands were on this side and on that side, holding the seat, and two lions stood beside each hand;

<sup>20</sup> and twelve little lions standing on [*the*] six degrees (*or and twelve little lions standing on the six steps*), on this side and on that side; such a work was not made in all realms.

<sup>21</sup> But also all the vessels, of which king Solomon drank, were of gold, and all the purtenance of the house of the forest of Lebanon was of purest gold; silver was not (*used at all*), neither it was areckoned of any price in the days of Solomon.

<sup>22</sup> For the ship(s) of the king went once by three years with the ship(s) of Hiram into Tharshish, and brought (*back*) from thence gold, and silver, and teeth of elephants, and apes, and peacocks.

<sup>23</sup> Therefore king Solomon was magnified above all [*the*] kings of [*the*] earth in riches and wisdom.

<sup>24</sup> And all earth desired to see the cheer of Solomon, to hear the wisdom of him, which wisdom God had given in his heart. (*And the whole earth desired to come see Solomon's face, to hear his wisdom, which wisdom God had placed in his heart.*)

<sup>25</sup> And all men brought gifts to him, vessels of gold, and of silver, clothes, and armours of battle (*or and arms, or weapons, of battle*), and sweet smelling things, and horses, and mules, by each year.

<sup>26</sup> And Solomon gathered together chariots, and horsemen; and a thousand and four hundred chariots were made to him, and twelve thousand horsemen; and he disposed them by [*the*] strengthened cities, and with the king in Jerusalem. (*And Solomon gathered together chariots, and horsemen; and a thousand and four hundred chariots were made for him, and he had twelve thousand horsemen; and he stationed them in the fortified cities, and with the king himself in Jerusalem.*)

<sup>27</sup> And he made, that so great abundance of silver was in Jerusalem, (*as*) how great was also (*that*) of (*the*) stones; and he gave the multitude of cedars as (*the*) sycamores, that grow in field places, (*or and he made cedars to be like the multitude of sycamores, which grow in the fields*).

<sup>28</sup> And the horses of Solomon were led out of Egypt, and (*out*) of Coa; for (*the*) merchants of the king bought them of Coa, and brought them to him, for [*the*] price ordained. (*And Solomon's horses were brought out of Egypt, and out of Coa; for the king's merchants bought them in Coa, and then brought them to him, for the ordained price.*)

<sup>29</sup> For a chariot went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty shekels; and by this manner all the kings of Hittites, and of Syria, sold horses.

## CHAPTER 11

<sup>1</sup> Forsooth king Solomon loved burningly many alien women, and the daughter of Pharaoh, and women of Moab, and Ammonites, and Idumeans, and Sidonians, and Hittites; (*And King Solomon burningly loved many foreign women, including the daughter of Pharaoh, and women of Moab, and of the Ammonites, and Edomites, and Sidonians, and Hittites;*)

<sup>2</sup> of the folks of which the Lord said to the sons of Israel, Ye shall not enter to those folks, neither any of them shall enter to you; for most certainly they shall turn away your hearts, that ye follow the gods of them. And so king Solomon was coupled to these women, by most burning love, (*or But King Solomon was coupled to these women with a most burning love*).

<sup>3</sup> And wives as queens were seven hundred to him, and three hundred secondary wives; and the women turned away his heart.

<sup>4</sup> And when he was then old, his heart was depraved by women, that he followed alien gods, (*or And then when he was old, his heart was so depraved by these women, that he*

*followed other gods*); and his heart was not perfect with his Lord God, as the heart of David, his father, was perfect.

<sup>5</sup> But Solomon worshipped Astarte, the goddess of Sidonians, and Chemosh, the god of Moabites, and Moloch, the idol of Ammonites; *(For Solomon worshipped Ashtoreth, the goddess of the Sidonians, and Chemosh, the god of the Moabites, and Molech, or Milcom, the god of the Ammonites;)*

<sup>6</sup> and Solomon did that, that pleased not before the Lord, and he full-filled not that he followed the Lord, as David, his father. *(and Solomon did what did not please the Lord, and he did not follow fully after the Lord, as his father David did.)*

<sup>7</sup> Then Solomon builded a temple to Chemosh, the idol of Moab, in the hill which is *(over)* against Jerusalem, and to Moloch, the idol of the sons of Ammon. *(Then on the hill that is east of Jerusalem, Solomon built a temple for Chemosh, the false god of Moab, and for Molech, or Milcom, the false god of the Ammonites.)*

<sup>8</sup> And by this manner he did to all his alien wives, the which burnt incenses, and offered to their gods. *(And so in this manner he did for all his foreign wives, who burned incense, and offered to their gods.)*

<sup>9</sup> Therefore the Lord was wroth to Solomon, for his soul was turned away from the Lord God of Israel; that appeared to him the second time, *(And so the Lord was angry with Solomon; for his soul was turned away from the Lord God of Israel, who had appeared to him twice,)*

<sup>10</sup> and [had] commanded of this word, that he should not follow alien gods; and he kept not those things, which the Lord commanded to him. *(and had commanded this thing, that he should not follow other gods; but he did not obey those things, which the Lord had commanded to him.)*

<sup>11</sup> Therefore the Lord said to Solomon, For thou haddest this thing with thee, and keptest not my covenant, and my behests, which I commanded to thee, I shall break, and I shall part thy realm, and I shall give it to thy servant. *(And so the Lord said to Solomon, For thou hast done this thing, and did not keep my covenant, and obey my commands, which I commanded to thee, I shall break up, and I shall divide thy kingdom, and I shall give it to thy servant.)*

<sup>12</sup> Nevertheless I shall not do *(it)* in thy days, for David, thy father *(or for the sake of thy father David)*; I shall cut it *(off)* from the hand of thy son;

<sup>13</sup> neither I shall do away all the realm, but I shall give one lineage to thy son, for David, my servant, and for Jerusalem, which I chose. *(nor shall I take away all the kingdom, but I shall give one tribe to thy son, for the sake of my servant David, and for Jerusalem, which I have chosen.)*

<sup>14</sup> Forsooth the Lord raised to Solomon an adversary, Hadad *(the)* Idumean, of the king's seed, that was in Edom. *(And the Lord raised up an adversary to Solomon, Hadad the Edomite, of the king's descendants, who was in Edom, or Idumea.)*

<sup>15</sup> For when David was in Idumea, and Joab, the prince of his chivalry, had gone up to bury them that were slain, and he had slain each male kind in Idumea; *(For when David was in Edom, Joab, the leader of his cavalry, or of his army, had gone to bury those who were killed, after that he had killed each male in Edom;)*

<sup>16</sup> for Joab, and all Israel, dwelled there by six months, till they had killed each male kind in Idumea; *(for Joab, and all Israel, stayed there for six months, until they had killed each male in Edom;)*

<sup>17</sup> Hadad himself fled, and *(some)* men of Idumea, of the servants of his father, with him, that he should enter into Egypt; soothly Hadad was a little child. *(and Hadad himself had fled, with some Edomites, some of his father's servants, so that he could escape to Egypt; for Hadad was still a young boy.)*

<sup>18</sup> And when they had risen from Midian, they came into Paran; and they took with them men of Paran, and entered into Egypt, to Pharaoh, king of Egypt; and Pharaoh gave an house to him, and ordained to him meats, and assigned to him land. *(And after they had left Midian, they came to Paran; and they took with them men from Paran, and then went to Egypt, unto Pharaoh, the king of Egypt; and Pharaoh gave him a house, and ordained him sustenance, and assigned him some land.)*

<sup>19</sup> And Hadad found grace before Pharaoh greatly, in so much that Pharaoh gave to him a wife, the sister of his wife, *(that is)*, the sister of the queen, *(the sister)* of Tahpenes. *(And Hadad found much favour before Pharaoh, so much so that Pharaoh eventually gave him a wife, his own wife's sister; that is, the sister of Queen Tahpenes.)*

<sup>20</sup> And the sister of Tahpenes engendered to him a son, Genubath; and Tahpenes nursed him in the house of Pharaoh; and Genubath dwelled before Pharaoh (*or and Genubath lived with Pharaoh*), with the sons of Pharaoh.

<sup>21</sup> And when Hadad had heard in Egypt, that David slept with his fathers, and that Joab, the prince of *(the)* chivalry, was dead, he said to Pharaoh, Suffer thou me, that I go into my land. (*And when Hadad had heard in Egypt, that David slept with his forefathers, that is, that he had died, and that Joab, the leader of the cavalry, or of the army, had also died, he said to Pharaoh, Allow me to go back to my own land.*)

<sup>22</sup> And Pharaoh said to him, And of what thing hast thou need with me, that thou seekest to go to thy land? And he answered, Of nothing; but I beseech thee, that thou deliver me/that thou let me go. (*And Pharaoh said to him, And what thing hast thou still need of from me, that thou now seekest to go back to thy own land to get? And he answered, Nothing; but I beseech thee, that thou let me go.*)

<sup>23</sup> And God raised *(up)* another adversary to Solomon, Rezon, the son of Eliadah, that fled Hadadezer, king of Zobah, his lord, (*or who fled from Hadadezer; the king of Zobah, his lord*);

<sup>24</sup> and *[he]* gathered men against him, and was made the prince of thieves, when David killed them *(of Zobah)*; and they went to Damascus, and dwelled there (*or and stayed there*); and they made him king in Damascus.

<sup>25</sup> And he was *[an]* adversary of Israel in all the days of Solomon; and this is *(besides)* the evil of Hadad, and his hatred against Israel; and he reigned in Syria. (*And he was an adversary of Israel in all the days of Solomon, besides the evil that Hadad did; and he hated Israel, and he reigned upon Syria.*)

<sup>26</sup> *(And)* Also Jeroboam, the son of Nebat, of Ephraim of Zereda, the servant of Solomon, of which Jeroboam, a woman widow *(or a widow woman)*, Zeruah by name, was *(his)* mother, he *(also)* raised *(up)* his hand against the king.

<sup>27</sup> And this was *[the]* cause of *(his)* rebely against the king; for Solomon builded Millo, and made even the swallow of the city of David, his father. (*And this was the story of his rebellion against the king; it happened when Solomon had built the Millo, and closed the breach in the wall of the City of David, his father.*)

<sup>28</sup> Forsooth Jeroboam was a mighty man and strong; and Solomon saw the young waxing man *(to be)* of good kindred, and witting in things to be done, and Solomon made him prefect, *either sovereign*, upon the tributes of all the house of Joseph. (*And Jeroboam was a strong and mighty man; and Solomon saw that the young man was from a good family, and knowing how to do things, and so Solomon made him prefect, or the ruler, over all the taxes, or all the levies, in the house, or the territory, of the tribe of Joseph.*)

<sup>29</sup> Therefore it was done in that time, that Jeroboam went out of Jerusalem; and Ahijah of Shiloh, a prophet, covered with a new mantle, found him in the way *(or met him on the way)*; and they twain were alone in the field.

<sup>30</sup> And Ahijah took his new mantle, with which he was covered, and he cut it into twelve parts;

<sup>31</sup> and said to Jeroboam, Take to thee ten cuttings *of the mantle*; for the Lord God of Israel saith these things, Lo! I shall cut *(off)* the realm from the hand of Solomon, and I shall give to thee ten lineages *(or and I shall give ten tribes to thee)*;

<sup>32</sup> but one lineage shall dwell to him, for David, my servant, and for Jerusalem, the city which I chose of all the lineages of Israel; *(but one tribe shall stay with him, for the sake of my servant David, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel;)*

<sup>33</sup> *this cutting of the realm shall be*; for Solomon forsook me, and worshipped Astarte, the goddess of Sidonians, and Chemosh, the god of Moab, and Moloch, the god of the sons of Ammon; and *[he]* went not in my ways, that he did rightwiseness before me, and my behests, and my dooms, as David, his father, *did*. *(this breaking of his kingdom shall be, because Solomon deserted me, and worshipped Ashtoreth, the goddess of the Sidonians, and Chemosh, the god of the Moabites, and Molech, or Milcom, the god of the Ammonites; and he went not in my ways, so that he did what was right before me, and followed my laws, and my judgements, like his father David did.)*

<sup>34</sup> And I shall not take away all the realm from his hand, but I shall put him duke in all the days of his life, for David, my servant, whom I chose, which kept my behests, and my commandments. *(And I shall not take away the whole kingdom from him, but I shall keep him as the leader in all the days of his life, for the sake of my servant David, whom I chose, who obeyed my laws, and my commandments.)*

<sup>35</sup> Soothly I shall take away the realm from the hand of his son, and I shall give *[the]* ten lineages to thee;

<sup>36</sup> forsooth I shall give one lineage to his son, that a lantern dwell to David, my servant, *(or so that a light, or a flame, shall remain for my servant David)*, in all days before me in Jerusalem, the city which I chose, that my name should be there.

<sup>37</sup> Forsooth I shall take thee, and thou shalt reign on all things which thy soul desireth, and thou shalt be king upon Israel.

<sup>38</sup> Therefore if thou shalt hear all things which I shall command to thee, and if thou shalt go in my ways, and if thou shalt do that, that is rightful before me, and if thou shalt keep my commandments, and my behests, as David, my servant, did, I shall be with thee, and I shall build a faithful house to thee, as I builded an house to David, and I shall give Israel to thee; *(And so if thou shalt obey all the things which I shall command to thee, and if thou shalt go in my ways, and if thou shalt do what is right before me, and if thou shalt obey my commandments, and my laws, as my servant David did, I shall be with thee, and I shall build thee a steadfast house, like I built a house for David, and I shall give Israel to thee;)*

<sup>39</sup> and I shall torment the seed of David on this thing, nevertheless not in all days. *(and I shall torment David's descendants because of this, but not forever)*

<sup>40</sup> Therefore Solomon would slay Jeroboam, which rose *(or who rose up)*, and fled into Egypt, to Shishak, king of Egypt; and he was in Egypt unto the death of Solomon.

<sup>41</sup> Forsooth the residue of the words of Solomon, and all things which he did, and his wisdom, lo! all *those* things be written in the book of *[the]* words of *[the]* days of Solomon.

<sup>42</sup> And the days in which Solomon reigned in Jerusalem upon all Israel, be forty years.

<sup>43</sup> And Solomon slept with his fathers, and was buried in the city of David, his father; and Rehoboam, his son, reigned for him.

## CHAPTER 12

<sup>1</sup> Forsooth Rehoboam came into Shechem; for all Israel was gathered thither to make him king.

<sup>2</sup> And soothly Jeroboam, the son of Nebat, when he was yet in Egypt, and fled from the face of king Solomon, turned again from Egypt, for the death of Solomon was heard; *(And Jeroboam, the son of Nebat, when he was still in Egypt, where he had fled from King Solomon, heard of Solomon's death, and returned from Egypt;)*

<sup>3</sup> and they sent, and called him. Therefore Jeroboam came, and all the multitude of Israel, and they spake to Rehoboam, and said,

<sup>4</sup> Thy father putted the most hard yoke upon us, therefore abate thou a little now of the hardest commandment of thy father, and of the full grievous yoke that he hath put upon us, and we shall serve to thee. *(Thy father put the hardest yoke upon us, but now, if thou abate a little thy father's hardest commands, and the most grievous yoke that he hath put upon us, then we shall serve thee.)*

<sup>5</sup> And Rehoboam said to them, Go ye till to the third day, and turn ye again to me, *(or Go ye away until the third day, and then return ye here)*. And when the people had gone,

<sup>6</sup> king Rehoboam took counsel with the elder men, that stood before Solomon, his father, while he lived yet *(or while yet he lived)*; and Rehoboam said, What counsel give ye to me, that I answer to the people?

<sup>7</sup> Which said to him, If thou obeyest today to this people, and servest this people, and givest stead to their asking, and speakest to them light, or easy, words, they shall be servants to thee in all days *(or they shall be thy servants forevermore)*.

<sup>8</sup> And Rehoboam forsook the counsel of *[the]* eld men, which they gave to him, and took *(counsel with the)* young men, that were nourished with him, and stood nigh *[to]* him; *(But Rehoboam forsook the elders' counsel, which they gave him, and sought counsel with the young men, who grew up with him, and stood close to him;)*

<sup>9</sup> and he said to them, What counsel give ye to me, that I answer to this people, that said to me, Make thou easier the yoke that thy father hath put upon us?

<sup>10</sup> And the young men, that were nourished with him *(or who grew up with him)*, said to him, Thus speak thou to this people, that spake to thee, and said, Thy father made grievous our yoke, relieve thou us; thus thou shalt speak to them, My least finger is greater than the back of my father;

<sup>11</sup> and now (*though*) my father putted on you a grievous yoke, forsooth I shall add on(*to*) your yoke (*or but I shall add to your yoke*); my father beat you with scourges, but I shall beat you with scorpions\* .

<sup>12</sup> Therefore Jeroboam, and all the people, came to Rehoboam, in the third day, as the king spake, saying, Turn ye again to me in the third day (*or Come ye back to me in three days*).

<sup>13</sup> And the king answered hard things to the people, while the counsel of [*the*] elder men was forsaken, that they had given to him;

<sup>14</sup> and he spake to them by the counsel of [*the*] young men, and said, My father made grievous your yoke, forsooth I shall add to your yoke; my father beat you with scourges, but I shall beat you with scorpions.

<sup>15</sup> And the king assented not to the people, for the Lord had turned *him* away, that the Lord should raise up his word, that he had spoken in the hand of *the prophet* Ahijah of Shiloh to Jeroboam, the son of Nebat. (*And the king assented not to the people, for the Lord had turned him away from them, so that the Lord could raise up his word, which he had spoken by the prophet Ahijah of Shiloh to Jeroboam, the son of Nebat.*)

<sup>16</sup> Then the people saw, that the king would not hear them, and the people answered to the king, and said, What part is to us in David, either what heritage in the son of Jesse? Israel, turn thou again into thy tabernacles; now, David, see thou (*to*) thine house. And Israel went into his tabernacles. (*Then the people saw that the king would not listen to them, and the people answered to the king, and said, What part is for us with David, or what inheritance with the son of Jesse? Israel, return thou to thy homes; and David, see thou to thy own house. And the people of Israel went back to their homes.*)

<sup>17</sup> Forsooth Rehoboam reigned on the sons of Israel, which dwelled in the cities of Judah. (*And so Rehoboam reigned only upon those Israelites, who lived in the cities of Judah.*)

<sup>18</sup> Therefore king Rehoboam sent Adoram, that was on the tributes; and all the people of Israel stoned him, and he was dead, (*or And so King Rehoboam sent out Adoram, who was over the taxes, or the levies; and all the people of Israel stoned him, and he died.*) Forsooth king Rehoboam went up hastily upon his chariot, and fled into Jerusalem;

<sup>19</sup> and Israel departed from the house of David, till into this present day. (*and so Israel, that is, the Northern Kingdom, hast been in rebellion against the house of David, unto this present day.*)

<sup>20</sup> Forsooth it was done, when all Israel had heard that Jeroboam [*was*] turned again, they sent, and called him, when the company was gathered together, and they made him king upon all Israel; and no man followed the house of David, except the lineage alone of Judah. (*And so it was done, when all Israel had heard that Jeroboam had returned, they sent for him, and when the people were gathered together, they made him king upon all Israel; and no man followed the house of David, except the tribe of Judah.*)

<sup>21</sup> And Rehoboam came to Jerusalem, and gathered together all the house of Judah, and the lineage of Benjamin, an hundred and fourscore thousand of chosen men and warriors, that they should fight against the house of Israel, and should bring again the realm to Rehoboam, the son of Solomon, (*or to fight against the house of Israel, and bring back the kingdom to Rehoboam, the son of Solomon.*)

<sup>22</sup> Forsooth the word of God was made to Shemaiah, the man of God, and said,

<sup>23</sup> Speak thou to Rehoboam, the son of Solomon, king of Judah, and to all the house of Judah and of Benjamin, and to the residue of the people, and say thou,

<sup>24</sup> The Lord saith these things, Ye shall not go up, neither ye shall fight against your brethren, the sons of Israel; turn *each* man again into his house, for this word is done of me, (*or every man return to his house, for this word is from me*). (*And*) They heard the word of the Lord, and they turned again from the journey, as the Lord commanded to them.

<sup>25</sup> And Jeroboam builded Shechem, in the hill of Ephraim, and dwelled there, (*or Then Jeroboam built Shechem, in the hill country of Ephraim, and lived there*); and he went out from thence, and builded Penuel.

<sup>26</sup> And Jeroboam said in his heart, Now the realm shall turn again to the house of David. (*And Jeroboam said in his heart, Even now the kingdom shall return to the house of David.*)

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\* **CHAPTER 12:11** *That is, a kind of (the) hardest scourge, that hath knots of lead, either of iron, in the end of cords (or on the end of the cords).*

<sup>27</sup> if this people ascendeth to Jerusalem, that it make sacrifice in the house of the Lord in Jerusalem; and then the heart of this people shall turn again to their lord, Rehoboam, king of Judah; and they shall slay me, and shall turn again to him. *(if these people goeth up to Jerusalem, to make sacrifice in the House of the Lord in Jerusalem; for then the heart of these people shall return to their lord, Rehoboam, the king of Judah; and they shall kill me, and they shall return to him.)*

<sup>28</sup> And by counsel thought out, Jeroboam made twain golden calves, and he said to the people, Do not ye ascend more into Jerusalem; Israel, lo! thy gods, that led thee out of the land of Egypt. *(And so, by counsel carefully thought out, Jeroboam made two gold calves, and he said to the people, Do not ye go up to Jerusalem any more; Israel, behold! thy gods, that led thee out of the land of Egypt.)*

<sup>29</sup> And he set one calf in Bethel, and the tother in Dan.

<sup>30</sup> And this word was made to Israel into sin; for the people went into Dan, to worship the calf. *(And this thing became a sin in Israel; and some people went all the way up to Dan to worship the calf there.)*

<sup>31</sup> And Jeroboam made temples in high places *(or And Jeroboam made temples at the hill shrines)*, and he made priests *(out)* of the last men of the people, the which were not of the sons of Levi.

<sup>32</sup> And the king ordained a solemn day in the eighth month, in the fifteen day of the month, by *[the]* likeness of the solemnity that was hallowed in Judah. And the king went up, and made in like manner an altar in Bethel, that he should offer to the calves, which he had made; and he ordained in Bethel priests of the high places, which he had made. *(And the king ordained a feast in the eighth month, on the fifteen day of the month, like the feast that was kept in Judah. And the king went up to Bethel, and offered on the altar that he had made to the calves, which he had made; and he ordered the priests of the hill shrines, to serve at the altar in Bethel, which he had made.)*

<sup>33</sup> And he went up upon the altar, which he had builded in Bethel, in the fifteenth day of the eighth month, which he had feigned of his heart; and he made a solemnity to the sons of Israel, and he went upon the altar, that he should burn incense. *(And so he went up to the altar; which he had built in Bethel, on the fifteenth day of the eighth month, which month he had chosen out of his own heart; and he made a feast for the sons of Israel, and he went up to the altar; so that he could burn incense on it.)*

## CHAPTER 13

<sup>1</sup> And lo! a man of God came from Judah, by the word of the Lord, into Bethel, while Jeroboam stood upon the altar, casting incense, *(or while Jeroboam stood by the altar, throwing incense).*

<sup>2</sup> And he cried out against the altar, by the word of the Lord, and said, Altar! altar! the Lord saith these things, Lo! a son, Josiah by name, shall be born to the house of David; and he shall offer upon thee the priests of *(the)* high things, the which burn now incense in thee, and he shall burn the bones of men upon thee, *(or and he shall offer upon thee the priests of the hill shrines, who now burn incense upon thee, and he shall burn men's bones upon thee).*

<sup>3</sup> And he gave a sign in that day, and said, This shall be the sign that the Lord spake, Lo! the altar shall be cut, and the ash which is therein, shall be shed out. *(And he gave a sign on that day, and said, This shall be the sign that the Lord spoke, Behold! the altar shall be split open, and the ashes that are upon it, shall be poured out.)*

<sup>4</sup> And when the king had heard the word of the man of God, which he had cried against the altar in Bethel, the king held forth his hand from the altar, and said, Take ye him. And his hand dried *(up)*, which he had held forth, and he might not draw it again to himself.

<sup>5</sup> Also the altar was cut, and the ash was shed out of the altar, by the sign which the man of God before-said, in the word of the Lord. *(And the altar was split open, and the ashes were poured out of the altar; by the sign which the man of God had foretold, by the word of the Lord.)*

<sup>6</sup> And the king said to the man of God, Beseech thou *(before)* the face of the Lord thy God, and pray thou for me, that mine hand be restored to me. And the man of God prayed *(before)* the face of the Lord; and the hand of the king turned again to him *(or and the king's hand was restored to him)*, and it was made as it was before.

<sup>7</sup> And the king spake to the man of God, *(and said)*, Come thou home with me, that thou eat, and I shall give gifts to thee.

<sup>8</sup> And the man of God said to the king, Though thou shalt give to me the half part of thine house, I shall not come with thee, neither I shall eat bread, neither I shall drink water in this place.

<sup>9</sup> for so it was commanded to me by the word of the Lord, commanding, Thou shalt not eat bread, neither thou shalt drink water, neither thou shalt turn again by the way by which thou camest.

<sup>10</sup> Therefore he went by another way, and turned not again by the way, by which he came into Bethel.

<sup>11</sup> Forsooth an eld prophet dwelled *then* in Bethel, to whom his sons came, and told to him all the works which the man of God had done in that day in Bethel; and they *[also]* told to their father the words which he spake to the king.

<sup>12</sup> And the father of them said to them, By what way went he? His sons showed to him the way, by which the man of God went, that came from Judah *(or who came from Judah)*.

<sup>13</sup> And he said to his sons, Saddle ye an ass to me. And when they had saddled *the ass*, he went up, *(And he said to his sons, Saddle ye up a donkey for me. And when they had saddled up the donkey, he rode on it,)*

<sup>14</sup> and went after the man of God, and found him sitting under a terebinth. And he said to the man of God, Whether thou art the man of God, that camest from Judah? He answered, I am.

<sup>15</sup> And he said to him, Come thou with me home, that thou eat bread. *(And he said to him, Come thou home with me, so that thou can eat some bread.)*

<sup>16</sup> And he said, I may not turn again *(or I cannot return)*, neither come with thee, neither I shall eat bread, neither I shall drink water in this place;

<sup>17</sup> for the Lord spake to me in the word of the Lord *(or for the Lord spoke to me by the word of the Lord)*, and said, Thou shalt not eat bread, and thou shalt not drink water there, neither thou shalt turn again by the way by which thou wentest *thither*.

<sup>18</sup> And he said to him, And I am a prophet like thee; and an angel spake to me by the word of the Lord, and said, Lead again him into thine house, that he eat bread, and drink water, *(or Bring him back to thy house, so that he can eat some food, and drink some water)*. *(But)* He deceived the man of God,

<sup>19</sup> and brought *him(back)* again with him. Therefore he ate bread in his house, and drank water.

<sup>20</sup> And when he sat at the table, the word of the Lord was made to the prophet\* that brought him *(back)* again;

<sup>21</sup> and he cried *[out]* to the man of God that came from Judah, and said, The Lord saith these things, For thou obeyedest not to the mouth of the Lord, and keptest not the commandment which thy Lord God commanded to thee,

<sup>22</sup> and thou turnedest *(back)* again, and atest bread, and drankest water in the place in which I commanded to thee, that thou shouldest not eat bread, neither shouldest drink water, thy dead body shall not be borne into the sepulchre of thy fathers.

<sup>23</sup> And when he had eaten and drunk, the prophet, whom he had brought again, saddled his ass. *(And when he had eaten and drank, the prophet, whom he had brought back, saddled up his donkey.)*

<sup>24</sup> And when he had gone forth, a lion found him in the way, and killed *him*. And his dead body was cast forth in the way; soothly the ass stood beside him, and the lion also stood beside the dead body. *(And when he had gone forth, a lion found him on the way, and killed him. And his dead body was thrown down on the way; and the donkey stood beside him, and the lion also stood beside his dead body.)*

<sup>25</sup> And lo! men passing saw the dead body cast forth in the way, *(or And behold! men passing by saw the dead body thrown down on the way)*, and the lion standing beside the dead body; and they came, and published *it* in the city, in which the eld prophet dwelled.

<sup>26</sup> And when that prophet, that brought him *(back)* again from the way, had heard this, he said, It is the man of God, that was unobedient to the mouth of God; and the Lord betook him to the lion, that hath broken him, and killed him, by the word of the Lord which he spake to him.

<sup>27</sup> And he said to his sons, Saddle ye an ass to me *(or Saddle ye up a donkey for me)*. And when they had saddled *(it up)*,

\* **CHAPTER 13:20** *(The) revelation of prophesy is given sometime to evil men, as to Balaam, in (the) 22nd Chapter of Numbers.*

<sup>28</sup> and he had gone, he found his dead body cast forth in the way, and the ass and the lion standing beside the dead body; and the lion ate not the dead body, neither hurted the ass. *(And he had gone there, he found his dead body thrown down on the way, and the donkey and the lion standing beside the dead body; and the lion had not eaten the dead body, nor had hurt the donkey.)*

<sup>29</sup> Therefore the prophet took the dead body of the man of God, and put it on the ass; and he turned again, and brought it into the city of the eld prophet, that he should bewail him. *(And so the prophet took the dead body of the man of God, and put it on his donkey; and then the old prophet returned, and brought the body back to the city, so that he could bewail, or mourn, him.)*

<sup>30</sup> And he put his dead body in his *(own)* sepulchre, and they bewailed him, and said, Alas! alas! my brother!

<sup>31</sup> And when they had bewailed him, he said to his sons, When I shall be dead *(or When I shall die)*, bury me in the sepulchre, in which the man of God is buried; put ye my bones beside his bones.

<sup>32</sup> For soothly the word shall come, which he before-said in the word of the Lord, against the altar that is in Bethel, and against all the temples of *[the]* high places, which be in the cities of Samaria. *(For truly the word shall come to pass, which he foretold by the word of the Lord, against the altar that is in Bethel, and against all the temples of the hill shrines, which be in the cities of Samaria.)*

<sup>33</sup> After these words Jeroboam turned not again from his worst way, but on the contrary, of the last of the people he made priests of *(the)* high places; whoever would, *[he]* fulfilled his hand, and he was made *[a]* priest of *(the)* high places. *(And after this thing Jeroboam turned not away from his worst ways, but on the contrary, he made priests for the hill shrines from the lowest people; yea, whoever desired it, he consecrated him, and he was made a priest of the hill shrines.)*

<sup>34</sup> And for this cause the house of Jeroboam sinned, and it was destroyed, and done away from the face of the earth.

## CHAPTER 14

<sup>1</sup> In that time Abijah, *(the)* son of Jeroboam, was sick.

<sup>2</sup> And Jeroboam said to his wife, Rise thou up, and change clothing, that thou be not known, that thou art the wife of Jeroboam; and go thou into Shiloh, where Ahijah, the prophet, is, which spake to me, that I should reign upon this people. *(And Jeroboam said to his wife, Rise thou up, and change your clothes, so that thou shalt not be known, that thou art Jeroboam's wife; and go thou to Shiloh, where the prophet Ahijah is, who spoke to me, and said that I would reign upon this people.)*

<sup>3</sup> Also take thou in thine hand ten loaves, and a cake, and a vessel of honey, and go thou to him; for he shall show to thee, what shall befall to this child.

<sup>4</sup> The wife of Jeroboam did as he said, and she rose up, and went into Shiloh, and came into the house of Ahijah; and Ahijah might not see, for his eyes dimmed for old *(age)*. *(And Jeroboam's wife did as he said, and she rose up, and went to Shiloh, and came to Ahijah's house; and Ahijah could not see, for his eyes had dimmed because of old age.)*

<sup>5</sup> Forsooth the Lord said to Ahijah, Lo! the wife of Jeroboam entereth, that she counsel *(with)* thee on her son, which is sick *(or who is sick)*; thou shalt speak these and these things to her. Therefore when she had entered, and had feigned herself to be *that (which)* she was not,

<sup>6</sup> Ahijah heard the sound of the feet of her entering by the door, and he said, Enter thou, the wife of Jeroboam; why feignest thou thee to be another? Forsooth I am sent *(to be)* an hard messenger, that is, *(one)* telling hard things, to thee, *(or For I am sent with a hard message for thee)*.

<sup>7</sup> Go thou, and say to Jeroboam, The Lord God of Israel saith these things, For I enhanced thee from the midst of the people, and I gave thee *(to be)* duke on my people Israel *(or and I made thee the leader of my people Israel)*,

<sup>8</sup> and I cutted the realm of the house of David, and I gave it to thee, and *(yet)* thou were not as my servant David, that kept my behests, and followed me in all his heart, and did that that was pleasant in my sight; *(and I cut away the kingdom from the house of David, and I gave it to thee, and yet thou were not like my servant David, who obeyed my commands, and followed me with all his heart, and did what was pleasing in my sight;)*

<sup>9</sup> but thou hast wrought evil, over all men that were before thee, and madest to thee alien gods, and welled those together, that thou shouldest excite me/thou shouldest stir me to wrathfulness, soothly thou hast cast forth me behind thy back. *(but thou hast*

*brought forth evil, more than all the men who were before thee, and madest other gods for thyself, and welded those together; so that thou shouldst stir me to anger; truly thou hast thrown me behind thy back.)*

<sup>10</sup> Therefore lo! I shall bring in evils upon the house of Jeroboam, and I shall smite the house of Jeroboam unto a pisser to the wall, and unto him that is imprisoned, and the last in Israel, (or and I shall strike down the house of Jeroboam unto a pisser on the wall, and unto him who is imprisoned, and the last in Israel); and I shall cleanse the relics, or remnants, of the house of Jeroboam, as dung is wont to be cleansed unto purity, either cleanness\*;

<sup>11</sup> soothly dogs shall eat them, that shall die of the house of Jeroboam in the city; and birds of the air shall devour them, that shall die in the field; for the Lord spake. (*truly the dogs shall eat those of the house of Jeroboam who shall die in the city; and the birds of the air shall devour those who shall die in the field; for the Lord hath spoken.*)

<sup>12</sup> Therefore rise thou, and go into thine house; and in that entering of thy feet into the city, the child shall die. (*And so rise thou up, and go to thy house; and with the entry of thy feet into the city, the child shall die.*)

<sup>13</sup> And all Israel shall bewail him, and shall bury him; for this child alone of Jeroboam shall be borne into the sepulchre, for a good word is found on him of the Lord God of Israel, in (all) the house of Jeroboam. (*And all Israel shall bewail, or mourn, him, and shall bury him; for only this child of Jeroboam shall have a proper burial, because only in him is there found any good toward the Lord God of Israel, in all the house of Jeroboam.*)

<sup>14</sup> Forsooth the Lord shall ordain to him(self) a king upon Israel, that shall smite the house of Jeroboam, in this day, and in this time, that is, of nigh; (*And the Lord shall ordain for himself a king upon Israel, who shall strike the house of Jeroboam, on this day, and at this time, that is, very soon;*)

<sup>15</sup> and the Lord God of Israel shall smite, as a reed in the water is wont to be moved; and he shall draw out Israel from this good land, which he gave to their fathers, and he shall winnow them over the flood, for they made to them *maumet* woods, that they should stir the Lord to ire. (*and the Lord God shall strike Israel, like a reed in the water is wont to be shaken; and he shall pull Israel out of this good land, which he gave to their forefathers, and he shall scatter them beyond the Euphrates River; for they made for themselves sacred groves, and poles, and stirred the Lord to anger.*)

<sup>16</sup> And the Lord God shall betake Israel to his enemies, for the sins of Jeroboam, that sinned, and made Israel to do sin. (*And the Lord God shall abandon Israel, for the sins of Jeroboam, who sinned, and made Israel to do sin.*)

<sup>17</sup> Therefore the wife of Jeroboam rose (up), and went (away), and came into Tirzah; and when she entered into the threshold of the house, the child was dead (*or the child died*).

<sup>18</sup> And they buried him; and all Israel bewailed him, by the word of the Lord, which he spake in the hand of his servant, Ahijah the prophet, (*or which he spoke by his servant, the prophet Ahijah*).

<sup>19</sup> Forsooth, lo! the residue of the words of Jeroboam, how he fought, and how he reigned, be written in the book of [the] words of the days of [the] kings of Israel.

<sup>20</sup> Forsooth the days, in which Jeroboam reigned, be two and twenty years; and Jeroboam slept with his fathers, and Nadab, his son, reigned for him.

<sup>21</sup> Forsooth Rehoboam, the son of Solomon, reigned in Judah; Rehoboam was of one and forty years, when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord chose of all the lineages of Israel (*or the city which the Lord chose out of all the tribes of Israel*), that he should set his name there. And the name of his mother was Naamah (the) Ammonite.

<sup>22</sup> And Judah did evil before the Lord, and they stirred him to ire on all things, which their fathers did in their sins, by which they sinned. (*And the people of Judah did evil before the Lord, and they stirred him to anger with their sins which they sinned, more than all the things that their forefathers had done.*)

<sup>23</sup> For also they builded to themselves altars, and images, and woods, (*or For they also built altars for themselves, and poles, and sacred groves*), on each high hill, and under each tree full of boughs.

<sup>24</sup> But also men of women's conditions/womanish men were in the land, and they did all the abominations of heathen men, which the Lord all-brake before the face of the

\* **CHAPTER 14:10** (*That is, dung is not cleansed in itself, but the place in which the dung is, is cleansed, when the dung is cast out.*)

sons of Israel. *(And also male and female whores were in the land, serving at the hill shrines, and they did all the abominations of the heathen, whom the Lord had cast out before the Israelites.)*

<sup>25</sup> Forsooth in the fifth year of the realm of Rehoboam *(or Now in the fifth year of Rehoboam's reign)*, Shishak, the king of Egypt, went up into Jerusalem;

<sup>26</sup> and he took the treasures of the house of the Lord, and the king's treasures, and he ravished all things; also *he ravished* the golden shields which Solomon made. *(and he took away the treasures of the House of the Lord, and the king's treasures, and he took everything that he could get his hands on; and he also took away the gold shields which Solomon had made.)*

<sup>27</sup> For which king Rehoboam made brazen shields, and gave those in(to) the hands of *[the]* dukes of *(the)* shield-makers, and of them that watched before the door of the house of the king. *(And King Rehoboam replaced them with bronze shields, and gave them to the officers who guarded the door of the house of the king.)*

<sup>28</sup> And when the king entered into the house of the Lord, they that had office to go before *(or they who had the duty to go before him)*, bare those, and *(then)* they bare those again to the place of armour of *[the]* shield-makers.

<sup>29</sup> Forsooth, lo! the residue of the words of Rehoboam, and all things which he did, be written in the book of *[the]* words of *[the]* days of *[the]* kings of Judah.

<sup>30</sup> And battle was betwixt Rehoboam and Jeroboam, in all *(their)* days.

<sup>31</sup> And Rehoboam slept with his fathers, and was buried with them in the city of David. And the name of his mother was Naamah *(the)* Ammonite; and Abijam, his son, reigned for him.

## CHAPTER 15

<sup>1</sup> Therefore in the eighteenth year of the realm of Jeroboam, the son of Nebat, Abijam reigned upon Judah. *(And so in the eighteenth year of the reign of Jeroboam, the son of Nebat, Abijam began to reign upon Judah.)*

<sup>2</sup> Three years he reigned in Jerusalem *(or He reigned for three years in Jerusalem)*; the name of his mother was Maachah, the daughter of Abishalom.

<sup>3</sup> And he went in all the sins of his father, which he did before him; and his heart was not perfect with his Lord God, as the heart of David, his father, *was perfect.*

<sup>4</sup> But for David, his Lord God gave to him a lantern in Jerusalem, that he should raise *(up)* his son after him, and that he should stand in Jerusalem; *(But for David's sake, the Lord his God gave him a light, or a flame, in Jerusalem, so that he would raise up his son after him, and keep Jerusalem secure;)*

<sup>5</sup> for David had done rightfulness in the eyes of the Lord, and had not bowed *[away]* from all things that the Lord had commanded to him, in all the days of his life, except the word of Uriah *(the)* Hittite\*. *(for David had done what was right in the eyes of the Lord, and had not turned away from all the things that the Lord had commanded to him, in all the days of his life, except in the matter of Uriah the Hittite.)*

<sup>6</sup> Nevertheless battle was betwixt Abijam and Jeroboam, in all the time of his life. *(And there was always battle between Rehoboam and Jeroboam, in all the time of Abijam's life.)*

<sup>7</sup> Soothly the residue of the words of Abijam, and all things that he did, whether these be not written in the book of *[the]* words of *[the]* days of the kings of Judah? And battle was betwixt Abijam and Jeroboam *(or And there was always battle between Abijam and Jeroboam).*

<sup>8</sup> And Abijam slept with his fathers; and they buried him in the city of David; and Asa, his son, reigned for him.

<sup>9</sup> And Asa, king of Judah, reigned in the twentieth year of Jeroboam, king of Israel; *(And Asa, the king of Judah, began to reign in the twentieth year of Jeroboam, the king of Israel;)*

<sup>10</sup> and Asa reigned one and forty years in Jerusalem. The name of his *(grand)*mother was Maachah, the daughter of Abishalom.

<sup>11</sup> And Asa did rightfulness in the sight of the Lord, as David, his father, *did;*

<sup>12</sup> and he took away from the land men of women's conditions, and he purged all the filths of idols, which his fathers *(had)* made.

\* **CHAPTER 15:5** *David sinned in the numbering of the people, and in sentence given against Mephibosheth, as it is told in (the)2nd book (of Samuel), but these sins were full little (sic\*), in comparison of the sin in the deed of Uriah, and therefore these be not areckoned; for a little thing is areckoned as nothing, as the Philosopher saith in (the)2nd book of Physics. (\*David's decision to number, or to count, the people led to the death of 70,000 innocent Israelites. T.P.N.)*

<sup>13</sup> Furthermore and he removed Maachah, his (*grand*)mother, that she should not be princess in the solemn things of the *idol* Priapus, and in his maumet wood that she had hallowed; and he destroyed the den of him, and he brake the foulest simulacrum, and burnt it in the strand of Kidron; (*And furthermore he removed Maachah, his grandmother, so that she would no longer be the queen mother; for she had erected an idol of Priapus in a grove, and worshipped it, or for she had made an obscene idol for the worship of Asherah; and he broke up, and destroyed, that most foul idol, and burned it by the Kidron Stream or and burned it in the Kidron Gorge;*)

<sup>14</sup> soothly he did not (*do*) away the high things<sup>†</sup>(*or but he did not do away the hill shrines*); nevertheless the heart of Asa was perfect with his Lord God, in all his days.

<sup>15</sup> And he brought into the house of the Lord those things, which his father had hallowed, and avowed, (*the*) silver, and gold, and vessels.

<sup>16</sup> Forsooth battle was betwixt Asa and Baasha, king of Israel, in all the days of them.

<sup>17</sup> And Baasha, king of Israel, went up into Judah, and builded Ramah, that no man of the part of Asa, king of Judah, might go out, either go in. (*And Baasha, the king of Israel, went up to Judah, and fortified Ramah, so that no man of Asa, the king of Judah, could come in, or could go out.*)

<sup>18</sup> Therefore Asa took all the silver and gold, that (*were*) left in the treasuries of the house of the Lord, and in the treasuries of the king's house, and gave it into the hands of his servants; and he sent it to Benhadad, the son of Tabrimon, son of Hezion, the king of Syria, that dwelled in Damascus (*or who lived in Damascus*), and said,

<sup>19</sup> A bond of peace is betwixt me and thee, and betwixt my father and thy father; and therefore I sent to thee gifts, gold, and silver; and I ask, that thou come, and make void the bond of peace, that thou hast with Baasha, king of Israel, and that he go away from me. (*There is a covenant between me and thee, and between my father and thy father; and so I sent gifts of gold and silver to thee; and I ask that thou come, and dissolve the covenant, that thou hast with Baasha, the king of Israel, so that then he shall go away from me.*)

<sup>20</sup> Benhadad assented to king Asa, and sent the princes of his host into the cities of Israel; and they smote Ijon, and Dan, and Abel, the house of Maachah (*or and Abelbethmaachah*), and all Cinneroth, that is, all the land of Naphtali.

<sup>21</sup> And when Baasha had heard this thing, he left (*off*) to build Ramah, and turned again into Tirzah. (*And when Baasha had heard of this thing, he stopped fortifying Ramah, and returned to Tirzah.*)

<sup>22</sup> Forsooth king Asa sent [*a*] message into all Judah, and said, No man be excused. And (*so*) they (*all came, and*) took (*away*) the stones of Ramah, and the trees thereof, by which Baasha had builded (*it*); and king Asa builded of the same stones and trees Geba of Benjamin, and Mizpah. (*And King Asa sent a message to all Judah, and said, No man shall be excused. And so they all came, and took away the stones, and the timber, from Ramah, with which Baasha had fortified it; and King Asa used these same stones and timber to fortify Geba of Benjamin, and Mizpah.*)

<sup>23</sup> Soothly the residue of all the words of Asa, and of all his strength, and all things that he did, and the cities which he builded, whether these be not written in the book of [*the*] words of [*the*] days of [*the*] kings of Judah? Nevertheless Asa had (*an*) ache in his feet, in the time of his eld (*age*).

<sup>24</sup> And Asa slept with his fathers, and he was buried with them in the city of David, his father; and Jehoshaphat, his son, reigned for him.

<sup>25</sup> Forsooth Nadab, the son of Jeroboam, reigned on Israel, in the second year of Asa, king of Judah; and he reigned on Israel two years. (*And Nadab, the son of Jeroboam, began to reign upon Israel in the second year of Asa, the king of Judah; and he reigned upon Israel for two years.*)

<sup>26</sup> And he did that, that was evil in the sight of the Lord, and he went in the ways of his father; and in the sins of him, in which he made Israel to do sin.

<sup>27</sup> And Baasha, the son of Ahijah, of the house of Issachar, setted treason to him, and he smote him in Gibbethon<sup>‡</sup>, which is a city of Philistines; and Nadab and all Israel besieged Gibbethon. (*And Baasha, the son of Ahijah, of the house of Issachar, set treason*

<sup>†</sup> CHAPTER 15:14 That is, (*the*) high places, in which the sons of Israel made sacrifice to God, before that the temple was builded; and for that time it was lawful, (*or*) lawful, (*but*) not afterward. <sup>‡</sup> CHAPTER 15:27 Gibbethon was a city in the lineage of Dan, but (*the*) Philistines occupied it, against which city Nadab went to recover it (*or*) and so Nadab went to recover it).

for him, and he struck him down in Gibbethon, which is a city of the Philistines; for Nadab and all Israel besieged Gibbethon.)

<sup>28</sup> Therefore Baasha killed him, in the third year of Asa, king of Judah, and reigned for him.

<sup>29</sup> And when he had reigned, he smote all the house of Jeroboam; he left not one man of his seed, till he did away him, by the word of the Lord, which he spake in the hand of his servant, Ahijah of Shiloh, a prophet, *(And once he began to reign, he struck down all the house of Jeroboam; he left not one of his descendants, until he had done away all of them, by the word of the Lord, which he spoke by his servant, the prophet Ahijah of Shiloh.)*

<sup>30</sup> for the sins of Jeroboam which he sinned, and in which he made Israel to do sin, and for the trespass, by which he wrathed the Lord God of Israel. *(for the sins of Jeroboam which he sinned, and in which he made Israel to do sin, and for the trespass by which he stirred the Lord God of Israel to anger.)*

<sup>31</sup> Soothly the residue of the words of Nadab, and all things which he wrought, whether these be not written in the book of *[the]* words of *[the]* days of the kings of Israel?

<sup>32</sup> And battle was betwixt Asa and Baasha, king of Israel, in all the days of them. *(And there was battle between Asa and Baasha, the king of Israel, in all their days.)*

<sup>33</sup> In the third year of Asa, king of Judah, Baasha, the son of Ahijah, reigned upon all Israel, in Tirzah, four and twenty years. *(In the third year of Asa, the king of Judah, Baasha, the son of Ahijah, began to reign upon all Israel in Tirzah, and he reigned twenty-four years.)*

<sup>34</sup> And he did evil before the Lord, and he went in the ways of Jeroboam, and in his sins, by which he made Israel to do sin.

## CHAPTER 16

<sup>1</sup> Forsooth the word of the Lord was made to Jehu, the son of Hanani, against Baasha, and said,

<sup>2</sup> For that that I raised thee from dust, and setted thee duke on Israel, my people; soothly thou wentest in the way of Jeroboam, and thou hast made my people Israel to do sin, that thou shouldest stir me to ire, in the sins of them; *(For though I raised thee up out of the dust, and made thee the leader of my people Israel; yet thou wentest in the way of Jeroboam, and thou hast made my people Israel to do sin, so that thou stirrest me to anger with their sins;)*

<sup>3</sup> lo! I shall cut away the hinder things of Baasha, and the hinder things of his house, and I shall make thine house as the house of Jeroboam, the son of Nebat. *(behold! I shall cut away the posterity, or the descendants, of Baasha, and of his household, or of his family, and I shall make thy house like the house of Jeroboam, the son of Nebat.)*

<sup>4</sup> Dogs shall eat that man of Baasha, that shall be dead in the city, and *[the]* birds of the air shall eat that man of Baasha, that shall die in the field. *(The dogs shall eat those of Baasha's family, who shall die in the city, and the birds of the air shall eat those of Baasha's family, who shall die in the field.)*

<sup>5</sup> Soothly the residue of the words of Baasha, and whatever things he did, and his battles, whether these be not written in the book of *[the]* words of *[the]* days of the kings of Israel?

<sup>6</sup> And so Baasha slept with his fathers, and he was buried in Tirzah; and Elah, his son, reigned for him.

<sup>7</sup> Forsooth when the word of the Lord was made in the hand of Jehu, the son of Hanani, against Baasha, and against his house, and against all the evil which he did before the Lord, to stir him to ire in the works of his hands, that he should be as the house of Jeroboam, for this cause he killed him\*. *(And the word of the Lord was made to Jehu, the son of Hanani, against Baasha, and against his house, and against all the evil which he did before the Lord, to stir him to anger with the works of his hands, because he sinned like the house of Jeroboam, and also because he killed them.)*

<sup>8</sup> In the six and twentieth year of Asa, king of Judah, Elah, the son of Baasha, reigned upon Israel, in Tirzah, two years. *(In the twenty-sixth year of Asa, the king of Judah, Elah, the son of Baasha, began to reign upon Israel in Tirzah, and he reigned for two years.)*

<sup>9</sup> And Zimri, his servant, duke of the half part of his knights, rebelled against him; soothly Elah was in Tirzah, and drank and was drunken in the house of Arza, prefect

\* **CHAPTER 16:7** The words that follow, 'that is, Jehu, the prophet, the son of Hanani, (the prophet),' are not in Hebrew; it is a gloss.

of Tirzah. *(And Zimri, his officer, the leader of half of his horsemen, rebelled against him; and Elah was in Tirzah, and drank until he was drunk in the house of Arza, the prefect of Tirzah.)*

<sup>10</sup> Therefore Zimri felled in, and smote Elah, and killed him, in the seven and twentieth year of Asa, king of Judah; and [he] reigned for him.

<sup>11</sup> And when he had reigned, and sat upon his throne, he smote all the house of Baasha, and he left not thereof a pissor to the wall, and his kinsmen, and friends. *(And once he began to reign, and sat on his throne, he struck down all the house of Baasha, and he left not of it a pissor on the wall, nor any of his kinsmen, nor any of his friends.)*

<sup>12</sup> And Zimri did away all the house of Baasha, by the word of the Lord, which he spake to Baasha, in the hand of Jehu, the prophet, *(or which he spoke to Baasha, by the prophet Jehu),*

<sup>13</sup> for all the sins of Baasha, and for the sins of Elah, his son, which sinned, and made Israel to do sin, and wrathed the Lord God of Israel in their vanities. *(because of all the sins of Baasha, and because of the sins of his son Elah, both of whom sinned, and made Israel to do sin, and stirred the Lord God of Israel to anger with their worthless idols.)*

<sup>14</sup> Soothly the residue of the words of Elah, and all things which he did, whether these be not written in the book of [the] words of [the] days of the kings of Israel?

<sup>15</sup> In the seven and twentieth year of Asa, king of Judah, Zimri reigned *(for)* seven days in Tirzah, *(or In the twenty-seventh year of Asa, the king of Judah, Zimri reigned in Tirzah for seven days);* forsooth the host of Israel besieged Gibbethon, the city of *(the)* Philistines.

<sup>16</sup> And when it had heard, that Zimri had rebelled, and had slain the king, all Israel made Omri king to them, that was prince of the chivalry, on Israel, in that day, in their tents. *(And when they had heard that Zimri had rebelled, and had killed the king, all Israel made Omri, who was the leader of the cavalry, or of the army, king upon Israel, that very day, in the camp.)*

<sup>17</sup> Therefore Omri went up, and all Israel with him, from Gibbethon, and besieged Tirzah. *(And then Omri, and all Israel with him, went up from Gibbethon, and besieged Tirzah.)*

<sup>18</sup> And Zimri saw, that the city should be overcome, and he entered into the palace, and burnt himself with the king's house; and he was dead *(And Zimri saw that the city would be overcome, and so he entered into the palace, and burned himself up, along with the palace; and so he died)*

<sup>19</sup> in his sins which he sinned, doing evil before the Lord, and going in the way of Jeroboam, and in his sins, by which he made Israel to do sin.

<sup>20</sup> Soothly the residue of the words of Zimri, and of his treasons, and tyranny, whether these be not written in the book of [the] words of [the] days of the kings of Israel?

<sup>21</sup> Then the people of Israel was parted into two parts; the half part of the people followed Tibni, the son of Ginath, to make him king, and the *other* half part followed Omri.

<sup>22</sup> And the people that was with Omri, had the mastery over the people that followed Tibni, the son of Ginath; and Tibni was dead, and Omri reigned. *(And the people who were with Omri, had the mastery over the people who followed Tibni, the son of Ginath; and so Tibni was killed, and Omri reigned.)*

<sup>23</sup> In the one and thirtieth year of Asa, king of Judah, Omri reigned upon Israel, twelve years; in Tirzah, he reigned six years. *(In the one and thirtieth year of Asa, the king of Judah, Omri began to reign upon Israel, and he reigned for twelve years; the first six years he reigned in Tirzah.)*

<sup>24</sup> And he bought of Shemer, for two talents of silver, the hill of Samaria, and builded *(on)* that hill; and he called the name of the city, which he had builded, by the name of Shemer, [the] lord of the hill of Samaria. *(And he bought the hill of Samaria from Shemer, for two talents of silver; and built a city on that hill; and he called the name of the city, which he built, Samaria, after the name of Shemer, the former lord of that hill.)*

<sup>25</sup> Forsooth Omri did evil in the sight of the Lord, and wrought waywardly, *or wickedly*, over all men that were before him. *(But Omri did evil before the Lord, and acted more wickedly than all the kings who were before him.)*

<sup>26</sup> And he went in all the way of Jeroboam, the son of Nebat, and in his sins, by which he made Israel to do sin, that he should stir to ire, in his vanities, the Lord God of Israel. *(And he went in all the ways of Jeroboam, the son of Nebat, and in his sins, by which he made Israel to do sin, so that they stirred the Lord God of Israel to anger with their worthless idols.)*

<sup>27</sup> Forsooth the residue of the words of Omri, and his battles, which he did, whether these be not written in the book of *[the]* days of the kings of Israel?

<sup>28</sup> And Omri slept with his fathers, and was buried in Samaria; and Ahab, his son, reigned for him.

<sup>29</sup> Forsooth Ahab, the son of Omri, reigned upon Israel, in the eight and thirtieth year of Asa, king of Judah; and Ahab, the son of Omri, reigned upon Israel, in Samaria, two and twenty years. *(Then Ahab, the son of Omri, began to reign upon Israel in the thirty-eighth year of Asa, the king of Judah; and Ahab, the son of Omri, reigned upon Israel, in Samaria, for twenty-two years.)*

<sup>30</sup> And Ahab, the son of Omri, did evil in the sight of the Lord, over all men that were before him; *(And Ahab, the son of Omri, did evil before the Lord, more than all the kings who were before him;)*

<sup>31</sup> and it sufficed not to him that he went in the sins of Jeroboam, the son of Nebat, furthermore and he wedded a wife, Jezebel, the daughter of Ethbaal, king of Sidonians; and he went and served Baal, and worshipped him. *(and it was not sufficient for him that he merely went in the sins of Jeroboam, the son of Nebat, but moreover he wedded Jezebel for a wife, Ethbaal's daughter, the king of the Sidonians; and he went and served Baal, and worshipped him.)*

<sup>32</sup> And he set up an altar to Baal in the temple of Baal, which he had builded in Samaria,

<sup>33</sup> and he planted a maumet wood; and Ahab added to *(that)* in his work, and stirred to ire the Lord God of Israel, more than all *[the]* kings of Israel that were before him. *(and he planted an idol grove or and he put up a sacred pole; and Ahab did more with his deeds, to stir the Lord God of Israel to anger; than all the kings of Israel who were before him.)*

<sup>34</sup> Forsooth in his days Hiel of Bethel builded Jericho; in Abiram, his first son, he founded it, and in Segub, his last son, he setted the gates thereof, by the word of the Lord, which he had spoken in the hand of Joshua, the son of Nun. *(And in his days Hiel of Bethel rebuilt Jericho; he lost Abiram, his first son, at the time that he founded it, and he lost Segub, his last son, when he put up its gates, by the word of the Lord, which he had spoken by Joshua, the son of Nun.)*

## CHAPTER 17

<sup>1</sup> And Elijah *(the)* Tishbite, of the dwellers of Gilead, said to Ahab, *(As)* The Lord God of Israel liveth, in whose sight I stand, dew and rain shall not be in these years, no but by the words of my mouth.

<sup>2</sup> And the word of the Lord was made to him, and said,

<sup>3</sup> Go thou away from hence, and go against the east, and be thou hid in the strand of Cherith, that is against Jordan, *(Go thou away from here, and go toward the east, and be thou hid by the Cherith Stream or by the Cherith Gorge, that is east of the Jordan River.)*

<sup>4</sup> and there thou shalt drink of the strand *(or and there thou shalt drink out of the stream);* and I have commanded to *[the]* crows, that they feed thee there.

<sup>5</sup> Therefore he went, and did by the word of the Lord; and when he had gone, he sat in the strand of Cherith, that is against Jordan. *(And so he went, and did by the word of the Lord; and when he had gone forth, he sat by the Cherith Stream or he sat by the Cherith Gorge, that is east of the Jordan River.)*

<sup>6</sup> And *[the]* crows bare to him bread and flesh early; and in like manner in the eventide; and he drank of the strand. *(And each morning the crows brought him bread and meat; and likewise in the evening; and he drank from the stream.)*

<sup>7</sup> And after some days the strand was dried *(or And after some days the stream dried up);* for it had not rained on the earth.

<sup>8</sup> Therefore the word of the Lord was made to him, and said,

<sup>9</sup> Rise thou *(up)*, and go into Zarephath of *(the)* Sidonians, and thou shalt dwell there; for I have commanded to a woman widow there, that she feed thee, *(or for I have commanded to a widow woman there, that she should feed thee).*

<sup>10</sup> He rose, and went into Zarephath of Sidonians; and when he had come to the gate of the city, a woman widow gathering sticks appeared to him; and he called her, and said to her, Give thou to me a little of water in a vessel, that I drink. *(He rose up, and went to Zarephath of the Sidonians; and when he had come to the city gate, a widow woman*

† **CHAPTER 16:34** *That is, when he setted the foundations, Abiram, his first engendered son, died, and when he went forth in building, his sons died each after (the) other, till to the last son, that was dead in the filling of the work (or who died when the rebuilding was completed).*

*gathering sticks appeared before him; and he called to her; and said to her, Give thou to me a little water in a vessel, so that I can have a drink.)*

<sup>11</sup> And when she went to bring it, he cried behind her back, and said, I beseech, bring thou to me also a morsel of bread in thine hand.

<sup>12</sup> And she answered, *(As) Thy Lord God liveth, for I have no bread, no but as much of meal in a pot, as a fist[ful] may take, and a little of oil in a vessel; lo! I gather two sticks, that I enter, and make it to me, and to my son, that we eat, and die, (or behold! I am gathering only two sticks, so that I can go in, and make it up for me, and my son, so that we can eat, and then die).*

<sup>13</sup> And Elijah said to her, Do not thou dread, but go, and make as thou saidest; nevertheless make thou first to me of that little meal a little loaf, baken under ashes, and bring thou it to me; soothly thou shalt make afterward to thee and to thy son. *(And Elijah said to her, Do not thou fear, but go, and make as thou saidest; but first make thou for me a small loaf from that little amount of meal, baked under ashes, and bring thou it to me; then afterward thou shalt make some for thee and thy son.)*

<sup>14</sup> Forsooth the Lord God of Israel saith these things *(to you)*, The pot of meal shall not fail, and the vessel of oil shall not be abated, till to the day in which the Lord shall give rain on the face of the earth.

<sup>15</sup> And she went, and did by the word of Elijah; and he ate, and she, and her house, *(or and he, and she, and all of her household, or her family, ate for many days).*

<sup>16</sup> And from that day the pot of meal failed not, and the vessel of oil was not abated, by the word of the Lord, which he had spoken in the hand of Elijah *(or which he had spoken by Elijah).*

<sup>17</sup> Forsooth it was done after these words, *(that) the son of a woman housewife, was sick, and the sickness was full strong, so that breath dwelled not in him. (And it was done after these things, that the son of that woman housewife, was sick, and the sickness grew very strong, so that finally no breath remained in him.)*

<sup>18</sup> Therefore she said to Elijah, What to me and to thee, thou man of God? Enteredest thou to me, that my wickedness should be remembered, and that thou shouldst slay my son?

<sup>19</sup> And Elijah said to her, Give thy son to me. And he took that son from her bosom, and bare into the solar, where he dwelled; and he put him on his bed. *(And he took her son from her bosom, and carried him up to the solarium, where he stayed; and he put him on his bed.)*

<sup>20</sup> And he cried to the Lord, and said, My Lord God, whether thou hast tormented also the widow *(or hast thou tormented this widow)*, with whom I am sustained in all manner, *(so) that thou killedest her son?*

<sup>21</sup> He spread abroad himself, and was meted upon the child by three times; and he cried to the Lord, and said, My Lord God, I beseech, the soul of this child turn again into the entrails of him. *(Then he stretched himself over, or above, the child three times; and he cried to the Lord, and said, O Lord my God, I beseech thee, let the soul of this child return to his entrails.)*

<sup>22</sup> The Lord heard the voice of Elijah, and the soul of the child turned again within him, and he lived again.

<sup>23</sup> And Elijah took the child, and put him down of the solar into the lower house *(or and took him down from the solarium to the lower part of the house)*, and betook him to his mother; and he said to her, Lo! thy son liveth.

<sup>24</sup> And the woman said to Elijah, Now in this I have known, that thou art a man of God, and the word of the Lord is sooth in thy mouth. *(And the woman said to Elijah, Now by this I know, that thou art a man of God, and that the word of the Lord from thy mouth is truth.)*

## CHAPTER 18

<sup>1</sup> After many days the word of the Lord was made to Elijah, in the third year, and said, Go, and show thee to Ahab, that I give rain upon the face of the earth, *(or Go, and show thyself to Ahab, and I shall send rain upon the face of the earth).*

<sup>2</sup> Therefore Elijah went to show himself to Ahab; forsooth a great hunger was made in Samaria *(or and there was then a great famine in Samaria).*

<sup>3</sup> And Ahab called Obadiah, the dispenser, *either steward*, of his house; forsooth Obadiah dreaded greatly the Lord God of Israel *(or and Obadiah greatly feared or and greatly revered the Lord God of Israel).*

<sup>4</sup> For when Jezebel killed the prophets of the Lord, he took an hundred prophets, and hid them, by fifties and fifties, in dens, *(or and hid them in caves, fifty by fifty)*, and fed them with bread and water.

<sup>5</sup> Then Ahab said to Obadiah, Go thou into the land, to all the wells of waters, and into all *(the)* valleys, if in hap we may find grass, and save *(the)* horses and mules; and *[the]* work beasts perish not utterly *(or and so the work beasts shall not utterly perish)*.

<sup>6</sup> And they parted the countries to themselves, that they should compass those; Ahab went by one way, and Obadiah went by another way, by himself.

<sup>7</sup> And when Obadiah was in the way, Elijah met him, *(or And when Obadiah was on the way, Elijah met him)*; and when he had known Elijah, he felled on his face, and said, Whether thou art my lord Elijah?

<sup>8</sup> To whom he answered, I *am*. And Elijah said, Go thou, and say to thy lord, Elijah is present *(or Elijah is here)*.

<sup>9</sup> And Obadiah said, What have I sinned, for thou betakest me in *(to)* the hand of Ahab, that he slay me?

<sup>10</sup> Thy Lord God liveth, for no folk either realm is, whither my lord, seeking thee, sent not; and when all men answered, He is not here, he charged greatly all realms and folks, for thou were not found; *(As the Lord thy God liveth, for there is no nation, or kingdom, where my lord hath not sent, seeking thee; and when all people answered, He is not here, he greatly charged each kingdom, and nation, to swear; that thou were not found there;)*

<sup>11</sup> And now thou sayest to me, Go, and say to thy lord, Elijah is present *(or Elijah is here)*.

<sup>12</sup> And when I shall depart from thee, the Spirit of the Lord shall bear thee away into a place which I know not; and I shall enter, and tell to Ahab, and he shall not find thee, and he shall slay thee; forsooth thy servant dreadeth the Lord from his young childhood. *(And when I shall leave thee, the Spirit of the Lord shall carry thee away to a place which I know not; and I shall go, and tell Ahab, but he shall not find thee, and then he shall kill me; and know ye that thy servant feareth the Lord or revereth the Lord, from his young childhood.)*

<sup>13</sup> Whether it is not showed to thee, my lord, what I did, when Jezebel killed the prophets of the Lord, that I hid of the prophets of the Lord an hundred men, by fifty and fifty, in dens, and I fed them with bread and water? *(Was it not told to thee, my lord, what I did, when Jezebel killed the prophets of the Lord, that I hid a hundred of the prophets of the Lord in caves, fifty by fifty, and that I fed them with bread and water?)*

<sup>14</sup> And now thou sayest, Go, and say to thy lord, Elijah is present/Elijah is nigh, that he slay me. *(And now thou sayest, Go, and say to thy lord, Elijah is here. No! he shall kill me!)*

<sup>15</sup> And Elijah said, The Lord of hosts liveth, before whose sight I stand, for today I shall appear to him. *(And Elijah said, As the Lord of hosts liveth, whom I stand before, I shall appear before him today.)*

<sup>16</sup> Therefore Obadiah went into the meeting of Ahab, and showed it to him; and Ahab came into the meeting of Elijah. *(And so Obadiah went to find Ahab, and told him everything; and Ahab came to meet with Elijah.)*

<sup>17</sup> And when he had seen Elijah, he said, Whether thou art he, that troublest Israel? *(And when he had seen Elijah, he said, Art thou he who troublest Israel?)*

<sup>18</sup> And he said, Not I trouble Israel, but thou, and the house of thy father, which have forsaken the commandments of the Lord, and followed Baalim. *(And Elijah said, It is not I who trouble Israel, but thou, and the house of thy father, who have deserted the commandments of the Lord, and followed Baalim.)*

<sup>19</sup> Nevertheless now send thou, and gather to me all Israel, into the hill of Carmel, and the four hundred and fifty prophets of Baal, and *[the]* four hundred prophets of *(the)* maumet woods, that eat of the table of Jezebel. *(But now send thou, and gather together for me all Israel on Mount Carmel, and the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah, who eat at Jezebel's table.)*

<sup>20</sup> Ahab sent to all the sons of Israel, and gathered together the prophets in the hill of Carmel. *(And so Ahab sent for all the Israelites, and gathered together the prophets on Mount Carmel.)*

<sup>21</sup> Forsooth Elijah nighed to all the people of Israel, and said, How long halt ye into two parts? *(or How long shall ye waver between two paths?)* If the Lord is God, follow ye him; and if Baal is God, follow ye him. And the people answered not one word to him.

<sup>22</sup> And Elijah said again to the people, I dwelled alone a prophet of the Lord; soothly the prophets of Baal be four hundred and fifty, and the prophets of the maumet woods

be four hundred men. *(And Elijah said to the people, I am the only prophet of the Lord still left; but there be four hundred and fifty prophets of Baal, and four hundred prophets of Asherah.)*

<sup>23</sup> *(Let) Twain oxes be given to us; and choose they one ox, and they shall cut (it) into gobbets, and put it on wood, but put they not fire under (it); and I shall make (ready) the tother ox into sacrifice (or and I shall prepare the other ox for sacrifice), and I shall put (it) on the wood, and I shall not put fire under (it either).*

<sup>24</sup> Call ye the name of your gods, and I shall call the name of my God; and the God that heareth by fire *falling down, given from heaven to waste the sacrifice*, be he God. And all the people answered, and said, The reason is best, that Elijah hath spoken. *(Then call ye on the name of your god, and I shall call on the name of my God; and the God who answereth with fire falling down, that is, with fire given from heaven to consume the sacrifice, he is God. And all the people answered, and said, What Elijah hath spoken is reasonable.)*

<sup>25</sup> Therefore Elijah said to the prophets of Baal, Choose ye one ox to you, and make ye *(ready) first your sacrifice*, for ye be the more; and call ye the names of your gods, and put ye not fire under. *(And so Elijah said to the prophets of Baal, Choose ye one ox for yourselves, and prepare ye first your sacrifice, for ye be the more; and then call ye on the name of your god, but put ye no fire under it.)*

<sup>26</sup> And when they had taken the ox, whom Elijah gave to them, they made *(ready the) sacrifice*, and called the name of Baal, from the morrowtide till to midday, and said, Baal, hear us! And no voice was, neither any that answered; and they skipped over the altar, which they had made. *(And when they had taken the ox, which was given to them, they prepared the sacrifice, and called on the name of Baal, from the morning until midday, and said, Baal, hear us! But there was no voice, nor anyone who answered; even as they leapt all around the altar, which they had made.)*

<sup>27</sup> And when it was then midday, Elijah scorned them, and said, Cry ye with *[a] greater voice*, for Baal is your god, and in hap he speaketh with another; either he is in a harbourgerie, either in the way, either certainly he sleepeth, that he be raised up. *(And when it was midday, Elijah scorned them, and said, Cry ye with a greater voice, for Baal is your god, and perhaps he speaketh with another; or else he is at an inn, or he is on the way, or certainly he sleepeth, so that he must be raised up.)*

<sup>28</sup> Therefore they cried with *[a] great(er) voice*, and they cut themselves with knives and lancets, after their custom, till they were beshed with blood.

<sup>29</sup> But after that midday passed, and while they prophesied, *or prayed*, the time came, in which the sacrifice is wont to be offered, neither voice was heard *of their gods*, neither any answered, neither perceived them praying. *(But after that midday had passed, and yet while they prophesied, and prayed, the time came, in which the evening sacrifice was wont to be offered, and still neither the voice was heard of their god, nor did anyone answer them, nor did anyone perceive their prayers.)*

<sup>30</sup> *[And]* Elijah said to all the people, Come ye to me. And when the people came to him, he arrayed the altar of the Lord, that was destroyed. *(And Elijah said to all the people, Come ye close to me. And when the people came close to him, he repaired the altar of the Lord that was destroyed.)*

<sup>31</sup> And he took twelve stones, by the number of the lineages of the sons of Jacob *(or which was the number of the tribes of Jacob)*, to which Jacob the word of the Lord was made, and said, Israel shall be thy name.

<sup>32</sup> And he builded an altar of stones, in the name of the Lord, and he made a leading-to of water, *either a ditch, (or and he made a leading-to, or a ditch, for the water)*, as by two little ditches, *or furrows*, in the compass of the altar\*.

<sup>33</sup> And he dressed *[the] wood*, and he parted the ox by *(its) members*, and put *it* upon the wood, and said, Fill ye four pots with water, and pour ye *it* upon the burnt sacrifice *(to be)*, and upon the wood.

<sup>34</sup> And again he said, Also the second time do ye this. And they did *(it)* the second time. And he said, Do ye the same thing the third time; and they did *(it)* the third time.

\* **CHAPTER 18:32** *In Hebrew it is thus, 'And he made a furrow of three bushels of seed, that is, so much seed (as) might be sown within the compass of the furrow (or And he made a furrow, or ditch, around the altar; deep enough to hold three bushels of seed that might be sown within the compass of the furrow)', as Rabbi Solomon saith.*

<sup>35</sup> And the waters ran about the altar, and the ditch, *or(the)rut*, of *[the]* leading-to of water was filled. *(And the water ran about the altar; and the ditch, or the rut, of the leading-to for the water, was completely filled.)*

<sup>36</sup> And when the time was then, that the burnt sacrifice should be offered, Elijah the prophet nighed, and said, Lord God of Abraham, of Isaac, and of Israel, show thou today that thou art God of Israel, and *that I am thy servant*, and have done all these words by thy commandment. *(And when it was the time, that the burnt sacrifice should be offered, Elijah the prophet came near; and said, Lord God of Abraham, and Isaac, and Israel, or Jacob, show thou today that thou art the God of Israel, and that I am thy servant, and that I have done all these things by thy commandment.)*

<sup>37</sup> Lord, hear thou me; Lord, hear thou me; that this people learn, that thou art the Lord God, and that thou hast converted again the heart of them. *(Lord, hear thou me; Lord, hear thou me; so that this people shall learn that thou art the Lord God, and thou shalt turn their hearts back to thee again.)*

<sup>38</sup> Soothly *[the]* fire of the Lord felled down *then*, and devoured the burnt sacrifice, the wood, and the stones, and it licked up also the powder, and the water that was in the leading-(to), *(or the rut)*, of *(the)* water. *(Then the fire of the Lord fell down, and devoured the burnt sacrifice, and the wood, and the stones, and the dust, and it also licked up the water that was in the ditch, or in the rut, for the water.)*

<sup>39</sup> And when all the people had seen this, *the people* felled into his face *(or the people fell down on their faces)*, and said, The Lord, he is God; the Lord, he is God.

<sup>40</sup> And Elijah said to them, Take ye the prophets of Baal; not one soothly escape of them. And when they had taken them, Elijah led them to the strand of Kishon, and killed them there. *(And Elijah said to them, Take ye hold of the prophets of Baal; do not let one of them escape. And when they had taken hold of them, Elijah led them to the Kishon Stream or to the Kishon Gorge, and they killed them there.)*

<sup>41</sup> And Elijah said to Ahab, Go thou up, and eat, and drink, for the sound of much rain is nigh. *(And Elijah said to Ahab, Go thou to eat, and drink, for there is the sound of much rain coming.)*

<sup>42</sup> Ahab went up to eat and drink; but Elijah went up into *(the top of)* the hill of Carmel, and he set lowly his face to the earth, betwixt his knees; *(So Ahab went to eat and drink; but Elijah went up to the top of Mount Carmel, and he put his face low to the ground, between his knees;)*

<sup>43</sup> and said to his servant, Go thou up, and behold thou against the sea. And when he had gone up, and beheld, he said, Nothing is *(there)*. And again *Elijah* said to him, Turn thou again seven times. *(and said to his servant, Go thou up now, and behold the sea. And when he had gone, and beheld it, he said, There is nothing there. And Elijah said to him, Do it again; and in all, he commanded him to do it seven times.)*

<sup>44</sup> And in the seventh time, lo! a little cloud, as the step of a man, went up from the sea. And *Elijah* said, Go thou up, and say to Ahab, Join thy chariot, and go down, lest the rain before-occupy thee. *(And on the seventh time, behold! a little cloud, like the hand of a man, went up from the sea. And Elijah said, Go thou up now, and say to Ahab, Join up thy chariot, and get going, or the rain shall stop thee!)*

<sup>45</sup> And when they turned them hither and thither, lo! heavens were made dark, and cloud, and wind, and great rain was made. Therefore Ahab went up *(into his chariot)*, and went into Jezreel; *(And when they turned themselves here and there, behold! the skies were made dark with clouds and wind, and a great rain came. And so Ahab went up into his chariot, and went back to Jezreel;)*

<sup>46</sup> and the hand of the Lord was made upon Elijah, and when his loins were girded, he ran before Ahab, till he came into Jezreel. *(and the hand of the Lord was made upon Elijah, and when his loins were girded up, he ran ahead of Ahab, all the way back to Jezreel.)*

## CHAPTER 19

<sup>1</sup> Forsooth Ahab told to Jezebel all things that Elijah had done, and how he had slain with *(the)* sword all the prophets of Baal.

<sup>2</sup> And Jezebel sent a messenger to Elijah, and said, Gods do these things to me *(or The gods do these things to me)*, and add these things too, no but tomorrow in this hour I shall put thy life as the life of one of them.

<sup>3</sup> Therefore Elijah dreaded, and rose *(up)*, and went whither ever *his* will bare him; and he came into Beersheba of Judah, and he left there his servant *(or and he left his servant there);*

<sup>4</sup> and went into (*the*) desert, the way of one day. And when he came, and sat under one juniper tree, he asked to his soul, that he should die (*or he prayed that he should die*); and he said, Lord, it sufficeth to me, take my soul (*now*); for I am not (*any*) better than my fathers.

<sup>5</sup> And he casted forth himself (*or And he threw himself down*), and slept in the shadow of the juniper tree. And lo! the angel of the Lord touched him, and said to him, Rise thou (*up*), and eat.

<sup>6</sup> (*And*) He beheld, and, lo! at his head *was* a loaf baken under ashes, and a vessel of water. Therefore he ate, and drank, and slept again.

<sup>7</sup> And the angel of the Lord turned again the second time, and touched him; and he said to him, Rise thou, and eat; for a great way is to thee, (*or Rise thou up, and eat, or the way shall be too much for thee*).

<sup>8</sup> And when he had risen, he ate, and drank; and he went in the strength of that meat forty days and forty nights, unto Horeb, the hill of God. (*And when he had risen, he ate, and drank; and he went in the strength of that food for forty days and forty nights, unto Mount Sinai, the mountain of God.*)

<sup>9</sup> And when he had come thither, he dwelled in a den, (*or And when he had come there, he lived in a cave*); and lo! the word of the Lord *was made* to him, and said to him, Elijah, what doest thou here?

<sup>10</sup> And he answered, By fervent love, *that is, of all the heart*, I have loved fervently, for the Lord God of hosts; for the sons of Israel have forsaken the covenant of the Lord; they have destroyed thine altars, and killed with (*the*) sword thy prophets; and I am left alone, and they seek my life, that they do it away. (*And he answered, With fervent love, that is, with all of my heart, I have fervently loved for the Lord God of hosts; but the Israelites have deserted the covenant of the Lord; they have destroyed thy altars, and killed thy prophets with the sword; and I alone am left, and now they seek my life, so that they can do me away.*)

<sup>11</sup> And he said to Elijah, Go thou out, and stand in the hill, before the Lord. And lo! the Lord passeth, and a great wind, and strong, turning upside-down hills, and all-breaking stones before the Lord; not in the wind is the Lord. And after the wind is a stirring; not in the stirring is the Lord. (*And he said to Elijah, Go thou out, and stand on the mount before the Lord. And behold! the Lord then passed by, and there was a great strong wind, that turned the mountains upside-down, and broke up the stones before the Lord; but the Lord was not in the wind. And after the wind there was a great shaking; but the Lord was not in that shaking.*)

<sup>12</sup> And after the stirring is a fire; not in the fire is the Lord. And after the fire is an hissing of thin wind, *or breathing softly*; there is the Lord. (*And after the stirring, or the shaking, there was a fire; but the Lord was not in the fire. And after the fire there was a hissing of the wind, as if softly breathing; and there was the Lord or and the Lord was there.*)

<sup>13</sup> And when Elijah had heard this, he covered his face with a mantle, and he went out, and stood in the door of the den (*or and stood at the entrance to the cave*). And a voice spake to him, and said, Elijah, what doest thou here?

<sup>14</sup> And he answered, With fervent love I have loved fervently, for the Lord God of hosts; for the sons of Israel have forsaken thy covenant; they have destroyed thine altars, and they have killed with (*the*) sword thy prophets; and I am left alone, and they seek my life, that they do it away. (*And he answered, and said, With fervent love I have fervently loved for the Lord God of hosts; but the Israelites have deserted thy covenant; they have destroyed thy altars, and they have killed thy prophets with the sword; and I alone am left, and now they seek my life, so that they can do me away.*)

<sup>15</sup> And the Lord said to him, Go, and turn again into thy way, by the desert, into Damascus, (*or And the Lord said to him, Go, and return on the way, by the wilderness, to Damascus*); and when thou shalt come thither, thou shalt anoint Hazael king upon Syria;

<sup>16</sup> and thou shalt anoint (*unto*) king upon Israel, Jehu, the son of Nimshi; and thou shalt anoint a prophet for thee, Elisha, the son of Shaphat, that is of Abelmeholah. (*and thou shalt anoint Jehu, the son of Nimshi, to be king upon Israel; and thou shalt anoint Elisha, the son of Shaphat, of Abelmeholah, to be the prophet in thy place.*)

<sup>17</sup> And it shall be, whoever shall flee the sword of Hazael, Jehu shall slay him; and whoever shall flee the sword of Jehu, Elisha shall slay him.

<sup>18</sup> And I shall leave to me in Israel seven thousand of men, of which the knees be not bowed before Baal, and each mouth that worshipped not him, and kissed not his hand.

*(But I shall leave for me seven thousand men in Israel, who have not bowed their knees before Baal, and whose mouths have not worshipped him, nor kissed his hand.)*

<sup>19</sup> Therefore Elijah went forth from thence, and found Elisha, the son of Shaphat, earing in twelve yokes of oxen; and he was one in the twelve yokes of oxen, earing. And when Elijah had come to him, Elijah casted his mantle upon him. *(And so Elijah went forth from there, and found Elisha, the son of Shaphat, plowing with twelve yokes of oxen; and he was plowing alongside the twelfth yoke of them. And when Elijah had come to him, he threw his mantle upon him.)*

<sup>20</sup> And he ran anon after Elijah, when the oxen were left, and said, I pray thee, kiss I my father and my mother, and so I shall follow thee. And Elijah said to him, Go thou, and turn again, for I have done to thee that that was mine *(to do)*. *(And leaving the oxen behind, Elisha ran at once after Elijah, and said, I pray thee, let me kiss my father and my mother good-bye, and then I shall follow thee. And Elijah said to him, Go thou, and return, for I have done to thee what was mine to do.)*

<sup>21</sup> Soothly he turned again from Elijah, and took twain oxen, and killed them; and with the plow of the oxen he seethed the flesh, and gave *(the meat)* to the people, and they ate; and he rose *(or and then he rose up)*, and went, and followed Elijah, and ministered to him.

## CHAPTER 20

<sup>1</sup> Forsooth Benhadad, king of Syria, gathered together all his host, and two and thirty kings with him, and horses, and chariots; and he went up against Samaria, and fought, and besieged it.

<sup>2</sup> And he sent messengers to Ahab, king of Israel, into the city, and *(they)* said *(to him)*, Benhadad saith these things,

<sup>3</sup> Thy silver and thy gold is mine, and thy wives, and thy best sons be mine.

<sup>4</sup> And the king of Israel answered, By thy word, my lord the king, I am thine, and all my things *be thine*.

<sup>5</sup> And the messengers turned again, and said, Benhadad, that sent us to thee, saith these things *(again)*, Thou shalt give to me thy silver, and thy gold, and thy wives, and thy sons.

<sup>6</sup> Therefore tomorrow, in this same hour, I shall send my servants to thee, and they shall seek *(throughout)* thine house, and the house of thy servants; and they shall put in their hands, and take away all thing that shall please them.

<sup>7</sup> Forsooth the king of Israel called all the elder men of the land, and said, Perceive ye, and see, that he setteth treason to us; for he sent to me for my wives, and sons, and for *(my)* silver, and gold, and I forsook not. *(And the king of Israel called all the elders of the land, and said, Perceive ye, and see, that this man hath set treason for us; for he sent to me for my wives, and my sons, and my silver, and my gold, and I agreed to it all.)*

<sup>8</sup> And all the greater men in birth *(or And all the men of great age, that is, the elders)*, and all the people said to him, Hear thou not, neither assent thou to him.

<sup>9</sup> And he answered to the messengers of Benhadad, Say ye to my lord the king, I shall do all things, for which thou sentest in the beginning to me, thy servant; but I may not do this thing. And the messengers turned again, and told all things to him. *(And so he answered to the messengers of Benhadad, and said, Say ye to my lord the king, I, thy servant, shall do all the things for which thou sentest to me at the beginning; but I cannot do this thing. And the messengers returned, and told all these things to Benhadad.)*

<sup>10</sup> Which sent again, and said, Gods do these things to me, and add these things too, *(or And Benhadad sent them back again to Ahab, to say to him, The gods do these things to me, and add these things too)*, if the dust of Samaria shall suffice to the fist[ful]s of all the people that followeth me.

<sup>11</sup> And the king of Israel answered, and said, Say ye to him, A girded man, *that is, he that goeth to battle*, have not glory evenly as a man ungirded, *that is, as he that hath the victory, and hath put off his armours*. *(And Ahab, the king of Israel, answered, and said, Say ye to him, A girded man, that is, he who goeth to battle, hath not equal glory to an ungirded man, that is, he who already hath the victory, and hath put off his armour.)*

<sup>12</sup> And it was done, when Benhadad had heard this word, he drank, and also the kings, in shadowing places *(or in a shady place in their tents)*; and he said to his servants, Compass ye the city. And they compassed it.

<sup>13</sup> And lo! one prophet nighed to Ahab, king of Israel, and said to him, The Lord God saith these things, Certainly thou hast seen all this multitude full great *(or Certainly thou*

*hast seen all this very great multitude*); lo! I shall betake it into thine hand today, that thou know that I am the Lord.

<sup>14</sup> And Ahab said, By whom? And he said to Ahab, The Lord saith these things, By the squires, *or the footmen*, of the princes of *(the)* provinces. And Ahab said, Who shall begin to fight? And the prophet said, Thou.

<sup>15</sup> Therefore he numbered the young men of the princes of *[the]* provinces, and he found the number of two hundred and two and thirty; and after them he numbered the people, all the sons of Israel, seven thousand. *(And so he called for the young men who served the leaders of the provinces, and he found them to number two hundred and thirty-two; and after them he called for the people, yea, all the Israelites or the whole Israelite army, seven thousand of them.)*

<sup>16</sup> And they went out in midday. Forsooth Benhadad drank, and was drunken in his shadowing place, and *(the)* two and thirty kings with him, that came to the help of him. *(And they went out at midday. And in a shady place in their tents, Benhadad drank, and became drunk, as did the thirty-two kings who were with him, who came to help him.)*

<sup>17</sup> And the young men of the princes of *(the)* provinces went out in the first front. Therefore Benhadad sent *men*, which told to him, and said, Men went out of Samaria, *(or And Benhadad sent out men, who reported back to him, and said, Some men have come out of Samaria.)*

<sup>18</sup> And he said, Whether they come for peace, take ye them quick; whether to fight, take ye them quick. *[And he saith, Whether for peace they come, taketh them alive; whether that they fight, taketh them alive.]*

<sup>19</sup> Therefore the young men of the princes of *(the)* provinces went out, and the residue host followed *(them)*;

<sup>20</sup> and each smote the man that came against him. And *(the)* men of Syria fled, and Israel pursued them; also Benhadad, the king of Syria, fled on an horse with his knights.

<sup>21</sup> Also the king of Israel went out, and smote *(the)* horses and chariots, and he smote Syria with a full great vengeance. *(And the king of Israel went out, and struck down the horses and the chariots, and he struck down the Syrians with a very great slaughter.)*

<sup>22</sup> Forsooth a prophet nighed to the king of Israel, and said, Go thou, and be strengthened, and know, and see, what thou shalt do; for the king of Syria shall ascend against thee in the year following *(or for the king of Syria shall also come against thee next year)*.

<sup>23</sup> Soothly the servants of the king of Syria said to him, The Gods of hills be the Gods of the sons of Israel *(or The gods of the hills be the gods of the Israelites)*, therefore they overcame us; but it is better that we fight against them in *[the]* field places, and we shall get them *there*.

<sup>24</sup> Therefore do thou this word, *or counsel*; remove thou all *[the]* kings from thine host, and set thou princes for them; *(And so do thou this thing, or follow thou this counsel; remove thou all the kings from thy army, and put thou other leaders in their place;)*

<sup>25</sup> and restore thou the number of knights, that felled of thine, and *[the]* horses after the former horses, and *restore thou**[the]* chariots, by the chariots which thou haddest before; and we shall fight against them in *[the]* field places, and thou shalt see, that we shall get them. He believed to the counsel of them, and did so, *(or He believed in their counsel, and did so)*.

<sup>26</sup> Therefore after that the year had passed, Benhadad numbered men of Syria *(or Benhadad called for the Syrians)*, and he went up into Aphek, to fight against Israel.

<sup>27</sup> Forsooth the sons of Israel were numbered; and when meats were taken, they went forth even against *(them)*; and they, as two little flocks of goats, settled tents against men of Syria. Forsooth men of Syria filled the land. *(And the Israelites were also called for; and when provisions were taken, they went forth opposite them; and they, as but two little flocks of goats, pitched their tents opposite the Syrians. And the Syrians filled the land.)*

<sup>28</sup> And one prophet of God nighed, and said to the king of Israel, The Lord God saith these things, For *(the)* men of Syria said, God of hills is the Lord of them, and he is not God of valleys, *(or The god of the hills is their Lord, and he is not the god of the valleys)*, *(and so)* I shall give all this great multitude in *(to)* thine hand, and ye shall know that I am the Lord.

<sup>29</sup> And seven days these and they dressed battle arrays even against *each other*; and in the seventh day the battle was joined altogether; and the sons of Israel smote of the men of Syria an hundred thousand of footmen in one day. *(And for seven days these and they directed battle arrays opposite each other; and then on the seventh day the battle was joined, and the Israelites struck down a hundred thousand Syrian footmen in one day.)*

<sup>30</sup> And they that *(were)* left fled into the city of Aphek, and the wall felled down upon seven and twenty thousand of *(the)* men that *(were)* left. Forsooth Benhadad fled, and entered into the city, into a closet that was within a closet;

<sup>31</sup> and his servants said to him, *[Lo!]* We have heard that the kings of the house of Israel be merciful, therefore put we sackcloths in our loins, and cords in our heads, *(or and so let us put sackcloths on our loins, and cords on our heads)*, and go we out to the king of Israel; in hap he shall save our lives.

<sup>32</sup> They girded their loins with sackcloths, and put cords in their heads, and they came to the king of Israel, and said to him, Thy servant Benhadad saith, I pray thee, *let my soul live.* And he said, If Benhadad liveth yet, he is my brother. *(And so they girded up their loins with sackcloths, and put cords on their heads, and they came to the king of Israel, and said to him, Thy servant Benhadad saith, I pray thee, let me live. And Ahab said, If Benhadad yet liveth, he is my brother; that is, I will make peace with him.)*

<sup>33</sup> Which thing the men of Syria took for a gracious word, and they ravished hastily the word of his mouth *(or and they hastily took hold of the word of his mouth)*, and said, Thy brother Benhadad liveth. And Ahab said to them, Go ye, and bring ye him to me. Therefore Benhadad went out to him, and he raised up Benhadad into his chariot.

<sup>34</sup> *[The]* Which Benhadad said to him, I shall yield the cities which my father took from thy father, and make thou streets to thee in Damascus, as my father made in Samaria; and I shall be bound to peace, and I shall depart from thee. Therefore Ahab made *[a]* bond of peace *with him*, and delivered him. *(And Benhadad said to Ahab, I shall give back the cities which my father took from thy father, and then thou can make streets of commerce, or for trading, for thyself in Damascus, like my father made in Samaria. And Ahab said, On those terms I shall be bound in peace with thee, and then thou can depart from me. And so he made a covenant with him, and let him go.)*

<sup>35</sup> Then a man of the sons of the prophets said to his fellow, in the word of the Lord *(or by the word of the Lord)*, Smite thou me. And he would not smite *(him)*.

<sup>36</sup> To whom the prophet said, For thou wouldest not hear the voice of the Lord, lo! thou shalt go *[away]* from me, and a lion shall smite thee. And when he had gone a little from him, a lion found him, and slew *him*.

<sup>37</sup> But also the prophet found another man, and he said to that man, Smite thou me. And he smote him, and wounded *him*.

<sup>38</sup> Therefore the prophet went, and met the king in the way; and he changed with a cloth, *that is, by (the) wrapping of a cloth*, his mouth and eyes. *(And so the prophet went, and met the king on the way; and he covered his mouth and his eyes with a cloth, that is, he disguised his face by wrapping it in a cloth.)*

<sup>39</sup> And when the king had passed *(or And as the king passed by)*, he cried to the king, and said, Thy servant went out to fight anon, and when one man had fled, a man brought him to me, and said, Keep thou this man; and if he escapeth, thy life shall be for his life, either thou shalt pay a talent of silver.

<sup>40</sup> Soothly while I was troubled, and turned me hither and thither, suddenly he appeared not. And the king of Israel said to him, This is thy doom that thou *[thyself]* hast deemed. *(And while I was troubled, and turned myself here and there, suddenly he was gone. And the king of Israel said to him, This is thy judgement, or thy sentence, that thou thyself hast pronounced, or declared.)*

<sup>41</sup> And anon he removed the cloth, *either binding*, from his face, *(or And at once he removed the cloth, or the wrapping, from his face)*, and the king of Israel knew him, that he was *(one)* of the prophets.

<sup>42</sup> The which said to the king, The Lord saith these things, For thou deliveredest from thine hand a man worthy *(of)* death, thy life shall be for his life, and thy people for his people.

<sup>43</sup> Therefore the king of Israel turned again into his house, and despised to hear *God's* word, and came wroth into Samaria\*. *(And so the king of Israel returned to his house, despising the word of God that he had heard, and came back angry to Samaria.)*

## CHAPTER 21

<sup>1</sup> Forsooth after these words, in that time, the vinery of Naboth of Jezreel, that was in Jezreel, was beside the palace of Ahab, king of Samaria. *(Now after these things, at that time, Naboth the Jezreelite had a vineyard which was in Jezreel, beside the palace of Ahab, the king of Samaria, that is, the king of Israel.)*

\* CHAPTER 20:43 Josephus saith that he killed the prophet.

<sup>2</sup> Therefore Ahab spake to Naboth, and said, Give thou to me thy vineyard, that I make to me *thereof* a garden of worts, for it is nigh to me, and nigh mine house; and I shall give to thee a better vinery for it; either if thou guessest it more profitable to thee, I shall give thee the price of silver, as much as it is worth. *(And so Ahab spoke to Naboth, and said, Give thou thy vineyard to me, so that I can make a herb garden out of it for myself, for it is close to me, and close to my house; and I shall give thee a better vineyard for it; or if thou guessest that it be more profitable to thee, I shall give thee the price of it in silver, for as much as it is worth.)*

<sup>3</sup> To whom Naboth answered, The Lord be merciful to me, that I give not to thee the heritage of my fathers.

<sup>4</sup> Therefore Ahab came into his house, having indignation, and gnashing on the word which Naboth of Jezreel had spoken to him, and said, I shall not give to thee the heritage of my fathers. And Ahab casted down himself into his bed, and turned away his face to the wall, and ate not bread, *(or And Ahab threw himself down onto his bed, and turned his face to the wall, and ate no food.)*

<sup>5</sup> And Jezebel, his wife, entered to him, and said to him, What is this thing, whereof thy soul is made sorry? and why eatest thou not bread? *(or and why eatest thou no food?)*

<sup>6</sup> Which answered to her, I spake to Naboth of Jezreel, and I said to him, Give thy vineyard to me for money taken, either if it pleaseth thee, I shall give to thee a better vinery for it. And he said, I shall not give to thee my vineyard.

<sup>7</sup> Therefore Jezebel, his wife, said to him, Thou art of great authority, and thou governest well *[the realm of] Israel; rise thou (up), and eat bread, and be thou patient, either comforted; I shall give to thee the vinery of Naboth of Jezreel (or I shall get the vineyard of Naboth of Jezreel for thee).*

<sup>8</sup> Therefore she wrote letters in the name of Ahab, and sealed those with the ring of him; and she sent to the greater men in birth, and to the best men, that were in the city of Naboth, and dwelled with him, *(or and she sent them to the men of great age, that is, to the elders, and to the best men, who lived in the city of Naboth with him).*

<sup>9</sup> And this was the sentence of the letter(s); Preach ye fasting, and make ye Naboth to sit among the first men of the people;

<sup>10</sup> and send ye *(in)* privily two men, the sons of Belial, against him, and say they *(this)* false witnessing, Naboth hath blessed God, and the king\*, *that is, hath cursed; and lead ye out him, and stone ye him, and die he so. (and privately, or stealthily, send ye in two men, the sons of Belial, opposite him, and then say they this false witness against him, Naboth hath cursed God, and the king; and then lead ye him out, and stone ye him, and so he shall die.)*

<sup>11</sup> Therefore his citizens, the greater men in birth, and the best men that dwelled with him in the city, *(or And so his fellow citizens, the men of great age, that is, the elders, and the best men who lived with him in the city),* did as Jezebel had commanded *[to them],* and as it was written in the letters, which she had sent to them.

<sup>12</sup> They preached fasting, and made Naboth to sit among the first men of the people;

<sup>13</sup> and when two men, *(the)* sons of the devil, were brought *(in),* they made them to sit against him *(or they had them sit opposite him),* and they, that is, as men of the devil, said *(false)* witnessing against him before all the multitude, *(saying),* Naboth blessed God, and the king, *that is, Naboth hath cursed God, and the king;* for which thing they led him without the city, and killed him with stones.

<sup>14</sup> And they sent to Jezebel, and said, Naboth is stoned *(or Naboth was stoned),* and is dead.

<sup>15</sup> Forsooth it was done, when Jezebel had heard Naboth stoned and dead, she spake to Ahab, Rise thou, take in possession the vinery of Naboth of Jezreel, which would not assent to thee, and give it for *[the] money* taken; for Naboth liveth not, but is dead. *(And it was done, when Jezebel had heard that Naboth had been stoned and was dead, she spoke to Ahab, and said, Rise thou up, and take in possession the vineyard of Naboth of Jezreel, who would not assent to thee, and give it to thee for the money received; for Naboth no longer liveth, but now is dead.)*

<sup>16</sup> And when Ahab had heard this, that is, Naboth to be dead, he rose, and went down into the vinery of Naboth of Jezreel, to have it into possession. *(And when Ahab had*

\* **CHAPTER 21:10** That is, 'cursed', as in the 2nd Chapter of Job, 'Bless thou God, and die thou'; for the horror of cursing, *(the)* Jews signified it by the contrary name.

*heard this, that is, that Naboth was dead, he rose up, and went down to the vineyard of Naboth of Jezreel, to take possession of it.)*

<sup>17</sup> Therefore the word of the Lord was made to Elijah of Tishbe, and said,

<sup>18</sup> Rise thou, go down into the coming of Ahab, king of Israel, which is in Samaria; lo! he goeth down to the vinery of Naboth, that he have it in possession. *(Rise thou up, and go down to meet with Ahab, the king of Israel, who is in Samaria; behold! he goeth down to the vineyard of Naboth, to take possession of it.)*

<sup>19</sup> And thou shalt speak to him, and say, The Lord saith these things, Thou hast slain Naboth, furthermore and thou hast taken his vineyard in possession; and after these things thou shalt add, *[These things saith the Lord]*, In this place, wherein dogs licked the blood of Naboth, they shall lick also thy blood. *(And thou shalt speak to him, and say, The Lord saith these things, Hast thou killed Naboth, and furthermore, hast thou taken possession of his vineyard? and after these things thou shalt add, The Lord saith these things, In this place, where the dogs licked up the blood of Naboth, they shall also lick up thy blood.)*

<sup>20</sup> And Ahab said to Elijah, Whether thou hast found me thine enemy? And Elijah said, I have found thee so, for thou art sold to the devil that thou shouldst do evil in the sight of the Lord. *(And when Ahab saw Elijah, he said, Hast thou found me, O my enemy? And Elijah said, Yes, I have found thee, for thou hath sold thyself to the devil, and thou doest evil before the Lord.)*

<sup>21</sup> Therefore the Lord saith these things, Lo! I shall bring in upon thee evil, and I shall cut away thine hinder things, and I shall slay of Ahab a pisser to the wall, and the imprisoned, and the last in Israel; *(And so the Lord saith these things, Behold! I shall bring in evil upon thee, and I shall cut away thy posterity, or thy descendants, and I shall kill all who be of Ahab, unto a pisser on the wall, and the imprisoned, and the last in Israel;)*

<sup>22</sup> and I shall give thine house to be as the house of Jeroboam, the son of Nebat, and as the house of Baasha, the son of Ahijah; for thou didest evil to excite me to wrathfulness, and madest Israel to do sin. *(and I shall make thy house to be like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah; for thou didest evil to stir me to anger, and madest Israel to do sin.)*

<sup>23</sup> But also the Lord spake of Jezebel, and said, *(The) Dogs shall eat (up) Jezebel in the field of Jezreel;*

<sup>24</sup> if Ahab shall die in the city, dogs shall eat him; soothly if he shall die in the field, birds of the air shall eat him. *(and if Ahab shall die in the city, the dogs shall eat him; and if he shall die in the field, the birds of the air shall eat him.)*

<sup>25</sup> Therefore none other was such as Ahab, that was sold to do evil in the sight of the Lord; for Jezebel his wife excited him thereto; *(And there was no one else like Ahab, who sold himself to do evil before the Lord; for Jezebel his wife stirred him to do it;)*

<sup>26</sup> and he was made abominable, in so much that he followed the idols that *(the) Amorites made, which men the Lord wasted from (before) the face of the sons of Israel.*

<sup>27</sup> Therefore when Ahab had heard these words, he rent his cloth *(or he tore his cloak)*, and covered his flesh with an hair-shirt, and he fasted, and slept in a sackcloth, and went with the head cast down.

<sup>28</sup> And the word of the Lord was made to Elijah of Tishbe, and said,

<sup>29</sup> Whether thou hast not seen Ahab made low before me? Therefore for he is made low for the cause of me, I shall not bring in evil in his days, but in the days of his son I shall bring in evil to his house. *(Hast thou seen that Ahab hath made himself low, or hath humbled himself, before me? And so because he hath made himself low, I shall not bring in evil in his days, but later I shall bring in evil upon his household, or his family, yea, in the days of his son.)*

## CHAPTER 22

<sup>1</sup> Therefore three years passed without battle betwixt Syria and Israel.

<sup>2</sup> And in the third year Jehoshaphat, king of Judah, went down to the king of Israel.

<sup>3</sup> And the king of Israel said to his servants, Know ye not, that Ramoth of Gilead is ours, and *(that) we be negligent to (not) take it (back) from the hand of the king of Syria?*

<sup>4</sup> And he said to Jehoshaphat, Whether thou shalt come with me to fight in Ramoth of Gilead? And Jehoshaphat said to the king of Israel, As I am, so and thou, *(or I am ready when thou art, or What is mine is yours); my people and thy people be one; and my knights and thy knights be one.*

<sup>5</sup> And Jehoshaphat said to the king of Israel, I pray thee, ask thou today the word of the Lord.

<sup>6</sup> Therefore the king of Israel gathered together [*the*] prophets, about four hundred men, and he said to them, Ought I to go into Ramoth of Gilead to fight, either *ought I to rest?* Which answered, Go thou up, and the Lord shall give it in(*to*) the hand of the king.

<sup>7</sup> Forsooth Jehoshaphat said, Is there not here any (*other*) prophet of the Lord, that we (*may*) ask by him?

<sup>8</sup> And the king of Israel said to Jehoshaphat, One man, Micaiah, the son of Imlah, is left, by whom we may ask the Lord; but I hate him, for he prophesieth not good to me, but evil. To whom Jehoshaphat said, King, speak thou not so. (*And the king of Israel said to Jehoshaphat, There is one man left, Micaiah, the son of Imlah, by whom we can ask the Lord; but I hate him, for he never prophesieth good things for me, but only evil. To whom Jehoshaphat said, O king, do not thou say such things!*)

<sup>9</sup> Therefore the king of Israel called some chamberlain, and said to him, Haste thou to bring Micaiah, [*the*] son of Imlah.

<sup>10</sup> Forsooth the king of Israel, and Jehoshaphat, king of Judah, sat, each in his throne, clothed with king's ornament, in the large house beside the door, or wicket, of the gate of Samaria; and all the prophets prophesied in the sight of them. (*And so the king of Israel, and Jehoshaphat, the king of Judah, each sat on their throne, clothed with king's adornment, at the entrance to the gate of Samaria; and all the prophets prophesied before them.*)

<sup>11</sup> Also Zedekiah, the son of Chenaanah, made to himself horns of iron, and said, The Lord God saith these things, With these thou shalt scatter Syria, till thou do away it. (*And Zedekiah, the son of Chenaanah, made iron horns for himself, and said, The Lord God saith these things, With these horns thou shalt scatter Syria, until thou do it away.*)

<sup>12</sup> And all [*the*] prophets prophesied in like manner, and said, Ascend thou into Ramoth of Gilead, and go thou with prosperity; and the Lord shall betake thine enemies in(*to*) the hand of the king.

<sup>13</sup> Soothly the messenger, that went to call Micaiah, spake to him, and said, Lo! the words of the prophets with one mouth preach goods to the king; therefore thy word be like them, and speak thou goods. (*And the messenger who went to call Micaiah, spoke to him, and said, Behold! the words of the prophets preach with one mouth good things for the king; and so let thy word/s be like them, and say thou what is good.*)

<sup>14</sup> To whom Micaiah said, (*As*) The Lord liveth, for whatever thing the Lord shall say to me, I shall speak this.

<sup>15</sup> Therefore he came to the king. And the king said to him, Micaiah, ought we (*to*) go into Ramoth of Gilead to fight, either cease (*we*)? To which king he answered, Ascend thou, and go in prosperity; and the Lord shall betake it into the hand of the king.

<sup>16</sup> Forsooth the king said to him, Again and again I conjure thee (*or Again and again I adjure thee*), that thou speak not to me, no but that that is sooth in the name of the Lord.

<sup>17</sup> And he said, I saw all Israel scattered in the hills, as sheep not having a shepherd; and the Lord said, These have no lord, each man turn again into his house in peace, (*or and the Lord said, They have no lord, so let each one now return to his house in peace.*)

<sup>18</sup> Therefore the king of Israel said to Jehoshaphat, Whether I said not to thee, that he prophesieth not good to me, but ever[*more*] evil? (*And the king of Israel said to Jehoshaphat, Did I not say to thee, that he never prophesieth good for me, but always evil?*)

<sup>19</sup> Soothly that Micaiah added, and said, Therefore hear thou the word of the Lord; I saw the Lord sitting on his throne, and *I saw* all the host of heaven standing nigh [*to*] him, on the right side and on the left side.

<sup>20</sup> And the Lord said, Who shall deceive Ahab, king of Israel, that he ascend, and fall in Ramoth of Gilead? And one said such words, and another in another manner.

<sup>21</sup> Soothly a spirit went out, and went before the Lord, and said, I shall deceive him.

<sup>22</sup> To whom the Lord spake, In what thing? And he said, I shall go out, and I shall be a spirit of leasing in the mouth of all his prophets (*or and I shall be a lying spirit in the mouth of all his prophets*). And the Lord said, Thou shalt deceive (*him*), and shalt have the mastery; go thou out, and do so.

<sup>23</sup> Now therefore, lo! the Lord gave a spirit of leasing in the mouth of all (*these*) prophets that be here; and the Lord spake evil against thee. (*And so now, behold! the Lord hath put a lying spirit in the mouths of all these prophets of thine that be here; and the Lord hath spoken evil against thee.*)

<sup>24</sup> Forsooth Zedekiah, [*the*] son of Chenaanah, nighed, and smote Micaiah on the cheek, and said, Whether the Spirit of the Lord forsook me, and spake to thee?

<sup>25</sup> And Micaiah said, Thou shalt see in that day (*or Thou shalt see on that day*), when thou shalt go into a closet within (*a*) closet, (*so*) that thou be hid.

<sup>26</sup> And the king of Israel said, Take Micaiah, and dwell he at Amon, [*the*] prince of the city, and at Joash, the son of Amalek; (*And the king of Israel said, Take hold of Micaiah, and deliver him to Amon, the ruler of the city, and Joash, the son of Ahab;*)

<sup>27</sup> and say ye to them, The king saith these things, Send ye this man into prison, and sustain ye him with bread of tribulation, and with water of anguish, till I turn again in peace (*or until I safely return*).

<sup>28</sup> And Micaiah said, If thou shalt turn again in peace, the Lord spake not in me, (*or If thou shalt safely return, then the Lord hath not spoken by me*). And he said, Hear ye, all peoples.

<sup>29</sup> Therefore the king of Israel ascended, and Jehoshaphat, king of Judah, into Ramoth of Gilead. (*And so the king of Israel, and Jehoshaphat, the king of Judah, went up to Ramoth of Gilead.*)

<sup>30</sup> Therefore the king of Israel said to Jehoshaphat, Take thou armours, and enter thou into battle, and be thou clothed in thy clothes, *that is, in (the) noble signs of the king*. Certainly the king of Israel changed his clothing, and entered into battle. (*And so the king of Israel said to Jehoshaphat, Take thou up thy arms, or thy weapons, and enter thou into the battle, and be thou clothed in thy clothes, that is, in the noble signs of the king. But the king of Israel changed his own clothes, and only then entered into the battle.*)

<sup>31</sup> Soothly the king of Syria had commanded to [*the*] two and thirty princes of chariots, and said, Ye shall not fight against any man [*the*] less, either [*the*] more, but against the king of Israel only. (*And the king of Syria had commanded to the thirty-two leaders of his chariots, and said, Ye shall not fight against any lesser man, or against any greater man, but only against the king of Israel.*)

<sup>32</sup> Therefore when the princes of (*the*) chariots had seen Jehoshaphat, they supposed that he was (*the*) king of Israel, and by fierceness made, they fought against him. And Jehoshaphat cried [*out*], calling (*for*) God's help, and declaring his banner;

<sup>33</sup> and the princes of [*the*] chariots understood, that it was not the king of Israel, and they ceased from (*pursuing*) him.

<sup>34</sup> Soothly some man bent a bow, and directed an arrow into uncertain, and by hap he smote the king of Israel betwixt the lung and the stomach. And the king said to his charioteer, Turn thine hand, and cast me out of the host, for I am wounded grievously, (*or And the king said to his charioteer, Turn thy hand, and take me out of the battle, for I am grievously wounded*).

<sup>35</sup> Therefore [*the*] battle was joined in that day, and the king of Israel stood in his chariot against (*the*) men of Syria, and he was dead at eventide. Forsooth the blood of the wound floated down into the bottom of the chariot. (*And so the battle was joined on that day, and the king of Israel stood in his chariot facing the Syrians, and then he died that evening. And the blood from his wound flowed down into the bottom of his chariot.*)

<sup>36</sup> And a crier sounded in all the host, before that the sun went down, and said, Each man turn again into his city, and into his land, (*or Each man return to his own city, and to his own land*).

<sup>37</sup> Forsooth the king was dead, and was borne into Samaria; and they buried the king in Samaria.

<sup>38</sup> And they washed his chariot in the cistern of Samaria, and dogs licked his blood, and they washed the armours, by the word of the Lord which he had spoken. (*And they washed his chariot at the pool of Samaria, and the dogs licked up his blood, and they washed his arms, or his weapons, or and the whores washed themselves in it, according to the word which the Lord had spoken.*)

<sup>39</sup> Soothly the residue of [*the*] words of Ahab, and all things which he did, and the house of ivory which he builded, and of all [*the*] cities which he builded (*or and the ivory house and all the cities which he built*), whether these be not written in the book of [*the*] words of [*the*] days of the kings of Israel?

<sup>40</sup> Therefore Ahab slept with his fathers, and Ahaziah, his son, reigned for him. (*And so Ahab died, and his son Ahaziah reigned for him.*)

<sup>41</sup> Forsooth Jehoshaphat, [*the*] son of Asa, began to reign on Judah in the fourth year of Ahab, king of Israel.

<sup>42</sup> Jehoshaphat was of five and thirty years, when he began to reign, and he reigned five and twenty years in Jerusalem; the name of his mother was Azubah, *[the]* daughter of Shilhi.

<sup>43</sup> And he went in all the way of Asa, his father, and *[he]* bowed not *[aside]* from it; and he did that, that was rightful in the sight of the Lord. Nevertheless he did not away *[the]* high things, for yet the people made sacrifice, and burnt incense, in high places. *(And he went in all the ways of his father Asa, and he turned not aside from them; and he did what was right before the Lord. But he did not do away the hill shrines, for yet the people offered sacrifices, and burned incense, at the hill shrines.)*

<sup>44</sup> And Jehoshaphat had peace with the king of Israel.

<sup>45</sup> Soothly the residue of *[the]* words of Jehoshaphat, and the works and *(the)* battles, which he did, whether these be not written in the book of *[the]* words of *[the]* days of the kings of Judah?

<sup>46</sup> But also he took away from the land the relics of *[the]* men turned into women's conditions, that *(were)* left in the days of Asa, his father. *(And he also did away from the land the male and female whores, who served at the hill shrines, who were still there from the days of his father Asa.)*

<sup>47</sup> Neither a king was ordained then in Edom *(or And there was not a king then in Edom, that is, Idumea); (but a deputy, appointed by the king of Judah, ruled over it).*

<sup>48</sup> Forsooth king Jehoshaphat made ships in the sea, that should sail into Ophir for gold, and those might not go, for they were broken in Eziongeber. *(And King Jehoshaphat made ships of the sea, to sail to Ophir for gold, but they never arrived there, for they were wrecked at Eziongeber.)*

<sup>49</sup> Then Ahaziah, *[the]* son of Ahab, said to Jehoshaphat, My servants *(shall)* go with thine in *(our)* ships. And Jehoshaphat would not *(or But Jehoshaphat would not consent to that).*

<sup>50</sup> And Jehoshaphat slept with his fathers, and was buried with them in the city of David, his *(fore)*father; and Jehoram\*, his son, reigned for him.

<sup>51</sup> Forsooth Ahaziah, *[the]* son of Ahab, began to reign on Israel, in Samaria, in the seventeenth year of Jehoshaphat, king of Judah; and Ahaziah reigned on Israel two years.

<sup>52</sup> And he did evil in the sight of the Lord, and went in the way of his father, and of his mother, and in the way of Jeroboam, *[the]* son of Nebat, that made Israel to do sin.

<sup>53</sup> And he served Baal, and worshipped him, and wrathed the Lord God of Israel, by all things which his father had done. *(And he served Baal, and worshipped him, and stirred the Lord God of Israel to anger, by doing all the evil things which his father had done.)*

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\* CHAPTER 22:50 Also known as Joram.

## 2ND KINGS

<sup>1</sup> Forsooth Moab trespassed against Israel, after that Ahab was dead. *(After Ahab died, Moab rebelled against Israel.)*

<sup>2</sup> And Ahaziah felled through the alures of his solar, which he had in Samaria, and was *(made)* sick; and he sent messengers, and said to them, Go ye, and counsel *(with)* Baalzebub, *[the]* god of Ekron, whether I may live after this sickness of me. *(And Ahaziah fell through the lattice of his solarium, which he had in Samaria, and was injured; and he sent out messengers, and said to them, Go ye, and counsel with Beelzebub, the god of Ekron, to see whether I shall recover from this injury of mine.)*

<sup>3</sup> Forsooth the angel of the Lord spake to Elijah of Tishbe, and said, Rise thou, and go down into the meeting of the messengers of the king of Samaria; and thou shalt say to them, Whether God is not in Israel, that ye go to counsel Baalzebub, *[the]* god of Ekron? *(or Is God not in Israel, so that ye must go to counsel with Beelzebub, the god of Ekron?)*

<sup>4</sup> For which thing the Lord saith these things, Thou shalt not go down off the bed, on which thou ascendedest, *(but thou shalt die)*. And Elijah went *(forth)*.

<sup>5</sup> And the messengers turned again to Ahaziah. And he said to them, Why turned ye again? *(And the messengers returned to Ahaziah. And he said to them, Why have ye returned?)*

<sup>6</sup> And they answered to him, A man met us, and said to us, Go ye, turn ye again to the king, that sent you; and ye shall say to him, The Lord saith these things, Whether for God was not in Israel, thou sendest, that Baalzebub, *[the]* god of Ekron, be counselled? Therefore thou shalt not go down off the bed, on which thou ascendedest, but thou shalt die by death. *(And they answered to him, A man met us, and said to us, Go ye, return ye to the king, who sent you; and ye shall say to him, The Lord saith these things, Thinkest thou that God was not in Israel, and thou sentest out messengers, so that Beelzebub, the god of Ekron, could be counselled with? And so thou shalt not go down off the bed, on which thou liest, but thou shalt die.)*

<sup>7</sup> Which Ahaziah said to them, Of what figure and habit is that man, that met you, and spake to you these words?

<sup>8</sup> And they said, An hairy man, and gird with a girdle of leather in the reins. Which said to them, It is Elijah of Tishbe. *(And they said, A hairy man, and girded with a girdle of leather about his loins. And he said to them, It is Elijah of Tishbe.)*

<sup>9</sup> And he sent to Elijah a prince of fifty, and *[the]* fifty men that were under him. Which prince ascended to him, and said to him, sitting in the top of the hill, Man of God, the king commandeth, that thou come down. *(And he sent to Elijah a leader of fifty men, and the fifty men who were under him. Which leader went up to him, and said to him, as he was sitting on the hilltop, Man of God, the king commandeth, that thou come down.)*

<sup>10</sup> And Elijah answered, and said to the prince of fifty men *(or and said to the leader of fifty men)*, If I am the man of God, *(let)* fire come down from heaven, and devour thee and thy fifty men. Therefore fire came down from heaven, and devoured him, and the fifty men that were with him.

<sup>11</sup> Again he sent to Elijah another prince of fifty, and fifty men with him, which spake to Elijah, Man of God, the king saith these things, Haste thou, come thou down. *(And he sent to Elijah another leader of fifty men, and the fifty men who were with him, who spoke to Elijah, and said, Man of God, the king saith these things, Hasten thou, come thou down.)*

<sup>12</sup> Elijah answered, and said, If I am the man of God, *(let)* fire come down from heaven, and devour thee and thy fifty men. Therefore the fire of God came down from heaven, and devoured him and his fifty men.

<sup>13</sup> Again he sent the third prince of fifty men, and *[the]* fifty men that were with him. And when the prince had come, he bowed the knees against Elijah, *(or And when the leader had come near; he bowed his knees before Elijah)*, and prayed him, and said, Man of God, do not thou despise my life, and the lives of *(these fifty men)*, thy servants, that be with me.

<sup>14</sup> Lo! fire came down from heaven, and devoured twain, the first *(two)* princes of fifty men, and the fifty men that were with them; but now, I beseech, that thou have mercy on my life. *(Behold! fire came down from heaven, and devoured the first two leaders of fifty men, and the fifty men who were with each of them; but now, I beseech thee, that thou have mercy on my life.)*

<sup>15</sup> Forsooth the angel of the Lord spake to Elijah of Tishbe, and said, Go thou down with him; dread thou not (*or do not thou fear*). Therefore Elijah rose (*up*), and came down with him to the king;

<sup>16</sup> and he spake to the king, (*and said*), The Lord saith these things, For thou sentest messengers to counsel Baalzebub, god of Ekron, as if no God were in Israel, of whom thou mightest ask a word; therefore thou shalt not go down off the bed, on which thou ascendedest, but thou shalt die by death. (*and he spoke to the king, and said, The Lord saith these things, Because thou sentest out messengers to counsel with Beelzebub, the god of Ekron, as if God were not in Israel, of whom thou mightest ask a word; and so thou shalt not go down off the bed, on which thou liest, but thou shalt die.*)

<sup>17</sup> Therefore he was dead by the word of the Lord, which word Elijah spake; and Joram\*, his brother, reigned for him, in the second year of Jehoram†, the son of Jehoshaphat, king of Judah; for Ahaziah had no son.

<sup>18</sup> Soothly the residue of [*the*] words of Ahaziah, which he wrought, whether these be not written in the book of [*the*] words of [*the*] days of the kings of Israel?

## CHAPTER 2

<sup>1</sup> Forsooth it was done, when the Lord would raise (*up*) Elijah by a whirlwind into heaven, Elijah and Elisha went from Gilgal.

<sup>2</sup> And Elijah said to Elisha, Sit thou here, for the Lord [*hath*] sent me till into Bethel. To whom Elisha said, The Lord liveth, and thy soul liveth, for I shall not forsake thee, (*or To whom Elisha said, As the Lord liveth, and as thy soul liveth, I shall not desert thee*). And when they had come down to Bethel,

<sup>3</sup> the sons of (*the*) prophets, that were in Bethel, went out to Elisha, and said to him, Whether thou knowest, that the Lord shall take away thy lord today from thee? (*or Knowest thou, that the Lord shall take away thy lord from thee today?*) Which answered, And I know; be ye still.

<sup>4</sup> Forsooth Elijah said to Elisha, Sit thou here, for the Lord [*hath*] sent me into Jericho. And he said, (*As*) The Lord liveth, and (*as*) thy soul liveth, for I shall not forsake thee. And when they had come to Jericho,

<sup>5</sup> the sons of (*the*) prophets, that were in Jericho, nighed to Elisha, and said to him, Whether thou knowest, that the Lord shall take away thy lord today from thee? (*or Knowest thou, that the Lord shall take away thy lord from thee today?*) And he said, I know; be ye still.

<sup>6</sup> Forsooth Elijah said to Elisha, Sit thou here, for the Lord [*hath*] sent me to (*the*) Jordan (*River*). Which said, (*As*) The Lord liveth, and (*as*) thy soul liveth, for I shall not forsake thee. Therefore (*they*) both went together;

<sup>7</sup> and fifty men of the sons of (*the*) prophets followed, which also stood far even against; soothly they both stood over (*the*) Jordan. (*and fifty men of the sons of the prophets followed, and stood looking from afar; and they both stood by the Jordan River*.)

<sup>8</sup> And Elijah took his mantle, and wrapped it, and smote the waters; which were parted into ever either part, and both went by the dry. (*And Elijah took his mantle, or his cloak, and rolled it up, and struck the water; which was divided into two parts, and they went across on dry ground.*)

<sup>9</sup> And when they had passed [*over*], Elijah said to Elisha, Ask thou that, that thou wilt that I do to thee, before that I be taken away from thee. And Elisha said, I beseech, that thy double spirit be made in me/I beseech, that thy double spirit be with me\*. (*And when they had crossed over, Elijah said to Elisha, Ask thou what thou wilt that I can do for thee, before that I be taken away from thee. And Elisha said, I beseech thee, that a double portion of thy spirit be given to me or be upon me.*)

<sup>10</sup> Which Elijah answered, Thou askest an hard thing; nevertheless if thou shalt see me, when I shall be taken away from thee, that that thou askest shall be (*so*); soothly if thou shalt not see (*me*), (*then*) it shall not be (*so*).

<sup>11</sup> And when they went, and spake going, (*or And as they went forth, speaking as they went*), lo! a chariot of fire, and horses of fire, parted ever either; and Elijah ascended by a whirlwind into heaven†.

\* **CHAPTER 1:17** Also known as Jehoram. † **CHAPTER 1:17** Also known as Joram(!). \* **CHAPTER 2:9** As Elijah's successor, Elisha asked for the share that the first-born son inherited by law from his father. (*Good News Bible*) † **CHAPTER 2:11** Not into (*the*) heaven of stars, neither of brightness in bliss, but into (*the*) heaven of the air; and by the air Elijah was borne into (*the*) earthly paradise, whither Enoch was translated before.

<sup>12</sup> Forsooth Elisha saw, and cried, My father! my father! the chariot of Israel, and the charioteer thereof. And he saw no more Elijah. And he took his clothes, and rent those into two parts. *(And Elisha saw it, and cried, My father! my father! the chariot of Israel, and its charioteer. And then he saw Elijah no more. And he took his own mantle, (or his own cloak), and tore it in two.)*

<sup>13</sup> And he raised the mantle of Elijah, that felled down to him; and he turned again, and stood over the river of Jordan. (And he picked up Elijah's mantle, that fell down to him; and he returned, and stood by the

Jordan River.)

<sup>14</sup> And with the mantle of Elijah, that felled down to him, he smote the waters, which were not parted. And he said, Where is *[the]* God of Elijah also now? And *(so)* he smote the waters, and those were parted hither and thither; and Elisha passed *[over]*. *(And using Elijah's mantle, that fell down to him, he struck the water, for it was not parted. And he said, Where is the God of Elijah? And after that he struck the water, it was again parted here and there; and Elisha crossed over again.)*

<sup>15</sup> Soothly the sons of *[the]* prophets, that were in Jericho even against, saw, and said, The spirit of Elijah rested on Elisha. And they came into the meeting of him, and worshipped him lowly to *[the]* earth. *(And the sons of the prophets from Jericho, were watching, and when they saw this, they said, The spirit of Elijah now resteth upon Elisha. And they came to meet him, and honoured him or and bowed low before him, down to the ground.)*

<sup>16</sup> And they said to him, Lo! with thy servants be fifty strong men, that may go, and seek thy lord, lest peradventure the Spirit of the Lord hath taken him, and hath cast forth him in one of the hills, either in one of the valleys. And Elisha said, Do not ye send. *(And they said to him, Behold! among thy servants be fifty strong men, who can go, and search for thy lord, for perhaps the Spirit of the Lord hath taken him up, and hath thrown him forth onto one of the hills, or into one of the valleys. And Elisha said, Do not ye go.)*

<sup>17</sup> And they constrained him, till he assented to them, and said, Send ye *(them out)*. And they sent *(out the)* fifty men; and when they had sought *him* by three days, they found him not, *(or and after they had looked for him for three days, they still could not find him)*.

<sup>18</sup> And they turned again to Elisha; and he dwelled in Jericho. And he said to them, Whether I said not to you, Do not ye send *(them out)*? *(And they returned to Elisha, who had stayed in Jericho. And he said to them, Did I not say to you, Do not ye go? or Do not ye send them out?)*

<sup>19</sup> Therefore the men of the city said to Elisha, Lo! the dwelling of this city is full good, as thou thyself, lord, seest; but the waters be most evil, and the land is barren.

<sup>20</sup> And he said, Bring ye to me a new vessel, and put ye salt into it. And when they had brought it to him,

<sup>21</sup> he went out to the well of waters, and sent salt into it, and said, The Lord saith these things, I have healed these waters, and neither death, nor barrenness, shall be more in them. *(he went to the well of water, or to the spring, and put the salt into it, and said, The Lord saith these things, I have healed this water, and no more shall there be death, or barrenness, in it.)*

<sup>22</sup> Therefore the waters were healed till into this day, by the word of Elisha, which he spake. *(And so the waters were healed unto this day, by the word of Elisha, that he spoke.)*

<sup>23</sup> Forsooth Elisha went up from thence into Bethel; and when he went up by the way, little children went out of the city, and scorned him, and said, Go up, thou bald one! go up, thou bald one! *(or Go away, O bald one! go away, Baldy!)*

<sup>24</sup> And when he had beheld, he saw them, and cursed them in the name of the Lord. And two bears went out of the forest, and rent *(two and)* forty children of them. *(And when he had looked back, and beheld them, he cursed them in the name of the Lord. And two bears went out of the forest, and tore forty-two of those children to death.)*

<sup>25</sup> Soothly Elisha went from thence into the hill of Carmel, and from thence he turned again to Samaria. *(And Elisha went from there to Mount Carmel, and then returned to Samaria.)*

## CHAPTER 3

<sup>1</sup> Forsooth Joram\*, *[the] son of Ahab, reigned on Israel, in Samaria, in the eighteenth year of Jehoshaphat, king of Judah. And he reigned twelve years, (Now Joram, Ahab's son, began to reign upon Israel, in Samaria, in the eighteenth year of Jehoshaphat, the king of Judah. And he reigned for twelve years.)*

<sup>2</sup> and he did evil before the Lord, but not as his father and his mother (*had done*); for he took away the images of Baal, which his father had made,

<sup>3</sup> nevertheless he cleaved to the sins of Jeroboam, the son of Nebat, that made Israel to do sin (*or who made Israel to do sin*); and he went not away from them.

<sup>4</sup> Forsooth Mesha, king of Moab, nourished many beasts, and paid to the king of Israel an hundred thousand of lambs, and an hundred thousand wethers, with their fleeces.

<sup>5</sup> And when Ahab was dead, he brake the bond of peace, which he had with the king of Israel. (*But when Ahab died, he broke the covenant which he had with the king of Israel.*)

<sup>6</sup> Therefore king Joram went out of Samaria in that day, and numbered all Israel. (*And King Joram went out of Samaria that day, and gathered together Israel's army.*)

<sup>7</sup> And he sent to Jehoshaphat, king of Judah, and said, The king of Moab hath gone away from me; come thou with me against him to battle. And Jehoshaphat answered, I shall go up with thee; he that is mine, is thine (*or all that is mine, is thine*); my people is thy people; and mine horses be thine horses.

<sup>8</sup> And he said, By what way shall we ascend? And Joram answered, By the desert of Idumea, (*or And Joram answered, Through the wilderness of Edom.*)

<sup>9</sup> Therefore the king of Israel, and the king of Judah, and the king of Edom, went forth, and compassed by the way of seven days; and (*then*) there was not water to the host, and to the beasts, that followed them. (*And so the king of Israel, and the king of Judah, and the king of Edom, went forth, and travelled on the way for seven days; and then there was no more water for the army, and for the beasts, that followed them.*)

<sup>10</sup> And the king of Israel said, Alas! alas! alas! the Lord hath gathered together us three kings to betake us in(*to*) the hand of Moab. (*And the king of Israel said, Alas! alas! alas! the Lord hath gathered us three kings together to deliver (us) into the hands of the Moabites.*)

<sup>11</sup> And Jehoshaphat said, Whether any prophet of the Lord is here, (*so*) that we (*can*) beseech the Lord by him? And one of the servants of the king of Israel answered, Elisha, the son of Shaphat, is here, that poured water upon the hands of Elijah, (*or Elisha, the son of Shaphat, is here, who poured water upon Elijah's hands.*)

<sup>12</sup> And Jehoshaphat said, Is the word of the Lord at him? Which said, Yea/It is, (*or And Jehoshaphat said, And the word of the Lord is with him*). And (*so*) the king of Israel, and Jehoshaphat, king of Judah, and the king of Edom, went down to him.

<sup>13</sup> And Elisha said to the king of Israel, What is to me and to thee, *an idolater*? Go thou to the prophets of thy father and of thy mother. And the king of Israel said to him, Why hath the Lord gathered together these three kings, to betake them into the hands of Moab? (*or But the king of Israel said to him, No! for the Lord hath gathered these three kings together; to deliver them into the hands of the Moabites.*)

<sup>14</sup> And Elisha said to him, The Lord of hosts liveth, in whose sight I stand, if I were not ashamed<sup>†</sup> of the cheer of Jehoshaphat, king of Judah, truly I had not perceived, neither I had beheld thee. (*And Elisha said to him, As the Lord of hosts liveth, before whom I stand, if I did not have such great respect for Jehoshaphat, the king of Judah, truly I would not have bothered to look upon thee, nor receive thee into my presence.*)

<sup>15</sup> Now forsooth bring ye to me a psalterer (*or But now bring ye to me a singer of psalms, or of songs*). And when the psalterer sang, the hand of the Lord was made upon Elisha,

<sup>16</sup> and he said, The Lord saith these things, Make ye the womb, *either the depth*, of this strand, ditches and ditches. (*and he said, The Lord saith these things, Make ye the trough of this dry stream, or this dry riverbed, into ditches and ditches.*)

<sup>17</sup> For the Lord saith these things, Ye shall not see wind, neither rain, and this depth shall be filled with waters, and ye shall drink, and your families, and your beasts. (*For the Lord saith these things, Though ye shall not see wind, or rain, yet this depth shall be filled with water; so that ye, and your families, and your beasts, shall have water to drink.*)

\* CHAPTER 3:1 Also known as Jehoram. † CHAPTER 3:14 'ashamed'; in denying his asking to him (or in denying his request), since he is faithful and devout.

<sup>18</sup> And this is (*but a*) little thing in the sight of the Lord. Furthermore also he shall betake Moab into your hands (*or And furthermore he shall deliver the Moabites into your hands*);

<sup>19</sup> and ye shall smite each strengthened city, and each chosen city, and ye shall cut down each tree bearing fruit, and ye shall stop all the wells of waters, and ye shall cover with stones each noble field. (*and ye shall strike down each fortified city, and each chosen city, and ye shall cut down each fruit-bearing tree, and ye shall stop, or close up, all the water wells, or all the springs, and ye shall cover each fertile field with stones.*)

<sup>20</sup> Therefore it was done early, when (*the*) sacrifice is wont to be offered, and, lo! waters came by the way of Edom, and the land was filled with waters.

<sup>21</sup> Soothly all the men of Moab heard, that *these* kings had gone up to fight against them; *and they* called together all men, that were gird with a knight's girdle above, and they stood in the terms. (*And all the Moabites heard, that (these) kings had gone up to fight against them; (and they) called together all the men who were girded with a horseman's girdle, and who were stationed at the border*.)

<sup>22</sup> And men of Moab rose full early, and when the sun was risen then even against the waters, they saw the waters (*as*) red as blood even against them. (*And the men of Moab rose up very early, and when the sun rose up over the water; they saw that the water before them was as red as blood or was red like blood.*)

<sup>23</sup> And they said, It is the blood of (*the*) sword, *that is, shed out by (the) sword*; [*the*] kings have fought against themselves, and they be slain together (*or and they have killed one another*); now go thou, Moab, to the prey.

<sup>24</sup> And they went into the castles of Israel; forsooth Israel rose, and smote Moab, and they fled before the men of Israel. Then they that had over-come, came, and smote Moab, (*And they went to the tents, or to the camp, of the Israelites; but Israel rose up, and struck down the Moabites, and they fled before the men of Israel. Then the Israelites came forth, and entered, and struck down the Moabites in their own land.*)

<sup>25</sup> and destroyed their cities; and all men sending stones filled each best field, and stopped all the wells of waters, and cut down all the trees bearing fruit, so that only [*the*] earthen walls were left; and the city was compassed of men setting engines, and it was smitten by great part thereof. (*and destroyed their cities; and all the men threw stones, and filled up each best field, and they stopped, or closed up, all the water wells, or all the springs, and cut down all the fruit-bearing trees, so that only the walls in Kirharezeth were left; and the city was encompassed, or surrounded, with men setting up engines, or bulwarks, and a great part of it was struck down.*)

<sup>26</sup> And when the king of Moab had seen this, that is, that the enemies had the mastery, he took with him seven hundred men drawing out swords, that they should break (*through*) into the king of Edom; and they might not. (*And when the king of Moab had seen this, that is, that the enemies had the mastery, he took with him seven hundred men drawing out swords, to try to break through to the king of Edom; but they could not do so.*)

<sup>27</sup> And he took his first engendered son, that should reign for him, and offered *him(as)* a burnt sacrifice on the wall; and great indignation was made in Israel; and anon they went away from him, and turned again into their land. (*And so he took his first-born son, who would reign for him, and offered him as a burnt sacrifice on the wall; and great indignation was felt by all the Israelites; and at once they went away from him, and returned to their own land.*)

## CHAPTER 4

<sup>1</sup> Forsooth a woman of the wives of prophets cried to Elisha, and said, Thy servant, mine husband, is dead, and thou knowest that thy servant dreaded God; and lo! the creancer, *that is, he to whom debt is owed*, cometh to take my two sons to serve him. (*And a woman of the wives of the sons of the prophets cried to Elisha, and said, Thy servant, my husband, is dead, and thou knowest that thy servant feared God or revered God; and behold! the creditor cometh to take away my two sons to serve him.*)

<sup>2</sup> To whom Elisha said, What wilt thou that I do to thee? (*or What wilt thou that I do for thee?*) say thou to me, what hast thou in thine house? And she answered, I thine handmaid have not anything in mine house, no but a little of oil, with which I shall be anointed.

<sup>3</sup> To whom he said, Go thou, and ask by borrowing of all thy neighbours void vessels, not a few. (*To whom he said, Go thou, and ask to borrow empty vessels from all of thy neighbours, and borrow not just a few.*)

<sup>4</sup> And enter, and close thy door, when thou art within, thou and thy sons, (or *And go inside, and when thou and thy sons be within, close the door*); and put ye thereof into all these vessels; and when those shall be full, thou shalt take (*them, and put them*) away.

<sup>5</sup> Therefore the woman went, and closed the door on herself and on her sons, (and) they brought the vessels, and she poured in (*to them*).

<sup>6</sup> And when the vessels were full, she said to her son, Bring yet a vessel to me. And he answered, I have not. And then the oil stood, *increasing no more. (And when all the vessels were full, she said to her son, Bring me another vessel. And he answered, I have no more. And then the oil stood still, or stopped, and increased no more.)*

<sup>7</sup> Forsooth she came, and showed it to the man of God; and he said, Go thou, sell the oil, and yield to thy creditor; and thou and thy children live ye off the remnant, *or the residue. (And she came, and showed it to the man of God; and he said, Go thou, sell the oil, and yield what thou owest to thy creditor; and then thou and thy children live ye on the rest.)*

<sup>8</sup> Forsooth a day was made, and Elisha passed by a city, Shunem; and a great woman was there, which held him, that he should eat bread, *that is, busily prayed (him to come) to meat.* And when he passed off thereby, he turned to her, that he would eat bread *with her, (or And often when he passed by, he would turn in at her home, so that he could share a meal with her).*

<sup>9</sup> And she said to her husband, I perceive that this is an holy man of God, that passeth off by us (*or who often passeth by us*);

<sup>10</sup> therefore make we a little solar to him, and put we therein a little bed to him, and a board, and a chair, and a candlestick; that when he cometh to us, he dwell there. (*and so let us make a solarium for him, and put we a bed in it, and a table, and a chair, and a candlestick for him; so that when he cometh to us, he can rest there.*)

<sup>11</sup> Therefore a day was made, and Elisha came, and turned in to the solar (*or and went up to the solarium*), and rested there.

<sup>12</sup> And he said to Gehazi, his servant, Call thou this Shunammite. And when he had called her, and she had stood before him,

<sup>13</sup> he said to his servant, Speak thou to her, Lo! thou hast ministered to us busily in all things; what wilt thou that I do to thee? Whether thou hast a cause, and wilt that I speak to the king, either to the prince of the chivalry? And she answered, I dwell in the midst of my people. (*And then she went away.)(he said to his servant, Speak thou to her, and say, Behold! thou hast busily served us in all things; what wilt thou that I do for thee? Hast thou a case, that I speak about to the king, or to the leader of the cavalry, (or of the army)? And she answered, All is well; I live here in the midst of my people. And then she went away.)*

<sup>14</sup> And he said, What then will she that I do to her? (*or And he said, What then desireth her that I should do for her?)[And] Gehazi said to him, Ask thou not (me), for she hath no son, and her husband is eld.*

<sup>15</sup> Therefore Elisha commanded, that he should call her (*back*). And when she was called, and stood before the door,

<sup>16</sup> he said to her, In this time, as in (*the*) time of life, (*or At this time, next year*), thou shalt embrace a son<sup>\*</sup>. And she answered, Do not thou, my lord, the man of God, I beseech (*thee*), do not thou lie to thine handmaid.

<sup>17</sup> And the woman conceived, and childed a son in the time, and in the same hour, in which Elisha had said. (*And the woman conceived, and bare a son at the time, and at the hour, in which Elisha had said.*)

<sup>18</sup> Soothly the child increased; and when some day was, and the child was gone out, and went to his father, and to the reapers, (*And the child grew; and then one day, when the child went out to his father, and to the reapers,*)

<sup>19</sup> he said to his father, Mine head acheth, mine head acheth. And his father said to a servant, Take (*him*), and lead him to his mother:

<sup>20</sup> And when he had taken (*him*), and had brought him to his mother, she setted him on her knees unto midday, and he was dead (*or and then he died*).

<sup>21</sup> Certainly she went up, and laid him on the little bed of the man of God, and closed the door. And she went out,

<sup>\*</sup> **CHAPTER 4:16** *That is, 'In the year turned about (or When one year hath come about), thou shalt live (as) whole as now, and thou shalt embrace a son born then', as Rabbi Solomon saith.*

<sup>22</sup> and called her husband, and said, I beseech, send thou with me one of the servants, and an ass, and I shall run out unto the man of God, and I shall turn again (*or and then I shall return*).

<sup>23</sup> And he said to her, For what cause goest thou to him? today be not calends, neither sabbath. And she answered, I shall go.

<sup>24</sup> And she saddled the ass, and commanded to the servant, Drive thou, and haste thee; make thou no tarrying to me in going (*or do not thou go slow for me*), and do thou this thing which I command to thee.

<sup>25</sup> Then she went forth, and came to the man of God, into the hill of Carmel. And when the man of God had seen her even against him, he said to Gehazi, his servant, Lo! that Shunammite; (*Then she went forth, and came to the man of God, on Mount Carmel. And when the man of God had seen her some way off, he said to Gehazi, his servant, Behold! that Shunammite;*)

<sup>26</sup> go thou therefore into the meeting of her, and say thou to her, Whether it is done rightfully about thee, and about thine husband, and about thy son? And (*when the servant came to her, and asked her*), she answered (*to him*), *It is done rightfully. (and so go thou to meet her, and say thou to her, Is all well with thee, and thy husband, and thy son? And when the servant came to her, and asked her, she answered to him, All is well.)*

<sup>27</sup> And when she had come to the man of God, into the hill, she took (*hold of*) his feet; and Gehazi nighed, that he should remove her. And the man of God said, Suffer thou her; for her soul is in bitterness, and the Lord hath held it privy from me, and showed it not to me. (*But when she had come to the man of God, on the hill, she took hold of his feet; and Gehazi came over, so that he could move her away. And the man of God said, Allow thou her; for her soul is bitter for some reason, and the Lord hath kept it secret from me, and hath not showed it to me.*)

<sup>28</sup> And she said to him, Whether I asked a son of thee, my lord? Whether I said not to thee, Scorn thou not me? (*And she said to him, Did I ask for a son from thee, my lord? Did I not say to thee, Do not thou scorn me?*)

<sup>29</sup> And he said to Gehazi, Gird thy loins, and take my staff in thine hand, and go; and if a man meet thee, greet thou not him; and if any man greeteth thee, answer thou not him; and put thou my staff upon the face of the child. (*And he said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go; and if thou meet any man, greet thou him not; and if any man greeteth thee, answer thou him not; and put thou my staff on the child's face.*)

<sup>30</sup> Forsooth the mother of the child said, (*As*) The Lord liveth, and (*as*) thy soul liveth, I shall not leave thee. Therefore he rose (*up*), and followed her.

<sup>31</sup> And Gehazi went before them, and putted the staff upon the face of the child; and there was not voice in him, neither wit. And Gehazi turned again into the meeting of him; and told to him, and said, The child rose not, (*or And Gehazi returned to meet him; and said to him, The child did not get up.*)

<sup>32</sup> Therefore Elisha entered into the house, and, lo! the dead child lay in his bed. (*And so Elisha went into the house, and, behold! the child lay dead on his bed.*)

<sup>33</sup> And he entered, and closed the door on himself, and on the child; and prayed to the Lord.

<sup>34</sup> And (*then*) Elisha went up, and lay upon the child; and he putted his mouth upon the mouth of the child, and his eyes upon the eyes of the child, and his hands upon the hands of the child. And he bowed himself (*down*) upon the child; and the flesh of the child was made hot.

<sup>35</sup> And he turned again, and walked in the house once hither and thither; and (*then*) again Elisha went up, and lay upon the child, and the child coughed seven times, and opened the eyes (*or and opened his eyes*).

<sup>36</sup> And he called Gehazi, and said to him, Call thou this Shunammite. And she was called, and entered to him. And he said, Take thy son.

<sup>37</sup> She came, and felled down to his feet, and worshipped on the earth; and she took her son, and went out. (*She came, and fell down at his feet, and bowed low to the ground; and she took her son, and went out.*)

<sup>38</sup> And Elisha turned again into Gilgal. Forsooth hunger was in the land, and the sons of (*the*) prophets dwelled before him. And Elisha said to one of his servants, Set thou a great pot (*on the fire*), and seethe thou pottage to the sons of (*the*) prophets<sup>†</sup>. (*And Elisha returned to Gilgal. And there was a famine in the land. And when the sons of the prophets*

<sup>†</sup> CHAPTER 4:38 That is, disciples of him, for they lived religiously.

sat before him, Elisha said to one of his servants, Put thou a great pot on the fire, and boil thou some broth, or some stew, for these sons of the prophets.)

<sup>39</sup> And one went out into the field to gather herbs of the field; and he found as it were a wild vine, and he gathered thereof gourds of the field. And he [full-/filled his mantle, and he turned again, and shredded those into the pot of pottage; for he knew not what it was, (or And he filled his mantle, or his cloak, full, and he returned, and shredded them into the pot of broth, or of stew; but he did not know what it was).

<sup>40</sup> Therefore they poured in to fellows to eat; and when they had tasted of the seething, they cried out, and said, Death is in the pot! death is in the pot! thou man of God. And they might not eat it. (And so they poured it out for the fellows to eat; but when they had tasted the broth, (or the stew), they cried out, and said, Death is in the pot! death is in the pot, O man of God! And they could not eat (it).)

<sup>41</sup> And he said, Bring ye meal. And when they had brought, he put it into the pot, and said, Pour ye out to the company, that they eat; and anything of bitterness was no more in the pot. (And he said, Bring ye some meal. And when they had brought it, he put it into the pot, and said, Pour ye it out for the group, so that everyone can eat some; and there was no longer anything of bitterness in the pot.)

<sup>42</sup> Forsooth some man came from Baalshalisha, and bare to the man of God loaves of the first fruits, twenty loaves of barley, and thing made of corns, in his scrip. And the man of God said, Give thou to the people, that it eat. (And some man came from Baalshalisha, and brought in his bag, to the man of God, loaves of the first fruits, yea, twenty barley loaves, and some full ears of corn. And the man of God said, Give thou to the people, so that they can eat.)

<sup>43</sup> And his servant answered to him, What is this, that I set before an hundred men? Again Elisha said, Give thou to the people, that it eat; for the Lord saith these things, They shall eat, and there shall leave [over]. (And his servant answered to him, This is not enough to put before a hundred men! But again Elisha said, Give thou to the people, so that they can eat; for the Lord saith these things, They shall eat, and there shall be some left over.)

<sup>44</sup> Then he put before them, the which ate; and there (was) left (some) meat, after the word of the Lord. (Then he put it before them, and they ate; and indeed, there was some food left over; according to the word of the Lord.)

## CHAPTER 5

<sup>1</sup> Naaman, prince of the chivalry of the king of Syria, was a great man, and worshipped with his lord; for by him the Lord gave health to Syria; soothly he was a strong man and rich, but he was leprous. (Naaman, the leader of the cavalry, or of the army, of the king of Syria, was a great man, and honoured by his lord; and by him the Lord gave victory to Syria; truly he was a strong man, and a rich one, but he was also a leper.)

<sup>2</sup> Forsooth thieves went out of Syria, and led (away as) prisoner from the land of Israel a little damsel, that was in the service of the wife of Naaman (or who was now in the service of Naaman's wife).

<sup>3</sup> And she said to her lady, Would God, that my lord had been at the prophet that is in Samaria (or If only my lord had been to the prophet who is in Samaria); soothly the prophet would have cured him of [the] leprosy that he hath.

<sup>4</sup> Therefore Naaman entered to his lord, and told to him, and said, A damsel of the land of Israel spake so and so.

<sup>5</sup> Therefore the king of Syria said to him, Go thou, and I shall send letters to the king of Israel. And when Naaman had gone forth, and had taken with him ten talents of silver, and six thousand golden pieces, either florins, and ten changings of clothes (or and ten changes of clothing),

<sup>6</sup> he brought (the) letters to the king of Israel by these words (or he brought the letter to the king of Israel, which read thus); When thou hast taken this epistle, know thou, that I have sent to thee Naaman, my servant, (so) that thou (can) cure him of his leprosy.

<sup>7</sup> And when the king of Israel had read the letters, he rent his clothes, and said, Whether I am God, that may slay and quicken, for this king sent to me, that I cure a man of his leprosy? Perceive ye, and see, that he seeketh occasions against me. (And when the king of Israel had read the letter; he tore his clothes, and said, Am I God, who may kill and make alive, for this king sent to me, that I should cure a man of his leprosy? See ye, and understand, that he seeketh a reason, or an excuse, to attack me.)

<sup>8</sup> And when Elisha, the man of God, had heard this, that is, that the king of Israel had rent his clothes, he sent to the king, and said, Why rentest thou thy clothes? come he to

me, and know he, that there is a prophet in Israel. *(And when Elisha, the man of God, had heard this, that is, that the king of Israel had torn his clothes, he sent to the king, and said, Why tearest thou thy clothes? Let him come to me, and then know he, that there is a prophet in Israel.)*

<sup>9</sup> Then Naaman came with horses and chariots, and stood at the door of the house of Elisha.

<sup>10</sup> And Elisha sent to him a messenger *(or And Elisha sent a messenger to him)*, and said, Go, and be thou washed seven times in Jordan; and thy flesh shall receive health, and thou shalt be cleansed.

<sup>11</sup> Naaman was wroth, and went away, and said, I guessed, that he would have gone out to me, and that he would have stood, and inwardly have called *(on)* the name of the Lord his God, and that he should have touched with his hand the place of the leprosy, and should have cured me so. *(And Naaman was angry, and went away, and said, I guessed, that he would have come out to me, and that he would have stood there, and inwardly called on the name of the Lord his God, and then he would have touched the place of the leprosy with his hand, and thus he would have cured me.)*

<sup>12</sup> Whether Abana and Pharpar, the floods of Damascus, be not better than all the waters of Israel, that I be washed in them, and be cleansed? Therefore when he had turned himself, and went away, having indignation, *(Be not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel, and that I be washed in them, and be cleansed? And so when he had turned, and went away, having indignation.)*

<sup>13</sup> his servants nighed to him, and spake to him, Father, though the prophet had said to thee a great thing, certainly thou oughtest to do it; how much more for now he said to thee, Be thou washed, and thou shalt be cleansed. *(his servants came to him, and spake to him, and said, Father, if the prophet had said to thee to do a great thing, certainly thou wouldest have done it; how much more now for that he hath simply said to thee, Be thou washed, and thou shalt be cleansed, or healed.)*

<sup>14</sup> Then Naaman went down, and washed *him (self)* seven times in Jordan, by the word of the man of God; and his flesh was restored as the flesh of a little child, and he was cleansed, *(or and his flesh was restored like the flesh of a young child, and he was healed.)*

<sup>15</sup> And he turned again with all his fellowship to the man of God, and came, and stood before him; and said, Verily I know *(now)*, that none other God is in all *[the]* earth, no but only *[the]* God of Israel; therefore, I beseech, that thou take *[a]* blessing, *that is, a gift*, of thy servant, *(or and so I beseech thee, that thou receive a gift from thy servant).*

<sup>16</sup> And Elisha answered, The Lord liveth before whom I stand, for I shall not take it *of thee*. And when he made *great force thereto*, *(that is, had pressed him greatly)*, Elisha assented not utterly. *(And Elisha answered, As the Lord liveth, whom I stand before, I shall not take it from thee. And when Naaman greatly pressed him, and insisted, Elisha would still not agree.)*

<sup>17</sup> Then Naaman said, As thou wilt; but, I beseech, grant thou to me, thy servant, that I take of this earth the charge of two burdens; for thy servant shall no more make burnt sacrifice, either slain sacrifice, to alien gods *(or to foreign, or other, gods)*, no but *(only)* to the Lord.

<sup>18</sup> Forsooth this thing is only *(or And this thing only)*, of which thou shalt pray *(to)* the Lord for thy servant, *(that)* when my lord shall enter into the temple of Rimmon, that he worship *(there)*, and while he shall lean on mine hand, if I worship in the temple of Rimmon, while he worshipping in the same place, that the Lord forgive to thy servant, for this thing.

<sup>19</sup> And Elisha said to him, Go thou in peace. And so Naaman went from Elisha in a chosen time of the land.

<sup>20</sup> And Gehazi, the servant of the man of God, said *in his heart*, My lord hath spared this man of Syria, that he took not of him that, that he brought; *(as)* the Lord liveth, for I shall run after him, and I shall take of him something. *(And Gehazi, the servant of the man of God, said in his heart, My lord hath spared this Naaman of Syria, and he took not from him, what he brought for him; as the Lord liveth, I shall run after him, and I shall get something from him.)*

<sup>21</sup> And Gehazi followed after the back of Naaman; and when Naaman had seen Gehazi running to him, he skipped down off the chariot into the meeting of Gehazi; and said, Whether all things be rightful? *(or Is everything all right?)*

<sup>22</sup> And he said, Rightfully; my lord sent me to thee, and said, Two young men of the hill of Ephraim, of the sons of *(the)* prophets, came now to me; give thou to them a talent of silver; and double changing *(of)* clothes. *(And he said, All is well; but my lord hath sent*

*me to thee, and said, Two young men, of the sons of the prophets, have now come to me, from the hill country of Ephraim; give thou to them a talent of silver, and two changes of clothing.)*

<sup>23</sup> And Naaman said, It is better that thou take two talents. And Naaman constrained him; and Naaman bound the two talents of silver in two bags, and the double clothes (or with the two changes of clothing), and he put those upon his two servants, the which also bare it before Gehazi.

<sup>24</sup> And when Gehazi had come (back) then in the eventide, he took it from the hand of them, and laid it up in the house; and he delivered the men, and they went forth. (And when Gehazi had come back in the evening, he took the bundles out of their hands, and laid them up in the house; and he let the men go, and they went away.)

<sup>25</sup> And then Gehazi entered, and stood before his lord. And Elisha said, Gehazi, from whence comest thou? Which answered, Thy servant went not to any place.

<sup>26</sup> And Elisha said, Whether mine heart was not present there, when the man turned again from his chariot into the meeting of thee? Now therefore thou hast taken silver, and thou hast taken clothes, (so) that thou (can) buy places of olives, and vineries, and sheep, and oxen, and servants, and handmaids;

<sup>27</sup> but also the leprosy of Naaman shall cleave to thee, and to thy seed without end. And Gehazi went out from him leprous as snow. (but now Naaman's leprosy shall cleave to thee, and to thy descendants, forevermore. And so Gehazi went away from him leprous, as white as snow.)

## CHAPTER 6

<sup>1</sup> Forsooth the sons of prophets said to Elisha, Lo! the place in which we dwell before thee, is strait to us; (And the sons of the prophets said to Elisha, Behold! the place in which we live before thee, is too narrow, (or too small), for us;)

<sup>2</sup> go we therefore to Jordan, and each man take a portion of wood for himself, that we build to us there a place to dwell therein (or so that we can build a place there for all of us to live in). And Elisha said, Go ye.

<sup>3</sup> And one of them said, Therefore and thou come with thy servants. (And) He answered, I shall come.

<sup>4</sup> And he went with them. And when they came to Jordan, they hewed trees (or they cut down some wood).

<sup>5</sup> And it befel, that when a man of them had cut down [a] matter, or (a piece of) wood, the iron of the ax felled into the water; and he cried [out], and said, Alas! alas! alas! my lord, and I had taken this same thing by borrowing (or for I have borrowed this thing from someone!).

<sup>6</sup> Soothly the man of God said, Where felled it? And he showed to him the place. Therefore he cutted down a tree, and sent it thither where the iron was; and the iron floated, (or And so he cut off a stick, and sent it down to where the piece of iron was; and the iron floated up).

<sup>7</sup> And Elisha said, Take thou (it). Which held forth the hand, and took it, (or And he put forth his hand, and took it).

<sup>8</sup> Forsooth the king of Syria fought against Israel; and he took counsel with his servants, and said, Set we ambushments in this place, and in that.

<sup>9</sup> And therefore the man of God sent to the king of Israel, and said, Beware, lest thou pass to that place, for (the) men of Syria be there in ambushments.

<sup>10</sup> Therefore the king of Israel sent to the place, which the man of God had said to him, and before-occupied it, and kept himself there, not once, neither twice. (And so the king of Israel sent word to the place about which the man of God had warned him, and took precautions whenever he was there, and not just once, or twice.)

<sup>11</sup> And the heart of the king of Syria was troubled for this thing; and when his servants were called together, he said, Why show ye not to me, who is my traitor with the king of Israel?

<sup>12</sup> And one of his servants said, Nay, my lord the king, but Elisha, the prophet, that is in Israel (or who is in Israel), showeth to the king of Israel all things, whatever things thou speakest in thy closet.

<sup>13</sup> And the king said to them, Go ye, and see, where he is, that I send, and take him. And they told to him, and said, Lo! he dwelleth in Dothan.

<sup>14</sup> And the king sent thither horses, and chariots, and the strength of his host; which, when they had come by night, compassed the city. (And the king sent there horses,

and chariots, and the strong force of his army; which, when they had come by night, encompassed, or surrounded, the city.)

<sup>15</sup> Soothly the minister of the man of God rose early, and went out, and he saw an host in the compass of the city, and horses, and chariots, (or *And the servant of the man of God rose up early, and went out, and he saw an army all around the city, with horses, and chariots*). And he told to the man of God, and said, Alas! alas! alas! my lord, what shall we do?

<sup>16</sup> And he answered, Do not thou dread (or *Do not thou fear*); for more be with us than with them.

<sup>17</sup> And when Elisha had prayed, he said, Lord, open thou the eyes of this young man, (so) that he (may) see. And the Lord opened the eyes of the young man, and he saw. And, lo! the hill (was) full of horses, and of chariots of fire, in the compass of Elisha (or all around Elisha).

<sup>18</sup> And the enemies came down to him; but Elisha prayed to the Lord, and said, I beseech thee, smite this folk with blindness, (or *I beseech thee, strike these people with blindness*). And the Lord smote them, (so) that they saw not, by the word of Elisha.

<sup>19</sup> Forsooth Elisha said to them, This is not the way, neither this is the city; follow ye me, and I shall show you the man, whom ye seek. And he led them into Samaria.

<sup>20</sup> And when they had entered into Samaria, Elisha said, Lord, open the eyes of these men, (so) that they (can) see now. And the Lord opened their eyes, and they saw, that they were in the midst of Samaria.

<sup>21</sup> And the king of Israel, when he had seen them, said to Elisha, My father, whether I shall smite them? (or *My father, shall I strike them down?*)

<sup>22</sup> And he said, Thou shalt not smite them, for thou hast not taken them by thy sword and bow, that thou smite them; but set thou bread and water before them, that they eat and drink, and go to their lord again. (And he said, *Thou shalt not strike them down, for thou hast not taken them with thy sword and bow, so that thou may strike them down; but put thou bread and water before them, so that they can eat and drink, and then let them go back to their lord again.*)

<sup>23</sup> And much preparing of meats was set forth to them; and they ate, and drank. And the king let go them, and they went to their lord; and [the] thieves of Syria came no more into the land of Israel, (or *And then the king let them go, and they went back to their lord; and after that, the thieves of Syria no longer came into the land of Israel.*)

<sup>24</sup> Forsooth it was done after these things, Benhadad, king of Syria, gathered all his host (or called up all his army), and went up, and besieged Samaria.

<sup>25</sup> And great hunger was made in Samaria; and so long it was besieged (or and it was besieged for so long), till [that] the head of an ass were sold for fourscore pieces of silver, and the fourth part of a measure called [a] cab, (out) of the craw of culvers\*, was sold for five pieces of silver.

<sup>26</sup> And when the king of Israel passed by the wall of the city, a woman cried to him, and said, My lord the king, save thou me.

<sup>27</sup> Which said, Nay, the Lord save thee; whereof may I save thee? (out) of [the] cornfloor; either (out) of [the] presser? (Who said, *No, the Lord save thee! from where can I save thee? out of the threshing floor, or out of the winepress?*)

<sup>28</sup> And the king said to her, What wilt thou that I do to thee? (or *What wilt thou that I do for thee?*) And she answered, This woman said to me, Give thy son, that we eat him today, and we shall eat my son tomorrow.

<sup>29</sup> Therefore we seethed my son, and ate him. And I said to her in the tother day, Give thy son, that we eat him; and she hid her son. (And so we boiled up my son, and ate him. And I said to her the next day, *Give thy son to us now, so that we can eat him; but she hid her son.*)

<sup>30</sup> And when the king had heard this, he rent his clothes, and passed by the wall; and all the people saw the hair-shirt, with which the king was clothed at the flesh within; (And when the king had heard this, he tore his clothes, and passed forth by the wall; and all the people saw the hair-shirt, or the sackcloth, with which the king was clothed upon his flesh;)

<sup>31</sup> And the king said, God do to me these things, and add these things too, if the head of Elisha, the son of Shaphat, shall stand on him today (or shall remain on him this day).

\* CHAPTER 6:25 In Latin it is said, 'of the drit of culvers'; but 'drit' is not taken here properly, but unproperly, for 'the throat', where corns, eaten of culvers, be gathered, and cooks of rich men sold these corns to the people, for (the) hunger (or because of the famine).

<sup>32</sup> Soothly Elisha sat in his house, and (*the*) eld men sat with him; then the king before-sent a man to Elisha, and before that that messenger came, Elisha said to the eld men, Whether ye know, that the son of (*a*) man-queller [*hath*] sent hither; that mine head be girded off? Therefore see ye, when the messenger cometh, shut ye the door; and suffer ye not him to enter; for lo! the sound of the feet of his lord is behind him. (*And Elisha sat in his house, and the old men, (or the elders), sat with him; then the king sent out a man from before himself to Elisha, but before that the messenger came, Elisha said to the old men, (or the elders), Do ye not know, that this son of a man-killer hath sent a man here, to gird off my head? And so see ye, when the messenger cometh, that ye shut the door; and do not allow him to enter; for behold! the sound of the feet of his lord is behind him.*)

<sup>33</sup> And yet while he spake to them, the messenger that came to him appeared; and (*then also*) the king (*who*) said, Lo! so great evil is of the Lord; soothly what more shall I abide of the Lord? (*And yet while he spoke to them, the messenger who came to him appeared; and then also (the king), who said, Behold! this great evil is from the Lord; how more longer shall I have to wait for the Lord?*)

## CHAPTER 7

<sup>1</sup> Forsooth Elisha said, Hear ye the word of the Lord; the Lord saith these things, In this time tomorrow (*or At this time tomorrow*), a bushel of [*tried*] flour shall be sold for a stater; and two bushels of barley for a stater, in the gate of Samaria.

<sup>2</sup> And one of the dukes, on whose hand the king leaned, answered to the man of God, and said, (*Yea*), Though the Lord make also the gutters of heaven to be opened, whether that, that thou speakest, may be? And Elisha said, Thou shalt see *it* with thine eyes, and thou shalt not eat thereof. (*And one of the leaders, on whose hand the king leaned, answered to the man of God, and said, Even if the Lord shall make the gutters of the heavens to open up, what thou sayest could not be true! And Elisha said, Thou shalt see (it) with thine eyes, but thou shalt not eat any of it.*)

<sup>3</sup> Therefore four leprous men were beside the entering of the city's gate, which said together, What will we be here, till we die? (*And so four lepers were beside the entrance to the city gate, and they said together, Why should we stay here, and just wait until we all die?*)

<sup>4</sup> Whether we will enter into the city, we shall die for hunger; whether we dwell here (*or if we stay here*), we shall (*also*) die. Therefore come ye, and flee we over to the tents of Syria; if they shall spare us, we shall live; soothly if they will slay us, nevertheless we shall (*still just*) die.

<sup>5</sup> Then they rose up in the eventide, to come to the tents of Syria; and when they had come to the beginning of the tents of Syria, they found not any man there.

<sup>6</sup> Forsooth the Lord had made a sound of chariots, and of horses, and of a full much host to be heard in the tents of Syria; and they said together, Lo! the king of Israel hath hired by meed against us the kings of Hittites, and of Egyptians; and they came suddenly upon us. (*For the Lord had made the sound of chariots, and of horses, and of a very large army to be heard among the tents, (or in the camp), of the Syrians; and they had said together, Behold! the king of Israel hath hired for money the kings of the Hittites, and of the Egyptians, to come against us; and they have (suddenly) come upon us!*)

<sup>7</sup> Therefore they rose up, and fled in darkness, and left their tents, and their horses, and mules, and asses, in the castles (*or with the tents*); and they fled, coveting to save their lives only. (*And so they rose up, and fled away in the darkness, and left their tents, and their horses, and mules, and donkeys, with the tents, or in the camp; and they fled, desiring only to save their own lives.*)

<sup>8</sup> Therefore when those leprous men had come to the beginning of the castles, *or tents*, they entered into one tabernacle, and ate, and drank; and they took from thence silver, and gold, and clothes; and went, and hid it; and again they turned again to another tabernacle, and in like manner they took away from thence, and hid. (*And so when those lepers had come to the beginning of the tents, or of the camp, they went into one tent, and ate, and drank; and they took from there silver, and gold, and clothes; and went, and hid it; and then they turned to another tent, and in like manner they took away from there, and hid it all.*)

<sup>9</sup> And they said together, We do not rightfully, for this is a day of good message; if we hold it still, and do not tell till the morrowtide, we shall be reprov'd of trespassing, (*or if we keep it quiet, and do not tell anyone until the morning, we shall be blamed for not reporting it*); come ye, go we, and tell it in the king's hall.

<sup>10</sup> And when they had come to the gate of the city, they told to them, and said, We went to the castles of Syria (*or We went to the tents, or the camp, of the Syrians*), and we found not any man there, but (*all the*) horses and asses tied (*up*), and [*the*] tents fastened (*in place*).

<sup>11</sup> And so the porters went (*or And so the gatekeepers went*), and told these things in the palace of the king within.

<sup>12</sup> And the king rose up by night, and said to his servants, I say to you, what the men of Syria have done to us; they know, that we travail with hunger, therefore they have gone out of the castles, and be hid in the fields, and say, When they shall go out of the city, we shall take them quick, and then we shall be able to enter into the city. (*And the king rose up in the night, and said to his servants, I shall tell you, what the men of Syria have done to us; they know, that we be hungry, and so they have gone out of their tents, and be hid in the fields, and they say, When they shall go out of the city, we shall take them alive, and then we shall be able to enter into their city.*)

<sup>13</sup> And one of his servants answered, Take we [*the*] five horses, that [*be*] left in the city; for those be left only in all the multitude of Israel, for [*the*] other horses be wasted, (*or for those be the only ones left in all the multitude of Israel, for all the others have died, or have been eaten*); and we sending may espy.

<sup>14</sup> Therefore they brought forth two horses; and the king sent (*men upon them*) into the tents of the men of Syria, and said, Go ye, and see. (*And so they brought forth two horses; and the king sent out men upon them to follow after the Syrian army, saying, Go ye, and see what you can see.*)

<sup>15</sup> The which went after them unto (*the*) Jordan; lo! forsooth all the way was full of clothes, and of vessels, which the men of Syria (*had*) casted forth, when they were troubled. And the messengers turned again, and showed it to the king, (*or And the messengers returned, and reported to the king about all these things*).

<sup>16</sup> And the people went out, and ravished the castles of Syria, (*or And the people went out, and spoiled the tents, or the camp, of the Syrians*); and a bushel of tried flour was made sold for a stater; and two bushels of barley for a stater, by the word of the Lord.

<sup>17</sup> Forsooth the king ordained at the gate that duke, in whose hand the king leaned; whom the company trode with *their* feet, and he was dead, by the word, which the man of God spake, when the king came down to him. (*And the king ordered that leader, on whose hand he had leaned, to go to the city gate; and the people then trode upon him with their feet, and he died, according to the word, which the man of God spoke, when the king had come down to him.*)

<sup>18</sup> And (*so*) it was done by the word of the man of God, that he [*had*] said to the king, when he said, Two bushels of barley shall be sold for a stater; and a bushel of tried wheat flour for a stater, in this same time tomorrow in the gate of Samaria;

<sup>19</sup> when that duke answered to the man of God, and said, Yea, though the Lord shall make the gutters in heaven to be opened, whether this that thou speakest may be? and the man of God said, Thou shalt see it with thine eyes, and thou shalt not eat thereof. (*when that leader had answered the man of God, and said, Even if the Lord shall make the gutters of the heavens to open up, what thou sayest could not be true! and (the man of God) said, Thou shalt see it with thine eyes, but thou shalt not eat any of it.*)

<sup>20</sup> Therefore it befell to him, as it was before-said; and the people trode him with their feet in the gate, and he was dead. (*And so it befell to him, as it had been foretold; and the people trode upon him with their feet at the city gate, and he died.*)

## CHAPTER 8

<sup>1</sup> Forsooth Elisha spake to the woman, whose son he made to live, and said, Rise thou, and go, both thou and thine house, and go in pilgrimage/and make pilgrimage, wherever thou shalt find it best; for the Lord shall call hunger, and it shall come upon the land seven years. (*For Elisha spoke to the woman, whose son he had made to live again, and said, Rise thou up, and go away, both thou and thy household, or thy family, and go in pilgrimage, wherever thou shalt find it best; for the Lord shall call for a famine, and it shall come upon the land for seven years.*)

<sup>2</sup> And she rose (*up*), and did after the word of the man of God; and she went with her house, and was in pilgrimage in the land of Philistines many days, (*or and she went away with her family, and was in pilgrimage in the land of the Philistines for seven years*).

<sup>3</sup> And when (*the*) seven years were ended, the woman turned again from the land of Philistines (*or the woman returned from the land of the Philistines*); and she went out, to ask the king for her house, and [*for*] her fields.

<sup>4</sup> And (*it happened that*) the king spake (*then*) with Gehazi, the servant of the man of God, and said, Tell thou to me all the great deeds that Elisha did.

<sup>5</sup> And when he told to the king (*or And as he told the king*), how Elisha had raised (*up*) a dead man, the woman appeared, whose son he had made to live (*again*), and she cried to the king for her house, and for her fields. And Gehazi said, My lord the king, this is the (*very*) woman, and this is her son, whom Elisha raised (*back to life*).

<sup>6</sup> And the king asked the woman, and she told to him, that the things were sooth. And the king gave, *or assigned*, to her a chamberlain, and said, Restore thou to her all things that be hers, and all [*the*] fruits of the fields, from the day in which she left the land unto this present time.

<sup>7</sup> Also Elisha came to Damascus (*or And Elisha came to Damascus*), and Benhadad, king of Syria, was sick; and they told to him, and said, The man of God came hither.

<sup>8</sup> And the king said to Hazael, Take with thee gifts, and go thou into the meeting of the man of God, and ask thou counsel by him of the Lord, and say thou, Whether I may escape from this my sickness? (*And the king said to Hazael, Take gifts with thee, and go to meet the man of God, and ask thou for counsel with the Lord by him, and ask thou, Shall I recover from this sickness of mine?*)

<sup>9</sup> Therefore Hazael went in to the meeting of him, and had with him gifts, and all the goods of Damascus, the burdens of forty camels. And when he had stood before Elisha, he said, Thy son, Benhadad, king of Syria, sent me to thee, and said, Whether I may be healed of this my sickness? (*And so Hazael went to meet him, and had gifts with him, and all the good things of Damascus, yea, the loads of forty camels. And when he had stood before Elisha, he said, Thy son, Benhadad, the king of Syria, sent me to thee, and said, Shall I be healed of my sickness?*)

<sup>10</sup> And Elisha said, Go thou, and say to him, Thou shalt be healed; forsooth the Lord [*hath*] showed to me that he shall die by death (*or but the Lord hath shown me that he shall die*).

<sup>11</sup> And he stood with him, and he was troubled, unto the casting down of his cheer (*or and he cast down his face*); and the man of God wept.

<sup>12</sup> And Hazael said, Why weepeth my lord? And he answered, For I know what evils thou shalt do to the sons of Israel; thou shalt burn [*up*] by fire the strengthened cities of them, and thou shalt slay by (*the*) sword the young men of them, and thou shalt hurtle down the little children of them, and thou shalt part the women with child. (*And Hazael said, Why weepeth my lord? And he answered, For I know what evils thou shalt do to the Israelites; thou shalt burn down their fortified cities, and thou shalt kill with the sword their young men, and thou shalt hurtle down their little children, and thou shalt carve up their women with child.*)

<sup>13</sup> And Hazael said, What soothly am I, thy servant, a dog, that I do this great thing? (*or And Hazael said, Truly what am I, thy servant, nothing but a dog? for how can I do such a great thing?*) And Elisha said, The Lord hath showed to me that thou shalt be king of Syria.

<sup>14</sup> And when he had departed from Elisha, he came to his lord; which said to Hazael, What said Elisha to thee? And he answered, Elisha said to me, Thou shalt receive health (*or Thou shalt recover*).

<sup>15</sup> And when the tother day had come, Hazael took the cloth that lay on the bed of Benhadad, and he beshedded it with water, and he spreaded it abroad upon the face of Benhadad; and when he was dead, Hazael reigned for him.

<sup>16</sup> In the fifth year of Joram\*, son of Ahab, king of Israel, and of Jehoshaphat, king of Judah, Jehoram†, the son of Jehoshaphat, king of Judah, reigned. (*In the fifth year of Joram, the son of Ahab, the king of Israel, Jehoram, the son of Jehoshaphat, the king of Judah, began to reign.*)

<sup>17</sup> He was of two and thirty years when he began to reign, and he reigned eight years in Jerusalem.

<sup>18</sup> And he went in the ways of the kings of Israel, as the house of Ahab had gone; for the daughter of Ahab was his wife; and he did that, that was evil in the sight of the Lord.

<sup>19</sup> Forsooth the Lord would not destroy Judah, for David, his servant, as he promised to David, that he should give to him a lantern, and to his sons in all days. (*But the Lord did not destroy Judah, for the sake of his servant David, as he had promised David, that he would give him, and his sons, a light, or a flame, to burn forever.*)

\* CHAPTER 8:16 Also known as Jehoram. † CHAPTER 8:16 Also known as Joram.

<sup>20</sup> In those days Edom, *that is, Idumea*, went away, that it should not be under Judah; and made a king to itself (*or and got themselves a king*).

<sup>21</sup> And Jehoram came to Zair, and all the chariots with him; and he rose by night, and smote Idumeans, that compassed him, and the princes of chariots; soothly the people fled into their tabernacles. (*And Jehoram came to Zair; and all the chariots with him; and he rose up by night, and struck the Edomites, who surrounded him, and the leaders of their chariots; and the people fled into their tents.*)

<sup>22</sup> Therefore Edom went away, that it was not under (*the hand of*) Judah till to this day; then also Libnah went away in that time. (*And so Edom went away, and they were not under the hand of Judah unto this day; and also Libnah went away at that time.*)

<sup>23</sup> Certainly the residue of the words of Jehoram, and all things which he did, whether these be not written in the book of [*the*] words of [*the*] days of the kings of Judah?

<sup>24</sup> And Jehoram slept with his fathers, and was buried with them in the city of David; and Ahaziah, his son, reigned for him.

<sup>25</sup> In the twelfth year of Joram, the son of Ahab, king of Israel, Ahaziah, the son of Jehoram, king of Judah, reigned (*or began to reign*).

<sup>26</sup> Ahaziah, the son of Jehoram, was of two and twenty years, when he began to reign, and he reigned one year in Jerusalem; the name of his mother was Athaliah, the daughter of Omri, king of Israel.

<sup>27</sup> And he went in the ways of the house of Ahab, and did that, that is evil, (*or and he did what was evil*), in (*the*) sight of the Lord, as the house of Ahab *did*; for he was [*the*] husband of a daughter of the house of Ahab.

<sup>28</sup> Also he went with Joram, the son of Ahab, to fight against Hazael, king of Syria, in Ramoth of Gilead; and men of Syria wounded Joram.

<sup>29</sup> Which turned again, to be healed in Jezreel; for men of Syria wounded him in Ramoth, fighting against Hazael, king of Syria. And Ahaziah, the son of Jehoram, the king of Judah, came down to see Joram, the son of Ahab, into Jezreel, that was sick there. (*Who returned home, to recover in Jezreel; for the Syrians had wounded him at Ramah, fighting against Hazael, the king of Syria. And Ahaziah, the son of Jehoram, the king of Judah, came down to Jezreel to see Joram, the son of Ahab, because he was sick.*)

## CHAPTER 9

<sup>1</sup> Forsooth Elisha, the prophet, called one of the sons of (*the*) prophets, and said to him, Gird (*up*) thy loins, and take this vessel of oil in thine hand, and go into Ramoth of Gilead.

<sup>2</sup> And when thou shalt come thither, thou shalt see Jehu, the son of Jehoshaphat, the son of Nimshi; and thou shalt enter, and shalt raise him (*up*) from the midst of his brethren, and thou shalt lead him into an inner closet.

<sup>3</sup> And thou shalt hold the vessel of oil, and thou shalt pour *it* on his head, and thou shalt say, The Lord saith these things, I have anointed thee into king upon Israel (*or I have anointed thee king upon Israel*); and *then* thou shalt open the door, and shalt flee (*from*) *thence*, and thou shalt not abide there.

<sup>4</sup> Therefore the young waxing man, the child of the prophet, went into Ramoth of Gilead, (*And so the young man, the servant of the prophet, went to Ramoth of Gilead.*)

<sup>5</sup> and entered thither. Lo! soothly the princes of the host sat *there*; and he said, O! prince, I have a word to thee, (*or O prince! I have a word for thee*). And Jehu said, To whom of all (*of*) us? And he said, To thee, thou prince.

<sup>6</sup> And he rose, and entered into the closet. And that young man poured (*the*) oil upon the head of him, and said, The Lord God of Israel saith these things, I have anointed thee into king on the people of the Lord, of Israel; (*And he rose up, and they went inside. And that young man poured the oil upon his head, and said, The Lord God of Israel saith these things, I have anointed thee king upon Israel, yea, upon the people of the Lord;*)

<sup>7</sup> and thou shalt smite the house of Ahab, thy lord, that I venge the blood of my servants (*the*) prophets, and the blood of all the servants of the Lord, of the hand of Jezebel. (*and thou shalt strike down the house of Ahab, thy lord, so that I avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hands of Jezebel.*)

<sup>8</sup> And I shall lose all the house of Ahab, and I shall slay of the house of Ahab a pisser to the wall, and the enclosed, and the last in Israel. (*And I shall destroy all the house of Ahab, and I shall kill all the house of Ahab unto a pisser on the wall, and the captive, and the last in Israel.*)

<sup>9</sup> And I shall give the house of Ahab as the house of Jeroboam, the son of Nebat, and as the house of Baasha, the son of Ahijah. *(And I shall make the house of Ahab like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah.)*

<sup>10</sup> Also dogs shall eat Jezebel in the field of Jezreel *(or And the dogs shall eat up Jezebel in the field of Jezreel)*; and there shall be none that shall bury her. And *(then)the young man* opened the door, and fled.

<sup>11</sup> And Jehu went out to the servants of his lord, which said to him, Whether all things be rightful? *(or Is everything all right?)(For)* What came this mad man to thee? Which said to them, Ye know the man, and what he spake.

<sup>12</sup> And they answered, It is false; but more rather tell thou us *what he said(or but rather now tell thou us what he said)*. The which said to them, He spake these things and these to me, and said, The Lord saith these things, I have anointed thee king of Israel.

<sup>13</sup> Therefore they hasted, and each man took his mantle, and putted under his feet by the likeness of a throne. And they sang with a trump, and said, Jehu shall reign.

<sup>14</sup> Therefore Jehu, the son of Jehoshaphat, the son of Nimshi, swore with *others* together against Joram\*. Forsooth Joram had besieged Ramoth of Gilead, he and all Israel, against Hazael, king of Syria.

<sup>15</sup> And Joram turned again to be healed in Jezreel for wounds *that he had*; for men of Syria had smitten him fighting against Hazael, king of Syria, *(or Now Joram had returned to Jezreel to recover from the wounds that he had; for the men of Syria had struck him when he fought against Hazael, the king of Syria)*. And Jehu said *(to them)*, If it please you, *(then let)* no man go out fleeing from the city, lest he go, and tell *(it)* in Jezreel.

<sup>16</sup> And *(then)* Jehu went up, and went forth into Jezreel; for Joram was sick there; and Ahaziah, king of Judah, came down to visit Joram.

<sup>17</sup> Therefore a watchman, that stood above *(in)* a tower of Jezreel, saw the multitude of Jehu coming, and he said, I see a multitude. And Joram said, Take thou a chariot, and send it into the meeting of him; and say the goer, Whether all things be rightful? *(or and let the goer; or the driver; say to him, Is everything all right?)*

<sup>18</sup> Then he, that went upon the chariot, went into the meeting of Jehu, and said, The king saith these things, Whether all things be peaced? *(or Is everything at peace with you?)* And Jehu said to him, What to thee and to peace? Pass thou *from Joram*, and follow me. And the watchman told to Joram, and said, The messenger came to them, and he turneth not again.

<sup>19</sup> Also *the king* sent the second chariot of horses, and he came to them, and said, The king saith these things, Whether peace is *with you?* *(or And the king sent a second chariot of horses, and the man came to them, and said, The king saith these things, Is everything at peace with you?)* And Jehu said, What to thee and to peace? Pass thou forth, and follow me.

<sup>20</sup> And the espyer told *to Joram*, and said, He came unto them, and he turneth not again; forsooth the going *of the duke* is as the going of Jehu, son of Nimshi, *(or and the driving of the leader is like the driving of Jehu, the son of Nimshi)*; certainly he goeth fast.

<sup>21</sup> And Joram said, Join ye *(up)* a chariot. And they joined *(up)* his chariot. And Joram, king of Israel, went out, and Ahaziah, king of Judah, went out, each in his chariot; and they went out into the meeting of Jehu, and they found him in the field of Naboth of Jezreel.

<sup>22</sup> And when Joram had seen Jehu, he said, Jehu, is *(it)* peace? *(or And when Joram had seen Jehu, he said, Jehu, is everything at peace with you?)* And he answered, What peace? Yet the fornications, that is, *(the) idolatries*, of Jezebel, thy mother, and *(the)* many poisonings of her be in strength.

<sup>23</sup> And Joram turned his hand, and fled, and said to Ahaziah, Treasons! treasons! *(O)* Ahaziah(!).

<sup>24</sup> Certainly Jehu bent a bow with *his* hand, and smote Joram betwixt the shoulders, and the arrow went out through his heart; and at once he felled down in his chariot.

<sup>25</sup> And Jehu said to Bidkar the duke, Take thou *(him)* away, and cast forth him in the field of Naboth of Jezreel; for I have mind, when I and thou sat in the chariot, and followed Ahab, his father, that the Lord raised on him this burden, and said, *(And Jehu said to Bidkar, his officer, Take thou him away, and throw him forth into the field of Naboth of Jezreel; for I remember, when I and thou sat in the chariot, and followed his father Ahab, that the Lord raised on him this burden, and said,)*

\* **CHAPTER 9:14** Also known as Jehoram.

<sup>26</sup> If not for the blood of Naboth, and for the blood of his sons, which I saw yesterday, saith the Lord, I shall yield to thee in this field, saith the Lord. Now therefore do thou away him, and cast forth him in the field, by the word of the Lord. *(For the blood of Naboth, and for the blood of his sons, which I saw yesterday, saith the Lord, I shall yield to thee in this field, saith the Lord. And so now do thou him away, and throw him forth into the field, by the word of the Lord.)*

<sup>27</sup> Forsooth Ahaziah, king of Judah, saw this, and fled by the way of the house of the garden; and Jehu pursued him, and said, Also smite ye this man in his chariot. And men smote Ahaziah in the going up of Gur, that is beside Ibleam; and Ahaziah fled into Megiddo, and was dead there, *(or and Ahaziah fled to Megiddo, and died there).*

<sup>28</sup> And his servants putted him on his chariot, and brought him into Jerusalem; and they buried him in a sepulchre with his fathers, in the city of David.

<sup>29</sup> In the eleventh year of Joram, the son of Ahab, king of Israel, Ahaziah reigned upon Judah *(or Ahaziah began to reign upon Judah).*

<sup>30</sup> And Jehu came into Jezreel. Forsooth when his entering was heard *(or And when she heard him coming)*, Jezebel painted her eyes with *(the)* ointment of lecherous women, and adorned her head; and she beheld by a window

<sup>31</sup> Jehu entering by the gate, and she said, Whether peace may be to Zimri, that killed his lord?/that slew his lord? *(Jehu entering by the gate, and she said, Can there be peace for Zimri, who killed his lord?)*

<sup>32</sup> And Jehu raised up his face to the window, and said, What woman is this? And twain either three chamberlains bowed themselves to him, and said to him, This is that Jezebel.

<sup>33</sup> And he said to them, Cast ye her down. And they casted down her *(or And they went, and threw her down)*; and the wall was besprinkled with *(her)* blood, and *(also)* the hooves of *(the)* horses, that treaded *(upon)* her.

<sup>34</sup> And when he had entered to eat and drink, he said, Go ye, and see that cursed woman, and bury ye her, for she is a king's daughter.

<sup>35</sup> And when they had gone to bury her, they found not *of her*, no but the skull, and the feet, and the ends of her hands;

<sup>36</sup> and they turned again, and told to him, *(or and they returned, and told him)*. And Jehu said, This is the word of the Lord, which he spake by his servant, Elijah of Tishbe/Elijah *(the)* Tishbite, and said, *(The)* Dogs shall eat *(up)* the flesh of Jezebel in the field of Jezreel;

<sup>37</sup> and the fleshes of Jezebel shall be as dung upon the face of the earth in the field of Jezreel, so that men passing forth thereby say, Lo! this is that Jezebel.

## CHAPTER 10

<sup>1</sup> Forsooth seventy sons in Samaria were to Ahab. Therefore Jehu wrote letters, and sent into Samaria to the best men of the city, and to the greater men in birth, and to all the nurses *of the sons* of Ahab, and said, *(Now Ahab had seventy sons in Samaria. And so Jehu wrote letters, and sent them to Samaria, to the best men of the city, and to the men of great age, that is, to the elders, and to all the nurses, or the guardians, of the sons of Ahab, and said,)*

<sup>2</sup> Anon as ye have taken these letters, ye that have the sons of your lord, and the chariots, and horses, and strong cities, and armours, *(As soon as ye have received these letters, ye who have the sons of your lord, and the chariots, and horses, and fortified cities, and arms, or weapons,)*

<sup>3</sup> choose the best, and him that pleaseth to you of the sons of your lord, and set him on the throne of his father, and fight ye for the house of your lord.

<sup>4</sup> And they dreaded greatly, and said, Lo! two kings might not stand before him, and how shall we be able to against-stand him? *(And they greatly feared, and said, Behold! two kings could not stand against him, so how shall we be able to stand against him?)*

<sup>5</sup> Therefore the sovereigns of the house, and the prefect of the city, and the greater men of birth, and the nurses *(of the sons)* sent to Jehu, and said, We be thy servants; whatever things thou commandest, we shall do, and we shall not make a king to us; do thou whatever thing pleaseth thee. *(And so the sovereign, (or the ruler), of the household, and the prefect of the city, and the men of great age, (that is, the elders), and the nurses, (or the guardians), of Ahab's sons sent to Jehu, and said, We be thy servants; whatever thou commandest, we shall do, and we shall not make a king for us; do thou whatever thing pleaseth thee.)*

<sup>6</sup> Forsooth he wrote again to them letters the second time, and said, If ye be mine, and obey me, take ye (*off*) the heads of the sons of your lord, and come ye to me in this same hour tomorrow into Jezreel. And the sons of the king, seventy men, were nursed at the best men of the city. (*And he wrote letters to them a second time, and said, If ye be mine, and obey me, then bring ye to me the heads of the sons of your lord, and come ye to me in Jezreel at this same hour tomorrow. And the sons of the king, seventy men, were nourished, or were cared for, by the best men of the city.*)

<sup>7</sup> And when the letters had come to them, they took the sons of the king, and killed those seventy men, and they putted the heads of them in coffins; and sent those to Jehu into Jezreel (*or and sent them to Jehu in Jezreel*).

<sup>8</sup> And a messenger came to him, and showed to him (*or and told him*), and said, They have brought the heads of the sons of the king. Which answered, Put ye those heads (*in*) to twain heaps, beside the entering of the gate, till the morrowtide.

<sup>9</sup> And when it was clear day, he went out, and stood, and said to all the people, Ye be just men; if I conspired against my lord, and killed him, who killed all these?

<sup>10</sup> Therefore see ye now, that none of the words of the Lord hath fallen down into the earth, which the Lord spake on the house of Ahab; and the Lord hath done that, that he spake in the hand of his servant, Elijah. (*And so see ye now, that none of the words of the Lord hath fallen to the ground, words which the Lord spoke about the house of Ahab; yea, the Lord hath done what he spoke by his servant Elijah.*)

<sup>11</sup> Therefore Jehu smote all that were left of the house of Ahab in Jezreel, and all the best men of him, and his known men, and his priests, till no relics of him (*were*) left. (*And so Jehu struck down all who were left of the house of Ahab in Jezreel, and all his best men, and his friends, and his priests, until none was left.*)

<sup>12</sup> And he rose, and came into Samaria; and when he had come to the chamber of the shepherds in the way, (*And he rose up, and went to Samaria; and when he had come to the shepherds' shelter on the way,*)

<sup>13</sup> he found there the brethren of Ahaziah, king of Judah, (*or he found there the kinsmen of Ahaziah, the king of Judah*); and he said to them, Who be ye? And they answered, We be the brethren of Ahaziah, and we came down to greet the sons of the king, and the sons of the queen.

<sup>14</sup> And Jehu said, Take ye them quick. And when they had taken them quick, they strangled them in the cistern, beside the chamber, two and forty men; and he left not any of them (*alive*). (*And Jehu said, Take ye them alive. And when they had taken them alive, then they strangled them there at the well, beside the shelter; forty-two men; and he left none of them alive.*)

<sup>15</sup> And when he had gone from thence, he found Jehonadab, the son of Rechab, (*coming*) into (*the*) meeting of him; and he blessed him. And Jehu said to him, Whether thine heart is rightful with mine heart, as mine heart is with thine heart? (*or Is thy heart right with my heart, as my heart is with thy heart?*) And Jehonadab said, It is. And Jehu said, If it is, give me thine hand. Which gave his hand to him; and Jehu raised him up to him(*self*) into his chariot.

<sup>16</sup> And he said to him, Come thou with me, and see my fervent love for the Lord. And he led him, put in his chariot, into Samaria, (*or And they rode together; in his chariot, to Samaria*).

<sup>17</sup> And (*once they arrived*), he killed all (*the*) men that were residue, or left, of Ahab in Samaria, till to one, by the word of the Lord, which he spake by Elijah.

<sup>18</sup> Therefore Jehu gathered together all the people (*or And then Jehu gathered together all the people*), and said to them, Ahab worshipped Baal a little, but I shall worship him more.

<sup>19</sup> Now therefore call ye to me all the prophets of Baal, and all his servants, and all his priests; (*let*) none be that come not, for (*a*) great sacrifice is of me to Baal; whoever shall fail (*to come*), he shall not live. Forsooth Jehu did this by treason, that he should destroy all the worshippers of Baal. (*And so now call unto me all the prophets of Baal, and all his servants, and all his priests; let there be no one who shall not come, for I shall make a great sacrifice to Baal; whoever shall fail to come, he shall not live. But Jehu did this to deceive them, so that he could destroy all the worshippers of Baal.*)

<sup>20</sup> And he said, Hallow ye a solemn day to Baal. And Jehu called, (*And he said, Proclaim ye a sacred day for Baal. And they proclaimed it,*)

<sup>21</sup> and sent into all the terms of Israel; and all the servants of Baal came, none was left, and soothly not one was that came not. And they entered into the temple of Baal; and the house of Baal was [*full*]-filled, from one end till to the tother. (*and Jehu sent into*

*all the land of Israel; and all the servants of Baal came, and truly there was not one who did not come. And they entered into the temple of Baal; and the house of Baal was filled full, from one end unto the other.)*

<sup>22</sup> And Jehu said to them that were sovereigns over the priests' clothes, Bring ye forth [the] vestments to all the servants of Baal; and they brought forth [the] vestments to them. (And Jehu said to them who looked after the priests' clothing, Bring ye forth the vestments for all of Baal's servants; and they brought forth the vestments for them.)

<sup>23</sup> And Jehu entered, and Jehonadab, the son of Rechab, into the temple of Baal. And Jehu said to the worshippers of Baal, Inquire ye, and see, lest peradventure any of the servants of the Lord be with you; but that the servants be alone of Baal. (And Jehu, and Jehonadab, the son of Rechab, entered into the temple of Baal. And Jehu said to the worshippers of Baal, Inquire ye, and see, lest perhaps any of the servants of the Lord be with you; make certain that only Baal's servants be here.)

<sup>24</sup> Then they entered, to make slain sacrifices, and burnt sacrifices. Soothly Jehu had made ready to him withoutforth fourscore men, and had said to them, Whoever shall flee away of all these, which I shall bring into your hands, the life of him that suffereth any (to) escape shall be for the life of him that escapeth. (Then they entered, to offer slain sacrifices, and burnt sacrifices. Now Jehu had prepared eighty men outside, and had said to them, Of all these whom I shall bring into your hands, whoever shall let anyone of them flee away, his life shall be for the life of him who escapeth.)

<sup>25</sup> Forsooth it was done, when the burnt sacrifice was [ful] filled, Jehu commanded to his knights and [his] dukes, (and said), Enter ye, and slay them, that none escape. And the knights and dukes smote [them] with the sharpness of [the] sword, and cast forth. And they went into the city of the temple of Baal, (And it was done, when the burnt sacrifice was finished, Jehu commanded to his horsemen and his leaders, and said, Go ye in, and kill them all, so that none escape. And the horsemen and the leaders struck them down with the sharpness of their swords, and cast them forth. And then they went into the inner chamber of the temple of Baal,)

<sup>26</sup> and they brought forth the image from the temple of Baal, and burnt it, (and they brought forth the sacred pillar from the temple of Baal, and burned it, and they brought forth the images, or the idols, from the temple of Baal, and burned them.)

<sup>27</sup> and all-brake it. Also they destroyed the house of Baal, and made privies for it unto this day. (and broke it all up or and broke them all up. And they utterly destroyed the house of Baal, and made it into latrines, as it still is unto this day.)

<sup>28</sup> Therefore Jehu did away Baal from Israel; (And so Jehu did away Baal from Israel;)

<sup>29</sup> nevertheless he went not away from the sins of Jeroboam, the son of Nebat, that made Israel to do sin, neither he forsook the golden calves, that were in Bethel and in Dan.

<sup>30</sup> Forsooth the Lord said to Jehu, For thou didest busily that that was rightful (or For thou didest what was right), and that pleased in mine eyes, and hast done against the house of Ahab all things that were in mine heart, thy sons till to the fourth generation shall sit on the throne of Israel.

<sup>31</sup> Forsooth Jehu kept not, that he went in the law of the Lord God of Israel in all his heart; for he went not away from the sins of Jeroboam, that made Israel to do sin. (But Jehu did not follow the Law of the Lord God of Israel with all his heart; for he went not away from the sins of Jeroboam, who made Israel to do sin.)

<sup>32</sup> In those days the Lord began to be annoyed upon Israel\* (or In those days the Lord began to do harm to Israel); and Hazael smote them in all the coasts of Israel,

<sup>33</sup> from Jordan against the east coast, all the land of Gilead, and of Gad, and of Reuben, and of Manasseh, from Aroer, which is on the strand of Arnon (or which is by the Arnon Stream), and (even unto) Gilead, and Bashan.

<sup>34</sup> Forsooth the residue of [the] words of Jehu, and all things that he did, and his strength, whether these be not written in the book of [the] words of [the] days of the kings of Israel?

<sup>35</sup> And Jehu slept with his fathers; and they buried him in Samaria; and Jehoahaz, his son, reigned for him.

<sup>36</sup> Forsooth the days, in which Jehu reigned upon Israel in Samaria, be eight and twenty years.

\* CHAPTER 10:32 That is, to have abomination of (or for) her deeds, for the worshipping of idols had endured long then (or for worshipping idols had long endured then), and many other evils came forth with those, and therefore that realm was suffered, (or allowed), to be tormented by Hazael in many manners.

## CHAPTER 11

<sup>1</sup> Forsooth Athaliah, the mother of Ahaziah, saw (*that*) her son (*was*) dead, and she rose up, and killed all the seed of the king (*or and killed all of the king's descendants*).

<sup>2</sup> And Jehosheba, the daughter of king Jehoram<sup>\*</sup>, (*and*) the sister of Ahaziah, took Joash<sup>†</sup>, the son of Ahaziah, and stole him from the midst of the sons of the king, that were slain (*or who were killed*); and *she (also) took the nurse of him from the house of three stages; and she hid him from the face of Athaliah, so that he were not slain.*

<sup>3</sup> And he was with her in the house of the Lord privily six years (*or And he was hid with her in the House of the Lord for six years*). Forsooth Athaliah reigned upon the land six years.

<sup>4</sup> But in the seventh year Jehoiada, *the priest*, sent, and took (*the*) chieftains upon hundreds, and (*the*) knights, and he brought *them* to him into the temple of the Lord; and covenanted with them a bond of peace (*or and made a covenant with them*), and he made them to swear in the temple of the Lord, and showed to them the son of the king.

<sup>5</sup> And he commanded to them, and said, This is the word, that ye ought to do; the third part of you enter in (*on*) the sabbath day, and keep ye the watches of the king's house; (*And he commanded to them, and said, This is the thing, that ye ought to do; a third part of you be on duty on the Sabbath day, and keep ye watch over, or guard, the palace;*)

<sup>6</sup> and another third part be at the gate of Sur; and the third part be at the gate that is behind the dwelling place of the makers of shields; and ye shall keep the watches of the house of Masah. (*and a third part be at the Sur Gate; and a third part be at the gate that is behind the dwelling place of the shield-makers; and so ye shall keep watch over the House of the Lord behind the other guards.*)

<sup>7</sup> Forsooth two parts of you all going out in the sabbath, keep they the watches of the house of the Lord about the king. (*And so the two parts of you that be off-duty on the Sabbath, keep they watch over the king in the House of the Lord.*)

<sup>8</sup> And ye shall compass the king, and ye shall have arms in your hands; and if any man enter into the closing of the temple, be he slain; and ye shall be with the king going in and going out. (*And ye shall encompass, or surround, the king, and ye shall have weapons in your hands; and if anyone enter into the enclosing, or the interior, of the Temple, they shall be killed; and ye shall be with the king coming in and going out.*)

<sup>9</sup> And the chieftains upon hundreds did by all things that Jehoiada, the priest, had commanded to them; and they all taking their men that entered to the sabbath day, with them that went out from the sabbath day, came to Jehoiada, the priest, (*or and they all took their men who went on duty on the Sabbath day, with those who went off-duty on the Sabbath day, and came to Jehoiada, the priest.*)

<sup>10</sup> Which gave to them [*the*] spears, and [*the*] armours of king David, that were in the house of the Lord. (*And he gave them King David's spears and shields, that were in the House of the Lord.*)

<sup>11</sup> And all stood having arms in their hand (*or And they all stood with weapons in their hands*), from the right side of the temple unto the left side of the altar and of the house, (*all*) about the king.

<sup>12</sup> And he brought forth the son of the king, and put upon his head a diadem, and the witnessing; and they made him king, and anointed *him*; and they clapped with the hand[s], and said, The king live! (*And he brought forth the king's son, and put the crown on his head, and gave him the warrant; and then they anointed him king; and they clapped their hands, and said, Long live the king!*)

<sup>13</sup> Forsooth Athaliah heard the voice(s) of the people running, and she entered to the companies into the temple of the Lord, (*And Athaliah heard all the noise that the people made, and she came into the Temple of the Lord.*)

<sup>14</sup> and she saw the king standing on the throne (*or and she saw the king standing by the throne*), (*as*) by custom, and singers, and companies nigh him, and all the people of the land being glad, and singing with trumps. And she rent her clothes, and cried, Swearing together! swearing together! Conjurament! conjurament! *either treason.*

<sup>15</sup> Certainly Jehoiada commanded to the chieftains (*upon hundreds*), that were upon the host, and said to them, Lead ye her out of the closings of the temple; and whoever followeth her, be he smitten with [*a*] sword. And the priest said, Be she not slain in the temple of the Lord. (*And Jehoiada commanded to the chieftains upon hundreds, who were over the army, and said to them, Take ye her out of the closings of the Temple; and*

\* CHAPTER 11:2 Also known as Joram. † CHAPTER 11:2 Also known as Jehoash.

*whoever followeth her; let him be struck down with a sword. And the priest said, She shall not be killed in the Temple of the Lord.)*

<sup>16</sup> And they putted hands on her; and hurled her by the way of the entering of *[the]* horses beside the palace; and she was slain there.

<sup>17</sup> Therefore Jehoiada made *(a)* bond of peace betwixt the Lord and the king, and betwixt the people, that it should be the people of the Lord; and *(also)* betwixt the king and the people. *(And so Jehoiada made a covenant between the Lord and the king and the people, that they would be the people of the Lord; and also between the king and the people.)*

<sup>18</sup> *[And]* All the people of the land entered into the temple of Baal; and they destroyed the altars of him, and all-brake strongly the images; and they killed before the altar Mattan, the priest of Baal. And Jehoiada the priest set keepings in the house of the Lord; *(And all the people of the land entered into the temple of Baal; and they destroyed his altars, and broke up all the images, or all the idols; and they killed Mattan, Baal's priest, in front of the altar. And Jehoiada the priest put guards in the House of the Lord;)*

<sup>19</sup> and he took *[the]* chieftains upon hundreds, and *[the]* legions of Cherethites, and Pelethites, and all the people of the land. And they led forth the king from the house of the Lord; and they came by the way of the gate of the makers of shields into the palace; and Joash sat upon the throne of kings.

<sup>20</sup> And all the people of the land was glad, and the city rested. Forsooth Athaliah was slain by *(the)* sword in the house of the king.

<sup>21</sup> And Joash was of seven years, when he began to reign. *(And Joash was seven years old, when he began to reign.)*

## CHAPTER 12

<sup>1</sup> Joash\* reigned in the seventh year of Jehu *(or Joash began to reign in the seventh year of Jehu)*; he reigned forty years in Jerusalem; the name of his mother was Zibiah of Beersheba.

<sup>2</sup> And Joash did rightfulness before the Lord in all the days, in which Jehoiada, the priest, taught him. *(And Joash did what was right before the Lord in all the days, in which Jehoiada, the priest, taught him.)*

<sup>3</sup> Nevertheless he did not away the high things; for yet the people made sacrifice, and burnt incense in *(the)* high things. *(But he did not do away the hill shrines; for yet the people made sacrifice, and burned incense at the hill shrines.)*

<sup>4</sup> And Joash said to the priests, All the money of *[the]* holy things, that is brought of men passing forth into the temple of the Lord, and that is offered for the price of *[the]* soul, and that men bring willfully, and by freedom of their heart, into the temple of the Lord, *[the]* priests by their order take it. *(And Joash said to the priests, All the money of the dedicated things, that is brought into the Temple of the Lord by men passing forth, and that is offered for the price of the soul, and that men willingly bring, in the freedom of their hearts, into the Temple of the Lord, the priests take it by their order.)*

<sup>5</sup> And the priests repair the coverings of the house, if they see anything needful in repairing.

<sup>6</sup> Soothly the priests repaired not the coverings of the temple, unto the three and twentieth year of king Joash. *(But the priests did not make any repairs to the Temple, unto twenty-third year of King Joash.)*

<sup>7</sup> And Joash, the king, called Jehoiada, the bishop, and the priests, and said to them, Why have ye not repaired the coverings of the temple? Therefore do not ye more take money by your order, but yield it to the reparation of the temple. *(And King Joash called the High Priest Jehoiada, and the other priests, and said to them, Why have ye not made any repairs to the Temple? Henceforth do not ye take any more money for yourselves, but all of it must be used to repair the Temple.)*

<sup>8</sup> And the priests were forbidden to take *[any]* more money of the people, and to repair the coverings of the house. *(And so the priests were forbidden to take any more money from the people, or to make any repairs to the House of the Lord.)*

<sup>9</sup> And Jehoiada, the bishop, took a coffer of the treasury, and opened a hole *[there]* above, and setted it beside the altar, at the right side of men entering into the house of the Lord; and *[the]* priests, that kept the doors, sent, or put, into it all the money that was brought to the temple of the Lord. *(And the High Priest Jehoiada took a treasury box, and made a hole in the lid, and put it beside the altar, to the right of the entrance to*

\* CHAPTER 12:1 Also known as Jehoash.

*the House of the Lord; and the priests on duty, at the entrance, put into it all the money that was brought to the Temple of the Lord.)*

<sup>10</sup> And when they saw that full much money was in the treasury, the scribe of the king and the bishop went up, and poured it out, and they numbered the money that was found in the house of the Lord. *(And whenever they saw that a great deal of money was in the treasury box, the king's writer, (or his secretary), and the High Priest went, and poured (it) out, and they counted the money that was brought to the House of the Lord.)*

<sup>11</sup> And they gave it by number and measure in(to) the hand of them, that were sovereigns to the masons of the house of the Lord, the which gave it in carpenters, and in these masons, that wrought in the house of the Lord, and made the coverings, *(And then they gave it in number and measure into the hands of those, who were the foremen of the masons for the House of the Lord, who then gave it to the carpenters, and the masons, who worked at the House of the Lord, and made the repairs,)*

<sup>12</sup> and in these men that hewed stones; and that they should buy trees and stones, that were hewn down; so that the reparation of the house of the Lord was [ful] filled in all things, that needed cost to make strong the house. *(and to the men who cut stones, so that they could buy timber, and hewn stone; and so the repairs of the House of the Lord were made, and also all the other expenses paid for.)*

<sup>13</sup> Nevertheless waterpots of the temple of the Lord were not made of the same money, and fleshhooks, and censers, and trumpets; *(and) each vessel of gold and of silver were not made of the money, that was brought into the temple of the Lord. (But the waterpots for the Temple of the Lord, and the fleshhooks, and the censers, and the trumpets, were not paid for with this money; and also all the gold and silver vessels were not bought with the money, that was brought into the Temple of the Lord.)*

<sup>14</sup> For it was given to them that made the work, (so) that the temple of the Lord should be repaired.

<sup>15</sup> And reckoning was not made to these men that took the money, that they should deal it (out) to [the] craftsmen; but they treated, or spended, it in faith. *(And no reckoning, or accounting, was done with the men who took the money, how they dealt it out to the craftsmen, for they did so by faith, or in trust.)*

<sup>16</sup> Soothly they brought not into the temple of the Lord the money offered for trespass, and the money for sins, for it was the priests'.

<sup>17</sup> Then Hazael, king of Syria, went up, and fought against Gath; and he took it, and (ad)dressed his face, that he should ascend into Jerusalem. *(Then Hazael, the king of Syria, went up, and fought against Gath; and he took it, and then directed his face, so that he would then go into Jerusalem.)*

<sup>18</sup> Wherefore Joash, king of Judah, took all the hallowed things, that Jehoshaphat had hallowed, and Jehoram<sup>†</sup>, and Ahaziah, the fathers of him, kings of Judah, and which things he had offered, and all the silver, that might be found in the treasures of the temple of the Lord, and in the palace of the king. And he sent (these) to Hazael, king of Syria; and he went away from Jerusalem. *(And so Joash, the king of Judah, took all the dedicated things, that Jehoshaphat, and Jehoram, and Ahaziah, his forefathers, the kings of Judah, had dedicated, and which things he had offered, and all the silver that was found in the treasuries of the Temple of the Lord, and in the king's palace. And he sent these things to Hazael, the king of Syria; and then Hazael went away from Jerusalem.)*

<sup>19</sup> Soothly the residue of the words of Joash, and all things that he did, whether these be not written in the book of [the] words of [the] days of the kings of Judah?

<sup>20</sup> And the servants of Joash rose (up), and swore together betwixt themselves, and smote Joash in the house of Millo, and in the going down of Silla *(or at the going down, or the descent, to Silla).*

<sup>21</sup> For Jozachar, the son of Shimeath, and Jehozabad, the son of Shomer, his servants, smote him, and he was dead *(or and he died)*; and they buried him with his fathers in the city of David; and Amaziah, his son, reigned for him.

## CHAPTER 13

<sup>1</sup> In the three and twentieth year of Joash<sup>\*</sup>, the son of Ahaziah, king of Judah, Jehoahaz, the son of Jehu, reigned upon Israel, in Samaria seventeen years. *(In the twenty-third year of Joash, the son of Ahaziah, the king of Judah, Jehoahaz, the son of Jehu, began to reign upon Israel, in Samaria, and he reigned for seventeen years.)*

<sup>†</sup> CHAPTER 12:18 Also known as Joram.      <sup>\*</sup> CHAPTER 13:1 Also known as Jehoash.

<sup>2</sup> And he did evil before the Lord, and he followed the sins of Jeroboam, the son of Nebat, that made Israel to do sin; and he bowed not away from those *sins*.

<sup>3</sup> And the strong vengeance of the Lord was wroth against Israel, and he betook them into the hand of Hazael, king of Syria, and in(*to*) the hand of Benhadad, son of Hazael, in all (*their*) days.

<sup>4</sup> Forsooth Jehoahaz besought the face of the Lord, and the Lord heard him; for he saw the anguish of Israel, for the king of Syria had all-broken them.

<sup>5</sup> And the Lord gave a saviour to Israel, and he was delivered from the hand of the king of Syria; and the sons of Israel dwelled in their tabernacles, as yesterday and the third day ago. (*And the Lord gave a saviour to Israel, and they were rescued from the hands of the king of Syria; and then the Israelites lived in their homes, like yesterday and the third day ago.*)

<sup>6</sup> Nevertheless they departed not from the sins of the house of Jeroboam, that made Israel to do sin; but they went in those sins; soothly also the [*maumet*] wood dwelled in Samaria (*or and also the idol grove, or the sacred pole, remained in Samaria*).

<sup>7</sup> And to Jehoahaz were not left of the people, but five hundred knights, and ten chariots, and ten thousand of footmen; for the king of Syria had slain them, and had driven them [*down*] as into powder in the threshing of a cornfloor. (*And there were left of the people to Jehoahaz, but five hundred horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had killed them, and had driven them down like the dust from the threshing on a threshing floor.*)

<sup>8</sup> Forsooth the residue of [*the*] words of Jehoahaz, and all things that he did, and the strength of him, whether these be not written in the book of [*the*] words of [*the*] days of the kings of Israel?

<sup>9</sup> And Jehoahaz slept with his fathers, and they buried him in Samaria; and Jehoash<sup>†</sup>, his son, reigned for him.

<sup>10</sup> In the seven and thirtieth year of Joash, king of Judah, Jehoash, the son of Jehoahaz, reigned upon Israel in Samaria sixteen years<sup>‡</sup>. (*In the thirty-seventh year of Joash, the king of Judah, Jehoash, the son of Jehoahaz, began to reign upon Israel in Samaria, and he reigned for sixteen years.*)

<sup>11</sup> And he did that, that is evil in the sight of the Lord, (*or And he did what was evil in the sight of the Lord*); for he bowed not away from all the sins of Jeroboam, the son of Nebat, that made Israel to do sin; but he went in those sins.

<sup>12</sup> Forsooth the residue of [*the*] words of Jehoash, and all things that he did, but also his strength, how he fought against Amaziah, king of Judah, whether these be not written in the book of [*the*] words of [*the*] days of the kings of Israel?

<sup>13</sup> And Jehoash slept with his fathers; forsooth Jeroboam (*II*) sat upon his throne (*or and his son, Jeroboam II, sat on his throne*). And Jehoash was buried in Samaria with the kings of Israel<sup>§</sup>.

<sup>14</sup> Forsooth Elisha was sick in a sickness, by which and he was dead, (*or Now Elisha was sick with the sickness from which he would die*); and Jehoash, king of Israel, went down to him, and wept before him, and said, My father! my father! the chariot of Israel, and the charioteer thereof!

<sup>15</sup> And Elisha said to him, Bring thou a bow and arrows. And when he had brought to Elisha a bow and arrows,

<sup>16</sup> he said to the king of Israel, Set thine hand on the bow. And when he had set his hand (*on it*), Elisha setted his hands on the hands of the king,

<sup>17</sup> and (*he*) said, Open thou the east window. And when he had opened (*it*), Elisha said, Shoot thou an arrow; and he shot (*it*). And Elisha said, *This is an arrow of [the] health of the Lord, and an arrow of health against Syria; and thou shalt smite Syria in Aphek, till thou waste it, (or And Elisha said, This is an arrow of the Lord's victory, yea, an arrow of victory over Syria; and thou shalt strike Syria in Aphek, until thou destroy it).*

<sup>18</sup> And Elisha said, Take away the arrows. And when he had taken (*them*) away, Elisha said to him, Smite thou the earth with a dart (*or Strike thou the earth with this arrow*). And when he had smitten three times, and had stood,

<sup>19</sup> the man of God was wroth against him, and said, If thou haddest smitten five times, either six times, either seven times, thou shouldest have smitten Syria unto the ending

<sup>†</sup> CHAPTER 13:9 Also known as Joash. <sup>‡</sup> CHAPTER 13:10 Joash, king of Judah, was also known as Jehoash; Jehoash, king of Israel, was also known as Joash! For a time they reigned concurrently. <sup>§</sup> CHAPTER 13:13 Compare verses 13:12-13 with 14:15-16.

(of it); now forsooth thou shalt smite it three times (or but now thou shalt strike it only three times).

<sup>20</sup> Then Elisha was dead (or *Then Elisha died*), and they buried him. And the thieves of Moab came into the land in that year.

<sup>21</sup> Forsooth some men buried a man (or *And some men were burying a man*), and they saw the thieves, and they cast forth the dead body into the sepulchre of Elisha; and when it had touched the bones of Elisha, the man lived again, and stood up on his feet.

<sup>22</sup> Then Hazael (or *But Hazael*), king of Syria, tormented Israel in all the days of Jehoahaz.

<sup>23</sup> And the Lord had mercy on them, and turned again to them for his covenant, that he had made with Abraham, Isaac, and Jacob; and he would not destroy them, neither cast them away utterly, into this present time. (*But the Lord had mercy on the Israelites, and returned to them, because of the covenant that he had made with Abraham, Isaac, and Jacob; and he would not destroy them, nor throw them utterly away, even into this present time.*)

<sup>24</sup> And Hazael, king of Syria, died; and Benhadad, his son, reigned for him.

<sup>25</sup> Forsooth Jehoash, the son of Jehoahaz, took away [the] cities from the hand of Benhadad, the son of Hazael, which he had taken by the right of battle from the hand of Jehoahaz, his father, (or *which he had taken from the hand, or the power, of his father Jehoahaz, by right of battle*); Jehoash smote him three times, and he yielded those cities to Israel.

## CHAPTER 14

<sup>1</sup> In the second year of Jehoash\*, the son of Jehoahaz, king of Israel, Amaziah, the son of Joash†, king of Judah, reigned (or *began to reign*).

<sup>2</sup> Amaziah was of five and twenty years, when he began to reign; and he reigned in Jerusalem nine and twenty years; the name of his mother was Jehoaddan of Jerusalem.

<sup>3</sup> And he did righteousness before the Lord, nevertheless not as David, his father, did; he did by all things that Joash, his father, did, (*And he did what was right before the Lord, but not as his forefather David did; he did all things, that his father Joash did.*)

<sup>4</sup> no but this only, that he did not away (the) high things; for yet the people made sacrifice, and burnt incense in (the) high things. (*in all but this only, that he did not do away the hill shrines; for yet the people made sacrifice, and burned incense at the hill shrines.*)

<sup>5</sup> And when he had gotten the realm, he smote his servants, that had killed the king, his father;

<sup>6</sup> but he killed not the sons of them that had slain the king /that had slain his father, by that that is written in the book of the law of Moses, as the Lord commanded to Moses, and said, [*The*] Fathers shall not die for the sons, neither the sons for the fathers, but each man shall die in his own sin (or *but each man shall die for his own sin*).

<sup>7</sup> He smote Edom in the valley of (the) makings of salt, he smote ten thousand (men), and took the Stone in battle (or *and took Selah in battle*); and he called the name thereof Joktheel‡, (*which it is still called*) unto this present day.

<sup>8</sup> Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, the son of Jehu, king of Israel, and said, Come thou, and see we us in battle /Come thou, and see we us, (or *Come thou, let us have a meeting*).

<sup>9</sup> And Jehoash, king of Israel, sent again to Amaziah, king of Judah, and said *mystically*, The carduus, or *thistle, that is, a low herb, and full of thorns*, of the Lebanon sent to the cedar, that is in the Lebanon, and said, Give thy daughter (as) wife to my son; and the beasts of the forest, that be in the Lebanon, passed forth, and trode down the carduus.

<sup>10</sup> Thou hast smitten Edom, and haddest the mastery upon it, and thine heart hath raised thee (up); be thou satisfied with *this* glory, and sit in thine house; why excitest thou evil, or *stirrest thou (up) evil*, so that thou fall, and Judah with thee?

<sup>11</sup> And Amaziah assented not to be in peace; and Jehoash, king of Israel, went up, and he and Amaziah, king of Judah, saw themselves (when they met in battle) in Bethshemesh, a city of Judah. (*But Amaziah assented not to be at peace; and so Jehoash, the king of Israel, went up, and he and Amaziah, the king of Judah, faced each other when they met in battle, in Bethshemesh, a city of Judah.*)

<sup>12</sup> And Judah was smitten before Israel; and they fled each man into his tabernacles.

\* CHAPTER 14:1 Also known as Joash. † CHAPTER 14:1 Also known as Jehoash(!). ‡ CHAPTER 14:7 That is, (the) soreness of teeth, for they that were slain there gnashed with (their) teeth, for the horror and sorrow of death.

<sup>13</sup> Soothly Jehoash, king of Israel, took in Bethshemesh Amaziah, king of Judah, the son of Joash, the son of Ahaziah, and brought him into Jerusalem, (*or And Jehoash, the king of Israel, captured Amaziah, the king of Judah, the son of Joash, the son of Ahaziah, at Bethshemesh, and brought him to Jerusalem*); and he brake the wall of Jerusalem, from the gate of Ephraim unto the gate of the corner, by four hundred cubits.

<sup>14</sup> And he took all the gold and silver, and all the vessels, that were found in the house of the Lord, and in the treasures of the king(s)(house); and he took hostages, and turned again into Samaria. (*And he took all the gold and silver, and all the vessels, that were found in the House of the Lord, and in the treasures of the palace; and he also took some hostages, and then returned to Samaria.*)

<sup>15</sup> Soothly the residue of [*the*] words of Jehoash, which he did, and his strength, by which he fought against Amaziah, king of Judah, whether these be not written in the book of [*the*] words of [*the*] days of the kings of Israel?

<sup>16</sup> And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam (II), his son, reigned for him<sup>s</sup>.

<sup>17</sup> Forsooth Amaziah, the son of Joash, king of Judah, lived five and twenty years, after that Jehoash, the son of Jehoahaz, king of Israel, was dead. (*And Amaziah, the son of Joash, the king of Judah, lived for fifteen years after that Jehoash, the son of Jehoahaz, the king of Israel, died.*)

<sup>18</sup> Forsooth the residue of the words of Amaziah, whether these be not written in the book of [*the*] words of [*the*] days of the kings of Judah?

<sup>19</sup> And swearing together, *that is, conspiracy*, in Jerusalem was made against him, and he fled into Lachish; and they sent after him into Lachish, and killed him there. (*And a conspiracy was made against him in Jerusalem, and he fled to Lachish; but they went after him to Lachish, and killed him there.*)

<sup>20</sup> And they bare out him in horses (*or And they brought back his body on a horse*), and he was buried in Jerusalem with his fathers, in the city of David.

<sup>21</sup> Forsooth all the people of Judah took Azariah, having sixteen years; and made him king for his father Amaziah. (*And all the people of Judah took Azariah, also known as Uzziah, who was sixteen years old; and made him king for his father Amaziah.*)

<sup>22</sup> He builded Elath, and restored it to Judah, after that the king slept with his fathers. (*And he built Elath, and restored it to Judah, after that King Amaziah slept with his forefathers, or died.*)

<sup>23</sup> In the fifteenth year of Amaziah, the son of Joash, king of Judah, Jeroboam (II), the son of Jehoash, king of Israel, reigned in Samaria one and forty years; (*In the fifteenth year of Amaziah, the son of Joash, the king of Judah, Jeroboam II, the son of Jehoash, the king of Israel, began to reign in Samaria, and he reigned for forty-one years;*)

<sup>24</sup> and did that, that is evil before the Lord, (*or and he did what was evil before the Lord*); he went not away from all the sins of Jeroboam, [*the*] son of Nebat, that made Israel to do sin.

<sup>25</sup> He restored the terms of Israel, from the entering of Hamath unto the sea of (*the*) wilderness, by the word of the Lord God of Israel, which he spake by his servant Jonah, the son of Amittai, (*that is*), by Jonah, the prophet, that was of Gath, that is in Hopher. (*He restored the borders of Israel, from the entering of Hamath unto the Sea of the Wilderness, that is, the Dead Sea, according to the word of the Lord God of Israel, which he spoke by his servant Jonah, the son of Amittai, that is, by the prophet Jonah, who was of Gath-hepher.*)

<sup>26</sup> For the Lord saw the full bitter torment of Israel, and that they were wasted unto the closed men of prison (*or and that they were wasted unto the enclosed men in prison*), and to the last men, and there was none that helped Israel.

<sup>27</sup> And the Lord spake not, that he should do away [*the name of*] Israel from under heaven, but he saved them in the hand of Jeroboam (II), the son of Jehoash. (*And the Lord spoke not, that he would do away the name of Israel from under heaven, but he saved them by the hand, or by the power, of Jeroboam II, the son of Jehoash.*)

<sup>28</sup> Forsooth the residue of the words of Jeroboam (II), and all things that he did, and the strength of him, by which he fought, and how he restored Damascus, and Hamath of Judah, in Israel (*or to Israel*), whether these be not written in the book of [*the*] words of [*the*] days of the kings of Israel?

<sup>29</sup> And Jeroboam (II) slept with his fathers, the kings of Israel; and Zachariah<sup>\*</sup>, his son, reigned for him.

§ CHAPTER 14:16 Compare verses 14:15-16 with 13:12-13.

\* CHAPTER 14:29 Also spelled Zechariah.

## CHAPTER 15

<sup>1</sup> In the seven and twentieth year of Jeroboam (II), king of Israel, Azariah\*, the son of Amaziah, king of Judah, reigned; (*In the twenty-seventh year of Jeroboam II, the king of Israel, Azariah, also known as Uzziah, the son of Amaziah, the king of Judah, began to reign;*)

<sup>2</sup> he was of sixteen years, when he began to reign, and he reigned two and fifty years in Jerusalem; the name of his mother was Jeholiah of Jerusalem.

<sup>3</sup> And he did that, that was pleasant before the Lord (*or And he did what was pleasing before the Lord*), by all things that Amaziah, his father, had done;

<sup>4</sup> nevertheless he destroyed not [*the*] high things; (*for*) yet the people made sacrifice, and burnt incense in (*the*) high things. (*but he did not destroy the hill shrines; for yet the people made sacrifice, and burned incense at the hill shrines.*)

<sup>5</sup> Forsooth the Lord smote the king, and he was leprous till into the day of his death; and he dwelled in an house freely by himself (*or and he lived alone in a house, free of all duties*). Sootly Jotham, [*the*] son of the king, governed the palace, and deemed the people of the land.

<sup>6</sup> Forsooth the residue of the words of Azariah, and all things that he did, whether these be not written in the book of [*the*] words of [*the*] days of the kings of Judah?

<sup>7</sup> And Azariah slept with his fathers; and they buried him with his elder men in the city of David; and Jotham, his son, reigned for him.

<sup>8</sup> In the eight and thirtieth year of Azariah, king of Judah, Zachariah†, the son of Jeroboam, reigned upon Israel in Samaria six months. (*In the thirty-eighth year of Azariah, or Uzziah, the king of Judah, Zechariah, the son of Jeroboam, began to reign upon Israel in Samaria, and he reigned for six months.*)

<sup>9</sup> And he did that, that was evil before the Lord, as his fathers did; he departed not from the sins of Jeroboam, the son of Nebat, that made Israel to do sin.

<sup>10</sup> Forsooth Shallum, the son of Jabesh, conspired against him in Samaria; and Shallum smote him before the people, and killed him, and reigned for him.

<sup>11</sup> And the residue of the words of Zachariah, whether these be not written in the book of [*the*] words of [*the*] days of the kings of Israel?

<sup>12</sup> This is the word of the Lord, which he spake to Jehu, and said, Thy sons till to the fourth generation shall sit on the throne of thee of Israel; and it was done so. (*This was the word of the Lord, which he spoke to Jehu, and said, Thy sons unto the fourth generation shall sit on the throne of Israel; and so it was done.*)

<sup>13</sup> Shallum, the son of Jabesh, reigned in the ninth and thirty year of Azariah, king of Judah; soothly he reigned one month in Samaria. (*Shallum, the son of Jabesh, began to reign in the thirty-ninth year of Azariah, or Uzziah, the king of Judah; and he reigned for one month in Samaria.*)

<sup>14</sup> And Menahem, the son of Gadi, went up from Tirzah, and came into Samaria; and he smote Shallum, the son of Jabesh, in Samaria, and killed him, and reigned for him (*or and reigned in his place*).

<sup>15</sup> Sootly the residue of the words of Shallum, and his conspiracy, by which he setted treasons, whether these be not written in the book of [*the*] words of [*the*] days of the kings of Israel(?)

<sup>16</sup> Then Menahem smote *the city* Tiphsah, and all the men that were therein, and the terms thereof from Tirzah, for they would not open *their gates* to him‡; and he killed all the women thereof with child, and carved them (*up*).

<sup>17</sup> In the nine and thirtieth year of Azariah, king of Judah, Menahem, the son of Gadi, reigned upon Israel ten years in Samaria. (*In the thirty-ninth year of Azariah, or Uzziah, the king of Judah, Menahem, the son of Gadi, began to reign upon Israel, and he reigned ten years in Samaria.*)

<sup>18</sup> And he did that, that was evil before the Lord; he departed not from the sins of Jeroboam, the son of Nebat, that made Israel to do sin.

<sup>19</sup> In all the days of him, Pul, the king of Assyria, came into Tirzah. And Menahem gave to Pul a thousand talents of silver; that he should be to him into help, and should make steadfast his realm; (*In all his days, Pul, the king of Assyria, came against the land. And Menahem gave Pul a thousand talents of silver; so that he would help him, and strengthen Menahem's hold on his kingdom;*)

\* CHAPTER 15:1 He is called Uzziah throughout Chapter 15 in numerous translations. † CHAPTER 15:8 Also spelled Zechariah. ‡ CHAPTER 15:16 That is, to receive him as king in the city.

<sup>20</sup> and Menahem setted tollage of silver on Israel, to all *[the]* mighty men and rich, that he would give to the king of Assyria; *he setted fifty shekels of silver to one man, that is, to each man;* and the king of Assyria turned again, and dwelled not in Tirzah. *(and Menahem put a toll, or a tax, of silver on Israel, on all the rich and mighty men, to give to the king of Assyria; he set the toll at fifty shekels of silver from each man; and after receiving this payment, then the king of Assyria left, and did not stay in the land.)*

<sup>21</sup> Forsooth the residue of the words of Menahem, and all things that he did, whether these be not written in the book of *[the]* words of *[the]* days of the kings of Israel?

<sup>22</sup> And Menahem slept with his fathers; and Pekahiah, his son, reigned for him.

<sup>23</sup> In the fiftieth year of Azariah, king of Judah, Pekahiah, the son of Menahem, reigned on Israel in Samaria two years. *(In the fiftieth year of Azariah, or Uzziah, the king of Judah, Pekahiah, the son of Menahem, began to reign upon Israel in Samaria, and he reigned for two years.)*

<sup>24</sup> And he did that, that was evil before the Lord; he departed not from the sins of Jeroboam, the son of Nebat, that made Israel to do sin.

<sup>25</sup> Forsooth Pekah, the son of Remaliah, *(a) duke of his host, conspired against him, and smote him in Samaria, in the tower of the king's house, that is, (in) the palace, besides Argob, and besides Arieah; and he smote him with fifty men of the sons of Gileadites; and Pekah killed him, and reigned for him. (And Pekah, the son of Remaliah, a leader of Pekahiah's army, conspired against him, and struck him down in Samaria, in the tower of the palace, with Argob and Arieah; and hestruke down with him fifty men of the Gileadites; and Pekah killed him, and reigned for him.)*

<sup>26</sup> Soothly the residue of the words of Pekahiah, and all things that he did, whether these be not written in the book of *[the]* words of *[the]* days of the kings of Israel?

<sup>27</sup> In the two and fiftieth year of Azariah, king of Judah, Pekah, the son of Remaliah, reigned *[upon Israel]* in Samaria twenty years. *(In the fifty-second year of Azariah, or Uzziah, the king of Judah, Pekah, the son of Remaliah, began to reign upon Israel in Samaria, and he reigned for twenty years.)*

<sup>28</sup> And he did that, that was evil before the Lord; he departed not from the sins of Jeroboam, the son of Nebat, that made Israel to do sin.

<sup>29</sup> In the days of Pekah, king of Israel, Tiglathpileser, king of Assur, came, and took Ijon, and Abel, the house of Maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali; and translated them into *(the)* Assyrians. *(In the days of Pekah, the king of Israel, Tiglathpileser, the king of Assyria, came, and captured Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali; and carried away all the people to Assyria.)*

<sup>30</sup> Forsooth Hoshea, the son of Elah, conspired, and set treasons against Pekah, the son of Remaliah, and smote him, and killed *him*; and he reigned for him, in the twentieth year of Jotham, the son of Uzziah, *(that is, the son of Azariah).*

<sup>31</sup> Forsooth the residue of the words of Pekah, and all things that he did, whether these be not written in the book of *[the]* words of *[the]* days of the kings of Israel?

<sup>32</sup> In the second year of Pekah, the son of Remaliah, king of Israel, Jotham, the son of Uzziah, king of Judah, reigned; *(In the second year of Pekah, the son of Remaliah, the king of Israel, Jotham, the son of Uzziah, that is, the son of Azariah, the king of Judah, began to reign;)*

<sup>33</sup> he was of five and twenty years, when he began to reign, and he reigned sixteen years in Jerusalem; the name of his mother was Jerusha, the daughter of Zadok.

<sup>34</sup> And he did that, that was pleasing before the Lord; he wrought by all things, that his father Uzziah had done; *(And he did what was pleasing before the Lord; he did all the things, that his father Uzziah, that is, Azariah, had done;)*

<sup>35</sup> nevertheless he did not away *[the]* high things; *(for) yet the people made sacrifice, and burnt incense in (the) high things; he builded the highest gate of the house of the Lord. (but he did not do away the hill shrines; for yet the people made sacrifice, and burned incense at the hill shrines; he built the highest gate of the House of the Lord.)*

<sup>36</sup> Forsooth the residue of *[the]* words of Jotham, and all things that he did, whether these be not written in the book of *[the]* words of *[the]* days of the kings of Judah?

<sup>37</sup> In those days the Lord began to send into Judah Rezin, the king of Syria, and Pekah, the son of Remaliah. *(In those days the Lord began to send against Judah Rezin, the king of Syria, and Pekah, the son of Remaliah.)*

<sup>38</sup> And Jotham slept with his fathers, and was buried with them in the city of David, his father; and Ahaz, his son, reigned for him.

## CHAPTER 16

<sup>1</sup> In the seventeenth year of Pekah, the son of Remaliah, Ahaz, the son of Jotham, king of Judah, reigned *(or began to reign)*.

<sup>2</sup> Ahaz was of twenty years, when he began to reign, and he reigned sixteen years in Jerusalem; he did not that, that was pleasant in the sight of his Lord God, as David, his father, did, *(or he did not do what was pleasing before the Lord his God, as his forefather David did)*,

<sup>3</sup> but he went in the way of the kings of Israel. Furthermore and he hallowed his son, and bare, *or drew him*, through the fire, after the idols of heathen men, which the Lord destroyed before the sons of Israel. *(but he went in the way of the kings of Israel. And furthermore, he offered his own son in the fire, as a sacrifice to the idols of the heathen, whom the Lord had destroyed before the Israelites.)*

<sup>4</sup> And he offered sacrifices, and burnt incense in *(the)* high places, and in *(the)* hills, and under each tree full of boughs. *(And he offered sacrifices, and burned incense at the hill shrines, and on the hills, and under each tree full of boughs.)*

<sup>5</sup> Then Rezin, king of Syria, and Pekah, son of Remaliah, king of Israel, went up into Jerusalem to fight *with Ahaz*; and when they besieged Ahaz, they might not overcome him, *(or but when they besieged Ahaz, they could not overcome him)*.

<sup>6</sup> In that time Rezin, king of Syria, restored Elath to Syria, and casted out the Jews from Elath; and Idumeans and men of Syria came into Elath, and dwelled there till into this day. *(At that time Rezin, the king of Syria, restored Elath to Syria, and cast out the Jews from Elath; and the Edomites and the Syrians came into Elath, and live there unto this day.)*

<sup>7</sup> Forsooth Ahaz sent messengers to Tiglathpileser, king of Assyrians, and said, I am thy servant and thy son; go thou up *(or come thou up)*, and make me safe from the hand of the king of Syria, and from the hand of the king of Israel, that have risen *(up)* together against me.

<sup>8</sup> And when Ahaz had gathered together silver and gold, that might be found in the house of the Lord, and in the treasures of the king, he sent *(it as)* gifts to the king of Assyrians; *(And when Ahaz had gathered together the silver and gold, that could be found in the House of the Lord, and in the treasuries of the palace, he sent it as gifts to the king of Assyria;)*

<sup>9</sup> and he assented to his will. Soothly the king of Assyrians went up into Damascus, and wasted it, and translated the dwellers thereof to Kir *(or and carried away all of its inhabitants to Kir)*; soothly he killed Rezin.

<sup>10</sup> And king Ahaz went into meeting to Tiglathpileser, king of Assyrians; and when king Ahaz had seen the altar of Damascus, he sent *into Jerusalem* to Urijah, the priest, the exemplar and *[the]* likeness thereof, by all the work thereof. *(And King Ahaz went to meet Tiglathpileser; the king of Assyria; and when King Ahaz had seen the altar of Damascus, he sent back to Jerusalem an exact description and a model of it, to Urijah the priest.)*

<sup>11</sup> And *(then)* Urijah, the priest, builded an altar by all things that king Ahaz had commanded from Damascus; so did the priest Urijah, till king Ahaz came from Damascus, *(or so did Urijah the priest, until King Ahaz came back from Damascus)*.

<sup>12</sup> And when the king came from Damascus, he saw the altar, and worshipped *(on)* it;

<sup>13</sup> and he went up, and offered burnt sacrifices, and his sacrifice; and he offered moist sacrifices, and he poured the blood of peaceable things, which he had offered, on the altar. *(and he went up, and offered his burnt sacrifices, and his grain sacrifices; and he offered a wine offering, and he poured the blood of his peace offering on the altar.)*

<sup>14</sup> Forsooth he did away the brazen altar, that was before the Lord, from the face of the temple, and from *(between)* the place of the *(new)* altar, and the place of the temple of the Lord; and setted it on the side of the *(new)* altar at the north; and he set God's altar at the north side of his altar. *(And he did away the bronze altar; that was before the Lord, from the front of the Temple, and from between the place of the new altar; and the Temple of the Lord; and put it to the side of the new altar at the north or and he put God's altar at the north side of his altar.)*

<sup>15</sup> Also king Ahaz commanded to Urijah, the priest, and said, Offer thou upon the more altar, *that is, (up) on the new altar*, the burnt sacrifice of the morrowtide, and the sacrifice of the eventide, and the burnt sacrifice of the king, and the *(grain)* sacrifice of him, and the burnt sacrifice of all the people of the land, and the *(grain)* sacrifices of them, and the moist sacrifices of them *(or and their wine offerings)*; and thou shalt pour out upon that

new altar all the blood of *[the]* burnt sacrifice, and all the blood of *[the]* slain sacrifice; soothly the brazen altar shall be *[made]* ready at my will.

<sup>16</sup> Therefore Urijah, the priest, did by all things that king Ahaz had commanded to him.

<sup>17</sup> Forsooth king Ahaz took *(away)* the painted foundations of *(the)* pillars, and the washing vessel, that was set above *(them)*, and he put down the sea, *that is, the washing vessel for priests*, from *[off]* the brazen oxen *(or from off the bronze oxen)*, that sustained it, and he setted *(it)* on the pavement arrayed with stone.

<sup>18</sup> Also he turned *(around)* the chamber of *[the]* sabbath, which he had builded in the temple, and he turned *(around)* the entering of the king *(from)* withoutforth into the temple of the Lord, for *(to please)* the king of Assyrians. *(And he turned around the chamber used on the Sabbath, which he had built in the Temple, and he turned around the entrance for the king from withoutforth into the Temple of the Lord, all to please the king of Assyria.)*

<sup>19</sup> Forsooth the residue of *[the]* words of Ahaz, and all things which he did, whether these be not written in the book of *[the]* words of *[the]* days of the kings of Judah?

<sup>20</sup> And Ahaz slept with his fathers, and was buried with them in the city of David; and Hezekiah, his son, reigned for him.

## CHAPTER 17

<sup>1</sup> In the twelfth year of Ahaz, king of Judah, Hoshea, the son of Elah, reigned in Samaria upon Israel nine years. *(In the twelfth year of Ahaz, the king of Judah, Hoshea, the son of Elah, began to reign in Samaria upon Israel, and he reigned for nine years.)*

<sup>2</sup> And he did evil before the Lord, but not as the kings of Israel, that were before him.

<sup>3</sup> Shalmaneser, king of Assyrians, went up against Hoshea, and Hoshea was made *(a)* servant to him, and yielded tributes to him *(or and paid him taxes)*.

<sup>4</sup> And when the king of Assyrians had perceived, that Hoshea enforced to rebel, and *(that he)* had sent messengers to So, king of Egypt, that he should not give tributes to the king of Assyrians, as he was wont *(to do)* by all years, *the king of Assyrians* besieged him, and sent him bound into prison. *(And when the king of Assyria had perceived, that Hoshea endeavoured to rebel, for he had sent messengers to So, the king of Egypt, asking for help, and thereafter paid no taxes to the king of Assyria, as he had done before by all years, the king of Assyria besieged him, and bound him, and put him in prison.)*

<sup>5</sup> And Shalmaneser went through<sup>[out]</sup> all the land, and he went up to Samaria, and besieged it three years.

<sup>6</sup> Forsooth in the ninth year of Hoshea, the king of Assyrians took Samaria, and translated Israel into *(the)* Assyrians *(or and carried away all the Israelites to Assyria)*; and he put them in Halah, and in Habor, beside the flood *[of]* Gozan, *(and)* in the cities of *(the)* Medes.

<sup>7</sup> Forsooth it was done, when the sons of Israel had sinned before their Lord God, that led them out of the land of Egypt, from *(under)* the hand of Pharaoh, king of Egypt, they worshipped alien gods; *(For it was, that the Israelites had sinned before the Lord their God, who had led them out of the land of Egypt, from under the hand of Pharaoh, the king of Egypt, for they worshipped foreign, or other, gods.)*

<sup>8</sup> and went by the custom of heathen men, which the Lord had wasted in the sight of the sons of Israel *(or whom the Lord had destroyed before the Israelites)*, and *(the custom)* of the kings of Israel, for they had done in like manner.

<sup>9</sup> And the sons of Israel offended their Lord God by words not rightful, and they builded to themselves high things in all their cities, from the tower of *(the)* keepers unto a strengthened city. *(And the Israelites offended the Lord their God with things that were not right, and they built for themselves hill shrines in all their cities, from a watchman's tower unto a fortified city.)*

<sup>10</sup> And they made to them<sup>(selves)</sup> images, and maumet woods, in each high hill, and under each tree full of boughs; *(And they set up images, or idols, for themselves, and idol groves, or sacred poles, on each high hill, and under each tree full of boughs;)*

<sup>11</sup> and they burnt there incense on the altars, by the custom of heathen men, which the Lord had translated from the face of them. And they did *[the]* worst words, *that is, (the) worst works*, and they wrathed the Lord; *(and they burned incense on the altars there, by the custom of the heathen, whom the Lord had carried away from before them. And they did the worst works, and they stirred the Lord to great anger;)*

<sup>12</sup> and [they] worshipped [the] uncleannesses, of which the Lord commanded to them, that they should not do this word. (*and they worshipped idols, which the Lord had commanded to them, that they should not do this thing.*)

<sup>13</sup> And the Lord witnessed in Israel and in Judah, by the hand of all (the) prophets, and [the] seers, and said, Turn ye again from your worst ways/from your full evil ways, and keep my commandments, and [my] ceremonies, by all the law which I commanded to your fathers, and as I sent to you in the hand of my servants (the) prophets. (*And the Lord witnessed against Israel and Judah, by all of his prophets, and seers, and said, Turn ye away from your worst ways or from your full evil ways, and keep my commandments, and my statutes, by all the Law which I commanded to your forefathers, and as I sent word to you by my servants the prophets.*)

<sup>14</sup> Which heard not, but made hard their noll by the noll of their fathers, that would not obey to their Lord God. (*But they would not listen, but hardened, or stiffened, their necks, or were stubborn, like their forefathers, who also would not obey the Lord their God.*)

<sup>15</sup> And they casted away the lawful things of him, and the covenant that he covenanted with their fathers, and the witnessings by which he witnessed to them; and they followed vanities, that is, idols, and did vainly; and followed heathen men, that were about them; of which things the Lord commanded to them, that they should not do as also those heathen men did. (*And they threw away his laws, and the covenant that he had covenanted with their forefathers, and the witnessings, or the testimonies, by which he had witnessed to them; and they followed vain, or worthless, idols; and followed the heathen, who were about them; of which things the Lord commanded to them, that they should not do as those heathen did.*)

<sup>16</sup> And they forsook all the commandments of their Lord God, and they made to them two molten calves, and maumet woods, and worshipped all the knighthood of (the) heaven(s), (*or and they made for themselves two cast metal calves, and idol groves, or poles, and worshipped all the host of heaven, that is, (the) sun, and moon, and other planets; and they served Baal,*

<sup>17</sup> and [they] hallowed to him their sons, and their daughters, through fire, and they served to false divining, and to divining by chattering of birds; and they gave themselves to do evil before the Lord, and they wrathed him. (*and they sacrificed their sons and their daughters to him, by burning them in the fire, and they served false divining, and divining by the twittering of birds; and they gave themselves to do evil before the Lord, and they stirred him to great anger.*)

<sup>18</sup> And the Lord was wroth greatly to Israel; and he took away them from his sight, and none (was) left, no but the lineage of Judah only. (*And the Lord was greatly angered with Israel; and he put them away from before him, and no one was left, but only the tribe of Judah.*)

<sup>19</sup> But neither Judah himself kept the behests of the Lord his God, but nevertheless he erred, and went in the error of Israel, which it wrought. (*Yet even the people of Judah themselves did not obey the commandments of the Lord their God, but they also erred, and went in the error of Israel, which they also did.*)

<sup>20</sup> And the Lord casted away all the seed of Israel, and tormented them, and betook them in the hand of raveners; till he had cast away them from his face, (*And so the Lord threw away all the descendants of Israel, and tormented them, and delivered them into the hands of robbers, or of plunderers; until he had thrown them all away from before his face,*)

<sup>21</sup> from that time in which Israel was parted from the house of David, and [they] made to them a king (*or and they made a king for themselves*), Jeroboam, the son of Nebat. For Jeroboam separated Israel from the Lord, and made them to do great sin.

<sup>22</sup> And the sons of Israel went in all the sins of Jeroboam, which he had done, (*or And the Israelites went in all the sins of Jeroboam, which he had done*); and they departed not from those sins,

<sup>23</sup> till the Lord did away Israel from his face, as he spake in the hand of all his servants (the) prophets; and Israel was translated/was brought over from his land into Assyrians till into this day, (*or and the Israelites were carried away, or were brought over, from their own land into Assyria, and they be there unto this day.*)

<sup>24</sup> Forsooth the king of Assyrians brought people from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and set them in the cities of Samaria for the sons of Israel (*or and put them in the cities of Samaria in place of the Israelites*); and these had in possession Samaria, and they dwelled in the cities thereof.

<sup>25</sup> And when they began to dwell there, they dreaded not the Lord; and the Lord sent to them lions, the which killed them. *(And when they began to live there, they did not fear the Lord or they did not revere the Lord; and the Lord sent lions among them, which killed some of them.)*

<sup>26</sup> And it was told to the king of Assyrians, and was said, The folks which thou hast translated, and madest to dwell in the cities of Samaria, know not the lawful things of [the] God of the land; and the Lord hath sent lions into them, and lo! those slay them; for they know not the custom of [the] God of the land. *(And it was told to the king of Assyria, and it was said, The peoples whom thou hast transferred, and madest to live in the cities of Samaria, know not the laws of the God of the land; and so the Lord hath sent lions among them, and behold! they have killed some of the people; for they know not the customs of the God of the land.)*

<sup>27</sup> Soothly the king of Assyrians commanded, and said, Lead ye thither one of the priests, which ye brought (as) prisoners from thence, that he go, and dwell with them, and teach them the lawful things of (the) God of the land *(or and teach them the laws of the God of the land.)*

<sup>28</sup> Therefore when one of these priests had come, that were led (away as) prisoners from Samaria, he dwelled in Bethel, and taught them, how they should worship the Lord. *(And so when one of those priests, who were led away as prisoners from Samaria, had come, he lived in Bethel, and taught them how they should worship the Lord.)*

<sup>29</sup> And each folk made his god, and they setted those gods in the high temples, which the men of Samaria had made, folk and folk in their cities, in which they dwelled. *(But each people made their own god, and they put those gods in the high temples, which the men of Samaria had made, yea, each people in their city, in which they lived.)*

<sup>30</sup> For men of Babylon made Succothbenoth; and men of Cuth made Nergal; and men of Hamath made Ashima;

<sup>31</sup> and (the) Avites made Nibhaz and Tartak; soothly they that were of Sepharvaim burnt their sons in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

<sup>32</sup> And nevertheless they (still) worshipped the Lord; forsooth of the last men, *that is, of vile persons, that were not of (the) priests' kin, by the law of Moses, they made priests of the high things, and setted them in (the) high temples. (And though they still worshipped the Lord, they made the lowest men, (that is, the most vile persons, who were not of the) priests' (kin, after the law of Moses), to be the priests of the hill shrines, and put them in the temples there.)*

<sup>33</sup> And when they worshipped God, they served also their gods, by the custom of heathen men, from which they were translated to Samaria; *(And while they worshipped God, they also served their own gods, after the custom of the heathen, from where they had been brought back to Samaria;)*

<sup>34</sup> till to this present day they follow the eld custom; they dreaded not the Lord, neither they keep his ceremonies, and dooms *(or and judgements)*, and law, and commandment, which the Lord commanded to the sons of Jacob, whom he named Israel;

<sup>35</sup> and the Lord [had] smote a covenant with them, and [had] commanded to them, and said, Do not ye dread alien gods, and honour ye not outwardly them, neither worship ye inwardly them, and make ye not sacrifice to them; *(and the Lord had made a covenant with them, and had commanded to them, and said, Do not ye fear foreign, or other, gods, or Do not ye revere foreign, or other, gods, nor outwardly honour ye them, nor inwardly worship ye them, and make ye not sacrifice to them;)*

<sup>36</sup> but your Lord God, that led you out of the land of Egypt in great strength, and in an arm stretched out, dread ye him, and worship ye him, and make ye sacrifice to him. *(but the Lord your God, who led you out of the land of Egypt with great strength, and with an out-stretched arm, fear ye him or revere ye him, and worship ye him, and make ye sacrifice to him.)*

<sup>37</sup> Also keep ye the ceremonies, and [the] dooms, and the law, and the commandment, which he wrote to you, that ye do it in all days; and dread ye not alien gods. *(And obey ye the statutes, and the judgements, and the laws, and the commandments, which he wrote for you, and that ye do them in all days; and fear ye not foreign, or other, gods, or and revere ye not foreign, or other, gods.)*

<sup>38</sup> And do not ye forget the covenant, which he/the Lord smote with you, neither worship ye alien gods *(nor worship ye foreign, or other, gods);*

<sup>39</sup> but dread ye your Lord God, and he shall deliver you from the hand of all your enemies. *(but fear ye or but revere ye the Lord your God, and he shall rescue you from all of your enemies.)*

<sup>40</sup> Forsooth they heard not, but did by their former custom.

<sup>41</sup> Therefore soothly these heathen men dreaded God; but nevertheless they served also their idols, for both their sons and the sons of their sons do so, till into this present day, as their fathers did. *(And so these heathen feared God or revered God; but nevertheless they also served their idols, for both their sons and the sons of their sons do so, as their forefathers did, unto this present day.)*

## CHAPTER 18

<sup>1</sup> In the third year of Hoshea, the son of Elah, king of Israel, reigned Hezekiah, son of Ahaz, king of Judah. *(In the third year of Hoshea, the son of Elah, the king of Israel, Hezekiah, the son of Ahaz, the king of Judah, began to reign.)*

<sup>2</sup> He was of five and twenty years, when he began to reign, and he reigned in Jerusalem nine and twenty years; the name of his mother was Abi, the daughter of Zachariah\*.

<sup>3</sup> And he did that, that was good before the Lord, by all things that David, his father, had done.

<sup>4</sup> And he destroyed *[the]* high places, and all-brake *[the]* images, and cut down *[the maumet]* woods, and he brake the brazen serpent, whom Moses had made; for unto that time the sons of Israel burnt incense to it; and he called the name of it Nehushtan. *(And he destroyed the hill shrines, and broke up all the images, or all the idols, and cut down the idol groves, or the sacred poles, and broke apart the bronze serpent that Moses had made; for unto that time the sons of Israel had burned incense to it; and they called it Nehushtan.)*

<sup>5</sup> And he hoped in the Lord God of Israel; therefore after him none was like him of all the kings of Judah, but neither also in the kings that were before him. *(And he hoped in the Lord God of Israel; and after him there was no one like him out of all the kings of Judah, but also not any of the kings who were before him were like him.)*

<sup>6</sup> And he cleaved to the Lord, and went not away from his steps, and he did the commandments of the Lord, which the Lord commanded to Moses;

<sup>7</sup> wherefore and the Lord was with him, and he governed wisely himself in all things, to which he went forth. Also he rebelled against the king of Assyrians, and therefore he served not to him; *(wherefore the Lord was with him, and he wisely governed himself in all the things, to which he went forth. And he rebelled against the king of Assyria, and he served him not;)*

<sup>8</sup> and he smote *[the]* Philistines till to Gaza, and all the terms of them, from the tower of the keepers unto a city made strong.

<sup>9</sup> In the fourth year of king Hezekiah, that was the seventh year of Hoshea, the son of Elah, king of Israel, Shalmaneser, king of Assyrians, went up to Samaria, and fought against it,

<sup>10</sup> and took it. For after three years, in the sixth year of Hezekiah, that is, in the ninth year of Hoshea, king of Israel, Samaria was taken;

<sup>11</sup> and the king of Assyrians translated Israel into *(the)* Assyrians, and he set them in Halah, and in Habor, rivers of Gozan, *(and)* in the cities of *(the)* Medes; *(and the king of Assyria carried away the Israelites to Assyria, and he put them in Halah, and on the banks of the Habor River; that is, the river in Gozan, and in the cities of the Medes;)*

<sup>12</sup> for they heard not the voice of their Lord God, but they brake his covenant, *(or because they did not listen to, or obey, the voice of the Lord their God, but they broke his covenant);* they heard not, neither did all things, which Moses, the servant of the Lord, *[had]* commanded.

<sup>13</sup> In the fourteenth year of king Hezekiah, Sennacherib, king of Assyrians, went up to all the strengthened cities of Judah, and took them.

<sup>14</sup> Then Hezekiah, king of Judah, sent messengers to the king of Assyrians into Lachish, and said, I have sinned *(or I have done wrong);* go away from me, and I shall bear all things, that thou shalt put to me. Therefore the king of Assyrians putted on Hezekiah, king of Judah, *(a fine of)* three hundred talents of silver, and thirty talents of gold.

<sup>15</sup> And Hezekiah gave all the silver, that was found in the house of the Lord, and in the king's treasures, *to the king of Assyrians. (And Hezekiah gave all the silver, that was found in the House of the Lord, and in the treasuries of the palace, to the king of Assyria.)*

<sup>16</sup> In that time Hezekiah *(also)* brake *(up)* the gates of the temple of the Lord, and the plates of gold, which he had fastened *(to them)*, and he gave those to the king of Assyrians. *(And at that time Hezekiah also broke apart the gates of the Temple of the*

\* CHAPTER 18:2 Also spelled Zechariah.

*Lord; and he gave the gold plates, which he had fastened to the gates, to the king of Assyria.)*

<sup>17</sup> Forsooth the king of Assyrians sent Tartan, *(and Rabsaris)*, and Rabshakeh, from Lachish to king Hezekiah, with strong hand to Jerusalem; and when they had gone up, they came to Jerusalem, and stood beside the water conduit of the higher cistern, which is in the way of the fuller, *or of (the) tucker. (And the king of Assyria sent Tartan, and Rabsaris, and Rabshakeh, from Lachish to King Hezekiah, with a strong army against Jerusalem; and when they had gone up, they came to Jerusalem, and stood beside the water conduit of the higher cistern, which is on the way to the fullers, or to the tuckers.)*

<sup>18</sup> And they called *(for)* the king; soothly Eliakim, the son of Hilkiyah, the sovereign of the house, and Shebna, the scribe, and Joah, *(the)* chancellor, the son of Asaph, went out to them.

<sup>19</sup> And Rabshakeh said to them, Speak ye to Hezekiah, *(and say)*, The great king, the king of Assyrians, saith these things, What is this trust, in which thou endeavourest *thee*?

<sup>20</sup> In hap thou hast taken counsel, that thou wouldest make thee ready to battle. In whom trustest thou, that thou be *(so)(fool)-hardy* to rebel *against Sennacherib*?

<sup>21</sup> Whether thou hopest in a staff of *(a)* reed and broken, *(that is, upon)* Egypt, *(or Hopest thou in the staff of a broken reed, that is, upon Egypt)*, on which, if a man leaneth, it shall be broken, and shall enter into his hand, and shall pierce it. So is Pharaoh, king of Egypt, to all men that trust in him.

<sup>22</sup> That if thou sayest to me, We have trust in the Lord our God; whether this is not he, whose high things and altars Hezekiah took away, and commanded to Judah and to Jerusalem, *saying*, Ye shall worship before this altar in Jerusalem? *(But if thou sayest to me, We have trust in the Lord our God; is this not he, whose hill shrines and altars Hezekiah took away, and commanded to Judah and Jerusalem, saying, Ye shall worship only before this altar in Jerusalem?)*

<sup>23</sup> Now therefore, give ye pledges to my lord, the king of Assyrians, and I shall give to you two thousand of horses, and see ye, whether ye be able to have riders of them? *(And so now, give ye pledges to my lord, the king of Assyria, and I shall give you two thousand horses, and see ye, if ye be able to have enough riders for them.)*

<sup>24</sup> And how may ye withstand before one prince of the least servants of my lord? Whether thou hast trust in Egypt, for chariots and knights *thereof*?

<sup>25</sup> Whether I ascended without God's will to this place, that I should destroy it? The Lord said to me, Ascend thou to this land, and destroy thou it. *(Did I come up to destroy this place outside of God's will? No! The Lord said to me, Go thou up to this land, and destroy it!)*

<sup>26</sup> Forsooth Eliakim, the son of Hilkiyah, and Shebna, and Joah, said to Rabshakeh, We pray thee, that thou speak by the language of Syria to us, thy servants; for we understand this language; and that thou speak not to us by the language of Jews, while the people heareth, which is on the wall. *(And Eliakim, the son of Hilkiyah, and Shebna, and Joah, said to Rabshakeh, We pray thee, that thou speak to us, thy servants, in the Syrian language; for we understand that language; and that thou do not speak to us by the language of the Jews, while the people, who be on the wall, might hear.)*

<sup>27</sup> And Rabshakeh answered, and said, Whether my lord sent me to thy lord and to thee, that I should speak these words, and not rather to the men that sit on the wall, that they eat their turds, and drink their piss with you? *(And Rabshakeh answered, and said, Did my lord send me to thy lord and to thee, to speak these words, and not rather to those who sit on the wall, and who shall eat their own turds, and drink their own piss, as you shall?)*

<sup>28</sup> Therefore Rabshakeh stood, and cried with *[a]* great voice by *(the)* language of *(the)* Jews, and said, Hear ye the words of the great king, the king of Assyrians. *(And so Rabshakeh stood, and cried with a great voice in the language of the Jews, and said, Hear ye the words of the great king, the king of Assyria.)*

<sup>29</sup> The king saith these things, Hezekiah deceive not you *(or Do not let Hezekiah deceive you)*, for he may not deliver you from mine hand;

<sup>30</sup> neither give he trust to you on the Lord *(nor let him make you to trust in the Lord)*, and say, The Lord delivering shall deliver us, and this city shall not be betaken *in( to)* the hand of the king of Assyrians;

<sup>31</sup> do not ye hear Hezekiah. For the king of Assyrians saith these things, Do ye with me that, that is profitable to you, and go ye out to me; and each man shall eat of his vinery, and of his fig tree, and ye shall drink waters of your cisterns, *(do not ye listen to Hezekiah. For the king of Assyria saith these things, Do ye what is profitable for yourselves*

*with me, and come ye out to me; and then each person shall eat from his own vineyard, and from his own fig tree, and ye shall drink water out of your own wells.)*

<sup>32</sup> till I come, and translate you, or bear you over, into a land which is like your land, into a fruitful land, and plenteous of wine, a land of bread, and of vineries, a land of olive trees, and of oil, and of honey; and ye shall live, and ye shall not die. Do not ye hear Hezekiah, that deceiveth you, and saith, The Lord shall deliver you. *(until I come, and take you away, to a land which is like your land, to a fruitful land, with plenteous wine, a land of bread, and vineyards, a land of olive trees, and of oil, and of honey; and ye shall live, and ye shall not die. Do not ye listen to Hezekiah, who deceiveth you, and saith, The Lord shall rescue you.)*

<sup>33</sup> Whether the gods of heathen men delivered their land from the hand of the king of Assyrians? *(Have the gods of the heathen delivered their land from the power of the king of Assyria?)*

<sup>34</sup> Where is *[the]* god of Hamath, and of Arpad? Where is *[the]* god of Sepharvaim, of Hena, and of Ivah? Whether they delivered Samaria from mine hand?

<sup>35</sup> For who be they in all *[the]* gods of *(the)* lands, that *(have)* delivered their country from mine hand, that the Lord may deliver Jerusalem from mine hand? *(or so how can even the Lord rescue Jerusalem out of my hands?)*

<sup>36</sup> Therefore the people was still *(or But the people were silent)*, and answered not anything to him; for they had taken commandment of the king, that they should not answer to him.

<sup>37</sup> And Eliakim, the son of Hilkiah, the sovereign of the house, and Shebna, the scribe, and Joah, the chancellor, the son of Asaph, came with rent clothes to Hezekiah *(or came with torn clothes to Hezekiah)*; and told to him the words of Rabshakeh.

## CHAPTER 19

<sup>1</sup> And when king Hezekiah had heard these things, he rent his clothes, and was covered with a sackcloth; and he entered into the house of the Lord. *(And when King Hezekiah had heard these things, he tore his clothes, and was covered with a sackcloth; and he went to the House of the Lord.)*

<sup>2</sup> And he sent Eliakim, *[the]* sovereign of the house, and Shebna, the scribe, and *[the]* eld men of the priests, covered with sackcloths, to Isaiah, the prophet, the son of Amoz.

<sup>3</sup> The which said to him, Hezekiah saith these things, This day is a day of tribulation, and of blaming, and of blasphemy; *(for the)* sons came unto the birth, and the mother travelling hath not strength thereto, *(or for we be like a woman come to the childbirth, but who hath no strength to bring forth her child.)*

<sup>4</sup> If peradventure thy Lord God hear all the words of Rabshakeh, whom the king of Assyrians, his lord hath sent, that he should despise the Lord living, and reprove by words, which thy Lord God *(hath)* heard; and *(so)* make thou prayer for these remnants of the people, that be found. *(Perhaps the Lord thy God hath heard all the words of Rabshakeh, whom the king of Assyria, his lord, hath sent, his insulting words towards the living Lord; and he shall rebuke him for those words, that he, the Lord thy God, hath heard; so pray thou for these remnants of the people, who be found here.)*

<sup>5</sup> Therefore the servants of king Hezekiah came to Isaiah; *(And so the servants of King Hezekiah came to Isaiah;)*

<sup>6</sup> and Isaiah said to them, Say ye these things to your lord, The Lord saith these things, Do not thou dread of the face, *or (the) showing*, of the words, that thou heardest, *(or Do not thou fear the words which thou hast heard)*, by which the servants of the king of Assyrians blasphemed me.

<sup>7</sup> Lo! I shall send to him a spirit, and he shall hear a messenger, and he shall turn again into his land; and I shall cast him down by sword in his own land. *(Behold! I shall send a spirit to him, and he shall hear a message, and he shall return to his own land; and then I shall throw him down by the sword in his own land.)*

<sup>8</sup> Therefore Rabshakeh turned again *(or And so Rabshakeh returned)*, and found the king of Assyrians fighting against Libnah; for he had heard, that *the king* had gone away from Lachish.

<sup>9</sup> And when he had heard of Tirhakah, king of Ethiopia, men saying, Lo! he went out, that he fight against thee; that he should go against that *king*, he sent messengers to Hezekiah, and said, *(And when he had heard men saying of Tirhakah, the king of Ethiopia, Behold! he went out, so that he could fight against thee; then before he went out against Tirhakah, he sent messengers to Hezekiah, and said,)*

<sup>10</sup> Say ye these things to Hezekiah, king of Judah, Thy Lord God, in whom thou hast trust, deceive not thee (*or deceive thee not*), neither say thou, Jerusalem shall not be betaken into the hands of the king of Assyrians;

<sup>11</sup> for thou thyself hast heard what things the kings of Assyrians have done in all lands, how they have wasted them; whether therefore thou alone mayest be delivered? (*or and so can thou alone escape?*)

<sup>12</sup> Whether the gods of heathen men delivered all (*the*) men which my fathers destroyed, that is, Gozan, and Haran, and Rezep, and the sons of Eden, that were in Thelasar? (*or who were in Thelasar?*)

<sup>13</sup> Where is the king of Hamath, and the king of Arpad? and the king of the city of Sepharvaim, of Hena, and of Ivah?

<sup>14</sup> Therefore when Hezekiah had taken the letters from the hand of the messengers, and had read them, he went up into the house of the Lord, and spreaded abroad those letters before the Lord;

<sup>15</sup> and prayed in his sight, and said, Lord God of Israel, that sittest upon cherubim, thou art (*the*) God alone of all kings of [*the*] earth; thou madest heaven and earth. (*and prayed before him, and said, Lord God of Israel, who sittest above the cherubim, thou alone art the God of all the kingdoms of the earth; thou madest heaven and earth.*)

<sup>16</sup> Bow [*down*] thine ear, (*Lord*), and hear; open thine eyes, *Lord*, and see; and hear all the words of Sennacherib, the which (*he*) hath sent to us, that he would despise the living God, (*or yea, his insulting words toward the living God*).

<sup>17</sup> Truly, *Lord*, the kings of Assyrians have destroyed heathen men, and the lands of all men,

<sup>18</sup> and they have sent the gods of them into (*the*) fire; for they were not gods, but [*the*] works of men's hands, of wood and of stone; and they destroyed them.

<sup>19</sup> Now therefore, our *Lord God*, make us safe from the hand of them, that all the realms of [*the*] earth (*may*) know that thou art the *Lord God* alone. (*And so now, Lord our God, make us safe from them, so that all the kingdoms of the earth can know that thou alone art the Lord God.*)

<sup>20</sup> Forsooth Isaiah, the son of Amoz, sent to Hezekiah, and said, The *Lord God* of Israel saith these things, I have heard those things, which thou prayedest (*to*) me on Sennacherib, king of Assyrians.

<sup>21</sup> This is the word, that the *Lord* hath spoken of him, Thou virgin the daughter of Zion, the king of *Assyria* hath despised thee, and scorned thee; thou daughter of Jerusalem, he moved his head after thy back. (*This is the word that the Lord hath spoken about him, saying, The virgin daughter of Zion hath despised thee, and scorned thee; the daughter of Jerusalem hath moved her head behind thy back.*)

<sup>22</sup> O! *Sennacherib*, whom hast thou despised, and whom hast thou blasphemed? Against whom hast thou raised thy voice, and hast raised (*up*) thine eyes on high? Against the Holy (*One*) of Israel.

<sup>23</sup> By the hand of thy servants thou hast despised the *Lord*, and saidest, In the multitude of my chariots I went up into the high things of (*the*) hills, in the highness of Lebanon, and [*I*] cutted down the high cedars thereof, and the chosen box trees thereof; and I entered unto the terms, *or uttermost coasts*, thereof, and I cutted down the forest of Carmel thereof; (*By the words of thy servants thou hast despised the Lord, and saidest, With the multitude of my chariots I went up into the high places of the hills, into the heights of Lebanon, and I cut down its tall cedars, and its chosen pine trees; and I entered unto its uttermost coasts, and I cut down the farthest forest there;*)

<sup>24</sup> and I drank alien waters, and I made dry with the steps of my feet all [*the*] waters (*en*)closed. (*and I drank foreign waters, and with the steps of my feet I made dry all the rivers and streams.*)

<sup>25</sup> Whether thou hearest not, what I made at the beginning? From eld days I made it, and now I have brought it forth; and strengthened cities of fighters shall be into (*the*) falling of hills (*or and thou shalt bring down fortified cities into heaps of rubble*).

<sup>26</sup> And they that sit meek in hand in those cities, trembled together, and be shamed; they be made as the hay of the field, and as green herb of roofs, which dried, *or withered*, before that it came to ripeness. (*And they who sit in those cities, be made meek, or weak, and shake and tremble, and be ashamed; they be made like the hay of the field, and like the green herb of the roofs, which dried, or withered, before that it became ripe.*)

<sup>27</sup> And I knew thy dwelling [*place*], and thy going out, and thine entering/and thy going in, and thy way, and thy strong vengeance against me. (*And I know thy dwelling place, and thy going out, and thy coming in, and thy way, and thy strong vengeance against me.*)

<sup>28</sup> Thou were wroth against me, and thy pride went up into mine ears; therefore I shall put a ring in thy nostrils, and a barnacle in thy lips (*or and a bit between thy lips*), and I shall lead thee again into the way by which thou camest.

<sup>29</sup> Forsooth Hezekiah, this shall be a sign to thee; eat thou in this year that, that thou findest; forsooth in the second year, those things that grow by their own will; soothly in the third year, sow ye, and reap ye, and plant ye vineries, and eat the fruits of those.

<sup>30</sup> And whatever thing shall be residue, *or left over*, of the house of Judah, it shall send (*a*) root downward, and shall make fruit upward.

<sup>31</sup> For the relics, *or folk left*, shall go out of Jerusalem, and those who shall be saved, *shall go out of the hill of Zion, (or For those who be left shall go out from Jerusalem, and those who shall be saved, shall go forth from Mount Zion)*; the fervent love of the Lord of hosts shall do this.

<sup>32</sup> Wherefore the Lord saith these things of the king of Assyrians, He shall not enter into this city (*of*) Jerusalem, neither he shall send an arrow into it, neither shield of him shall occupy it, neither stronghold, *either besieging*, shall compass it.

<sup>33</sup> He shall turn again by the way by which he came, and he shall not enter into this city, saith the Lord;

<sup>34</sup> And I shall defend this city, and I shall save it for myself, and for David, my servant. (*and I shall defend this city, and I shall save it for my sake, and for the sake of my servant David.*)

<sup>35</sup> Therefore it was done, in that night the angel of the Lord came, and smote in the castles of the Assyrians an hundred fourscore and five thousand, (*or And so it was done that night, that the angel of the Lord came, and killed a hundred and eighty-five thousand men in the tents, or the camp, of the Assyrians*). And when Sennacherib had risen early, he saw all the bodies of [*the*] dead men;

<sup>36</sup> and he departed, and went away. And Sennacherib, king of Assyrians, turned again, and dwelled in Nineveh, (*or And Sennacherib, the king of Assyria, returned home, and lived in Nineveh*).

<sup>37</sup> And when he worshipped in the temple (*of*) Nisroch his god, Adrammelech and Sharezer, his sons, killed him with (*the*) sword; and (*then*) they fled into the land of Armenia; and Esarhaddon, his son, reigned for him.

## CHAPTER 20

<sup>1</sup> In those days Hezekiah was sick unto the death; and Isaiah, the prophet, the son of Amoz, came to him, and said to him, The Lord God saith these things, Command to thine house, *that is, make thy (last will and) testament* /Dispose to thine house (*or Put thy house in order*), for thou shalt die, and thou shalt not live.

<sup>2</sup> And Hezekiah turned his face to the wall, and worshipped the Lord, and said,

<sup>3</sup> I beseech, Lord, have mind, how I have gone before thee in truth, and in a perfect heart, and I did that, that was pleasant before thee. Then Hezekiah wept with a great weeping. (*I beseech thee, Lord, remember; how I have gone before thee in truth, and with a perfect heart, and I did what was pleasing before thee. Then Hezekiah wept with a great weeping.*)

<sup>4</sup> And before that Isaiah went out half the part of the court(*yard*), the word of the Lord was made to Isaiah, and said,

<sup>5</sup> Turn thou again, and say to Hezekiah, the duke of my people, (*or Return thou, and say to Hezekiah, the leader; or the ruler; of my people*), The Lord, (*the*) God of David, thy father, saith these things, I have heard thy prayer, and I saw thy tears, and lo! I have healed thee. In the third day thou shalt go up into the temple of the Lord,

<sup>6</sup> and I shall add fifteen years to thy days; but also I shall deliver thee and this city from the hand of the king of Assyrians, and I shall defend this city for me, and for David, my servant, (*or and I shall defend this city for my sake, and for the sake of my servant David*).

<sup>7</sup> And Isaiah said, Bring ye to me a gobbet of figs. And when they had brought it, and had put (*it*) on his botch/and had put it on the botch of Hezekiah, he was healed.

<sup>8</sup> And Hezekiah said to Isaiah, What shall be the sign, that the Lord shall heal me, and also that in the third day I shall go up into the temple of the Lord?

<sup>9</sup> To whom Isaiah said, This shall be a sign of the Lord, that the Lord shall do the word which he spake; wilt thou, that the shadow (*of the sun*) go further by ten lines, either turn again by so many degrees? (*To whom Isaiah said, This shall be the sign from the Lord, that the Lord shall do the thing which he spoke; wilt thou, that the sun's shadow go forward by ten degrees, or turn back by as many degrees?*)

<sup>10</sup> And Hezekiah said, It is light, *or easy*, that the shadow increase by ten lines, neither I will that this be done, but that it turn again backward by ten degrees. *(And Hezekiah said, It is easy for the shadow to increase by ten degrees, so I do not desire that this be done, but rather, that it go backward by ten degrees.)*

<sup>11</sup> Then Isaiah, the prophet, called inwardly (*upon*) the Lord, and brought again backward by ten degrees the shadow by *the same* lines, by which it had gone down then in the horologe of Ahaz. *(Then the prophet Isaiah inwardly called to the Lord, and brought the shadow backward by ten degrees, by the same lines by which it had gone forward on Ahaz's sundial.)*

<sup>12</sup> In that time, Berodach-baladan, the son of Baladan, the king of Babylon, sent letters and gifts to Hezekiah; for he had heard that Hezekiah had been sick, and had recovered. *(Now at that time, Berodach-baladan, the son of Baladan, the king of Babylon, sent letters and gifts to Hezekiah; for he had heard that Hezekiah had been sick.)*

<sup>13</sup> And Hezekiah was glad in the coming of them *(or And Hezekiah welcomed the messengers)*, and he showed to them the house of spiceries, and *(the)* gold, and silver, and diverse pigments, *(and)* also *(the)* ointments, and the house of his vessels, and all *(the)* things that he might have in his treasures; there was not any word, *or thing*, in his house, and in all his power, that Hezekiah showed not to them.

<sup>14</sup> Soothly Isaiah, the prophet, came to king Hezekiah, and said to him, What said these men, either from whence came they to thee? To whom Hezekiah said, They came to me from a far land, from Babylon. *(And the prophet Isaiah came to King Hezekiah, and said to him, What did these men say to thee, and from where did they come? To whom Hezekiah said, They came to me from a far land, from Babylon.)*

<sup>15</sup> And he answered, What have they seen in thine house? Hezekiah said, They have seen all things, whatever things be in mine house; nothing is in my treasures, which I showed not to them. *(And Isaiah asked, What have they seen in thy house? And Hezekiah said, They have seen everything that is in my house; there is nothing among my treasures, which I have not shown them.)*

<sup>16</sup> Therefore Isaiah said to Hezekiah, Hear thou the word of the Lord.

<sup>17</sup> Lo! days *(shall)* come, and all things that be in thine house, and which things thy fathers made till into this day, shall be taken away into Babylon; not anything shall *(still)* dwell, saith the Lord, *(or nothing shall be left, saith the Lord)*.

<sup>18</sup> But also of thy sons, that shall go out of thee, which thou shalt beget, shall be taken *[away]*, and they shall be geldings in the palace of the king of Babylon *(or and they shall be eunuchs in the palace of the king of Babylon)*.

<sup>19</sup> And Hezekiah said to Isaiah, The word of the Lord, which he spake, is good; only peace and truth be in my days. *(And Hezekiah said to Isaiah, The word of the Lord, which thou spoke, is good; let there be only peace and truth in my days.)*

<sup>20</sup> Forsooth the residue of *[the]* words of Hezekiah, and all his strength, and how he made a cistern, and a water conduit, and brought water into the city, whether these be not written in the book of *[the]* words of *[the]* days of the kings of Judah?

<sup>21</sup> And Hezekiah slept with his fathers, and Manasseh, his son, reigned for him.

## CHAPTER 21

<sup>1</sup> Manasseh was of twelve years, when he began to reign, and he reigned five and fifty years in Jerusalem; the name of his mother was Hephzibah.

<sup>2</sup> And he did evil in the sight of the Lord, after the evils of heathen men, the which men the Lord did away from the face of the sons of Israel.

<sup>3</sup> And he was turned, and builded *[up]* *(again the)* high things, which Hezekiah, his father *(had)* destroyed; and he raised up altars of Baal, and he made maumet woods, as Ahab, king of Israel, had done; and he worshipped withoutforth all the knighthood of *(the)* heaven(s), and worshipped it in heart. *(And he rebuilt the hill shrines, which his father Hezekiah had destroyed; and he raised up altars for Baal, and he made idol groves, or a sacred pole, like Ahab, the king of Israel, had done; and he worshipped withoutforth all the host of heaven, and also worshipped them with his heart.)*

<sup>4</sup> And he builded altars in the house of the Lord, of which the Lord said, I shall set my name in Jerusalem. *(And he built altars in the House of the Lord, of which the Lord had said, I shall set my name in Jerusalem there.)*

<sup>5</sup> And he builded altars to all the knighthood of *(the)* heaven(s) in the two large places of the temple of the Lord; *(And he built altars for all the host of heaven in the two large courtyards of the Temple of the Lord;)*

<sup>6</sup> and he led over his son through the fire; and he used false divinings in altars, on which sacrifice was made to fiends, and he kept false divinings by chattering of birds; and he made men to have evil spirits speaking in the womb, and he multiplied false diviners in entrails of beasts sacrificed to fiends, that he should do evil before the Lord, and stir him to ire. (*and he burned, or sacrificed, his own son in the fire; and he practiced false divinings at altars on which sacrifice was made to fiends, and he did false divinings by the twittering of birds; and he made men to have evil spirits speaking in their wombs, and he increased the number of false diviners of the entrails of beasts sacrificed to fiends, and he did evil before the Lord, and stirred him to anger.*)

<sup>7</sup> And he set an idol of wood, that he had made, in the temple of the Lord, of which temple the Lord spake to David, and to Solomon, his son, saying, I shall set my name without end in this temple, and in Jerusalem, which I chose (*out*) of all the lineages of Israel. (*And he set up a wooden idol, that he had made, in the Temple of the Lord, of which Temple the Lord spoke to David, and to his son Solomon, saying, I shall set my name without end in this Temple, and in Jerusalem, which I chose out of all the tribes of Israel.*)

<sup>8</sup> And I shall no more make the foot of Israel to be moved from the land which I gave to the fathers of them; so nevertheless if they keep in work all things that I have commanded to them, and all the law that Moses, my servant, commanded to them.

<sup>9</sup> Soothly they heard not, but were deceived of Manasseh, that they did evil over heathen men, which the Lord all-brake from the face of the sons of Israel. (*But they would not listen, and were deceived by Manasseh, and they did more evil than the heathen, whom the Lord had destroyed before the Israelites.*)

<sup>10</sup> And the Lord spake in the hand of his servants (*the*) prophets, and said, (*And the Lord spoke by his servants the prophets, and said,*)

<sup>11</sup> For Manasseh, king of Judah, did these worst abominations over all things which (*the*) Amorites did before him, and made also the people of Judah to do sin in his uncleanness (*or also made the people of Judah to do sin with his idols*);

<sup>12</sup> therefore the Lord God of Israel saith these things, Lo! I shall bring in evils upon Jerusalem and Judah, that whoever heareth (*of it*), both his ears [*shall*] tingle, or ring;

<sup>13</sup> and I shall hold forth upon Jerusalem the cord of Samaria, and the burden of the house of Ahab, and I shall do away Jerusalem, as tables be wont to be done away; and I shall do (*it*) away and overturn it, and I shall lead full oft a pointel upon the face thereof. (*and I shall hold forth upon Jerusalem the cord of Samaria, and the plummet, or the plumb line, of the house of Ahab; and I shall wipe Jerusalem clean like dishes be wont to be wiped clean, and turned upside-down; and I shall do it away and overturn it, and I shall scratch a stylus over its face.*)

<sup>14</sup> Forsooth I shall leave [*the*] remnants of mine heritage, and I shall betake them into the hand of enemies thereof; and they shall be in destroying, and in raven to all their adversaries; (*And I shall abandon the remnants of my inheritance, and I shall deliver them into the hands of their enemies; and they shall be destroyed, and become spoils for all their adversaries;*)

<sup>15</sup> for they did evil before me, and they continued in stirring me to ire, from the day in which their fathers went out of the land of Egypt, unto this day.

<sup>16</sup> Furthermore also Manasseh shedded full much innocent blood, till he filled Jerusalem unto the mouth, without his sins by which he made Judah to do sin, to do evil before the Lord. (*And furthermore Manasseh shed a great deal of innocent blood, until he had filled Jerusalem up to the mouth, and this is besides his sins by which he made Judah to do sin, yea, to do evil before the Lord.*)

<sup>17</sup> Forsooth the residue of the words of Manasseh, and all things that he did, and his sin that he sinned, whether these be not written in the book of [*the*] words of [*the*] days of the kings of Judah?

<sup>18</sup> And Manasseh slept with his fathers, and was buried in the garden of his house, in the garden of Uzza; and Amon, his son, reigned for him.

<sup>19</sup> Amon was of two and twenty years, when he began to reign; and he reigned two years in Jerusalem; the name of his mother was Meshullemeth, the daughter of Haruz of Jotbah.

<sup>20</sup> And he did evil in the sight of the Lord, as Manasseh, his father, had done.

<sup>21</sup> And he went in all the way, by which his father had gone, and he served to [*the*] uncleannesses, *that is, (the) idols*, to which his father had served, and he worshipped those;

<sup>22</sup> and he forsook the Lord God of his fathers, and he went not in the way of the Lord.

<sup>23</sup> And his servants setted treasons to him, and killed the king in his house. (*And his servants set treason against him, and killed the king in his own house.*)

<sup>24</sup> Soothly the people of the Lord smote all the men, that had conspired against king Amon, and they ordained to them a king, Josiah, his son, for him. (*And the people of the Lord struck down all those who had conspired against King Amon, and they ordained for themselves Josiah, Amon's son, to be king in his place.*)

<sup>25</sup> Forsooth the residue of [*the*] words of Amon, (*and all the things*) which he did, whether these be not written in the book of [*the*] words of [*the*] days of the kings of Judah?

<sup>26</sup> And he slept with his fathers, and they buried him in the sepulchre in the garden of Uzza; and Josiah, his son, reigned for him.

## CHAPTER 22

<sup>1</sup> Josiah was of eight years, when he began to reign, and he reigned one and thirty years in Jerusalem; the name of his mother was Jedidah, the daughter of Adaiah of Boscath.

<sup>2</sup> And he did that, that was pleasant before the Lord, and he went by all the ways of David, his father; he bowed not, neither to the right side, nor to the left side. (*And he did what was pleasing before the Lord, and he went in all the ways of his forefather David; he turned not, neither to the right, nor to the left.*)

<sup>3</sup> Forsooth in the eighteenth year of king Josiah, the king sent Shaphan, the son of Azaliah, the son of Meshullam, [*the*] scribe, *either doctor*, of the temple of the Lord (*or to the Temple of the Lord*), and said to him,

<sup>4</sup> Go thou to Hilkiah, the great priest, (*and command*) that the money, which is borne into the temple of the Lord, be molten together, which *money* the porters of the temple have gathered of the people; (*Go thou to the High Priest Hilkiah, and command that the money, which is brought into the Temple of the Lord, be melted down, which money the gatekeepers of the Temple have gathered from the people;*)

<sup>5</sup> and that it be given to craftsmen by the sovereigns of the house of the Lord; which also parted that money to them that work in the temple of the Lord, to repair the roofs of the temple of the Lord, (*and that it be given to the craftsmen by the foremen of the House of the Lord; and they deal out that money to those who work in the Temple of the Lord, to make the needed repairs to the Temple of the Lord.*)

<sup>6</sup> that is, to carpenters, and to masons, and to them that make [*together*] broken things (*or and to those who put together broken things*), and (*also*) that timber and stones of quarriers be bought, to repair the temple of the Lord;

<sup>7</sup> nevertheless the silver, which they take/*that the workmen take*, be not reckoned to them, but have they it in (*their own*) power, and in faith, (*or but trust them to have it under their own power; or control.*)

<sup>8</sup> And Hilkiah, the bishop, said to Shaphan, the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, the scribe, which also read it. (*And the High Priest Hilkiah said to Shaphan, the writer; I have found The Book of the Law in the House of the Lord. And Hilkiah gave the book to Shaphan, the writer, and he read it.*)

<sup>9</sup> Also Shaphan, the scribe, came to the king, and told to him those things, which Hilkiah had commanded, and he said, Thy servants have spended the money, that was found in the house of the Lord, and they have given, that it should be parted to [*the*] craftsmen of the sovereigns of [*the*] works of the temple of the Lord. (*And Shaphan, the writer, came to the king, and reported to the king about those things which he had commanded, and he said, Thy servants have spent the money that was found in the House of the Lord, and they have ordained that it be dealt out to the craftsmen by the foremen of the repairs to the Temple of the Lord.*)

<sup>10</sup> Also Shaphan, the scribe, told to the king, and said, Hilkiah, the priest of God, hath given to me a book; and when Shaphan had read that book before the king,

<sup>11</sup> and the king had heard the words of the book of the law of the Lord, he rent his clothes. (*and the king had heard the words of The Book of the Law of the Lord, he tore his clothes.*)

<sup>12</sup> And he commanded to Hilkiah, the priest, and to Ahikam, the son of Shaphan, and to Achbor, the son of Michaiah, and to Shaphan the scribe, and to Asahiah, (*a*) servant of the king, and said,

<sup>13</sup> Go ye, and ask, *or counsel ye*, the Lord on me, and on the people, and on all Judah, of the words of this book, that is found; for (*the*) great ire of the Lord is kindled against

us, for our fathers heard not the words of this book, to do all thing which is written to us. *(Go ye, and ask ye the Lord's counsel for me, and for the people, and for all Judah, about the words of this book, that is found; for great is the Lord's anger that is kindled against us, for our forefathers did not listen to the words of this book, to do all the things which be written to us.)*

<sup>14</sup> Therefore Hilkiah, the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went to Huldah, the prophetess, the wife of Shallum, the son of Tikvah, the son of Harhas, keeper of the clothes, the which *Huldah* dwelled in Jerusalem, in the second dwelling /in the second environing of the wall *(or in the second quarter)*; and they spake to her.

<sup>15</sup> And she answered to them, The Lord God of Israel saith these things, Say ye to the man, that sent you to me,

<sup>16</sup> The Lord God of Israel saith these things, Lo! I shall bring evils upon this place, and upon the dwellers thereof *(or and upon its inhabitants)*, and I shall fulfill all the words *[of the law]*, which the king of Judah read;

<sup>17</sup> for they forsook me, and made sacrifice to alien gods, and stirred me to ire in all the works of their hands; and mine indignation shall be kindled in this place, and shall not be quenched. *(for they deserted me, and made sacrifice to foreign, or other, gods, and stirred me to anger with all the works of their hands; and my indignation shall be kindled against this place, and it shall not be quenched.)*

<sup>18</sup> Soothly to the king of Judah, that sent you, that ye shall counsel *(with)* the Lord/that ye shall ask the Lord's counsel, ye shall say thus, The Lord God of Israel saith these things, For thou heardest the words of the book,

<sup>19</sup> and thine heart was afeared, and thou were made meek before the Lord, when *his* words were heard against this place, and against the dwellers thereof, that is, that they should be made into wondering, and into cursing, and thou rentest thy clothes, and weptest before me, and I heard, saith the Lord; *(and that thy heart was afraid, and thou were humbled before the Lord, when his words were heard against this place, and against its inhabitants, that is, that they should be made into wondering, and into cursing, and that thou torest thy clothes, and weptest before me, and for thou hath done all these things, I have heard thee, saith the Lord;)*

<sup>20</sup> therefore I shall gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace; *(so)* that thine eyes see not all the evils, which I shall bring in upon this place. And they told to the king that, that she said, *(or And they told the king what she said);*

## CHAPTER 23

<sup>1</sup> which king sent, and all the eld men of Judah, and of Jerusalem, were gathered to him. *(and the king sent for all the elders of Judah, and of Jerusalem, and they were gathered unto him.)*

<sup>2</sup> And the king went up into the temple of the Lord, and all the men of Judah, and all the men that dwelled in Jerusalem with him, the priests and the prophets, and all the people from little unto great; and the king read, while all men heard, all the words of the book of *[the]* bond of peace of the Lord, the which was found in the house of the Lord. *(And the king went up into the Temple of the Lord, and all the men of Judah, and all the men who lived in Jerusalem with him, the priests and the prophets, and all the people from the little unto the great; and the king read, while all the men listened, all the words of The Book of the Covenant of the Lord, which had been found in the House of the Lord.)*

<sup>3</sup> And the king stood on the degrees; and smote a bond of peace before the Lord, that they would go after the Lord, and keep his commandments and witnessings and ceremonies in all their heart and in all their soul, and that they should raise up the words of this bond of peace, that were written in that book; and the people assented to the covenant. *(And the king stood on the steps; and struck a covenant before the Lord, that they would follow the Lord, and keep his commandments and testimonies and statutes, with all their heart and with all their soul, and that they would raise up the words of this covenant that were written in that book; and the people agreed to the covenant.)*

<sup>4</sup> And the king commanded to Hilkiah, the bishop, and to the priests of the second order, and to the porters, that they should cast out of the temple *[of the Lord]* all the vessels, that were made to Baal, and in the maumet wood, and to all the knighthood of *(the)* heaven(s); and he burnt those vessels without Jerusalem, in the even valley of Kidron, and he bare the powder of those vessels into Bethel. *(And the king commanded to the High Priest Hilkiah, and to the priests of the second order, and to the gatekeepers, that they should throw out of the Temple of the Lord all the vessels that were made for*

*Baal, and for Asherah, and for all the host of heaven; and he burned those vessels outside Jerusalem, in the Kidron Valley, and he brought the powder of those vessels to Bethel.)*

<sup>5</sup> And he did away [the] false diviners, which the kings of Judah had set to make sacrifice in (the) high things by the cities of Judah, and in the compass of Jerusalem; and he did away them that burnt incense to Baal, and to the sun, and to the moon, and to (the) twelve signs, and to all the knighthood of (the) heaven(s). (And he did away the false diviners, whom the kings of Judah had ordained to make sacrifice in the hill shrines in the cities of Judah, and all around Jerusalem; and he did away those who burned incense to Baal, and to the sun, and to the moon, and to the twelve signs, yea, to all the host of heaven.)

<sup>6</sup> And the king made the wood of maumetry to be borne out of the house of the Lord, without Jerusalem, in(to) the even valley of Kidron, and he burnt it there; and he drove it into powder, and casted it forth upon the sepulchres of the common people. (And the king ordered the sacred pole of that idol, or that false god, Asherah to be taken out of the House of the Lord, and out of Jerusalem, to the Kidron Valley, and he burned it there; and he drove it down into powder, and threw it forth onto the tombs, or the graves, of the common people.)

<sup>7</sup> Also he destroyed the little houses of [the] womanish men, the which houses were in the house of the Lord; for the which houses women weaved, or wattled, as little houses of the wood. (And he destroyed the little houses of the male whores of the Temple, which houses were attached to the House of the Lord; and where women weaved, or wattled, vestments used in honouring and worshipping Asherah.)

<sup>8</sup> And he gathered all the priests from the cities of Judah, and he defouled the high things, where the priests made sacrifice, from Geba unto Beersheba; and he destroyed the altars of the gates (that were) in the entering of the door of Joshua, (who was the) prince of a city, which door was at the left half of the gate of the city. (And he gathered all the priests from the cities of Judah, and he defiled the hill shrines, where the priests made sacrifice, from Geba unto Beersheba; and he destroyed the altars of the demons that were at the entrance of the gate of Joshua, who was the ruler of the city, which gate was on the left side of the city gate.)

<sup>9</sup> Nevertheless the priests of [the] high things went not up to the altar of the Lord in Jerusalem, but only they ate their loaves in the midst of their brethren. (Now the priests of the hill shrines did not go up to the altar of the Lord in Jerusalem, but they did eat the unleavened bread in the midst of their kinsmen.)

<sup>10</sup> Also he defouled Topheth, which is in the even valley of the son of Hinnom, (so) that no man should hallow his son either his daughter by fire to Moloch. (And he defiled Topheth, which is in the Valley of Ben-hinnom, so that no man would sacrifice his son or his daughter in the fire to Molech or Milcom.)

<sup>11</sup> Also he did away [the] horses, that the kings of Judah had given to the sun, in the entering of the temple of the Lord, beside the chamber of Nathanmelech, the gelding, that was in (the) Parvarim, (that is, the suburbs, or the living quarters); forsooth he burnt by fire the chariots of the sun. (And he did away the horses, that the kings of Judah had erected to the sun, at the entrance to the Temple of the Lord, beside the chamber of Nathanmelech, the eunuch, that was in the Parvarim, that is, in the suburbs, or the living quarters; and he burned up the chariots of the sun.)

<sup>12</sup> Also the king destroyed the altars, that were on the roofs of the solar of Ahaz, which the kings of Judah had made; and the king destroyed the altars, which Manasseh had made in the two great places of the temple of the Lord; and he ran from thence, and scattered the ashes of those altars into the strand of Kidron. (And the king destroyed the altars that were on the roof of the solarium of Ahaz, which the kings of Judah had made; and the king destroyed the altars which Manasseh had made in the two great courtyards of the Temple of the Lord; and he went from there, and scattered the ashes of those altars in the Kidron Valley.)

<sup>13</sup> Also the king defouled the high things, that were in Jerusalem at the right half of the hill of offence, that is, the hill of Olivet, which Solomon, king of Israel, had builded to Ashtoreth, the idol of Sidonians, and to Chemosh, the offence of Moab, and to Malcham, the abomination of the sons of Ammon; (And the king defiled the hill shrines that were east of Jerusalem, on the right side of the hill of offence, that is, south of the Mount of Olives, which Solomon, the king of Israel, had built for Ashtoreth, the false god of the Sidonians, and for Chemosh, the offensive god of Moab, and for Milcom, the abominable god of the Ammonites;)

<sup>14</sup> and he all-brake *[the]* images, and cutted down *(the)[maumet]* woods *(or and cut down the sacred poles of Asherah)*, and filled the places of those with the bones of dead men.

<sup>15</sup> Furthermore also *he destroyed* the altar that was in Bethel, and the high solemn thing, which Jeroboam, the son of Nebat, had made, that made Israel to do sin; and he destroyed that high altar, and burnt it, and all-brake it into powder, and cutted down also the *[maumet]* wood. *(And furthermore he destroyed the altar that was in Bethel, and the hill shrine, which Jeroboam, the son of Nebat, had made, who had made Israel to do sin; and he destroyed that high altar, and burned it, and broke it all into powder, and also cut down the sacred pole of Asherah.)*

<sup>16</sup> And Josiah turned, and saw there sepulchres that were in the hill; and he sent, and took the bones from the sepulchres, and burnt those on the altar, and defouled it, after the word of the Lord, that the man of God spake, that before-said these words. *(And Josiah turned, and saw the tombs, or the graves, that were there on the hill; and he sent for, and took all the bones from those tombs, or those graves, and burned them on the altar, and defiled it, after the word of the Lord, that the man of God spoke, who foretold these things.)*

<sup>17</sup> And the king said, What is this burial, that I see? *[or Whose is this tomb that I see?]* And the citizens of that city answered to him, It is the sepulchre of the man of God, that came from Judah, and before-said these words *(or and foretold these things)*, which thou hast done upon the altar of Bethel.

<sup>18</sup> And the king said, Suffer ye him *(or Do not ye touch him)*; no man move his bones. And *(so)* his bones dwelled untouched with the bones of the prophet, that came from Samaria.

<sup>19</sup> Furthermore also Josiah did away all the temples of *[the]* high things, that were in the cities of Samaria, which the kings of Israel had made to stir the Lord to ire; and he did to those temples by all things which he had done in Bethel. *(And furthermore Josiah did away all the temples of the hill shrines that were in the cities of Samaria, which the kings of Israel had built, and had so stirred the Lord to anger; and he did to those temples all the things which he had done to the temples in Bethel.)*

<sup>20</sup> And he killed all the priests of *[the]* high things, that were there upon the altars, and he burnt men's bones on those altars; and he turned again to Jerusalem; *(And he killed all the priests of the hill shrines, who were there at the altars, and he burned the bones of people upon those altars; and then he returned to Jerusalem;)*

<sup>21</sup> and he commanded to all the people, and said, Make ye pask to the Lord your God, after that, that is written in the book of this bond of peace. *(and he commanded to all the people, and said, Keep ye the Passover to the Lord your God, after what is written in this Book of the Covenant.)*

<sup>22</sup> Certainly such a pask was not made, from the days of judges that deemed Israel, and of all the days of the kings of Israel, and of Judah, *(Certainly such a Passover was not kept, from the days of the judges who judged Israel, nor in all the days of the kings of Israel, or of Judah,)*

<sup>23</sup> as this pask *(that)* was made to the Lord in Jerusalem in the eighteenth year of king Josiah.

<sup>24</sup> But also Josiah did away men having fiends speaking in their wombs, and false diviners in altars, and *he did away* the figures of idols, and *all[the]* uncleannesses, and *[the]* abominations, that were in the land of Judah and in Jerusalem, that he should do the words of the law, that were written in the book, that Hilkiyah, the priest, found in the temple of the Lord. *(And Josiah also did away men having fiends speaking in their wombs, and false diviners at altars, and the figures of idols, and all the uncleannesses, and the abominations, that were in the land of Judah and in Jerusalem, so that he would do all the words of the Law, that were written in the book that the High Priest Hilkiyah had found in the Temple of the Lord.)*

<sup>25</sup> No king before him was like him, that turned again to the Lord in all his heart, and in all his soul, and in all his strength, after all the law of Moses; neither after him rose *(up)* any like him. *(There was no king like him before him, who had turned again to the Lord with all his heart, and with all his soul, and with all his strength, after all the Law of Moses; nor did there rise up any king like him after him.)*

<sup>26</sup> Nevertheless the Lord was not turned away from the ire of his great vengeance, by which his strong vengeance was wroth against Judah, for the stirrings to ire by which Manasseh had stirred him to ire.

<sup>27</sup> Therefore the Lord said, I shall do away also Judah from my face, as I did away Israel; and I shall cast away this city Jerusalem, which I chose, and the house of which I said, My name shall be there. *(And so the Lord said, I shall also do away Judah from before me, as I did away Israel; and I shall throw away this city of Jerusalem, which I chose, and the House of which I said, My name shall always be there.)*

<sup>28</sup> Forsooth the residue of the words of Josiah, and all things that he did, whether these be not written in the book of *[the]* words of *[the]* days of the kings of Judah?

<sup>29</sup> In the days of Josiah, Pharaoh Necho, the king of Egypt, went up against the king of Assyrians, to the flood Euphrates; and Josiah, king of Judah, went into the meeting of Pharaoh, *to forbid him to pass through Judah; and Josiah was slain in Megiddo, when he had seen Pharaoh. (In the days of Josiah, Pharaoh Necho, the king of Egypt, went up to the Euphrates River to help the king of Assyria; and Josiah, the king of Judah, went out against Pharaoh, to forbid him to pass through Judah; and Josiah was killed at Megiddo, when he met Pharaoh in battle.)*

<sup>30</sup> And his servants bare him dead from Megiddo, and brought him into Jerusalem, and buried him in his sepulchre; and the people of the land took Jehoahaz\*, the son of Josiah, and anointed him, and made him king for his father *(or and made him king in place of his father)*.

<sup>31</sup> Jehoahaz was of three and twenty years, when he began to reign, and he reigned three months in Jerusalem; the name of his mother was Hamutal, the daughter of Jeremy of Libnah.

<sup>32</sup> And he did evil before the Lord, by all things which his fathers had done.

<sup>33</sup> And Pharaoh Necho bound him *in prison* in Riblah, that is in the land of Hamath, that he should not reign in Jerusalem; and Pharaoh set a pain, *either a fine*, to the land of Judah, in an hundred talents of silver, and in one talent of gold, *(or and Pharaoh put a fine on the land of Judah, of a hundred talents of silver, and a talent of gold)*.

<sup>34</sup> And Pharaoh Necho made king Eliakim, the son of Josiah, for Josiah, his father; and he turned the name of him to Jehoiakim; forsooth Pharaoh took Jehoahaz, and led him into Egypt, *(and he died there)*. *(And Pharaoh Necho made Eliakim, Josiah's son, to be king in place of his father; and he changed his name to Jehoiakim; but (Pharaoh) took away Jehoahaz, and led (him) into Egypt, and he died there.)*

<sup>35</sup> Soothly Jehoiakim gave silver and gold to Pharaoh, when he had commanded to the land by all years, that it should be brought, by the commandment of Pharaoh; and Jehoiakim raised of each man by his mights, or after his power, both silver and gold, of the people of the land, that he should give to Pharaoh Necho. *(And Jehoiakim paid the silver and gold to Pharaoh, in all the years that he commanded over the land, that it should be brought in, by Pharaoh's commandment; and Jehoiakim raised both the silver, and the gold, from the people of the land, yea, out of each man's own wealth, so that he could pay it to Pharaoh Necho.)*

<sup>36</sup> Jehoiakim was of five and twenty years, when he began to reign, and he reigned eleven years in Jerusalem; the name of his mother was Zebudah, the daughter of Pedaiah of Rumah.

<sup>37</sup> And he did evil before the Lord, by all things which his fathers had done.

## CHAPTER 24

<sup>1</sup> In the days of Jehoiakim, Nebuchadnezzar, king of Babylon, went up *into Judah*, and Jehoiakim was made *(a)* servant to him by three years; and again Jehoiakim rebelled against him. *(Now in the days of Jehoiakim, Nebuchadnezzar, the king of Babylon, went up into Judah, and Jehoiakim was made his servant for three years; and then Jehoiakim rebelled against him.)*

<sup>2</sup> And the Lord sent to him thieves of Chaldees, and thieves of Syria, and thieves of Moab, and thieves of the sons of Ammon; and he sent them into Judah, that he should destroy it, by the word of the Lord, which he spake by his servants *(the)* prophets. *(And the Lord sent against him thieves of the Chaldeans, and thieves from Syria, and from Moab, and of the Ammonites; and he sent them into Judah to destroy it, by the word of the Lord, which he spoke by his servants the prophets.)*

<sup>3</sup> Forsooth this was done by the word of the Lord against Judah, that he should do away it *(from)* before himself, for the sins of Manasseh, and all things which he did, *(This was done by the word of the Lord against the people of Judah, so that he would do them away from his sight, for the sins of Manasseh, and all the things which he did.)*

\* CHAPTER 23:30 Also known as Joahaz.

<sup>4</sup> and for the guiltless blood that he shed out; and he filled Jerusalem with the blood of innocents; and for this thing the Lord would not do mercy.

<sup>5</sup> Forsooth the residue of [*the*] words of Jehoiakim, and all things which he did, whether these be not written in the book of [*the*] words of (*the*) days of the kings of Judah?

<sup>6</sup> And Jehoiakim slept with his fathers, and Jehoiachin, his son, reigned for him.

<sup>7</sup> And the king of Egypt added no more to go out of his land; for the king of Babylon had taken all things that were the king's of Egypt, from the strand of Egypt unto the flood Euphrates (*or from the River of Egypt unto the Euphrates River*).

<sup>8</sup> Jehoiachin was of eighteen years, when he began to reign, and he reigned three months in Jerusalem; the name of his mother was Nehushta, the daughter of Elnathan of Jerusalem.

<sup>9</sup> And he did evil before the Lord, by all things that his father had done.

<sup>10</sup> In that time the servants of Nebuchadnezzar, king of Babylon, went up against Jerusalem, and the city was compassed with besiegings.

<sup>11</sup> And Nebuchadnezzar, king of Babylon, came to the city with his servants, that he should fight against it (*or so that he could fight against it*).

<sup>12</sup> And Jehoiachin, king of Judah, went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his chamberlains; and the king of Babylon received him, in the eighth year of his realm, (*or and the king of Babylon took him prisoner in the eighth year of his reign*).

<sup>13</sup> And he brought forth from thence all the treasures of the house of the Lord, and the treasures of the king's house; and he beat together all the golden vessels, which Solomon, king of Israel, had made in the temple of the Lord, by the word of the Lord. (*And he brought back from there all the treasures from the House of the Lord, and the treasures from the king's palace; and he broke up all the gold vessels, which Solomon, the king of Israel, had made for the Temple of the Lord, by the word of the Lord.*)

<sup>14</sup> And he translated all Jerusalem, and all the princes, and all the strong men of the host, ten thousand, into captivity, and each craftsman, and goldsmith; and nothing was left, except the poor people/s of the land. (*And he carried away all the people of Jerusalem, and all the leaders, and all the strong men of the army, ten thousand altogether, into captivity, and also each craftsman, and each goldsmith; and no one was left, except the poor people of the land.*)

<sup>15</sup> Also he translated Jehoiachin into Babylon, and the mother of the king, the wives of the king, and the chamberlains of the king; and he led the judges of the land into captivity from Jerusalem into Babylon; (*And he carried away Jehoiachin to Babylon, and the king's mother; and the king's wives, and the king's chamberlains; and he led away the judges of the land from Jerusalem into captivity in Babylon.*)

<sup>16</sup> and all the strong men, seven thousand; and craftsmen and goldsmiths, a thousand; yea, all (*of the*) strong men and warriors; and the king of Babylon led them (*away as*) prisoners into Babylon.

<sup>17</sup> And he ordained Mattaniah, the brother of his father, (*that is, Jehoiachin's uncle*), (*to reign*) for him; and puttated to him the name Zedekiah. (*And he ordained Mattaniah, the brother of Jehoiachin's father; to be king in place of him; and he changed his name to Zedekiah.*)

<sup>18</sup> Zedekiah had one and twenty years of age, when he began to reign, and he reigned eleven years in Jerusalem; the name of his mother was Hamutal, the daughter of Jeremy of Libnah. (*Zedekiah was twenty-one years old, when he began to reign, and he reigned for eleven years in Jerusalem; the name of his mother was Hamutal, the daughter of Jeremiah of Libnah.*)

<sup>19</sup> And he did evil before the Lord, by all things that Jehoiakim had done.

<sup>20</sup> For the Lord was wroth against Jerusalem, and against Judah, till he casted them away from his face; and Zedekiah went away from the king of Babylon. (*And because of that, the Lord was so angry against Jerusalem, and Judah, that he threw them away from his face; and then Zedekiah rebelled against the king of Babylon.*)

## CHAPTER 25

<sup>1</sup> Forsooth it was done in the ninth year of his realm, in the tenth month, in the tenth day of the month, Nebuchadnezzar, king of Babylon, came, he, and all his host, into Jerusalem; and they compassed it, and builded strongholds in the compass thereof. (*And it was done in the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar, the king of Babylon, came, he, and all his army, into Jerusalem; and they encompassed, or surrounded, it, and built strongholds all around it.*)

<sup>2</sup> And the city was closed, and compassed, till to the eleventh year of king Zedekiah, *(And the city was enclosed, and encompassed, or surrounded, until the eleventh year of King Zedekiah.)*

<sup>3</sup> in the ninth day of the month; and hunger had mastery in the city, and there was not bread to the people of the land. *(And on the ninth day of the month, famine had the mastery in the city, and there was no food for the people of the land.)*

<sup>4</sup> And the city was broken *(into)*, and all *(the)* men warriors fled in the night by the way of the gate, that is betwixt the double wall, toward the garden of the king; soothly the Chaldees besieged the city in compass/about. Therefore Zedekiah fled by the way that leadeth to the field places of the wilderness;

<sup>5</sup> and the host of Chaldees pursued the king, and took him in the plain of Jericho; and all the warriors, that were with him, were scattered abroad, and left him. *(and the Chaldean army pursued the king, and overtook him, or and took hold of him, on the plains of Jericho; and all the warriors, who were with him, scattered everywhere, and left him all alone.)*

<sup>6</sup> Therefore they led the king taken to the king of Babylon, into Riblah, which spake doom with him, *that is, with Zedekiah. (And so they captured the king, and led him to the king of Babylon, at Riblah, who spoke judgement upon him, that is, upon Zedekiah.)*

<sup>7</sup> Soothly he killed the sons of Zedekiah before him, and putted out his eyes, and bound him with chains, and led *him* into Babylon.

<sup>8</sup> In the fifth month, in the seventh day of the month, that is the nineteenth year of *(Nebuchadnezzar)*, the king of Babylon, Nebuzaradan, prince of the host, *[the]* servant of the king of Babylon, came into Jerusalem; *(In the fifth month, on the seventh day of the month, that is the nineteenth year of Nebuchadnezzar, the king of Babylon, Nebuzaradan, the leader of the army or the captain of the guard, the servant of the king of Babylon, came into Jerusalem;)*

<sup>9</sup> and he burnt the house of the Lord, and the house of the king, and the houses of Jerusalem, and he burnt by fire each house *thereof*; *(and he burned down the House of the Lord, and the house of the king, and the houses of Jerusalem, yea, he burned down every house there;)*

<sup>10</sup> and all the host of Chaldees, that was with the prince of knights, destroyed the walls of Jerusalem in compass. *(and all the army of the Chaldeans, that was with the leader of the horsemen, or of the army, destroyed the walls of Jerusalem all around.)*

<sup>11</sup> Forsooth Nebuzaradan, prince of the chivalry, translated the other part of the people, that dwelled in the city, and the fleers, that had fled over to the king of Babylon, and the remnant common people; *(And Nebuzaradan, the leader of the cavalry, or of the army, or the captain of the guard, carried away the other part of the people, who lived in the city, and the fleers, who had fled over to the king of Babylon, and the remnant of the common people;)*

<sup>12</sup> and he left of the poor men of the land vine-tillers, and earth-tillers. *(but he left of the poor people of the land the vine-tillers, and the earth-tillers.)*

<sup>13</sup> Soothly Chaldees brake the brazen pillars, that were in the temple, and the foundations, and the sea of brass, that was in the house of the Lord; and they translated, or bare over, all the metal into Babylon. *(And the Chaldeans broke up the bronze pillars, that were in the Temple, and their bases, and the Sea of bronze, that was in the House of the Lord; and they carried away all the bronze to Babylon.)*

<sup>14</sup> And they took the pots of brass, and trowels, and fleshhooks, and cups, and mortars, and all *[the]* brazen vessels, in which they ministered; *(And they took away the bronze pots, and the trowels, and fleshhooks, and cups, and spoons, and all the other bronze vessels, with which they ministered;)*

<sup>15</sup> and censers also, and vials. The prince of the chivalry took those things that were of gold, and those that were of silver; *(and also the censers, and basins. The leader of the cavalry, or of the army, or the captain of the guard took away those things that were made out of gold, and made out of silver;)*

<sup>16</sup> that is, two pillars, one sea, and the foundations, *or bases*, which king Solomon had made to the temple of the Lord, *(or that is, the two pillars, the one Sea, and the foundations, or the bases, which King Solomon had made for the Temple of the Lord);* and there was no certain weight of *[the]* metal of all the vessels.

<sup>17</sup> One pillar had eighteen cubits of height, and a brazen pommel upon it of the height of three cubits, and a work like a net, and pomegranates upon the pommel of the pillar, all things of brass; and the second pillar had like adorning. *(One pillar was eighteen cubits in height, and had a bronze capital upon it the height of three cubits, and a network, and*

*pomegranates upon the capital of the pillar; all things made out of bronze; and the second pillar had like adorning.)*

<sup>18</sup> Also the prince of the chivalry took Seraiah, the first priest, and Zephaniah, the second priest, and [the] three porters, *(And the leader of the cavalry, or of the army, or the captain of the guard took Seraiah, the first priest, and Zephaniah, the second priest, and the three gatekeepers, or the keepers of the door;)*

<sup>19</sup> and an honest *(and chaste)* servant of the city, that was sovereign over [the] men warriors, and five men of them that stood before the king, which he found in the city; and he took [the] Sopher, *(that is),* the prince of the host, that proved [the] young knights, *either (the) men able to battle,* of the people of the land, and six[ty] men of the commons, that were found in the city; *(and a eunuch of the city, who was the ruler over the warriors, and five men of those who stood before the king, whom he found in the city; and he took the Sopher, that is, the leader in the army, who proved the young soldiers to be able for battle, of the people of the land, and sixty common men, who were also found in the city;)*

<sup>20</sup> *(all of)* which Nebuzaradan, prince of the chivalry, took, and led to the king of Babylon, into Riblah. *(all of whom Nebuzaradan, the leader of the cavalry, or of the army, or the captain of the guard, took hold of, and led captive to the king of Babylon, in Riblah.)*

<sup>21</sup> And the king of Babylon smote them, and killed them in Riblah, in the land of Hamath; and Judah was translated from his land. *(And the king of Babylon struck them down, and killed them in Riblah, in the land of Hamath; and so the people of Judah were taken away from their land.)*

<sup>22</sup> Soothly Nebuchadnezzar made Gedaliah, the son of Ahikam, the son of Shaphan, sovereign to the people, that was left in the land of Judah; which people Nebuchadnezzar, king of Babylon, had left in Judah. *(And Nebuchadnezzar made Gedaliah, the son of Ahikam, the son of Shaphan, to be the ruler of the people, who were left in the land of Judah; which people Nebuchadnezzar, the king of Babylon, had left there in Judah.)*

<sup>23</sup> And when all the dukes of knights had heard these things, they, and [all] the men that were with them, that is, that the king of Babylon had ordained Gedaliah to be their sovereign in Judah, they came to Gedaliah, in Mizpah, *(that is),* Ishmael, son of Nethaniah, and Johanan, son of Careah, and Seraiah, son of Tanhumeth of Netophah, and Jaazaniah, son of (a) Maachathite, they, and the fellows of them. *(And when all the leaders of the horsemen, they and all the men who were with them, had heard these things, that is, that the king of Babylon had ordained Gedaliah to be their ruler in Judah, they came to Gedaliah in Mizpah; that is, Ishmael, the son of Nethaniah, and Johanan, the son of Careah, and Seraiah, the son of Tanhumeth of Netophah, and Jaazaniah, the son of a Maachathite, they, and all their fellows came.)*

<sup>24</sup> And Gedaliah swore to them, and to the fellows of them, and said, Do not ye dread to serve the Chaldees; dwell ye in the land, and serve ye the king of Babylon, and it shall be well to you. *(And Gedaliah swore to them, and to their fellows, and said, Do not ye fear to serve the Chaldeans; live ye in the land, and serve ye the king of Babylon, and it shall be well with you.)*

<sup>25</sup> Forsooth it was done in the seventh month, *that is, since Gedaliah was made sovereign, (that)* Ishmael, the son of Nethaniah, the son of Elishama, of the king's seed, came, and ten men with him, and they smote Gedaliah, which died; but also they smited[the] Jews and [the] Chaldees, that were with him in Mizpah. *(And it was done in the seventh month, (that is, since Gedaliah was made the ruler), that Ishmael, the son of Nethaniah, the son of Elishama, of the king's descendants, came, and ten men with him, and they struck down Gedaliah, and he died; and (they) also (struck down) the Jews and the Chaldeans, who were with him in Mizpah.)*

<sup>26</sup> And all the people rose, from the little unto the great, and the princes of knights, and they came, or fled, into Egypt, and dreaded the Chaldees. *(And all the people, from the little unto the great, and the leaders of the horsemen, rose up, and they fled to Egypt, for they feared the Chaldeans.)*

<sup>27</sup> Therefore it was done in the seven and thirtieth year of the transmigration, *either passing over,* of Jehoiachin, king of Judah, in the twelfth month, in the seven and twentieth day of the month, Evilmerodach, king of Babylon, in the year in which he began to reign, raised [up] the head of Jehoiachin, king of Judah, from prison, *(And so it was done in the thirty-seventh year of the captivity of Jehoiachin, the king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Evilmerodach, the king of Babylon, in the year in which he began to reign, raised up the head of Jehoiachin, the king of Judah, and released him from prison,)*

<sup>28</sup> and spake to him benignly; and he set the throne of Jehoiachin above the throne of *(the)* kings, that were with him in Babylon. *(and spoke kindly to him; and he put Jehoiachin's seat above the seats of the other kings, who were with him for meals in Babylon.)*

<sup>29</sup> And Evilmerodach changed the clothes of *Jehoiachin* that he had *(worn)* in prison; and he ate bread ever[*more*] in the sight of Evilmerodach, in all the days of his life.

<sup>30</sup> Also Evilmerodach ordained sustenance for *Jehoiachin* without ceasing; which sustenance also was given of the king to him by all days, in all the days of his life. *(And Evilmerodach ordered a regular allowance for Jehoiachin; yea, each day this allowance was given to him by the king, for all the remaining days of his life.)*

## 1ST CHRONICLES

- 1 Adam *begat* Seth; and Seth, Enos, [*Adam, Seth, Enos,*]
- 2 Kenan, Mahalaleel, Jared,
- 3 Henoch, Methuselah, Lamech,
- 4 Noe, Shem, Ham, and Japheth.
- 5 The sons of Japheth *were* Gomer, Magog, Madai, and Javan, Tubal, Meshech, and Tiras.
- 6 Forsooth the sons of Gomer *were* Ashchenaz, and Riphath, and Togarmah.
- 7 And the sons of Javan *were* Elishah, and Tarshish, Kittim, and Dodanim.
- 8 The sons of Ham *were* Cush, and Mizraim, Put, and Canaan.
- 9 And the sons of Cush *were* Seba, and Havilah, Sabta, and Raamah, and Sabtecha. And the sons of Raamah *were* Sheba, and Dedan.
- 10 And Cush *begat* Nimrod; this *Nimrod* began to be mighty in [*the*] earth.
- 11 And Mizraim *begat* Ludim, and Anamim, and Lehabim, and Naphtuhim,
- 12 and Pathrusim, and Casluhim, of which the Philistines and Caphthorim went out, *or came.* (*and Pathrusim, and Casluhim, and Caphthorim, from whom the Philistines came.*)
- 13 And Canaan *begat* Sidon, his first begotten son (*or his first-born son*), and Heth,
- 14 and (*the*) Jebusite, and Amorite, and Girgashite,
- 15 and Hivite, and Arkite, and Sinite,
- 16 and Arvadite, and Zemarite, and Hamathite.
- 17 The sons of Shem *were* Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the sons of Aram *were* Uz, and Hul, and Gether, and Meshech.
- 18 And Arphaxad *begat* Shelah; which himself engendered Eber. (*And Arphaxad begat Shelah; and Shelah begat Eber.*)
- 19 And to Eber *were* born two sons; the name of [*the*] one *was* Peleg, for the land *was* parted in his days (*or for the land was divided in his days*); and the name of his brother *was* Joktan.
- 20 And Joktan *begat* Almodad, and Sheleph, and Hazarmaveth, and Jerah,
- 21 and Hadoram, and Uzal, and Diklah,
- 22 Ebal, and Abimael, and Sheba,
- 23 and Ophir, and Havilah, and Jobab; all these *were* the sons of Joktan.
- 24 Shem, Arphaxad, Shelah,
- 25 Eber, Peleg, Reu,
- 26 Serug, Nahor, Terah,
- 27 Abram; this is Abraham.
- 28 The sons of Abraham *were* Isaac, and Ishmael.
- 29 And these be the generations of them; the first begotten of Ishmael *was* Nebaioth, and then Kedar, and Adbeel, and Mibsam, (*And these be their descendants; the first-born son of Ishmael was Nebaioth, and then Kedar, and Adbeel, and Mibsam,*)
- 30 and Mishma, and Dumah, and Massa, Hadad, and Tema,
- 31 Jetur, Naphish, and Kedemah; these be the sons of Ishmael.
- 32 And the sons of Keturah, the secondary wife of Abraham, the which she engendered, *or conceived,* *were* Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. And the sons of Jokshan *were* Sheba, and Dedan. And the sons of Dedan *were* Asshurim, and Letushim, and Leummim.
- 33 And the sons of Midian *were* Ephah, and Ephher, and Henoah, and Abida, and Eldaah. All these *were* the sons of Keturah.
- 34 Forsooth Abraham *begat* Isaac; whose sons *were* Esau, and Israel. (*And Abraham begat Isaac; whose sons were Esau, and Jacob.*)
- 35 The sons of Esau *were* Eliphaz, Reuel, Jeush, and Jaalam, and Korah.
- 36 The sons of Eliphaz *were* Teman, Omar, Zephi, Gatam, Kenaz, and Timna, and Amalek.
- 37 The sons of Reuel *were* Nahath, Zerah, Shammah, and Mizzah.
- 38 The sons of Seir *were* Lotan, Shobal, Zibeon, Anah, Dishon, Ezar, and Dishan.
- 39 The sons of Lotan *were* Hori, and Homam; soothly the sister of Lotan *was* Timna.
- 40 The sons of Shobal *were* Alian, and Manahath, and Ebal, and Shephi, and Onam. The sons of Zibeon *were* Aiah, and Anah.
- 41 The son of Anah *was* Dishon. The sons of Dishon *were* Amram, and Eshban, and Ithran, and Cheran.

<sup>42</sup> The sons of Ezer were Bilhan, and Zavan, and Jakan. The sons of Dishan were Uz and Aran.

<sup>43</sup> These be the kings that reigned in the land of Edom, before that a king was on the sons of Israel (*or before that the Israelites had a king*). Bela, the son of Beor; and the name of his city was Dinhabah.

<sup>44</sup> And when Bela was dead, and Jobab (*or then Jobab*), the son of Zerah of Bozrah, reigned for him.

<sup>45</sup> And when Jobab was dead, Husham of the land of Temanites reigned for him.

<sup>46</sup> And Husham died; and Hadad, the son of Bedad, that smote Midian in the land of Moab, reigned for him; and the name of the city of *Hadad* was Avith.

<sup>47</sup> And when Hadad was dead, Samlah of Masrekah reigned for him.

<sup>48</sup> But also Samlah was dead, and Saul of Rehoboth, which is set beside the river, reigned for him. (*And when Samlah died, Saul of the city of Rehoboth, that is set on the banks of the river, reigned for him.*)

<sup>49</sup> Also when Saul was dead (*or And when Saul died*), Baalhanan, the son of Achbor, reigned for him.

<sup>50</sup> But also he was dead, and Hadad, the name of whose city was Pai, reigned for him, (*or And when Baalhanan died, Hadad reigned for him; and his city was named Pai*); and his wife was called Mehetabel, the daughter of Matred, the daughter of Mezahab.

<sup>51</sup> And when Hadad was dead, dukes began to be in Edom for kings, (*or And after Hadad died, the leaders of Edom, or of Idumea, were these*); duke Timnah, duke Aliah, duke Jetheth,

<sup>52</sup> duke Oholibamah, duke Elah, duke Pinon,

<sup>53</sup> duke Kenaz, duke Teman, duke Mibzar;

<sup>54</sup> duke Magdiel, duke Iram. These were the dukes of Edom (*or These were the chiefs, or the leaders, of Idumea*).

## CHAPTER 2

<sup>1</sup> Forsooth the sons of Israel were Reuben, Simeon, Levi, Judah, Issachar, and Zebulun,

<sup>2</sup> Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

<sup>3</sup> The sons of Judah were Er, Onan, and Shelah; these three were born to him of Shua, a daughter of Canaan. And Er, the first begotten (*son*) of Judah, was evil before the Lord, and the Lord killed him. (*The sons of Judah were Er, Onan, and Shelah; these three were born to him of the daughter of Shua, of Canaan, or these three were born to him of Bathshua, a Canaanite. And Er, the first-born son of Judah, was evil before the Lord, and the Lord killed him.*)

<sup>4</sup> And Tamar, the wife of the son of Judah, childed to him Pharez, and Zerah, (*or bare him Perez, and Zerah*); and all the sons of Judah were five.

<sup>5</sup> And the sons of Pharez were Hezron, and Hamul. (*And the sons of Perez were Hezron, and Hamul.*)

<sup>6</sup> And the sons of Zerah were Zimri, and Ethan, and Heman, and Calcol, and Dara; five (*al*)together.

<sup>7</sup> The son of Carmi was Achar, that troubled Israel, and sinned in the theft of (*the*) thing hallowed to the Lord.

<sup>8</sup> The son of Ethan was Azariah.

<sup>9</sup> And the sons of Hezron, that were born to him, were Jerahmeel, and Ram, and Chelubai.

<sup>10</sup> And Ram begat Amminadab. And Amminadab begat Nahshon, prince of the sons of Judah.

<sup>11</sup> And Nahshon begat Salma; of whom Boaz was born. (*And Nahshon begat Salma; and Salma begat Boaz.*)

<sup>12</sup> And Boaz begat Obed; which himself begat Jesse. (*And Boaz begat Obed; and Obed begat Jesse.*)

<sup>13</sup> And Jesse begat his first son, Eliab; the second, Abinadab; the third, Shimma;

<sup>14</sup> the fourth, Nethaneel; the fifth, Raddai;

<sup>15</sup> the sixth, Ozem; the seventh, David;

<sup>16</sup> whose sisters were Zeruah, and Abigail. The sons of Zeruah were three, Abishai, Joab, and Asahel.

<sup>17</sup> And Abigail childed Amasa (*or And Abigail bare Amasa*), whose father was Jether (*the*) Ishmaelite.

<sup>18</sup> And Caleb, the son of Hezron, took a wife, Azubah, by name, of whom he begat Jerioth; and his sons were Jesher, and Shobab, and Ardon, *(or and her sons were Jesher, and Shobab, and Ardon).*

<sup>19</sup> And when Azubah was dead, Caleb took a wife, Ephrath, which childed Hur to him *(or who bare him Hur).*

<sup>20</sup> And Hur begat Uri; *(and) Uri begat Bezaleel.*

<sup>21</sup> After these things Hezron entered to the daughter of Machir, the father of Gilead, and he took her *to wife*, when he was of sixty years; and she childed Segub to him. *(After these things Hezron went to the daughter of Machir, the father of Gilead, and he took her for his wife, when he was sixty years old; and she bare him Segub.)*

<sup>22</sup> But also Segub begat Jair; and he had in possession three and twenty cities in the land of Gilead;

<sup>23</sup> and he took Geshur, and Aram, the cities of Jair, and Kenath, and the towns thereof, of seventy cities, *(or but Geshur and Aram captured the cities of Jair, and Kenath, and their towns, sixty towns in all).* All these *were(of)* the sons of Machir, the father of Gilead.

<sup>24</sup> And when Hezron was dead, Caleb entered into Ephratah. And Hezron had a wife Abiah, the which childed to him Ashhur, the father of Tekoa. *(And when Hezron died, Caleb went to Ephratah, the wife of his father Hezron, and married her. And she bare him Ashhur, the founder of Tekoa.)*

<sup>25</sup> And sons were born of Jerahmeel, the first begotten *(son)* of Hezron; *(and) Ram was the first begotten son of him, and then Bunah, and Oren, and Ozem, and Ahijah. (And sons were born to Jerahmeel, the first-born son of Hezron; and Ram was his first-born son, and then Bunah, and Oren, and Ozem, and Ahijah.)*

<sup>26</sup> Also Jerahmeel wedded another wife, Atarah by name, that was the mother of Onam. *(And Jerahmeel wed another wife, who was named Atarah; she was the mother of Onam.)*

<sup>27</sup> But and the sons of Ram, the first begotten *(son)* of Jerahmeel, were Maaz, and Jamin, and Eker.

<sup>28</sup> And Onam begat sons, Shammai, and Jada. And the sons of Shammai were Nadab, and Abishur;

<sup>29</sup> and the name of the wife of Abishur was Abihail, that childed to him Ahban, and Molid, *(or who bare him Ahban, and Molid).*

<sup>30</sup> And the sons of Nadab were Seled and Appaim; forsooth Seled died without children.

<sup>31</sup> And the son of Appaim was Ishi, the which Ishi begat Sheshan; certainly Sheshan begat Ahlai.

<sup>32</sup> And the sons of Jada, the brother of Shammai, *were* Jether, and Jonathan; but Jether died without sons;

<sup>33</sup> and Jonathan begat Peleth, and Zaza. These were the sons of Jerahmeel.

<sup>34</sup> And Sheshan had not sons, but daughters, and a servant of Egypt *(or and an Egyptian servant)*, Jarha by name;

<sup>35</sup> and he gave his daughter to wife to Jarha, which childed Attai to him. *(and Sheshan gave his daughter to Jarha for a wife, and she bare him Attai.)*

<sup>36</sup> And Attai begat Nathan, and Nathan begat Zabad.

<sup>37</sup> Also Zabad begat Ephlal, and Ephlal begat Obed.

<sup>38</sup> Obed begat Jehu, Jehu begat Azariah,

<sup>39</sup> Azariah begat Helez, Helez begat Eleasah,

<sup>40</sup> Eleasah begat Sisamai, Sisamai begat Shallum,

<sup>41</sup> Shallum begat Jekamiah, *(and) Jekamiah begat Elishama.*

<sup>42</sup> And the sons of Caleb, the brother of Jerahmeel, *were* Mesha, the first begotten son of him, that is the father of Ziph; and the sons of Mareshah, the father of Hebron. *(And the sons of Caleb, the brother of Jerahmeel, were Mesha, his first-born son, who is the founder of Ziph; and Mareshah, the founder of Hebron.)*

<sup>43</sup> Certainly the sons of Hebron *were* Korah, and Tappuah, Rekem, and Shema.

<sup>44</sup> And Shema begat Raham, the father of Jorkoam; and Rekem begat Shammai.

<sup>45</sup> The son of Shammai was Maon; and Maon was the father of Bethzur.

<sup>46</sup> And Ephah, the secondary wife of Caleb, childed *(or bare)* Haran, and Moza, and Gazez; and Haran begat Gazez.

<sup>47</sup> The sons of Jahdai *were* Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

<sup>48</sup> Maachah, the secondary wife of Caleb *(or the concubine of Caleb)*, childed Sheber, and Tirhanah.

<sup>49</sup> And *(Maachah also bare)* Shaaph, the father of Madmannah, *(and she also)* engendered Sheva, the father of Machbenah, and the father of Gibeaz; and the daughter

of Caleb was Achsa. (*And Maachah also bare Shaaph, the founder of Madmannah, and Sheva, the founder of Machbenah, and the founder of Gibeai; and Caleb's daughter was Achsa.*)

<sup>50</sup> These were (*also*) the sons of Caleb. The sons of Hur, the first begotten son of Ephratah, were Shobal, the father of Kiriathjearim (*or the founder of Kiriathjearim*);

<sup>51</sup> Salma, the father of Bethlehem; Hareph, the father of Bethgader. (*Salma, the founder of Bethlehem; and Hareph, the founder of Bethgader.*)

<sup>52</sup> And the sons of Shobal, the father of Kiriathjearim, that saw the half of [*the*] restings, (*And the sons of Shobal, the founder of Kiriathjearim; and Haroeh, or and Reaiah, and half of the Manahethites.*)

<sup>53</sup> and was of the kindred of Kiriathjearim, were Ithrites, and Puhites, and Shumathites, and Mishraites. Of these were born Zareathites, and Eshtaulites. (*And those of the kindred of Kiriathjearim, were the Ithrites, and Puhites, and Shumathites, and Mishraites. From these were born the Zareathites, and the Eshtaulites.*)

<sup>54</sup> The sons of Salma, the father of Bethlehem, and of Netophathites, were the crowns of the house of Joab, and half of the resting of Zorites. (*The sons of Salma (were) Bethlehem, and the Netophathites, Ataroth, the house of Joab, half of the Manahethites, and the Zorites./The sons of Salma, the founder of Bethlehem, (were) the Netophathites, Ataroth, the house of Joab, half of the Manahethites, and the Zorites.*)

<sup>55</sup> And the kindreds of scribes, dwelling in Jabez, singing, and sounding, and dwelling in tabernacles. These be Kenites, that came of the heat of the father of the house of Rechab. (*And the kindreds, or the families, of the writers, or the copyists, living in Jabez; the Tirathites, and Shimeathites, and Suchathites. These be the Kenites, who joined with the house of Rechab.*)

### CHAPTER 3

<sup>1</sup> Forsooth David had these sons, that were born to him in Hebron; the first begotten son of *him* was Amnon, of Ahinoam of Jezreel; the second son, Daniel, of Abigail of Carmel;

<sup>2</sup> the third, Absalom, the son of Maachah, the daughter of Talmai, king of Geshur; the fourth, Adonijah, the son of Haggith;

<sup>3</sup> the fifth, Shephatiah, of Abital; the sixth, Ithream, of Eglah his wife.

<sup>4</sup> Therefore six sons were born to him in Hebron; where he reigned seven years and six months; and he reigned three and thirty years in Jerusalem.

<sup>5</sup> Forsooth four sons, *that is*, Shimea, and Shobab, and Nathan, and Solomon, were born of Bathsheba, the daughter of Ammiel, to him in Jerusalem; (*And four sons, that is, Shimea, and Shobab, and Nathan, and Solomon, were born to him of Bathsheba, the daughter of Ammiel, in Jerusalem.*)

<sup>6</sup> (*and*) also Ibhar, and Elishama, and Eliphelet,

<sup>7</sup> and Nogah, and Nepheg, and Japhia,

<sup>8</sup> also Elishama, and Eliada, and Eliphelet, nine (*others*).

<sup>9</sup> All these were the sons of David, without the sons of his secondary wives; and they had a sister, Tamar.

<sup>10</sup> Soothly the son of Solomon was Rehoboam, whose son Abia begat Asa; and Jehoshaphat, the father of Jehoram\*, was born of this Asa, (*or and Asa begat Jehoshaphat, and Jehoshaphat begat Jehoram*);

<sup>11</sup> the which Jehoram begat Ahaziah, of whom Joash was born, *or begotten*.

<sup>12</sup> And Amaziah, the son of this Joash, begat Azariah; † and Azariah (*begat*) Jotham,

<sup>13</sup> (*and Jotham*) begat Ahaz[2], the father of Hezekiah, of whom Manasseh was born.

<sup>14</sup> But also Manasseh begat Amon, the father of Josiah.

<sup>15</sup> And the sons of Josiah were *these*, the first begotten son was Johanan; the second, Jehoiakim; the third, Zedekiah; and the fourth, Shallum.

<sup>16</sup> Of Jehoiakim was born Jeconiah‡, and Zedekiah. (*Of Jehoiakim were born Jehoiachin, and Zedekiah.*)

<sup>17</sup> The sons of Jeconiah were Assir, Salathiel, (*The sons of Jehoiachin, a prisoner, were Shealtiel.*)

<sup>18</sup> Malchiram, Pedaiah, Shenazar, and Jecamiah, Hoshama, and Nedabiah.

<sup>19</sup> Of Pedaiah were born Zerubbabel, and Shimei. Zerubbabel begat Meshullam, Hananiah, and Shelomith, the sister of them;

\* CHAPTER 3:10 Also known as Joram. † CHAPTER 3:12 Original text confused in these two phrases.

‡ CHAPTER 3:16 Also known as Jehoiachin and Coniah.

<sup>20</sup> and Hashubah, and Ohel, and Berechiah, and Hasadiah, and Jushabhesed, five (others).

<sup>21</sup> And the son of Hananiah was Pelatiah, the father of Jesaiah, whose son was Rephaiah. And the son of him was Arnan, of whom was born Obadiah, whose son was Shechaniah. *(And the sons of Hananiah were Pelatiah, and Jesaiah, whose son was Rephaiah. And the son of Rephaiah was Arnan, of whom Obadiah was born, whose son was Shechaniah.)*

<sup>22</sup> The son of Shechaniah was Shemaiah, whose sons were Hattush, and Igeal, and Bariah, and Neariah, and Shaphat; six in number.

<sup>23</sup> The sons of Neariah were three, Elioenai, and Hezekiah, and Azrikam.

<sup>24</sup> The sons of Elioenai were seven, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani.

## CHAPTER 4

<sup>1</sup> The sons of Judah were Pharez, and Hezron, and Carmi, and Hur, and Shobal. *(The sons of Judah were Perez, and Hezron, and Carmi, and Hur, and Shobal.)*

<sup>2</sup> And Reaiah, the son of Shobal, begat Jahath; of whom were born Ahumai, and Lahad. These were the kindreds of Zorathites.

<sup>3</sup> And this is the generation of Etam; Jezreel, Ishma, and Idbash; and the name of the sister of them was Hazeleponi. *(And these be the descendants of Etam; Jezreel, Ishma, and Idbash; and the name of their sister was Hazeleponi.)*

<sup>4</sup> And Penuel was the father of Gedor, and Ezer was the father of Hushah; these be the sons of Hur, the first begotten son of Ephratah, the father of Bethlehem.

<sup>5</sup> And Ashhur, the father of Tekoa, had two wives, Helah, and Naarah;

<sup>6</sup> and Naarah childed to him Ahuzam, and Hopher, and Temeni, and Haahashtari; these be the sons of Naarah.

<sup>7</sup> And the sons of Helah were Zereth, Jezoar, and Ethnan.

<sup>8</sup> And Coz begat Anub, and Zobebah, and the kindreds of Aharhel, the son of Harum.

<sup>9</sup> And Jabez was noble before all his brethren; and his mother called his name Jabez, and said, For I childed him in sorrow. *(And Jabez was more respected than all his brothers; and his mother called him Jabez, or He who maketh sorrow, saying, For I gave birth to him in pain.)*

<sup>10</sup> And Jabez called inwardly (to the) God of Israel, and said, If thou blessing shalt bless me, and shalt enlarge my terms, and if thine hand shall be with me, and thou shalt make me to be not oppressed of malice. And God gave to him that thing, that he prayed. *(And Jabez inwardly called on the God of Israel, and said, If thou blessing shalt bless me, and shalt enlarge my borders, and thy hand shall be with me, and thou shalt keep me from being oppressed by malice, I shall be blessed indeed. And God gave him what he prayed for.)*

<sup>11</sup> And Chelub, the brother of Shuah, begat Mehir, that was the father of Eshton;

<sup>12</sup> and Eshton begat Bethrapha, and Paseah, and Tehinnah, the father of the city [of] Nahash *(or the founder of Irnahash)*. These be the sons of Rechah.

<sup>13</sup> And the sons of Kenaz were Othniel, and Seraiah. And the sons of Othniel were Hathath,

<sup>14</sup> and Meonothai, that begat Ophrah. And Seraiah begat Joab, the father of the valley of craftsmen; for they were craftsmen. *(and Meonothai, who begat Ophrah. And Seraiah begat Joab, the founder of the Valley of Charashim, or the Ge-harashim Valley; for the people there were craftsmen.)*

<sup>15</sup> And the sons of Caleb, the son of Jephunneh, were Iru, and Elah, and Naam. And the sons of Elah were Kenaz *(or And the son of Elah was Kenaz)*.

<sup>16</sup> Also the sons of Jehaleleel were Ziph, and Ziphah, Tiria, and Asareel.

<sup>17</sup> And the sons of Ezra were Jether, and Mered, and Ephraim, and Jalon; and he begat Marie, and Shammai, and Ishbah, the father of Eshtemoa.

<sup>18</sup> Also Jehudijah, his wife, childed Jered, the father of Gedor; and Heber, the father of Socho; and Jekuthiel, the father of Zanoah. And these were the sons of Bithiah, the daughter of Pharaoh, whom Mered took to wife\*.

<sup>19</sup> And the sons of the wife of Hodiah, the sister of Naham, father of Keilah, were (the) Garmite, and Eshtemoa, that was of Maachathites. (And the sons of Hodiah and his wife, Naham's sister, were Daliah the father of Keilah the Garmite, and Eshtemoa the Maachathite.)

<sup>20</sup> Also the sons of Shimon were Amnon, and Rinnah; the son of Hanan was Tilon, (or And the sons of Shimon were Amnon, and Rinnah, and Benhanan, and Tilon); and the sons of Ishi were Zoheth, and Benzoheth.

<sup>21</sup> The sons of Shelah, the son of Judah, were Er, the father of Lecah, and Laadah, the father of Mareshah; and these were the kindreds of the house of men working bis, in the house of an oath, (or and these were the families of the house of those who made fine linen, of the house of Ashbea or at Beth-ashbea),

<sup>22</sup> and which made the sun to stand, and the men of lying, secure, and going, that were princes in Moab, and that turned again into Bethlehem; and these be [the] old words. (and Jokim, and the men of Chozeba, and Joash, and Saraph, who were the leaders in Moab, and Jashubilehem; and these be the old words.)

<sup>23</sup> These be (the) potters dwelling in plantings, and in hedges, with kings in their works; and they dwelled there. (These be the potters, and those living among plants and hedges; and they lived there with the king, to be in his service, These be the potters, living in Netaim and Gederah; and they lived there, and worked for the king.)

<sup>24</sup> The sons of Simeon were Nemuel, and Jamin, Jarib, Zerah, (and) Saul;

<sup>25</sup> Shallum was his son; Mibsam was his son; Mishma was his son.

<sup>26</sup> The sons of Mishma; Hamuel, his son; and Zacchur, his son; [and] Shimei, his son.

<sup>27</sup> The sons of Shimei were sixteen, and six daughters; soothly his brethren had not many sons, and all the kindred might not be even to the sum of the sons of Judah. (And Shimei had sixteen sons, and six daughters; but his brothers did not have many children, and so all the kindred of Simeon was not equal to the number of people in the tribe of Judah.)

<sup>28</sup> And they dwelled in Beersheba (or And they lived in Beersheba), and in Moladah, and in Hazarshual,

<sup>29</sup> and in Billah, and in Ezem, and in Tolad,

<sup>30</sup> and in Bethuel, and in Hormah, and in Ziklag,

<sup>31</sup> and in Bethmarcaboth, and in Hazarsusim, and in Bethbirei, and in Shaaraim; these were the cities of them, unto the time of king David.

<sup>32</sup> Also the towns of them were Etam, and Ain, and Rimmon, and Tochen, and Ashan; five cities.

<sup>33</sup> And all the villages of them by the compass of these cities, till to Baal; this is the dwelling of them, and the parting of their cities. (And all their villages around these cities, unto Baal; these be their dwelling places, and the division of their cities.)

<sup>34</sup> Also Meshobab, and Jamlech, and Joshah, the son of Amaziah,

<sup>35</sup> and Joel, and Jehu, the son of Josibiah, and the sons of Seraiah, the sons of Asiel, (and Joel, and Jehu, the son of Josibiah, the son of Seraiah, the son of Asiel,)

<sup>36</sup> and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah;

<sup>37</sup> and Ziza, the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.

<sup>38</sup> These be [the] princes named in their kindreds, and be multiplied greatly in the house of their allies. (These were the princes, or the leaders, named in their kindreds; and the house of their forefathers had greatly multiplied.)

<sup>39</sup> And they went forth to enter into Gedor, unto the east of the valley, and to seek pastures to their sheep. (And they went forth unto the entrance of Gedor, east of the valley, to seek pastures for their sheep.)

\* **CHAPTER 4:18** Verses 17 & 18, as found in the original text, and presented above unchanged, are a confused rendering (as they are also in the KJV). A better ordering of these phrases would be: 17 And the sons of Ezra were Jether, and Mered, and Ephraim, and Jalon. And the children of Mered and Bithiah, the daughter of Pharaoh, whom Mered took for a wife; were Miriam, and Shammai, and Ishbah, the founder of Eshtemoa. 18 And Mered's Jewish wife/And his wife from the tribe of Judah bare Jered the founder of Gedor, and Heber the founder of Soco, and Jekuthiel the father of Zanoah.

<sup>40</sup> And they found pastures full plenteous, and full good, and a full large land, and restful, and plenteous, wherein men of the generation of Ham had dwelled before. *(And they found plentiful, and good pastures, and a very large, and restful, and plentiful land, where Ham's descendants had lived before.)*

<sup>41</sup> Therefore these men, which we have described before by name, came in the days of Hezekiah, king of Judah; and smote the tabernacles of them, and the dwellers that were found there; and they destroyed them unto this present day; and they dwelled for them, for they found there full plenteous pastures. *(And so these men, whom we have described above by name, came in the days of Hezekiah, the king of Judah; and struck the tents, or the camps, of those who they found there, and also the Meunites, and no trace remaineth of them, unto this present day; and they lived in their place, for they found plentiful pastures there.)*

<sup>42</sup> Also five hundred men of the sons of Simeon went in to the hill of Seir, and they had *(for)* princes Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi; *(And five hundred men of the sons of Simeon went to the hill country of Seir, and they had for leaders Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi;)*

<sup>43</sup> and they smote the remnants of Amalekites, that might escape; and they dwelled there for them unto this day. *(and they struck down the remnants of the Amalekites, who had escaped; and they have lived there in their place unto this day.)*

## CHAPTER 5

<sup>1</sup> Also the sons of Reuben, the first begotten son of Israel; for he was the first begotten son of Israel, but when he had defouled the bed of his father, the dignity of his first begetting was given to the sons of Joseph, the son of Israel; and Reuben was not areckoned into the first begotten son *(or and so Reuben was not reckoned as the first-born son).*

<sup>2</sup> Forsooth *(of)* Judah, that was the strongest among his brethren, princes were gathered of his generation, *(or But from Judah, who was the strongest among his brothers, came the leader for all the tribes);* forsooth the right of first begetting was areckoned to Joseph.

<sup>3</sup> Therefore the sons of Reuben, the first begotten son of Israel, were Hanoah, and Pallu, Hezron, and Carmi.

<sup>4</sup> The sons of Joel were Shemaiah; his son, Gog; his son, Shimei;

<sup>5</sup> his son, Micah; his son, Reaia; his son, Baal;

<sup>6</sup> his son, Beerah; whom Tilgathpilneser, king of Assyrians, led *(away)* prisoner; and he was prince in the lineage of Reuben *(or and he was a leader of the tribe of Reuben).*

<sup>7</sup> Soothly his brethren, and all the kindred, when they were numbered by their families, had princes Jeiel, and Zechariah. *(And his kinsmen, and all their kindred, when they were listed by their families, had Jeiel as their leader; and then Zechariah.)*

<sup>8</sup> Forsooth Bela, the son of Azaz, son of Shema, son of Joel, he dwelled in Aroer till to Nebo and Baalmeon; *(and Bela, the son of Azaz, the son of Shema, the son of Joel, and they lived in Aroer unto Nebo and Baalmeon;)*

<sup>9</sup> and he dwelled against the east coast, till to the entering of *(the)* desert, and to the flood Euphrates. And he had in possession much number of beasts in the land of Gilead. *(and they lived toward the east coast, unto the edge of the wilderness or unto the entrance to the desert, and the Euphrates River. And they had in possession a great number of beasts in the land of Gilead.)*

<sup>10</sup> Forsooth in the days of Saul the sons of Reuben fought against *(the)* Hagarites, and killed them; and dwelled for them in the tabernacles of them *(or and they lived in their tents, or their camps),* in all the coast that beholdeth to the east of Gilead.

<sup>11</sup> Soothly the sons of Gad even against them dwelled in the land of Bashan till to Salcah; *(And the sons of Gad lived beside them in the land of Bashan unto Salcah;)*

<sup>12</sup> Joel was in the beginning, and Shapham was the second; also Jaanai and Shaphat were in Bashan. *(Joel was the leader; and Shapham was the second; and Jaanai and Shaphat were in Bashan.)*

<sup>13</sup> Also their brethren by the houses of their kindreds, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. *(And their kinsmen in the houses of their kindreds, that is, the families of Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven in all.)*

<sup>14</sup> These were the sons of Abihail, the son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jeshishai, son of Jahdo, son of Buz.

<sup>15</sup> Also the brethren of the son of Abdiel, son of Guni, was prince of the house in his families. *(And Ahi, the son of Abdiel, the son of Guni, was the leader of the house of their family.)*

<sup>16</sup> And they dwelled in Gilead *(or And they lived in Gilead)*, and in Bashan, and in the towns thereof, *(and)* in all the suburbs of Sharon, till to the ends.

<sup>17</sup> All these were numbered in the days of Jotham, king of Judah, and in the days of Jeroboam *(II)*, king of Israel.

<sup>18</sup> The sons of Reuben, and of Gad, and of half the lineage of Manasseh, were men warriors, bearing shields and swords, and bending bow, and taught in battles, four and forty thousand seven hundred and sixty, and they went forth to battle, *(The sons of Reuben, and of Gad, and of the eastern half of the tribe of Manasseh, were men of war; bearing shields and swords, and bending bow, and taught in battles, forty-four thousand seven hundred and sixty, and they went forth to battle.)*

<sup>19</sup> and fought against Hagarites. Forsooth Jetur, and Nephish, and Nodab,

<sup>20</sup> gave help to them; and Hagarites, and all men that were with them, were betaken into the hands of Reuben, and Gad, and Manasseh; for they called inwardly the Lord, while they fought, and the Lord heard them, for they believed in to him. *(gave them help; and the Hagarites, and all the men who were with them, were delivered into the hands of Reuben, and Gad, and eastern Manasseh; for they inwardly called on the Lord, while they fought, and the Lord heard them, for they believed in him.)*

<sup>21</sup> And they took *(away)* all things which *(the)* Hagarites had in possession, fifty thousand of camels, and two hundred and fifty thousand of sheep, two thousand of asses *(or two thousand donkeys)*, and an hundred thousand persons of men;

<sup>22</sup> for many men were wounded and felled down; for it was the battle of the Lord. And they dwelled *(there)* for *(the)* Hagarites till to the conquest. *(for many men were killed and fell down; for the battle was the Lord's making. And they lived there in place of the Hagarites until the captivity.)*

<sup>23</sup> Also the sons of the half lineage of Manasseh had in possession the land, from the ends of Bashan till to Baalhermon, and Senir, and the hill of Hermon; for it was a great number. *(And the sons of the eastern half of the tribe of Manasseh, had in possession the land from Bashan to Baalhermon, and Senir; and Mount Hermon; for they were great in number.)*

<sup>24</sup> And these were the princes of the house of their kindred; Ephraim, and Ishi, and Eliel, and Azriel, and Jeremy, and Hodaviah, and Jahdiel, full strong men and mighty, and named dukes in their families. *(And these were the leaders of the house of their kindred; Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, very strong and mighty men, with famous names, yea, the leaders of their families.)*

<sup>25</sup> Forsooth they forsook the God of their fathers, and did fornication after the gods of *[the]* peoples of the land, which the Lord took away before them. *(But they left the God of their fathers, and did idolatry, worshipping the gods of the peoples of the land, whom the Lord had destroyed before them.)*

<sup>26</sup> And the Lord God of Israel raised *(up)* the spirit\* of Pul, king of Assyrians, and the spirit of Tilgathpilneser, king of Assur; and he translated Reuben, and Gad, and the half lineage of Manasseh, and brought them into Halah, and Habor, and Hara, and into the river of Gozan, till to this day. *(And the Lord God of Israel stirred up the will, or the desire, of Pul, the king of Assyria, who is also known as Tilgathpilneser, the king of Assyria, to fight against Israel; and he carried away Reuben, and Gad, and the eastern half of the tribe of Manasseh, and brought them to Halah, and Habor, and Hara, and the Gozan River; where they live unto this day.)*

## CHAPTER 6

<sup>1</sup> The sons of Levi were Gershon\*, Kohath, and Merari.

<sup>2</sup> The sons of Kohath were Amram, Izhar, Hebron, and Uzziel.

<sup>3</sup> The sons of Amram were Aaron, Moses, and Marie, *(or The children of Amram were Aaron, Moses, and Miriam)*. The sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

<sup>4</sup> Eleazar begat Phinehas, and Phinehas begat Abishua,

<sup>5</sup> Abishua begat Bukki, and Bukki begat Uzzi,

<sup>6</sup> Uzzi begat Zerariah, and Zerariah begat Meraioth.

\* CHAPTER 5:26 Yea, 'the spirit', that is, (the) will to fight against the children of Israel.

\* CHAPTER 6:1 Spelled 'Gershom' in some translations in Chapter 6, verses 16, 17, 20, 43, 62, and 71.

- 7 Forsooth Meraioth begat Amariah, Amariah begat Ahitub,  
8 Ahitub begat Zadok, Zadok begat Ahimaaz,  
9 Ahimaaz begat Azariah, Azariah begat Johanan,  
10 Johanan begat Azariah; he it is that was set in priesthood, in the house that Solomon builded in Jerusalem. (*Johanan begat Azariah; it was he who served as High Priest, in the House that Solomon built in Jerusalem.*)  
11 Forsooth Azariah begat Amariah, and Amariah begat Ahitub,  
12 Ahitub begat Zadok, Zadok begat Shallum,  
13 Shallum begat Hilkiyah, Hilkiyah begat Azariah,  
14 Azariah begat Seraiah, Seraiah begat Jehozadak.  
15 Forsooth Jehozadak went out, when the Lord translated Judah and Jerusalem, by the hands of Nebuchadnezzar the king. (*And Jehozadak went into captivity, when the Lord carried away Judah and Jerusalem, by the hand, or the power, of King Nebuchadnezzar.*)  
16 Therefore the sons of Levi were Gershon, Kohath, and Merari.  
17 And these were the names of the sons of Gershon; Libni, and Shimei.  
18 The sons of Kohath were Amram, and Izhar, and Hebron, and Uzziel.  
19 The sons of Merari were Mahli, and Mushi. Soothly these were the kindreds of Levi by the families of them;  
20 (of) Gershon; Libni, his son; Jahath, his son; Zimmah, his son;  
21 Joah, his son; Iddo, his son; Zerach, his son; Jeaterai, his son.  
22 The sons of Kohath; Amminadab, his son; Korah, his son; Assir, his son;  
23 Elkanah, his son; Ebiasaph, his son; Assir, his son;  
24 Tahath, his son; Uriel, his son; Uzziyah, his son; Saul, his son.  
25 The sons of Elkanah were Amasai, and Ahimoth;  
26 and (*the son of Ahimoth was*) Elkanah. The sons of (*this*) Elkanah; Zophai, his son; Nahath, his son;  
27 Eliab, his son; Jeroham, his son; Elkanah, his son.  
28 The sons of Samuel; the first begotten Vashni, and Abiah. (*The sons of Samuel; Joel, the first-born son, and Abijah.*)  
29 Soothly the sons of Merari; Mahli, his son; Libni, his son; Shimei, his son; Uzza, his son;  
30 Shimea, his son; Haggiah, his son; Asaiah, his son.  
31 These it be that David ordained on the singers of the house of the Lord, since the ark of the Lord was set (*there*); (*These it be whom David ordained over the music in the House of the Lord, after the Ark of the Lord was moved there;*)  
32 and they ministered before the tabernacle of witnessing, and sang, till Solomon builded the house of the Lord in Jerusalem; forsooth they stood by their order in [*their*] service. (*and they served before, or in front of, the Tabernacle, or the Tent, of the Witnessing, and sang, until Solomon built the House of the Lord in Jerusalem; and they did their duty in their proper turn.*)  
33 And these it be that stood nigh with their sons. Of the sons of Kohath; Heman the chanter, the son of Joel, son of Shemuel, (*And these were they who did their duty with their kinsmen. Of the sons of Kohath; Heman the cantor, or the singer, the son of Joel, the son of Shemuel,*)  
34 son of Elkanah, son of Jeroham, son of Eliel, son of Toah,  
35 son of Zuph, son of Elkanah, son of Mahath, son of Amasai,  
36 son of Elkanah, son of Joel, son of Azariah, son of Zephaniah,  
37 son of Tahath, son of Assir, son of Ebiasaph, son of Korah,  
38 son of Izhar, son of Kohath, son of Levi, the son of Israel.  
39 And his brethren; Asaph, that stood at the right half of him, (*that is*) Asaph, the son of Berachiah, son of Shimea, (*And his kinsman, Asaph, who stood at his right hand, that is Asaph, the son of Berachiah, the son of Shimea.*)  
40 son of Michael, son of Baaseiah, son of Malchiah,  
41 son of Ethni, son of Zerach, son of Adaiah,  
42 son of Ethan, son of Zimmah, son of Shimei,  
43 son of Jahath, son of Gershon, the son of Levi.  
44 Forsooth the sons of Merari, the brethren of them, were at the left side; Ethan, the son of Kishi, son of Abdi, son of Malluch, (*And their kinsman, Ethan, the son of Merari, who stood at their left side, that is, Ethan, the son of Kishi, the son of Abdi, the son of Malluch,*)  
45 son of Hashabiah, son of Amaziah, son of Hilkiyah,  
46 son of Amzi, son of Bani, son of Shamer,

<sup>47</sup> son of Mahli, son of Mushi, son of Merari, son of Levi.

<sup>48</sup> And deacons, the brethren of them, that were ordained into all the service of the tabernacle of the house of the Lord. (*And the Levites, their kinsmen, who were ordained to do all the service of the Tabernacle, the House of the Lord.*)

<sup>49</sup> Forsooth Aaron and his sons burnt incense upon the altar of brunt sacrifices, and upon the altar of incense, into all the work of the holy of holy things; and that they should pray for Israel, by all things which Moses, the servant of God, commanded, (*or and they prayed for Israel, following the commands which Moses, the servant of God, had given.*)

<sup>50</sup> And these be the sons of Aaron; Eleazar, his son; Phinehas, his son; Abishua, his son;

<sup>51</sup> Bukki, his son; Uzzi, his son; Zerariah, his son;

<sup>52</sup> Meraioth, his son; Amariah, his son; Ahitub, his son;

<sup>53</sup> Zadok, his son; Ahimaaz, his son.

<sup>54</sup> And these were the dwelling places, by the towns and coasts of them, that is, of the sons of Aaron, by the kindreds of Kohathites; for those befeled to them by lot.

<sup>55</sup> Therefore *the children of Israel* gave to them Hebron in the land of Judah, and the suburbs thereof by compass; (*And so the children of Israel gave them Hebron in the land of Judah, and its suburbs all around;*)

<sup>56</sup> and *they gave* the fields and towns of the cities to Caleb, the son of Jephunneh.

<sup>57</sup> And they gave cities to the sons of Aaron, Hebron to refuge, and *they gave* Libnah, with his suburbs, and Jattir, and Eshtemoa, with their suburbs, (*And they gave to the sons of Aaron, the city of Hebron for refuge, and also Libnah, with its suburbs, and Jattir, and Eshtemoa, with their suburbs.*)

<sup>58</sup> but also Hilen, and Debir, with their suburbs; (*and Hilen, and Debir, with their suburbs;*)

<sup>59</sup> also *they gave* Ashan, and Bethshemesh, and the suburbs of those. (*and Ashan, and Bethshemesh, and their suburbs.*)

<sup>60</sup> And of the lineage of Benjamin *they gave* Geba, and the suburbs thereof, and Alemeth with his suburbs, Anathoth also with his suburbs; all the cities were thirteen with their suburbs, by the kindreds of them. (*And from the tribe of Benjamin they gave Geba, and its suburbs, and Alemeth with its suburbs, and Anathoth with its suburbs; so all the cities with their suburbs, were thirteen, for their kindreds, or families.*)

<sup>61</sup> And [to] the sons of Kohath, (to) the residues of their kindred, they gave of the half lineage of Manasseh, ten cities into possession. (*And to the sons of Kohath, for the rest of their kindred, they gave from the western half of the tribe of Manasseh, ten cities for a possession.*)

<sup>62</sup> And to the sons of Gershon by their kindreds, *they gave* fourteen cities in Bashan, of the lineage of Issachar, and of the lineage of Asher, and of the lineage of Naphtali, and of the lineage of Manasseh. (*And to the sons of Gershon by their kindreds, they gave thirteen cities from the tribes of Issachar, and Asher, and Naphtali, and the eastern half of the tribe of Manasseh in Bashan.*)

<sup>63</sup> And to the sons of Merari by their kindreds, they gave by lots twelve cities, of the lineage of Reuben, of the lineage of Gad, and of the lineage of Zebulun. (*And to the sons of Merari by their kindreds, they gave by lot twelve cities, from the tribes of Reuben, and Gad, and Zebulun.*)

<sup>64</sup> And the sons of Israel gave to [the] deacons (the) cities and suburbs of those; (*And the Israelites gave these cities, and their suburbs, to the Levites;*)

<sup>65</sup> and they gave by lot, of the sons of the lineage of Judah, and of the lineage of the sons of Simeon, and of the lineage of the sons of Benjamin, these cities, which the deacons called by their names; (*and they gave by lot, from the tribes of Judah, and of Simeon, and of Benjamin, these cities, which be named above.*)

<sup>66</sup> and of them that were of the kindred of the sons of Kohath, and in the terms of them, were the cities of the lineage of Ephraim. (*And for those who were of the kindred of the sons of Kohath, there were cities in the land of the tribe of Ephraim.*)

<sup>67</sup> And *the sons of Israel* gave to them (the) cities of refuge, Shechem with his suburbs, in the hill of Ephraim; and Gezer with his suburbs, (*Yea, the Israelites gave them the city of refuge, Shechem with its suburbs, in the hill country of Ephraim; and Gezer with its suburbs.*)

<sup>68</sup> also Jokmeam with his suburbs, and Bethhoron also. (*and Jokmeam, and Bethhoron, with their suburbs.*)

<sup>69</sup> Also of the lineage of Dan *they gave* Aijalon, with her suburbs, and Gathrimmon by the same manner. *(And from the tribe of Dan they gave Aijalon with its suburbs, and Gathrimmon with its suburbs.)*

<sup>70</sup> And of the half lineage of Manasseh *they gave* Aner, and the suburbs thereof, *(and)* Bileam, and the suburbs thereof; that is, to them that were residue/that were left of the kindred of the sons of Kohath. *(And from the western half of the tribe of Manasseh they gave Aner, and its suburbs, and Bileam, and its suburbs; that is, to those who were left of the kindred of the sons of Kohath.)*

<sup>71</sup> And to the sons of Gershon *they gave* of the kindred of half the lineage of Manasseh, Golan in Bashan, and the suburbs thereof, and Ashtaroth with his suburbs. *(And to the sons of Gershon they gave from the kindred of the eastern half of the tribe of Manasseh, Golan in Bashan, and its suburbs, and Ashtaroth with its suburbs.)*

<sup>72</sup> Of the lineage of Issachar *they gave* Kedesh, and the suburbs thereof, and Daberath with his suburbs; *(And from the tribe of Issachar they gave Kedesh, and its suburbs, and Daberath with its suburbs;)*

<sup>73</sup> also Ramoth, and his suburbs, and Anem with his suburbs. *(and Ramoth, and its suburbs, and Anem with its suburbs.)*

<sup>74</sup> Also of the lineage of Asher *they gave* Mashal with his suburbs, and Abdon also, *(And from the tribe of Asher, they gave Mashal with its suburbs, and Abdon with its suburbs.)*

<sup>75</sup> and Hukok, and the suburbs thereof, and Rehob with his suburbs. *(and Hukok, and its suburbs, and Rehob with its suburbs.)*

<sup>76</sup> And of the lineage of Naphtali *they gave* Kedesh in Galilee, and the suburbs thereof, Hammon with his suburbs, and Kiriathaim, and the suburbs thereof. *(And from the tribe of Naphtali they gave Kedesh in Galilee, and its suburbs, Hammon with its suburbs, and Kiriathaim, and its suburbs.)*

<sup>77</sup> Soothly to the residue sons of Merari *they gave* of the lineage of Zebulun, Rimmon, and the suburbs thereof, and Tabor with his suburbs. *(And to the rest of the sons of Merari they gave from the tribe of Zebulun, Rimmon, and its suburbs, and Tabor with its suburbs.)*

<sup>78</sup> Also beyond *(the)* Jordan, even against Jericho, against the east of *(the)* Jordan, *they gave* of the lineage of Reuben, Bezer in the wilderness with his suburbs, and Jahzah with his suburbs, *(And beyond the Jordan River, opposite Jericho, on the east side of the Jordan River, they gave from the tribe of Reuben, Bezer in the wilderness with its suburbs, and Jahzah with its suburbs,)*

<sup>79</sup> also Kedemoth, and his suburbs, and Mephaath with his suburbs. *(and Kedemoth, and its suburbs, and Mephaath with its suburbs.)*

<sup>80</sup> Also of the lineage of Gad, *they gave* Ramoth in Gilead, and the suburbs thereof, Mahanaim with his suburbs, *(And from the tribe of Gad, they gave Ramoth in Gilead, and its suburbs, Mahanaim with its suburbs.)*

<sup>81</sup> but also Heshbon with his suburbs, and Jazer with his suburbs. *(and Heshbon with its suburbs, and Jazer with its suburbs.)*

## CHAPTER 7

<sup>1</sup> Forsooth the sons of Issachar were four; Tola, and Puah, Jashub, and Shimrom.

<sup>2</sup> The sons of Tola *were* Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, princes by the houses of their kindreds. Of the generation of Tola were numbered *(the)* strongest men in the days of David, two and twenty thousand and six hundred. *(The sons of Tola were Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, the leaders of the houses of their kindreds. They were the strongest men of the descendants of Tola, who, in the days of David, numbered twenty-two thousand and six hundred.)*

<sup>3</sup> The sons of Uzzi *were* Izrahiah *(or The son of Uzzi was Izrahiah)*; of whom were born Michael, and Obadiah, and Joel, and Ishiah, five, all princes.

<sup>4</sup> And with them *were* by their families and peoples, six and thirty thousand most strong men girded to battle; for they had many wives and sons. *(And with them, by their families and peoples, were thirty-six thousand most strong men girded for battle; for they had many wives and sons.)*

<sup>5</sup> And their brethren, by all the kindreds of Issachar, most strong to fight, were numbered fourscore and seven thousand *(or numbered eighty-seven thousand)*.

<sup>6</sup> The sons of Benjamin *were* Bela, and Becher, and Jediel, three.

<sup>7</sup> The sons of Bela *were* Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; princes of families (*or the leaders of their families*), most strong to fight; for the number of them was two and twenty thousand and four and thirty.

<sup>8</sup> And the sons of Becher *were* Zemira, and Joash, and Eliezer, and Elieonai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth; all these *were* the sons of Becher.

<sup>9</sup> And the princes of (*their*) kindreds were numbered by their families twenty thousand and two hundred most strong men to battles. (*And the leaders of their kindreds were listed, or registered, by their families, and there were found to be twenty thousand and two hundred most strong men for battle.*)

<sup>10</sup> And the sons of Jediael *were* Bilhan (*or And the son of Jediael was Bilhan*); soothly the sons of Bilhan *were* Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

<sup>11</sup> All these the sons of Jediael *were* princes of their families, seventeen thousand and two hundred, strongest men going forth to battle. (*All these sons of Jediael, the leaders of their families, and their most strong men, were seventeen thousand and two hundred going forth to battle.*)

<sup>12</sup> Also Shuppim and Huppim (*or And Shuppim and Huppim*) *were* the sons of Ir; and Hushim was the son of Aher.

<sup>13</sup> And the sons of Naphtali *were* Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhan.

<sup>14</sup> And the son of Manasseh *was* Asriel; and Sira<sup>\*</sup>, his secondary wife, childed Machir, the father of Gilead. (*And the sons of Manasseh were Ashriel, and Machir, the father of Gilead, whom his secondary wife, the Syrian, or the Aramean, bare for him.*)

<sup>15</sup> And Machir took wives to his sons Huppim and Shuppim; and he had a sister, Maachah by name, (*or And Machir took for a wife the sister of Huppim and Shuppim, whose name was Maachah, or And Machir took for a wife a woman whose name was Maachah, the sister of Huppim and Shuppim*); and the name of the second son was Zelophehad, and daughters were born to Zelophehad.

<sup>16</sup> And Maachah, the wife of Machir, childed a son (*or bare a son*), and called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

<sup>17</sup> And the son of Ulam *was* Bedan. These were the sons of Gilead, son of Machir, son of Manasseh;

<sup>18</sup> and Hammoleketh his sister childed a fair man, Abiezer, and Mahalah. (*and his sister Hammoleketh gave birth to Ishod, and Abiezer, and Mahalah.*)

<sup>19</sup> And the sons of Shemidah *were* Ahian, and Likhi, and Aniam.

<sup>20</sup> And the sons of Ephraim *were* Shuthelah; Bered, his son; Tahath, his son; Eladah, his son; and Tahath, his son;

<sup>21</sup> and Zabad, his son; and Shuthelah, his son; and Ezer, and Elead, his sons. And [*the*] men of Gath born in the land killed them, for they went down to assail their possessions.

<sup>22</sup> Therefore Ephraim, the father of them, wailed by many days; and his brethren came to comfort him. (*And their father Ephraim bewailed them for many days; and his kinsmen came to comfort him.*)

<sup>23</sup> And he entered [*in*] to his wife, which conceived, and childed a son (*or and bare a son*); and he called his name Beriah, for he was born in the evils of his house.

<sup>24</sup> And his daughter *was* Sherah; that builded Bethhoron, the lower, and the higher, and Uzen, and Sherah. (*And his daughter was Sherah, who built Lower Bethhoron, and Upper Bethhoron, and Uzzensherah.*)

<sup>25</sup> And his son *was* called Rephah, and (*his son was*) Resheph, and (*his son was*) Telah, of whom *was* born Tahan; (*And Ephraim's son was called Rephah, and his son was Resheph, and his son was Telah, and his son was Tahan;*)

<sup>26</sup> that engendered Laadan; and Ammihud, the son of him, begat Elishama; (*and Tahan begat Laadan; and Laadan's son Ammihud, begat Elishama;*)

<sup>27</sup> of whom *was* born Nun; that had a son Joshua.

<sup>28</sup> And the possession and the dwelling places of them *was* Bethel with his villages, and against the east, Naaran; at the west coast, Gezer, and his villages, also Shechem with his villages, and Gaza with his villages. (*And their possession and their dwelling places were Bethel with its villages, and to the east, Naaran; and to the west, Gezer, and its villages, and Shechem with its villages, and Gaza with its villages.*)

\* **CHAPTER 7:14** Here the Hebrew text speaks of 'an Aramean', that is, 'a citizen of Aram'. In Wycliffe's time, 'Aram' was also called 'Syria'. From this word, the translators mistakenly made the 1st person name, 'Sira'.

<sup>29</sup> Also beside the sons of Manasseh, Bethshean and his towns, Taanach and his towns, Megiddo and his towns, Dor and his towns; and the sons of Joseph, son of Israel, dwelled in these towns. *(And the sons of Manasseh had Bethshean and its towns, Taanach and its towns, Megiddo and its towns, and Dor and its towns; and the sons of Joseph, the son of Israel, lived in these towns.)*

<sup>30</sup> The sons of Asher were Imnah, and Isuah, and Ishuai, and Beriah; and Serah was the sister of them.

<sup>31</sup> And the sons of Beriah were Heber, and Malchiel; he is the father of Birzavith.

<sup>32</sup> And Heber engendered Japhlet, and Shomer, and Hotham, and Shua, the sister of them.

<sup>33</sup> And the sons of Japhlet were Pasach, and Bimhal, and Ashvath; these were the sons of Japhlet.

<sup>34</sup> And the sons of Shamer were Ahi, and Rohgah, and Jehubbah, and Aram.

<sup>35</sup> And the sons of Helem, his brother, were Zophah, and Imna, and Shelesh, and Amal. *(And the sons of his brother Hotham were Zophah, and Imna, and Shelesh, and Amal.)*

<sup>36</sup> The sons of Zophah were Suah, and Harnepher, and Shual, and Beri, and Imrah,

<sup>37</sup> and Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

<sup>38</sup> The sons of Jether were Jephunneh, and Pispah, and Ara.

<sup>39</sup> And the sons of Ulla were Arah, and Haniel, and Rezia.

<sup>40</sup> All these were the sons of Asher, princes of kindreds, chosen men and full strong dukes of dukes; and the number, of the age of them that were able to battle, was six and twenty thousand. *(All these were the sons of Asher, the leaders of their kindreds, chosen and very strong men, leaders of leaders; and the number of them of the age who were able to do battle, was twenty-six thousand.)*

## CHAPTER 8

<sup>1</sup> Forsooth Benjamin begat Bela his first begotten son, Ashbel the second, Aharah the third,

<sup>2</sup> Nohah the fourth, and Rapha the fifth.

<sup>3</sup> And the sons of Bela were Addar, and Gera, and Abihud,

<sup>4</sup> and Abishua, and Naaman, and Ahoah,

<sup>5</sup> but also Gera *(or and Gera)*, and Shephuphan, and Huram.

<sup>6</sup> These be the sons of Ehud, princes of *[the]* kindreds dwelling in Geba, that were translated into Manahath *(or who were sent away to Manahath)*.

<sup>7</sup> And Naaman, and Ahiah, and Gera, he translated them *(or whom he removed)*, and he begat Uzza and Ahihud;

<sup>8</sup> and Shahraraim, he begat *(children)* in the country of Moab, after that he let go of Hushim and Baara, his wives; *(and Shahraraim begat children in the country of Moab, after he divorced his wives, Hushim and Baara;)*

<sup>9</sup> and he begat of Hodesh, his *(new)* wife, Jobab, and Zibia, and Mesha, and Malcham,

<sup>10</sup> also Jeuz, and Shachia, and Mirma; those be the sons of him, princes in their families. *(and Jeuz, and Shachia, and Mirma; these be his sons, the leaders in their families.)*

<sup>11</sup> And Hushim begat Abitub, and Elpaal.

<sup>12</sup> And the sons of Elpaal were Eber, and Misham, and Shamed; he builded Ono, and Lod, and his villages; *(And the sons of Elpaal were Eber, and Misham, and Shamed; it was Shamed who built Ono, and Lod, and their villages;)*

<sup>13</sup> and Beriah and Shema were princes of *[the]* kindreds dwelling in Aijalon; these drove away the dwellers of Gath; *(and Beriah and Shema were the leaders of the kindreds, or of the families, living in Aijalon; they drove away the inhabitants of Gath;)*

<sup>14</sup> and Ahio, and Shashak, and Jeremoth,

<sup>15</sup> and Zebadiah, and Arad, and Ader,

<sup>16</sup> Michael forsooth *(or and Michael)*, and Ispah, and Joha, the sons of Beriah<sup>\*</sup>;

<sup>17</sup> Zebadiah, and Meshullam, and Hezeki, and Heber,

<sup>18</sup> and Ishmerai, and Jezliah, and Jobab, *(the)* sons of Elpaal;

<sup>19</sup> Jakim, and Zichri, and Zabdi,

<sup>20</sup> and Elienai, and Zilthai, and Eliel,

<sup>21</sup> and Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;

<sup>22</sup> Ishpan, and Heber, Eliel,

\* **CHAPTER 8:16** Because of more accurate punctuation, verses 16-26 are taken from the "Early Version" of the "Wycliffe Bible" and are marked with a superscript 'E'; there are no major wording differences with the same verses of the "Later Version".

- <sup>23</sup> and Abdon, and Zichri, and Hanan,  
<sup>24</sup> and Hananiah, and Elam, and Antothijah,  
<sup>25</sup> and Iphedeiah, and Penuel, the sons of Shashak;  
<sup>26</sup> Shamsheraï, and Shehariah, and Athaliah,  
<sup>27</sup> and Jaresiah, and Eliah, and Zichri, the sons of Jeroham.  
<sup>28</sup> These were[the] patriarchs and princes of (the) kindreds, that dwelled in Jerusalem (or who lived in Jerusalem).  
<sup>29</sup> And in Gibeon dwelled Abigibeon, (that is, Jehiel, the founder of Gibeon), and Maachah (was) the name of his wife;  
<sup>30</sup> and his first begotten son Abdon, and Zur, and Kish, and Baal, and Nadab,  
<sup>31</sup> and Gedor, and Ahio, and Zacher,  
<sup>32</sup> and Mikloth. And Mikloth begat Shimeah; and they dwelled even against their brethren in Jerusalem, with their brethren. (and Mikloth. And Mikloth begat Shimeah; and they lived alongside their kinsmen in Jerusalem.)  
<sup>33</sup> And Ner begat Kish, and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.  
<sup>34</sup> And the son of Jonathan was Meribbaal; and Meribbaal begat Micah.  
<sup>35</sup> The sons of Micah were Pithon, and Melech, and Tarea, and Ahaz.  
<sup>36</sup> And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri. And Zimri begat Moza,  
<sup>37</sup> and Moza begat Binea, whose son was Rapha, of whom was begotten Eleasah, that begat Azel.  
<sup>38</sup> Soothly Azel had six sons by these names, Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; all these were the sons of Azel.  
<sup>39</sup> And the sons of Eshek, his brother, were Ulam, the first begotten son, and Jehush, the second, and Eliphelet, the third.  
<sup>40</sup> And the sons of Ulam were full strong men, and bending bow with great strength, and having many sons, and sons of sons, till to an hundred and fifty. All these were the sons of Benjamin.

## CHAPTER 9

- <sup>1</sup> Therefore all Israel was numbered, and the sum of them was written in the book of [the] kings of Israel and of Judah; and they were translated into Babylon for their sin. (And so all Israel was listed, or registered, and their sum was written down in The Book of the Kings of Israel and of Judah; but they were carried away to Babylon because of their sins.)  
<sup>2</sup> And they that dwelled first in their cities, and in the possessions of Israel, and the priests, and the deacons, and Nethinims, (And the first to return, and to live on their own possessions, or on their own property, in their cities, were the Israelites, and the priests, and the Levites, and the Nethinims.)  
<sup>3</sup> dwelled in Jerusalem. Of the sons of Judah, and of the sons of Benjamin, also of the sons of Ephraim, and of Manasseh; (And they who lived in Jerusalem were of the sons of Judah, and of Benjamin, and of Ephraim, and of Manasseh;)  
<sup>4</sup> (of the sons of Judah); Uthai, the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the sons of Pharez (or of the sons of Perez), the son of Judah;  
<sup>5</sup> and of Shelah (or and of the Shilonites, or and of the Shelanites); Asaiah, the first begotten (son), and his sons;  
<sup>6</sup> and (of) the sons of Zerah; Jeuel, and his brethren (or and his kinsmen); six hundred, fourscore and ten.  
<sup>7</sup> And of the sons of Benjamin; Sallu, the son of Meshullam, the sons of Hodaviah, the sons of Hasenuah, (And of the sons of Benjamin; Sallu, the son of Meshullam, the son of Hodaviah, the son of Hasenuah,)  
<sup>8</sup> and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the sons of Michri (or the son of Michri), and Meshullam the son of Shephathiah, the son of Reuel, (the) son of Ibnijah,  
<sup>9</sup> and the brethren of them, by their families; nine hundred [and] six and fifty. All these were princes of their kindreds by the houses of their fathers. (and their kinsmen, by their families; nine hundred and fifty-six. All these were leaders of their kindreds by the houses of their forefathers.)  
<sup>10</sup> And of the priests, Jedaiah, (and) Jehoiarib, and Jachin;

<sup>11</sup> and Azariah, the son of Hilkiah, *(the)* son of Meshullam, the son of Zadok, the son of Meraioth, *(the)* son of Ahitub, *was[the]* bishop of the house of the Lord *(or was the High Priest, or the ruler; of the House of the Lord).*

<sup>12</sup> *(And)* Adaiah, son of Jeroham, son of Pashur, son of Malchijah, and Maasiai, son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer,

<sup>13</sup> also their brethren, princes by their families, *were a thousand seven hundred and fourscore, (or and their kinsmen, leaders of their families, were a thousand seven hundred and sixty),* men full strong in bodily might, to make the work of *[the]* service in the house of the Lord.

<sup>14</sup> And of the deacons *(or And of the Levites);* Shemaiah, the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

<sup>15</sup> also Bakbakkar, the carpenter, and Galal, and Mattaniah, the son of Micah, son of Zichri, son of Asaph, *(and Bakbakkar, and Heresh, and Galal, and Mattaniah, the son of Micah, the son of Zichri, the son of Asaph.)*

<sup>16</sup> and Obadiah, the son of Shemaiah, *(the)* son of Galal, the son of Jeduthun, and Berechiah, the son of Asa, the son of Elkanah, that dwelled in the porches of Netophathites *(or who lived in the villages of the Netophathites).*

<sup>17</sup> And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and the brethren of them; Shallum *was* the prince; *(And the gatekeepers were Shallum, and Akkub, and Talmon, and Ahiman, and their kinsmen; and Shallum was the leader;)*

<sup>18</sup> till to that time they kept by their whiles in the gate of the king at the east, of the sons of Levi. *(until that time, they had all been gatekeepers in the companies of the Levites, at the King's Gate, on the east.)*

<sup>19</sup> Shallum forsooth, the son of Kore, the son of Ebiasaph, the son of Korah, with his brethren, and with the house of his father; these be the sons of Korah upon the works of the service, keepers of the porches of the tabernacle, and the families of them kept by whiles, *or times,* the entering of the castles of the Lord. *(And Shallum, the son of Kore, the son of Ebiasaph, the son of Korah, with his kinsmen, of the house of his father; these Korahites were in charge of the guards at the entrance to the Tabernacle; for their families had long guarded the entrances to the tents, or to the camp, of the Lord.)*

<sup>20</sup> And Phinehas, the son of Eleazar, *was* the duke of them before the Lord. *(And Phinehas, the son of Eleazar, had been) their leader before, the Lord be with him!)*

<sup>21</sup> And Zechariah, the son of Meshelemiah, *was* porter of the gate of the tabernacle of witnessing. *(And Zechariah, the son of Meshelemiah, was gatekeeper at the gate to the Tabernacle of the Witnessing.)*

<sup>22</sup> All these chosen into porters by *(the)* gates *were* two hundred and twelve, and they were described, *or presented,* in their own towns, which deacons, *or ministers,* David and Samuel, the prophet, ordained in their faith, *(All these chosen to be gatekeepers at the gates were two hundred and twelve, and they were listed in their own towns, and David, and the prophet Samuel, had ordained these Levites, or these ministers, for their faithfulness.)*

<sup>23</sup> both them and the sons of them in the doors of the house of the Lord, and in the tabernacle of witnessing, by their whiles. *(both them and their sons to be at the doors of the House of the Lord, that is, at the entrance to the Tabernacle of the Witnessing, by their watches.)*

<sup>24</sup> Porters were by four coasts *(or The gatekeepers were on four sides),* that is, at the east, at the west, at the north, and at the south.

<sup>25</sup> And their brethren dwelled in towns, and came in their sabbaths from time till to time. *(And their kinsmen lived in their towns, and came for seven days at a time, each in their turn.)*

<sup>26</sup> All the number of porters was betaken to these four deacons, and they kept *(charge of)* the chambers, and the treasures of the house of the Lord. *(These four chief gatekeepers were Levites; and they were greatly trusted, and kept charge of the rooms, and the supplies of the House of the Lord.)*

<sup>27</sup> Also they dwelled in their keepings by the compass of the temple of the Lord, that when time were, they should open the gates early. *(And they lived in their residences about the Temple of the Lord, so that at the proper time, they could open the gates every morning.)*

<sup>28</sup> Men of their kin were also on the vessels of *[the]* service; for the vessels were borne in at the number, and were borne out of them. *(Men of their kin were also in charge of the vessels used in the service; for the vessels were borne in and borne out by them, by number.)*

<sup>29</sup> And they that had the vessels of the sanctuary betaken to their keeping, were sovereigns of [*the tried*] flour, and [*the*] wine, and oil, and incense, and sweet smelling spiceries. (*And they who had the vessels of the sanctuary under their charge, or their care, were also responsible for the fine flour, and the wine, and the oil, and the incense, and the sweet smelling spices.*)

<sup>30</sup> And (*some of*) the sons of [*the*] priests made ointments of (*the*) sweet smelling spiceries.

<sup>31</sup> And Mattithiah, deacon (*or the Levite*), the first begotten son of Shallum of the kindred of Korah, was the sovereign of all things that were fried in the frying pan.

<sup>32</sup> And *men* of the sons of Kohath, the brethren of them, were on the loaves of setting forth, that they should make ready ever new loaves by each sabbath. (*And some of the sons of Kohath, their kinsmen, were responsible for the loaves of setting forth, or the loaves of proposition, and they prepared new loaves every Sabbath.*)

<sup>33</sup> These be the princes of chanters, by the families of Levites, that dwelled in chambers, so that they should serve continually day and night in their service. (*These be the leaders of the cantors, or of the singers, by the families of the Levites, who lived in rooms set apart for them, so that they could continually serve day and night in their service.*)

<sup>34</sup> The heads of (*the*) Levites, by their families, the princes, dwelled in Jerusalem. (*The heads of the Levites, their leaders, lived in Jerusalem, by their families.*)

<sup>35</sup> And there dwelled in Gibeon, Jeiel, the father of Gibeon, and the name of his wife (*was*) Maachah; (*And Jeiel, the founder of Gibeon, lived in Gibeon, and his wife's name was Maachah;*)

<sup>36</sup> (*and*) Abdon, his first begotten son, and Zur, and Kish, and Baal, and Ner, and Nadab,

<sup>37</sup> and Gedor, and Ahio, and Zechariah, and Mikloth;

<sup>38</sup> and Mikloth begat Shimeam; these dwelled even against their brethren in Jerusalem, with their brethren. (*and Mikloth begat Shimeam; they lived with their kinsmen in Jerusalem.*)

<sup>39</sup> And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.

<sup>40</sup> And the son of Jonathan *was* Meribbaal; and Meribbaal begat Micah.

<sup>41</sup> And the sons of Micah *were* Pithon, and Melech, and Tahrea, (*and Ahaz*);

<sup>42</sup> and Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

<sup>43</sup> and Moza begat Binea, whose son Rephaiah begat Eleasah, of whom Azel *was* begotten.

<sup>44</sup> And Azel had six sons by these names, Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, (*and*) Hanan; these *were* the sons of Azel.

## CHAPTER 10

<sup>1</sup> Forsooth the Philistines fought against Israel, and the sons of Israel fled (*from*) the Philistines, and felled down wounded in the hill of Gilboa. (*And the Philistines fought against the men of Israel, and the Israelites fled from the Philistines, and fell down dead on Mount Gilboa.*)

<sup>2</sup> And when the Philistines had nighed pursuing Saul and his sons, they killed Jonathan, and Abinadab, and Malchishua, the sons of Saul.

<sup>3</sup> And the battle *was* aggrieved against Saul; and men archers found him, and wounded him with darts. (*And the battle *was* grievous against Saul; and the archers found him, and mortally wounded him with arrows.*)

<sup>4</sup> And Saul said to his squire, Draw out thy sword, and slay me, lest these uncircumcised men come, and scorn me. But his squire *was* afeared by dread, and would not do this; therefore Saul took a sword, and felled upon it.

<sup>5</sup> And when his squire had seen this, that is, that Saul *was* dead, he felled also on his sword, and *was* dead.

<sup>6</sup> Therefore Saul perished (*or And so Saul died*), and his three sons, and all his house felled down together.

<sup>7</sup> And when the men of Israel, that dwelled in field places, had seen this, they fled; and when Saul and his sons *were* dead, they forsook their cities, and *were* scattered hither and thither; and Philistines came, and dwelled in those. (*And when the men of Israel, who lived in the valley, had seen this, they fled; yea, when they heard that Saul and his sons *were* dead, they deserted their cities, and *were* scattered here and there; and the Philistines came, and lived in them or and lived there.*)

<sup>8</sup> Therefore in the tother day, the Philistines drew away the spoils of *[the]* slain men, and found Saul and his sons lying in the hill of Gilboa. *(And so the next day, as the Philistines took away the spoils of the slain men, they found Saul and his sons lying dead on Mount Gilboa.)*

<sup>9</sup> And when they had spoiled him, and had girded off the head, and had made *him* naked of the armours, they sent *his head* into their land, that it should be borne about, and should be showed in the temples of idols, and to *(the)* peoples;

<sup>10</sup> and they hallowed his armours in the temple of their god(s), and they setted the head in the temple of Dagon.

<sup>11</sup> When men of Jabesh of Gilead had heard this, that is, all things which the Philistines did on Saul, *(And when some men of Jabesh of Gilead had heard about this, that is, all the things that the Philistines had done to Saul,)*

<sup>12</sup> all *[the]* strong men rose *(up)* together, and took the dead bodies of Saul and of his sons, and brought those into Jabesh; and they buried the bones of them under an oak, that was in Jabesh; and fasted seven days.

<sup>13</sup> Therefore Saul was dead for his wickednesses, for he brake the behest of the Lord, which he *[had]* commanded, and kept not it, but furthermore also he took counsel at a woman having a fiend speaking in the womb, *(And so Saul died for his wickedness, for he broke the word of the Lord or for he broke the command of the Lord, which the Lord had commanded, and he did not obey, but he also took counsel with a woman having a spirit speaking in her womb,)*

<sup>14</sup> and he hoped not in the Lord; for which thing both the Lord killed him, and translated his realm to David, the son of Jesse. *(and he asked not of the Lord; for which thing the Lord killed him, and turned his kingdom over to Jesse's son David.)*

## CHAPTER 11

<sup>1</sup> Therefore all Israel was gathered to David in Hebron, and said, We be thy bone and thy flesh; *(And so all Israel was gathered unto David in Hebron, and said, We be thy flesh and blood;)*

<sup>2</sup> also yesterday and the third day ago, when Saul reigned yet upon Israel, thou it was that ledest out and ledest in Israel; for the Lord thy God said to thee, Thou shalt feed my people Israel, and thou shalt be prince upon it. *(and yesterday and the third day ago, when Saul yet ruled Israel, it was thou who ledest out Israel and ledest them in again; for the Lord thy God said to thee, Thou shalt feed my people Israel, and thou shalt be prince upon them or and thou shalt be their leader.)*

<sup>3</sup> Therefore all the greater men in birth of Israel came to the king in Hebron; and David made with them a bond of peace before the Lord, and they anointed him king upon Israel, by the word of the Lord, which he spake in the hand of Samuel. *(And so all the men of Israel of great age, that is, the elders, came to the king in Hebron; and David made a covenant with them before the Lord, and they anointed him king upon Israel, by the word of the Lord, which he spoke through Samuel.)*

<sup>4</sup> Therefore David went, and all Israel, into Jerusalem; this *Jerusalem* is *Jebus*, where *Jebusites*, inhabitants of the land, were. *(And so David, and all Israel, went to Jerusalem; this Jerusalem is Jebus, where the Jebusites, who inhabited the land, were.)*

<sup>5</sup> And they that dwelled at *Jebus* said to David, Thou shalt not enter hither. Forsooth David took the high tower of *Zion*, which is the city of David; *(And those who lived at Jebus said to David, Thou shalt not come in here. But David took the high tower, or the stronghold, of Zion, which is now called the City of David.)*

<sup>6</sup> and he said, Each man that slayeth first *(a)* *Jebusite*, shall be prince and duke. Therefore *Joab*, the son of *Zeruiah*, went up first, and was made prince. *(and he said, The first man who killeth a Jebusite shall be the leader of the army. And so Joab, the son of Zeruiah, went up first, and he was made the leader.)*

<sup>7</sup> And David dwelled in the high tower; and therefore it was called the city of David; *(And David lived in the high tower, or the stronghold, and so it was called the City of David.)*

<sup>8</sup> and he builded the city in compass, from *Millo* till to the compass *(about)*; and *Joab* builded the tother part of the city. *(and he built the city all around, from the Millo all around; and Joab built the other part of the city.)*

<sup>9</sup> And David profited going and waxing *(or And David grew stronger and stronger)*, and the Lord of hosts was with him.

<sup>10</sup> These *be* the princes of the strong men of David, that helped him, that he should be king upon all Israel, by the word of the Lord which he spake to Israel. *(These be the*

leaders of the strong men of David, who helped him, so that he could be king upon all Israel, by the word of the Lord which he spoke to Israel.)

<sup>11</sup> And this is the number of the strong men of David; Jashobeam, the son of Hachmoni, was prince among (the) thirty; this raised up his shaft, *either spear*, upon three hundred, (and) wounded (these) men in one time. (And this is the list of the strong men of David; Jashobeam, the son of Hachmoni, was the leader of The Three; he raised up his spear against three hundred, and killed all these men at one time.)

<sup>12</sup> And after him was Eleazar, the son of his father's brother, that was of (the) Ahohites, the which Eleazar was among [the] three mighty men. (And after him was Eleazar, the son of Dodo, who was of the Ahohites, and Eleazar was also one of The Three mighty men.)

<sup>13</sup> This was with David in Pasdammim, when Philistines were gathered to one place into battle, (or He was with David in Pasdammim, when the Philistines had gathered together for battle); and a field of that country was full of barley, and the people fled from the face of (the) Philistines.

<sup>14</sup> This Eleazar stood in the midst of the field, and defended it; and when he had slain the Philistines, the Lord gave great health to his people (or the Lord gave them a great victory)\*.

<sup>15</sup> Soothly three of [the] thirty princes went down to the stone, wherein David was, to the den of Adullam, when the Philistines setted tents in the valley of Rephaim. (And three of the thirty leaders went down to the stone, where David was, to Adullam's cave, when the Philistines pitched their tents in the Rephaim Valley.)

<sup>16</sup> And David was in a stronghold, and the station, that is, the host gathered, of Philistines was in Bethlehem. (And David was then in a stronghold, and the garrison, that is, the gathered army, of the Philistines was in Bethlehem.)

<sup>17</sup> Therefore David desired water, and said, I would, that some man gave to me water (out) of the cistern of Bethlehem, which is in the gate. (And so David desired water, and said, I wish, that someone would give me some water from the well, which is by the gate of Bethlehem.)

<sup>18</sup> Therefore these three went through the middle of the castles, or of the hosts, of [the] Philistines, and drew water (out) of the cistern of Bethlehem, that was in the gate, and they brought to David, that he should drink; and David would not drink it, but rather he offered it to the Lord, (And so The Three went through the middle of the Philistines' camp, (or tents), and drew water from the well, that was by the gate of Bethlehem, and they brought it back to David, so that he could drink it; but David would not (drink it), but rather he offered it to the Lord.)

<sup>19</sup> and said, Far be it, that I do this thing in the sight of my God, and that I drink the blood of these men, for in the peril of their lives they brought water to me; and for this cause he would not drink, (or for at the peril of their lives they brought this water to me; and for this reason he would not drink it). [The] Three strongest men did these things.

<sup>20</sup> Also Abishai, the brother of Joab, he was the prince of (the second) three men, and he raised up his spear against three hundred, (and) wounded (those) men; and he was most named among (these) three, (And Abishai, Joab's brother, he was the leader of The Thirtymighty men, and he raised up his spear against three hundred, and he killed those men; and he was famous among The Thirty,)

<sup>21</sup> [and] among the second three, he was noble, and the prince of them; nevertheless he came not to the first three. (yea, among The Thirty, he was famous, and was their leader; but he did not achieve the fame, or the stature, of The Three mighty men.)

<sup>22</sup> Benaiah, the son of Jehoiada, (was) the strongest man of Kabzeel, that did many works (or who did many works); he killed two strong men of Moab; and he went down, and killed a lion in the midst of a cistern, in the time of snow;

<sup>23</sup> and he killed a man of Egypt, whose stature was of five cubits, and he had a spear as the beam of webs; therefore Benaiah went down to him with a rod, and ravished the spear, which he held in his hand, and killed him with his own spear. (and he killed a man of Egypt, who was five cubits tall, and his spear was like a weaver's beam; and so Benaiah went down to him with a rod, or a club, and seized his spear, which he held in his hand, and killed him with his own spear.)

<sup>24</sup> Benaiah, the son of Jehoiada, did these things, (he) that was most named among (the second) three strong men, (Benaiah, the son of Jehoiada, did these things, and he was the most famous among The Thirty mighty men,)

\* CHAPTER 11:14 The third member of The Three mighty men was Shammah, the son of Agee, from Harar (2nd Samuel 23:11).

<sup>25</sup> and he was the first among *[the]* thirty; nevertheless he came not to the *(first)* three; and David set him at his ear *for a good counsellor*. (*yea, he was the most famous among The Thirty; but he did not achieve the fame of The Three; and David put him in charge of his bodyguard.*)

<sup>26</sup> Forsooth the strongest men in the host *were* Asahel, the brother of Joab, and Elhanan, the son of his father's brother of Bethlehem, (*And so the strongest men in the army were Asahel, Joab's brother, and Elhanan, the son of Dodo of Bethlehem,*)

<sup>27</sup> Shammoth *(the)* Harorite, Helez *(the)* Pelonite,

<sup>28</sup> Ira, the son of Ikkes of Tekoa, Abiezer of Anathoth,

<sup>29</sup> Sibbecai *(the)* Hushathite, Ilai *(the)* Ahohite,

<sup>30</sup> Maharai *(the)* Netophathite, Heled, the son of Baanah *(the)* Netophathite,

<sup>31</sup> Ithai, the son of Ribai of Gibeah, of the sons of Benjamin; Benaiah *(the)* Pirathonite,

<sup>32</sup> men of the strand *[of]* Gaash, Abiel *(the)* Arbathite, (*Hurai, of the Gorge of Gaash, Abiel the Arbathite,*)

<sup>33</sup> Azmaveth *(the)* Baharumite, Elisha *(the)* Shaalbonite,

<sup>34</sup> the sons of Hashem *(the)* Gizonite, Jonathan, the son of Shage *(the)* Hararite, (*Hashem the Gizonite, Jonathan, the son of Shage the Hararite,*)

<sup>35</sup> Ahiam, the son of Sacar *(the)* Hararite, Eliphal, the son of *[Ur]*,

<sup>36</sup> Hephher *(the)* Mecherathite, Ahijah *(the)* Pelonite,

<sup>37</sup> Hezro *(the)* Carmelite, Naarai, the son of Ezbai,

<sup>38</sup> Joel, the brother of Nathan, Mibhar, the son of Haggeri,

<sup>39</sup> Zelek *(the)* Ammonite, Naharai *(the)* Berothite, the squire of Joab, son of Zeruiah,

<sup>40</sup> Ira *(the)* Ithrite, Gareb *(the)* Ithrite,

<sup>41</sup> Uriah *(the)* Hittite, Zabab, the son of Ahlai,

<sup>42</sup> Adina, the son of Shiza *(the)* Reubenite, prince of Reubenites *(or a leader of the Reubenites)*, and thirty men with him;

<sup>43</sup> Hanan, the son of Maachah, and Joshaphat *(the)* Mithnite,

<sup>44</sup> Uzzia *(the)* Ashterathite, Shama and Jehiel, the sons of Hothan *(the)* Aroerite,

<sup>45</sup> Jediael, the son of Shimri, and Joha, his brother, *(the)* Tizite,

<sup>46</sup> Eliel *(the)* Mahavite, Jeribai, and Joshaviah, the sons of Elnaam, Ithmah *(the)* Moabite,

<sup>47</sup> Eliel, and Obed, and Jasiel of *(the)* Mesobaites. (*and Eliel, and Obed, and Jasiel, from Zobah.*)

## CHAPTER 12

<sup>1</sup> Also these came to David in Ziklag, when he fled yet from Saul, the son of Kish; the which were full strong men and noble fighters, (*And these men also came to David in Ziklag, when he had fled from Saul, the son of Kish; and they were very strong men, and able and valiant fighters,*)

<sup>2</sup> bending bow, and casting stones with slings with ever either hand, and directing arrows; of the brethren of Saul of Benjamin *(or of the kinsmen of Saul of Benjamin)*,

<sup>3</sup> the prince Ahiezer *(or the leader was Ahiezer)*, and Joash, the sons of Shemaah of Gibeah; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu of Anathoth;

<sup>4</sup> also Ismaiah of Gibeon *was (one of) the strongest among (the) thirty, and above (the) thirty*; Jeremy, and Jahaziel, and Johanan, and Josabad *(the) Gederathite, (and Ismaiah of Gibeon was one of the strongest among The Thirty, and a leader of The Thirty; Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite.)*

<sup>5</sup> Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah *(the)* Haruphite,

<sup>6</sup> Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, of Korhites,

<sup>7</sup> and Joelah, and Zebadiah, the sons of Jeroham of Gedor.

<sup>8</sup> But also *(some) of (the) Gadites' strongest men, and best fighters, holding shield and spear, fled over to David, when he was hid in desert; the faces of them as the face of a lion, and they were swift as caprets in hills. (And some of the Gadites strongest men, and best fighters, holding shield and spear, fled over to David, when he was hid in the wilderness; their faces were like the faces of lions, and they were as swift as the gazelles on the hills.)*

<sup>9</sup> Ezer was the prince *(or Ezer was their leader)*, Obadiah the second, Eliab the third,

<sup>10</sup> Mishmannah the fourth, Jeremy the fifth *(or Jeremiah the fifth)*,

<sup>11</sup> Attai the sixth, Eliel the seventh,

<sup>12</sup> Johanan the eighth, Elzabad the ninth,

<sup>13</sup> Jeremy the tenth *(or Jeremiah the tenth)*, Machbanai the eleventh;

<sup>14</sup> these of the sons of Gad were princes of the host; and the least, *that is, he that had the least power*, was sovereign over an hundred knights, and the most was over a thousand. *(these of the Gadites were leaders of the army; and the least, that is, he who had the least power, was the ruler of a hundred horsemen, and he who had the most power, ruled over a thousand.)*

<sup>15</sup> These it be that passed over *(the)* Jordan in the first month, when it was wont to flow over his brinks; and they drove away all men, *that is, heathen men*, that dwelled in the valleys at the east coast, and *[at the]* west coast. *(These it were who passed over the Jordan River in the first month, when it was wont to overflow its banks; and they drove away all the people, that is, all the heathen, who lived in the valleys to the east, and to the west.)*

<sup>16</sup> And also *(some)* men of Benjamin and of Judah came to the stronghold, wherein David dwelled *(or where David lived)*.

<sup>17</sup> And David went out against them, and said, If ye come peaceable to me, for to help me, mine heart be joined to you; forsooth if ye set ambush to me for mine adversaries, since I have not wickedness in the hands, God of our fathers see and deem. *(And David went out to meet them, and said, If ye have come in peace to me, yea, to help me, my heart shall be joined to you; but if ye set ambush against me for my adversaries, since I have no wickedness in my hands, let the God of our fathers see and judge.)*

<sup>18</sup> And the spirit clothed Amasai, the prince among *(the)* thirty, and he said, O! David, we be thine, and thou, son of Jesse, we shall be with thee; peace, peace to thee, and peace to thine helpers, for thy Lord God helpeth thee. Therefore David received them, and made *[them]* princes of the company. *(And the spirit clothed Amasai, later the leader of The Thirty, and he said, O David! we be thine, and thou, son of Jesse, we shall be with thee; peace, peace to thee, and peace to thine helpers, for the Lord thy God helpeth thee. And so David received them, and made them leaders in his army.)*

<sup>19</sup> And *(some)* men of Manasseh fled over to David, when he came with Philistines to fight against Saul, and he fought not with them; for after that the princes of Philistines had taken counsel, they sent him again, and said, With peril of our head, he shall turn again to Saul his lord. *(And some men of Manasseh fled over to David, when he came with the Philistines to fight against Saul, though he did not fight with them; for after that the princes, or the leaders, of the Philistines had taken counsel, they sent him away, for they said, He shall return to his lord Saul, at the peril of our own heads.)*

<sup>20</sup> Therefore when David turned again into Ziklag, men of Manasseh fled over to him, Adnah, and Jozabad, Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, princes of knights in Manasseh. *(And so when David returned to Ziklag, these men of Manasseh fled over to him; Adnah, and Jozabad, Jediael, and Michael, and Jozabad, and Elihu, and Zilthai; each of them was a leader of a thousand horsemen in Manasseh.)*

<sup>21</sup> These men gave help to David against *[the]* thieves; for all were full strong *[men]*, and were made princes in the host. *(These men gave help to David against the thieves; for they were all very strong men, and were made leaders in his army.)*

<sup>22</sup> But also by each day men came to David, for to help him, till that the number was made *(as)* great as the host of God.

<sup>23</sup> Also this is the number of *[the]* princes of the host that came to David, when he was in Hebron, that they should translate the realm of Saul to him, by the word of the Lord; *(And these are the numbers of the armed companies who came to David, when he was in Hebron, so that they could help get Saul's kingdom for him, by the word of the Lord.)*

<sup>24</sup> *(of)* the sons of Judah, bearing shield and spear, six thousand and eight hundred, ready to battle *(or ready for battle)*;

<sup>25</sup> of the sons of Simeon, seven thousand and an hundred, of *(the)* strongest men *(for)* to fight;

<sup>26</sup> of the sons of Levi, four thousand and six hundred;

<sup>27</sup> also Jehoiada, prince of the generation of Aaron, and three thousand and seven hundred with him; *(and Jehoiada, the leader of Aaron's descendants, and three thousand and seven hundred men with him;)*

<sup>28</sup> also Zadok *(or and Zadok)*, a young man of noble wit, and the house of his father, two and twenty princes;

<sup>29</sup> and of the sons of Benjamin, the brethren of Saul, three thousand; for a great part of them followed yet the house of Saul; *(and of the sons of Benjamin, Saul's kinsmen, three thousand men; for a great part of them still followed the house of Saul;)*

<sup>30</sup> and of the sons of Ephraim, twenty thousand and eight hundred, full strong men in bodily might, men named in their families *(or famous men in their families)*;

<sup>31</sup> and of the half part of the lineage of Manasseh, eighteen thousand; all came by their names, to make David king; *(and of the western half of the tribe of Manasseh, eighteen thousand; each chosen by their name, to come and help make David king;)*

<sup>32</sup> also of the sons of Issachar, two hundred princes, learned men, that knew *(at)* each time to command what the people of Israel ought to do; and all the remnant of the lineage followed the counsels of them; *(and of the sons of Issachar, two hundred leaders, learned men, who knew every time what to command the people of Israel to do; and all the remnant of their tribe followed their counsel;)*

<sup>33</sup> and of Zebulun came fifty thousand into his help, not in double heart, which went out to battle, and stood in the battle array, and were made ready with armours of battle; *(and of Zebulun came fifty thousand to help him, not of double heart, but who went out to battle, and stood in the battle array, ready with the arms, or the weapons, of battle;)*

<sup>34</sup> and of Naphtali a thousand princes, and with them came seven and thirty thousand men, arrayed with shield and spear; *(and of Naphtali a thousand leaders, and with them came thirty-seven thousand men, arrayed with shield and spear;)*

<sup>35</sup> also of Dan, eight and twenty thousand and six hundred men, made ready to battle; *(and of Dan, twenty-eight thousand and six hundred men, ready for battle;)*

<sup>36</sup> and of Asher forty thousand men, going out to battle, and stirred to battle in the battle array.

<sup>37</sup> And beyond *(the)* Jordan, of the sons of Reuben, and of Gad, and of the half part of the lineage of Manasseh, sixscore thousand men, arrayed with armours of battle. *(And from the east side of the Jordan River; of the sons of Reuben, and of Gad, and of the eastern half of the tribe of Manasseh, one hundred and twenty thousand men, ready with the arms, or the weapons, of battle.)*

<sup>38</sup> All these men warriors and ready to battle, came with perfect heart into Hebron, to make David king upon all Israel, *(or All these men of war and ready for battle, came with perfect heart to Hebron, to make David king upon all Israel;)* but also all the residue of Israel were of one heart, that David should be made king upon all Israel.

<sup>39</sup> And they were there at David three days, and ate and drank; for their brethren had made ready to them; *(And they were there with David for three days, and ate and drank; for their kinsmen had made provisions for them;)*

<sup>40</sup> but also they that were nigh them, till to Issachar and Zebulun and Naphtali, brought loaves on asses, and camels, and mules, and oxen, for to eat; *(and also)* meal, bundles of pressed figs, and dried grapes, wine, and oil, oxen and wethers, to all plenty *(or in all plenty;)* for joy was in Israel.

## CHAPTER 13

<sup>1</sup> Forsooth David took counsel with *[the]* tribunes, and centurions, and all *[the]* princes *(or and all the leaders;)*

<sup>2</sup> and he said to all the company of the sons of Israel, If it pleaseth you, and if the word that I speak goeth out from the Lord our God, send we to the remnant of our brethren to all the countries of Israel, and to *[the]* priests and deacons that dwell in the suburbs of cities, that they be gathered to us, *(and he said to all the company of the Israelites, If it pleaseth you, and if the word that I speak goeth out from the Lord our God, then send we for the rest of our kinsmen in all the land of Israel, and for the priests and the Levites who live in the suburbs of the cities, that they be gathered to us.)*

<sup>3</sup> and that we bring again to us the ark of our God; for we sought not *(at)* it in the days of Saul. *(and then we shall bring back the Ark of our God to us; for in the days of Saul we did not resort to it or we did not make use of it;)*

<sup>4</sup> And all the multitude answered, that it should be done so; for the word pleased all the people.

<sup>5</sup> Therefore David gathered together all Israel, from Shihor of Egypt till that thou enter into Hamath, that he should bring the ark of God from Kiriathjearim. *(And so David gathered together all Israel, from Shihor of Egypt unto Hamath, to bring back the Ark of God from Kiriathjearim.)*

<sup>6</sup> And David went up, and all the men of Israel, to the hill of Kiriathjearim, which is in Judah, that he should bring from thence the ark of the Lord God sitting on cherubim, where his name was inwardly called *(on)*. *(And David went up, and all the men of Israel, to Baalah, that is, Kiriathjearim, which is in Judah, to bring back from there the Ark of the Lord God, which sat on cherubim, yea, the Ark which bare his name.)*

<sup>7</sup> And they putted the ark of the Lord God on a new wain from the house of Abinadab; and Uzza and his brethren drove the wain. *(And they put the Ark of the Lord God on a new wagon at the house of Abinadab; and Uzza and Ahio drove the wagon.)*

<sup>8</sup> And David and all Israel played before the Lord, with all might, in songs, and in harps, and psalteries, and in tympan, and in cymbals, and trumpets. *(And David and all Israel played before the Lord with all their might, with songs, and harps, and lutes, and tympan, and cymbals, and trumpets.)*

<sup>9</sup> And when they had come to the cornfloor of Chidon *(or And when they had come to the threshing floor of Chidon)*, Uzza stretched forth his hand to sustain, *or (to) stable*, the ark; for the oxes waxing wild had bowed it *[down]* a little.

<sup>10</sup> Therefore the Lord was wroth against Uzza, and smote him *(or and struck him down)*, for he had touched the ark; and he was dead there before the Lord.

<sup>11</sup> And David was sorry, for the Lord had parted, *or (had) slain*, Uzza; and he called that place The Parting of Uzza, *(as it is still called)* unto this present day.

<sup>12</sup> And David dreaded the Lord in that time, and said, How may I bring into me the ark of the Lord? *(And David feared the Lord at that time, and said, How can I bring the Ark of the Lord back home with me?)*

<sup>13</sup> And for this cause he brought not it to him, that is, into the city of David, but he turned it into the house of Obededom of Gath. *(And for this reason he did not bring it back with him, that is, to the City of David, but he left it at the house of Obededom the Gittite.)*

<sup>14</sup> Therefore the ark of God dwelled in the house of Obededom of Gath three months; and the Lord blessed his house, and all things that he had. *(And so the Ark of God stayed at the house of Obededom the Gittite for three months; and the Lord blessed his house, and all that he had.)*

## CHAPTER 14

<sup>1</sup> And Hiram, the king of Tyre, sent messengers to David, and trees of cedar, and workmen of walls and of trees, that they should build to him an house. *(And Hiram, the king of Tyre, sent messengers to David, and cedar timber, and workmen of walls and of wood, so that they could build a house for him.)*

<sup>2</sup> And David knew that the Lord had confirmed him into king upon Israel; and that his realm was raised upon his people Israel. *(And David knew that the Lord had established him as king upon Israel; and that his kingdom was raised up on high for the sake of his people Israel.)*

<sup>3</sup> And David took other wives in Jerusalem, and he begat sons and daughters.

<sup>4</sup> And these be the names of them that were born to him in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

<sup>5</sup> I Bhar, and Elishua, and Elpalet,

<sup>6</sup> and Nogah, and Nepheg, and Japhia,

<sup>7</sup> and Elishama, and Beeliada, and Eliphalet.

<sup>8</sup> Forsooth the Philistines heard that David was anointed king on all Israel, and *[they]* all ascended to seek *(out)* David, *(to destroy him)*. And when David had heard this thing, he went out against them.

<sup>9</sup> And *[the]* Philistines came, and were spread abroad in the valley of Rephaim;

<sup>10</sup> and David counselled *(with)* the Lord, and said, Whether I shall go up to the Philistines? and whether thou shalt betake them into mine hands? And the Lord said to him, Go thou up, and I shall betake them into thine hand. *(and David counselled with the Lord, and said, Should I go up against the Philistines? and shalt thou deliver them into my hands? And the Lord said to him, Go thou up, and I shall deliver them into thy hands.)*

<sup>11</sup> And when the Philistines had gone up into Baalperazim, David smote them there *(or David struck them down there)*, and said, God hath parted mine enemies by mine hand, as waters be parted. And therefore the name of that place was called Baalperazim, *(that is, the Lord of the Breakthrough)*;

<sup>12</sup> and they left there their gods, which David commanded to be burnt. *(and they left their gods there, which David commanded to be burned.)*

<sup>13</sup> And another time the Philistines felled in, and were spread abroad in the valley; *(And the Philistines came another time, and were spread across the valley)*;

<sup>14</sup> and again David counselled *(with)* the Lord, and the Lord said to him, Thou shalt not go up after them; go *[thou]* away from them, and thou shalt come against them even against the pear trees *(or and thou shalt meet them opposite the pear trees)*.

<sup>15</sup> And when thou shalt hear the sound of a goer in the top, or height, of the pear trees, then thou shalt go out to battle; for the Lord is gone out before thee, to smite the powers of [the] Philistines (or to strike down the army of the Philistines).

<sup>16</sup> Therefore David did as God commanded to him, and he smote the castles/the powers of the Philistines, from Gibeon till to Gazer. (And so David did as God commanded him, and he struck down the army of the Philistines, from Gibeon unto Gazer.)

<sup>17</sup> And the name of David was published in all countries, and the Lord gave his dread on all folks. (And so David's name was published in every land, and the Lord brought the fear of him upon all nations.)

## CHAPTER 15

<sup>1</sup> And David made to him(*self*) houses in the city of David, and he builded a place to the ark of the Lord, and arrayed a tabernacle to it. (And David prepared quarters for himself in the City of David, and he built a place for the Ark of the Lord, and prepared a Tent for it.)

<sup>2</sup> Then David said, It is unleaveful, that the ark of God be borne about of any others, no but of the deacons, which the Lord chose to bear it, and for to minister to him into without end. (Then David said, It is unlawful, for the Ark of God to be carried about by any others, except the Levites, whom the Lord hath chosen to carry it, and to serve him forevermore.)

<sup>3</sup> And David gathered together all Israel into Jerusalem, that the ark of God should be brought into his place, which he had made ready to it; (And David gathered together all Israel into Jerusalem, so that the Ark of God could be brought to the place, which he had prepared for it;)

<sup>4</sup> also and he gathered together the sons of Aaron, and the deacons; (and he also gathered together the sons of Aaron, and the Levites;)

<sup>5</sup> of the sons of Kohath, Uriel was prince, and his brethren two hundred and twenty; (of the sons of Kohath, Uriel was the leader, with one hundred and twenty of his kinsmen;)

<sup>6</sup> of the sons of Merari, Asaiah was prince, and his brethren two hundred and thirty; (of the sons of Merari, Asaiah was the leader, with two hundred and twenty of his kinsmen;)

<sup>7</sup> of the sons of Gershon<sup>\*</sup>, the prince was Joel, and his brethren an hundred and thirty; (of the sons of Gershon, Joel was the leader, with one hundred and thirty of his kinsmen;)

<sup>8</sup> of the sons of Elizaphan, Shemaiah was prince, and his brethren two hundred; (of the sons of Elizaphan, Shemaiah was the leader, with two hundred of his kinsmen;)

<sup>9</sup> of the sons of Hebron, Eliel was prince, and his brethren fourscore; (of the sons of Hebron, Eliel was the leader, with eighty of his kinsmen;)

<sup>10</sup> of the sons of Uzziel, Amminadab was prince, and his brethren an hundred and twelve. (of the sons of Uzziel, Amminadab was the leader, with one hundred and twelve of his kinsmen.)

<sup>11</sup> And David called (for) Zadok and Abiathar (the) priests, and the deacons (or and the Levites), Uriel, Asaiah, and Joel, Shemaiah, Eliel, and Amminadab;

<sup>12</sup> and said to them, Ye that be princes of the families of Levi, be ye hallowed with your brethren, and bring ye the ark of the Lord God of Israel to the place, that is made ready to it; (and said to them, Ye who be the leaders of the families of the Levites, be ye consecrated, or purified, along with your kinsmen, and bring ye the Ark of the Lord God of Israel to the place, that was prepared for it;)

<sup>13</sup> lest, as at the beginning, for ye were not present, the Lord smote us, so and now it be done, if we do any unleaveful thing. (because the first time, for ye were not present, the Lord struck us down, and so now it could be done to us again, if we do any unlawful thing.)

<sup>14</sup> Therefore the priests and deacons were hallowed, that they should bear the ark of the Lord God of Israel. (And so the priests and the Levites purified themselves, so that they could carry the Ark of the Lord God of Israel.)

<sup>15</sup> And the sons of Levi took the ark of God with bars upon their shoulders, as Moses commanded by the word of the Lord. (And the Levites took the Ark of God on bars upon their shoulders, as Moses commanded by the word of the Lord.)

<sup>16</sup> And David said to the princes of (the) deacons, that they should ordain of their brethren singers in organs of musics, that is, in gitterns, and harps, and cymbals; that the sound of gladness should sound on high. (And David said to the leaders of the Levites, that they should ordain among their kinsmen singers, and players of musical instruments,

\* CHAPTER 15:7 Also known as Gershon.

*that is, of lutes, and harps, and cymbals; so that the sound of gladness could be heard on high.)*

<sup>17</sup> And they ordained deacons, Heman, the son of Joel, and of his brethren, Asaph, the son of Berechiah; soothly of the sons of Merari, *[the] brethren of them, they ordained Ethan, the son of Kushaiah, (And the Levites ordained Heman, the son of Joel, and of his kinsmen, Asaph, the son of Berechiah; and of the sons of Merari, their kinsmen, they ordained Ethan, the son of Kushaiah;)*

<sup>18</sup> and the brethren of them with them; in the second order Zechariah, and Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, porters; *(and with them, their kinsmen of the second order, or degree, Zechariah, and Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, and Mikneiah, and the gatekeepers, Obededom, and Jeiel;)*

<sup>19</sup> and the singers, Heman, Asaph, and Ethan, sounding in brazen cymbals; *(and the musicians, the Heman, Asaph, and Ethan, sounding with brass cymbals;)*

<sup>20</sup> and Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, these sang privates in gitterns *(or these played lutes on Alamoth;)*

<sup>21</sup> and Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, and Azariah, sang in harps for the eighth *(or played harps on the eighth), and (also the) epinicion, that is, thankings that ought to be done to God, (the) overcomer and (the) victor;*

<sup>22</sup> and Chenaniah, the prince of deacons, and of prophecy, was sovereign to before-sing *[the] melody, for he was full wise; (and Chenaniah, a leader of the Levites, led the singing by the singers, for he was very wise;)*

<sup>23</sup> and Berechiah, and Elkanah, were porters of the ark; *(and Berechiah, and Elkanah, were gatekeepers for the Ark;)*

<sup>24</sup> and Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, *(the) priests, sounded with trumps before the ark of the Lord; and Obededom, and Jehiah, were porters of the ark, (or and Obededom, and Jehiah, were also gatekeepers for the Ark).*

<sup>25</sup> Therefore David, and the greater men in birth of Israel, and the tribunes, went to bring the ark of *[the] bond of peace of the Lord from the house of Obededom with gladness. (And so David, and the men of great age, that is, the elders, of Israel, and the tribunes, went with great gladness to bring back the Ark of the Covenant of the Lord from the house of Obededom.)*

<sup>26</sup> And when God had helped the deacons that bare the ark of *[the] bond of peace of the Lord, seven bulls and seven rams were offered. (And because God had helped the Levites who carried the Ark of the Covenant of the Lord, they offered seven bulls and seven rams.)*

<sup>27</sup> And David was clothed with a white stole, and all the deacons that bare the ark, and the singers, and Chenaniah, the prince of the prophecy among *[the] singers, were clothed in white stoles (too); and also David was clothed with a linen surplice. (And David was clothed with a white robe, and all the Levites who carried the Ark, and the singers, and Chenaniah, the leader of the singing by the singers, were also clothed in white robes; and David was also clothed with a linen ephod.)*

<sup>28</sup> And all Israel led forth the ark of *[the] bond of peace of the Lord, and sounded in joyful song, and in sound of clarions, and in trumps, and in cymbals, and in gitterns, and harps. (And all Israel brought forth the Ark of the Covenant of the Lord, and sounded with joyful song, and with the sound of horns, and trumpets, and cymbals, and lutes, and harps.)*

<sup>29</sup> And when the ark of *[the] bond of peace of the Lord had come into the city of David, Michal, the daughter of Saul, beheld forth by a window, and saw king David dancing and playing; and she despised him in her heart. (And when the Ark of the Covenant of the Lord had come into the City of David, Michal, Saul's daughter, watched from a window, and saw King David dancing and playing; and she despised him in her heart.)*

## CHAPTER 16

<sup>1</sup> Therefore they brought the ark of God, and setted it in the midst of the tabernacle, that David had arrayed thereto; and they offered burnt sacrifices and peaceable sacrifices before the Lord. *(And so they brought the Ark of God, and put it in the midst of the Tent that David had prepared for it; and they offered burnt sacrifices and peace offerings before the Lord.)*

<sup>2</sup> And when David offering burnt sacrifices and peaceable sacrifices had fulfilled, he blessed the people in the name of the Lord; *(And when David had finished offering the burnt sacrifices and the peace offerings, he blessed the people in the name of the Lord;)*

<sup>3</sup> and he parted to all, to each by himself, from man to woman, one cake of bread/a cake of bread, and a part of roasted flesh of a bulge, and flour fried in oil. *(and he gave to all of them, yea, to each one, every man and woman, a loaf of bread, and a piece of the roasted flesh of a wild ox, or of a buffalo, and flour fried in oil.)*

<sup>4</sup> And he ordained before the ark of the Lord, of the Levites, *that is, deacons*, that should minister; *that is, serve*, and have mind of the works of the Lord, and glorify and praise the Lord God of Israel; *(And he ordained before the Ark of the Lord some of the Levites to serve, and to remember aloud the works of the Lord, and to glorify and to praise the Lord God of Israel;)*

<sup>5</sup> Asaph the prince, and Zechariah his second; forsooth Jehiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom, and Jeiel, on the organs of the psaltery, and on the harps; but *he ordained* Asaph to sound with cymbals; *(yea, Asaph to be the leader, and Zechariah to be his second; and Jaaziel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom, and Jeiel, to play the lutes and the harps; and Asaph to sound with the cymbals;)*

<sup>6</sup> and *he ordained* Benaiah and Jahaziel, priests, before the ark of the bond of peace of the Lord, for to trump continually. *(and Benaiah and Jahaziel, the priests, to blow the trumpets continuously before the Ark of the Covenant of the Lord.)*

<sup>7</sup> In that day, David made Asaph prince, and his brethren, for to acknowledge to the Lord. *(On that day, David first ordained Asaph, and his kinsmen, to give praise and thanks to the Lord, and to proclaim to the people, saying,)*

<sup>8</sup> Acknowledge ye to the Lord, and inwardly call ye *(on)* his name; make ye his findings known among peoples. *(Give ye thanks to the Lord, and call ye on his name; make ye his deeds known among the peoples.)*

<sup>9</sup> Sing ye to him, and say ye psalm to him, and tell ye all his marvels *(or and tell ye of all his marvellous deeds).*

<sup>10</sup> Praise ye his holy name; the heart of men seeking the Lord be glad *(or let the hearts of those seeking the Lord be glad).*

<sup>11</sup> Seek ye the Lord and his strength; seek ye ever[more] his face *(or seek ye his face forevermore).*

<sup>12</sup> Have ye mind of his marvels that he hath done; of his signs, and of the dooms of his mouth. *(Remember the marvels that he hath done; his signs, and the judgements from his mouth.)*

<sup>13</sup> The seed of Israel, his servant, *praise thou God*; the sons of Jacob, his chosen, *praise ye God. (Let the descendants of his servant Israel, praise ye God; let the children of Jacob, his chosen, praise ye God.)*

<sup>14</sup> He is the Lord our God; his dooms *be* in each land *(or let his judgements be in every land).*

<sup>15</sup> Have ye mind without end of his covenant; of the word which he covenanted into a thousand generations. *(Remember his covenant forevermore; yea, the word which he covenanted to a thousand generations.)*

<sup>16</sup> Which word he covenanted with Abraham; and of his oath to Isaac.

<sup>17</sup> And he ordained that *word* to Jacob into a commandment; and to Israel into *(an)* everlasting covenant. *(And he ordained that word to Jacob for a commandment; and to Israel for an everlasting covenant.)*

<sup>18</sup> And he said, To thee I shall give the land of Canaan; the part of your heritage *(or the portion of your inheritance).*

<sup>19</sup> When they were few in number; little, and pilgrims thereof, *(or only a few, and strangers there).*

<sup>20</sup> And they passed from folk into folk; and from a realm to another people. *(And they went from nation to nation; and from one kingdom to another.)*

<sup>21</sup> He suffered not any man *(to)* falsely challenge them; but he blamed kings for them. *(He did not allow anyone to oppress them; and he admonished kings for them.)*

<sup>22</sup> *(And he said)*, Do not ye touch my christ, *that is, (the) patriarchs anointed with the anointing of grace*; and do not ye do wickedly against my prophets.

<sup>23</sup> All *[the]* earth, sing ye to the Lord; tell ye from day into day his health *(or tell ye of his victory day after day, or tell ye of his salvation, or his deliverance, day after day).*

<sup>24</sup> Tell ye among heathen men his glory *(or Tell ye of his glory among the heathen)*; his marvels among all peoples.

<sup>25</sup> For the Lord is great, and worthy to be praised full much; and he is horrible, *that is, fearful*, over all gods. *(For the Lord is great, and worthy to be greatly praised; and he it is who should be feared or and it is he who should be revered, more than all the gods.)*

<sup>26</sup> For all the gods of *(the)* peoples *be(but)* idols; but the Lord made *(the)* heavens.

<sup>27</sup> Acknowledging and great doing *be* before him; strength and joy *be* in the place of him. *(Acknowledgement and great accomplishment, that is, honour and glory, be before him; strength and joy be in his dwelling.)*

<sup>28</sup> Ye families of peoples, bring ye to the Lord; bring ye to the Lord glory and empire.

<sup>29</sup> Give ye the glory to his name, raise ye up sacrifice, and come ye in his sight; and worship ye the Lord in holy fairness. *(Give ye the glory due to his name, raise ye up a sacrifice, and come ye before him; and worship ye the Lord in the beauty of holiness.)*

<sup>30</sup> All earth *be* moved from his face; for he hath founded the world unmoveable. *(All the earth tremble before him; for he hath made the world immovable.)*

<sup>31</sup> *(Let the)* Heavens *be* glad, and the earth make full out joy; and say they among *(the)* nations, The Lord reign.

<sup>32</sup> The sea thunder, and his fullness, *(or Let the sea thunder, and all of its fullness)*; the fields fully joy they, and all things that *be* in those.

<sup>33</sup> Then the trees of the forest shall praise before the Lord; for he cometh to deem the earth *(or for he cometh to judge the earth)*.

<sup>34</sup> Acknowledge to the Lord, for he is good; for his mercy is without end. *(Give thanks to the Lord, for he is good; for his mercy is forevermore.)*

<sup>35</sup> And say ye, Thou God, our saviour, save us, and gather us together; and deliver us from heathen men; that we acknowledge to thine holy name, and *be* fully glad in thy songs. *(And say ye, Thou God, our saviour, save us, and gather us together, and deliver us from the heathen; so that we may give thanks to thy holy name, and rejoice in thy songs, or in thy praise.)*

<sup>36</sup> Blessed *be* the Lord God of Israel from without beginning and into without end; and all the people say, Amen, and say praising to God.

<sup>37</sup> Therefore David left there, before the ark of *[the]* bond of peace of the Lord, Asaph and his brethren, for to minister in the sight of the ark, *or before the ark*, continually, by all days and their whiles. *(And so David left Asaph and his kinsmen there, before the Ark of the Covenant of the Lord, to serve continually before the Ark, in all the days of their service, that is, first one, and then another.)*

<sup>38</sup> And David ordained *(as)* porters, Obededom and his brethren, eight and sixty; and Obededom, the son of Jeduthun, and Hosah. *(And David ordained Obededom, the son of Jeduthun, and Hosah, to be gatekeepers; and Obededom and his kinsmen were sixty-eight in number.)*

<sup>39</sup> And *he* ordained Zadok *(the)* priest, and his brethren, *(the)* priests, before the tabernacle of the Lord, in the high place that was in Gibeon, *(And he ordained Zadok the priest, and his kinsmen, the priests, to be before the Tabernacle of the Lord, that was at the hill shrine in Gibeon.)*

<sup>40</sup> for to offer burnt sacrifices to the Lord upon the altar of burnt sacrifice continually, in the morrowtide and eventide, by all things that *be* written in the law of the Lord *(or by all the things that be written in the Law of the Lord)*, which he commanded to Israel.

<sup>41</sup> And after him David ordained Heman and Jeduthun, and *[the]* other(s) chosen, each man by his name, for to acknowledge to the Lord; for his mercy is without end. *(And with them David ordained Heman and Jeduthun, and the others who were chosen, each man by his name, to give thanks to the Lord; for his mercy is forevermore.)*

<sup>42</sup> And *he* ordained Heman and Jeduthun, *(with)* trumping, and shaking *(of)* cymbals, and all organs of musics, for to sing to God; forsooth he made the sons of Jeduthun to *be* porters. *(And he ordained Heman and Jeduthun, and the others, to sing to God with trumpets, and cymbals, and all the other musical instruments; and he made the sons of Jeduthun to be gatekeepers.)*

<sup>43</sup> And all the people turned again into their house, and David turned again, to bless also his house. *(And all the people returned to their houses, and David also returned home to bless his house.)*

## CHAPTER 17

<sup>1</sup> Forsooth when David dwelled in his house, he said to Nathan, the prophet, Lo! I dwell in an house of cedars; and the ark of *[the]* bond of peace of the Lord is under skins. *(And when David was in his house, he said to the prophet Nathan, Behold! I live in a cedar house; but the Ark of the Covenant of the Lord is under curtains, (or in a tent).)*

<sup>2</sup> And Nathan said to David, Do thou all things that be in thine heart, for God is with thee.

<sup>3</sup> Therefore in that night (*or But in that night*), the word of the Lord was made to Nathan, and (*he*) said,

<sup>4</sup> Go thou, and speak to David, my servant, (*and say*), The Lord saith these things, Thou shalt not build to me an house to dwell in (*or Thou shalt not build a House for me to live in*);

<sup>5</sup> certainly I have not dwelled in an house, from that time in which I led Israel out of the land of Egypt till to this day, but ever[*more*] I have changed places of the tabernacle, and have dwelled in a tent with all Israel. (*truly I have not lived in a House, from that time in which I led Israel out of the land of Egypt unto this day, but always I have gone from place to place, and have lived in a tabernacle, yea, a tent, like all Israel.*)

<sup>6</sup> Whether I have spoken namely to one of the judges of Israel, to which I commanded that they should feed my people, and said, Why hast thou not builded to me an house of cedar? (*Have I spoken to any of the judges of Israel, to whom I commanded that they should feed my people, and said, Why hast thou not built a cedar House for me?*)

<sup>7</sup> Now therefore thou shalt speak thus to my servant David, The Lord of hosts saith these things, I took thee, when thou followedest the flock in the pastures, that thou shouldest be duke upon my people Israel; (*And so now thou shalt say thus to my servant David, The Lord of hosts saith these things, I took thee from the pastures, where thou followedest the flocks, so that thou wouldest be the leader of my people Israel.*)

<sup>8</sup> and I was with thee whither ever thou wentest, and I killed all thine enemies before thee, and I made to thee a name, as of one of the great men that be made worshipful, either famous, in [*the*] earth. (*and I was with thee wherever thou wentest, and I killed all thy enemies before thee, and I made a name for thee, as of one of the great men to be honoured, or famous, on the earth.*)

<sup>9</sup> And I gave a place to my people Israel; it shall be planted, and shall dwell therein, and it shall no more be moved, and the sons of wickedness shall not defoul them, as from the beginning, (*And I gave a place to my people Israel; they shall be planted there, and shall live there; and they shall no longer be oppressed, and the sons of wickedness shall not defile them, as they did at the beginning.*)

<sup>10</sup> from the days in which I gave judges to my people Israel; and I made low all thine enemies. Therefore I tell to thee, that the Lord shall build an house to thee. (*in the days when I gave judges to my people Israel; yea, I shall humble all thy enemies. And so I tell thee, that the Lord shall build a house for thee.*)

<sup>11</sup> And when thou hast fulfilled thy days, that thou go to thy fathers, I shall raise up thy seed after thee, that shall be of thy sons, and I shall stablish his realm; (*And when thou hast finished thy days, and thou shalt go to thy fathers, that is, when thou shalt die, I shall raise up thy descendant after thee, who shall be one of thy sons, and I shall stablish his kingdom.*)

<sup>12</sup> he shall build to me an house, and I shall make steadfast his seat into without end. (*he shall build a House for me, and I shall make his throne steadfast forevermore.*)

<sup>13</sup> I shall be to him into a father, and he shall be to me into a son; and I shall not do away my mercy from him, as I took it away from him that was before thee; (*I shall be a father to him, and he shall be a son to me; and I shall not take away my love from him, as I took it away from him who was before thee.*)

<sup>14</sup> and I shall ordain him in mine house and in my realm into without end; and his throne shall be most steadfast without end. (*and I shall ordain him in my House and in my kingdom forevermore; and his throne shall be most steadfast forevermore.*)

<sup>15</sup> By all these words, and by all this revelation, so Nathan spake to David.

<sup>16</sup> And when king David had come, and had set before the Lord, he said, Lord God, who am I, and what is mine house, that thou shouldest give such things to me?

<sup>17</sup> But also this is seen (*as*) little in thy sight, and therefore thou hast spoken of the house of thy servant, yea, into time to coming (*or in the time to come*); and thou hast made me worthy to be beholden over all men. My Lord God,

<sup>18</sup> what may David add more, since thou hast so glorified thy servant, and hast known him? (*what more can David add, or say, since thou hast so glorified thy servant, even though thou knowest him so well?*)

<sup>19</sup> Lord, for thy servant, thou hast done by thine heart all this great doing, and thou wouldest that all (*these*) great things be known. (*Lord, for thy servant's sake, and after thy own heart, thou hast done all this great doing, and thou desirest that all these great things be known.*)

<sup>20</sup> Lord, none is like thee, and none other God is without thee, of all which we have heard with our ears. (*Lord, no one is like thee, and there is no other God besides thee, out of all which we have heard with our ears.*)

<sup>21</sup> For who is another (*such*) as thy people Israel, (*this*) one folk in [*the*] earth, to whom God went, to deliver and make a people to himself, and to cast out by his greatness and dreads nations from the face thereof, the which *people* he delivered from Egypt? (*For who is another such as thy people Israel, this one nation in all the earth, to whom God went, and delivered from servitude, or from slavery, to make them his people, and to make a great and fearful name for himself, by throwing out nations from before them, yea, the people whom he rescued from Egypt?*)

<sup>22</sup> And thou hast set thy people Israel into a people to thee into without end, and thou, Lord, art made the God thereof, (*or and thou, Lord, art made their God.*)

<sup>23</sup> Now therefore (*or And so now*), Lord, the word which thou hast spoken to thy servant, and on his house, be it confirmed without end, and do, as thou hast spoken;

<sup>24</sup> and thy name dwell, and be (*it*) magnified without end; and be it said, The Lord of hosts is God of Israel, and the house of David, his servant, dwelling before him, (*or and the house of his servant David shall live before him.*)

<sup>25</sup> For thou, my Lord God, hast made revelation in the ear of thy servant, that thou wouldest build to him an house (*or that thou wouldest build a house for him*); and therefore thy servant hath found trust, that he pray before thee.

<sup>26</sup> Now therefore, Lord, thou art God, and hast spoken to thy servant so great beneficences; (*And so now, Lord, thou art God, and hast promised to thy servant such good and great things;*)

<sup>27</sup> and thou hast begun to bless the house of thy servant, that it be ever[*more*] before thee; for, Lord, for thou blessest, it shall be blessed without end. (*and thou hast begun to bless the house of thy servant, that it be before thee forevermore; for, Lord, because thou blessest, it shall be blessed forevermore.*)

## CHAPTER 18

<sup>1</sup> Soothly it was done after these things, that David smote the Philistines (*or that David struck the Philistines*), and made them low, and he took away Gath and the villages thereof from the hand of (*the*) Philistines;

<sup>2</sup> and he smote Moab (*or and he struck Moab*); and Moabites were made the servants of David, and brought gifts to him.

<sup>3</sup> In that time David smote also Hadadezer<sup>\*</sup>, king of Zobah, of the country of Hamath, when he went to alarge his empire till to the flood Euphrates. (*At that time David also struck down Hadadezer, the king of Zobah, of the country of Hamath, when he went to enlarge his empire unto the Euphrates River.*)

<sup>4</sup> Therefore David took a thousand four-horsed carts of his, and seven thousand of horsemen, and twenty thousand of footmen; and he hocked all the horses of the chariots, except an hundred four-horsed carts, which he kept to himself. (*And so David took from him a thousand four-horsed chariots, and seven thousand horsemen, and twenty thousand footmen; and he hocked all the horses for the chariots, except the horses for a hundred four-horsed chariots, which he kept for himself.*)

<sup>5</sup> Forsooth also (*the*) Syrians of Damascus came above, to give help to Hadadezer, king of Zobah, but David smote also of his two and twenty thousand of men; (*And when the Syrians of Damascus came over, to give help to Hadadezer, the king of Zobah, David struck down twenty-two thousand of them;*)

<sup>6</sup> and David set knights in Damascus, that (*the*) Syrians also should serve him, and bring to him gifts. And the Lord helped David in all things to which he went. (*and David put horsemen, or garrisons, in Damascus, so that the Syrians would also serve him, and bring him gifts or and pay him taxes, or tribute. And so the Lord helped David in everything that he did.*)

<sup>7</sup> And David took [*the*] golden arrow cases, which the servants of Hadadezer had, and he brought those into Jerusalem;

<sup>8</sup> also and of Tibhath, and of Chun, the cities of Hadadezer, he took full much of brass, whereof Solomon made the brazen sea, that is, (*the*) washing vessel, and (*the*) pillars, and (*the*) brazen vessels. (*and also from Tibhath, and from Chun, the cities of Hadadezer, he took a great deal of bronze, from which Solomon made the bronze Sea, that is, the washing vessel, and the pillars, and the bronze vessels.*)

\* **CHAPTER 18:3** Also known as Hadarezer.

<sup>9</sup> And when Tou, king of Hamath, had heard this thing, that is, that David had smitten all the host of Hadadezer, king of Zobah, *(And when Tou, the king of Hamath, had heard that David had struck down all the army of Hadadezer; the king of Zobah.)*

<sup>10</sup> he sent Hadoram, his son, to David the king, for to ask of him peace, and for to thank him, for he had overcome and smitten Hadadezer; for why king Hadadezer was adversary of Tou. *(And Hadoram brought vessels of gold and silver and bronze, as gifts.) (he sent his son Hadoram to King David, to greet him, and to congratulate him, for he had overcome and struck down Hadadezer; for King Hadadezer was an adversary of Tou. And Hadoram brought vessels of gold and silver and bronze, as gifts.)*

<sup>11</sup> But also king David hallowed to the Lord all the vessels of gold, and of silver, and of brass; and the silver, and the gold, which the king had taken of all folks, as well of Idumea, and of Moab, and of the sons of Ammon, as of *[the]* Philistines, and of Amalek. *(And King David dedicated these gifts to the Lord; and also the silver and gold which he had taken from all the nations, yea, from Edom, and from Moab, and from the Ammonites, and from the Philistines, and from Amalek.)*

<sup>12</sup> And Abishai, the son of Zeruiah, smote Edom in the valley of salt pits, *(killing)* eighteen thousand *(men)*.

<sup>13</sup> And he set stronghold(s) in Edom, that Idumeans should serve David, *(or And David put strongholds, or garrisons, in Edom, so that the Edomites would serve him)*. And the Lord saved David in all things, to which he went.

<sup>14</sup> Therefore David reigned on all Israel, and did doom and rightwiseness to all his people. *(And so David reigned upon all Israel, and decreed righteous judgements for all of his people.)*

<sup>15</sup> Forsooth Joab, the son of Zeruiah, was on the host; and Jehoshaphat, the son of Ahilud, was chancellor; *(And Joab, the son of Zeruiah, was in command of the army; and Jehoshaphat, the son of Ahilud, was the chancellor;)*

<sup>16</sup> and Zadok, the son of Ahitub, and Abimelech, the son of Abiathar, were priests; and Shavsha was scribe; *(and Zadok, the son of Ahitub, and Abimelech, the son of Abiathar, were the High Priests; and Shavsha was the writer, or the royal secretary;)*

<sup>17</sup> and Benaiah, the son of Jehoiada, was on the legions *(of the)* Cherethites and Pelethites, *keepers of David's head*; soothly the sons of David were the first at the hand of the king. *(and Benaiah, the son of Jehoiada, (was) over the legions of the Cherethites and Pelethites, (who were David's bodyguards); and David's sons (were) the first in line at the hand of the king.)*

## CHAPTER 19

<sup>1</sup> Forsooth it befelled, that Nahash, *[the]* king of the sons of Ammon, died, and his son reigned for him. *(And it befell, that Nahash, the king of the Ammonites, died, and his son reigned for him.)*

<sup>2</sup> And David said, I shall do mercy with Hanun, the son of Nahash; for his father gave mercy to me. And David sent messengers, to comfort him on the death of his father. And when they were come into the land of the sons of Ammon, for to comfort Hanun, *(or And when they were come into the land of the Ammonites, to comfort Hanun),*

<sup>3</sup> the princes of the sons of Ammon said to Hanun, In hap thou guessest, that David, for cause of honour into thy father, sent *men*, that should comfort thee; and thou perceivest not, that his servants be come to thee to espy, and inquire, and to seek *(through)* thy land. *(the princes of the Ammonites or the leaders of the Ammonites said to Hanun, Perhaps thou guessest that David, in honour of thy father, sent these men to comfort thee; and thou perceivest not, that his servants came to thee to spy, and to inquire, and to search out thy land.)*

<sup>4</sup> Therefore Hanun made bald and shaved the servants of David, and cutted the coats off them from the buttocks of them till to the feet; and let go them *(or and then he let them go)*.

<sup>5</sup> And when they had gone forth, and had sent this to David, he sent into the meeting of them; for they had suffered great despite; and he commanded, that they should dwell in Jericho, till their beard(s) waxed, and then they should turn again. *(And when they had gone forth, and had sent word about this to David, he sent a message to them; for they had suffered great despising, or great shame; and he commanded, that they should live in Jericho, until their beards grew again, and then they could return home.)*

<sup>6</sup> And the sons of Ammon saw, that they had done wrong to David, both Hanun and the other people, and they sent a thousand talents of silver, for to hire to them chariots and horsemen of Mesopotamia, and of Syria, of Maachah, and of Zobah; *(And when the*

*Ammonites saw that they had wronged David, Hanun and the other people sent a thousand talents of silver; to hire for themselves chariots and horsemen from Mesopotamia, and Syriamaachah, and Zobah;)*

<sup>7</sup> *and they hired to them two and thirty thousand of chariots, and the king of Maachah with his people. And when they were come, they set their tents even against Medeba; and the sons of Ammon were gathered together from their cities, and came to battle. (and they hired for themselves thirty-two thousand chariots, and the king of Maachah with his people. And when they were come, they pitched their tents opposite, or near, Medeba; and the Ammonites were gathered together from their cities, and came to do battle.)*

<sup>8</sup> *And when David heard this, he sent Joab, and all the host of strong men. (And when David heard of this, he sent Joab, and all his army of strong men.)*

<sup>9</sup> *And the sons of Ammon went out, and dressed battle array beside the gate of the city; but the kings, that were come to help them, stood asides half in the field. (And the Ammonites went out, and directed the battle array beside the gate of the city; and the kings, who had come to help them, stood half-aside in the field.)*

<sup>10</sup> *Therefore Joab understood, that [the] battle was made against him even against and behind his back, and he chose the strongest men of all Israel, and went against (the) Syrians; (And so Joab understood, that the battle was made against him both in front, and behind his back, and he chose the strongest men out of all Israel, and went out against the Syrians;)*

<sup>11</sup> *soothly he gave the residue part of the people under the hand of Abishai, his brother; and they went forth against the sons of Ammon. (and he left the rest of the people under the hand, or the power, of his brother Abishai; and then they went forth against the Ammonites.)*

<sup>12</sup> *And Joab said, If Syrians shall overcome me, thou shalt help me; and if the sons of Ammon shall overcome thee, I shall help thee; (And Joab said, If the Syrians overcome me, thou shalt help me; and if the Ammonites overcome thee, I shall help thee;)*

<sup>13</sup> *be thou comforted, and do we manly for our people, and for the cities of our God; and the Lord do that, that is good in his sight. (be thou strengthened, and be thou confident, for our people, and for the cities of our God; and may the Lord do what is good in his sight.)*

<sup>14</sup> *Therefore Joab went forth, and the people that was with him, against (the) Syrians to (the) battle, and he drove them away. (And so Joab, and the people who were with him, went forth to do battle against the Syrians, and they drove them away.)*

<sup>15</sup> *And the sons of Ammon saw, that (the) Syrians had fled, and they [also] fled from Abishai, his brother, and entered into the city; and Joab turned again into Jerusalem. (And when the Ammonites saw that the Syrians had fled, then they also fled from his brother Abishai, and entered into the city; and then Joab returned to Jerusalem.)*

<sup>16</sup> *And (the) Syrians saw, that he had fallen down before Israel, and he sent messengers, and brought [forth]to them(the) Syrians, that was beyond the flood; and Shophach, the prince of [the] chivalry of Hadadezer\*, was the duke of them. (And when the Syrians saw that they had fallen down before Israel, they sent messengers, and brought over (to themselves) the Syrians who were on the east side of the Euphrates River; and Shophach, the prince of Hadadezer's cavalry, (or of his army), was their leader.)*

<sup>17</sup> *And when this was told to David, he gathered all Israel, and passed (over the) Jordan; and he felled in on them, and dressed (the) battle array even against them, fighting on the contrary. (And when this was told to David, he gathered all Israel, and crossed the Jordan River; and he fell in on them, and directed the battle array opposite them, and began to fight.)*

<sup>18</sup> *And (the) Syrians fled from Israel, and David killed of the men of Syria seven thousand of chariots, that is, seven thousand men fighting in chariots<sup>†</sup>, and forty thousand of footmen, and Shophach, the prince of the host, (or and also Shophach, the leader of the army.)*

<sup>19</sup> *And the servants of Hadadezer saw, that they were overcome of Israel, and they fled over to David, and served him; and Syria would no more give help to the sons of Ammon. (And the servants of Hadadezer saw that they were overcome by Israel, and they fled over to David, and served him; and from that time on, Syria no longer gave any help to the Ammonites.)*

\* **CHAPTER 19:16** Also known as Hadarezer. † **CHAPTER 19:18** For there were seven hundred of chariots, (as it says) in thesecond book of Kings, 10th Chapter (that is, as it says in2nd Samuel, Chapter 10), and in each chariot were 10 men, and these make seven thousand men fighting in chariots.

## CHAPTER 20

<sup>1</sup> Forsooth it was done after the end of a year, in that time wherein kings be wont to go forth to battles, Joab gathered the host, and the strength of *(the)* chivalry, and he wasted the land of the sons of Ammon, and went, and besieged Rabbah; forsooth David dwelled in Jerusalem, when Joab smote Rabbah, and destroyed it. *(And it was done after the end of the year; at that time when kings be wont to go forth to battle, Joab gathered the army, and the power of the cavalry, or the horsemen, and he wasted the land of the Ammonites, and went, and besieged Rabbah; but David stayed in Jerusalem, while Joab struck Rabbah, and destroyed it.)*

<sup>2</sup> And David took the crown of Malcham from his head, and found therein the weight of gold *(of)* a talent, and most precious gems, and he made thereof a diadem to himself; also he took full many spoils of the city. *(And David took the crown from the head of their idol Milcom, and found that it weighed a talent of gold, and had a most precious gemstone, and he made it his own crown; and he took full many spoils from the city.)*

<sup>3</sup> And he led out the people that was therein, and made brads, *either instruments by which corns be broken*, and sleds, and iron chariots, to pass *(over)* on them, so that all men were cut into diverse parts, and were all-broken; David did thus to all the cities of the sons of Ammon, and he turned again with all his people into Jerusalem. *(And he led out the people who were there, and made brads, that is, instruments by which corn is broken, and sleds, and iron chariots, to pass over the top of them, so that all the people were cut into many parts, and were killed; and David did this to all the cities of the Ammonites, and then he returned with all of his people to Jerusalem.)*

<sup>4</sup> After these things, a battle was made in Gezer against *(the)* Philistines, wherein Sibbechai *(the)* Hushathite slew Sippai of the kin of Rephaim, *that is, of the kind of giants*, and he meeked them *(or and he made them low, or he humbled them)*.

<sup>5</sup> Also another battle was done against the Philistines, in which a man given of God, the son of the forest, a man of Bethlehem, killed Goliath of Gath, the brother *of giants*, of whose shaft, *or spear*, the wood was as the beam of webs. *(And another battle was made against the Philistines, in which Elhanan, the son of Jair; a man of Bethlehem, killed Lahmi, the brother of Goliath of Gath, and the wood of his shaft, or his spear, was like a weaver's beam.)*

<sup>6</sup> But also another battle befelled in Gath, in which a full long man was, having six fingers *(on each hand, and six toes on each foot)*, that is, altogether four and twenty, and he was *(also)* begotten of the generation of Rephaim; *(And another battle befell in Gath, in which there was a very tall man, who had six fingers on each hand, and six toes on each foot, that is, twenty-four digits altogether; and he was also born of the descendants of the Rephaim, that is, of the giants;)*

<sup>7</sup> and he blasphemed Israel, and Jonathan, the son of Shimea, *(the)* brother of David, killed him.

<sup>8</sup> These be the sons of Rephaim in Gath, that felled down in the hand of David, and of his servants. *(These be the sons of the Rephaim in Gath, who fell at the hands of David, and his men.)*

## CHAPTER 21

<sup>1</sup> Soothly Satan rose against Israel, and stirred David for to number Israel. *(And Satan rose up against Israel, and stirred David to count the Israelites.)*

<sup>2</sup> And David said to Joab, and to the princes of the people, Go ye, and number *all* Israel from Beersheba till to Dan, and bring ye the number to me, that I know *what it is*. *(And David said to Joab, and to the leaders of the people, Go ye, and count up all Israel from Beersheba unto Dan, and bring ye the number to me, so that I know what it is.)*

<sup>3</sup> And Joab answered, The Lord increase his people an hundredfold more than they be; *(but)* my lord the king, whether *(they)* all be not thy servants? Why seeketh my lord this thing, that shall be areckoned into sin to Israel? *(or that shall be reckoned as a sin by Israel?)*

<sup>4</sup> But the word of the king had more the mastery; and Joab went out, and compassed all Israel, and turned again into Jerusalem. *(But the word of the king had more the mastery; and Joab went out, and went all around Israel, and then returned to Jerusalem.)*

<sup>5</sup> And he gave to David the number of them, which he had compassed; and all the number of Israel was found a thousand thousand, and an hundred thousand of men, drawing out sword; forsooth of Judah were three hundred thousand, and seventy thousand warriors. *(And he gave David the number of them, which he had counted; and all the number of Israel was found to be a thousand thousand, and a hundred thousand*

*men drawing out the sword; and in Judah there were four hundred and seventy thousand warriors.)*

<sup>6</sup> But Joab numbered not Levi and Benjamin, for against his will he did the commandment of the king. *(But Joab did not count the Levites and the Benjaminites, for he did the king's commandment against his own will)*

<sup>7</sup> Forsooth that thing that was commanded displeased the Lord, therefore he smote Israel. *(But what was commanded displeased the Lord, and so he struck Israel.)*

<sup>8</sup> And David said to God, I have sinned greatly, that I would do this thing; I beseech thee, Lord, do thou away the wickedness of thy servant, for I did follily. *(And David said to God, I have greatly sinned, that I would do this thing; I beseech thee, Lord, do thou away the wickedness of thy servant, for I did foolishly.)*

<sup>9</sup> And the Lord spake to Gad, the prophet of David, and said to him,

<sup>10</sup> Go thou, and speak to David, and say to him, The Lord saith these things, I give to thee the choosing of three things; choose thou one which thou wilt, that I do to thee.

<sup>11</sup> And when Gad was come to David, he said to David, The Lord saith these things, Choose thou that that thou wilt of these(or Choose thou what thou wilt from these three punishments),

<sup>12</sup> either pestilence three years, either that three months thou flee thine enemies, and be not able to escape their sword, either that the sword of the Lord and death reign three days in the land, and that the angel of the Lord slay in all the coasts of Israel. Now therefore see thou, what I shall answer to him that sent me. *(either three years of famine, or for three months thou shalt flee thy enemies, and not be able to escape their swords, or for three days the sword of the Lord, that is, pestilence, shall reign in the land, and the angel of the Lord shall kill in all of Israel's coasts. And so now say thou, what shall I answer to him who sent me.)*

<sup>13</sup> And David said to Gad, Anguishes oppress me on each part, but it is better to me (or but it is better for me), that I fall into the hands of the Lord, for his merciful doings be many, then into the hands of men.

<sup>14</sup> Therefore the Lord sent pestilence into Israel, and seventy thousand of men felled down of Israel. *(And so the Lord sent pestilence into Israel, and seventy thousand Israelites died.)*

<sup>15</sup> Also the Lord sent an angel into Jerusalem, that he should smite it; and when it was smitten, the Lord saw, and had mercy upon the greatness of (the) evil; and he commanded to the angel that smote, and said, It sufficeth, now thine hand cease. And the angel of the Lord stood beside the cornfloor of Ornan (the) Jebusite. *(And the Lord sent an angel into Jerusalem, to strike it; and when it was struck, the Lord saw, and had mercy on the greatness of the evil; and he commanded to the angel who struck it, and said, It sufficeth, now stay thy hand. And the angel of the Lord stood still beside the threshing floor of Ornan the Jebusite.)*

<sup>16</sup> And David raised up his eyes, and saw the angel of the Lord standing betwixt heaven and (the) earth, and a drawn sword in his hand, turned against Jerusalem. And both he and the greater men in birth were clothed with hair-shirts, and they fell down upon the earth, *(or And both he and the men of great age, that is, the elders, were clothed with hair-shirts, and they fell down on the ground.)*

<sup>17</sup> And David said to the Lord, Whether I am not he that commanded that the people should be numbered? I it am that sinned, I it am that did evil; what hath this flock deserved? My Lord God, I beseech thee, (let) thine hand be turned against me, and against the house of my father; but thy people be not smitten. *(And David said to the Lord, Was it not I who commanded that the people should be counted? It is I who sinned, it is I who did the evil; what hath this flock done to deserve this? My Lord God, I beseech thee, let thy hand be turned against me, and against the house of my father; but do not let thy people be struck down.)*

<sup>18</sup> And the angel of the Lord commanded [to] Gad, that he should say to David, that he should go up, and build an altar to the Lord God in the cornfloor of Ornan (the) Jebusite. *(And the angel of the Lord commanded to Gad, that he should say to David, that he should go up, and build an altar to the Lord God at the threshing floor of Ornan the Jebusite.)*

<sup>19</sup> Therefore David went up by the word of Gad, which he spake to him by the word of the Lord. *(And so David went up by the word of Gad, which he spoke to him in the name of the Lord.)*

<sup>20</sup> And when Ornan had beheld, and saw the angel, and his four sons with him *had seen(him also)*, they hid them[selves], for in that time Ornan threshed wheat in the cornfloor. *(And when Ornan, and his four sons who were with him, beheld, and saw*

*the angel, his sons ran and hid themselves; for at that time Ornan threshed wheat at the threshing floor.)*

<sup>21</sup> Therefore when David came to Ornan, Ornan beheld David, and went forth from the cornfloor against him, and worshipped him lowly upon the ground. *(And so when David came to Ornan, Ornan saw David, and went out from the threshing floor to greet him, and he bowed low before him, with his face to the ground.)*

<sup>22</sup> And David said to him, Give the place of the cornfloor to me, that I build therein an altar to the Lord; so *(long as)* that thou take as much silver as it is worth, and that the vengeance cease from the people. *(And David said to him, Give me the place of the threshing floor, so that I can build on it an altar to the Lord; yea, take thou as much silver as it is worth; so only that this vengeance cease from destroying the people.)*

<sup>23</sup> And Ornan said to David, Take thou it, and my lord the king do *he* whatever thing pleaseth him; but also I give oxen into burnt sacrifice, and instruments of wood, whereby corns be threshed, into sticks to be burnt, and wheat into sacrifice; I give gladly all these things. *(And Ornan said to David, Take thou it, and my lord the king do he whatever thing pleaseth him; and also I give oxen for the burnt sacrifices, and the wooden instruments, with which the corns be threshed, for sticks to be burned, and wheat for the offering; I willingly, or I gladly, give you all these things.)*

<sup>24</sup> And king David said to him, It shall not be done so, but I shall give to thee silver *(for)* as much as it is worth; for I ought not to take away from thee, and offer so to the Lord burnt sacrifices freely given. *(And King David said to him, It shall not be done so, but I shall give thee as much silver as it is worth; for I ought not to take what is thine to give to the Lord, nor to offer burnt sacrifices given for free.)*

<sup>25</sup> Therefore David gave to Ornan for the place six hundred shekels of gold of full just weight. *(And so David gave Ornan six hundred shekels of gold of full just weight for the place.)*

<sup>26</sup> And David builded there an altar to the Lord, and offered thereon burnt sacrifices and peaceable sacrifices, and he inwardly called *(on)* God; and God heard him in fire from heaven upon the altar of burnt sacrifice. *(And David built there an altar to the Lord, and offered on it burnt sacrifices and peace offerings, and he inwardly called on God; and God answered him from heaven with fire on the altar of burnt sacrifice.)*

<sup>27</sup> And the Lord commanded to the angel, and he turned his sword again into the sheath.

<sup>28</sup> Then anon David saw, that the Lord had heard him in the cornfloor of Ornan *(the)* Jebusite, and he offered there slain sacrifices. *(And David saw at once, that the Lord had answered him at the threshing floor of Ornan the Jebusite, and he offered slain sacrifices there.)*

<sup>29</sup> Forsooth the tabernacle of the Lord, that Moses had made in the desert, and the altar of burnt sacrifices, was in that tempest in the high place of Gibeon; *(For the Tabernacle of the Lord, that Moses had made in the wilderness, and the altar of burnt sacrifices, were at that time at the hill shrine in Gibeon;)*

<sup>30</sup> and David might not go to the altar, to beseech God there, for he was afeared with full great dread *(or for he was afraid with a very great fear)*, seeing the sword of the angel of the Lord.

## CHAPTER 22

<sup>1</sup> And David said, This is the house of God, and this altar is into burnt sacrifice of Israel. *(And David said, This is the House of God, and this is the altar of burnt sacrifice for Israel.)*

<sup>2</sup> And David commanded that all converts, *that is*, all men turned from heatheness to the law of Israel, should be gathered together of the land of Israel, *(or And David commanded that all male converts, that is, all men turned from heatheness to the Law of Israel, in the land of Israel, should be gathered together);* and he ordained *(some)* of them *(to be)* masons for to cut, *or (to) hew*, stones and to polish *them*, and that the house of the Lord should be builded;

<sup>3</sup> also David made ready full much iron to the nails of the gates, and to the mixings and jointures, and unnumberable weight of brass; *(and David made ready a great deal of iron for the nails of the gates, and for the joints, and innumerable weight of bronze;)*

<sup>4</sup> also the *(number of)* trees of cedar might not be guessed *(or and the amount of cedar timber could not be guessed)*, which the men of Sidon and the men of Tyre brought to David.

<sup>5</sup> And David said, Solomon, my son, is a little child and delicate, *that is, for tenderness of age*; soothly the house, which I will (*to*) be builded to the Lord, oughteth to be such, that it be named in all countries; therefore I shall make ready necessities to him. And for this cause David before his death made ready all [*the*] costs. (*And David said, My son Solomon is a young and delicate man, that is, of tender age; and the House, which I desire to build to the Lord, ought to be such that it be famous in every country; and so I shall prepare its necessities. And for this reason David prepared all the expenses and the materials before his death.*)

<sup>6</sup> And he called Solomon, his son, and commanded to him, that he should build an house to the Lord God of Israel. (*And he called for his son Solomon, and commanded him to build a House for the Lord God of Israel.*)

<sup>7</sup> And David said to Solomon, My son, it was my will to build an house to the name of the Lord my God; (*And David said to Solomon, My son, it was my desire to build a House to honour the name of the Lord my God;*)

<sup>8</sup> but the word of the Lord was made to me, and said, Thou hast shed out (*too*) much blood, and thou hast fought full many battles; thou mayest not build an house to my name (*or so thou mayest not build a House to honour my name*), for thou hast shed out so much blood before me;

<sup>9</sup> the son that shall be born to thee, shall be a man most peaceable; for I shall make him to have rest of all his enemies by compass, and for this cause he shall be called Peaceable; and I shall give peace and rest in Israel in all his days. (*the son who shall be born to thee shall be a man of peace; for I shall give him rest from all his enemies about, and for this reason he shall be called Solomon; and I shall give peace and rest to Israel in all his days.*)

<sup>10</sup> He shall build an house to my name; he shall be to me into a son, and I shall be to him into a father; and I shall make steadfast the seat of his realm on Israel without end. (*He shall build a House to honour my name; he shall be a son to me, and I shall be a father to him; and I shall make steadfast the throne of his kingdom upon Israel forevermore.*)

<sup>11</sup> Now therefore, my son, the Lord be with thee; and have thou prosperity, and build thou an house to the Lord thy God, as he hath spoken of thee. (*And so now, my son, the Lord be with thee; and be thou prosperous, and build thou the House of the Lord thy God, as he hath said of thee.*)

<sup>12</sup> And the Lord give to thee prudence and wit, that thou may govern Israel, and keep the law of the Lord thy God (*or and obey the Law of the Lord thy God*).

<sup>13</sup> For then thou mayest profit, if thou keepest the behests and dooms, which the Lord commanded to Moses, that he should teach Israel; be thou strengthened, and do thou manly, dread thou not withoutforth, neither dread thou within. (*For then thou shalt prosper, if thou obeyest the commands and the judgements, or the laws, which the Lord commanded to Moses, that he should teach Israel; be thou strengthened, and be thou confident, fear thou not anything withoutforth, nor fear thou anything within.*)

<sup>14</sup> Lo! in my poverty I have made ready the costs of the house of the Lord; an hundred thousand talents of gold, and a thousand thousand talents of silver; soothly of brass and iron is no weight, for the number is overcome by greatness; I have (*also*) made ready wood and stones at all costs. (*Behold! in spite of my tribulations I have prepared the expenses and the materials for the House of the Lord; a hundred thousand talents of gold, and a thousand thousand talents of silver; and of bronze and iron there is no weight, for the number hath overpassed greatness; I have also prepared some timber and stones, but you will need more.*)

<sup>15</sup> Also thou hast full many craftsmen, masons, and layers of stones, and craftsmen of timber, and of all crafts, most prudent to make work (*or most able to do the work*),

<sup>16</sup> in gold, and silver, and brass (*or and bronze*), and in iron, of which (*there*) is no number; therefore rise thou up, and make it, and the Lord shall be with thee.

<sup>17</sup> Also David commanded to all the princes of Israel, that they should help Solomon, his son, and said,

<sup>18</sup> Ye see, that the Lord your God is with you, and he hath given to you rest by compass/about, and he hath betaken all [*the*] enemies in your hand, and the earth is subject before the Lord, and before his people. (*Ye see, that the Lord your God is with you, and he hath given you rest all around, and he hath delivered all the enemies into your hands, or your power, and the land is subject before the Lord, and before his people.*)

<sup>19</sup> Therefore give ye your hearts and your souls, that ye seek the Lord your God; and rise ye up together, and build ye a saintuary to the Lord our God, that the ark of [*the*] bond of peace of the Lord be brought in thither, and that vessels hallowed to the Lord

*be brought into the house, that is builded to the name of the Lord. (And so give ye your hearts and your souls, that ye seek the Lord your God; and rise ye up together, and build ye a sanctuary for the Lord our God, so that the Ark of the Covenant of the Lord can be brought in there, and that vessels dedicated, or consecrated, to the Lord can be brought into the House, that is built to honour the name of the Lord.)*

## CHAPTER 23

<sup>1</sup> Then David was old and full of days, and he ordained Solomon, his son, king upon Israel.

<sup>2</sup> And he gathered together all the princes of Israel, and the priests, and deacons; *(And he gathered together all the leaders of Israel, and the priests, and the Levites;)*

<sup>3</sup> and the deacons were numbered from twenty years and above, and eight and thirty thousand of men were found of them. *(and the Levites twenty years of age and older were counted, and thirty-eight thousand men were found of them.)*

<sup>4</sup> And four and twenty thousand men were chosen of them, and were parted into the service of the house of the Lord; and of sovereigns, and judges, six thousand; *(And twenty-four thousand men were chosen from them, and were put in service in the House of the Lord; and six thousand were overseers, or officers, and judges, or magistrates;)*

<sup>5</sup> and four thousand that were porters of gates and doors, and so many singers, singing to the Lord in organs, which David had made for to sing with. *(and four thousand were made gatekeepers of the gates and the doors, and as many singers sang to the Lord with the instruments which David had made to sing with.)*

<sup>6</sup> And David parted them by the whiles of the sons of Levi, that is, of Gershon, and Kohath, and Merari. *(And David divided them into three groups, or divisions, by the families of the Levites, that is, of Gershon, and Kohath, and Merari.)*

<sup>7</sup> And the sons of Gershon were Laadan and Shimei.

<sup>8</sup> The sons of Laadan were three; the prince Jehiel *(or the leader was Jehiel)*, and Zetham, and Joel.

<sup>9</sup> The sons of Shimei were three, Shelomith, and Haziël, and Haran; these were the princes of the families of Laadan *(or these were the leaders of the families of Laadan)*.

<sup>10</sup> And the sons of Shimei were Jahath, and Zina, and Jeush, and Beriah; these four were the sons of Shimei.

<sup>11</sup> And Jahath was the former, and Zizah, the second; and Jeush and Beriah had not full many sons, and therefore they were reckoned in one family, and in one house. *(And Jahath was the first-born son, and Zizah, the second; and Jeush and Beriah did not have many sons, and so they were reckoned as one family, and one house.)*

<sup>12</sup> The sons of Kohath were four, Amram, and Izhar, and Hebron, and Uzziel.

<sup>13</sup> The sons of Amram were Aaron and Moses; and Aaron was separated, that he should minister in the holy of holy things, he and his sons without end, and to burn incense to the Lord by his custom, and to bless his name without end. *(The sons of Amram were Aaron and Moses; and Aaron was set apart, so that he could be in charge of the holy things, he and his sons forevermore, and to burn incense to the Lord as by its custom, and to bless his name forevermore.)*

<sup>14</sup> Also the sons of Moses, the man of God, were numbered in the lineage of Levi. *(But the sons of Moses, the man of God, were counted in the tribe of Levi.)*

<sup>15</sup> The sons of Moses were Gershom and Eliezer.

<sup>16</sup> The sons of Gershom; Shebuel the first *(son)*.

<sup>17</sup> And the sons of Eliezer were Rehabiah the first *(son)*, and other sons were not to Eliezer; forsooth the sons of Rehabiah were multiplied full much.

<sup>18</sup> The sons of Izhar; Shelomith the first *(son)*.

<sup>19</sup> The sons of Hebron; Jeriah the first *(son)*, Amariah the second, Jahaziel the third, Jekameam the fourth.

<sup>20</sup> The sons of Uzziel; Micah the first *(son)*, Jesiah the second.

<sup>21</sup> The sons of Merari were Mahli and Mushi. The sons of Mahli were Eleazar, and Kish.

<sup>22</sup> And Eleazar was dead, and had not sons, but daughters; and the sons of Kish, the brethren of them, *that is, (the) cousins-german (e)*, wedded them. *(And Eleazar died, and had no sons, but only daughters; and the sons of Kish, their kinsmen, that is, their first cousins, wedded them.)*

<sup>23</sup> The sons of Mushi were three, Mahli, and Eder, and Jeremoth.

<sup>24</sup> These were the sons of Levi in their kindreds and families, *and they were princes by whiles*, and the number of all the heads, that did the travail of the service of the house of the Lord, from twenty years and above. *(These were the Levites in their kindreds and*

families, and the list of all their leaders, yea, those who did the work in the service of the House of the Lord, from twenty years of age and older.)

<sup>25</sup> For David said, The Lord God of Israel hath given rest to his people, and a dwelling in Jerusalem into without end; (For David said, The Lord God of Israel hath given rest to his people, and shall make his dwelling place in Jerusalem forevermore;)

<sup>26</sup> and it shall not be the office of (the) deacons for to bear [any] more the tabernacle, and all the vessels thereof for to minister therein. (and it shall not be the duty of the Levites to carry about the Tabernacle any more, or any of the vessels for its service.)

<sup>27</sup> Also by the last behests of David the number of the sons of Levi shall be reckoned from twenty years and above; (And by the last commands of David the number of the Levites shall be reckoned from twenty years of age and above;)

<sup>28</sup> and they shall be under the hand of the sons of Aaron, into the worship of the house of the Lord, in porches, and in chambers, and in the place of cleansing, and in the sanctuary, and in all works of the service of the temple of the Lord. (and they shall be under the power of the sons of Aaron in the service of the House of the Lord, yea, in the courtyards, and in the rooms, and in the cleansing of all the holy things, and in all the works in the service of the Temple of the Lord.)

<sup>29</sup> And [the] priests shall be over the loaves of proposition, that is, (the loaves of) setting forth, and to the sacrifice of [tried] flour, and to the pastes sodden in water, and to the therf loaves, and to the frying pan, and to [the] hot flour, and to singe, and over all weight and measure. (And the priests shall be in charge of the loaves of proposition, that is, the loaves of setting forth, and the sacrifice of fine flour, and the pastries boiled in water, and the unleavened bread, and the frying pan, and the hot flour, and the singeing, and over all the weights and measures.)

<sup>30</sup> And the deacons shall be, that they stand early, for to acknowledge and sing to the Lord, and in like manner at eventide, (And every morning, the Levites shall be on duty to give thanks and to sing to the Lord, and in like manner every evening,)

<sup>31</sup> as well in the offering of burnt sacrifices of the Lord, as in sabbaths, and calends, and other solemnities, by the number and ceremonies of each thing, continually before the Lord; (as well as at the offering of burnt sacrifices to the Lord, on Sabbaths, and calends, and the other Feast Days, by their prescribed number, continually before the Lord;)

<sup>32</sup> and that they keep the observances of the tabernacle of the bond of peace of the Lord, and the custom of the sanctuary, and the observance of the sons of Aaron, their brethren, that they minister in the house of the Lord. (and that they keep the observances of the Tabernacle of the Covenant of the Lord, that is, the Tabernacle of the Witnessing, and the customs of the sanctuary, and the observances of the sons of Aaron, their kinsmen, and so serve in the House of the Lord.)

## CHAPTER 24

<sup>1</sup> Forsooth to the sons of Aaron these portions shall be; the sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar; (And these shall be the divisions of the sons of Aaron; Aaron's sons were Nadab, and Abihu, Eleazar, and Ithamar;)

<sup>2</sup> but Nadab and Abihu were dead without free children before their father, and Eleazar and Ithamar were set in priesthood. (and Nadab and Abihu died before their father did, and had no children, and so Eleazar and Ithamar became priests, that is, the High Priests.)

<sup>3</sup> And David parted them, that is, (with the help of) Zadok, of the sons of Eleazar, and Ahimelech, of the sons of Ithamar, by their whiles, and their service; (And David, with the help of Zadok, of the sons of Eleazar, and Ahimelech, of the sons of Ithamar, divided them for their duties, and their service;)

<sup>4</sup> and the sons of Eleazar were found many more in the men princes, than the sons of Ithamar. And David parted to them, that is, to the sons of Eleazar, sixteen princes by their families (and houses); and to the sons of Ithamar eight princes by their families and houses. (and there were found many more leaders of the sons of Eleazar, than of the sons of Ithamar. And David ordained to them, that is, to the sons of Eleazar, sixteen leaders by their families and houses; and to the sons of Ithamar eight leaders by their families and houses.)

<sup>5</sup> And he parted ever either families among themselves by lots; for there were princes of the sanctuary, and princes of the house of God, as well of the sons of Eleazar, and of the sons of Ithamar. (And he divided both families among themselves by lots; for there were officers of the sanctuary, and officers of the House of God, from the sons of Eleazar, and from the sons of Ithamar.)

<sup>6</sup> And Shemaiah, the son of Nethaneel, a scribe of the lineage of Levi, described them before the king and *[the]* princes, and before Zadok, the priest, and Ahimelech, the son of Abiathar, and to the princes of the families of the priests and of the deacons; *he described* one house of Eleazar, that was sovereign to *[the]* others, and the tother house of Ithamar, that had *[the]* other *priests and deacons* under him. (*And Shemaiah, the son of Nethaneel, a writer, or a secretary, of the Levite tribe, listed them before the king, and the officers, and Zadok, the priest, and Ahimelech, the son of Abiathar; and the leaders of the families of the priests and the Levites; he listed one household, or family, of Eleazar, that was the leader of the others, and another household, or family, of Ithamar, that had the other priests and Levites under him.*)

<sup>7</sup> Forsooth the first lot went out to Jehoiarib, the second to Jedaiah,

<sup>8</sup> the third to Harim, the fourth to Seorim,

<sup>9</sup> the fifth to Malchijah, the sixth to Mijamin,

<sup>10</sup> the seventh to Hakkoz, the eighth to Abiah (*or the eighth to Abijah*),

<sup>11</sup> the ninth to Jeshuah, the tenth to Shecaniah,

<sup>12</sup> the eleventh to Eliashib, the twelfth to Jakim,

<sup>13</sup> the thirteenth to Huppah, the fourteenth to Jeshebeab,

<sup>14</sup> the fifteenth to Bilgah, the sixteenth to Immer,

<sup>15</sup> the seventeenth to Hezir, the eighteenth to Aphses,

<sup>16</sup> the nineteenth to Pethahiah, the twentieth to Jehezekel,

<sup>17</sup> the one and twentieth to Jachin, the two and twentieth to Gamul,

<sup>18</sup> the three and twentieth to Delaiah, and the four and twentieth to Maaziah.

<sup>19</sup> These were the *whiles, or times*, of them by their services, that they enter into the house of God, and by their custom under the hand of Aaron, their father, as the Lord God of Israel commanded.

<sup>20</sup> Forsooth Shubael was prince of the sons of Levi that were residue/that were left, of the sons of Amram; and the son of Shubael was Jehdeiah; (*And of the Levites who were left; of the sons of Amram, Shubael was the leader; and the son of Shubael was Jehdeiah;*)

<sup>21</sup> also Isshiah was prince of the sons of Rehabiah. (*and Isshiah was the leader of the sons of Rehabiah.*)

<sup>22</sup> And Shelomoth was *prince* of Izharites; and the son of Shelomoth was Jahath; (*And Shelomoth (was the leader) of the Izharites; and Shelomoth's son (was) Jahath;*)

<sup>23</sup> and (*the sons of Hebron*); his first son was Jeriah, Amariah the second, Jahaziel the third, Jekameam the fourth.

<sup>24</sup> The son of Uzziel was Michah; the son of Michah was Shamir;

<sup>25</sup> the brother of Michah was Isshiah; and the son of Isshiah was Zechariah.

<sup>26</sup> The sons of Merari were Mahli and Mushi; the son of Jaaziah was Beno; (*The sons of Merari were Mahli, and Mushi, and Jaaziah his son;*)

<sup>27</sup> and the son of Merari was Jaaziah, and Shoham, and Zaccur, and Ibri. (*and the sons of Merari, of Jaaziah, were Beno, and Shoham, and Zaccur, and Ibri.*)

<sup>28</sup> And the son of Mahli was Eleazar, which had not free sons; (*And the son of Mahli was Eleazar, who had no sons;*)

<sup>29</sup> and the son of Kish was Jerahmeel;

<sup>30</sup> the sons of Mushi were Mahli, Eder, and Jerimoth. These were the sons of Levi, by the houses of their families.

<sup>31</sup> Also and they sent lots (*over*) against their brethren, the sons of Aaron, before David the king, and before Zadok, and Ahimelech, and *before* the princes of the families of *[the]* priests, and of deacons; *[the]* lot parted evenly all *things*, both the greater and the less. (*And they cast lots side by side with their kinsmen, the sons of Aaron, before King David, and Zadok, and Ahimelech, and the leaders of the families of the priests, and of the Levites; and the lot evenly divided all, both the greater and the lesser alike.*)

## CHAPTER 25

<sup>1</sup> Therefore David, and the magistrates of the host, separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, the which should prophesy in harps, and in psalteries, and in cymbals, by their number, and serve the office hallowed, *or enjoined*, to them. (*And so David, and his officers or and his leaders, set apart for service the sons of Asaph, and of Heman, and of Jeduthun, who would prophesy to the accompaniment of harps, and lutes, and cymbals, by their number, and so do the work assigned to them.*)

<sup>2</sup> Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah; and the sons of Asaph, under the hand of Asaph, prophesied beside the king (*or prophesied by order of the king*).

<sup>3</sup> And the sons of Jeduthun *were these*; Gedaliah, Zeri, Jeshaiah, (*Shimei*), and Hashabiah, and Mattithiah, six; under the hand of their father Jeduthun, that prophesied in an harp, upon men acknowledging and praising the Lord, (*or who prophesied to the accompaniment of a harp, giving thanks, and praising the Lord*).

<sup>4</sup> Also the sons of Heman *were (these of)* Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, and Joshbekashah, Mallothi, Hothir, and Mahazioth;

<sup>5</sup> all these the sons of Heman *were* prophets of the king in the words of God, that he should enhance the horn, *or strength*. And God gave to Heman fourteen sons and three daughters. (*all these were the sons of Heman, the prophet of the king, by the promises of God, to lift up his horn, or his strength. And God gave Heman fourteen sons and three daughters.*)

<sup>6</sup> All these under the hand of their father were dealt, *either assigned*, to sing in the temple of the Lord, in cymbals, and psalteries, and harps, into the service of the house of the Lord, nigh the king, that is say, Asaph, and Jeduthun, and Heman. (*All these were under the hand, or the power, of their father, and were assigned to play, in the Temple of the Lord, cymbals, and lutes, and harps, for service in the House of the Lord, while Asaph, and Jeduthun, and Heman, were under the direction of the king.*)

<sup>7</sup> And the number of them, with their brethren that taught the song[s] of the Lord, all the teachers, was two hundred fourscore and eight. (*And their number, with their kinsmen who taught the songs of the Lord, yea, all of the teachers, was two hundred and eighty-eight.*)

<sup>8</sup> And they sent lots by their wives evenly, as well the greater as the less, also a wise man and an unwise. (*And they all cast lots for their duties, both the greater and the lesser alike, and a wise man as well as an unwise one.*)

<sup>9</sup> And the first lot went out to Joseph, that was of Asaph, (*and to his sons and to his brothers, twelve*); the second to Gedaliah, to him, and to his sons and to his brethren, twelve;

<sup>10</sup> the third to Zaccur, to his sons and to his brethren, twelve;

<sup>11</sup> the fourth to Izri, to his sons and to his brethren, twelve;

<sup>12</sup> the fifth to Nathaniah, to his sons and to his brethren, twelve;

<sup>13</sup> the sixth to Bukkiah, to his sons and to his brethren, twelve;

<sup>14</sup> the seventh to Jesharelah, to his sons and to his brethren, twelve;

<sup>15</sup> the eighth to Jeshaiah, to his sons and to his brethren, twelve;

<sup>16</sup> the ninth to Mattaniah, to his sons and to his brethren, twelve;

<sup>17</sup> the tenth to Shimei, to his sons and to his brethren, twelve;

<sup>18</sup> the eleventh to Azareel, to his sons and to his brethren, twelve;

<sup>19</sup> the twelfth to Hashabiah, to his sons and to his brethren, twelve;

<sup>20</sup> the thirteenth to Shubael, to his sons and to his brethren, twelve;

<sup>21</sup> the fourteenth to Mattithiah, to his sons and to his brethren, twelve;

<sup>22</sup> the fifteenth to Jeremoth, to his sons and to his brethren, twelve;

<sup>23</sup> the sixteenth to Hananiah, to his sons and to his brethren, twelve;

<sup>24</sup> the seventeenth to Joshbekashah, to his sons and to his brethren, twelve;

<sup>25</sup> the eighteenth to Hanani, to his sons and to his brethren, twelve;

<sup>26</sup> the nineteenth to Mallothi, to his sons and to his brethren, twelve;

<sup>27</sup> the twentieth to Eliathah, to his sons and to his brethren, twelve;

<sup>28</sup> the one and twentieth to Hothir, to his sons and to his brethren, twelve;

<sup>29</sup> the two and twentieth to Giddalti, to his sons and to his brethren, twelve;

<sup>30</sup> the three and twentieth to Mahazioth, to his sons and to his brethren, twelve;

<sup>31</sup> the four and twentieth to Romamtiezer, to his sons and to his brethren, twelve.

## CHAPTER 26

<sup>1</sup> Forsooth these *were* the partings of [*the*] porters; of the sons of Korah, Meshelemiah was the son of Kore, of the sons of Asaph. (*Now these were the divisions of the gatekeepers; of the Korahites, there was Meshelemiah, the son of Kore, of the sons of Asaph.*)

<sup>2</sup> The sons of Meshelemiah *were* Zechariah the first begotten, Jediael the second, Zebadiah the third, Jathniel the fourth,

<sup>3</sup> Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

<sup>4</sup> And the sons of Obedom *were these*; Shemaiah the first begotten, Jehozabad the second, Joah the third, and Sacar the fourth, Nethaneel the fifth,

<sup>5</sup> Ammiel the sixth, Issachar the seventh, Peulthai the eighth, for the Lord blessed him.

<sup>6</sup> And to Shemaiah, his son, were born sons, sovereigns of their families (*or leaders of their families*); for they were full strong men.

<sup>7</sup> Therefore the sons of Shemaiah were Othni, and Rephael, and Obed, and Elzabad; and his brethren, full strong men, also Elihu, and Semachiah. (*And so the sons of Shemaiah were Othni, and Rephael, and Obed, and Elzabad, and their other brothers, Elihu, and Semachiah, who were all very strong men.*)

<sup>8</sup> All these were of the sons of Obededom; they and their sons and their brethren, full strong men for to serve, two and sixty of Obededom. (*All these were of the sons of Obededom; they and their sons and their brothers, all very strong men fit for service in the Temple, were sixty-two of Obededom.*)

<sup>9</sup> And of Meshelemiah were eighteen sons and brethren, full strong men (*or all very strong men*).

<sup>10</sup> And of Hosah, that is, of the sons of Merari, Simri was (*the*) prince; and for he had no first begotten son, therefore his father ordained him into [*a*] prince; (*And of Hosah, that is, of the sons of Merari, Simri was the leader; and though he was not the first-born son, his father had ordained him to be the leader;*)

<sup>11</sup> and Hilkiyah the second, Tebaliah the third, Zechariah the fourth; all these thirteen were the sons and brethren of Hosah.

<sup>12</sup> These were parted into porters, that ever[*more*] the princes of [*the*] keepings, as also their brethren, should minister in the house of the Lord. (*These were the divisions of the gatekeepers, and forevermore the leaders of the divisions, and their kinsmen, would serve in the House of the Lord.*)

<sup>13</sup> Therefore lots were sent, *or cast*, evenly, both to the little and to the great, by their families, into each of the gates. (*And so they all cast lots, both the lesser and the greater alike, by their families, for each of the gates.*)

<sup>14</sup> Therefore the lot of the east coast befel to Shelemiah; and the north coast befel by lot to Zechariah, his son, a full prudent man and well learned; (*And so the east gate fell by lot to Shelemiah; and the north gate to his son Zechariah, a well-learned and very prudent man;*)

<sup>15</sup> and to Obededom and to his sons (*the*) lot fell at the south coast, in which part of the house was the council of the elder men; (*and the south gate fell by lot to Obededom, and the gatehouse to his sons;*)

<sup>16</sup> Shuppim and Hosah were at the west coast, besides the (*Shallecheth*) gate that leadeth to the way of going up, keeping against keeping [*or ward against ward*]. (*Shuppim and Hosah were at the west gate, as well as the Shallecheth Gate that leadeth to the way of ascending; they guarded one, then the other.*)

<sup>17</sup> And at the east part were six deacons, and at the north were four by day; and at the south also were four at midday; and, where the council was, were twain and twain. (*And on the east side there were six Levites every day, and on the north there were four every day; and on the south there were also four every day; and two were at each gatehouse.*)

<sup>18</sup> And in the cells, *either little houses*, of [*the*] porters at the west side, were four in the way, and twain by the cells. (*And by the cells, or the little houses, of the gatekeepers on the west side, there were four by the road, and two by the cells.*)

<sup>19</sup> These were [*the*] partings of the porters, of the sons of Kore and of Merari. (*These were the divisions of the gatekeepers, of the sons of Kore, and the sons of Merari.*)

<sup>20</sup> And (*of the Levites*), Ahijah was over the treasures of the house of the Lord, and over [*the*] vessels of the holy things. (*And fellow Levites were in charge of the treasuries of the House of the Lord, and the vessels of the holy things.*)

<sup>21</sup> The sons of Laadan, the son of Gershon; of Laadan were the princes of the families of Laadan, and of Gershon, and of Jehiel. (*Of the sons of Laadan, the son of Gershon; of Laadan, the leader of the families of Laadan the Gershonite was Jehiel.*)

<sup>22</sup> The sons of Jehiel were Zetham, and Joel, his brother, (*who were*) over the treasures of the house of the Lord, (*The other sons of Laadan were Zetham, and his brother Joel, who were in charge of the treasuries of the House of the Lord.*)

<sup>23</sup> (*of*) Amramites, and Izharites, and Hebronites, and Uzzielites. (*Of the Amramites, and Izharites, and Hebronites, and Uzzielites.*)

<sup>24</sup> And Shebuel, the son of Gershon, son of Moses, was sovereign of the treasures; (*Shebuel, the son of Gershon, the son of Moses, was in charge of the treasures or was in charge of the treasuries;*)

<sup>25</sup> and his brother, Eliezer (*or and his brother was Eliezer*); whose son was Rehabiah; and his son was Jeshaiyah; and his son was Joram; and his son was Zichri; but and his son was Shelomith.

<sup>26</sup> That Shelomith, and his brethren, were over the treasures of the holy things, which David the king hallowed, and the princes of families, and the tribunes, and the centurions, and the dukes of the host, *(This Shelomith, and his kinsmen, were over all the treasures of the holy things, which King David, and the leaders of the families, and the tribunes, and the centurions, and the leaders of the army, had dedicated, or had given.)*

<sup>27</sup> of the battles, and of the spoils of battles, which they hallowed to the reparation and purtenance of the temple of the Lord. *(from the battles, and the spoils of battles, which they had dedicated for use in the Temple of the Lord or which they had dedicated for the upkeep of the Temple of the Lord.)*

<sup>28</sup> And Samuel, the prophet, hallowed all these things, and Saul, the son of Kish, and Abner, the son of Ner, and Joab, the son of Zeruiah; and all these hallowed those things by the hand of Shelomith, and of his brethren. *(And all those things which the prophet Samuel, and Saul, the son of Kish, and Abner, the son of Ner, and Joab, the son of Zeruiah, had dedicated; indeed, all the dedicated things were under the hand of Shelomith, and his kinsmen.)*

<sup>29</sup> And Chenaniah was sovereign, and his sons, to Izharites, to the works withoutforth on Israel, to teach and to deem them. *(And of the Izharites, Chenaniah and his sons were in charge of the works withoutforth in Israel, that is, in keeping the records, and resolving disputes.)*

<sup>30</sup> And of *(the)* Hebronites, Hashabiah, and his brethren, full strong men, a thousand and seven hundred, were sovereigns upon Israel beyond *(the)* Jordan against the west, in all the works of the Lord, and into the service of the king. *(And of the Hebronites, Hashabiah, and his kinsmen, very strong men, a thousand and seven hundred, were in charge of Israel west of the Jordan River; in all the works of the Lord, and in the service of the king.)*

<sup>31</sup> And Jerijah was prince of Hebronites, by their families and kindreds. In the fortieth year of the realm of David there were numbered, and were found full strong men in Jazer of Gilead; *(And Jerijah was the leader of the Hebronites, by their families and kindreds. In the fortieth year of David's reign they were sought out, and many strong men of them were found at Jazer of Gilead;)*

<sup>32</sup> and his brethren, of stronger age, two thousand and seven hundred, princes of families. And king David made them sovereigns of Reubenites, and Gadites, and of the half lineage of Manasseh, into all the service of God, and of the king. *(yea, of his kinsmen, men of ability, two thousand and seven hundred, all leaders of their families. And King David made them rulers over the Reubenites, and Gadites, and the eastern half of the tribe of Manasseh, concerning all service to God, and to the king.)*

## CHAPTER 27

<sup>1</sup> Forsooth the sons of Israel by their number, the princes of families, the tribunes, and centurions, and prefects, that ministered to the king by their companies of *knights*, entering in and going out by each month in the year, were sovereigns, each by himself, upon four and twenty thousand. *(Now the number of Israelites, that is, the leaders of the families, and the tribunes, and the centurions, and the prefects, who served the king with their companies of horsemen, coming in and going out each month of the year, was twenty-four thousand in each company, or division.)*

<sup>2</sup> Jashobeam, the son of Zabdiel, was sovereign of the first company in the first month, and under him were four and twenty thousand; *(Jashobeam, the son of Zabdiel, was the leader of the first company in the first month, and under him were twenty-four thousand.)*

<sup>3</sup> of the sons of Pharez, was the prince of all *[the]* princes in the host, in the first month. *(of the sons of Perez, he was the leader of all the leaders in the army, in the first month.)*

<sup>4</sup> Dodai *(the)* Ahohite had the company of the second month, and after himself he had another man, Mikloth by name, that governed a part of the host of four and twenty thousand. *(Dodai the Ahohite led the second company in the second month, and he had another man, named Mikloth, who helped him govern his division of twenty-four thousand./ And Eleazar, the son of Dodai the Ahohite, led the second company in the second month, and he governed his division of twenty-four thousand.)*

<sup>5</sup> And Benaiah, the son of Jehoiada, the priest, was duke of the third company in the third month, and four and twenty thousand were in his parting; *(And Benaiah, the son of Jehoiada, the priest, was the leader of the third company in the third month, and twenty-four thousand were in his division.)*

<sup>6</sup> that is Benaiah, the strongest man among *(the)* thirty, and above *(the)* thirty; and Ammizabad, his son, was sovereign of his company *(after him)*. *(this is Benaiah,*

*the strongest man among The Thirty, and he was a leader of The Thirty; and his son Ammizabad was the leader of his company after him.)*

<sup>7</sup> In the fourth month, the fourth *prince* was Asahel, the brother of Joab, and Zebadiah, his son, *(was the leader)* after him, and four and twenty thousand *were* in his company.

<sup>8</sup> In the fifth month, the fifth *prince* was Shamhuth *(the)* Izrahite, and four and twenty thousand *were* in his company.

<sup>9</sup> In the sixth month, the sixth *prince* was Ira, the son of Ikkesh, *(the)* Tekoite, and four and twenty thousand *were* in his company.

<sup>10</sup> In the seventh month, the seventh *prince* was Helez *(the)* Pelonite, of the sons of Ephraim, *[and]* four and twenty thousand *were* in his company.

<sup>11</sup> In the eighth month, the eighth *prince* was Sibbecai *(the)* Hushathite, of the generation of Zarhites *(or of the sons of Zareh)*, and four and twenty thousand *were* in his company.

<sup>12</sup> In the ninth month, the ninth *prince* was Abiezer *(the)* Anetothite, of the generation of Benjamin *(or of the sons of Benjamin)*, and four and twenty thousand *were* in his company.

<sup>13</sup> In the tenth month, the tenth *prince* was Maharai, and he *was(a)* Netophathite, of the generation of Zarhites *(or of the sons of Zareh)*, and four and twenty thousand *were* in his company.

<sup>14</sup> In the eleventh month, the eleventh *prince* was Benaiah *(the)* Pirathonite, of the sons of Ephraim, and four and twenty thousand *were* in his company.

<sup>15</sup> In the twelfth month, the twelfth *prince* was Heldai *(the)* Netophathite, of the generation of Othniel *(or of the sons of Othniel)*, and four and twenty thousand *were* in his company.

<sup>16</sup> Forsooth *these* were the sovereigns of the lineages of Israel *(or And these were the rulers of the tribes of Israel)*; duke Eliezer, the son of Zichri, *was sovereign* to Reubenites; duke Shephatiah, the son of Maachah, *was sovereign* to Simeonites;

<sup>17</sup> Hashabiah, the son of Kemuel, *was sovereign* to the Levites; Zadok *was sovereign* to Aaronites;

<sup>18</sup> Elihu, the brother of David, *was sovereign* to the lineage of Judah, *(or Elihu, David's brother;was the ruler of the tribe of Judah)*; Omri, the son of Michael, *was sovereign* to Issacharites.

<sup>19</sup> Ishmaiah, the son of Obadiah, *was sovereign* to Zebulunites; Jerimoth, the son of Azriel, *was sovereign* to Naphtalites;

<sup>20</sup> Hoshea, the son of Azaziah, *was sovereign* to the sons of Ephraim; Joel, the son of Pedaiiah, *was sovereign* to the half lineage of Manasseh, *(or Joel, the son of Pedaiiah, was the ruler of the western half of the tribe of Manasseh)*;

<sup>21</sup> and Iddo, the son of Zechariah, *was sovereign* to the *(other)* half lineage of Manasseh in Gilead; and Jaasiel, the son of Abner, *was sovereign* to Benjamin; *(and Iddo, the son of Zechariah, was the ruler of the eastern half of the tribe of Manasseh in Gilead; and Jaasiel, the son of Abner, was the ruler of Benjamin)*;

<sup>22</sup> and Azareel, the son of Jeroham, *was sovereign* to Dan; *these were* the princes of the sons of Israel. *(and Azareel, the son of Jeroham, was the ruler of Dan; these were the leaders of the Israelites.)*

<sup>23</sup> And David would not number them *that were* within twenty years, for the Lord *[had]* said, that he would multiply Israel as the stars of heaven. *(But David did not count those who were under twenty years of age, for the Lord had said that he would multiply Israel like the stars in the heavens.)*

<sup>24</sup> Joab, the son of Zeruiah, began for to number Israel, but he fulfilled not; for ire of God fell upon Israel for this thing, and therefore the number of them that were numbered, was not told in the books of *(the)* chronicles of king David. *(Joab, the son of Zeruiah, began to count (the Israelites), but he did not finish the census; for (God's) anger fell upon the Israelites for this thing, and so the number of them who were counted, was not told in the books of The Chronicles of King David.)*

<sup>25</sup> Forsooth Azmaveth, the son of Adiel, was *(sovereign)* on the treasuries of the king; but Jehonathan, the son of Uzziiah, was sovereign over these treasures, that were in cities, and in towns, and in towers. *(And Azmaveth, the son of Adiel, was in charge of the king's treasuries; and Jehonathan, the son of Uzziiah, was in charge of his treasures, or of his treasuries, that were in the cities, and in the towns, and in the towers.)*

<sup>26</sup> And Ezri, the son of Chelub, was sovereign upon the work of husbandry, and upon *[the]* earth-tillers, that tilled the land *(or who worked the land)*;

<sup>27</sup> and Shimei (*the*) Ramathite was sovereign upon [*the*] tillers of (*the*) vineries; and Zabdi (*the*) Shiphmite was sovereign upon the wine cellars;

<sup>28</sup> for Baalhanan (*the*) Gederite was (*sovereign*)[*up*] on the olive places, and the fig places, that were in the field places; and Joash was sovereign upon the shops, *either* cellars, of oil;

<sup>29</sup> and Shitrai (*the*) Sharonite was sovereign upon the droves that were pastured in Sharon; and Shaphat, the son of Adlai, was over the oxen in valleys; (*and Shitrai the Sharonite was in charge of the herds that were pastured in Sharon; and Shaphat, the son of Adlai, was in charge of the oxen in the valleys;*)

<sup>30</sup> and Obil of Ishmael was over the camels; and Jehdeiah (*the*) Meronothite was over the asses; (*and Obil of Ishmael was in charge of the camels; and Jehdeiah the Meronothite was in charge of the donkeys;*)

<sup>31</sup> and Jaziz (*the*) Hagerite was over the sheep; all these were princes of the chattel of king David. (*and Jaziz the Hagerite was in charge of the sheep; all these (were) the overseers of King David's possessions.*)

<sup>32</sup> And Jonathan, the brother of David's father, was a counsellor, a mighty man, and prudent, and lettered; he and Jehiel, the son of Hachmoni, were with the sons of the king.

<sup>33</sup> Also Ahithophel was a counsellor of the king; and Hushai (*the*) Archite was a friend of the king.

<sup>34</sup> After Ahithophel was Jehoiada, the son of Benaiah, and Abiathar; but Joab was prince of the host of the king (*or and Joab was the leader of the king's army*).

## CHAPTER 28

<sup>1</sup> Therefore David called together all the princes of Israel, the dukes of lineages, and the sovereigns of companies, that ministered to the king/(that served the king, also the tribunes, and centurions, and them that were sovereigns over the cattle, *or over the chattel*, and the possessions of the king, and (*of*) his sons, with [*the*] eunuchs, and all the mighty and strong men in the host of Jerusalem. (*And so David called together all the leaders of Israel, the leaders of the tribes, and the leaders of the companies, who served the king, and the tribunes, and the centurions, and those who were in charge of the king's cattle and his possessions, and those of his sons, along with the eunuchs, and all the strong and mighty men in his kingdom, to come to Jerusalem.*)

<sup>2</sup> And when the king had risen, and stood up, he said, My brethren and my people, hear ye me. I thought for to build an house, wherein the ark of [*the*] bond of peace of the Lord (*or where the Ark of the Covenant of the Lord*), and the stool of the feet of our God, should rest; and I have made ready all things to build it.

<sup>3</sup> But God said to me, Thou shalt not build an house to my name, for thou art a man warrior, and hast shed blood. (*But God said to me, Thou shalt not build a House to honour my name, for thou art a man of war, and hast shed blood.*)

<sup>4</sup> But the Lord God of Israel chose me of all the house of my father, that I should be king on Israel without end; for of Judah he hath chosen princes, soothly of the house of Judah, he hath chosen the house of my father, and of the sons of my father, it pleased him to choose me king on all Israel (*or it pleased him to make me king upon all Israel*).

<sup>5</sup> But also of (*all*) my sons, for the Lord hath given to me many sons, he hath chosen Solomon, my son, that he should sit in the throne of the realm of the Lord on Israel. (*And of all my sons, for the Lord hath given me many sons, he hath chosen my son Solomon, to sit on the throne of the Lord's kingdom upon Israel.*)

<sup>6</sup> And he said to me, Solomon, thy son, shall build mine house, and mine altars; for I have chosen him to me into a son, and I shall be to him into a father; (*And he said to me, Thy son Solomon shall build my House, and my altars; for I have chosen him to be a son to me, and I shall be a father to him;*)

<sup>7</sup> and I shall make steadfast his realm into without end, if he shall continue to do my behests and [*my*] dooms, as and today. (*and I shall establish his kingdom forevermore, if he shall continue to do my commands and my judgements or if he shall continue to obey my commands and my laws, as in this day.*)

<sup>8</sup> Now therefore before all the company of Israel, (*and*) in the hearing of God, (*I say*), keep ye and seek ye all the commandments of your Lord God (*or obey ye and seek ye to understand all the commands of the Lord your God*), (*so*) that ye (*can*) have in possession a good land, and that ye leave it to your sons after you into without end.

<sup>9</sup> But thou, Solomon, my son, know [*thou*] the God of thy father, and serve thou him with (*a*) perfect heart, and with a willful soul, *or mind*, (*or and with a willing mind*); for

the Lord searcheth all hearts, and he understandeth all the thoughts of souls; if thou seekest him, thou shalt find him; forsooth if thou forsakest him, he shall cast thee away without end.

<sup>10</sup> Now therefore, for the Lord hath chosen thee, for to build the house of *[the]* saintuary, be thou comforted, and perform it. *(And so now, for the Lord hath chosen thee, to build the House of the sanctuary, be thou strengthened, and do it.)*

<sup>11</sup> And David gave to Solomon, his son, the describing, *either the ensample, of the porch of the temple, and of [the] cellars, and of the solar, and of [the] closets in (the) privy places, and of the house of propitiation, or of mercy doing, that is, of the holy of holy things, where the propitiatory was;*

<sup>12</sup> also and he gave him *(the) ensample of all (the) things which he thought, of the large places, and of [the] chambers by compass, into the treasures of the house of the Lord, and into the treasures of [the] holy things, (and he also gave him the example for all the things which he had in mind, for the courtyards, and the rooms around them, and the treasures of the House of the Lord, and the treasures of the holy things,)*

<sup>13</sup> and of the partings of *[the] priests and deacons, into all the works of the house of the Lord, and all [the] vessels of service of the temple of the Lord. (and for the divisions of the priests and the Levites, for all the works of the House of the Lord, and for all the vessels for service in the Temple of the Lord.)*

<sup>14</sup> Of gold in weight by each vessel of service, and of silver, for *[the] diversity of vessels, and of works; (And he told him the weight of the gold for each gold vessel used in its service, and the weight of the silver for the other vessels used for diverse services;)*

<sup>15</sup> but also to *[the] golden candlesticks, and to their lanterns, he gave gold, for the measure of each candlestick, and of (its) lanterns; also and in [the] silveren candlesticks, and in their lanterns, he betook to them the weight of silver, for the diversity of (the) measure of those. (and the weight of the gold for the gold candlesticks, and their lanterns; and the weight of the silver for the silver candlesticks, and their lanterns, by the diversity of their service.)*

<sup>16</sup> And he gave gold into the board[s] of setting forth, for the diversity of measure, also and he gave silver into other silveren boards; *(And he told him the weight of the gold for the tables for the loaves of proposition, or the loaves of setting forth, and the weight of the silver for the other silver tables;)*

<sup>17</sup> also to *[the] fleshhooks, and vials, and to censers of purest gold; and to golden basins, for the manner of measure, he separated a weight into a basin and a basin; also and into silveren basins he separated diverse weight of silver. (and the weight of the pure gold for the fleshhooks, and the bowls, and the censers; and also the weight of the gold for the gold basins, in the manner of the measure; and the diverse weight of the silver for the silver basins.)*

<sup>18</sup> And he gave most fine gold to the altar, wherein incense was burnt, *(and) that a likeness of the cart of cherubims, holding forth (their) wings, and covering the ark of [the] bond of peace of the Lord, should be made thereof. (And he told him the weight of the most fine gold for the altar, on which the incense was burned, and also for the likeness, or the model, of the chariot of the cherubim, with them holding forth their wings, and covering the Ark of the Covenant of the Lord.)*

<sup>19</sup> And David said, All *(these) things came written by the hand of the Lord to me, that I should understand all the works of the exemplar/of the ensampler (or so that I could understand all the works in the example.)*

<sup>20</sup> And David said to Solomon, his son, Do thou manly, and be thou comforted, and make; dread thou not withoutforth, neither dread thou within; for my Lord God shall be with thee, and he shall not leave thee, neither shall forsake thee, till thou perform all the work of the service of the house of the Lord. *(And David said to his son Solomon, Be thou confident, and be thou strengthened, and make it; fear thou not anything from withoutforth, nor fear thou anything from within; for the Lord my God shall be with thee, and he shall not leave thee, nor shall desert thee, until thou finish all the work needed in the service of the House of the Lord.)*

<sup>21</sup> Lo! the partings of priests and of deacons, into all the work of the service of the house of the Lord, shall stand nigh *[to] thee; and they be ready to do their service, and both the princes and the people know to do all thy commandments. (Behold! the divisions of the priests, and the Levites, shall do their duties, ready to do all the work in the service of the House of the Lord; and all the craftsmen be ready (to do their service); and also the leaders, and all the people, shall be wholly at thy command.)*

## CHAPTER 29

<sup>1</sup> And king David spake to all the church, *(and said)*, God hath chosen Solomon, my son, yet a child and tender; forsooth the work is great, and a dwelling is not made ready to man, but to God. *(And King David spoke to all the congregation, and said, God hath chosen my son Solomon, yet a tender young man; and the work is great, but this dwelling place is not made for man, but for God.)*

<sup>2</sup> Soothly I in all my mights have made ready the costs of the house of my God; gold to golden vessels, silver to silver vessels, brass to brazen vessels, iron to iron vessels, and tree to treen vessels, onyx stones, and stones as of the colour of women's ointment, and each precious stone of diverse colours, and marble of diverse colours, most plentifully. *(And with all my power I have prepared the expenses and the materials for the House of my God; gold for the gold vessels, silver for the silver vessels, bronze for the bronze vessels, iron for the iron vessels, and wood for the wooden vessels, and onyx stones, and stones the colour of women's ointment, and each precious stone of diverse colour, and most plentiful marble of diverse colours.)*

<sup>3</sup> And over these things, I give gold and silver into the temple of my God, which I have offered of my proper chattel into the house of my God, besides these things which I have made ready into the holy house, *(And in addition to these things, I have given gold and silver for the Temple of my God, which I have offered out of my own substance, or possessions, for the House of my God, besides these things which I have prepared for the Holy House.)*

<sup>4</sup> *(namely)* three thousand talents of gold, of the gold of Ophir, and seven thousand of talents of silver most proved *(or and seven thousand talents of most proved silver)*, to overgild the walls of the temple;

<sup>5</sup> and *(for the)* works *(which)* be made by the hands of craftsmen, wherever gold is needful, of gold, and wherever silver is needful, of silver; and if any man offereth by his free will, *[full-]fill* he his hand today, and offer he that that he will to the Lord. *(and for the works which be made by the hands of craftsmen, yea, the gold, wherever gold is needed, and the silver, wherever silver is needed; and if anyone else will offer by his free will, open he his hand today, and offer he what he will to the Lord.)*

<sup>6</sup> Therefore the princes *[the]* families, and the dukes of the lineages of Israel, and the tribunes, and the centurions, and the princes of the possessions of the king, promised to give thereto */promised to give gifts to the temple; (And so the leaders of the families, and the leaders of the tribes of Israel, and the tribunes, and the centurions, and the overseers of the king's possessions, promised to give gifts for the Temple;)*

<sup>7</sup> and they gave into the works of the house of the Lord, five thousand talents of gold, and ten thousand shillings; and ten thousand talents of silver, and eighteen thousand talents of brass, and an hundred thousand talents of iron. *(and they gave for the work of the House of the Lord, five thousand talents of gold, and ten thousand shillings; and ten thousand talents of silver, and eighteen thousand talents of bronze, and a hundred thousand talents of iron.)*

<sup>8</sup> And at whomever precious stones were found, they gave *(them)* into the treasure/ into the treasury of the house of the Lord, by the hand of Jehiel *(the)* Gershonite. *(And whoever had precious stones, gave them to the treasury of the House of Lord, where Jehiel the Gershonite was in charge.)*

<sup>9</sup> And the people was glad, when they promised *(their)* avows by their free will, for with all the heart they offered those to the Lord *(or for with all their hearts they offered them to the Lord)*. But also king David was glad with great joy,

<sup>10</sup> and he blessed the Lord before all the multitude, and said, Lord God of Israel, our father, thou art blessed from without beginning *[and]* into without end; *(and he blessed the Lord before all the multitude, and said, Blessed art thou, Lord God of our father Israel, from without beginning, and forevermore;)*

<sup>11</sup> Lord, worthy doing is thine, *that is, thy doing is worthy and great*, and power, and glory, and victory, and praising is to thee; for all things that be in heaven and in earth be thine; Lord, the realm is thine, and thou art over all princes; *(Lord, thy doing is worthy and great, and power, and glory, and victory, and praising be to thee; for everything that is in heaven and on earth be thine; Lord, the kingdom is thine, and thou art over all the leaders;)*

<sup>12</sup> riches be thine, and glory is thine; thou art Lord of all; in thine hand is strength, and power, and in thine hand is greatness, and lordship of all.

<sup>13</sup> Now therefore, our God, *(or And so now, our God)*, we acknowledge to thee, and we praise thy noble name.

<sup>14</sup> Who am I, and who is my people, that we may promise all these things to thee? All things be thine, and we have (*but*) given (*back*) to thee those things, which we have taken of thine hand. (*But who am I, and who be my people, that we can give anything to thee? For all things be thine, and we have only given back to thee those things, which we have received from thy own hands.*)

<sup>15</sup> For we be pilgrims and comelings before thee, as all our fathers were, (*or For we be foreigners and newcomers before thee, as all our forefathers were*); our days be as (*a*) shadow on the earth, and there is no tarrying.

<sup>16</sup> Our Lord God, all this plenty of *diverse goods* which we have made ready, that an house should be builded to thine holy name, is of thine hand; and all things be thine. (*Lord our God, all this plenty of diverse goods which we have prepared, so that a House could be built to honour thy holy name, is from thy own hands; and all things be thine.*)

<sup>17</sup> My God, I know, that thou provest hearts, and that thou lovest simpleness, *that is, lowness, or meekness*, of heart; wherefore in the simpleness of mine heart, I have offered gladly all these things; and I have seen with great joy thy people, which is found here, to offer gifts to thee, (*or and so with an honest heart, I have gladly offered all these things; and I have seen with great joy thy people, who be found here, to willingly offer their gifts to thee.*)

<sup>18</sup> Lord God of Abraham, and of Isaac, and of Israel, our fathers, keep thou without end this will of their hearts; and this mind dwell ever[*more*] into the worshipping of thee. (*Lord God of our fathers Abraham, and of Isaac, and of Jacob, keep thou this desire forevermore in their hearts; and may their hearts forevermore worship thee.*)

<sup>19</sup> Also give thou to Solomon, my son, a perfect heart, that he keep thy behests, and thy witnessings, and thy ceremonies; and do all *these things*, and that he build the house, whose costs I have made ready. (*And give thou to my son Solomon a perfect heart, that he obey thy commands, and thy testimonies, and thy statutes; and do all these things, and that he build the House, whose materials and expenses I have prepared.*)

<sup>20</sup> Soothly David commanded to all the church, *that is, (to) all the people gathered together*, Bless ye the Lord our God. And all the church, *that is, the people*, blessed the Lord God of their fathers, and they bowed themselves, and worshipped God, and [*then*] afterward the king. (*And David commanded to all the congregation, Bless ye the Lord your God. And all the congregation blessed the Lord God of their fathers, and they bowed themselves, and worshipped God, and then the king.*)

<sup>21</sup> And they offered slain sacrifices to the Lord, and they offered burnt sacrifices in the day following; a thousand bulls, and a thousand rams, and a thousand lambs, with their flowing sacrifices, and with all the custom, most plenteously, into all Israel. (*And they offered slain sacrifices to the Lord, and then they offered burnt sacrifices on the following day; a thousand bulls, a thousand rams, and a thousand lambs, with their wine offerings, by all the custom, most plentifully, for all Israel.*)

<sup>22</sup> And they ate and drank before the Lord in that day, with great gladness. And they anointed the second time Solomon, the son of David; and they anointed him into prince to the Lord, and Zadok into bishop. (*And they ate and drank before the Lord on that day, with great gladness. And a second time, they anointed David's son Solomon, as king; yea, they anointed him as the Lord's prince, and Zadok as the High Priest.*)

<sup>23</sup> And Solomon sat on the throne of the Lord into king, for David, his father; and it pleased all men, and all Israel obeyed to him. (*And Solomon sat on the throne of the Lord as king, in place of his father David; and it pleased everyone, and all Israel obeyed him.*)

<sup>24</sup> But also all [*the*] princes, and mighty men, and all the sons of king David, gave (*the*) hand, *that is, (in) swearing or steadfast (by) promising to be faithful*, and were (*made*) subject to Solomon the king. (*And all the princes or all the leaders, and the mighty men, and also all the sons of King David, raised up their hands to swear; or to steadfastly promise, to be faithful, and were made subject to King Solomon.*)

<sup>25</sup> Therefore the Lord magnified, *or made great*, Solomon upon all Israel, and gave to him (*such*) glory of the realm, what manner (*of*) glory no king of Israel (*had ever*) had before him.

<sup>26</sup> And (*so*) David, the son of Jesse, reigned upon all Israel;

<sup>27</sup> and the days in which he reigned upon Israel were forty years; in Hebron he reigned seven years, and in Jerusalem he reigned three and thirty years.

<sup>28</sup> And he died in [*a*] good eld (*age*), and was full of days, and riches, and glory; and Solomon, his son, reigned for him.

<sup>29</sup> Forsooth the former and the last deeds of king David (*or And the first and the last deeds of King David*), be written in the book of Samuel, the prophet, and in the book of Nathan, the prophet, and in the book of Gad, the prophet;

<sup>30</sup> and of all his realm, and strength, and times, that passed under him, either in Israel, either in all realms of lands. (*yea, all about his kingdom, and power; and the times through which he, and Israel, and all the kingdoms of the lands, had passed.*)

## 2ND CHRONICLES

<sup>1</sup> Therefore Solomon, the son of David, was comforted in his realm, (*or And so Solomon, the son of David, was strengthened, or confirmed, in his kingdom*), and the Lord was with him, and magnified him on high.

<sup>2</sup> And Solomon commanded to all Israel, to tribunes, and centurions, and to dukes, and to doomsmen of all Israel, and to the princes of families; (*And Solomon commanded to all Israel, to the tribunes, and the centurions, and the leaders, and the judges of all Israel, and the leaders of the families;*)

<sup>3</sup> and Solomon went with all the multitude into the high place of Gibeon, where the tabernacle of [*the*] bond of peace of the Lord was, which tabernacle Moses, the servant of the Lord, made in wilderness. (*and Solomon went with all the multitude to the hill shrine of Gibeon, where the Tabernacle of the Covenant of the Lord was, that is, the Tabernacle of the Witnessing, which Tabernacle Moses, the Lord's servant, had made in the wilderness.*)

<sup>4</sup> Forsooth David had brought the ark of God from Kiriathjearim into the place which he had made ready to it, and where he had set a tabernacle to it, that is, in Jerusalem. (*But David had brought the Ark of God from Kiriathjearim to the place which he had prepared for it, and where he had set up a Tent for it, that is, in Jerusalem.*)

<sup>5</sup> And the brazen altar, which Bezaleel, the son of Uri, the son of Hur, had made, was there before the tabernacle of the Lord; which also Solomon and all the church sought. (*And the bronze altar, which Bezaleel, the son of Uri, the son of Hur, had made, was there in front of the Tabernacle of the Lord; and Solomon and all the congregation sought the Lord at that altar;*)

<sup>6</sup> And Solomon went up to the brazen altar, before the tabernacle of the bond of peace of the Lord, and offered in it a thousand sacrifices. (*And Solomon went up to the bronze altar; before the Tabernacle of the Covenant of the Lord, and offered on it a thousand sacrifices.*)

<sup>7</sup> Lo! forsooth in that night God appeared to him, and said, Ask that that thou wilt, that I give to thee, (*or Ask what thou wilt, that I give it to thee*).

<sup>8</sup> And Solomon said to God, Thou hast done great mercy with David, my father, and hast ordained me king for him. (*And Solomon said to God, Thou hast shown great love for my father David, and hast made me king in his place.*)

<sup>9</sup> Now therefore, Lord God, thy word be fulfilled, which thou promisedest to David, my father; for thou hast made me king upon thy great people, which is so unnumberable as the dust of [*the*] earth. (*And so now, Lord God, let thy word be fulfilled, which thou hast promised to my father David; for thou hast made me king upon thy great people, who be as innumerable as the dust of the earth.*)

<sup>10</sup> Give thou to me wisdom and understanding, that I go in and go out before thy people; for who may deem worthily this thy people, which is so great? (*Give thou to me wisdom and understanding, so that I can come in and go out before thy people; for who can worthily judge this thy people, who be so great in number?*)

<sup>11</sup> And God said to Solomon, For that this thing pleased more thine heart, and thou askedest not riches, and chattel, and glory, neither the lives of them that hate thee, but neither full many days of thy life; but thou hast asked (*for*) wisdom and knowing, that thou mayest deem my people, upon which I have ordained thee king. (*And God said to Solomon, For that this thing more pleased thy heart, and thou hast asked not for riches, or possessions, or glory, or for the lives of those who hate thee, or for a great many days for thy own life; but thou hast asked for wisdom and knowledge, so that thou can judge my people, on whom I have ordained thee to be king.*)

<sup>12</sup> wisdom and knowing (*shall*) be given to thee; and over this, I shall give to thee riches, and chattel, and glory, (*or and in addition to this, I shall give to thee riches, and possessions, and glory*), so that none among kings, neither before thee, nor after thee, (*shall*) be like thee.

<sup>13</sup> Then Solomon came from the high place of Gibeon into Jerusalem, (*from*) before the tabernacle of the bond of peace, and he reigned upon Israel. (*Then Solomon came from the hill shrine at Gibeon to Jerusalem, from before the Tabernacle of the Covenant, and he reigned upon Israel.*)

<sup>14</sup> And Solomon gathered together to him chariots and knights, and a thousand and four hundred chariots were made to him, and twelve thousand knights; and he made them to be in the cities of carts, and with the king in Jerusalem. (*And Solomon gathered*

to himself chariots and horsemen, and he had a thousand and four hundred chariots, and twelve thousand horsemen; and he ordained some of them to be in the cities for the chariots, and some of them to be with the king in Jerusalem.)

<sup>15</sup> And the king gave in Jerusalem gold and silver as stones in plenty, and he gave cedar trees as sycamores, that come forth in field places in great multitude. (And the king made gold and silver to be as plentiful as stones in Jerusalem, and cedar trees to be like the sycamores that come forth in the fields in great multitude.)

<sup>16</sup> And horses were brought to him from Egypt, and from Coa, by the merchants of the king, which went, and bought by price, (or who went there, and bought them for money),

<sup>17</sup> a chariot of horses for six hundred pieces of silver, and an horse for an hundred and fifty. In like manner buying was made of all the realms of cities, and of the kings of Syria, (or In like manner; purchases were made from all the kings of the Hittites, and from the kings of Syria).

## CHAPTER 2

<sup>1</sup> Forsooth Solomon deemed, or purposed, to build an house to the name of the Lord, and a palace to himself. (And Solomon decided to build a House in honour of the name of the Lord, and a palace for himself.)

<sup>2</sup> And he numbered seventy thousand of men bearing (burdens) in shoulders, and fourscore thousand that should cut, or hew, stones in hills; and the sovereigns of them were three thousand and six hundred. (And he called up seventy thousand men who would carry burdens on their shoulders, and eighty thousand who would cut stones in the hills; and they had three thousand and six hundred rulers, or overseers.)

<sup>3</sup> And Solomon sent to Hiram\*, the king of Tyre, and said, As thou didest with my father David, and sentest him trees of cedar, that he should build to him an house, in which also he dwelled; so do thou with me, (And Solomon sent word to Hiram, the king of Tyre, and said, As thou didest with my father David, and sentest cedar wood to him, so that he could build a house for himself, in which he would live, so do thou also with me;)

<sup>4</sup> that I build an house to the name of the Lord my God, and that I hallow it, to burn incense before him, and to make odour of sweet smelling spices, and to [the] everlasting setting forth of loaves, and to [the] burnt sacrifices in the morrowtide and eventide, and in [the] sabbaths, and (on) new moons, that is, (at) feasts in the beginnings of months, and in solemnities of the Lord our God into without end, which observances and hallowings be commanded to Israel. (so that I can build a House in honour of the name of the Lord my God, and I shall consecrate it, so that I can burn incense before him, to make the odour of sweet smelling spices, and for the everlasting setting forth of loaves, and for burnt sacrifices in the morning and in the evening, and on Sabbaths, and on new moons, that is, at feasts at the beginning of the month, and at the solemn, or annual, Feasts of the Lord our God forevermore, which observances and consecrations be commanded to Israel.)

<sup>5</sup> For the house which I covet to build is great; forsooth the Lord our God is great over all gods.

<sup>6</sup> Who therefore may have might to build a worthy house to him? For if heaven and heavens of heavens may not take, or hold, him, how great am I, that I may build an house to him, but to this thing only, that incense be burnt there before him? (And so who is able to build a House worthy of him? For if heaven and the heavens of heavens cannot hold him, who am I, that I build him a House, but only for this, so that incense can be burned there before him?)

<sup>7</sup> Therefore send thou to me a learned man, that can work in gold, and in silver, in brass, and iron, in purple, and in red silk, and in jacinth; and that can grave graving with these craftsmen, which I have with me in Judah and in Jerusalem, the which men David, my father, before made ready. (And so send thou to me a learned man, who knoweth how to work with gold, and silver; and bronze, and iron, and purple, and red silk, and jacinth; one who knoweth how to engrave engravings with these craftsmen who I have with me in Judah and in Jerusalem, which men my father David provided.)

<sup>8</sup> But also send thou to me cedar trees, and pine trees, and thiyne trees of the Lebanon; for I know, that thy servants can cut trees of the Lebanon; and my servants shall be with thy servants, (And also send thou to me cedar, and pine, and algum timber from Lebanon; for I know, that thy servants know how to cut down the trees of Lebanon; and my servants shall be with thy servants.)

\* CHAPTER 2:3 Also known as Huram.

<sup>9</sup> that full many trees be made ready to me (*or so that a great deal of timber can be prepared for me*); for the house which I covet to build is full great and noble.

<sup>10</sup> Furthermore to thy servants, workmen that shall cut trees, I shall give into meats twenty thousand cors of wheat, and so many

cors of barley, and twenty thousand measures of oil, that be called baths. (*And for thy servants, the workmen who shall cut down the trees, I shall give for food twenty thousand cors of wheat, and as many cors of barley, and twenty thousand measures of oil, that be called baths.*)

<sup>11</sup> And Hiram, king of Tyre, said by letters which he sent to Solomon, For the Lord [*hath*] loved his people, therefore he hath made thee to reign upon it (*or and so he hath made thee to reign upon them*).

<sup>12</sup> And Hiram added to (*that*), saying, Blessed be the Lord God of Israel, that made heaven and earth, which hath given to king David a wise son, and learned, and witting, and prudent, that he should build an house to the Lord, and a palace to himself. (*And Hiram added to that, saying, Blessed be the Lord God of Israel, who made heaven and earth, and who hath given to King David a wise and learned son, knowledgeable and prudent, who shall build a House for the Lord, and a palace for himself.*)

<sup>13</sup> Therefore I have sent to thee a prudent man and most knowing, Hiram<sup>†</sup>, my father, (*And so I am sending to thee a prudent and most knowledgeable man, Hiram, my master craftsman,*)

<sup>14</sup> the son of a woman of the lineage of Dan, whose father was a man of Tyre; the which Hiram can work in gold, and silver, in brass, and in iron, and in marble, and in trees, also in purple, and jacinth, and bis, and in red silk; and the which Hiram can grave in all graving, and can find prudently, whatever thing is needful in work with thy craftsmen, and with the craftsmen of my lord David, thy father. (*the son of a woman of the tribe of Dan, whose father was a man of Tyre; this Hiram knoweth how to work with gold, and silver, and bronze, and iron, and marble, and wood, and purple, and jacinth, and fine linen, and red silk; and this Hiram knoweth how to engrave in all manner of engraving, and knoweth how to prudently do whatever is needed to work with thy craftsmen, and with the craftsmen of thy father, my lord David.*)

<sup>15</sup> Therefore, my lord, send thou to (*us*) thy servants the wheat, and barley, and oil, and wine, which thou hast promised.

<sup>16</sup> And we shall cut (*down*) trees of the Lebanon, how many ever thou hast need of; and we shall bring those trees in ships by the sea into Joppa; and it shall be thine *doing* to lead those over into Jerusalem.

<sup>17</sup> Then Solomon numbered all men converted from heathenness, that were in the land of Israel, after the numbering that David, his father, had numbered; and an hundred thousand and three and fifty thousand and six hundred were found of *them*. (*Then Solomon counted all the men converted from heathenness who were in the land of Israel, like in the census that his father David had taken; and a hundred and fifty-three thousand and six hundred were found of them.*)

<sup>18</sup> And he made of them seventy thousand, that should bear burdens on their shoulders, and fourscore thousand, that should cut, or *hew*, stones in hills; and he made three thousand and six hundred sovereigns of [*the*] works of the people. (*And he ordained seventy thousand of them, who would carry burdens on their shoulders, and eighty thousand, who would cut stones in the hills; and he made three thousand and six hundred to be the rulers, or the overseers, who would make these people work.*)

## CHAPTER 3

<sup>1</sup> And Solomon began to build the house of the Lord in Jerusalem, in the hill of Moriah, that was showed to David, his father, in the place that David had made ready in the cornfloor of Ornan (*the*) Jebusite. (*And so Solomon began to build the House of the Lord in Jerusalem, on Mount Moriah, where the Lord had appeared to his father David, on the place that David had prepared at the threshing floor of Ornan the Jebusite.*)

<sup>2</sup> Forsooth he began to build in the second day of the (*second*) month, in the fourth year of his realm. (*And he began to build on the second day of the second month, in the fourth year of his reign, or of his kingdom.*)

<sup>3</sup> And these were the foundations, which Solomon setted, that he should build the house of God; sixty cubits of length in the first measure, and twenty cubits of breadth.

<sup>†</sup> CHAPTER 2:13 Also known as Hiram(!).

*(And these were the foundations, which Solomon laid, that he would build for the House of God; sixty cubits in length, at the old measure, and twenty cubits in breadth.)*

<sup>4</sup> And he builded a porch before the front, that was stretched forth along beside, or at the measure of, the breadth of the house, of twenty cubits, and the highness was of an hundred and twenty cubits; and he overgilded it within with cleanest gold. *(And he built a vestibule, or an entrance room, at the front, that was stretched forth along beside, or at the measure of, the breadth of the House, of twenty cubits, and its highness was a hundred and twenty cubits; and he overgilded it within with the purest gold.)*

<sup>5</sup> Also he covered the greater house with boards of box, and he fastened plates of gold of the best colour all about; and he graved therein palm trees, and as small chains embracing themselves together. *(And he covered the large inner chamber with box boards, and he fastened gold plates of the best colour; that is, most pure, all about; and he carved on them palm trees, and small chains linked together.)*

<sup>6</sup> And he arrayed the pavement of the temple with most precious marble, in much fairness. And the gold was most proved, *(And he arrayed the Temple with most precious marble, in much fairness, or for great beauty. And the gold was from Parvaim.)*

<sup>7</sup> of whose plates he covered the house, and the beams thereof, and the posts, and the walls, and the doors; and he graved cherubims, *that is, angels*, in the walls. *(of whose plates he covered the House, and its beams, and the posts, and the walls, and the doors; and he carved cherubim, that is, angels, on the walls.)*

<sup>8</sup> Also he made an house to the holy of holy things, in length by the breadth of the house, of twenty cubits, and the breadth also of twenty cubits; and he covered it with golden plates, as with six hundred talents in value. *(And he made the Holy of Holies, that is, the Most Holy Place, twenty cubits in length, which was equal to the breadth of the Temple, and also twenty cubits in breadth; and he covered it with gold plates worth six hundred talents in value.)*

<sup>9</sup> And also he made golden nails, so that each nail weighed fifty shekels; and he covered the solars with gold. *(And he made gold nails, and each nail weighed fifty shekels; and he covered the solariums, or the upper rooms, with gold.)*

<sup>10</sup> Also he made in the house of the holy of holy things *(or And he made in the Holy of Holies, that is, in the Most Holy Place)*, two cherubims by the work of an image maker, and covered them with gold.

<sup>11</sup> The wings of cherubims were holden forth by twenty cubits *(or The cherubim's wings were stretched out twenty cubits)*, so that one wing had five cubits, and it touched the wall of the house; and the tother wing had five cubits, and it touched the wing of the other cherub.

<sup>12</sup> In like manner the one wing of the other cherub had five cubits, and it touched the wall, and the other wing thereof *that was (also)* of five cubits, touched the wing of the other cherub.

<sup>13</sup> Therefore the wings of ever either cherub were spread abroad, and they were holden forth by twenty cubits; and those cherubims stood upon *[the]* feet raised up, and their faces were turned to the outermore house. *(And so the wings of both cherubim were spread out, and they stretched out twenty cubits; and the cherubim stood, raised up on their feet, and their faces were turned to the outer chamber.)*

<sup>14</sup> Also he made a veil of jacinth, and purple, of red silk, and bis; and weaved cherubims therein. *(And he made the Veil, or the Curtain, out of jacinth, and purple, and red silk, and fine linen; and he weaved figures of cherubim into it.)*

<sup>15</sup> Also before the gates of the temple *he made* two pillars, which had five and thirty cubits of height; and the heads of those pillars were of five cubits in height. *(And in front of the gates of the Temple he made two pillars, which were thirty-five cubits tall; and the pommels, or the capitals, of those pillars were five cubits tall.)*

<sup>16</sup> Also *he made* as it were little chains in God's answering place, and he putted them on the heads of the pillars, *(or And he made little chains, as there were in the Most Holy Place, that is, the Holy of Holies, and he put them on the capitals of the pillars)*; also he made an hundred pomegranates, which he setted betwixt the little chains.

<sup>17</sup> And he setted those pillars in the porch of the temple *(or And he set up those pillars at the front of the Temple)*, one at the right side, and the other at the left side; he called that pillar that was at the right side Jachin, and that that was at the left side he called Boaz.

## CHAPTER 4

<sup>1</sup> Also he made a brazen altar of twenty cubits of length, and of twenty cubits of breadth, and of ten cubits of height; *(And he made a bronze altar twenty cubits in length, and twenty cubits in breadth, and ten cubits in height;)*

<sup>2</sup> *he made* also a molten sea, *that is, a great washing vessel for priests*, of ten cubits from brink to brink, round by compass; it had five cubits of height; and a cord of thirty cubits *(en)compassed* the compass thereof. *(and he made a round Sea, that is, a great washing vessel for the priests, cast in bronze, ten cubits in diameter from brim to brim; it had five cubits of height; and it took a cord thirty cubits long to go all around its circumference.)*

<sup>3</sup> And the likeness of oxen was under it, and by ten cubits some gravings withoutforth *(en)compassed* the brink of the sea, as with twain orders; and the oxen were molten. *(And under it were the likeness of oxen, and for thirty cubits some engravings on the outside went all around the brim of the Sea, in two rows; and they were cast together with it.)*

<sup>4</sup> And that sea was set upon twelve oxen, of which oxen three beheld to the north, and *(an)other* three to the west, and three others *beheld* to the south, and *[the]* three that were residue *beheld(to)* the east, and *these* had the sea set above *them(or and the Sea was set upon them)*; but the hinder parts of the oxen were within under the sea.

<sup>5</sup> And the thickness of the sea had the measure of the palm of an hand, and the brink thereof was as the brink of a cup *(or and its brim was like the brim of a cup)*, either as of a lily crooked again, and the sea held three thousand metretes of measure.

<sup>6</sup> Also he made ten hollow vessels, and setted five at the right side, and five at the left side, that they should wash in those all things, which they should offer into burnt sacrifice; soothly the priests were washed in the sea. *(And he made ten hollow vessels, and put five at the right side, and five at the left side, so that they could wash all the things in them that they would offer for the burnt sacrifice; but the priests washed in the Sea.)*

<sup>7</sup> Soothly he made ten golden candlesticks by the likeness which he had commanded to be made, and he setted those in the temple, five at the right side, and five at the left side.

<sup>8</sup> And *he made* also ten tables, and he setted those in the temple, five at the right side, and five at the left side. Also *he made* an hundred golden vials, *or basins*, *(or And he made a hundred gold basins).*

<sup>9</sup> Also he made a large place of *(the)* priests, and a great house, and *[the]* doors in the great house, which he covered with brass. *(And he made a courtyard for the priests, and the great courtyard, and he covered the doors of both courtyards with bronze.)*

<sup>10</sup> And he setted the sea in the right side of the porch against the east at the south. *(And he put the Sea on the right side of the courtyard toward the east at the south.)*

<sup>11</sup> Also Hiram made cauldrons, and fleshhooks, and vials, *or basins*, and he fulfilled all the work of the king in the house of God, *(And Hiram made cauldrons, and fleshhooks, and basins, and so he finished all the work for the king for the House of God.)*

<sup>12</sup> *that is, he made(the)* two pillars, and their pommels, and *(the)* heads, and as some nets, that covered the heads above the pommels; *(that is, he made the two pillars, and two bowl-shaped capitals on the tops of the pillars, and the networks that covered the bowl-shaped capitals on the tops of the pillars;)*

<sup>13</sup> also *he made* forty pomegranates, and two works like nets, so that the two orders of pomegranates were joined to each work like nets, which covered the pommels, and the heads of the pillars. *(and he made four hundred pomegranates on the two networks, with two rows of pomegranates on each network, that covered the bowl-shaped capitals, that were on the tops of the pillars.)*

<sup>14</sup> He made also *(the)* foundations, and *(the)* hollow vessels, which he set upon the foundations;

<sup>15</sup> *he made* one sea, and twelve oxen under the sea, *(he made the one Sea, and the twelve oxen under the Sea,)*

<sup>16</sup> and cauldrons, and fleshhooks, and vials, *or basins*. Hiram, the father of Solomon, *that is, (called so) for reason of age, either of excellence of craft*, made to him all the vessels in the house of the Lord of cleanest brass. *(and the cauldrons, and fleshhooks, and basins. Hiram, the father of Solomon, so-called because of his age, or because of the excellence of his craftsmanship, made all the vessels for Solomon for the House of the Lord out of burnished bronze.)*

<sup>17</sup> The king melted out those vessels in the country<sup>(side)</sup> of Jordan, in *[the]* clay land between Succoth and Zeredathah.

<sup>18</sup> Forsooth the multitude of vessels was unnumberable, so that the weight of brass was not known *(or so that the weight of the bronze was unknown).*

<sup>19</sup> And Solomon made all the vessels of God's house, the golden altar, and *(the)* boards/ the meat tables, and the loaves of setting forth upon those; *(And Solomon also made all the vessels for God's House, the gold altar, and the tables, on which the loaves of proposition, or the loaves of setting forth, were put;)*

<sup>20</sup> and candlesticks of purest gold, with their lanterns, that those should shine before God's answering place, by the custom; *(and the candlesticks, with their lanterns, out of the purest gold, which would shine before the Most Holy Place, that is, the Holy of Holies, after the custom;)*

<sup>21</sup> and *he made* some works like flowers, and lanterns, and golden tongs; all these things were made of cleanest gold *(or all these things were made out of the purest gold);*

<sup>22</sup> also *he made* pans for coals to burn incense, and censers, and vials, or basins, and mortars, of purest gold. And he engraved the doors of the inner temple, that is, in the holy of holy things, and the golden doors of the temple withoutforth; *(and he made the pans for the coals to burn the incense, and the censers, and basins, and spoons, out of the purest gold. And the doors of the Inner Temple, that is, the doors for the Holy of Holies, or the Most Holy Place, and the outer doors of the Temple, were also made out of gold;)*

## CHAPTER 5

<sup>1</sup> and so all the work was *[ful]* filled that Solomon made in the house of the Lord. Therefore Solomon brought in all things, that is, silver, and gold, which David, his father had avowed; and he putted all the vessels in the treasuries of the house of the Lord. *(and so all the work that Solomon did for the House of the Lord was finished. And so Solomon brought in all the things which his father David had vowed; and he put all the silver, and the gold, and the vessels in the treasuries of the House of the Lord.)*

<sup>2</sup> After which things he gathered together all the greater men in birth of Israel, and all the princes of lineages, and the heads of families, of the sons of Israel, into Jerusalem, that they should bring the ark of *[the]* bond of peace of the Lord from the city of David, which is Zion. *(After which he gathered together all the men of great age, that is, the elders, of Israel, and all the leaders of the tribes, and the heads of the families of the Israelites, to Jerusalem, so that they could bring the Ark of the Covenant of the Lord from the City of David, which is called Zion.)*

<sup>3</sup> Therefore all *[the]* men of Israel came to the king, in the solemn day of the seventh month. *(And so all the men of Israel came to the king, on the Feast day of the seventh month, that is, the Feast of Tabernacles.)*

<sup>4</sup> And when all the elder men of Israel came, the deacons bare the ark, *(And when all the elders of Israel came, the Levites carried the Ark.)*

<sup>5</sup> and they brought it, and all the array of the tabernacle, *into the temple.* And the priests with the deacons bare the vessels of the saintuary, that were in the tabernacle. *(and they brought it, and all the array of the Tabernacle, into the Temple. And the priests, and the Levites, carried the vessels of the sanctuary, that had been in the Tabernacle, into the Temple.)*

<sup>6</sup> And king Solomon, and all the companies of Israel, and all that were gathered together, offered before the ark wethers and oxen without number; for the multitude of slain sacrifices was so great that it might not be numbered. *(And King Solomon, and all the congregation of Israel, and all who were gathered together in front of the Ark, offered rams and oxen without number; for the multitude of slain sacrifices was so great that it could not be counted.)*

<sup>7</sup> And *[the]* priests brought the ark of *[the]* bond of peace of the Lord into the place thereof, that is, to God's answering place of the temple, into the holy of holy things, under the wings of cherubims; *(And the priests brought the Ark of the Covenant of the Lord into its place, the Inner Temple, that is, into the Holy of Holies, or the Most Holy Place, under the wings of the cherubim;)*

<sup>8</sup> so that *(the)* cherubims spreaded forth their wings over the place, in which the ark was put, and covered that ark with his bearing bars. *(and the cherubim spread out their wings over the place, where the Ark was put, and covered the Ark and its bearing bars.)*

<sup>9</sup> Soothly the heads, or pommels, *(of the bars)*, with which the ark was borne, were open, or uncovered, before God's answering place, for those heads were a little longer than the stretching *(out)* of *(the)* cherubs' wings; but if a man had been a little withoutforth, he might not see those bearing bars. Therefore the ark was there till into the present day; *(And the heads, or the ends, of the bars, with which the Ark was*

*carried, could be seen when standing in front of the Most Holy Place, or the Holy of Holies, for the heads were a little longer than the stretching out of the cherubim's wings; but if anyone was a little withoutforth, he would not see those bars. And they still be there unto this present day;)*

<sup>10</sup> and there was none other thing in the ark, but [*the*] two tables, which Moses had put therein in Horeb, when the Lord gave the law to the sons of Israel going out of Egypt. (*and there was nothing else in the Ark, but the two tablets, which Moses had put in it at Mount Sinai, when the Lord gave the Law to the Israelites going out of Egypt.*)

<sup>11</sup> And *after this* the priests went out of the sanctuary, for all the priests, that might be found there, were hallowed, and the whiles, *or certain times*, and the order of services among (*the*) priests, was not parted yet in that time; (*And after this the priests went out of the sanctuary, for all the priests, who might be found there, had consecrated, or purified, themselves, but their appointed times, and the order of their service, was not yet divided among the priests at that time;*)

<sup>12</sup> and both deacons and singers, that is, both they that were under Asaph, and they that were under Heman, and they that were under Jeduthun, their sons and brethren, clothed with white linen clothes, sounded with cymbals and psalteries and harps, and stood at the west coast, *or corner*, of the altar, and with them were sixscore priests trumping. (*and the levitical singers and musicians, that is, they who were under Asaph, and they who were under Heman, and they who were under Jeduthun, with their sons and kinsmen, were clothed in white linen clothes, and played cymbals and lutes and harps, and stood at the east side of the altar, and with them were one hundred and twenty priests who blew the trumpets.*)

<sup>13</sup> Therefore when they all sang together, both with trumps, and voice, and cymbals, and organs, and of diverse kinds of musics, and they raised [*up*] their voice on high, the sound was heard [*a*] far, so that when they had begun to praise the Lord, and to say, Acknowledge ye to the Lord, for he is good, for his mercy is into the world, *either without end*; the house of God was filled with a cloud, (*And so when they all sang together, with trumpets, and voices, and cymbals, and diverse kinds of instruments, and they raised up their voices on high, the sound was heard afar, so that when they began to praise the Lord, and to sing, Praise ye the Lord, for he is good, his love is forevermore; suddenly the House of God was filled with a cloud.*)

<sup>14</sup> and the priests might not stand to serve for the darkness; for the glory of the Lord had filled the house of the Lord. (*and the priests could not continue to minister because of the darkness; for the glory of the Lord had filled the House of the Lord.*)

## CHAPTER 6

<sup>1</sup> Then Solomon said, The Lord promised, that he would dwell in [*the*] darkness;

<sup>2</sup> and I have built an house to his name, that he should dwell therein without end. (*and I have built a House in honour of his name, so that he can live in it forevermore.*)

<sup>3</sup> And Solomon turned his face, and blessed all the multitude of Israel; for all the company stood attentive (*or for all the congregation stood attentive*);

<sup>4</sup> and he said, Blessed *be* the Lord God of Israel, for he hath fulfilled in work that thing, that he spake to David, my father, and said,

<sup>5</sup> From the day in which I led my people out of the land of Egypt, I chose not a city of all the lineages of Israel, that an house should be builded therein to my name, neither I chose any other man, that he should be duke upon my people Israel; (*From the day in which I led my people out of the land of Egypt, I chose no city out of all the tribes of Israel, where a House would be built in honour of my name, nor did I choose any man, who would be the leader of my people Israel;*)

<sup>6</sup> but (*then*) I chose Jerusalem, that my name (*would*) be therein, and I chose David, to ordain him upon my people Israel.

<sup>7</sup> And when it was of the will of David, my father, to build an house to the name of the Lord God of Israel, (*And when it was the desire of my father David, to build a House in honour of the name of the Lord God of Israel,*)

<sup>8</sup> the Lord said to him, For this was thy will, to build an house to my name, soothly thou didest well, having such a will, (*the Lord said to him, For this was thy desire, to build a House in honour of my name, truly thou didest well, having such a desire,*)

<sup>9</sup> but yet thou shalt not build an house to me; nevertheless the son, that shall go out of thy loins, he shall build an house to my name. (*but yet thou shalt not build a House for me; but the son, who shall go out of thy loins, he shall build a House in honour of my name.*)

<sup>10</sup> Therefore the Lord hath fulfilled his word, that he spake; and I rose up for David, my father, and I sat on the throne of Israel, as the Lord spake, and I have builded an house to the name of the Lord God of Israel (*or and I have built a House in honour of the name of the Lord God of Israel*);

<sup>11</sup> and I have put therein the ark, in which is the covenant of the Lord, which he covenanted with the sons of Israel. (*and I have put the Ark in it, in which is the covenant of the Lord, which he covenanted with the Israelites.*)

<sup>12</sup> Therefore Solomon stood before the altar of the Lord even against all the multitude of Israel, and stretched forth his hands. (*And so Solomon stood before the altar of the Lord in front of all the multitude of Israel, and stretched out his hands.*)

<sup>13</sup> For Solomon had made a brazen fundament, and had set it in the midst of the great house, and it had five cubits of length, and five (*cubits*) of breadth, and three cubits of height, and he stood there upon [*it*]; and from that time he kneeled against all the multitude of Israel, and he raised up his hands into heaven, (*For Solomon had made a bronze foundation, or platform, and had set it in the midst of the great courtyard, and it had five cubits of length, and five cubits of breadth, and three cubits of height, and he stood upon it; and then he knelt before all the multitude of Israel, and he raised up his hands toward heaven,*)

<sup>14</sup> and said, Lord God of Israel, none is like thee; *thou art* God in heaven, and in earth, which keepest covenant and mercy with thy servants, that go before thee in all their heart; (*and said, Lord God of Israel, there is no god like thee, in heaven, or on earth, who keepest covenant with thy servants, and showest them love, yea, to those who go before thee with all their heart;*)

<sup>15</sup> thou hast given to David thy servant, my father, whatever thing thou hast spoken, *or promised*, to him; and thou hast fulfilled in work those things, which thou promisedest by mouth, as also this present time proveth. (*thou hast given to thy servant David, my father, whatever thou hast promised to him; and thou hast fulfilled in work those things, which thou promisedest with thy mouth, as this present time proveth.*)

<sup>16</sup> Now therefore, Lord God of Israel, fulfill thou to thy servant, my father David, whatever things thou hast spoken, saying, A man of thee shall not fail before me, that shall sit upon the throne of Israel; so nevertheless if thy sons keep my ways (*or so shall it be if thy sons keep my ways*), and go in my law, as and thou hast gone before me.

<sup>17</sup> And now, Lord God of Israel, thy word be made steadfast, which thou spakest to thy servant David.

<sup>18</sup> Therefore whether it is believable, that the Lord dwell with men on earth? If heaven and the heavens of heavens (*may not*) take, either may not hold thee, *Lord*, how much more this house, which I have builded? (*And so is it believable, that the Lord can live with people here on earth? If heaven and the heavens of heavens cannot hold thee, Lord, how much less this House, Lord, which I have built for thee?*)

<sup>19</sup> But hereto only it is made, that thou, my Lord God, behold there the prayer of thy servant, and the beseeching of him, and that thou hear the prayers, which thy servant poureth [*out*] before thee;

<sup>20</sup> that thou open thine eyes upon this house by days and nights, upon the place in which thou promisedest, that thy name should be in-called, and that thou wouldest hear the prayer, which thy servant prayeth therein. (*and that thou open thine eyes upon this House day and night, yea, upon the place in which thou promisedest, that thy name would be there, and that thou wouldest hear the prayer, which thy servant prayeth in it.*)

<sup>21</sup> Hear thou the prayers of thy servant, and of thy people Israel; whoever prayeth in this place, hear thou from thy dwelling place, that is, from heaven, and do thou mercy to him.

<sup>22</sup> If any man sinneth against his neighbour; and cometh ready to swear against him, and bindeth himself with cursing before the altar in this house, (*If any man sinneth against his neighbour; and must swear an oath, and bindeth himself with that oath before the altar in this House.*)

<sup>23</sup> thou shalt hear from heaven, and shalt do the doom of thy servants; so that thou yield to the wicked man his way into his own head, and that thou venge the just man, and yield to him after his rightwiseness. (*thou shalt hear from heaven, and shalt do justice for thy servants or and shalt make judgement for thy servants; so that thou yield to the wicked person his way upon his own head, and that thou avenge the just person, and reward him because of his righteousness.*)

<sup>24</sup> If thy people Israel is overcome of enemies, for they shall do sin against thee, and if they converted do penance, and beseech thy name, and pray in this place, (*And if thy*

*people Israel be overcome by enemies, for they have sinned against thee, and if they be turned and do penance, and beseech thy name, and pray in this place,)*

<sup>25</sup> thou shalt hear from heaven, and do thou mercy to the sin of thy people Israel *(or and forgive the sin of thy people Israel)*, and bring them again into the land, which thou hast given to them, and to their fathers.

<sup>26</sup> If when heaven is closed, rain come not down for the sin of thy people, and they beseech thee in this place, and acknowledge to thy name, and be turned from their sins, when thou hast tormented them, *(And when the heavens be closed up, and rain come not down for the sin of thy people, and they beseech thee in this place, and acknowledge, or confess, thy name, and be turned from their sins, when thou hast tormented them,)*

<sup>27</sup> hear thou, Lord, from heaven, and forgive thou the sins to thy servants, and to thy people Israel, *(or and forgive thou the sins of thy servants, and of thy people Israel)*, and teach thou them a good way, by which they shall enter, and give thou rain to the land, which thou hast given to thy people to have in possession.

<sup>28</sup> *(And)* If that hunger riseth in the land, and pestilence, and rust, and wind destroying corns, *(or crops)*, and if that a locust, and *(a) bruchus cometh*; and if enemies besiege the gates of the city, after that the countries be destroyed *(or after that the countryside is destroyed)*; and if *(in)* any manner vengeance and sickness oppresseth thy people;

<sup>29</sup> if any of thy people Israel beseecheth, and knoweth his vengeance, *that is, his sin wherefore he hath deserved (this) vengeance*, and sickness, and if he spreadeth abroad his hands in this house,

<sup>30</sup> thou shalt hear from heaven, that is, from thine high dwelling place, and do thou mercy, and yield thou to each man after his ways, which thou knowest, that he hath in his heart; for thou alone knowest the hearts of the sons of men; *(thou shalt hear from heaven, that is, from thy high dwelling place, and then do thou mercy, and yield thou to each person after their ways, which thou knowest, that they have in their heart; for thou alone knowest the hearts of people;)*

<sup>31</sup> that they dread thee *(or so that they shall fear thee, or so that they shall revere thee)*, and go in thy ways in all days, in which they live on the face of *[the]* earth, which thou hast given to our fathers.

<sup>32</sup> Also thou shalt hear from heaven, thy most steadfast dwelling place, a stranger, which is not of thy people Israel, if he cometh from a far land for thy great name, and for thy strong hand, and thine arm stretched forth, and prayeth in this place; *(And thou shalt hear from heaven, thy most steadfast dwelling place, a stranger, who is not of thy people Israel, if he cometh from a far land for thy great name's sake, and for thy strong hand, and thy out-stretched arm, and prayeth in this place;)*

<sup>33</sup> and thou shalt do all things, for which that pilgrim inwardly calleth thee, that all the people of *(the)* earth know thy name, and dread thee, as thy people Israel *doeth*; and that they know, that thy name is called on *(in)* this house, which I have builded to thy name. *(and thou shalt do all the things, for which that pilgrim inwardly calleth thee, so that all the people of the earth can know thy name, and fear thee or and revere thee, as thy people Israel doeth; and so that they can know, that thy name is called on in this House, which I have built in honour of thy name.)*

<sup>34</sup> If thy people goeth out to battle against his adversaries, by the way in which thou sendest them, they shall worship thee against the way in which this city is *set*, which thou hast chosen, and the house which I *[have]* builded to thy name, *(If thy people goeth out to battle against their adversaries, by the way in which thou sendest them, they shall worship thee toward the way in which this city is set, which thou hast chosen, and the House which I have built in honour of thy name.)*

<sup>35</sup> that thou hear from heaven their prayers and their beseeching, and do thou vengeance to their adversaries.

<sup>36</sup> And if they sin against thee, for no man is *alive* that sinneth not, and if thou art wroth with them, and betakest them to their enemies *(or and deliverest them to their enemies)*; and *(the)* enemies lead them *(away as)* prisoners into a far land, either certainly which land is nigh;

<sup>37</sup> and if they be converted in their heart in the land, to which they be led prisoners, and they do penance, and beseech thee in the land of their captivity, and say, We have sinned, we have done wickedly, we did unjustly;

<sup>38</sup> and if they turn again to thee in all their heart, and in all their soul, in the land of their captivity, to which they be led, *and if they shall worship thee against the way of their land, which thou hast given to the fathers of them, and against the way of the city which thou hast chosen, and of the house which I [have] builded to thy name; (and*

*if they turn again to thee with all their heart, and with all their soul, in the land of their captivity to which they be led away, and if they shall worship thee toward the way of their land, which thou hast given to their fathers, and toward the way of the city which thou hast chosen, and toward the way of the House which I have built in honour of thy name;)*

<sup>39</sup> that thou hear from heaven, that is, from thy steadfast dwelling place, the prayers of them, and that thou make doom, and forgive to thy people, though they be sinful; *(that thou hear from heaven, that is, from thy steadfast dwelling place, their prayers, and that thou give them justice or and that thou make judgement, and forgive thy people, even though they have been sinful;)*

<sup>40</sup> for thou art my God; I beseech thee, be thine eyes opened *(or let thine eyes be opened)*, and thine ears be attentive to the prayer that is made in this place.

<sup>41</sup> Now therefore, Lord God, rise up into thy rest, thou and the ark of thy strength; Lord God, thy priests be clothed with health, *(or Lord God, let thy priests be clothed with salvation)*, and thy holy men be glad in good things.

<sup>42</sup> Lord God, turn thou not away the face of thy christ; have thou mind on the mercies of David thy servant. *(Lord God, turn thou not away the face of thy anointed; remember thy abiding love for thy servant David.)*

## CHAPTER 7

<sup>1</sup> And when Solomon shedding out his prayers had full ended *them*, fire came down from heaven, and it devoured the burnt sacrifices, and the slain sacrifices; and the majesty, *or shining*, of the Lord full-filled the house, *(or and the majesty, or the shining, of the Lord filled the House full)*.

<sup>2</sup> And the priests might not enter into the temple of the Lord; for the mighty shining of the Lord had full-filled the temple of the Lord. *(And the priests could not enter into the Temple of the Lord; for the mighty shining of the Lord had fully filled the Temple of the Lord.)*

<sup>3</sup> But also all the sons of Israel saw fire coming down, and the glory of the Lord upon the house, and they felled down low to the earth, upon the pavement arrayed, *or paved*, with stone, and they worshipped, and praised the Lord, *(and said)*, For he is good, for his mercy is into the world. *(And all the Israelites saw the fire coming down, and the glory of the Lord on the House, and they fell down low to the ground, on the pavement paved with stone, and they worshipped, and praised the Lord, and said, For he is good, for his love is forevermore.)*

<sup>4</sup> And the king and all the people offered slain sacrifices before the Lord.

<sup>5</sup> Therefore king Solomon killed sacrifices of oxen two and twenty thousand, of wethers sixscore thousand; and the king and all the people hallowed the house of God. *(And so King Solomon and the people killed for a sacrifice twenty-two thousand oxen, and one hundred and twenty thousand rams; and the king and all the people dedicated the House of God.)*

<sup>6</sup> And the priests stood in their offices, and *[the]* deacons in organs of songs of the Lord, which king David made to praise the Lord *(with)*, For his mercy is into the world; and they sang the hymns of David by their hands *in organs and other instruments*; and the priests sang with trumps before them, and all the people of Israel stood. *(And the priests stood in their places, and the Levites with the musical instruments for the Lord, which King David had made to praise the Lord with, For his love is forevermore; and they sang the hymns of David with the instruments; and the priests blew their trumpets opposite them, and all the people of Israel stood.)*

<sup>7</sup> Therefore Solomon hallowed the middle of the large place before the temple of the Lord; for he had offered there burnt sacrifices, and the inner fatnesses of peaceable sacrifices, for the brazen altar which he had made might not sustain, *or hold*, the burnt sacrifices, and slain sacrifices, and inner fatnesses of peaceable sacrifices. *(And so Solomon consecrated the centre of the courtyard, in front of the Temple of the Lord; for he offered the burnt sacrifices, and the inner fatnesses of the peace offerings there, because the bronze altar which he had made could not hold all the burnt sacrifices, and the slain sacrifices, and the inner fatnesses of the peace offerings.)*

<sup>8</sup> Therefore Solomon made a solemnity in that time in seven days, and all Israel with him, a full great church, *or congregation*, from the entering of Hamath unto the strand of Egypt. *(And so Solomon made a feast at that time for seven days, and all Israel with him, the full great congregation, from the entrance to Hamath unto the River of Egypt, that is, unto the Nile.)*

<sup>9</sup> And in the eighth day he made a gathering of money, *that is, for necessities of the temple*, for he had hallowed the altar in seven days, and had made [the] solemnity in seven (more) days. *(And on the eighth day they gathered money for the necessities of the Temple, for they had celebrated the dedication of the altar for seven days, and then had kept the feast for another seven days.)*

<sup>10</sup> Therefore in the three and twentieth day of the seventh month, he let the peoples go to their tabernacles *(or he let the people go back to their tents, or their homes)*, joying and gladding upon the goodness that God had done to David, and to Solomon, and to his people Israel.

<sup>11</sup> And Solomon performed the house of the Lord, and the house of the king, and all things which he had disposed in his heart for to do in the house of the Lord, and in his own house; and he had prosperity. *(And Solomon finished the House of the Lord, and the king's house, and all the things that he had disposed in his heart to do for the House of the Lord, and for his own house; and he prospered.)*

<sup>12</sup> Forsooth the Lord appeared to him in the night, and said, I have heard thy prayer, and I have chosen this place to me into an house of sacrifice. *(And the Lord appeared to him in the night, and said, I have heard thy prayer; and I have chosen this place to be a House of sacrifice to me.)*

<sup>13</sup> If I close heaven, and rain cometh not down, and if I send, and command to the locust, that he devour the land, and if I send pestilence into my people; *(And if I close up the heavens, and rain cometh not down, or if I command to the locusts, that they devour the land, or if I send pestilence into my people;)*

<sup>14</sup> forsooth if my people is converted, on which my name is called, and if it beseecheth me, and seeketh my face, and doeth penance of his full evil ways, then I shall hear from heaven, and I shall be merciful to the sins of them, and I shall heal the land of them. *(and if my people, who be called by my name, be turned, and if they beseech me, and seek my face, and do penance for their full evil ways, then I shall hear from heaven, and I shall be merciful to their sins, and I shall heal their land.)*

<sup>15</sup> And mine eyes shall be opened, and mine ears shall be raised up to the prayer of him, that prayeth in this place *(or who prayeth in this place);*

<sup>16</sup> for I have chosen, and hallowed this place, that my name be there without end, and that mine eyes and mine heart dwell there in all days.

<sup>17</sup> Also if thou goest before me, as David thy father went, and doest by all those things which I commanded to thee, and keepest my rightfulnesses and my dooms, *(And if thou goest before me, as thy father David went, and doest by all those things which I commanded to thee, and obeyest my statutes and my judgements,)*

<sup>18</sup> I shall raise up the throne of thy realm, as I promised to David thy father, and said, A man of thy generation shall not be taken away, that shall be prince in Israel. *(I shall raise up the throne of thy kingdom, as I promised to thy father David, and said, There shall always be a man of thy descendants, who shall be the leader of Israel.)*

<sup>19</sup> But if ye turn away, and forsake my rightfulnesses and my commandments, which I have set forth to you, and ye go, and serve alien gods, and worship them, *(But if ye turn away, and abandon my statutes and my commandments, which I have set forth to you, and ye go, and serve other gods, and worship them.)*

<sup>20</sup> I shall draw you away from my land, which I gave to you, and I shall cast away from my face this house which I have builded to my name, and I shall give it into a parable, and into ensample to all peoples. *(I shall draw you away from my land, which I gave you, and this House, which I have consecrated in honour of my name, I shall throw it away from my face, and I shall make it into a parable, and into an example, for all the peoples.)*

<sup>21</sup> And this house shall be into a proverb to all men passing forth; and they shall say, wondering in themselves, Why did the Lord so to this land, and to this house? *(And this House shall be like a proverb for all people passing forth; and they shall say, wondering to themselves, Why hath the Lord done so to this land, and to this House?)*

<sup>22</sup> And they shall answer, For they forsook the Lord God of their fathers, that led them out of the land of Egypt, and they took *(hold of)* alien gods, and worshipped [them], and praised them; therefore all these evils came upon them. *(And they shall answer to them, For they deserted the Lord God of their fathers, who led them out of the land of Egypt, and they clung to foreign, or other, gods, and worshipped them, and praised them; and so all these evils came upon them.)*

## CHAPTER 8

<sup>1</sup> Forsooth when twenty years were [ful] filled, after that Solomon had builded the house of the Lord, and his own house,

<sup>2</sup> he builded the cities, which Hiram\* had given to Solomon; and he made the sons of Israel to dwell there. *(he rebuilt the cities, which Hiram had given to Solomon; and he ordered the Israelites to live there.)*

<sup>3</sup> Also he went into Hamath of Zobah, and got it.

<sup>4</sup> And he builded Palmyra in *(the)* desert, and he builded other full strong cities in Hamath.

<sup>5</sup> And he builded the higher Bethhoron and the lower Bethhoron, walled cities, having gates, and locks, and bars;

<sup>6</sup> also *he builded* Baalath, and all the strong cities that were of Solomon; and all the cities of carts, and the cities of knights, *(or and all the cities for the chariots, and the cities for the horsemen), (and) king Solomon builded, and disposed all things, whichever he would, in Jerusalem, and in Lebanon, and in all the land of his power.*

<sup>7</sup> And Solomon made subject into tributaries till into this day all the people that was left of *(the)* Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites, that were not of the generations of Israel,

<sup>8</sup> and of the sons of them, and of the after-comers of them, which the sons of Israel had not slain. *(and their descendants, and their after-comers, whom the Israelites had not killed.)*

<sup>9</sup> For of the sons of Israel Solomon set not, that they should serve the works of the king; for they were men warriors, and the first, *or chief,* dukes, and princes of his chariots, and of his knights; *(For Solomon ordained, that the Israelites should not serve in the forced labour for the public works of the king; for they were men of war, and the first, or the chief, officers, and the leaders of his chariots, and of his horsemen;)*

<sup>10</sup> and all the princes of the host of king Solomon were two hundred and fifty, that taught, *or ruled,* the people.

<sup>11</sup> And Solomon translated the daughter of Pharaoh from the city of David into an house, that he had builded to her; for the king said, My wife shall not dwell in the house of David, king of Israel, for it is hallowed, for the ark of the Lord entered into that house. *(And Solomon brought Pharaoh's daughter up from the City of David to the house, that he had built for her; for the king said, My wife shall not live in the house of David, the king of Israel, for it is holy, for the Ark of the Lord hath entered into that house.)*

<sup>12</sup> Then Solomon offered burnt sacrifices to the Lord on the altar of the Lord, which he had builded before the porch *(or which he had built in front of the vestibule),*

<sup>13</sup> that by all days offering should be offered in it, by the commandment of Moses, in sabbaths, and in calends, and in feast days, thrice by the year, that is, in the solemnity of therf loaves, and in the solemnity of weeks, and in the solemnity of tabernacles. *(so that by all days the offerings would be offered on it, by the command of Moses, yea, on Sabbaths, and calends, and Feast days, three times in the year; that is, on the Feast of Unleavened Bread, and the Feast of Weeks, and the Feast of Tabernacles.)*

<sup>14</sup> And he ordained by the ordinance of David, his father, the offices of priests in their services, and the deacons in their order, that they should praise and minister before *[the]* priests by the custom of each day; and *he ordained[the]* porters in their partings by gate and gate. For David, the man of God, had commanded so; *(And he ordained by the ordinance of his father David, the offices of the priests in their services, and the Levites in their order, to praise and to minister before the priests by the custom of each day; and he ordained the gatekeepers in their divisions by each gate. For David, the man of God, had so commanded;)*

<sup>15</sup> and both priests and deacons passed not from the commandments of the king of all things which he had commanded. *(and the priests and the Levites followed all the king's commands concerning everything which he commanded, including his orders about the treasuries.)*

<sup>16</sup> And Solomon had all *[the]* costs, *or dispenses, (or expenses),* made ready in the keepings of *[the]* treasuries, from that day in which he founded the house of the Lord, till into the day in which he performed it. *(And so Solomon founded the House of the Lord, and he finished it; and he successfully completed all of his work.)*

<sup>17</sup> Then Solomon went into Eziongeber, and into Elath, at the brink of the Red Sea, *(or and into Elath, on the Gulf of Aqaba),* which is in the land of Edom.

\* **CHAPTER 8:2** Also known as Hiram.

<sup>18</sup> Therefore Hiram sent to him, by the hands of his servants, ships, and shipmen knowing of the sea, *(or And so Hiram sent to him, under the command of his servants, ships, and shipmen who were knowledgeable about the sea)*, and they went with the servants of Solomon into Ophir, and they took from thence four hundred and fifty talents of gold, and they brought it *(back)* to king Solomon.

## CHAPTER 9

<sup>1</sup> And the queen of Sheba, when she had heard *(of)* the fame of Solomon, came into Jerusalem for to assay him in dark figures<sup>\*</sup>, *or likenesses, (or came to Jerusalem to test him with hard questions)*, *(along)* with great riches, and camels, that bare sweet smelling spices, and full much of gold, and precious gems, *either pearls*. And when she was come to Solomon, she spake to him whatever things were in her heart.

<sup>2</sup> And Solomon expounded to her *(on)* all things which she had put forth to him, and nothing was, that he made not open, *or known*, to her.

<sup>3</sup> And after that she saw these things, that is, the wisdom of Solomon, and the house that he had builded,

<sup>4</sup> also and the meats of his board *(or and also the food on his table)*, and the dwelling places of his servants, and the offices of his ministers, and the clothes of them, and the butlers, and their clothes, and the sacrifices which he offered in the house of the Lord, there was no more spirit *(left)* in her for wondering, *for these things passed her understanding*.

<sup>5</sup> And she said to the king, The word is true, which I heard in my land, of thy virtues *(or of thy works, or thy deeds)*, and *[of thy]* wisdom;

<sup>6</sup> I believed not to *[the]* tellers, till I myself had come, and mine eyes had seen, and I had proved that scarcely the half of thy wisdom was told to me; thou hast overcome, *or (sur) passed*, the fame by thy virtues, *(or thou hast even surpassed the reports that I heard)*.

<sup>7</sup> Blessed be thy men, and blessed be thy servants, these that stand before thee in all time *(or these who always stand in thy presence)*, and hear thy wisdom.

<sup>8</sup> Blessed be the Lord God, that would ordain thee on his throne king of the people of the Lord thy God; truly for God loveth Israel, and will save him without end, therefore he hath set thee king upon him, that thou do dooms and righteousness. *(Blessed be the Lord thy God, who hath ordained thee upon his throne to be the king of the people of the Lord thy God; for God truly loveth Israel, and will save them forevermore, and so he hath set thee to be king upon them, so that thou can give them judgements and laws.)*

<sup>9</sup> And she gave to the king sixscore talents of gold, and full many sweet smelling spices, and most precious gems; there were not such sweet smelling spices, as these which the queen of Sheba gave to king Solomon, *(or there were never such sweet smelling spices in Israel, as those which the queen of Sheba gave to King Solomon)*.

<sup>10</sup> But also the servants of Hiram<sup>†</sup>, with the servants of Solomon, brought gold from Ophir, and trees of thyine *(or and algum wood)*, and most precious gems;

<sup>11</sup> of which, that is, of the thyine trees, the king made degrees in the house of the Lord, and in the house of the king, and also *he made* harps, and psalteries to singers; such trees were never seen in the land of Judah. *(of which, from the algum wood, the king made stairs in the House of the Lord, and in the house of the king, and also he made harps, and lutes for the singers; such wood was never seen before in the land of Judah.)*

<sup>12</sup> And *[king]* Solomon gave to the queen of Sheba all things which she would, and which she asked, many more than she had brought to him. And she turned again, and went into her land with her servants. *(And King Solomon gave to the queen of Sheba all the things which she desired, and which she asked for; indeed many more things than she had brought to him. And then she returned to her land with her servants.)*

<sup>13</sup> And the weight of gold, that was brought to Solomon by each year, was six hundred and six and sixty talents of gold,

<sup>14</sup> besides that sum which the legates of diverse folks, and merchants were wont to bring, and all the kings of Arabia, and the princes of *(other)* lands, which brought together gold and silver to Solomon *(or who all brought gold and silver to Solomon)*.

<sup>15</sup> Therefore king Solomon made two hundred golden spears of the sum of six hundred florins, *either pieces of gold*, that were spended in each spear; *(And so King Solomon made*

<sup>\*</sup> CHAPTER 9:1 *Figurative speech is to speak one thing, and to understand another.*    <sup>†</sup> CHAPTER 9:10 Also known as Huram.

*two hundred gold spears, where six hundred florins, or pieces of gold, were used to make each spear;)*

<sup>16</sup> and he made three hundred golden shields of three hundred florins/three hundred pieces of gold, with which each shield was covered; and the king putted those in the armoury place, that was set in the wood, *(or and the king put them all in the House of the Forest of Lebanon).*

<sup>17</sup> Also the king made a great seat, *or throne*, of ivory, and he covered it with most clean gold; *(And the king made a great ivory throne, and he covered it with the purest gold;)*

<sup>18</sup> and he made six degrees by which men went up to the seat, and a golden stool, and twain arms, one against the tother, and two lions standing beside the arms; *(and he made six steps by which people went up to the throne, and a gold stool, and it had two arms, one opposite the other; and two lions standing beside the arms;)*

<sup>19</sup> but also he made twelve little lions standing upon *[the]* six degrees on ever either side of the throne *(or and he also made twelve little lions standing on the six steps on either side of the throne)*. Such a throne was not in all realms, *that is, in none of all the realms of the world.*

<sup>20</sup> And all the vessels of the feast of the king were *(made)* of gold, and the vessels of the house of the forest of Lebanon were *(made)* of most pure gold; for silver in those days was areckoned for nought.

<sup>21</sup> For also the ships of the king went into Tarshish with the servants of Hiram once in three years, and they brought *(back)* from thence gold, and silver, and ivory, and apes, and peacocks.

<sup>22</sup> And king Solomon was magnified over all *[the]* kings of the earth for *his* riches and glory.

<sup>23</sup> And all the kings of *(the)* lands desired to see the face of Solomon, for to hear the wisdom that God had given in his heart;

<sup>24</sup> and they brought to him gifts, vessels of silver and of gold, clothes, and armours *(or and arms, or weapons)*, and sweet smelling spices, horses and mules, by each year.

<sup>25</sup> And Solomon had forty thousand of horses in stables, and twelve thousand of chariots and of knights; and he ordained them in the cities of chariots, and where the king was in Jerusalem. *(And Solomon had four thousand chariots and their horses in his stables, and twelve thousand cavalry horses; and he ordained them to be in the cities for the chariots, and where the king was in Jerusalem.)*

<sup>26</sup> Forsooth he used power on all the kings, from the flood of Euphrates unto the land of Philistines, and unto the terms of Egypt. *(And he exercised power over all the kings from the Euphrates River unto the land of the Philistines, and the border with Egypt.)*

<sup>27</sup> And he gave so great plenty of silver in Jerusalem, as of stones, and so great multitude of cedar trees, as of sycamores that grow in field places. *(And he made silver in Jerusalem to be as plentiful as stones, and cedar trees to be as plentiful as the sycamores that grow in the fields.)*

<sup>28</sup> And horses were brought to Solomon from Egypt, and from all countries.

<sup>29</sup> Soothly the residue of the former works and the last of Solomon *(or And the rest of the first and the last deeds of Solomon)*, be written in the words of Nathan, the prophet, and in the words of Ahijah of Shiloh, and in the vision, *either prophecy*, of Iddo, the prophet, against Jeroboam, the son of Nebat.

<sup>30</sup> Soothly Solomon reigned in Jerusalem on all Israel *(for)* forty years,

<sup>31</sup> and he slept with his fathers; and they buried him in the city of David, and Rehoboam, his son, reigned for him.

## CHAPTER 10

<sup>1</sup> Forsooth Rehoboam went forth into Shechem; for all Israel came together thither to make him king.

<sup>2</sup> And when Jeroboam, the son of Nebat, that was in Egypt, for he fled thither *(from)* before Solomon, had heard this, he turned again anon. *(And when Jeroboam, the son of Nebat, who was in Egypt, for he had fled there from Solomon, had heard this, he returned at once.)*

<sup>3</sup> And they called him, and he came with all Israel, and they spake to Rehoboam, and said,

<sup>4</sup> Thy father oppressed us with a full hard yoke; command thou lighter things *on* us than thy father, the which set upon us a grievous servage; and release thou a little of our burden, that we serve thee. *(Thy father oppressed us with a very hard yoke; command*

*thou lighter things upon us than thy father, who set upon us a grievous slavery; and if thou release a little of our burden, then we shall gladly serve thee.)*

<sup>5</sup> And he said, After three days turn ye again to me, *(or And he said, Return to me after three days)*. And when the people was gone *[away]*,

<sup>6</sup> he took counsel with *[the]* *eld men*, that stood before his father Solomon, while he lived yet, *(or he took counsel with the old men, or the elders, who stood before his father Solomon, while yet he lived)*, and said, What counsel give ye, that I answer to the people?

<sup>7</sup> And they said to him, If thou pleasest this people, and makest them soft, *or quietest them*, by meek words, they shall serve thee in all time. *(And they said to him, If thou pleasest this people, and quietest them, with humble words, they shall loyally serve thee always.)*

<sup>8</sup> And he forsook the counsel of the *eld men*, and began to treat *(this in thought)* with *(the)* *young men*, that were nourished with him, and were in his company. *(But he forsook the counsel of the old men, that is, the elders, and began to discuss this with the young men, who grew up with him, and were his friends.)*

<sup>9</sup> And he said to them, What seemeth to you? either what thing ought I *(to)* answer to this people, that said to me, Release thou the yoke, that thy father hath put upon us?

<sup>10</sup> And they answered, as young men, and nourished with him in delights, and said, Thus thou shalt speak to the people that said to thee, Thy father made grievous our yoke, release thou *it*; and thus thou shalt answer to them, My least finger is greater than the loins of my father; *(And these young men, who had grown up with him in ease, said, Thus shalt thou say to the people who said to thee, Thy father made our yoke grievous, release thouit; thou shalt answer this to them, My least finger is greater than my father's loins;)*

<sup>11</sup> my father put upon you a grievous yoke, and I shall lay to *(you)* a greater burden *(or but I shall put upon you a far greater burden)*; my father beat you with scourges, but I shall beat you with scorpions, *that is, hard-knotted ropes.*

<sup>12</sup> And Jeroboam and all the people came to Rehoboam in the third day, as he had commanded to them.

<sup>13</sup> And the king answered *(to them)* hard things, after that he had forsaken the counsel of the elder men,

<sup>14</sup> and he spake by the will of the young men, *(and said)*, My father putted on you a grievous yoke, which I shall make grievouser; my father beat you with scourges, soothly I shall beat you with scorpions.

<sup>15</sup> And Rehoboam assented not to the prayers of the people; for it was the will of God, that his word should be *[ful]* filled, which he had spoken by the hand of Ahijah of Shiloh to Jeroboam, the son of Nebat.

<sup>16</sup> And when the king had said *these* harder things, all the people spake thus to him, No part be to us in David, neither heritage in the son of Jesse; Israel, turn thou again into thy tabernacles; and thou, David, feed thine own house. And Israel went into his tabernacles. *(And when the king had said these hard things, all the people spoke thus to him, We shall have no part with David, nor inheritance with the son of Jesse; Israel, return thou to thy tents, or to thy homes; and thou, David, feed thy own house. And the people of Israel went back to their tents or went back home.)*

<sup>17</sup> And Rehoboam reigned upon the sons of Israel, that dwelled in the cities of Judah. *(And so Rehoboam reigned only upon the Israelites who lived in the cities of Judah.)*

<sup>18</sup> And king Rehoboam sent Hadoram, that was sovereign over the tributes; and the sons of Israel stoned him, and he was dead. And king Rehoboam hastened *him(self)* to go up into his chariot, and fled into Jerusalem. *(And King Rehoboam sent out Hadoram, who was the ruler over the tributes, or the taxes; and the Israelites stoned him, and he died. And King Rehoboam hastened to go up into his chariot, and fled into Jerusalem.)*

<sup>19</sup> And Israel went away from the house of David unto this day.

## CHAPTER 11

<sup>1</sup> Forsooth Rehoboam came into Jerusalem, and he called together all the house of Judah and of Benjamin, unto ninescore thousand of chosen men and warriors, for to fight against Israel, and for to turn again his realm to him *(or and to bring back his kingdom to him)*.

<sup>2</sup> And the word of the Lord was made to Shemaiah, the man of God, and said,

<sup>3</sup> Speak thou to Rehoboam, the son of Solomon, king of Judah, and to all Israel, which is in Judah and Benjamin; *(and say)*, *(Speak thou to Solomon's son Rehoboam, the king of Judah, and to all Israel, who be in Judah and Benjamin; and say)*,

<sup>4</sup> The Lord saith these things, Ye shall not go up, neither ye shall fight against your brethren; each man turn again to his house, for this thing is done by my will. And when they had heard the word of the Lord, they turned again, and went not against king Jeroboam. *(The Lord saith these things, Ye shall not go up, nor shall ye fight against your kinsmen; each man return to his house, for this thing is done by my will. And when they had heard the word of the Lord, they returned to their homes, and did not go up against King Jeroboam.)*

<sup>5</sup> And Rehoboam dwelled in Jerusalem, and he builded walled cities in Judah; *(And Rehoboam lived in Jerusalem, and he built walls for many cities in Judah;)*

<sup>6</sup> and he builded Bethlehem, and Etam, and Tekoa, *(yea, he fortified Bethlehem, and Etam, and Tekoa,)*

<sup>7</sup> and Bethzur; and Shoco, and Adullam;

<sup>8</sup> also and Gath, and Mareshah, and Ziph;

<sup>9</sup> but also Adoraim, and Lachish, and Azekah;

<sup>10</sup> and Zorah, and Aijalon, and Hebron, which were in Judah and Benjamin, full strong cities *(or all well-fortified cities).*

<sup>11</sup> And when he had closed those with walls, he set princes in them, and barns of meats, that is, of oil, and of wine. *(And when he had enclosed them with walls, he put leaders in them, and storehouses of food, and oil, and wine.)*

<sup>12</sup> But also in each city he made places of armours of shields, and spears, and he made those strong with most diligence; and he reigned on Judah and Benjamin. *(And also in each city he made places for arms, or for weapons, that is, for shields and spears, and he fortified the cities with most diligence; and so he reigned upon Judah and Benjamin.)*

<sup>13</sup> And the priests and the deacons, that were in all Israel, came to Rehoboam from all their cities, *(And the priests and the Levites, who were in all Israel, came to Rehoboam from all their cities.)*

<sup>14</sup> and they forsook their suburbs and their possessions, and they passed into Judah and to Jerusalem, *(or and they abandoned their suburbs and their possessions, and they went to Judah and Jerusalem);* for Jeroboam and his after-comers had cast them away, that they should not be set in the priesthood of the Lord;

<sup>15</sup> the which *Jeroboam* made to him[*self*] priests of high places, and of fiends, and of calves, which he had made. *(and Jeroboam made for himself priests for the hill shrines, and for the fiends, and for the calves, or the idols, which he had made.)*

<sup>16</sup> But also of all the lineages of Israel, whichever gave their heart to seek the Lord God of Israel, they came to Jerusalem for to offer their sacrifices before the Lord God of their fathers. *(And from all the tribes of Israel, whoever gave their heart to seek after the Lord God of Israel, they came to Jerusalem, to offer their sacrifices to the Lord God of their fathers.)*

<sup>17</sup> And they strengthened the realm of Judah, and strengthened Rehoboam, the son of Solomon, by three years; for they went in the ways of David, and of Solomon, only by three years. *(And so they strengthened the kingdom of Judah, and Solomon's son Rehoboam, for three years; for they went in the ways of David, and Solomon, but only for three years.)*

<sup>18</sup> Forsooth Rehoboam wedded a wife, Mahalath, the daughter of Jerimoth, the son of David, and *(of)* Abihail, the daughter of Eliab, the son of Jesse;

<sup>19</sup> and she childed to him sons *(or and she bare for him three sons)*, Jeush, and Shamariah, and Zaham.

<sup>20</sup> Also after this wife he took Maachah, the daughter of Absalom, and she childed to him Abijah *(or and she bare for him Abijah)*, and Attai, and Ziza, and Shelomith.

<sup>21</sup> And Rehoboam loved Maachah, the daughter of Absalom, above all his wives and his secondary wives. And he had wedded eighteen wives, and he had sixty secondary wives; and he begat eight and twenty sons, and sixty daughters, *(or And he wedded eighteen wives, and he had sixty concubines; and he begat twenty-eight sons, and sixty daughters).*

<sup>22</sup> And he ordained Abijah, the son of Maachah, the head, *(and)* duke over all his brethren; for he thought to make Abijah king, *(And he ordained Abijah, Maachah's son, to be the head, and the ruler, over all his brothers; for he thought to make Abijah king.)*

<sup>23</sup> for he was wiser and mightier over all his sons; and in all the coasts of Judah and of Benjamin, and in all the walled cities, *he set his sons;* and he gave to them full many meats, and he had many wives/and he took to them many wives. *(And he treated all his sons wisely, and he placed them in authority, in all the land of Judah and of Benjamin,*

in all the fortified cities; and he gave them a great deal of food, or provisions, and many wives.)

## CHAPTER 12

<sup>1</sup> And when the realm of Rehoboam was made strong and strengthened, he forsook the law of the Lord, and all Israel with him. *(But when Rehoboam's kingdom was made strong and established, he abandoned the Law of the Lord, and all Israel with him.)*

<sup>2</sup> And in the fifth year of the realm of Rehoboam, Shishak, king of Egypt, went up into Jerusalem, for they, *that is, the men of Jerusalem, [had] sinned against the Lord; (And in the fifth year of the reign of Rehoboam, Shishak, the king of Egypt, went up against Jerusalem, for they, that is, the people of Jerusalem, had sinned against the Lord;)*

<sup>3</sup> and he ascended with a thousand and two hundred chariots, and with sixty thousand horsemen, and no number was of the common people, that came with him from Egypt, that is, Libyans, and Troglodytes, and Ethiopians. *(and he went up with a thousand and two hundred chariots, and sixty thousand horsemen, and there was no number of the common people, who came with him from Egypt, that is, Libyans, and Sukkiims, and Ethiopians.)*

<sup>4</sup> And he took *[the]* full strong cities in Judah, and he came to Jerusalem. *(And he took the fortified cities in Judah, and then he came to Jerusalem.)*

<sup>5</sup> And Shemaiah, the prophet, entered to Rehoboam, and to the princes of Judah, which, fleeing from Shishak, were gathered together in Jerusalem. And he said to them, The Lord saith these things, Ye have forsaken me, and I have forsaken you in the hand of Shishak. *(And the prophet Shemaiah went in to Rehoboam, and to the leaders of Judah, who, fleeing from Shishak, were gathered together in Jerusalem. And he said to them, The Lord saith these things, Ye have deserted me, and so now I have deserted you unto the power of Shishak.)*

<sup>6</sup> And the princes of Israel and the king were astonished, and said, The Lord is just. *(And Israel's leaders and the king were astonished, but they said, The Lord is just.)*

<sup>7</sup> And when the Lord had seen that they were meeked, the word of the Lord was made to Shemaiah, and said, For they be meeked, I shall not destroy them, and I shall give to them a little help, and my strong vengeance shall not drop upon Jerusalem by the hand of Shishak. *(And when the Lord had seen that they were humbled, the word of the Lord was made to Shemaiah, and said, For they be humbled, I shall not destroy them, and I shall give them a little help, and my strong vengeance shall not drop upon Jerusalem by the hand of Shishak.)*

<sup>8</sup> Nevertheless they shall serve him, that they know the diversity of my service, and of the service of the realm of lands. *(But they shall still serve him, so that they know the difference between serving me, and serving the rulers of other lands.)*

<sup>9</sup> Therefore Shishak, the king of Egypt, went away from Jerusalem, after that he had taken away the treasures of the house of the Lord, and of the king's house; and he took all things with him, and *(even)* the gold shields which Solomon had made,

<sup>10</sup> for which *golden shields* king Rehoboam made brazen shields, and he betook those to the princes of *[the]* shield-makers, that kept the porch of the palace. *(for which gold shields King Rehoboam then made bronze shields, and he gave them to the leaders of the guards, who guarded the entrance to the palace.)*

<sup>11</sup> And when the king entered into the house of the Lord, the shield-makers came, and took those shields, and *(then)* they brought them again to his armoury place. *(And when the king entered into the House of the Lord, the guards came, and brought those shields, and afterward they took them back to his armoury.)*

<sup>12</sup> Nevertheless for they were meeked, the ire of the Lord was turned away from them, and they were not done away utterly; for good works were found also in Judah. *(But because they were humbled, the Lord's anger was turned away from them, and they were not utterly done away with; for good works were also found in Judah.)*

<sup>13</sup> Therefore king Rehoboam was comforted in Jerusalem, and reigned, *(or And so King Rehoboam strengthened himself in Jerusalem, and reigned).* And he was of one and forty years, when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord chose *(out)* of all the lineages of Israel, that he should confirm his name there. And the name of his mother was Naamah *(an)* Ammonitess.

<sup>14</sup> And he did evil, and he made not ready his heart to seek God. *(But he did evil, and he did not ordain his heart to seek God's will.)*

<sup>15</sup> And the first and the last works of Rehoboam be written, and diligently declared, in the books of Shemaiah the prophet, and of Iddo the prophet. And Rehoboam and

Jeroboam fought in all days against themselves (or *And Rehoboam and Jeroboam fought against each other in all their days*).

<sup>16</sup> And Rehoboam slept with his fathers, and was buried in the city of David; and Abijah, his son, reigned for him.

## CHAPTER 13

<sup>1</sup> In the eighteenth year of king Jeroboam Abijah reigned upon Judah; (*In the eighteenth year of King Jeroboam, Abijah began to reign upon Judah;*)

<sup>2</sup> he reigned three years in Jerusalem; and the name of his mother was Michaiiah, the daughter of Uriel of Gibeah. And battle was betwixt Abijah and Jeroboam.

<sup>3</sup> And when Abijah had begun battle, and had with him most chivalrous men, and four hundred thousand of chosen men, Jeroboam arrayed on the contrary the battle array with eight hundred thousand of men, and they were chosen men, and most strong men to battle. (*And when Abijah began the battle, he had with him four hundred thousand most able, chosen men, and Jeroboam arrayed his battle array opposite him, with eight hundred thousand men, who were also very strong, and chosen for battle.*)

<sup>4</sup> And Abijah stood upon the hill Zemaraim (or *And Abijah stood on Mount Zemaraim*), that was in Ephraim, and he said, Hear thou, Jeroboam, and all Israel;

<sup>5</sup> whether ye know not, that the Lord God of Israel gave to David the realm on Israel without end, to him and to his sons into the covenant of salt, *that is, steadfast and stable?* (*do ye not know that the Lord God of Israel gave David the kingdom of Israel forevermore, yea, to him and to his sons by a covenant of salt?*)

<sup>6</sup> And now Jeroboam, the son of Nebat, the servant of Solomon, the son of David, hath risen up, and hath rebelled against his lord.

<sup>7</sup> And most vain men, the sons of Belial, were gathered together to him, and they had might against Rehoboam, the son of Solomon. Certainly Rehoboam was boistous, *either fond /or untaught,* and of fearful heart, and might not against-stand them (*or and could not stand against them*).

<sup>8</sup> Now therefore ye say, that ye be able to against-stand the realm of the Lord, that he holdeth in possession by the sons of David; and ye have a great multitude of people, and ye have golden calves, which Jeroboam made into gods to you. (*And so now ye say, that ye be able to stand against the kingdom of the Lord, that he gave to the sons of David to have in possession; and ye have a great multitude of people, and ye have gold calves, which Jeroboam made to be your gods.*)

<sup>9</sup> And ye have cast away the priests of the Lord, the sons of Aaron, and the deacons, and ye have made priests to you, as all the peoples of (*other*) lands *have priests*; whoever cometh and halloweth his hand in a bull, in oxes, and in seven wethers, anon he is made priest of them that be not gods. (*And ye have thrown away the priests of the Lord, the sons of Aaron, and the Levites, and ye have made priests for yourselves, like all the peoples of other lands have; so that whoever cometh to consecrate himself with a young bull, and with seven rams, he at once is made a priest of them that be not gods.*)

<sup>10</sup> But our Lord is God, whom we forsake not; and [*the*] priests of the sons of Aaron minister to the Lord, and (*the*) deacons be in their order; (*But our Lord is God, whom we will not abandon; and the priests of the sons of Aaron serve the Lord, and the Levites assist them;*)

<sup>11</sup> and they offer burnt sacrifices to the Lord by each day in the morrowtide and eventide, and also incense made by commandments of the law; and loaves be set forth in a most clean board; and at us is the golden candlestick, and the lantern thereof, that it be tended ever at eventide; and we keep the behests of our God, whom ye have forsaken. (*and they offer burnt sacrifices to the Lord each day in the morning and in the evening, and also burn the incense as commanded by the Law; and the loaves be set forth on a most clean table; and with us is the gold candlestick, and its lanterns, that they light every evening; for we follow the orders, or the commands, of our God, whom ye have deserted.*)

<sup>12</sup> Therefore God is duke in our host, and his priests, that trump and sound against you; do not ye, sons of Israel, fight against the Lord God of your fathers, for it speedeth not to you. (*And so God is the leader of our army, and of his priests, who be ready to sound against you with trumpets; do not, ye Israelites, fight against the Lord God of your fathers, for it shall not profit you or for ye shall not prosper.*)

<sup>13</sup> While Abijah spake these things, Jeroboam made ready treasons behind (*them*); and when Jeroboam stood even against his enemies, he (*en*)compassed (*them*) with his host, Judah unwitting. (*And while Abijah spoke all these things, Jeroboam prepared an attack*

*behind them; and so while Jeroboam stood in front of his enemies, he was also behind them with his army, but Judah was unwitting, or unknowing.)*

<sup>14</sup> And Judah beheld, and he saw battle nigh even against *before* them, and behind their back; and he cried to the Lord, and *[the]* priests began to trump. *(But then the men of Judah looked about, and they saw that the battle was to come from in front of them, and also from behind their backs; and they cried to the Lord, and the priests began to sound their trumpets.)*

<sup>15</sup> And all the men of Judah cried out, and, lo! while they cried on high, God made afeared Jeroboam and all Israel, that stood even against Judah and Abijah/which stood *[over]* against Judah and Abijah. *(And all the men of Judah cried out, and, behold! while they cried on high, God made Jeroboam and all Israel afraid, who stood opposite, (or in front of), Judah and Abijah.)*

<sup>16</sup> And the men of Israel fled from Judah, and God betook them into the hands of the men of Judah.

<sup>17</sup> Therefore Abijah and his people smote them with a great wound, and there felled down of them five hundred thousand of strong men wounded. *(And so Abijah and his people struck them down there with a great slaughter; and five hundred thousand strong men of them fell down slain.)*

<sup>18</sup> And the sons of Israel were made low in that time, and the sons of Judah were comforted full greatly, for they had hoped in the Lord God of their fathers. *(And the Israelites were brought low at that time, and the sons of Judah prevailed, for they had hoped in the Lord God of their fathers.)*

<sup>19</sup> And Abijah pursued Jeroboam fleeing, and took his cities, *that is*, Bethel and his villages, and Jeshanah with his villages, and Ephron and his villages; *(And Abijah pursued after Jeroboam, and took his cities, that is, Bethel, and its villages, and Jeshanah with its villages, and Ephron, and all its villages;)*

<sup>20</sup> and Jeroboam might no more against-stand (*Judah*) in the days of Abijah, whom the Lord smote, and he was dead. *(and Jeroboam never regained his power in the days of Abijah, and finally the Lord struck him down, and he died.)*

<sup>21</sup> Therefore Abijah, when his empire was comforted, took fourteen wives, and he begat two and twenty sons, and sixteen daughters. *(And so Abijah, when his empire was strengthened, or confirmed, took fourteen wives, and he begat twenty-two sons, and sixteen daughters.)*

<sup>22</sup> The residue of *[the]* words of Abijah, and of his ways and his works, be written full diligently in the book of Iddo, the prophet. *(And the rest of the deeds of Abijah, his ways and his works, be very diligently written down in The Book of Iddo, the prophet.)*

## CHAPTER 14

<sup>1</sup> And Abijah slept with his fathers, and they buried him in the city of David; and Asa, his son, reigned for him. In whose days the land rested in peace ten years *(or In whose days the land was at peace for ten years).*

<sup>2</sup> And Asa did that, that was good and pleasant in the sight of his God, *(And Asa did what was good and pleasing before his God,)*

<sup>3</sup> and he destroyed the altars of strange worshipping, *that is, of idolatry*, and the high places, and brake altogether the images, and cutted down *[the]* maumet woods; *(and he destroyed the altars of idolatry, and the hill shrines, and broke in pieces the sacred pillars, and cut down the idol groves, or the sacred poles;)*

<sup>4</sup> and he commanded Judah to seek the Lord God of their fathers, and to do the law and all *[the]* commandments. *(and he commanded the people of Judah to seek the Lord God of our fathers, and to obey the Law and all the commandments.)*

<sup>5</sup> And he took away from all the cities of Judah *(the)* altars and *(the)* temples of idols, and he reigned in peace.

<sup>6</sup> And he builded strong cities in Judah; for he was in rest *(or for the land was at rest)*, and no battles rose *(up)* in his times, for the Lord gave him peace.

<sup>7</sup> And Asa said to Judah, Build we *[up]* these cities, and *(en)compass* we *them* with walls *(or and surround we them with walls)*, and strengthen we *them* with towers, and gates, and locks, as long as all things be restful from battle; for we have sought the Lord God of our fathers, and he hath given to us rest by compass. Therefore they builded, and there was no hindering in the building.

<sup>8</sup> And Asa had in his host three hundred thousand of *(the)* men of Judah bearing shields and spears; and of Benjamin, he had two hundred thousand and fourscore thousand of shield-bearers and of archers; all these *were* full strong men.

<sup>9</sup> Forsooth Zerah of Ethiopia went out against them with his host *(of)* ten hundred thousand *(men)*, and with three hundred chariots, and came unto Mareshah.

<sup>10</sup> Certainly Asa went *(out)* against *them*, and *(they)* arrayed *(the)* battle array in the valley of Zephathah, which is beside Mareshah.

<sup>11</sup> And Asa inwardly called *(upon)* the Lord God, and said, Lord, no diversity is with thee, whether thou help in few, either in many; our Lord God, help thou us, for we have trust in thee, and in thy name, and we came against this multitude; Lord, thou art our God, a man have not the mastery against thee. *(And Asa inwardly called on the Lord God, and said, Lord, there is no difference for thee, whether thou help a few, or many; Lord our God, help thou us, for we have trust in thee, and we have gone out against this multitude in thy name; Lord, thou art our God, let no man have the mastery against thee.)*

<sup>12</sup> Therefore the Lord made afear'd *(the)* Ethiopians before Asa and Judah, and *(the)* Ethiopians fled; *(And so the Lord made the Ethiopians afraid of Asa and the people of Judah, and the Ethiopians fled;)*

<sup>13</sup> and Asa and his people, that was with him *(or who were with him)*, pursued them unto Gerar. And *(the)* Ethiopians felled down to *(the)* death, for they were all-broken by the Lord slaying *(them)*, and by his host fighting *(them)*. Then they took many spoils,

<sup>14</sup> and they smote all the cities about Gerar; for great dread had assailed all men. And they spoiled the cities/And they rifled the cities, and bare away much prey; *(and they struck all the cities about Gerar; for great fear had assailed all people. And they spoiled the cities or And they rifled the cities, and carried away much prey;)*

<sup>15</sup> and also they destroyed the folds of sheep, and they took multitude without number of sheep and of camels, and they turned again into Jerusalem. *(and they also destroyed the sheepfolds, and they took away a multitude without number of sheep and camels, and then they returned to Jerusalem.)*

## CHAPTER 15

<sup>1</sup> Forsooth Azariah, the son of Oded, when the spirit of the Lord was come into him, *(And Azariah, the son of Oded, after the spirit of the Lord came upon him.)*

<sup>2</sup> he went out into the meeting of Asa *(or he went out to meet Asa)*; and said to him, Asa, and all Judah and Benjamin, hear ye me; the Lord is with you, for ye were with him; if ye seek him, ye shall find *him*; soothly if ye forsake him, he shall forsake you.

<sup>3</sup> Forsooth many days shall pass in Israel without *(the)* very God, and without priest, and without teacher, and without law. *(But many days have passed in Israel without the true God, and without a priest, and without a teacher, and without the Law.)*

<sup>4</sup> And when they turn again in their anguish, and cry to the Lord God of Israel, and seek him, they shall find him. *(But when, in their anguish, they turned to the Lord God of Israel, and cried to him, and sought him, they found him.)*

<sup>5</sup> In that time *[there]* shall not be peace to go out and to go in, but dreads on all side(s) on all the dwellers of the land. *(At that time there was no safety, or security, to come in or to go out, but fear was on all sides for all the inhabitants of the land.)*

<sup>6</sup> For folk shall fight against folk, and a city against a city, for the Lord shall disturb them in all anguish; *(And nation fought against nation, and a city against a city, for the Lord troubled them with all kinds of anguish;)*

<sup>7</sup> but be ye comforted, and your hands be not slacked; for meed shall be to your work. *(but be ye strengthened, and do not let your hands be limp; for your work shall be rewarded.)*

<sup>8</sup> And when Asa had heard this thing, that is, the words and *[the]* prophecy of Azariah, the son of Oded, the prophet, he was comforted, and he did away all the idols from all the land of Judah and of Benjamin, and from the cities which he had taken of the hill of Ephraim. And he hallowed the altar of the Lord, that was before the porch of the house of the Lord. *(And when Asa had heard this, that is, the words and the prophecy of the prophet Azariah, the son of Oded, he was strengthened, or encouraged, and he did away all the idols from all the land of Judah and of Benjamin, and from the cities which he had taken in the hill country of Ephraim. And he repaired the altar of the Lord, that was in front of the vestibule of the House of the Lord.)*

<sup>9</sup> And he gathered together all Judah and Benjamin, and with them the comelings of Ephraim, and of Manasseh, and of Simeon, *(or and with them the newcomers from Ephraim, and Manasseh, and Simeon)*; for many of Israel, seeing that his Lord God was with him, fled over to him.

<sup>10</sup> And when they had come into Jerusalem, in the third month, in the fifteen year of the realm of Asa,

<sup>11</sup> they offered to the Lord in that day, both of the spoils and of the prey, which they had brought, seven hundred oxen, and seven thousand wethers. *(they offered to the Lord on that day, out of the spoils and the prey, which they had brought back, seven hundred oxen, and seven thousand rams.)*

<sup>12</sup> And Asa entered by custom to make strong the bond of peace, that they should seek the Lord God of their fathers in all their heart, and in all their soul. *(And they entered into a covenant, that they would seek the Lord God of their fathers with all their heart, and with all their soul.)*

<sup>13</sup> And *the king* said, If any man seeketh not the Lord God of Israel, die he, from the least unto the most, from man unto woman. *(And that whoever would not seek the Lord God of Israel should be put to death, from the least unto the most, man or woman.)*

<sup>14</sup> And all that were in Judah swore with cursing to the Lord, *that is, obliging themselves to cursing and pain of death, if they did against the oath*, with [a] great voice, in hearty song, and in sound of trump, and in sound of clarions; *(And they swore an oath, or a pledge, to the Lord with a loud voice, and a hearty shout, and the sounding of trumpets and horns.)*

<sup>15</sup> for they swore in all their heart, and in all their will they sought him, and found him; and the Lord gave to them rest by compass. *(And all who were in Judah had great joy over the pledge; for they swore with all their heart, and they sought him with all their will, and they found him; and the Lord gave them rest, or peace, all about.)*

<sup>16</sup> But also he put down Maachah, the *(grand)mother* of Asa the king, *that is, his own (grand) mother*, from the strait empire, for she had made in a wood a simulacrum, or a likeness, of a man's rod; and he all-brake that simulacrum, and pounded it into gobbets, and burnt it in the strand of Kidron. *(And Asa also removed his grandmother Maachah, from her place of honour; for she had made an image, (or a likeness), of a man's rod in the forest or for she had made an obscene idol for the worship of Asherah; and he broke up that image, and pounded (it) into pieces, and burned it by the Kidron Stream or and burned it in the Kidron Gorge.)*

<sup>17</sup> But yet [the] high places were left in Israel; nevertheless the heart of Asa was rightful in all his days. *(But yet there were still hill shrines in Israel; but Asa's heart was upright in all his days.)*

<sup>18</sup> And he brought into the house of the Lord those things that his father [had] avowed, silver and gold, and diverse purtenance of vessels;

<sup>19</sup> and battle was not unto the five and thirtieth year of the realm of Asa. *(and there was no battlewith any nation until the thirty-fifth year of Asa's reign.)*

## CHAPTER 16

<sup>1</sup> Forsooth in the six and thirtieth year of his realm, Baasha, king of Israel, went up into Judah, and *(en)compassed* Ramah with a wall, that no man of the realm of Asa might go out, either enter in securely. *(But in the thirty-sixth year of Asa's reign, Baasha, the king of Israel, went up into Judah, and surrounded Ramah with a wall, so that no man in Asa's kingdom could safely come in, or go out.)*

<sup>2</sup> And Asa brought forth gold and silver from the *treasur[i]es* of the house of the Lord, and from the king's treasuries; and sent *(it)* to Benhadad, king of Syria, that dwelled in Damascus, and said,

<sup>3</sup> *(A) Bond of peace is betwixt me and thee, and my father and thy father had accord together; wherefore I have sent to thee silver and gold, that when thou hast broken the bond of peace, which thou hast with Baasha, king of Israel, thou make him to go away from me. (There is a covenant between me and thee, and my father and thy father had an accord together; and so I have sent to thee my silver and gold, so that when thou hast broken the covenant which thou hast with Baasha, the king of Israel, then thou shalt make him go away from me.)*

<sup>4</sup> And when this was found *(acceptable)*, Benhadad sent the princes of his hosts to the cities of Israel, which smote Ijon, and Dan, and Abelmaim, and all the walled cities of Naphtali. *(And when this was found acceptable, Benhadad sent the leaders of his armies against the cities of Israel, who struck Ijon, and Dan, and Abelmaim, and all the walled cities of Naphtali.)*

<sup>5</sup> And when Baasha had heard this, he ceased to build *(up)* Ramah, and left *[off]* his work.

<sup>6</sup> And king Asa took all Judah, and they took from Ramah the stones, and *[the]* wood, which Baasha had made ready to building; and he builded of those Geba, and Mizpah. *(And King Asa commanded to all Judah, and they took away the stones, and the timber*

from Ramah, with which Baasha had fortified it; and Asa used them to fortify Geba and Mizpah.)

<sup>7</sup> In that time Hanani, the prophet, (or *At that time the prophet Hanani*), came to Asa, king of Judah, and said to him, For-thy that thou haddest trust in the king of Syria, and not in the Lord thy God, therefore the host of the king of Syria escaped from thine hand.

<sup>8</sup> Whether (the) Ethiopians and Libyans were not many more in chariots, and knights, and in full great multitude; which, when thou haddest believed to the Lord, he betook them into thine hands? (*Did not the Ethiopians and the Libyans, with such a great multitude, have many more chariots, and horsemen than thee? yet, when thou had believed in the Lord, he delivered them into thy hands.*)

<sup>9</sup> For the eyes of the Lord behold all the earth, and give strength to them, that with perfect heart believe into him, (or *and give strength to those, who with a perfect heart believe in him*). Therefore thou hast done follily, and for this trust in men, yea, in this present time battles shall rise against thee.

<sup>10</sup> And Asa was wroth against the prophet, and commanded him to be sent into the stocks. Forsooth the Lord had indignation greatly upon this thing, and he killed full many of the people in that time, (or *And the king had great indignation because of this word, and he killed a great many people at that time*).

<sup>11</sup> Soothly the first and [the] last works of Asa be written in the book of [the] kings of Judah and of Israel.

<sup>12</sup> And Asa was sick full greatly in the aching of his feet, in the nine and thirtieth year of his realm; and neither in his sickness he sought the Lord, but he trusted more in the craft of leeches. (*And Asa was greatly sick, or pained, with aching feet, in the thirty-ninth year of his kingdom; yet even in his sickness he did not seek the Lord, but he trusted more in the craft of physicians.*)

<sup>13</sup> And Asa slept with his fathers, and was dead in the one and fortieth year of his realm. (*And Asa went to be with his ancestors, and died in the forty-first year of his reign.*)

<sup>14</sup> And they buried him in his sepulchre, which he had made to himself in the city of David; and they put him, or *laid him*, on his bed full of sweet smelling spices and ointments of whores, that where made (al)together by the craft of ointment makers, and they burnt these upon him with full great cost. (*And they buried him in his tomb, which he had made for himself in the City of David; and they laid him on his bed full of sweet smelling spices and ointments, which were made by the craft of ointment makers; and they burned a great bonfire to mourn his death.*)

## CHAPTER 17

<sup>1</sup> Forsooth Jehoshaphat, his son, reigned for him; and he had the mastery against Israel.

<sup>2</sup> And he set numbers of knights in all the cities of Judah, that were (en)compassed with walls, (or *And he put numbers of horsemen in all the cities of Judah, that were surrounded with walls*), and he disposed strongholds in the land of Judah, and in the cities of Ephraim, which Asa, his father, had taken.

<sup>3</sup> And the Lord was with Jehoshaphat, which went in the first ways of David, his father; he hoped not in Baalim, (*And the Lord was with Jehoshaphat, who went in the early ways of his father Asa; he did not trust in, or follow, the Baalim,*)

<sup>4</sup> but he hoped in the Lord God of David, his father, (or *but he hoped in the Lord God of his father Asa*), and he went in the commandments of God, and not after the sins of Israel.

<sup>5</sup> And the Lord confirmed the realm in his hand; and all Judah gave gifts to Jehoshaphat, and riches without number, and much glory was made to him.

<sup>6</sup> And when his heart had taken hardiness for the ways of the Lord, he took away also (the) high places and [maumet] woods from Judah. (*And he took pride in following the ways of the Lord, and he also did away the hill shrines and the idol groves, or the sacred poles, in Judah.*)

<sup>7</sup> And in the third year of his realm, he sent of his princes (or *he sent his officials*), Benhail, and Obadiah, and Zechariah, and Nethaneel, and Michaiiah, that they should teach in the cities of Judah;

<sup>8</sup> and with them he sent nine deacons, (or *Levites*), that is, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, deacons (or *all Levites*); and with them Elishama and Jehoram, priests;

<sup>9</sup> and they taught the people in Judah, and had the book of the law of the Lord; and they compassed all the cities of Judah, and taught all the people. (*and they taught the people in Judah, and had The Book of the Law of the Lord; and they went all around the cities of Judah, and taught all the people.*)

<sup>10</sup> Therefore the dread of the Lord was made upon all the realms of *(the)* lands, that were *(round)* about Judah; and those durst not fight against Jehoshaphat.

<sup>11</sup> But also *[the]* Philistines brought gifts to Jehoshaphat, and toll, *or tribute*, of silver; and men of Arabia brought *to him* sheep, seven thousand and seven hundred wethers, and so many bucks of goats *(or and as many goat bucks)*.

<sup>12</sup> Then Jehoshaphat increased, and was magnified till to on high; and he builded in Judah houses at the likeness of towers, and full strong cities;

<sup>13</sup> and he made ready many works in the cities of Judah. Also men warriors and strong men were in Jerusalem; *(and he had much work done in the cities of Judah. And there were men of war and strong men in Jerusalem;)*

<sup>14</sup> of which this is the number, by the houses and families of all *(the)* men *(who were)* in Judah. Duke Adnah was prince of the host *(or Adnah was the leader of the army)*, and with him were three hundred thousand full strong men.

<sup>15</sup> And after him was Jehohanan *(the)* prince *(or And second in command was Jehohanan)*, and with him were two hundred thousand and fourscore thousand men.

<sup>16</sup> After this also Amasiah, the son of Zichri, was hallowed to the Lord, and with him were two hundred thousand of strong men. *(And after him was Amasiah, the son of Zichri, who was dedicated to the Lord, and with him were two hundred thousand strong men.)*

<sup>17</sup> *(And of Benjamin;)* Eliada, a mighty man to battles, followed this Amasiah, and with him were two hundred thousand of men holding bow and shield. *(And of Benjamin; Eliada, a mighty man of battles, and with him were two hundred thousand men holding bow and shield.)*

<sup>18</sup> After this was also Jehozabad, and with him were an hundred thousand and fourscore thousand of ready knights. *(And after him was Jehozabad, and with him were a hundred and eighty thousand fully-armed horsemen.)*

<sup>19</sup> All these were at the hand of the king, besides others, which he had put in walled cities in all Judah. *(All of these were at the hand of the king, besides others, whom he had put in the fortified cities in all of Judah.)*

## CHAPTER 18

<sup>1</sup> Forsooth Jehoshaphat was full rich, and noble, and by affinity he was joined to Ahab. *(Now Jehoshaphat was very rich, and noble, and by marriage he was joined to Ahab.)*

<sup>2</sup> And after certain years Jehoshaphat came down to Ahab into Samaria; at whose coming Ahab killed full many wethers and oxen, and to the people that came with him; and Ahab counselled Jehoshaphat to go up with him into Ramoth of Gilead. *(And after some years Jehoshaphat came down to Ahab in Samaria; and Ahab killed a great many rams and oxen for him, and for the people who came with him; and Ahab counselled Jehoshaphat to go up with him into Ramoth of Gilead.)*

<sup>3</sup> And Ahab, king of Israel, said to Jehoshaphat, king of Judah, Come thou with me into Ramoth of Gilead. To whom he answered, As and I am, so and thou art; and as thy people, so and my people; and we shall be with thee in battle. *(And Ahab, the king of Israel, said to Jehoshaphat, the king of Judah, Come thou with me to Ramoth of Gilead. And Jehoshaphat answered, I am ready when thou art or What is mine is yours; and my people be as thy people; and we shall be with thee in battle.)*

<sup>4</sup> And Jehoshaphat said to the king of Israel, I beseech thee, counsel thou in this present time the word of the Lord.

<sup>5</sup> Therefore the king of Israel gathered together four hundred men of *(the)* prophets, and said to them, Ought we to go into Ramoth of Gilead for to fight, either take rest? *(or should we not?)* And the prophets said, Go ye up, and God shall betake it into the hand of the king.

<sup>6</sup> And Jehoshaphat said, Whether no *(other)* prophet of the Lord is here, that we may also ask of him?

<sup>7</sup> And the king of Israel said to Jehoshaphat, One man is, of whom we may ask the will of the Lord, but I hate him, for he prophesieth not good, but evil to me, in all time; soothly it is Micaiah, the son of Imla. And Jehoshaphat said to him, King, speak thou not in this manner. *(And the king of Israel said to Jehoshaphat, There is one man, of whom we can ask the will of the Lord, but I hate him, for every time he prophesieth not good, but*

*only evil for me; this is Micaiah, the son of Imla. And Jehoshaphat said to him, O king, do not thou say such things.)*

<sup>8</sup> Then the king of Israel called one of his geldings, *or (his honest and) chaste servants*, and said to him, Call thou anon Micaiah, the son of Imla. *(Then the king of Israel called one of his eunuchs, and said to him, Call thou at once Micaiah, the son of Imla.)*

<sup>9</sup> And the king of Israel and Jehoshaphat, king of Judah, sat ever either in his seat, and they were clothed in king's array; and they sat in the cornfloor, beside the gate of Samaria; and all the prophets prophesied before them. *(And the king of Israel, and Jehoshaphat, the king of Judah, both sat on their thrones, and they were clothed in king's clothing; and they sat at the entrance to the gate of Samaria; and all the prophets prophesied before them.)*

<sup>10</sup> And Zedekiah, the son of Chenaanah, made to him iron horns *(or made iron horns for himself)*, and said, The Lord saith these things, With these, thou shalt winnow the men of Syria, till thou all-brake them.

<sup>11</sup> And all the prophets prophesied in like manner, and said, Go thou up into Ramoth of Gilead, and thou shalt have prosperity; and the Lord shall betake them into the hands of the king, *(yea, the Lord shall deliver them into the hands of the king).*

<sup>12</sup> And the messenger, that went to call Micaiah *(or who went to call Micaiah)*, said to him, Lo! the words of all the prophets tell with one mouth good things to the king; therefore, I pray thee, that thy word dissent not from them, and that thou speak prosperities to him.

<sup>13</sup> To whom Micaiah answered, *(As)* The Lord liveth, for whatever things my Lord God speaketh to me, I shall say those things.

<sup>14</sup> Therefore he came to the king *(or And so he came to the king)*. To whom the king said, Micaiah, ought we *(to)* go into Ramoth of Gilead to fight, either *(should we)* take rest, and not to go thither? To whom Micaiah answered, Go ye up thither, for all prosperities shall come to you, and *[the]* enemies shall be taken into your hands.

<sup>15</sup> And the king said to him, Again and again I charge thee, that thou speak not to me no but that that is sooth in the name of the Lord.

<sup>16</sup> And he said, I saw all Israel scattered abroad in the hills, as sheep without a shepherd. And the Lord said, These men have not lords; each man therefore turn again into his house in peace. *(And then Micaiah said, I saw all Israel scattered over the hills, like sheep without a shepherd. And the Lord said, These men have no leader; so let each man return to his house in peace.)*

<sup>17</sup> The king of Israel said to Jehoshaphat, Whether I said not to thee, that he prophesied not any good to me, but those things that be evil? *(And the king of Israel said to Jehoshaphat, Did I not say to thee, that he would not prophesy any good for me, but only those things that be evil?)*

<sup>18</sup> And then Micaiah said, Hear ye the word of the Lord. I saw the Lord sitting in his throne *(or I saw the Lord sitting on his throne)*, and all the host of heaven standing nigh *[to]* him at the right side and at the left.

<sup>19</sup> And the Lord said, Who shall deceive Ahab, king of Israel, *(so)* that he go up, and fall down in Ramoth of Gilead? And when one said in this manner, and another said in another manner;

<sup>20</sup> a spirit came forth, and stood before the Lord, and said, I shall deceive him. To whom the Lord said, And wherein shalt thou deceive him? *(or And how shalt thou deceive him?)*

<sup>21</sup> And he answered, I shall go out, and I shall be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt deceive him, and thou shalt have the mastery; go thou out, and do so.

<sup>22</sup> Now therefore, lo! the Lord hath given a spirit of leasing in the mouth of all thy prophets, and the Lord hath spoken evil things of thee, *that is, he hath said (of the) evil things to come to thee. (And so now, behold! the Lord hath put a lying spirit in the mouth of all thy prophets, and the Lord hath spoken evil things for thee, (that is, he hath said that evil things shall come to thee).)*

<sup>23</sup> And Zedekiah, the son of Chenaanah, nighed, and he smote Micaiah upon the cheek *(or and he struck Micaiah upon his cheek)*, and said, By what way hath the Spirit of the Lord passed from me to speak with thee?

<sup>24</sup> And Micaiah said, Thou thyself shalt see in that day, when thou shalt enter from closet into closet, that thou be hid. *(And Micaiah said, Thou thyself shalt see, or shalt discover; on that day, when thou shalt go from closet to closet, so that thou can be hid.)*

<sup>25</sup> And the king of Israel commanded, saying, Take ye Micaiah, and lead ye him to Amon, [the] prince of the city, and to Joash, the son of Amalek (or the son of Ahab);

<sup>26</sup> and ye shall say to them, The king saith these things, Send ye this man into prison, and give ye to him a little of bread, and a little of water, till I turn again in peace (or until I return home safely).

<sup>27</sup> And Micaiah said, If thou turnest again in peace, the Lord spake not to me. And he said, All peoples hear ye. (And Micaiah said, If thou returnest home safely, the Lord did not speak through me. And he said, Hear ye, all the people.)

<sup>28</sup> Then the king of Israel, and Jehoshaphat, the king of Judah, went up into Ramoth of Gilead.

<sup>29</sup> And the king of Israel said to Jehoshaphat, I shall change my clothing, and so I shall go to fight; but be thou clothed in thy (king's) clothes. Therefore when the king of Israel had changed (his) clothing, he came to (the) battle.

<sup>30</sup> And the king of Syria commanded to the dukes of the multitude of his knights, and said, Fight ye not against the least, nor against the most; but against the king alone of Israel. (And the king of Syria had commanded to the leaders of his multitude of horsemen, and said, Do not ye fight against the least, or against the most, but only against the king of Israel.)

<sup>31</sup> Therefore when the princes of the multitude of knights had seen Jehoshaphat, they said, This is the king of Israel; and they (en)compassed him, and fought against him, (or And so when the leaders of the multitude of horsemen had seen Jehoshaphat, they said, This is the king of Israel; and they surrounded him, and fought against him). And Jehoshaphat cried to the Lord; and the Lord helped him, and turned them away from him.

<sup>32</sup> And when the dukes of the multitude of knights had heard, or understood, that it was not the king of Israel, they left him/they let him go. (And when the leaders of the multitude of horsemen had understood that he was not the king of Israel, they let him go.)

<sup>33</sup> And it befelled, that one man of the people shot an arrow into uncertain(ly), and he smote the king of Israel betwixt the neck and the shoulders. And he said to his charioteer, Turn thine hand, and lead me out of the battle array; for I am wounded.

<sup>34</sup> And the battle was ended in that day. Certainly the king of Israel stood in his chariot against (the) men of Syria till to eventide, and he died, when the sun went down. (And the battle ended that day. And the king of Israel stood in his chariot facing the men of Syria until the evening, and then he died, when the sun went down.)

## CHAPTER 19

<sup>1</sup> Forsooth Jehoshaphat, king of Judah, turned again peaceably into his house into Jerusalem. (And Jehoshaphat, the king of Judah, returned safely to his house, that is, his palace, in Jerusalem.)

<sup>2</sup> Whom the prophet Jehu, the son of Hanani met, and said to him, Thou givest help to a wicked man, and thou art joined by friendship to them that hate the Lord; and therefore soothly thou deservedest the wrath of the Lord;

<sup>3</sup> but good works be found in thee, for thou hast done away [the] maumet woods from the land of Judah, and thou hast made ready thine heart, for to seek the Lord God of thy fathers. (but good works be found done by thee, for thou hast done away the idol groves, or the sacred poles, from the land of Judah, and thou hast directed thy heart to seek the Lord God of thy fathers.)

<sup>4</sup> Therefore Jehoshaphat dwelled in Jerusalem; and again he went out to the people from Beersheba to the hill of Ephraim, and he called them again to the Lord God of their fathers. (And so Jehoshaphat lived in Jerusalem; but he went out among the people, from Beersheba to the hill country of Ephraim, and he brought them back to the Lord God of their fathers.)

<sup>5</sup> And he ordained judges of the land in all the strengthened cities of Judah, by each place. (And he ordained judges of the land in all the fortified cities of Judah, at each place.)

<sup>6</sup> And he commanded to the judges, and said to them, See ye, that is, be ye ware, what ye do; for ye use not the doom of man, but doom of the Lord; and whatever thing ye deem unjustly, it shall turn against you; (And he commanded to the judges, and said to them, Be ye ware what ye do; for ye judge not for man, but for the Lord; and whatever thing ye judge unjustly, it shall return to you;)

<sup>7</sup> the dread of the Lord be with you (or let the fear of the Lord or let reverence for the Lord be with you), and do ye all things with diligence, that is, with discretion; forsooth

with the Lord your God (*there*) is no wickedness, neither taking, *or accepting*, of persons, neither covetousness of gifts.

<sup>8</sup> And also in Jerusalem Jehoshaphat ordained deacons, and priests, and the princes of the families of Israel, that they should deem the doom and the cause of the Lord, to the dwellers of Jerusalem. (*And in Jerusalem Jehoshaphat ordained the Levites, and the priests, and the leaders of the families of Israel, to declare the judgement of the Lord, and to administer the civil laws, for the inhabitants of Jerusalem.*)

<sup>9</sup> And he commanded to them, and said, Thus ye shall do in the dread of the Lord, faithfully, and in perfect heart. (*And he commanded to them, and said, Thus ye shall do in the fear of the Lord or in reverence for the Lord, faithfully, and with a perfect heart.*)

<sup>10</sup> Each cause that cometh to you of your brethren, that dwell in their cities, betwixt kindred and kindred, wherever is question of the law, (*or*) of the commandment, *or* of ceremonies, *either sacrifices, or* of justifying, show ye to them, that they do not sin against the Lord, and that wrath of the Lord come not upon you, and upon your brethren. Therefore ye doing thus shall not do sin. (*Each cause, or case, that cometh to you of your kinsmen, who live in their cities, between kindred and kindred, wherever there is a question of the law, or of the commandment, or of ceremonies, or sacrifices, or of statutes, show ye to them, so that they do not sin against the Lord, and that the Lord's anger come not upon you, and upon your kinsmen. And by doing so, ye shall do no sin.*)

<sup>11</sup> And Amariah, your priest and bishop, shall be sovereign in these things, that pertain to God. And Zebadiah, the son of Ishmael, that is duke in the house of Judah, shall be sovereign upon the works that pertain to the office of the king, and ye (*shall also*) have master deacons before you; be ye comforted, and do ye diligently, *that is, studiously, or busily*, and the Lord shall be with you in goods. (*And your High Priest Amariah, shall be the ruler in these things that pertain to God. And Zebadiah, the son of Ishmael, who is the leader in the house of Judah, shall be the ruler, or the overseer, of the works that pertain to the office of the king, and ye shall also have the Levites before you; so be ye strengthened, and do ye diligently, that is, studiously, or busily, and the Lord shall be on the side of the good.*)

## CHAPTER 20

<sup>1</sup> After these things the sons of Moab, and the sons of Ammon, and with them Idumeans, were gathered together, *and they came* to Jehoshaphat, for to fight against him. (*And after these things the Moabites, and the Ammonites, and with them the Meunites, were gathered together, and they came to Jehoshaphat, to fight against him.*)

<sup>2</sup> And messengers came, and showed *this* to Jehoshaphat, saying, A great multitude of those places that be beyond the sea, and of Syria, is come against thee; and lo! they stand *together* in Hazazontamar, which is Engedi. (*And messengers came, and told (this) to Jehoshaphat, saying, A great multitude from that place on the other side of the Dead Sea, yea, from Edom, hath come against thee; and behold! they stand (together) in Hazazontamar, which is Engedi.*)

<sup>3</sup> Forsooth Jehoshaphat was afeared by dread, and gave himself all for to pray the Lord, and preached fasting to all Judah. (*And Jehoshaphat was filled with fear, and gave his all to pray to the Lord, and preached a fast for all of Judah.*)

<sup>4</sup> And Judah was gathered together for to pray (*to*) the Lord, and also all men came from their cities for to beseech him.

<sup>5</sup> And when Jehoshaphat had stood in the midst of the company of Judah and of Jerusalem, in the house of the Lord, before the new large place of the temple, (*And when Jehoshaphat had stood in the middle of the congregation of Judah and of Jerusalem, in the House of the Lord, in front of the new courtyard of the Temple.*)

<sup>6</sup> he said, Lord God of our fathers, thou art God in heaven, and thou art Lord of all (*the*) realms of folks; strength and power be in thine hand, and none may against-stand thee. (*He said, Lord God of our fathers, thou art God in heaven, and thou art Lord of all the kingdoms of the nations; strength and power be in thine hand, and no one can stand against thee.*)

<sup>7</sup> Whether not thou, our God, hast slain all the dwellers of this land before thy people Israel, and hast given it to the seed of Abraham, thy friend, [*into*] without end? (*Hast not thou, our God, killed all the inhabitants of this land before thy people Israel, and hast thou not given it to the descendants of Abraham, thy friend, forevermore?*)

<sup>8</sup> And they dwelled therein, and builded therein a saintuary to thy name, and said, (*And they lived here, and built a sanctuary in honour of thy name, and said,*)

<sup>9</sup> If evils come [up] on us, the sword of doom, pestilence, or hunger; (*yea, the sword, or judgement, or pestilence, or hunger*), we shall stand before this house (*into*) without end in thy sight, in which house thy name is called (*upon*), and we shall cry to thee in our tribulations; and thou shalt hear us, and shalt make us safe.

<sup>10</sup> Now therefore lo! the sons of Ammon, and of Moab, and the hill (*country*) of Seir, by whom thou grantedest not to the sons of Israel for to pass (*through their lands*), when they went out of Egypt, but they bowed away from them, and killed not them, (*And so now behold! the Ammonites, and the Moabites, and those of the hill country of Seir; whom thou grantedest not to the Israelites to pass through their lands, when they went out of Egypt, but they turned away from them, and did not kill them.*)

<sup>11</sup> *but (now)* they do on the contrary, and endeavour to cast us out of the possession, which thou, our God, hast given to us;

<sup>12</sup> therefore whether thou, *Lord*, shalt not deem them? Truly in us is not so great strength, that we may against-stand this multitude, that falleth in upon us; but since we know not what we ought to do, we, the residue, have *this* only, that we (*ad*)dress our eyes to thee. (*and so shalt thou not judge them? Truly there is not in us so great a strength, that we can stand against this multitude, who falleth in against us; but since we know not what we ought to do, we, who remain, have only this, that we direct our eyes to thee.*)

<sup>13</sup> And all Judah stood before the Lord, with their little children, and their wives, and with their free children.

<sup>14</sup> And Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, was a deacon, and of the sons of Asaph, upon whom the Spirit of the Lord was made in the midst of the company, (*And Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, was a Levite of the sons of Asaph, upon whom the Spirit of the Lord came in the middle of the congregation.*)

<sup>15</sup> and he said, All Judah, and ye that dwell in Jerusalem, and thou, king Jehoshaphat, perceive ye, *or taketh heed*, The Lord saith these things to you, Do not ye dread, neither be ye afeared of this multitude, for it is not your battle, but God's battle. (*and he said, All Judah, and ye who live in Jerusalem, and thou, king Jehoshaphat, take heed, The Lord saith these things to you, Do not ye fear; nor be ye afraid of this multitude, for it is not your battle, but God's battle.*)

<sup>16</sup> Tomorrow ye shall go up against them; for they shall go up by the side of the hill, called Ziz by name, and ye shall find them in the height of the strand, that is against the wilderness of Jeruel. (*Tomorrow ye shall go out against them; for they shall go up by the Ziz Pass, and ye shall find them at the end of the valley, east of the wilderness of Jeruel.*)

<sup>17</sup> For it shall not be ye, that shall fight; but only stand ye trustily, (*or For it shall not be ye, who shall fight; but only stand ye there with trust or in faith*), and ye shall see the help of the Lord upon you. O! Judah and Jerusalem, do not ye dread, neither be ye afeared; tomorrow ye shall go out against them, and the Lord shall be with you.

<sup>18</sup> Therefore Jehoshaphat, and Judah, and all the dwellers of Jerusalem, fell lowly upon the earth before the Lord, and worshipped him. (*And so Jehoshaphat, and Judah, and all the inhabitants of Jerusalem, fell low on the ground before the Lord, and worshipped him.*)

<sup>19</sup> And the deacons of the sons of Kohath, and of the sons of Korah, (*or And the Levites of the Kohathites, and of the Korahites*), praised the Lord God of Israel with [*a*] great voice on high.

<sup>20</sup> And when *upon the morrow* they had risen early, they went out by the desert of Tekoa; and when they had gone forth, Jehoshaphat stood in the midst of them, and said, Judah, and all the dwellers of Jerusalem, hear ye me; believe ye in the Lord your God, and ye shall be secure; believe ye to his prophets, and all prosperities shall come to you. (*And when they had risen early the next morning, they went out by the wilderness of Tekoa; and when they had gone forth, Jehoshaphat stood in their midst, and said, Judah, and all the inhabitants of Jerusalem, listen ye to me; believe ye in the Lord your God, and ye shall be secure; believe ye his prophets, and ye shall prosper.*)

<sup>21</sup> And he gave counsel to the people, and he ordained the singers of the Lord, that they should praise him in their companies, and that they should go before the host, and say with according voice, Acknowledge ye to the Lord, for he is good; for his mercy is without end. (*And he consulted with the people, and he ordained the singers of the Lord, to praise him in their companies, and to go before the army, and to sing together with a loud voice, Praise ye the Lord, for he is good; for his love endureth forevermore.*)

<sup>22</sup> And when they began to sing praisings, the Lord turned the ambushments of them against themselves, that is, of the sons of Ammon, and of Moab, and of the hill of Seir,

which went out to fight against Judah; and they were slain. *(And when they began to sing their praises, the Lord turned their enemies? ambushes back against themselves, that is, against the Ammonites, and the Moabites, and those of the hill country of Seir; yea, all who went to fight against Judah; and they were killed.)*

<sup>23</sup> For why the sons of Ammon and of Moab rose together against the dwellers of the hill of Seir, to slay, and to do away them; and when they had done this thing in work, they were then also turned against themselves, and they fell down together by wounds, each slaying(the) other. *(For the Ammonites and the Moabites rose up together against the inhabitants of the hill country of Seir; to kill them, and to do them away; and when they had done this thing, then they turned against each other, and they fell down wounded together; each killing the other.)*

<sup>24</sup> Certainly when Judah was come to the den, *(or the cave)*, that beholdeth, or is over against, the wilderness, he saw afar all the large country full of dead bodies, and that none was left, that might escape death. *(And when the men of Judah came to the watchtower; that overlooketh the wilderness, they saw all the countryside far and wide full of dead bodies, and that no one was left, who had escaped death.)*

<sup>25</sup> Therefore Jehoshaphat came, and all the people with him, to draw away the spoils of [the] dead men, and they found among the dead bodies diverse purtenance of household, and clothes, and full precious vessels; and they ravished, or took those things away, in diverse manners, so that they might not bear all things, neither they might take away the spoils by three days, for the greatness of [the] prey. *(And so Jehoshaphat, and all the people with him, came to take away the dead men's spoils, and they found among the dead bodies diverse purtenance of household, and clothes, and very precious vessels; and they took those things away, by many means, but even over the course of three days, they could not carry away all those things, and take away all the spoils, for the greatness of the prey.)*

<sup>26</sup> Soothly in the fourth day they were gathered together in the valley of Blessing; for they that they blessed the Lord there, they called that place the valley of Blessing, unto this present day. *(And on the fourth day they gathered together in the Berachah Valley, that is, in the Valley of Blessing; and because they blessed the Lord there, that place is called the Valley of Blessing, unto this present day.)*

<sup>27</sup> And each man of Judah turned again, and the dwellers of Jerusalem, and Jehoshaphat *(went)* before them, into Jerusalem with great gladness; for the Lord God had given to them *(the)* joy of their enemies. *(And each man of Judah, and the inhabitants of Jerusalem, with Jehoshaphat going before them, returned to Jerusalem with great gladness; for the Lord God had given them victory over their enemies or for the Lord God had given them joy over their enemies? defeat.)*

<sup>28</sup> And they entered into Jerusalem with psalteries, and harps, and trumps, into the house of the Lord. *(And they entered into Jerusalem with lutes, and harps, and trumpets, and went to the House of the Lord.)*

<sup>29</sup> Forsooth the dread of the Lord felled on all the realms of *(the)* lands, when they had heard, that the Lord had fought against the enemies of Israel.

<sup>30</sup> And the realm of Jehoshaphat rested *from war*; and the Lord gave peace to him all about.

<sup>31</sup> And Jehoshaphat reigned upon Judah; and he was of five and thirty years, when he began to reign; and he reigned five and twenty years in Jerusalem; and the name of his mother was Azubah, the daughter of Shilhi.

<sup>32</sup> And he went in the way of Asa his father, and bowed not from it, and he did whatever things were pleasant before the Lord. *(And he went in the way of his father Asa, and turned not from it, and he did whatever things were pleasing in the sight of the Lord.)*

<sup>33</sup> Nevertheless he did not away the high places; and yet the people had not *(ad)ressed* their heart to the Lord God of their fathers. *(But still he did not do away the hill shrines; and the people had not yet directed their hearts toward the Lord God of their fathers.)*

<sup>34</sup> Forsooth the residue of the former and the last deeds of Jehoshaphat be written in the book of Jehu, the son of Hanani, which he ordained in the book of [the] kings of Israel. *(And the rest of the first and the last deeds of Jehoshaphat be written in The Book of Jehu, the son of Hanani, which is part of The Book of the Kings of Israel.)*

<sup>35</sup> After these things Jehoshaphat, king of Judah, made friendships with Ahaziah, king of Israel, whose works were full evil/were most evil;

<sup>36</sup> and he was partner *to him*, and they made ships, which should go into Tarshish; and they made one ship *(to go)* into Eziongaber. *(and he was his partner; and they made ships in order to go to Tarshish; and they built the ships at Eziongaber.)*

<sup>37</sup> And Eliezer, the son of Dodavah, of Mareshah, prophesied to Jehoshaphat, and said, For thou hast had bond of peace with Ahaziah, the Lord hath destroyed thy works; and the ships be broken, and [they] might not go into Tarshish. *(But Eliezer, the son of Dodavah, of Mareshah, prophesied to Jehoshaphat, and said, For thou hast had a covenant with Ahaziah, the Lord shall destroy thy works; and so the ships were destroyed, and they never did go to Tarshish.)*

## CHAPTER 21

<sup>1</sup> And Jehoshaphat slept with his fathers, and was buried with them in the city of David; and Jehoram\*, his son, reigned for him.

<sup>2</sup> And he had brethren, the sons of Jehoshaphat, Azariah, Jehiel, and Zechariah, and (another) Azariah, and Michael, and Shephatiah; all these were the sons of Jehoshaphat, king of Judah.

<sup>3</sup> And their father gave to them many gifts of gold and of silver, and he gave them pensions, or rents, with full strong cities in Judah; but he gave the realm to Jehoram, for he was his first begotten son. *(And their father gave them many gifts of gold and of silver, and he gave them pensions, or rents, along with fortified cities in Judah; but he gave the kingdom to Jehoram, for he was his first-born son.)*

<sup>4</sup> And Jehoram rose up on the realm of his father; and when he had confirmed himself in the realm, he slew all his brethren by sword, and also some of the princes of Judah. *(And when Jehoram had taken his father's kingdom, and established himself (on the throne), he killed all of his brothers by the sword, and (also) some of the leaders of Israel.)*

<sup>5</sup> Jehoram was of two and thirty years, when he began to reign; and he reigned eight years in Jerusalem.

<sup>6</sup> And he went in the ways of the kings of Israel, as the house of Ahab had done, for the daughter of Ahab was his wife; and he did evil in the sight of the Lord.

<sup>7</sup> But the Lord would not destroy the house of David, for the covenant which he had made with David, and for he had promised to give to him a lantern, and to his sons, in all time. *(But the Lord would not destroy the house of David, because of the covenant which he had made with David, and because he had promised to give a light, or a flame, to him, and to his sons, for all time.)*

<sup>8</sup> In those days Edom rebelled, so that it was not subject to Judah, and it ordained a king to itself. *(In those days the Edomites rebelled, so that they were not subject to Judah, and they ordained a king for themselves.)*

<sup>9</sup> And when Jehoram had passed forth with his princes, and all the multitude of knights, that was with him, he rose up by night, and smote Edom, that (en)compassed him, and all the dukes of his multitude of knights. *(And when Jehoram had come forth with his leaders, and all the multitude of his horsemen who were with him, he rose up by night, and struck the army of Edom, who had surrounded him, and his leaders, and all his multitude of horsemen.)*

<sup>10</sup> Nevertheless Edom rebelled, (so) that it was not under the lordship of Judah unto this day. In that time also Libnah went away, that it was not under the hand of him, *(or At that time Libnah also went away from Jehoram, so that they were not under his power);* for he had forsaken the Lord God of his fathers.

<sup>11</sup> Furthermore he made high places in the cities of Judah, and made the dwellers of Jerusalem to do fornication, that is, idolatry, and Judah to break the law. *(And furthermore he made hill shrines in the cities of Judah, and made the inhabitants of Jerusalem to do idolatry, and the people of Judah to break God's Law.)*

<sup>12</sup> And letters were brought to him from Elijah, the prophet, in which it was written, The Lord God of David, thy father, saith these things, For that thou hast not gone in the ways of Jehoshaphat, thy father, and in the way(s) of Asa, king of Judah,

<sup>13</sup> but thou hast gone by the way of the kings of Israel, and thou hast made Judah and the dwellers of Jerusalem to do fornication, and thou hast followed the fornication of the house of Ahab; furthermore and thou hast slain thy brethren in the house of thy father, that is, (the) princes of the house of thy father; which were better than thou; *(but thou hast gone in the ways of the kings of Israel, and thou hast made Judah and the inhabitants of Jerusalem to do idolatry, and thou hast followed the idolatry of the house of Ahab; and furthermore thou hast killed thy brothers in the house of thy father; that is, the princes of the house of thy father, who were better than thou;)*

\* CHAPTER 21:1 Also known as Joram.

<sup>14</sup> lo! the Lord shall smite thee with a great vengeance, and thy people, and thy sons, and thy wives, and all thy chattel; *(behold! the Lord shall strike thee with a great vengeance, and also thy people, and thy sons, and thy wives, and all thy substance, (or thy possessions);)*

<sup>15</sup> and thou shalt be sick with the worst sorrow of thy womb, *(or thy belly)*, till that thine entrails go out little and little by each day.

<sup>16</sup> Therefore the Lord raised up against Jehoram the spirit of Philistines, and of Arabians, that march with Ethiopians; *(And so the Lord raised up against Jehoram the spirit of the Philistines, and of the Arabs, who march with the Ethiopians;)*

<sup>17</sup> and these went up into the land of Judah, and they wasted it, and they took away all the substance, that was found in the house of the king, furthermore and his sons, and his wives *they took away, (or and furthermore they took away his sons, and his wives);* and no son was left to him, but Jehoahaz, that was his least son, or youngest son, in birth.

<sup>18</sup> And over all these things the Lord smote him with incurable sorrow of the womb. *(And after all these things the Lord struck him with an incurable disease in his bowels.)*

<sup>19</sup> And when day came after day, and the spaces of time were turned about, the course of two years was fulfilled; and so he was wasted by long rot, so that he casted out also his own entrails, and so he wanted sorrow and life together, and he was dead in the worst sickness. And the people did not to him *[the]* service of dead men by the custom of burning, as it had done to his greater, *either ancestors. (And when day came after day, and the space of time was turned about, the course of two years was fulfilled; and he was wasted by long rot, so that he cast out his own bowels, and he wanted to live and to die at the same time, and finally he died of the worst sickness. And the people did not do for him the service of the dead by the custom of honouring him with a bonfire, as they had done with his greater, or his ancestors.)*

<sup>20</sup> He was of two and thirty years when he began to reign, and he reigned eight years in Jerusalem, and he went not rightfully; and they buried him in the city of David, nevertheless not in the sepulchre(s) of kings. *(He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem, and at his death he was not mourned; and they buried him in the City of David, but not in the tombs of the kings.)*

## CHAPTER 22

<sup>1</sup> Forsooth the dwellers of Jerusalem ordained Ahaziah, the youngest son of Jehoram\* , to be king for him; for the thieves of Arabia, that felled into the castles of Judah, had slain all his greater, or elder brethren, which were *begotten* before him. And Ahaziah, the son of Jehoram, king of Judah, reigned. *(And the inhabitants of Jerusalem ordained Ahaziah, the youngest son of Jehoram, to be king for him; for the Arab thieves, who fell upon the tents, or the camps, of Judah, had killed all his elder brothers, who were born before him. And so Ahaziah, the son of Jehoram, the king of Judah, reigned.)*

<sup>2</sup> Ahaziah was of two and forty years *(or Ahaziah was twenty-two years old)*, when he began to reign, and he reigned one year in Jerusalem; the name of his mother was Athaliah, the daughter of Omri.

<sup>3</sup> But he entered by the way of the house of Ahab *(or But he went in the ways of the house of Ahab)*; for his mother compelled him to do evil.

<sup>4</sup> Therefore he did evil in the sight of the Lord, as the house of Ahab; for they were counsellors to him into his perishing, after the death of his father; *(And so he did evil before the Lord, like the house of Ahab; for they were his counsellors after his father's death, yea, unto his perishing;)*

<sup>5</sup> and he went in the counsel of them. And he went with Joram†, the son of Ahab, king of Israel, into battle against Hazael, king of Syria, into Ramoth of Gilead *(or at Ramoth of Gilead)*. And men of Syria wounded Joram;

<sup>6</sup> which turned again for to be healed in Jezreel; for he had taken many wounds in the foresaid battle. Therefore Ahaziah‡, king of Judah, the son of Jehoram, went down to visit Joram, the son of Ahab, *that was sick in Jezreel; (who returned home to Jezreel to recover; for he had received many wounds in the foresaid battle. And so Ahaziah, the son of Jehoram, the king of Judah, went down to visit Joram, the son of Ahab, the king of Israel, who was sick in Jezreel;)*

\* CHAPTER 22:1 Also known as Joram.

† CHAPTER 22:5 Also known as Jehoram(!).

‡ CHAPTER 22:6 Here the KJV erroneously has Azariah.

<sup>7</sup> for it was God's will against Ahaziah, that he came to Joram. And when he was come, he went out with him against Jehu, the son of Nimshi, whom God (*had*) anointed, that he should do away the house of Ahab.

<sup>8</sup> Therefore when Jehu destroyed the house of Ahab, he found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to him; and he killed them. (*And so when Jehu destroyed the house of Ahab, he found the leaders of Judah, and the sons of the kinsmen of Ahaziah, who served him; and he killed them.*)

<sup>9</sup> And he sought that Ahaziah, and caught him hid in Samaria, and after that he was brought to Jehu, Jehu killed him; and they buried him, for he was the son of Jehoshaphat, that had sought God in all his heart. And none hope was more, that any of the generation of Ahaziah should reign. (*And he sought out Ahaziah, and they caught him hiding in Samaria, and after that he was brought to Jehu, Jehu killed him; and they buried him, for he was the son of Jehoshaphat, who had sought God with all his heart. And then there was no more hope, that any of Ahaziah's family would ever reign again.*)

<sup>10</sup> And Athaliah, the mother of Ahaziah, saw that her son was dead, and she rose up, and killed all the king's generation of the house of Jehoram. (*And Athaliah, Ahaziah's mother, saw that her son was dead, and she rose up, and killed all the king's family of the house of Judah.*)

<sup>11</sup> Forsooth Jehoshabeath, the daughter of the king, took Joash, the son of Ahaziah, and stole him from the midst of the sons of the king, when they were slain; and she hid him with his nurse in a closet of beds. For Jehoshabeath, that hid him, was the daughter of king Jehoram, and (*the*) wife of Jehoiada, the bishop, and the sister of Ahaziah; and therefore Athaliah killed not her. (*But Jehoshabeath, the king's daughter, took Joash, Ahaziah's son, and stole him away from the midst of the king's sons, when they were being killed; and she hid him with his nurse in a bed-closet. For Jehoshabeath, who hid him, was King Jehoram's daughter, and the wife of the High Priest Jehoiada, and Ahaziah's sister; and so Athaliah did not kill Joash.*)

<sup>12</sup> Therefore he was hid with them in the house of God (*for*) six years, in which Athaliah reigned on the land.

## CHAPTER 23

<sup>1</sup> Forsooth in the seventh year Jehoiada was comforted, and took [*the*] centurions, that is, Azariah, the son of Jeroham, and Ishmael, the son of Jehohanan, and Azariah, the son of Obed, and Maaseiah, the son of Adaiah, and Elishaphat, the son of Zichri; and he made with them a counsel and a bond of peace. (*But in the seventh year Jehoiada was strengthened, and called for the centurions, that is, Azariah, the son of Jeroham, and Ishmael, the son of Jehohanan, and Azariah, the son of Obed, and Maaseiah, the son of Adaiah, and Elishaphat, the son of Zichri; and he made a covenant with all of them.*)

<sup>2</sup> The which compassed Judah, and gathered together deacons (*out*) of all the cities of Judah, and the princes of the families of Israel, and they came into Jerusalem. (*And then they went around Judah, and gathered together the Levites from all the cities of Judah, and the leaders of the families of Israel, and they came into Jerusalem.*)

<sup>3</sup> And all the multitude made (*a*) covenant in the house of the Lord with the king. And Jehoiada said to them, Lo! Joash the son of the king shall reign, as the Lord spake on the sons of David. (*And all the multitude made a covenant with the king in the House of the Lord. And Jehoiada said to them, Behold! (Joash), the king's son, shall reign, as the Lord hath said of the sons of David.*)

<sup>4</sup> Therefore this is the word, that ye shall do. The third part of you that be come to the sabbath, of priests, and of deacons, and of porters, shall be in the gates; (*And so this is the thing that ye shall do. A third of the priests and the Levites, who come to the Sabbath, shall be gatekeepers;*)

<sup>5</sup> and a third part shall be at the house of the king; and the *other* third part shall be at the gate, *which is called* of the foundation. And all the other common people be in the large places of the house of the Lord; (*and a third shall be at the house of the king; and the other third shall be at the Foundation Gate. And all the other common people shall be in the courtyards of the House of the Lord;*)

<sup>6</sup> and none other man enter into the house of the Lord, no but [*the*] priests, and they that minister of the deacons; only enter they, that be hallowed, and all the other common people keep *they* the keepings of the Lord. (*and no other person shall enter into the House of the Lord, but the priests, and those of the Levites who serve there; only they shall enter, for they be consecrated, or purified, but all the other common people shall keep the Lord's watch.*)

<sup>7</sup> Forsooth the deacons (*en*) compass the king, and each man have his armours; and if any other man entereth into the temple, be he slain; and be they with the king entering and going out. (*And the Levites shall stand about the king, and each man shall be armed or and each man shall have his weapon; and if any other man cometh into the Temple, let him be killed; and be they with the king coming in and going out.*)

<sup>8</sup> Therefore the deacons and all Judah did by all things which Jehoiada, the bishop, had commanded; and (*they*) all took the men, that were with them, and came by the order of [*the*] sabbath with them, that had [*ful*] filled now the sabbath, and should go out. For Jehoiada, the bishop, suffered not the companies to go away, that were wont to come one after the tother by each week. (*And so the Levites, and all the men of Judah, did all that the High Priest Jehoiada had commanded; and they took the men who were with them, and had come in by the order of the Sabbath, with them who had fulfilled the Sabbath, and should now go out. For the High Priest Jehoiada, did not allow any of the companies, who were wont to come one after the other by each week, to go away.*)

<sup>9</sup> And Jehoiada, the priest, gave to the centurions spears, and shields, and bucklers, of king David, which he had hallowed in the house of the Lord. (*And the High Priest Jehoiada gave the centurions the spears, and shields, and bucklers, of King David, which he had kept in the House of the Lord.*)

<sup>10</sup> And he ordained all the people, of them that held swords, at the right side of the temple unto the left side of the temple, before the altar and the temple, by compass of the king (*or all around the king*).

<sup>11</sup> And they led out Joash the son of the king, and they set a diadem upon his head; and they gave to him in his hand the law to be holden, and they made him king. And Jehoiada, the bishop, and his sons, anointed him; and they prayed heartily, and said, The king live! (*or And the High Priest Jehoiada, and his sons, anointed him; and they prayed, and heartily said, Long live the king!*)

<sup>12</sup> And when Athaliah had heard this thing, that is, the voice of men running and praising the king, (*or that is, the sound of men running and praising the king*), she entered in to the people, into the temple of the Lord.

<sup>13</sup> And when she had seen the king, standing on the degrees in the entering (*of the temple*), and the princes and the companies of knights about him, and all the people of the land joying, and sounding with trumps, and singing together with organs of diverse kind, and the voice of men praising, she rent her clothes, and said, Treasons! treasons! (*And when she had seen the king standing on the steps at the entrance (to the Temple), and the leaders and the companies of horsemen all about him, and all the people of the land rejoicing, and sounding with trumpets, and singers, and musicians with diverse kinds of instruments, and people praising him, she tore her clothes, and said, Treasons! treasons!*)

<sup>14</sup> And Jehoiada, the bishop, went out to the centurions, and to the princes of the host, and said to them, Lead ye her without the precincts, *either enclosings*, of the temple, and be she slain withoutforth by sword; and the priest commanded, that she should not be slain in the house of the Lord. (*And the High Priest Jehoiada went out to the centurions, and to the leaders of the army, and said to them, Lead ye her without the precincts of the Temple, and let her be killed outside with the sword; and the High Priest commanded, that she should not be killed in the House of the Lord.*)

<sup>15</sup> And they setted hands on her noll (*or And so they put their hands on her*); and when she had entered into the gate of the horses, of the king's house, they killed her there.

<sup>16</sup> Forsooth Jehoiada covenanted a bond of peace betwixt himself and all the people and the king, that it should be the people of the Lord. (*And then Jehoiada made a covenant between himself and all the people and the king, that they should be the people of the Lord.*)

<sup>17</sup> Therefore all the people entered into the house of Baal, and they destroyed it, and they brake the altars and the simulacra thereof; but they killed before the altars Mattan, the priest of Baal, (*or and they killed Mattan, the priest of Baal, before the altars*).

<sup>18</sup> And Jehoiada ordained sovereigns in the house of the Lord, that under the hands of priests, and of deacons, which David parted in the house of the Lord, they should offer burnt sacrifices to the Lord, as it is written in the book of Moses, in joy and in songs, by the ordinance of David. (*And then Jehoiada ordained as the rulers of the House of the Lord, the priests, and the Levites, whom David had assigned to the House of the Lord, to offer the burnt sacrifices to the Lord, as it is written in The Book of Moses, with joy and with songs, by David's ordinance.*)

<sup>19</sup> Also he ordained porters in the gates of the house of the Lord, that an unclean man in anything should not enter into it. (*And he ordained the gatekeepers at the gates of the House of the Lord, so that no unclean person could enter into it.*)

<sup>20</sup> And he took the centurions, and the strongest men, and princes of the people, and all the common people of the land. And they made the king to go down from the house of the Lord, and to enter by the midst of the higher gate into the house of the king; and they set him in the king's throne. *(And he took the centurions, and the strongest men, and the people's leaders, and all the common people of the land. And together they brought the king down from the House of the Lord, and they entered through the Upper Gate into the house of the king, and they put him on the king's throne.)*

<sup>21</sup> And all the people of the land was glad, and the city rested; forsooth Athaliah was slain by *(the)* sword.

## CHAPTER 24

<sup>1</sup> Joash was of seven years *(or Joash was seven years old)*, when he began to reign, and he reigned forty years in Jerusalem; the name of his mother was Zibiah of Beersheba.

<sup>2</sup> And he did that, that was good before the Lord, in all the days of Jehoiada, the priest.

<sup>3</sup> And Joash took two wives, of which he begat sons and daughters. *(And Jehoiada chose two wives for him, of whom Joash begat sons and daughters.)*

<sup>4</sup> And after which things it pleased Joash to repair the house of the Lord.

<sup>5</sup> And he gathered together *[the]* priests and deacons, and said to them, Go ye out to the cities of Judah, and gather ye of all Israel money, to the repairing of the temple of your Lord God, by each year; and do ye this *thing* hastily. Certainly the deacons did *this thing* negligently. *(And he gathered together the priests and the Levites, and said to them, Go ye out to the cities of Judah, and gather ye the yearly money, or the annual tax, from all Israel, for repairs to the Temple of the Lord your God; and do ye this thing promptly, or quickly. But the Levites did it negligently, or slovenly.)*

<sup>6</sup> And the king called Jehoiada, the prince of priests, and said to him, Why was it not *(a)* charge to thee, to constrain the deacons to bring in *(the)* money of Judah and of Jerusalem, which money was ordained of Moses, the servant of the Lord, that all the multitude of Israel should bring it into the tabernacle of witnessing? *(And so the king called the High Priest Jehoiada, and said to him, Why was it not a concern for thee, to require the Levites to bring in the money, that is, the tax, from Judah and Jerusalem, which was ordained by Moses, the Lord's servant, that all the multitude of Israel should bring to the Tabernacle of the Witnessing?)*

<sup>7</sup> For the wicked woman Athaliah, and her sons, destroyed the house of God; and of all the things, that were hallowed to the temple of the Lord, they adorned the temple of Baalim. *(For that wicked woman Athaliah, and her sons, destroyed the House of God; and they adorned the temple of the Baalim, with all the things that were dedicated to the Temple of the Lord.)*

<sup>8</sup> Therefore the king commanded, and they made an ark, and setted it beside the gate *(of the House)* of the Lord withoutforth. *(And so the king commanded, and they made a box, and put it outside the gate of the House of the Lord.)*

<sup>9</sup> And it was preached in Judah and Jerusalem, that each man should bring to the Lord the price, that Moses, the servant of God, ordained upon all Israel, in desert. *(And it was preached in Judah and Jerusalem, that everyone should bring to the Lord the tax, that Moses, the servant of God, had ordained upon all Israel, in the wilderness.)*

<sup>10</sup> And all the princes and all the people were glad, and they entered, and brought, and sent *freely* their gifts into the ark of the Lord *(or and freely put their gifts into the box for the Lord)*, so that it was filled with treasure.

<sup>11</sup> And when it was time, that they should bear the ark before the king's *(officials)* by the hands of deacons, for they saw much money, the clerk of the king entered, and he whom the first, *or chief*, priest had ordained, and they poured out the money, that was in the ark; and they bare again the ark to his place, *(or And when it was time, that they should carry the box to the king's officials by the hands of the Levites, for they saw much money in it, the king's clerk entered, and he whom the High Priest had ordained, and they poured out the money, that was in the box; and then they put the box back in its place).* And so they did by all days, and money without number was gathered together;

<sup>12</sup> which the king and Jehoiada gave to them that were *(the)* sovereigns of the works of the house of the Lord. And they hired thereof cutters of stones, and craftsmen of all works, that they should repair the house of the Lord; also they hired smiths of iron, and of brass, that that thing should be underset, that began to fall, *(or and they hired ironsmiths, and bronze-workers, so that what had begun to fall, or to fail, could be strengthened).*

<sup>13</sup> They that wrought did craftily, and the crazing of the walls was stopped by the hands of them; and they raised the house of the Lord into the former state, and made it

to stand steadfastly. *(They who did the work did so with craftsmanship, and they repaired the breaches in the walls; and so they raised the House of the Lord back to its former state, and made it stand strong and steadfast.)*

<sup>14</sup> And when they had fulfilled all the works, they brought before the king and Jehoiada the tother part of the money, of which money vessels were made into the service of the temple, and to burnt sacrifices, *(or and from that money vessels were made for service in the Temple, and for the burnt sacrifices)*; also vials, or basins, and other vessels of gold and of silver were made thereof. And burnt sacrifices were offered in the house of the Lord continually, in all the days of Jehoiada.

<sup>15</sup> And Jehoiada full of days waxed old, and he was dead, when he was of an hundred years and thirty; *(And Jehoiada grew old, and full of days, and he died when he was a hundred and thirty years old.)*

<sup>16</sup> and they buried him in the city of David with *(the)* kings; for he had done good with Israel, *(for God)*, and with his house. *(and they buried him in the City of David with the kings; for he had done good in Israel, for God, and for his House.)*

<sup>17</sup> But after that Jehoiada died, the princes of Judah entered, and worshipped the king, which was flattered with their services, and assented to them. *(But after that Jehoiada died, the leaders of Judah entered, and worshipped, or honoured, the king, who was flattered by them, and he assented to them.)*

<sup>18</sup> And they forsook the temple of the Lord God of their fathers, and served idols in woods, and graven images, *(or and worshipped sacred poles, and carved idols)*; and the ire of the Lord was made against Judah and Jerusalem for this sin.

<sup>19</sup> And he sent to them prophets, that they should turn again to the Lord *(or so that they would return to the Lord)*; the which prophets? witnessing, they would not hear.

<sup>20</sup> Then the Spirit of the Lord clothed, or environed, Zechariah, the priest, the son of Jehoiada; and he stood in the sight of the people, and said to them, The Lord saith these things, Why break ye the commandment of the Lord, which thing shall not profit to you, and ye have forsaken the Lord, that he should forsake you? *(Then the Spirit of the Lord came upon Zechariah, the son of the High Priest Jehoiada; and he stood before the people, and said to them, The Lord saith these things, Why have ye broken the Lord's commands? truly that shall not profit you; but because ye have abandoned the Lord, now he hath abandoned you.)*

<sup>21</sup> Which were gathered together against him, and casted stones *(at him)*, by commandment of the king, in the large place of the house of the Lord. *(And they gathered together against him, and threw stones at him, by the command of the king, in the courtyard of the House of the Lord.)*

<sup>22</sup> And king Joash had not mind on the mercy, *(or goodness)*, which Jehoiada, the father of Zechariah, had done with him; but he killed the son of Jehoiada. And when Zechariah died, he said, The Lord see *this thing*, and again-see it. *(And King Joash forgot about the loyalty which Jehoiada, Zechariah's father, had shown to him; and so he had Jehoiada's son killed. And as Zechariah died, he said, May the Lord see (what thou hast done), and avenge it.)*

<sup>23</sup> And when a year was turned about, *either ended*, the host of Syria went up against Joash, and it came into Judah and into Jerusalem, and it killed all the princes of the people, *(or and they came into Judah and Jerusalem, and they killed all the leaders of the people)*; and they sent all the prey to the king of Damascus.

<sup>24</sup> And certain<sup>(ly)</sup>, when a full little number of men of Syria was come *into Judah*, the Lord betook in<sup>(to)</sup> their hands a multitude of Jews without number, for they had forsaken the Lord God of their fathers. Also they used shameful dooms against Joash *(or And so they executed judgement against Joash)*;

<sup>25</sup> and they went away *from him*, and they left him in great sorrows. And his servants rose up against him, into vengeance of the blood of the son of Jehoiada, priest; and killed him in his bed, and he was dead. And they buried him in the city of David, but not in the sepulchres of kings. *(and then they went away from him, and they left him in great sorrows. And then his servants rose up against him, in vengeance for the blood of the son of the High Priest Jehoiada; and they killed him in his bed, and he was dead. And they buried him in the City of David, but not in the tombs of the kings.)*

<sup>26</sup> And Zabad, the son of Shimeath of Ammon, and Jehozabad, the son of Shimrith of Moab, setted treasons to him. *(And it was Zabad, the son of Shimeath of Ammon, and Jehozabad, the son of Shimrith of Moab, who set treason against him.)*

<sup>27</sup> Soothly his sons, and the sum of money that was gathered under him, and the repairing of the house of God, be written diligently in the book of Kings *(or all be*

*diligently written about in The Book of the Kings).* And Amaziah, his son, reigned for him;

## CHAPTER 25

<sup>1</sup> Amaziah was of five and twenty years, when he began to reign, and he reigned nine and twenty years in Jerusalem; the name of his mother was Jehoaddan, of Jerusalem.

<sup>2</sup> And he did good in the sight of the Lord, nevertheless not in perfect heart. *(And he did good before the Lord, but not with a perfect heart.)*

<sup>3</sup> And when he saw the empire strengthened to himself, he strangled the servants that killed the king, his father; *(And once he saw himself confirmed, or established, in power, he strangled the servants who had killed his father the king;)*

<sup>4</sup> but he killed not the sons of them; as it is written in the book of the law of Moses, where the Lord commanded, saying, *[The] Fathers shall not be slain for the sons, neither the sons for their fathers; but each man shall die in, or for, his own sin.*

<sup>5</sup> Therefore Amaziah gathered together Judah, and ordained them by families, and tribunes, and centurions, in all Judah and Benjamin; and he numbered *them* from twenty years and above, and he found thirty thousand of *able* young men, that went out to battle, and held spear and shield. *(And so Amaziah gathered the men of Judah together, and ordained them by families, under tribunes, and centurions, in all Judah and Benjamin; and he counted them from twenty years of age and older, and he found thirty thousand able young men, who went out to battle, and held a spear and shield.)*

<sup>6</sup> Also for meed, he hired of Israel an hundred thousand of strong men, for an hundred talents of silver, that they should fight against the sons of Edom. *(And for reward, or for money, he hired out of Israel a hundred thousand strong men, for a hundred talents of silver, to fight against the Edomites.)*

<sup>7</sup> Forsooth a man of God came to him, and said, A! king, the host of Israel go not out with thee, for the Lord is not with Israel, and with all the sons of Ephraim; *(But a man of God came to him, and said, O king! do not let Israel's army go out with thee, for the Lord is not with Israel, and with all these Ephraimites;)*

<sup>8</sup> for if thou guessest that battles stand in the might of an host, the Lord shall make thee to be overcome of thine enemies, forsooth it is of God for to help, and to turn men into flight. *(for if thou thinkest that battles stand, or fall, by the strength of an army, then the Lord shall make thee to be overcome by thy enemies; for it is of God to help thee, or to turn men to flight.)*

<sup>9</sup> And Amaziah said to the man of God, What then shall be done of the hundred talents, which I gave to the knights of Israel? And the man of God answered to him, The Lord hath, whereof he may yield to thee much more things than these.

<sup>10</sup> Therefore Amaziah separated the host that came to him from Ephraim, that it should turn again into his place; and they were wroth greatly against Judah, and they turned again into their country. *(And so Amaziah separated out the army that came to him from Ephraim, and told them to return home; and they were greatly angered against the people of Judah, but they returned to their own country.)*

<sup>11</sup> And Amaziah led out trustily his people, and went into the valley of *(the)* makings of salt, and he killed of the sons of Seir ten thousand. *(And then Amaziah trustily led out his people, and went into the Salt Valley, and he killed ten thousand of the sons of Seir there.)*

<sup>12</sup> And the sons of Judah took *(an)* other ten thousand of men, and brought *(them)* to the high scarp of a stone; and they cast them down from the highest *part* into a pit; which all brake *(or and they were all killed there)*.

<sup>13</sup> And that host that Amaziah had sent again, that it should not go with him to battle, was spread abroad in the cities of Judah from Samaria unto Bethhoron; and after *(that)* the host of Israel had slain three thousand of Judah, it took away a great prey *(or they took away a great deal of prey)*.

<sup>14</sup> And Amaziah, after the slaying of Idumeans, and after that he had brought *thence* with him the gods of the sons of Seir, he ordained them to *be* into gods to himself, and he worshipped them, and burnt incense to them. *(And Amaziah, after the slaughter of the Edomites, brought back from there the gods of the sons of Seir with him, and he ordained them to be his gods, and he worshipped them, and burned incense to them.)*

<sup>15</sup> Wherefore the Lord was wroth against Amaziah, and he sent to him a prophet, that said to him, Why worshippest thou gods which have not delivered their *(own)* people from thine hand?

<sup>16</sup> And when the prophet spake these things, Amaziah answered to him, Whether thou art a counsellor of the king? cease thou, lest peradventure I slay thee. And the prophet went away from him, and said, I know, that the Lord hath thought to slay thee, (or And as the prophet went away from him, he said, I know that the Lord hath decided to kill thee); for thou hast done this evil, and furthermore thou assentedest not to my counsel.

<sup>17</sup> Therefore Amaziah, the king of Judah, when he had taken a full evil counsel, sent to the king of Israel, Jehoash\*, the son of Jehoahaz, the son of Jehu, and said, Come thou, and see we us together. (And so Amaziah, the king of Judah, when he had taken very evil counsel, sent to Jehoash, the son of Jehoahaz, the son of Jehu, the king of Israel, and said, Come thou, and see we each other in battle.)

<sup>18</sup> And Jehoash, the king of Israel, sent messengers (back)to him, and said (mystically), A thistle, that is in the Lebanon, sent to a cedar tree of the Lebanon, and said, Give thy daughter (as a) wife to my son; and lo! [the] beasts that were in the wood of the Lebanon went and defouled the thistle.

<sup>19</sup> Thou saidest, I have smitten Edom, and therefore thine heart is raised into pride, (or Thou saidest, I myself have struck down Edom, and so thy heart is raised up in pride); sit thou still in thine house; why stirrest thou (up) evil against thyself, (so) that thou fall, and Judah with thee?

<sup>20</sup> (But) Amaziah would not hear this, for it was the will of the Lord, that he should be betaken into the hands of his enemies, for the gods of Edom which he worshipped(or because he and the people of Judah worshipped the gods of Edom).

<sup>21</sup> Therefore Jehoash, king of Israel, ascended, and they saw themselves together. Soothly Amaziah, the king of Judah, was in Bethshemesh of Judah; (And so Jehoash, the king of Israel, went forth, and they saw each other in battle. And he and Amaziah, the king of Judah, were in Bethshemesh of Judah;)

<sup>22</sup> and Judah felled down before Israel, and fled into his tabernacles. (and the men of Judah fell down before the men of Israel, and they fled back to their tents.)

<sup>23</sup> And [Jehoash], the king of Israel, took in Bethshemesh Amaziah, the king of Judah, the son of Joash, the son of Jehoahaz†, and brought him into Jerusalem; and he destroyed the walls thereof from the gate of Ephraim to the gate of the corner, by four hundred cubits (in length). (And Jehoash, the king of Israel, the son of Jehoahaz, captured Amaziah, the king of Judah, the son of Joash, the son of Ahaziah, at Bethshemesh, and brought him to Jerusalem; and he destroyed its walls from the Ephraim Gate unto the Corner Gate, a distance of four hundred cubits.)

<sup>24</sup> And he led again into Samaria all the gold and silver, and all the vessels that he found in the house of the Lord, and at Obbedom, in the treasuries also of the king's house, also and the sons of (the) hostages. (And he took back to Samaria all the gold and silver; and all the vessels that he found in the House of the Lord, under the care,or the protection, of Obbedom, and also the treasures from the king's house, and the hostages as well.)

<sup>25</sup> And Amaziah, king of Judah, the son of Joash, lived fifteen years after that Jehoash, king of Israel, the son of Jehoahaz, was dead (or died).

<sup>26</sup> Soothly the residue of the former and the last words of Amaziah, be written in the book of [the] kings of Judah and of Israel. (And the rest of the first and the last deeds of Amaziah, be written in The Book of the Kings of Judah and of Israel.)

<sup>27</sup> And after that he had gone away from the Lord, they set to him treasons in Jerusalem; and when he had fled to Lachish, they sent thither, and killed him there; (And after that Amaziah had gone away from the Lord, they set treasons against him in Jerusalem; and when he fled to Lachish, they followed him there, and killed him there;)

<sup>28</sup> and they brought him again upon horses (or and they brought back his body on a horse), and buried him with his fathers in the city of David.

## CHAPTER 26

<sup>1</sup> Forsooth all the people of Judah made Uzziah\*, his son, of sixteen years age, king for his father Amaziah. (Then all the people of Judah took Uzziah, (or Azariah), Amaziah's son, (who was) sixteen years old, and made him king in place of his father.)

<sup>2</sup> He builded Eloth (or And he rebuilt Eloth), and restored it to the lordship of Judah, after that the king slept with his fathers.

\* CHAPTER 25:17 Also known as Joash. † CHAPTER 25:23 A variant form of Ahaziah (the son of Jehoram, king of Judah). \* CHAPTER 26:1 Also known as Azariah.

<sup>3</sup> Uzziah was of sixteen years (*or Uzziah was sixteen years old*), when he began to reign; and he reigned two and fifty years in Jerusalem; and the name of his mother was Jecoliah, of Jerusalem.

<sup>4</sup> And he did that, that was rightful in the sight of the Lord, by all things which Amaziah, his father, had done.

<sup>5</sup> And he sought the Lord in the days of Zechariah, understanding and seeing God (*or who had understanding in the visions of God*); and when he sought God, God ruled him in all things.

<sup>6</sup> And he went out, and fought against (*the*) Philistines, and destroyed the wall of Gath, and the wall of Jabneh, and the wall of Ashdod; and he builded strong places in Ashdod, and in Philistines, (*or and he built fortified cities in Ashdod, and among the Philistines*).

<sup>7</sup> And the Lord helped him both against Philistines, and against Arabians that dwelled in Gurbaal, and against Ammonites. (*And the Lord helped him against the Philistines, and against the Arabs who lived in Gurbaal, and against the Meunites or and against the Mehunims.*)

<sup>8</sup> [*And*] Ammonites paid gifts to Uzziah (*or And the Ammonites paid tribute, or taxes, to Uzziah*), and his name was published unto the entering of Egypt for *his* oft victories.

<sup>9</sup> And Uzziah builded towers in Jerusalem over the gate of the corner, and over the gate of the valley, and other towers in the same side of the wall (*or and other towers on the same side of the wall*); and he made those steadfast, *or strong*.

<sup>10</sup> Also he builded towers in the wilderness, and digged full many cisterns; for he had many beasts, as well in the field places, as in the vastness of desert, (*or for he had many beasts, in the fields, and in the vast wilderness*). Also he had vineries, and tillers of vines in the hills, and in Carmel or the great mountain; for he was a man given to earth-tilling.

<sup>11</sup> And (*he had*) the host of his warriors, that went forth to battles, under the hand of Jeiel, (*the*) scribe, and of Maaseiah, the teacher, and under the hand of Hananiah, that was of the dukes of the king. (*And he had the army of his warriors, who went forth to battle, all listed, (or registered), by Jeiel, the writer; (or the royal secretary), and Maaseiah, the teacher, and Hananiah, who was one of the king's leaders;*)

<sup>12</sup> and all the number of (*the*) princes, by their families, was of strong men two thousand and six hundred. (*and the number of all the leaders of his fighting men, by their families, was two thousand and six hundred.*)

<sup>13</sup> And under them was all the host, three hundred thousand and seven thousand and five hundred, that were able to battle (*or who were well able for battle*), and fought for the king against (*his*) adversaries.

<sup>14</sup> And Uzziah made ready to them, that is, to all the host, shields, and spears, and basinets, and habergeons, and bows, and slings to cast stones. (*And Uzziah had made for all his army, many shields, and spears, helmets, and breastplates, and bows, and slings to throw stones.*)

<sup>15</sup> And he made in Jerusalem engines of diverse kind, which he set in towers, and in the corners of walls, that those should cast out arrows and great stones (*or from which they would send out arrows and great stones*); and his name went out far, for the Lord helped him, and had made him strong.

<sup>16</sup> But when he was made strong, his heart was raised up into his perishing; and he despised the Lord his God (*or for he defied the Lord his God*); and he entered into the temple of the Lord, and would burn incense upon the altar of incense.

<sup>17</sup> And anon Azariah, the priest, entered after him, and with him sixty priests of the Lord, men full noble; (*And at once, the High Priest Azariah went in after him, and with him were eighty priests of the Lord, and all of them were very noble men;*)

<sup>18</sup> which against-stood the king, and said to him, Uzziah, it is not of thine office, that thou burn incense to the Lord, but of the priests of the Lord, that is, the sons of Aaron, that be hallowed to such service; go thou out of the sanctuary; and despise thou not God; for this thing shall not be areckoned of the Lord God to thee into glory. (*who stood against the king, and said to him, Uzziah, it is not thy duty to burn incense to the Lord, but only the duty of the priests of the Lord, that is, the sons of Aaron, who be consecrated for such service; go thou out of the sanctuary; offend thou not; for this thing shall not be counted as glory for thee by the Lord God.*)

<sup>19</sup> And Uzziah was wroth, and he held in his hand the censer for to offer incense, and he menaced the priests; and anon leprosy was sprung forth in his forehead, before the priests in the house of the Lord, upon the altar of incense. (*And Uzziah was angry, and he held in his hand the censer to offer incense, and he threatened the priests; and at once*

*leprosy sprung out on his forehead, in front of the priests in the House of the Lord, as they stood by the altar of incense.)*

<sup>20</sup> And when Azariah, the bishop, had beheld him, and also all the other priests, they saw leprosy in his forehead, and anon they putted the king out of the temple; but also he was afeared, and hasted to go out; for he feeled anon the vengeance of the Lord. *(And when the High Priest Azariah, and all the other priests, beheld him, and they saw that leprosy had sprung out on his forehead, they put the king out of the Temple at once; and he was afraid, and hastened to go out; for he felt at once the vengeance of the Lord.)*

<sup>21</sup> Therefore king Uziah was leprous unto the day of his death, and dwelled in an house by itself *(or and lived in a house set apart)*, and he was full of leprosy; for which he was cast out of the house of the Lord. And Jotham, his son, governed the house of the king, and deemed the people of the land.

<sup>22</sup> And Isaiah, the prophet, the son of Amoz, wrote the residue of the former and of the last words of Uziah. *(And the prophet Isaiah, the son of Amoz, wrote down the rest of the first and the last deeds of Uziah.)*

<sup>23</sup> And Uziah slept with his fathers, and they buried not him in the field of the kings' sepulchres, for he was leprous; and Jotham, his son, reigned for him. *(And Uziah slept with his fathers, and they buried him in a field, and not in the tombs of the kings, for he was leprous; and his son Jotham reigned for him.)*

## CHAPTER 27

<sup>1</sup> Jotham was of five and twenty years *(or Jotham was twenty-five years old)*, when he began to reign, and he reigned sixteen years in Jerusalem; the name of his mother was Jerushah, the daughter of Zadok.

<sup>2</sup> He did that, that was rightful before the Lord, by all things which Uziah, his father, had done; except that he entered not into the temple of the Lord, and the people trespassed yet. *(And he did what was right before the Lord, as by all the things which his father Uziah had done; but he did not enter into the Temple of the Lord like his father did, and the people still continued to trespass.)*

<sup>3</sup> He builded the high gate of the house of the Lord, and he builded many things in the wall of Ophel; *(He built the Upper Gate of the House of the Lord, and he built many things on the wall of Ophel;)*

<sup>4</sup> also he builded cities in the hills of Judah, and he builded castles and towers in forests. *(and he built cities in the hill country of Judah, and forts and towers in the forests.)*

<sup>5</sup> He fought against the king of the sons of Ammon, and overcame him; and the sons of Ammon gave to him in that time an hundred talents of silver, and ten thousand cors of barley, and so many of wheat; the sons of Ammon gave these things to him in the second, and the third years. *(He fought against the king of the Ammonites, and overcame him; and the Ammonites gave him at that time a hundred talents of silver; and ten thousand cors of barley, and as many cors of wheat; the Ammonites gave these things to him in the second, and the third years.)*

<sup>6</sup> And Jotham was made strong, for he had *(ad)ressed* his ways before the Lord his God. *(And Jotham was made strong, for he had directed his ways before the Lord his God, that is, he obeyed him.)*

<sup>7</sup> Forsooth the residue of *[the]* words of Jotham, and all his battles, and works, be written in the book of the kings of Israel and of Judah. *(And the rest of the deeds of Jotham, and all his battles, and works, be written in The Book of the Kings of Judah and of Israel.)*

<sup>8</sup> He was of five and twenty years *(or He was twenty-five years old)*, when he began to reign, and he reigned sixteen years in Jerusalem.

<sup>9</sup> And Jotham slept with his fathers, and they buried him in the city of David; and Ahaz, his son, reigned for him.

## CHAPTER 28

<sup>1</sup> Ahaz was of twenty years, when he began to reign, and he reigned sixteen years in Jerusalem; he did not rightfulness in the sight of the Lord, as David, his father, did, *(or he did not go rightfully before the Lord, like his forefather David did);*

<sup>2</sup> but he went in the ways of the kings of Israel. Furthermore and he melted out images to Baalim *(or And furthermore he cast metal images of the Baalim).*

<sup>3</sup> He it is that burnt incense in the valley of Ben-hinnon, and purged his sons by fire, *(or It was he who burned incense in the Valley of Ben-hinnon, and who burned his sons in*

*the fire), (as) by the custom of heathen men, whom the Lord (had) killed in the coming of the sons of Israel from Egypt /in the coming of the sons of Israel to the land of promise.*

<sup>4</sup> Also he made sacrifice, and burnt incense in high places, and in hills, and under each tree full of boughs. *(And he made sacrifices, and burned incense at the hill shrines, and on the hills, and under each tree full of boughs.)*

<sup>5</sup> And the Lord his God betook him in(to) the hand of the king of Syria, which smote Ahaz, and took a great prey of his empire, and brought into Damascus. Also Ahaz was betaken to the hands of the king of Israel, and he was smitten with a great wound. *(And the Lord his God delivered him into the hands of the king of Syria, who struck Ahaz, and took away many captives from his empire, and brought them to Damascus. And then Ahaz was delivered into the hands of the king of Israel, who struck down his army with a great slaughter.)*

<sup>6</sup> And Pekah, the son of Remaliah, killed of Judah sixscore thousand in one day, all the men warriors; for they had forsaken the Lord God of their fathers. *(And Pekah, the son of Remaliah, killed one hundred and twenty thousand of the men of Judah on one day, all very strong men of war; because they had abandoned the Lord God of their fathers.)*

<sup>7</sup> In the same time Zichri, a mighty man of Ephraim, killed Maaseiah, the son of Jotham, the king; and he killed Azrikam, the duke of his house, and Elkanah, the second person from the king. *(At the same time Zichri, a mighty man of Ephraim, killed Maaseiah, the son of Jotham, the king; and he also killed Azrikam, the leader of his household, and Elkanah, the second person from the king.)*

<sup>8</sup> And the sons of Israel took of their brethren two hundred thousand of women and of children and of damsels, and prey without number, and bare it into Samaria. *(And the Israelites captured two hundred thousand of their kinsmen's women and children and young women, and also took prey without number, and brought them and the spoils back to Samaria.)*

<sup>9</sup> In that tempest, or (that time of) vengeance, a prophet of the Lord, Oded by name, was there, which went out against the host of Israel coming into Samaria, and he said to them, Lo! the Lord God of your fathers was wroth against Judah, and he hath betaken them in your hands; and ye have slain them cruelly, so that your cruelty stretcheth forth into heaven. *(And in that tempest, (or at that time of vengeance), a prophet of the Lord named Oded was there, and he went out to meet the army (of Israel) coming back to Samaria, and he said to them, Behold! the Lord God of your fathers was angry against Judah, and so he delivered them into your hands; but ye have cruelly killed them, so that your cruelty stretcheth forth unto heaven.)*

<sup>10</sup> Furthermore and ye will (to) make subject to you the sons of Judah and of Jerusalem into servants and handmaids; which thing is not needful to be done; certainly ye have sinned in this thing to the Lord your God. *(And furthermore ye desire to make the sons of Judah and of Jerusalem subject to you, to make them be your servants and your sevantes; but this should not be done, for ye have also sinned against the Lord your God.)*

<sup>11</sup> But hear ye my counsel, and lead again the prisoners, which ye have brought thence of your brethren (or whom ye have brought here from your kinsmen); for (the) great vengeance of the Lord nigheth to you.

<sup>12</sup> Therefore men of the princes of the sons of Ephraim, Azariah, the son of Johanan, Berechiah, the son of Meshillemoth, Jehizkiah, the son of Shallum, and Amasa, the son of Hadlai, stood against them that came from the battle; *(And so some leaders of the Ephraimites, Azariah, the son of Johanan, Berechiah, the son of Meshillemoth, Jehizkiah, the son of Shallum, and Amasa, the son of Hadlai, stood against them who came from the battle;)*

<sup>13</sup> and said to them, Ye shall not bring in hither the prisoners, lest we do (more) sin against the Lord; why will ye lay to on your sins, and heap (more on) your old trespasses? Certainly this is great sin; the wrath of the strong vengeance of the Lord nigheth on Israel. *(and said to them, Ye shall not bring in the prisoners here, lest we do more sin against the Lord; why add ye more onto our sins, and heap up more onto our old trespasses? For our sin is great; and the anger of the strong vengeance of the Lord cometh upon Israel.)*

<sup>14</sup> And the men warriors left the prey, and all things which they had taken, before the princes and all the multitude. *(And so the men of war left the prisoners, and all the things which they had taken, in front of the leaders and all the multitude.)*

<sup>15</sup> And the men stood there, which we remembered before, and they took the prisoners, and they clothed of the spoils all that were naked; and when they had clothed them, and

shod *them*, and refreshed *them* with meat, and with drink, and anointed *them* for (*their*) travail, and gave cure, *either medicine*, to them; whichever of *them* were feeble, and might not go, they putted on horses, and they brought *them* to Jericho, the city of palms, to their brethren; and they turned again into Samaria. (*And the men stood there, whom we named before, and they took the prisoners, and they clothed all who were naked with the spoils; and when they had clothed them, and shod them, and refreshed them with food, and with drink, and anointed them for their travail, and gave a cure, or medicine, to them; whomever of them were feeble, or were weak, and could not walk, they put on horses, and they brought them to Jericho, the City of Palms, back to their kinsmen; and then they returned to Samaria.*)

<sup>16</sup> In that time (*or At that time*), king Ahaz sent to the king of Assyrians, and asked help of *him*.

<sup>17</sup> And Idumeans came (*or For the Edomites had returned*), and killed many men of Judah, and took great prey.

<sup>18</sup> Also [*the*] Philistines were spread abroad by (*the*) cities of the fields, and at the south of Judah; and they took Bethshemesh, and Ajalon, and Gederoth, and Shocho, and Timnah, and Gimzo, with their villages; and they dwelled in those (*or and they lived there*).

<sup>19</sup> For the Lord made low Judah for Ahaz, the king of Judah<sup>\*</sup>; for he had made him naked of help, and (*he had*) despised the Lord. (*For the Lord had humbled Judah because of Ahaz, the king of Judah; for he had made Judah naked, or void, of any help, and he had defied the Lord.*)

<sup>20</sup> And the Lord brought against him Tilgathpilneser, king of Assyrians, that tormented him (*or who tormented him*), and wasted *him*, while no man against-stood (*him*).

<sup>21</sup> Therefore Ahaz, after that he had spoiled the house of the Lord, and the house of the king, and (*those*) of the princes, gave gifts to the king of Assyrians, and nevertheless it profited nothing to him. (*And so Ahaz, after that he had spoiled the House of the Lord, and the house of the king, and those of the leaders, gave gifts to the king of Assyria, but nevertheless it profited nothing to him.*)

<sup>22</sup> Furthermore also in the time of his anguish he increased despite against God; that king Ahaz, himself, (*And furthermore in the time of his anguish he increased his defiance against God; for King Ahaz, himself.*)

<sup>23</sup> offered sacrifices to the gods of Damascus, his smiters, *or destroyers*, and he said, The gods of the kings of Syria help them, which gods I shall please by sacrifices, and they shall help me; when, on the contrary, they were (*the cause of*) falling to him, and to all Israel. (*offered sacrifices to the gods of Damascus, his destroyers, and he said, Because the gods of the kings of Syria help them, I shall please these gods, and then they shall also help me; when, on the contrary, they were the cause of his downfall, and that of all Israel.*)

<sup>24</sup> Therefore after that Ahaz had taken away, and broken all the vessels of the house of God, he closed the gates of God's temple, and he made altars to himself in all the corners of Jerusalem (*or and he made altars for himself in all the corners of Jerusalem*).

<sup>25</sup> And in all the cities of Judah he builded altars to burn incense (*to other gods*), and he stirred the Lord God of his fathers to wrathfulness.

<sup>26</sup> Soothly the residue of his words and of all his works, the former and the last, be written in the book of [*the*] kings of Judah and of Israel. (*And the rest of the first and the last deeds of Ahaz, be written in The Book of the Kings of Judah and of Israel.*)

<sup>27</sup> And Ahaz slept with his fathers, and they buried him in the city of Jerusalem; for they received not him into the sepulchres of the kings of Israel (*or for they would not lay him in the tombs of the kings of Israel*); and Hezekiah, his son, reigned for him.

## CHAPTER 29

<sup>1</sup> And Hezekiah began to reign, when he was of five and twenty years, and he reigned in Jerusalem nine and twenty years, (*or And Hezekiah began to reign, when he was twenty-five years old, and he reigned in Jerusalem for twenty-nine years*); the name of his mother was Abijah, the daughter of Zechariah.

<sup>2</sup> And Hezekiah did that, that was pleasing in the sight of the Lord, by all things that David, his father, had done. (*And Hezekiah did what was pleasing before the Lord, by all the things that his forefather David had done.*)

<sup>3</sup> In that year, and in the first month of his realm, he opened the gates of the house of the Lord, and restored, *or repaired*, those gates;

<sup>\*</sup> **CHAPTER 28:19** Here the *KJV* mistakenly says, 'king of Israel'.

<sup>4</sup> and he brought (*in*) the priests, and deacons (*or and the Levites*), and he gathered them *together* into the east street,

<sup>5</sup> and said to them, Sons of Levi, hear ye me, and be ye hallowed; cleanse ye the house of the Lord God of your fathers; and do ye away all uncleanness from the saintuary. (*and said to them, Sons of Levi or Levites, listen ye to me, and be ye consecrated, or purified, now; and cleanse ye the House of the Lord God of your fathers; and do ye away all uncleanness from the sanctuary.*)

<sup>6</sup> Our fathers have sinned, and done evil in the sight of the Lord our God, and forsook him; they turned away their faces from the tabernacle of the Lord our God, and gave their back (*or and they turned their backs on him*).

<sup>7</sup> They closed the doors that were in the porch (*or They closed the doors of the vestibule*), and quenched the lanterns; and they burnt not incense, and they offered not burnt sacrifices in the saintuary of (*the*) God of Israel.

<sup>8</sup> Therefore the strong vengeance of the Lord was raised upon Judah and Jerusalem; and he gave them into stirring/into moving, *or unstableness*, and into perishing, and into hissing, *either scorning*, as ye see with your eyes.

<sup>9</sup> Lo! our fathers have fallen down by swords; our sons, and our daughters, and our wives be led (*away as*) prisoners for this great trespass.

<sup>10</sup> Now therefore it pleaseth me, that we make a bond of peace with the Lord God of Israel, and that he turn from us the strong vengeance of his wrath. (*And so now it pleaseth me, that we make a covenant with the Lord God of Israel, so that he turn away the strong vengeance of his anger from us.*)

<sup>11</sup> My sons, do not ye *herein* be reckless; the Lord hath chosen you, that ye stand before him, and serve him, that ye praise him, and burn incense to him.

<sup>12</sup> Therefore the deacons rose up (*or And so the Levites rose up*), Mahath, the son of Amasai, and Joel, the son of Azariah, of the sons of Kohath; and of the sons of Merari, Kish, the son of Abdi, and Azariah, the son of Jehalelel; and of the sons of Gershon, Joah, the son of Zimmah, and Eden, the son of Joah;

<sup>13</sup> and of the sons of Elizaphan, Shimri, and Jeiel; and of the sons of Asaph, Zechariah, and Mattaniah;

<sup>14</sup> also of the sons of Heman, Jehiel, and Shimei; but also of the sons of Jeduthun, Shemaiah, and Uzziel. (*and of the sons of Heman, Jehiel, and Shimei; and of the sons of Jeduthun, Shemaiah, and Uzziel.*)

<sup>15</sup> And they gathered together their brethren, and they were hallowed, (*or And they gathered their kinsmen together; and they were consecrated, or were purified*); and (*then*) they entered by the commandment of the king, and by [*the*] commandment of the Lord, for to cleanse the house of the Lord.

<sup>16</sup> Also [*the*] priests entered into the temple of the Lord, for to hallow it, and they bare out all the uncleanness, that they found therein *in(to)* the porch, *either large* place, of the house of the Lord; which uncleanness the deacons took, and they bare it out to the strand of Kidron withoutforth. (*And the priests entered into the Temple of the Lord to cleanse it, and they brought out all the unclean things, that they found there, into the courtyard of the House of the Lord; and then the Levites took away these unclean things, and they carried them to the Kidron Stream or to the Kidron Gorge.*)

<sup>17</sup> Sootly they began to cleanse in the first day of the first month, and in the eighth day of the same month they entered into the porch of the house of the Lord, and they cleansed the temple eight days; and in the sixteenth day of the same month they [*ful*] filled that, that they had begun. (*And they began to cleanse it on the first day of the first month, and on the eighth day of the same month they reached the vestibule of the House of the Lord, and then they cleansed the Temple for eight days; and on the sixteenth day of the same month, they finished what they had begun.*)

<sup>18</sup> And they entered to Hezekiah, the king, and said to him, We have hallowed, *or cleansed*, all the house of the Lord, and the altar of burnt sacrifice thereof, and the vessels thereof, also and the board of setting forth with all his vessels, (*And they came to King Hezekiah, and said to him, We have cleansed all the House of the Lord, and also the table for the loaves of proposition, or the loaves of setting forth, with all its vessels.*)

<sup>19</sup> and all the purtenance of the temple, that king Ahaz had defouled in his realm (*or that King Ahaz had defiled during his reign*), after that he brake the law; and lo! all things be set forth before the altar of the Lord.

<sup>20</sup> And Hezekiah, the king, rose up in the morrowtide, and he gathered together all the princes of the city, and he went up into the house of the Lord; (*And King Hezekiah*

*rose up in the morning, and he gathered together all the leaders of the city, and he went to the House of the Lord;)*

<sup>21</sup> and they offered together seven bulls, and seven rams, seven lambs, and seven bucks of goats, for *[the] sin*, for the realm, for the saintuary, and for Judah, *(or and they offered seven bulls, and seven rams, and seven lambs, and seven goat bucks as a sin offering for the kingdom, and for the sanctuary, and for Judah)*. And he said to *[the] priests*, the sons of Aaron, that they should offer *sacrifices* on the altar of the Lord.

<sup>22</sup> Therefore they killed *(the)* bulls, and the priests took the blood, and poured it upon the altar; also they killed *(the)* rams, and they poured the blood of those upon the altar; and they *(also)* offered *(the)* lambs, and they poured the blood upon the altar.

<sup>23</sup> And they brought *[the] bucks* of goats for *(the) sin (offering)* before the king and all the multitude, and they setted their hands on those *(or and they put their hands on them)*;

<sup>24</sup> and the priests offered them, and they sprinkled the blood of them before the altar, for the cleansing of all Israel. For the king commanded, that burnt sacrifice should be made for all Israel, and for *(the) sin thereof*. *(and the priests offered them, and they sprinkled their blood on the altar, for the cleansing of all Israel. For the king commanded, that the burnt sacrifice, and the sin offering, should be made for all Israel.)*

<sup>25</sup> Also he ordained deacons in the house of the Lord, with cymbals, and psalteries, and harps, by the ordinance of David the king, and of Gad, the prophet, and of Nathan, the prophet, *(or And he ordained Levites in the House of the Lord, with cymbals, and lutes, and harps, by the ordinance of King David, and of the prophet Gad, and of the prophet Nathan)*; for it was the commandment of the Lord by the hand of his prophets.

<sup>26</sup> And the deacons stood, and held the organs of David; and priests held*[the]* trumpets. *(And the Levites stood ready with the instruments of David, and the priests with the trumpets.)*

<sup>27</sup> And Hezekiah commanded, that they should offer burnt sacrifices upon the altar; and when burnt sacrifices were offered, they began to sing praisings to the Lord, and to sound with trumpets, and with diverse organs, which David, king of Israel, had made ready to sound with. *(And Hezekiah commanded, that they should offer burnt sacrifices upon the altar; and when the burnt sacrifices were offered, they began to sing praises to the Lord, and to sound with the trumpets, and the other instruments, which David, the king of Israel, had made to sound with.)*

<sup>28</sup> Forsooth when all the company worshipped/And when all the company worshipped *the Lord, [the] singers* and they that held trumpets were in their office, till the burnt sacrifice was filled, *(or the singers sang, and those who had the trumpets blew them, until the burnt sacrifice was finished)*.

<sup>29</sup> And when the offering was ended, the king was bowed down, and all that were with him, *(or the king bowed down, and all who were with him)*, and they worshipped God.

<sup>30</sup> And Hezekiah and the princes commanded to the deacons, that they should praise the Lord with the words of David, and of Asaph, the prophet; which praised *him* with great gladness, and kneeled, and worshipped. *(And Hezekiah and his leaders commanded to the Levites, that they should praise the Lord with the words of David, and with those of the prophet Asaph; and so they praised him with great gladness, and kneeled, and worshipped.)*

<sup>31</sup> Soothly Hezekiah added also these things, *(and said)*, Ye have filled your hands with blessings to the Lord; nigh ye, and offer sacrifices and praisings in the house of the Lord. Therefore all the multitude offered with devout soul sacrifices, and praisings, and burnt sacrifices. *(And Hezekiah added these things, and said, Ye have consecrated yourselves to the Lord; now come ye, and offer sacrifices and praises in the House of the Lord. And so with devout soul, all the multitude offered sacrifices, and praises, and burnt sacrifices.)*

<sup>32</sup> And this was the number of burnt sacrifices, which the multitude offered; seventy bulls, and an hundred rams, and two hundred lambs.

<sup>33</sup> Also they hallowed to the Lord six hundred oxen, and three thousand sheep.

<sup>34</sup> And the priests were few, and they might not suffice for to draw, *or flay off*, the skins of *[the] burnt sacrifices*; wherefore and the deacons their brethren helped them, till the work was *[ful]* filled, and the priests were hallowed; for the deacons be hallowed by lighter custom than the priests. *(And the priests were too few, to be able to draw away, or to flay off, all the skins of the burnt sacrifices; and so their kinsmen the Levites helped them, until the work was finished, and the other priests had consecrated themselves; for more of the Levites had kept themselves purified than had the priests.)*

<sup>35</sup> Therefore there were full many burnt sacrifices, and inner fatness of peaceable sacrifices, and the moist sacrifices of burnt sacrifices, and *thereby* the worship of the house of the Lord was *(ful)filled*. *(And so there were a great many burnt sacrifices, as well as the inner fatness of the peace offerings, and the wine sacrifices for all the burnt sacrifices, and by this the service of the House of the Lord was restored.)*

<sup>36</sup> And Hezekiah was glad, and all the people, for the service of the Lord was fulfilled; for it pleased *(them all)*, that this was done suddenly. *(And Hezekiah and all the people were glad, that the service of the House of the Lord had begun again, or was restored; and it pleased them all, that it had all been done so quickly.)*

## CHAPTER 30

<sup>1</sup> And Hezekiah sent to all Israel and to Judah, and he wrote epistles to Ephraim and to Manasseh, that they should come into the house of the Lord in Jerusalem, and make pask to the Lord God of Israel. *(And Hezekiah sent word to all Israel and to Judah, and also wrote letters to Ephraim and to Manasseh, that they should come to the House of the Lord in Jerusalem, and keep the Passover of the Lord God of Israel.)*

<sup>2</sup> Therefore when counsel was taken of the king, and of *[the]* princes, and of all the company of Jerusalem, they deemed, *or purposed*, to make pask in the second month. *(And so when the king, and the leaders, and all the company of Jerusalem, had taken counsel together; they decided to keep the Passover in the second month.)*

<sup>3</sup> For they deemed not to *be able* to do this in his time, *that is, the first month, (or For they deemed that they could not do it at that time, that is, in the first month);* for the priests which might suffice *thereto* were not yet hallowed, and the people was not yet gathered into Jerusalem.

<sup>4</sup> And the word pleased the king, and all the multitude. *(And this decision pleased the king, and all the multitude.)*

<sup>5</sup> And they deemed to send messengers into all Israel, from Beersheba unto Dan, that they should come, and make *(the)* pask to the Lord God of Israel in Jerusalem; for *(so)* many men had not done *it*, as it is before-written in the law, *(or for so many had not kept it before, as it was described in the Law).*

<sup>6</sup> And couriers went forth with epistles, by *[the]* commandment of the king and of his princes, into all Israel and Judah, and preached by that, that the king had commanded, *(and said)*, Sons of Israel, turn ye again to the Lord God of Abraham, and of Isaac, and of Israel; and he shall turn again to the remnant of men, that escaped the hands of the king(s) of Assyrians. *(And couriers went forth with the letters, by the command of the king and of his leaders, into all Israel and Judah, and preached what the king had commanded, and said, Israelites, return ye to the Lord God of Abraham, and of Isaac, and of Jacob; and he shall return to the remnant of people, who escaped from the hands, or from the power, of the kings of Assyria.)*

<sup>7</sup> Do not ye be made as your fathers and *your* brethren, which went away from the Lord God of their fathers; and he gave them into perishing, as ye see. *(Do not ye be made like your fathers and your kinsmen, who went away from the Lord God of their fathers; and he gave them into perishing, as ye see.)*

<sup>8</sup> Do not ye make hard your nolls, as your fathers *did*, *(or Do not ye be stiff-necked, or stubborn, like your fathers);* give ye *your* hands to the Lord *in promising* that ye shall serve him *faithfully*, and come ye to his saintuary, which he hath hallowed *(into)* without end; serve ye the Lord God of your fathers, and the wrath of his strong vengeance shall turn away from you.

<sup>9</sup> For if ye turn again to the Lord, your brethren and your sons shall have mercy before their lords that led them prisoners; and they shall turn again into this land, *(or For if ye return to the Lord, your kinsmen and your children shall have mercy before their lords who led them away as prisoners; and they shall return to this land).* For the Lord our God is pious, *either benign*, and merciful; and he will not turn away his face from you, if ye turn again to him.

<sup>10</sup> Therefore the couriers went swiftly from city into city through the land of Ephraim and Manasseh unto Zebulun, while they scorned and bemoaked them *(or but the people of those territories scorned and mocked them).*

<sup>11</sup> Nevertheless some men of Asher, and of Manasseh, and of Zebulun, assented to the counsel, and came into Jerusalem.

<sup>12</sup> Forsooth the hand of the Lord was made in Judah, that he gave to them one heart, and that they did the word of the Lord, by the commandment of the king and of the

princes. *(But the hand of the Lord was made in Judah, so that he gave them one heart, and that they did the word of the Lord, by the command of the king and his leaders.)*

<sup>13</sup> And many peoples were gathered into Jerusalem, for to make the solemnity of their loaves in the second month. *(And many people gathered in Jerusalem to keep the Feast of Unleavened Bread in the second month.)*

<sup>14</sup> And they rose, and destroyed the altars, that were in Jerusalem; and they destroying all things in which incense was burnt to idols, casted forth into the strand of Kidron. *(And they rose up, and destroyed the altars, that were in Jerusalem; and to destroy all the things in which incense was burned to idols, they threw them forth into the Kidron Stream or into the Kidron Gorge.)*

<sup>15</sup> And they offered pask in the fourteenth day of the second month; also the priests and the deacons were hallowed at the last, and *(then they)* offered burnt sacrifices in the house of the Lord. *(And they offered the Passover on the fourteenth day of the second month; and the priests and the Levites were ashamed, for they were not ritually clean, and so at last they consecrated themselves, and then they offered the burnt sacrifices in the House of the Lord.)*

<sup>16</sup> And they stood in their order, by the ordinance and law of Moses, the man of God. Soothly the priests took of the hands of deacons the blood to be shed out *(or And the priests took the blood to be shed out from the hands of the Levites),*

<sup>17</sup> for much *(of the)* company was not hallowed; and therefore the deacons offered pask for them, that might not be hallowed to the Lord. *(for many of the people were not yet purified, and so the Levites sacrificed, or killed, the Passover lambs for those who had not yet been consecrated to the Lord.)*

<sup>18</sup> Also a great part of the people of Ephraim, and of Manasseh, and of Issachar, and of Zebulun, that was not hallowed, ate *(the)* pask not by that that is written. And Hezekiah prayed for them, and said, The good Lord shall do mercy to all men, *(And a great part of the people of Ephraim, and of Manasseh, and of Issachar, and of Zebulun, who were not purified, ate the Passover not by what was written. But Hezekiah prayed for them, and said, The good Lord shall do mercy to all,)*

<sup>19</sup> which seek in all their heart the Lord God of their fathers *(or who seek in all their hearts the Lord God of their fathers);* and it shall not be areckoned to them *into sin,* that they be not hallowed by *(the)* offering of gifts.

<sup>20</sup> And the Lord heard him, and was pleased to the people. *(And the Lord heard him, and healed the people or and forgave the people.)*

<sup>21</sup> And the sons of Israel, that were found in Jerusalem, made the solemnity of their loaves seven days in great gladness, and they praised the Lord by each day; and the deacons and *[the]* priests *praised the Lord* by organs, which accorded to their office. *(And the Israelites, who were found in Jerusalem, kept the Feast of Unleavened Bread for seven days with great gladness, and they praised the Lord each day; and the Levites and the priests praised the Lord with mighty instruments.)*

<sup>22</sup> And Hezekiah spake to the heart of all the deacons, that had good understanding of the Lord; and they ate by *(the)* seven days of the solemnity, offering sacrifices of peaceable things, and praising the Lord God of their fathers. *(And Hezekiah spoke to the hearts of all the Levites, who had a good understanding of the Lord; and they ate throughout the seven days of the Feast, offering the peace offerings, and praising the Lord God of their fathers.)*

<sup>23</sup> And it pleased all the multitude to hallow also other seven days; which thing also they did with great joy. *(And it pleased all the multitude to also dedicate another seven days; and so they did that with great joy.)*

<sup>24</sup> Forsooth Hezekiah, king of Judah, gave to the multitude a thousand bulls, and seven thousand of sheep; and the princes gave to the people a thousand bulls, and ten thousand sheep, *(or and the leaders gave the people a thousand bulls, and ten thousand sheep).* Therefore a full great multitude of priests was hallowed\*;

<sup>25</sup> and all the company of Judah was filled with gladness, as well of priests and deacons, as of all the multitude that came from Israel, and of *[the]* converts of the land of Israel, and of *[the]* dwellers in Judah. *(and all the congregation of Judah was filled with gladness, that is, the priests and the Levites, and all the multitude who came from Israel, and the converts in the land of Israel, and the inhabitants of Judah.)*

<sup>26</sup> And great solemnity was made in Jerusalem, what manner was not in that city from the days of Solomon, the son of David, king of Israel. *(And there was great joy in*

\* **CHAPTER 30:24** That is, ordained to kill and offer to the Lord these beasts.

*Jerusalem, such as was not in that city since the days of Solomon, the son of David, king of Israel.)*

<sup>27</sup> And [the] priests and deacons rose up, and blessed the people; and the voice of them was heard, and their prayer came into the holy dwelling place of heaven. *(And the priests and the Levites rose up, and blessed the people; and their voices were heard, and their prayers came unto the holy dwelling place of heaven.)*

## CHAPTER 31

<sup>1</sup> And when these things were done rightfully, all Israel went out, that was found in the cities of Judah; and they brake [the] simulacra, and cutted down (the)[maumet] woods, and wasted [the] high places, and destroyed [the] altars, not only of all Judah and Benjamin, but also of Ephraim and Manasseh, till that they had destroyed *those altars /their idols* utterly. And then all the sons of Israel turned again into their possessions and cities. *(And when all these things were finished, all Israel went out, who were found in the cities of Judah; and they broke up the idols, and cut down the idol groves, or the sacred poles, and wasted the hill shrines, and destroyed the altars, not only of all Judah and Benjamin, but also of Ephraim and Manasseh, until they had utterly destroyed those altars or their idols. And then all the Israelites returned to their possessions, or their own property, in their cities.)*

<sup>2</sup> And Hezekiah ordained companies of priests and deacons by their partings, each man in his own office, that is, as well of priests as of deacons, to burnt sacrifices and peaceable sacrifices, that they should minister, and acknowledge, and sing in the gates of the castles of the Lord. *(And Hezekiah ordained companies of the priests and the Levites, by their divisions, and each man according to his duty, that is, the priests as well as the Levites, for the offering of the burnt sacrifices and the peace offerings, to serve, or to give thanks, or to sing in the Temple of the Lord.)*

<sup>3</sup> And the part of the king's sacrifice was, that of his own substance, or chattel, burnt sacrifice should be offered evermore in the morrowtide and in the eventide, also in sabbaths, and calends, and in other solemnities, as it is written in the law of Moses. *(And the king's portion of the sacrifice, out of his own substance, or chattel, provided the burnt sacrifice that was offered every morning and every evening, and also on the Sabbaths, and the calends, and the other Feasts, as it is written in the Law of Moses.)*

<sup>4</sup> Also he commanded to the people of them that dwelled in Jerusalem, to give parts to the priests and deacons, that they might give attention to the law of the Lord. *(And he commanded to the people who lived in Jerusalem, to give portions to the priests and the Levites, so that they would be able to devote their full attention to the Law of the Lord.)*

<sup>5</sup> And when this was known in the ears of the multitude, the sons of Israel offered full many first fruits of wheat, of wine, of oil, and of honey; and of all things which the earth bringeth forth, they offered tithes. *(And when this was heard by the multitude, the Israelites offered a great many first fruits of wheat, of wine, of oil, and of honey; and they offered tithes of all the things which the earth brought forth.)*

<sup>6</sup> But also the sons of Israel and of Judah, that dwelled in the cities of Judah, offered tithes of oxen, and of sheep, and the tithes of holy things, which they avowed to their Lord God, and they brought all things, and made full many heaps. *(And the Israelites and the people of Judah, who lived in the cities of Judah, offered their tithes of oxen, and of sheep, and of the holy things which they vowed to the Lord their God, and they brought all these things to the Temple, and made a large number of heaps.)*

<sup>7</sup> In the third month they began to lay the foundations of the heaps, and in the seventh month they filled, or ended, (or completed), those heaps.

<sup>8</sup> And when Hezekiah and his princes had entered (or And when Hezekiah and his officials came), they saw the heaps, and they blessed the Lord, and the people of Israel.

<sup>9</sup> And Hezekiah asked the priests and deacons why the heaps lay so.

<sup>10</sup> And Azariah, the first, or chief, priest of the generation of Zadok, (or And the High Priest Azariah, a descendant of Zadok), answered to him and said, Since the first fruits began to be offered in the house of the Lord, we have eaten of those fruits, and been fulfilled, and full many things be left; for the Lord hath blessed his people; and this plenty, which thou seest, is of the remnants.

<sup>11</sup> Therefore Hezekiah commanded, that they should make ready barns in the house of the Lord; and when they had done this thing, *(And so Hezekiah commanded, that they should prepare storerooms in the House of the Lord; and when they had done this thing,)*

<sup>12</sup> they brought in faithfully both the first fruits, and (the) tithes, and whatever things they had avowed. And Conaniah, the deacon, was [the] sovereign of those things, (or

And Conaniah, the Levite, was the ruler; or the overseer; of those things); and Shimei, his brother was the second, next (to) him;

<sup>13</sup> after whom Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were sovereigns under the hands, or powers, of Conaniah and Shimei, his brother, by the commandment of Hezekiah the king, and of Azariah, the bishop of the house of the Lord, (or by the command of King Hezekiah, and of Azariah, the High Priest of the House of the Lord), to whom all things pertained.

<sup>14</sup> But Kore, the son of Imnah, deacon, and porter of the east gate, was sovereign of those things that were offered by free will to the Lord, and of the first fruits, and of [the] things hallowed into the holy things of the number of holy things; (And Kore, the son of Imnah, the Levite, and the gatekeeper at the East Gate, was in charge of the things that were offered by free will to the Lord, and of the first fruits, and of the things dedicated for the holiest of holy things;)

<sup>15</sup> and under his care, (or his charge), were Eden, and Miniamin, Jeshua, and Shemaiah, and Amariah, and Shecaniah, in the cities of (the) priests, that they should part faithfully to their brethren the parts, to the less and to the greater, (or who should faithfully distribute the portions to their kinsmen, to the greater and the lesser alike),

<sup>16</sup> besides males from three years and above, these things to all that entered into the temple of the Lord, and whatever thing by each day was hired in the service and observances, by their partings. (yea, to males three years of age and older; these things were distributed to all who entered into the Temple of the Lord each day, for their part in the service and observances, by their divisions.)

<sup>17</sup> To (the) priests by their families, and to deacons from twenty years and above (or and to the Levites from twenty years of age and older), by their orders and companies,

<sup>18</sup> and to all the multitude, that is, both to the wives, and the free children of them of ever either kind, meats, (or foods), were given faithfully of these things that were hallowed. (and to all their multitude, that is, to their wives, and their sons and their daughters, for they were required to perform their sacred duties at any time.)

<sup>19</sup> But also men of the sons of Aaron were ordained, by the fields and by suburbs of all the cities, which men should deal parts to all the male kind of priests, and deacons. (And men of the sons of Aaron were ordained, who were in the fields of the suburbs of all their cities, to distribute portions to all the priests, and the Levites.)

<sup>20</sup> Therefore Hezekiah did all these things, which we have said, in all Judah, and he wrought that, that was rightful and good and true before the Lord his God,

<sup>21</sup> in all the religion of the service of the house of the Lord, by the law and by the ceremonies; and he would seek his Lord God in all his heart, and he did so, and had prosperity. (in all the work of the service of the House of the Lord, and by the Law and the commandments or and by the Law and the statutes; for he sought the Lord his God with all his heart, yea, he did so, and he prospered.)

## CHAPTER 32

<sup>1</sup> After which things and such truth (or After these things and such loyalty, or such faithfulness), Sennacherib, the king of Assyrians, came and entered into Judah; and he besieged (the) strong cities, and would take those.

<sup>2</sup> And when Hezekiah had heard this thing, that is, that Sennacherib had come, and that all the fierceness of his battle was turned against Jerusalem,

<sup>3</sup> he took counsel with [the] princes and with (the) most strong men, that they should stop the heads of wells, which were without the city; and when the sentence of all men deemed this profitable, (he took counsel with the leaders and the most strong men, who said that they should stop up, or close up, the heads of the wells, which were outside the city; and when the judgement of all the men judged this profitable.)

<sup>4</sup> he gathered together a full great multitude of men, and they stopped (up) all the wells, and the river, that flowed in the midst of the land; and said, Lest the kings of Assyrians come, and find (an) abundance of waters (here).

<sup>5</sup> Also Hezekiah did wittingly, and he builded all the wall that was destroyed, and he builded towers on the wall, and another wall withoutforth. And he repaired Millo in the city of David; and made armour of all kind, and shields. (And Hezekiah did knowingly, or with intent, and he rebuilt all the wall that was destroyed, and he built towers on the wall, and another wall outside it. And he repaired the Millo in the City of David; and he made all kinds of arms, or weapons, and shields.)

<sup>6</sup> And he ordained princes of warriors in the host; and he called together all *(the)* men in *(to)* the street of the gate of the city, and spake to the heart(s) of them, and said,

<sup>7</sup> Do ye manly, and be ye comforted, *(or Be ye brave, and be ye strong)*; do not ye dread, neither be ye afear'd of the king of Assyrians, nor of all the multitude that is with him; for many more be with us than with him.

<sup>8</sup> A fleshly arm is with him; and the Lord our God is with us, which is our helper, and shall fight for us. And the people was comforted with such words of Hezekiah, king of Judah. *(An arm of flesh is with him; but the Lord our God is with us, he is our helper, and shall fight for us. And the people were encouraged by such words from Hezekiah, the king of Judah.)*

<sup>9</sup> And after that these things were done, Sennacherib, *[the king of Assyria]*, sent his servants to Jerusalem; for he himself *(or but he himself)*, with all the host, besieged Lachish. *He sent(them) to Hezekiah, king of Judah, and to all the people that was in the city of Jerusalem, and (they) said,*

<sup>10</sup> Sennacherib, king of Assyrians, saith these things, In whom have ye trust, and sit besieged in Jerusalem? *(Sennacherib, the king of Assyria, saith these things, In whom do ye trust, when ye now sit besieged in Jerusalem?)*

<sup>11</sup> Whether not Hezekiah deceiveth you, that ye betake you to death in hunger and thirst, and he affirmeth, that the Lord your God shall deliver you from the hand of the king of Assyrians? *(Did not Hezekiah deceive you, so that now ye deliver yourselves unto death by hunger and thirst, while he yet affirmeth, that the Lord your God shall rescue you from the hands of the king of Assyria?)*

<sup>12</sup> Whether this is not Hezekiah, that destroyed *(the)* high places, and altars of him, and commanded to Judah and Jerusalem, and said, Ye shall worship before one altar, and therein ye shall burn incense? *(Is this not the same Hezekiah, who destroyed the Lord's hill shrines, and his altars, and commanded to Judah and Jerusalem, and said, Ye shall worship before one altar, and ye shall burn incense on it?)*

<sup>13</sup> Whether ye know not what things I have done, and my fathers, to all the peoples of *(other)* lands? Whether the gods of *(those)* folks and of all *(those)* lands might deliver their country from mine hand? *(Do ye not know what I and my forefathers have done, to all the peoples of other lands? Did the gods of those nations deliver their lands out of my hands?)*

<sup>14</sup> Who is, of all the gods of *(those)* folks, which my fathers destroyed, that might deliver his people from mine hand, that also your God may deliver you from mine hand? *(Who was there, of all the gods of the nations whom my forefathers destroyed, that could rescue his people out of my hands? (no one!) yet ye think that your God shall rescue you out of my hands?)*

<sup>15</sup> Therefore Hezekiah deceive not you, neither scorn he you by vain counselling, neither believe ye to him; for if no god of all *(those)* folks and countries might deliver his people from mine hand, and from the hand of my fathers, followingly neither your God shall be able to deliver you from this mine hand. *(And so do not let Hezekiah deceive you, nor scorn he you with vain counselling, nor believe ye him; for if no god of any of those other nations or lands could rescue his people out of my hands, or out of the hands of my forefathers, then it followeth, that your God shall not be able to rescue you out of my hands either.)*

<sup>16</sup> But also his servants spake many other things against the Lord God, and against Hezekiah, his servant.

<sup>17</sup> Also he wrote epistles full of blasphemy against the Lord God of Israel, and he spake against God, *and said,* As the gods of other folks might not deliver their people from mine hand, so and the God of Hezekiah may not deliver his people from mine hand.

<sup>18</sup> Furthermore, and with *[a]* great cry in the language of Jews, he sounded against the people, that sat on the walls of Jerusalem, to make them afear'd, and to take the city. *(And furthermore, with a great cry in the language of the Jews, they shouted at the people who sat on the walls of Jerusalem, to make them afraid, so it would be easier to take the city.)*

<sup>19</sup> And he spake against *[the]* God of Israel, as against the gods of the peoples of *[the]* earth, the works of men's hands. *(And they spoke against the God of Jerusalem, like they spoke against the gods of the other peoples of the earth, which were the work of men's hands.)*

<sup>20</sup> Therefore Hezekiah, the king, and Isaiah, the prophet, the son of Amoz, prayed against this blasphemy, and cried *[out]* till into heaven *(or and cried out to heaven)*.

<sup>21</sup> And the Lord sent his angel, the which killed each strong man and warrior; and the prince of the host of the king of Assyrians; and he/Sennacherib turned again with shame to his land. And when he had entered into the house of his god, the sons, which went out of his womb, killed him there with sword. *(And the Lord sent his angel, who killed each strong man and warrior; and the leader of the army of the king of Assyria; and he, that is Sennacherib, returned with shame to his own land. And when he had gone into the house of his god, the sons, who went out of his womb, killed him there with the sword.)*

<sup>22</sup> And the Lord saved Hezekiah, and the dwellers of Jerusalem, from the hand of Sennacherib, king of Assyrians, and from the hand of all men; and he gave to them rest by compass. *(And the Lord saved Hezekiah, and the inhabitants of Jerusalem, from the hands, or the power, of Sennacherib, the king of Assyria, and from the hands of all men; and he gave them peace all around.)*

<sup>23</sup> Also many men brought offerings and sacrifices to the Lord into Jerusalem, and gifts to Hezekiah, king of Judah; which was enhanced after these things before all folks. *(And many people brought offerings and sacrifices for the Lord to Jerusalem, and gifts for Hezekiah, the king of Judah; and after these things he was exalted, or held in high honour, before all the nations.)*

<sup>24</sup> In those days Hezekiah was sick unto the death, and he prayed the Lord; and he heard him, and gave to him a sign;

<sup>25</sup> but he yielded not thanks to the Lord after the benefits which he had taken, for his heart was raised into pride, *(or but Hezekiah did not give thanks to the Lord for the benefits which he had received, for his heart was raised up in pride);* and *(then the)* wrath of the Lord was made against him, and against Judah, and against Jerusalem.

<sup>26</sup> And he was meeked afterward, for-thy that his heart was raised; both he was meeked, and the dwellers of Jerusalem, *(or And he was humbled afterward, because his heart had been raised up; both he, and the inhabitants of Jerusalem, were humbled);* and therefore the wrath of the Lord came not upon them in the days of Hezekiah.

<sup>27</sup> And Hezekiah was rich, and full noble, and he gathered to himself full many treasures of silver, and of gold, and of precious stones, and of sweet smelling spices, and of armours of all kind, and of vessels of great price. *(And Hezekiah was rich, and very glorious, and he made for himself many treasures for his silver, and gold, and precious stones, and sweet smelling spices, and for all kinds of arms, or weapons, and for his vessels of great value.)*

<sup>28</sup> Also he builded large (store)houses of wheat, [and] of wine, and of oil, and cratches of all beasts, and folds to sheep, *(And he built large storehouses for his wheat, and wine, and oil, and stalls for all kinds of beasts, and sheepfolds,)*

<sup>29</sup> and he builded six cities. And he had unnumberable flocks of sheep and of great beasts; for the Lord had given to him full much chattel.

<sup>30</sup> That is Hezekiah, that stopped the higher well of the waters of Gihon, and he turned those away under the earth at the west side of the city of David; in all his works he did by prosperity, whatever thing he would, *(or and he prospered in all his works, whatever he did).*

<sup>31</sup> Nevertheless in the message of the princes of Babylon, that were sent to him for to ask of the great wonder, that befelled on the land, God forsook him, that he were assayed, and that all things were known that were in his heart. *(Even when the messengers of the leaders of Babylon came, who were sent to ask him about the great wonder, that befell the land, and God abandoned him, so that he was tested, or tried, and so that all things could be known that were in his heart.)*

<sup>32</sup> Soothly the residue of [the] words of Hezekiah, and of his mercies, be written in the prophecy of Isaiah, the prophet, the son of Amoz, and in the book of kings of Judah and of Israel. *(And the rest of the deeds, and the mercies, or the righteous works, of Hezekiah, be written in the prophecy of the prophet Isaiah, the son of Amoz, and in The Book of the Kings of Judah and of Israel.)*

<sup>33</sup> And Hezekiah slept with his fathers, and they buried him above the sepulchres of the sons of David. And all Judah and all the dwellers of Jerusalem made solemn the services of his burying; and Manasseh, his son, reigned for him. *(And Hezekiah joined his ancestors, and they buried him in the uppermost of the tombs of the sons of David. And all Judah and all the inhabitants of Jerusalem paid him honour at the services for his burial; and his son Manasseh reigned for him.)*

## CHAPTER 33

<sup>1</sup> Manasseh was of twelve years, when he began to reign, and he reigned in Jerusalem five and fifty years. *(Manasseh was twelve years old, when he began to reign, and he reigned in Jerusalem for fifty-five years.)*

<sup>2</sup> And he did evil before the Lord after the abominations of heathen men, whom the Lord destroyed before the sons of Israel. *(And he did evil before the Lord after the abominations of the heathen, whom the Lord had destroyed before the Israelites.)*

<sup>3</sup> And he turned, and restored the high places, which Hezekiah, his father, had destroyed. And he builded altars to Baalim, and made woods, and worshipped all the knighthood of heaven, and praised it. *(And he turned, and restored the hill shrines, which his father Hezekiah had destroyed. And he built altars to the Baalim, and made idol groves, or sacred poles, and worshipped all the host of heaven, that is, the moon, and the stars, and the planets, and praised them.)*

<sup>4</sup> And he builded altars in the house of the Lord, of which the Lord had said, My name shall be in Jerusalem *(into)* without end.

<sup>5</sup> Soothly he builded those altars to all the knighthood of heaven in the two large places of the house of the Lord. *(Yea, he built those altars to all the host of heaven in the two courtyards of the House of the Lord.)*

<sup>6</sup> And he made his sons to pass through the fire in the valley of Ben-hinnom; he kept *(watch over)* dreams; he followed false divining by *(the)* chattering of birds; and he served witchcrafts; and he had with him astrologers and enchanterers, *either tregetours, that deceived men's wits (or who deceived men's minds)*, and he wrought many evils before the Lord to stir him to wrath.

<sup>7</sup> And he set a graven and a molten sign in the house of the Lord *(or And he put a carved image, an idol, in the House of the Lord)*, of which house God spake to David, and to Solomon, his son, and said, I shall set my name *[into]* without end in this house, and in Jerusalem, which I chose of all the lineages of Israel;

<sup>8</sup> and I shall not make the foot of Israel to move from the land which I gave to their fathers, so only that they take heed to do those things that I have commanded to them, and all the law, and ceremonies, and dooms, by the hand of Moses. *(and I shall not make the foot of Israel to move from the land which I gave to their fathers, if only they take heed to do those things which I have commanded to them, and all the Law, and the statutes, and the judgements, or the laws, through Moses.)*

<sup>9</sup> But Manasseh deceived the men of Judah, and the dwellers of Jerusalem, so that they did evil, more than all heathen men, which the Lord had destroyed from the face of the sons of Israel. *(But Manasseh deceived the people of Judah, and the inhabitants of Jerusalem, so that they did evil, more than all the heathen, whom the Lord had destroyed before the Israelites.)*

<sup>10</sup> And the Lord spake to him, and to his people; and they would not take heed *(or but they would not take heed, or listen to him)*.

<sup>11</sup> Therefore the Lord brought upon them the princes of the host of the king of Assyrians *(or And so the Lord brought upon them the leaders of the army of the king of Assyria)*; and they took Manasseh, and bound him with chains, and stocks, and led him into Babylon.

<sup>12</sup> And after that he was anguished, he prayed *(to)* the Lord his God, and did penance greatly before the God of his fathers *(or and did great repentance before the God of his fathers)*.

<sup>13</sup> And he prayed *(to)* God, and beseeched him intently; and God heard his prayer, and brought him again into Jerusalem into his realm, *(or and he brought him back to Jerusalem, and to his throne)*; and then Manasseh knew, that the Lord himself is God alone.

<sup>14</sup> After these things he builded the wall without the city of David, at the west side of Gihon, in the valley, from the entering of the gate of fishes, by compass unto Ophel; and he raised it up greatly; and he ordained princes of the host in all the strong cities of Judah. *(After these things he built the outside wall of the City of David, at the west side of Gihon, in the valley, unto the entrance at the Fish Gate, and all around Ophel; and he raised it up to a great height; and he stationed leaders of his army in all the fortified cities of Judah.)*

<sup>15</sup> And he did away alien gods and simulacra from the house of the Lord; and he did away the altars, which he had made in the hill of the house of the Lord, and in Jerusalem, and he casted them away all without the city. *(And he took away the foreign, or other,*

*gods and the idols from the House of the Lord; and he did away the altars which he had built on the Temple Mount, and in Jerusalem, and he threw all of them out of the city.)*

<sup>16</sup> Certainly he restored the altar of the Lord, and offered thereon slain sacrifices, and peaceable sacrifices, and praising, *(or And he restored the altar of the Lord, and offered slain sacrifices, and peace offerings, or thank offerings, upon it);* and he commanded Judah to serve the Lord God of Israel.

<sup>17</sup> Nevertheless the people offered yet in high places to the Lord their God. *(But still the people offered at the hill shrines, but only to the Lord their God.)*

<sup>18</sup> Forsooth the residue of *[the]* deeds of Manasseh, and his beseeching to his Lord God, and the words of *[the]* prophets, that spake to him in the name of the Lord God of Israel, be contained in the words of the kings of Israel. *(And the rest of the deeds of Manasseh, and his beseeching to the Lord his God, and the words of the prophets, who spoke to him in the name of the Lord God of Israel, be contained in The Book of the Kings of Israel.)*

<sup>19</sup> And his prayer, and the hearing *that the Lord heard him,* and all his sins, and all his despising, and also the places in which he builded high things, and made maumet woods and images, before that he did penance, these be written in the book of Hozai. *(And his prayer, and the answer that he received from the Lord, and all his sins, and offences, and also where he built the hill shrines, and made idol groves or and set up sacred poles, and carved images, before that he did penance, these be written in The Book of the Seers.)*

<sup>20</sup> And Manasseh slept with his fathers, and they buried him in his house; and Amon, his son, reigned for him.

<sup>21</sup> Amon was of two and twenty years, when he began to reign; and he reigned two years in Jerusalem.

<sup>22</sup> And he did evil in the sight of the Lord, as Manasseh, his father, had done; and he offered, and served to all the idols, which Manasseh had made.

<sup>23</sup> And he revered not the face of the Lord, as Manasseh, his father, revered, *(or And he did not humble himself before the Lord, like his father Manasseh had humbled himself);* and he did much greater trespasses *than his father did.*

<sup>24</sup> And when his servants had sworn together against him, they killed him in his house.

<sup>25</sup> Soothly the residue multitude of the people, after that they had slain them that had slain Amon, ordained Josiah, his son, king for him.

## CHAPTER 34

<sup>1</sup> Josiah was of eight years, when he began to reign, and he reigned in Jerusalem one and thirty years.

<sup>2</sup> And he did that, that was rightful in the sight of the Lord; and went in the ways of David, his father, and bowed not to the right side, neither to the left side.

<sup>3</sup> And in the eighth year of the realm of his empire, when he was yet a boy, *(that is, sixteen years of age),* he began to seek the God of his father David; and in the twelfth year after that he began, he cleansed Judah and Jerusalem from high places, and woods, and simulacra, and graven images, *(or and in the twelfth year after that he began to reign, he cleansed Judah and Jerusalem from the hill shrines, and the idol groves or and the sacred poles, and the idols, and the carved images).*

<sup>4</sup> And they destroyed before him the altars of Baalim, and they destroyed the simulacra, that were put above *(them).* Also he hewed down the maumet woods, and the graven images, and brake to small gobbets; and scattered abroad the small gobbets on the burials of them, that were wont to offer to those. *(And they destroyed before him the altars of the Baalim, and they destroyed the idols, that were put upon them. And he cut down the idol groves, or the sacred poles, and the carved idols, and broke them into small pieces; and he scattered those small pieces all over the burials of those, who were wont to offer to those idols.)*

<sup>5</sup> Furthermore *the king* burnt the bones of *(the)* priests upon the altars of *(the)* idols, and *(so)* he cleansed Judah and Jerusalem *of idolatry.*

<sup>6</sup> But also he destroyed all the idols in the cities of Manasseh, and of Ephraim, and of Simeon, unto Naphtali.

<sup>7</sup> And when he had scattered the altars, and had all-broken into gobbets the maumet woods, and the graven images, and had destroyed all *[the]* temples of idols from all the land of Israel, he turned again into Jerusalem. *(And when he had destroyed the altars, and the idol groves or and the sacred poles, and had broken the carved idols into pieces, and destroyed all the temples of idols in all the land of Israel, he returned to Jerusalem.)*

<sup>8</sup> Therefore in the eighteenth year of his realm, when the land and the temple was cleansed now, he sent Shaphan, the son of Hilkiah, and Maaseiah, the prince of the city,

and Joah, the son of Joahaz, his chancellor; that they should repair the house of the Lord his God. *(And so in the eighteenth year of his reign, when the land and the Temple had been cleansed, he sent Shaphan, the son of Azaliah, and Maaseiah, the leader of the city, and Joah, the son of Joahaz, his chancellor; to repair the House of the Lord his God.)*

<sup>9</sup> Which came to Hilkiah, the great priest; and when they had taken of him the money, that was brought into the house of the Lord, which money the deacons and porters had gathered of men of Manasseh, and of Ephraim, and of all the remnant men of Israel, and of Judah and of Benjamin, and of the dwellers of Jerusalem, *(And they came to the High Priest Hilkiah; and when they had delivered the money to him, that was brought to the House of the Lord, which money the Levites, who were the gatekeepers, had gathered from the people of Manasseh, and of Ephraim, and from all the remnant of Israel, and of Judah and of Benjamin, and from the inhabitants of Jerusalem.)*

<sup>10</sup> they gave it in(to) the hands of them that were sovereigns of the workmen in the house of the Lord, that they should restore the temple, and repair all the feeble things thereof. *(they gave it to those who were the rulers, or the overseers, of the workmen in the House of the Lord, so that they could restore the Temple, and repair all its weakened, or its broken, parts.)*

<sup>11</sup> And they gave that money to the craftsmen and masons, for to buy stones hewed out of the quarries, and wood to the joinings of the building(s), and to the coupling(s) of [the] houses, which the kings of Judah had destroyed. *(And they gave that money to the craftsmen and the masons, to buy stones cut out of the quarries, and timber for the joints of the buildings, and for the couplings of the houses, which the kings of Judah had destroyed.)*

<sup>12</sup> The which workmen did faithfully all things. And the sovereigns of workers were Jahath, and Obadiah, of the sons of Merari; and Zechariah, and Meshullam, of the sons of Kohath, which hastened the work; all were deacons, knowing how to sing with organs. *(And the workmen faithfully did their work. And the rulers, or the overseers, of the workers were Jahath, and Obadiah, Levites of the sons of Merari; and Zechariah, and Meshullam, of the Kohathites, who hastened the work; all of them were Levites, who knew how to play instruments.)*

<sup>13</sup> And over them that bare burdens to diverse uses were scribes, and masters of deacons, and porters. *(And they were over those who carried burdens, and did diverse types of work; and other Levites were writers, or secretaries, and clerks, and gatekeepers.)*

<sup>14</sup> And when they bare out the money, that was brought into the temple of the Lord, Hilkiah, the priest, found a book of the law of the Lord by the hand of Moses. *(And when they took out the money, that was brought into the Temple of the Lord, the High Priest Hilkiah found The Book of the Law of the Lord, written by Moses.)*

<sup>15</sup> And Hilkiah said to Shaphan, the writer, I have found the book of the law in the house of the Lord. And Hilkiah took it to Shaphan, *(And Hilkiah said to Shaphan, the writer, I have found The Book of the Law in the House of the Lord. And Hilkiah gave it to Shaphan,)*

<sup>16</sup> and he bare in the book to the king *(or and he took the book to the king);* and he told to him, and said, Lo! all things be fulfilled, *or ended,* which thou hast given into the hands of thy servants.

<sup>17</sup> And they have welled together the silver, which is found in the house of the Lord; and it is given to the sovereigns of the craftsmen, and *(to those)* making diverse works; *(And they have melted together the silver, which was kept in the House of the Lord; and it was given to the rulers, or the overseers, of the craftsmen, and to those doing diverse types of work;)*

<sup>18</sup> furthermore Hilkiah, the priest, took to me this book. And when he had rehearsed this book in the presence of the king, *(and furthermore, the High Priest Hilkiah gave me this book. And when he had read the book before the king,)*

<sup>19</sup> and when the king had heard the words of the law, he rent his clothes; *(and the king had heard the words of the Law, he tore his clothes;)*

<sup>20</sup> and he commanded to Hilkiah, and to Ahikam, the son of Shaphan, and to Abdon, the son of Micah, and to Shaphan, the scribe, and to Asaiah, the servant of the king, and said,

<sup>21</sup> Go ye, and pray the Lord for me, and for the remnant of men of Israel and of Judah, on all the words of this book, that is found, *(or Go ye, and pray to the Lord for me, and for the rest of the people who remain in Israel and Judah, concerning all the words of this book, that is found).* For great *(is the)* vengeance of the Lord *(that)* hath dropped upon

us, for our fathers kept not the words of the Lord, to do all things that be written in this book.

<sup>22</sup> Therefore Hilkiah, and they that were sent together (*with him*) from the king, *went* to Huldah, the prophetess, the wife of Shallum, the son of Tikvath, the son of Hasrah, (*the*) keeper of the *king's* clothes, the which Huldah dwelled in Jerusalem in the second ward (*or who lived in Jerusalem's secondward*); and they spake to her the words, which we told before.

<sup>23</sup> And she answered to them, The Lord God of Israel saith these things, Say ye to the man, that sent you to me,

<sup>24</sup> The Lord saith these things, Lo! I shall bring evils upon this place, and upon the dwellers thereof (*or and upon its inhabitants*), and all the cursings that be written in this book, that they have read before the king of Judah.

<sup>25</sup> For they have forsaken me, and have sacrificed to alien gods, for to stir me to wrathfulness in all the works of their hands, (*or For they have abandoned me, and have sacrificed to foreign, or other, gods, and have stirred me to anger with all the works of their hands*); therefore my strong vengeance shall drop upon this place, and it shall not be quenched.

<sup>26</sup> But speak ye thus to the king of Judah, that sent you to pray (*to*) the Lord, The Lord God of Israel saith these things, For thou heardest the words of the book,

<sup>27</sup> and thine heart *thereby* is made nesh, and thou art meeked in the sight of the Lord of these things which be said against this place, and *against* the dwellers of Jerusalem, and thou hast revered my face, and hast rent thy clothes, and hast wept before me; also I have heard thee, saith the Lord. (*and thy heart is softened by it, and thou art humbled before the Lord by these things which be said against this place, and against the inhabitants of Jerusalem, and thou hast revered my face, and hast torn thy clothes, and hast wept before me; yea, I have heard thee, saith the Lord.*)

<sup>28</sup> For now I shall gather thee to thy fathers, and thou shalt be borne into thy sepulchre in peace; and thine eyes shall not see all the evil, *that is, none of all the evils*, that I shall bring in upon this place, and upon the dwellers thereof (*or and upon its inhabitants*). Then they told to the king all things, that Huldah had said.

<sup>29</sup> And after that *the king* had called together all the elder men of Judah and of Jerusalem,

<sup>30</sup> he went up into the house of the Lord, and *there went up together with him* all the men of Judah, and the dwellers of Jerusalem, priests, and deacons, and all the people, from the least unto the most; to whose hearing in the house of the Lord, the king read all the words of the *foresaid* book. (*he went up to the House of the Lord, and there went up together with him all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, from the least unto the most; to whom the king then read aloud all the words of the foresaid book that was found in the House of the Lord.*)

<sup>31</sup> And he stood in his throne, and smote, *or made*, a bond of peace before the Lord, for to follow him, and to keep the commandments, and the witnessings, and the justifying of him, in all his heart, and in all his soul; and to do those things which were written in that book, that he had read. (*And he stood by his throne, and struck a covenant before the Lord, to follow him, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul; and to do those things that were written in that book, that he had read.*)

<sup>32</sup> And he charged greatly upon this thing all men, that were found in Jerusalem and Benjamin; and the dwellers of Jerusalem did after the covenant of the Lord God of their fathers. (*And he greatly charged all who were found in Jerusalem and Benjamin to keep this oath, or this pledge; and the inhabitants of Jerusalem did after the covenant of the Lord God of their fathers.*)

<sup>33</sup> Therefore Josiah did away all the abominations from all the countries of the sons of Israel; and made all men, that were left in Israel, to serve the Lord God; and in all the days of his life they went not away from the Lord God of their fathers. (*And so Josiah did away all the abominations from all the territories of the Israelites; and made all, who were left in Israel, to serve the Lord God; and in all the days of his life they did not go away from the Lord God of their fathers.*)

## CHAPTER 35

<sup>1</sup> Forsooth Josiah made pask to the Lord in Jerusalem, the which *pask* was offered in the fourteenth day of the first month; (*And Josiah kept a Passover to the Lord in Jerusalem, and the Passover beasts were killed on the fourteenth day of the first month;*)

<sup>2</sup> and he ordained priests in their offices; and commanded them for to serve in the house of the Lord. (*and he ordained the priests in their offices; and encouraged them to do their service well in the House of the Lord.*)

<sup>3</sup> And he spake to the deacons, at whose teaching all Israel was hallowed to the Lord, Set ye, *he said*, the ark of the Lord in the sanctuary of the temple, that Solomon, king of Israel, the son of David builded; for ye shall no more bear it about. But now serve ye the Lord your God, and his people Israel, (*And he said to the Levites, who taught all Israel, and were dedicated to the Lord, Put ye the Ark of the Lord in the sanctuary of the Temple, that Solomon, the king of Israel, the son of David, built; for no more shall ye carry it about. But now serve the Lord your God, and his people Israel.*)

<sup>4</sup> and make you(rselves) ready by your houses and families, in the partings of each by himself (*or in each of your divisions*), as David, king of Israel, commanded, and as Solomon, his son, ordained;

<sup>5</sup> and serve ye in the sanctuary by the families and (*the*) companies of (*the*) deacons,

<sup>6</sup> and be ye hallowed, and offer ye (*the*) pask; also make ready your brethren, that they may do after the words, which the Lord spake by the hand of Moses. (*and be ye consecrated, or purified, and kill ye the Passover lambs; and prepare for your kinsmen, to do after the words, which the Lord spoke through Moses.*)

<sup>7</sup> Furthermore Josiah gave to all the people, that was found there in the solemnity of pask, *that is, to make the solemnity*, lambs and kids of the flocks, and of residue sheep *he gave* thirty thousand, and of oxes three thousand; these things were given of the substance of the king. (*And Josiah gave to all the people who were there for the Passover Feast, that is, to all who were there to keep the Feast, lambs and goat kids of the flocks, and he gave thirty thousand sheep, and three thousand oxen; these things were given out of the king's substance, or from his own possessions.*)

<sup>8</sup> And his dukes offered those things which they avowed by their free will, as well to the people, as to priests and deacons, (*or And his leaders offered those things which they vowed by their own free will, to the people, as well as to the priests, and the Levites*). And Hilkiah, and Zechariah, and Jehiel, princes of the house of the Lord, gave to [*the*] priests, to make (*the*) pask in common, two thousand and six hundred sheep, and three hundred oxen.

<sup>9</sup> And Conaniah, and Shemaiah, and Nethaneel, and his brethren, and also Hashabiah, and Jeiel, and Jozabad, the princes of deacons, gave to other deacons, to make [*the*] pask, five thousand of sheep, and five hundred oxen. (*And Conaniah, and Shemaiah, and Nethaneel, and his kinsmen, and also Hashabiah, and Jeiel, and Jozabad, the leaders of the Levites, gave to the other Levites, to make the Passover, five thousand sheep, and five hundred oxen.*)

<sup>10</sup> And the service was made ready; and [*the*] priests stood in their office, and deacons in their companies (*or and the Levites in their divisions*), by the commandment of the king;

<sup>11</sup> and pask was offered. And [*the*] priests sprinkled their hands with blood, and deacons drew off the skins of sacrificed beasts, (*and so the Passover beasts were killed. And the priests sprinkled the blood with their hands, and the Levites drew off the skins of the sacrificed beasts.*)

<sup>12</sup> and they parted those sacrifices, for to give *them* by the houses and families of all men *that were come thither to make (the) pask*; and that those sacrifices should be offered to the Lord, as it is written in the book of Moses; and of oxen they did in like manner. (*and they separated those sacrifices, in order to distribute them by the houses and the families of all those who were come there to keep the Passover; and so that those sacrifices should be offered to the Lord, as it is written in The Book of Moses; and they did in like manner with the oxen.*)

<sup>13</sup> And they roasted the pask lamb upon the fire, after that that is written in the law. And they seethed peaceable sacrifices in pans, and in cauldrons, and in pots, and in haste they dealed it to all the people; (*And they roasted the Passover lamb upon the fire, after what is written in the Law. And they boiled the peace offerings in pans, and cauldrons, and pots, and then they gave it out hastily, or quickly, to all the people.*)

<sup>14</sup> but they made ready afterward to themselves, and to priests; for the priests were occupied unto [*the*] night in the offering of burnt sacrifices and of the inner fatnesses. Wherefore the deacons made ready *their part* at the last to themselves, and to the priests, the sons of Aaron. (*and afterward the Levites prepared for themselves, and for the priests; for the priests were occupied into the night in offering the burnt sacrifices and the inner*

*fatnesses. And so the Levites prepared their portion lastly for themselves, and for the priests, the sons of Aaron.)*

<sup>15</sup> And *[the]* singers, the sons of Asaph, stood in their order; by the commandment of David, and of Asaph, and of Heman, and of Jeduthun, the prophets of the king; but the porters kept *their office* by each gate, so that they went not away from their service, soothly (*not*) in a point, *that is, they were in no time absent from their office*; wherefore and the deacons, their brethren, made ready meats to them, (*or and the gatekeepers kept watch at each gate, so that they went not away from their service, truly at no point, that is, they were never absent from their station; and so the Levites, their kinsmen, prepared their meats*).

<sup>16</sup> Therefore all the religion of the Lord was fulfilled rightfully in that day, that they made pask, (*or And so all the service of the Lord was rightfully done on that day, so that they kept the Passover*), and offered burnt sacrifices upon the altar of the Lord, by the commandment of king Josiah.

<sup>17</sup> And the sons of Israel, that were found there, made pask in that time, and the solemnity of therf loaves seven days. (*And the Israelites, who were found there, kept the Passover at that time, and then the Feast of Unleavened Bread for seven days.*)

<sup>18</sup> No pask was like this in Israel, from the days of Samuel, the prophet; but neither any of the kings of Israel made pask as Josiah *did*, to *[the]* priests and deacons, and to all Judah and Israel, that was found *there*, and to the dwellers of Jerusalem. (*There was no Passover like this in Israel, since the days of the prophet Samuel; nor did any of the kings of Israel keep such a Passover as Josiah did, with the priests and the Levites, and all Judah and Israel, who were found there, and the inhabitants of Jerusalem.*)

<sup>19</sup> This pask was hallowed in the eighteenth year of the realm of Josiah. (*This Passover was kept in the eighteenth year of Josiah's reign.*)

<sup>20</sup> After that Josiah had repaired the temple, Necho, the king of Egypt, went up to fight in Charchemish beside Euphrates; and Josiah went forth into his meeting. (*After that Josiah had repaired the Temple, Necho, the king of Egypt, went up to fight in Charchemish, which was on the banks of the Euphrates River; and Josiah went out against him.*)

<sup>21</sup> And Necho said by messengers sent to Josiah, King of Judah, what *cause of strife* is to me and to thee? I come not against thee today, but I fight against another household, to which God bade me go in haste; cease thou to do *thus* against God, that is with me, lest he slay thee. (*And Necho sent messengers who said to Josiah, King of Judah, what cause of strife is there between me and thee? I did not come against thee today, but I fight against another household, to whom God hath ordered me to go in haste; cease thou to do thus against God, who is with me, lest he kill thee.*)

<sup>22</sup> But Josiah would not turn again, but he made ready battle against him; and he assented not to the words of Necho, by God's mouth, but he went for to fight in the field of Megiddo. (*But Josiah would not turn back, but he prepared battle array against him; and he assented not to the words of Necho, which were from God's mouth, but he went out to fight in the field of Megiddo.*)

<sup>23</sup> And there he was wounded of archers, and Josiah said to his servants, Lead ye me out of the battle, for I am wounded greatly. (*And there he was wounded by archers, and Josiah said to his servants, Lead ye me out of the battle, for I am greatly wounded.*)

<sup>24</sup> And they bare him over from that chariot into another chariot, that followed him, by custom of the king, and they brought him *forth* into Jerusalem; and he died *there*, and was buried in the sepulchre of his fathers. And all Judah and Jerusalem bewailed him,

<sup>25</sup> Jeremy most (*of all*), of whom all *[the]* singers and singeresses till into *[the]* present day rehearse (*his*) lamentations, *either wailings*, on Josiah, (*or and Jeremiah bewailed him most of all, and all the singers and singeresses recite his lamentations, or his wailings, upon Josiah unto this present day*); and it came forth as a law in Israel, Lo! it is said written in *[the]* Lamentations.

<sup>26</sup> Forsooth the residue of *[the]* words of Josiah, and of his mercies, that be commanded in the law of the Lord, (*And the rest of the words concerning Josiah, and the mercies that he did, that is, his righteous works, which be commanded in the Law of the Lord,*)

<sup>27</sup> and his works, the first and the last, be written in the book of *[the]* kings of Israel and of Judah. (*and his first and last works, be written in The Book of the Kings of Judah and of Israel.*)

## CHAPTER 36

<sup>1</sup> Therefore the people of the land took Jehoahaz, the son of Josiah, and ordained him king for his father in Jerusalem. *(And so the people of the land took Jehoahaz, Josiah's son, and made him king in place of his father in Jerusalem.)*

<sup>2</sup> Jehoahaz was of three and twenty years, when he began to reign, and he reigned three months in Jerusalem.

<sup>3</sup> And when the king of Egypt had come to Jerusalem, he removed him, and he condemned the land in an hundred talents of silver and in a talent of gold. *(And when the king of Egypt came to Jerusalem, he removed Jehoahaz, and made the people of the land pay him, the king of Egypt, tribute, or taxes, of a hundred talents of silver, and a talent of gold.)*

<sup>4</sup> And he ordained for him Eliakim, his brother, *(to be)* king upon Judah and Jerusalem; and he turned his name *(or and he changed his name)*, and called him Jehoiakim. And he took that Jehoahaz *(back)* with himself, and he brought *him* into Egypt.

<sup>5</sup> Jehoiakim was of five and twenty years, when he began to reign, and he reigned eleven years in Jerusalem, and he did evil before the Lord his God.

<sup>6</sup> And Nebuchadnezzar, king of Chaldees *(or the king of the Chaldeans, that is, the king of Babylon)*, went up against this Jehoiakim, and he led him bound with chains into Babylon.

<sup>7</sup> To which Babylon he translated also the vessels of the house of the Lord, and he set those in his temple. *(And he also carried away the vessels of the House of the Lord, and he put them in his temple in Babylon.)*

<sup>8</sup> Soothly the residue of [the] words of Jehoiakim *(or And the rest of the deeds of Jehoiakim)*, and of his abominations which he wrought, and which were found in him, be contained in the book of [the] kings of Israel and of Judah. And Jehoiachin, his son, reigned for him.

<sup>9</sup> Jehoiachin was of eight years *(or Jehoiachin was eighteen years old)*, when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the Lord.

<sup>10</sup> And when the circle of the year was turned about, Nebuchadnezzar the king sent men, which also brought him into Babylon, when the most precious vessels of the house of the Lord were borne out together, *(or And at the turn of the year, King Nebuchadnezzar sent men to Jerusalem, who brought Jehoiachin back to Babylon, and the most precious vessels, from the House of the Lord, were brought back with him)*. And Nebuchadnezzar ordained Zedekiah, his father's brother, king upon Judah and Jerusalem.

<sup>11</sup> Zedekiah was of one and twenty years, when he began to reign, and he reigned eleven years in Jerusalem.

<sup>12</sup> And he did evil in the sight of the Lord his God, and he was not ashamed of the face of Jeremy, the prophet, that spake to him by the mouth of the Lord. *(And he did evil before the Lord his God, and he was not ashamed before the face of the prophet Jeremiah, who spoke to him the words of the Lord.)*

<sup>13</sup> Also he went [away] from king Nebuchadnezzar, which made him to swear by God, *that is, to promise steadfastly to be true to him*; and Zedekiah made hard his noll and his heart, that he would not turn again to the Lord God of Israel. *(And he also rebelled against King Nebuchadnezzar, who had made him to swear by God, that is, to promise steadfastly to be true to him; and Zedekiah stiffened his neck, that is, he became stubborn, and he hardened his heart, and he would not return to the Lord God of Israel.)*

<sup>14</sup> But also all the princes of priests, and the people, trespassed wickedly, by all the abominations of heathen men; and they defouled the house of the Lord, which he had hallowed to himself in Jerusalem. *(But also all the leaders of the priests, and the people, wickedly trespassed, by all the abominations of the heathen; and they defiled the House of the Lord, which he had consecrated in Jerusalem.)*

<sup>15</sup> And the Lord God of their fathers sent to them by the hand of his messengers, and the Lord rose up by night, and he admonished *them* each day; for-thy that he would spare his people, and his dwelling place.

<sup>16</sup> And they mocked the messengers of God, and they despised his words, and they scorned his prophets; till the great vengeance of the Lord ascended upon his people, and no cure, *or healing*, were to *them*. *(But they mocked God's messengers, and they despised his words or and they defied his words, and they scorned his prophets; until the great vengeance of the Lord descended upon his people, and then there was no cure, or healing, for them.)*

<sup>17</sup> And he brought on them the king of Chaldees; and [he] killed the young men of them by sword in the house of [the] sanctuary; he had not mercy of a young man, and of a virgin, and of an old man, and soothly neither of a man nigh the death for eldness, but he betook all in the hand of that king of Chaldees. (And he brought in upon them the king of the Chaldeans; and he killed their young men with the sword in the House of the sanctuary; and he had no mercy for a young man, or a virgin, or an old man, or a man near death because of old age, but he delivered them all into the hands of that king of the Chaldeans.)

<sup>18</sup> And he translated into Babylon all the vessels of the house of the Lord (or And he carried away to Babylon all the vessels of the House of the Lord), both the greater and the less(er) vessels, and the treasures of the temple, and of the king of Judah, and of the princes thereof.

<sup>19</sup> And(the) enemies burnt the house of the Lord; and they destroyed the wall of Jerusalem; they burnt all the towers; and they destroyed whatever thing was precious therein. (And the enemies burned down the House of the Lord; and they destroyed the wall of Jerusalem; they burned down all the towers; and they destroyed whatever precious things were there.)

<sup>20</sup> If any man escaped the sword, he was led (away) into Babylon, and served the king and his sons; this subjection(or this subjugation)/this thralldom continued upon the men of Judah, till the king of Persia reigned.

<sup>21</sup> and till the word of the Lord by the mouth of Jeremy was fulfilled, and till the land hallowed his sabbaths, (or and until the word of the Lord given by Jeremiah was fulfilled, and until the land consecrated its Sabbaths). Soothly Judah in all the days of (its) desolation, or of the destroying or forsaking thereof, it made sabbath, till that seventy years were fulfilled.

<sup>22</sup> Forsooth in the first year of Cyrus, king of Persia, to fulfill the word of the Lord, which he had spoken by the mouth of Jeremy, the Lord raised (up) the spirit of Cyrus, king of Persia, that commanded to be preached in all his realm, yea, by writing, and said, (But in the first year of Cyrus, the king of Persia, to fulfill the word of the Lord, which he had spoken by the mouth of Jeremiah, the Lord raised up the spirit of Cyrus, the king of Persia, who commanded to be preached in all his kingdom, by word of mouth, and in writing, the following edict.)

<sup>23</sup> (I) Cyrus, king of Persia, saith these things, The Lord God of heaven hath given to me all the realms of [the] earth, and he commanded to me, that I should build to him an house in Jerusalem, which is in Judah. Who of you is in all his people? the Lord his God be with him, and go he up thither, (or To every man among you who is of his people, the Lord his God be with him, and go he up there now to Jerusalem).

## EZRA

<sup>1</sup> In the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremy should be fulfilled (*or so that the word of the Lord through Jeremiah would be fulfilled*), the Lord raised (*up*) the spirit of Cyrus, king of Persia; and he published a voice in all his realm, yea, by writing, *he sent out his letters, (to be read aloud)*, and said,

<sup>2</sup> (*I*), Cyrus, the king of Persia, saith these things, The Lord God of heaven hath given to me all the realms of [*the*] earth, and he hath commanded to me, that I should build to him an house in Jerusalem, which is in Judah, (*or and he hath commanded me, to build a House for him in Jerusalem, which is in Judah*).

<sup>3</sup> Who is among you of all his people? his God be with him; and go he up into Jerusalem, which is in Judah, and build he (*again*) the house of the Lord God of Israel; he is God, which is in Jerusalem. (*Who is there among you of all his people? his God be with him; and go he up to Jerusalem, which is in Judah, and help he to rebuild the House of the Lord God of Israel; he is the God, who is worshipped in Jerusalem or whose city is Jerusalem.*)

<sup>4</sup> And all other men, that dwell wherever in all places, help him; the men of their place help in silver, and gold, and chattel, and sheep, besides that that they offer willfully to the temple of God, which is in Jerusalem. (*And let all the other people, wherever they may live in every place, help him; let people from every place help him with silver, and gold, and chattel or and cattle, and sheep, besides what they offer by free will for the Temple of God, which was, and shall be again, in Jerusalem.*)

<sup>5</sup> And *then*[*the*] princes of the fathers of Judah and of Benjamin rose up, and the priests, and the deacons, and each man whose spirit God raised, for to go up to build (*again*) the temple of the Lord, that was in Jerusalem. (*And then the leaders of the families of the tribes of Judah and of Benjamin, and the priests, and the Levites, and each man whose spirit God had raised up, rose up to go up to rebuild the Temple of the Lord, that was in Jerusalem.*)

<sup>6</sup> And all men that were in compass *about* helped the hands of them (*or And all the people who were round about helped them*), with vessels of silver, and of gold, with their substance, with purtenance of household, and with work beasts, besides, *or over*, these things which they offered by *their*(*own*) free will.

<sup>7</sup> And king Cyrus brought forth the vessels of the temple of the Lord (*or And King Cyrus brought forth the vessels from the Temple of the Lord*), which Nebuchadnezzar had taken from Jerusalem, and had set them in the temple of his god.

<sup>8</sup> And Cyrus, the king of Persia, brought forth those vessels by the hand of Mithredath, the son of Gizbar; and numbered those to Sheshbazzar, the prince of Judah. (*And Cyrus, the king of Persia, put Mithredath, the treasurer, in charge of these vessels; and Mithredath listed them for Sheshbazzar, the governor of Judah.*)

<sup>9</sup> And this is the number of the vessels; golden vials, thirty; silveren vials, a thousand; great knives, nine and twenty; (*And this is the number of the vessels; thirty gold basins, one thousand silver basins; twenty-nine other kinds of vessels;*)

<sup>10</sup> (*small*) golden basins, thirty; (*small*) silveren basins, two thousand four hundred and ten; and other vessels, a thousand; (*thirty gold bowls; four hundred and ten silver bowls; and a thousand other vessels;*)

<sup>11</sup> all the vessels of gold and of silver *were* five thousand and four hundred. *And* Sheshbazzar took all *these* vessels, with them that went up from the transmigration of Babylon, into Jerusalem. (*in all, there were five thousand four hundred gold and silver vessels. And Sheshbazzar took all of these vessels with him, when he, and others of the captivity, left Babylon, and went to Jerusalem.*)

## CHAPTER 2

<sup>1</sup> And these be the sons of the province, which went up from the captivity, which Nebuchadnezzar, the king of Babylon, had translated into Babylon; and they turned again into Jerusalem and into Judah, each man into his city, (*And these be the sons of the province, who came back from the captivity, whom Nebuchadnezzar, the king of Babylon, had carried off to Babylon; and they returned to Jerusalem and to Judah, each man to his own city,*)

<sup>2</sup> that came with Zerubbabel; *that is*, Jeshua, (*or Joshua*), Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. *This is the number of [the] men of the sons of Israel; (yea, the leaders who came back with Zerubbabel; that is, Jeshua,*

or Joshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, and Baanah. And this is the list of the number of the men of the Israelites who returned;)

- <sup>3</sup> the sons of Parosh, two thousand an hundred and two and seventy;  
<sup>4</sup> the sons of Shephatiah, three hundred and two and seventy;  
<sup>5</sup> the sons of Arah, seven hundred and five and seventy;  
<sup>6</sup> the sons of Pahath and of Moab, (*of the*) sons of Jeshua and of Joab, two thousand nine hundred and twelve; (*the sons of Pahathmoab, of the sons of Jeshua and of Joab, two thousand eight hundred and twelve;*)  
<sup>7</sup> the sons of Elam, a thousand two hundred and four and fifty;  
<sup>8</sup> the sons of Zattu, nine hundred and five and forty;  
<sup>9</sup> the sons of Zaccai, seven hundred and sixty;  
<sup>10</sup> the sons of Bani, six hundred and two and forty;  
<sup>11</sup> the sons of Bebai, six hundred and three and twenty;  
<sup>12</sup> the sons of Azgad, a thousand two hundred and two and twenty;  
<sup>13</sup> the sons of Adonikam, six hundred and six and sixty;  
<sup>14</sup> the sons of Bigvai, two thousand two hundred and six and fifty; [*the sons of Bigvai, two thousand and six and fifty;*]  
<sup>15</sup> the sons of Adin, four hundred and four and fifty;  
<sup>16</sup> the sons of Ater, that were of Hezekiah (*or of the family of Hezekiah*), ninety and eight;  
<sup>17</sup> the sons of Bezai, three hundred and three and twenty;  
<sup>18</sup> the sons of Jorah, an hundred and twelve;  
<sup>19</sup> the sons of Hashum, two hundred and three and twenty;  
<sup>20</sup> the sons of Gibbar *were* ninety and five;  
<sup>21</sup> the sons of Bethlehem, an hundred and eight and twenty; [*the sons of Bethlehem, an hundred and three and twenty;*]  
<sup>22</sup> the men of Netophah, six and fifty;  
<sup>23</sup> the men of Anathoth, an hundred and eight and twenty;  
<sup>24</sup> the sons of Azmaveth, two and forty;  
<sup>25</sup> the sons of Kiriathjearim, Chephirah, and Beeroth, seven hundred and three and forty;  
<sup>26</sup> the sons of Ramah and of Gaba, six hundred and one and twenty;  
<sup>27</sup> (*the*) men of Michmas, an hundred and two and twenty;  
<sup>28</sup> (*the*) men of Bethel and of Ai, two hundred and three and twenty;  
<sup>29</sup> the sons of Nebo, two and fifty;  
<sup>30</sup> the sons of Magbish, an hundred and six and fifty;  
<sup>31</sup> the sons of the tother Elam, a thousand two hundred and four and fifty;  
<sup>32</sup> the sons of Harim, three hundred and twenty;  
<sup>33</sup> the sons of Lod, Hadid, and of Ono, seven hundred and five and twenty;  
<sup>34</sup> the sons of Jericho, three hundred and five and forty;  
<sup>35</sup> the sons of Senaah, three thousand six hundred and thirty;  
<sup>36</sup> (*the*) priests; the sons of Jedaiah, in the house of Jeshua, (*or Joshua*), nine hundred and three and seventy;  
<sup>37</sup> the sons of Immer, a thousand and two and fifty;  
<sup>38</sup> the sons of Pashur, a thousand two hundred and seven and forty;  
<sup>39</sup> the sons of Harim, a thousand and seventeen;  
<sup>40</sup> deacons (*or the Levites*); the sons of Jeshua and of Kadmiel, (*of*) the sons of Hodaviah, four and seventy;  
<sup>41</sup> (*the*) singers; the sons of Asaph, an hundred and eight and twenty;  
<sup>42</sup> the sons of [*the*] porters; the sons of Shallum, sons of Ater, sons of Talmon, sons of Akkub, sons of Hatita, sons of Shobai, all *these were* an hundred and eight and thirty; (*the sons of the gatekeepers; the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai, all these were a hundred and thirty-nine;*)  
<sup>43</sup> Nethinims, *these bare wood and water to the house of God's religion, (or the Temple workers, who carried the wood and the water for the House of God)*; the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,  
<sup>44</sup> the sons of Keros, the sons of Siaha, the sons of Padon,  
<sup>45</sup> the sons of Lebanah, the sons of Hagabah, the sons of Akkub,  
<sup>46</sup> the sons of Hagab, the sons of Shalmal, the sons of Hanan,  
<sup>47</sup> the sons of Giddel, the sons of Gahar, the sons of Reaiah,  
<sup>48</sup> the sons of Rezin, the sons of Nekoda, the sons of Gazzam,

- <sup>49</sup> the sons of Uzza, the sons of Paseah, the sons of Besai,  
<sup>50</sup> the sons of Asnah, the sons of Mehunim, the sons of Nephusim,  
<sup>51</sup> the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,  
<sup>52</sup> the sons of Bazluth, the sons of Mehida, the sons of Harsha,  
<sup>53</sup> the sons of Barkos, the sons of Sisera,  
 the sons of Thamah,  
<sup>54</sup> the sons of Nezhiah, the sons of Hatipha;  
<sup>55</sup> the sons of the servants of Solomon; the sons of Sotai, the sons of Sophereth, the sons of Peruda,  
<sup>56</sup> the sons of Jaalah, the sons of Darkon, the sons of Giddel,  
<sup>57</sup> the sons of Shephatiah, the sons of Hattil, the sons of Pochereth, that were of Zebaim, the sons of Ami;  
<sup>58</sup> all the Nethinims, and the sons of the servants of Solomon, *were three hundred ninety and twain. (all the Temple workers, and the sons of Solomon's servants, were three hundred and ninety-two.)*  
<sup>59</sup> And they that went up from Telmelah, Telharsa, Cherub, and Addan, and Immer, and might not show the house of their fathers, and their seed, *or progeny*, whether they were of Israel, *were these; (And those who came back from the towns of Telmelah, Telharsa, Cherub, and Addan, and Immer, and could not prove their father's house, (or family), and whether they were descendants of Israelites, (were these);)*  
<sup>60</sup> the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and two and fifty;  
<sup>61</sup> and of the sons of *(the)* priests, the sons of Habaiah, the sons of Hakkoz, and the sons of Barzillai, the which took a wife of the daughters of Barzillai *(the)* Gileadite, and was called by the name of them;  
<sup>62</sup> these sought the scripture of their genealogy, and found it not, and they were *therefore* cast out of priesthood. *(these sought proof for their genealogy, and could not find it, and so they were cast out of the priesthood.)*  
<sup>63</sup> And *(the)* Tirshatha said to them, that they should not eat of the holy of holy things, till a wise priest and a perfect man rose up. *(And the governor said to them, that they should not eat the holy of holy things, until a priest rose up who could consult the Urim and the Thummim.)*  
<sup>64</sup> All the multitude *being* as one man, *were* two and forty thousand three hundred and sixty, *(All the multitude being like one person, were forty-two thousand three hundred and sixty.)*  
<sup>65</sup> besides the servants of them and the handmaids, which were seven thousand three hundred and seven and thirty; and among them *were* singers and singeresses, two hundred. *(besides their servants and servantesses, who were seven thousand three hundred and thirty-seven; and among them were two hundred singers and singeresses.)*  
<sup>66</sup> The horses of them *were* six hundred and six and thirty; the mules of them, four hundred and five and forty;  
<sup>67</sup> the camels of them, four hundred and five and thirty; the asses of them, six thousand seven hundred and twenty.  
<sup>68</sup> And of the princes of *[the]* fathers, when they entered into the temple of the Lord, *that is, the place where the temple was, (or formerly had been)*, which is in Jerusalem, they offered of *their* free will into the house of God, to build it *(again)* in his place; *(And the leaders of the families of the tribes, when they went to the place in Jerusalem where the Temple of the Lord had been, offered their free will offerings to help rebuild the House of God, in its former place;)*  
<sup>69</sup> they gave by their mights *(for)* the costs of the work, one and forty thousand pieces of gold; and five thousand bezants of silver; and priests' clothes an hundred. *(they gave out of their wealth for the costs, or the expenses, of the work, sixty-one thousand pieces of gold, and five thousand bezants of silver, and a hundred priests' garments.)*  
<sup>70</sup> Therefore *(the)* priests, and deacons of the people, and singers, and porters, and Nethinims dwelled in their cities, and all Israel in their cities. *(And so the priests, and the Levites, and some of the people lived in Jerusalem, and the singers, and the gatekeepers, and the Temple workers, lived in their cities, and all the other Israelites lived in their cities.)*

### CHAPTER 3

<sup>1</sup> And when the seventh month was come, and the sons of Israel were in their cities. And the people was gathered as one man into Jerusalem. *(And when the seventh month*

*had come, with all the Israelites in their cities, then the people gathered together as one person in Jerusalem.)*

<sup>2</sup> And Joshua, the son of Jozadak, rose up, and his brethren, *(the)* priests, and Zerubbabel, the son of Salathiel, and his brethren, and they builded the altar of God of Israel for to offer thereupon burnt sacrifices, as it is written in the law of Moses, the man of God. *(And Jeshua, the son of Jozadak, rose up, and his fellow priests, and Zerubbabel, the son of Salathiel, and his kinsmen, and they rebuilt the altar of the God of Israel to offer burnt sacrifices upon, as it is written in the Law of Moses, the man of God.)*

<sup>3</sup> And they setted the altar upon his foundations, while the peoples of *(the)* lands by compass made them afearred; and they offered upon that altar burnt sacrifices to the Lord in the morrowtide and eventide. *(And they put the altar on its foundation, or on its base, for the peoples of the lands all about had made them afraid; and they offered on that altar burnt sacrifices to the Lord in the morning and in the evening.)*

<sup>4</sup> And they made the solemnity of tabernacles, as it is written, and they offered burnt sacrifice(s) each day by order, by the work of the day commanded in his day. *(And they kept the Feast of Tabernacles, as it is written, and offered the daily burnt sacrifices in order, as the custom of each day required.)*

<sup>5</sup> And after this they offered the continual burnt sacrifice, both in calends and in all solemnities of the Lord, that were hallowed, and in all, in which *(a)* gift was offered to the Lord by free will. *(And in addition to this, they offered the continual burnt sacrifices that were ordained, and the sacrifices, or the offerings, on calends, that is, on the first day of the month, and at all the Feasts to honour the Lord, as well as all the freewill offerings, or gifts, that were given to the Lord.)*

<sup>6</sup> In the first day of the seventh month they began to offer burnt sacrifice(s) to the Lord; certainly the temple of God was not founded yet. *(On the first day of the seventh month they began to offer the burnt sacrifices to the Lord, even though the foundation of the Temple of God had not yet been laid.)*

<sup>7</sup> But they gave money to the hewers of stone(s), and to the layers of stone(s), and they gave meat, and drink, and oil, to men of Sidon, and to men of Tyre, that they should bring cedar trees from the Lebanon to the sea of Joppa, by that that Cyrus, king of Persia, had commanded to them. *(And they gave money to the stone-cutters, and to the stone-layers, and they gave food, and drink, and oil, to men of Sidon, and to men of Tyre, to bring cedar wood from Lebanon over the sea to Joppa, as Cyrus, the king of Persia, had commanded them.)*

<sup>8</sup> And in the second year of their coming to the temple of God in Jerusalem, in the second month, Zerubbabel, the son of Salathiel, and Joshua, the son of Jozadak, and others of their brethren, priests and deacons, and all that came from the captivity into Jerusalem, began the work of God's temple; and they ordained deacons, from twenty years and above, for to hasten the work of the Lord; *(And so in the second year of their coming back to (rebuild) the Temple of God in Jerusalem, in the second month, Zerubbabel, the son of Salathiel, and Jeshua, the son of Jozadak, and others of their kinsmen, the priests and the Levites, and all who came back from the captivity to Jerusalem, began (work on God's Temple); and they ordained the Levites, from twenty years of age and older, to oversee, (or to supervise), the work of the Lord;)*

<sup>9</sup> and Joshua stood, and his sons, and his brethren, Kadmiel and his sons, and the sons of Judah together, as one man, to be busy over them that made the work in the temple of God; and the sons of Henadad, *(with)* their sons, and their brethren, *(the)* deacons. *(and Jeshua, and his sons, and his kinsmen, and Kadmiel, and his sons, the sons of Judah or the sons of Hodaviah, all stood together as one person, to oversee those who did the work in the Temple of God; and they were helped by the sons of Henadad, with their sons, and their kinsmen, the Levites.)*

<sup>10</sup> Therefore when the temple of the Lord was founded of stone-layers, *(the)* priests stood in their ornaments with trumps, and *(the)* deacons, the sons of Asaph, stood singing in cymbals, for to praise God, by the hand, or ordinance, of David, king of Israel. *(And so when the stone-layers laid the foundation of the Temple of the Lord, the priests, wearing their adornments, stood blowing trumpets, and the Levites, the sons of Asaph, stood singing with cymbals, to praise God, in the manner ordained by David, the king of Israel.)*

<sup>11</sup> And they sang together in hymns and acknowledging to the Lord, *(singing)*, For he is good, for his mercy is without end upon Israel. And all the people cried with *[a]* great cry, in praising the Lord, for the temple of the Lord was founded. *(And they sang together with hymns and thanksgiving to the Lord, singing, For he is good, and his mercy*

is upon Israel forevermore. And all the people cried out with a great shout, praising the Lord, for the foundation of the Temple of the Lord had been laid.)

<sup>12</sup> Also full many of the priests, and of the deacons, and the princes of (the) fathers, and the elder men, that had seen the former temple, when it was founded, and (now) saw this temple before their eyes, wept with great voice, and many men crying in great gladness raised up the voice; (And a great many of the priests, and the Levites, and the leaders of the families of the tribes, and the elders, who had seen the first Temple, and now saw the foundation for this Temple laid before their eyes, wept with a great wailing, and many others raised up their voices, and shouted with great gladness;)

<sup>13</sup> and no man might know the voice of cry of the men being glad, and the voice of weeping of the people; for the people cried together with [a] great cry, and the voice of them was heard afar. (and no one could distinguish between the sound of the people being glad, and the sound of the people weeping; for the people cried out with such a great shout, or with such noise, and their sound was heard afar off.)

## CHAPTER 4

<sup>1</sup> And the enemies of Judah and of Benjamin heard, that the sons of (the) captivity builded a temple to the Lord God of Israel;

<sup>2</sup> and they came to Zerubbabel, and to the princes of (the) fathers, and said to them, Build we with you, for so as ye do, we seek your God, (or and they came to Zerubbabel, and to the leaders of the families, and said to them, Let us build with you, for we seek your God, as ye do); lo! we have offered sacrifices (to him) from the days of Esarhaddon, king of Assur, that brought us hither into this land.

<sup>3</sup> And Zerubbabel, and Joshua, and the other princes of the fathers of Israel, said to them, It is not to us and to you, that we build an house to our God; but we us-selves alone shall build an house to the Lord our God, as Cyrus, the king of Persia, commanded us. (And Zerubbabel, and Jeshua, and the other leaders of the families of the tribes of Israel, said to them, It is of no concern to thee, that we build a House for our God; yea, we shall build by ourselves the House for the Lord our God, as Cyrus, the king of Persia, commanded us.)

<sup>4</sup> And it was done, that the people of the land hindered the hands of the people of Judah, and troubled them in building. (And then it was done, that the people of the land hindered the hands of the people of Judah, and made them afraid to continue building.)

<sup>5</sup> And they hired counsellors against the Jews, that they should destroy the counsel, or purpose, of the Jews, in all the days of Cyrus, king of Persia, and unto the realm of Darius, king of Persia. (And they bribed court officials to work against the Jews, in all the days of Cyrus, the king of Persia, and into the reign of Darius, the king of Persia.)

<sup>6</sup> And in the realm of Ahasuerus, he is (also) called Artaxerxes, in the beginning of his realm, they wrote accusing against the dwellers of Judah and of Jerusalem; (And then in the kingdom of Ahasuerus, who is also called Artaxerxes, at the beginning of his reign, they wrote accusations against the inhabitants of Judah and of Jerusalem;)

<sup>7</sup> and in the days of Artaxerxes, Bishlam wrote, and Mithredath, and Tabeel, and others, that were in the counsel of them, to Artaxerxes, king of Persia. And the epistle of accusing was written in the language of Syria, (or Aramaic), and it was read in the word of Syria. (yea, in the days of Artaxerxes, Bishlam, and Mithredath, and Tabeel, and their counsellors, or their officials, wrote to Artaxerxes, the king of Persia. And their letter of accusation was written in the Aramaic language, and it was read aloud in Aramaic.)

<sup>8</sup> Rehum, B'el T'em, and Shimshai, the scribe, wrote such an epistle from Jerusalem to king Artaxerxes, [on this manner]; (And Rehum, the chancellor, and Shimshai, the provincial secretary, also wrote a letter from Jerusalem to King Artaxerxes, in this manner;)

<sup>9</sup> Rehum, B'el T'em, and Shimshai, the scribe, and [the] other counsellors of them, (or From Rehum, the chancellor, and Shimshai, the provincial secretary, and their counsellors, or their officials), (the) Dinaites, Apharsathchites, and Tarpelites, Apharistes, Archevites, men of Babylon, Susanchites, Dehavites, (and) men of Elam,

<sup>10</sup> and others of heathen men, which the great and glorious Asnapper translated, and made them to dwell in the cities of Samaria, and in other countries beyond the flood, in peace. (and others of the heathen, whom the great and glorious Asnapper carried off captive, and made them live in the cities of Samaria, and in other places in the province west of the Euphrates River; peace to you.)

<sup>11</sup> This is the exemplar of the epistle, that they sent to the king. To Artaxerxes, king, thy servants, men beyond the flood, say health to thee. (This is the text of the letter that

they sent to the king. To King Artaxerxes, from thy servants, we men here in the province west of the Euphrates River, who desire good health and prosperity for thee.)

<sup>12</sup> Be it known to the king, that the Jews, which went up from thee, be come to us in Jerusalem, a rebel and full evil city, which they build (*again*), and they make the ground walls thereof, and they array the walls above. (*Be it known to the king, that the Jews, who left thee, have come to us here in Jerusalem, yea, a rebellious and very evil city, which they now rebuild, and they have laid the foundations, and now raise up the walls on top of them.*)

<sup>13</sup> Now therefore be it known to the king, that if that city be builded (*again*), and the walls thereof be restored, they shall not give tribute, and toll, and annual rents, and this trespass, or harm, shall come to the king. (*And so now let it be known to the king, that if that city is rebuilt, and its walls be restored, then they will not pay tribute, or taxes, or tolls, or annual rents, and that this harm shall come to the king.*)

<sup>14</sup> Therefore we be mindful of the salt, that is, of meats made savory with salt, that we ate in thy palace, and for we held it unleaveful to see the harms of the king (*or and for we found it unacceptable to see the king harmed in any way*), therefore we have sent and told (*this*) to the king;

<sup>15</sup> that thou account (*for*) and seek in the books of [*the*] stories of thy fathers, and thou shalt find (*it*) written in (*the*) chronicles, and (*then*) thou shalt know, that that city Jerusalem is a rebel city, and that it harmeth kings and provinces, and that battles be raised therein of old days; wherefore also that city was destroyed. (*and that if thou search in the books of the stories of thy fathers, thou shalt find it written in The Chronicles, and then thou shalt know, that this city Jerusalem hath long been a rebellious city, and that it harmeth kings and provinces, and that battles be raised up there from days of old, or the olden days; and for that reason the city was destroyed.*)

<sup>16</sup> We tell to the king, that if that city be builded (*again*), and the walls thereof be restored, thou shalt not have possession beyond the flood. (*We say to the king, that if that city is rebuilt, and its walls be restored, then thou shalt not have power, or authority, in the province west of the Euphrates River.*)

<sup>17</sup> The king sent word to Rehum, Bvel T'em, and to Shimshai, the scribe, and to others that were in the counsel of them, to the dwellers of Samaria, and to others beyond the flood, and said, Health and peace. (*And the king sent word by a letter, saying, To Rehum, the chancellor; and to Shimshai, the provincial secretary, and to their counsellors, or to their officials, who be inhabitants of Samaria, and to the others who live throughout the province west of the Euphrates River; health and peace to all of you.*)

<sup>18</sup> The accusing (*or The accusation*), which ye sent to us, was read openly before me;

<sup>19</sup> and it was commanded of me, and they reckoned, and they found, that that city rebelleth of old days against kings, and dissensions and battles be raised therein; (*and I commanded that they search in The Chronicles, and indeed they found, that that city in days of old rebelled against kings, and dissensions and battles were raised up there.*)

<sup>20</sup> for why there were in Jerusalem full strong kings, which also were lords of all the country that is beyond the flood; also those kings took tribute, and toll, and rents. (*for there were very strong kings in Jerusalem, who were also lords of all the province that is west of the Euphrates River; and those kings took tribute, or taxes, and tolls, and rents.*)

<sup>21</sup> Now therefore hear ye the sentence, that ye forbid those men to build, and that that city be not builded (*again*), till if peradventure it be commanded of me. (*And so now listen ye to my decree, which is, that ye forbid those men to continue to build, and that that city not be rebuilt, unless, and until, I command it to be done.*)

<sup>22</sup> See ye, that this behest be not fulfilled negligently, and evil increase little and little against (*the*) kings. (*See ye, that this command be not carelessly fulfilled, for then evil would increase little by little against the king.*)

<sup>23</sup> Therefore the exemplar of the commandment of king Artaxerxes was read before Rehum, B'el T'em, and Shimshai, the scribe, and their counsellors; and they went in haste into Jerusalem to the Jews, and they forbade them to build, with arm and might. (*And so when the text of King Artaxerxes' letter was read before Rehum, the chancellor; and Shimshai, the provincial secretary, and their counsellors, or their officials, they went in haste to the Jews in Jerusalem, and with might and arms, or weapons, they forbade them to continue building.*)

<sup>24</sup> Then the work of God's house in Jerusalem was left [*off*], and it was not made till to the second year of the realm of Darius, king of Persia. (*And so the work on the House of God in Jerusalem was stopped, and it was not started again until the second year of the reign of Darius, the king of Persia.*)

## CHAPTER 5

<sup>1</sup> Forsooth Haggai, the prophet, and Zechariah, the prophet, the son of Iddo, prophesied, prophesying in the name of *(the)* God of Israel, to the Jews that were in Judah and Jerusalem.

<sup>2</sup> Then Zerubbabel, the son of Salathiel, and Joshua, the son of Jozadak, rose up, and began to build *(again)* the temple of God in Jerusalem; and with them *rose up* the prophets of God, helping them. *(And then Zerubbabel, the son of Salathiel, and Jeshua, the son of Jozadak, rose up, and began to rebuild the Temple of God in Jerusalem; and the prophets of God rose up with them, to help them.)*

<sup>3</sup> And in that time Tatnai, that was duke beyond the flood, and Shetharboznai, and the counsellors of them, came to them; and said thus to them, Who gave counsel to you to build this house *(again)*, and to restore these walls? *(And at that time, Tatnai, who was the governor of the province west of the Euphrates River; and Shetharboznai, and their counsellors, or their officials, came to them; and said to them thus, Who gave counsel to you to rebuild this House, and to restore these walls?)*

<sup>4</sup> To the which thing we answered to them, *and told them*, which were the names of *(the)* men *(or what the names of the men were)*, *(who were the)* authors of that building.

<sup>5</sup> Forsooth the eye of *[the]* God of them was made on the elder men of *(the)* Jews, and they might not forbid, *or hinder*, the Jews to build; and it pleased *(them)* that the thing should be told to Darius, and that then they should make satisfaction against that accusing. *(But the eye of their God was upon the elders of the Jews, and so they did not forbid, or hinder, the Jews from continuing to build; and it pleased them to report all of this to Darius, but to take no action until he replied to them.)*

<sup>6</sup> *This is the exemplar of the epistle, which Tatnai, duke of the country beyond the flood, and Shetharboznai, and his counsellors, (the) Apharsachites, which were beyond the flood, sent to king Darius. (This is the text of the letter; which Tatnai, the governor of the province west of the Euphrates River; and Shetharboznai, and his counsellors, or his officials, the Apharsachites, who also lived there in the province west of the Euphrates River, sent to King Darius.)*

<sup>7</sup> The word which they sent to him was written thus; All peace be to king Darius.

<sup>8</sup> Be it known to the king, that we went to the province of Judea, to the house of *[the]* great God, which is *(being)* builded *(again)* with stone(s) unpolished, and wood *(that)* be set in the walls thereof, and that *(the)* work is builded diligently, and increaseth in the hands of them. *(Be it known to the king, that we went to the province of Judah, to the House of the great God, which is being rebuilt with unpolished stones, and timber that be set in its walls, and that the work is being diligently done, and progresseth under their hands.)*

<sup>9</sup> Therefore we asked those eld(er) men, and thus we said to them, Who gave to you power to build *(again)* this house, and to restore these walls? *(And so we asked those elders, and we said to them thus, Who gave you the authority to rebuild this House, and to restore these walls?)*

<sup>10</sup> But also we asked of them their names, that we should tell to thee; and we have written the names of those men, which they be, that be princes among them. *(And we also asked them their names, so that we could tell them to thee; and we have listed the names of those men, who they be, who be the leaders of this work.)*

<sup>11</sup> Soothly they answered by such *(a)* word, and said, We be the servants of *(the)* God of heaven and of earth; and we build *(again)* the temple that was builded before these many years, and which temple the great king of Israel had builded, and made, *(or and we rebuild the Temple that was built here many years ago, which Temple the great king of Israel had built and finished).*

<sup>12</sup> But after that our fathers had stirred *[the]* God of heaven and of earth to wrathfulness, he betook them *in(to)* the hand of Nebuchadnezzar, *(the)* Chaldean, king of Babylon; and he destroyed this house, and translated the people thereof into Babylon *(or and carried off the people to Babylon).*

<sup>13</sup> And in the first year of Cyrus, king of Babylon, *this* Cyrus, king of Babylon, putted forth a commandment, that the house of God should be builded *(again)*.

<sup>14</sup> For why king Cyrus brought forth from the temple of Babylon also the golden and silveren vessels of God's temple, which Nebuchadnezzar had taken from the temple, that was in Jerusalem, and had borne those away into the temple of Babylon, and those vessels were given to Sheshbazzar, by name, whom he made also prince *(of Judah)*. *(And King Cyrus brought forth from the temple in Babylon the gold and the silver vessels of the Temple of God, which Nebuchadnezzar had taken from the Temple that was in Jerusalem,*

and had carried them away to that temple in Babylon, and those vessels were given to Sheshbazzar, by name, whom Cyrus had appointed to be the governor of Judah.)

<sup>15</sup> And Cyrus said to him, Take these vessels, and go, and set them in the temple, that is in Jerusalem; and be the house of God builded (*again*) in the place where it was. (*And Cyrus said to him, Take these vessels, and go, and put them in the Temple, that is in Jerusalem; and let the House of God be rebuilt in the place where it once was.*)

<sup>16</sup> Therefore then that Sheshbazzar came, and setted the foundations of God's temple in Jerusalem; and from that time till to now it is builded, and it is not yet fulfilled. (*And so then that Sheshbazzar came, and laid the foundation of the Temple of God in Jerusalem; and from that time until now it is being rebuilt, but it is not yet finished.*)

<sup>17</sup> Now therefore, if it seemeth good to the king, reckon he in the biblet of the king, which is in Babylon, whether it be commanded of king Cyrus, that God's house should be builded (*again*) in Jerusalem; and send he to us the will of the king on this thing. (*And so now, if it seemeth good to the king, let a search be made in the library, or in the archives, of the king, which is there in Babylon, to determine whether it was commanded by King Cyrus, that the House of God should be rebuilt in Jerusalem, or not; and then send he to us the desire of the king on this matter.*)

## CHAPTER 6

<sup>1</sup> Then king Darius commanded, and they reckoned, or sought, in the biblet of books, which books were kept in Babylon. (*Then King Darius commanded, and they searched through the books in the library, or in the archives, which books were kept in Babylon.*)

<sup>2</sup> And one book was found in Ecbatana, which is a castle in the province of Media, and such a sentence of the king was written therein. (*But one book was found in the city of Achmetha, in the province of Media, in the castle there, and this statement about the king was written in it;*)

<sup>3</sup> In the first year of king Cyrus, Cyrus the king deemed, or ordained, that the house of God, which is in Jerusalem, should be builded (*again*) in the place where they offer(ed) sacrifices, and that they set (a) fundament supporting the height of sixty cubits, and the length of sixty cubits, (*In the first year of King Cyrus, King Cyrus ordained that the House of God, which was in Jerusalem, should be rebuilt in the place where they had offered sacrifices, and that they lay a foundation to support a height of sixty cubits, and a length of sixty cubits,*)

<sup>4</sup> and set they three orders of stones unpolished, and so the orders of new wood. And costs thereto should be given of the king's house. (*and build they the walls out of three rows, or three layers, of unpolished stones, and one row, or one layer, of new timber. And let its costs, or its expenses, be paid out of the king's treasury.*)

<sup>5</sup> But also the golden and silveren vessels of God's temple, which Nebuchadnezzar took from the temple of Jerusalem, and brought them to Babylon, be they yielded, and borne again into the temple of Jerusalem, and into their place, which vessels also be set in the temple of God. (*And also let the gold and the silver vessels from the Temple of God, which Nebuchadnezzar took from the Temple in Jerusalem, and brought to Babylon, be given back, and returned to the Temple in Jerusalem, to be put again in their proper place in the Temple of God.*)

<sup>6</sup> Now therefore Tatnai, duke of the country that is beyond the flood, and Shetharboznai, and your counsellors, (*the*) Apharsachites, which be beyond the flood, depart ye far (*away*) from them; (*And so now Tatnai, the governor of the province that is west of the Euphrates River; and Shetharboznai, and your counsellors, or your officials, the Apharsachites, who also live there in the province west of the Euphrates River; should go far away from these people, that is, they should leave them alone;*)

<sup>7</sup> and suffer ye, that that temple of God be made of the duke of (*the*) Jews, and of the elder men of them; and that they build (*again*) that house of God in his place. (*and allow ye, that the Temple of God be rebuilt by the leader of the Jews, and their elders; yea, that they rebuild the House of God there in its place.*)

<sup>8</sup> But also it is commanded of me, that that behooveth to be made of those priests of (*the*) Jews, that the house of God be builded (*again*); that is, that costs be given busily to those men (*out*) of the ark, (*or the coffer*), of the king, that is, of the tributes, that be given of the country beyond the flood, lest the work be hindered. (*And it is also commanded by me, what behooveth to be done for those elders of the Jews, so that the House of God can be rebuilt; that is, that their costs, (or their expenses), be given to them out of the king's treasury, that is, from the taxes paid in the province west of the Euphrates River; so that the work shall not be hindered, (or interrupted).*)

<sup>9</sup> That if it be needed, *give them both calves, and lambs, and kids into burnt sacrifice to [the] God of heaven; (and also that) wheat, (and) salt, and wine, and oil, by the custom of (the) priests that be in Jerusalem, be given to them by each day, that no complaint be in anything. (And that whatever the priests who be in Jerusalem need, give it to them, yea, calves, and lambs, and goat kids for the burnt sacrifices to the God of heaven; and also wheat, and salt, and wine, and oil, yea, whatever is needed for each day, so that no complaint be made about anything.)*

<sup>10</sup> And *(then)* offer they offerings to *[the] God of heaven; and (also)* pray they for the life of the king, and of his sons.

<sup>11</sup> Therefore this sentence is set of me, that if any man change this behest, a *(piece of) wood* be taken of his house, and be it raised up, and be he hanged thereon; soothly his house be forfeited. *(And so this decree is given by me, that if anyone change this command, a piece of timber be taken from his house, and it be raised up, and let him be hanged upon it; and then his house be forfeited.)*

<sup>12</sup> And God, that maketh his name to dwell there, destroy all the realms and people, that hold forth their hand to impugn and destroy that house of God, which is in Jerusalem. I Darius have deemed the sentence, which I will *(to)* be fulfilled diligently, *(or I, Darius, have given this decree, which I command to be diligently fulfilled).*

<sup>13</sup> Therefore Tatnai, duke of the country beyond the flood, and Shetharboznai, and his counsellors, did execution, *either fulfilled*, so diligently, by that that king Darius had commanded. *(And so Tatnai, the governor of the province west of the Euphrates River; and Shetharboznai, and his counsellors, or his officials, diligently fulfilled what King Darius had commanded.)*

<sup>14</sup> Soothly the elder men of *(the)* Jews builded *(the Temple)*, and had prosperity, by the prophecy of Haggai, the prophet, and *(the prophecy)* of Zechariah, the son of Iddo; and they builded *(it)*, and made *(it)*, for *[the] God of Israel* commanded *(it)*, and for Cyrus, and Darius, and Artaxerxes, kings of Persia, *(also)* commanded *(it)*;

<sup>15</sup> and they performed this house of God till the third day of the month Adar, which is *(in)* the sixth year of the realm of king Darius. *(and they finished this House of God on the third day of the month of Adar; or March, which was in the sixth year of the reign of King Darius.)*

<sup>16</sup> And the sons of Israel, the priests and *(the)* deacons, and the others of the sons of *(the)* transmigration, *that is, of them that came from the transmigration*, made the hallowing of God's house in joy; *(And the Israelites, yea, the priests, and the Levites, and the others of the sons of the captivity, dedicated the House of God with great joy;)*

<sup>17</sup> and offered, in the hallowing of God's house, an hundred calves, two hundred wethers, four hundred lambs, *(and)* twelve bucks of goats for the sin of all Israel, by the number of the lineages of Israel. *(and offered, for the dedication of the House of God, a hundred calves, two hundred rams, and four hundred lambs, and for a sin offering for all Israel, twelve goat bucks, according to the number of the tribes of Israel.)*

<sup>18</sup> And they ordained *(the)* priests in their orders, and deacons in their whiles *(or and the Levites in their divisions)*, upon the works of God in Jerusalem, as it is written in the book of Moses.

<sup>19</sup> And the sons of *(the)* transmigration made pask, in the fourteenth day of the first month. *(And the sons of the captivity kept, or observed, the Passover on the fourteen day of the first month.)*

<sup>20</sup> For the priests and deacons as one man were cleansed, all they were *(made)* clean to offer pask to all the sons of *(the)* transmigration, and to their brethren *(the)* priests, and to themselves. *(For all the priests and the Levites cleansed themselves, yea, they were all purified, and then they killed the Passover lamb for all the sons of the captivity, and for their fellow priests, and for themselves.)*

<sup>21</sup> And the sons of Israel ate, that turned again from the transmigration, and each man ate, that had separated himself from all the defouling of heathen men of the land, for to seek the Lord God of Israel. *(And then the Israelites, who had returned from the captivity, and also each man who had separated himself from all the defiling of the heathen of the land, to seek the Lord God of Israel, ate the Passover.)*

<sup>22</sup> And they made the solemnity of therf loaves seven days in gladness *(or And they kept the Feast of Unleavened Bread for seven days with great joy)*; for the Lord had made them glad, and had turned the heart of the king of Assur to them, *(so)* that he would help their hands in the work of the house of the Lord God of Israel.

## CHAPTER 7

- <sup>1</sup> And after these words, Ezra, the son of Seraiah, son of Azariah, son of Hilkiah,  
<sup>2</sup> son of Shallum, son of Zadok, son of Ahitub,  
<sup>3</sup> son of Amariah, son of Azariah, son of Meraioth,  
<sup>4</sup> son of Zerariah, son of Uzzi, son of Bukki,  
<sup>5</sup> son of Abishua, son of Phinehas, son of Eleazar, son of Aaron, priest at the beginning (or the chief priest, or the High Priest), this Ezra was (serving God) in the realm of Artaxerxes, king of Persia;  
<sup>6</sup> that Ezra went up from Babylon, and he was a swift writer in the law of Moses, (or this Ezra left Babylon, and he was a writer, or a teacher, learned in the Law of Moses), which the Lord God of Israel gave; and the king gave to him all his asking, by the good hand of his Lord God on him.  
<sup>7</sup> And in the seventh year of Artaxerxes (the) king, there went up into Jerusalem men of the sons of Israel, and of the sons of priests, and of the sons of deacons, and of singers, and of porters, and of Nethinims. (And in the seventh year of King Artaxerxes, some men of the Israelites, and of the sons of the priests, and of the sons of the Levites, and some of the singers, and the gatekeepers, and the Temple workers, went up with Ezra to Jerusalem.)  
<sup>8</sup> And they came into Jerusalem in the fifth month; that is (in) the seventh year of the king(s)(reign).  
<sup>9</sup> And in the first day of the first month Ezra began to go up from Babylon, and in the first day of the fifth month he came into Jerusalem, by the good hand, or help, of the God of him. (Yea, on the first day of the first month Ezra left Babylon, and on the first day of the fifth month he came into Jerusalem, by the good hand, or the help, of his God.)  
<sup>10</sup> And Ezra (had) made ready his heart to inquire (into) the law of the Lord, and to do it, and to teach in Israel the behest and doom of the Lord. (And Ezra had devoted his heart to inquire into the Law of the Lord, and to do it, and to teach its rules and regulations in Israel or and to teach its rules and regulations to the Israelites.)  
<sup>11</sup> Soothly this is the exemplar of the epistle of the commandment, which the king Artaxerxes gave to Ezra, (the) priest, (a) writer learned in the words and commandments of the Lord, and in his ceremonies in Israel. (And this is the text of the letter of the decree, which King Artaxerxes gave to Ezra, the priest, a writer learned in the Law of the Lord, and a teacher of its rules and regulations, to the people of Israel.)  
<sup>12</sup> (I), Artaxerxes, king of kings, desireth health to Ezra, the priest (or desireth good favour for Ezra, the priest), the most wise writer of the law of (the) God of heaven.  
<sup>13</sup> It is deemed of me, that whomever it pleaseth in my realm of the people of Israel, and of his priests, and deacons, to go into Jerusalem, go he with thee. (It is decreed by me, that whomever in my kingdom of the people of Israel, or of its priests, or of its Levites, desireth to go up to Jerusalem, go he with thee or may go with thee.)  
<sup>14</sup> For thou art sent from the presence of the king, and of his seven counsellors, that thou visit Judea and Jerusalem in the law of thy God, which is in thy hand; (For thou art sent from the presence of the king, and of his seven counsellors, or his officials, so that thou visit the people of Judah and Jerusalem, to see how well they obey the Law of thy God, which is entrusted to thee;)  
<sup>15</sup> and that thou bear (the) silver and (the) gold, which the king and his counsellors, (or his officials), have offered by free will to [the] God of Israel, whose tabernacle is in Jerusalem.  
<sup>16</sup> And take thou freely all the silver and gold, whatever thou findest in all the province of Babylon, and that that the people will offer, and of priests that offered by free will to the house of their God, which is in Jerusalem; (And take thou all the silver and the gold, whatever thou findest in all the province of Babylon, and what the people, and the priests, offer by free will for the House of their God, which is in Jerusalem;)  
<sup>17</sup> and buy thou busily of this money calves, rams, lambs, and other offerings, and [the] moist sacrifices of those, (or and with this money prudently buy thou calves, and rams, and lambs, and the proper grain and wine offerings); and offer thou those upon the altar of the temple of your God, which temple is in Jerusalem.  
<sup>18</sup> But over this also if anything pleaseth to thee, and to thy brethren, to do of the silver and gold that leaveth, do ye it by the will of your God; (And over this, whatever thing pleaseth thee, and thy fellows, to do with the silver and the gold that be left, do ye it according to the will of your God;)  
<sup>19</sup> also betake thou in the sight of (the) God in Jerusalem the vessels, that be given into the service of the house of thy God. (and regarding those vessels, that were given to thee for the service of the House of thy God, deliver thou them to thy God in Jerusalem.)

<sup>20</sup> But also thou shalt give (*out*) of the treasure (*house*) of the king, and of the common ark, *either purse, (or coffer)*, and of men other things, that be needful in the house of thy God, as much (*as*) ever as (*it*) is needful, that thou spend. (*And for any other thing that be needed in the House of thy God, as much as it is needed that thou spend, thou shalt take it from the king's treasury.*)

<sup>21</sup> I, Artaxerxes, king, have ordained, and deemed, to all the keepers of the common ark, *or hutch, (or purse, or coffer)*, that be beyond the flood, that whatever thing Ezra, the priest, (*the*) writer of the law of (*the*) God of heaven, asketh of you, ye give it without tarrying, (*And I, King Artaxerxes, command to all the treasurers who be in the province west of the Euphrates River; that whatever Ezra, the priest, the teacher of the Law of the God of heaven, asketh of you, give ye it to him without any hesitation.*)

<sup>22</sup> unto an hundred talents of silver, and (*un*)to an hundred cors of wheat, and unto an hundred baths of wine, and unto an hundred baths of oil, and salt without measure.

<sup>23</sup> All thing that pertaineth to the custom, *either religion, of (the) God of heaven*, be given diligently in the house of (*the*) God of heaven, lest peradventure he be wroth against the realm of the king, and of his sons. (*Yea, let all the things that be demanded by the God of heaven, be diligently given for the House of the God of heaven, lest peradventure he be angry against the kingdom of the king, and of his sons.*)

<sup>24</sup> Also we make known to you of all the priests, and deacons, singers, and porters, and Nethinims, and ministers of the house of this God, that ye have not power to put on them toll, and tribute, and other costs for keeping of the land. (*And we also make known to you, that ye have no power; or authority, to put tolls, or tribute, or any other kind of taxes, for the upkeep of the land, on any of the priests, or the Levites, or the singers, or the gatekeepers, or the Temple workers, or the ministers in the House of God.*)

<sup>25</sup> But thou, Ezra, by the wisdom of thy God, that is in thine hand, ordain judges and governors, that they deem [*all*] the people, that is beyond the flood, that is, to them that know the law of thy God, and the law of the king; but also teach ye freely unknowing men. (*And thou, Ezra, by the wisdom of thy God, which thou hast been given, ordain judges and governors to judge all the people who be in the province west of the Euphrates River; that is, those who know the Law of thy God, and the law of the king; and also freely teach ye unknowing men.*)

<sup>26</sup> And each man, that doeth not diligently the law of thy God, and the law of the king, this doom shall be of him, either into death, either into exiling, either into losing of his chattel, either certainly into prison. (*And any person, who obeyeth not the Law of thy God, and the law of the king, this sentence shall be for him, either death, or exile, or the loss of his chattel, or of his possessions, or imprisonment.*)

<sup>27</sup> And Ezra, the writer, said, Blessed be the Lord God of our fathers, that gave this thing in the heart of the king (*or who put this counsel in the king's heart*), that he should glorify the house of the Lord, which is in Jerusalem,

<sup>28</sup> and that bowed his mercy into me before the king, and his counsellors, and before all the mighty princes of the king. And I was comforted by the hand of the Lord my God, that was in me, and I gathered together (*the*) princes (*out*) of the sons of Israel, the which (*then*) went up with me to Jerusalem. (*and who turned his mercy to me before the king, and his counsellors, and before all the high officials of the king. And I was strengthened by the hand of the Lord my God, that was upon me, and I gathered together the leaders out of the Israelites, who then went up with me to Jerusalem.*)

## CHAPTER 8

<sup>1</sup> Therefore these be the princes of families (*or And so these be the leaders of the families*), and this is the genealogy of them, that *were* in the realm of Artaxerxes, the king, and went up with me from Babylon.

<sup>2</sup> Of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush, (*the son of Shechaniah*);

<sup>3</sup> of the sons of Shechaniah and of the sons of Pharosh, Zechariah, and with him were numbered an hundred and fifty men; (*of the sons of Pharosh, Zechariah, and with him were listed a hundred and fifty men;*)

<sup>4</sup> of the sons of Pahath, Moab, and Elihoenai, the son of Zerachiah, and with him two hundred men; (*of the sons of Pahathmoab, Elihoenai, the son of Zerachiah, and with him two hundred men;*)

<sup>5</sup> of the sons of (*Zattu*), Shechaniah, the son of Jahaziel, and with him three hundred men;

<sup>6</sup> of the sons of Adin, Ebed, the son of Jonathan, and with him fifty men;

<sup>7</sup> of the sons of Elam, Jeshaiiah, the son of Athaliah, and with him seventy men;

<sup>8</sup> of the sons of Shephatiah, Zebadiah, the son of Michael, and with him fourscore men;

<sup>9</sup> of the sons of Joab, Obadiah, the son of Jehiel, and with him two hundred and eighteen men;

<sup>10</sup> of the sons of (*Bani*), Shelomith, the son of Josiphiah, and with him an hundred and sixty men;

<sup>11</sup> of the sons of Bebai, Zechariah, the son of Bebai, and with him twenty and eight men;

<sup>12</sup> of the sons of Azgad, Johanan, the son of Hakkatan, and with him an hundred and ten men;

<sup>13</sup> of the sons of Adonikam, that were the last (*or who were the last ones to return*), and these *be* the names of them, Eliphelet, and Jeiel, and Shemaiah, and with them sixty men;

<sup>14</sup> (*and*) of the sons of Bigvai, Uthai, and Zabbud, and with them seventy men.

<sup>15</sup> And I gathered *all* these *men* at the flood, that runneth down to Ahava; and we dwelled there three days. And I sought among the people, and in the priests, of the sons of Levi, and I found not (*any of them*) there. (*And I gathered all these men at the river; that runneth down to Ahava; and we stayed there three days. And I sought among the people, and among the priests, for the Levites, but I did not find any of them there.*)

<sup>16</sup> Therefore I sent (*for*) Eliezer, and Ariel, and Shemaiah, and Elnathan, and Jarib, and another Elnathan, and Nathan, and Zechariah, and Meshullam, princes (*or the leaders*); and Joiarib, and Elnathan, (*the*) wise men;

<sup>17</sup> and I sent them to Iddo, that is the chief (*man*) in the place of Casiphia, and I put in the mouth of them the words, which they should speak to Iddo, and to his brethren, (*the*) Nethinims, in the place of Casiphia, for to bring to us the ministers of the house of our God. (*And I sent them to Iddo, that is the chief man, or the leader, at the place of Casiphia, and I put the words in their mouths, which they should say to Iddo, and to his kinsmen, the Temple workers, at that place of Casiphia, yea, that they should bring us ministers for the House of our God.*)

<sup>18</sup> And by the good hand of our God upon us, they brought (*to us*) a full wise man of the sons of Mahli, the son of Levi, the son of Israel; and they brought Sherebiah, and his sons, twenty, and his brethren, *were* eighteen; (*And by the good hand of our God upon us, they brought us Sherebiah, a very wise man of the sons of Mahli, the son of Levi, the son of Israel; and along with him, they brought his sons and his kinsmen, in all, eighteen men;*)

<sup>19</sup> and Hashabiah, and Jeshaiiah *came* with him of the sons of Merari, (*and*) they brought his brethren, and his sons, twenty; (*and Hashabiah, and along with him came Jeshaiiah of the sons of Merari, and his kinsmen, and their sons, in all, twenty men;*)

<sup>20</sup> and of [*the*] Nethinims, which David and the princes had given to the services of (*the*) deacons, they brought two hundred and twenty Nethinims; all these were called by their names. (*and of the Temple workers, whom David and his officials had appointed for service to the Levites, they brought two hundred and twenty Temple workers; all these were called by their names.*)

<sup>21</sup> And I preached there fasting beside the flood of Ahava, that we should be tormented before the Lord our God, and that we should ask of him the right way to us, and to our sons, and to all our substance. (*And I preached, or proclaimed, that we should fast there beside the Ahava River; and that we should be tormented before the Lord our God, and that we should ask him for a safe journey for us, and for our sons, and for all our possessions.*)

<sup>22</sup> For I shamed to ask of the king help, and horsemen, which should defend us from our enemies in the way, (*or For I was ashamed to ask the king for any help, or for horsemen, who could defend us on the way from our enemies*), for we had said to the king, The hand of our God is upon all men that seek him in goodness; and his lordship, and his strength, and his strong vengeance, be on all men that forsake him.

<sup>23</sup> And (*so*) we fasted, and prayed (*to*) our God for this thing, and it befelled to us wellsomely.

<sup>24</sup> And I separated twelve of the princes of (*the*) priests, Sherebiah, and Hashabiah, and ten of their brethren with them; (*And I separated out, or chose, twelve of the leaders of the priests, Sherebiah, and Hashabiah, and ten of their kinsmen with them;*)

<sup>25</sup> and I betook under certain weight and number to them the silver and gold, and the hallowed vessels of the house of our God, which the king had offered, and his counsellors, and his princes, and all the men that were found of Israel. (*and I delivered into their hands, under certain weight and number; the silver and the gold, and the holy*

vessels of the House of our God, which the king, and his counsellors, or his officials, and his leaders, and all the Israelites who were found, had offered.)

<sup>26</sup> And I betook under certain weight and number into the hands of them six hundred and fifty talents of silver, and an hundred silveren vessels; an hundred talents of gold, *(And so I delivered into their hands, under certain weight and number, six hundred and fifty talents of silver, and a hundred silver vessels; and a hundred talents of gold.)*

<sup>27</sup> and twenty golden cups, or basins, which had in weight a thousand pieces of gold; and two fair vessels of best brass, shining as gold. *(and twenty gold bowls, which were worth or which weighed a thousand pieces of gold; and two beautiful vessels of the best bronze, shining as gold.)*

<sup>28</sup> And I said to them, Ye be the holy men of the Lord; and therefore watch ye, and keepeth the holy vessels, and the silver and gold, *(or and so keepeth watch over the holy vessels, and the silver and the gold),* that is offered by free will to the Lord God of our fathers,

<sup>29</sup> till ye yield *(them)* under certain weight and number before the princes of priests, and of deacons, and before *(the)* dukes of *(the)* families of Israel in Jerusalem, into the chamber of God's house. *(until ye give them under certain weight and number to the leaders of the priests, and the Levites, and the leaders of the families of the tribes of Israel in Jerusalem, in the rooms of the House of God.)*

<sup>30</sup> And the priests and deacons took the weight of silver, and of gold, and of vessels, for to bear them into Jerusalem, into the house of our God. *(And so the priests and the Levites took charge of the silver, and the gold, and the vessels, in order to carry them to Jerusalem, to the House of our God.)*

<sup>31</sup> Therefore we moved forth from the flood of Ahava, in the twelfth day of the first month, for to go into Jerusalem; and the hand of our God was upon us, and delivered us from the hand of *[the]* enemy, and of the ambusher in the way. *(And so we moved forth from the Ahava River; on the twelfth day of the first month, to go to Jerusalem; and the hand of our God was upon us, and delivered us from the hands of the enemy, and of the ambusher on the way.)*

<sup>32</sup> And we came to Jerusalem, and we dwelled there three days *(or and we stayed there three days).*

<sup>33</sup> Forsooth in the fourth day the silver was yielded *[up]* under certain weight and number, and the gold, and the vessels, in the house of our God, by the number and weight of all things, by the hand of Meremoth, the son of Uriah, *(the)* priest; and with him was Eleazar, the son of Phinehas, and with them were Jozabad, the son of Joshua, and Noadiah, the son of Binnui, deacons; *(And on the fourth day, the silver, and the gold, and the vessels were weighed in the House of our God, and given into the hands, or the care, of Meremoth the priest, the son of Uriah; and with him was Eleazar, the son of Phinehas, and with them were the Levites, Jozabad, the son of Jeshua, and Noadiah, the son of Binnui;)*

<sup>34</sup> and all the weight was described in that time. *(and the number and the weight of all the things were listed at that time.)*

<sup>35</sup> But also the sons of *(the)* transmigration, that came from *(the)* captivity, offered burnt sacrifices to the Lord God of Israel, twelve calves for all the people of Israel, ninety and six rams, seven and seventy lambs, twelve bucks of *(the)* goats for sin; all these were offered into burnt sacrifice to the Lord. *(And the sons of them who had been carried off, and had now come back from the captivity, offered burnt sacrifices to the Lord God of Israel, yea, twelve calves for all the people of Israel, ninety-six rams, and seventy-seven lambs, and also twelve goat bucks for a sin offering; all these were offered as a burnt sacrifice to the Lord.)*

<sup>36</sup> Forsooth they gave the commandments of the king to the princes, that were in the sight of the king, and to the dukes beyond the flood; and they raised up the people, and the house of God. *(Then they gave the king's orders to the leaders who served the king there, and to the governors of the province on the west side of the Euphrates River; and then they supported the people, and the House of God.)*

## CHAPTER 9

<sup>1</sup> And after that these things were fulfilled, the princes nighed to me, *that is, to Ezra,* and said, The people of Israel, and the priests, and deacons, be not separated from the peoples of *(the)* lands, and from *[the]* abominations of them, that is, of Canaanites, of Hittites, and of Perizzites, and of Jebusites, and of Ammonites, and of Moabites, and of Egyptians, and of Amorites. *(And after that these things were finished, the leaders came*

to me, Ezra, and said, *The people of Israel, and the priests, and the Levites, have not set themselves apart from the peoples of these lands, that is, from the Canaanites, and Hittites, and Perizzites, and Jebusites, and Ammonites, and Moabites, and Egyptians, and Amorites, and from all their abominations.*

<sup>2</sup> For they have taken of their daughters wives to themselves, and to their sons, and they have meddled holy seed with the peoples of *(these)* lands; also the hand of *(the)* princes and of *(the)* magistrates was the first in this trespassing. *(For they have taken their daughters as wives for themselves, and for their sons as well, and they have mixed, or mingled, holy seed with the peoples of these lands; yea, the hands of the leaders and of the magistrates were the first in this trespass.)*

<sup>3</sup> And when I had heard this word, I rent my mantle and my coat, and I pulled away the hairs of mine head and of my beard, and I sat mourning. *(And when I had heard this, I tore my cloak and my coat, and I pulled away the hairs of my head and of my beard, and I sat down mourning.)*

<sup>4</sup> Forsooth all that dreaded the word of *(the)* God of Israel came together to me, for the trespassing of them that were come from *[the]* captivity; and I sat sorry till to the sacrifice of eventide. *(And all who feared the word or who revered the word of the God of Israel came together to me, because of the trespassing of those who were come from the captivity; and I sat in despair until the evening sacrifice.)*

<sup>5</sup> And in the sacrifice of eventide I rose up from mine affliction, and after that I had rent my mantle and my coat, *(or And at the evening sacrifice I rose up from my affliction, and after that I had torn my cloak and my coat),* I bowed my knees, and I spreaded abroad mine hands to the Lord my God,

<sup>6</sup> and I said, My God, I am confounded and ashamed to raise up my face to thee, for our wickednesses be multiplied on mine head, and our trespasses have increased unto heaven, *(and I said, My God, I am shamed and ashamed to raise up my face to thee, for our wickednesses be multiplied upon our heads, and our trespasses have increased unto the heavens,)*

<sup>7</sup> from the days of our fathers *hitherto*; and also we ourselves have sinned grievously unto this day, and for our wickednesses we, and our kings, and our priests be betaken into the hands of kings of *heathen* lands, both into sword, and into captivity, into raven, and into shame of cheer, as also in this day. *(from the days of our forefathers unto now; for we ourselves have grievously sinned, and because of our wickednesses we, and our kings, and our priests, have been delivered into the hands of the kings of heathen lands, yea, unto the sword, and into captivity, and unto robbing, or pillage, and unto the shame of our face, as it is this very day.)*

<sup>8</sup> And now as at a little time and at a moment our prayer is made with the Lord our God, that *[the]* relics, or *remnants*, should be left to us, and that a little stake, *that is, some setting, and stableness*, should be given in his holy place, and that our God should lighten our eyes, and give to us a little life in our servage. *(But now, for a little moment, the Lord our God hath been gracious to us, and a remnant hath escaped, and he hath given us a little stake, that is, some place of settling, and of stability, in this his Holy Place, and our God hath enlightened our eyes, and he hath given us a little life in the midst of our servitude, or our slavery.)*

<sup>9</sup> For we be servants; and our God forsook us not in our servage/in our thralldom; and he bowed down mercy upon us before the king(s) of Persia, that he should give life to us, and *(so we could)* enhance the house of our God, and that he should build *(again)* the wildernesses thereof, or *the desolate things thereof*, and give to us hope, or mercy, in Judah and in Jerusalem. *(For we be slaves; but our God hath not left us in our servitude, or our slavery; but he bowed down mercy upon us from the kings of Persia, to give life to us, so that we could rebuild the House of our God, and repair its ruins, and so give us a wall of defence, or a safe place, here in Judah and in Jerusalem.)*

<sup>10</sup> And now, Lord our God, what shall we say after these things? For we have forsaken thy commandments,

<sup>11</sup> which thou commandedest in the hand of thy servants *(the)* prophets, and saidest, The land, to which ye shall enter, to hold it in possession, is an unclean land, by the uncleanness of peoples, and of other lands, in the abominations of them, that *(have)* filled it with their defouling, from the mouth till to the mouth. *(which thou commandedest by thy servants the prophets, and saidest, The land, to which ye shall enter to have for a possession, is an unclean land, because of the uncleanness and the abominations of the people there, from other lands, who have filled it with their defiling, from one end to the other:)*

<sup>12</sup> Now therefore, *ye Jews*, give ye not your daughters to their sons, nor take ye their daughters to your sons; nor seek ye the peace of them, nor their prosperity unto without end; that ye be comforted, and eat the good things, that be of the earth, and that ye have your sons (*as*) your heirs, unto without end, (*or so that ye be strengthened, and eat the good things of the land, and that ye leave it for an inheritance to your sons forevermore*).

<sup>13</sup> And after all things, *or dis-eases*, that came upon us in our worst works, and in our great trespass, thou, our God, hast delivered us from our wickedness, and hast given health to us, as it is today, (*And though much suffering came upon us for our evil deeds, and for our great trespass, thou, our God, hast not punished us as we deserved, but thou hast rescued us, or hast saved us, from our wickedness, and hast given us the deliverance, which we have today*.)

<sup>14</sup> that we should not be turned away from thee, and make void thy commandments, and that we should not join matrimonies with the peoples of these abominations. Whether thou art wroth to us till to the ending, that thou shouldst not leave to us remnants, *that is, a few men*, and health? (*so now should we turn (away from thee), and make void thy commandments, and join matrimonies with the peoples of these abominations? No! For wouldst thou not then be angry with us unto the end, so that thou wouldst leave no remnant, (that is, even a few people), who would survive?*)

<sup>15</sup> Lord God of Israel, thou art just; for we be left, that should be saved, as in this day, lo! we be before thee in our sin; for men may not stand before thee on this thing. (*Lord God of Israel, thou art righteous; we who be left, be but a remnant, that thou hast let survive, unto this day; behold! we be before thee in our sin; but because of it we cannot stand before thee.*)

## CHAPTER 10

<sup>1</sup> Therefore while Ezra prayed so, and besought God, and wept, and lay (*down*) before the temple of God, a full great company of Israel (*or a very large crowd of Israelites*), of men, and of women, and of children, was gathered together to him; and the people wept with much weeping.

<sup>2</sup> And Shechaniah, the son of Jehiel, of the sons of Elam, answered, and said to Ezra, We have trespassed against our God, and have wedded wives, alien women, of the peoples of the land. And now, for penance is in Israel on this thing, (*And Shechaniah, the son of Jehiel, of the sons of Elam, answered, and said to Ezra, We have trespassed against our God, and have wedded wives, foreign women, of the peoples of the land. And now, for there is penance in Israel for this thing.*)

<sup>3</sup> make we (*a*) bond of peace with the Lord our God, and cast we away all *our alien* wives, and them that be born of those wives, by the will of the Lord; and of them that dread the commandment of our God, be it done by the law. (*let us make a covenant with the Lord our God to cast away, that is, to send away, all our foreign wives, and those who were born of those wives, according to thy counsel, my lord, and the counsel of those who fear the command of our God or who revere the command of our God; yea, let it be done according to the Law.*)

<sup>4</sup> Rise thou up, it pertaineth to thee to deem, and we shall be with thee; be thou comforted, and do thus. (*Rise thou up, it pertaineth to thee to judge this, and we shall be with thee; be thou strengthened, and do thus.*)

<sup>5</sup> Then Ezra rose up, and charged greatly the princes of (*the*) priests, and deacons, and all Israel, to do after this word; and they swore *thereto*. (*Then Ezra rose up, and greatly charged the leaders of the priests, and the Levites, and all the Israelites, to do this thing; and they swore that they would do it.*)

<sup>6</sup> And Ezra rose up before the house of God, and he went to the bed [*place*] of Johanan, the son of Eliashib, and he entered [*in*] thither; he ate not bread, nor drank water; for he bewailed the trespassing of them, that were come from the captivity.

<sup>7</sup> And a voice of them was sent into Judah and Jerusalem (*or And so the word was sent throughout Judah and Jerusalem*), to all the sons of (*the*) captivity, that they should be gathered together in Jerusalem;

<sup>8</sup> and [*that*] each man that cometh not *thither*(*with*)in three days, by the counsel of the princes and of [*the*] elder men, all his chattel shall be taken away from him, and he shall be cast away from the company of (*the*) transmigration (*or and he shall be cast out, or sent away, from those who have returned from the captivity*).

<sup>9</sup> Therefore all the men of Judah and of Benjamin came together into Jerusalem in three days; that is the ninth month, in the twentieth day of the month; and all the people sat in the street of God's house, and trembled for (*the*) sin, and for (*the*) rain.

*(And so all the men of Judah and of Benjamin came together in Jerusalem within the three days; that was the ninth month, on the twentieth day of the month; and all the people sat in the square of God's House, that is, in the Temple Square, and trembled because of the sin, and because of the rain.)*

<sup>10</sup> And Ezra, the priest, rose up, and said to them, Ye have trespassed, and ye have wedded wives, alien women, that ye should lay to, *or increase*, upon the trespass of Israel. *(And Ezra, the priest, rose up, and said to them, Ye have trespassed, and ye have wedded wives, foreign women, and so ye have increased Israel's trespass, or sin.)*

<sup>11</sup> Now *therefore* give ye acknowledging to the Lord God of our fathers, and do ye his pleasure, and be ye separated from the peoples of the land, and from your alien wives. *(And so now make ye a confession to the Lord God of our fathers, and do ye his pleasure, or his will, and be ye separated from the peoples of the land, and from all your foreign wives.)*

<sup>12</sup> And all the multitude answered, and said with [a] great *(or a loud)* voice, By thy word to us, so be it done.

<sup>13</sup> Nevertheless for the people is much, and the time of rain is, and we suffer not to stand withoutforth, and it is not [the] work of one day, neither of twain; for we have sinned greatly in this word; *(But for the people be many, and it is the time of much rain, and we be not able to stand here outside, and this is not the work of one day, nor of two; for we have greatly sinned in this thing;)*

<sup>14</sup> *(let)* princes be ordained in all the multitude, and *(let)* all men in our cities, that have wedded alien wives, come in times ordained, and with them *come* the elder men, by city and city, and the judges of the people, till the wrath of our God be turned away from us upon this sin. *(let the leaders come to all the multitude, and let all the men in our cities, who have wedded foreign wives, come in the time ordained, and the elders come with them, by city and city, and the judges of the people, until the anger of our God be turned away from us for this sin.)*

<sup>15</sup> Therefore Jonathan, the son of Asahel, and Jahaziah, the son of Tikvah, stood upon this thing; and Meshullam, and Shabbethai, deacons, helped them. *(And so only Jonathan, the son of Asahel, and Jahaziah, the son of Tikvah, stood against this; and Meshullam, and Shabbethai, a Levite, supported them.)*

<sup>16</sup> And the sons of *(the)* transmigration did so. And Ezra, the priest, and the men, *that were* princes of families, went into the houses of their fathers, and all men by their names; and they sat in the first day of the tenth month, for to inquire *(of)* the thing. *(And so the sons of the captivity did this. And Ezra, the priest, selected the men, from those who were the leaders of the families of their tribes, all of them by their names; and they began on the first day of the tenth month, to inquire into the matter.)*

<sup>17</sup> And all men were ended, *that is, the causes of all men were determined*, that had wedded alien wives, till to the first day of the first month. *(And they finished their inquiry, concerning all the men who had wedded foreign wives, by the first day of the first month of the new year.)*

<sup>18</sup> And there were found of the sons of priests, that had wedded alien wives; of the sons of Joshua, the son of Jozadak, and his brethren, Maaseiah, and Eliezer, and Jarib, and Gedaliah. *(And there were found of the sons of the priests, who had wedded foreign wives; of the sons of Jeshua, the son of Jozadak, and his kinsmen, Maaseiah, and Eliezer, and Jarib, and Gedaliah.)*

<sup>19</sup> And they gave their hands, *that is, confirmed with a solemn oath*, that they should cast out their wives, and that they should offer for their trespass a ram of [the] sheep. *(And they gave their hands, that is, they confirmed with a solemn pledge, that they would cast out, or send away, their wives, and that they would offer a ram of the sheep for their trespass.)*

<sup>20</sup> And of the sons of Immer; Hanani, and Zebadiah.

<sup>21</sup> And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

<sup>22</sup> And of the sons of Pashur; Elieonai, Maaseiah, Ishmael, Nethaneel, and Jozabad, and Elasa.

<sup>23</sup> And of the sons of deacons *(or And of the sons of the Levites)*; Jozabad, and Shimei, and Kelaiah; he is *called* Kelita; Pethahiah, Judah, and Eliezer.

<sup>24</sup> And of [the] singers, Eliashib; and of [the] porters, Shallum, and Telem, and Uri. *(And of the singers, Eliashib; and of the gatekeepers, Shallum, and Telem, and Uri.)*

<sup>25</sup> And of Israel, of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

<sup>26</sup> And of the sons of Elam; Mattaniah, and Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

<sup>27</sup> And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

<sup>28</sup> And of the sons of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

<sup>29</sup> And of the sons of Bani; Meshullam, and Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

<sup>30</sup> And of the sons of Pahath; Moab, Adna, and Chelal, Benaiah, and Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. (*And of the sons of Pahathmoab; Adna, and Chelal, Benaiah, and Maaseiah, Mattaniah, and Bezaleel, and Binnui, and Manasseh.*)

<sup>31</sup> And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

<sup>32</sup> Benjamin, Malluch, and Shemariah.

<sup>33</sup> And of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

<sup>34</sup> Of the sons of Bani; Maadai, Amram, and Uel,

<sup>35</sup> Benaiah, and Bedeiah, and Chelluh,

<sup>36</sup> Vaniah, Meremoth, and Eliashib,

<sup>37</sup> Mattaniah, Mattenai, and Jaasau,

<sup>38</sup> and Bani, and Binnui, and Shimei,

<sup>39</sup> and Shelemiah, and Nathan, and Adaiah,

<sup>40</sup> Machnadebai, Shashai, Sharai,

<sup>41</sup> Azareel, and Shelemiah, Shemariah,

<sup>42</sup> Shallum, Amariah, and Joseph.

<sup>43</sup> Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, Joel, and Benaiah.

<sup>44</sup> All these had taken alien, *or heathen*, wives, and of them were women, that had bore children. (*All these had taken foreign wives, and some of these women had brought forth children.*)

## NEHEMIAH

<sup>1</sup> The words of Nehemiah, the son of Hachaliah. And it was done in the month of Chisleu, *that is, November*, in the twentieth year, and I was in the castle of Susa (*or and I was in the capital city of Susa*);

<sup>2</sup> and Hanani, one of my brethren, came to me, he and (*some*) men of Judah; and I asked them of the Jews, that were left, and were alive of the captivity, and of Jerusalem. (*and Hanani, one of my brothers, came to me, he and some men of Judah; and I asked them about Jerusalem, and about the Jews who had remained there since the captivity or and about the Jews who had returned there from the captivity.*)

<sup>3</sup> And they said to me, They that be left of the captivity, and that dwelled there still in the province, be in great torment, and shame; and the wall of Jerusalem is destroyed, and the gates of it be burnt with fire. (*And they said to me, They who survived the captivity, and had returned there to the province, be in great torment, and shame or They who had remained there in the province, and had not gone into captivity, be in great torment, and shame; and the wall of Jerusalem is broken in many places, and its gates be burned with fire.*)

<sup>4</sup> And when I had heard such words, I sat and wept, and mourned many days, and I fasted, and prayed before the face of (*the*) God of heaven;

<sup>5</sup> and I said, I beseech *thee*, Lord God of heaven, *that art* strong, great, and fearedful, that keepest covenant and mercy with them that love thee, and keep thy behests; (*and I said, I beseech thee, Lord God of heaven, who art strong, and great, and fearful, and who keepest covenant and mercy with those who love thee, and who keep thy commandments;*)

<sup>6</sup> thine ear be made hearkening, and thine eyes opened, that thou hear the prayer of thy servant, by which *prayer* I pray before thee now, by night and day, for the sons of Israel, thy servants, and I acknowledge for the sins of the sons of Israel, by which they have sinned to thee; both I and the house of my father have sinned; (*let thy ear harken, and thy eyes be opened, so that thou hear the prayer of thy servant, by which prayer I pray before thee now, by night and day, for thy servants the Israelites, and I confess the sins of the Israelites, which we have sinned against thee; both I and the house of my father have sinned;*)

<sup>7</sup> we were deceived by vanity, and we kept not thy commandment(s), and ceremonies, and dooms, which thou commandedest to Moses, thy servant. (*we were deceptive and vain, that is, sinful and proud, and we kept not thy commandments, and statutes, and judgements, which thou commandedest to thy servant Moses.*)

<sup>8</sup> Have mind of (*or Remember*) the word, which thou commandedest to thy servant Moses, and saidest, When ye have trespassed, I shall scatter you into (*the*) peoples;

<sup>9</sup> and if ye turn again to me, that ye keep my behests, and do those, yea, though ye be led away to the furthest things of heaven, from thence I shall gather you together, and I shall bring you into the place, that I have chosen, that my name should dwell there. (*but if ye return to me, and ye keep my commandments, and do them, yea, though ye be led away to the farthest reaches of the heavens, that is, unto the ends of the earth, I shall gather you together from there, and I shall bring you into the place which I have chosen, that my name should be there.*)

<sup>10</sup> And we be thy servants, and thy people, which thou hast again-bought in thy great strength, and in thy strong hand. (*And we be thy servants, and thy people, whom thou hast bought back, that is, redeemed, or rescued, with thy great strength, and with thy strong hand.*)

<sup>11</sup> Lord, I beseech thee, thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, that will dread thy name; and (*ad*)dress thy servant to day, and give thou mercy to him before this man, *that is, Artaxerxes, (the) king*. For I was the bottler of the king. (*Lord, I beseech thee, let thy ear be attentive to the prayer of thy servant, and to the prayers of thy servants, who desire to revere thy name; and give thy servant success today, and give thou mercy to him before this man, that is, King Artaxerxes. For I was the king's butler.*)

## CHAPTER 2

<sup>1</sup> And it was done in the month of Nisan, *that is, April*, in the twentieth year of Artaxerxes, the king, and wine was before him, and I took up the wine, and I gave it to the king, and I was as languishing before his face.

<sup>2</sup> And the king said to me, Why is thy cheer sorry, or heavy, since I see not thee sick? This is not without cause; but I know not what evil is in thine heart. And I dreaded full greatly; *(And the king said to me, Why is thy face so sad? for I see that thou art not sick. This is not without a cause; but I do not know what the problem is in thy heart. And I greatly feared.)*

<sup>3</sup> And I said to the king, King, live thou *(into)* without end; why should not my cheer mourn? for the city of the house of the sepulchres of my father[s] is deserted, *either forsaken*, and the gates thereof be burnt with fire. *(and I said to the king, O king, may thou live forevermore; but why should my face not look sad? for the city of the house of my forefathers? graves, or tombs, is deserted, and its gates be burned down.)*

<sup>4</sup> And the king said to me, For what thing askest thou? And I prayed *(to the)* God of heaven,

<sup>5</sup> and I said to the king, If it seemeth good to the king, and if it pleaseth thy servants *which be* before thy face, I beseech thee, that thou send me into Judah, to the city of the sepulchre(s) of my father(s), and I shall build it *(again)*. *(and I said to the king, If it seemeth good to the king, and if thy servant who is before thy face pleaseth thee, I beseech thee, that thou send me to Judah, to the city of my forefathers? graves, and I shall rebuild it.)*

<sup>6</sup> And the king said to me, and the queen sat beside him, Unto what time shall thy way be, and when shalt thou turn again? And it pleased to the king, and he sent me forth, and I set to the king a time of coming again; *(And the king said to me, as the queen sat beside him, How long shalt thy be away, and when shalt thou return? And so it pleased the king, and he sent me forth, and I set a time when I would return to the king;)*

<sup>7</sup> and I said to the king, If it seemeth good to the king, give he epistles, or letters, to me to the dukes of the country beyond the flood, that they lead me over, till I come into Judah; *(and I said to the king, If it seemeth good to the king, let him give me letters to the governors of the province west of the Euphrates River, with orders to help me get to Judah;)*

<sup>8</sup> and a letter to Asaph, the keeper of the king's forest, that he give trees to me, that I may cover *(with it)* the gates of the tower of the house, and of the wall of the city, and the house, into which I shall enter. And the king gave *(the letters)* to me, by the good hand of my God, *(that was)* with me. *(and also a letter to Asaph, the keeper of the king's forests, ordering him to give me wood, (or timber), so that I can make beams for the gates of the stronghold, (or the fortress), and for the city wall, and for the house in which I shall live. And the king gave me the letters, by the good hand of my God, who was with me.)*

<sup>9</sup> And I came to the dukes of the country beyond the flood, and I gave to them the letters of the king. Soothly the king had sent with me the princes of knights, and *(some)* horsemen. *(And I came to the governors of the province west of the Euphrates River, and I gave them the king's letters. And the king had sent with me the leaders of the horsemen, and some horsemen as well.)*

<sup>10</sup> And Sanballat *(the)* Horonite, and Tobiah, the servant, *(the)* Ammonite, heard, and they were sorrowful by great torment, that a man was come, that sought prosperity of the sons of Israel. *(And Sanballat the Horonite, and Tobiah the Ammonite servant, heard of it, and they were greatly vexed that a man had come, who sought to do good for the Israelites.)*

<sup>11</sup> And I came into Jerusalem, and I was there three days.

<sup>12</sup> And I rose up by night, I and a few men with me, and I showed not to any man *(or and I told no one)*, what thing God had given in mine heart, that I would do in Jerusalem; and there was no work beast with me, but the beast that I sat on.

<sup>13</sup> And I went out by the gate of the valley by night, and before the well of the dragon, and to the gate of dung; and I beheld the wall of Jerusalem *(that was)* destroyed, and the gates thereof *(that were)* wasted by fire. *(And I went out at night through the Valley Gate, toward the Dragon Well, and the Dung Gate; and I looked at the wall of Jerusalem, that was broken in many places, and at its gates, that had been destroyed by fire.)*

<sup>14</sup> And I passed forth to the gate of the well, and to the water conduit of the king, and there was no place for to pass, to the horse, that I sat upon; *(And I passed on to the Fountain Gate, and to the King's Pool, but there was no place for the horse that I sat on, to pass through;)*

<sup>15</sup> and in the night I went up by the strand, and I beheld the wall, and I turned again, and came to the gate of the valley, and I went again *(to my lodging)*. *(and then I went up that night by the valley, and I looked at the wall, and then I returned, and came back to the Valley Gate, and went home to my lodging.)*

<sup>16</sup> Forsooth the magistrates knew not, whither I had gone, either what I would do; but also I had not showed anything to the Jews, and [*the*] priests, and to the best men, and [*the*] magistrates, and to [*the*] other men that made the work, till that time. (But the magistrates did not know where I had gone, or what I planned to do; and also I had not told anything to the Jews, or the priests, or

the leaders, or the magistrates, or the other men who would do the work, up to that time.)

<sup>17</sup> And I said to them, Ye know the torment, in which we *Jews* be, for Jerusalem is deserted, and the gates thereof be wasted with fire; come ye, build we [*up*] the walls of Jerusalem, and be we no more (*a*) shame/and be we no more in shame. (*And so I said to them, Ye know the torment in which we Jews be, for Jerusalem is deserted, and its gates have been destroyed by fire; come ye, let us rebuild the wall of Jerusalem, and let us be in shame no more.*)

<sup>18</sup> And I showed to them the hand of my God, that it was good with me, and the words of the king, which he spake to me; and I said, Rise we up, and build we (*it again*); and the hands of them were strengthened in good. (*And I told them how the good hand of my God was upon me, and the words of the king, which he had spoken to me; and they said, Rise we up, and let us rebuild it; and so they strengthened their hands to do this good work.*)

<sup>19</sup> And Sanballat (*the*) Horonite, and Tobiah, the servant, (*the*) Ammonite, and Geshem (*of*) Arabs, heard *this*, and they scorned us, and despised; and said, What is this thing, that ye do? whether ye rebel against the king? (*And Sanballat the Horonite, and Tobiah the Ammonite servant, and Geshem the Arab heard of this, and they scorned us, and despised us; and they said, What is this, that ye do? do ye rebel against the king?*)

<sup>20</sup> And I answered to them a word, and I said to them, God himself of heaven helpeth us, and we be his servants; rise we up, and build; forsooth part, and rightwiseness, and mind, in Jerusalem, is not to you. (*And I answered to them, and said, The God of heaven helpeth us, and we be his servants; we shall rise up, and rebuild it; but there is no part, or right, or precedent, for you in Jerusalem.*)

### CHAPTER 3

<sup>1</sup> And Eliashib, the great priest, rose up, and his brethren, and priests, and they builded the gate of the flock; they made it steadfast; and they set up the gates thereof, and unto the tower of an hundred cubits they made it steadfast, unto the tower of Hananeel. (*And the High Priest Eliashib, and his fellow priests, rose up, and they rebuilt the Sheep Gate; and they dedicated it or they rebuilt it, and they put up its doors, or its gates, and they dedicated the wall unto the Tower of the Hundred, and unto the Tower of Hananeel.*)

<sup>2</sup> And beside him the men of Jericho builded; and beside them builded Zaccur, the son of Imri. (*And beside him, the men of Jericho rebuilt; and Zaccur, the son of Imri, rebuilt beside them.*)

<sup>3</sup> And the sons of Hassenaah builded the gates of fishes; they covered it, and setted (*up*) the gates thereof, and (*the*) locks, and bars. (*And the sons of Hassenaah rebuilt the Fish Gate; they rebuilt it, and put up its doors, or its gates, with their locks and bars.*)

<sup>4</sup> And Meremoth, the son of Urijah, the son of Hakkoz, builded beside them. And Meshullam, the son of Berechiah, the son of Meshezabeel, builded beside him. And Zadok, the son of Baana, builded beside him.

<sup>5</sup> And men of Tekoa builded beside him; but the principal men of them under-putted not their necks in the work of their Lord God. (*And the men of Tekoa rebuilt beside them; but their leaders did not put their shoulders to the work of the Lord their God.*)

<sup>6</sup> And Jehoiada, the son of Paseah, and Meshullam, the son of Besodeiah, builded the old gate; they builded it, and setted up the gates thereof, and the locks, and bars. (*And Jehoiada, the son of Paseah, and Meshullam, the son of Besodeiah, rebuilt the Old Gate, or the Jeshanah Gate; they rebuilt it, and put up its doors, or its gates, with their locks and bars.*)

<sup>7</sup> And Melatiah (*the*) Gibeonite, and Jadon (*the*) Meronothite, men of Gibeon, and of Mizpah, builded beside them, for the duke that was in the country beyond the flood. (*And Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, rebuilt beside them, unto the residence of the governor of the province west of the Euphrates River.*)

<sup>8</sup> And Uzziel, the goldsmith, the son of Harhaiah, builded beside him; and Hananiah, the son of an ointment maker, builded beside him; and they let go Jerusalem till to the wall of the largest street. (*And Uzziel, the goldsmith, the son of Harhaiah, rebuilt beside*

them; and Hananiah, the son of a perfume maker, rebuilt beside him; and they rebuilt Jerusalem unto the Broad Wall.)

<sup>9</sup> And Rephaiah, the son of Hur, prince of a street of Jerusalem, builded beside them. (And Rephaiah, the son of Hur, the ruler of half of the district of Jerusalem, rebuilt beside them.)

<sup>10</sup> And Jedaiah, the son of Harumaph, builded beside them over against his own house; and Hattush, the son of Hashabniah, builded beside him. (And Jedaiah, the son of Harumaph, rebuilt beside him, opposite his own house; and Hattush, the son of Hashabniah, rebuilt beside him.)

<sup>11</sup> And Malchijah, the son of Harim, and Hashub, the son of Pahathmoab, builded the half part of the street, and the tower of ovens. (And Malchijah, the son of Harim, and Hashub, the son of Pahathmoab, rebuilt the next section, and the Tower of the Ovens, or the Tower of the Furnaces.)

<sup>12</sup> Shallum, the son of Haloesh, prince of the half part of a street of Jerusalem, builded beside him, he and his sons. (Shallum, the son of Haloesh, the ruler of the other half of the district of Jerusalem, rebuilt beside them, with the help of his daughters.)

<sup>13</sup> And Hanun, and the dwellers of Zanoah, builded the gate of the valley; they builded it, and setted up the gates thereof, and the locks and bars thereof; and they builded a thousand cubits in the wall unto the gate of the dunghill. (And Hanun, and the inhabitants of Zanoah, rebuilt the Valley Gate; they rebuilt it, and put up its doors, or its gates, with their locks and bars; and they rebuilt a thousand cubits of the wall unto the Dung Gate.)

<sup>14</sup> And Malchiah, the son of Rechab, prince of a street of Bethhaccerem, builded the gate of the dunghill; he builded it, and setted it up, and covered the gates thereof, and (the) locks, and bars. (And Malchiah, the son of Rechab, the ruler of the district of Bethhaccerem, rebuilt the Dung Gate; he rebuilt it, and put up its doors, or its gates, with their locks and bars.)

<sup>15</sup> And Shallun, the son of Colhozeh, prince of a town of Mizpah, builded the gate of the well; he builded it, and covered it, and he set up the gates thereof, and (the) locks, and bars; and he builded the walls of the cistern of Siloah, unto the orchard of the king, and unto the degrees of the king, which come down from the city of David. (And Shallun, the son of Colhozeh, the ruler of the district of Mizpah, rebuilt the Fountain Gate; he rebuilt it, and roofed it, (or covered it), and he put up its doors, (or its gates), with their locks and bars; and (he rebuilt) the wall by the Pool of Siloah, beside the king's garden, and unto the steps which came down from the City of David.)

<sup>16</sup> And Nehemiah, the son of Azbuk, prince of the half part of the street of Bethzur, builded after him, unto over against the sepulchre of David, and unto the cistern, that is builded with great work, and unto the house of strong men. (And Nehemiah, the son of Azbuk, the ruler of half of the district of Bethzur, rebuilt after him, to a point opposite David's tomb, and the pool that was built with great work, and the house for the strong men, that is, the barracks.)

<sup>17</sup> And (the) deacons builded after him; and Rehum, the son of Bani, builded after them. And Hashabiah, the prince of half part of the street of Keilah, builded in his street after him. (And the Levites rebuilt after him; first Rehum, the son of Bani, rebuilt. And after him, Hashabiah, the ruler of half of the district of Keilah, rebuilt in his district.)

<sup>18</sup> The brethren of them, Bavai, the son of Henadad, prince of the half part of Keilah, builded after him. (And their kinsmen rebuilt after him; first Bavai, the son of Henadad, the ruler of the other half of the district of Keilah.)

<sup>19</sup> And Ezer, the son of Jeshua, prince of Mizpah, builded beside him the second measure, (over) against the going up of the strongest corner. (And then Ezer, the son of Jeshua, the ruler of Mizpah, rebuilt the next section beside him, opposite the ascent, or the going up, of the strongest corner.)

<sup>20</sup> And Baruch, the son of Zabbai, builded after him in the hill the second measure, from the corner unto the gate of the house of Eliashib, the great priest. (And Baruch, the son of Zabbai, rebuilt the next section after him, on the hill, from the corner unto the door of the house of the High Priest Eliashib.)

<sup>21</sup> And Meremoth, the son of Urijah, son of Hakkoz, builded after him the second measure, from the gate [of the house] of Eliashib, as far as the house of Eliashib was stretched forth. (And Meremoth, the son of Urijah, the son of Hakkoz, rebuilt the next section after him, from the door of the house of Eliashib, unto the end of Eliashib's house.)

<sup>22</sup> And [the] priests, men of the field places of Jordan, builded after him. (And the priests, from the area around Jerusalem, rebuilt after him.)

<sup>23</sup> And Benjamin and Hashub builded after him over against their house; and Azariah, the son of Maaseiah, son of Ananiah, builded after him over against his own house. *(And Benjamin and Hashub rebuilt after them, opposite their own houses; and Azariah, the son of Maaseiah, the son of Ananiah, rebuilt after them opposite his own house.)*

<sup>24</sup> And Binnui, the son of Henadad, builded after him the second measure, from the house of Azariah unto the bowing *(of the wall)*, and unto the corner. *(And Binnui, the son of Henadad, rebuilt the next section after him, from the house of Azariah unto the turning of the wall, that is, unto the corner.)*

<sup>25</sup> Palal, the son of Uzai, builded over against the bowing *(of the wall)*, and the tower that standeth forth, from the high house of the king, that is in the large place of the prison; Pedaiah, the son of Parosh, builded after him. *(Palal, the son of Uzai, (rebuilt) from the turning of the wall, opposite the tower that standeth forth from the king's high house, (or his palace), in the courtyard of the guard; and Pedaiah, the son of Parosh, (rebuilt) after him.)*

<sup>26</sup> And *(the)* Nethinims dwelled in Ophel till *(over)* against the gate of waters at the east, and the tower that appeared *(over the others)*. *(to a place on the east, opposite the Water Gate, and the tower that appeared over the others. This was near the part of Jerusalem called Ophel, where the Temple workers lived.)*

<sup>27</sup> After him men of Tekoa builded the second measure even over against, from the great tower, and appearing unto the wall of the temple. *(After him the men of Tekoa rebuilt a second section, from a point opposite the great tower; that appeared over the others, unto the wall of Ophel.)*

<sup>28</sup> And *[the]* priests builded above at the gate of horses, each man over against his house. *(And the priests rebuilt above the Horse Gate, each man opposite his own house.)*

<sup>29</sup> And Zadok, the son of Immer, builded over against his house after them. And Shemaiah, the son of Shechaniah, the keeper of the east gate, builded after him. *(And Zadok, the son of Immer; rebuilt after them, opposite his house. And Shemaiah, the son of Shechaniah, the gatekeeper, or the guard, of the East Gate, rebuilt after him.)*

<sup>30</sup> Hananiah, the son of Shelemiah, and Hanun, the sixth son of Zalaph, builded after him the second measure. Meshullam, the son of Berechiah, builded over against his chamber after him. *(Hananiah, the son of Shelemiah, and Hanun, the sixth son of Zalaph, rebuilt the next section after him. Meshullam, the son of Berechiah, rebuilt after them, opposite his room.)*

<sup>31</sup> Malchiah, the son of a goldsmith, builded after him unto the house of *(the)* Nethinims, and of men selling shields, over against the gate of judges, and unto the solar of the corner. *(Malchiah, the son of a goldsmith, rebuilt after him unto the house of the Temple workers, and the merchants, opposite the Miphkad Gate, or the Watch Gate, to the room on the top of the corner.)*

<sup>32</sup> And craftsmen and merchants builded within the solar of the corner, and the gate of the king. *(And the craftsmen, and the merchants, rebuilt between the room on the top of the corner; and the Sheep Gate.)*

## CHAPTER 4

<sup>1</sup> And it was done, when Sanballat had heard, that we builded the wall, he was full wroth, and he was stirred greatly, and he scorned the Jews. *(And it was done, when Sanballat heard, that we were rebuilding the wall, he was very angry, and was greatly stirred up, and he scorned the Jews.)*

<sup>2</sup> And he said before his brethren, and the multitude of Samaritans, What do the feeble Jews? Whether heathen men shall suffer them? Whether they shall *[ful]* fill, and make sacrifice in one day? Whether they may build stones of the heaps of the dust, which be burnt? *(And he said before his kinsmen, and the multitude of the Samaritans, What do these feeble Jews think they be doing? Do they think they can rebuild the whole city? Do they believe they can just make a sacrifice, and then finish it all in one day? Can they make stones out of heaps of rubble, which be all burned up?)*

<sup>3</sup> And also Tobiah *(the)* Ammonite, his neighbour, said, Build they; if a fox go up, he shall over-leap their stone wall. *(And Tobiah the Ammonite, who was beside him, said, Let them build; for if a fox shall go up there, he shall just leap over their stone wall.)*

<sup>4</sup> And Nehemiah said *(in prayer)*, Our God, hear thou, for we be made despising *(for we be despised)*; turn thou the shame upon their own head(s), and give thou them into despising in the land of captivity;

<sup>5</sup> cover thou not the wickedness of them, and their sins be not done away before thy face; for they scorned the builders.

<sup>6</sup> Therefore we builded the wall, and joined together all till to the half part, and the heart of the people was excited to work. *(And so we rebuilt the wall, and joined it all together; up to half of its height, and the hearts of the people were excited to do this work.)*

<sup>7</sup> And it was done when Sanballat, and Tobiah, and Arabians, and Ammonites, and men of Ashdod had heard, that the breaking of the wall of Jerusalem was stopped, and that the crazings had begun to be closed together; they were full wroth. *(And when Sanballat, and Tobiah, and the Arabs, and the Ammonites, and the men of Ashdod had heard, that the rebuilding of the wall of Jerusalem was progressing, and that the gaps had begun to be closed, they were very angry.)*

<sup>8</sup> And they all were gathered together to come and fight against Jerusalem, and to cast treasons against it.

<sup>9</sup> And we prayed the Lord our God, and we setted keepers on the wall day and night against them. *(And we prayed to the Lord our God, and we put guards on the wall day and night, to protect against them.)*

<sup>10</sup> And Judah said, The strength of the bearer is made feeble, and the earth is full much, and we be not able to build the wall. *(But the men of Judah said, The strength of the workers hath become feeble, and there is just too much rubble, and so we cannot rebuild the wall.)*

<sup>11</sup> And our enemies said, Know they not, and know they not, till we come into the middle of them, and slay them, and make the work to cease. *(And our enemies said, Let them know nothing, until we suddenly come into their midst, and kill them all, and stop the work.)*

<sup>12</sup> Forsooth it was done, when [the] Jews came, that dwelled beside them, and said to us by ten times, from all places from which they came to us, *(And it was done, that the Jews who lived beside them came, and told us ten times, that our enemies would soon be upon us, from all the places from which they had come to us.)*

<sup>13</sup> I ordained the people in order, with their swords, and spears, and bows, in a place behind the wall by compass. *(and so I ordained the people in order, with their swords, and spears, and bows, in places all around behind the wall.)*

<sup>14</sup> I beheld, and rose, and said to the principal men, and magistrates, and to the other part of the common people, Do not ye dread of their face; but have ye mind of the great Lord, and fearedful, and fight ye for your brothers, and your sons, and your daughters, for your wives, and house(hold)s. *(And I looked about, and rose up, and said to the leaders, and the magistrates, and to all the people, Do not ye fear them; but instead, think upon, or remember, the great and fearful Lord, and fight ye for your brothers, and your sons, and your daughters, and your wives, and your families, or your kinsmen.)*

<sup>15</sup> And it was done, when our enemies had heard that it was told to us, God destroyed their counsel; and then all we turned again to the walls, each man to his work. *(And it was done, that our enemies heard that everything had been told to us, and so God destroyed their plans; and then we all returned to rebuilding the wall, each man to his own work.)*

<sup>16</sup> And it was done from that day, the half part of the young men made the work, and the half part was ready to battle; and (held) spears, and shields, and bows, and habergeons, and (the) princes after them, in all the house of men of Judah, *(And so it was done from that day on, that half the young men did the work, and the other half were ready for battle, and held spears, and shields, and bows, and breastplates; and the leaders supported all the men of the house of Judah,)*

<sup>17</sup> building in the wall, and bearing burdens, and putting on; with their one hand they made the work, and with the other they held their sword. *(who were rebuilding the wall. And for those carrying the loads, with their one hand they did the work, and with the other hand they held their sword.)*

<sup>18</sup> For each of the builders was girded with a sword upon his reins; and they builded the wall, and they sounded with clarions beside me. *(And each of the builders was girded with a sword around his waist, as they rebuilt the wall. And the man who sounded with the trumpet was beside me.)*

<sup>19</sup> And I said to the principal men, and (to the) magistrates, and to the other part of the common people, The work is great and broad, and we be separated far in the wall, one from another; *(And I said to the leaders, and the magistrates, and the rest of the people, The work is great and broad, or spread out, and we all be separated on the wall, one far from another;)*

<sup>20</sup> therefore in whatever place that ye hear [the] sound of the trump *(or and so whenever ye hear the sound of the trumpet),* run ye together thither to us; for our God shall fight for us.

<sup>21</sup> And we ourselves shall make the work, and the half of us hold we spears, from the going up of the morrowtide till that [the] stars go out. *(And so we did the work, and half of us held spears, from the rising of the morning sun until the stars came out.)*

<sup>22</sup> And in that time I said to the people, Each man with his servant dwell he in the midst of Jerusalem, and whiles be to us by night, and (the) day to work. *(And at that time I said to the people, Each man stay he with his servant in the middle of Jerusalem, and be on guard for us by night, and do the work by day.)*

<sup>23</sup> But I, and my brethren, and my keepers, and [my] servants, that were (going) after me, did not (put) off our clothes; each man was made naked only to washing. *(And I, and my kinsmen, and my servants, and the men who were protecting me, never took off our clothes; each man was made naked only for washing or each of us kept our right hand on our sword at all times.)*

## CHAPTER 5

<sup>1</sup> And great cry of the people and of their wives was made against their brethren Jews. *(And later there came a time when a great cry of the people, both men and women, was made against their fellow Jews.)*

<sup>2</sup> And there were (those) that said, Our sons and our daughters be full many; take we wheat for the price of them, and eat we, and live. *(And there were those who said, We have sold our sons and our daughters for corn, or for grain, so that we could eat, and stay alive.)*

<sup>3</sup> Also there were (others) that said, Set we forth to sale our fields, and vineries, and our houses, and take we wheat to eat in this hunger. *(And there were others who said, We have sold our fields, and our vineyards, and our houses, so we could get corn, or grain, to eat during this famine.)*

<sup>4</sup> And other men said, Take we money by borrowing, for usury, into the tributes of the king, and give our fields and vineries. *(And still others said, We have borrowed money with interest, against our fields and our vineyards, so we could pay the tributes, or the taxes, to the king.)*

<sup>5</sup> And now as the flesh of our brethren be, so and our flesh be; and as be the sons of them, so and our sons be; lo! we have made subject our sons and our daughters into servage, and servantesses be (made) of our daughters, and we have not whereof they may be again-bought; and other men have in possession our fields, and our vineries. *(And now though our flesh be like the flesh of our kinsmen, and our sons be like their sons; behold! we have subjected our sons and our daughters to servitude, (or slavery), and some of our daughters be made slave-girls; and we have not whereof to buy them back, for now others possess our fields, and our vineyards.)*

<sup>6</sup> And I was full wroth, when I had heard the cry of them by these words. *(And I was very angry, when I had heard their outcry over these matters.)*

<sup>7</sup> And mine heart thought with(in) me, and I blamed the principal men, and magistrates; and I said to them, Ask ye not usuries, or increase, each man of your brethren, *(or And I thought in my heart within me, and I rebuked the leaders, and the magistrates; and I said to them, Ye should not ask for usury, or unfair interest, from your kinsmen.)* And I gathered together a great company against them,

<sup>8</sup> and I said to them, As ye know, we have by our power again-bought our brethren Jews, that were sold to heathen men; and ye now sell your brethren, and shall we again-buy them of you? And they held silence, and found not what they should answer. *(and I said to them, As ye know, by our power we have bought back our fellow Jews, who were sold to the heathen; but now your own kinsmen must sell themselves to you, and so now do we have to buy them back from you? And they held their peace, and found not what they should answer.)*

<sup>9</sup> And I said to them, It is not (a) good thing, that ye do; why go ye not in the dread of our God, and reproof be not said to us of heathen men, our enemies? *(And I said to them, It is not good what ye have done; why do ye not go in the fear of our God? and then rebuke would not be said to us by our enemies, the heathen.)*

<sup>10</sup> Both I, and my brethren, and my servants, have lent to full many men money and wheat, in common, ask we not (for) this again; but forgive we alien money, or usury, which is due to us. *(I, and my kinsmen, and my servants, have lent money and corn to a great many people; let us agree together that we shall not ask for any of this back; and let us forget about the interest, which is due to us.)*

<sup>11</sup> And again yield ye to them to day their fields, and their vineries, their olive places, and their houses; and rather, give ye for them the hundred part of money, and of wheat,

of wine, and of oil, which ye were wont to take of them. *(And today, give ye back to them their fields, and their vineyards, their olive groves, and their houses; and give ye back to them the money, and the corn, the wine, and the oil, which ye were wont to take from them.)*

<sup>12</sup> And they said, We shall yield *their goods to them*, and we shall ask nothing of them; and we shall do so as thou speakest. And I called the priests, and I made them to swear, that they should do after this, that I had said. *(And they said, We shall give back their goods to them, and we shall ask nothing from them; and we shall do as thou sayest. And I called for the priests, and I made them swear before the priests, that they would do as they had promised.)*

<sup>13</sup> And furthermore I shook my bosom, and I said, So *(may)* God shake away each man from his house, and *from* his travails, that fulfilleth not this word; and be he shaken away, and be he made void. And all the multitude said, Amen; and they praised God. And the people did, as it was said, *(or And all the people did or And all the leaders did, as they had promised).*

<sup>14</sup> Forsooth from that day in which the king had commanded to me, that I should be duke in the land of Judah, from the twentieth year unto the two and thirtieth year of Artaxerxes *(the)* king, *that is*, by twelve years, I and my brethren ate not the sustentances which were due to dukes. *(And from the day in which the king had commanded me, that I should be the governor in the land of Judah, from the twentieth year unto the thirty-second year of King Artaxerxes, that is, for twelve years, I and my kinsmen did not take the sustentances, that is, the food allowances, which were due to the governor.)*

<sup>15</sup> But the first dukes, that were before me, grieved the people, and took of them in bread, and wine, and money, each day forty shekels; and also their ministers oppressed the people. But I did not so, for the dread of God; *(But the former governors, who were there before me, grieved the people, and took from them bread, and wine, and money, forty shekels worth, each day; and their servants, and their officers, also oppressed the people. But I did not do so, for the fear of God or because of my reverence for God;)*

<sup>16</sup> but rather *I subjected myself*, and I builded in the work of the wall *(or and I helped rebuild the wall)*, and I bought no field, and all my servants were gathered together with me to *(do)* the work.

<sup>17</sup> Also *[the]* Jews and the magistrates of them, an hundred and fifty men, and they that came to me from heathen men, that be in our compass, were *eating* in my table. *(And some of the Jews and their magistrates, a hundred and fifty men, and also some of the heathen, who came to me from all around us, ate at my table.)*

<sup>18</sup> Forsooth by each day one ox was made ready to me, six chosen wethers, besides volatiles, and within ten days diverse wines; and I gave many other things; furthermore and I asked not *(for)* the sustentances of my duchy; for the people was made full poor. *(And each day an ox, and six chosen sheep, and fowls, were provided by me, and every ten days, a new supply of wine; and I gave many other things as well, and furthermore I did not ask for the governor's allowance, to which I was entitled, because the people were already so poor.)*

<sup>19</sup> My God, have thou mind on me into good, by all things which I have done to this people. *(My God, remember me, for all the good things which I have done for these people.)*

## CHAPTER 6

<sup>1</sup> Forsooth it was done, when Sanballat had heard, and Tobiah, and Geshem of Arabia, and our other enemies, that I had builded *(again)* the wall, and no more breaking was therein; and unto that time I had not set up the leaves of shutting of the gates; *(And it was done, when Sanballat, and Tobiah, and Geshem the Arab, and all our other enemies had heard, that I had rebuilt the wall, and that there were no longer any breaks in it; although until that time I had not put up the leaves for shutting the gates;)*

<sup>2</sup> and Sanballat, and Tobiah, and Geshem of Arabia sent to me, and said, Come thou into a field, and smite we bond of peace in *(one of the)* villages; certainly they thought to do evil to me. *(and Sanballat, and Tobiah, and Geshem the Arab sent word to me, and said, Come thou, and strike we a covenant, in one of the villages on the Plain of Ono; but truly they thought to do evil to me.)*

<sup>3</sup> Therefore I sent messengers to them, and I said, I make a great work, and I may not go down *therefore*, *(or And so I sent messengers to them, and I said, I am doing important work here, and so I cannot go down there)*, lest peradventure it be done recklessly or lest peradventure it be done negligently, when I come, and go down to you.

<sup>4</sup> Soothly they sent to me by this word by four times, and I answered to them by the former word. *(And they sent this request to me four times, and each time I answered to them what I had said before.)*

<sup>5</sup> And Sanballat sent to me the fifth time by the former word his servant; and he had in his hand a letter, *(And the fifth time, Sanballat sent his servant to me with the same request; and he had a letter in his hand,)*

<sup>6</sup> written in this manner; It is heard among heathen men, and Gashmu said, that thou and the Jews think for to rebel, and therefore ye build *(again)the wall*, and thou wilt raise thee *(up as)* king on them; *(written in this manner; It is heard among the heathen, and Gashmu said, that thou and the Jews plan to rebel, and so ye rebuild the wall, and soon thou wilt raise thyself up as a king over them;)*

<sup>7</sup> for which cause also thou hast set prophets, which preach of thee in Jerusalem, and say, A king is in Jerusalem; the king shall hear these words; therefore come thou now, that we take counsel together. *(for which reason thou hast also set forth prophets, who preach of thee in Jerusalem, and say, There is a new king in Judah; the king shall hear of these words; and so come thou now, so that we can take counsel about this matter together.)*

<sup>8</sup> And I sent to them, and said, It is not done by these words which thou speakest; for *(out)* of thine own heart thou makest these things *(up)*.

<sup>9</sup> All these men made us afear'd, and thought that our hands should cease from our works, and that we should rest *from building*; for which cause I strengthened more mine hand *thereto(or and for this reason I applied myself even more strongly to the task at hand)*.

<sup>10</sup> And I entered privily into the house of Shemaiah, the son of Delaiah, the son of Mehetabeel, which said to me, *(Re)Treat* we there with ourselves in*(to)* the house of God, in*(to)* the midst of the temple, and close we the gates of the house; for they shall come to slay thee, yea, by *(the)* night they shall come to slay thee. *(And I entered into the house of Shemaiah, the son of Delaiah, the son of Mehetabeel, who was enclosed, or confined, there, and he said to me, Let us go to the House of God, into the middle of the Temple, and lock all the doors of the House; for they shall come to kill thee, yea, in the night they shall come to kill thee.)*

<sup>11</sup> And I said, Whether any man like to me, *that is, trusting so to God, as I do*, hath fled *for such a thing*, and who as I shall enter into the temple, and shall live, or *be saved there?* I will not enter *[in]thither*. *(And I said, Hath any man like me, who trusteth in God, like I do, fled for such a reason, or would anyone like me, enter into the Temple to save his own life? I will not go there.)*

<sup>12</sup> And I understood that God had not sent him, but he spake as prophesying to me; and Tobiah and Sanballat had hired him for meed. *(And then I understood that God had not sent him, but that he only spoke as if prophesying to me; and that Tobiah and Sanballat had bribed him to say it.)*

<sup>13</sup> For he had taken price, that I should be afear'd, and do *their will*, and that I should do sin; and they should have evil *(against me)*, which they should put to me with shame. *(For he had taken money from them, to make me afraid, so that I would do their will, and that I would sin; and then they would have evil to put against me, which they would put on me for my shame.)*

<sup>14</sup> Lord, have mind of me, for Tobiah and Sanballat, by such works of them; but also of Noadiah, the prophet(ess), and of other prophets, that have made me afear'd. *(Lord, remember Tobiah, and Sanballat, for all their evil works; and also Noadiah, the prophetess, and the other prophets, who have made me afraid.)*

<sup>15</sup> And the wall was ended in the five and twentieth day of the month of Elul, *that is, August*, in two and fifty days. *(And so the wall was finished on the twenty-fifth day of the month of Elul, that is, August, after only fifty-two days of rebuilding.)*

<sup>16</sup> And it was done, when all our enemies had heard, that all *[the]* heathen men dreaded us, that were in our compass, and they felled down within themselves, and they knew *then*, that this work was made of God. *(And it was done, when all our enemies had heard of this, then all the heathen, who were all around us, feared (us), and they fell down within themselves, for they knew (then), that this work was done with God's help.)*

<sup>17</sup> But also in those days many letters of the principal men of *(the)* Jews were sent to Tobiah, and came from Tobiah to them. *(And also in those days many letters were sent from the leaders of the Jews to Tobiah, and came from Tobiah to them.)*

<sup>18</sup> For many men were in Judah, that had his oath, *that is, (who) were sworn to him;* for he had wedded the daughter of Shechaniah, the son of Arah; and Johanan, his son, had taken the daughter of Meshullam, the son of Berechiah.

<sup>19</sup> But also they praised him before me, and told my words to him; and Tobiah sent letters, to make me afeared. *(And so they praised him in front of me, and told him all my words, or what I had said; and Tobiah also sent letters to me, to make me afraid.)*

## CHAPTER 7

<sup>1</sup> And after that the wall of Jerusalem was builded, and I had set up the gates thereof, and had numbered the porters, and singers, and deacons, *(And after that the wall of Jerusalem was rebuilt, and I had put up its gates, or its doors, and had appointed the gatekeepers, and the singers, and the Levites.)*

<sup>2</sup> I commanded to Hanani, my brother, and to Hananiah, the prince of the house of Jerusalem, *(or I put my brother Hanani, and Hananiah, the commander of the stronghold, or the fortress, in charge of Jerusalem);* for he seemed a soothfast man, and dreading God more than other men did;

<sup>3</sup> and I said to them, The gates of Jerusalem be not opened till to the heat of the sun, *(or and I said to them, Do not let the gates of Jerusalem be opened until the heat of the sun);* and, when I was yet present, the gates were closed, and locked. And I set keepers thereof of the dwellers of Jerusalem, all men by their whiles, *or times,* and each man over against his own house.

<sup>4</sup> And the city was full broad and great, and little people in the midst thereof *(or but there were few people living there),* and the houses were not yet builded.

<sup>5</sup> And God gave in mine heart, and I gathered together the principal men, and *(the) magistrates,* and the common people, for to number them; and I found a book of the number of them, that had gone up first from the captivity. And it was found written therein, *(And God put in my heart, to gather together the leaders, and the magistrates, and the common people, to list, or to register; them; and I found a book listing those who had first returned from the captivity. And I found written in it.)*

<sup>6</sup> These be the sons of the province, which went up from the captivity of men passing over from Babylon to Jerusalem, which Nebuchadnezzar, the king of Babylon, had led over into Babylon; and they that were come with Zerubbabel turned again into Jerusalem and into Judah, each man to his city; *(These be the sons of the province, who came back from the captivity, yea, the list of men returning from Babylon to Jerusalem, whom Nebuchadnezzar, the king of Babylon, had led over to Babylon; they returned to Jerusalem and to Judah, each man to his own city;)*

<sup>7</sup> Joshua, *that is to say, Jeshua,* Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, *(and) Baanah.* And the number of the men of the people of Israel is this; *(and their leaders were Zerubbabel, Jeshua, or Joshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, and Baanah. And the number of the men of the people of Israel was this;)*

<sup>8</sup> the sons of Parosh, two thousand an hundred and two and seventy;

<sup>9</sup> the sons of Shephatiah, three hundred and two and seventy;

<sup>10</sup> the sons of Arah, six hundred and two and fifty;

<sup>11</sup> the sons of Pahathmoab, of the sons of Jeshua and of Joab, two thousand eight hundred and eighteen;

<sup>12</sup> the sons of Elam, a thousand eight hundred and four and fifty; *(the sons of Elam, a thousand two hundred and fifty-four;)*

<sup>13</sup> the sons of Zattu, eight hundred and five and forty;

<sup>14</sup> the sons of Zaccai, seven hundred and sixty;

<sup>15</sup> the sons of Binnui, six hundred and eight and forty;

<sup>16</sup> the sons of Bebai, six hundred and eight and twenty;

<sup>17</sup> the sons of Azgad, two thousand three hundred and two and twenty;

<sup>18</sup> the sons of Adonikam, six hundred and seven and sixty;

<sup>19</sup> the sons of Bigvai, two thousand and seven and sixty;

<sup>20</sup> the sons of Adin, six hundred and five and fifty;

<sup>21</sup> the sons of Ater; the son of Hezekiah, eight and twenty; *(the sons of Ater, also called Hezekiah, ninety-eight;)*

<sup>22</sup> the sons of Hashum, three hundred and eight and twenty;

<sup>23</sup> the sons of Bezai, three hundred and four and twenty;

<sup>24</sup> the sons of Hariph, an hundred and seven and twenty *(or a hundred and twelve);*

<sup>25</sup> the sons of Gibeon, five and twenty *(or ninety-five);*

- <sup>26</sup> the men of Bethlehem and of Netophah, an hundred fourscore and eight;  
<sup>27</sup> the men of Anathoth, an hundred and eight and twenty;  
<sup>28</sup> the men of Bethazmaveth, two and forty;  
<sup>29</sup> the men of Kiriathjearim, of Chephirah, and *(of)* Beeroth, seven hundred and three and forty;  
<sup>30</sup> the men of Ramah and of Gaba, six hundred and one and twenty;  
<sup>31</sup> the men of Michmas, two hundred and two and twenty *(or one hundred and twenty-two)*;  
<sup>32</sup> the men of Bethel and of Ai, an hundred and three and twenty;  
<sup>33</sup> the men of the other Nebo, two and fifty;  
<sup>34</sup> the men of the other Elam, a thousand two hundred and four and fifty;  
<sup>35</sup> the sons of Harim, three hundred and twenty;  
<sup>36</sup> the sons of Jericho, three hundred and five and forty;  
<sup>37</sup> the sons of Lod, Hadid, and Ono, seven hundred and one and twenty;  
<sup>38</sup> the sons of Senaah, three thousand nine hundred and thirty;  
<sup>39</sup> priests; the sons of Jedaiah, in the house of Joshua, nine hundred and four and seventy; *(the priests; the sons of Jedaiah, of the house of Jeshua, nine hundred and seventy-three;)*  
<sup>40</sup> the sons of Immer, a thousand and two and fifty;  
<sup>41</sup> the sons of Pashur, a thousand two hundred and seven and forty;  
<sup>42</sup> the sons of Harim, a thousand and eighteen *(or a thousand and seventeen)*;  
<sup>43</sup> deacons; the sons of Joshua, and of Kadmiel, *(of)* the sons of Hodevah, four and seventy; *(the Levites; the sons of Jeshua, and of Kadmiel, of the house of Hodevah, seventy-four;)*  
<sup>44</sup> *(the)* singers; the sons of Asaph, an hundred and seven and forty *(or a hundred and forty-eight)*;  
<sup>45</sup> porters *(or the gatekeepers)*; the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, an hundred and eight and thirty;  
<sup>46</sup> Nethinims *(or the Temple workers)*; the sons of Ziha, the sons of Hashupha, the sons of Tabbaoth,  
<sup>47</sup> the sons of Keros, the sons of Sia, the sons of Padon,  
<sup>48</sup> the sons of Lebana, the sons of Hagaba, the sons of Shalmal,  
<sup>49</sup> the sons of Hanan, the sons of Giddel, the sons of Gahar,  
<sup>50</sup> the sons of Reaiah, the sons of Rezin, the sons of Nekoda,  
<sup>51</sup> the sons of Gazzam, the sons of Uzza, the sons of Phaseah,  
<sup>52</sup> the sons of Besai, the sons of Meunim, sons of Nephishesim,  
<sup>53</sup> sons of Bakbuk, sons of Hakupha, sons of Harhur,  
<sup>54</sup> sons of Bazlith, sons of Mehida, sons of Harsha,  
<sup>55</sup> sons of Barkos, sons of Sisera, sons of Tamah,  
<sup>56</sup> sons of Neziah, sons of Hatipha;  
<sup>57</sup> *(the)* sons of the servants of Solomon; sons of Sotai, sons of Sophereth, sons of Perida,  
<sup>58</sup> sons of Jaala, sons of Darkon, sons of Giddel,  
<sup>59</sup> sons of Shephatiah, sons of Hattil, sons of Pochereth, which were born of Zebaim, *(and) the son(s) of Amon; (the sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim or the sons of Pochereth Hazzebaim, and the sons of Amon;)*  
<sup>60</sup> all Nethinims, and the sons of the servants of Solomon, were three hundred and two and twenty or were three hundred and two and seventy. *(all the Temple workers, and the sons of Solomon's servants, were three hundred and ninety-two.)*  
<sup>61</sup> And these *that follow* be they that went up *of the country* of Telmelah, Telhahasha, Cherub, Addon, and Immer; which might not show the house of their fathers, nor their seed, whether they were of Israel; *(And these (who follow) be they who returned (from the towns) of Telmelah, Telhahasha, Cherub, Addon, and Immer; but they could not prove their father's house, (or family), or whether they were descendants of Israelites;)*  
<sup>62</sup> the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and two and forty;  
<sup>63</sup> and of the priests; the sons of Habaiah, the sons of Hakkoz, the sons of Barzillai, that took a wife of the daughters of Barzillai of Gilead, and was called by the name of them; *(and of the priests; the sons of Habaiah, the sons of Hakkoz, and the sons of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called by their name;)*  
<sup>64</sup> these sought the scripture of their genealogy, and they found it not, and they were therefore cast out of *(the)* priesthood. *(these men searched for their genealogy in the list, but they could not find it, and so they were thrown out of the priesthood.)*

<sup>65</sup> And *(the)* Tirshatha said to them, that they should not eat of the holy things of holy men, till that a wise priest rose up *among the people*. *(And the governor said to them, that they could not eat the holy food of the offerings, until a priest rose up who could consult the Urim and the Thummim.)*

<sup>66</sup> All the multitude as one man, two and forty thousand six hundred and sixty, *(So all the multitude together; were forty-two thousand three hundred and sixty.)*

<sup>67</sup> besides the servants and handmaids of them, which were seven thousand three hundred and seven and thirty; and among *[them]* the singers and singeresses, six hundred and five and forty. *(besides their male and female slaves, of whom there were seven thousand three hundred and thirty-seven; and they were two hundred and forty-five singers and singeresses.)*

<sup>68</sup> The horses of them, six hundred and six and thirty; the mules of them, two hundred and five and forty; *(Their horses numbered seven hundred and thirty-six; their mules, two hundred and forty-five.)*

<sup>69</sup> the camels of them, four hundred and five and thirty; the asses of them, six thousand eight hundred and thirty. *(their camels, four hundred and thirty-five; and their donkeys, six thousand seven hundred and twenty.)*

<sup>70</sup> Soothly some of the princes of the families gave costs into the work of God; *(the)* Tirshatha gave into the treasure, a thousand drachmas of gold/a thousand drams of gold, fifty vials, *or basins,* *(and)* five hundred and thirty coats of priests. *(And some of the leaders of the families contributed to the costs, or the expenses, of the work of God; the governor gave to the treasury a thousand drachmas of gold, fifty basins, and five hundred and thirty priests? coats.)*

<sup>71</sup> And of the princes of families, they gave into the treasure of the work, twenty thousand drachmas of gold/twenty thousand drams of gold, and two thousand and two hundred bezants of silver. *(And the leaders of the families, they gave to the treasury for the work, twenty thousand drachmas of gold, and two thousand and two hundred bezants of silver.)*

<sup>72</sup> And that that the residue people gave, twenty thousand drachmas of gold/twenty thousand drams of gold, and two thousand bezants of silver, and seven and sixty coats of priests. *(And the rest of the people gave twenty thousand drachmas of gold, and two thousand bezants of silver; and sixty-seven priests? coats.)*

<sup>73</sup> Soothly *[the]* priests, and deacons, and porters, and singers, and the residue people, and Nethinims, and all Israel dwelled in their cities. And *(when)* the seventh month was come under Ezra and Nehemiah, soothly the sons of Israel were in their cities. *(And so the priests, and the Levites, and the gatekeepers, and the singers, and the rest of the people, and the Temple workers, yea, all Israel, lived in their own cities and towns. And when the seventh month had come under Ezra and Nehemiah, all the Israelites were in their cities.)*

## CHAPTER 8

<sup>1</sup> And all the people was gathered together as one man, *(in)*to the street which is before the gate of waters. And they said to Ezra, the scribe, *or the writer,* that he should bring the book of the law of Moses, which the Lord had commanded to Israel. *(And then all the people gathered together as one person, in the square in front of the Water Gate. And they said to Ezra, the writer or the teacher of the Law, that he should bring The Book of the Law of Moses, which the Lord had commanded to Israel.)*

<sup>2</sup> Therefore Ezra, the priest, brought the law before the multitude of men and of women, and before all that might understand, in the first day of the seventh month. *(And so Ezra, the priest, brought The Book of the Law before the multitude of men and women, yea, to all who might understand it, in the first day of the seventh month.)*

<sup>3</sup> And he read in it openly in the street that was before the gate of waters, from the morrowtide till to midday, in the sight of men and of women, and of wise men; and the ears of all the people were raised up to the book to *hear the law*. *(And he read from it openly in the square that was in front of the Water Gate, from the morning until noon, before men and women, yea, to all who were wise enough to understand it; and the ears of all the people were attentive to hear the Law from the book.)*

<sup>4</sup> And Ezra the writer stood on the degrees of wood, that he had made to speak *upon to the people;* and Mattithiah, and Shema, and Anaiiah, and Urijah, and Hilkiah, and Maaseiah stood beside him, at his right half; and Pedaiah, Mishael, and Malchiah, Hashum, and Hashbadana, and Zechariah, and Meshullam, stood at the left half. *(And Ezra the writer or the teacher of the Law stood on a wooden platform, made for him so*

*that he could speak to the people; and Mattithiah, Shema, Anaiah, Urijah, Hilkiyah, and Maaseiah stood beside him, at his right hand; and Pedaiah, Mishael, Malchiah, Hashum, Hashbadana, Zechariah, and Meshullam, stood at his left hand.)*

<sup>5</sup> And Ezra opened the book before all the people; for he appeared over all the people; and when he had opened the book, all the people stood to hear. *(And Ezra opened the book before all the people; for he was above all the people; and when he had opened the book, all the people stood up to hear him.)*

<sup>6</sup> And Ezra blessed the Lord God with great voice; and all the people answered, Amen, Amen, raising up their hands. And they were bowed, and they worshipped God, lowly upon the earth. *(And Ezra blessed the Lord God, the great God; and all the people answered, Amen, Amen, and raised up their hands. And they bowed their heads, and then worshipped God, low upon the ground.)*

<sup>7</sup> And Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, deacons, made silence in the people, for to hear the law. And the people stood in their degree. *(And then Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, and Pelaiah, all Levites, expounded the Law to them. And all the people stood there in their places.)*

<sup>8</sup> And they read in the book of God's law distinctly, and openly, to understand it; and they understood, when it was read. *(And they read from The Book of God's Law openly, and distinctly, and then expounded, or explained, it; and when it was read to the people in this way, they could understand it.)*

<sup>9</sup> Forsooth Nehemiah said, he is *(the)* Tirshatha, and Ezra, the priest and writer, and the deacons, expounding to all the people, This is a day hallowed to the Lord our God; do not ye mourn, and do not ye weep. For all the people wept, when it heard the words of the law. *(And Nehemiah, he was the governor; and Ezra, the priest and writer or the priest and teacher of the Law, and the Levites, expounding the Law to all the people, said to them, This day is holy to the Lord our God; do not ye mourn, and do not ye weep. For all the people had wept, when they had heard the words of the Law.)*

<sup>10</sup> And he said to them, Go ye, and eat ye fat things, and drink ye wine made sweet with honey, and send ye parts to them, that made not ready to themselves, for it is an holy day of the Lord; do not ye be sorry, for the joy of the Lord is your strength. *(And he said to them, Now go ye, and eat ye rich food, and drink ye mead, and send ye portions to those who cannot provide for themselves, for this day is holy to the Lord; do not ye be sorrowful, or sad, for the joy of the Lord is your strength.)*

<sup>11</sup> And the deacons made silence in all the people, and said, Be ye still, for this is an holy day, and make ye no sorrow. *(And the Levites silenced all the people, and said, Be ye quiet, for this day is holy, and so do not ye be sad.)*

<sup>12</sup> Therefore all the people went for to eat, and *(to)* drink, and to send parts *(or and to send portions to the needy)*, and to make great gladness; for they understood the words, which he had taught them.

<sup>13</sup> And in the second day, the princes of families, and all the peoples, priests, and deacons, were gathered to Ezra, the writer, that he should expound to them the words of the law. *(And on the second day, the leaders of the families, and all the people, and the priests, and the Levites, were gathered before Ezra, the writer or the teacher of the Law, so that he could expound to them the words of the Law.)*

<sup>14</sup> And they found written in the law, that the Lord commanded in the hand of Moses, that the sons of Israel dwell in tabernacles in the solemn day(s), in the seventh month; *(And they found written in the Law, that the Lord had commanded through Moses, that the Israelites should live in booths, or shelters, during the Feast of Tabernacles, that is, the Harvest Festival, in the seventh month;)*

<sup>15</sup> and that they *(should)* preach, and publish a voice in all their cities, and in Jerusalem; and say, Go ye out into the hill(s), and bring ye *(back)* boughs of the olive tree, and boughs of the fairest tree, the boughs of a myrtle tree, and the branches of a palm tree, and the boughs of a tree full of wood, that tabernacles be made of *the boughs*, as it is written, *(or so that booths, or shelters, can be made out of the boughs, as it is written).*

<sup>16</sup> And all the people went out, and they brought *(back)* with them boughs, and they made to themselves tabernacles, each man in his house roof, and in their streets, *either foreyards*, and in the large places of God's house, and in the street of the gate of waters, and in the street of the gate of Ephraim. *(And all the people went out, and they brought back some branches, and made booths, or shelters, for themselves, yea, each person on the flat roof of his house, or in their yard, or in the courtyards of the House of God, or in the public squares by the Water Gate, and the Ephraim Gate.)*

<sup>17</sup> Therefore all the church, or congregation, of them, that is, (all) the gathering together (of them), that came again from [the] captivity, made tabernacles, and they dwelled in those tabernacles. Certainly the sons of Israel had not done such things from the days of Joshua, the son of Nun, unto that day; and full great gladness was there among them. (And so all the congregation, or the community, of them, who had returned from the captivity, made booths, or shelters, and they lived in those shelters. And truly the Israelites had not done such things from the days of Joshua, the son of Nun, until that day; and so there was much gladness among them.)

<sup>18</sup> And Ezra read in the book of God's law by all days of the solemnity, from the first day unto the last day; and they made the solemnity by seven days; and in the eighth day they made a gathering, (or collection), of silver, by the custom. (And Ezra read from The Book of God's Law for all the days (of the Feast, or the Festival), from the first day until the last day; and they held the Feast for seven days; and then on the eighth day (they held) a closing ceremony, as was the custom.)

## CHAPTER 9

<sup>1</sup> Forsooth in the four and twentieth day of this month, the sons of Israel came together in fasting, and in sackcloths, and earth was on them. (Now on the twenty-fourth day of the same month, the Israelites came together in sackcloths, with earth on their heads, for a fast, to show remorse for their sins.)

<sup>2</sup> And the seed of the sons of Israel was separated from each alien man. And they stood before the Lord, and acknowledged their sins, and the wickednesses of their fathers. (And the descendants of the Israelites separated themselves from every foreigner. And they stood before the Lord, and confessed their sins, and the wickednesses of their forefathers.)

<sup>3</sup> And they rose together to stand; and they read in the book of the law of the Lord their God four times in the day, and four times in the night; they acknowledged, and praised the Lord their God. (And they stood up in their places; and The Book of the Law of the Lord their God was read to them for one fourth, or one quarter, of the day; and then for another fourth, or quarter, they confessed their sins, and praised the Lord their God.)

<sup>4</sup> Forsooth they ris'd [up] on the degree, of (the) deacons, Jeshua, and Bani, Kadmiel, Bunni, Shebaniah, Sherebiah, Bani, and Chenani. And the deacons cried with great voice to their Lord God. (And then Jeshua, and Bani, Kadmiel, Bunni, Shebaniah, Sherebiah, another Bani, and Chenani stood on the platform built for the Levites. And they cried aloud to the Lord their God.)

<sup>5</sup> And (the deacons), Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Rise ye (up), and bless ye the Lord your God, from without beginning and till into without end; and Lord, bless they the high name of thy glory in all blessing and praising. (And the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Rise ye up, and bless ye the Lord your God, forever and ever; yea, Lord, bless they thy glorious name, which is exalted above all blessing and praise.)

<sup>6</sup> Thou thyself, Lord, art alone, or Thou thyself, Lord, art alone God; thou madest heaven, and the heaven of heavens, and all the host of those heavens; thou madest the earth and all things that be therein; thou madest the seas and all things that be in them; and thou quickenest all these things; and the host of heaven worshippeth thee. (Thou thyself, art Lord alone, or Thou thyself, Lord, art God alone; thou madest the heavens, yea, the highest heavens, and all the stars of the sky; thou madest the earth and all the things that be on it; thou madest the seas and all the things that be in them; and thou quickenest all these things; and the host of heaven, that is, the heavenly powers, worshippeth thee.)

<sup>7</sup> Thou thyself art the Lord God, that choosedest Abram, and leddest him out of the fire of Chaldees, and thou settedest, or calledest, his name Abraham; (Thou thyself art the Lord God, who chosest Abram, and leddest him out of Ur of the Chaldeans, and thou calledest his name Abraham;)

<sup>8</sup> and foundest his heart faithful before thee, and thou hast smitten with him a bond of peace, that thou wouldest give to him the land of Canaanites, of Hittites, of Hivites, of Amorites, and of Perizzites, and of Jebusites, and of Girgashites, that thou wouldest give it to his seed; and thou hast fulfilled thy words, for thou art just. (and foundest that his heart was faithful before thee, and so thou madest a covenant with him, that thou wouldest give him the land of the Canaanites, and Hittites, Hivites, and Amorites, Perizzites, Jebusites, and Girgashites, yea, that thou wouldest give it all to his descendants; and thou hast fulfilled thy words, for thou art just.)

<sup>9</sup> And thou hast seen the torment of our fathers in Egypt, and thou heardest the cry of them upon the Red Sea. (*And thou saw the torment of our forefathers in Egypt, and thou heardest their cries at the Red Sea, or the Sea of Reeds.*)

<sup>10</sup> And thou hast given signs and great wonders in Pharaoh, and in all his servants, and in all the people of that land; for thou knowest, that they did proudly against our fathers; and thou madest to thee a name, as also (*it is*) in this day. (*And thou gavest signs and great wonders against Pharaoh, and against all his servants, and against all the people of that land; for thou knewest, that they did proudly against our forefathers; and thou madest a name for thyself, as it is unto this day.*)

<sup>11</sup> And thou partedest the sea before them, and they passed through the midst of the sea in the dry place; and thou castedest down the pursuers of them into the depth, as a stone in strong waters. (*And thou partedest the Red Sea, or the Sea of Reeds, before them, and they passed through the middle of it on dry land; and thou threwest down their pursuers into the depths, like a stone thrown into mighty waters.*)

<sup>12</sup> And in a pillar of cloud thou were the leader of them by day, and in a pillar of fire by night, that the way, by which they entered, should appear to them. (*And thou wast their leader by a pillar of cloud in the day, and by a pillar of fire in the night, so that the way by which they should go, was clear to them.*)

<sup>13</sup> Also thou camest down at the hill of Sinai, and spakest with them from heaven, and thou gavest to them rightful dooms, and the law of truth, ceremonies, and good commandments. (*And thou camest down upon Mount Sinai, and spakest with them from heaven, and thou gavest them right judgements, and true laws, and good statutes, and commandments.*)

<sup>14</sup> And thou showedest to them an hallowed sabbath; and thou commandedest to them commandments, and ceremonies, and law, in the hand of Moses, thy servant. (*And thou toldest them of thy holy Sabbath; and thou commandedest to them commandments, and statutes, and laws, through thy servant Moses.*)

<sup>15</sup> And thou gavest to them bread from heaven in their hunger; and thou ledest out of the stone water to them (*who were*) thirsting; and thou saidest to them, that they should enter, and have in possession the land, upon the which *land* thou raisedest up thine hand, that thou shouldest give it to them. (*And thou gavest them bread, or manna, from heaven for their hunger; and thou ledest out water from the stone for those who were thirsting; and thou saidest to them, that they should go in, and take possession of the land, on which land thou raisedest up thy hand, and swore, that thou would give it to them.*)

<sup>16</sup> But they and our fathers did proudly, and made hard their nolls, and heard not thy commandments. (*But they, our forefathers, did proudly, and were stiff-necked, or stubborn, and would not obey thy commandments.*)

<sup>17</sup> And they would not hear; and they had not mind of thy marvels, which thou haddest done to them; and they made hard their nolls; and they gave the head, that they were all-turned to their servage as by strife; but thou art God (*who is*) helpful, meek, and merciful, abiding long, *either patient*, and of much merciful doing, and forsookest not them; (*Yea, they would not obey; and they did not remember thy marvels, which thou didest for them; and they stiffened their necks, and were stubborn; and they rebelled, and ordained a leader to take them back to their servitude, or their slavery; but thou art a helpful God, meek, and merciful, long abiding, or patient, and of great mercy, and thou didest not abandon them;*)

<sup>18</sup> and when they had made to them a molten calf, as by strife, and had said, This is thy God, Israel, that led thee out of Egypt, and they did great blasphemies to thy name. (*even when they made for themselves a metal idol, yea, a calf, and said, Israel, this is thy god, that led thee out of Egypt, and they did great blasphemies to thy name.*)

<sup>19</sup> But thou, Lord, in thy many mercies leftest, or forsookest, not them in (*the*) desert; for a pillar of cloud went not away from them by the day, that it should lead them into the way *whither they were to go*; and the pillar of fire went not away from them by night, that it should show to them the way, by which they should enter. (*Yet thou, Lord, in thy many mercies, did not leave, or forsake, them in the desert; for the pillar of cloud went not away from them in the day, so that it could lead them in the way that they should to go; and the pillar of fire went not away from them in the night, so that it could also show them the way that they should go.*)

<sup>20</sup> And thou gavest to them thy good Spirit, that taught them; and thou forbadeest not thine angel's meat, (*or thy manna*), from their mouth(s), and thou gavest to them water in their thirst (*or and thou gavest them water for their thirst*).

<sup>21</sup> Forty years thou feddest them in *(the)* desert, and nothing failed to them *(or and nothing failed for them)*; their clothes waxed not old, and their feet were not hurt, *(or swollen)*.

<sup>22</sup> And thou gavest to them realms, and peoples; and thou partedest lots, *either heritages*, to them, and they had in possession the land of Sihon, and the land of the king of Heshbon, and the land of Og, king of Bashan. *(And thou gavest kingdoms, and peoples to them; and thou partedest to them lots, or inheritances, and they took possession of the land of Sihon, the king of Heshbon, and the land of Og, the king of Bashan.)*

<sup>23</sup> And thou multipliedest the sons of them, as the stars of heaven/as the stars of the firmament; and thou broughtest them to the land, of which thou saidest to their fathers, that they should enter, and hold it in possession. *(And thou multipliedest their sons, so that they be in number like the stars of the heavens or like the stars in the sky; and thou broughtest them to the land, of which thou saidest to their fathers, that they should enter, and take possession of it.)*

<sup>24</sup> And the sons of Israel came, and had the land in possession; and before them thou madest low the dwellers of the land, *(the)* Canaanites; and thou gavest them into the hands of the sons of Israel, and the kings of them, and the peoples of the land, that they did to them, as it pleased them. *(And the Israelites came, and took possession of the land; and thou madest the Canaanites, the inhabitants of the land, low before them; thou gavest them into the hands of the Israelites, yea, thou gavest them their kings, and the peoples of the land, and then Israel did to them, whatever it pleased them to do.)*

<sup>25</sup> And they took cities made strong, and *(a)* fat earth; and they had in possession houses full of all goods, cisterns made of other men, vineries, and places of olives, and many apple trees. And they ate, and were fulfilled, and were made fat; and had plenty of riches in thy great goodness. *(And they took over fortified cities, and a fertile land; and they took possession of houses full of all kinds of goods, and cisterns made by other men, and vineyards, and olives groves, and many apple trees. And they ate, and were fulfilled, and made fat, and had plenty of riches by thy great goodness.)*

<sup>26</sup> And yet they stirred thee to wrathfulness, and went away from thee, and casted away thy law behind their backs; and they killed thy prophets, that witnessed to them, that they should turn again to thee; and they did great blasphemies. *(And yet they stirred thee to great anger, and went away from thee, and threw away thy Law behind their backs; and they killed thy prophets, who witnessed to them, that they should return to thee; and they did great blasphemies.)*

<sup>27</sup> And thou gavest them into the hand(s) of their enemies; and they tormented them; and in the time of their tribulation they cried to thee; and thou heardest them from heaven, and by thy many merciful doings thou gavest them saviours, that saved them from the hand of their enemies *(or who saved them from the hands, or the power, of their enemies)*.

<sup>28</sup> And when they had rested, they turned again to do evil in thy sight; and thou forsookest them in the hand of their enemies, and *(their)* enemies had them in possession; then they were turned again to thee, and cried to thee; and in thy mercy doing thou heardest them from heaven, and deliveredest them by many times. *(And after they had rested, or had stopped for a while, again they turned to do evil before thee; and thou abandonedest them into the hands of their enemies, and their enemies subjugated them; then they turned again to thee, and cried to thee; and thou heardest them from heaven, and many times in thy mercy thou deliveredest them.)*

<sup>29</sup> And thou witnessedest to them, that they should turn again to thy law; but they did proudly, and heard not thy behests, and sinned in thy dooms, which a man that shall do *(them)*, shall live in those; but they gave their shoulder and went away, and they made hard their nolls, and would not obey to thy dooms. *(And thou witnessedest to them, that they should return to thy Law; but they did proudly, and would not listen to thy commandments, and sinned against thy judgements, which if a man shall do them, he shall live; but instead, they gave their shoulder to you and went away, and they were stiff-necked, or stubborn, and would not obey thy judgements.)*

<sup>30</sup> And thou drewest along many years upon them, and thou witnessedest to them in thy Spirit, by the hand, or telling, of thy prophets, *that they were law-breakers*; and they heard them not; and therefore thou gavest them into the hand of the peoples of *(the)* lands. *(And thou wast patient with them for many years, and thou witnessedest to them by thy Spirit, through the words of thy prophets, that they were Law-breakers; but they did not listen to them; and so thou gavest them into the hands of the peoples of the lands.)*

<sup>31</sup> But in thy mercies full many, thou madest not them to *be* into wasting, neither thou forsookest them; for thou art God of merciful doings, and meek. (*But in thy very many mercies, thou didest not destroy them, nor abandonedest them; for thou art a merciful and gracious God.*)

<sup>32</sup> Now therefore, our Lord God, great God, strong, and fearedful, keeping covenant and mercy, turn thou not away thy face *from us* in all the travail that hath found us, our kings, and our princes, and our fathers, and our priests, and our prophets, and all thy people, from the days of king Assur till to this day. (*And so now, Lord our God, the great God, strong, and fearful, keeping covenant and mercy, turn thou not away thy face from us in all the travail that hath found us, yea, our kings, and our leaders, our fathers, and our priests, our prophets, and all thy people, from the days of the kings of Assyria until this day.*)

<sup>33</sup> And *Lord*, thou art just in all (*the*) things, that came [*up*] on us, for thou didest truth(*fully*) to us; but we have done wickedly.

<sup>34</sup> And our kings, and our princes, and our priests, and our fathers, have not done thy law; and they perceived not thy behests and thy witnessings, which thou hast witnessed in thy behests. (*And our kings, and our leaders, and our priests, and our fathers, have not obeyed thy Law; and they did not heed thy commandments and thy testimonies, which thou witnessed to them.*)

<sup>35</sup> And they, in their good realms, and in thy much goodness which thou gavest to them, and in the full large land and fat, which thou haddest given in the sight of them, served not thee, neither turned again from their worst studies. (*And they, in their kingdoms or with their kings, and in the great goodness, or prosperity, which thou gavest them, and in the very broad and fertile land, which thou gavest them, served thee not, nor turned away from their evil doings.*)

<sup>36</sup> Lo! we ourselves be thralls to day; and the land which thou gavest to our fathers, that they should eat the bread thereof, and the goods that be thereof, *is thrall*; and we ourselves be thralls, *either bondmen*, in that land. (*Behold! we ourselves be slaves today, in the land which thou gavest to our forefathers, so that they could eat its bread, and enjoy its good things; yea, we ourselves be slaves, (or bondsmen), here in this land.*)

<sup>37</sup> And the fruits thereof be multiplied to (*the*) kings, which thou hast set upon us for our sins; and they be lords of our bodies, and of our beasts, by their will, and we be in great tribulation. (*And its fruits be multiplied, but only unto the kings whom thou hast put upon us for our sins; and they be lords of us, and of our beasts, at their pleasure, and we be in great tribulation.*)

<sup>38</sup> Therefore on all these things we ourselves smite and write (*a*) bond of peace, and our princes, our deacons, and our priests aseal (*it*). (*And so for all these things, we hereby make a covenant in writing, and our leaders, and our Levites, and our priests, put their seals to it.*)

## CHAPTER 10

<sup>1</sup> And the sealers were Nehemiah, *that is*, Tirshatha, (*or that is, the governor*), the son of Hachaliah, and Zidkijah,

<sup>2</sup> Seraiah, Azariah, Jeremy [*or Jeremiah*],

<sup>3</sup> Pashur, Amariah, Malchijah,

<sup>4</sup> Hattush, Shebaniah, Malluch,

<sup>5</sup> Harim, Meremoth, Obadiah,

<sup>6</sup> Daniel, Ginnethon, Baruch,

<sup>7</sup> Meshullam, Abijah, Mijamin,

<sup>8</sup> Maaziah, Bilgai, and Shemaiah; these *were(the)* priests.

<sup>9</sup> And the deacons *were* Joshua, [*or Jeshua*], the son of Azaniah, (*or And the Levites were Jeshua, the son of Azaniah*), Binnui, of the sons of Henadad, Kadmiel,

<sup>10</sup> and his brethren, Shebaniah, Hodijah, Kelita, Pelaiiah, Hanan, (*and their kinsmen, Shebaniah, Hodijah, Kelita, Pelaiiah, Hanan,*)

<sup>11</sup> Micha, Rehob, Hashabiah,

<sup>12</sup> Zaccur, Sherebiah, Shebaniah,

<sup>13</sup> Hodijah, Bani, Beninu.

<sup>14</sup> And the chief men of the people *were* Parosh, Pahathmoab, Elam, Zathu, Bani, (*And the leaders of the people were Parosh, Pahathmoab, Elam, Zathu, Bani,*)

<sup>15</sup> Bunni, Azgad, Bebai,

<sup>16</sup> Adonijah, Bigvai, Adin,

<sup>17</sup> Ater, Hezekiah, Azzur,

- <sup>18</sup> Hodijah, Hashum, Bezai,  
<sup>19</sup> Hariph, Anathoth, Nebai,  
<sup>20</sup> Magpiash, Meshullam, Hezir,  
<sup>21</sup> Meshezabeel, Zadok, Jaddua,  
<sup>22</sup> Pelatiah, Hanan, Anaiah,  
<sup>23</sup> Hoshea, Hananiah, Hashub,  
<sup>24</sup> Hallohesh, Pileha, Shobek,  
<sup>25</sup> Rehum, Hashabnah, Maaseiah,  
<sup>26</sup> Ahijah, Hanan, Anan,  
<sup>27</sup> Malluch, Harim, Baanah;

<sup>28</sup> and others of the people, priests, deacons, porters, and singers, Nethinims, and all men that separated themselves from the peoples of *(the)* lands to the law of God, the wives of them, the sons of them, and the daughters of them; all that might understand, *(and the others of the people, or and so all the people, yea, the priests, the Levites, the gatekeepers, the singers, and the Temple workers, with their wives, and their sons, and their daughters; yea, all who could understand, and have separated themselves from the people of the lands, in obedience to the Law of God.)*

<sup>29</sup> promising for their brethren, the principal men of them, and they that came *thither* to promise, and to swear, that they should go in the law of the Lord, which he gave by the hand of Moses, his servant, and that they should do and keep all the behests of the Lord our God, and his dooms, and his ceremonies; *(promise with their kinsmen, yea, their leaders, and swear; to go in the Law of the Lord, which he gave by the hand of his servant Moses, and to keep and to obey all the commandments of the Lord our God, and his judgements, and his statutes;)*

<sup>30</sup> and that we should not give our daughters to the people of the land, and that we should not take their daughters to our sons. *(and that we shall not give our daughters to be wives for the peoples of the land, and that we shall not take their daughters as wives for our sons.)*

<sup>31</sup> Also the peoples of the land, that bring in things set to sale, and all things to use, by the day of sabbath, for to sell, we shall not take of them in the sabbath, and in a day hallowed; and we shall leave *(the land)without tith and sowing and gathering*, the seventh year, and the asking of all hand, *that is, (to) release debts, and (to) deliver (our) Hebrew servants. (And if the peoples of the land bring in food, and things to sell, on the Sabbath day, we shall not buy anything from them on the Sabbath, or on any other holy day. And in the seventh year, we shall leave the land without tith, or sowing, or gathering, and we shall leave off asking for repayment of all manner of debt, that is, we shall discharge all debts, and also set free our Hebrew slaves.)*

<sup>32</sup> And also we shall ordain upon us commandments, that by each year we give the third part of a shekel to the work of the Lord our God, *(And we shall ordain the command upon us, that each year we give the third part of a shekel to the work of the Lord our God.)*

<sup>33</sup> to the loaves of setting forth, and to the everlasting sacrifice, and into burnt sacrifice everlasting, in sabbaths, in calends, *that is, (the) beginnings of months, in solemnities, in hallowed days, and for sin, that prayer be made for Israel, and into all the uses of the house of our God. (for the loaves of setting forth, that is, the loaves of proposition, and the everlasting offering, and the everlasting burnt sacrifice, for the Sabbaths, and the calends, that is, the beginning of months, and the Feasts, or the Festivals, and the holy gifts, and the sin offerings, to make amends for Israel, and for all the needs in the House of our God.)*

<sup>34</sup> Also we casted lots on the offering of wood, betwixt priests and deacons and the people, that those should be brought into the house of our God, by the families of our fathers in *certain* times, from the times of a year *sufficient* unto a year, that that wood should burn upon the altar of the Lord our God, as it is written in the law of Moses; *(And we, the priests, and the Levites, and the people, have thrown lots for the wood offering, so that it can be brought into the House of our God, by the families of our fathers, each in their turn, at certain times year after year, to burn on the altar of the Lord our God, as it is written in the Law;)*

<sup>35</sup> and that we bring the first engendered things of our land, and the first fruits of all fruit of each tree, from year into year, into the house of the Lord, *(and we shall bring the first fruits of our land, and the first fruits of every fruit tree, year after year, to the House of our God.)*

<sup>36</sup> and the first begotten things of our sons, and of our beasts, as it is written in the law, and the first begotten things of our oxen, and of our sheep, that those be offered in the house of our God, to priests that minister in the house of our God; *(and also the*

*first-born of our sons, and of our beasts, as it is written in the Law, yea, the first-born of our oxen, and of our sheep, we shall bring all these things to the House of our God, unto the priests who minister in the House of our God;)*

<sup>37</sup> and we shall bring the first fruits of our meats, and of our moist sacrifices, and the fruits of each tree, and of vintage, and of oil, to [the] priests, at the chamber of the (house of the) Lord, and the tenth part of our land to (the) deacons; those deacons shall take tithes of all the cities of our works. (and we shall also bring to the priests the first fruits of our dough, and of our other offerings, yea, the fruits of each tree, and of wine, and of oil, to the storerooms of the House of our God; and we shall bring to the Levites the tenth part, or the tithes, from our land, for it is the Levites who collect the tithes from all the cities about our farms.)

<sup>38</sup> And a priest, the son of Aaron, shall be with the deacons in the tithes of (the) deacons; and the deacons shall offer the tenth part of their tithes in the house of our God, at the chamber(s), in the house of treasure. (And a priest, the son of Aaron, shall be with the Levites when they collect the tithes; and the Levites shall bring the tenth part of all the tithes, that is, a tithes of the tithes, to the House of our God, to the rooms in the storehouse.)

<sup>39</sup> For the sons of Israel and the sons of Levi shall bring the first fruits of wheat, of wine, and of oil to that place; and hallowed vessels shall be there, and priests, and singers, and porters, and ministers; and we shall not forsake the house of our God. (For the Israelites and the Levites shall bring the first fruits of corn, or of grain, and of wine, and of oil to that place; and the vessels of the sanctuary, and the ministering priests, and the singers, and the gatekeepers, shall also be there; and we shall not desert, or neglect, the House of our God.)

## CHAPTER 11

<sup>1</sup> Forsooth the princes of the people dwelled in Jerusalem; but the residue people sent lot, for to take one part of ten, which should dwell in Jerusalem, in the holy city; and the (other) nine parts dwelled in other cities. (Now the leaders of the people lived in Jerusalem; but the rest of the people cast lots, to take one part in ten, as to who would live in Jerusalem, in the holy city; and those who took the other nine parts lived in the other cities.)

<sup>2</sup> And the people blessed all men, that proffered themselves by free will to dwell in Jerusalem. (And the people blessed all those, who freely offered themselves to live in Jerusalem.)

<sup>3</sup> And so these be the princes of the province, that dwelled in Jerusalem, and in the cities of Judah; and each man dwelled in his possession, in their cities of Israel, that is, priests, deacons, Nethinims, and the sons of the servants of Solomon. (And so these named below be the leaders of the province, who lived in Jerusalem; and the other Israelites lived in the other cities of Judah, that is, the priests, the Levites, the Temple workers, and the sons of Solomon's servants, each on his own property, in their own cities.)

<sup>4</sup> And (these be the) men of the sons of Judah, and of the sons of Benjamin (who) dwelled in Jerusalem; of the sons of Judah; Athaiah, the son of Uzziyah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalaleel, of the sons of Perez;

<sup>5</sup> (and) Maaseiah, the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shilonites (or of the sons of Shelah);

<sup>6</sup> all the sons of Perez, that dwelled in Jerusalem, were four hundred eight and sixty, strong men. (and all the sons of Perez, who lived in Jerusalem, were four hundred and sixty-eight strong men.)

<sup>7</sup> And these be the sons of Benjamin; Sallu, the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah;

<sup>8</sup> and after him Gabbai, Sallai, ninety and eight and twenty; (and after him Gabbai, and Sallai, nine hundred and twenty-eight in all.)

<sup>9</sup> and Joel, the son of Zichri, was the sovereign of them, and Judah, the son of Senuah, was the second man on the city. (and Joel, the son of Zichri, was their ruler; and Judah, the son of Senuah, was the second in charge over the city.)

<sup>10</sup> And of (the) priests; Jedaiah, the son of Joiarib, (and) Jachin,

<sup>11</sup> Seraiah, the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, these were princes of the house of God, (and Seraiah, the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, and he was the ruler of the House of God,)

<sup>12</sup> and their brethren, making the works of the temple, *were eight hundred and two and twenty, (or and his kinsmen, who did the work in the Temple, were eight hundred and twenty-two).* And Adaiah, the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

<sup>13</sup> and the brethren of them, the princes of *(the)* fathers, *were two hundred and two and forty, (or and his kinsmen, the leaders of the families, were two hundred and forty-two).* And Amashai, the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer;

<sup>14</sup> and their brethren, full mighty men, *were an hundred and eight and twenty; and the sovereign of them was Zabdiel, the son of (one of the) mighty men. (and his kinsmen, very mighty men, were a hundred and twenty-eight; and their leader was Zabdiel, the son of Hagedolim.)*

<sup>15</sup> And of deacons *(or And of the Levites);* Shemaiah, the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

<sup>16</sup> and Shabbethai, and Jozabad *was ordained* of the princes of deacons, upon all the works that were *done* withoutforth in God's house. *(and Shabbethai, and Jozabad, of the leaders of the Levites, who were ordained upon all the work that was done outside the House of God.)*

<sup>17</sup> And Mattaniah, the son of Micha, the son of Zabdi, the son of Asaph, *was (the) prince in God's house, to praise and acknowledge to him in prayer; and Bakbukiah was the second of his brethren, and Abda, the son of Shammua, the son of Galal, the son of Jeduthun. (And Mattaniah, the son of Micha, the son of Zabdi, the son of Asaph, led the Temple choir in singing the prayer of thanksgiving; and Bakbukiah was the second among his kinsmen, and Abda, the son of Shammua, the son of Galal, the son of Jeduthun.)*

<sup>18</sup> All the deacons in the holy city, *were two hundred fourscore and four. (In all, there were two hundred and eighty-four Levites in the holy city.)*

<sup>19</sup> And the porters, Akkub, Talmon, and the brethren of them, that kept the doors of the temple, *were an hundred and two and seventy. (And the gatekeepers, who kept guard at the Temple gates, were Akkub, Talmon, and their kinsmen, a hundred and seventy-two.)*

<sup>20</sup> And other men of Israel, priests, and deacons, in all the cities of Judah, each man in his possession. *(And the other Israelites, and priests, and Levites, lived in all the other cities of Judah, each man on his own property.)*

<sup>21</sup> And *[the]* Nethinims, that dwelled in Ophel; and Ziha and Gishpa of *[the]* Nethinims. *(And the Temple workers lived in the part of Jerusalem called Ophel; and Ziha and Gishpa were their leaders, or their overseers.)*

<sup>22</sup> And *(the)* sovereign of deacons in Jerusalem *(was)* Uzzi, the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. *(He was) Of the sons of Asaph, singers in the service of God's house. (And the leader of the Levites in Jerusalem was Uzzi, the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. He was of the sons of Asaph, who were singers in service or in the services in the House of God.)*

<sup>23</sup> For the command of the king was on them, and an order *was* in singers by all days; *(For by an order, the king commanded them to provide singers every day.)*

<sup>24</sup> and Pethahiah, the son of Meshezabeel, of the sons of Zerah, the son of Judah, in the hand of the king, by each word of the people; *(And Pethahiah, the son of Meshezabeel, of the sons of Zerah, the son of Judah, was at the king's hand on all matters concerning the people.)*

<sup>25</sup> and in the houses by all the countries of them. *(Some) Of the sons of Judah dwelled in Kiriatharba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Jekabzeel, and in the towns thereof; (And of the towns in the countryside, some of the sons of Judah lived in Kiriatharba, and in its villages, and in Dibon, and in its villages, and in Jekabzeel, and in its villages;)*

<sup>26</sup> and in Jeshua, and in Moladah, and in Bethpheet,

<sup>27</sup> and in Hazarshual, and in Beersheba, and in the villages thereof *(or and in their villages);*

<sup>28</sup> and in Ziklag, and in Mekonah, and in the villages thereof *(or and in their villages);*

<sup>29</sup> and in Enrimmon, and in Zareah, and in Jarmuth,

<sup>30</sup> in Zanoah, in Adullam, and in the towns thereof; in Lachish, and in the country *(side)* thereof; in Azekah, and in the villages thereof; and they dwelled in Beersheba till to the valley of Hinnom. *(and in Zanoah, and in Adullam, and in their villages; and in Lachish, and in its countryside; and in Azekah, and in its villages; and so they lived in the land from Beersheba unto the Hinnom Valley.)*

<sup>31</sup> And the sons of Benjamin *dwelled* in Geba, Michmash, and Aija, and Bethel, and in the villages thereof; (*And the sons of Benjamin lived in Geba, Michmash, Aija, and Bethel, and in their villages;*)

<sup>32</sup> in Anathoth, Nob, Ananiah,

<sup>33</sup> Hazor, Ramah, Gittaim,

<sup>34</sup> Hadid, Zeboim, Neballat,

<sup>35</sup> Lod, and in Ono, the valley of craftsmen. (*and Lod, and Ono, and in the Craftsmen's Valley.*)

<sup>36</sup> And of the deacons, (*were*) the portions of Judah and of Benjamin. (*And some of Levites, who were in Judah, were assigned to live with the people of Benjamin.*)

## CHAPTER 12

<sup>1</sup> Soothly these *were*[*the*] priests and [*the*] deacons, that went up with Zerubbabel, the son of Shealtiel, and with Joshua; Seraiah, Jeremy [*or Jeremiah*], Ezra. (*And these were the priests and the Levites, who went up with Zerubbabel, the son of Shealtiel, and Jeshua, or Joshua; Seraiah, Jeremiah, Ezra,*)

<sup>2</sup> Amariah, Malluch, Hattush,

<sup>3</sup> Shechaniah, Rehum, Meremoth,

<sup>4</sup> Iddo, Ginnetho, Miamin,

<sup>5</sup> Abiah, Maadiah, Bilgah,

<sup>6</sup> Shemaiah, and Joiarib, Jedaiah,

<sup>7</sup> Sallu, Amok, Hilkiyah, and Jedaiah; these *were* the princes of priests and their brethren, in the days of Joshua. (*Sallu, Amok, Hilkiyah, and Jedaiah; these were the leaders of the priests and their kinsmen, in the days of Jeshua, or Joshua.*)

<sup>8</sup> Certainly deacons; Jeshua, Binnui, Kadmiel, Sherebiah, Judah, (*and*) Mattaniah, *were* over the hymns, they and their brethren; (*And the Levites; Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who with his kinsmen, led the hymns;*)

<sup>9</sup> and Bakbukiah, and Unni, and the brethren of them, each man in his office. (*and Bakbukiah, and Unni, and their kinsmen, who sang the response.*)

<sup>10</sup> And Joshua begat Joiakim (*or And Jeshua begat Joiakim*), and Joiakim begat Eliashib, and Eliashib begat Joiada,

<sup>11</sup> and Joiada begat Jonathan, and Jonathan begat Jaddua.

<sup>12</sup> And in the days of Joiakim *these* were the priests, and the princes of the families of priests; Seraiah, Meraiah; Jeremy, Hananiah; (*And in the days of Joiakim these were the priests, and the leaders of the priestly families; of Seraiah, Meraiah; of Jeremiah, Hananiah;*)

<sup>13</sup> (*of*) Ezra, Meshullam; (*of*) Amariah, Jehohanan;

<sup>14</sup> (*of*) Melicu, Jonathan; (*of*) Shebaniah, Joseph;

<sup>15</sup> (*of*) Harim, Adna; (*of*) Meraioth, Helkai;

<sup>16</sup> (*of*) Iddo, Zechariah; (*of*) Ginnethon, Meshullam;

<sup>17</sup> (*of*) Abiah, Zichri; (*of*) Miniamin, (\*); and (*of*) Moadiah, Piltai;

<sup>18</sup> (*of*) Bilgah, Shammua; (*of*) Shemaiah, Jehonathan;

<sup>19</sup> (*of*) Joiarib, Mattenai; (*of*) Jedaiah, Uzzi;

<sup>20</sup> (*of*) Sallai, Kallai; (*of*) Amok, Eber;

<sup>21</sup> (*of*) Hilkiyah, Hashabiah; (*of*) Jedaiah, Nethaneel.

<sup>22</sup> Deacons in the days of Eliashib, and of Joiada, and of Johanan, and of Jaddua, *were* written princes of families, and priests, in the realm of Darius king of Persia. (*The leaders of the priestly families, in the days of Eliashib, and Joiada, and Johanan, and Jaddua, were written down until the reign of Darius the Persian.*)

<sup>23</sup> The sons of Levi, princes of families, were written in the book of the words of days, and unto the days of Johanan, the son of Eliashib. (*But the leaders of the Levite families were written down in The Book of the Words of the Days, that is, in The Official Annals, only until the days of Johanan, the son of Eliashib.*)

<sup>24</sup> And the princes of deacons *were* Hashabiah, Sherebiah, and Jeshua, the son of Kadmiel; and the brethren of them by their *whiles* or *times*, that they should praise and acknowledge by the commandment of king David, the man of God, and they should keep evenly by order. (*And the leaders of the Levites were Hashabiah, Sherebiah, and Jeshua, the son of Kadmiel, who, along with their kinsmen, gave praise and thanks, each*

\* CHAPTER 12:17 A name is missing here in both the Hebrew and the Greek texts of the *Ta'na'kh* (or *Tanach*, which are the *Hebrew Scriptures* or the *Old Testament*).

*in their turn, the one group answering the other; by the command of King David, the man of God.)*

<sup>25</sup> Mattaniah, and Bakbukiah, and Obadiah, Meshullam, Talmon, (and) Akkub, were keepers of the gates, and of the porches before the gates. *(Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were the gatekeepers standing guard at the gatehouses.)*

<sup>26</sup> These men were (serving) in the days of Joiakim, the son of Joshua, son of Jozadak, and in the days of Nehemiah, the duke, and of Ezra, the priest and writer. *(These men served in the days of Joiakim, the son of Jeshua, or Joshua, the son of Jozadak, and in the days of Nehemiah, the governor, and of Ezra, the priest and writer or the priest and teacher of the Law.)*

<sup>27</sup> Forsooth in the hallowing of the wall of Jerusalem they sought (out the) deacons of all their places, to bring them into Jerusalem, and to make the hallowing in gladness, in the doing of thankings, and in song, and in cymbals, and in psalteries, and in harps. *(And for the dedication of the wall of Jerusalem, they sought out the Levites in all the places where they were, to bring them to Jerusalem, to celebrate the dedication with gladness, and thanksgiving, and with songs, and cymbals, and lutes, and harps.)*

<sup>28</sup> And the sons of (the) singers were gathered together, both from the field places about Jerusalem, and from the towns of Netophathi (or and from the towns of the Netophathites),

<sup>29</sup> and from the house of Gilgal, and from the country(sides) of Geba, and of Azmaveth; for the singers had builded towns to themselves in the compass of Jerusalem (or for the singers had built towns for themselves all around Jerusalem).

<sup>30</sup> And [the] priests and deacons were cleansed, and then they cleansed the people, and the gates, and the wall. *(And the priests and the Levites purified themselves, and then they purified the people, and the gates, and the wall.)*

<sup>31</sup> And I made the princes of Judah to go up on the wall, and I ordained two great choirs, or companies, of men praising the Lord; and they went to the right side on the wall, to the gate of the dunghill. *(And I brought the leaders of Judah up onto the wall, and I ordained two great choirs, or companies, of men to give praise to the Lord; and the first group went up on the wall to the right side, toward the Dung Gate.)*

<sup>32</sup> And Hoshaiah went after them, and the half part of the princes of Judah (or and half of the leaders of Judah),

<sup>33</sup> and Azariah, Ezra, and Meshullam,

<sup>34</sup> Judah, and Benjamin, and Shemaiah, and Jeremy. *[Judah, and Benjamin, and Shemaiah, and Jeremiah.]*

<sup>35</sup> And of the sons of priests singing in trumpets; Zechariah, the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph. *(And then came some of the priests blowing trumpets; namely, Zechariah, the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur; the son of Asaph;)*

<sup>36</sup> And his brethren; Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, and Hanani, in the instruments of song of David, the man of God; and Ezra, the writer, before them, (and his kinsmen; Shemaiah, Azarael, Milalai, Gilalai, Maai, Nethaneel, Judah, and Hanani, with the musical instruments of David, the man of God; and Ezra, the writer or the teacher of the Law, went before them.)

<sup>37</sup> in the gate of the well. And (the) men went up (over) against them, in the degrees of the city of David, in the going up of the wall, over the house of David, and unto the gate of the waters at the east coast. *(And they went past the Fountain Gate, and then up the steps to the City of David, by the ascent to the city wall, past the house of David, and on to the Water Gate on the east side.)*

<sup>38</sup> And the second choir of men telling out thankings went over against (them), or on the other side, and I went after them; and half part of the people was on the wall, and on the tower of (the) ovens, and they went unto the broadest wall; *(And the second choir of men who gave thanks went to the other side, that is, to the left, along the top of the wall, and I went after them, with half of the people; and they went past the Tower of the Ovens, or the Tower of the Furnaces, unto the Broad Wall;)*

<sup>39</sup> and over the gate of Ephraim, and over the eld gate, and over the gate of fishes, and over the tower of Hananeel, and over the tower of Meah, and they came unto the gate of (the) flock; and they stood still in the gate of keeping. *(and then past the Ephraim Gate, and the Old Gate, or the Jeshanah Gate, and the Fish Gate, and the Tower of Hananeel,*

and the Tower of the Hundred, to the Sheep Gate; and they stopped at the Gate of the Guardhouse or and they stopped near the Temple Gate.)

<sup>40</sup> And the two choirs of men praising stood in the house of God, and I and the half part of (the) magistrates with me. (And then the two choirs of men who gave praise took their places in the House of God, along with me and half of the magistrates;)

<sup>41</sup> And the priests, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, in trumps; (and the priests, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, who were blowing their trumpets;)

<sup>42</sup> and (also) Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer; and the singers sang clearly, and Jezrahiah, their sovereign also, (or and the singers, led by Jezrahiah, who sang clearly, and loudly).

<sup>43</sup> And they offered in that day great sacrifices, and were glad; for God had made them glad with great gladness. But also their wives and their lawful children were joyful, and the gladness of Jerusalem was heard [a] far. (And that day, they offered great, or many, sacrifices, and were joyful; for God had made them very happy. And also their wives and their children were full of joy, and the joy of Jerusalem was heard afar off.)

<sup>44</sup> Also they numbered in that day the men that were over the keeping places of the treasure(s), to receive(the) moist sacrifices, and the first fruits, and (the) tithes, that in (the) seemliness, or fairness, of doing of thankings to the Lord, (the) princes of the city should bring in by them, (for the) priests and deacons; for Judah was glad in (the) priests and deacons (that were) present. (And on that day men were ordained to take charge of the storerooms for the contributions, that is, to receive the offerings, and the first fruits, and the tithes; they were to gather in the portions, required by the Law, from all the fields near the cities, for the priests and the Levites; for all Judah was well pleased with the service of the priests and the Levites.)

<sup>45</sup> And they kept the keeping of their God, (and) the keeping of cleansing; and (the) singers, and porters (did as well), by the commandment of David, and of Solomon, his son; (And they did the service of their God, and the rites of purification, as did the singers, and the gatekeepers, after the commands of David, and his son Solomon;)

<sup>46</sup> for in the days of David and of Asaph, from the beginning, princes of singers were ordained, praising in song, and acknowledging to God. (for from the days of David and of Asaph, yea, from the beginning, leaders were ordained over the singers, to lead the songs of praise and thanksgiving to God.)

<sup>47</sup> And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave parts to (the) singers and to (the) porters, by all the days; and they hallowed (a part for the) deacons, and the deacons hallowed (a part for) the sons of Aaron. (And in the days of Zerubbabel, and of Nehemiah, all Israel gave the portions, or the gifts, for the singers and the gatekeepers, as each day required; and they dedicated a portion for the Levites, and the Levites dedicated a portion for the priests, the sons of Aaron.)

## CHAPTER 13

<sup>1</sup> Forsooth in that day it was read in the book of Moses, in (the) hearing of the people; and it was found written therein, that Ammonites and Moabites ought not to enter into the church of God till into without end; (And on that day they read from The Book of Moses, in the hearing of the people; and it was found written in it, that Ammonites and Moabites should never enter into the congregation of God, that is, should never become part of their community;)

<sup>2</sup> for they met not the sons of Israel with bread and water, and they hired against the sons of Israel Balaam, for to curse them; and our God turned the cursing into blessing. (for they did not meet the Israelites with bread and water; but instead they hired Balaam against the Israelites, to curse them; but our God turned the curse into a blessing.)

<sup>3</sup> And it was done, when the people had heard the law, they separated each alien from Israel (or they set apart, or excluded, all foreigners from the Israelite community).

<sup>4</sup> And upon these things was Eliashib, the priest, that was sovereign in the chamber of the house of our God, and was the neighbour of Tobiah\*. (And upon these things was the High Priest Eliashib, who was the ruler; or the overseer; of the storerooms of the House of our God, and was the neighbour; or the friend, of Tobiah.)

<sup>5</sup> Therefore he made to him a great chamber in the house of God; and there before him were men that kept the gifts that were offered, and incense, and diverse vessels,

\* CHAPTER 13:4 That is, friend, by the matrimony of his cousin, that had wedded the daughter of Sanballat. (That is, he was the relative of Tobiah, by the marriage of his cousin, who had wedded Sanballat's daughter.)

and the tithe of wheat, of wine, and of oil, and the parts of deacons, and of singers, and of porters, and the first fruits of priests. *(And so Eliashib gave Tobiah a large room at the House of God, that was used to store the grain offerings, and the incense, and the Temple vessels, and the tithes of corn, and of wine, and of oil, that is, the portions, or the contributions, for the Levites, and the singers, and the gatekeepers, and the first fruits for the priests.)*

<sup>6</sup> And in all these things I was not in Jerusalem; for in the two and thirtieth year of Artaxerxes, king of Babylon, I came to the king, and in the end of days I prayed the king. *(And at this time I was not in Jerusalem; for in the thirty-second year of Artaxerxes, the king of Babylon, I went and reported to the king, but after some number of days, I was granted leave to return to Jerusalem.)*

<sup>7</sup> And I came into Jerusalem, and I understood the evil that Eliashib had done to Tobiah, to make to him a chamber in the porches of God's house; *(And so I came back to Jerusalem, and I learned of the evil that Eliashib had done for Tobiah's sake, by giving him a room in one of the courtyards of the House of God;)*

<sup>8</sup> and to me it seemed full evil. And I casted forth the vessels of the house of Tobiah out of the chamber; *(and I was greatly angered by that. And I threw all of Tobiah's things out of the room;)*

<sup>9</sup> and I commanded, and they cleansed the chambers; and I brought again there the vessels of God's house, and the sacrifice *thereof*, and the incense. *(and I commanded, that they purify the room, and that all the vessels of the House of God, and the offerings, and the incense, should be put back into it.)*

<sup>10</sup> And I knew that the parts of the deacons were not given to *them*, and that each man of the deacons and of the singers, and of them that ministered in the temple, had gone away into his country(*side*); *(And I also learned that the portions for the Levites had not been given to them, and so all of the Levites and the singers, those who ministered in the Temple, had gone back to their fields;)*

<sup>11</sup> and I did the cause against *(the)* magistrates, and I said, Why have ye forsaken the house of God? And I gathered them together, *that is, (the) deacons and the ministers, that had gone away, and I made them to stand in their standings. (and I brought this case against the magistrates, and I said, Why is the House of God deserted? And so I brought back the Levites, and the singers who had gone away, and I put them in their places again.)*

<sup>12</sup> And all Judah brought the tithe of wheat, of wine, and of oil, into the barns. *(And so all Judah brought their tithes of corn, and wine, and oil, into the storehouses.)*

<sup>13</sup> And we ordained on the barns, Shelemiah, the priest, and Zadok, the writer, and Pedaiah, one of the deacons, and besides them we ordained Hanan, the son of Zaccur, the son of Mattaniah; for they were proved faithful men, and the parts of their brethren were betaken to them. *(And I put in charge (of the storehouses), Shelemiah, the priest, and Zadok, the writer or a teacher of the Law, and Pedaiah, (one) of the Levites, and besides them (I ordained) Hanan, the son of Zaccur, the son of Mattaniah; for they had proved to be faithful men, and so it was their duty to distribute their kinsmen's portions.)*

<sup>14</sup> My God, have mind of me for this thing, and do thou not away my merciful doings, which I have done in the house of my God, and in his ceremonies. *(My God, remember me for this, and do not thou forget the good things which I have done for the House of my God, and in its service.)*

<sup>15</sup> In those days I saw in Judah men treading pressers in the sabbath, men bringing *(in)* heaps, and charging on asses wine, and grapes, and figs, and all *(other)* burden(s), and bringing *(them)* into Jerusalem in the day of sabbath; and I witnessed to them, that they should sell in the day in which it was leaveful to sell. *(And in those days I saw in Judah men treading winepresses on the Sabbath, and people bringing in heaps of produce, yea, loading up wine, and grapes, and figs, and all other loads onto donkeys, and bringing them into Jerusalem on the Sabbath day; and I witnessed to them, that they should only sell on the days in which it were lawful to sell.)*

<sup>16</sup> And men of Tyre dwelled in it, and brought in fishes, and all things set to sale, and they sold in the sabbaths to the sons of Judah, and of Jerusalem. *(And some men of Tyre lived in Jerusalem, and brought in fish, and all kinds of other things to sell, and they sold them on the Sabbath to the sons of Judah, and of Jerusalem.)*

<sup>17</sup> And I rebuked the principal men of Judah, and I said to them, What is this evil thing that ye do, and make unholy the day of the sabbath? *(And I rebuked the leaders of Judah, and I said to them, What is this evil thing that ye do, and make the Sabbath day unholy!)*

<sup>18</sup> Whether our fathers did not these things, and *(then)* our God brought on us all this evil, and on this city? and ye increase wrathfulness on Israel, in defouling the sabbath.

*(Did not our forefathers do all these things, and then our God brought down all this evil upon us, and upon this city? and now ye shall bring more (of God's) anger upon Israel by defiling the Sabbath!)*

<sup>19</sup> And it was done, when the gates of Jerusalem had rested in the day of sabbath, I said, Shut ye the gates; and they shutted the gates; and I commanded, that they should not open the gates till after the sabbath. And of my children, or servants, I ordained numbers on the gates to keep (them) shut, that no man should bring in a burden in the day of sabbath. *(And so it was done, when the gates of Jerusalem were empty, early on the Sabbath day, that I said, Shut ye the gates; and so they shut the gates; and I commanded, that they should not open the gates until after the Sabbath. And I ordained a number of my servants there at the gates, to keep them shut, so that no one could bring in a load on the Sabbath day.)*

<sup>20</sup> And merchants, and men selling all things set to sale, dwelled without Jerusalem once or twice. *(And once or twice, some merchants, and people selling all kinds of things, set up shop outside the wall of Jerusalem.)*

<sup>21</sup> And I reasoned (with) them, and I said to them, Why dwell ye there even against, or on the other side of, the wall? If ye do this thing the second time, I shall set hand on you. Therefore from that time forth they came not thither in the sabbath. *(And I warned them, and I said to them, Why do ye stay there on the other side of the wall? If ye do this thing another time, I shall put my hands on you. And from that time forth they did not come back there on the Sabbath.)*

<sup>22</sup> Also I said to the deacons, that they should be cleansed, and that they should come to keep the gates, and to hallow the day of sabbath. And therefore for this thing, my God, have mind of me, and spare me by the muchness of thy merciful doings. *(And I said to the Levites, that they should be purified, and then that they should go and guard the gates, to keep the Sabbath day holy. And so for this thing, my God, remember me, and spare me by the greatness of thy mercy.)*

<sup>23</sup> But also in those days I saw Jews wedding wives, women of Ashdod, and women of Ammonites, and women of Moabites.

<sup>24</sup> And their children spake half part by the speech of Ashdod, and could not speak by the speech of Jews (or and could not speak the Jewish language, or Hebrew), and they spake by the language of (this) people, and of (that) people.

<sup>25</sup> And I rebuked them, and cursed them; and I beat the men of them, and I made them bald, and I made them swear by the Lord, that they should not give their daughters to the sons of those aliens, and that they should not take of the daughters of those aliens to their sons, and to themselves; *(And I rebuked them, and cursed them; and I beat these men, and I made them bald, and I made them swear by the Lord, that they would not give their daughters as wives to the sons of those foreigners, and that they would not take the daughters of those foreigners as wives for their sons, or for themselves;)*

<sup>26</sup> and I said, Whether Solomon, the king of Israel, sinned not in such things? And certainly in many folks there was no king like him, and he was loved of his God, and God setted him king upon all Israel, and alien women brought him to sin. *(and I said, Did not King Solomon of Israel sin by doing such things? And certainly in many nations there was no king like him, and he was loved by his God, and God made him king upon all Israel, but then foreign women led him to sin.)*

<sup>27</sup> Whether also we unobedient, should do all this great evil, that we trespass against our Lord God, and wed alien wives? *(And shall we then follow your example, and do all this great evil, and trespass against the Lord our God, and wed foreign wives?)*

<sup>28</sup> Forsooth Sanballat (the) Horonite had wedded a daughter of the sons of Joiada, son of Eliashib, the great priest, which Sanballat I drove away from me. *(And one of the sons of Joiada, the son of the High Priest Eliashib, had wedded a daughter of Sanballat the Horonite, and so I drove Joiada away from me, and out of Jerusalem.)*

<sup>29</sup> My Lord God, have mind against them, that defoul priesthood, and the right of priests, and of deacons. *(My Lord God, remember them, for they have defiled the priesthood, and the covenant of the priests and of the Levites or and the covenant that you made with the priests and the Levites.)*

<sup>30</sup> Therefore I cleansed them from all aliens, and I ordained the orders of priests and of deacons, each man in his service, *(And so I purified them from all foreigners, and I ordained the orders of the priests and of the Levites, each man in his service,)*

<sup>31</sup> and in (the) offering, that is, (the) dressing, of trees, or of (the) wood, to burn with (the) offered sacrifices, in times ordained, and in the first fruits. My God, have mind of me into good. *(and I also made provision for the wood offering, that is, for the wood*

*to burn with the offered sacrifices, in times ordained, and for the first fruits. My God, remember me for the good things which I have done.)*

## ESTHER

<sup>1</sup> In the days of king Ahasuerus, that reigned from India unto Ethiopia (*or who reigned from India to Ethiopia*), upon an hundred and seven and twenty provinces,

<sup>2</sup> when he sat in the seat of his realm, the city of Susa was the beginning of his realm. (*when he sat on the throne of his kingdom, in the city of Susa, the capital of his kingdom.*)

<sup>3</sup> And in the third year of his empire, he made a great feast to all his princes, and to all his children, *or servants*, to the strongest men of Persia, and to the noble men of Media, and to the prefects, *or chief men*, of (*the*) provinces, before himself, (*And in the third year of his empire, or of his reign, he gave a great feast for all his princes, or his leaders, and for all his servants, and the strongest men of Persia and Media, and the nobles, and the prefects, or the chief men, of the provinces, who all came before him;*)

<sup>4</sup> to show the riches of the glory of his realm, and the greatness, and boast of his power in much time, that is, an hundred and eighty days, *this feast lasted.* (*and he showed the riches and the glory of his kingdom, and the greatness and the boast of his power, over much time, that is, (this feast lasted) for a hundred and eighty days!*)

<sup>5</sup> And when the days of the feast were ended, the emperor called to his (*next*) feast all the people that was found in *the city of Susa*, from the most unto the least; and he commanded this feast to be made ready by seven days in the porch of an orchard and of a wood, that was set about with the king's ornament and with his hand, (*or works*). (*And when the days of that feast were over, the king called to his next feast all the people who were found in the capital city of Susa, from the greatest to the least; and he commanded that this feast last for seven days, in the courtyard of the garden of the king's palace.*)

<sup>6</sup> And tents of the colour of the air, and of gold, and of jacinth, were held up with cords of bis, and of purple, and they hanged on each side, the which *tents* were set-in (*with*) circles of ivory, and they were underset with pillars of marble; also there were ordained seats, at the manner of beds, of gold and of silver, upon the pavement (*that was*) arrayed with smaragdus and with *other* diverse and precious stones; the which pavement painture (*was*) made fair by wonderful diversity. (*And curtains coloured white, and gold, and blue, were held up with cords of fine linen, and of purple, and hung up all over the grounds, and these hangings were inset with ivory rings, and underset with marble pillars; and there were seats, or couches, of gold and silver, placed on the pavement that was arrayed with emeralds and other diverse and precious stones; and so the painting of the pavement was made beautiful with wonderful diversity.*)

<sup>7</sup> And they, that were called to meat, drank in golden cups, and meats were borne in to them with one and (*an*)other vessels; also plenteous wine, and full good was set forth before them, as it was worthy to the great doing, of the king. (*And they, who were called to the feast, drank from gold cups, and wine was brought in to them in one and another vessels; yea, very good and plentiful wine, was set forth before them, as was worthy of, or befitting, a king.*)

<sup>8</sup> And there was no man that constrained them to drink that would not drink; but so the king had ordained, making sovereigns of his princes to all boards, that each man should take that, that he would. (*And there was no one who compelled anyone to drink who would not drink; but the king had ordered his palace servants to be at the ready at all the tables, so that each person could have as much as he wanted.*)

<sup>9</sup> Also Vashti, the queen, made a feast of women in the palace, where king Ahasuerus was wont to dwell. (*And Queen Vashti also made a feast for the women, in the palace of King Ahasuerus.*)

<sup>10</sup> Therefore in the seventh day, when the king was gladder *than before*, and when he was hot of wine after full much drinking, he commanded to Mehuman, and to Biztha, and to Harbona, and to Bigtha, and to Zethar; and to Abagtha, and to Carcas, seven honest and chaste servants, the which served in his sight, (*And so on the seventh day, when the king was happier than before, and he was hot with the wine after a great deal of drinking, he commanded to Mehuman, and Biztha, Harbona, and Bigtha, Zethar, and Abagtha, and Carcas, seven geldings, or eunuchs, who served him.*)

<sup>11</sup> that they should bring in before the king the queen Vashti, with a diadem set upon her head, to show her fairness to all the peoples and princes; for she was full fair. (*that they should bring in Queen Vashti before him, with a crown put on her head, to show off her beauty to all the peoples and the princes, or the leaders; for she was very beautiful indeed.*)

<sup>12</sup> And she forsook, and despised to come at the commandment of the king, which he had sent *(to her)* by the honest and chaste servants, *(or But she refused to come at the king's command, which he had sent to her by the eunuchs)*. Wherefore the king was angry, and kindled with full great vengeance;

<sup>13</sup> and he asked the wise men, which by the king's custom were ever with him, and he did all things by the counsel of them, that knew the law and the rights of greatest men; *(and he asked his wise men about this, who by the king's custom were always with him, and he did everything after their counsel, for they knew the law and the rights of the people;)*

<sup>14</sup> forsooth the first and the next were Carshena, and Shethar, Admatha, and Tarshish, and Meres, and Marsena, and Memucan, seven dukes of Persia and of Media, that saw the face of the king, and were wont to sit the first after him; *(and the first and the second were Carshena, and Shethar, and then Admatha, Tarshish, Meres, Marsena, and Memucan, seven princes, or leaders, from Persia and Media, who were always with the king, and were the first to sit after him;)*

<sup>15</sup> the king asked them, to what sentence the queen Vashti should be subject, that would not do the commandment of king Ahasuerus, which he had sent *(to her)* by the honest and chaste servants. *(and the king asked them, What sentence should Queen Vashti be subject to, for she would not obey the command of King Ahasuerus, which he sent to her by the eunuchs.)*

<sup>16</sup> And Memucan answered, in audience of the king and of the princes, The queen Vashti hath not only despised the king, but all the princes and peoples, that be in all the provinces of king Ahasuerus. *(And Memucan answered, before the king and the princes, or the leaders, and said, Queen Vashti hath not only despised the king, but all the princes, or the leaders, and all the peoples, who be in all the provinces of King Ahasuerus.)*

<sup>17</sup> For the word of the queen shall go out to all women, that they also despise their husbands, and say, King Ahasuerus commanded, that the queen Vashti should have come to him, and she would not. *(For this deed of the queen shall become known to all the women, and then they shall also despise their husbands, for they shall say, King Ahasuerus commanded Queen Vashti to come to him, but she would not come.)*

<sup>18</sup> And by this ensample all the wives of the princes of Persia and of Media shall despise the behests of their husbands; wherefore the indignation of the king is just. *(And so by this example all the wives of the leaders of Persia and Media shall despise the orders of their husbands; and so the king is justified to have indignation about this.)*

<sup>19</sup> If it pleaseth to thee, a commandment go out from thy face, and be written by the law(s) of Persia and of Media, which it is unleaveful to be passed *(over)*, that Vashti enter *[in]* no more to the king, but another woman, which is better than she, take her realm. *(So if it please thee, let a command go out from thee, and be it written in the laws of Persia and Media, which law it shall forever be unlawful to break, that Vashti can no more come before the king, and then let another woman, who is more worthy than she, take her reign, or her crown.)*

<sup>20</sup> And be this *behest* published into all the empire of thy provinces, which is full large, that all wives, both of greater men and of less, give honour to their husbands. *(And so when this order is published in all the provinces of thy kingdom, which is very large, then all wives shall give proper respect to their husbands, both to greater and to lesser men alike.)*

<sup>21</sup> *[And]* His counsel pleased the king and the princes *(or And his counsel pleased the king and the leaders)*, and the king did by the counsel of Memucan;

<sup>22</sup> and he sent out letters by all the provinces of his realm, as each folk might hear and read, in diverse languages and letters, that husbands be princes and *(the)* greater men in their houses; and that this thing be published by all peoples. *(and he sent out letters to all the provinces of his kingdom, in different languages and writing, so that each nation would hear and read, that husbands should be the masters in their own homes; and that this should be published to all the peoples in his kingdom.)*

## CHAPTER 2

<sup>1</sup> Therefore when these things were done, after that the indignation of king

Ahasuerus was assuaged, he bethought of Vashti, and what things she had done, and what things she had suffered. *(And so when these things were done, and after King Ahasuerus' indignation had been assuaged, he thought more about Vashti, and what things she must now suffer.)*

<sup>2</sup> And then the servants and the ministers of the king said to him, Fair damsels and virgins, be sought to the king; *(And then the king's servants and his ministers said to him, Let beautiful young virgins be sought for the king;)*

<sup>3</sup> and be there men sent forth, which should behold by all provinces damsels *(who be)* fair and virgins; and bring they them to the city of Susa, and betake they them into the house of women, under the keeping of Hegai, the honest servant and chaste *(or the honest and chaste servant)*, the which is the sovereign and keeper of the king's women; and take *(to)* those damsels ornament(s) of women, and other things needful to their uses. *(and let men be sent forth, who shall look through all the provinces for these beautiful young virgins; and then bring they them to the capital city of Susa, and take they (them) to the house for the women, under the keeping of Hegai, the eunuch, who is the overseer and the keeper of the king's women; and give he to those young women women's ornaments, (or adornments), and the other things that they need.)*

<sup>4</sup> And whichever damsel among all them pleaseth most the eyes of the king, reign she for Vashti. And this word pleased the king; and he commanded *(it)* to be done so, as they counselled. *(And then whichever young woman among all of them most pleaseth the king's eyes, let her reign in the place of Vashti. And this idea pleased the king; and he commanded that it be done, as they had so counselled.)*

<sup>5</sup> And a man, a Jew, was in the city of Susa, Mordecai by name, the son of Jair, the son of Shimei, the son of Kish, of the generation of Benjamin; *(And there was a man in the capital city of Susa, a Jew named Mordecai, the son of Jair; the son of Shimei, the son of Kish, of the tribe of Benjamin;)*

<sup>6</sup> that was translated from Jerusalem in that time, in which Nebuchadnezzar, king of Babylon, had translated Jeconiah, king of Judah; *(who had been taken away from Jerusalem into captivity, at that time when Nebuchadnezzar, the king of Babylon, had taken away Jeconiah, the king of Judah;)*

<sup>7</sup> the which Mordecai was the nourisher of Hadassah, the daughter of his brother, which daughter was called Esther by another name, and she had lost both *(her)* father and mother; and she was full fair, and seemly of face; and when her father and mother were dead, Mordecai took her to him, and he made her his daughter. *(And this (Mordecai) was the foster-father of Hadassah, his uncle's daughter, who was called Esther by another name, and who had lost both her father and her mother; (and she was) very beautiful, and comely of face; and after the death of her father and her mother, Mordecai took her unto himself, and made her his daughter.)*

<sup>8</sup> And when the commandment of the king was oft published, and by his behest many fair virgins were brought to Susa, and were betaken to Hegai, the honest servant and chaste *(or the honest and chaste servant)*, also Esther among other damsels was betaken to him, that she should be kept in the number of those women. *(And after the king's command was widely published, and by his order many beautiful virgins were brought to Susa, and taken to Hegai, the eunuch, also Esther, among other young women, was brought to him, to be kept in his care along with those other women.)*

<sup>9</sup> And she pleased him, and found grace in his sight, so that he hastened to take to her the ornament(s) of women, and he betook to Esther her parts of all *(the)* things needful to her, and *(also)* seven *(of)* the fairest damsels of the king's house; and Hegai adorned and arrayed both her and those damsels following her feet. *(And Esther pleased, or impressed, Hegai, and she found favour before him, so that he hastened to give to her women's ornaments, or adornments, and anything else that she needed, as well as seven of the most beautiful young women of the king's house; and so Hegai adorned and arrayed both her; and those young women who followed her feet, that is, who served her.)*

<sup>10</sup> And Esther would not show to Hegai her people, neither her country; for Mordecai had commanded her, that in all manner she should be still of this thing. *(And Esther did not tell Hegai about her people, or her kindred; for Mordecai had commanded her, that she should not say anything about these matters, or for Mordecai had commanded her, that she should hold her peace.)*

<sup>11</sup> And Mordecai walked each day before the porch of the door, in which the chosen virgins were kept, and he did the care of the health of Esther, and would know, what befell to her. *(And each day Mordecai walked before the courtyard of the house, in which the chosen virgins were kept, for he was concerned about her, and wanted to know what would happen to her.)*

<sup>12</sup> And when the time of all the damsels by order was come, that they should go in to the king, and when all things were fulfilled that pertained to women's attire, the twelfth month was turned *(about)*; so only that they were anointed with the oil of myrrh by

six months, and by (an)other six months they used some pigments and sweet-smelling ointments. *(And when the twelfth month had come; that is, after the young women had been anointed with the oil of myrrh for six months, and then they had used some pigments and sweet-smelling ointments, or perfume, for another six months, and all things were fulfilled that pertained to women's attire; then the time had come, for all the young women, each in her turn, to go in to the king.)*

<sup>13</sup> And they entered to the king, and whatever thing pertaining to their ornament(s) (that) they asked (for), they took it with them; and they were arrayed as it pleased to them, and then they passed forth from the chamber of women to the king's bed. *(And so they went in to the king, taking with them whatever things pertaining to their adornment that they had asked for; and arrayed as it pleased them, they passed forth from the house for the women to the king's bed.)*

<sup>14</sup> And she that had entered in the eventide, went out in the morrowtide; and from thence they were led forth into the second houses, that were under the hand of Shaashgaz, honest servant and chaste *(or the honest and chaste servant)*, that was governor of the king's concubines; and she had not power to go again more to the king, no but the king would, and had commanded her to come by name. *(And she who entered in the evening, went out in the morning; and from there they were led forth to the second house for the women, that was under the hand of the eunuch Shaashgaz, who was the overseer of the king's concubines; and from that point on, she had no power to go again to the king, unless the king desired to see her; and had commanded her to come by name.)*

<sup>15</sup> And when the time was turned about by order, the day nighed, wherein Esther, the daughter of Abihail, the brother of Mordecai, the which Esther Mordecai had taken to him, and made her his daughter, ought to enter to the king; and she asked not (for) women's ornament(s), but whatever things Hegai, the honest servant and chaste *(or the honest and chaste servant)*, and keeper of the virgins, would, he gave these things to Esther to her ornament; for she was full shapely, and of fairness that may not lightly be believed, and she was seen *(to be)* gracious and amiable to the eyes of all men. *(And so the time turned about, and the day nighed, when, by turn, Esther, the daughter of Abihail, the uncle of Mordecai, this Esther which Mordecai had taken unto himself, and had made her his own daughter, ought to go in to the king; and she asked not for any women's ornaments, (or adornment), but whatever things the eunuch Hegai, the keeper of the virgins, desired, he gave these things to Esther for (her) adornment; and certainly she was very shapely, and had a beauty that could not easily be believed, and she was seen to be gracious and amiable in the eyes of all people.)*

<sup>16</sup> Therefore she was led to the bed of king Ahasuerus, in the tenth month, which is called Tebeth, in the seventh year of his realm. *(And so she was led to King Ahasuerus' bed, in the tenth month, which is called Tebeth, or January, in the seventh year of his reign.)*

<sup>17</sup> And the king loved Esther more fervently than all women, and she had grace and mercy before him over all other women; and he setted the diadem, or crown, of the realm on her head, and made her to reign in the stead of Vashti. *(And the king loved Esther more fervently than all the other women, and she received more favour and love from him than all the other women; and he put a crown of his kingdom on her head, and he made her the queen in place of Vashti.)*

<sup>18</sup> And he commanded a full worshipful feast to be made ready to all his princes and servants, for the joining together and the weddings of Esther; and he gave rest, that is, *(the) releasing of tribute*, to all provinces, and gave gifts, after the worshipful doing of a prince. *(And he commanded that a large feast be prepared for all his princes, or his leaders, and his servants in honour of Esther; and their joining together by their wedding; and he gave rest, that is, an amnesty from taxation, to all his provinces, and also gifts worthy of a king.)*

<sup>19</sup> And when (the) virgins were sought also the second time, and were gathered together, Mordecai dwelled at the gate of the king. *(And when the virgins were gathered together the second time, Mordecai sat at the king's gate./And meanwhile Mordecai was in attendance at the royal court.)*

<sup>20</sup> And Esther had not yet showed her country and her people, by the behest of Mordecai; for-why whatever thing he commanded, Esther kept, and she did so then all things, as she was wont *(to)* in that time, in which he nourished her *(as)* a little child. *(And Esther had not yet declared her kindred or her people, by Mordecai's command; for whatever thing he commanded, Esther did it, as she had always done, from the time in which he nurtured her as a young child.)*

<sup>21</sup> Then in that time, wherein Mordecai dwelled at the gate of the king, Bigthan(a) and Teresh, two servants of the king, were wroth (*against the king*), that were porters, and sat in the first threshold of the palace; and they would rise (*up*) against the king, and slay him. (*Now one day, when Mordecai was in attendance at the royal court, Bigthana and Teresh, two of the king's eunuchs, who were guards, (or keepers of the door), guarding the first threshold of the palace, became hostile (toward the king), and plotted to kill him.*)

<sup>22</sup> Which thing was not hid from Mordecai, and anon Mordecai told *this* to the queen Esther, and she *told it* to the king, in the name of Mordecai, that had told that thing to her. (*And this thing was not hid from Mordecai, who at once told this to Queen Esther, and she told it to the king, in the name of Mordecai, who had told that thing to her.*)

<sup>23</sup> And it was sought, and it was found *sooth*, and either of them was hanged in a gibbet; and this was commanded *to be written* in [*the*] stories, and it was betaken to the books of [*the*] years, before the king. (*And it was sought into, and found to be true, and both of the guards were hanged on the gallows; and all of this was commanded to be written down in The Books of the Years, that is, in The Official Annals, in the sight of the king.*)

### CHAPTER 3

<sup>1</sup> After these things king Ahasuerus enhanced Haman, the son of Hammedatha, that was of the kindred of Agag, and *the king* set his throne above all the princes that he had. (*And after these things King Ahasuerus promoted Haman, the son of Hammedatha, who was a descendant of Agag, (and the enemy of the Jews), and (the king) put Haman's throne above all the other princes, (or the leaders), that he had.*)

<sup>2</sup> And all the servants of the king, that served in the gates of the palace, kneeled, and worshipped Haman; for so the emperor had commanded to them; *but* Mordecai alone bowed not his knees to *him*, neither worshipped him. (*And all the king's officials, who were in attendance at the royal court, kneeled before Haman, and honoured him; for the king had so commanded them; but Mordecai alone did not bow his knee to Haman, nor show him any respect.*)

<sup>3</sup> And the servants of the king, that sat above at the gates of the palace, said to Mordecai, Why keepest thou not the commandments of the king, (*but doest*) otherwise than other men? (*And the king's officials, who were in attendance at the royal court, said to Mordecai, Why followest thou not the king's commands, like all the other mendo?*)

<sup>4</sup> And when they said full oft to *him* these things, and he would not hear *them*, they told to Haman, for they coveted to know, whether he continued in the sentence *that he had showed to them*; for he had said to them, that he was a Jew. (*And when they had repeatedly said these things (to him), and he would not listen to (them), and show respect for Haman), then they told all of this to Haman, for they coveted to know whether Mordecai's conduct would be tolerated; for Mordecai had said to them, that he was a Jew.*)

<sup>5</sup> And when Haman had heard this thing, and had proved by experience, that Mordecai bowed not his knee to him, neither worshipped him, he was full wroth, (*And when Haman had heard about this, and had seen with his own eyes, that Mordecai did not bow his knee to him, or show him any respect, he was enraged.*)

<sup>6</sup> and Haman areckoned it for nought to set his hands upon Mordecai alone, *to kill him*; for he had heard, that Mordecai was of the folk of Jews, and the more rather he would destroy all the nation of Jews, which were in the realm of Ahasuerus. (*but Haman reckoned that it would be useless to only put his hands upon Mordecai; for he had heard that Mordecai was of the nation of the Jews, and so he plotted to destroy the entire nation of the Jews, who were in the kingdom of Ahasuerus.*)

<sup>7</sup> In the first month, whose name is Nisan, *that is, April*, in the twelfth year of the realm of Ahasuerus, lot was cast into a vessel, the which *lot* is said in Hebrew *pur*, before Haman, *to know* in what day and in what month the folk of Jews ought to be slain; and by the *lot* the twelfth month went out, that is called Adar, *that is, March*. (*So in the first month, that is called Nisan, or April, in the twelfth year of Ahasuerus? reign, the lot was cast, which is called pur in Hebrew, in the sight of Haman, to know on what day and on what month the nation of the Jews ought to be destroyed; and by the lot the twelfth month went out, that is called Adar; or March.*)

<sup>8</sup> And *then* Haman said to king Ahasuerus, A people is scattered by all the provinces of thy realm, and it is separated from itself, and *this people* useth new laws and ceremonies, and furthermore also it despiseth the behests of the king; and thou knowest best, that it speedeth not to thy realm, that it increase in malice by (*thy*) license. (*And (then) Haman said to King Ahasuerus, There is a people scattered in all the provinces of thy kingdom,*

*and they be separated unto themselves, and (this people) useth different laws and statutes, and furthermore they also despise the king's laws; and thou knowest best, that it profiteth not to thy kingdom, if they increase their malice, by (thy) license.)*

<sup>9</sup> If it please thee, deem *and command* thou that this people perish, and I shall pay ten thousand talents of silver to the keepers of thy treasure. *(So if it please thee, judge this and then command thou that this people perish, or be destroyed, and I shall even pay ten thousand talents of silver to the keepers of thy treasury unto this end.)*

<sup>10</sup> Therefore the king took from his hand the ring which he used, and he gave it to Haman, the son of Hammedatha, of the kindred of Agag, the enemy of Jews. *(And so the king took off the ring, which he used for a signet, from his finger, and he gave it to Haman, the son of Hammedatha, the Agagite, the enemy of the Jews.)*

<sup>11</sup> And the king said to Haman, The silver, which thou promisedest, be thine (*own*); do thou of the people that, that pleaseth thee, *(or thou may do with these people, whatever pleaseth thee).*

<sup>12</sup> And *then* the scribes, *or the writers*, of the king were called in the first month of Nisan, *that is, April*, in the thirteenth day of the same month; and it was written, as Haman had commanded, to all the princes of the king, and to doomsmen of diverse provinces and of folks, that for diversity of language, each folk might read *these letters* and hear *them*, in the name of king Ahasuerus. *(And then the writers of the king were called on the thirteenth day of the first month, that is called Nisan, or April; and it was written, as Haman had commanded, to all the king's princes, or leaders, and to the judges, or rulers, of diverse provinces and nations, so that in their own language, each nation might read these letters and hear them, in the name of King Ahasuerus.)*

<sup>13</sup> And letters, asealed with the ring of the king, were sent by the couriers of the king to all his provinces, *(with orders)* that they should slay, and do away, *or destroy*, all Jews, from a child to an eld man, little children and women, in one day, that is, in the thirteenth day of the twelfth month, that is called Adar, *or March*; and that they should *(also)* take away the goods of the Jews. *(And letters, sealed with the king's ring, (that is, with his signet), were sent by couriers to all the king's provinces, with orders that the people should kill, and destroy, all the Jews, from a child unto an old man, women and children alike, in one day, that is, on the thirteenth day of the twelfth month, that is called Adar; (or March); and that they should also take away all the possessions of the Jews.)*

<sup>14</sup> And the sentence of the letters was this, written in a few words, that all *(the peoples of the)* provinces should know *(about)*, and make them*(selves)* ready, to the foresaid day. *(And so in a few words, the sentence of the letters was this, that all the people of the provinces should know about, and prepare themselves for; the coming day of death and destruction.)*

<sup>15</sup> And the couriers, that were sent forth, hastened to *[ful]* fill the commandment of the king; and anon the behest *of the king* was hanged up in *the city of Susa*, while the king and Haman made a feast, and all the Jews wept, that were in that city. *(And the couriers, who were sent out, hastened to fulfill the king's command; and the (king's) order was also hung up at once in (the capital city of) Susa; and so while the king and Haman drank together; all the Jews, who were in that city, wept and mourned.)*

## CHAPTER 4

<sup>1</sup> And when Mordecai had heard these things, he rent his clothes, and he was clothed in a sackcloth, and he sprinkled ashes upon his head, and he cried with great voice in the street of the midst of the city, and showed the bitterness of his soul, *(And when Mordecai had heard these things, he tore his clothes, and then he was clothed in a sackcloth, and he sprinkled ashes on his head, and he cried with a great voice in the streets in the midst of the city, and told of the bitterness in his soul,)*

<sup>2</sup> and he went with this yelling unto the gates of the palace; for it was not leaveful *(for)* a man clothed with a sackcloth to enter into the hall of the king *(or for it was not lawful for someone clothed in sackcloth to enter into the king's hall).*

<sup>3</sup> Also in all provinces, cities, and places, to which the cruel sentence of the king was come, there was great wailing, fasting, and weeping, and yelling with the Jews, and many Jews used a sackcloth and ashes for their bed. *(And in all the provinces, and cities, and places, to which the cruel sentence of the king had come, there was great wailing, and fasting, and weeping, and yelling from the Jews, and many Jews lay in sackcloth and ashes.)*

<sup>4</sup> And the damsels, and the honest servants and chaste of Esther entered in *(or and the honest and chaste servants of Esther entered in)*, and told *this thing* to Esther; which

thing she heard, and was astonished; and she sent a cloth *(or a cloak)* to Mordecai, that when the sackcloth was taken away, he should clothe him*(self)* therein; the which cloth he would not take. *(And Esther's young women, and the eunuchs, came in, and told her about this); and when she had heard about it, she was astonished, (or shocked); and she sent some clothes (to Mordecai), so that he would put away the sackcloth, and clothe himself in them; but he would not take the clothes.)*

<sup>5</sup> And after that, Hatach, the honest servant and chaste *(or the honest and chaste servant)*, was called, whom the king had given *(as)* a minister to her, and she commanded, that he should go to Mordecai, and learn of him, why he did this thing. *(And after that, the eunuch Hatach was called, whom the king had given to her for a servant, and Esther commanded that he go to Mordecai, and learn from him why he did this thing.)*

<sup>6</sup> And Hatach went forth, and he came to Mordecai standing in the street of the city, before the gate(s) of the palace;

<sup>7</sup> and he showed to Hatach all things that had befallen, how Haman had promised to bring silver into the treasures of the king, for the death of the Jews. *(and he told Hatach about all the things that had happened to him, and how Haman had promised to pay a great deal of silver into the king's treasury, for the death of all the Jews.)*

<sup>8</sup> Also Mordecai gave to Hatach the copy of the king's behest, that hanged in Susa, to show to the queen, and to admonish her for to enter to the king, and to beseech him for her people. *(And Mordecai gave Hatach a copy of the king's order; which was hung up in Susa, and told him to show it to the queen, and then to admonish her to go to the king, and to beseech him for her people.)*

<sup>9</sup> And Hatach went again, and told to Esther all things, which Mordecai had said. *(And Hatach came back, and told Esther all the things, which Mordecai had said to him.)*

<sup>10</sup> And she answered to Hatach, and said, that he should say to Mordecai,

<sup>11</sup> All the servants of the king, and all the provinces which be under his lordship, know, that whether man either woman, not called *of the king*, entereth into the inner hall of the king, he shall be slain anon without any tarrying, but if in hap the king hold forth to him the golden rod for a token of mercy, and that he may live so; therefore how may I enter to the king, that am not called to him now by thirty days? *(All the king's servants, and all the people in the provinces that be under his rule, know that if a man or a woman, not called by the king, entereth into the inner court of the king, that person shall be killed at once, without any tarrying, unless perhaps the king hold forth to him the gold sceptre as a token of mercy, and then he shall live; and so how can I go to the king, when I have not been called to him now for thirty days?)*

<sup>12</sup> And when Mordecai had heard this thing,

<sup>13</sup> he sent again to Esther, and said, Guess thou not, that thou shalt deliver only thy life, for thou art in the house of the king, before all *(the)* Jews; *(he sent back word to Esther, saying, Do not thou think, that since thou art in the king's palace, thou shalt save thy own life, even though the other Jews shall not escape;)*

<sup>14</sup> for if thou art still now, the Jews shall be delivered by another way, and thou and the house of thy father shall perish; and who knoweth, whether therefore thou camest to the realm, that thou shouldst be made ready in such a time to help? *(for if thou art silent now, the Jews shall be saved by another way, but thou and thy father's house shall all perish; and who knoweth, whether thou camest to the kingdom, (that is, to thy crown), so that now thou couldest (help) in such a time of need?)*

<sup>15</sup> And again Esther sent these words to Mordecai, *saying, (And Esther sent back an answer to Mordecai, saying,)*

<sup>16</sup> Go thou, and gather together all the Jews, which thou findest in Susa, and pray ye for me; eat ye not, that is, fast ye, neither drink ye, in three days and three nights, and I with mine handmaidens shall fast in like manner; and then I not called, shall enter in to the king, and I shall do against the law, and I shall betake me to death and to peril. *(Go thou, and gather together all the Jews, whom thou findest in Susa, and pray ye for me; eat ye not, that is, fast ye, and drink ye not, for three days and three nights, and I shall fast with my servantesses in like manner; and then though I be not called, I shall go to the king, and I shall go against the law, and I shall deliver myself unto peril and even death.)*

<sup>17</sup> Therefore Mordecai went, and did all things, that Esther had commanded to him. *(And so Mordecai went, and did everything, that Esther had bidden him to do.)*

## CHAPTER 5

<sup>1</sup> Forsooth in the third day, Esther was clothed in royal clothes, and she stood in the porch of the king's house, that was withinforth over against the king's hall; and the king sat upon his throne, in the consistory of his palace, *(over)* against the door of the house. *(And on the third day, Esther was clothed in royal robes, and she went and stood in the inner courtyard of the king's palace, facing the palace; and the king sat on his throne, in the consistory of his palace, facing the entrance to the palace.)*

<sup>2</sup> And when he had seen Esther, the queen, standing *there*, she pleased his eyes, and he held forth against her the golden rod, that he held in his hand; and she nighed, and kissed the highness of his rod. *(And when he had seen Queen Esther standing there, she pleased his eyes, and he held forth toward her the gold sceptre, which he held in his hand; and she came over, and touched the top of the sceptre.)*

<sup>3</sup> And the king said to her, Esther, the queen, what wilt thou? what is thine asking? Yea, though thou ask the half part of my realm, it shall be given to thee. *(And the king said to her, Queen Esther, what wilt thou have? what is thy asking? Yea, if thou ask for half my kingdom, it shall be given to thee!)*

<sup>4</sup> And she answered, If it pleaseth the king, I beseech, that thou come to me today, and Haman with thee, to the feast, that I have made ready. *(And she answered, If it please the king, I beseech thee, that thou, and Haman with thee, come today to the feast, that I have prepared for thee.)*

<sup>5</sup> And anon the king said, Call ye anon Haman, that he obey to the will of Esther. And then the king and Haman came to the feast, which the queen had made ready to them. *(And at once the king said, Call ye Haman at once, so that he obey the will of Esther. And so the king and Haman went to the feast, which the queen had prepared for them.)*

<sup>6</sup> And the king said to Esther, after that he had drunk *(the)* wine plenteously, What thing askest thou *of me*, that it be given to thee, and for what thing askest thou? Yea, though thou ask the half part of my realm, thou shalt get it, *(or Yea, if thou ask for half my kingdom, thou shalt get it).*

<sup>7</sup> To whom Esther answered, My asking and *[my]* prayers be these.

<sup>8</sup> If I have found grace in the sight of the king, and if it pleaseth the king, that he give to me that thing, that I ask, and that he fulfill mine asking, the king and Haman come *they tomorrow* to the feast, that I have made ready to them; and tomorrow, I shall open my will to the king. *(If I have found favour before the king, and if it please the king, that he give me what I ask for, and that he grant my request, then may the king and Haman come to the feast that I shall prepare for them tomorrow; and then tomorrow, I shall tell my desire to the king.)*

<sup>9</sup> Therefore Haman went out glad and swift in that day. And when he had seen Mordecai sitting before the gates of the palace, and not only to have not risen up to him, but soothly neither moved from the place of his sitting, he was full wroth; *(And so Haman went out that day happy and well pleased with himself. But when he saw Mordecai in attendance at the royal court, and he did not rise up before him to show respect, or even move from the place where he was sitting, he was enraged.)*

<sup>10</sup> and Haman feigned him(*self*) as not wroth *therefore*, and turned again in to his house, and he called together his friends, and Zeresh, his wife; *(but Haman feigned himself as not being angry because of that, and returned to his house, and he called together his friends, and his wife Zeresh;)*

<sup>11</sup> and he told to them *(of)* the greatness of his riches, and the company of *his* children, and with how great glory the king had enhanced him above all his princes and servants. *(and he told them of his great riches, and of the multitude, or the great number, of his children, and how the king had promoted him to great glory above all his other leaders and servants.)*

<sup>12</sup> And he said after these things, Also the queen Esther called none other man with the king to the feast, except me, with whom I shall eat also tomorrow with the king. *(And after these things he said, And Queen Esther called no other man to the feast with the king, except me, and tomorrow I shall also eat with her and the king.)*

<sup>13</sup> And though I have all these things, I guess that I have nothing, as long as I see Mordecai, the Jew, sitting before the king's gates. *(And yet, even though I have all these things, I feel like I have nothing, as long as I see that Jew Mordecai, in attendance at the royal court.)*

<sup>14</sup> And Zeresh, his wife, and his friends answered to him, Command thou an high beam, *or a gallows tree*, to be made ready, having fifty cubits of height; and speak thou tomorrow early to the king, and ask of him, that Mordecai be hanged thereon; and so

thou shalt go glad with the king to the *queen's* feast. And the counsel of them pleased him, and he commanded an high cross, that is a *gibbet*, to be made ready. *(And his wife Zeresh, and his friends, answered to him, Command thou that a gallows be prepared, that is fifty cubits in height; and then early (tomorrow) speak thou to the king, (and ask him) to have Mordecai hanged on it; and then thou shalt go with the king to the queen's feast in high spirits. And their counsel pleased him, and he commanded that the gallows be prepared.)*

## CHAPTER 6

<sup>1</sup> The king led that night without sleep, and he commanded the stories and the books of years of former times to be brought to him. And when those *books* were read in his presence, *(That night the king went without sleep, and he commanded that the stories of former times, that is, The Books of the Years, or The Official Annals, be brought to him. And when those books were read before him, to help him get to sleep.)*

<sup>2</sup> men came to the place, where it was written, how Mordecai had told (of) the treasons of Bigthan(a) and Teresh, honest servants (or the honest and chaste servants), coveting to strangle king Ahasuerus. *(they came to the place, where it was written, how Mordecai had told of the treason of Bigthana and Teresh, the king's eunuchs, who desired, or plotted, to strangle King Ahasuerus.)*

<sup>3</sup> And when the king had heard this, he said, What honour and meed got Mordecai for this faithfulness? And his servants and ministers said to him, Utterly he took no meed. *(And when the king had heard this, he said, What honour and reward did Mordecai receive for this loyalty? And the servants who ministered to the king said to him, He received utterly no reward for what he did.)*

<sup>4</sup> And anon the king said, Who is in the hall? Soothly Haman had entered into the inner hall of the king's house, to make suggestion to the king, that he should command Mordecai to be hanged on the gibbet, which was made ready to him. *(And then hearing something, the king asked, Who is that in the courtyard? For it was now early morning, and Haman had just come into the outer courtyard of the palace, to suggest to the king, that he should command that Mordecai be hanged on the gallows, which was now prepared for him.)*

<sup>5</sup> And the servants of the king said to him, Haman standeth in the hall. And the king said, Enter he in. *(And the (king's) servants said (to him), Haman standeth in the courtyard. And the king said, Let him come in.)*

<sup>6</sup> And when Haman was come in, the king said to him, What oweth to be done to the man, whom the king desireth to honour? *(or And when Haman had come in, the king said to him, What ought to be done for the man, whom the king desireth to honour?)* And Haman thought in his heart, and he guessed, that the king was about to honour no other man but (he) himself, Haman;

<sup>7</sup> and he answered, The man, whom the king coveteth to honour, *(and so he answered, The man, whom the king desireth to honour.)*

<sup>8</sup> oweth to be clothed in the king's clothes, and to be set on the horse which is of the king's saddle, and to take the king's diadem, that is, his crown, upon his head; *(ought to be clothed in the king's robes, and to be put on a horse which is of the king's saddle, and to wear the king's crown on his head.)*

<sup>9</sup> and the first, or chief, of the princes and of the strong men of the king, he (should) hold his horse, leading him, and go he by the streets of the city, and cry he, and say, Thus he shall be honoured, whom the king will honour. *(and then one of the king's most honoured princes, (or leaders), should lead his horse through the city square, and (he) should cry, and say, Thus shall he be honoured or He is worthy of this honour, whom the king desireth to honour.)*

<sup>10</sup> And then the king said to Haman, Haste thou thee, and when the king's clothing, and his horse, is taken to thee, do thou, as thou hast spoken, to Mordecai, the Jew, that sitteth before the gates of the palace; and be thou ware, that thou leave not out, (or) undone, anything of these (things), which thou hast now spoken. *(And then the king said to Haman, Now hasten thou thee, and when the king's robes, and his horse, be brought to thee, do thou, just as thou hast spoken, for Mordecai, the Jew, who is in attendance at the royal court; and be thou ware, lest thou leave anything undone, of all these things, of which thou hast now spoken.)*

<sup>11</sup> And then Haman took the king's cloth (or cloak) and his palfrey, and he went forth, and cried before Mordecai, (who was) clothed in the king's clothing, (leading him) in the chief street of the city, and set upon his palfrey, (saying), He is worthy (of) this honour,

whomever the king will honour. *(And (then) Haman took the king's robes and his horse, and he clothed Mordecai (in the king's clothing), and put him on the king's horse; and then leading him through the city square, he cried as he went before him, He is worthy of this honour, whom the king desireth to honour.)*

<sup>12</sup> And after this Mordecai turned again to the gate of the palace, and Haman hastened to go into his house, mourning, and with his head covered. *(And after this Mordecai returned to the royal court, and Haman hastened to go to his house, mourning, and with his head covered.)*

<sup>13</sup> And he told to Zeresh, his wife, and to his friends all things that had befallen to him. To whom the wise men, which he had in counsel, and his wife, answered, If Mordecai, before whom thou hast begun to fall, is of the seed of Jews, thou shalt not be able to against-stand him, but thou shalt fall in his sight. *(And he told his wife Zeresh, and his friends, all the things that had befallen him. And the wise men, whom he had in counsel, and his wife, answered, If Mordecai, before whom thou hast begun to fall, is a descendant of the Jews, then thou shalt not be able to stand against him, but thou shalt utterly fall before him.)*

<sup>14</sup> Yet while they spake these things, the honest servants and chaste of the king came after Haman *(or the honest and chaste servants of the king came for Haman)*, and they compelled him to go anon to the feast, which the queen had made ready. *(And yet while they spoke (these things), the king's eunuchs came (for Haman), and they compelled him to come at once to the feast, which the queen had prepared.)*

## CHAPTER 7

<sup>1</sup> Therefore the king and Haman entered to the feast, and to drink with the queen. *(And so the king and Haman went to the feast, to dine with the queen.)*

<sup>2</sup> And the king said also to Esther in the second day, after that he was hot of the wine, Esther, what is thine asking of me, that it be given to thee, and what wilt thou be done? Yea, though thou ask the half part of my realm, thou shalt have it. *(And on the second day, after that he was hot from the wine, the king said (again) to Esther, Esther, what is thy asking (of me), that it be given to thee, and what wilt thou be done (for thee)? Yea, if thou ask for half of my kingdom, thou shalt have it!)*

<sup>3</sup> To whom she answered, O! king, if I have found grace in thine eyes *(or if I have found favour before thee)*, and if it pleaseth thee, give thou my life to me, for which I pray thee now, and also the life of my people, for the which I beseech thee.

<sup>4</sup> For I and my people be given, that we be defouled, and strangled, and that we perish; O! why not had we rather been sold into servants and servantesses, for that evil might have been suffered, and I, *(now)* wailing, should have been still; but now our enemy is present, whose cruelty turneth against the king. *(For I and my people have been sold (into slaughter), so that we be strangled, and destroyed, and that we utterly perish; O why had we (rather) not been sold into slavery! yea, both men and women alike, for that evil might have been endured, and I, instead of wailing, would now be silent; and even now our enemy is (present here), and his cruelty turneth against even the king.)*

<sup>5</sup> And king Ahasuerus answered, and said, Who is this, and of what power, that he be *(so)(fool)hardy* to do such things?

<sup>6</sup> And Esther said, Our worst adversary and enemy is this Haman. The which thing when he heard, he was astonished anon *(or astonished at once)*, and he was not sufficient to bear the semblance, *or the indignation*, of the king and of the queen. *(And Esther said, Our adversary and our enemy is this wicked Haman! And (when) Haman heard this, he was stunned, and he was not able to bear the indignation of both the king and the queen.)*

<sup>7</sup> And the king rose up wroth, and from the place of the feast he entered into a garden beset about with trees. And Haman rose up for to pray Esther, the queen, for his life; for he understood *(the)* evil made ready of the king to him. *(And the king rose up enraged, and left the place of the feast to go out into the garden beset about with trees. And Haman rose up to beg Queen Esther for his life; for he understood that the king now intended evil for him.)*

<sup>8</sup> And when the king turned again from the garden, and had entered into the place of the feast, he found that Haman had fallen down upon the bed, wherein Esther lay. And the king said, Also he will oppress the queen, while I am present, in mine house. And the word was not yet gone out of the king's mouth, and anon men covered the face of Haman. *(And when the king returned from the garden, and came back to the place of the feast, he found that Haman had fallen down on the couch, where Esther lay. And the king said, He will even assail the queen, while I am present, here in my own house! And the*

*word was not yet gone out of the king's mouth, when at once some of his servants came, and covered Haman's face.)*

<sup>9</sup> And Harbonah, one of the honest servants and chaste (*or one of the honest and chaste servants*), that stood in the service of the king, said, Lo! a tree having fifty cubits of height standeth in the house of Haman, which he had made ready to Mordecai, that spake (*good*) for the king, and made known his traitors. To whom the king said, Hang ye Haman in that tree. (*And Harbonah, one of the eunuchs who stood in the king's service, said, Behold! a gallows fifty cubits in height standeth at Haman's house, which he had prepared for Mordecai, who did good for the king, (by making known his traitors). To whom the king said, Hang ye up Haman on those gallows!*)

<sup>10</sup> Therefore Haman was hanged in the gibbet, which he had made ready to Mordecai, and the ire of the king rested. (*And so Haman was hanged on the gallows, which he had prepared for Mordecai, and then the king's anger was assuaged.*)

## CHAPTER 8

<sup>1</sup> In that day king Ahasuerus gave to Esther, the queen, the house of Haman, enemy of the Jews. And Mordecai entered in before the face of the king; for Esther acknowledged to him, that he was her father's brother. (*On that day, King Ahasuerus gave to Queen Esther the house of Haman, the enemy of the Jews. And Mordecai went in before the king, for Esther had told him, that he was her father's nephew.*)

<sup>2</sup> Therefore the king took (*off*) the ring, which he had commanded to be received (*back*) from Haman, and he gave it to Mordecai. And Esther ordained Mordecai to be sovereign over her household (*or And Esther ordained Mordecai to be the ruler over Haman's household*).

<sup>3</sup> And Esther was not appeased with these things, and felled down to the feet of the king, and wept, and spake to him, and prayed, that he should command the malice of Haman of (*the kindred of*) Agag, and his worst casts, which he had thought out against the Jews, to be made void. (*But Esther was not yet appeased with these things, and she fell down at the king's feet, and wept, and spoke to him, and begged (him), that he would command that the malice of Haman, the son of Hammedatha, the Agagite, (the enemy of the Jews), and his evil plans, that he had plotted against the Jews, be stopped.*)

<sup>4</sup> And the king by custom held forth the golden rod of the king with his hand, by which the token of his mercy was showed. And then Esther rose up, and stood before the king, (*And, as by custom, the king held forth the king's gold sceptre with his hand, by which the token of his mercy was shown. And then Esther rose up, and stood before the king.*)

<sup>5</sup> and said, If it pleaseth the king, and if I have found grace before his eyes, and if my prayer is not seen to be contrary to him, I beseech, that the old letters of Haman, the traitor, and enemy of Jews, by which he had commanded them to perish in all the provinces of the king, be amended by new letters; (*and she said, If it please the king, and if I have found favour in his eyes, and if my prayer is not seen to be contrary to him, I beseech thee, that the old letters of Haman, the son of Hammedatha, the Agagite, the enemy of the Jews, by which he had commanded that all the Jews perish in all the provinces of the king, be amended with new letters;*)

<sup>6</sup> for how shall I be able to suffer the death, and the slaying, of my people? (*for how shall I be able to endure the slaughter, and the death, of my own people?*)

<sup>7</sup> And king Ahasuerus answered to Esther, the queen, and to Mordecai, the Jew, and said, I have granted the house of Haman to Esther, the queen, and I commanded him to be hanged on the cross, for-thy that he was hardy to set hand against the Jews. (*And King Ahasuerus answered to Queen Esther; and to Mordecai, the Jew, (and said), I have given Haman's house to Queen Esther; and he was hanged on the gallows, because he was so foolhardy as to put his hand against the Jews, (that is, to threaten their lives).*)

<sup>8</sup> Therefore write ye to [*the*] Jews, as it pleaseth to you, by the name of the king, and aseal ye the letters with my ring. For this was the custom, that no man durst against-say the letters, that were sent in the king's name, and were sealed with his ring. (*And so now write ye to the Jews, what pleaseth you, in the name of the king, and seal ye the letters with my ring. For it is the law, that no one can revoke the orders, that were sent before in the king's name, and were sealed with his ring, or his signet.*)

<sup>9</sup> And when the arrayers of the king's letters, and his writers, were called; it was then the time of the third month, that is called Sivan, *that is, June*, in the three and twentieth day of the month; letters were written, as Mordecai would, to [*the*] Jews, and to [*the*] princes, and to procurators, and to judges, that were sovereigns over an hundred and seven and twenty provinces, from India unto Ethiopia, *they were written* to that province

and to that province, to that people and to that people, by their languages and by their letters, and (also) to the Jews, (or by their language and by their letters), (so) that they (all) might read and hear them. (And when the king's writers, or his royal secretaries, were called; it was then the third month, that is called Sivan, or June, on the twenty-third day of the month; letters were written, as Mordecai directed, to the Jews, and to the princes, or the leaders, and to the procurators, and the judges, who were the rulers over a hundred and twenty-seven provinces, from India to Ethiopia, yea, they were written to this province and to that province, to this people and to that people, to each in their own language and writing, and to the Jews in their own language and writing, so that they all might read and hear them.)

<sup>10</sup> And those letters, that were sent in the name of the king, were asealed with his ring, and were sent forth by his messengers, the which ran about by all provinces, and they came with [the] new messages before that the old letters were executed.

<sup>11</sup> To whom the king commanded, that they should call together the Jews, and command them to be gathered together by all cities, and that they should stand together for their lives; and that they should slay, and do away, all their enemies, with their wives, and with their children, and with all their households. (In which letters, the king granted permission to the Jews, in every city, to call themselves together; and to unite themselves, and to defend their own lives; and so they could kill, and do away with, all their enemies, along with their wives, and their children, and all their households.)

<sup>12</sup> And one day of vengeance, that is, the thirteenth day of the twelfth month of Adar, that is, March, was ordained by all provinces. (And one day of vengeance was ordained in all the provinces, that is, the thirteenth day of the twelfth month, that is Adar, or March.)

<sup>13</sup> And the short sentence of the epistle was this, that it were made known in all lands and (to all) peoples, that were subject to the empire of king Ahasuerus, that the Jews be ready that day to take vengeance of their enemies. (And in short, the sentence of the letter was this, that it should be made known in all the lands and to all the peoples, that were subject to the rule of King Ahasuerus, that the Jews be ready that day to take vengeance on all their enemies.)

<sup>14</sup> And the messengers went out, before-bearing swift messages; and this same behest of the king hanged in the city of Susa. (And the messengers quickly went out, bearing the messages; and the king's order was also hung up in the capital city of Susa.)

<sup>15</sup> And Mordecai went out of the king's palace and of the king's sight, and he shined in the king's clothes, that is, (clothes the colour) of jacinth, and (the) colour of the air, and he bare a golden crown on his head, and was clothed with a mantle of silk and of purple; and all the city fully joyed, and was glad. (And Mordecai went out from the king's palace, and from before the king, and he shone in the king's robes, that is, in his robes of blue and white, and he wore a gold crown on his head, and he also wore a cloak of silk and purple; and all the city rejoiced, and was glad.)

<sup>16</sup> Certainly then a new light seemed to rise up to the Jews, and joy, and honour, and dancing (And so a new light seemed to rise up for the Jews, and joy, and honour, and dancing)

<sup>17</sup> was at all peoples, and cities, and at all provinces, whither ever the commandments of the king came, (and) among them was a wonderful joy, and meats, and feasts, and an holy day, in so much, that many of another folk and sect were joined to the religion and ceremonies of them; for the great dread of the name of Jews had assailed all them. (were with all the people in all the cities, and provinces, wherever the king's orders came; yea, among them there was such a wonderful joy, and food, and feasts, and holiday, that many people of other nations and sects, were joined to the religion and ceremonies of the Jews; for a great fear of the Jews had assailed all of them.)

## CHAPTER 9

<sup>1</sup> Therefore in the thirteenth day of the twelfth month, which we said now before to be called Adar, (that is, March), when slaying was made ready to all the Jews by Haman, and their enemies setted treason to their blood, on the contrary, the Jews now began to be the higher part, and to venge them(selves) of their adversaries. (And so on the thirteenth day of the twelfth month, which earlier we said was called Adar, or March, when their enemies had intended slaughter for all the Jews, and had set treason for their blood, now, on the contrary, the Jews took the upper hand, to avenge themselves on their adversaries.)

<sup>2</sup> And the Jews were gathered together by all cities, castles, and places, to stretch forth (their) hand against their enemies and pursuers; and no man was hardy to against-stand them, for the dread of their greatness had pierced all peoples. (And the Jews gathered

*themselves together in their cities, in all the provinces, to put forth their hands against their enemies and pursuers; and no one was fool-hardy enough to stand against them or and no one was hardy enough to withstand them, for the fear of their greatness had pierced through all peoples.)*

<sup>3</sup> For why both the judges, dukes, and procurators of provinces, and each dignity, that were sovereigns of all places and works, enhanced the Jews, for the dread of Mordecai (was upon them), (And the judges, governors, and procurators of the provinces, who were the rulers of all the places and works, helped the Jews, because they all feared Mordecai.)

<sup>4</sup> whom they knew to be (a) prince of the king's palace (or whom they knew to be a prince, (or one of the leaders), in the (king's) palace), and to be able to do full much; and the fame of his name increased each day, and (it) flew by the mouths of all men.

<sup>5</sup> Therefore the Jews smote their enemies with great vengeance, and killed them, and yielded to their enemies that, that they had made ready to do to them, (And so the Jews struck down their enemies with a great vengeance, and killed them, and yielded to their enemies, what they had prepared to do to them,)

<sup>6</sup> in so much, that also in the city of Susa the Jews killed five hundred men, without the ten sons of Haman of the kindred of Agag, the enemy of Jews, of the which sons these be the names; (and so in the capital city of Susa, the Jews killed five hundred men, besides the ten sons of Haman, the son of Hammedatha, the Agagite, the enemy of the Jews, of which sons these be the names;)

<sup>7</sup> Parshandatha, Dalphon, and Aspatha,

<sup>8</sup> and Poratha, and Adalia, and Aridatha,

<sup>9</sup> and Parmashta, and Arisai, and Aridai, and Vajezatha.

<sup>10</sup> And when the Jews had slain the sons of Haman, they would not touch the preys of the chattels, or substance, of them. (And after the Jews had killed Haman's sons, they did not take away any of the spoils of their chattel, or their possessions.)

<sup>11</sup> And anon the number of them, that were slain in the city of Susa, was told to the king. (And that same day, the number of people killed in the capital city of Susa, was told to the king.)

<sup>12</sup> And he said to the queen, The Jews have slain five hundred men in the city of Susa, and the ten sons of Haman; how great slaying guessest thou, that they haunt in all (the) provinces? what askest thou more? and what wilt thou, that I command to be done? (And he said to the queen, The Jews have killed five hundred men here in the capital city of Susa, and the ten sons of Haman as well; how great a slaughter thinkest thou that they have done in all the provinces? what more askest thou for? and what wilt thou, that I command to be done?)

<sup>13</sup> To whom Esther answered, If it pleaseth the king, (let) power be given to the Jews, that as they have done today in Susa, so do they also tomorrow, and (also) that the (bodies of the) ten sons of Haman be hanged up in gibbets. (To whom Esther answered, If it please the king, let power be given to the Jews, so that as they have done today in Susa, let them do here also tomorrow, and let the bodies of the ten sons of Haman be hung up on the gallows.)

<sup>14</sup> And the king commanded, that it should be done so; and anon the behest of the king hanged in Susa, and the (bodies of the) ten sons of Haman were hanged (up). (And the king commanded, that it be done so; and at once the king's order was hung up in Susa, and the bodies of Haman's ten sons were hung up as well.)

<sup>15</sup> Therefore when the Jews were gathered together, in the fourteenth day of the month [of] Adar, that is, March, three hundred men were slain in Susa, and the Jews took not away the chattel of those men. (And so when the Jews were gathered together, on the fourteenth day of the month of Adar, or of March, three hundred more men were killed in Susa, and again the Jews did not take away any of their chattel, or their possessions.)

<sup>16</sup> But also by all the provinces, that were subject to the lordship of the king, Jews stood for their lives, when their enemies and pursuers were slain, in so much, that five and seventy thousand of slain men were filled, and no man touched anything of the chattels of them. (And in all the provinces, which were subject to the king's rule, when the Jews stood up for their lives, their enemies and pursuers were killed, indeed, over seventy-five thousand people were killed that day, but no Jew ever touched anything of their possessions.)

<sup>17</sup> Certainly the thirteenth day of the month of Adar, or March, was the day of slaying with all them, and in the fourteenth day they ceased to slay; and that day they ordained to be solemn, so that therein in each time afterward, they should give attention to meats, to joy, and to feasts. (And so the thirteenth day of the month of Adar was the day that the

*Jews, outside the city of Susa, slaughtered their enemies, and then on the fourteenth day they ceased their slaughter; and that day they ordained as a time for feasting, so that at that time each year thereafter, they would give attention to food, and to joy, and to feasts.)*

<sup>18</sup> And those Jews, that used, or haunted, the slaying in the city of Susa, lived in *(the)* slaying in the thirteenth and fourteenth day(s) of the same month. But in the fifteenth day they ceased to slay; and therefore they ordained the same day to be solemn of feasts and of gladness. *(But the Jews, who did the slaughter in the capital city of Susa, continued their slaughter from the thirteenth to the fourteenth day of the month. And then on the fifteenth day they ceased the slaughter of their enemies; and so they ordained that day to be a time for feasts and for gladness.)*

<sup>19</sup> And these Jews, that dwelled in burg towns not walled, and in villages, deemed the fourteen day of the month *[of]* Adar to be solemn of feasts, and of joy, so that they be joyful therein, and send, each to *(the)* other, parts of their feasts, and of their meats. *(And this is why those Jews who live in remote towns without walls, and in villages, deem the fourteen day of the month of Adar, or of March, to be a time for feasts, and for joy, and indeed they be joyful on that day, and send portions of the food from their feasts to one another.)*

<sup>20</sup> And Mordecai wrote all these things, and he sent *all* these things written by letters to the Jews, that dwelled in all the provinces of the king, as well to Jews dwelling nigh as far *[or both in nigh set and afar]*, *(And Mordecai wrote down all these things, and he sent letters concerning all these things, to the Jews who lived in all the king's provinces, yea, to the Jews living nearby, as well as to those living afar off.)*

<sup>21</sup> that they should receive and hold for their feast days the fourteenth and the fifteenth day(s) of the month *[of]* Adar, and ever<sup>[more]</sup> when the year turneth again, to hallow these days with solemn honour; *(so that they would keep the fourteenth and the fifteenth days of the month of Adar, for their feast days, and forevermore when the year turneth again, celebrate these days with feasts of honouring;)*

<sup>22</sup> for in those days the Jews venged themselves of their enemies, and then their mourning and their sorrow were turned into gladness and joy; and therefore these days should be days of feasts, and of gladness, and that they should send, each to *(the)* other, parts of *(their)* meats, and give little gifts to poor men. *(for in those days the Jews avenged themselves upon their enemies, and mourning and sorrow were turned into gladness and joy; and so these days should be feast days, filled with gladness, and they should send portions of their food to one another; and give little gifts to the poor.)*

<sup>23</sup> And the Jews received into a solemn custom all those things, which they began to do in that time, and which things Mordecai had commanded by letters to be done. *(And so the Jews undertook as a festive custom all these things, which they began to do at that time, and which Mordecai had commanded in his letters to be done.)*

<sup>24</sup> For Haman, the son of Hammedatha, of the kindred of Agag, the enemy and adversary of Jews, thought evil against them, to slay them, and to do them away, and he cast pur, that is to say in our language, *(a)* lot, to do it. *(For Haman, the son of Hammedatha, the Agagite, the enemy of the Jews, had plotted evil against them, to kill them, and to do them away, and so he cast pur, that is to say, a lot, to determine when to do it.)*

<sup>25</sup> And after this Esther entered in to the king, and besought, that the enforcings of Haman should be made void by the letters of the king, and that the evil, which he had thought against the Jews, should turn again into his head. Forsooth they hanged on the cross both him and his sons. *(But then Esther went in to the king, and beseeched him, that Haman's endeavours should be stopped with new written orders from the king, and that the evil, which Haman had plotted against the Jews, should return onto his own head. And so they hanged him and his sons on the gallows.)*

<sup>26</sup> And from that time these days were called Purim, that is, *(the days)* of lots, for pur, that is, *(a)* lot, was sent, or cast, into a vessel; and the Jews received upon themselves, and upon their seed, and upon all men that would be coupled to their religion, all things that were done, and *(that)* be contained in the volume of the epistle, that is, of this book, *(And from that time, these days were called Purim, that is, the Days of Lots, for pur; that is, a lot, was cast to determine the day that they would die; and the Jews took upon themselves, and upon their descendants, and upon all people who would be coupled to their religion, all the things that were done, and that be contained in this book.)*

<sup>27</sup> and which things they suffered, and which things were changed afterward, so that it be not leaveful to any man to pass these *two* days without solemnity, which days the scripture witnesseth, and certain times ask, while the years come continually one after

another. *(and what things they suffered, and what things happened afterwards, so that it be not lawful for anyone to pass these two days without feasting, yea, the days to which this writing witnesseth, and for which a certain time is ordained, while the years continue to come, one after the other.)*

<sup>28</sup> These be the days, which never any forgetting shall do away, but by all generations all the provinces, that be in all the world, shall hallow *them*; neither there is any city, in which the days of Purim, that is, *(the days)* of lots, shall not be kept of *[the]* Jews, and of the generation of them, which is bound to these ceremonies. *(These be the days, which no forgetting shall do away, that is, they should always be remembered, and all the generations, or the descendants, of the people, who be in all the provinces, in all the world, shall keep and honour them; and there shall be no city, in which the Days of Purim, that is, the Days of Lots, shall not be kept by the Jews, and by their generations, or their descendants, who be bound and obliged to keep these ceremonies.)*

<sup>29</sup> And Esther, the queen, the daughter of Abihail, and Mordecai, the Jew, wrote also the second epistle, that this solemn day should be hallowed afterward with all busyness. *(And Queen Esther, Abihail's daughter, and Mordecai, the Jew, confirmed in writing with a second letter; that these feast days should be kept thereafter with all diligence.)*

<sup>30</sup> And they sent *(their letter)* to those Jews, that dwelled in an hundred and seven and twenty provinces of king Ahasuerus, that they should have peace, and receive the truth, *(And they sent their letter to all the Jews, who lived in the hundred and twenty-seven provinces of King Ahasuerus, so that they would have peace, and receive the truth.)*

<sup>31</sup> And that they should keep the days of lots, and hallow *them* with joy in their time, as Mordecai and Esther had ordained; and they received the *(rules for the)* fastings, and the cries, and the days of lots, to be kept of themselves and of their seed, *(and so that they would keep the Days of Purim, that is, the Days of Lots, and celebrate them with joy at their proper time, as Mordecai and Esther had ordained; just as they had received the rules for fasting, and mourning, or lamenting, to be kept by themselves, and by their descendants.)*

<sup>32</sup> and they received all things that be contained in the story of this book, that is called Esther. *(And so Esther's command confirmed these rules for Purim, or Lots, that be contained in this book.)*

## CHAPTER 10

<sup>1</sup> Forsooth king Ahasuerus made tributary each land, and all the isles of the sea; *(And King Ahasuerus made every land, and all the islands of the sea, to pay him taxes, or to pay tribute to him, through forced labour;)*

<sup>2</sup> whose strength and empire and his dignity and highness, by which he enhanced Mordecai, be written in the books of *(the kings of)* Media and of Persia; *(and his strength and rule, as well as the dignity and highness to which he promoted Mordecai, all be written about in The Books of the Kings of Media and Persia;)*

<sup>3</sup> and how Mordecai of the kin of the Jews was the second from king Ahasuerus, and was great with *(the)* Jews, and acceptable to the people of his brethren, and he sought good things to his people, and spake those things, that pertained to the peace of his seed. *(and also how that Mordecai, the Jew, was second only to King Ahasuerus, and that he was a great man among the Jews, and accepted by all the people of his kinsmen, and how he sought only the good for his people, and did what he could to bring peace to all their descendants.)*

*Here endeth the text of Hebrew (or Here endeth the text in Hebrew). I have set openly with full faith those things, that be had in Hebrew; but I (also) found these things that follow (verses 10:4—16:24, omitted here, see Wycliffe's Apocrypha for the Additions to Esther), written in the common translation, that be contained in the language and letters of (the) Greeks.*

## JOB

<sup>1</sup> In the land of Uz was a man that was called Job; and that man was simple, *that is, without guile*, and rightful, and dreading God, and going away from evil. (*In the land of Uz there was a man who was called Job; and that man was without guile, and upright, and feared God or and revered God, and went away from evil.*)

<sup>2</sup> And there were seven sons and three daughters born to him;

<sup>3</sup> and his possession was seven thousand of sheep, and three thousand of camels, and five hundred yokes of oxen, and five hundred of female asses (*or and five hundred female donkeys*), and full much household; and this Job was a great man among all the men of the east.

<sup>4</sup> And his sons went, and made feasts by their houses, each man in his day; and they sent, and called their three sisters, to eat, and to drink wine with them. (*And his sons held feasts at their houses, each one in his turn; and they sent, and called their three sisters, to come and eat, and drink wine with them.*)

<sup>5</sup> And when the days of feast had passed into the world, *that is, in (to) the end of the week*, Job sent to them, and hallowed them, and he rose early, and offered burnt sacrifices by all, (*or And when the days of feasting had ended, Job sent for them, and sanctified them, and he rose up early, and offered burnt sacrifices for all of them*). For he said, Lest peradventure my sons do sin, and curse God in their hearts, [*Forsooth he said, Lest peradventure my sons sin, and bless\* to God in their hearts*]. Job did so in all (the) days.

<sup>6</sup> And in a day, when the sons of God were come to be present before the Lord, also Satan came among them. (*Now on a day, when the sons of God came and were present before the Lord, Satan also came among them.*)

<sup>7</sup> To whom the Lord said, From whence comest thou? And Satan answered, and said, I have compassed the earth, and I have walked through it. (*To whom the Lord said, Where did you come from? And Satan answered, I have gone all around the earth, and I have walked throughout it.*)

<sup>8</sup> And the Lord said to him, Whether thou hast beheld my servant Job, that there is no man in [*the*] earth like him; *he is a simple man, and rightful, and dreading God, and going away from evil?* (*And the Lord said to him, Hast thou seen my servant Job? There is no man on earth like him; yea, he is without guile, and upright, and feareth God or and revereth God, and goeth away from evil.*)

<sup>9</sup> To whom Satan answered, Whether Job dreadeth God vainly? (*To whom Satan answered, Hast not Job good reason to fear God? or to revere God?*)

<sup>10</sup> Whether thou hast not (*en*)compassed him, and his house(*hold*), and all his chattel by compass? (*or Hast thou not surrounded him, and his family, and all his possessions, with protection?*) Thou hast blessed the works of his hands, and his possession is increased on [*the*] earth.

<sup>11</sup> But stretch forth thine hand a little, and touch thou all things that he hath in possession, *taking them away, or extinguishing them*; and if he curse not thee in the face, *he is verily simple, and rightwise, and dreading thee*, (*or and then if he shall not curse thee to thy face, he is truly without guile, and righteous, and feareth thee, or and revereth thee*).

<sup>12</sup> Therefore the Lord said to Satan, Lo! all things, which he hath, be in thine hand; only stretch thou not forth thine hand into him. And Satan went out from the face of the Lord. (*And so the Lord said to Satan, Behold! everything which he hath, is in thy power; only stretch not forth thy hand onto him. And Satan went out from before the Lord.*)

<sup>13</sup> And when in a day the sons of Job and his daughters ate, and drank wine in the house of their first begotten brother, (*And so one day, when Job's sons and daughters ate, and drank wine in the house of their first-born brother.*)

<sup>14</sup> a messenger came to Job, and said to him, Thine oxen eared, and thy female asses [*were*] pastured beside them; (*a messenger came to Job, and said to him, Thy oxen plowed, and thy female donkeys were pastured beside them;*)

\* CHAPTER 1:5 *That is, Lest peradventure my sons do sin, and curse God in their hearts; for the horror of cursing, (the) Jews signified it by the contrary name.*

<sup>15</sup> and *(the)* Sabceans felled in, and took away all *(thy)* things, and smited the servants with sword *(or and struck down thy servants with their swords)*; and I alone escaped to tell *this* to thee.

<sup>16</sup> And when he spake yet, another came, and said, *[The] Fire of God came down from heaven, and wasted [the] sheep, and [the] servants touched; and I alone escaped for to tell to thee. (And while he still spoke, another messenger came, and said, The fire of God came down from the heavens, and destroyed the sheep, and torched the servants; and I alone escaped to tell this to thee.)*

<sup>17</sup> But yet the while he spake, also another came, and said, Chaldees made three companies, and assailed the camels, and took those away, and they smited also the servants with sword; and I alone escaped to tell to thee. *(And while he still spoke, also another came, and said, The Chaldeans made three companies, and assailed the camels, and took them away, and they also struck down thy servants with their swords; and I alone escaped to tell this to thee.)*

<sup>18</sup> And yet while he spake, lo! another entered, and said, While thy sons and daughters ate, and drank wine in the house of their first begotten brother, *(And while he still spoke, behold! another entered, and said, While thy sons and daughters ate, and drank wine in the house of their first-born brother;)*

<sup>19</sup> a great wind felled in suddenly from the coast of *(the)* desert, and shook *[the]* four corners of the house, which felled down, and *(it)* oppressed thy children, and they be dead *(or and they all died)*; and I alone fled to tell *(this)* to thee.

<sup>20</sup> Then Job rose up, and he rent his clothes, and when his head was polled, he felled down upon the earth, and he worshipped *God, (Then Job rose up, and he tore his clothes, and when his head was shaved, he fell down on the ground, and he worshipped God,)*

<sup>21</sup> and said, I went naked out of the womb of my mother; and naked I shall turn again thither; the Lord gave, and the Lord hath taken away; as it pleased the Lord, so be it done; the name of the Lord be blessed *(or blessed be the name of the Lord).*

<sup>22</sup> In all these things Job sinned not in his lips, neither spake any folly thing against God. *(And in all these things Job did not sin with his lips, nor spoke any foolish thing against God.)*

## CHAPTER 2

<sup>1</sup> And it was done, in a day the sons of God were come *to praise him*, and they stood before the Lord, and Satan was come among them, and he stood in the sight of the Lord, *(And it was done, on a day when the sons of God had come to praise him, and they stood before the Lord, and Satan was come among them, and he also stood before the Lord.)*

<sup>2</sup> and the Lord said to Satan, From whence comest thou? Which answered, and said, I have compassed the earth, and I have gone through it. *(and the Lord said to Satan, Where did you come from? Who answered, and said, I have gone all around the earth, and I have gone throughout it.)*

<sup>3</sup> And the Lord said to Satan, Whether thou hast not considered my servant Job, that none in *[the]* earth is like him; *he is a simple man, and rightful, and dreading God, and going away from evil, and yet holding innocence? But thou hast moved me against him, that I should torment him in vain/that thou vex him in vain. (And the Lord said to Satan, Hast thou seen my servant Job? there is one on earth like him; he is without guile, and upright, and feareth God or and revereth God, and goeth away from evil, and remaineth innocent. But thou hast moved me against him, that I should torment him without cause or that thou should vex him for no reason.)*

<sup>4</sup> To whom Satan answered, and said, A man shall give skin for skin, and all things that he hath for his life;

<sup>5</sup> therefore put to thine hand, and touch his bone and his flesh, and then thou shalt see, that he shall curse thee in thy face. *(and so put thy hand against him, and touch his bones and his flesh, and then thou shalt see that he shall curse thee to thy face.)*

<sup>6</sup> Therefore the Lord said to Satan, Lo! he is in thine hand; nevertheless keep thou his life. *(And so the Lord said to Satan, Behold! he is in thy hands, (or under thy power); but do not thou kill him.)*

<sup>7</sup> Therefore Satan went out from the face of the Lord, and he smote Job with the worst stinking botch, from the sole of his foot till to his top; *(And so Satan went out from before the Lord, and he struck Job with running sores, from the soles of his feet unto the top of his head;)*

<sup>8</sup> and Job sat in a dunghill, and he shaved away the quitter of him with a shell. *(and then Job sat on a hill of dung, and scratched his sores with a shell.)*

<sup>9</sup> Forsooth his wife said to him, Dwellest thou yet in thy simpleness, *that is, fondness?* Curse thou God, and die. *(And his wife said to him, Remaineth thou yet in thy integrity, that is, in thy foolishness? Curse thou God, and die.)*

<sup>10</sup> And Job said to her, Thou hast spoken as one of the fond women; if we have taken goods of the hand of the Lord, why forsooth suffer we not evils? In all these things Job sinned not in his lips. *(And Job said (to her), Thou hast spoken like the foolish woman (that thou art); if we have received good from the Lord's hand, then why should we not also suffer evil? And so in all these things Job did not sin with his lips.)*

<sup>11</sup> And then three friends of Job heard (of) all the evil that had befallen to him, and they came to him, each of them from his place, Eliphaz (the) Temanite, and Bildad (the) Shuhite, and Zophar (the) Naamathite; for they had said together to themselves, that they would come together, and visit Job, and comfort him.

<sup>12</sup> And when they had raised afar their eyes, they knew not him; and they cried [out], and wept, and rent their clothes, and sprinkled dust on their head(s) into heaven. *(And when they had raised up their eyes from afar, they did not know him, or they could not recognize him; and they cried out, and wept, and tore their clothes, and sprinkled dust on their heads toward the heavens.)*

<sup>13</sup> And they sat with him in the earth seven days and seven nights, and no man spake a word to him; for they saw, that his sorrow was great. *(And then they sat on the ground with him for seven days and seven nights, and no one spoke a word to him; for they saw, that his sorrow was great.)*

## CHAPTER 3

<sup>1</sup> After these things Job opened his mouth, and cursed his day,

<sup>2</sup> and he said,

<sup>3</sup> Perish the day in which I was born, and the night in which it was said, A man is conceived.

<sup>4</sup> That day be turned into darknesses; God seek not it [from] above, and be it not in mind, neither be it lightened with light. *(Let that day be turned into darkness; let God not seek it out from above, and be it forgotten, and let no light shine upon it.)*

<sup>5</sup> Darkness make it dark, and the shadow of death and of mist occupy it; and be it wrapped with bitterness. *(Let darkness make it dark, and the shadow of death and mist fill it full; and let it be wrapped up in bitterness.)*

<sup>6</sup> Dark whirlwind hold that night; be it not reckoned among the days of the year, neither be it numbered among the months. *(Let a dark whirlwind hold that night; be it not reckoned among the days of the year; nor let it be counted among the months.)*

<sup>7</sup> (Let) That night be sullen, and not worthy of praising.

<sup>8</sup> Curse they it, that curse the day, that be ready to raise Leviathan\*. *(Curse they it, who curse the day, yea, they who be ready to raise up even Leviathan.)*

<sup>9</sup> [The] Stars of that night be they made dark with the darkness thereof; abide it light, and see it not, neither see it the beginning of the morrowtide rising up. *(Let the stars of that night be made dark in its darkness; let it wait for the light, but not see it, nor let it see the beginning of the morning rising up.)*

<sup>10</sup> For it closed not (up) the doors of the womb, that bare me, neither it took away evil from mine eyes.

<sup>11</sup> Why was not I dead in the womb? why went I out of the womb, and perished not anon? *(Why was I not dead in the womb? why did I not go out of the womb, and perish at once?)*

<sup>12</sup> Why was I taken on knees? why was I given suck with teats?

<sup>13</sup> For now I sleeping should be still, and I should rest in my sleep, *(For then, now sleeping, I would be silent, and I would be resting in my sleep,)*

<sup>14</sup> with kings and counsellors of the earth, which build to them sullen places; *(with kings and counsellors of the earth, who built palaces for themselves;)*

<sup>15</sup> either with princes that have gold in possession, and fill their houses with silver; *(and with princes who had a great deal of gold, and filled their houses with silver;)*

<sup>16</sup> either as a child, or a beast, born before the time, and hid, I should not have been; either as they that be conceived, and saw not light. *(or like a child, or a beast, born early, or still-born, and then hidden, or buried, I should not have been; or like they who be conceived, but never saw the light.)*

\* **CHAPTER 3:8** *That is, the Devil, as Alcuin saith.*

<sup>17</sup> There wicked men ceased of (*making*) noise, and there men made weary of strength rested. (*There the wicked cease making noise, and there the strong, made weary, rest.*)

<sup>18</sup> And sometime *men* bound together (*now be*) without dis-ease, they heard not the voice of the wrongful asker. (*And (those who) before were bound together, now be without unease, (or distress); they hear no more their taskmaster's voice.*)

<sup>19</sup> A little man and (*a*) great man be there, and a servant (*is*) free from his lord.

<sup>20</sup> Why is light given to the wretch, and life to them that be in bitterness of soul? (*Why is light given to the wretch, and life to those who have a bitter soul?*)

<sup>21</sup> Which abide death, and it cometh not; as men that dig out treasure, (*They who wait for death, but it cometh not; like men who dig out treasure,*)

<sup>22</sup> and joy greatly, when they have found a sepulchre? (*and greatly rejoice, when they have found a tomb, or a grave?*)

<sup>23</sup> *Why is light given* to a man, whose way is hid, and God hath (*en*)compassed him with darknesses? (*Why is light given to a man, whose way forward is hidden, or obscured, and God hath surrounded him with darkness?*)

<sup>24</sup> Before that I eat, I sigh; and as of water flowing, so is my roaring. (*Before that I eat, I sigh; and my roaring floweth out, like the water.*)

<sup>25</sup> For the dread, which I dreaded, hath come to me; and that *thing*, that I shamed [*of*], hath befallen to me. (*For the fear, which I feared, hath come to me; and what I was afraid of, hath befallen me.*)

<sup>26</sup> Whether I dissembled, or feigned, not? whether I was not still? (*or was I not silent?*) whether I rested not? and yet indignation hath come [*up*] on me.

## CHAPTER 4

<sup>1</sup> Then Eliphaz (*the*) Temanite answered, and said,

<sup>2</sup> If we begin to speak to thee, in hap thou shalt take it heavily (*or perhaps thou shalt take it personally*); but who may hold (*back*) a word (*once*) conceived?

<sup>3</sup> Lo! thou hast taught full many men, and thou hast strengthened hands made faint.

<sup>4</sup> Thy words have confirmed men doubting, and thou hast comforted knees trembling. (*Thy words have confirmed men who were doubting, and thou hast strengthened trembling knees.*)

<sup>5</sup> But now a wound is come upon thee, and thou hast failed, (*or fainted*); it hath touched thee, and thou art troubled.

<sup>6</sup> Where is thy dread (*or Where is thy fear or Where is thy reverence*), thy strength, and thy patience, and the perfection of thy ways?

<sup>7</sup> I beseech thee, have thou mind, what innocent man perished ever, either when rightful men were done away? (*I beseech thee, remember; did an innocent person ever perished, or were the upright ever done away with?*)

<sup>8</sup> Certainly rather I saw them, that work wickedness, and sow sorrows, and reap those, (*Rather; I saw those, who work wickedness, and sow sorrows, and reap them.*)

<sup>9</sup> to have perished by God blowing, and to be wasted by the spirit of his ire. (*to have perished by God blowing on them, and to be destroyed by the breath from his nostrils.*)

<sup>10</sup> The roaring of a lion, and the voice of a lioness, and the teeth of (*the*) whelps of lions, be all-broken.

<sup>11</sup> Tigers perished (*or The tiger perished*), for she had not (*any*) prey; and [*the*] whelps of the lion be destroyed.

<sup>12</sup> Certainly an hid word was said to me, and mine ear took as it were thief-like the veins of the privy speaking thereof. (*Truly a hidden word was said to me, and my ear caught it like the stolen whispers of private speaking.*)

<sup>13</sup> In the hideousness of [*the*] night's sight, when heavy sleep is wont to occupy men,

<sup>14</sup> dread and trembling held me; and all my bones were afeared. (*fear and trembling held me; and all my bones were made afraid.*)

<sup>15</sup> And when the spirit went in my presence, the hairs of my flesh had hideousness. (*And when a breeze passed by me, all the hairs of my flesh stood up.*)

<sup>16</sup> One stood, whose cheer, or likeness, I knew not, an image before mine eyes; and I heard a voice as of [*a*] soft wind. (*And something stood, whose face, or likeness, I knew not, or could not see, yea, there was a figure before my eyes; and I heard a voice like a soft wind.*)

<sup>17</sup> Whether a man shall be made just in comparison of God? either a man shall be cleaner than his Maker? (*And it said, Can anyone be seen as righteous in comparison to God? or is anyone purer than his Maker?*)

<sup>18</sup> Lo! they that serve him be not steadfast; and he hath found shrewdness in his angels. (*Behold! they who serve him be not trustworthy; and he hath found depravity even in his angels.*)

<sup>19</sup> How much more they that dwell in houses of clay, which have an earthly fundament, shall be wasted as of a moth. (*How much more they who live in clay houses, whose foundations be dust, and who can be squashed like a bug?*)

<sup>20</sup> From morrowtide till to eventide they shall be cut down; and for no man understandeth, they shall perish without end. (*From morning until evening they shall be cut down; they shall perish forevermore, with no one taking heed.*)

<sup>21</sup> And they, that be left, shall be taken away; they shall die, and not in wisdom. (*And what is left to them shall be taken away from them; they shall die, without ever finding wisdom.*)

## CHAPTER 5

<sup>1</sup> Therefore, Job, call thou, if there is any man that shall answer thee, and turn thou to some of [*the*] saints. (*And so, Job, call thou out, but is there anyone who shall answer thee? and to whom of the saints shalt thou turn?*)

<sup>2</sup> Wrathfulness slayeth a fond man, and envy slayeth a little child. (*Anger killeth the foolish, and envy killeth the childish.*)

<sup>3</sup> I saw a fool with [*a*] steadfast root, and I cursed his fairness anon (*or and at once I cursed his dwelling place*).

<sup>4</sup> His sons shall be made far from health, and they shall be defouled in the gate, and there shall be none that shall deliver them. (*Yea, his sons shall be made far from help, and they shall be reviled in the court, and there shall be no one who shall save them.*)

<sup>5</sup> Whose ripe corn an hungry man shall eat, and an armed man shall ravish him, and they, that thirst, shall drink his riches. (*A hungry man shall eat his harvest, and an armed man shall rob him, and they, who thirst, shall drink his riches.*)

<sup>6</sup> Nothing is done in [*the*] earth without cause, and sorrow shall not go out of the earth, that is, adversity befalleth not to any man without cause. (*Nothing is done on the earth without a reason, and trouble groweth not out of the earth, that is, adversity befalleth not to anyone without a reason.*)

<sup>7</sup> A man is born to labour, and a bird to flight.

<sup>8</sup> Wherefore I shall beseech the Lord, and I shall set my speech to my God (*or and I shall put my case before my God*).

<sup>9</sup> That maketh great things, and that may not be sought out, and wonderful things without number. (*Who maketh great things, which may not be sought out, and wonderful things without number.*)

<sup>10</sup> The which God giveth rain upon the face of the earth, and moisteth all things with waters (*or and moisteneth everything with water*).

<sup>11</sup> Which setteth meek men on high, and raiseth with health them that mourn. (*Who putteth the humble upon high, and raiseth to victory those who mourn.*)

<sup>12</sup> Which destroyeth the thoughts of evil-willed men (*or Who destroyeth the thoughts of the evil-willed*), (*so*) that their hands may not fulfill those things that they have begun.

<sup>13</sup> Which taketh sly cautious men in their own fellness, and he destroyeth the counsel of shrews. (*Who catcheth the sly and the shrewd in their own craftiness, and he destroyeth the counsel of the depraved.*)

<sup>14</sup> By day they shall run into darkneses, and as in night, so they shall grope in midday. (*In the daylight they shall run to the darkness, and at midday they shall grope, like in the night.*)

<sup>15</sup> Certainly God shall make safe a needy man from the sword of their mouth, and a poor man from the hand of the violent, *either* raveners. (*But God shall make the needy safe from the mouth of their sword, and the poor from the hand of the violent, or of the raveners.*)

<sup>16</sup> And hope shall be to a needy man, but wickedness shall draw together his mouth. (*And the needy shall have hope, and the mouths of the wicked shall be drawn together, or closed.*)

<sup>17</sup> Blessed is the man, which is chastised of the Lord; therefore reprove thou not the blaming of the Lord. (*Blessed is the man, who is chastised by the Lord; and so do not thou reprove the Lord's rebuke.*)

<sup>18</sup> For he woundeth, and (*then he*) doeth medicine; he smiteth (*or he striketh*), and (*then*) his hands shall make whole.

<sup>19</sup> In six tribulations he shall deliver thee, and in the seventh tribulation evil shall not touch thee.

<sup>20</sup> In hunger he shall deliver thee from death, and in battle from the power of *(the)* sword.

<sup>21</sup> Thou shalt be hid from the scourge of *an evil* tongue, and thou shalt not dread mis-ease, *either wretchedness*, when it cometh.

<sup>22</sup> In destroying *made of enemies* and in hunger thou shalt laugh, and thou shalt not dread the beasts of *[the]* earth. *(In destruction made by enemies, and in hunger; thou shalt laugh, and thou shalt not fear the beasts of the earth.)*

<sup>23</sup> But thy covenant shall be with the stones of *(the)* earth, and *(the)* beasts of *(the)* earth shall be peaceable to thee. *(And thou shalt make a covenant with the stones of the earth, and the beasts of the earth shall be at peace with thee.)*

<sup>24</sup> And thou shalt know, that thy tabernacle hath peace, and thou visiting thy fairness, *that is, beholding thy prosperity*, shalt not sin. *(And thou shalt know, that thy home shall be at peace, and thou shalt see thy prosperity, and then thou shalt not sin.)*

<sup>25</sup> And thou shalt know also, that thy seed shall be manyfold, and thy generation shall be as an herb of *[the]* earth. *(And thou shalt know also, that thy descendants shall be many, and thy children shall be like the grass on the earth.)*

<sup>26</sup> In abundance *(of years)* thou shalt go into the sepulchre, as an heap of wheat is borne *[in]* his time. *(In the abundance of years thou shalt go to the grave, or into the tomb, yea, like a heap of wheat is brought in, or harvested, in its time.)*

<sup>27</sup> Lo! this thing is so, as we have sought, *(or Behold! we have sought out this (thing), and it is so);* the which thing when thou hast heard *(it)*, treat it in thy mind.

## CHAPTER 6

<sup>1</sup> And Job answered, and said,

<sup>2</sup> I would *(or I wish)*, that my sins, by which I have deserved the wrath of *God*, and the wretchedness which I suffer, were weighed in a balance.

<sup>3</sup> As the gravel of the sea, this wretchedness should appear more grievous; wherefore and my words be full of sorrow. *(For this wretchedness of mine, would weigh more than all the sand of the sea; and so my words be full of sorrow.)*

<sup>4</sup> For *(now)* the arrows of the Lord be in me, the indignation of which drinketh up my spirit; and the dreads of the Lord fight against me *(or and the terrors from the Lord fight against me)*.

<sup>5</sup> Whether a field ass shall roar, when he hath grass? Either whether an ox shall low, when he standeth before a full cratch? *(Will a donkey bray, when he hath grass? Or shall an ox low, when he standeth before a full feed box?)*

<sup>6</sup> Either whether a thing unsavory may be eaten, which is not made savory by salt? *(Or can an unsavory thing be eaten, which is not first made savory with salt?)* Either whether any man may taste a thing, which *(once)* tasted bringeth death? For why to an hungry soul, yea, bitter things seem to be sweet;

<sup>7</sup> those things which my soul would not touch before, be now my meats for anguish. *(those things which I enjoyed before, now be the foods which make me sick.)*

<sup>8</sup> Who giveth, *or granteth*, that mine asking come to me; and that God give to me that thing, that I abide? *(or and that God give me that thing, that I wait for?)*

<sup>9</sup> And he that hath begun to punish, all-break he me; loose he his hand, and cut he me down? *(And he who hath begun (to punish me), now all-break he me; let him loose his hand, and cut me down!)*

<sup>10</sup> And this be comfort to me, that he torment me with sorrow, and spare not, and that I against-say not the words of the Holy. *(And this be my comfort, that though he torment me with sorrow, and spare me not, I have not said anything against the words of the Holy One.)*

<sup>11</sup> For what is my strength, that I suffer? either which is mine end, that I suffer it patiently? *(For what is my strength, so that I can endure? and what is my end, so that I can endure it patiently?)*

<sup>12</sup> Neither my strength is the strength of stones, neither my flesh is of brass. *(Neither my strength is like the strength of stones, nor my flesh is like that of bronze.)*

<sup>13</sup> Lo! none help is to me in me, *(or Behold! there is no help for me in me);* and also my necessary friends *(have)* parted from me.

<sup>14</sup> He that taketh away mercy from his friend, forsaketh the dread of the Lord. *(He who taketh away love from his friend, forgetteth the fear of the Lord or abandoneth reverence for the Lord.)*

<sup>15</sup> My brethren passed from me, as a strand *doeth*, that passeth (*by*) rushingly in great valleys. (*My brothers, that is, my kinsmen, have passed by me, like a stream doeth, which rusheth through great valleys.*)

<sup>16</sup> Snow shall come upon them, that dread frost.

<sup>17</sup> In the time wherein they be scattered, they shall perish; and when they shall wax hot, they shall be loosed from their place.

<sup>18</sup> The paths of their steps be (*en*)wrapped; they shall go in vain, and shall perish.

<sup>19</sup> Behold ye the paths of Tema, and the ways of Sheba; and abide ye a little.

<sup>20</sup> They be shamed, for I hoped, (*or They be ashamed, for they had hoped*); and they came unto me, and they be covered with shame.

<sup>21</sup> Now ye be come, and now ye see my wound, and dread (*or and ye be afraid or and ye have fear*).

<sup>22</sup> Whether I (*ever*) said, Bring ye to me, and give ye of your chattel to me?

<sup>23</sup> either *said*, Deliver ye me from the hand of mine enemy, and draw away ye me from the hand of strong men? (*or I said, Rescue ye me from the hands of my enemy, or draw ye me away from the hands of the strong?*)

<sup>24</sup> Teach ye me, and I shall be still (*or and I shall be quiet*); and if in hap I unknew anything, teach ye me.

<sup>25</sup> Why have ye contraried the words of truth? since there is none of you, that may reprove me, (*or since there is none of you, who can rebuke me*).

<sup>26</sup> Ye make ready speeches only for to blame, and ye bring forth words into wind. (*Ye only open your mouths to blame, and ye bring forth words like so much wind.*)

<sup>27</sup> Ye fall in on a fatherless child, and endeavour to pervert your friend.

<sup>28</sup> Nevertheless fulfill ye that, that ye have begun; and give ye your ear, *or hearing*, and see ye, whether I lie.

<sup>29</sup> I beseech you, answer ye me without strife, and speak ye, and deem ye that, that is just. (*I beseech you, answer ye me without arguing, and say ye, and judge ye, what is fair.*)

<sup>30</sup> And ye shall not find wickedness in my tongue, neither folly shall sound in my cheeks. (*And ye shall not find wickedness on my tongue, nor shall foolishness come out of my mouth.*)

## CHAPTER 7

<sup>1</sup> Knighthood, *that is, continual travail, and fighting against vices*, is the life of a man upon (*the*) earth, and his days be as the days of an hired man.

<sup>2</sup> As an hart desireth shadow, and as an hired man abideth the end of his work; (*Like a servant desireth the shade, and like a hired man waiteth for the end of his work day;*)

<sup>3</sup> so I have had void months (*or so I have had empty months*), and I have numbered travailous nights to me.

<sup>4</sup> If I shall sleep, I shall say, When shall I rise? and again I shall abide the eventide, and I shall be full-filled with sorrows unto darknesses *come*(*or and I shall be filled full with sorrow until the darknesses come*).

<sup>5</sup> My flesh is clothed with rot, and filths of dust; my skin dried up, and is drawn together, (*or my skin is dried up, and is altogether drawn, or and my skin is covered with running sores*).

<sup>6</sup> My days have passed swifter than a web is cut down *from the looms*; and those days be wasted without any hope *of coming again*.

<sup>7</sup> *God*, have thou mind, for my life is wind, and mine eye shall not turn again, that it see goods. (*God, remember that my life is but a breath, and I shall no longer see any good days.*)

<sup>8</sup> Neither the sight of man shall behold me; but thine eyes be in me (*or but thy eyes be upon me*), and I shall not be *in deadly life*, that is, I shall not abide (*alive*).

<sup>9</sup> As a cloud is wasted, and passeth *soon away*, so he that goeth down to hell, shall not go up (*from*) *thence*; (*Like a cloud that fadeth, and soon passeth away, is he who goeth down to the Sheol, or the grave, and shall never come up from there;*)

<sup>10</sup> neither he shall turn again more into his house, and his place shall no more know him. (*nor shall he return to his house, and his place shall know him no more.*)

<sup>11</sup> Wherefore and I shall not spare my mouth; I shall speak in the tribulation of my spirit, I shall talk (*al*)together with the bitterness of my soul (*or I shall speak out of the bitterness of my soul*).

<sup>12</sup> Whether I am a sea, either a whale, for thou hast (*en*)compassed me with a prison? (*Am I a sea, or a whale, for thou hast surrounded me with a prison?*)

<sup>13</sup> If I shall say, My bed shall comfort me, and I shall be relieved, or *quieted*, speaking with me in my bed; (*If I shall say, My bed shall comfort me, and I shall be relieved, or quieted, talking to myself in my bed.*)

<sup>14</sup> thou shalt make me afear'd by dreams, and thou shalt shake me with horror, *either hideousness*, by sights. (*then thou shalt make me afraid with dreams, and thou shalt make me shake with visions of horror; or of hideousness.*)

<sup>15</sup> Wherefore my soul chose hanging, and my bones *have chosen death*.

<sup>16</sup> I despaired, (*and*) now I shall no more live; Lord, spare thou me, for my days be nought.

<sup>17</sup> What is a man, for thou magnifiest him? either what settest thou thine heart toward him? (*What is a man, that thou magnifiest him? or why settest thou thy heart toward him?*)

<sup>18</sup> Thou visitest him early, and suddenly thou provest him. (*And then thou punishest him early in the morning, and suddenly thou triest him.*)

<sup>19</sup> How long sparest thou not me, neither sufferest me, that I swallow my spittle? (*How long sparest thou me not, nor allowest me to swallow my own spittle?*)

<sup>20</sup> I have sinned; O! thou keeper of men, what shall I do to thee? Why hast thou set me contrary to thee, and I am made grievous to myself? (*I have sinned; O thou keeper of men! but what have I done to thee? Why hast thou put me contrary to thee, so that I am even made a burden to thee?*)

<sup>21</sup> Why doest thou not away my sin, and why takest thou not away my wickedness? Lo! now I shall sleep in dust, and if thou seekest me early, I shall not abide, (*or Behold! now I shall sleep in the dust, and when thou seekest me in the morning, I shall already be dead.*)

## CHAPTER 8

<sup>1</sup> Then Bildad (*the*) Shuhite answered, and said,

<sup>2</sup> How long shalt thou speak such things? The spirit of the word of thy mouth is manyfold (*or The many words from thy mouth be just so much wind.*)

<sup>3</sup> Whether God supplanteth, *either deceiveth*, doom, and whether Almighty God destroyeth that, that is just? (*Did God ever pervert judgement, or did Almighty God ever destroy what is fair?*)

<sup>4</sup> Yea, though thy sons sinned against him, and he left them in the hand of their wickedness;

<sup>5</sup> nevertheless, if thou risest early to God, and beseechest Almighty God,

<sup>6</sup> if thou goest clean and rightful, anon he shall wake fully to thee, and shall make peaceable the dwelling place of thy rightfulness; (*if thou goest clean and upright, at once he shall watch over thee, and he shall make the dwelling place of thy righteousness prosperous;*)

<sup>7</sup> in so much that thy former things were little, and that thy last things be multiplied greatly. (*in so much that though thy first things were few, but thy last things shall be greatly multiplied.*)

<sup>8</sup> For why, ask thou the former generations, and seek thou diligently the mind of [*the*] fathers (*or and diligently seek thou the wisdom of the forefathers.*)

<sup>9</sup> For we be men of yesterday, and know not (*anything*); for our days be as (*a*) shadow on the earth.

<sup>10</sup> And they shall teach thee, [*and*] they shall speak to thee, and (*out*) of their heart they shall bring forth *true* speeches (*or and they shall bring forth truth from their hearts.*)

<sup>11</sup> Whether a (*bul*)rush may grow without moisture? either a reed (*can grow*) without water?

<sup>12</sup> When it is yet in the flower, neither it is taken with hand, it waxeth dry before all herbs. (*When it is still flowering, and it hath not yet been picked by hand, it groweth dry before all the other plants.*)

<sup>13</sup> So be the ways of all men, that forget God (*or who forget God*); and the hope of an hypocrite shall perish.

<sup>14</sup> His cowardice shall not please God, and his trust *shall be* as a web of spiders.

<sup>15</sup> He shall lean, *either rest*, upon his house, and it shall not stand; he shall underest it, and it shall not rise up altogether. (*He shall lean, or shall rest, upon his house, but it shall not stand; he shall undergird it, but it shall not endure.*)

<sup>16</sup> The (*bul*)rush seemeth moist, before that the sun come; and in the rising of the sun, the seed thereof shall go out.

<sup>17</sup> The roots thereof shall be made thick upon a heap of stones, and it shall dwell among *[the]* stones.

<sup>18</sup> If a man draweth it out of the place thereof, *that place* shall deny it, and it shall say *(in effect)*, I know thee not.

<sup>19</sup> For this is the gladness of his way, that again other rushes spring out of the earth. *(For this is the joy of its way, that other bulrushes shall spring out of the earth.)*

<sup>20</sup> Forsooth God shall not cast away a simple man, neither he shall address his hand to *(help)* wicked men; *(But God shall not throw away a person who is without guile, nor shall he direct his hand to help the wicked;)*

<sup>21</sup> till thy mouth be filled with laughter, and thy lips with hearty song.

<sup>22</sup> They that hate thee shall be clothed with shame; and the tabernacle of wicked men shall not stand *(or and the tents, or the homes, of the wicked shall not stand).*

## CHAPTER 9

<sup>1</sup> And Job answered, and said,

<sup>2</sup> Verily I know, that it is so, and that a man comparised to God shall not be made just. *(Truly I know, that this is so, and that a man shall not be seen as just, when compared to God.)*

<sup>3</sup> If he will strive with God, he may not answer to God one for a thousand. *(And if he will argue with God, he cannot answer to God one question out of a thousand.)*

<sup>4</sup> *(For)* He is wise in heart, and strong in might; who hath against-stood him, and had peace? *(or who hath stood against him, and hath prevailed?)*

<sup>5</sup> He bare over hills from one place to another, and they knew not *(what had happened)*; which he destroyed in his strong vengeance *(or yea, he destroyed them in his strong vengeance).*

<sup>6</sup> Which stirreth the earth from his place, and the pillars thereof shall shake together. *(Who stirreth the earth from its place, and its pillars shall altogether shake.)*

<sup>7</sup> He commandeth to the sun, and it riseth not; and he closeth *(up)* the stars, as under a signet.

<sup>8</sup> He alone stretcheth forth *(the)* heavens, and he goeth upon the waves of the sea.

<sup>9</sup> He maketh Arcturus, and Orion, and Pleiades, *that is, the seven stars*, and the inner things of the south.

<sup>10</sup> He maketh great things, and that may not be sought out, and *also* wonderful things, of which there is none number.

<sup>11</sup> If he cometh to me, I shall not see him; if he goeth away from *me*, I shall not understand *(or I shall not know it).*

<sup>12</sup> If he asketh suddenly *(or If he suddenly asketh)*, who shall answer to him? either who may say to him, Why doest thou so?

<sup>13</sup> *He is* God, whose wrath no man may withstand; and under whom they be bowed, that bear the world *(or who carry the world).*

<sup>14</sup> How great am I, that I answer to him, and speak by my words with him? *(How great am I, that I answer him, and say my words to him?)*

<sup>15</sup> Which also *(I)* shall not answer to *him*, though I have anything just; but I shall beseech my judge to spare me. *(Which even though I am just, I shall not answer him; but I shall still beseech my judge to spare me.)*

<sup>16</sup> And *(even)* when he hath heard me inwardly calling *him*, I believe not, that he hath heard my voice.

<sup>17</sup> For in a whirlwind he shall all-break me, and he shall multiply my wounds, yea, without cause. *(For he shall all-break me with a whirlwind, and he shall multiply my wounds, yea, for no reason.)*

<sup>18</sup> He granteth not, that my spirit have rest, *(or He granteth not, that I catch my breath)*, and he filleth me with bitteresses.

<sup>19</sup> If strength is sought, he is most strong; and if equity of doom is sought, no man dare yield witnessing for me, *(or and if justice is sought, no one shall dare give testimony for me).*

<sup>20</sup> If I will make me just, my own mouth shall condemn me; if I shall show me innocent, he shall prove me a shrew. *(If I will declare myself just, or right, my own mouth shall condemn me; if I shall declare myself innocent, it shall prove me a depraved man.)*

<sup>21</sup> Yea, though I be simple, my soul shall not know this same thing; and it shall annoy me of my life. *(Yea, though I be without guile, I shall not know it; and my life shall vex my soul.)*

<sup>22</sup> One thing is, which I spake, he shall waste *by death* also the innocent (*man*) and [*the*] wicked man. (*One thing is, which I have always said, that by death he shall surely destroy the innocent and the wicked alike.*)

<sup>23</sup> If he beateth, slay he once, and laugh *he* not of the pains of innocent men (*or and laugh he not at the pains of the innocent.*)

<sup>24</sup> The earth is given into the hands of the wicked; he covereth the face(s) of (*the*) judges; that if he is not, who therefore is? (*or and if he did it not, then who did?*)

<sup>25</sup> My days were swifter than a courier; they fled away, and saw not good.

<sup>26</sup> They passed away as [*the*] ships bearing apples, as an eagle flying to (*its*) meat (*or like an eagle flying to its food.*)

<sup>27</sup> When I say, I shall not speak so; I change my face, and I am tormented with sorrow. (*If I say, I shall not speak thus; I shall change my face, and shall comfort myself.*)

<sup>28</sup> I dread all my works, witting that thou sparest not the trespasser. (*I fear all that I must suffer; for I know that thou sparest not the trespasser.*)

<sup>29</sup> And if I am also thus wicked, why have I travailed in vain? (*And if I am held to be wicked, then why travail I in vain?*)

<sup>30</sup> (*Even*) Though I am washed as with waters of snow, and (*even*) though mine hands shine as most clean,

<sup>31</sup> nevertheless thou shalt dip me in filths, and my clothes shall hold, *or show*, me abominable.

<sup>32</sup> Truly I shall not answer a man, that is like me; neither that may be heard evenly with me in doom. (*Truly I shall not be able to answer him, for he is not a man who is like me; nor is he someone who can equally be heard with me in court, or at the judgement.*)

<sup>33</sup> There is none, that may reprove ever either, and set his hand in both. (*There is no one, who can rebuke both of us, or who can put his hand upon both of us.*)

<sup>34</sup> Do he away his rod from me, and his dread make not me afear'd. (*Let him take his rod away from me, and let not the fear of him, or his terrors, make me afraid.*)

<sup>35</sup> I shall speak, and I shall not dread him; for I may not answer dreading. (*I shall speak, and I shall not fear him; for I cannot answer if I am afraid.*)

## CHAPTER 10

<sup>1</sup> It annoyeth my soul of my life; I shall leave my speech against me, I shall speak in the bitterness of my soul. (*My life vexeth my soul; but I shall forgo any talk against myself, and I shall speak out of the bitterness of my soul.*)

<sup>2</sup> I shall say to God, Do not thou condemn me; show thou to me, why thou deemest me so, (*or show thou me, why thou judgest me so.*)

<sup>3</sup> Whether it seemeth good to thee, if thou challengest me as false, and oppressest me, the work of thine hands; and if thou helpest the counsel of wicked men?

<sup>4</sup> Whether fleshly eyes be to thee, either, as a man seeth, also thou shalt see? (*Hast thou fleshly eyes? or shalt thou see like a man seeth?*)

<sup>5</sup> Whether thy days be as the days of (*a*) man, and be thy years as man's times; (*Be thy days like the days of a man? and be thy years like the times of a man?*)

<sup>6</sup> (*so*) that thou inquire (*after*) my wickedness, and ensearch (*after*) my sin?

<sup>7</sup> And *thou, Lord*, know, that I have done no wicked thing; since there is no man, that may deliver from thine hand? (*And Lord, thou knowest that I have done no wicked thing; and there is no one who can rescue me out of thy hand.*)

<sup>8</sup> Thine hands have made me, and have formed me all in compass; and thou hast cast me down suddenly (*or and then suddenly thou hast thrown me down.*)

<sup>9</sup> *Lord*, I pray *thee*, have thou mind, that thou madest me as clay, and shalt bring me again into dust. (*Lord, I pray thee, remember that thou madest me like the clay or remember that thou madest me from the clay, and now shalt thou return me to the dust?*)

<sup>10</sup> Whether thou hast not milked me as milk, and hast crudded me together as cheese? (*Hast thou not poured me out like milk, and curdled me together like cheese?*)

<sup>11</sup> Thou hast clothed me with skin and flesh; and thou hast joined me together with bones and sinews.

<sup>12</sup> Thou hast given life and mercy to me (*or Thou hast given life and love to me*), and thy visiting hath kept my spirit (*alive*).

<sup>13</sup> And though thou coverest these things in thine heart, nevertheless I know, that thou hast mind of all *these* things. (*And though thou hidest these things in thy heart, nevertheless I know, that thou hast remembered all these things.*)

<sup>14</sup> And if *when I did sin, thou sparedest me at an hour; why sufferest thou not me to be clean of my wickedness? (And when I did sin, thou sawest me; but thou wouldest not cleanse me of my wickedness.)*

<sup>15</sup> And if I was wicked, woe is to me; and if I was just, I shall not raise up mine head, *that am full-filled with torment, and wretchedness. (And if I was wicked, woe is me; and if I was righteous, I shall still not raise up my head, I who am filled full of torment, and wretchedness.)*

<sup>16</sup> And if I raise up mine head for pride, thou shalt take me as a lioness; and thou turnest again, and tormentest me wonderfully. *(And if I raise up my head in pride, then thou shalt take hold of me like a lioness; and thou shalt turn, and torment me with wonders, or miracles.)*

<sup>17</sup> Thou gatherest in store thy witnesses against me, and thou multiplieth thine ire, *that is, (thy) vengeance, against me; and pains hold knighthood in me. [Thou restorest thy witnesses against me, and thou multiplieth thy wrath against me; and pains fight in me.]*

<sup>18</sup> Lord, why hast thou led me out of the womb? Why not had I erst been wasted, that an eye had not seen me *(or Why had I not erstwhile been destroyed, so that no eye had seen me)*.

<sup>19</sup> *(And so)* That I had been, as if I were not, and were translated, *either borne over, from the womb to the sepulchre (or from the womb unto the tomb, or the grave).*

<sup>20</sup> Whether not the fewness of my days shall be ended in *(a) short time?* Therefore suffer thou me, that I bewail a little *(more)* my sorrow,

<sup>21</sup> before that I go, and turn not again, to the dark land, and *(be)* covered with the darkness of death, *(before that I go to the dark land, and am covered with the darkness of death, never to return,)*

<sup>22</sup> to the land of wretchedness, and of darkneses; where is shadow of death, and none order, but everlasting hideousness dwelleth. *(yea, to the land of wretchedness, and of darkness; where there is only the shadow of death, and no order; and everlasting hideousness dwelleth there.)*

## CHAPTER 11

<sup>1</sup> Then Zophar *(the)* Naamathite answered, and said,

<sup>2</sup> Whether he, that speaketh many things, shall not also hear? either a man full of words shall be made just? *(Shall he, who saith many things, not also listen? or is a man so full of words always right, or correct?)*

<sup>3</sup> Shall men be still to thee alone? and when thou hast scorned other men, shalt thou not be overcome of any man? *(Shall people hold their peace for thee alone? and when thou hast scorned other people, shalt thou not be rebuked by anyone?)*

<sup>4</sup> For thou saidest, My word is clean, and I am clean in thy sight.

<sup>5</sup> And I would, that God spake with thee, and opened his lips to thee; *(And I wish, that God spoke with thee, and opened his lips to talk to thee;)*

<sup>6</sup> to show to thee the privates of wisdom, and that his law is manifold, and thou shouldest then understand, that thou art required of God to pay much less things, than thy wickedness deserveth. *(to show thee the secrets of wisdom, and that his Law is manifold, and then thou wouldest understand, that thou art required by God to pay much less, than thy wickedness deserveth.)*

<sup>7</sup> In hap thou shalt comprehend the steps of God, and thou shalt find Almighty God unto perfection. *(Perhaps thou shalt be able to comprehend the steps of God, and thou shalt discover the perfection of Almighty God!)*

<sup>8</sup> He is higher than heaven, and what shalt thou do? he is deeper than hell, and whereof shalt thou know? *(It is higher than heaven, so what shalt thou do? it is deeper than Sheol, or hell, so what shalt thou know?)*

<sup>9</sup> His measure is longer than the earth *(or Its measurement is wider than the earth),* and broader than the sea.

<sup>10</sup> If he destroyeth all things, either driveth them straitly into one, who shall against-say him? *(or who shall say against him?)* Either who may say to him, Why doest thou so?

<sup>11</sup> For he knoweth the vanity of men; and whether he seeing, beholdeth not wickedness? *(For he knoweth the emptiness, and futility, of some people's lives; and when he seeth wickedness, shall he not assay it? or and when he looketh, shall he not see their wickedness?)*

<sup>12</sup> A vain man is raised *(up)* into pride; and he guesseth himself born free, as the colt of a wild ass *(or like the colt of a wild donkey).*

<sup>13</sup> But thou hast made steadfast thine heart, and hast spread abroad thine hands to him.

<sup>14</sup> If thou doest away from thee the wickedness, that is in thine hand, and if unrightwiseness dwelleth not in thy tabernacle, *(If thou doest away from thee the wickedness, that is in thy hand, and if unrighteousness dwelleth not in thy home.)*

<sup>15</sup> Then thou shalt raise up thy face without wem, and thou shalt be steadfast, and thou shalt not dread. *(then thou shalt raise up thy face without blemish, or without fault, and thou shalt be strong, and thou shalt not have fear.)*

<sup>16</sup> And thou shalt forget *(thy)* wretchedness, and thou shalt not think of it, as of waters that have passed. *(And thou shalt forget thy wretchedness, and thou shalt not think of it any more, like water that hath passed by, and is forgotten.)*

<sup>17</sup> And as midday shining, it shall raise *(up)* to thee at eventide; and when thou guessest thee *(to be)* wasted, thou shalt rise up as the day star. *(And thy life shall shine forth, like the noonday sun; and when thou thinkest thyself to be destroyed, thou shalt rise up like the day star.)*

<sup>18</sup> And thou shalt have trust, while hope shall be set forth to thee; and thou buried shalt sleep securely *(or and thou shalt lie down in safety and security).*

<sup>19</sup> Thou shalt rest, and none shall be that shall make thee afear'd; and full many men shall beseech thy face. *(Thou shalt rest, or shalt lie down, and there shall be no one who shall make thee afraid; and a great many people shall beseech thee for help.)*

<sup>20</sup> But the eyes of wicked men shall fail; and succor shall perish from them, and the hope of them shall be abomination of soul. *(But the eyes of the wicked shall fail; and succor shall perish from them, and their only hope shall be their despair.)*

## CHAPTER 12

<sup>1</sup> Soothly Job answered, and said,

<sup>2</sup> And ye therefore be *(the)* men alone, and wisdom dwell with you? *(And so ye be the only people, with whom wisdom dwelleth?)*

<sup>3</sup> And to me is an heart, as and to you, *(or But I also have understanding, like you do),* and I am not lower than ye; for who knoweth not these things, which ye know?

<sup>4</sup> He that is scorned of his friend, as I am, shall inwardly call *(upon)* God, and God shall hear him; for the simpleness of a just man is scorned *(or for the innocence, or the integrity, of the righteous is scorned).*

<sup>5</sup> And a lamp is despised at the thoughts of rich men, *the which lamp* is made ready to a time ordained. *(And he who is about to slip, or unwittingly fall, is despised in the thoughts of the rich, or the successful.)*

<sup>6</sup> The tabernacles of robbers be plenteous, *either full of goods;* and boldly they stir God to wrath, when he hath given all things into their hands.

<sup>7</sup> No wonder *(or Do not wonder about it), (but)* ask thou *[the]* beasts, and they shall teach thee; and ask thou *[the]* birds of the air, and they shall show to thee.

<sup>8</sup> Speak to the earth, and it shall answer thee; and the fishes of the sea shall tell those things.

<sup>9</sup> Who knoweth not that the hand of the Lord made all these things?

<sup>10</sup> In whose hand the soul is of each living thing, and the spirit of each flesh of man. *(In whose hand is the soul of each living thing, and the breath of all mankind.)*

<sup>11</sup> Whether the ear deemeth not words, and the cheeks of the eater *deem(the)* savour; *or the taste of meat?* *(Whether the ear judgeth not the words, like the tongue of the eater judgeth the savour; or the taste, of the food?)*

<sup>12</sup> Wisdom is in eld men, and prudence is in much time.

<sup>13</sup> Wisdom and strength is with God; he hath counsel and understanding.

<sup>14</sup> If he destroyeth, there is no man that buildeth; if he shutteth in a man, there is none that openeth. *(If he destroyeth, there is no one who buildeth up again; if he shutteth someone in, there is no one who can release him.)*

<sup>15</sup> If he holdeth together *(the)* waters, all things shall be made dry; and if he sendeth out those waters, they shall destroy the earth.

<sup>16</sup> Strength and wisdom is with God; he knoweth both him that deceiveth and him that is deceived.

<sup>17</sup> And he bringeth counsellors into a fond end, and judges into wondering, *either astonishing.* *(And he bringeth counsellors to a foolish end, and judges to madness.)*

<sup>18</sup> He unbindeth the girdle of kings, and girdeth their reins with a cord.

<sup>19</sup> He leadeth their priests without glory, and he deceiveth the principal men;

<sup>20</sup> and he changeth the lips of soothfast men, and taketh away the doctrine of eld men.

<sup>21</sup> He sheddeth out despising on princes, and relieveth them, that were oppressed. (*He heapeth scorn upon leaders, and weakeneth oppressors.*)

<sup>22</sup> He showeth deep things from (*out of the*) darkneses; and he bringeth forth into (*the*) light the shadow of death.

<sup>23</sup> He multiplieth folks, and he loseth them; and he restoreth them, when they be destroyed, into whole *number*. (*He multiplieth nations, and then he destroyeth them; and then after that they be destroyed, he restoreth them whole again.*)

<sup>24</sup> He changeth the heart of [*the*] princes of the people of [*the*] earth; and deceiveth them, that they go in vain out of the way (*or so that they go in vain where there is no way*).

<sup>25</sup> They shall grope, as in darkneses, and not in light; and he shall make them to err as drunken men (*or and he shall make them to wander about like drunken men*).

## CHAPTER 13

<sup>1</sup> Lo! mine eye, *saith Job*, hath seen all things, and mine ear hath heard (*it all*); and I understood all things.

<sup>2</sup> Even with your knowing, (*that*) also I know, and I am not lower than ye. (*What you know, I also know, and I am not lower than ye.*)

<sup>3</sup> But nevertheless I shall speak to Almighty God, and I covet to dispute with God (*or and I desire to dispute with God*);

<sup>4</sup> and first I (*shall*) show you (*to be*) makers of lies, and lovers/favourers of wayward teachings. (*but first I shall show you to be liars, and lovers of wayward teaching.*)

<sup>5</sup> And I would, that ye were still, that ye were guessed to be wise men. (*And I wish, that ye held your peace, so that ye could be thought to be wise.*)

<sup>6</sup> Therefore hear ye my chastisings; and perceive ye the doom of my lips. (*And so hear ye my arguments; and understand ye the judgement from my lips.*)

<sup>7</sup> Whether God hath need to your leasing, that ye speak guileful things for him? (*Hath God a need for your lies, so that ye speak these guileful things for him?*)

<sup>8</sup> Whether ye take his face, and enforce to deem for God? (*Do ye take his place, and endeavour to judge for God?*)

<sup>9</sup> Either it shall please him, from whom nothing may be hid? Whether he, as a man, shall be deceived by your falsenesses? (*or Shall he, like a man, be deceived by your falseness, or your duplicity?*)

<sup>10</sup> He shall reprove you; for ye take his face in huddles. (*He shall rebuke you, if ye secretly accuse me, and judge me.*)

<sup>11</sup> Anon as he shall stir him, he shall trouble you; and his dread shall fall upon you. (*At once he shall stir himself, and he shall trouble you; and the fear of him, or his terror, shall come upon you.*)

<sup>12</sup> Your mind shall be comparisoned to ashes; and your nolls shall be driven down into (*the*) clay.

<sup>13</sup> Be ye still a little, that I speak (*or so that I can speak*), whatever thing my mind hath showed to me.

<sup>14</sup> Why rend I my flesh with my teeth, and bear my life in mine hands?

<sup>15</sup> Yea, though God slay me, I shall hope in him; nevertheless I shall prove my ways in his sight. (*Yea, even if God shall kill me, I shall still hope, or trust, in him; and I shall still argue my case before him.*)

<sup>16</sup> And he shall be my saviour; for why each hypocrite shall not come in his sight (*or for no hypocrite shall ever come before him*).

<sup>17</sup> Hear ye my word, and perceive ye with [*your*] ears (*my*) dark and hard privy speeches/*(my)* dark and hard figurative speeches. (*Hear ye my voice, and perceive ye with your ears, my words of explanation.*)

<sup>18</sup> If I shall be deemed, I know that I shall be found just. (*If I shall be judged, I know that I shall be justified, or found acquitted.*)

<sup>19</sup> Who is he that is deemed with me? Come he; why am I still, and am wasted? (*Who is he who is judged with me? Come he; for if I hold my peace, I shall be destroyed.*)

<sup>20</sup> Do thou not to me two things only; and then I shall not be hid from thy face. (*Do thou only two things for me; and then I shall not hide from thy face.*)

<sup>21</sup> Make thine hand far from me; and thy dread make not me afeared. (*Take thy hand far away from me; and do not let my fear of thee make me afraid.*)

<sup>22</sup> Call thou me, and I shall answer thee; either certainly I shall speak, and (*then*) thou shalt answer me.

<sup>23</sup> How great sins and wickednesses have I? *(or How many sins and wickednesses have I?)* Show thou to me my felonies, and my trespasses.

<sup>24</sup> Why hidest thou thy face, and deemest me thine enemy?

<sup>25</sup> Thou showest thy might against a leaf, that is ravished away with the wind; and thou pursuest dry stubble.

<sup>26</sup> For thou writest bitter-nesses against me; and wilt waste me with the sins of my young waxing age. *(For thou writest bitter charges against me; and wilt destroy me for the sins of my youth.)*

<sup>27</sup> Thou hast set my foot in a stock *(or Thou hast set my feet in the stocks)*, and thou hast kept *(watch over)* all my paths; and thou hast beheld the steps of my feet.

<sup>28</sup> And I shall be wasted as rot, and as a cloth, that is eaten of a moth. *(And I shall be wasted by rot, and like a cloak, that is eaten by a moth.)*

## CHAPTER 14

<sup>1</sup> A man is born of a woman, and liveth *(but a)* short time, and he is full-filled with many wretchednesses *(or and he is filled full of many wretchednesses)*.

<sup>2</sup> And he goeth out, and is defouled as a flower; and he fleeth away as a shadow, and dwelleth never perfectly in that same state. *(And he goeth out, and withereth like a flower; and then he fleeth away like a shadow, and never again dwelleth in that same state.)*

<sup>3</sup> And guessest thou *(it is a)* worthy thing to open thine eyes upon such a man; and to bring him into doom with thee? *(And thinkest thou that it is worthwhile to look upon such a person; and to bring him into court, or unto judgement, with thee?)*

<sup>4</sup> Who may make a man clean *(who is)* conceived of unclean seed? Whether not thou, Lord, that art alone? *(Who can make someone clean who is conceived of unclean seed? No one.)*

<sup>5</sup> The days of a man be short, and the number of his months be with thee; thou hast set, *either ordained*, his terms, which may not be *(over)*passed.

<sup>6</sup> Therefore go thou away from him a little, that he have rest; till his meed coveted come, and his day is as the day of an hired man. *(And so go thou away from him for a little while, so that he can have some rest; until his desired reward come, and his day is like the day of a hired man.)*

<sup>7</sup> A tree hath hope, if it is cut down; and again it waxeth green, and his branches spread forth. *(A tree hath hope, that if it is cut down, it shall grow green again, and its branches shall spread forth.)*

<sup>8</sup> If the root thereof is eld in the earth, and the stock thereof is nigh dead in *(the)* dust; *(Yea, though its roots be old in the earth, and its stump is all but dead in the ground;)*

<sup>9</sup> it shall burgeon *(again)* at the odour of water, and it shall make hair, *that is, leaves and branches /or take root*, as when it was planted first *(or like when it was first planted)*.

<sup>10</sup> But when a man is dead, and made naked, and wasted; I pray *(thee)*, where is he?

<sup>11</sup> As if waters go away from the sea, and as a river made void of waters wax dry, *(Like when waters go away from the sea, or a river made void, or empty, of water growth dry.)*

<sup>12</sup> so a man, when he hath slept, *that is, died*, he shall not rise again, till heaven be broken, *or made new*; he shall not wake, neither he shall rise altogether from his sleep. *(so a man, when he hath slept, or died, shall not rise again, until the heavens be broken apart; he shall not awake, nor shall he ever rise again from his sleep.)*

<sup>13</sup> Who giveth this to me, that thou defend me in hell, and that thou hide me, till thy great vengeance pass; and that thou set to me a time, in which thou have mind on me? *(I wish, that thou would hide me in Sheol, yea, that thou would hide me until thy great vengeance pass; and then that thou would set a time for me, in which thou would remember me!)*

<sup>14</sup> Guessest thou, whether a dead man shall live again? Now in all the days, in which I hold knighthood, I abide, till my changing come. *(Thinkest thou, that someone dead shall live again? Then in all the days, in which I travail, or labour; I shall wait, for my changing to come.)*

<sup>15</sup> Thou shalt call me, and I shall answer thee; thou shalt *(ad)*dress the right half, *that is, bless*, to the work of thine hands, *(or thou shalt direct thy right hand, that is, thou shalt bless the work of thy hands)*.

<sup>16</sup> Soothly thou hast numbered my steps; but spare thou my sins *(or but please do not count up my sins)*.

<sup>17</sup> Thou hast sealed as in a bag my trespasses, but thou hast cured my wickedness. *(Thou hast sealed up my trespasses in a bag, and thou hast cured my wickedness.)*

<sup>18</sup> An hill falling droppeth down, and a rock of stone is borne over from his place. (*A falling hill floweth downward, and a stone is carried over from its place.*)

<sup>19</sup> Waters make stones hollow, and the earth is wasted little and little by (*the*) washing away of (*the*) water; and thou shalt lose men in like manner (*or and thou shalt destroy people's hopes in like manner*).

<sup>20</sup> Thou madest a man strong (*for*) a little, that he should pass [*into*] without end; thou shalt change his face, and shalt send him out. (*Thou makest a man strong for a little while, and then he passeth away forevermore; thou changeth his face, and then sendeth him away from thee.*)

<sup>21</sup> Whether his sons be noble, either unnoble, he shall not understand (*or he shall never know*).

<sup>22</sup> Nevertheless his flesh, while he liveth, shall have sorrow, and his soul shall mourn (*thinking*) upon himself.

## CHAPTER 15

<sup>1</sup> Then Eliphaz (*the*) Temanite answered, and said,

<sup>2</sup> Whether a wise man shall answer, as speaking against the wind, and shall fill his stomach with burning, *that is ire?* (*Would a wise man answer someone, whose speaking is merely wind, and who filleth his stomach with hot air?*)

<sup>3</sup> For thou reprovest him by words, which is not like thee, and thou speakest that, that speedeth not to thee. (*For thou rebukest him with worthless words, and thou speakest, what profiteth thee not.*)

<sup>4</sup> As much as is in thee, thou hast avoided dread; and thou hast taken away *thy* prayers before God. (*As much as is possible, thou hast avoided fearing God or revering God; and thou hast not presented thy prayers to God.*)

<sup>5</sup> For [*thy*] wickedness hath taught thy mouth, and thou followest the tongue of blasphemers.

<sup>6</sup> Thy tongue [*or Thy mouth*], and not I, shall condemn thee, and thy lips shall answer (*against*) thee.

<sup>7</sup> Whether thou art born the first man, and *whether* thou art formed before (*the*) little hills? (*Art thou the first man born, and wast thou formed before the little hills?*)

<sup>8</sup> Whether thou hast heard the counsel of God, and *whether* his wisdom is lower than thou? (*or and is his wisdom less than thine?*)

<sup>9</sup> What thing knowest thou, which we know not? What thing understandest thou, which we know not?

<sup>10</sup> Both wise men and eld (*men*), much elder than thy fathers (*or much older than thy father*), be among us.

<sup>11</sup> Whether it is great, that God comfort thee? But thy shrewd words forbid this. (*Is it not wonderful, that God comforteth thee? But thy depraved words forbid this.*)

<sup>12</sup> What raiseth thine heart thee, and thou as thinking great things hast eyes astonished? (*What raiseth up thy heart, to think such great things? and why be thine eyes astonished?*)

<sup>13</sup> What swelleth thy spirit against God, that thou bring forth of thy mouth such words? (*What swelleth thy spirit against God, so that thou bring forth such words out of thy mouth?*)

<sup>14</sup> What is a man, that he be without wem, and that he, born of a woman, appear just? (*What is a man, is he ever pure, or without fault? yea, he, who is born of a woman, is he ever truly right before God?*)

<sup>15</sup> Lo! none among his saints is unchangeable, (*or Behold! no one among his saints is trustworthy*), and (*even the*) heavens be not clean in his sight.

<sup>16</sup> How much more is a man abominable and unprofitable, that drinketh wickedness as water? (*Then how much more abominable and unprofitable is man, who drinketh wickedness like water?*)

<sup>17</sup> I shall show to thee, hear thou me; I shall tell to thee that, that I saw, (*or I shall tell thee, what I saw*).

<sup>18</sup> Wise men acknowledge, and hide (*it*) not their fathers. (*The wise acknowledge it, and their forefathers hide it not.*)

<sup>19</sup> To which *wise men* alone the earth is given, and an alien shall not pass by them. (*To whom alone the land was given; and no foreigner lived among them.*)

<sup>20</sup> A wicked man is proud in all his days; and the number of his years and of his tyranny is uncertain.

<sup>21</sup> The sound of dread is ever[*more*] in his ears, and when peace is, he supposeth ever[*more*] treasons. (*A fearful sound is forever in his ears, and even when there is peace, he always expecteth an attack.*)

<sup>22</sup> He believeth not that he may turn again from darkneses to light; and he beholdeth about on each side (*for*) a sword.

<sup>23</sup> When he stirreth him[*self*] to seek bread, he knoweth, that the day of darkneses is made ready in his hand, (*or he knoweth that the day of darkness is at hand.*)

<sup>24</sup> Tribulation shall make him afeared, and anguish shall (*en*)compass him, as a king which is made ready to battle. (*Tribulation shall make him afraid, and anguish shall surround him, like a king who is made ready for battle.*)

<sup>25</sup> For he held forth his hand against God, and he was made strong against Almighty God. (*For he put forth his hand against God, and he made himself strong against Almighty God.*)

<sup>26</sup> He ran with his neck raised up against God, and he was armed with a fat noll. (*He ran with his head raised up against God, and he was armed with a stiff neck, or he was stubborn.*)

<sup>27</sup> Fatness, that is, *pride of temporal abundance*, covered his face, or understanding, and outward fatness, that is, *unshamefastness*, hangeth down of his sides (*or hangeth down on his sides*). [*Fatness covered his face, and of his sides grease hangeth. (Fatness covered his face, and grease hangeth down on his sides.)*]

<sup>28</sup> He shall dwell in desolate cities (*or He shall live in empty cities*), and in deserted houses, that be turned into burials.

<sup>29</sup> He shall not be made rich, neither his chattel shall dwell steadfastly (*nor shall his substance, or his possessions, endure*); neither he shall send his root into the earth,

<sup>30</sup> neither he shall go away from darkneses. Flame shall make dry his branches, and he shall be taken away by the spirit of his mouth. (*nor shall he go away from darkness. The flame shall dry up his branches, and then he shall be taken away by the wind.*)

<sup>31</sup> Believe he not vainly which is deceived by error, that he shall be again-bought by any price. (*He, who is deceived by error, vainly believeth that he shall be bought back, or redeemed, at any price.*)

<sup>32</sup> Before that his days be [*ful*] filled, he shall perish, and his hands shall wax dry;

<sup>33</sup> he shall be hurt as a vine in the first flower of his grape, and as an olive tree casting away his flower. (*he shall be like a vine that droppeth off its unripe grapes, or like an olive tree that casteth away its flowering buds.*)

<sup>34</sup> For the gathering together of an hypocrite is barren, and fire shall devour the tabernacles of them, that take gifts willfully. (*For hypocrites, one and all, be barren, and fire shall devour the tents of those, who willingly take gifts.*)

<sup>35</sup> He conceived sorrow, and childed wickedness, and his womb maketh ready treacheries.

## CHAPTER 16

<sup>1</sup> Forsooth Job answered, and said,

<sup>2</sup> I have oft heard such things; all ye be heavy comforters (*or the only comfort that all of ye offer is more torment*).

<sup>3</sup> Whether words full of wind shall have an end? either anything is dis-easeful to thee, if thou speakest (*it*)?

<sup>4</sup> Also I might speak things like to you, and I would, that your soul were for my soul; and I would comfort you by words, and I would move mine head on you; (*I could also speak words like you, and if you were in my place, I could discomfort you with such words, and I could wag my head at you.*)

<sup>5</sup> I would (*rather*) make you strong by my mouth, and I would move my lips as sparing you. (*But I would rather make you strong with my mouth, yea, with encouraging words, and I would rather move my lips to say things to comfort you.*)

<sup>6</sup> But what shall I do? If I speak, my sorrow resteth not; and if I am still, it goeth not away from me.

<sup>7</sup> But now my sorrow hath oppressed me, and all my limbs be driven into nought.

<sup>8</sup> My rivellings say witnessing against me, and a false speaker is raised up against my face, and against-saith me. (*My wrinkles testify against me, and a liar is raised up before me, and speaketh against me.*)

<sup>9</sup> He gathered together his strong vengeance in me, and he menaced me, and he gnashed against me with his teeth; mine enemy hath beheld me with fearedful eyes.

*(He gathered together his strong vengeance against me, and he threatened me, and he gnashed against me with his teeth; my enemy hath looked at me with eyes full of hatred.)*

<sup>10</sup> They opened their mouths upon me, and they said shame to me, and they smote my cheek; and they be filled with my pains *(or and they gathered themselves together against me)*.

<sup>11</sup> God hath closed me together at the wicked, and hath given me to the hands of wicked men. *(God hath enclosed me with the wicked, and hath given me into the hands of the wicked.)*

<sup>12</sup> I, that rich man and famous sometime, am all-broken suddenly; he held my noll; he hath broken me, and hath set me as into a sign. *(I, that rich and sometimes famous man, am suddenly all-broken; he held me by the neck; he hath altogether broken me, and hath set me up like a target.)*

<sup>13</sup> And he hath *(en)compassed* me with his spears, he hath wounded altogether my loins; he hath not spared me, and he hath shed out mine entrails into the earth. *(And he hath surrounded me with his spears, he hath deeply wounded my loins; he hath not spared me, and he hath poured out my bowels upon the ground.)*

<sup>14</sup> He hath beaten me with wound upon wound; and he as a giant hath fallen in upon me *(or and he hath fallen in on me like a giant)*.

<sup>15</sup> I sewed together a sackcloth upon my skin; and I covered my flesh with ashes.

<sup>16</sup> My face swelled of weeping *(or My face swelled from weeping)*, and mine eyelids waxed dark.

<sup>17</sup> I suffered these things without *(any)* wickedness of mine hand, *or work*, *(and)* when I had clean prayers to God.

<sup>18</sup> Earth, cover thou not my blood, and my cry find not in thee a place of hiding. *(O earth, do not thou cover up my blood, and let not my cry for justice find any place of rest.)*

<sup>19</sup> For, lo! my witness is in heaven; and the Knower of my conscience is in high places.

<sup>20</sup> O! my friends, full of words; mine eye droppeth *(out tears)* to God.

<sup>21</sup> And I would, that a man were deemed so with God, as the son of man is deemed with his fellow. *(And I wish, that there was someone to plead with God for me, like the son of a man who pleadeth for his fellow, or for his friend.)*

<sup>22</sup> For lo! short years pass, and I go a path, by which I shall not turn again *(or by which I shall not return)*.

## CHAPTER 17

<sup>1</sup> My spirit shall be made feeble; my days shall be made short, and only the sepulchre is left to me. *(My breath shall be made weak; my days shall be made short, and only the grave, or a tomb, is left to me.)*

<sup>2</sup> I have not sinned, and mine eye dwelleth in bitternesses. *(I have not sinned, and yet I see their bitterness toward me.)*

<sup>3</sup> Lord, deliver thou me, and set me beside thee; and the hand of each *man* fight against me. *(Lord, save thou me, and put me beside thee; then let someone try to fight against me!)*

<sup>4</sup> Thou hast made the heart of them far from doctrine, *that is, (far) from knowing of (the) truth*; therefore they shall not be enhanced *(or and so thou shalt not let them triumph)*.

<sup>5</sup> He promiseth prey to his fellows, and the eyes of his sons shall fail *(or yet the eyes of his sons shall fail)*.

<sup>6</sup> He hath set *[me]* as into a proverb of the common people, and his ensample before them.

<sup>7</sup> Mine eye dimmed at *[the]* indignation *(or My eyes dimmed with grief)*; and my members be driven as into nought.

<sup>8</sup> Just men shall wonder on this thing; and an innocent shall be raised up against an hypocrite.

<sup>9</sup> And a just man shall hold his way, and he shall add strength to clean hands. *(The righteous shall hold to their way, and he who hath clean hands shall be made even stronger.)*

<sup>10</sup> Therefore all ye be turned again, and come ye; and I shall not find in you any wise man. *(And so come now, let all of you try again; for thus far, I have not found a wise man among you.)*

<sup>11</sup> My days be passed; my thoughts be scattered, tormenting mine heart.

<sup>12</sup> Those have turned the night into day; and again after darknesses hope *(for)* light. *(They have turned the night into day; and then again after darkness, hope for some light.)*

<sup>13</sup> If I sustain, *either suffer patiently*, hell is mine house; and I have arrayed my bed in darkneses. (*If I endure, Sheol, or the grave, shall be my house; and I shall array my bed in darkness.*)

<sup>14</sup> I said to rot (*or And I shall say to rot*), Thou art my father; and to worms, *Ye be my mother*, and my sister.

<sup>15</sup> Therefore where is now mine abiding? and who beholdeth my patience?

<sup>16</sup> All my things shall go down into [*the*] deepest hell; guessest thou, whether rest shall be to me, namely there. (*All my thoughts shall go down into Sheol; thinkest thou, that there shall be any rest for me there?*)

## CHAPTER 18

<sup>1</sup> Then Bildad (*the*) Shuhite answered, and said,

<sup>2</sup> Unto what end shalt thou boast with words? Understand thou us first, and so speak we together. (*Unto what end shalt thou continue to boast with your words? First listen to us, and then we shall speak together.*)

<sup>3</sup> Why be we areckoned as beasts, and *why* have we been (*judged*) foul before thee?

<sup>4</sup> What, or why, lovest thou thy soul in thy strong vengeance? Whether the earth shall be forsaken for thee, and hard stones shall be borne over from their place, (*just for thee*)?

<sup>5</sup> Whether the light of a wicked man shall not be quenched; and the flame of his fire shall not shine? (*The light of the wicked shall be quenched; and the flame of his fire shall not shine!*)

<sup>6</sup> Light shall wax dark in his tabernacle; and the lantern, which is on him, shall be quenched. (*The light shall grow dark in his tent; and the lantern, which shineth on him, shall be quenched.*)

<sup>7</sup> The steps of his strength shall be made strait; and his (*own*) counsel shall cast him down.

<sup>8</sup> For he hath sent, *or put*, his feet into a net; and he goeth in the meshes, *or knittings*, thereof.

<sup>9</sup> His foot shall be holden with a snare; and thirst shall burn out against him.

<sup>10</sup> The foot-trap of him is hid in the earth, and his snare is *laid on the path*. (*A foot-trap is hid on the ground for him, and a snare is laid on the path for him.*)

<sup>11</sup> Dreads shall make him afeared on every side, and shall bewrap his feet. (*Terror shall make him afraid on every side, and shall enwrap, or shall bind, his feet.*)

<sup>12</sup> His strength [*shall*] be made feeble by hunger; and poverty (*shall*) assail his ribs.

<sup>13</sup> Devour it the fairness of his skin; the first engendered (*of*) death waste his arms. (*Disease shall devour the beauty of his skin; and Death's first-born shall destroy, or shall eat up, his arms and his legs.*)

<sup>14</sup> His trust be taken away from his tabernacle; and perishing, as a king, above-tread on him. (*He shall be torn away from the safety of his tent; and perishing, or destruction, shall tread all over him, like a king.*)

<sup>15</sup> The fellows of him that is not, *that is, the fellows of a dead man*, dwell in his tabernacle; and brimstone be sprinkled in his tabernacle. (*The fellows, or friends, of him who is not, that is, the friends of he who is dead, shall live in his tent; and brimstone, or sulphur, shall be sprinkled all around it to ward off evil.*)

<sup>16</sup> The roots of him be made dry beneath; and be his ripe corn all-broken above. (*His roots shall be made dry beneath; and all his branches shall wither above.*)

<sup>17</sup> His mind perish from the earth; and his name be not made solemn in streets. (*His memory shall perish from the earth; and his name shall be forgotten in the streets.*)

<sup>18</sup> He shall put him out from light into darkneses; and he shall bear him over from the world. (*He shall be put out from the light into the darkness; and he shall be carried over from this world into the next.*)

<sup>19</sup> Neither his seed, neither his kindred, shall be in his people, neither any remnants of them (*shall be*) left in his countries. (*Neither his descendants, nor his kindred, shall be among his own people, nor shall any remnant of them be left in his land.*)

<sup>20</sup> The last men (*of him*) shall wonder in his days; and hideousness shall assail the first men. (*The people who come after him shall wonder at his day; just as horror assailed those who came before him.*)

<sup>21</sup> Therefore these be the tabernacles of a wicked man; and this is the place of him, that knoweth not God. (*And so such shall be the fate of the wicked; the end, or the place, of those, who do not know God.*)

**CHAPTER 19**

<sup>1</sup> Forsooth Job answered, and said,

<sup>2</sup> How long torment ye my soul, and all-break me with words?

<sup>3</sup> Lo! ten times ye have shamed me, and ye (*still*) be not ashamed, (*for*) oppressing me.

<sup>4</sup> Forsooth and if I know not [*for Forsooth if I am unknowing*], mine unknowing shall be with me.

<sup>5</sup> And ye be raised (*up*) against me, and reprove me with my shames (*or and rebuke me with my shame*).

<sup>6</sup> Namely now understand ye, that God hath tormented me not by even doom, and hath (*en*)compassed me with his beatings. (*Now then understand ye, that God hath tormented me with unfair judgement, and hath surrounded me with his beatings.*)

<sup>7</sup> Lo! I suffering violence shall cry, and no man shall hear me; I shall cry loud, and there is none that deemeth me *worthy to be heard*. (*Behold! I suffering violence shall cry out, but no one shall hear me; I shall cry aloud, but there is no one who judgeth me (worthy to be heard).*)

<sup>8</sup> The Lord hath beset about my path, and I may not go, (*or The Lord hath hedged about my path, so that I cannot go forth*); and he hath set darkneses in my way.

<sup>9</sup> He hath spoiled me of my glory (*or He hath taken away my glory*), and hath taken away the crown from mine head.

<sup>10</sup> He hath destroyed me on each side, and I (*have*) perished; and he hath taken away mine hope, as from a tree pulled up by the root, (*or and he hath taken away my hope, like a tree pulled up by its roots*).

<sup>11</sup> His strong vengeance was wroth against me; and he had me so as his enemy.

<sup>12</sup> His thieves came together, and made to them a way by me; and besieged my tabernacle in compass. (*His forces came together, and made a way for themselves against me, and they besieged me on all sides of my tent.*)

<sup>13</sup> He made [*a*] far my brethren from me; and my known as aliens went away from me. (*He made my brothers to go far away from me; and my acquaintances, or my friends, went away from me like strangers.*)

<sup>14</sup> My neighbours have forsaken me; and they that knew me have forgotten me. (*My friends have deserted me; and they who knew me have forgotten me.*)

<sup>15</sup> The tenants of mine house, and mine handmaids (*or and my slave-girls*), had me as a stranger; and I was as a pilgrim before their eyes.

<sup>16</sup> I called my servant, and he answered not to me; with mine own mouth I prayed him (*or I begged him with my own mouth*).

<sup>17</sup> My wife loathed my breath; and I prayed (*for*) the sons of my womb. (*My wife loathed my very breath; even though I prayed for the sons of my womb.*)

<sup>18</sup> Also fools despised me; and when I was gone away from them, they backbited me.

<sup>19</sup> They, that were my counsellors sometime, had abomination of me, (*or They, who were sometimes my counsellors, loathed me*); and he, whom I loved most, was (*an*) adversary to me.

<sup>20</sup> When my fleshs were wasted, my bone(s) cleaved to my skin; and only [*the*] lips be left about my teeth (*or and I have escaped only by the skin of my teeth*).

<sup>21</sup> Have ye mercy on me, have ye mercy on me, namely, ye my friends; for the hand of the Lord hath touched me.

<sup>22</sup> Why pursue ye me, as God *pursueth* (*me*); and ye be fulfilled with my fleshs? (*or be ye not yet filled full with my flesh?*)

<sup>23</sup> Who giveth, *or granteth*, to me, that my words be written? Who giveth to me, that those be written in a book,

<sup>24</sup> with an iron pointel, either with a piece of lead; either with a chisel those be graven in a flint? (*or on a piece of lead, with an iron stylus? or be engraved on a stone, with a chisel?*)

<sup>25</sup> For I know, that mine again-buyer liveth, and in the last day I shall rise from the earth; (*For I know, that my redeemer liveth, and on the last day he shall rise to my defense;*)

<sup>26</sup> and again I shall be (*en*)compassed with my skin, and in my flesh I shall see God, my saviour.

<sup>27</sup> Whom I myself shall see, and mine eyes shall behold, and not another man. This mine hope is kept in my bosom, *that is, in mine heart*, (*or This hope of mine is kept in my bosom, that is, in my heart*).

<sup>28</sup> Why therefore say ye now, Pursue we him, and find we the root of a word against him? (*And so why now say ye, Let us pursue him, and find we the root of the matter against him?*)

<sup>29</sup> Therefore flee ye from the face of the sword; for the sword is the venger of wickednesses, and know ye, that doom shall be. (*And so flee ye from the face of the sword; for the sword is the avenger of wickedness, and know ye, that there shall be a judgement or that there is a Judge.*)

## CHAPTER 20

<sup>1</sup> And then Zophar (*the*) Naamathite answered, and said,

<sup>2</sup> Therefore my thoughts diverse come one after another; and the mind is ravished into diverse things. (*And so now my thoughts come diversely one after another; and my mind thinketh on many different things.*)

<sup>3</sup> I shall hear the teaching, by which thou reprovest me; and the spirit of mine understanding shall answer me. (*I have heard the words, with which thou rebukest me; and the spirit of my understanding hath given me an answer.*)

<sup>4</sup> I know this from the beginning, since man was set on [*the*] earth, (*Certainly thou knowest this from the beginning, since man was put on the earth,*)

<sup>5</sup> that the praising of wicked men is short(-lived), and the joy of an hypocrite is at the likeness of a point soon passing (*away*).

<sup>6</sup> Though his pride go up into (*the*) heaven(s), and his head toucheth the clouds,

<sup>7</sup> he shall be lost in the end, as a dunghill; and, they that have seen him, shall say, Where is he? (*he shall be discarded in the end, like his own dung; and then they who have seen him, shall say, Where is he?*)

<sup>8</sup> As a dream flying away, or soon forgotten, he shall not be found; he shall pass as the sight of nights. (*Like a dream flying away, or soon forgotten, he shall not be found; he shall pass away like a vision in the night.*)

<sup>9</sup> The eye that saw him shall not see *him* again; and his place shall no more behold him.

<sup>10</sup> His sons shall be all-broken with neediness; and his hands shall yield to him his sorrow. (*His sons shall make recompense to the poor; and with their hands they shall give back their goods to them.*)

<sup>11</sup> His bones shall be [*full*]-filled with the vices of his young waxing age; and they shall sleep with him in (*the*) dust.

<sup>12</sup> For when evil was sweet in his mouth, he hid it under his tongue.

<sup>13</sup> He shall spare it, and shall not forsake it; and he shall hide *it* in his throat (*or and he shall hide it in his mouth*).

<sup>14</sup> His bread in his womb shall be turned into the gall of snakes within *him*.

<sup>15</sup> He shall vomit, or cast, out the riches which he hath devoured; and God shall draw those riches out of his womb.

<sup>16</sup> He shall suck the gall of snakes; and the tongue of an adder shall slay him.

<sup>17</sup> See he not the streams of the flood of the strand, of honey, and of butter. (*He shall not see the streams of oil, or of cream, nor the rivers of honey and butter.*)

<sup>18</sup> He shall suffer pains for all things which he hath done, nevertheless he shall not be wasted by those pains, but ever endure; and after the multitude of his findings, so shall he suffer, (*or and he shall suffer for the multitude of his deeds*).

<sup>19</sup> For he brake, and made naked the house of the poor man; he ravished it, and builded it not. (*For he broke into, and emptied out, the house of the poor; and he stole, what he did not build.*)

<sup>20</sup> And his womb was not yet[*ful*] filled; and when he hath that, that he coveted, he may not hold it in possession. (*And his belly, or his appetite, was not yet satisfied; and even when he hath, what he desired, he cannot hold onto it.*)

<sup>21</sup> There (*be*) left nothing of his meat; and therefore nothing shall dwell of his goods. (*Nothing shall remain of his food; and nothing shall remain of his goods.*)

<sup>22</sup> When he is full-filled with riches, yet he shall be made strait in covetousness, (*or Yea, even when he is filled full with riches, he shall still be in dire straits*); he shall burn in it, and all sorrow shall fall in upon him.

<sup>23</sup> I would, that his womb be filled, that he send out into him the wrath of his strong vengeance, and rain his battle upon him. (*I wish, that as his belly is filled, that God send upon him the anger of his strong vengeance, and rain down his battle upon him.*)

<sup>24</sup> He shall flee iron armours, and he shall fall into a brazen bow. (*He shall flee from iron arms, or weapons, and he shall fall by a bronze bow.*)

<sup>25</sup> Which is led, or taken out of his sheath, or case, and *this* bow going out, and shining as lightning, shall smite him in bitterness; horrible fears shall go (*forth*), and come upon him. (*Which is taken out of its sheath, or its case, and this bow going out, and shining*)

like lightning, shall strike him in his gall bladder; horrible fears shall go forth, and shall come upon him.)

<sup>26</sup> All darknesses (shall) be hid in his privates; fire, which is not tended, shall devour him; he shall be tormented (who is) left in his tabernacle. (All darkness shall be hid in his secret place; a fire, which is not tended, shall devour him; he who is left in his tent, shall be tormented.)

<sup>27</sup> Heavens shall show his wickedness; and earth shall rise up (al)together against him. (The heavens shall show his wickedness; and the earth shall altogether rise up against him.)

<sup>28</sup> The seed, or generation, of his house shall be open (or All that he hath in his house shall be destroyed); it shall be drawn down in the day of the strong vengeance of the Lord.

<sup>29</sup> This is the part of a wicked man, which is given to him of God, and the heritage of his words is also of the Lord. (This is the portion for the wicked, which is given to him from God, and his inheritance which is also from the Lord.)

## CHAPTER 21

<sup>1</sup> Forsooth Job answered, and said,

<sup>2</sup> I pray you, hear ye my words, and do ye penance.

<sup>3</sup> Suffer ye me, that I speak; and laugh ye after my words, if it shall seem to you worthy to do so. (Allow ye me, that I speak; and then laugh ye after my words, if it shall seem worthy for you to do so.)

<sup>4</sup> Whether my disputing is against man, that skillfully I ought not to be [made] sorry? (Is my disputing against man? have I not good cause, or a good reason, to be impatient?)

<sup>5</sup> Perceive ye me, and be ye astonished; and set ye your finger upon your mouth.

<sup>6</sup> And when I bethink me, I dread, and trembling shaketh my flesh. (And when I think about all of this, I am afraid, and my flesh shaketh and trembleth.)

<sup>7</sup> Why therefore live wicked men? They be enhanced, and strengthened with riches. (And so why do the wicked live so long? Indeed they be exalted, and can enjoy their riches.)

<sup>8</sup> Their seed dwelleth before them (or Their descendants, or their children, live with them); the company of their kinsmen, and of the sons of their sons, dwelleth in their sight.

<sup>9</sup> Their houses be secure, and peaceable; and the rod, or scourge, of God is not upon them. (Their houses be secure, and at peace; and the scourge of God is not upon them.)

<sup>10</sup> The cow of them conceived, and calved not a dead calf; (yea), the cow calved, and is not deprived of her calf.

<sup>11</sup> Their little children go out as flocks; and their young children full out joy with playings. (Their little children go out to play like lambs; and their young children dance with joy.)

<sup>12</sup> They hold the tympan, and (the) harp; and they (dance with) joy at the sound of the organ.

<sup>13</sup> They lead in goods (all) their days; and in a point, (or suddenly), they go down to hells, that is, to burials, or the grave. (They get good things for themselves all their days; and then, in a moment, that is, without pain, or suffering, they go down to Sheol, in peace.)

<sup>14</sup> Which men said to God, Go thou away from us; we desire not the knowing of thy ways. (And they said to God, Go thou away from us; we do not desire to know of thy ways.)

<sup>15</sup> Who is Almighty God, that we serve him? and what profiteth it to us, if we pray (to) him?

<sup>16</sup> Nevertheless for their goods be not in their hand, or power, the counsel of wicked men be far from me. (And (they say), that all their good things come from their own hands, (or their own effort); may the counsel of the wicked be far from me!)

<sup>17</sup> How oft shall the lantern of wicked men be quenched, and flowing shall come upon them, and God shall part with them the sorrows of his strong vengeance? (How often is the lantern of the wicked quenched, and destruction shall come upon them? how often shall God impart to them the sorrows of his strong vengeance?)

<sup>18</sup> They shall be as chaff before the face of the wind; and as a dead spark, that the whirlwind scattereth abroad. (Be they ever like chaff before the face of the wind? or like a dead spark that the whirlwind scattereth abroad?)

<sup>19</sup> (Ye say), God shall keep the sorrow of the father to his sons; and when he hath yielded to them vengeance, then he shall know it. (Ye say, God shall put the father's punishment upon his sons; (but I say), No! he shall yield vengeance to him who deserveth it, and he shall know (it).)

<sup>20</sup> His eyes shall see their slaying (*or His eyes shall see his own slaughter*); and he shall drink of the strong vengeance of Almighty God.

<sup>21</sup> For why what pertaineth it to him of his house(*hold*) after him, though the number of his months be half taken away? (*For what careth him about his family, or his children, after him, when his own days and months be numbered?*)

<sup>22</sup> Whether any man shall teach God knowing, which deemeth them that be (*on*) high? (*Shall anyone teach God knowledge, he who even judgeth those who be on high?*)

<sup>23</sup> This evil man dieth strong and whole, rich and blessful *to the world*(*or rich and blessed before the world*).

<sup>24</sup> His entrails be full of fatness; and his bones be moisted with marrow.

<sup>25</sup> And another man dieth in the bitterness of his soul, and without any riches.

<sup>26</sup> Nevertheless they shall sleep together in (*the*) dust, and worms shall cover them.

<sup>27</sup> Certainly I know your wicked thoughts, and your sentences against me.

<sup>28</sup> For ye say, Where is the house of the prince? and where be the tabernacles of wicked men? (*or and where be the homes of the wicked?*)

<sup>29</sup> Ask ye this of each way-goer; and ye shall know, that he knoweth these same things,

<sup>30</sup> *that is*, that an evil man shall be kept (*safe*) into the day of perdition, and he shall be led (*forth unscathed un*)to the day of strong vengeance.

<sup>31</sup> Who shall reprove his ways before him? (*or Who shall rebuke him for his ways?*) and who shall yield to him (*for*) those things, which he hath done?

<sup>32</sup> He shall be led to the sepulchres; and he shall wake in the heap of dead men. (*He shall be led to the graves, or to the tombs; and he shall stand watch over many of the dead or and many shall stand watch at his tomb.*)

<sup>33</sup> He was sweet to the stones, *either filths*, of hell; and he draweth each man after him, and unnumberable men *went* before him. (*The dust of the earth shall be sweet to him or shall lie gently upon him; and he draweth each person after him, like the innumerable people who went before him.*)

<sup>34</sup> How therefore comfort ye me in vain, since your answers be showed to (*be*) contrary (*to*) the truth? (*And so your comfort for me is in vain, for your answers be shown to be contrary to the truth!*)

## CHAPTER 22

<sup>1</sup> Then Eliphaz (*the*) Temanite answered, and said,

<sup>2</sup> Whether a man, yea, (*even*) when he is of perfect knowing, may be comparised to God?

<sup>3</sup> What profiteth it to God, if thou art just? either what shalt thou give to him, if thy life is without wem? (*What profiteth it to God, if thou art righteous? or what shalt thou give him, if thy life is without blemish, or without fault?*)

<sup>4</sup> Whether he shall dread (*thee*), and shall he reprove thee, and shall he come with thee into doom, (*Shall he fear thee, and shall he rebuke thee, and shall he take thee to court?*)

<sup>5</sup> and not for thy full much malice, and thy wickednesses without number, *these pains have fallen justly to thee?* (*and have not these pains fallen justly upon thee, for thy great malice, and for thy wickednesses without number?*)

<sup>6</sup> For thou hast taken away without cause the wed of thy brethren; and hast spoiled naked men of clothes. (*For thou hast taken away thy brother's pledge without a reason; and thou hast robbed people of their clothes, making them naked.*)

<sup>7</sup> Thou gavest not water to the faint man; and thou withdrewest bread from the hungry man. (*Thou gavest no water to the faint; and thou withheldest bread from the hungry.*)

<sup>8</sup> In the strength of thine arm (*or By the strength of thy arm*), thou haddest the land in possession; and thou, most mighty, heldest (*onto*) it.

<sup>9</sup> Thou lettest go widows void, *or unhelped*, (*or Thou lettest widows go away void, or without help*); and all-brakest the shoulders of fatherless children.

<sup>10</sup> Therefore thou art *now(en)*compassed with snares; and sudden(*ly*) dread troubleth thee. (*And so now thou art surrounded with snares; and the unexpected maketh thee afraid or and suddenly thou art full of fear.*)

<sup>11</sup> And thou guessedest, that thou shouldest not see darkneses; and that thou shouldest not be oppressed with the fierceness of waters flowing. (*And thou thinkedest, that thou shouldest not see darkness; and that thou shouldest not be oppressed with the fierceness of flowing waters.*)

<sup>12</sup> Whether thou thinkest, that God is higher than heaven, and is enhanced above the top of stars? *(Thinkest thou, that God is not higher than the heavens, or that he is not exalted above the height of the stars?)*

<sup>13</sup> And yet thou sayest, What soothly knoweth God? and, He deemeth as by darkness. *(And yet thou sayest, Truly what knoweth God? and, Can he judge through all that darkness?)*

<sup>14</sup> A cloud is his hiding place, and he beholdeth not our things, and he goeth about the hinges of *(the) heaven(s), that is, the principal parts of (the) heaven (s).*

<sup>15</sup> Whether thou covetest to keep *(to) the path of (the) world's, that is, the life of men living worldly and dissolutely, (on) which wicked men have oft gone?*

<sup>16</sup> Which were taken away before their time, and the flood destroyed the fundament of them. *(Who were taken away before their time, and the flood destroyed their foundation.)*

<sup>17</sup> Which said to God, Go thou away from us; and as if Almighty God may do nothing, they guessed him, *(Who said to God, Go thou away from us; and they thought, that Almighty God can do nothing for them, or that Almighty God can do nothing to them,)*

<sup>18</sup> when he had filled their houses with goods; the sentence of which men be far from me. *(when he had filled their houses with good things; may the thoughts of these wicked people be far away from me!)*

<sup>19</sup> Just men shall see, and shall be glad; and an innocent man shall scorn them. *(The righteous shall see, and shall be glad; and the innocent shall scorn them.)*

<sup>20</sup> Whether the up-raising of them is not cut down, and fire shall devour the remnants of them? *(And whatever they have raised up, shall be cut down, and fire shall devour whatever is left.)*

<sup>21</sup> Therefore assent thou to God, and have thou peace; and by these things thou shalt have *(the) best fruits.*

<sup>22</sup> Take thou the law of his mouth *(or Take thou the Law from his mouth),* and set thou his words in thine heart.

<sup>23</sup> If thou turnest again to Almighty God, thou shalt be builded *[up];* and thou shalt make wickedness far from thy tabernacle. *(If thou turnest again to Almighty God, thou shalt be built up; and thou shalt make wickedness to go far away from thy home.)*

<sup>24</sup> He shall give a flint for earth, and golden strands for a flint. *(And thou shalt treat a stone like the dust, and the gold of Ophir like the stones from the stream.)*

<sup>25</sup> And Almighty God shall be against thine enemies; and silver shall be gathered together to thee *(or and silver shall be gathered together for thee).*

<sup>26</sup> Then on Almighty God thou shalt flow with delights *(or Then thou shalt always trust in Almighty God);* and thou shalt raise up thy face to God.

<sup>27</sup> Thou shalt pray *(to) him,* and he shall hear thee; and thou shalt yield thy vows.

<sup>28</sup> Thou shalt deem a thing, and it shall come to thee; and light shall shine in thy ways. *(Thou shalt decree a thing, and it shall come about; and light shall shine on all thy paths.)*

<sup>29</sup> For he that is meeked shall be in glory; and he that boweth down his eyes, shall be saved. *(For he who is humbled, shall be in glory; and he who boweth down his eyes, shall be saved.)*

<sup>30</sup> An innocent shall be saved; soothly he shall be saved in the cleanness of his hands *(or truly he shall be saved by the cleanness of his hands).*

## CHAPTER 23

<sup>1</sup> And Job answered, and said,

<sup>2</sup> Now also my word is in bitterness, and the hand of my wound is aggrieved on my wailing. *(Now my word is bitter; and the hand causing my pain is heavy upon me in my wailing.)*

<sup>3</sup> Who giveth to me, that I know, and find him, and come unto his throne? *(Who giveth to me, that I might know where to find him, and come unto his throne?)*

<sup>4</sup> I shall set doom before him *(or I shall state my case before him),* and I shall fill my mouth with arguments;

<sup>5</sup> that I know the words, which he shall answer to me, and that I understand, what he shall speak to me. *(then I shall know the words, which he shall answer to me, and I shall understand, what he shall say to me.)*

<sup>6</sup> I will not, that he strive with me by great strength, neither *that he oppress me with the heaviness of his greatness. (I do not desire, that he fight me with his great strength, nor oppress me with his great might, or his great power.)*

<sup>7</sup> Set he forth equity against me, and my doom come perfectly to victory. (*Yea, I shall be righteous before him, and my judge shall find me altogether innocent.*)

<sup>8</sup> If I go to the east, God appeareth not *there*; if I go to the west, I shall not understand him;

<sup>9</sup> if I go to the left side, what shall I do? I shall not take (*hold of*) him (*or I shall not catch him*); if I turn me to the right side, I shall not see him.

<sup>10</sup> But he knoweth my way, and he shall prove me as gold (*or and he shall assay me like gold*), that passeth through the fire.

<sup>11</sup> My foot followed his steps; I kept (*to*) his way, and I bowed not away from it.

<sup>12</sup> I went not away from the commandments of his lips; and I hid in my bosom the words of his mouth.

<sup>13</sup> For he is alone, and no man may turn away his thoughts; and whatever thing he would, his will did this thing. (*For he alone decideth, and no one can turn away his thoughts; and whatever he desired to do, his did it.*)

<sup>14</sup> When he hath [*ful*] filled his will in me, also many other like things be ready to him. (*For he hath fulfilled his will for me, and many other plans like these be ready with him.*)

<sup>15</sup> And therefore I am troubled of his face, and I beholding him am anguished for dread. (*And so I am troubled before him, and I beholding him am anguished with fear.*)

<sup>16</sup> God hath made nesh mine heart (*or God hath made my heart weak, or faint*), and Almighty God hath troubled me.

<sup>17</sup> Certainly I perished not for darknesses nighing to me; neither mist covered my face. (*For I did not perish because the darkness nighed to me, nor because the mist covered my face.*)

## CHAPTER 24

<sup>1</sup> Times be not hid from Almighty God; soothly they that know him, know not his days, (*or but even they who know him, do not know when the day of reckoning is.*)

<sup>2</sup> Other men have turned over the terms, (*or the boundary stones*), of (*their*) neighbours, they have taken away their flocks, and fed themselves.

<sup>3</sup> They have driven away the ass of fatherless children, and they took away the cow of a widow for a wed. (*They have driven away the donkey of some fatherless children, and they took away the cow of a widow for a pledge.*)

<sup>4</sup> They destroyed the way of poor men, and they oppressed together the mild men of [*the*] earth. (*They pushed the poor out of their way, and they oppressed the needy of the earth, who huddle together.*)

<sup>5</sup> Other men as wild asses in desert go out to their work; and they wake to (*take*) prey, and before make ready bread to their children. (*Other men, like wild donkeys, go out to the wilderness; and they seek prey, to find food for their children.*)

<sup>6</sup> They cut down a field not theirs, and they gather [*the*] grapes of his vinery, whom they have oppressed by violence. (*They cut down a field not their own, and they gather grapes from the vineyard of the wicked.*)

<sup>7</sup> They leave men naked, and take away their clothes, to the which men there is no covering in cold; (*They leave people naked, having taken away their clothes, for whom then there is no more cover from the cold;*)

<sup>8</sup> which men the rains of mountains wet, and they have no covering, and they embrace stones. (*they be drenched by rains from the mountains, and have nothing to cover themselves with, and so all they can do is hold onto stones.*)

<sup>9</sup> They did violence, and robbed fatherless and motherless children; and they spoiled, either robbed, the community of poor men (*or and they stole from, or plundered, the poor*).

<sup>10</sup> They took away ears of corn from naked men, and (*those*) going without cloak, and from hungry men. (*They took away clothes from those who now must go naked, and ears of corn from the hungry.*)

<sup>11</sup> They were hid in midday among the heaps of those men, that thirst, when the presses of grapes be trodden. (*They make oil in shady places, and tread the winepresses, but they themselves suffer thirst.*)

<sup>12</sup> They made men of (*the*) cities to wail, and the souls of wounded men shall cry; and God suffereth it not to go away unpunished. (*In the cities men wail, and the souls of the wounded cry out; but God alloweth them not to go away unpunished.*)

<sup>13</sup> They were rebel to (*the*) light; they knew not the ways thereof, neither they turned again by the paths thereof. (*They rebelled against the light; they knew not its ways, nor they walked by its paths.*)

<sup>14</sup> A manslayer riseth full early, and slayeth a needy man, and a poor man; and by night he shall be as a night thief. *(The murderer riseth very early, and killeth the needy and the poor; and in the night he shall be a thief.)*

<sup>15</sup> The eye of [the] adulterer keepeth darkness, and saith, An eye shall not see me; and he shall cover his face. *(The eye of the adulterer waiteth for the darkness, and saith, No eye shall see me; but he shall still cover his face.)*

<sup>16</sup> They (under)mine houses in darkneses, as they said together to themselves in the day; and they knew not light. *(They break into houses in the night, like they said that they would during the day; and they know not, or avoid, the light.)*

<sup>17</sup> If the morrowtide appeareth suddenly, they deem it the shadow of death; and so they go in (the) darkneses, as in (the) light.

<sup>18</sup> He is unstabler than the face of the water; his part in [the] earth be cursed, and go he not by the way of vineries. *(He is more unstable than the face, or the surface, of the water; let his portion be cursed in the land, and go he not by the way of the vineyards.)*

<sup>19</sup> Pass he to a full great heat from the waters of snows, and the sin of him till to hells. *(Like a great heat taketh away the waters of the snow, so let Sheol, or the grave, take him away.)*

<sup>20</sup> Mercy forget him; his sweetness be (for) a worm; be he not in mind, but be he all-broken as an unfruitful tree. *(The womb shall forget him; let his sweetness be for a worm; let him be forgotten, and all-broken, like an unfruitful tree.)*

<sup>21</sup> For he fed (on) the barren, and her that childeth not, and he did not well to the widow.

<sup>22</sup> He drew down strong men in his strength; and when he standeth in great state /in prosperity, he shall not believe to his life. *(He drew down the strong with his strength; and yet, though he standeth in great state or in prosperity, he shall not have any hope for his life.)*

<sup>23</sup> God gave to him a place of penance, and he misuseth that into pride; soothly the eyes of God be beholding in the ways of that man *(or truly God's eyes behold the ways of such people).*

<sup>24</sup> They be raised up at a little while, and they shall not stand; and they shall be made low as all vile things, and they shall be taken away; and as the highnesses of ears of corn they shall be all-broken. *(They shall be raised up for a little while, but they shall not stand; then they shall be made low like all vile things, and they shall be taken away; and they shall be all-broken like the tops of the ears of corn.)*

<sup>25</sup> That if it is not so, who may reprove me, that I lied, and have put forth follily my words before God? *(And if this is not so, then who shall rebuke me, and say that I have lied, and have foolishly put forth my words before God?)*

## CHAPTER 25

<sup>1</sup> Then Bildad (the) Shuhite answered, and said,

<sup>2</sup> Power and dread is with him, that is, God, which maketh according in his high things. *(Power and reverence is with God or Power and fear is with God, who maketh peace in all his high places.)*

<sup>3</sup> Whether there is (a) number of his knights? *(or Can his host be counted?)* and upon whom shineth not his light?

<sup>4</sup> Whether a man compared to God may be justified, either a man born of a woman may appear clean? *(Can a man be justified when compared to God, or can a man born of a woman ever be pure, or innocent?)*

<sup>5</sup> Lo! also the moon shineth not, and [the] stars be not clean in his sight; *(Behold! to his eyes, the moon shineth not, and the stars be not pure;)*

<sup>6</sup> how much more man, that is rot, and the son of a man, that is a worm, is unclean, *(and vile), in comparison to God. (and so how much more a man, who is but rot, and the son of a man, who is but a worm, be unclean, and vile, when compared to God.)*

## CHAPTER 26

<sup>1</sup> Forsooth Job answered, and said,

<sup>2</sup> Whose helper art thou? whether of the feeble, and sustainest the arm of him, which is not strong? *(Whose helper art thou? of the feeble? and sustainest thou the arm of him, who is not strong?)*

<sup>3</sup> To whom hast thou given counsel? In hap to him that hath not wisdom *(or Perhaps to someone who hath not wisdom);* and thou hast showed full much prudence.

<sup>4</sup> Either whom wouldest thou teach? whether not him, that made breathing? (*Or whom wouldest thou teach? surely not he, who gave you breathe!*)

<sup>5</sup> Lo! giants wail under waters, and they that dwell with them. (*Behold! the (spirits of the) dead wail under the waters, and they that dwell with them.*)

<sup>6</sup> Hell is naked before him, and no covering is to perdition. (*Sheol is naked before him, and perdition hath no covering.*)

<sup>7</sup> The which God stretcheth forth the north upon (a) void thing, and he hangeth the earth upon nought.

<sup>8</sup> And he bindeth waters in their clouds, that those break not out (al)together downward. (*And he bindeth up the waters in the clouds, so that they do not burst open.*)

<sup>9</sup> He holdeth the cheer of his seat, and spreadeth abroad thereon his cloud. (*He spreadeth his cloud upon the surface of his throne.*)

<sup>10</sup> He hath (en)compassed a term, or an end, to (the) waters, till that light and darkness be ended. (*He hath surrounded the waters with a border, where light and darkness meet.*)

<sup>11</sup> The pillars of heaven tremble, and dread at his will. (*The pillars of heaven tremble, and fear his will.*)

<sup>12</sup> In the strength of him the seas were gathered together suddenly (*or By his strength he divided the seas*), and his prudence smote the proud.

<sup>13</sup> His spirit hath adorned (the) heavens (*or By his breathe he hath cleared the skies*), and the crooked serpent was led out by his hand, leading him out as a midwife leadeth out a child.

<sup>14</sup> Lo! these things be said in part of his ways; and when we have heard scarcely a little drop of his word, who may see the thunder of his greatness? (*Behold! these things that be said be but a part of his ways; and as we have scarcely heard but a little drop of his word, who can understand the thunder of his greatness?*)

## CHAPTER 27

<sup>1</sup> Also Job added, taking his parable, and said, (*And Job added to his parable, and said,*)

<sup>2</sup> God liveth, that hath taken away my doom, and Almighty God, that hath brought my soul to bitterness. (*The Lord God liveth, who hath taken away my justice, and Almighty God, who hath brought my soul to bitterness.*)

<sup>3</sup> For as long as breath is in me, and the spirit of God is in my nostrils,

<sup>4</sup> my lips shall not speak wickedness, neither my tongue shall think a leasing (*nor shall my tongue tell a lie*).

<sup>5</sup> Far be it from me, that I deem you just (*or that I judge you right, or correct*); till I fail (*life*), that is, (*for*) as long as I live, I shall not go away from mine innocence.

<sup>6</sup> I shall not forsake my justifying, which I began to hold (*fast to*); for mine heart reproveth me not in all my life (*or for my heart shall not rebuke me in all my life*).

<sup>7</sup> As my wicked enemy doeth; (*and*) mine adversary is as (*the*) wicked.

<sup>8</sup> For what is the hope of an hypocrite, if he ravisheth greedily, and God delivereth not his soul? (*For what is the hope of a hypocrite, even though he may greedily robbeth, when God taketh away his life?*)

<sup>9</sup> Whether God shall hear the cry of him, when anguish shall come upon him?

<sup>10</sup> either whether he may delight in Almighty God, and inwardly call God in all time? (*shall he delight himself in Almighty God, and call on God at all times?*)

<sup>11</sup> I shall teach you by the hand of God, what things Almighty God hath; and I shall not hide them.

<sup>12</sup> Lo! all ye know (*them*), and what then speak ye vain things without cause? (*Behold! ye all know them, so why (then) do ye speak vain, (or empty), things without any reason?*)

<sup>13</sup> This is the part of a wicked man with God, and the heritage of violent men, or raveners, which they shall take of Almighty God. (*This is the portion from God for the wicked, and the inheritance for the violent, or the raveners, which they shall receive from Almighty God.*)

<sup>14</sup> If his children be multiplied, they shall be killed with (*the*) sword; and his sons shall not be [*ful*] filled with bread.

<sup>15</sup> They, that be residue of him, shall be buried in perishing; and the widows of him shall not weep. (*They, who be left of him, shall die from disease; and their widows shall not weep for them.*)

<sup>16</sup> If he gathereth together silver as earth, and maketh ready clothes as (*the*) clay; (*Yea, though he gathereth together silver like dust, and getteth himself heaps of clothes;*)

<sup>17</sup> soothly he made *these things* ready, but a just man shall be clothed in those *things*, and an innocent man shall part the silver. (*truly he got these things, but the righteous shall be clothed in them, and the innocent shall divide, or shall share, the silver.*)

<sup>18</sup> As a moth he hath builded his house, and as a keeper he made a shadowing place. (*Like a moth, he hath built his house, and he hath made his place of shade like a watchman.*)

<sup>19</sup> A rich man, when he shall die, shall bear nothing with him; he shall open his eyes, and he shall find nothing.

<sup>20</sup> Poverty as water shall take him (*or Poverty shall overtake him like a flood*); and (*a*) tempest shall oppress him in the night.

<sup>21</sup> Burning wind shall take him (*up*), and it shall do *him* away; and as a whirlwind it shall ravish *him* from his place (*or and like a whirlwind it shall snatch him away from his place*).

<sup>22</sup> The Lord shall send out (*these*) *torments* upon him, and shall not spare; (*and*) he fleeing shall flee from his hand.

<sup>23</sup> He shall constrain his hands on him, and he shall hiss on him, and shall behold his place. (*The wind shall clap its hands at him, and shall hiss at him, wherever he may go.*)

## CHAPTER 28

<sup>1</sup> Silver hath [*the*] beginning of his veins (*or Silver hath the beginning of its veins*); and a place is to gold, in which it is welled together.

<sup>2</sup> Iron is taken from the earth, and a stone dissolved, *or melted*, by heat, is turned into money (*or is turned into bronze*).

<sup>3</sup> God hath set (*a*) time to darknesses, and he beholdeth the end of all things. Also a strand parteth a stone of darkness, and the shadow of death, (*God hath set an end for darkness, and he beholdeth the end of all things; a stone of darkness, and the shadow of death.*)

<sup>4</sup> from the people going in pilgrimage; *it parteth those hills*, which the foot of a needy man forgot, and *hills without (a) way*. (*The stream departeth from the people going in pilgrimage; it parteth those hills, which the foot of the needy forgot, and the hills be without a way.*)

<sup>5</sup> The earth, whereof bread came forth in his place, is destroyed by fire. (*Though bread came forth in its place, underneath the earth is destroyed by fire.*)

<sup>6</sup> The place of a sapphire be the stones thereof, and the clots thereof be gold. (*Its stones be the place for sapphires, and its dust containeth gold.*)

<sup>7</sup> A bird knew not the way, and the eye of a vulture beheld it not.

<sup>8</sup> The sons of merchants trode not upon that way, and a lioness passed not thereby. (*The sons of a lion trod not on that way, and a lioness passed not by it.*)

<sup>9</sup> God stretched forth his hand to a flint; he destroyed [*the*] hills from the roots *thereof*. (*God stretched forth his hand to the stones; he destroyed the mountains down to their roots.*)

<sup>10</sup> He hewed down rivers in stones (*or He hewed out rivers among the stones*); and his eye saw all precious thing/s.

<sup>11</sup> And he sought out the depths/the deepness of (*the*) floods; and he brought forth hid things into light. (*And he dammed up the sources of the rivers; and he brought forth hidden things into the light.*)

<sup>12</sup> But where is wisdom found, and which is the place of understanding? (*But where is wisdom found, and where is the place of understanding?*)

<sup>13</sup> Man knoweth not the price thereof, neither it is found in the land of men living delicately. (*Man knoweth not its price, or its value, nor is it found in the land of the living.*)

<sup>14</sup> The depth of (*the*) waters saith, It is not in me; and the sea speaketh, It is not with me.

<sup>15</sup> Gold full clean shall not be given for wisdom, neither silver shall be weighed in the (*ex*)changing thereof. (*Pure gold cannot purchase wisdom, or be exchanged for it, nor can its price be weighed out in silver.*)

<sup>16</sup> It shall not be compared to the dyed colours of India (*or It cannot be compared to the gold of Ophir*), nor to the most precious stone sardius, neither to the sapphire.

<sup>17</sup> Neither gold, neither glass shall be made even worth thereto; and high and far appearing vessels of gold shall not be (*ex*)changed for wisdom, (*Neither gold, nor crystal, can be made equal in value to it; and high-priced and outstanding vessels of gold cannot be exchanged for wisdom.*)

<sup>18</sup> neither they shall be had in mind in comparison thereof. Forsooth wisdom is drawn out of privy things; *(nor shall they even be considered when compared to it. For wisdom is drawn from private, or hidden, things;)*

<sup>19</sup> topaz of Ethiopia shall not be made even worth to wisdom *(or the topaz of Ethiopia cannot be made equal in worth to wisdom)*, and most precious dyeings shall not be set together in price, *or comparisoned*, thereto.

<sup>20</sup> Therefore whereof cometh wisdom, and which is the place of understanding? *(And so from where cometh wisdom, and where is the place of understanding?)*

<sup>21</sup> It is hid from the eyes of all living men; and also it is hid from the birds of *(the) heaven(s), or of the air.*

<sup>22</sup> Perdition and death said, With our ears we have heard *(of) the fame of wisdom.*

<sup>23</sup> God understandeth the way thereof, and he knoweth the place thereof.

<sup>24</sup> For he beholdeth the ends of the world, and beholdeth all things that be under heaven.

<sup>25</sup> He hath made weight to winds *(or He hath made a counter-weight for the winds)*, and he hath weighed *(the) waters* in measure.

<sup>26</sup> When he set law to rain, and way to tempests sounding; *(When he made a law for the rain, and a way for the sounding tempests;)*

<sup>27</sup> then he saw wisdom, and told it out, and he made it ready, and sought it out.

<sup>28</sup> And he said to man, Lo! the dread of the Lord, that is wisdom, *(or And he said to man, Behold! the fear of the Lord or Behold! reverence for the Lord, that is wisdom);* and to go away from evil, *(that)is understanding.*

## CHAPTER 29

<sup>1</sup> Also Job added, taking his parable, and said, *(And Job added again to his parable, and said,)*

<sup>2</sup> Who giveth to me, that I be beside the eld months, by the days in which God kept me? *(Who giveth to me, that once more I be, like in the months gone by, yea, those days in which God looked after me?)*

<sup>3</sup> When his lantern shined on mine head, and I went in darkneses at his light. *(When his lamp shone above my head, and I walked through the darkness by his light.)*

<sup>4</sup> As I was in the days of my youth, when in private God was in my tabernacle *(or when privately, or secretly, God was in, or watched over, my tent, or my home).*

<sup>5</sup> When Almighty God was with me, and my children were in my compass *(or and my children were all about me);*

<sup>6</sup> when I washed my feet in butter, and the stone shedded out to me the streams of oil; *[when I washed my feet with butter, and the stone poured (out) to me (or poured out for me) rivers of oil;]*

<sup>7</sup> when I went forth to the gate of the city, and in the street they made ready a chair to me *(or and in the street they prepared a chair for me).*

<sup>8</sup> Young wanton men saw me, and were hid, and eld men rising up stood *(or and old men rose, and stood up to honour me);*

<sup>9</sup> princes ceased to speak, and they putted their finger on their mouth; *(leaders ceased to speak, and they covered their mouths with their hands;)*

<sup>10</sup> dukes refrained their voice, and their tongue cleaved to their throat. *(rulers refrained their voices, and their tongues cleaved to the roofs of their mouths.)*

<sup>11</sup> The ear that heard me, blessed me, and the eye that saw me, yielded witnessing to me *(or bare witness for me or testified for me);*

<sup>12</sup> for I delivered the poor man crying *[out]*, and the fatherless child, that had no helper. *(for I saved the poor who cried for help, and the fatherless child who had no helper.)*

<sup>13</sup> The blessing of a man *(who was ready)* to perish came *(up)on* me, and I comforted the heart of the widow.

<sup>14</sup> I was clothed with rightfulness; and I clothed me as with a cloth, and with my doom a diadem. *(I was clothed in righteousness, yea, it covered me; and my judgement was like a cloak or robe, and a crown.)*

<sup>15</sup> I was eye to a blind man, and foot to a crooked man. *(I was an eye for the blind, and feet for the lame.)*

<sup>16</sup> I was a father of poor men; and I inquired most diligently the cause, which I knew not. *(I was a father to the poor; and I inquired most diligently into their case, or their trouble, of which I knew not.)*

<sup>17</sup> I all-brake the great teeth of the wicked man *(or I broke the teeth of the wicked)*, and I took away the prey from his teeth.

<sup>18</sup> And I said, I shall die in my nest; and as a palm tree I shall multiply my days. (*And I said, I shall die in my nest; and my days shall be numbered like the sand or like the phoenix.*)

<sup>19</sup> My root is opened beside (*the*) waters, and dew shall dwell in my reaping (*or and dew shall stay on my branches.*)

<sup>20</sup> My glory shall ever[*more*] be renewed (*or My glory shall be renewed forevermore*), and my bow shall be restored in mine hand.

<sup>21</sup> They, that heard me, abided my sentence; and they were attentive, or taking heed to me, and they were still at my counsel. (*They, who heard me, waited for my pronouncement; and they were attentive, or taking heed to me, and they listened to what I said.*)

<sup>22</sup> They durst nothing add to my words (*or They dared add nothing to my words*); and my speech dropped upon them.

<sup>23</sup> They abided me as (*for the*) rain; and they opened their mouth as to the soft rain coming late. (*They waited for my words like for they waited for the rain; and they opened their mouths to drink them in, like the soft rain that cometh late.*)

<sup>24</sup> If any time I laughed to them, they believed not; and the light of my cheer, *that is, the gladness of my face*, felled not down into the earth. (*When I smiled on them, they took heart; and the light of my face, that is, the cheerfulness in my face towards them, encouraged them.*)

<sup>25</sup> If I would go to them, I sat the first; and when I sat as [*a*] king, while the host stood about, nevertheless I was [*the*] comforter of them that mourned. (*When I went to them, I was the first to sit; and when I sat like a king, while his army stood all around, I was the comforter of those who mourned.*)

## CHAPTER 30

<sup>1</sup> But now younger men in time scorn me, whose fathers I deigned\* not to set with the dogs of my flock. (*But now men younger than me scorn me, men whose fathers I would not deign to put with the dogs of my flock.*)

<sup>2</sup> Of which men the strength of their hands was for nought to me, and they were guessed unworthy to that life (*or yea, they were too weak to be of any use to me*).

<sup>3</sup> They were barren for neediness and hunger; they gnawed in (*the*) wilderness, and were (*made*) pale for poverty and wretchedness;

<sup>4</sup> and they ate herbs, and the rinds of trees; and the root of junipers was their meat. (*and they ate grass, and the bark of trees; and juniper roots were their food.*)

<sup>5</sup> The which men ravished these things from great valleys; and when(*ever*) they had found any of all *these things*, they ran with (*a*) cry to them. (*They were driven out from among men, who cried after them, as if they were thieves.*)

<sup>6</sup> They dwelled in deserts of strands, and in caves of [*the*] earth, either on gravel. (*They lived in dried up riverbeds, and in caves of the earth, and on rocks.*)

<sup>7</sup> Which were glad among such things (*or And they were happy there*), and they reckoned (*it*) as delights to be under bushes.

<sup>8</sup> These were the sons of fools, and of un noble men, and utterly appearing not on [*the*] earth. (*They were the sons of fools, and of un noble men, and were soon driven out of the land.*)

<sup>9</sup> But now I am turned into the song of them, and I am made a proverb to them.

<sup>10</sup> They hold me abominable, and they flee far from me, and dread not to spit on my face (*or and do not fear to spit in my face*).

<sup>11</sup> For God hath opened his arrow case, and he hath tormented me, and he hath put a bridle into my mouth.

<sup>12</sup> At the right side of the east my wretchednesses have risen up at once; they turned upside down my feet, and they oppressed me with their paths as with floods. (*On my right side they attack me in a mob; they set my feet running, and they raise against me the ways of their destruction.*)

<sup>13</sup> They destroyed my ways; they setted treason to me, and they had the mastery; and there was none that helped me(*or and there was no one who helped me*).

<sup>14</sup> They felled in upon me as by a broken wall, and by (*a*) gate opened (*or and by an opened gate*), and (*they*) were stretched forth to my wretchednesses.

\* **CHAPTER 30:1** This disdain came not (*out*) of despite, neither (*out*) of pride, but (*out*) of worthy beholding of (*their*) vility (*or vileness*).

<sup>15</sup> I am driven into nought; he took away my desire as *[the]* wind, and mine help passed away as a cloud. *(I am driven down into nothing; these torments have swept away my hope like the wind, and my help hath passed away like a cloud.)*

<sup>16</sup> But now my soul fadeth in myself, and *[the]* days of torment hold me steadfastly. *(But now my life fadeth in myself, and the days of torment strongly hold me.)*

<sup>17</sup> In *[the]* night my bone is pierced with sorrows; and they, that eat me *(or who eat me)*, sleep not.

<sup>18</sup> In the multitude of those my cloth is wasted *(or In the multitude of them my cloak is destroyed)*, and they have girded me *(about)* as with the collar of a coat.

<sup>19</sup> I am compared to clay, and I am made like to a dead spark and ashes.

<sup>20</sup> I shall cry to thee, and thou shalt not hear me; I stand, and thou beholdest not me. *(I cry to thee, but thou hearest me not, or but thou answerest me not; I stand up, but thou seest me not.)*

<sup>21</sup> Thou art changed into cruel to me, and in the hardness of thine hand thou art adversary to me. *(Thou art cruel towards me, and with thy hard hand thou hast become an adversary to me.)*

<sup>22</sup> Thou hast raised me, and hast set me as on *(the)* wind; and hast hurtled me down strongly. *(Thou hast raised me up, and set me on the wind; and then thou hast strongly hurtled me down.)*

<sup>23</sup> I know, that thou shalt betake me to death, where an house is ordained to each living man. *(I know that thou shalt deliver me unto death, where a house is ordained for each man who liveth.)*

<sup>24</sup> Nevertheless thou sendest not out thine hand to the wasting of them; and if they fall down, thou shalt save them.

<sup>25</sup> I wept sometime on him that was tormented, and my soul had compassion on a poor man. *(There were times when I wept over those who were tormented, and my soul had compassion for the poor.)*

<sup>26</sup> I abode goods, and evils be come to me; I abode light, and darkneses brake out. *(And I waited for good things, but only evil came to me; I waited for the light, but only darkness broke out.)*

<sup>27</sup> Mine inner things boiled out without my rest *(or My innards, or my bowels, boiled without any rest)*; and *[the]* days of torment came before me.

<sup>28</sup> I went mourning, and I rose up without strong vengeance in the company, and I cried. *(I went in mourning, and without any sunshine, or comfort; I rose up in the congregation, and I cried for help.)*

<sup>29</sup> I was the brother of dragons, and the fellow of ostriches.

<sup>30</sup> My skin was made black upon me, and my bones dried for heat *(or and my bones dried up from the heat)*.

<sup>31</sup> Mine harp is turned into mourning, and mine organ into the voice of weepers. *(My harp is tuned for mourning, and my organ to the voice of those who weep.)*

## CHAPTER 31

<sup>1</sup> I made *[a]* covenant with mine eyes, that I should not think on a virgin. *(I made a covenant with my eyes, that I would not look at a young girl.)*

<sup>2</sup> For what part should God above have in me, and what heritage should Almighty God of high things have in me? *(For I thought, what is the portion from God above, and what is the inheritance from Almighty God on high?)*

<sup>3</sup> Whether perdition is not to a wicked man, and alienation of God is to men working wickedness? *(Is it not perdition for the wicked, and alienation from God for those working wickedness?)*

<sup>4</sup> Whether he beholdeth not my ways, and numbereth all my goings?

<sup>5</sup> If I have gone in vanity, and my foot hath hastened to go in guile, *(I have not gone in pride, and my feet have not gone in guile;)*

<sup>6</sup> God weigh me in a just balance, and know he my simpleness. *(let God weigh me in a just balance, and he shall know my innocence.)*

<sup>7</sup> If my step(s) have bowed from the way; and if mine eye(s) have followed mine heart, consenting to lust, and if a spot have cleaved to mine hands;

<sup>8</sup> *(then)* sow I, and another eat, and my generation be drawn out by the root.

<sup>9</sup> And if mine heart was deceived on a woman, and if I have set ambush at the door of my friend; *(And if my heart hath been deceived by a woman, or if I have set ambush at the door of my friend;)*

<sup>10</sup> my wife be *then* the whore of another man, and other men be bowed down upon her. (*then let my wife be the whore of another man, and let other men be bowed down upon her.*)

<sup>11</sup> For this is unleaveful, and the most wickedness. (*For this is unlawful, and the greatest of wickedness.*)

<sup>12</sup> Fire is devouring till to wasting, and drawing up by the root all generations. (*It is a fire devouring unto destruction, and drawing up by the roots all of my descendants.*)

<sup>13</sup> If I despised to take doom with my servant and with mine handmaid, when they strived against me. (*If I despised to do justly with my slave, or with my slave-girl, when they complained against me,*)

<sup>14</sup> What soothly shall I do, when God shall rise up to deem? and when he shall ask, what shall I answer to him? (*then what shall I do, when God shall rise up to judge? and when he shall ask, what shall I answer to him?*)

<sup>15</sup> Whether he, that wrought also him, made not me in the womb, and one God formed me in the womb? (*Did not he, who made me in the womb, make not also them? yea, the one God formed each of us in the womb.*)

<sup>16</sup> If I denied to poor men that, that they would, and if I made the eyes of a widow to abide; (*If I denied to the poor what they needed, or if I made the eyes of a widow to have despair;*)

<sup>17</sup> (*or*) if I alone ate my morsel, and a fatherless child ate not thereof;

<sup>18</sup> for merciful doing increased with me, (*or was granted to me*), from my young childhood, and it went out of my mother's womb with me;

<sup>19</sup> if I despised a man passing forth by me, for he had not a cloth (*or because he had no cloak*), and a poor man without (*any*) covering;

<sup>20</sup> if his sides blessed not me, and were not made hot of the fleece of my sheep; (*if his body had no reason to bless me, because he was not warmed with the fleece of my sheep;*)

<sup>21</sup> if I raised up mine hand upon a fatherless child, yea, when I saw me the higher (*one*) in the gate; (*if I raised my hand against a fatherless child, when I knew that the higher men would overlook it;*)

<sup>22</sup> my shoulder fall from his joint, and mine arm with his bones be all-broken. (*then let my shoulder come out of its joint, and the bones of my arm be all-broken.*)

<sup>23</sup> For ever[*more*] I dreaded God, as waves waxing great upon me; and I might not bear his burden. (*But I have always feared God, like waves growing great upon me; and so I could never do any of these things.*)

<sup>24</sup> If I guessed gold (*to be*) my strength, and I said to pured gold, *Thou art my trust (or Thou art what I trust in;*

<sup>25</sup> if I was glad on my many riches, and for mine hand found full many things;

<sup>26</sup> if I saw the sun, when it shined, and the moon going clearly (*or and the moon moving in its glory;*

<sup>27</sup> and if mine heart was glad in private, and if I kissed mine hand with my mouth;

<sup>28</sup> the which is the most wickedness, and denying against the highest God; (*all of this is most wicked, and a denial of the God on high;*)

<sup>29</sup> if I had joy at the falling of him, that hated me, and if I joyed fully, that evil had found him; (*and if I had great joy at the falling of him who hated me, and if I had rejoiced, that evil had finally found him;*)

<sup>30</sup> for I gave not my throat to do sin, that I should assail and curse his soul; (*but I did not give my tongue over to sin, and assail his soul with cursing;*)

<sup>31</sup> if the men of my tabernacle said not, Who giveth, that we be [*ful*] filled of his fleshes? (*even if the men of my household said, O God, that we be filled full with his flesh!*)

<sup>32</sup> a pilgrim dwelled not withoutforth; my door was (*always*) open to a way-goer/to a way-faring man;

<sup>33</sup> if I as [*a*] man (*ever*) hid my sin, and covered (*up*) my wickedness in my bosom;

<sup>34</sup> if I dreaded at [*the*] full great multitude, and if despising of neighbours made me afeared; and not more, (*that*) I was still, and went not out of the door; (*if I feared all the people, or if the despising of my neighbours made me afraid; and not only that, but if I held my peace, and did not even go out the door;*)

<sup>35</sup> who giveth *then* an helper to me, that Almighty God hear my desire? that he that deemeth, write a book, (*then who shall be my helper? my only desire is that Almighty God would listen to me. And if my adversary hath written a book against me,*)

<sup>36</sup> that I bear it on my shoulder, and compass it as a crown to me? (*then I would carry it on my shoulder; and wear it like a crown.*)

<sup>37</sup> By all my degrees I shall pronounce it, and I shall as *(an) offering* offer it to the prince. *(I shall declare all the steps, that my life hath taken, and I shall offer them like I would an offering to the prince.)*

<sup>38</sup> If my land crieth against me, and his furrows weep with it *(or and its furrows weep with it);*

<sup>39</sup> if I ate *(the)* fruits thereof without money, and I tormented the soul of *(the)* earth-tillers of it;

<sup>40</sup> a briar grow to me for wheat, and a thorn for barley. *(then let briars grow for me instead of wheat, and thorns instead of barley. And so Job's words were ended.)*

## CHAPTER 32

<sup>1</sup> Forsooth these three men left off to answer Job, for he seemed a just man to them. *(And then these three men gave up trying to answer Job, for he continued to see himself as a righteous, or an innocent, man.)*

<sup>2</sup> And Elihu, the son of Barachel *(the)* Buzite, of the kindred of Ram, was wroth, and had indignation; and he was wroth against Job, for he said himself to be just before God, *(or and he was angry against Job, for he had said himself to be righteous before God.)*

<sup>3</sup> And also Elihu had indignation against the three friends of Job, for they had found no reasonable answer, but only had condemned Job *(or but had only condemned Job.)*

<sup>4</sup> Therefore Elihu abode Job speaking, for they, that spake, were elder men. *(And so Elihu waited for Job to finish speaking, for all those, who spoke, were older than he was.)*

<sup>5</sup> But when he had seen, that these three men might not answer Job, he was wroth greatly *(or he was very angry.)*

<sup>6</sup> And Elihu, the son of Barachel *(the)* Buzite, answered, and said, I am younger in time, and ye be elder; therefore with head holden down, I dreaded to show to you my sentence. *(And Elihu, the son of Barachel the Buzite, answered, and said, I am younger in age, and ye be older; and so with my face cast down, I feared to tell you my thinking.)*

<sup>7</sup> For I hoped that *[the]* longer age should speak, and that the multitude of years should teach wisdom.

<sup>8</sup> But as I see *now*, a spirit is in men, and the inspiration, *either revelation*, of Almighty God giveth understanding.

<sup>9</sup> Men of long life be not *(always)* wise, and eld men understand not doom. *(Men of long life do not always be wise, nor do old men always have judgement, or know what is right.)*

<sup>10</sup> Therefore I shall say, Hear ye me, and I also shall show my knowing to you. *(And so I say, Listen ye to me, and I shall show my knowledge to you.)*

<sup>11</sup> For I abode your words, I heard your prudence, as long as ye disputed in your words. *(For I waited on your words, and I listened to your thinking, for as long as ye disputed with your words.)*

<sup>12</sup> And as long as I guessed you to say anything, I beheld; but as I perceive, there is none of you, that may reprove Job, and answer to his words; *(And for as long as I thought, that any of you had something of value to say, I listened; but now I perceive, that none of you can rebuke Job, or make an answer to his words;)*

<sup>13</sup> lest peradventure ye say, We have found wisdom; God, and not man, hath cast him away. *(lest perhaps ye say, We have found wisdom; but it is God who hath thrown him away, and not man.)*

<sup>14</sup> Job spake nothing to me, and I not by your words shall answer him. *(Job spoke to you, and said nothing to me, but I shall not shall answer him with words like yours.)*

<sup>15</sup> They *[much]* dreaded, and answered no more, and took away speech from themselves. *(For; Job, they be afraid, and have no more answers, and nothing left to say.)*

<sup>16</sup> Therefore since I abode, and they spake not, they stood, and answered no more; *(And so, since I waited, and now they speak no more, but stand silent, and have no more answers.)*

<sup>17</sup> also I shall answer my part, and I shall show my knowing. *(now I shall state my part, and I shall say what I think.)*

<sup>18</sup> For I am full of words, and the spirit of my womb, *that is, (my) mind*, constraineth me.

<sup>19</sup> Lo! my womb is as must without *(a)* spigot/without *(a)* faucet, *either a venting*, that bursteth new vessels.

<sup>20</sup> I shall speak, and *(then)* breathe again a little; I shall open my lips, and I shall answer *(you)*.

<sup>21</sup> I shall not take the person of a man, and I shall not make God even to man. (*I shall not show favour to anyone, and I shall not make God equal to people.*)

<sup>22</sup> For I know not how long I shall abide alive, and if my Maker will take me away after a little time.

## CHAPTER 33

<sup>1</sup> Therefore, Job, hear thou my speeches, and harken (*to*) all my words.

<sup>2</sup> Lo! I have opened my mouth, (*and*) my tongue shall speak in my cheeks.

<sup>3</sup> Of simple heart *be* my words, and my lips shall speak clean sentence. (*My words be from a sincere heart, and my lips shall speak clear sentences.*)

<sup>4</sup> The spirit of God made me, and the breathing of Almighty God quickened me.

<sup>5</sup> If thou mayest, answer thou to me, and stand thou against my face.

<sup>6</sup> Lo! God made me as and thee; and also I am formed of the same clay. (*Behold! God hath made me like he did thee; and I am also formed out of the same clay.*)

<sup>7</sup> Nevertheless my miracle, *that is, (the) knowing given of God, either by (a) miracle, to me, make thee not afearred, and mine eloquence be not grievous to thee. (But let not my miracle, that is, the knowledge given to me by God, by a miracle, make thee afraid, and let not my eloquence be grievous, or heavy, to thee.)*

<sup>8</sup> Thou saidest in mine hearing, and I heard the voice of thy words, (*saying*),

<sup>9</sup> I am clean, and without guilt, and unwemmed (*or and without blemish, or without fault*), and wickedness is not in me.

<sup>10</sup> For God found quarrels in me, therefore he deemed me (*an*) enemy to himself. (*But for God found quarrels with me, and so he judged me as an enemy to himself.*)

<sup>11</sup> He hath set my feet in a stock (*or He hath put my feet in the stocks*); he kept (*watch over*) all my paths.

<sup>12</sup> Therefore this thing it is, in which thou art not made just, (*or And so it is this in which thou art wrong*); I shall answer to thee, that God is more than man.

<sup>13</sup> Thou, *Job*, strivest against God, that not at all *thy* words [*he*] answered to thee. (*Thou, Job, complainest against God, for he answered not any of thy words to thee.*)

<sup>14</sup> God speaketh once, and the second time he rehearseth not the same thing. (*For God speaketh once, and he repeateth not the same thing a second time.*)

<sup>15</sup> *God speaketh* by a dream in the vision of (*the*) night, when sleep falleth on men, and when they sleep in their bed. (*God speaketh in a dream in the vision of the night, when sleep falleth on men, and they sleep in their beds.*)

<sup>16</sup> Then he openeth the ears of men, and he teacheth them, and teacheth prudence, or discipline;

<sup>17</sup> (*so*) that he turn away a man from these things which he made, and deliver him from pride;

<sup>18</sup> and that he deliver his soul from corruption, and his life, that it go not into sword. (*and so that he deliver his soul from corruption, and that he die not by the sword.*)

<sup>19</sup> Also *God* blameth a man by sorrow in his bed, and he maketh all the bones of him for to wax rotten. (*And God correcteth a person by sending sickness to him in his bed, and he maketh all his bones to grow rotten.*)

<sup>20</sup> Bread is made abominable to him in his life, and the meat, that before was to him desirable, *loathed* to his soul after. (*And so for him, bread is made abominable, and the food, which he desired before, is now loathed by his soul.*)

<sup>21</sup> His flesh shall fail for rot, and his bones, that were covered, shall be made naked.

<sup>22</sup> His soul shall nigh to corruption, and his life to things bringing death.

<sup>23</sup> If an angel, one of a thousand, is speaking for him, that he show the equity of man, (*Now if an angel, one of thousands, speaketh for man, to declare what he hath done right,*)

<sup>24</sup> (*then*) *God* shall have mercy on him, and shall say, Deliver thou him, that he go not down into corruption; I have found in what thing I shall do mercy to him.

<sup>25</sup> His flesh is wasted with torments; turn he again to the days of his young waxing age. (*His flesh hath been wasted by torments; return he now to the days of his youth.*)

<sup>26</sup> He shall beseech God, and he shall be quemeful to him; and he shall see his face in perfect joy, and he shall yield to man his rightfulness. (*He shall beseech God, and he shall be merciful to him; and he shall see his face with perfect joy, and God shall make all things right for him.*)

<sup>27</sup> He shall behold (*other*) men, and he shall say, I have sinned, and verily I have trespassed; and I have not received, as I was worthy. (*If he shall look at other men, and he shall say, I have sinned, and truly I have trespassed; and I have not received, what I was worthy to receive;*)

<sup>28</sup> Forsooth he hath delivered his soul, that it should not go into perishing, but that he living should see light. *(then he hath saved his soul, so that he shall not perish, but that in living he shall see the light.)*

<sup>29</sup> Lo! God worketh all these things in three times by all men; *(Behold! God worketh all these things many times for all people;)*

<sup>30</sup> that he again-call their souls from corruption, and enlighten them in the light of living men. *(so that he call back their souls from corruption, and enlighten them with the light of the living.)*

<sup>31</sup> Job, take heed, and hear thou me, and be thou still, while I speak, *(or and listen to me, while I speak).*

<sup>32</sup> But if thou hast ready what thou shalt speak, answer thou to me, speak; for I will, that thou appear just, *(or for I desire, that thou be justified, or proven right).*

<sup>33</sup> That if thou hast not, hear thou me, *(or But if thou hast not, listen thou to me);* be thou still, and I shall teach thee wisdom.

## CHAPTER 34

<sup>1</sup> And so Elihu pronounced, and spake also these things, *(and said),*

<sup>2</sup> Wise men, hear ye my words, and learned men, harken ye *(to)* me;

<sup>3</sup> for the ear proveth words, and the throat deemeth meat by taste *(or and the tongue judgeth food by taste).*

<sup>4</sup> Choose we doom to us *(or Let us use judgement);* and see we among us, what is the better.

<sup>5</sup> For Job said, I am just, and God hath turned my justness upside down. *(For Job said, I am innocent, but God hath turned my justice, or my sentence, upside down.)*

<sup>6</sup> For why leasing is in deeming me, and mine arrow is violent without any sin. *(For lies be used in judging me, and my wound is fatal, yet I am without any sin.)*

<sup>7</sup> Who is a man, as Job is, that drinketh scorning as water? *(Who is such a man like Job, who drinketh scorning like water?)*

<sup>8</sup> that goeth with men working wickedness, and goeth with unfaithful men? *(who goeth with those working wickedness, and with the unfaithful?)*

<sup>9</sup> For he said, A man shall not please God, yea, though he run with God. *(For he said, Yea, though one may run with God, he still shall not please God.)*

<sup>10</sup> Therefore ye wise men, that is, *(ye with)* understanding, hear ye me; unpiety, either cruelty, be far from God *(or is far from God),* and wickedness from Almighty God.

<sup>11</sup> For he shall yield *(after)* the work of *(a)* man to him *(or For he shall yield to someone after their work, or their deeds);* and by the ways of each man he shall restore to him.

<sup>12</sup> For verily God shall not condemn without cause; neither Almighty God shall destroy doom. *(For truly God shall not condemn without a reason; nor shall Almighty God destroy, or pervert, justice.)*

<sup>13</sup> What other man hath he ordained upon earth? either whom hath he set upon the world, that he hath made? *(But hath someone else ordained God upon the earth? or hath someone set him upon the world which he himself hath made? No!)*

<sup>14</sup> If God *(ad)*dresseth his heart to him, he shall draw to himself his spirit and blast. *(If God directed his heart towards people, and he drew back his spirit and his breath unto himself;)*

<sup>15</sup> Each flesh shall fail together *in dying;* and a man shall turn again into ashes. *(then all flesh would fail together; that is, they would all die, and everyone would return to the dust.)*

<sup>16</sup> Therefore if thou hast understanding, hear thou that that is said, and harken *(to)* the voice of my speech.

<sup>17</sup> Whether he that loveth not doom may be made whole? and how then condemnest thou so much him, that is just? *(Can he who loveth not justice be made whole? so how then condemnest thou him, who is so just, or so fair?)*

<sup>18</sup> He it is that saith to a king, *Thou art apostate, either (a) breaker of religion, when he keepeth not rightfulness and the common good; which calleth the dukes unpiety, either unfaithful. (It is he who saith to a king, Thou art an apostate, that is, a breaker of religion, when he keepeth not righteousness and the common good; he who calleth the leaders unpiety, or unfaithful.)*

<sup>19</sup> He accepteth not the persons of princes *(or He favoureth not princes, or rulers),* neither he knoweth a tyrant to spare him, when he striveth against a poor man; for all men be the work of his hands.

<sup>20</sup> They shall die suddenly, and at midnight peoples shall be troubled; and shall pass, and shall take away a violent man without hand. *(And then suddenly they shall die, yea, at midnight these people shall be troubled, and shall pass away; he shall take away a mighty man, without even raising a hand.)*

<sup>21</sup> For the eyes of God be on the ways of men, and he beholdeth all the goings of them.  
<sup>22</sup> No darkneses be, neither no shadow of death is, that they, that work wickedness, be hid there; *(There is no darkness, nor shadow of death, where they, who work wickedness, can be hid;)*

<sup>23</sup> for it is no more in the power of man, that he come to God into doom. *(for it is not in the power of man, to set the time, when he come before God for judgement.)*

<sup>24</sup> God shall all-break many men and unnumberable *(or God shall all-break innumerable powerful men);* and shall make other men to stand for them.

<sup>25</sup> For he knoweth the works of them; *[and]* therefore he shall bring in *(the)* night upon them, and they shall be all-broken.

<sup>26</sup> He smote them, as unpius men, in the place of seeing men. *(He striketh them, like unpius men, where all can see.)*

<sup>27</sup> Which went away from him by casting afore/by forecasting *(or For they went away from him by intention, that is, willfully),* and would not understand all his ways.

<sup>28</sup> That they should make the cry of a needy man to come to him, and that he should hear the voice of poor men. *(Yea, they who maketh the cry of the needy to come to him, so that he heareth the voice of the poor.)*

<sup>29</sup> For when he granteth peace, who is it that condemneth him? And since he hideth his cheer, who is *(it)* that seeth him? And on folks, and on all men, *he hath power to do such things. (And if he granteth peace, who is it that condemneth him? But when he hideth his face, then who can find him? And he hath power to do such things over the nations, yea, over all people.)*

<sup>30</sup> Which maketh a man, hypocrite, to reign, for the sins of the people. *(And he maketh a man, who is a hypocrite, to reign, for the sins of the people.)*

<sup>31</sup> Therefore for I have spoken to God, I shall not forbid thee to speak. *(And so now I have spoken for God, and remember, I did not forbid thee to speak for him.)*

<sup>32</sup> If I have erred, teach thou me; if I have spoken wickedness, I shall no more add to *(it).*

<sup>33</sup> Whether God asketh that *wickedness* of thee, for it displeased thee? For thou hast begun to speak, and not I; *(so)* that if thou knowest anything better, speak thou *that.*

<sup>34</sup> Men *(of)* understanding, speak to me; and a wise man, hear me.

<sup>35</sup> Forsooth Job hath spoken follily, and his words sound not *(like)* teaching. *(For Job hath spoken foolishly, and his words be not sound teaching.)*

<sup>36</sup> My father *(God),* be Job proved unto the end; cease thou not from the man of wickedness, *(My father God, let Job be proved evil unto the end; cease thou not from this wicked man.)*

<sup>37</sup> that addeth blasphemy over his sins. Be he constrained among us in the meantime; and then by his words stir he God to the doom. *(who addeth blasphemy on top of his sins. Let him be constrained among us in the meantime; and then, with his words, stir he God to judgement.)*

## CHAPTER 35

<sup>1</sup> Therefore Elihu spake again, *(and said)* these things,

<sup>2</sup> Whether thy thought seemeth even, *either rightful,* to thee, that thou shouldest say, I am right fuller than God? *[or I am more rightwise than God?]*

<sup>3</sup> For thou saidest, That, that is good, pleaseth not thee; either what profiteth it to thee, if I do sin? *(For thou hast said, What is good, pleaseth thee not; or what profiteth it to me, if I do not sin?)*

<sup>4</sup> Therefore I shall answer to thy words, and to thy friends with thee.

<sup>5</sup> See thou, and behold *(the)* heaven(s) *(or and look at the sky),* and behold thou the air, and know that God is higher than thou. *[Behold heaven, and look, and mindfully see the clouds, (all) that is higher than thou.]*

<sup>6</sup> If thou sinnest, what shalt thou harm him? and if thy wickednesses be multiplied, what shalt thou do against him? *(If thou sinnest, what harm shalt thou do to him? and if thy wickednesses be multiplied, what shalt thou do to him?)*

<sup>7</sup> Certainly if thou doest justly, what shalt thou give to him; either what shall he take of thine hand? *(And if thou doest righteously, what shalt thou give him? or what shall he receive from thy hand?)*

<sup>8</sup> Thy wickedness shall annoy a man, which is like thee, (*or Thy wickedness shall harm a man, who is just like thee*); and thy rightwiseness shall help the son of a man.

<sup>9</sup> Men shall cry for the multitude of false challengers, and they shall wail for the violence of the power of tyrants.

<sup>10</sup> And Job said not, Where is God, that made me, and that gave songs in the night? (*And no one hath said, Where is God, who made me, and gave songs in the night, that is, hope in the darkness?*)

<sup>11</sup> And the which teacheth us above the beasts of [*the*] earth, and he shall teach us above the birds of (*the*) heaven(s). (*And who teacheth us more than the beasts of the earth, and the birds of the air.*)

<sup>12</sup> There they shall cry, and God shall not hear *them*, for the pride of evil men. (*And they shall cry for help, but God shall not hear them, because of the pride of evil people.*)

<sup>13</sup> For God shall not hear without cause, and Almighty God shall behold the causes of each man. (*For God shall not listen to vanity, that is, to vain, or empty, things, nor shall Almighty God consider the importuning of these people.*)

<sup>14</sup> Yea, when thou sayest, He beholdeth not; be thou deemed before him, and abide thou him (*or wait thou for him, and be thou judged before him*).

<sup>15</sup> For now the Lord bringeth not in his strong vengeance, (*n*)either he vengeth felonies greatly here. (*But here and now, the Lord bringeth not in his strong vengeance, nor greatly avengeth felonies;*)

<sup>16</sup> Therefore Job openeth his mouth in vain, and multiplieth words without knowing. (*and so Job openeth his mouth in vain, or in futility, and multiplieth words without knowledge.*)

## CHAPTER 36

<sup>1</sup> Also Elihu added, and spake these things, (*And Elihu added more, and also said these things,*)

<sup>2</sup> Suffer thou me a little, and I shall show to thee; for yet I have that, that I shall speak for God (*or for I still have things to say for God*).

<sup>3</sup> I shall rehearse my knowing from the beginning; and I shall prove my worker just. (*I shall use all my knowledge from far and wide; and I shall prove that my Maker is just, or fair.*)

<sup>4</sup> For verily my words be without leasing, and by *them* perfect knowing shall be proved to thee. (*For truly my words be without any lying, and by them sound reasoning shall be shown to thee.*)

<sup>5</sup> God casteth not away mighty men, since he is mighty; (*God, who is mighty, despiseth no one, since he is so mighty;*)

<sup>6</sup> but he saveth not wicked men, and he giveth doom to poor men. (*but he saveth not the wicked, and he giveth justice to the poor.*)

<sup>7</sup> He taketh not away his eyes from a just man; and he setteth kings in *their* seat [*into*] without end, and they be raised up there. (*He taketh his eyes not away from the righteous; and he putteth kings on their thrones forevermore, and they be raised up there.*)

<sup>8</sup> And (*then*) if they be in chains, and be bound with the ropes of poverty,

<sup>9</sup> he shall show to them their works, and their great trespasses; for they were violent, *either* raveners.

<sup>10</sup> Also he shall open their ears, that he chastise *them*; and he shall speak to *them*, that they turn again from *their* wickedness. (*And he shall open their ears, so that he can chastise them; and he shall speak to them, so that they turn away from their wickedness.*)

<sup>11</sup> If they hear *him*, and keep his *behests*, they shall full-fill their days in good, and their years in glory. (*If they hear him, and obey him, they shall fill their days full with good things, and their years with glory.*)

<sup>12</sup> Soothly if they hear not, they shall pass by sword, and they shall be wasted in folly. (*But if they will not listen, or obey, then they shall pass away, or die, by the sword, and they shall be destroyed by foolishness.*)

<sup>13</sup> Feigners and false men stir (*up*) the wrath of God; and they shall not cry to *God*(*or but they do not cry out to God*), and acknowledge *their* guilt, when they be bound.

<sup>14</sup> The soul of them shall die in (*a*) tempest; and the life of them among womanish men. (*They shall die young; after a life of disgrace.*)

<sup>15</sup> He shall deliver a poor man from his anguish; and he shall open his ear in tribulation. (*He shall rescue the poor from their anguish; and he shall use tribulation to open their eyes.*)

<sup>16</sup> Therefore he shall save thee from the strait mouth of the broadest *tribulation*, and not having a fundament under it; and the rest of thy table shall be full of fatness. (*And so he hath saved thee out of the strait, or the narrow, and into the broad, where there was no tribulation; and thy table was covered with food.*)

<sup>17</sup> Thy cause is deemed as *the cause* of a wicked man; and thou shalt receive thy cause and thy doom. (*But now thy case is judged like the case of the wicked; and for that thou shalt receive thy judgement and thy punishment.*)

<sup>18</sup> Therefore wrath overcome thee not, that thou oppress any man; and the multitude of gifts bow thee not. (*And so let not anger overcome thee, so that thou oppress anyone; and do not bow thyself down before a multitude of gifts.*)

<sup>19</sup> Put down thy greatness without tribulation, and *put down* all strong men by strength. (*Depend not upon thy own greatness, whether thou suffereth tribulation, or not, and depend not upon any strong man for your help in times of trouble.*)

<sup>20</sup> Delay thou not the night, that peoples go up for them. (*Desire thou not the night, when nations shall perish.*)

<sup>21</sup> Be thou ware, that thou bow not (*down*) to wickedness; for thou hast begun to follow this *wickedness* after (*thy*) wretchedness.

<sup>22</sup> Lo! God is high in his strength, and none is like him among the givers of law. (*Behold! God's strength towers over all, and there is no one like him among the law givers, (or the rulers.)*)

<sup>23</sup> Who may seek out the ways of God? either who dare say to him, Thou hast wrought wickedness?

<sup>24</sup> Have thou mind (*or Remember*), that thou knowest not his work, of whom men *have* sung.

<sup>25</sup> All men see God; each man beholdeth afar. (*All see God, or what he hath done; but all behold him from afar.*)

<sup>26</sup> Lo! God is great, over-coming our knowing, (*or Behold! God (is) so great, and we shall truly never know how great he is;*) the number of his years is without number.

<sup>27</sup> He taketh (*up*) the drops of rain; and he poureth out (*the*) rains at the likeness of floodgates,

<sup>28</sup> which come down (*out*) of the clouds, that cover all things (*from*) above.

<sup>29</sup> If he will stretch forth clouds as his tent, (*If he will stretch forth the clouds like his tent,*)

<sup>30</sup> and lightning with his light from above, he shall cover, yea, the hinges of the sea, (*that is, the depths of the sea.*)

<sup>31</sup> For by these things he deemeth peoples, and giveth meat to many deadly men. (*For by these things he feedeth the nations, and giveth food to many mortals.*)

<sup>32</sup> In (*his*) hands he hideth (*the*) light; and (*then*) commandeth it, that it come (*out*) again.

<sup>33</sup> He telleth of it to his friend, that it is his possession; and that he may ascend to it.

## CHAPTER 37

<sup>1</sup> Mine heart dreaded of this thing, and is moved out of his place. (*My heart feareth this thing, and is given a start, or a shock, in its place or and is startled out of its place.*)

<sup>2</sup> It shall hear an hearing in the fearedfulness of his voice, and a sound coming forth [*out*] of his mouth.

<sup>3</sup> He beholdeth over all (*the*) heavens; and his light is over the terms of the earth.

<sup>4</sup> (*A*)Great sound shall roar after him, and he shall thunder with the voice of his greatness; and it shall not be sought out, when his voice is heard.

<sup>5</sup> God shall thunder in his voice wonderfully, which maketh great things that may not be sought out. (*God shall thunder wonderfully with his voice, and he maketh great things which cannot be understood.*)

<sup>6</sup> He *it is* that commandeth the snow to come down upon the earth (*or It is he who commandeth the snow to come down on the earth*), and to the rains of winter, and to the rains of his strength.

<sup>7</sup> He marketh in the hand of all men, that all men know their works (*or so that all can know his works*).

<sup>8</sup> An unreasonable beast shall go into his den, and shall dwell in his cave, *either dark place.* (*An unreasoning beast shall go into its den, and shall live there in its cave, or that dark place.*)

<sup>9</sup> Tempest shall go out from the inner things, and cold from Arcturus, *that is, a sign of five stars in the north. (The tempest shall go out from the south, and the cold shall come from the north.)*

<sup>10</sup> When God maketh blowing, frost waxeth *(al)together*; and again full broad waters be poured out *thereof. (When God maketh blowing, the frost cometh; and very broad waters be poured out again.)*

<sup>11</sup> Wheat desireth clouds, and *(the)* clouds spread abroad their light.

<sup>12</sup> The which clouds compass all things about by compass *(or Which clouds go about everywhere)*, whither ever the will of the governor leadeth them, to all thing to which he commandeth them upon the face of the world;

<sup>13</sup> whether in one lineage, either in his land, *(or whether for just one tribe, or over all his land)*, either in whatever place of his mercy he commandeth those to be found.

<sup>14</sup> Job, harken thou *(to)* these things; stand thou, and behold the marvels of God.

<sup>15</sup> Whether thou knowest, when God commanded to the rains, that those shall show the light of his clouds? *(Knowest thou, that when God commandeth to the rains, they show the lightning in his clouds?)*

<sup>16</sup> Whether thou knowest the great ways of the clouds, and the perfect knowings of those? *(Knowest thou the great ways of the clouds, which be made by his perfect knowledge?)*

<sup>17</sup> Whether thy clothes be not hot, when the earth is blown with the south *(wind)?*

<sup>18</sup> In hap thou madest with him *(the)* heavens, which most firm be founded, as of brass. *(Perhaps thou madest the heavens with him, which be created most firm, like bronze.)*

<sup>19</sup> Show thou to us, what we shall say to him; for we be wrapped in darknesses.

<sup>20</sup> Who shall tell to him, what things I speak? yea, if he speaketh, a man shall be devoured. *(Who shall tell him what things he should speak? yea, if a man speaketh, he shall be devoured!)*

<sup>21</sup> And now men see not *(the)* light; the air shall be made thick suddenly into clouds, and wind passing shall drive away those. *(And now people do not see the light; and then suddenly the air shall be made thick with clouds, but the passing wind shall drive them away.)*

<sup>22</sup> Gold shall come from the north, and the fearedful praising of God. *(And then a golden glow shall come from the north, from the terrible, or the wonderful, majesty of God.)*

<sup>23</sup> For we may not find him worthily; *he is great in strength, and in doom, and in rightfulness, and he may not be told out. (For we be not able to find him; yea, he is great in strength, and in justice, and in righteousness, and he cannot be described, or understood.)*

<sup>24</sup> Therefore men shall dread him; and all men, that seem to themselves to be wise, shall not be *(so fool-)hardy* to behold God. *(And so people shall fear him; and all, who shall be wise, shall look to God.)*

## CHAPTER 38

<sup>1</sup> Forsooth the Lord answered from the whirlwind to Job, and said, *(Then the Lord answered Job out of the whirlwind, and said,)*

<sup>2</sup> Who is this man, wrapping together sentences with unwise words?

<sup>3</sup> Gird thou as a man thy loins; I shall ask thee, and answer thou *[to]* me. *(Gird thou up thy loins like a man; I shall ask thee, and thou shalt answer me.)*

<sup>4</sup> Where were thou, when I set the foundations of the earth? *(or when I made the foundations of the earth?)* show thou to me, if thou hast understanding.

<sup>5</sup> Who setted *[the]* measure*(ment)s* thereof, if thou knowest? either who stretched forth a line thereupon?

<sup>6</sup> Upon what thing be the foundations thereof made *(stead)fast?* either who sent down the cornerstone thereof,

<sup>7</sup> when the morrow stars praised me together, and all the sons of God sang joyfully?

<sup>8</sup> Who closed together the sea with doors, when it brake out coming forth as of the womb? *(Who altogether enclosed the sea with doors, when it broke out as if coming forth from the womb?)*

<sup>9</sup> When I setted a cloud the covering thereof, and I wrapped it with darkness, as with *(the)* 'clothes of young childhood.

<sup>10</sup> I *(en)compassed* it with my terms, and I setted a bar, and doors; *(I surrounded it with borders, and I set its doors and bars in place;)*

<sup>11</sup> and I said, Hitherto thou shalt come, and thou shalt not go further; and here thou shalt break together thy swelling waves. (*and I said, Thou shalt come hitherto, and thou shalt go no further; and here thou shalt altogether break thy swelling waves.*)

<sup>12</sup> Whether after thy birth thou commandedest to the beginning of the day, and showedest to the morrowtide his place? (*or and hast shown, or told, the morning its place?*)

<sup>13</sup> Whether thou heldest shaking together the last parts of [the] earth, and shakedest away [the] wicked men therefrom? (*Hast thou taught it to take hold of the last parts of the earth, and shakedest out the wicked from there?*)

<sup>14</sup> A sealing shall be restored as clay, and it shall stand as a cloth. (*It shall be as clear as the mark of a seal on a piece of clay, and it shall stand out like the folds of a cloak.*)

<sup>15</sup> The light of wicked men shall be taken away from them, and an high arm shall be broken.

<sup>16</sup> Whether thou hast entered into the depth of the sea, and hast walked in the last parts of the depth, *that is, the ocean, or the great west sea?* (*Hast thou entered into the depths of the sea? or hast thou walked in the deep parts of the ocean?*)

<sup>17</sup> Whether the gates of death be opened to thee, and thou hast seen the dark doors? (*Be the gates of death opened to thee, and hast thou seen the dark doors?*)

<sup>18</sup> Whether thou hast beheld the breadth of the earth? Show thou to me, if thou knowest all (*these*) things,

<sup>19</sup> in what way the light dwelleth, and which is the place of darkness; (*yea, the way to where the light dwelleth, and where the place of darkness is;*)

<sup>20</sup> that thou lead out each thing to his terms, and that thou understand the ways of his house. (*so that thou can then lead out each to its boundary, and that thou know the way to its house.*)

<sup>21</sup> Knewest thou then, that thou shouldest be born, and knew thou the number of thy days?

<sup>22</sup> Whether thou enteredest into the treasures of snow, either beheldest thou the treasures of hail? (*Hast thou entered into the treasure house of the snow? or beheldest thou the treasure house of the hail?*)

<sup>23</sup> which things I made ready into the time of an enemy, into the day of fighting and of battle. (*which things I made ready for the time of an enemy, for the day of fighting and of battle.*)

<sup>24</sup> By what way is the light spread abroad, and by what way heat is parted upon earth? (*By what way is the light spread abroad, and by what way is the east wind carried here and there, over the earth?*)

<sup>25</sup> Who gave course to the strongest rain, and way of the thunder sounding? (*Who gave a course for the strongest rain, and a way for the sounding thunder?*)

<sup>26</sup> That it should rain on the earth without man, in desert, where none of deadly men dwelleth? (*So that it would rain on the earth where there is no one, yea, in the wilderness, where no person liveth?*)

<sup>27</sup> That it should [ful] fill a land without (*a*) way and desolate, and should bring forth green herbs?

<sup>28</sup> Who is [the] father of (*the*) rain, either who engendered the drops of dew?

<sup>29</sup> Of whose womb went out ice, and who begat frost from heaven? (*Out of whose womb went out the ice, and who begat the frost from the heavens?*)

<sup>30</sup> (*The*) Waters be made hard in the likeness of [*a*] stone, and the over-part of [*the*] ocean is constrained together (*or and the face of the ocean is altogether frozen*).

<sup>31</sup> Whether thou shalt be able to join together [*the*] shining stars (*called*) Pleiades, *that is, the seven stars*, either thou shalt be able to destroy the compass of Arcturus? (*or shalt thou be able to destroy the orbit of Orion?*)

<sup>32</sup> Whether thou bringest forth Lucifer, *that is, the day star*, in his time, and makest the even star to rise upon the sons of [*the*] earth? (*Bringest thou forth Mazzaloth in its time, that is, the stars and the constellations, or makest Arcturus to rise upon the sons of the earth?*)

<sup>33</sup> Whether thou knowest the order of heaven, and shall set the reason thereof in [*the*] earth? (*Knowest thou the order of the heavens, and can thou impose that order here on earth?*)

<sup>34</sup> Whether thou shalt raise thy voice into a cloud, and the fierceness of (*their*) waters shall cover thee? (*Can thou raise up thy voice to the clouds, so that the fierceness of their waters shall then cover thee?*)

<sup>35</sup> Whether thou shalt send out lightnings (*or Can thou send out lightnings*), and they shall go forth, and those shall turn again, and shall say to thee, We be present?

<sup>36</sup> Who hath put wisdom (*in*) to the entrails of man, *that is, (into his) soul*, either who gave understanding to the cock?

<sup>37</sup> Who shall tell out the reason of (*the*) heavens, and who shall make [*the*] according of heaven to sleep? (*Who can count the clouds, and who can empty out all the rain from the heavens?*)

<sup>38</sup> When dust was founded on the earth, and clots were joined together? (*Yea, when the dust is as hard as iron, and clods be joined together!*)

<sup>39</sup> Whether thou shalt take [*the*] prey to the lioness, and shalt fill the souls of her whelps, (*Shalt thou take the prey for the lioness, and fulfill, or satisfy, the hunger of her whelps,*)

<sup>40</sup> when they lie in (*their*) caves, and (*wait in*) ambush in (*their*) dens?

<sup>41</sup> Who maketh ready for the crow his meat, when his young cry to God, and wander about, for they have not meats? (*Who prepareth food for the crow, when his young cry to God, and wander about, for they have no food?*)

## CHAPTER 39

<sup>1</sup> Whether thou knowest the time of birth of wild goats in (*the*) stones, either hast thou espied hinds bringing forth calves? (*Knowest thou the time of birth for the wild mountain goats, or hast thou seen the deer bringing forth their calves?*)

<sup>2</sup> Hast thou numbered the months of their conceiving, and hast thou known the time of their calving?

<sup>3</sup> They be bowed down to [*the*] calf, and so calve; and they send out *then* roarings (*or and then they send out their roarings*).

<sup>4</sup> Their calves be separated *from them*, and go forth to pasture; they go out, and they turn not again to *their mothers*.

<sup>5</sup> Who hath let go the wild ass free, and who hath loosed the bonds of him? (*Who hath let the wild donkey go free, and who hath loosened his bonds?*)

<sup>6</sup> To whom I have given an house in (*the*) wilderness, and the tabernacles of him in the land of saltness. (*To whom I have given a home in the desert, and his dwelling places in the salty land.*)

<sup>7</sup> He despiseth the multitude of the city; he heareth not the cry of the asker.

<sup>8</sup> He looketh about the hills of his pasture, and he seeketh (*after*) all green things.

<sup>9</sup> Whether an unicorn shall desire to serve thee, either shall dwell at thy cratch? (*Shall a wild ox desire to serve thee, or shall he stay in thy stall?*)

<sup>10</sup> Whether thou shalt bind the unicorn with thy chain, for to ear *thy land*, either shall he break the clots of the valleys after thee? (*Shalt thou bind the wild ox with thy chain, to plow thy land, or shall he break up the clods of the valleys after thee?*)

<sup>11</sup> Whether thou shalt have trust in his great strength, and shalt thou leave to him thy travails? (*Shalt thou have trust in his great strength, and shalt thou leave thy work for him to do?*)

<sup>12</sup> Whether thou shalt believe to him, that he shall yield seed to thee, and shall gather (*it*) together (*for*) thy cornfloor? (*Shalt thou trust him, that he shall bring in thy seed to thee, and shall gather it unto thy threshing floor?*)

<sup>13</sup> The feather of an ostrich is like the feathers of a gyrfalcon, and of an hawk;

<sup>14</sup> the which *ostrich* forsaketh his eggs in the earth, in hap thou shalt make those hot in the dust. (*who forsaketh his eggs in the earth, and warmeth them under the sand.*)

<sup>15</sup> He forgetteth, that a foot treadeth those *eggs*, either that a beast of the field all-breaketh *them*.

<sup>16</sup> He is made hard to his young, as if they were not his; he travailed in vain, while no dread constrained *him*. (*He is hardened against his young, as if they were not his; he laboured in vain, while no fear constrained him.*)

<sup>17</sup> For God hath deprived him from wisdom, and he hath not given understanding to him. (*For God hath deprived him of wisdom, and he hath not given him understanding.*)

<sup>18</sup> When time is, he raiseth the wings on high, (*or And then the time cometh that he raise up his wings on high*); he scorneth the horse, and his rider.

<sup>19</sup> Whether thou shalt give strength to an horse, either shalt give neighing about his neck? (*Hast thou given strength to a horse, and hast thou clothed his neck with a mane?*)

<sup>20</sup> Whether thou shalt raise him as locusts? The glory of his nostrils is dreaded. (*Hast thou made that horse as frightening as a horde of locusts? The glory of his nostrils (is) fearful indeed!*)

<sup>21</sup> He diggeth [*the*] earth with his foot, he full out joyeth; and he goeth boldly against [*the*] armed men.

<sup>22</sup> He despiseth fearedfulness, and he giveth not stead to [*the*] sword.

<sup>23</sup> An arrow case shall sound upon him; a spear and a shield shall shine.

<sup>24</sup> He is hot, *or fervent*, and gnasheth, and swalloweth the earth; and he areckoneth not that the cry of the trump soundeth (*or and he cannot be held when the cry of the trumpet soundeth*).

<sup>25</sup> When he heareth a clarion, he saith, Joy! he smelleth (*the*) battle afar (*off*); the exciting of dukes, and the yelling of the host, (*or the orders of the leaders, and the yelling of the army*).

<sup>26</sup> Whether an hawk spreading abroad his wings to the south, beginneth to have feathers by thy wisdom? (*Be it by thy wisdom that a hawk haveth feathers, and spreadeth his wings towards the south?*)

<sup>27</sup> Whether an eagle shall be raised up at thy commandment, and shall set his nest in high places?

<sup>28</sup> He dwelleth in stones, and he abideth in flints broken before, and in rocks, to which men may not nigh. (*He liveth on the stones, yea, on broken stones and rocks, to which men cannot come near*.)

<sup>29</sup> From thence he beholdeth (*his*) meat (*or From there he seeth his prey*), and his eyes look from [*a*] far.

<sup>30</sup> His young suck blood, and wherever a carrion is, anon he is present. (*His young suck up the blood, and wherever there is a carcass, at once he is present*.)

## CHAPTER 40

<sup>1</sup> And the Lord added to (*this*), and spake to Job (*or and spoke more to Job*), and said,

<sup>2</sup> Whether he, that striveth with God, shall have rest so lightly? Soothly he, that reproveth God, oweth for to answer to him. (*Shall he, who argueth with God, now so easily have rest? Yea he, who rebuketh God, ought to answer him.*)

<sup>3</sup> And Job answered to the Lord, and said,

<sup>4</sup> What may I answer, which have spoken lightly, *that is, indiscreetly and follily?* (*or What can I answer to thee, I who have spoken so freely, that is, so indiscreetly, and so foolishly?*) I shall put mine hand upon my mouth.

<sup>5</sup> I spake one thing, which thing I would, that I had not said, (*or I spoke one thing, which I wish, that I had not said*); and I spake another thing, to which I shall no more add.

<sup>6</sup> Forsooth the Lord answered to Job from the whirlwind, and said, (*Then the Lord answered Job out of the whirlwind, and said,*)

<sup>7</sup> Gird thou as a man thy loins, and I shall ask thee, and show thou to me. (*Gird thou up thy loins like a man, and I shall ask thee, and thou shalt answer me.*)

<sup>8</sup> Whether thou shalt make void my doom, and shalt thou condemn me, that thou be made just? (*Shalt thou make void my justice? that is, shalt thou say that I am unjust? and shalt thou condemn me, so that thou can be right?*)

<sup>9</sup> And if thou hast an arm, *or power*, as God hath, and if thou thunderest with like voice,

<sup>10</sup> take thou fairness about thee, and be thou raised on high, and be thou glorious, and be thou clothed in fair clothes. (*take thou beauty about thee, and be thou raised up on high, and be thou glorious, and be thou clothed in beautiful clothes.*)

<sup>11</sup> And destroy thou proud men in thy fierce vengeance (*or And destroy thou the proud with thy fierce vengeance*), and behold thou, and make low each boaster.

<sup>12</sup> Behold thou all proud men, and shame thou them; and all-break thou (*the*) wicked men in their place.

<sup>13</sup> Hide thou them in dust together, and drench down their faces into a ditch. (*Hide thou them in the dust together; and drown them down in a ditch.*)

<sup>14</sup> And then I shall acknowledge, that thy right hand may save thee. (*And then I shall acknowledge, that thy right hand can save thee.*)

<sup>15</sup> Lo! behemoth, whom I made with thee, shall as an ox eat hay. (*Behold! the behemoth, which I made with thee, eateth hay like an ox.*)

<sup>16</sup> His strength is in his loins, and his might is in the navel of his womb.

<sup>17</sup> He constraineth his tail as a cedar (*or His tail standeth up like a cedar*); the sinews of his stones of engendering be folded together.

<sup>18</sup> His bones be as pipes of brass; the gristle of him is as plates of iron. (*His bones be like brass pipes; his gristle is like iron plates.*)

<sup>19</sup> He is the beginning of the ways of God; he, that made him, shall set his sword to him. *(He is the chief of God's works; but he, who made him, shall set his sword against him.)*

<sup>20</sup> Hills bear herbs to this behemoth *(or The hills grow grass for this behemoth)*; all the beasts of the field play there.

<sup>21</sup> He sleepeth under shadow, in the private of a reed, in moist places. *(He sleepeth under a shadow, hidden among the reeds of the marshes.)*

<sup>22</sup> Shadows cover his shadow; the sallows of the river compass him *(about)*. *(Shady trees cover him with their shadows; the willows of the river surround him.)*

<sup>23</sup> He shall swallow up the flood, and he shall not wonder, *(or He shall swallow up the river, and he shall not be afraid)*; he hath trust, that *(the)* Jordan shall flow into his mouth.

<sup>24</sup> He shall take them by his eyes, as by an hook; and by sharp shafts he shall pierce his nostrils. *(Who shall put out his eyes, and shall catch him? who shall pierce his nostrils with sharp shafts?)*

## CHAPTER 41

<sup>1</sup> Whether thou shalt be able to draw out Leviathan with an hook, and shalt bind with a rope his tongue? *(Shalt thou be able to draw out this Leviathan with a hook, or bind his tongue with a rope?)*

<sup>2</sup> Whether thou shalt put a ring in his nostrils, either shalt pierce his cheek *[bone]* with an hook? *(Shalt thou put a ring in his nostrils, or pierce his cheekbone with a hook?)*

<sup>3</sup> Whether he shall multiply prayers to thee, either shall speak soft things to thee? *(Shall he say many prayers to thee, pleading and begging, or speak soft things to thee?)*

<sup>4</sup> Whether he shall make a covenant with thee, and shalt thou take him *(for)* a servant everlasting? *(Shall he make a covenant with thee, and then shalt thou make him thy everlasting servant?)*

<sup>5</sup> Whether thou shalt scorn him as a bird, either shalt thou bind him to thine handmaidens? *(Shalt thou scorn him like a bird, or shalt thou bind him up for thy servantesses?)*

<sup>6</sup> Shall friends carve him *(up)*, shall merchants part him *(among themselves)*?

<sup>7</sup> Whether thou shalt fill nets with his skin, and a fish basket with his head? *(Shalt thou fill his skin with harpoons, or his head with fish-hooks?)*

<sup>8</sup> Shalt thou put thine hand upon him? have thou mind of the battle, and add thou no more to speak, *(or remember the battle, and add thou no more to speak about it)*.

<sup>9</sup> Lo! his hope shall deceive him; and in the sight of all men he shall be cast down. *(Behold! his hope shall deceive him; and he shall be thrown down in front of all the people.)*

<sup>10</sup> I not as cruel shall raise him; for who may against-stand my face? *(Who would even dare raise up one who is so fierce? yea, who can stand before his face?)*

<sup>11</sup> And who gave to me before, that I yield to him? *(or And who ever gave anything to me, that I could give back to him?)* All things, that be under heaven, be mine.

<sup>12</sup> I shall not spare him for his mighty words, and made fair to beseech with. *(And I shall not forget to speak of his limbs, his might, and his beautiful, or his comely, shape.)*

<sup>13</sup> Who shall show the face of his clothing, and who shall enter into the midst of his mouth? *(Who shall open his outer clothing, or his hide? and who shall pass by the bridle of his mouth?)*

<sup>14</sup> Who shall open the gates of his cheer? fearedfulness is by the compass of his teeth. *(Who shall open the gates of his face, or his lips? for terror cometh from his teeth.)*

<sup>15</sup> His body is as molten shields of brass, and joined together with scales overlaying themselves. *(His body is like bronze shields, yea, scales joined together and overlaying each other.)*

<sup>16</sup> One is joined to another; and soothly breathing goeth not through those *(or and truly a breath cannot go between them)*.

<sup>17</sup> One shall cleave to another, and those pieces holding together themselves shall not be parted. *(One shall cleave to the other, and those pieces holding themselves together cannot be parted.)*

<sup>18</sup> His sneezing is as *(the)* shining of fire, and his eyes be as *(the)* eyelids of the morrowtide. *(His sneezing or His snorting sendeth out shots of lightning, and his eyes shine like the breaking of the day.)*

<sup>19</sup> Lights come forth of his mouth, as brands of fire, that be kindled. *(Lightnings come forth from his mouth, like kindled firebrands.)*

<sup>20</sup> Smoke cometh forth of his nostrils, as a boiling pot set upon the fire. (*Smoke cometh forth from his nostrils, like a boiling pot put on the fire.*)

<sup>21</sup> His breath maketh coals to burn, and (a) flame goeth out of his mouth.

<sup>22</sup> Strength shall dwell in his neck, and neediness shall go (away from) before his face.

<sup>23</sup> The members of his flesh *be* cleaving together to themselves; God shall send floods against him, and those shall not be borne over to another place.

<sup>24</sup> His heart shall be made (as) hard as a stone; and it shall be constrained (al)together as the anvil of a smith (*or and it shall be firm and unyielding, like the anvil of a smith.*)

<sup>25</sup> When he shall be taken away, angels shall dread; and they afear'd shall be purged. (*When he raiseth himself up, even the mighty shall be afraid; and they who be afraid shall be purged, or shall be purified.*)

<sup>26</sup> When sword taketh him, it may not stand, neither spear, neither habergeon. (*And when a sword trieth to take him, it shall not succeed, nor a spear, nor a dagger.*)

<sup>27</sup> For he shall areckon iron as chaff, and brass as rotten wood (*or and bronze like rotten wood.*)

<sup>28</sup> A man archer shall not drive him away; [*the*] stones of a sling be turned into stubble to him.

<sup>29</sup> He shall areckon an hammer as stubble; and he shall scorn a flourishing spear (*or and he shall have scorn for the spear that is flourished, or shaken, at him.*)

<sup>30</sup> The beams of the sun shall be under him; and he shall strew to himself gold as clay. (*Sharp stones shall be under him; and he shall spread abroad pointed shards upon the clay.*)

<sup>31</sup> He shall make the deep sea to boil as a pot; and he shall put it, as when ointments boil.

<sup>32</sup> A path shall shine after him; he shall guess the great ocean as waxing eld. (*He maketh a path to shine after him; and the great ocean as if growing old, that is, white with foam.*)

<sup>33</sup> No power there is on earth, that shall be comparisioned to him; which is made, that he should dread nothing. (*There is no power on earth, that can be compared to him; nothing which is made, that he should fear.*)

<sup>34</sup> He seeth all high thing[s]; he is king over all the sons of pride.

## CHAPTER 42

<sup>1</sup> Forsooth Job answered to the Lord, and said,

<sup>2</sup> I know, that thou mayest (*do*) all things, and that no thought/and that nothing is hid from thee.

<sup>3</sup> Who is this, that covereth counsel without knowing? Therefore I have spoken unwisely, and those things that pass over-measure my knowing. (*Who is this, you ask, who telleth out counsel without any true knowledge? And so yes, I have spoken unwisely, and of those things that, beyond measure, surpass my knowledge.*)

<sup>4</sup> Hear thou, and I shall speak; I shall ask thee, and answer thou to me. (*Listen thou, and I shall speak; and then, I pray, that thou shalt answer me.*)

<sup>5</sup> By (*the*) hearing of (*mine*) ear I have heard thee, but now mine eye seeth thee (*too*).

<sup>6</sup> Therefore I reprove myself, and do penance in dead spark and ashes. (*And so now I rebuke myself, and repent in dust and ashes.*)

<sup>7</sup> And after that the Lord had spoken these words to Job, he said to Eliphaz (*the*) Temanite, My strong vengeance is wroth against thee, and against thy two friends; for ye have not spoken before me rightful things, as my servant Job (*hath*). (*And after that the Lord had spoken these words to Job, he said to Eliphaz the Temanite, My strong vengeance is kindled against thee, and against thy two friends; for ye have not spoken rightly, or correctly, about me, like my servant Job hath.*)

<sup>8</sup> Therefore take ye (*un*)to you seven bulls, and seven rams; and go ye to my servant Job, and offer ye (*a*) burnt sacrifice for you(*r*selves). Forsooth Job, my servant, shall pray for you; (*and*) I shall receive his face, (*so*) that folly be not areckoned to you; certainly ye have not spoken before me rightful thing, as *hath* my servant Job, (*or for certainly ye have not spoken rightly, or correctly, about me, like my servant Job hath.*)

<sup>9</sup> Therefore Eliphaz (*the*) Temanite, and Bildad (*the*) Shuhite, and Zophar (*the*) Naamathite, went, and did, as the Lord had spoken to them; and the Lord received the face of Job (*or and then the Lord received Job into his presence*).

<sup>10</sup> Also the Lord was converted to the penance of Job, when he prayed for his friends. And the Lord added all things double, whichever were of Job. (*And after that he prayed*

*for his friends, the Lord was converted by the penance of Job or the Lord turned the fortunes of Job. And the Lord restored all things double to Job.)*

<sup>11</sup> And all his brethren, and all his sisters, and all that knew him before, came to him; and they ate bread with him in his house, and they moved their head upon him; and they comforted him on all the evil, that the Lord had brought in upon him; and they gave to him each man a sheep, and a golden earring. *(And all his brothers, and all his sisters, and all those who knew him before, came to him; and they ate bread with him in his house, and they shook their heads about him; and they comforted him over all the evil, which the Lord had brought in upon him; and each man gave him a sheep, and a gold earring.)*

<sup>12</sup> Forsooth the Lord blessed the last things of Job, more than the beginning of him; and fourteen thousand of sheep were made to him, and six thousand of camels, and a thousand yokes of oxen, and a thousand female asses. *(And the Lord blessed the last part of Job's life, more than he did the beginning; and so Job had in possession fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand female donkeys.)*

<sup>13</sup> And he had seven sons, and three daughters;

<sup>14</sup> and he called the name of the one daughter Jemima, and the name of the second daughter Kezia, and the name of the third daughter *he called Kerenhappuch, that is, a horn of women's ointment. (and he called his first daughter Jemima, and his second daughter Kezia, and his third daughter Kerenhappuch, that is, a box, or a container, of women's ointment.)*

<sup>15</sup> And there were not found so fair women in all the land, as *were* the daughters of Job; and their father gave heritage to them among their brethren. *(And in all the land, there were not found any women as beautiful, as Job's daughters; and their father gave each of them an inheritance, along with their brothers.)*

<sup>16</sup> Forsooth Job lived after these beatings, or scourgings, an hundred and forty years, and saw his sons, and the sons of his sons, till to the fourth generation; *(And after these tribulations, Job lived a hundred and forty years, and he saw his sons, and the sons of his sons, unto the fourth generation;)*

<sup>17</sup> and he was dead *eld [or and he died old]*, and full of days, *that is, he had length and prosperity of life.*

## PSALMS

### PSALM 1

<sup>1</sup> Blessed is the man, that goeth not in the counsel of wicked men; and stood not in the way of sinners, and sat not in the chair of pestilence. (*Happy is the person, who goeth not in the counsel of the wicked; and walketh not in the way of sinners, and sitteth not in the chair of pestilence.*)

<sup>2</sup> But his will is in the law of the Lord; and he shall bethink in the law of him day and night. (*But his delight is in the Law of the Lord; and he shall think about his Law day and night.*)

<sup>3</sup> And he shall be as a tree, which is planted beside the runnings of waters; that shall give his fruit in his time. And his leaf shall not fall down; and all things, whichever he shall do, shall have prosperity. (*And he shall be like a tree, which is planted beside the running water; it shall give its fruit at its proper time, and its leaves shall not fall down. Yea, everything, whatever he shall do, shall prosper.*)

<sup>4</sup> Not so wicked men, not so; but they be as dust, which the wind casteth away from the face of the earth. (*Not so the wicked, not so; but they be like the dust, which the wind bloweth away from off the face of the earth.*)

<sup>5</sup> Therefore wicked men rise not again in doom; neither sinners in the council of just men [*nor (the) sinful in the council of (the) righteous*]. (*And so the wicked shall not stand long at the judgement; nor shall the sinners stand with the congregation of the righteous.*)

<sup>6</sup> For the Lord knoweth the way of just men [*for For the Lord hath known the way of the righteous*]; and the way of wicked men shall perish. (*For the Lord knoweth the way of the righteous; but the way of the wicked shall perish.*)

### PSALM 2

<sup>1</sup> Why gnashed with teeth heathen men; and peoples thought vain things? (*Why do the heathen gnash with their teeth? and the peoples think up useless plans?*)

<sup>2</sup> The kings of earth stood together; and princes came together against the Lord, and against his Christ. (*The kings of the earth stood together; yea, the rulers came together against the Lord, and against his anointed king.*)

<sup>3</sup> Break we the bonds of them; and cast we away the yoke of them from us. (*And they said, Let us break their bonds, that is, their rule over us; yea, let us throw off their yoke from us.*)

<sup>4</sup> He that dwelleth in heavens shall scorn them; and the Lord shall bemoek them. (*But he who liveth in heaven shall scorn them; yea, the Lord shall mock them.*)

<sup>5</sup> Then he shall speak to them in his wrath; and he shall trouble them in his strong vengeance. (*And then he shall speak to them in his anger; and he shall trouble them with his fury.*)

<sup>6</sup> Soothly I am ordained of him a king upon Zion, his holy hill; (*And the Lord saith of me, I have set my king upon Zion; upon my holy hill.*)

<sup>7</sup> preaching his commandment. The Lord said to me, Thou art my son; I have begotten thee today. (*And I said, I shall tell out his decree. Then the Lord said to me, Thou art my son; and today I have become thy father.*)

<sup>8</sup> Ask thou of me, and I shall give to thee heathen men (*for*) thine heritage; and (*for*) thy possession the terms of earth. (*Ask thou of me, and I shall give thee the heathen for thy inheritance; and the ends of the earth for thy possession.*)

<sup>9</sup> Thou shalt govern them in an iron rod; and thou shalt break them together as the vessel of a potter. (*Thou shalt govern them with an iron rod; and thou shalt break them in pieces, like a clay pot.*)

<sup>10</sup> And now, ye kings, understand; ye that deem the earth, be ye learned. (*And so now, ye kings, understand; ye who judge, (or who rule), the earth, learn your lesson!*)

<sup>11</sup> Serve ye the Lord with dread; and make ye full out joy to him with trembling. (*Serve ye the Lord in fear or Serve ye the Lord with reverence; and bow down before him with trembling.*)

<sup>12</sup> Take ye lore of chastising; lest the Lord be wroth sometime, and ye perish from the just way. When his wrath shall burn out in short time; blessed be all they, that trust in him. (*Kiss ye the King, that is, worship and serve him; lest sometime, the Lord be angry. And then, ye perish on the way; when, in a moment of time, his anger flareth up. Happy be all they, who trust in him.*)

**PSALM 3**

<sup>1</sup> *The psalm of David, when he fled from the face of Absalom, his son. Lord, why be they multiplied that trouble me? many men rise against me. (A song by David, when he fled from his son Absalom. Lord, why be there so many who trouble me? why be there so many who rise up against me?)*

<sup>2</sup> *Many men say of my soul, None health there is to him in his God. (Many say of me, There is no help for him from his God.)*

<sup>3</sup> *But thou, Lord, art mine up-taker; my glory, and enhancing mine head. (But thou, Lord, art my defender; my glory, and the one who lifteth up my head.)*

<sup>4</sup> *With my voice I cried to the Lord; and he heard me from his holy hill. (I cried to the Lord with my voice; and he answered me from his holy hill.)*

<sup>5</sup> *I slept, and rested, and I rose up; for the Lord received me (or for the Lord had protected me).*

<sup>6</sup> *I shall not dread thousands of people (en)compassing me; (I shall not fear even thousands of people surrounding me;)*

<sup>7</sup> *Lord, arise thou; my God, make me safe. For thou hast smitten all men being adversaries to me without cause; thou hast all-broken the teeth of sinners. (Lord, rise thou up; my God, save me. Thou hast struck down all who be my adversaries; thou hast broken all the teeth of the sinners.)*

<sup>8</sup> *Health is of the Lord; and thy blessing is on thy people. (Victory is from the Lord, or Salvation, or deliverance, is from the Lord; and thy blessing is upon thy people.)*

**PSALM 4**

<sup>1</sup> *To the victory, in organs, the psalm of David. When I inwardly called, God of my rightwiseness heard me; in tribulation thou hast alarged to me. Have thou mercy on me; and hear thou my prayer. (For the choirmaster, with stringed instruments, a song by David. Please answer me when I call thee, O God of my righteousness. For when I was in trouble, thou set me free, or at large. So have thou mercy on me; and hear thou my prayer.)*

<sup>2</sup> *Sons of men, how long be ye of heavy heart? why love ye vanity, and seek leasing? (Sons and daughters of men, how long shall ye insult me? why love ye empty and futile, or worthless, things, and go after lies?)*

<sup>3</sup> *And know ye, that the Lord hath made marvellous his holy man; the Lord shall hear me, when I shall cry to him. (And know ye, that the Lord hath chosen the holy man for his own, or that the Lord hath shown me his wondrous love; and that the Lord shall hear me, when I shall cry to him.)*

<sup>4</sup> *Be ye wroth, and do not ye sin; and for those evils to which ye say in your hearts and in your beds, be ye compunct. (Be ye angry, but sin ye not; and have ye remorse for the evils which ye say in your hearts, and in your beds.)*

<sup>5</sup> *Sacrifice ye the sacrifice of rightfulness/ Offer ye an offering of rightfulness, and hope ye in the Lord; (Offer ye a righteous sacrifice, and trust ye in the Lord;)*

<sup>6</sup> *many say, Who showed good things to us? Lord, the light of thy cheer is marked upon us; (many say, Who hath shown us any good thing? Lord, shine the light of thy face upon us!)*

<sup>7</sup> *thou hast given gladness in mine heart. They be multiplied of the fruit of wheat, and of wine; and of their oil. (But thou hast put more gladness in my heart, than they have ever had; yea, even when their corn, and their wine, were plentiful.)*

<sup>8</sup> *In peace in the same thing; I shall sleep, and take rest. For thou, Lord; hast set me singularly in hope/hast set me only in hope. (And so I shall lie down in peace; and sleep. For thou alone, Lord, hast given me hope or hast made me safe.)*

**PSALM 5**

<sup>1</sup> *To the overcomer, on the heritages, the psalm of David. Lord, perceive thou my words with ears; understand thou my cry. (For the choirmaster, with flutes, a song by David. Lord, hear thou my words; understand my cry.)*

<sup>2</sup> *My king (or My King), and my God; give thou attention to the voice of my prayer. For, Lord, I shall pray to thee;*

<sup>3</sup> *hear thou early my voice. Early I shall stand nigh to thee, and I shall see; (hear thou my voice in the morning. Early in the morning I shall stand near to thee, and I shall see thee;)*

<sup>4</sup> for thou art God not desiring wickedness. Neither an evil-willed man shall dwell beside thee; *(for thou art not a God who desireth wickedness. No one with an evil will shall stand beside thee;)*

<sup>5</sup> neither unjust men shall dwell before thine eyes. Thou hatest all *them* that work wickedness; *(nor shall the unrighteous stand before thine eyes. Thou hatest all those who do evil;)*

<sup>6</sup> thou shalt lose *them* that speak leasing. The Lord shall hold abominable a man-querler, and a guileful man. *(thou shalt destroy those who tell lies. And the Lord shall hold as abominable man-killers, that is, murderers, and liars.)*

<sup>7</sup> But Lord, in the multitude of thy mercy, I shall enter into thine house; I shall worship to(ward) thine holy temple in thy dread. *(But Lord, because of thy great love, I shall enter into thy House; I shall bow toward thy holy Temple in reverence for thee.)*

<sup>8</sup> Lord, lead thou forth me in thy rightwiseness for mine enemies; *(ad)dress* thou my way in thy sight. (Lord, lead thou me forth in thy righteousness, because my enemies be all around me; direct thou my way before thee or direct thou me along thy way.)

<sup>9</sup> For truth is not in their mouth; their heart is vain. Their throat is an open sepulchre, they did guilefully with their tongues; *(For truth is not in their mouths; their hearts be empty. Their throats be an open tomb, or an open grave, and everything they say is deceitful, or corrupt;)*

<sup>10</sup> God, deem thou them. Fall they down from their thoughts; after the multitude of their wickednesses, or unpiounesses, cast thou them down; for, Lord, they have stirred thee to wrath. *(God, judge thou them. Let them fall by their own thoughts; throw thou them down after all their wickednesses; for, Lord, they have rebelled against thee.)*

<sup>11</sup> And all that hope in thee, be they glad; they shall make full out joy *[into]* without end, and thou shalt dwell in them. And all that love thy name shall have glory in thee; *(But all who hope in thee, be they glad; they shall rejoice forever, and thou shalt live with them. And all who love thy name shall have glory in thee;)*

<sup>12</sup> for thou shalt bless the just man. Lord, thou hast crowned us, as with a shield of thy good will. *(for thou shalt bless the righteous. Lord, thou hast surrounded us with thy favour; yea, like with a shield.)*

## PSALM 6

<sup>1</sup> *To the overcomer in psalms, the psalm of David, on the eighth.* Lord, reprove thou not me in thy strong vengeance; neither chastise thou me in thine ire. *(For the choirmaster of songs, on the eighth, a song by David. Lord, do not thou condemn me in thy fury; nor chastise thou me in thy anger.)*

<sup>2</sup> Lord, have thou mercy on me, for I am sick *(or for I am weak, or feeble)*; Lord, make thou me whole, for all my bones be troubled.

<sup>3</sup> And my soul is troubled greatly; but thou, Lord, how long? *(And my soul is greatly troubled; but thou, O Lord, how long shalt thou wait?)*

<sup>4</sup> Lord, be thou converted/be thou turned again, and deliver my soul; make thou me safe, for thy mercy. *(Lord, return thou, and rescue my soul; save thou me, in thy mercy or for the sake of thy love.)*

<sup>5</sup> For none there is in death, that is mindful of thee; but in hell who shall acknowledge to thee? *(For there is no one among the dead, who remembereth thee; who shall praise thee in Sheol, or in the land of the dead? or who shall praise thee in the grave?)*

<sup>6</sup> I travailed in my wailing, I shall wash my bed by each night; I shall moisten, either make wet, my bedstraw with my tears. *(I am travailed, or made weary, from all my wailing, and each night I wash my bed with my weeping; yea, I moisten my bedstraw with my tears.)*

<sup>7</sup> Mine eye is troubled of strong vengeance; I wax eld among all mine enemies. *(My eyes be full of grief; they grow old because of all my enemies.)*

<sup>8</sup> All ye that work wickedness, depart from me; for the Lord hath heard the voice of my weeping. *(All ye who do evil, go away from me; for the Lord hath heard the sound of my weeping.)*

<sup>9</sup> The Lord hath heard my beseeking; the Lord hath received my prayer. *(The Lord hath heard my plea; the Lord hath received my prayer.)*

<sup>10</sup> All mine enemies be ashamed, and be troubled greatly; be they turned *(al)together*, and be they ashamed full swiftly. *(Let all my enemies be ashamed, and be greatly troubled; yea, let them be turned away, and be they quickly ashamed or and be they greatly confused.)*

**PSALM 7**

<sup>1</sup> *For the ignorance of David, which he sang to the Lord, on the words of (the) Ethiopian, the son of Benjamin. My Lord God, I have hoped in thee; make thou me safe from all that pursue me, and deliver thou me. (On the sin of ignorance, (a song) by David, which he sang to the Lord, concerning the words of Cush, the Benjamite. My Lord God, I put my trust in thee; save thou me from all who persecute me, and rescue thou me.)*

<sup>2</sup> *Lest any time he as a lion ravish my soul; while none there is that again-buyeth, neither that maketh safe. (Lest any time they tear me apart like a lion; when there is no one who can save me.)*

<sup>3</sup> *My Lord God, if I did this thing, if wickedness is in mine hands, or works; (My Lord God, if I did this thing, if there is wickedness, or a stain, upon my hands, or deeds;)*

<sup>4</sup> *if I yielded to men yielding to me evils, fall I by deserving void from mine enemies; (if I gave back evil to those who first did good to me, let me deservedly fall before my enemies;)*

<sup>5</sup> *mine enemy pursue he my soul, and take he, and defoul my life in earth; and bring my glory into dust. (let my enemy persecute me, and take hold of me, and tread me down into the ground; and bring my honour down into the dust, or down into the dirt.)*

<sup>6</sup> *Lord, rise thou up in thine ire; and be thou raised (up) in the coasts of mine enemies. And, my Lord God, rise thou up in the commandment, which thou hast commanded, (or And, my Lord God, rise thou up in the justice, or in the judgement, which thou hast commanded);*

<sup>7</sup> *and the synagogue of peoples shall (en)compass thee. And for this go thou again on high; (and the congregation of the people shall surround thee. And for them, go thou again on high;)*

<sup>8</sup> *the Lord deemeth peoples. Lord, deem thou me by my rightfulness; and by mine innocence on me. (and then let the Lord judge the people. Lord, judge thou me according to my righteousness; and the innocence which is in me.)*

<sup>9</sup> *The wickedness of sinners be ended; and thou, God, seeking the hearts, that is, thoughts, and reins, that is, delightings, shall (ad)dress a just man. (Let the wickedness of the sinners be ended; and thou, O God, who judgeth our thoughts, and our desires, shall direct the righteous.)*

<sup>10</sup> *My just help is of the Lord; that maketh safe rightful men in heart. (My righteous help is from the Lord; who saveth the upright in heart.)*

<sup>11</sup> *The Lord is a just judge, strong and patient; whether he is wroth by all days? (The Lord is a righteous judge; every day he is angry with the wicked.)*

<sup>12</sup> *If ye be not converted (or If they be not turned from their evil ways), he shall flourish his sword; he hath bent his bow, and made it ready.*

<sup>13</sup> *And therein he hath made ready the vessels of death; he hath fully made his arrows with burning things (or he hath set his arrows on fire).*

<sup>14</sup> *Lo! the wicked hath conceived sorrow; he painfully hath brought forth unrightfulness, and he hath childed wickedness. (Behold! (he who is wicked) hath conceived many ways to bring sorrow; yea, he hath painfully brought forth unrighteousness, and he hath birthed wickedness.)*

<sup>15</sup> *He opened a pit, and digged it out; and he fell into the ditch which he made. (He opened a pit, and dug it out; but he himself shall fall into the ditch, which he hath made.)*

<sup>16</sup> *His sorrow shall be turned into his head; and his wickedness shall come down into his neck. (His sorrow shall return onto his own head; and his wickedness shall come down onto his own neck.)*

<sup>17</sup> *I shall acknowledge to the Lord by his rightfulness; and I shall sing to the name of the highest Lord. (I shall praise the Lord for his righteousness; and I shall sing to the name of the Most High Lord.)*

**PSALM 8**

<sup>1</sup> *To the overcomer, for[the]pressers, the psalm of David. Lord, thou art our Lord; thy name is full wonderful in all [the] earth. For thy great doing is raised up, above (the) heavens. (For the choirmaster; on the gittith, a song by David. Lord, thou art our Lord; thy name is most wonderful in all the earth. And thy great doing is raised up, above the heavens.)*

<sup>2</sup> *Of the mouth of young children, not speaking and sucking milk, thou hast made perfect praising, for thine enemies; that thou destroy the enemy and the avenger. (Out of the mouths of young children, who do not speak, but who suck milk, thou hast rebuked thy mighty enemies; yea, thou hast destroyed the enemy and the avenger.)*

<sup>3</sup> For I shall see thine heavens, the works of thy fingers; the moon and the stars, which thou hast founded.

<sup>4</sup> What is a man, *that is mankind*, that thou art mindful of him; either the son of a virgin *[for the son of man]*, for thou visitest him? *(What is a man, that is humankind, that thou art mindful of him; or who is the son of a man, that thou should care about him?)*

<sup>5</sup> Thou hast made him a little less than *(the)* angels; *(but)* thou hast crowned him with glory and honour,

<sup>6</sup> and thou hast ordained him above the works of thine hands. Thou hast made subject all things under his feet; *(and thou hast ordained him over all thy creatures. Yea, thou hast put all things under his feet;)*

<sup>7</sup> all sheep and oxen, furthermore and the beasts of the field; *(all the sheep and the oxen, and furthermore, the beasts of the fields, that is, the wild beasts;)*

<sup>8</sup> the birds of the air, and the fishes of the sea, *(and all the other creatures)* that pass by the paths of the sea. *(and the birds of the air; and the fish of the sea, and all the other creatures that go along the paths of the sea.)*

<sup>9</sup> Lord, our Lord; how wonderful is thy name in all *[the]* earth.

## PSALM 9

<sup>1</sup> *Into the end, for the privates of the son, the psalm of David.* Lord, I shall acknowledge to thee in all mine heart; I shall tell all thy marvels. *(For the choirmaster; to the tune of 'The death of the son', a song by David. Lord, I shall praise thee with all my heart; I shall tell of all thy marvellous deeds.)*

<sup>2</sup> Thou Highest, I shall be glad, and I shall be fully joyful in thee; I shall sing to thy name. *(O Most High, I shall be glad, and I shall rejoice in thee; I shall sing to thy name.)*

<sup>3</sup> For thou turnest mine enemy aback; they shall be made feeble, and shall perish from thy face, *(or they shall be made weak, and they shall perish before thee.)*

<sup>4</sup> For thou hast made my doom, and my cause; thou, that deemest rightfulness, hast set on the throne. *(For thou hast made judgement in favour of me, and my case; thou, who judgest righteousness, sittest on the throne.)*

<sup>5</sup> Thou hast blamed heathen men, and the wicked perished; thou hast done away the name of them into the world, and into the world of world. *(Thou hast rebuked the heathen, and destroyed the wicked; thou hast done away their names forever and ever.)*

<sup>6</sup> The swords of the enemy have failed into the end; and thou hast destroyed the cities of them. The mind of them hath perished with sound; *(The swords of the enemy have failed to the end; and thou hast destroyed their cities. The memory of them hath perished without a trace;)*

<sup>7</sup> and the Lord dwelleth *[into]* without end. He hath made ready his throne in doom; *(but the Lord liveth forever: He hath made his throne ready for judgement;)*

<sup>8</sup> and he shall deem the world in equity, he shall deem peoples in rightfulness. *(and he shall judge the world with equity, or with fairness, and he shall judge the peoples with righteousness, or with justice.)*

<sup>9</sup> And the Lord is made refuge, *either help*, to a poor man; an helper in covenantal times in tribulation. *(And the Lord is made a refuge, or a helper, to the poor; yea, a helper in their time of trouble.)*

<sup>10</sup> And they, that know thy name, have hope in thee; for thou, Lord, hast not forsaken them that seek thee. *(And they, who know thy name, shall put their trust in thee; for thou, Lord, hast not deserted those who seek thee.)*

<sup>11</sup> Sing ye *[psalms]* to the Lord, that *dwelleth* in Zion; tell ye his studies among heathen men. *(Sing ye songs to the Lord, who liveth in Zion; tell ye of his deeds to the heathen.)*

<sup>12</sup> God forgetteth not the cry of poor men; for he hath mind of them, and he seeketh the blood of them. *(For God forgetteth not the cry of the poor; yea, he hath remembered them, and he seeketh to avenge them.)*

<sup>13</sup> Lord, have thou mercy on me; see thou my meekness of mine enemies. Which enhance me from the gates of death; *(Lord, have thou mercy on me; see thou all the trouble that my enemies have caused me. But thou hast lifted me up from the gates of death;)*

<sup>14</sup> that I tell all thy praisings in the gates of the daughter of Zion. I shall be fully joyful in thine health/I shall joy fully in thine health; *(so that I can tell out all thy praises in the gates of the daughter of Zion. I shall make full out joy in thy salvation of me or I shall rejoice in thy deliverance of me;)*

<sup>15</sup> heathen men be fast-set in the perishing, which they made. In this snare, which they hid, the foot of them is caught. *(but let the heathen be set fast in the perishing,*

*which they themselves have made. Yea, let their feet be caught in the snare, which they themselves have hid.)*

<sup>16</sup> The Lord making dooms shall be known; the sinner is taken in the works of his hands. *(The Lord is known by the judgements which he maketh; the sinner is caught in the works of his own hands.)*

<sup>17</sup> Sinners be turned (al)together into hell; all folks, that forget God. *(Let all the sinners be sent down into Sheol, or the land of the dead; yea, all the nations who forget about God.)*

<sup>18</sup> For the forgetting of a poor man shall not be into the end; the patience of poor men shall not perish into the end. *(But the poor shall not always be forgotten; the hope of the poor shall not always be unfulfilled.)*

<sup>19</sup> Lord, rise thou up, a man be not comforted; [the] folks be deemed in thy sight. *(Lord, rise thou up, and do not let anyone boast of his own strength; let the nations be judged before thee.)*

<sup>20</sup> Lord, ordain thou a law maker upon them; know folks, that they be men. *(Lord, make them afraid; let all the nations know, that they only be people.)*

## PSALM 10

<sup>1</sup> Lord, why hast thou gone far away? thou despisest us in covenable times in tribulation. *(Lord, why hast thou gone so far away? despisest thou us in our time of trouble?)*

<sup>2</sup> While the wicked man waxeth proud, the poor man is burnt; they be taken in the wicked counsels, which they thought. *(While the wicked grow proud, the poor be persecuted; let the wicked be caught in the wicked plans, which they themselves have thought out.)*

<sup>3</sup> For why the sinner is praised in the desires of his soul; and the wicked is blessed. The sinner hath stirred the Lord to wrath; *(For the sinner glorieth in the desires of his own soul; and he blesseth the wicked, who have stirred the Lord to anger.)*

<sup>4</sup> after the multitude of his wrath, he shall not seek (after God). God is not in his sight; *(And because of the multitude of his pride, he shall not seek after God. Indeed God is not in any of his thoughts;)*

<sup>5</sup> his ways be defouled in all time. Thy dooms be taken away from his face; he shall be lord of all his enemies. *(his ways be defiled forever. And though thy judgements be far away from him, that is, beyond his grasp; he shall still be lord, or he shall still rule, over all his enemies.)*

<sup>6</sup> For he said in his heart, I shall not be moved, from generation into generation without evil. *(For he said in his heart, I shall never be shaken; yea, for all generations, I shall never have any trouble.)*

<sup>7</sup> Whose mouth is full of cursing, and of bitterness, and of guile; travail and sorrow is under his tongue. *(His mouth is full of curses, and of bitterness, and of deceit, or lies; trouble and sorrow be upon his tongue.)*

<sup>8</sup> He sitteth in ambushes with rich men in privates; to slay the innocent man. His eyes behold cruelly on the poor man; *(He sitteth in ambush in villages; to secretly kill the innocent. His eyes look cruelly upon the poor;)*

<sup>9</sup> he setteth ambushes in hid place, as a lion in his den. He setteth ambushes, for to ravish a poor man; for to ravish a poor man, while he draweth (in) the poor man. In his snare he shall make meek the poor man; *(he setteth ambush from a hidden place, like a lion in his den. He setteth ambush to catch a poor man; yea, to catch a poor man, when he draweth him into his trap. And with his snare, he shall bring down that poor man;)*

<sup>10</sup> he shall bow himself down, and he shall fall, when he hath been lord of poor men. *(yea, that good man shall fall down, and so the poor shall be brought down by his brute strength.)*

<sup>11</sup> For he said in his heart, God hath forgotten; he hath turned away his face, that he see not into the end. *(For he said in his heart, God hath forgotten them; he hath turned away his face, and he shall never see this.)*

<sup>12</sup> Lord God, rise thou up, and thine hand be enhanced; forget thou not poor men. *(Lord God, rise thou up, and let thy hand be lifted up; do not thou forget the poor.)*

<sup>13</sup> For what thing stirred the wicked man God to wrath? for he said in his heart, God shall not seek. *(And why hath the wicked person made God angry? for he said in his heart, God shall not see this or God shall not care about this.)*

<sup>14</sup> Thou seest, for thou beholdest travail and sorrow; that thou take them into thine hands. The poor man is left to thee; thou shalt be an helper to the fatherless and

motherless. *(But thou do see it, for thou beholdest all trouble, or all tribulation, and sorrow; and thou hast taken the matter into thy own hands. And the poor commit themselves to thee; and thou art a helper to the fatherless and the motherless.)*

<sup>15</sup> All-break thou the arm of the sinner, and evil-willed; his sin shall be sought, and it shall not be found. *(Break thou the arm, or the power, of the sinner; and those who be evil-willed; let their sins be sought out until no more be found.)*

<sup>16</sup> The Lord shall reign [into] without end, and into the world of world; folks, ye shall perish from the land of him. *(The Lord shall reign forever and ever; and all the nations have vanished from his land or and all the peoples shall vanish from his land.)*

<sup>17</sup> The Lord hath heard the desire of poor men; thine ear hath heard the making ready of their heart. *(The Lord hath heard the desire of the poor; yea, thy ears have heard the desires of their hearts.)*

<sup>18</sup> To deem for the motherless and meek; that a man presume no more to make himself great on earth. *(And thou shalt judge in favour of the motherless, and the fatherless, and the humble; so that no longer shall anyone presume to make themselves great upon the earth.)*

## PSALM 11

<sup>1</sup> *To the victory, [the psalm] of David. I trust in the Lord; how say ye to my soul, Pass thou over into the hill, as a sparrow doeth? (For the choirmaster, a song by David. I trust in the Lord; how say ye to me, Fly thou over to the mountains, like a sparrow doeth?)*

<sup>2</sup> For lo! sinners have bent a bow; they have made ready their arrows in an arrow case; that they shoot in darkness the rightful men in heart. *(For behold! the sinners have bent their bows; and they have placed their arrows in their arrow cases; so that they can shoot in the dark those with an upright heart.)*

<sup>3</sup> For they have destroyed, whom thou hast made perfect; but what did the rightful man? *(For they shall destroy, what thou hast made good; but what can the upright do?)*

<sup>4</sup> The Lord is in his holy temple; he is Lord, his seat is in heaven. His eyes behold on the poor man; his eyelids ask the sons of men. *(The Lord is in his holy Temple; he is the Lord, his throne is in heaven. He looketh upon the poor; he assayeth the sons and daughters of men.)*

<sup>5</sup> The Lord asketh a just man, and an unfaithful man; but he, that loveth wickedness, hateth his soul. *(The Lord assayeth the righteous, and the unrighteous alike; and with all his soul, he hateth those who love wickedness.)*

<sup>6</sup> He shall rain snares upon sinners; fire, and brimstone, and the spirit of tempests be the part of the cup of them. *(He shall rain down snares upon the sinners; fire, and brimstone, and the winds of tempests shall be the portion in their cup.)*

<sup>7</sup> For the Lord is just, and loveth rightfulnesses; his cheer hath seen evenness, or equity. *(For the Lord is righteous, and loveth righteousness; he looketh upon the upright.)*

## PSALM 12

<sup>1</sup> *To the victory, on the eighth, the song of David. Lord, make thou me safe, for the holy (man) failed; for truths be made little from the sons of men. (For the choirmaster, on the eighth, a song by David. Lord, save thou me, for there be no more holy people; the faithful be made few, if any, among the sons and daughters of men.)*

<sup>2</sup> They spake vain things, each man to his neighbour; and they having guileful lips, spake in their heart, and with their heart. *(They spoke lies, each man to his neighbour; yea, they having deceitful lips, spoke with a double heart.)*

<sup>3</sup> The Lord destroy all guileful lips; and the great speaking tongue. *(May the Lord destroy all deceitful, or lying, lips; and the tongues that speak so proudly, or so boastfully.)*

<sup>4</sup> Which said, We shall magnify (with) our tongue, our lips be of us-selves; who (else) is our lord? *(They who say, We shall gain victory with our tongues, for our lips be our own; who else is lord over us?)*

<sup>5</sup> For the wretchedness of needy men, and for the wailing of poor men; now I shall rise up, saith the Lord. I shall set (him) in health; I shall do trustily in him. *(Because of the wretchedness of the needy, and the wailing of the poor; I shall now rise up, saith the Lord. I shall place them in safety; I shall do trustily for them.)*

<sup>6</sup> The speeches of the Lord be chaste speeches; (as) silver assayed by fire, proved from the earth, purged sevenfold. *(The speeches of the Lord be chaste speeches; like silver assayed in an earthen furnace, purged seven times.)*

<sup>7</sup> Thou, Lord, shalt keep us; and thou shalt keep us from this generation [into] without end. *(Thou, Lord, shalt keep us safe; yea, thou shalt keep us safe from this generation forever.)*

<sup>8</sup> Wicked men go in compass; by thine highness thou hast multiplied the sons of men. *(Even though the wicked be all around; and the vilest people be exalted.)*

## PSALM 13

<sup>1</sup> *To the victory, [the psalm] of David.* Lord, how long forgettest thou me, into the end? how long turnest thou away thy face from me? *(For the choirmaster, a song by David. Lord, how long forgettest thou me, forever? how long turnest thou away thy face from me?)*

<sup>2</sup> How long shall I set counsel in my soul; sorrow in my heart by day? How long shall mine enemy be raised up on me? *(How long shall I suffer anguish in my soul; and each day have sorrow in my heart? How long shall my enemy be raised up over me?)*

<sup>3</sup> My Lord God, behold thou, and hear thou me. Lighten thou mine eyes, lest any time I sleep in death; *(My Lord God, behold thou, and answer thou me. Give thou light to my eyes, lest any time I sleep in death;)*

<sup>4</sup> lest any time mine enemy say, I had the mastery against him. They, that trouble me, shall have joy, if I shall be stirred; *(lest any time my enemy say, I had the mastery over him. For they, who trouble me, shall have joy, if I shall slip, or shall stumble, or if I shall fall;)*

<sup>5</sup> but I hoped in thy mercy. Mine heart shall fully have joy in thine health; *(but I trusted in thy love. My heart shall make full out joy in thy salvation or My heart shall rejoice in thy deliverance;)*

<sup>6</sup> I shall sing to the Lord, that giveth goods to me, and I shall say psalm to the name of the highest Lord. *(I shall sing to the Lord, who giveth good things to me, yea, I shall sing a song to the name of the Most High Lord.)*

## PSALM 14

<sup>1</sup> *To the victory, [the psalm] of David.* The unwise man said in his heart, God is not. They be corrupt, and they be made abominable in their studies; none there is that doeth good, none is till to one\*. *(For the choirmaster, a song by David. The fool said in his heart, There is no God. Such men be corrupt, and they be made abominable in their deeds; there is no one who doeth good, no not one.)*

<sup>2</sup> The Lord beheld from heaven on the sons of men; that he see, if any is understanding, either seeking God. *(The Lord looked down from heaven on the sons and daughters of men; to see if there is anyone who hath understanding, or is seeking God.)*

<sup>3</sup> All bowed away, (al)together they be made unprofitable; none is that doeth good, none is till to one, *(or But they all have turned away, they all be made utterly unredeemable; there is no one who doeth good, no not one).* The throat of them is an open sepulchre, they did guilefully with their tongues; the venom of snakes is under their lips. Whose mouth is full of cursing and bitterness; their feet be swift to shed out blood. Sorrow and cursedness is in the ways of them, and they knew not the way of peace; the dread of God is not before their eyes.

<sup>4</sup> Whether all men that work wickedness shall not know; that devour my people, as *(the)* meat of bread? They called not the Lord; *(Surely all those, who do evil, already know this; yea, they who devour my people, like men eat bread. They do not call on the Lord;)*

<sup>5</sup> they trembled there for dread, where was no dread; for the Lord is in a rightful generation. *(but they trembled there in fear, like never before. For the Lord is with the upright generation.)*

<sup>6</sup> Thou hast shamed the counsel of a poor man; for the Lord is his hope. *(Ye evil-doers, ye have frustrated the plans of the poor; but the Lord is their hope.)*

<sup>7</sup> Who shall give from Zion health to Israel? When the Lord hath turned away the captivity of his people; Jacob shall fully be joyful/Jacob shall *(make)* full out joy, and Israel shall be glad. *(Who shall give victory or Who shall give salvation, or deliverance, to Israel out of Zion? When the Lord hath returned the prosperity of his people, then Jacob shall rejoice; yea, Israel shall be glad.)*

\* **PSALM 14:1** Compare Psalm 14:1-7 to Psalm 53:1-6.

**PSALM 15**

<sup>1</sup> *The psalm of David. Lord, who shall dwell in thy tabernacle; either who shall rest in thine holy hill? (A song by David. Lord, who shall rest in thy Temple? who shall live on thy holy hill?)*

<sup>2</sup> He that entereth without wem; and worketh righteousness. He that speaketh truth in his heart; *(He who goeth on the way without blemish, or without fault; and doeth what is right. He who speaketh the truth from his heart;)*

<sup>3</sup> which did not guile in his tongue. Nor did evil to his neighbour; and took not reproof against his neighbours. *(and did not deceive with his tongue. Yea, he who did no evil to his neighbours; nor took up any reproach, or spreadeth any rumour; against them.)*

<sup>4</sup> A wicked man is brought to nought in his sight; but he glorifieth them that dread the Lord. He that sweareth to his neighbour, and deceiveth him not; *(He who regardeth the wicked as worthless; but he honoureth those who fear the Lord or those who revere the Lord. He who sweareth an oath, or who promiseth, to his neighbour, and deceiveth him not;)*

<sup>5</sup> which gave not his money to usury; and took not gifts upon the innocent. He, that doeth these things, shall not be moved *[into]* without end. *(who did not put out his money to usury; and who took no gifts, or bribes, to be against the innocent. He, who doeth these things, shall never be moved, or shaken, from his secure place in the Lord.)*

**PSALM 16**

<sup>1</sup> *Of the meek and simple, the psalm of David. Lord, keep thou me, for I have hoped in thee; (On the humble and the innocent, a song by David. Lord, keep thou me safe, for I put my trust in thee;)*

<sup>2</sup> I said to the Lord, Thou art my God; for thou hast no need of my goods. *(I said to the Lord, Thou art my God; and every good thing that I have, cometh from thee.)*

<sup>3</sup> To the saints that be in the land of him; he made wonderful all my wills in them. *(To the wonderful saints of him who be in the land; in whom be all my delight.)*

<sup>4</sup> The sicknesses of them be multiplied; afterward they hasted. I shall not gather together the conventicles, *either little covents /or small covents,* of them of bloods; and I shall not be mindful of their names by my lips. *(May the sicknesses of those who hasten after other gods, be multiplied. I shall not offer their blood offerings; and I shall not remember, or speak, their names with my lips.)*

<sup>5</sup> The Lord *is[the]* part of mine heritage, and of my passion; thou art, that shall restore mine heritage to me. *(The Lord is the portion of my inheritance, and of my cup; thou art he, who shall restore my inheritance to me.)*

<sup>6</sup> Cords felled to me in full clear things; for mine heritage is full clear to me. *(The cords, or the boundary lines, fell to me in pleasant places; I am well content with my inheritance.)*

<sup>7</sup> I shall bless the Lord, that hath given understanding to me; furthermore and my reins have blamed me unto the night. *(I shall bless the Lord, who hath given me understanding; and furthermore my innards have taught me, that is, my conscience hath taught me, in the night.)*

<sup>8</sup> I saw before *(me)* ever[more] the Lord in my sight; for he is at the right half to me, that I be not moved. *(I see the Lord before me forevermore; for he is at my right hand, and I shall not be moved or and I cannot be shaken.)*

<sup>9</sup> For this thing mine heart was glad, and my tongue joyed fully; furthermore and my flesh shall rest in hope. *(For this thing my heart was glad, and my tongue full out joyed, or rejoiced; and furthermore, my flesh shall rest with trust, or with confidence.)*

<sup>10</sup> For thou shalt not leave my soul in hell; neither thou shalt give thine holy *(man)* to see corruption. *(For thou shalt not leave my soul in Sheol, or the land of the dead; nor shalt thou allow thy holy man to see corruption, or decay.)*

<sup>11</sup> Thou hast made known to me the ways of life; thou shalt *[full-]*fill me with gladness with thy cheer; *delightings be* in thy right half unto the end. *(Thou hast made known to me the way of life; thou shalt fill me full of gladness when I go before thee; delights be at thy right hand forever.)*

**PSALM 17**

<sup>1</sup> *The prayer of David. Lord, hear thou my righteousness; behold thou my prayer. Perceive thou with ears my prayer; not made in guileful lips. (A prayer by David. Lord, hear thou my plea for justice; consider thou my prayer. Listen thou to my prayer; for it is not made with deceitful, or lying, lips.)*

<sup>2</sup> My doom come forth of thy cheer; thine eyes see they equity. (*Let my judgement come forth from thy lips; let thine eyes be fixed on justice.*)

<sup>3</sup> Thou hast proved mine heart, and hast visited (*me*) in [*the*] night; thou hast examined, or assayed, me by fire, and wickedness is not found in me.

<sup>4</sup> That my mouth speak not (*of*) the works of men; for the words of thy lips I have kept hard ways. (*My mouth shall not speak of the works of men; by the words of thy lips I have kept myself from bad ways.*)

<sup>5</sup> Make thou perfect my goings in thy paths; that my steps be not moved. (*Make thou perfect my goings on thy paths; so that my steps will not slip, or stumble, or so that I do not fall.*)

<sup>6</sup> I cried, for thou, God, heardest me; bow down thy ear to me, and hear thou my words. (*I cried, for I know that thou, God, shalt answer me; bow down thy ear to me, and listen to my words.*)

<sup>7</sup> Make wonderful thy mercies; that makest safe them that hope in thee. (*Show thou me thy constant love, thou who savest me; with thy right hand save thou those who trust in thee, from those who stand against them.*)

<sup>8</sup> Keep thou me as the apple of thine eye; and from them that against-stand thy right hand. Cover thou me under the shadow of thy wings; (*Keep thou me as the apple of thine eye. Cover thou me, or hide me, under the shadow of thy wings;*)

<sup>9</sup> from the face of unpius men, that have tormented me. Mine enemies have (*en*)compassed my soul; (*from the face of the unpius, or of the wicked, who torment me. My enemies have surrounded me;*)

<sup>10</sup> they have closed (*al*)together their fatness; the mouth of them spake pride. (*they be enclosed in their own fatness; their mouths have spoken proudly, or boastfully.*)

<sup>11</sup> They casted me forth, and have (*en*)compassed me now; they ordained to bow down their eyes into [*the*] earth. (*They surround me now, wherever I turn; they lie in wait, to bring me down to the ground.*)

<sup>12</sup> They, as a lion made ready to his prey, have taken me; and as the whelp of a lion dwelling in hid places. (*They be ready to catch me, like a lion catcheth its prey; and like the cub of a lion living in hidden places.*)

<sup>13</sup> Lord, rise thou up, before come thou him, and deceive thou him/and overturn thou him; deliver thou my life from the unpius, *deliver thou* thy sword; (*Lord, rise thou up, come thou before him, and overturn thou him; save thou my life from the unpius, with thy sword.*)

<sup>14</sup> from the enemies of thine hand. Lord, part thou them from a few men of the land in the life of them; their womb is [*full*]-filled of thine hid things. They be [*full*]-filled with sons; and they left their remnants, *either residue*, to their little children. (*yea, from the enemies of thy hand. Lord, save thou me from those of the land who have their portion in this life; their womb is filled full of thy good things. They be filled full with sons and daughters; and they have left all that they have to their little children.*)

<sup>15</sup> But I in righteousness shall appear to thy sight; I shall be [*ful*] filled, when thy glory shall appear. (*But I shall appear upright, or righteous, before thee; and I shall be fulfilled, when thy glory shall appear.*)

## PSALM 18

<sup>1</sup> *To victory, the word of the Lord to David, which spake the words of this song, in the day in which the Lord delivered him from the hand of all his enemies, and from the hand of Saul; and he said: Lord, my strength, I shall love thee\*;* (*For the choirmaster, the word of the Lord to David, who spoke the words of this song, on the day in which the Lord rescued him from the power of all his enemies, and from the power of Saul; and he said, O Lord, my strength, I shall love thee;*)

<sup>2</sup> the Lord is my steadfastness, and my refuge, and my deliverer. My God is mine helper; and I shall hope in him. My defender, and the horn of mine health; and mine up-taker, (*or My God is my helper; and I shall trust him. My defender, and the horn of my salvation, or of my deliverance; and my rescuer.*)

<sup>3</sup> I shall praise, and inwardly call the Lord; and I shall be safe from mine enemies. (*I shall praise him, and I shall call on the Lord; and I shall be saved from my enemies.*)

<sup>4</sup> The sorrows of death (*en*)compassed me; and the strands of wickedness have troubled me. (*The sorrows of death surrounded me, and the streams of wickedness have flowed over me.*)

\* **PSALM 18:1** Compare Psalm 18:1-50 to 2nd Samuel 22:1-51.

<sup>5</sup> The sorrows of hell (*en*) compassed me; the snares of death before-occupied me. (*The sorrows of Sheol, or of the land of the dead, surrounded me./The sorrows of the grave surrounded me; the snares of death were set for me.*)

<sup>6</sup> In my tribulation I inwardly called the Lord; and I cried to my God. And he heard my voice from his holy temple; and my cry in his sight entered into his ears. (*In my trouble I called to the Lord; yea, I cried to my God. And he heard my voice in his holy Temple; yea, my cry came before him, and entered into his ears.*)

<sup>7</sup> The earth was moved together, and trembled greatly; the foundations of hills were troubled together, and moved together, for he was wroth to them. (*The earth was altogether shaken, and greatly trembled; the foundations of the mountains were altogether troubled, and altogether shaken, for he was angry.*)

<sup>8</sup> Smoke went up in the ire of the Lord, and fire burnt out from his face; coals were kindled of him. (*Smoke went up from his nostrils, and devouring fire came out of his mouth; and coals were kindled by it.*)

<sup>9</sup> He bowed down (*the*) heavens, and came down; and darkness was under his feet.

<sup>10</sup> And he ascended on cherubim, and flew; he flew over the pens of winds. (*And he went up on cherubim, and flew; yea, he flew upon the wings of the wind.*)

<sup>11</sup> And he setted darkneses his hiding place, his tabernacle in his compass; and dark water was in the clouds of the air. (*And he made the darkness his hiding place; and the clouds of the heavens, which were filled with water, surrounded him.*)

<sup>12</sup> Full clear clouds passed in his sight; hail and the coals of fire.

<sup>13</sup> And the Lord thundered from heaven; and the highest gave his voice, hail and coals of fire. (*And the Lord thundered from the heavens; yea, the Most High sent forth his voice, and hail, and coals of fire.*)

<sup>14</sup> And he sent his arrows, and destroyed those men; he multiplied lightnings, and troubled those men.

<sup>15</sup> And the wells of waters appeared; and the foundations of the earth were showed. Lord, of thy blaming; of the breathing of the spirit of thine ire. (*And the seabed appeared; and the foundations of the earth were uncovered. Yea, by the Lord's rebuke; by the blast of the breath from his nostrils.*)

<sup>16</sup> He sent from the highest place, and took me; and he took me from many waters. (*He reached down from the highest place, and took hold of me; yea, he took me out of the deep waters.*)

<sup>17</sup> He delivered me from my strongest enemies; and from them that hated me, for they were comforted on me. (*He rescued me from my strongest enemies; yea, from those who hated me, for they were too strong for me.*)

<sup>18</sup> They came before me in the day of my torment; and the Lord was made my defender.

<sup>19</sup> And he led out me into breadth; he made me safe, for he would me. (*And he led me out into an open place; he saved me, for he delighted in me.*)

<sup>20</sup> And the Lord shall yield to me by my rightfulness; and he shall yield to me by the cleanness of mine hands. (*And the Lord rewarded me according to my righteousness; he rewarded me according to the cleanness of my hands.*)

<sup>21</sup> For I (*have*) kept the ways of the Lord; and I did not (*go away*) unfaithfully from my God.

<sup>22</sup> For all his dooms *be* in my sight; and I putted not away from me his rightfulnesses. (*For all his laws were before me; and I did not go away from his commands.*)

<sup>23</sup> And I shall be unwemmed with him; and I shall keep me from my wickedness. (*And I was without blemish, or without fault, before him; for I have kept myself from my own wickedness.*)

<sup>24</sup> And the Lord shall yield to me by my rightfulness; and by the cleanness of mine hands in the sight of his eyes. (*And so the Lord rewarded me according to my righteousness; and according to the cleanness of my hands before him.*)

<sup>25</sup> With the holy, thou shalt be holy; and with an innocent man, thou shalt be innocent. (*With the holy, O Lord, thou shalt be holy; and with the innocent, thou shalt be innocent.*)

<sup>26</sup> And with a chosen man, thou shalt be chosen; and with a wayward man, thou shalt be wayward. (*And with the chosen, thou shalt be chosen; but to the wicked, thou shalt be vengeful, or punishing.*)

<sup>27</sup> For thou shalt make safe a meek people; and thou shalt make meek the eyes of proud men. (*And thou shalt save, or help, the poor; but thou shalt humble those who be high in their own eyes or but thou shalt look with contempt upon the proud.*)

<sup>28</sup> For thou, Lord, lightenest my lantern; my God, lighten thou my darkneses. (*For thou, Lord, brightenest my lantern; my God, thou lightest up my darkneses.*)

<sup>29</sup> For by thee I shall be delivered from temptation; and in my God I shall go over the wall. (*For I shall be rescued, or saved, from temptation by thee; and by my God or and with God's help, I shall go over the wall.*)

<sup>30</sup> My God, his way is undefouled; the speeches of the Lord *be* examined by fire; he is [*the*] defender of all men hoping in him. (*My God, his way is undefiled; the words of the Lord be assayed by fire, that is, they be tried and tested, and found to be true; he is the defender of all who put their trust in him.*)

<sup>31</sup> For why, who is God, except the Lord? either who is God, except our God? (*For who else is God, except the Lord? yea, who else is God, except our God?*)

<sup>32</sup> God that hath girded me with virtue; and hath set my way unwemmed. (*God who hath girded me with strength; and hath made my way without blemish, or without fault.*)

<sup>33</sup> Which made perfect my feet as *the* feet of harts; and ordaining me on high things. (*Who made my feet like the feet of harts; and hath ordained me upon the high places.*)

<sup>34</sup> Which teacheth mine hands to battle; and thou hast set mine arms as a brazen bow. (*Who teacheth my hands in battle; and now my arms can break a bronze bow.*)

<sup>35</sup> And thou hast given to me the covering of thine health; and thy right hand hath up-taken me, (*or And thou hast given me the covering of thy salvation, or thy deliverance; and thy right hand hath taken me up*). And thy chastising amended me into the end; and that chastising of thee shall teach me.

<sup>36</sup> Thou enlargedest my paces under me; and my steps be not made unsteadfast. (*Thou hast enlarged my steps under me; and my feet have not slipped, or stumbled.*)

<sup>37</sup> I shall pursue mine enemies, and I shall take (*hold of*) them; and I shall not turn (*again*) till they fail (*or and I shall not return until they fall*).

<sup>38</sup> I shall all-break them, and they shall not be able to stand; they shall fall under my feet.

<sup>39</sup> And thou hast girded me with virtue to battle; and thou hast overturned under me men rising against me. (*And thou hast girded me with strength for the battle; and thou hast put beneath me those who rose up against me.*)

<sup>40</sup> And thou hast given mine enemies aback to me; and thou hast destroyed men hating me/and thou hast destroyed them that hated me. (*And thou hast given me the backs of my enemies; and I have destroyed those who hated me.*)

<sup>41</sup> They cried, and none there was that made them safe; *they* cried to the Lord, and he heard not them. (*They cried, but there was no one to save them; they cried to the Lord, but he did not answer them.*)

<sup>42</sup> And I shall all-break them, as dust before the face of the wind; I shall do them away, as the clay of streets. (*And I broke them all in pieces, so that they became like the dust in the wind; I did them away, and trampled them underfoot, like the clay in the streets.*)

<sup>43</sup> Thou shalt deliver me from [*the*] against-sayings of the people; thou shalt set me into the head of folks. The people, which I knew not, hath served me; (*Thou delivered me from the gainsaying of the people; thou put me as the head of the nations. The people, whom I knew not, now serve me.*)

<sup>44</sup> in the hearing of ear it obeyed to me. Alien sons lied (*down*) to me, (*The sons of foreigners, or of strangers, now bow down to me; and after hearing me speak, they obey me.*)

<sup>45</sup> alien sons waxed eld; and (*went*) crooked from thy paths. (*The courage of the sons of foreigners, or of strangers, faded away; and they slunk out of their strongholds together.*)

<sup>46</sup> The Lord liveth, and my God *be* blessed; and the God of mine health be enhanced (*or let the God of my salvation be exalted!*).

<sup>47</sup> God, that givest vengeance to me, and makest subject peoples under me; (*O God, who givest vengeance to me, and makest the nations subject under me;*)

<sup>48</sup> *thou art* my deliverer from my wrathful enemies. And thou shalt enhance me from them, that rise against me; thou shalt deliver me from a wicked man. (*thou art my deliverer from all my enemies. And thou hast raised me up over those who rose up against me; thou hast rescued me from violent men.*)

<sup>49</sup> Therefore, Lord, I shall acknowledge to thee among nations; and I shall say psalm to thy name. (*And so, Lord, I shall praise thee before the nations; and I shall sing to thy name.*)

<sup>50</sup> Magnifying the healths of his king; and doing mercy to his christ David, and to his seed till into the world. (*He who giveth victories to his king; who showeth love to his anointed king, yea, to David, and to his children, or his descendants, forever.*)

**PSALM 19**

<sup>1</sup> *To victory, the psalm of David. Heavens tell out the glory of God; and the firmament telleth the works of his hands. (For the choirmaster, a song by David. The heavens tell out the glory of God; and the firmament telleth out the works of his hands.)*

<sup>2</sup> *The day telleth out to the day a word; and the night showeth knowing to the night. (The day telleth out a word to the next day; the night showeth knowledge to the next night.)*

<sup>3</sup> *No languages be, neither words; of which the voices of them be not heard. (There be no languages, or words, where their voices be not heard.)*

<sup>4</sup> *The sound of them went out into all (the) earth; and the words of them into the ends of the world. In the sun he hath set his tabernacle (or In the sky he hath pitched a tent for the sun);*

<sup>5</sup> *and he as a spouse coming forth of his chamber. He fully joyed, as a giant, to run his way; (and the sun is like a spouse coming forth from his bed-chamber. It rejoiced, like a strong man, who runneth his race;)*

<sup>6</sup> *his going out was from [the] highest heaven. And his going again was to the highest thereof; and none there is that hideth himself from his heat. (it went out from the heights of the heavens, and that is also to where it returned. And there is nothing that can hide from its heat or And nothing is hidden from its heat.)*

<sup>7</sup> *The law of the Lord is without wem, and converteth souls; the witnessing of the Lord is faithful, and giveth wisdom to little, either meek, children. (The Law of the Lord is without blemish, or without fault, and converteth souls; the teaching of the Lord is faithful, and giveth wisdom to the simple.)*

<sup>8</sup> *The rightfulnesses of the Lord be rightful, gladdening hearts, (or The precepts of the Lord be right, gladdening hearts); the commandment of the Lord is clear, enlightening eyes.*

<sup>9</sup> *The holy dread of the Lord dwelleth into the world of world; the dooms of the Lord be true, justified into themselves. (The fear of the Lord is holy, or pure, or Reverence for the Lord is holy, or pure, and it remaineth forever and ever; the judgements of the Lord be true, and justified unto themselves.)*

<sup>10</sup> *Desirable more than gold, and a stone much precious; and sweeter than honey and honeycomb. (They be more desirable than gold, or very precious stones; and sweeter than honey from a honeycomb.)*

<sup>11</sup> *For why thy servant keepeth those; much yielding is in those to be kept./Forsooth thy servant keepeth those; much yielding, or reward, is in those dooms to be kept. (For they instruct thy servant; and in obeying those judgements, there is much reward.)*

<sup>12</sup> *Who understandeth trespasses? make thou me clean from my privy sins; (Who understandeth his own trespasses? Lord, make thou me clean from my secret sins;)*

<sup>13</sup> *and of alien sins spare thy servant. If those have not lordship of me, then I shall be undefouled of alien sins, or without wem; and I shall be cleansed of the most sin. (and spare thy servant from willful sins. For if they have no rule, or lordship, over me, then I shall be undefiled, or without blemish, or without fault; and I shall be cleansed from all great sin.)*

<sup>14</sup> *And the speeches of my mouth shall be such, that they please; and the thinking of mine heart is ever[more] in thy sight. Lord, mine helper; and mine again-buyer. (May the words out of my mouth be such, that they please thee; and may the thinking of my heart be acceptable before thee forevermore, O Lord; my helper; and my redeemer.)*

**PSALM 20**

<sup>1</sup> *To victory, the psalm of David. The Lord hear thee in the day of tribulation; the name of God of Jacob defend thee. (For the choirmaster, a song by David. May the Lord answer thee in the day of trouble; may the name of the God of Jacob defend thee.)*

<sup>2</sup> *Send he help to thee from the holy place; and from Zion defend he thee.*

<sup>3</sup> *Be he mindful of all thy sacrifice; and thy burnt sacrifice be made fat. (May he remember all thy offerings; yea, may he be pleased with thy rich offerings or with thy burnt sacrifices.)*

<sup>4</sup> *Give he to thee after thine heart; and confirm he all thy counsel. (May he give he thee thy heart's desire; yea, may he grant success to all thy plans.)*

<sup>5</sup> *We shall be glad in thine health; and we shall be magnified in the name of our God. The Lord [ful] fill all thine askings; (We shall be glad for thy victory or We shall be glad for thy salvation, or thy deliverance; and we shall magnify the name of our God. May the Lord grant all thy requests;)*

<sup>6</sup> now I have known, that the Lord hath made safe his christ. He shall hear him from his holy heaven; the health of his right hand is in powers. *(now I know that the Lord hath saved his anointed king. He shall answer him from his holy heaven; with the saving power of his right hand.)*

<sup>7</sup> These, *that is, adversaries, trust in chariots, and these in horses; but we shall inwardly call in the name of our Lord God. (Some, that is, our adversaries, trust in chariots, and some in horses; but we shall call on the name of the Lord our God.)*

<sup>8</sup> They be bound, and felled down; but we have risen, and be raised. *(They stumbled, and fell; but we have risen, and stand upright.)*

<sup>9</sup> Lord, make thou safe the king; and hear thou us in the day in which we inwardly call thee. *(Lord, save thou the king; yea, answer thou us on the day in which we call to thee.)*

## PSALM 21

<sup>1</sup> *To victory, the psalm of David. Lord, the king shall be glad in thy virtue; and he shall full out have joy greatly on thine health. (For the choirmaster, a song by David. Lord, the king shall be glad for thy strength, or thy might; and he shall have great joy in thy victory.)*

<sup>2</sup> Thou hast given to him the desire of his heart; and thou hast not defrauded him of the will of his lips. *(Thou hast given him his heart's desire; and thou hast not denied him what he asked for with his lips.)*

<sup>3</sup> For thou hast before come him in the blessings of sweetness; thou hast set on his head a crown of precious stone. *(For thou hast come before him with the blessings of goodness; thou hast set upon his head a crown of pure gold.)*

<sup>4</sup> He asked of thee life, and thou gavest it to him; the length of days into the world, and into the world of world. *(He asked for life from thee, and thou gavest it to him; yea, length of days forever and ever.)*

<sup>5</sup> His glory is great in thine health; thou shalt put glory, and great fairness, on him. *(His glory is great because of thy help or Thy salvation hath brought him great glory; thou shalt put honour, and majesty, upon him.)*

<sup>6</sup> For thou shalt give him into blessing into the world of world; thou shalt make him glad in joy with thy cheer. *(For thou shalt make him blessed forever and ever; thou shalt make him glad with joy before thee.)*

<sup>7</sup> For the king hopeth in the Lord; and in the mercy of the highest he shall not be moved. *(For the king trusteth in the Lord; and by the love of the Most High, he shall not be moved, or shaken.)*

<sup>8</sup> Thine hand be found to all thine enemies; thy right hand find all them that hate thee. *(Thy hand shall find all thy enemies; thy right hand shall find all those who hate thee.)*

<sup>9</sup> Thou shalt put them as a furnace of fire in the time of thy cheer; the Lord shall trouble them in his ire, and fire shall devour them. *(Thou shalt put them into a fiery furnace at the time of thy coming; the Lord in his anger shall trouble them, and then fire shall devour them.)*

<sup>10</sup> Thou shalt lose the fruit of them from the earth; and the seed of them from the sons of men. *(Thou shalt destroy their descendants from off the earth; yea, their children from among the sons and daughters of men.)*

<sup>11</sup> For they bowed evil against thee; they thought counsels, which they might not stablish. *(For they brought in evil against thee; yea, they thought out evil plans, but they could not execute them.)*

<sup>12</sup> For thou shalt put them aback; in thy remnants thou shalt make ready the cheer of them. *(For thou shalt make them turn, and run away, when thou shalt aim thy arrows at them.)*

<sup>13</sup> Lord, be thou enhanced in thy virtue; we shall sing, and say openly thy virtues. *(Lord, be thou exalted in thy strength; we shall sing, and shall talk openly, about thy power.)*

## PSALM 22

<sup>1</sup> *To (the) overcomer, for the morrowtide hind, the psalm of David. God, my God, behold thou on me, why hast thou forsaken me? the words of my trespasses be far from mine health. (For the choirmaster; to the tune of 'The deer in the morning', a song by David. God, my God, look thou upon me, why hast thou abandoned me? why is thy help so far from me, yea, from answering my plea?)*

<sup>2</sup> My God, I shall cry by day, and thou shalt not hear; and by night, and not to unwisdom to me. *(My God, I cry to thee all day long, but thou answerest me not; and I cry to thee all night, without any ceasing.)*

<sup>3</sup> Forsooth thou, the praising of Israel, dwellest in holiness;

<sup>4</sup> our fathers hoped in thee; they hoped, and thou deliveredest them. *(our forefathers put their trust in thee; they trusted thee, and thou deliverest them.)*

<sup>5</sup> They cried to thee, and they were made safe; they hoped in thee, and they were not shamed. *(They cried to thee, and they were saved; they trusted thee, and they were not put to shame, or were not disappointed.)*

<sup>6</sup> But I am a worm, and not a man; the shame of men, and the out-casting of the people. *(But I am a worm, and not a man; despised, and an outcast among the people.)*

<sup>7</sup> All men seeing me scorned me; they spake with lips, and wagged the head, and said,

<sup>8</sup> He hoped in the Lord, deliver he him; make he him safe, for he will him. *(He hoped in the Lord, that he would rescue him; so let him save him, if he delighteth in him.)*

<sup>9</sup> For thou it art that drewest me out of the womb, that art mine hope from the teats of my mother; *(For thou art he who drew me out of the womb, thou who art my hope from my mother's breast;)*

<sup>10</sup> into thee I am cast forth from the womb. From the womb of my mother thou art my God; *(and I was cast upon thee from the womb. Thou art my God from my mother's womb;)*

<sup>11</sup> depart thou not from me. For tribulation is next; for none there is that helpeth. *(go thou not away from me. For trouble is near; and there is no one to help me.)*

<sup>12</sup> Many calves *(en)* compassed me; fat bulls besieged me. *(Many calves surrounded me; the strong bulls of Bashan besieged me.)*

<sup>13</sup> They opened their mouth on me; as a lion ravishing and roaring. *(They opened their mouths upon me; like a roaring and ravaging lion.)*

<sup>14</sup> I am poured out as water; and all my bones be scattered. Mine heart is made, as wax floating abroad; in the midst of my womb. *(I am poured out like water; and all my bones be out of joint. My heart hath turned to wax; and it melteth within me.)*

<sup>15</sup> My virtue dried as a tilestone, and my tongue cleaved to my cheeks; and thou hast brought forth me into the dust of death. *(My strength dried up like a tilestone, and my tongue cleaved to my cheeks; and thou hast brought me down into the dust of death.)*

<sup>16</sup> For many dogs *(en)* compassed me; the council of wicked men besieged me. They delved mine hands and my feet; *(For many dogs surrounded me; yea, a band of wicked men besieged me. They pierced my hands and my feet;)*

<sup>17</sup> they numbered all my bones. Soothly they looked *(at)*, and beheld me; *(and they counted up all my bones. Yea, they beheld me;)*

<sup>18</sup> they parted my clothes to themselves, and they sent lot on my cloth. *(then they parted my clothes among themselves, and they cast lots for my cloak.)*

<sup>19</sup> But thou, Lord, delay not thine help from me; behold thou to my defence. *(But thou, Lord, do not delay thy help for me; hasten thou to my defence.)*

<sup>20</sup> God, deliver thou my life from sword; and deliver thou mine one alone from the hand, or power, of the dog. *(God, deliver thou my life from the sword; yea, rescue thou my very life from the power of these dogs.)*

<sup>21</sup> Make thou me safe from the mouth of a lion; and my meekness from the horns of unicorns. *(Save thou me from the lion's mouth; yea, my poor body from the horns of these bulls.)*

<sup>22</sup> I shall tell thy name to my brethren; I shall praise thee in the midst of the church. *(I shall tell out thy name to my brothers, or my kinsmen; and I shall praise thee in the midst of the congregation.)*

<sup>23</sup> Ye that dread the Lord, praise him; all the seed of Jacob, glorify him. All the seed of Israel, dread him; *(Ye who fear the Lord, praise him; all of Jacob's children, glorify him. All of Israel's descendants, fear him; Ye who revere the Lord, praise him; all of Jacob's children, glorify him. All of Israel's descendants, revere him;)*

<sup>24</sup> for he forsook not, neither despised the prayer of a poor man. Neither he turned away his face from me; and when I cried to him, he heard me. *(for he forsook not, nor despised the prayer of the poor man. Nor hath he turned his face away from him; but when he cried to him, he answered him.)*

<sup>25</sup> My praising is with thee in a great church; I shall yield my vows in the sight of men dreading him. *(My praises shall be for thee before the great congregation; I shall pay my vows before those who fear thee or before those who revere thee.)*

<sup>26</sup> Poor men shall eat, and shall be [ful] filled, and they shall praise the Lord, that seek him; the hearts of them shall live into the world of world. *(The poor shall eat, and shall be satisfied; and they who seek the Lord shall praise him, and their hearts shall live forever and ever.)*

<sup>27</sup> All the ends of earth shall bethink; and shall be converted to the Lord. And all the families of heathen men, shall worship in his sight. *(All the ends of the earth shall remember the Lord; and shall turn to him. And all the families of the heathen, shall worship before him.)*

<sup>28</sup> For the realm is the Lord's; and he shall be Lord of heathen men. *(For the Lord is the King; and he is the Lord of the heathen, yea, of all the nations.)*

<sup>29</sup> All the fat men of earth ate and worshipped; all men, that go down into earth, shall fall down in his sight. And my soul shall live to him; *(All the proud people of the earth shall eat at his feasts, and they shall worship him; all those, who go down into the earth, yea, who go down into the grave, shall bow down before him. And my soul shall live for him;)*

<sup>30</sup> and my seed shall serve him. A generation to coming shall be told to the Lord; *(and my children, or my descendants, shall serve him. The generations to come shall be told about the Lord;)*

<sup>31</sup> and heavens shall tell his rightfulness to the people that shall be born, whom the Lord made. *(they shall tell of his righteousness to the people yet to be born, yea, what the Lord hath done, or that the Lord hath done this.)*

## PSALM 23

<sup>1</sup> *The psalm of David. The Lord governeth me, and nothing shall fail to me; (A song by David. The Lord governeth me, and there is nothing that I shall lack;)*

<sup>2</sup> in the place of pasture there he hath set me. He nourished me on the water of refreshing; *(he hath set me in a place of pasture. He nourished me by the waters of refreshing;)*

<sup>3</sup> he converted my soul. He led me forth on the paths of rightfulness; for his name. *(he transformed my soul. He led me forth on the paths of righteousness or on the right paths; for the sake of his name.)*

<sup>4</sup> For why though I shall go in the midst of shadow of death; I shall not dread evils, for thou art with me. Thy rod and thy staff; those have comforted me. *(For though I go in the midst of the shadow of death, I shall fear no evil; for thou art with me. Thy rod and thy staff, they have comforted me.)*

<sup>5</sup> Thou hast made ready a board in my sight; against them that trouble me. Thou hast made fat mine head with oil; and my cup, that filleth greatly, is full clear. *(Thou hast prepared a table before me; before those who trouble me. Thou hast covered my head with oil; and my cup, which thou greatly filleth, is full, indeed it runneth over.)*

<sup>6</sup> And thy mercy shall follow me; in all the days of my life. And that I dwell in the house of the Lord; into the length of days. *(And thy love shall follow me; all the days of my life. And I shall live in the House of the Lord forever and ever.)*

## PSALM 24

<sup>1</sup> *The psalm of David. The earth and the fullness thereof is the Lord's; the world, and all that dwell therein. (A song by David. The earth and its fullness is the Lord's; yea, the world, and all who live in it.)*

<sup>2</sup> For he founded it on the seas; and made it ready on floods. *(For he founded it upon the seas; and established it upon the depths below.)*

<sup>3</sup> Who shall ascend into the hill of the Lord; either who shall stand in the holy place of him? *(Who shall go up on the hill of the Lord? who shall stand in his holy place?)*

<sup>4</sup> The innocent in hands, *that is, in works*, and in clean heart; which took not his soul in vain, neither swore in guile to his neighbour. *(Those with innocent hands, or works, and with clean, or pure, hearts; they who took not their souls unto idols, nor swore falsely to their neighbours.)*

<sup>5</sup> He shall take blessing of the Lord; and mercy of God his health. *(They shall receive a blessing from the Lord; mercy from the God of their salvation, or of their deliverance.)*

<sup>6</sup> This is the generation of men seeking him; of men seeking the face of God of Jacob. *(This is the generation of people seeking him; of people seeking the face of the God of Jacob.)*

<sup>7</sup> Ye princes, take up your gates, and ye everlasting gates, be ye raised; and the king of glory shall enter. (*Lift up your heads, ye gates, yea, ye everlasting gates, be ye raised up; and the King of glory shall enter in.*)

<sup>8</sup> Who is this king of glory? the Lord strong and mighty, the Lord mighty in battle. (*Who is this King of glory? the strong and mighty Lord, the Lord mighty in battle.*)

<sup>9</sup> Ye princes, take up your gates, and ye everlasting gates, be ye raised; and the king of glory shall enter. (*Lift up your heads, ye gates, yea, ye everlasting gates, be ye raised up; and the King of glory shall enter in.*)

<sup>10</sup> Who is this king of glory? the Lord of virtues, he is the king of glory\*. (*Who is this King of glory? the Lord of hosts, he is the King of glory.*)

## PSALM 25

<sup>1</sup> *The song of David.* Lord, to thee I have raised my soul; (*A song by David. Lord, I raise up my soul to thee;*)

<sup>2</sup> my God, I trust in thee, be I not ashamed. Neither mine enemies scorn me; (*my God, I put my trust in thee, so do not let me shamed. And do not let my enemies scorn me;*)

<sup>3</sup> for all men that suffer thee shall not be shamed. All men doing wicked things superfluously; be they shamed. (*for all those who trust in thee shall not be shamed. But all those who do wicked things without cause, let them be shamed.*)

<sup>4</sup> Lord, show thou thy ways to me; and teach thou me thy paths.

<sup>5</sup> (*Ad*)dress thou me in thy truth, and teach thou me, for thou art God, my saviour; and I suffered thee all day. (*Direct thou me in thy truth, and teach thou me, for thou art God, my saviour; and I have waited for thee all day long.*)

<sup>6</sup> Lord, have thou mind of thy merciful doings; and of thy mercies that be from the world. (*Lord, remember thy merciful doings; and thy constant love, which thou hast shown from long ago.*)

<sup>7</sup> Have thou not mind on the trespasses of my youth; and on mine unknowings. Thou, Lord, have mind on me by thy mercy; for thy goodness. (*Remember not the trespasses of my youth; and all my ignorance. O Lord, because of thy love, remember me; for the sake of thy goodness.*)

<sup>8</sup> The Lord is sweet and rightful; for this cause he shall give a law to men trespassing in the way. (*The Lord is good and upright; and for this reason he hath given a way forward for those who trespass./The Lord is good and righteous; and for this reason he hath given a way back for those who trespass.*)

<sup>9</sup> He shall (*ad*)dress meek men in doom; he shall teach mild men his ways. (*He shall direct the humble in their judgement; he shall teach the humble his ways.*)

<sup>10</sup> All the ways of the Lord be mercy and truth; to men seeking his testament, and his witnessings. (*All the ways of the Lord be loving and faithful; for those who keep his covenant, and his teaching, or his commands.*)

<sup>11</sup> Lord, for thy name, thou shalt do mercy to my sin; for it is much. (*Lord, for the sake of thy name, have thou mercy on my sin; although it is great.*)

<sup>12</sup> Who is a man, that dreadeth the Lord? he ordaineth to him a law in the way which he (*should*) choose. (*Who is someone, who feareth the Lord? or who hath reverence for the Lord? the Lord shall ordain to him the way that he should choose.*)

<sup>13</sup> His soul shall dwell in goods; and his seed shall inherit the land. (*He shall live in abundance; and his children shall inherit the land.*)

<sup>14</sup> The Lord is a firmness to men dreading him; and his testament is, that it be showed to them. (*The Lord shall share his secrets with those who fear him or with those who revere him; and he shall show his covenant to them.*)

<sup>15</sup> Mine eyes be ever[*more*] to(*ward*) the Lord; for he shall pull away my feet from the snare. (*My eyes be upon the Lord forevermore; for he shall pull away my feet from the snare.*)

<sup>16</sup> Behold thou to me, and have thou mercy on me; for I am one alone and poor. (*Look thou on me, and have thou mercy on me; for I am all alone and poor.*)

<sup>17</sup> The tribulations of mine heart be multiplied; deliver thou me of my needs. (*The troubles in my heart be multiplied; save thou me from all my troubles.*)

\* **PSALM 24:10** In the original *Old Testament* of the "Wycliffe Bible", but only in *Psalms*, numerous verses have the phrase 'the Lord of virtues'/'the Lord God of virtues', where 'virtues' refers to 'hosts' or armies. Here in *Wycliffe's Old Testament*, these phrases become 'the Lord of hosts'/'the Lord God of hosts', to aid comprehension, and to make them consistent with the rest of the text.

<sup>18</sup> See thou my meekness and my travail; and forgive thou all my trespasses. (*See my troubles and my trials; and forgive all my sins.*)

<sup>19</sup> Behold thou mine enemies, for they be multiplied; and they hate me by wicked hatred. (*Look thou upon my enemies, for they be many; and they hate me with such wicked hatred.*)

<sup>20</sup> Keep thou my soul, and deliver me; be I not ashamed, for I hoped in thee. (*Keep thou me alive, and save me; let me not be shamed, for I put my trust in thee.*)

<sup>21</sup> Innocent men and rightful cleaved to me; for I suffered thee. (*Let innocence and uprightness, or integrity, cleave to me; for I have waited for thee.*)

<sup>22</sup> God, deliver thou Israel; from all his tribulations. (*God, save thou the people of Israel; from all their troubles.*)

## PSALM 26

<sup>1</sup> [*The psalm of David.*] Lord, deem thou me, for I entered in mine innocence; and I hoping in the Lord, shall not be made unsteadfast. (*A song by David. Lord, judge me, for I have gone my way in innocence; and trusting in the Lord, I have not been made unsteady, that is, I have not slipped, or stumbled.*)

<sup>2</sup> Lord, prove thou me, and assay me; burn thou my reins, and mine heart, (*or burn thou my will, and my heart.*)

<sup>3</sup> For why thy mercy is before mine eyes; and I pleased in thy truth. (*For thy love is always before me; and I have gone in thy faithfulness.*)

<sup>4</sup> I sat not with the counsel of vanity; and I shall not enter with men doing wicked things. (*I sat not down with vain, that is, empty, or worthless, people; and I shall not go along with those who do wicked things.*)

<sup>5</sup> I hated the church of evil men; and I shall not sit with wicked men. (*I hate the company of evil people; and I shall not sit with the wicked.*)

<sup>6</sup> I shall wash mine hands among innocents; and, Lord, I shall compass thine altar. (*I shall wash my hands in innocence; and then, Lord, I shall march around thy altar.*)

<sup>7</sup> That I hear the voice of praising; and that I tell out all thy marvels. (*And I shall sing thy praises with thanksgiving; and I shall tell of all thy marvellous deeds.*)

<sup>8</sup> Lord, I have loved the fairness of thine house; and the place of the dwelling of thy glory. (*Lord, I love the beauty of thy House; yea, the place where thy glory dwelleth.*)

<sup>9</sup> God, lose thou not my soul with unfaithful men; and my life with men of bloods. (*God, do not thou destroy me along with the unfaithful; and do not take away my life along with those who thirst for blood, that is, murderers.*)

<sup>10</sup> In whose hands wickednesses be; the right hand of them is full-filled with gifts. (*In whose hands be wickednesses; their right hands be filled full with bribes.*)

<sup>11</sup> But I entered in mine innocence; again-buy thou me, and have mercy on me. (*But I went forth in innocence; so redeem thou me, and have mercy on me.*)

<sup>12</sup> My foot stood in rightfulness; Lord, I shall bless thee in churches. (*Yea, my feet standeth on firm ground; Lord, I shall bless thee in the congregations.*)

## PSALM 27

<sup>1</sup> *The holy prayer of David.* The Lord is my lightning, and mine health; whom shall I dread? The Lord is defender of my life; for whom shall I tremble? [*or for whom shall I quake?*](*A holy prayer by David. The Lord is my light, and my salvation, or my deliverance; who shall I fear? The Lord is the defender of my life; for who else shall I tremble, or shake over?*)

<sup>2</sup> The while noisome men nigh on me; for to eat my fleshs. Mine enemies, that troubled me; they were made sick and felled down. (*All the while harmful, or dangerous, men come near to me; to eat my flesh. But my enemies, those who trouble me, were made feeble, or weak; they all fell down.*)

<sup>3</sup> Though castles stand together against me; mine heart shall not dread, (*or Though hosts, or armies, stand together against me; my heart shall not fear.*) Though battle riseth against me; in this thing I shall have hope.

<sup>4</sup> I asked of the Lord one thing; I shall seek this thing; that I dwell in the house of the Lord all the days of my life. That I see the will of the Lord; and that I visit his temple. (*I asked of the Lord only one thing; and I shall seek this thing; that I live in the House of the Lord all the days of my life. So that I can see the beauty of the Lord; and I can seek his guidance in his Temple.*)

<sup>5</sup> For he hid me in his tabernacle in the day of evils; he defended me in the hid place of his tabernacle. He enhanced me in a stone; (*For he shall hide me in his Temple on the*

*day of evil; he shall defend me in the hidden place of his Temple. He shall put me upon a stone;)*

<sup>6</sup> and now he enhanced mine head over mine enemies. I compassed, and offered in his tabernacle a sacrifice of crying [out]; I shall sing, and I shall say psalm to the Lord. *(and then my head shall be lifted up over my enemies, who be all around me. And I shall offer an offering of acclamation in his Temple; yea, I shall sing a song of praise to the Lord.)*

<sup>7</sup> Lord, hear thou my voice, by which I cried to thee; have thou mercy on me, and hear me. *(Lord, hear thou my voice, when I cry to thee; have thou mercy on me, and answer me.)*

<sup>8</sup> Mine heart said to thee, My face sought thee; Lord, I shall seek again thy face. *(And thou saidest, Seek ye my face; and my heart said to thee, Lord, I shall seek thy face.)*

<sup>9</sup> Turn thou not away thy face from me; bow thou not away in wrath from thy servant. Lord, be thou mine helper, forsake thou not me; and, God, mine health, despise thou not me, *(or Lord, be thou my helper; abandon thou me not; and, O God, my salvation, or my deliverance, despise thou me not.)*

<sup>10</sup> For my father and my mother have forsaken me; but the Lord hath taken me (up). *(For even if my father and my mother desert me; the Lord shall still take care of me.)*

<sup>11</sup> Lord, set thou a law to me in thy way; and (ad)dress thou me in a rightful path, for mine enemies. *(Lord, show thou me thy way; and direct thou me on the right path, for I have many enemies./Lord, teach thou me thy way; and direct thou me on the right path, save from my enemies.)*

<sup>12</sup> Betake thou not me into the souls of them, that trouble me; for wicked witnesses have risen against me, and wickedness lied to itself. *(Deliver thou me not unto those who trouble me; for wicked witnesses have risen up against me, and the wicked lie even to themselves!)*

<sup>13</sup> I believe to see the goods of the Lord; in the land of living men. *(I know that I shall see the goodness of the Lord; in the land of the living.)*

<sup>14</sup> Abide thou the Lord, do thou manly; and thine heart be comforted, and suffer thou the Lord. *(Wait thou for the Lord, be thou encouraged; let thy heart be strengthened, and wait thou for the Lord.)*

## PSALM 28

<sup>1</sup> *To David. [The psalm to this David.]* Lord, I shall cry to thee; my God, be thou not still from me, be thou not still any time from me; and I shall be made like to them, that go down into the pit. *(A song by David. Lord, I shall cry to thee. My God, be thou not deaf to me, and never be thou silent with me; or I shall be made like those who go down into the pit.)*

<sup>2</sup> Lord, hear thou the voice of my beseeching, while I pray to thee; while I raise mine hands to(ward) thine holy temple. *(Lord, hear thou the words of my plea, when I pray to thee; when I raise up my hands toward thy holy Temple.)*

<sup>3</sup> Betake thou not me together with sinners; and lose thou not me with them that work wickedness. Which speak peace to their neighbour(s); but evils be in their hearts. *(Take thou me not away with the sinners; and destroy thou me not with those who do evil. Yea, those who speak peacefully to their neighbours; but evil is in their hearts.)*

<sup>4</sup> Give thou to them after the works of them; and after the wickedness of their findings. Give thou to them after the works of their hands; yield thou their yielding to them. *(Punish thou them according to their works; yea, according to the wickedness of their deeds. Punish thou them according to the works of their hands; give thou them their just reward.)*

<sup>5</sup> For they understood not the works of the Lord, and by the works of his hands thou shalt destroy them; and thou shalt not build them. *(Because they do not respect the works of the Lord, or the works of his hands, he shall destroy them; and he shall not build them up again.)*

<sup>6</sup> Blessed be the Lord; for he heard the voice of my beseeching *(or for he heard the words of my plea.)*

<sup>7</sup> The Lord is mine helper and my defender; and mine heart hoped in him, and I am helped. And my flesh flowered again; and (out) of my will I shall acknowledge to him. *(The Lord is my helper and my defender; and my heart trusted him, and I was helped. And my heart full out joyed, or rejoiced; and I shall praise him with my song.)*

<sup>8</sup> The Lord is the strength of his people; and he is the defender of the savings of his christ. *(The Lord is the strength of his people; and he is the defender and the saviour of his*

*anointed king, or and he is the defender and the safe place, or the refuge, for his anointed king.)*

<sup>9</sup> Lord, make thou safe thy people, and bless thou thine heritage; and rule thou them, and enhance thou them till into without end. *(Lord, save thou thy people, and bless thou thy inheritance; and rule thou over them, and lift thou them up, yea, take good care of them, forever.)*

## PSALM 29

<sup>1</sup> *The psalm of David.* Ye sons of God, bring to the Lord; bring ye to the Lord, the sons of rams. Bring ye to the Lord glory and honour; *(A song by David. Ye sons of God, acknowledge to the Lord; acknowledge to the Lord, ye mighty sons. Acknowledge ye the glory and the strength of the Lord;)*

<sup>2</sup> bring ye to the Lord glory to his name; praise ye the Lord in his holy large place. *(acknowledge to the Lord the glory due his name; bow ye down before the Lord in his holy Temple or bow ye down before the Lord in the beauty of his holiness.)*

<sup>3</sup> The voice of the Lord on waters, God of majesty thundered; the Lord on many waters. *(The voice of the Lord is heard upon the waters, the God of glory thundered or the majestic God thundered; the Lord is heard upon the many waters.)*

<sup>4</sup> The voice of the Lord in virtue; the voice of the Lord in great doing. *(The voice of the Lord is strong; the majestic voice of the Lord.)*

<sup>5</sup> The voice of the Lord breaking cedars; and the Lord shall break the cedars of Lebanon. *(The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.)*

<sup>6</sup> And he shall all-break them to dust, as a calf of the Lebanon; and the darling was as the son of an unicorn. *(And he maketh Lebanon to jump like a calf; and Sirion to leap like a young wild ox.)*

<sup>7</sup> The voice of the Lord parting the flame(s) of fire; *(The voice of the Lord sendeth out flashes of lightning;)*

<sup>8</sup> the voice of the Lord shaking desert; and the Lord shall stir (al)together the desert of Kadesh. *(the voice of the Lord shaketh the wilderness; yea, the Lord shaketh the wilderness of Kadesh.)*

<sup>9</sup> The voice of the Lord making ready harts *(to calve)*, and he shall show thick things; and in his temple all men shall say glory. *(The voice of the Lord maketh the harts to calve, and bringeth the goat kids early to their birth; and in his Temple everyone shall shout, Glory!)*

<sup>10</sup> The Lord maketh to inhabit the great flood; and the Lord shall sit king *(into)* without end. *(The Lord ruleth over the great flood or The Lord ruleth over the deep waters; and the Lord shall sit as King forever.)*

<sup>11</sup> The Lord shall give virtue to his people; the Lord shall bless his people in peace. *(The Lord shall give strength to his people; the Lord shall bless his people with peace.)*

## PSALM 30

<sup>1</sup> *The psalm off[the]song, for the hallowing of the house of David.* Lord, I shall enhance thee, for thou hast up-taken me; and thou delightedest not mine enemies on me. *(A psalm, yea, a song by David, for the dedication of the House or the Temple. Lord, I shall exalt thee, for thou hast taken me up or for thou hast lifted me up; and thou hast not let my enemies have delight, or to gloat, over me.)*

<sup>2</sup> My Lord God, I cried to thee; and thou madest me whole.

<sup>3</sup> Lord, thou leddest out my soul from hell; thou savedest me from them that go down into the pit. *(Lord, thou hast led me up from Sheol, or the land of the dead; thou hast pulled me out from among those who go down into the pit.)*

<sup>4</sup> Ye saints of the Lord, sing to the Lord; and acknowledge ye to the mind of his holiness *(or and give ye thanks at the remembrance of his holiness.)*

<sup>5</sup> For ire is in his indignation; and life is in his will. Weeping shall dwell at eventide; and gladness at the morrowtide. *(For there is anger in his indignation; but there is life in his favour or in his good will. Weeping shall remain through the evening; but gladness shall come in the morning.)*

<sup>6</sup> Forsooth I said in my plenty; I shall not be moved *[into]* without end. *(But I said in the midst of my plenty, or of my abundance, I shall never be shaken, or defeated.)*

<sup>7</sup> Lord, in thy will; thou hast given virtue to my fairness. Thou turnedest away thy face from me; and I am made troubled. *(Lord, by thy favour; thou hast protected me; yea,*

*like a mountain stronghold. But then thou hast turned thy face away from me; and I was greatly troubled.)*

<sup>8</sup> Lord, I shall cry to thee; and I shall pray to my God. *(Lord, I cried to thee; yea, I prayed to my God.)*

<sup>9</sup> What profit is in my blood; while I go down into corruption? Whether dust shall acknowledge to thee; either it shall tell thy truth? *(And I said, What profit is there in my death; if I go down into the pit? Shall the dust then praise thee? or can it tell about thy truth?)*

<sup>10</sup> The Lord heard, and had mercy on me; the Lord is made mine helper. *(Hear me, Lord, and have mercy on me; Lord, be thou my helper.)*

<sup>11</sup> Thou hast turned my wailing into joy to me; thou hast rent my sackcloth, and hast (en)compassed me with gladness. *(And now, thou hast turned my wailing into joy for me; thou hast torn off my sackcloth, and surrounded me with gladness.)*

<sup>12</sup> That my glory sing to thee, and I be not compunct; my Lord God, I shall acknowledge to thee [into] without end. *(So that my spirit may sing to thee, and I shall never be silent; my Lord God, I shall thank thee forever.)*

### PSALM 31

<sup>1</sup> *To victory, the psalm of David. Lord, I have hoped in thee, be I not shamed [into] without end; deliver thou me in thy righteousness. (For the choirmaster; a song by David. Lord, I have put my trust in thee, let me never be shamed; save thou me in thy righteousness.)*

<sup>2</sup> Bow down thine ear to me; haste thou to deliver me. Be thou to me into God a defender, and into an house of refuge; that thou make me safe. *(Bow down thy ear to me; hasten thou to rescue me. God, be my defender, and a house of refuge; so that thou keep me safe or so that thou save me.)*

<sup>3</sup> For thou art my strength and my refuge; and for (the sake of) thy name, thou shalt lead me forth, and shalt nourish me.

<sup>4</sup> Thou shalt lead me out of the snare, which they hid to me *(or which they have hid for me);* for thou art my defender.

<sup>5</sup> I betake my spirit into thine hands; Lord God of truth, thou hast again-bought me. *(I commit, or I entrust, my spirit into thy hands; Lord God of truth, thou hast redeemed me.)*

<sup>6</sup> Thou hatest them that keep vanities superfluously. Forsooth I hoped in the Lord; *(Thou hatest them who worship false gods, or useless idols. But I put my trust in the Lord;)*

<sup>7</sup> I shall have fully joy, and shall be glad in thy mercy. For thou beheldest my meekness; thou savedest my life from needs. *(I shall have full out joy, or rejoice, and shall be glad for thy love. For thou hast beheld my troubles; thou hast saved my life from dis-eases, or distress.)*

<sup>8</sup> And thou closedest not me (al)together within the hands of the enemy; thou hast set my feet in a large place. *(And thou enclosedest me not in the hands of the enemy; thou hast set me free in a large place.)*

<sup>9</sup> Lord, have thou mercy on me, for I am troubled; mine eye is troubled in ire, my soul and my womb also. *(Lord, have thou mercy on me, for I am in trouble; my eyes be tired from so much grief, and my soul, and my womb, also be tired.)*

<sup>10</sup> For why my life failed in sorrow; and my years in wailings. My virtue is made feeble in poverty; and my bones be troubled. *(For my life is failing, because of sorrows; and my years, because of wailings. My strength is made feeble, or weak, by poverty; and my bones be diseased.)*

<sup>11</sup> Over all mine enemies I am made (a) shame, [and] greatly to my neighbours; and dread to my known. They that saw me withoutforth, fled from me; *(I am shamed before all my enemies, and especially my neighbours; and I am thought of as someone to be feared by my acquaintances. Those who saw me withoutforth, fled from me;)*

<sup>12</sup> I am given to forgetting, as a dead man from the heart. I am made as a (for)lorn vessel; *(I am forgotten, like a dead man out of mind. I am made like a forlorn vessel;)*

<sup>13</sup> For I heard despising of many men dwelling in compass. In that thing while they came together against me; they counselled to take my life. *(for I have heard the despising of many men who live all around me. And when they came together against me; they plotted to take away my life.)*

<sup>14</sup> But, Lord, I hoped in thee, *(or But, Lord, I put my trust in thee);* I said, Thou art my God;

<sup>15</sup> my times *be* in thine hands. Deliver thou me from the hands of mine enemies; and from them that pursue me. (*my life is in thy hands. Rescue thou me from the power of my enemies; and from those who persecute me.*)

<sup>16</sup> Make thou clear thy face on thy servant; Lord, make thou me safe in thy mercy; (*Make thy face to shine upon thy servant; Lord, save thou me in thy love;*)

<sup>17</sup> *be* I not shamed, for I inwardly called thee. Unpious men be ashamed, and be they led forth into hell; (*let me not be shamed, for I have called upon thee. Let the unpious, or the unrighteous, be ashamed, and let them go down to Sheol, or the land of the dead;*)

<sup>18</sup> guileful lips be made dumb. That speak wickedness against a just man; in pride, and in mis-using/in pride, and in abusing. (*and let deceitful lips be made dumb. Yea, those who speak wickedness against the righteous; in pride, and in mis-using, or in pride, and in abusing.*)

<sup>19</sup> Lord, the multitude of thy sweetness is full great; which thou hast hid to men dreading thee. Thou hast made a perfect thing to them that hope in thee; in the sight of the sons of men. (*Lord, the multitude of thy goodness is very great; which thou hast kept safe for those who fear thee or for those who revere thee. Thou hast made a perfect thing for those who put their trust in thee; before the sons and daughters of men.*)

<sup>20</sup> Thou shalt hide them in the private of thy face; from [*the*] troubling of men, (*or Thou shalt hide them in the secret of thy presence; from all the troubles caused by people*). Thou shalt defend them in thy tabernacle; from [*the*] against-saying of tongues.

<sup>21</sup> Blessed *be* the Lord; for he hath made wonderful his mercy to me in a strengthened city. (*Blessed be the Lord; for he hath shown his wonderful love to me, like a city that is strengthened, or fortified.*)

<sup>22</sup> Forsooth I said in the out-passing of my soul; I am cast out from the face of thine eyes. Therefore thou heardest the voice of my prayer; while I cried to thee. (*For I said in the going forth of my soul, I am cast out from before thine eyes. But thou heardest the words of my prayer; when I cried to thee for help.*)

<sup>23</sup> All ye holy men of the Lord, love him; for the Lord shall seek truth, and he shall yield plenteously to them that do pride. (*All ye holy people of the Lord, love him; for the Lord preserveth the faithful, but he shall strongly punish the proud.*)

<sup>24</sup> All ye that hope in the Lord, do ye manly; and your heart be comforted. (*All ye who hope in the Lord, be ye encouraged; and let your hearts be strengthened.*)

## PSALM 32

<sup>1</sup> *Learning to David.* [*The understanding of David.*] Blessed *be* they, whose wickedness be forgiven; and whose sins be covered. (*A teaching by David. Happy be they, whose wickedness be forgiven; and whose sins be covered.*)

<sup>2</sup> Blessed is the man, to whom the Lord areckoned not sin; neither guile is in his spirit. (*Happy is the person, to whom the Lord did not reckon any sin; and there is no deceit in his spirit.*)

<sup>3</sup> For I was still, my bones waxed eld; while I cried all day. (*For when I kept silent or For when I did not confess my sins, my bones grew old; while I cried all day long.*)

<sup>4</sup> For by day and night thine hand was made grievous on me (*or And day and night thy hand was heavy upon me*); I am turned in my wretchedness, while the thorn is set in.

<sup>5</sup> (*Then*) I made my sin known to thee; and I hid not my unrightfulness. I said, I shall acknowledge against me mine unrightfulness to the Lord; and thou hast forgiven the wickedness of my sin.

<sup>6</sup> For this thing each holy man shall pray to thee; in covenable time. Nevertheless in the great flood of many waters; they shall not (*come*) nigh to thee. (*For this thing, each holy man shall pray to thee; in his time of need. And then, in the great flood of many troubles, none shall come near him.*)

<sup>7</sup> Thou art my refuge from tribulation, that (*en*)compassed me; thou, my fully joying, deliver me from them that (*en*)compass me. (*Thou art my refuge, from the troubles that surround me; thou, my full out joy, deliver me from those who surround me.*)

<sup>8</sup> I shall give understanding to thee, and I shall teach thee; in this way in which thou shalt go, I shall make steadfast mine eyes on thee. (*And the Lord said, I shall give understanding to thee, and I shall teach thee the way in which thou should go; and I shall put my eyes steadfastly upon thee.*)

<sup>9</sup> Do not ye be made as an horse and mule; to which is none understanding. Lord, constrain thou the cheeks of them with a barnacle and bridle; that (*they*) nigh not to thee. (*Do not ye be made like a horse or a mule; which have no understanding, or reasoning*)

*ability. Their mouths must be constrained with a bit and a bridle; so that they finally submit to where they should go.)*

<sup>10</sup> Many beatings be of the sinner; but mercy shall (*en*)compass him that hopeth in the Lord. (*Many beatings be to the sinner; but the love of the Lord shall surround those who trust in him.*)

<sup>11</sup> Ye just men, be glad, and make fully joy in the Lord; and all ye rightful of heart, have glory. (*Ye who be righteous be glad, and make full out joy, (or rejoice), in the Lord; and all ye with an upright heart, have glory, (or shout for joy)!)*

## PSALM 33

<sup>1</sup> Ye just men, have fully joy in the Lord; praising (*al*)together becometh rightful men. (*Ye who be righteous, have full out joy, or rejoice, in the Lord; praising him becometh those who be upright, or obedient.*)

<sup>2</sup> Acknowledge ye to the Lord in an harp; sing ye to him in a psaltery of ten strings. (*Praise ye the Lord on a harp; sing ye to him on a ten-stringed lute.*)

<sup>3</sup> Sing ye to him a new song; say ye well psalm to him in crying [*out*]. (*Sing ye to him a new song; boldly say ye a psalm to him, and shout out loud.*)

<sup>4</sup> For the word of the Lord is rightful (*or For the word of the Lord is true*); and all his works be (*done*) in faithfulness.

<sup>5</sup> He loveth mercy and doom; the earth is full of the mercy of the Lord. (*He loveth righteousness and justice; the earth is full of the love of the Lord.*)

<sup>6</sup> Heavens be made steadfast by the word of the Lord; and all the virtue of those by the spirit of his mouth. (*The heavens were made by the word of the Lord; yea, all the host of them, by the breath from his mouth.*)

<sup>7</sup> And he gathered together the waters of the sea as in a bouget/as in a bottle; and he setteth deep waters in treasures. (*And he gathered the waters of the sea together, like in a bottle; and he put the deep waters in his treasuries, or in his storehouses.*)

<sup>8</sup> All earth dread the Lord; soothly all men inhabiting the world be moved of him. (*Let all the earth fear the Lord or Let all the earth revere the Lord; let all those who inhabit the world be in awe of him.*)

<sup>9</sup> For he said, and things were made; he commanded, and things were made of nought, (*or he commanded, and everything was made out of nothing!*).

<sup>10</sup> The Lord destroyeth the counsels of folks, forsooth he reproveth the thoughts of peoples; and he reproveth the counsels of princes. (*The Lord destroyeth the plans of the nations; he thwarteth the plans of the rulers of the peoples.*)

<sup>11</sup> But the counsel of the Lord dwelleth (*into*) without end; the thoughts of his heart dwell in generation and into generation. (*But the plans of the Lord shall stand forever; the thoughts of his heart shall remain for all generations.*)

<sup>12</sup> Blessed is the folk, whose Lord is his God; the people which he chose into heritage to himself. (*Happy is the nation, whose God is the Lord; the people whom he chose for his own inheritance.*)

<sup>13</sup> The Lord beheld from heaven; he saw all the sons of men. (*The Lord looked down from heaven; he saw all the sons and daughters of men.*)

<sup>14</sup> From his dwelling place made ready before; he beheld on all men, that inhabit the earth, (*or he looketh on all those who inhabit the earth.*)

<sup>15</sup> Which made singularly, *either each by himself*, the souls of them; which understandeth all the works of them. (*Who made each one of them individually; and who understandeth all their works, or their deeds.*)

<sup>16</sup> A king is not saved by much virtue, *that is, strength*; and a giant shall not be saved in the muchliness of his virtue. (*A king is not saved by his large host, or his army; and a mighty man shall not be saved by his great strength.*)

<sup>17</sup> An horse is false to health; forsooth he shall not be saved in the abundance, *either plenty*, of his virtue. (*A horse is an empty thing for salvation, or deliverance; for it shall not be able to save anyone by the abundance, or the plentifulness, of its strength.*)

<sup>18</sup> Lo! the eyes of the Lord *be* on men dreading him; and in them that hope in his mercy. (*Behold! the eyes of the Lord (be) upon those who fear; (or who obey, him); and upon those who hope for his mercy./Behold! the eyes of the Lord (be) upon those who revere him; and upon those who trust in his love.*)

<sup>19</sup> That he deliver their souls from death; and feed them in hunger. (*So that he can save their souls from death; and feed them in times of famine.*)

<sup>20</sup> Our soul suffereth the Lord, *that is, abideth patiently his will*, (*or Our souls wait for the Lord, yea, we wait patiently for his will to be done*); for he is our helper and defender.

<sup>21</sup> For our heart shall be glad in him; and we shall have hope in his holy name. (*And our hearts shall be glad in him; for we have trust in his holy name.*)

<sup>22</sup> Lord, thy mercy be made on us; as we hoped in thee. (*Lord, let thy love rest upon us; for we have trusted in thee.*)

## PSALM 34

<sup>1</sup> *To David, when he changed his mouth, or his word, before Abimelech, and he drove out David, and he went forth. [The psalm of David, when he changed his cheer before Abimelech, and he left him (or and so he let him go), and he went away.] I shall bless the Lord in all time; ever[more] his praising be in my mouth. (A song by David, when he changed his face, and his words, before Abimelech, who then drove out David or sent him away, and so he went forth. I shall always bless the Lord; his praises shall be in my mouth forevermore.)*

<sup>2</sup> My soul shall be praised in the Lord; mild men hear, and be glad. (*My soul shall have glory in the Lord; let the humble hear, and be glad.*)

<sup>3</sup> Magnify ye the Lord with me; and enhance we his name into itself (*or and let us exalt his name together.*)

<sup>4</sup> I sought the Lord, and he heard me; and he delivered me from all my tribulations (*or and he rescued, or saved, me, from all of my troubles.*)

<sup>5</sup> Nigh ye to him, and be ye lightened, (*or Go ye near to him, and ye shall shine with joy*); and your faces shall not be shamed.

<sup>6</sup> This poor man cried, and the Lord heard him; and saved him from all his tribulations.

<sup>7</sup> The angel of the Lord sendeth in the compass of men dreading him; and he shall deliver them. (*The angel of the Lord guardeth those who fear him or who revere him; and he rescueth them.*)

<sup>8</sup> Taste ye, and see, for the Lord is sweet; blessed is the man, that hopeth in him. (*Taste ye, and see, that the Lord is good; happy is the person, who trusteth in him.*)

<sup>9</sup> All ye holy men of the Lord, dread ye him; for no neediness is to men dreading him. (*All ye holy people of the Lord, fear him; for there is no neediness in those who fear him./ All ye holy people of the Lord, revere him; for there is no neediness in those who revere him.*)

<sup>10</sup> Rich men were needy, and were hungry; but men that seek the Lord shall not fail of all good (*or but those who seek the Lord shall not lack any good thing.*)

<sup>11</sup> Come, ye sons, hear ye me; I shall teach you the dread of the Lord. (*Come, ye sons and daughters, and listen ye to me; I shall teach you the fear of the Lord or I shall teach you to revere the Lord.*)

<sup>12</sup> Who is the man, that willet life; that loveth to see good days? (*Who is the person who desireth life? who loveth to see good days?*)

<sup>13</sup> Forbid thy tongue from evil; and thy lips speak not guile (*or and do not let thy lips speak deceitfully.*)

<sup>14</sup> Turn thou away from evil, and do good; seek thou peace, and perfectly follow thou it.

<sup>15</sup> The eyes of the Lord *be* on just men (*or The eyes of the Lord be on the righteous*); and his ears *be* to their prayers.

<sup>16</sup> But the cheer of the Lord is on men doing evils; that he lose the mind of them from [*the*] earth. (*But the face of the Lord is against those who do evil; and he shall blot out the memory of them from off the earth.*)

<sup>17</sup> Just men cried [*or The rightwise cried*], and the Lord heard them; and delivered them from all their tribulations (*or and he rescued, or saved, them from all their troubles.*)

<sup>18</sup> The Lord is nigh [*to*] them that be of troubled heart; and he shall save meek men in spirit. (*The Lord is near to those who have a troubled heart; and he saveth those whose spirit is meek, or is humble.*)

<sup>19</sup> Many tribulations *be* of just men; and the Lord shall deliver them from all these. (*Many troubles be to the righteous; but the Lord shall rescue, or save, them out of all of them.*)

<sup>20</sup> The Lord keepeth all the bones of them; one of those shall not be broken. (*The Lord guardeth, or keepeth safe, all their bones; not one of them shall be broken.*)

<sup>21</sup> The death of sinners is worst; and they that hate a just man shall trespass. (*The death of sinners is brought about by the Worst or Evil bringeth about the death of sinners; and those who hate the righteous shall be punished.*)

<sup>22</sup> The Lord shall again-buy the souls of his servants; and all, that hope in him, shall not trespass. (*But the Lord redeemeth, or ransometh, the souls of his servants; and all who trust in him, shall not go astray.*)

## PSALM 35

<sup>1</sup> *To David. [The psalm of David.]* Lord, deem thou them, that annoy me; overcome thou them, that fight against me. (*A song by David. Lord, judge thou them, who harm me; overcome thou them, who fight against me.*)

<sup>2</sup> Take thou armours and shield; and rise up into help to me. (*Take thou up arms, or weapons, and shield; and rise up to help me.*)

<sup>3</sup> Shed out the sword/hold out the sword, and close (*al*)together (*the way*) against them that pursue me; say thou to my soul, I am thine health. (*Draw out the sword, and close up the way against those who persecute me; say thou to me, I am thy salvation, or thy deliverance.*)

<sup>4</sup> They that seek my life; be shamed, and ashamed. They that think evils to me; be turned away backward, and be they shamed. (*Let those who seek my life; be shamed, and ashamed. Let those who plot evil against me; be turned back, and be shamed.*)

<sup>5</sup> Be they made as dust before the face of the wind; and the angel of the Lord make them strait. (*Let them be made like the dust in the wind; and let the angel of the Lord pursue them.*)

<sup>6</sup> Their way be made darkness, and sliderness; and the angel of the Lord pursue them. (*Let their way be made dark, and slippery; and may the angel of the Lord strike them down.*)

<sup>7</sup> For without cause they hid to me the death of their snare; in vain they despised my soul. (*For no reason, they hid their deadly snare for me or they hid their snare for me in a pit; for no reason, they despised me.*)

<sup>8</sup> The snare which he knoweth not come to him, and the taking which he hid take him; and fall he into the snare in that thing. (*But let the snare catch him unawares, or by surprise, yea, let the trap which he himself hid, catch him; and let him fall to his own destruction in that thing.*)

<sup>9</sup> But my soul shall fully have joy in the Lord; and shall delight on his health. (*But my soul shall have full out joy, or shall rejoice, in the Lord; and it shall delight in his salvation, or in his deliverance.*)

<sup>10</sup> All my bones shall say, Lord, who is like thee? Thou deliverest a poor man from the hand of his stronger; a needy man and poor from them that diversely ravish him. (*All my bones said, Lord, who is like thee? Thou rescuest the poor from the hands of those who be stronger; yea, the poor and the needy from those who oppress them.*)

<sup>11</sup> Wicked witnesses rising (*up*) asked me things, which I knew not.

<sup>12</sup> They yielded to me evils for goods; barrenness to my soul. (*They gave me evil for good; making my soul barren.*)

<sup>13</sup> But when they were dis-easeful to me; I was clothed in an hair-shirt. I meeked my soul in fasting; and my prayer shall be turned (*again*) into my bosom. (*But yet when they were sick; I was clothed in a hair-shirt. I humbled myself with fasting; and I prayed to the Lord for them.*)

<sup>14</sup> I pleased so as our neighbour; as our brother; I was made meek, so as mourning and sorrowful. (*I went around, like he was my neighbour, or my brother; I was humbled, like one mourning and sorrowful for his own mother.*)

<sup>15</sup> And they were glad, and came together against me; torments were gathered on me, and I knew it not. They were scattered, and not compunct; (*But when I was in torment, they were glad, and came together against me; yea, they were gathered together against me, and I knew not why. They tore me apart, and would not stop.*)

<sup>16</sup> they tempted me, they scorned me with mocking, they gnashed on me with their teeth.

<sup>17</sup> Lord, when thou shalt behold, restore thou my soul from the wickedness of them; mine one alone from lions. (*Lord, how long shalt thou but look at me? rescue thou me from their wicked assailings, yea, save my life from these lions.*)

<sup>18</sup> I shall acknowledge to thee in a great church; I shall praise thee in a firm people. (*I shall give thanks to thee in the great congregation; I shall praise thee before many people.*)

<sup>19</sup> They that be adversaries wickedly to me, have not joy on me; that hate me without cause, and beckon with eyes. (*Let not those who be my adversaries wickedly have joy over me; let not those who hate me for no reason, leer at me with delight.*)

<sup>20</sup> For soothingly they spake (*not*) peaceably to me; and they speaking in wrathfulness of [the] earth, thought guiles. (*For they do not speak peacefully; but they tell forth all kinds of lies, against those, who live quietly upon the earth.*)

<sup>21</sup> And they made large their mouth on me; they said, Well, well! our eyes have seen. (*And they opened their mouths wide against me; and they said, Well, well! now our eyes have seen it all!*)

<sup>22</sup> Lord, thou hast seen, be thou not still; Lord, depart thou not from me. (*Lord, thou hast seen all of this, so keep thou not silent; Lord, go thou not away from me.*)

<sup>23</sup> Rise up, and give attention to my doom; my God and my Lord, *behold* into my cause. (*Rise up, and give me justice; my God and my Lord, (please plead) my case!*)

<sup>24</sup> My Lord God, deem thou me by thy rightfulness; and have they not joy on me. (*My Lord God, judge thou me by thy righteousness; and do not let them have joy over me.*)

<sup>25</sup> Say they not in their hearts, Well, well, to our soul; neither say they, We shall devour him. (*Let them not say in their hearts, Well, well; nor let them say, We have devoured him!*)

<sup>26</sup> Shame they, and dread they together; that joy for mine evils. Be they clothed with shame and dread; that speak evil things on me. (*Let them all be ashamed, and fearful; who take joy over my suffering. Let them be clothed with shame and fear; who speak evil against me.*)

<sup>27</sup> Have they full joy, and be they glad, that will my rightfulness; and say they ever[more], The Lord be magnified, which desire the peace of his servant. (*Have they full out joy, or rejoice, and be they glad, who desire my vindication; and let them say forevermore, The Lord be magnified, who delighteth in his servant's prosperity.*)

<sup>28</sup> And my tongue shall bethink thy rightfulness; all day thy praising. (*And my tongue shall speak of thy righteousness, or thy justice, and thy praises; all day long.*)

## PSALM 36

<sup>1</sup> To victory, to David[for the psalm of David], the servant of the Lord. The unjust man said, that he trespass in himself; the dread of God is not before his eyes. (*For the choirmaster, a song by David, a servant of the Lord. The wicked man said, My sin, or my trespass, is my concern alone; and so the fear of God is not in his heart or and so reverence for God is not in his heart.*)

<sup>2</sup> For he did guilefully in the sight of God; that his wickedness be found to (*be*) hatred. (*But he did deceitfully before God; until his wickedness was found to be hateful.*)

<sup>3</sup> The words of his mouth *be* wickedness and guile; he would not understand to do well. (*The words of his mouth be wicked and deceitful; he desireth not to understand, or to do good.*)

<sup>4</sup> He thought wickedness in his bed; he stood nigh (*to*) all way(s)(*that be*) not good; forsooth he hated not malice.

<sup>5</sup> Lord, thy mercy is in heaven; and thy truth is unto [the] clouds. (*Lord, thy love reacheth up to the heavens; and thy faithfulness up to the clouds.*)

<sup>6</sup> Thy rightfulness is as the hills of God; thy dooms *be*(as) much depth of waters. Lord, thou shalt save men and beasts; (*Thy righteousness is as high as the mountains; thy judgements, or thy just acts, be as deep as the water. Lord, thou shalt save people and beasts;*)

<sup>7</sup> as thou, God, hast multiplied thy mercy. But the sons of men shall hope in the covering of thy wings. (*for thou, God, hast multiplied thy love. And so the sons and daughters of men shall hope for or shall trust in the covering of thy wings.*)

<sup>8</sup> They shall be (*ful*)filled greatly of the plenty of thine house; and thou shalt give drink to them of the stiff stream of thy liking. (*They shall be filled from the rich plenty of thy House; and thou shalt give drink to them out of the flowing stream of thy delights, or of thy goodness.*)

<sup>9</sup> For the well of life is with thee; and in thy light we shall see light.

<sup>10</sup> Lord, set forth thy mercy to them that know thee; and thy rightfulness to them that be of rightful heart. (*Lord, continue to show thy love to those who know thee; and thy righteousness to those who have an upright heart.*)

<sup>11</sup> The foot of pride come not to me; and the hand of the sinner move me not. (*Let not the foot of pride come against me; nor let the hand of the sinner upset me.*)

<sup>12</sup> There they have fallen down, that work wickedness; they be cast out, and might not stand. (*See where those who do evil have fallen; yea, they be thrown down, and be not able to stand up again.*)

**PSALM 37**

<sup>1</sup> *To David. [The psalm of David.] Do not thou follow wicked men; neither love thou men doing wickedness. (A song by David. Do not thou follow the wicked; nor love thou those who do wickedly.)*

<sup>2</sup> *For they shall wax dry swiftly as hay; and they shall fall down soon as the worts of herbs. (For they shall quickly grow dry like the hay, or the grass; and soon they shall fall down like the best herbs, or the plants.)*

<sup>3</sup> *Hope thou in the Lord, and do thou goodness, (or Trust thou in the Lord, and do good); and inhabit thou the land, and thou shalt be fed with his riches.*

<sup>4</sup> *Delight thou in the Lord; and he shall give to thee the askings of thine heart.*

<sup>5</sup> *Show thy way to the Lord; and hope in him, and he shall do. (Give all thy ways to the Lord, and trust in him; and he shall make it happen.)*

<sup>6</sup> *And he shall lead out thy righteousness as light, and thy doom as midday; (And he shall lead forth thy righteousness like the light, and thy judgement like the midday sun;)*

<sup>7</sup> *be thou subject to the Lord, and pray thou him. Do not thou follow him, that hath prosperity in his way; (nor) a man doing unrightfulness. (be thou subject to the Lord, and wait thou for him. Do not thou follow a man, simply because he hath prospered along his way; nor a man doing unrighteousness, or wickedness.)*

<sup>8</sup> *Cease thou of ire, and forsake strong vengeance; do not thou follow, that thou do wickedly. (Cease thou from anger; and abandon taking vengeance; do not thou follow after these things, so that thou do wickedly.)*

<sup>9</sup> *For they, that do wickedly, shall be destroyed; but they that suffer the Lord, shall inherit the land. (For they, who do wickedly, shall be destroyed; but they who hope in the Lord, shall inherit the earth.)*

<sup>10</sup> *And yet a little, and a sinner shall not be, (or For after but just a little time, that sinner shall not be); and thou shalt seek his place, and thou shalt not find it.*

<sup>11</sup> *But mild men shall inherit the land (or And the humble, or the meek, shall inherit the earth); and shall delight in the multitude of peace.*

<sup>12</sup> *A sinner shall ambush the rightful man; and he shall gnash with his teeth on him. (A sinner shall attack a righteous man; and he shall gnash on him with his teeth.)*

<sup>13</sup> *But the Lord shall scorn the sinner; for he beholdeth that his day cometh.*

<sup>14</sup> *Sinners have drawn out sword; they bent their bow. To deceive a poor man and needy; to strangle rightful men of heart. (The sinners have drawn out their swords; they have bent their bows. Yea, to destroy the poor and the needy; and to kill those with an upright heart.)*

<sup>15</sup> *Their sword enter into the heart of themselves; and their bow be broken. (But their swords shall enter into their own hearts; and their bows shall be broken.)*

<sup>16</sup> *Better is a little thing to a just man; than many riches of sinners. (Better is the little that the righteous have; than the many riches of the sinners.)*

<sup>17</sup> *For the arms of sinners shall be all-broken; but the Lord confirmeth just men. (For the strength of the sinners shall be all-broken; but the Lord upholdeth the righteous.)*

<sup>18</sup> *The Lord knoweth the days of [the] unwemmed; and their heritage shall be (into) without end. (The Lord knoweth all about those without blemish, or without fault; and their inheritance shall last forever.)*

<sup>19</sup> *They shall not be shamed in the evil time, and they shall be [ful] filled in the days of hunger;*

<sup>20</sup> *for sinners shall perish. Forsooth anon as the enemies of the Lord be honoured, and enhanced; they failing shall fail as smoke. (but the sinners shall perish. And after the Lord's enemies be honoured, and exalted; they shall disappear; just like smoke.)*

<sup>21</sup> *A sinner shall borrow, and shall not pay (back); but a just man hath mercy, and shall give, (or but the righteous have love, and shall give to others).*

<sup>22</sup> *For they that bless the Lord shall inherit the land; but they that curse him shall perish. (For those who be blessed by the Lord, shall inherit the earth; but they who be cursed by him, shall perish.)*

<sup>23</sup> *The going(s) of a man shall be (ad)dressed with the Lord; and he shall delight in his way. (The goings of a man be directed by the Lord; and he guardeth him on his way.)*

<sup>24</sup> *When he falleth, he shall not be hurtled down; he shall not be hurled down; for the Lord undersetteth his hand.*

<sup>25</sup> *I was younger, and soothly I waxed eld; and I saw not a just man forsaken, neither his seed seeking bread. (I was young, and then I grew old; and I never saw a righteous person abandoned, nor his children seeking bread.)*

<sup>26</sup> All day he hath mercy, and lendeth; and his seed shall be in blessing. (*All day long he hath love, and lendeth to others; and his children, or his descendants, shall be blessed.*)

<sup>27</sup> Bow thou away from evil, and do good; and dwell thou into the world of world. (*Turn thou away from evil, and do good; and thou shalt live forever.*)

<sup>28</sup> For the Lord loveth doom, and shall not forsake his saints; they shall be kept [into] without end. Unjust men shall be punished; and the seed of wicked men shall perish. (*For the Lord loveth justice, and shall not forsake his saints; they shall be kept safe forever. The unjust, or the unrighteous, shall be punished; and the descendants of the wicked shall perish.*)

<sup>29</sup> But just men shall inherit the land; and shall inhabit thereon into the world of world. (*But the righteous shall inherit the land; and shall inhabit it forever.*)

<sup>30</sup> The mouth of a just man shall bethink wisdom; and his tongue shall speak doom. (*The righteous person speaketh wisdom; yea, his tongue shall speak of justice, or fairness.*)

<sup>31</sup> The law of his God is in his heart; and his steps shall not be deceived. (*The Law of God is in his heart; and his steps shall not slip or and his feet shall not stumble.*)

<sup>32</sup> A sinner beholdeth a just man; and seeketh to slay him.

<sup>33</sup> But the Lord shall not forsake him in his hands; neither he shall condemn him, when it shall be deemed against him.

<sup>34</sup> Abide thou the Lord, and keep thou his way, and he shall enhance thee, that by heritage thou take the land; when sinners shall perish, thou shalt see. (*Wait thou for the Lord, and keep thou to his way, and he shall raise thee up, or shall exalt thee, so that thou take the land by inheritance; and when the sinners shall perish, thou shalt see it.*)

<sup>35</sup> I saw the wicked man enhanced above; and raised up as the cedars of Lebanon. (*Once I saw a wicked man exalted; yea, raised up as high as the cedars in Lebanon.*)

<sup>36</sup> And I passed (*or And then I passed by later*), and lo! he was not (*there*); I sought him, and his place was not found.

<sup>37</sup> Keep thou innocence, and see equity; for those be relics to a peaceable man. (*Mark thou the innocent, and look upon the righteous; for they be the progeny of peaceful people.*)

<sup>38</sup> Forsooth unjust men shall perish; the remnants/the relics of wicked men shall perish (al)together. (*But the unjust, or the unrighteous, shall perish; yea, the progeny of the wicked shall altogether perish.*)

<sup>39</sup> But the health of just men is of the Lord; and he is their defender in the time of tribulation. (*But the salvation, or the deliverance, of the righteous is from the Lord; and he is their defender in their time of trouble.*)

<sup>40</sup> And the Lord shall help them, and shall make them free, and he shall deliver them from sinners; and he shall save them, for they hoped in him, (*or and he shall save them, for they trusted in him.*)

## PSALM 38

<sup>1</sup> *The psalm of David, to bethink on the sabbath.* Lord, reprove thou not me in thy strong vengeance; neither chastise thou me in thine ire. (*A song by David, to remember the Sabbath. Lord, rebuke thou me not in thy fury; nor chastise thou me in thy anger.*)

<sup>2</sup> For thine arrows be fixed in me; and thou hast made steadfast thine hand on me.

<sup>3</sup> None health is in my flesh from the face of thine ire; no peace is to my bones from the face of my sins. (*There is no health in my flesh, because of thy anger; there is no peace for my bones, because of my sins.*)

<sup>4</sup> For my wickednesses be gone over mine head; as an heavy burden, those be made heavy on me, (*or like a heavy weight, they be made heavy upon me.*)

<sup>5</sup> Mine healed wounds were rotten, and be broken; from the face of mine unwisdom. (*My wounds became rotten, and broken; because of my folly, or my foolishness.*)

<sup>6</sup> I am made a wretch, and I am bowed down till into the end; all day I entered sorrowful. (*I am made a wretch, and I am bent down to the ground; I go about in sorrow all day long.*)

<sup>7</sup> For my loins be filled with scornings; and health is not in my flesh. (*For my loins be filled with sickness; and there is no health in my flesh.*)

<sup>8</sup> I am tormented, and made low full greatly, (*or I am tormented, and brought down so very low*); I roared for the wailing of mine heart.

<sup>9</sup> Lord, all my desire is before thee; and my wailing is not hid from thee.

<sup>10</sup> Mine heart is troubled in me, my virtue forsook me; and the light of mine eyes, and it is not with me. (*My heart is troubled within me, my strength deserted me; and the light in my eyes, it hath also left me.*)

<sup>11</sup> My friends and my neighbours nighed; and stood (*over*) against me. And they that were beside me stood afar; (*My friends and my neighbours stand far away from me; because of my sickness, or my sores. And even my family members stand far away from me;*)

<sup>12</sup> and they did violence, that sought my life. And they that sought evils to me, spake vanities; and thought guiles all day. (*and they who sought my life, did violence to me. Yea, they who sought evil for me, spoke empty gossip; and they thought up lies and slander about me, all day long.*)

<sup>13</sup> But I, as a deaf man, heard not; and as a dumb man not opening his mouth. (*But I, like a deaf man, did not listen to them; and like a dumb man, I did not open my mouth.*)

<sup>14</sup> And I am made as a man not hearing; and not having reprovings in his mouth. (*And I am made like a deaf man; yea, one not speaking any rebuke, or reply.*)

<sup>15</sup> For, Lord, I hoped in thee, (*or For, Lord, I trusted in thee*); my Lord God, thou shalt hear me.

<sup>16</sup> For I said, (*Hear me*), Lest any time mine enemies have joy on me; and the while my feet be moved/and while my feet were moved, they spake great things on me. (*For I said, Hear me, lest any time my enemies have joy over me; for when my feet slipped, or stumbled, they spoke many things against me.*)

<sup>17</sup> For I am ready to beatings; and my sorrow is ever[*more*] in my sight. (*For I am about to fall; and my sorrow is before me forevermore.*)

<sup>18</sup> For I shall tell my wickedness; and I shall think for my sin. (*For I shall tell out my wickedness; and I am afraid, when I think of my sin.*)

<sup>19</sup> But mine enemies live, and they be confirmed on me; and they be multiplied, that hate me wickedly. (*But my enemies live, and they be strong against me; yea, there be many who wickedly hate me.*)

<sup>20</sup> They that yield evils for goods, backbited me; for I followed goodness. (*Those who give back evil in return for good, backbite me; because I do what is right, or good.*)

<sup>21</sup> My Lord God, forsake thou not me (*or do not thou desert me*); go thou not away from me.

<sup>22</sup> Lord God of mine health; behold thou into mine help. (*Lord God of my salvation, or of my deliverance, hasten thou to help me.*)

## PSALM 39

<sup>1</sup> For victory, to Jeduthun, the psalm of David. I said, I shall keep my ways; that I trespass not in my tongue. I setted keeping to my mouth; when a sinner stood against me. (*For the choirmaster, for Jeduthun, a song by David. I said, I shall keep watch over my ways; so that I do not trespass with my tongue. And I guarded my mouth; when a sinner stood against me.*)

<sup>2</sup> I was dumb, and I was meeked full greatly, and was still, (*even*) from goods; and my sorrow was renewed. (*I was dumb, and was very greatly humbled, and I was silent, even about good things; and so my sorrow was renewed.*)

<sup>3</sup> Mine heart was hot within me; and fire shall burn out in my thinking. I spake in my tongue; (*My heart was hot within me; and the fire burned forever as I thought about all this. And then I said with my tongue.*)

<sup>4</sup> Lord, make thou mine end known to me. And the number of my days, what it is; that I know, what faileth to me, (*or so that I know, what falleth to me, or so that I know, when I shall fail, or die.*)

<sup>5</sup> Lo! thou hast set my days measurable; and my substance is as nought before thee. Nevertheless all vanity; each man living. (*Behold! thou hast made my days able to be measured, (or counted); and my substance is like but nothing before thee, yea, (but a puff of air). And all is emptiness, (or uselessness); for each person alive.*)

<sup>6</sup> Nevertheless a man passeth in an image; but also he is troubled vainly. He treasureth; and he know not, to whom he shall gather those things. (*And a person passeth by like a shadow; and he travaileth, or laboreth, in vain, that is, he worketh for nothing. For he buildeth up treasure; yet he truly knoweth not, for whom he gathered those things.*)

<sup>7</sup> And now which is mine abiding? whether not the Lord? and my substance is at thee. (*And now, who do I wait for? is it not for the Lord? for my hope is in thee.*)

<sup>8</sup> Deliver thou me from all my wickednesses; thou hast given me (*as a*) shame to the unknowing. (*Rescue thou me or Save thou me from all of my wickednesses; thou hast made me a shame, or a reproach, to the ignorant.*)

<sup>9</sup> I was dumb, and opened not my mouth; for thou hast made (*this happen*), (*But I was dumb, and did not open my mouth; for thou hast done this.*)

<sup>10</sup> remove thou thy wounds from me. From the strength of thine hand I failed in blamings; *(Cease thou from wounding me; for I am failing from the strokes of thy hand.)*

<sup>11</sup> for wickedness thou hast chastised [a] man. And thou madest his life to fail as a spider; nevertheless each man is troubled in vain. *(For when thou hast chastised someone for wickedness, thou hast destroyed his life; yea, like a moth that eateth up a piece of cloth. Nevertheless, each person is troubled over nothing anyway, for his life is nothing but emptiness.)*

<sup>12</sup> Lord, hear thou my prayer, and my beseeching; perceive thou with ears my tears. Be thou not still, for I am a comeling with thee; and a pilgrim, as all my fathers. *(Lord, hear thou my prayer; and listen to my plea. Be thou not silent before my tears, for I am but a newcomer; or a visitor; here with thee; yea, a pilgrim, like all my forefathers were before me.)*

<sup>13</sup> Forgive thou to me, that I be refreshed, before that I go; and I shall no more be. *(Forgive thou me, so that I can be refreshed, before that I go away; and then I shall be no more.)*

## PSALM 40

<sup>1</sup> For victory, the psalm of David. I abiding abode the Lord; and he gave attention to me. And he heard my prayers; *(For the choirmaster; a song by David. Patiently waiting, I waited for the Lord; and he gave attention to me. And he heard my prayers;)*

<sup>2</sup> and he led out me from the pit of wretchedness, and from the filth of dregs. And he ordained my feet on a stone; and he (ad)dressed my goings. *(and he led me out of the pit of wretchedness, and out of the filth of dregs. And he ordained my feet upon a stone; and he directed my goings.)*

<sup>3</sup> And he sent into my mouth a new song; a song to our God. Many men shall see, and dread; and shall hope in the Lord. *(And he put a new song in my mouth; a song to our God. And many shall see this, and shall have fear or and shall be in awe; and then they shall put their trust in the Lord.)*

<sup>4</sup> Blessed is the man, of whom the name of the Lord is his hope; and he beheld not into vanities, and into false vengeance. *(Happy is the person, for whom the Lord's name is his hope; and he looketh not to idols, or to false gods.)*

<sup>5</sup> My Lord God, thou hast made thy marvels many; and in thy thoughts none is, that is like thee (toward us). I told and I spake; and they be multiplied above number. *(My Lord God, thou hast done many marvellous deeds; and there is no one like thee, for all thy thoughts be for our benefit. I have told about them; yea, I have spoken about them, and they be multiplied far above number.)*

<sup>6</sup> Thou wouldest not sacrifice and offering; but thou madest perfectly ears to me. Thou askedest not burnt sacrifice, and other sacrifice for sin; *(Thou desiredest not sacrifices and offerings; but thou hast given me ears to hear thee. Thou askedest not for burnt sacrifices, and other sacrifices for sin;)*

<sup>7</sup> then I said, Lo! I come. In the head of the book it is written of me, *(and so I said, Behold! I am here. From the beginning, the Book (of thy Law) was written for me,)*

<sup>8</sup> that I should do thy will; my God, I would/I desired also to do (it); and thy law in the midst of mine heart. *(so that I would do thy will; my God, I desire to do it; and thy Law is there in the midst of my heart.)*

<sup>9</sup> I told thy righteousness in a great church; lo! I shall not refrain my lips, Lord, thou knowest. *(I told of thy righteousness in the great congregation; behold! I shall not refrain my lips, Lord, thou knowest that.)*

<sup>10</sup> I hid not thy righteousness in mine heart; I said thy truth and thine health. I hid not thy mercy, and thy truth, from a much council. *(I kept not thy righteousness, or thy goodness, hidden in my heart; I spoke about thy faithfulness, and thy salvation, or thy deliverance. I hid not thy love, and thy faithfulness, from the great congregation.)*

<sup>11</sup> But thou, Lord, make not far thy merciful doings from me; thy mercy and truth ever[more] take me up. *(But thou, Lord, make not thy merciful doings to be far away from me; let thy love, and thy faithfulness, keep me safe forevermore.)*

<sup>12</sup> For why evils, of which is no number, (en)compassed me; my wickednesses have taken me, and I might not, that I should (even) see. Those be multiplied above the hairs of mine head; and mine heart forsook me. *(For evils, of which there is no number; surrounded me; my wickednesses have taken hold of me, and I can no longer see. Yea, they be multiplied far above the hairs of my head; and my heart hath deserted me.)*

<sup>13</sup> Lord, please it to thee, that thou deliver me; Lord, behold thou to help me\*. (*Lord, may it please thee to save me; Lord, look thou to help me.*)

<sup>14</sup> Be they shamed, and ashamed together; that seek my life, to take away it. Be they turned aback, and be they shamed/and be they ashamed; that will evils to me. (*Be they shamed, and ashamed; all who seek to take my life. Be they turned back, and be shamed or and be ashamed; all who desire evil for me.*)

<sup>15</sup> Bear they their confusion anon; that say to me, Well! well! in scorn. (*Bear they their own shame at once or Be they ashamed at once; who (scornfully) say to me, Well! well!*)

<sup>16</sup> All men that seek thee, be fully joyful, and be glad in thee; and say they, that love thine health, The Lord be magnified ever[more]. (*But let all those who seek thee, be very joyful, and be glad in thee; and let those who love thy salvation, or thy deliverance, say forevermore, The Lord be magnified.*)

<sup>17</sup> Forsooth I am a beggar and poor; the Lord is busy of me, (*or But I am a poor and needy man, yea, a beggar; Lord, help thou me*). Thou art mine helper and my defender; my God, tarry thou not.

## PSALM 41

<sup>1</sup> For victory, the song of David. Blessed is he that understandeth of the needy man and poor; the Lord shall deliver him in the evil day. (*For the choirmaster, a song by David. Happy is he who hath concern for the poor and the needy; the Lord shall save him on the evil day or the Lord shall rescue him in his time of trouble.*)

<sup>2</sup> The Lord keep him, and quicken him, and make him blessed in the land; and betake not him into the will of his enemies. (*The Lord shall keep him safe, and alive, and make him happy in the land; and he shall not deliver him unto the power, or the will, of his enemies.*)

<sup>3</sup> The Lord (*shall*) bear help to him on the bed of his sorrow; thou hast oft turned all his bedstraw in his sickness.

<sup>4</sup> I said, Lord, have thou mercy on me; heal thou my soul, for I have sinned against thee.

<sup>5</sup> Mine enemies said evils to me; When shall he die, and his name shall perish?

<sup>6</sup> And if he entered for to see (*me*), he spake vain things (*to me*); his heart gathered wickedness to himself. He went withoutforth; and spake to the same thing/and spake to the same end. (*And when he entered to see me, he spoke to me of empty, or useless, things; and his heart gathered wickedness unto itself. And then he went withoutforth; and spoke the same thing everywhere he went.*)

<sup>7</sup> All mine enemies backbited privily against me; against me they thought evils to me. (*All my enemies secretly backbite me; they think up evil things to do to me.*)

<sup>8</sup> They ordained an evil word against me; Whether he that sleepeth, shall not lie to, that he rise again? (*They ordained an evil word against me; and they said, He who sleepeth, now that he lieth down, shall not rise up again.*)

<sup>9</sup> For why the man of my peace, in whom I hoped, he that ate my loaves; made great deceit on me. (*For my friend, in whom I trusted, he who ate my bread; brought forth great deceptions, or lies, against me.*)

<sup>10</sup> But thou, Lord, have mercy on me, and raise me (*up*) again; and I shall yield to them (*or and I shall repay them*).

<sup>11</sup> In this thing I knew, that thou wouldest me; for mine enemy shall not have joy on me. (*And by this I shall know that thou delightest in me; and that my enemy shall not have any joy over me.*)

<sup>12</sup> Forsooth thou hast taken me up for (*mine*) innocence; and hast confirmed me in thy sight [*into*] without end. (*For thou hast upheld me because of my innocence; and will keep me before thee forever*)

<sup>13</sup> Blessed be the Lord God of Israel, from the world, and into the world; be it done, be it done. (*Blessed be the Lord God of Israel, forever and ever; amen, amen.*)

## PSALM 42

<sup>1</sup> To victory, [*by the understanding*], to the sons of Korah. As an hart desireth to the wells of waters; so thou, God, my soul desireth to thee. (*For the choirmaster; (a song) of a teaching by the Korahites. Like a hart desireth a well of water; so, O God, my soul desireth thee.*)

\* **PSALM 40:13** Compare *Psalms 40:13-17* to *Psalms 70:1-5*.

<sup>2</sup> My soul thirsted to God, the quick well/(the) well of life, (or *My soul thirsted for God, the living well or the well of life*); when shall I come, and appear before the face of God?

<sup>3</sup> My tears were loaves to me day and night; while it is said to me each day, Where is thy God? (*My tears were my only food day and night; while my enemies said to me every day or over and over; Where is thy God?*)

<sup>4</sup> I bethought of these things, and I poured out in me my soul; for I shall pass into the place of the wonderful tabernacle, till to the house of God. In the voice of full out joying, and acknowledging; is the sound of the eater. (*I remembered these things, as I poured out my soul; for I had gone with the people, yea, I had gone with them to the House of God. With words of rejoicing, and praising; yea, the sound of the people going in pilgrimage.*)

<sup>5</sup> My soul, why art thou sorry; and why troublest thou me? Hope thou in God, for yet I shall acknowledge to him; *he is the health of my cheer, and my God.* (*My soul, why art thou feeling so sad? and why troublest thou me? Hope thou in God, for yet I shall praise him; he is my true help, and my God.*)

<sup>6</sup> My soul is troubled with(in) myself; therefore, *God*, I shall be mindful of thee from the land of Jordan, and from the little hill of Hermonites. (*My soul is troubled within me; and so, O God, I shall remember thee from the land of the Jordan River, and from Mount Hermon, and Mount Mizar.*)

<sup>7</sup> Depth calleth depth; in the voice of thy windows. All thine high things, and thy waves; passed over me. (*One depth calleth unto another depth; in the rush of thy channels. All thy billows, yea, all thy waves, passed over me.*)

<sup>8</sup> The Lord sent his mercy in the day; and his song in the night, (or *The Lord sent forth his love in the day; and his song in the night*). With me is the prayer to (the) God of my life;

<sup>9</sup> I shall say to God, Thou art mine up-taker. Why forgettest thou me; and why go I sorrowful, while the enemy tormenteth me? (*I shall say to God, Thou art my defender. So why hast thou forgotten me? and why must I go about in sorrow, while the enemy tormenteth me?*)

<sup>10</sup> While my bones be broken altogether; mine enemies, that trouble me, despised me. While they say to me, by all days; Where is thy God? (*I feel as if my bones be altogether broken, or crushed; when my enemies, who trouble me, despise and scorn me. And they say to me, every day or over and over; Where is thy God?*)

<sup>11</sup> My soul, why art thou sorry; and why troublest thou me? Hope thou in God, for yet I shall acknowledge to him; *he is the health of my cheer, and my God.* (*My soul, why art thou feeling so sad? and why troublest thou me? Hope thou in God, for yet I shall praise him; he is my true help, and my God.*)

## PSALM 43

<sup>1</sup> God, deem thou me, and separate thou my cause from a folk not holy; deliver thou me from a wicked man, and guileful. (*God, judge thou me, and plead my case before an unholy people; save thou me from the wicked, and the deceitful.*)

<sup>2</sup> For thou art God, my strength; why hast thou put me aback, and why go I sorrowful (or *and why must I go about in sorrow*), while the enemy tormenteth me?

<sup>3</sup> Send out thy light, and thy truth; those led me forth, and brought me into thine holy hill, and into thy tabernacles. (*Send out thy light, and thy truth; they shall lead me forth, and bring me to thy holy hill, and to thy Temple.*)

<sup>4</sup> And I shall enter to the altar of God; to God, that gladdeth my youth. God, my God, I shall acknowledge to thee in an harp; (*And I shall go to the altar of God; to God, who made the time of my youth happy, or And I shall go to the altar of God; to the God of my joy. God, my God, I shall praise thee on the harp.*)

<sup>5</sup> my soul, why art thou sorry, and why troublest thou me? Hope thou in God, for yet I shall acknowledge to him; *that is the health of my cheer, and my God.* (*My soul, why art thou feeling so sad? and why troublest thou me? Hope thou in God, for yet shall I praise him; he is my true help, and my God.*)

## PSALM 44

<sup>1</sup> *To victory, learning to the sons of Korah.* God, we heard with our ears; our fathers told to us. The work, which thou wroughtest in the days of them; and in the old days. (*For the choirmaster, (a song) of a teaching by the Korahites. God, we heard with our ears, for our forefathers told us, of the work which thou hast wrought in their days; yea, in the old days.*)

<sup>2</sup> Thine hand lost heathen men, and thou plantedest them, (or *Thy hand destroyed the heathen or Thy power drove out the heathen, and thou plantedest our forefathers there*); thou tormentedest (*the*) peoples, and castedest them out.

<sup>3</sup> For the *children of Israel* wielded the land not by their sword; and the arm of them saved not them. But thy right hand, and thine arm, and the lightening of thy cheer; for thou were pleased in them. (*For the children of Israel took the land not by their own swords; and their own power did not save them. But it was thy right hand, and thy power, and the shining of thy face; for thou gavest favour to them.*)

<sup>4</sup> Thou art thyself, my king, and my God; that sendest healths to Jacob. (*Thou art my King, and my God; who sendest help to Jacob.*)

<sup>5</sup> By thee we shall winnow our enemies with [*the*] horn; and in thy name we shall despise them, that rise against us. (*By thy power we shall winnow our enemies; and in thy name, we shall defeat those who rise up against us.*)

<sup>6</sup> For I shall not hope in my bow (or *For I shall not trust in my bow*); and my sword shall not save me.

<sup>7</sup> For thou hast saved us from men tormenting us; and thou hast shamed men hating us.

<sup>8</sup> We shall be pleased in God all day; and in thy name we shall acknowledge to thee into the world. (*We shall glory in God all day long; and we shall praise thy name forever.*)

<sup>9</sup> But now thou hast put us aback, and hast shamed us; and thou, Lord, shalt not go out in our virtues. (*But now thou hast rejected us, and hast humbled us; and O Lord, thou no longer goest out with our hosts, or our armies.*)

<sup>10</sup> Thou hast turned us away behind after our enemies; and they, that hated us, ravished diversely to themselves. (*Thou hast made us turn back, or run away, from our enemies; and those, who hate us, took for themselves what was ours.*)

<sup>11</sup> Thou hast given us as sheep of meats; and among heathen men thou hast scattered us. (*Thou hast given us up like sheep for meat, or for food; and thou hast scattered us among the heathen.*)

<sup>12</sup> Thou hast sold thy people without price; and multitude there was not in the (*ex*)changings of them. (*Thou hast sold thy people for nothing; and there was no profit from their sale.*)

<sup>13</sup> Thou hast set us (*as a*) shame to our neighbours; mocking and scorn to them that be in our compass. (*Thou hast made us a shame, or a reproach, to our neighbours; a mockery, and scorned by those who be all around us.*)

<sup>14</sup> Thou hast set us into likeness to heathen men; and stirring of the head/*and* wagging of (*the*) head among peoples. (*Thou hast made us into a likeness, or a byword, to the heathen; and they shook their heads over us among the nations.*)

<sup>15</sup> All day my shame is against me; and the shame of my face covered me. (*All day long my shame is before me; and the shame on my face covered me.*)

<sup>16</sup> From the voice of [*the*] despiser, and evil speaker; from the face of the enemy, and [*the*] pursuer. (*From the voice of him who despiseth, and speaketh evil; from before the enemy, and the pursuer.*)

<sup>17</sup> All these things came on us, and we have not forgotten thee; and we did not wickedly in thy testament. (*All these things came upon us, but we did not forget thee; and we have not broken thy covenant.*)

<sup>18</sup> And our heart went not away behind; and thou hast (*not*) bowed away our paths from thy way. (*And our hearts did not turn away from thee or And our hearts did not turn back from thee; and our steps have not turned away from thy way.*)

<sup>19</sup> For thou hast made us low in the place of torment; and the shadow of death covered us. (*Though thou hast made us low, or hast humbled us, in the place of torment; and hast covered us with the shadow of death.*)

<sup>20</sup> If we forgot the name of our God; and if we held forth our hands to an alien God. (*And if we had forgotten the name of our God; or if we had held forth our hands to a foreign, or another, god;*)

<sup>21</sup> Whether God shall not seek these things? for he knoweth the hid things of heart. (*shall not God seek out these things? for he knoweth the hidden things of the heart.*)

<sup>22</sup> For why we be slain all day for thee; we be deemed as sheep of slaying. (*But we be killed all day long for thee; we be judged, or treated, like sheep for the slaughter.*)

<sup>23</sup> Lord, rise up, why sleepest thou? rise up, and put not us away into the end, (*or rise up, and do not shun us forever.*)

<sup>24</sup> Why turnest thou away thy face? thou forgettest our poverty, and our tribulation. (*Why turnest thou away thy face? forgettest thou our poverty, and all our troubles?*)

<sup>25</sup> For our life is made low in dust; our womb is glued together in the earth. (*For our life is brought down low into the dust; our womb is glued together with the earth or and we lie flat on our backs.*)

<sup>26</sup> Lord, rise up thou, and help us; and again-buy us for thy name. (*Lord, rise thou up, and help us; and redeem us for the sake of thy name.*)

## PSALM 45

<sup>1</sup> *To the overcomer, for the lilies, the most loved song of learning of the sons of Korah.* Mine heart hath told out a good word; I say my works to the king. My tongue is the pen of a writer; writing swiftly. (*For the choirmaster, to the tune of 'The lilies', a most loved song of a teaching by the Korahites. My heart hath told out a good word; I tell of my works to the king. My tongue is like the pen of a writer, yea, writing swiftly.*)

<sup>2</sup> Christ, thou art fairer in shape than the sons of men; grace is spread abroad in thy lips; therefore God blessed thee [into] without end. (*Thou anointed king, thou art more comely in appearance than any other man; grace is spread abroad by thy lips or thy lips speak most eloquently; yea, God hath blessed thee forever.*)

<sup>3</sup> Be thou gird with thy sword; on thy hip most mightily. Behold thou in thy shapeliness and thy fairness; (*Be thou gird with thy sword on thy hip, most mighty man. In thy glory, and in thy majesty,*)

<sup>4</sup> come thou forth with prosperity, and reign thou. For truth, and mildness, and rightfulness; and thy right hand shall lead forth thee wonderfully. (*come thou forth with prosperity; and reign thou in truth, and humility, and righteousness. And thy right hand, or thy strength, shall lead thee forth to great victories.*)

<sup>5</sup> Thy sharp arrows shall fall into the hearts of the enemies of the king; peoples shall be under thee. (*Thy arrows shall be sharp in the hearts of the enemies of the king; and nations shall fall down under thee.*)

<sup>6</sup> God, thy seat is into the world of world; the rod of thy realm is a rod of right ruling, or of equity. (*Like God, thy throne shall last forever; and the sceptre of thy kingdom is a sceptre of justice, yea, of equity and fairness.*)

<sup>7</sup> Thou lovedest rightfulness, and hatedest wickedness; therefore thou, God, thy God, (*or and so God, thy God*), anointed thee with the oil of gladness, more than thy fellows.

<sup>8</sup> Myrrh, and gum, and cassia, of thy clothes, (*out*) of the ivory houses(*out*) of the house of ivory; of which the daughters of kings delighted thee. (*Myrrh, and gum, and cassia be the perfumes of thy clothes; and the sound of music coming forth from the ivory palace delighteth thee.*)

<sup>9</sup> A queen stood nigh on thy right side, in clothing overgilded; compassed with diversity. (*The daughters of kings be there among thy honourable women; the queen standeth nigh on thy right side, in clothing overgilded with the gold of Ophir.*)

<sup>10</sup> Daughter, hear thou, and see, and bow down thine ear; and forget thy (*own*) people, and the house of thy father.

<sup>11</sup> And the king shall covet thy fairness; for he is thy Lord God, and they shall worship him. (*And when the king shall desire thy beauty; for he is thy lord, thou shalt give him honour; that is, thou shalt obey him.*)

<sup>12</sup> And the daughters of Tyre in gifts; all the rich men of the people shall beseech thy cheer. (*And the daughters of Tyre shall be there with gifts; all the rich men of the nations shall seek thy favour.*)

<sup>13</sup> All the glory of that daughter of the king is within, (*she is adorned*) in golden hems; (*The daughter of the king is inside the palace, and how glorious she is, adorned in golden hems;*)

<sup>14</sup> she is clothed about with diversities. Virgins shall be brought to the king after her; her neighbouresses shall be brought to thee. (*she is clothed with much diversity. Her virgins shall be brought to the king after her; yea, her friends shall be brought to thee.*)

<sup>15</sup> They shall be brought in gladness, and full out joying; they shall be brought into the temple of the king. (*They shall be brought in gladness, and rejoicing; they shall be brought into the king's palace.*)

<sup>16</sup> Sons be born to thee, for thy fathers; thou shalt ordain them princes on all earth. (*Sons shall be born to thee, in place of thy forefathers; thou shalt ordain them to be the rulers over all the earth.*)

<sup>17</sup> Lord, they shall be mindful of thy name; in each generation, and into generation. Therefore peoples shall acknowledge to thee [into] without end; and into the world of world. (*Lord, they shall remember thy name; in all generations. And so the nations shall praise thee; forever and ever.*)

**PSALM 46**

<sup>1</sup> *To the overcomer, the song of the sons of Korah, for youths. Our God, thou art refuge, and virtue; helper in tribulations, that have found us greatly. (For the choirmaster, a song by the Korahites, for youths. O God, thou art our refuge, and our strength; a great helper in the midst of all the troubles, that have found us.)*

<sup>2</sup> *Therefore we shall not dread, while the earth shall be troubled; and the hills shall be borne over into the heart of the sea. (And so we shall not fear, when the earth be troubled; and the mountains be carried over into the heart of the sea.)*

<sup>3</sup> *The waters of them sounded, and were troubled; hills were troubled (al)together in the strength of him. (And when the waters roar, and be troubled; and the mountains be altogether troubled by his strength, or his might.)*

<sup>4</sup> *The fierceness of [the] flood maketh glad the city of God; the highest God hath hallowed his tabernacle. (There is a river whose streams make glad the city of God; and the Most High God hath hallowed his Temple.)*

<sup>5</sup> *God in the midst thereof shall not be moved; God shall help it early in the gray mornowtide. (God is there in its midst, and that city shall not be shaken, or destroyed; God shall help it early in the gray morning or at the break of day.)*

<sup>6</sup> *Heathen men were troubled (al)together, and realms were bowed down; God gave his voice, the earth was moved. (But the heathen were altogether troubled, and kingdoms were bowed down; yea, God gave his voice, and the earth shook.)*

<sup>7</sup> *The Lord of virtues is with us; God of Jacob is our up-taker. (The Lord of hosts is with us; the God of Jacob is our refuge or the God of Jacob is our stronghold, or our defender.)*

<sup>8</sup> *Come ye, and see the works of the Lord; which wonders he hath set on the earth.*

<sup>9</sup> *He doing away battles till to the end of the land; shall all-bruise bow, and he shall break (al)together armours, and he shall burn shields with fire. (He doeth away, or stoppeth, all the battles unto the ends of the earth; he altogether breaketh the bows, and the arms, or the weapons, and he burneth up the shields with fire.)*

<sup>10</sup> *Give ye attention, and see ye, that I am God; I shall be enhanced among heathen men; and I shall be enhanced in earth. (And he saith, Give ye attention, and see ye, that I am God; I shall be exalted among the heathen; and I shall be exalted over all the earth.)*

<sup>11</sup> *The Lord of virtues is with us; God of Jacob is our up-taker. (The Lord of hosts is with us; the God of Jacob is our refuge or the God of Jacob is our stronghold, or our defender.)*

**PSALM 47**

<sup>1</sup> *To victory, a psalm to the sons of Korah. All ye folks, make joy with hands; sing ye heartily to God in the voice of full out joying. (For the choirmaster, a song by the Korahites. All ye nations, make joy with your hands or clap with your hands; sing ye heartily to God with a joyful voice.)*

<sup>2</sup> *For the Lord is high and fearedful; a great king on all earth. (For the Most High Lord is to be feared or For the Most High Lord is to be revered; a great King over all the earth.)*

<sup>3</sup> *He made peoples subject to us; and heathen men under our feet. (He made the peoples subject to us; and put the heathen under our feet.)*

<sup>4</sup> *He chose his heritage to us; the fairness of Jacob, whom he loved. (He chose our inheritance for us; for we who be the beauty of Jacob, whom he loved.)*

<sup>5</sup> *God ascended in hearty song; and the Lord in the voice of a trump. (God ascended with a hearty song; the Lord went up with the sound of trumpets.)*

<sup>6</sup> *Sing ye to our God, sing ye; sing ye to our king, sing ye. (Sing ye to our God, sing ye; sing ye to our King, sing ye.)*

<sup>7</sup> *For God is king of all earth; sing ye [psalm] wisely. (For God is the King of all the earth; sing ye songs with all your skill, or sing ye songs, and understand what they mean.)*

<sup>8</sup> *God shall reign on heathen men; God sitteth on his holy seat. (God reigneth over all the heathen; yea, God sitteth on his holy throne.)*

<sup>9</sup> *The princes of peoples be gathered together with God of Abraham; for the strong gods of earth be raised greatly. (The rulers of the nations be gathered together with the people of the God of Abraham; for the strong of the earth belong to God, and he is raised above them all.)*

**PSALM 48**

<sup>1</sup> *The song of psalm, of the sons of Korah. The Lord is great, and worthy to be praised full much; in the city of our God, in the holy hill of him. (A psalm, yea, a song by the Korahites. The Lord is great, and worthy to be greatly praised; in the city of our God, on his holy hill.)*

<sup>2</sup> It is founded in the full out joying of all earth; the hill of Zion, the sides of the north, the city of the great king. *(Well-placed, it is the full out joy, or the rejoicing, of all the earth; Mount Zion, on the sides of the north, the city of the great King.)*

<sup>3</sup> God shall be known in the houses thereof; when he shall take it. *(And God is known as a refuge, or a stronghold, in its palaces.)*

<sup>4</sup> For lo! the kings of *(the)* earth were gathered together *(against it)*; they came into one place.

<sup>5</sup> They seeing, so wondered; they were troubled, they were moved *(al)together*; *(But when they saw it, they wondered about it or they were full of wonder, or amazement; and they were troubled, and ran away.)*

<sup>6</sup> trembling took them. There sorrows, as of a woman travailing of child; *(for panic, or trembling, took hold of them there. And sorrows, like when a woman laboureth with child;)*

<sup>7</sup> in a great spirit thou shalt all-break the ships of Tarshish. *(or when a great east wind all-breaketh the ships from Tarshish.)*

<sup>8</sup> As we heard, so we saw, in the city of the Lord of virtues, in the city of our God; God hath founded that city *[into]* without end. *(All that we had heard about, we saw with our own eyes, in the city of the Lord of hosts, in the city of our God; and God hath established that city forever.)*

<sup>9</sup> God, we have received thy mercy; in the midst of thy temple. *(God, we think about thy love; in the midst of thy Temple.)*

<sup>10</sup> After thy name, God, so thy praising is spread abroad into the ends of earth; thy right hand is full of rightwiseness. *(The praising of thy name, O God, is spread abroad unto the ends of the earth; thy right hand is full of righteousness.)*

<sup>11</sup> The hill of Zion be glad, and the daughters of Judah be fully joyful; for thy dooms, Lord. *(Let Mount Zion be glad, or rejoice, and let the daughters of Judah make full out joy; because of thy judgements, Lord.)*

<sup>12</sup> Compass ye Zion, and embrace ye it; tell ye in the towers thereof. *(March ye around Zion, ye people; and count ye up its towers.)*

<sup>13</sup> Set ye your hearts in the virtue of him; and part ye the houses of him, that ye tell out in another generation. *(Put ye its strongholds, or its fortresses, in your hearts; and think ye about its palaces, so that ye can tell about it to the next generation.)*

<sup>14</sup> For this is God, our God, into without end, and into the world of world; he shall govern us into worlds. *(For this God is our God, forever and ever; yea, he shall govern us forever.)*

## PSALM 49

<sup>1</sup> *To victory, a psalm to the sons of Korah. All ye folks, hear these things; all ye that dwell in the world, perceive with ears. (For the choirmaster; a song by the Korahites. All ye nations, hear these things; all ye who live in the world, listen!)*

<sup>2</sup> All the sons of earth, and the sons of men; together the rich man, and the poor into one. *(All the sons and daughters of the earth, the sons and daughters of men; yea, the rich and the poor; together as one.)*

<sup>3</sup> My mouth shall speak wisdom; and the thinking of mine heart *shall speak* prudence.

<sup>4</sup> I shall bow down mine ear into a parable; I shall open my reason set forth in a psaltery. *(I shall listen closely to a parable; then I shall set forth my understanding on a lute.)*

<sup>5</sup> Why shall I dread in the evil day? the wickedness of mine heel shall *(en)compass* me. *(Why should I have fear, or be afraid, on the day of evil, when the wickedness of my enemies shall surround me?)*

<sup>6</sup> Which trust in their own virtue *(or They who trust in their wealth)*; and have glory in the multitude of their riches.

<sup>7</sup> A brother again-buyeth not, shall a man again-buy? and he shall not give to God his pleasing. *(No one shall ever be able to redeem himself; he shall never be able to pay God the price that he asketh for him.)*

<sup>8</sup> And he shall not *(be able to)* give the price of ransom for his soul; and he shall travail into without end, *(Yea, he shall never be able to pay the price of ransom for his own soul; even if he could work forever;)*

<sup>9</sup> and he shall live yet into the end. He shall not see perishing, *(so that he would live forever; and not see perishing, or corruption.)*

<sup>10</sup> when he shall see wise men dying; the unwise man and the fool shall perish together. And they shall leave their riches to aliens; *(For he seeth that the wise die; and that the*

*foolish and the ignorant perish together with them. But they all leave their riches to others, even strangers;)*

<sup>11</sup> and the sepulchres of them *be* the houses of them without end. The tabernacles of them *be* in generation and in generation; they called their names in their lands. *(and their tombs, or their graves, shall be their houses forever. Yea, their dwelling places for all generations; even though their lands were once called by their own names.)*

<sup>12</sup> A man/Man, when he was in honour, understood not; he is compared to unwise beasts, and is made like to those. *(For anyone, even when he hath been given great honour, liveth not forever; he is comparable to the unthinking beasts, and soon is made like them.)*

<sup>13</sup> This way of them is cause of stumbling to them; and afterward they shall please *(a)l*together in their mouth. *(Their way is a trap for themselves; and for all who seek to please them.)*

<sup>14</sup> As sheep they be put in hell; death shall gnaw them. And just men shall be lords of them in the morrowtide; and the help of them shall wax *eld* in hell, for the glory of them or from the glory of them. *(Like sheep they go down to Sheol, or the land of the dead; and death shall gnaw on them. The righteous shall be their lords; and their bodies shall grow old, or rotten, in Sheol, so different from their days of glory.)*

<sup>15</sup> Nevertheless God shall again-buy my soul from the power of hell; when he shall take me. *(But God shall redeem my soul; and he shall take me away from the power of Sheol, or the power of death.)*

<sup>16</sup> Dread thou not *(or Fear thou not)*, when a man is made rich; and when the glory of his house is multiplied.

<sup>17</sup> For when he shall die, he shall not take all things *with him**(or he shall not take anything with him)*; and his glory shall not go down with him.

<sup>18</sup> For his soul shall be blessed in his life; he shall acknowledge to thee, when thou hast done well to him. *(Even though his soul shall be blessed in this life; and people shall praise him, when he hath done well for himself.)*

<sup>19</sup> He shall enter till into the generations of his fathers; and till into without end he shall not see light. *(He shall go to the generations of his forefathers; and none of them shall ever see the light again.)*

<sup>20</sup> A man/Man, when he was in honour, understood not; he is compared to unwise beasts, and is made like to those. *(Anyone, even when he hath been given great honour, liveth not forever; he is comparable to the unthinking beasts, and soon is made like them.)*

## PSALM 50

<sup>1</sup> *The psalm of Asaph.* God, the Lord of gods, spake/God, the God of gods, spake; and called the earth, from the rising of the sun till to the going down. *(A song by Asaph. God, the Lord of gods, spoke, or God, the God of gods, spoke; and called to the people of the earth, from the rising of the sun unto the going down of it.)*

<sup>2</sup> The shape of his fairness from Zion, God shall come openly; *(God shineth from Zion, perfect in beauty;)*

<sup>3</sup> our God, and he shall not be still. Fire shall burn on high in his sight; and a strong tempest in his compass. *(our God shall come, and he shall not be silent. Fire shall burn on high before him; and it shall be a strong tempest surrounding him or and a strong tempest shall surround him.)*

<sup>4</sup> He called heaven above; and the earth, to *(witness him)* deem his people. *(He calleth heaven above, and the earth beneath, to the judgement of his people.)*

<sup>5</sup> Gather ye to him his saints; that ordain his testament above sacrifices. *(And he saith, Gather my saints to me; those who have made a covenant with me, by offering a sacrifice.)*

<sup>6</sup> And heavens shall show his rightwiseness/And heavens shall tell his rightfulness; for God is the judge. *(And the heavens shall tell out his righteousness; for God himself is the judge.)*

<sup>7</sup> My people, hear thou, and I shall speak to Israel; and I shall witness to thee, I am God, thy God. *(My people, hear thou, and I shall speak; Israel, I shall testify against thee; I am God, thy God.)*

<sup>8</sup> I shall not reprove thee in thy sacrifices; and thy burnt sacrifices be ever[more] before me. *(I shall not rebuke thee for thy sacrifices, and for thy burnt sacrifices, that be before me forevermore./Shall I not rebuke thee for thy sacrifices, and for thy burnt sacrifices, that be before me forevermore?)*

<sup>9</sup> I shall not take calves of thine house; neither goat bucks of thy flocks. *(But I do not need calves from thy house, or thy farm; or goat bucks from thy flocks.)*

<sup>10</sup> For all the wild beasts of *(the)* woods be mine; work beasts, and oxen in hills, *(or and the work beasts as well, and the oxen on the hills).*

<sup>11</sup> I have known all the volatiles of the firmament; and the fairness of the field is with me. *(I know all the birds on those hills; and the wild beasts of the fields be mine.)*

<sup>12</sup> If I shall be hungry, I shall not say to thee; for the world and the fullness thereof is mine. *(If I am hungry, I have no need to tell thee; for the world and its fullness be mine.)*

<sup>13</sup> Whether I shall eat the flesh of bulls? either shall I drink the blood of goat bucks? *(Shall I eat the flesh of bulls? or drink the blood of goat bucks? No!)*

<sup>14</sup> Offer thou to God the sacrifice of praising; and yield thine avows to the highest God. *(Offer thou, or give, to God the sacrifice of praise; and pay thy vows to the Most High God.)*

<sup>15</sup> And inwardly call thou me in the day of tribulation; and I shall deliver thee, and thou shalt honour me. *(And call thou on me in the day of trouble; and I shall save thee, and then thou shalt honour me.)*

<sup>16</sup> But God said to the sinner, Why tellest thou out my rightfulnesses; and takest my testament by thy mouth? *(But God said to the sinner, Why should thou tell out my statutes? and why hast thou my covenant in thy mouth?)*

<sup>17</sup> Soothly thou hatedest lore, or discipline; and hast cast away my words behind *(thee).* *(Truly thou hatedest chastisement; and hast thrown away my words behind thee.)*

<sup>18</sup> If thou sawest a thief, thou rannest with him; and thou settedest thy part with adulterers.

<sup>19</sup> Thy mouth was plenteous of malice; and thy tongue meddled together guiles. *(Thy mouth is full of malice; and thy tongue mixeth up batches of lies.)*

<sup>20</sup> Thou sitting spakest against thy brother, and thou settedest slander against the son of thy mother; *(And thou sitteth down, and speakest against thy brother, yea, thou settest forth slander against thy mother's son;)*

<sup>21</sup> thou didest these things, and I was still. Thou guessedest wickedly, that I shall be like thee; I shall reprove thee, and I shall set *(them)* against thy face. *(thou didest these things, and I was silent. And thou wickedly guessedest that I was just like thee; but I shall rebuke thee, and I shall do it to thy face.)*

<sup>22</sup> Ye that forget God, understand these things; lest sometime he ravish, and none be that shall deliver. *(Ye who forget God, understand these things; lest sometime I tear thee in pieces, and there be no one who shall save thee.)*

<sup>23</sup> The sacrifice of praising shall honour me; and there is the way, wherein I shall show to him the health of God. *(The sacrifice of praise shall honour me; and to those who follow my way or and to those who obey me, I shall give them the salvation of God.)*

## PSALM 51

<sup>1</sup> *To victory, the psalm of David, when Nathan the prophet came to him, when he entered to Bathsheba.* God, have thou mercy on me; by thy great mercy. And by the muchliness of thy merciful doings; do thou away my wickedness. *(For the choirmaster, a song by David, when Nathan the prophet came to him, after he had slept with Bathsheba. God, have thou mercy on me; because of thy great love. And in the multitude of thy merciful doings; do thou away my wickedness.)*

<sup>2</sup> Moreover wash thou me from my wickedness; and cleanse thou me from my sin.

<sup>3</sup> For I acknowledge my wickedness; and my sin is ever[more] against me. *(For I confess my sinfulness; yea, my sin is before me forevermore.)*

<sup>4</sup> I have sinned to thee alone, and I have done evil before thee; that thou be justified in thy words, and overcome when thou art deemed. *(I have sinned against thee alone, and I have done evil before thee; so that thou art justified with thy words, and proved right when thou judgest me.)*

<sup>5</sup> For lo! I was conceived in wickednesses; and my mother conceived me in sins. *(For behold! I was conceived in sinfulness; yea, my mother conceived me in sin.)*

<sup>6</sup> For lo! thou lovedest truth; thou hast showed to me the uncertain things, and privy things of thy wisdom. *(For behold! thou lovedest the truth; and thou hast shown me the uncertain things, and the secret things, of thy wisdom.)*

<sup>7</sup> Lord, sprinkle thou me with hyssop, and I shall be cleansed; wash thou me, and I shall be made white more than snow, *(or wash thou me, and I shall be made more white than snow).*

<sup>8</sup> Give thou joy, and gladness to mine hearing; and bones made meek shall full out make joy. *(Let me hear the sounds of joy, and of gladness; and then the bones, which thou hast broken and bruised, shall make great joy, or rejoice.)*

<sup>9</sup> Turn away thy face from my sins; and do away all my wickednesses.

<sup>10</sup> God, make thou a clean heart in me; and make thou new a rightful spirit in my entrails. *(God, make my heart clean in me; and put thou a new and right spirit deep within me.)*

<sup>11</sup> Cast thou me not away from thy face; and take thou not away from me thine holy spirit. *(Do not throw thou me away from before thee; and take thou not away thy holy spirit from me or and take thou not away thy Holy Spirit from me.)*

<sup>12</sup> Give thou to me the gladness of thine health; and confirm thou me with the principal spirit. *(Give thou to me the gladness of thy salvation, or of thy deliverance; and give thou to me a spirit willing to obey thee.)*

<sup>13</sup> I shall teach wicked men thy ways; and unfaithful men shall be converted to thee. *(I shall teach the wicked thy ways; and the unfaithful shall return to thee.)*

<sup>14</sup> God, the God of mine health, deliver thou me from bloods, or sins; and my tongue shall joyfully sing (of) thy rightfulness. *(God, the God of my salvation or the God of my deliverance, save thou me from bloodshed, or from death; and my tongue shall joyfully sing of thy righteousness, or of thy justice.)*

<sup>15</sup> Lord, open thou my lips; and my mouth shall tell (out) thy praising.

<sup>16</sup> For if thou haddest would sacrifice, I had given it; truly thou shalt not delight in burnt sacrifice. *(For if thou haddest desired a sacrifice, that is, an offering, I would have given it to thee; but truly thou delightest not in burnt sacrifice.)*

<sup>17</sup> A sacrifice to God is a spirit troubled, that is, (one made) sorry for sin; God, thou shalt not despise a contrite heart, and made meek. *(A sacrifice to God is a troubled spirit, that is, one made sorry because of sinning; God, thou shalt not despise a contrite and humble heart.)*

<sup>18</sup> Lord, do thou benignly in thy good will to Zion; (so) that the walls of Jerusalem (may) be builded.

<sup>19</sup> Then thou shalt take pleasantly the sacrifice of rightfulness, (with) offerings, and burnt sacrifices; then they shall put calves on thine altar. *(Then thou shalt be pleased with a righteous sacrifice, yea, with offerings, and burnt sacrifices; and then they shall put calves upon thy altar.)*

## PSALM 52

<sup>1</sup> To victory, the psalm of David, when Doeg (the) Idumaeen came, and told to Saul, and said to him, David came into the house of Ahimelech. What hast thou glory in malice; which art mighty in wickedness? *(For the choirmaster; a song by David, when Doeg the Edomite came, and told Saul, and said to him, David went into the house of Ahimelech. Why hast thou glory in evil, or in wickedness, mighty man? but the goodness of God endureth forever.)*

<sup>2</sup> All day thy tongue thought unrightfulness; as a sharp razor thou hast done guile. *(Thy tongue speaketh unrighteousness, sharp like a razor; yea, thou hast been deceitful.)*

<sup>3</sup> Thou lovedest malice more than benignity; and wickedness more than to speak equity. *(Thou lovedest evil more than good; and lying more than telling the truth.)*

<sup>4</sup> Thou lovedest all words of casting down; with a guileful tongue. *(Thou with a deceitful, or a lying, tongue.)*

<sup>5</sup> Therefore God shall destroy thee into the end, he shall draw thee out by the root, and he shall make thee to pass away from thy tabernacle; and thy root from the land of living men. *(And so God shall destroy thee, or ruin thee, forever, yea, he shall draw thee out, and he shall make thee go far away from thy home; he shall root thee out from the land of the living.)*

<sup>6</sup> Just men shall see, and shall dread; and they shall laugh on him, *(The righteous shall see it, and shall have fear; and then they shall laugh at him.)*

<sup>7</sup> and they shall say, Lo! the man that setted not God his helper. But he hoped in the multitude of his riches; and had mastery in his vanity. *(and they shall say, Behold! the man who did not want God to be his helper. But he trusted in the multitude of his riches; and had the mastery through his wickedness.)*

<sup>8</sup> Forsooth I, as a fruitful olive tree in the house of God; hoped in the mercy of God [into] without end, and into the world of world. *(But I am like a fruitful olive tree in the House of God; I trust in God's love, forever and ever.)*

<sup>9</sup> I shall acknowledge to thee into the world, for thou hast done mercy to me; and I shall abide thy name, for it is good in the sight of thy saints. *(O God, I shall praise thee forever; for thou hast done mercy to me; and I shall wait on thy name, for it is good in the sight of thy saints.)*

**PSALM 53**

<sup>1</sup> *To the overcomer; by the quire, the learning of David.* The unwise man said in his heart, God is not. They be corrupt, and made abominable in their wickednesses; none is that doeth good\*. (For the choirmaster; set to Mahalath, a teaching by David. The fool said in his heart, There is no God. Such men be corrupt, and they be made abominable in their wickednesses; there is no one who doeth good, no not one.)

<sup>2</sup> God beheld from heaven on the sons of men; that he see, if there is any understanding, either seeking God. (God looked down from heaven on the sons and daughters of men; to see if there is anyone who hath understanding, or is seeking God.)

<sup>3</sup> All bowed away, they be made unprofitable (al)together; none is that doeth good, there is not till to one. (But they all have turned away, they all be made utterly unredeemable; there is no one who doeth good, no not one.)

<sup>4</sup> Whether all men, that work wickedness, shall not know; which devour my people, as the meat of bread? They called not God; (Surely all those, who do evil, already know this; yea, they who devour my people, like people eat bread. They do not call on the Lord;)

<sup>5</sup> there they trembled for dread, where no dread was. For God hath scattered the bones of them, that please men; they be shamed, for God hath forsaken them. (but they trembled there in fear, like never before. For God hath scattered the bones of those who please people; they be put to shame, for God hath deserted, or hath despised, them.)

<sup>6</sup> Who shall give from Zion health to Israel? when the Lord hath turned the captivity of his people, Jacob shall full out make joy, and Israel shall be glad. (Who shall give victory or Who shall give salvation, or deliverance, to Israel out of Zion? When the Lord hath returned the prosperity of his people, then Jacob shall make full out joy, or rejoice; yea, Israel shall be glad.)

**PSALM 54**

<sup>1</sup> *To victory, in organs, either in psalms, the learning of David, when Ziphims came, and said to Saul, Whether David is not hid at us?* God, in thy name, make thou me safe; and in thy virtue, deem thou me. (For the choirmaster; with stringed instruments, or only in song, a teaching by David, when the Ziphims came, and said to Saul, David is hid with us! God, by the power of thy name, save thou me; and in thy strength, judge thou me.)

<sup>2</sup> God, hear thou my prayer; with ears perceive thou the words of my mouth. (God, hear thou my prayer; listen thou to the words of my mouth.)

<sup>3</sup> For aliens have risen against me, and strong men sought my life; and they setted not God before their sight. (For foreigners, or strangers, have risen against me, and strong men sought to take my life; and they never have a thought about God.)

<sup>4</sup> For lo! God helpeth me; and the Lord is the up-taker of my soul (or and the Lord is my defender).

<sup>5</sup> Turn thou away evils to mine enemies; and lose thou them in thy truth. (O Lord, turn thou back their own evil upon my enemies; and destroy thou them by thy truth.)

<sup>6</sup> Willfully I shall sacrifice to thee; and, Lord, I shall acknowledge to thy name, for it is good. (I shall willingly sacrifice to thee, Lord; and I shall praise thy name, for it is good.)

<sup>7</sup> For thou deliverdest me from all tribulation; and mine eye despised on mine enemies. (For thou hast rescued me from every trouble; and I have seen come to pass what I desire for my enemies or and my eyes have seen the defeat of my enemies.)

**PSALM 55**

<sup>1</sup> *To victory, in organs, the learning of David.* God, hear thou my prayer, and despise thou not my beseeching; (For the choirmaster; with stringed instruments, a teaching by David. God, hear thou my prayer, and despise thou not my plea;)

<sup>2</sup> give thou attention to me, and hear thou me. I am sorrowful in mine exercising (or I am grieved by my distress);

<sup>3</sup> and I am disturbed of the face of the enemy, and of the tribulation of the sinner. For they bowed wickednesses into me; and in ire they were dis-easeful to me. (and I am made afraid by my enemies, and by the trouble which the sinners have brought upon me. For they bowed down wickednesses upon me; and with great anger they were very hateful to me.)

<sup>4</sup> Mine heart was troubled in me; and the dread of death felled on me. (My heart was troubled within me; and the fear of death fell upon me.)

\* **PSALM 53:1** Compare *Psalms 53:1-6* to *Psalms 14:1-7*.

<sup>5</sup> Dread and trembling came on me (*or Fear and trembling came upon me*); and darkneses covered me.

<sup>6</sup> And I said, Who shall give to me feathers, as of a culver; and I shall fly, and shall take rest? (*And I said, Who shall give me wings like a dove? and then I can fly away, and get some rest.*)

<sup>7</sup> Lo! I went far away, and fled; and I dwelled in wilderness. (*Behold! I would flee far away; and I would live in the wilderness.*)

<sup>8</sup> I abode him, that made me safe from the littleness, *either dread*, of spirit; and from tempest. (*I would hasten, and make myself safe from the wind, and from the tempest.*)

<sup>9</sup> Lord, cast thou down, [*and*] part thou the tongues of them; for I saw wickedness and against-saying in the city.

<sup>10</sup> By day and night wickedness shall (*en*)compass it on the walls thereof; and travail and unrightfulness *be* in the midst of them. (*Day and night they surround the city, all along its walls; and trouble and unrighteousness be in its midst.*)

<sup>11</sup> And usury and guile failed not; from the streets thereof. (*And greed, and deceit, always be found in its streets.*)

<sup>12</sup> For if mine enemy had cursed me; soothly I had suffered. And if he, that hated me, had spoken great things on me; in hap I had hid me from him. (*For if my enemy had cursed me; truly I would have suffered it. And if he, who hated me, had spoken great things against me; I would have hid myself from him.*)

<sup>13</sup> But thou art a man of one will (*with me*); my leader; and my known. (*But thou art a man of one mind with me; my leader; and my dear friend.*)

<sup>14</sup> Which tookest together sweet meats with me; we went with consent in(*to*) the house of God. (*Who shared his good counsel with me; and we went together to the House of God.*)

<sup>15</sup> Death come on them; and go they down quick into hell, (*or May death come upon them; and may they go down alive into Sheol, or the land of the dead.*) For waywardnesses be in the dwelling places of them; (*and*) in the midst of them.

<sup>16</sup> But I cried to thee, Lord; and the Lord saved me. (*But I shall cry to thee, Lord; and the Lord will save me.*)

<sup>17</sup> In the eventide, and [*the*] morrowtide, and in midday (*or and at midday*), I shall tell, and show (*him*); and he shall hear my voice.

<sup>18</sup> He shall again-buy my soul in peace from them, that nigh to me; for among many they were with me. (*And he shall deliver my soul unto peace again, from those who come against me; for there were many against me.*)

<sup>19</sup> God shall hear; and he that is before the worlds shall make them low. For changing is not to them, and they dreaded not God; (*God shall hear; and he who was before the worlds, shall humble them. For changing is not to them, and they do not fear God;*)

<sup>20</sup> he holdeth forth his hand in yielding. They defouled his testament, (*indeed, they put forth their hands, against those who be at peace with them. They have broken their promise, or their covenant.*)

<sup>21</sup> The cheers thereof were parted from ire; and his heart nighed. The words thereof were softer than oil; and they be darts. (*their words were smoother than butter; but battle was in their hearts. Their words were softer than oil; but they were as sharp as darts.*)

<sup>22</sup> Cast thy care, *or thought*, [*or*] *thy busyness*], on the Lord, and he shall fully nourish thee; and he shall not give [*into*] without end fluttering to a just man. (*Cast thy burdens upon the Lord, and he shall nourish and protect thee; yea, he shall not allow the righteous to be moved, or shaken.*)

<sup>23</sup> But thou, God, shalt lead them forth; into the pit of death. Men-quellers and beguilers shall not have half their days; but, Lord, I shall hope in thee. (*But murderers and deceivers shall not have half their days; for thou, God, shalt lead them forth, into the pit of death. But, O Lord, I shall put my trust in thee.*)

## PSALM 56

<sup>1</sup> *To the overcoming, on the dumb culver of far drawing away, the comely song of David, when the Philistines held him in Gath.* God, have mercy on me, for a man hath defouled me; all day he impugned, and troubled me. (*For the choirmaster; to the tune of 'The silent dove, for it went far away', a comely song by David, when the Philistines held him in Gath. God, have mercy on me, for men have persecuted me; all day long they impugned, and troubled, me.*)

<sup>2</sup> Mine enemies defouled me all day; for many fighters were against me. (*My enemies persecuted me all day long; yea, many fight against me.*)

<sup>3</sup> Of the highness of day I shall dread; but God, I shall hope in thee. (*From the height of the day, I have fear; but God, I put my trust in thee.*)

<sup>4</sup> In God I shall praise my words; I hoped in God, I shall not dread what thing flesh, or man, shall do to me. (*Yea, I shall praise God with my words; for I trust in God, and I shall not fear what any person shall do to me.*)

<sup>5</sup> All day they cursed my words; against me all their thoughts were into evil. (*All day long they cursed my words; all their thoughts were against me for evil.*)

<sup>6</sup> They shall dwell, and they shall hide; they shall ambush mine heel. As they abide my life (*or But though they lie in wait for my life*),

<sup>7</sup> for nought shalt thou make them safe; in ire thou shalt break (al)together peoples. (*it is they who shall not escape; for in thy anger, God, thou shalt break them all in pieces.*)

<sup>8</sup> God, I showed my life to thee; thou hast set my tears in thy sight. As and in thy promise, Lord; (*God, thou knowest my troubles; thou hast set my tears before thee. Be they not in thy Book, O Lord?*)

<sup>9</sup> then mine enemies shall be turned aback. In whatever day I shall inwardly call thee; lo! I have known, that thou art my God. (*On whatever day I shall call to thee, then my enemies shall be turned back; for behold! I know this, that thou art with me, my God.*)

<sup>10</sup> In God I shall praise a word; in the Lord I shall praise a word. (*I shall praise God with my words; yea, I shall praise the Lord with my words.*)

<sup>11</sup> I shall hope in God; I shall not dread what thing man shall do to me. (*I put my trust in God; and I shall not fear what anyone shall do to me.*)

<sup>12</sup> God, thine avows be in me; which I shall yield praisings to thee. (*God, thy vows be upon me, or God, I shall pay my vows to thee; I shall give praises to thee.*)

<sup>13</sup> For thou hast delivered my life from death, and my feet from sliding; that I please before God in the light of them that live. (*For thou hast rescued my life from death, and my feet from slipping, or stumbling; so that I can walk before God in the light that shineth on the living.*)

## PSALM 57

<sup>1</sup> To the victory, lose thou not the seemly song, either the sweet song, of David, when he fled from the face of Saul into the den. God, have mercy on me, have thou mercy on me; for my soul trusteth in thee. And I shall hope in the shadow of thy wings; till wickedness pass. (*For the choirmaster, to the tune of 'Do not destroy', a comely psalm, yea, a sweet song by David, when he fled from the face of Saul into the cave. God, have mercy on me, have thou mercy on me; for my soul trusteth in thee. And I shall trust in the shadow of thy wings, until all wickedness pass by.*)

<sup>2</sup> I shall cry to God alder-highest; to God that did well to me. (*I shall cry to the Most High God; to God who did so much good for me.*)

<sup>3</sup> He sent from heaven, and delivered me; he gave into shame them that defoul me. God sent his mercy and his truth, (*He sent from heaven, and saved me; he shamed those who persecute me. God showed his love and his faithfulness.*)

<sup>4</sup> and delivered my soul from the midst of whelps of lions; I slept troubled, or disturbed. The sons of men, the teeth of them be armours and arrows; and their tongue is a sharp sword. (*and saved me from the midst of those ravenous lions. Yea, those sons of men, whose teeth be like arms, or spears, and arrows; and whose tongues be like sharp swords.*)

<sup>5</sup> God, be thou enhanced above heavens; and thy glory above all earth. (*God, be thou exalted above the heavens; and thy glory above all the earth.*)

<sup>6</sup> They made ready a snare to my feet; and they greatly bowed my life. They delved a ditch before my face; and they felled down into it. (*They prepared a snare for my feet; and they greatly bowed down my life. They dug a ditch before me; but they themselves fell down into it.*)

<sup>7</sup> God, mine heart is ready, mine heart is ready; I shall sing, and I shall say psalm\*. (*God, my heart is ready, my heart is ready; I shall sing, yea, I shall sing a song.*)

<sup>8</sup> My glory, rise thou up; psaltery and harp, rise thou up; I shall rise up early. (*My spirit, rise thou up; lute and harp, rise thou up; yea, I shall rise up in the morning.*)

<sup>9</sup> Lord, I shall acknowledge to thee among peoples; and I shall say psalm [to thee] among heathen men. (*Lord, I shall praise thee, or Lord, I shall confess thee, or Lord, I shall give thanks to thee among the peoples; and I shall sing a song to thee among the heathen.*)

\* PSALM 57:7 Compare Psalm 57:7-11 to Psalm 108:1-5.

<sup>10</sup> For thy mercy is magnified till to heavens; and thy truth till to the clouds. (*For thy love reacheth above the heavens; and thy faithfulness up to the clouds.*)

<sup>11</sup> God, be thou enhanced above heavens; and thy glory above all earth. (*God, be thou exalted above the heavens; and let thy glory be over all the earth.*)

## PSALM 58

<sup>1</sup> To victory, lose thou not the sweet song, either the seemly psalm, of David. Forsooth if ye speak righteousness verily; ye sons of men, deem rightfully. (*For the choirmaster; to the tune of 'Do not destroy', a sweet psalm, yea, a comely song by David. Speak ye truly with righteousness, ye sons and daughters of men? judge ye justly? No!*)

<sup>2</sup> For in heart ye work wickedness in earth; your hands make ready unrightfulnesses. (*For in your hearts ye do evil; and your hands bring forth unrightfulnesses, or wickedness, in all the earth.*)

<sup>3</sup> Sinners were made aliens from the womb (*or Sinners, or evil-doers, go wrong from the womb*); they erred from the womb, they spake false things.

<sup>4</sup> Strong vengeance is to them, by the likeness of a serpent; as of a deaf snake, and stopping his ears. (*Strong venom cometh forth from them, like that of serpents; and they be like a deaf snake that stoppeth its ears.*)

<sup>5</sup> Which shall not hear the voice of charmers; and of a venom-maker charming (*ever so*) wisely.

<sup>6</sup> God shall all-break the teeth of them in their mouth; the Lord shall break (*al*)together the great teeth of lions. (*O God, break all the teeth in their mouths; O Lord, break all in pieces the great teeth of these lions.*)

<sup>7</sup> They shall come to nought, as water running away; he bent his bow, till they be made sick. (*They shall come to nothing, like water running forth; and when they go to bend their bows, they shall be made feeble, or weak.*)

<sup>8</sup> As wax that floateth away, they shall be taken away; fire fell above, and they saw not the sun. (*Like a snail that melteth away into slime, they shall be taken away; like a dead-born child, they shall not see the sun.*)

<sup>9</sup> Before that your thorns understood the rhamn, *either thieve-thorn*; he swalloweth them so in ire, as (*with*) living men. (*Before that the rhamn, or the thieve-thorn, that is, a weed, can grow, he shall swallow them up in his anger; yea, while they still be living.*)

<sup>10</sup> The just man shall be glad, when he shall see vengeance; he shall wash his hands in the blood of a sinner. (*The righteous shall be glad when they see the vengeance taken; they shall wash their hands in the blood of the sinners.*)

<sup>11</sup> And a man shall say truly, For fruit is to a just man; truly God is deeming them in earth. (*And someone shall say, Truly there is a reward for the righteous; truly God is judging people here on earth.*)

## PSALM 59

<sup>1</sup> To the overcomer, lose thou not the seemly song of David, when Saul sent (*men*) and kept the house, to slay him. (*For the choirmaster; to the tune of 'Do not destroy', a comely song by David, when Saul sent men to watch his house, in order to kill him.*) My God, deliver thou me from mine enemies; and deliver thou me from them that rise against me.

<sup>2</sup> Deliver thou me from them that work wickedness; and save thou me from men-quellers. (*Rescue thou me from those who do evil; and save thou me from these murderers.*)

<sup>3</sup> For lo! they have taken my soul; strong men fell in on me. Neither (*for*) my wickedness, neither (*for*) my sin; (*For behold! they lie in wait for me; strong men have fallen in on me. But not because of my wickedness, nor for my sin.*)

<sup>4</sup> Lord, I ran without wickedness, and (*ad*)dressed my works. Rise up into my meeting, and see; (*Lord, though I am innocent, they run into position against me. Rise up to help me, and see;*)

<sup>5</sup> and thou, Lord God of virtues, *art* God of Israel. Give thou attention to visit all folks; do thou not mercy to all that work wickedness. (*for thou, Lord God of hosts, art the God of Israel. Give thou attention to punishing all the nations; do not thou give mercy to any who do evil.*)

<sup>6</sup> They shall be turned (*again*) at eventide, and they as dogs shall suffer hunger; and they shall compass, *that is, go abegging, (in) the city.* (*They shall return in the evening, and they shall suffer hunger like dogs; and they shall go about begging in the city.*)

<sup>7</sup> Lo! they shall speak in their mouth, and a sword in their lips; for who heard? (*Behold! they shall speak out insults with their mouths, and their lips, (or their tongues), shall be like swords; for they say, Who shall hear us?*)

<sup>8</sup> And thou, Lord, shalt scorn them; thou shalt bring all folks to nought. (*But thou, Lord, shalt scorn them; thou shalt bring down all these nations to nothing.*)

<sup>9</sup> I shall keep my strength to thee; for God is mine up-taker, (*O my strength, I shall turn to thee; for God is my defender.*)

<sup>10</sup> my God, his mercy shall come before me. God showed to me (*my desire*) on mine enemies, (*my God, his love shall come to me. God shall show me my heart's desire for all my enemies.*)

<sup>11</sup> slay thou not them; lest any time my peoples forget. Scatter thou them in thy virtue; and, Lord, my defender, put thou them down. (*But kill thou them not; lest any time my people forget. Rather, scatter thou them by thy strength; and, O Lord, my defender, put thou them down.*)

<sup>12</sup> Put down the trespass of their mouth, and the word of their lips; and be they taken in their pride. And of cursing and of leasing; they shall be showed (*up*) in the ending. (*And for the trespasses of their mouths, and the words of their lips; let them be taken in their pride. And for their cursing and their lies; let them be shown up in the end.*)

<sup>13</sup> (*Destroy thou them*) In the ire of ending, and they shall not be; and they shall know, that the Lord shall be Lord of Jacob, and of the ends of earth. (*Destroy thou them in thy anger; yea, destroy them altogether; and they shall be no more; and then they shall know, that the Lord is the lord, or the ruler, in Jacob, and unto the ends of the earth.*)

<sup>14</sup> They shall be turned (*again*) at eventide, and they as dogs shall suffer hunger; and they shall compass, *that is, go abegging, (in) the city.* (*They shall return in the evening, and they shall suffer hunger like dogs; and they shall go about begging in the city.*)

<sup>15</sup> They shall be scattered abroad, for to eat; soothly if they be not [*ful*] filled, and they shall grutch. (*They shall be scattered abroad, searching for food; and truly they shall grumble, if they be not satisfied, or fulfilled.*)

<sup>16</sup> But I shall sing (*of*) thy strength; and early I shall enhance thy mercy. For thou art made mine up-taker; and my refuge, in the day of my tribulation. (*But I shall sing of thy strength; and in the morning I shall sing of thy love. For thou art my defender; and my refuge, in the days of my trouble.*)

<sup>17</sup> Mine helper, I shall sing to thee; for thou art God, mine up-taker, my God, my mercy. (*My helper, I shall sing to thee; for thou art God, my defender; the God who loveth me.*)

## PSALM 60

<sup>1</sup> To victory, on the witnessing of (*the*) rose, the sweet song of David, to teach men, when he fought against Aram of floods, and Syria of Zobah; and Joab turned again, and smote Edom in the valley of salt pits, twelve thousand. God, thou hast put away us, and thou hast destroyed us; thou were wroth, and thou hast done mercy to us. (*For the choirmaster, to the tune of 'The lily of the testimony', a sweet song by David, to teach men, when he fought against Aramnaharaim, and Aramzobah, and Joab returned, and struck down twelve thousand Edomites, in the Valley of the Salt Pits. God, thou hast cast us away, and thou hast destroyed us; thou were angry, but now, show thou thy mercy to us or show thou us thy mercy.*)

<sup>2</sup> Thou movedest the earth, and thou troubledest it; make thou whole (*again*) the sorrows thereof, for it is moved. (*Thou hast shaken the earth, and thou hast troubled it; but now heal thou its wounds, for it is broken in pieces.*)

<sup>3</sup> Thou showedest hard things to thy people; thou gavest drink to us with the wine of compunction. (*Thou hast shown thy people hard times; and thou hast made us stagger, as though we were drunk with wine.*)

<sup>4</sup> Thou hast given a signifying to them that dread thee; that they flee from the face of the bow. (*Thou hast given a sign, or a warning, to those who fear thee or to those who revere thee; so that they can flee, or escape, from the face of the bow.*)

<sup>5</sup> That thy darlings be delivered; make thou safe with thy right hand, and hear thou me\*. (*Save thy dear ones; yea, save thou us with thy right hand, and answer thou me.*)

<sup>6</sup> God spake by his holy (*place*); I shall be glad, and I shall part Shechem, and I shall mete the great valley of tabernacles. (*God spoke in his holiness or God spoke from his sanctuary, and he said, I shall be glad, and I shall divide Shechem; and I shall measure out the Succoth Valley.*)

\* PSALM 60:5 Compare Psalm 60:5-12 to Psalm 108:6-13.

<sup>7</sup> Gilead is mine, and Manasseh is mine; and Ephraim is the strength of mine head. Judah is my king; (*Gilead is mine, and Manasseh is mine; Ephraim is my helmet, and Judah is my sceptre.*)

<sup>8</sup> Moab is the pot of mine hope. Into Idumea I shall stretch forth my shoe; aliens be made subject to me. (*But Moab is my washbowl. And I shall throw my shoes at Edom; and Philistia shall be made subject to me.*)

<sup>9</sup> Who shall lead me into a city made strong; who shall lead me into Idumea? (*Who shall lead me into the strengthened, or the fortified, city? who shall lead me unto Edom?*)

<sup>10</sup> Whether not thou, God, that hast put away us; and shalt thou not, God, go out in our virtues? (*Shalt not thou, O God, even though thou hast cast us off, or rejected us? or shalt not thou, O God, go out with our hosts, or our armies, any more?*)

<sup>11</sup> Lord, give thou to us help (*out*) of tribulation; for the help of man is vain. (*Lord, give thou us help in the time of trouble; for the help of man is worthless, yea, but an empty hope.*)

<sup>12</sup> In God we shall make virtue; and he shall bring to nought them that trouble us/that disturb us. (*With God's help, we shall do valiantly or we shall have the victory; and he shall bring down those who trouble us into nothing.*)

## PSALM 61

<sup>1</sup> *To victory, on organs, to David himself.* God, hear thou my beseeching; give thou attention to my prayer. (*For the choirmaster; with stringed instruments, a song by David. God, hear thou my plea; give thou attention to my prayer.*)

<sup>2</sup> From the ends of the land I cried to thee; the while mine heart was anguished, thou enhancedest me in a stone, (*or and while my heart was anguished, thou liftedest me up on a rock*). Thou ledest me forth,

<sup>3</sup> for thou art made mine hope; a tower of strength from the face of the enemy. (*for thou art made my hope; a tower of strength before my enemies.*)

<sup>4</sup> I shall dwell in thy tabernacle into worlds; I shall be covered in the covering of thy wings. (*I shall live in thy Tent forever or I shall live in thy dwelling place forever; I shall be covered with the covering of thy wings.*)

<sup>5</sup> For thou, my God, hast heard my prayer; thou hast given heritage to them that dread thy name (*or thou hast given me the inheritance of those who fear thy name or of those who revere thy name*).

<sup>6</sup> Thou shalt add, *either increase*, days on[*to*] the days of the king; his years till into the day of generation and of generation. (*Thou shalt add days onto the days of the king; yea, year upon year for many generations.*)

<sup>7</sup> He dwelleth [*into*] without end in the sight of God; who shall seek the mercy and truth of him? (*He shall live before God forever; may thy love, and thy faithfulness, preserve, and protect him.*)

<sup>8</sup> So I shall say psalm to thy name into the world of world; that I yield my vows from day into day. (*And I shall sing songs, or praises, to thy name forever and ever; as I offer my vows each day.*)

## PSALM 62

<sup>1</sup> *To victory, over Jeduthun, the psalm of David.* Whether my soul shall not be subject to God; for mine health is of him. (*For the choirmaster; for Jeduthun, a song by David. Surely my soul shall be made subject under God; for my salvation, or my deliverance, is from him.*)

<sup>2</sup> For why he is both my God, and mine health; mine up-taker, I shall no more be moved. (*For he is both my God, and my deliverer; yea, my defender, and I shall not be shaken, or defeated.*)

<sup>3</sup> How long fall ye on a man? all ye slain; as to a wall bowed, and as a wall of stone without mortar cast down. (*How long shall ye fall upon a man? ye shall all be killed; ye shall be like a wall bowed down, yea, like a stone wall without mortar thrown down.*)

<sup>4</sup> Nevertheless they thought to put away my price, I ran in thirst; with their mouth they blessed, and in their heart they cursed. (*Nevertheless they thought to put him down from his place of honour, and they delighted in lies; they blessed with their mouths, but they cursed in their hearts.*)

<sup>5</sup> Nevertheless, my soul, be thou subject to God; for my patience is of him. (*Nevertheless, my soul, be thou made subject under God; for my hope of deliverance is in him.*)

<sup>6</sup> For he is my God, and my saviour; mine helper, I shall not pass out. (*For he is my God, and my saviour; my helper; and I shall not be moved, or shaken.*)

<sup>7</sup> Mine health, and my glory is in God; God is the giver of mine help, and mine hope is in God. (*My salvation, or my deliverance, and my glory be in God; God is the giver of my help, and my trust is in God.*)

<sup>8</sup> All the gathering together of the people, hope ye in God, pour ye out your hearts before him; God is our helper [into] without end (*All the gathering together of the people, trust ye in God, pour ye out your hearts before him; God shall be our helper forever.*)

<sup>9</sup> Nevertheless the sons of men *be(all in)* vain; the sons of men *be* liars in balances, that they deceive of vanity into the same thing. (*Nevertheless the lives of the sons and daughters of men be but a puff of air; yea, the sons and daughters of men all be liars, and if you put them on a balance, their lives shall be lighter than a breath, or a puff of air.*)

<sup>10</sup> Do not ye have hope in wickedness, and do not ye covet ravens; if riches be plentiful, do not ye set the heart thereto. (*Do not ye have trust in wickedness, and do not ye desire, or lust after; stolen goods; if riches be plentiful, do not ye set your heart on it.*)

<sup>11</sup> God spake once, I heard these two things; that power is of God (*or that power belongeth to God*),

<sup>12</sup> and, thou Lord, mercy is to thee; for thou shalt yield to each man by his works. (*and, O Lord, that true love is from thee; for thou shalt yield to each person according to his works.*)

## PSALM 63

<sup>1</sup> *The psalm of David, when he was in the desert of Judah.* God, my God, I wake to thee full early. My soul thirsted to thee; my flesh thirsted to thee full manyfold. In a land forsaken without way, and without water, (*A song by David, when he was in the wilderness of Judah. God, my God, I wake up early, and I seek thee. My soul thirsteth for thee; my flesh greatly thirsteth for thee. Here in a desert/ed land, without a way, and without water.*)

<sup>2</sup> so I appeared to thee in holy; that I should see thy virtue, and thy glory. (*So I came to thee in the holy place; so that I could see thy strength, and thy glory.*)

<sup>3</sup> For thy mercy is better than lives (*or For thy love is better than living or is better than life itself*); my lips shall praise thee.

<sup>4</sup> So I shall bless thee in my life; and in thy name I shall raise mine hands. (*So I shall bless thee all my life; and in thy name I shall raise up my hands.*)

<sup>5</sup> My soul be [ful] filled as with inner fatness and uttermore fatness; and my mouth shall praise with lips of full out joying (*or and my mouth shall praise thee with lips of rejoicing*).

<sup>6</sup> So I had mind on thee on my bed, in the morrowtides I shall think of thee; (*And I remember thee as I lie on my bed, and in the morning, I think of thee;*)

<sup>7</sup> for thou hast been mine helper. And in the covering of thy wings I shall make full out joy, (*for thou hast been my helper. And under the covering of thy wings I shall make great joy.*)

<sup>8</sup> my soul cleaved after thee; thy right hand took me up. (*for my soul cleaveth to thee or for my soul followeth after thee; thy right hand lifteth me up.*)

<sup>9</sup> Forsooth they sought in vain my life, they shall enter into the lower things of earth; (*And they, who seek to take my life, shall enter into the lower things of the earth, that is, into Sheol;*)

<sup>10</sup> they shall be betaken into the hands of sword, they shall be made the parts of foxes. (*they shall be delivered into the hands of the sword, they shall be made a portion for foxes.*)

<sup>11</sup> But the king shall be glad in God; and all men shall be praised that swear in him; for the mouth of them, that speak wicked things, is stopped. (*But the king shall rejoice in God; and all those who swear by him shall praise him; for the mouths of them who speak wicked things shall be stopped.*)

## PSALM 64

<sup>1</sup> *To victory, the psalm of David.* God, hear thou my prayer, when I beseech; deliver thou my soul from dread of the enemy. (*For the choirmaster; a song by David. God, hear thou my prayer; when I beseech thee; save thou me from the threats of my enemies.*)

<sup>2</sup> Thou hast defended me from the covert of evil-doers; from the multitude of them that work wickedness. (*Thou hast protected me from the plots of the evil-doers; yea, from the many who do evil.*)

<sup>3</sup> For they sharpened their tongues as a sword, they bend their bow, a bitter thing; (*For they sharpened their tongues like swords, yea, they bent their bows, and shot out bitter words;*)

<sup>4</sup> for to shoot in huddles, or *privates*, him that is unwemmed. Suddenly they shall shoot him, and they shall not dread; (*to secretly attack he who is without blemish, or without fault. Suddenly they shall shoot at him, and they shall not fear;*)

<sup>5</sup> they made steadfast to themselves a wicked word. They told, that they should hide snares; they said, Who shall see them? (*for they encouraged each other in their evil plots. And they told one another to hide their snares; even though they also said, But who shall see them?*)

<sup>6</sup> They sought wickednesses; they sought, and failed (*not*) in seeking. A man nighed to [*a*] deep heart; (*They sought out wickednesses; yea, they sought them out, and failed not in finding them, for their hearts be dark and deep.*)

<sup>7</sup> and God shall be enhanced. The arrows of little men, *that is, (of) envious men*, be made the wounds of them; (*But God shall shoot his arrows at them; and then suddenly they shall be the ones who be wounded.*)

<sup>8</sup> and the tongues of them be made sick against them. All men be troubled, that saw them; (*And their tongues, that is, their own evil words, shall be their own undoing. And all who see them shall shake their heads;*)

<sup>9</sup> and each man dreaded. And they told the works of God; and they understood the deeds of him. (*and every person shall be afraid. And they shall tell about the works of God; for they shall understand his deeds, that is, why he hath done all this.*)

<sup>10</sup> The just man shall be glad in the Lord, and shall hope in him; and all men of rightful heart shall be praised. (*The righteous shall be glad in the Lord, and shall trust him; and all who have upright hearts shall praise him.*)

## PSALM 65

<sup>1</sup> *To victory, the psalm of the song of David.* God, praising becometh thee in Zion; and a vow shall be yielded to thee in Jerusalem. (*For the choirmaster; a psalm, yea, a song by David. God, praises be due to thee in Zion; and our vows shall be paid to thee in Jerusalem.*)

<sup>2</sup> Hear thou my prayer; each man shall come to thee. (*Hear thou my prayer; let everyone come to thee.*)

<sup>3</sup> The words of wicked men had the mastery over us; and thou shalt do mercy to our wickednesses. (*The words of the wicked had the mastery over us; but thou hath shown mercy toward our wickednesses.*)

<sup>4</sup> Blessed is he, whom thou hast chosen, and hast taken; he shall dwell in thy foreyards. We shall be [*ful*] filled with the goods of thine house; thy temple is holy, (*Happy is he, whom thou hast chosen, and thou hast brought to live in thy courtyards; and we shall be satisfied with the good things of thy House, yea, of thy holy Temple.*)

<sup>5</sup> wonderful in equity. God, our health, hear thou us; *thou art* hope of all coasts of earth, and in the sea afar. (*With wonderful things, and with victory, thou answereth us, O God, our salvation, or O God, our deliverance; thou art the hope of all who be at the ends of the earth, and who be far across the sea.*)

<sup>6</sup> And thou makest ready hills in thy virtue, and art girded with power; (*And thou preparest the mountains with thy strength, and thou art girded with power;*)

<sup>7</sup> which troublest the depth of the sea, the sound of the waves thereof. Folks shall be troubled, (*ye who maketh the sea to be still, when it is troubled, yea, who quieteth the roar of its waves. And the people as well; when they be troubled.*)

<sup>8</sup> and they that dwell in the ends shall dread of thy signs; thou shalt delight the outgoings of the morrowtide and eventide. (*And they who live at the ends of the earth shall be filled with awe at thy signs; thou even makest the morning and the evening to have delight at what thou hast done.*)

<sup>9</sup> Thou hast visited the land, and hast greatly filled it; thou hast multiplied to make it rich. The flood of God was [*full*]-filled with waters; thou madest ready the meat of them, for the making ready thereof is so, (*or The rivers of God were filled full with water; and thou preparedest rain for the land or and thou preparedest corn for the land, for such is its preparation.*)

<sup>10</sup> Thou filling greatly the streams thereof, multiply the fruits thereof; *the land* bringing forth fruits shall be glad in the gutters of it. (*And by greatly filling up its streams, thou hast multiplied its fruits; and the land bringing forth these fruits shall be glad for all this water.*)

<sup>11</sup> Thou shalt bless the crown of the year of thy good will; and thy fields shall be [full-filled with plenty of fruits. (*Thou shalt crown the year with thy goodness or with thy good things; and thy fields shall be filled full with plenty of fruits.*)

<sup>12</sup> The fair things of desert shall wax fat; and little hills shall be compassed with full out joying. (*The fields of the wilderness shall grow fat; and the hills shall resound with rejoicing.*)

<sup>13</sup> The wethers of sheep be clothed, and valleys shall be plenteous of wheat; they shall cry (*out*), and soothly they shall say praising/and soothly they shall say psalm. (*The pastures shall be clothed with sheep, and the valleys shall be plentiful with corn; they shall cry aloud, and truly they shall say praises or and truly they shall sing songs.*)

## PSALM 66

<sup>1</sup> *To victory, the song of the psalm.* All the earth, make ye joy heartily to God, (*For the choirmaster; a psalm, yea, a song. All the earth, heartily make ye joy to God.*)

<sup>2</sup> say ye psalm to his name; give ye glory to his praising. (*sing ye a song to his name; give ye him glorious praise.*)

<sup>3</sup> Say ye to God, Lord, thy works be full dreadful; in the multitude of thy virtue thine enemies shall lie (*down*) to thee. (*Say ye to God, Lord, thy works be very fearful or how awesome be thy works; because of thy great strength thy enemies shall fall down before thee.*)

<sup>4</sup> God, all the earth worship thee, and sing to thee; say it psalm to thy name. (*God, let all the earth worship thee, and sing to thee; yea, sing they a song to thy name.*)

<sup>5</sup> Come ye and see ye the works of God; fearedful in counsels on the sons of men (*or fearful, or awesome, in his counsels toward the sons and daughters of men.*)

<sup>6</sup> Which turned the sea into dry land; in the flood they shall pass [*through*] with foot, there we shall be glad in him. (*Who turned the sea into dry land; yea, they passed through the river on foot, and there we rejoiced in him.*)

<sup>7</sup> The which is Lord in his virtue [*into*] without end, his eyes behold on folks; they that make sharp be not enhanced in themselves. (*Who is the ruler by his might, or his power, forever, and his eyes look on the nations; let not they who rebel against him exalt themselves.*)

<sup>8</sup> Ye heathen men, bless our God; and make ye heard the voice of his praising. (*All ye heathen, bless our God; and make ye the sound of your praises heard.*)

<sup>9</sup> That hath set my soul to life, and gave not my feet into stirring. (*He hath given life to my soul or He hath given life to me, and kept my feet from slipping, or stumbling.*)

<sup>10</sup> For thou, God, hast proved us; thou hast examined us by fire, as silver is examined, (*or thou hast assayed us by fire, like silver is proved, or assayed.*)

<sup>11</sup> Thou leddest us into a snare, thou puttedest tribulations in our back; (*Thou hast led us into a trap, thou hast put troubles upon our backs;*)

<sup>12</sup> thou settedest men on our heads. We passed by fire and water; and thou leddest us out into refreshing. (*thou settedest men to ride upon our heads. We passed through fire and water; and then thou leddest us out into refreshing.*)

<sup>13</sup> I shall enter into thine house in burnt sacrifices; I shall yield to thee my vows, (*I shall enter into thy House with burnt sacrifices; I shall pay my vows to thee,*)

<sup>14</sup> which my lips spake distinctly. And my mouth spake in my tribulation; (*which my lips shall speak clearly, or distinctly. Yea, what I said I would do, when I was in trouble, and you helped me.*)

<sup>15</sup> I shall offer to thee burnt sacrifices full of marrow, with the burning of rams; I shall offer to thee oxes with bucks of goats.

<sup>16</sup> All ye that dread God, come and hear, and I shall tell; how great things he hath done to my soul. (*All ye who fear God, come and listen; and I shall tell you what great things he hath done for my soul./All ye who revere God, come and listen; and I shall tell you what great things he hath done for me.*)

<sup>17</sup> I cried to him with my mouth; and I joyed fully under my tongue. (*I cried to him with my mouth; and I praised him with my tongue.*)

<sup>18</sup> If I beheld wickedness in mine heart; the Lord shall not hear. (*And if I had still held wickedness in my heart; then the Lord would not have heard me.*)

<sup>19</sup> Therefore God heard; and he perceived the voice of my beseeching. (*But truly God did hear me; and he hath listened to the words of my plea.*)

<sup>20</sup> Blessed be God; that removed not my prayer, nor his mercy from me. (*Blessed be God; who did not turn my prayer away, nor kept back his love from me.*)

**PSALM 67**

<sup>1</sup> *To victory in organs, the psalm of the song.* God have mercy on us, and bless us; lighten he his cheer on us, and have he mercy on us. *(For the choirmaster; with stringed instruments, a psalm, yea, a song. God have mercy on us, and bless us; make he his face to shine upon us, and have he mercy on us.)*

<sup>2</sup> That we know thy way on earth; thine health in all folks. *(So that we can know thy ways upon the earth; and thy salvation, or thy deliverance, among all the nations.)*

<sup>3</sup> God, peoples acknowledge to thee; all peoples acknowledge to thee. *(God, may the peoples praise thee; may all the peoples praise thee.)*

<sup>4</sup> Heathen men be glad, and make fully joy, for thou deemest peoples in equity; and *(ad)dressest heathen men in earth. (Let the heathen be glad, and make full out joy, or rejoice; for thou judgest the peoples with fairness, and directest, or guidest, the heathen upon the earth.)*

<sup>5</sup> God, peoples acknowledge to thee, all peoples acknowledge to thee; *(God, may the peoples praise thee, may all the peoples praise thee;)*

<sup>6</sup> the earth hath given his fruit *(or the earth hath given its fruits).* God, our God, bless us,

<sup>7</sup> God bless us; and all the coasts of earth dread him. *(God bless us; and may all the ends of the earth fear him or and may all the ends of the earth revere him.)*

**PSALM 68**

<sup>1</sup> *To victory, the psalm of the song of David.* God rise up, and his enemies be scattered; and they that hate him, flee from his face. *(For the choirmaster; a psalm, yea, a song by David. May God rise up, and his enemies be scattered; and they who hate him, flee from his face.)*

<sup>2</sup> As smoke faileth, fail they; as wax floateth *(away)* from the face of fire, so perish *[the]* sinners from the face of God. *(Like smoke vanisheth, so let them vanish; like wax melteth in the fire, so let the sinners perish in the presence of God.)*

<sup>3</sup> And just men eat, and make they fully joy in the sight of God; and delight they in gladness. *(But the righteous be glad, and make full out joy, or rejoice, before God; yea, delight they, and be glad.)*

<sup>4</sup> Sing ye to God, say ye psalm to his name; make ye *[a]* way to him, that ascendeth on the going down, the Lord is name of him. Make ye fully joy in his sight, *(his) enemies* shall be troubled from the face of him, *(Sing ye to God, sing ye a song to his name; make ye a way for him, who rideth over the plains of the desert or who rideth upon the clouds, yea, the Lord is his name. Make ye full out joy, or rejoice, before him, but his enemies shall be troubled before him.)*

<sup>5</sup> *which is the father of fatherless and motherless children; and the judge of widows, (or who is the father of the fatherless and the motherless; and the judge of widows).* God is in his holy place;

<sup>6</sup> God that maketh *men* of one will to dwell in the house. Which leadeth out by strength them that be bound; in like manner them that make sharp, that dwell in sepulchres. *(yea, God who helpeth people to come and live in a house with others. And who leadeth out those who be bound into freedom; but they who rebel shall live in a dry land.)*

<sup>7</sup> God, when thou wentest out in the sight of thy people; when thou passedest forth in the desert. *(God, when thou wentest out before thy people; yea, when thou wentest forth in the wilderness.)*

<sup>8</sup> The earth was moved, for heavens dropped down from the face of God of Sinai; from the face of God of Israel. *(the earth shook, and the heavens dropped down rain or and the heavens quaked, before the God of Sinai; yea, before the God of Israel.)*

<sup>9</sup> God, thou shalt *(im)part* willful rain to thine heritage, and it was sick; but thou madest it perfect. *(God, thou imparted abundant rain upon the land of thy inheritance; it was enfeebled, or dry, but thou madest it perfect.)*

<sup>10</sup> Thy beasts shall dwell therein; God, thou hast made ready in thy sweetness to the poor man. *(And thy people shall live there; God, in thy goodness, thou hast prepared it for the poor.)*

<sup>11</sup> The Lord shall give a word; to them that preach the gospel with much virtue. *(The Lord gave the word; and many women preached this good news.)*

<sup>12</sup> The kings of virtues *be made* loved of the darling; and to the fairness of the house to part spoils. *(The kings and their hosts, or their armies, fled away; and she of the house parted the spoils.)*

<sup>13</sup> If ye sleep among the midst of sorts, *either heritages, (yet ye shall be as) the feathers of the culver (that) be (covered) of silver; and the hinder things of the back thereof be in the shining of gold. (Though ye have slept among the pots, yet ye shall be like the wings of the dove that be covered with silver; and the feathers on its back that be covered with shining gold.)*

<sup>14</sup> While the king of heaven deemeth kings thereon, they shall be made whiter than snow in Salmon; *(When the King of heaven scattered the kings there; they fell like the snow in Salmon.)*

<sup>15</sup> the hill of God is a fat hill. The crudded hill is a fat hill; *(The hill of God is like Mount Bashan; yea, the curdled hill is like Mount Bashan, with many peaks.)*

<sup>16</sup> whereto believe ye falsely, (ye) crudded hills? The hill in which it pleaseth well God to dwell therein; for the Lord shall dwell *(there) into the end. (But why, ye curdled hills, gaze ye with envy at the hill where it well pleaseth God to live? for the Lord shall live there forever!)*

<sup>17</sup> The chariot of God is manyfold with ten thousand, a thousand of them that be glad; the Lord was in them, in Sinai, in the holy *(place). (The chariots of God be twice ten thousand, yea, many thousands; the Lord came with them, from Sinai, to the holy place.)*

<sup>18</sup> Thou ascendedest on high, thou tookest captivity *(captive); thou receivedest gifts among men. For why thou tookest(also from) them that believed not; for to dwell in the Lord God. (Thou ascendedest on high, thou tookest the captivity captive; thou receivedest gifts, or tribute, from people. But thou also receivedest gifts from those who believed not or from those who were rebellious; so that the Lord God might live among them.)*

<sup>19</sup> Blessed be the Lord each day; the God of our healths shall make an easy way to us. *(Blessed be the Lord; each day the God of our salvation shall make our way easier for us.)*

<sup>20</sup> Our God is God to make men safe; and out-going from death is of the Lord God. *(Our God is the God who saveth people; and our escape from death is by the Lord God.)*

<sup>21</sup> Nevertheless God shall break the heads of his enemies; the top of the hair of them that go in their trespasses. *(But God shall break the heads of his enemies; yea, the top of their hair who go in their trespasses.)*

<sup>22</sup> The Lord said, I shall turn *(again) from Bashan; I shall turn (again) into the depth of the sea. (The Lord said, I shall return from Bashan; I shall return from the depths of the sea, The Lord said, I shall bring back my people from Bashan; I shall bring them back from the depths of the sea.)*

<sup>23</sup> That thy foot be dipped in blood; the tongue of thy dogs *be dipped in (the) blood of the enemies of him. (So that thy feet can be dipped in the blood of thy enemies; and so that the tongues of thy dogs can also be dipped in their blood.)*

<sup>24</sup> God, they saw thy goings in; the goings in of my God, of my king, which is in the holy *(place). (God, they saw thy procession; yea, the procession of my God, of my King, who is in the holy place, or in the sanctuary.)*

<sup>25</sup> Princes joined with singers came before; in the middle/in the midst of young damsels singing in tympan. *(First came the singers; then the players of the instruments, and after them the young women, singing with tympan or playing tambourines.)*

<sup>26</sup> In churches bless ye God; *bless ye the Lord from the wells of Israel. (Bless ye God in the congregations; bless the Lord all ye tribes of Israel.)*

<sup>27</sup> There *(is) Benjamin, a young man; in the ravishing of mind. The princes of Judah were the dukes of them; the princes of Zebulun, the princes of Naphtali. (There is Benjamin, the smallest tribe, in the lead. Then the leaders of Judah with their company, and the leaders of Zebulun, and the leaders of Naphtali.)*

<sup>28</sup> God, command thou to thy virtue; God, confirm thou this thing, which thou hast wrought in us. *(God, command thou to thy strength, or thy power; God, show thy strength, in what thou has wrought for us.)*

<sup>29</sup> From thy temple, which is in Jerusalem; kings shall offer gifts to thee. *(For thy Temple, which is in Jerusalem, kings shall offer gifts to thee.)*

<sup>30</sup> Blame thou the wild beasts of the reed, the gathering together of bulls is among the kine of peoples; that they exclude them that be proved by silver. Destroy thou folks that will battles, *(Rebuke thou the wild beasts of the reeds, that gathering together of bulls, that herd of peoples; until they all bow low, and offer thee their silver. Yea, destroy thou the nations that delight in battles.)*

<sup>31</sup> legates shall come from Egypt; Ethiopia shall come before the hands thereof to God. *(Ambassadors shall come from Egypt; Ethiopia shall raise up her hands to God.)*

<sup>32</sup> Realms of the earth, sing ye to God; say ye psalm to the Lord. Sing ye to God; *(Kingdoms of the earth, sing ye to God; sing ye a song to the Lord. Sing ye to God.)*

<sup>33</sup> that ascended on the heaven of heaven at the east. Lo! he shall give to his voice the voice of virtue, (*who rideth upon the heavens of the heavens, from the old days. Behold! he sendeth out his voice, a strong voice.*)

<sup>34</sup> give ye glory to God on ysael; his great doing and his virtue is in the clouds. (*Tell ye out the strength of God; yea, his glory, or his majesty, is over Israel, and his power; or his might, is in the heavens.*)

<sup>35</sup> God is wonderful in his saints; God of Israel, he shall give virtue, and strength, to his people; blessed be God. (*God is wonderful as he cometh from his sanctuary; the God of Israel, he shall give power; and strength, to his people; blessed be God.*)

## PSALM 69

<sup>1</sup> *To victory, on the roses of David.* God, make thou me safe; for waters have entered unto my soul. (*For the choirmaster; to the tune of 'The lilies', (a song) by David. God, save thou me; for the waters have entered unto my soul!*)

<sup>2</sup> I am set in the slime of the depth; and there is no substance. I came into the depth of the sea; and the tempest drenched me [down]. (*I am sinking in the slime of the depth; and there is no firm ground beneath me. I came into the depth of the sea; for the tempest hath drowned me.*)

<sup>3</sup> I travailed crying, my cheeks were made hoarse; mine eyes failed, the while I hope/d into my God. (*I am made weary from crying, my voice is made hoarse; my eyes have failed, yet all the while I have hope/d in my God.*)

<sup>4</sup> They that hated me without cause; were multiplied above the hairs of mine head. Mine enemies that pursued me unjustly were comforted; I paid then (*for*) those things, which I ravished not. (*They who hated me for no reason, were greater in number than the hairs of my head. My enemies who unjustly persecuted me were strong; and I was forced to pay for what I did not steal.*)

<sup>5</sup> God, thou knowest mine unknowing, (*or God, thou knowest my foolishness, or my ignorance*); and my trespasses be not hid from thee.

<sup>6</sup> Lord, Lord of virtues; they, that abide thee, be not ashamed in me. God of Israel; they, that seek thee, be not shamed on me. (*Lord, Lord of hosts; let them, who wait for thee, be not shamed by me. God of Israel; let them, who seek thee, be not shamed by me.*)

<sup>7</sup> For I suffered shame for thee; shame covered my face.

<sup>8</sup> I am made a stranger to my brethren; and a pilgrim to the sons of my mother.

<sup>9</sup> For the fervent love of thine house ate me (*or For my fervent love for thy House ate me up, or devoured me*); and the shames of men saying shames to thee fell on me.

<sup>10</sup> And I covered my soul with fasting; and it was made into shame to me. (*I humbled myself by fasting; and I was reproached for even that.*)

<sup>11</sup> And I putted (*for*) my cloth an hair-shirt; and I am made to them into a parable. (*I had a hair-shirt for my cloak; and for that, I am made into their parable.*)

<sup>12</sup> They, that sat in the gate, spake against me; and they, that drank wine, sang of me. (*They, who sat by the gate, spoke against me; and they, who drank wine, sang about me.*)

<sup>13</sup> But Lord, I (*ad*) dress my prayer to thee; God, I abide the time of good pleasance. Hear thou me in the multitude of thy mercy; in the truth of thine health. (*But Lord, I direct my prayer to thee; O God, I wait for the time of thy good pleasure. Hear thou me because of thy great love; because of the truth of thy salvation or because of the surety of thy deliverance.*)

<sup>14</sup> Deliver thou me from the clay, that I be not fast set-in; deliver thou me from them that hate me, and from [*the*] depths of waters/and from [*the*] deepness of waters. (*Rescue thou me from the clay, so that I do not get stuck in it; save thou me from those who hate me, and from the depths of the waters or and from the deep waters.*)

<sup>15</sup> The tempest of water drench not me [down], neither the depth swallow me; neither the pit make strait his mouth on me. (*Let not the tempest of the water drown me, nor let the depths swallow me; let not the pit close its mouth upon me.*)

<sup>16</sup> Lord, hear thou me, for thy mercy is benign; after the multitude of thy merciful doings behold thou into me. (*Lord, hear thou me, out of the goodness of thy love; and according to the multitude of thy merciful doings, look thou upon me.*)

<sup>17</sup> And turn not away thy face from thy servant; for I am in tribulation, hear thou me swiftly, (*or for I am in trouble, so answer thou me swiftly*).

<sup>18</sup> Give thou attention to my soul, and deliver thou it; for mine enemies, deliver thou me. (*Give thou attention to me, and save me; save thou me from my enemies or save thou me, for I have many enemies.*)

<sup>19</sup> Thou knowest my reproof, and my despising; and my shame. All that trouble me be in thy sight; *(Thou knowest the reproaches, and the despisings, and the shames that I bear. All who trouble me be before thee;)*

<sup>20</sup> mine heart abode *(in)* shame, and wretchedness. And I abode him, that was sorry together *(with me)*, and none was; and that should comfort me, and I found not. *(shame and wretchedness live in my heart. And I waited for someone, who would be sad together with me, but there was no one; and someone who would comfort me, but I found no one.)*

<sup>21</sup> And they gave gall into my meat; and in my thirst they gave to me drink with vinegar. *(And they gave me gall for my food; and for my thirst, they gave me vinegar to drink.)*

<sup>22</sup> The board of them be made before them into a snare; and into yieldings, and into cause of stumbling. *(May their own table be made into a snare before them; and may their sacred feasts be made into a trap, yea, the reason for their downfall, or ruin.)*

<sup>23</sup> Their eyes be made dark, that they see not; and ever[more] bow down the back of them. *(May their eyes be made dark, or dim, so that they cannot see; and bow down their backs forevermore or and make their backs crooked forevermore.)*

<sup>24</sup> Shed out thine ire on them; and the strong vengeance of thine ire take them. *(Pour out thy anger upon them; and let the fury of thy anger take hold of them.)*

<sup>25</sup> The habitation of them be made forsaken; and be there none that dwell in the tabernacles of them. *(May their homes be made empty; and may there be none of them left to live in their tents.)*

<sup>26</sup> For they pursued him, whom thou hast smitten; and they added on(to) the sorrow of my wounds. *(For they pursued after those whom thou hast struck down; yea, they added to the sorrow of those whom thou hast wounded.)*

<sup>27</sup> Add thou wickedness on(to) the wickedness of them; and enter they not into thy righteousness.

<sup>28</sup> Be they done away from the book of living men; and be they not written with just men. *(Let them be done away from The Book of the Living; and let their names be not written in The List of the Righteous.)*

<sup>29</sup> I am poor and sorrowful; God, thine health took me up. *(I am in pain and full of sorrow; God, lift me up, and save me.)*

<sup>30</sup> I shall praise the name of God with song; and I shall magnify him with praising.

<sup>31</sup> And it shall please God more than a new calf bringing forth horns and claws. *(And this shall please God more than the offering of a new calf that hath horns and claws.)*

<sup>32</sup> Poor men see, and be glad; seek ye God, and your soul shall live. *(Let the poor see this, and be glad; seek ye God, and ye shall live.)*

<sup>33</sup> For the Lord heard poor men; and despised not his bound men. *(For the Lord heareth the poor; and despiseth not his people who be imprisoned or and despiseth not those who be bound to his service.)*

<sup>34</sup> Heavens and earth, praise him; the sea, and all creeping beasts in those, *praise him. (Let the heavens and the earth praise him; and the seas, and all the things that move in them.)*

<sup>35</sup> For God shall make safe Zion; and the cities of Judah shall be builded. And they shall dwell there; and they shall get it by heritage. *(For God shall save Zion; and he shall rebuild the cities of Judah. And his people shall live there; and they shall have it as their possession.)*

<sup>36</sup> And the seed of his servants shall have it in possession; and they that love his name, shall dwell therein. *(And the children, or the descendants, of his servants shall get it by inheritance; and they who love his name shall live there.)*

## PSALM 70

<sup>1</sup> *To the victory, [the psalm]of David, to have mind. God, behold thou into mine help; Lord, haste thou to help me\* . (For the choirmaster, a song by David, to bring to mind or for remembrance. God, look thou to help me; Lord, hasten thou to help me.)*

<sup>2</sup> Be they shamed, and ashamed; that seek my life. Be they turned aback; and shame they, that will evils to me. *(Be they shamed, and ashamed; all who seek to take my life. Be they turned back, and be ashamed; all who desire evil for me.)*

<sup>3</sup> Be they turned away anon, and shame they; that say to me, Well! well! *(Be they turned away at once, and be they ashamed; who (scornfully) say to me, Well! well!)*

\* **PSALM 70:1** Compare *Psalm 70:1-5* to *Psalm 40:13-17*.

<sup>4</sup> All men that seek thee, make fully joy, and be glad in thee; and they that love thine health, say ever[*more*], The Lord be magnified. (*But let all those who seek thee, make full out joy, or rejoice, and be glad in thee; and let those who love thy salvation, or thy deliverance, say forevermore, The Lord be magnified.*)

<sup>5</sup> Forsooth I am a needy man, and poor; (*or But I am a poor and needy man*); God help thou me. Thou art mine helper and my deliverer; Lord, tarry thou not.

## PSALM 71

<sup>1</sup> Lord, I hoped in thee; be I not shamed [*into*] without end; (*Lord, I put my trust in thee; never let me be put to shame;*)

<sup>2</sup> in thy rightwiseness deliver thou me, and ravish me out. Bow down thine ear to me; and make me safe. (*in thy righteousness save thou me, and rescue me. Bow down thy ear to me; and save me.*)

<sup>3</sup> Be thou to me into God a defender; and into a strengthened place, that thou make me safe. For thou art my steadfastness; and my refuge. (*God, be thou my defender; and a place of strength, where I shall be safe. For thou art my steadfastness; and my refuge.*)

<sup>4</sup> My God, deliver thou me from the hand of the sinner; and from the hand of a man doing against the law, and of the wicked man. (*My God, rescue thou me from the power of the sinner; and from the power of the law-breakers, and of the wicked.*)

<sup>5</sup> For thou, Lord, art my patience, (*or For thou, Lord, art whom I put my trust in*); Lord, thou art mine hope from my youth.

<sup>6</sup> In thee I am confirmed, *that is, defended*, from the womb; thou art my defender from the womb of my mother. My singing is ever[*more*] in thee (*or My praises shall be of thee forevermore*);

<sup>7</sup> I am made as a great wonder to many men; and thou art a strong helper. (*I am made a great example to many men; but thou art my strong helper*)

<sup>8</sup> My mouth be filled with praising; that I sing thy glory, all day thy greatness. (*My mouth shall be filled with praise; and I shall sing of thy glory, and of thy greatness, all day long.*)

<sup>9</sup> Cast thou not away me in the time of eld (*age*)/in the time of oldness; when my strength faileth, forsake thou not me. (*Cast thou me not away in the time of old age; when my strength faileth, desert thou me not.*)

<sup>10</sup> For mine enemies said of me; and they that kept my life made counsel together. (*For my enemies spoke against me; those who laid ambush for me took counsel together.*)

<sup>11</sup> Saying, God hath forsaken him; pursue ye, and take him; for none there is that shall deliver. (*And they said, God hath deserted him; pursue ye after him, and take hold of him; for there is no one who will save him.*)

<sup>12</sup> God, be thou not made afar from me; my God, behold thou into mine help. (*God, be thou not made far away from me; my God, hasten thou to help me.*)

<sup>13</sup> Men that backbite my soul, be shamed, and fail they; and be they covered with reproof and shame, that seek evils to me. (*Let those who backbite me be shamed, and fail they; let those who seek evil for me, be covered with reproach and shame.*)

<sup>14</sup> But I shall hope ever[*more*]; and I shall add to ever over all thy praising. (*But I shall have hope in thee forevermore; and I shall praise thee more and more.*)

<sup>15</sup> My mouth shall tell thy rightfulness; all day thine health. For I knew not (*by*) literature, *that is, by man's teaching, but by God's revelation*, (*My mouth shall tell out thy righteousness; and thy salvation, (or thy deliverance), all day long. For I know not by literature, (that is, by man's teaching, or by reading and study, but by the revelation of God.)*)

<sup>16</sup> I shall enter into the powers of the Lord; Lord, I shall bethink on thy rightfulness alone. (*I shall walk in the Lord's strength; I shall tell out thy righteousness, thine alone.*)

<sup>17</sup> God, thou hast taught me from my youth, and till to now; I shall tell out thy marvels. (*God, thou hast taught me from my youth; and I have told out all thy marvellous deeds.*)

<sup>18</sup> And till into eld (*age*)/into oldness, and the last age; God, forsake thou not me. Till I tell thine arm, *or power*, to each generation that shall come. (*And now in my old age, and in the last moments; O God, do not thou desert, or abandon, me. And I shall tell of thy power; or of thy might, to each generation yet to come.*)

<sup>19</sup> Till I tell(*of*) thy might, and thy rightfulness, God, till into the highest great deeds which thou hast done; God, who is like thee? (*Yea, until I tell of thy might, or of thy power; and thy righteousness, O God; and of the greatest deeds which thou hast done! O God, who is like thee!*)

<sup>20</sup> How great tribulations, many and evil, hast thou showed to me; and thou converted, hast quickened me, and hast again-brought me again from the depths of earth. (*What great troubles, many and evil, thou hast sent me! and then turned, thou hast granted me life, and hast brought me up again from the watery depths of the earth or and hast brought me up again from the grave.*)

<sup>21</sup> Thou hast multiplied thy great doing; and thou converted (*or and thou turned*), hast comforted me.

<sup>22</sup> For why and I shall acknowledge to thee, thou God, thy truth in the instruments of psalm; I shall sing in an harp to thee, *that art* the holy of Israel. (*And I shall praise thee, O God, for thy faithfulness, with the instruments of song; I shall sing to thee on a harp, O Holy One of Israel.*)

<sup>23</sup> My lips shall make fully joy, when I shall sing to thee; and my soul, which thou again-boughtest. (*My lips shall make full out joy, when I shall sing to thee; as will my soul, which thou hast bought back, or redeemed.*)

<sup>24</sup> But and my tongue shall think all day on thy righteousness; when they shall be shamed and ashamed, that seek evils to me. (*And my tongue shall tell of thy righteousness all day long; and they, who seek evil for me, shall be shamed, and ashamed.*)

## PSALM 72

<sup>1</sup> *To Solomon.* God, give thy doom to the king; and thy righteousness to the son of the king. (*A song of Solomon. God, give thy judgement to the king; yea, thy righteousness to the king's son.*)

<sup>2</sup> To deem thy people in righteousness; and thy poor men in doom. (*To judge thy people with righteousness; and thy poor with justice.*)

<sup>3</sup> Mountains receive peace to the people; and little hills receive righteousness. (*May the mountains and the little hills, bring peace and prosperity to the people; in righteousness.*)

<sup>4</sup> He shall deem the poor men of the people, and he shall make safe the sons of poor men; and he shall make low the false challenger. (*He shall judge the poor; and he shall save the sons and the daughters of the poor; and he shall bring down their oppressors.*)

<sup>5</sup> And he shall dwell with the sun, and before the moon, *that is, without beginning, and (without) end*; in generation and into generation (*or in all generations*).

<sup>6</sup> He shall come down as rain into a fleece; and as gutters dropping on the earth. (*He shall come down like rain onto a field; and like showers dropping upon the earth.*)

<sup>7</sup> Rightfulness shall come forth in his days (*or Righteousness shall come forth in his days*); and the abundance of peace, till the moon be taken away.

<sup>8</sup> And he shall be lord from the sea till to the sea; and from the flood till to the ends of the world. (*And he shall be lord from sea to sea; and from the Euphrates River unto the ends of the earth.*)

<sup>9</sup> Ethiopians shall fall down before him; and his enemies shall lick the earth. (*Those who live in the desert shall bow down before him; and his enemies shall lick the dust.*)

<sup>10</sup> The kings of Tarshish and isles shall offer gifts; the kings of Arabia and of Seba shall bring gifts. (*The kings of Tarshish and of the isles shall offer gifts, or tribute; the kings of Sheba and of Seba shall also bring him gifts, or tribute.*)

<sup>11</sup> And all kings shall worship him; all folks shall serve him (*or all nations shall serve him*).

<sup>12</sup> For he shall deliver a poor man from the mighty; and a poor man to whom there was none helper. (*For he shall rescue the poor from the mighty; yea, the poor for whom there was no helper.*)

<sup>13</sup> He shall spare a poor man and needy; and he shall make safe the souls of poor men. (*He shall spare the poor and the needy; yea, he shall save the souls, or the lives, of the poor.*)

<sup>14</sup> He shall again-buy the souls of them from usuries, and wickedness; and the name of them is honourable before him.

<sup>15</sup> And he shall live, and men shall give to him of the gold of Arabia; and they shall ever worship of him, all day they shall bless him. (*And long may he live, and may men give to him the gold of Sheba; they shall worship him forever, all day long they shall bless him.*)

<sup>16</sup> Steadfastness shall be in the earth, in the highest place of mountains; the fruit thereof shall be enhanced above the Lebanon; and they shall blossom from the city, as the hay of earth doeth. (*May corn grow in all the earth, even on the highest places of the mountains; may the crops there be numbered above that of Lebanon; and may the people in the city increase like the hay, or the grass, in the fields.*)

<sup>17</sup> His name be blessed into worlds; his name dwell before the sun. And all the lineages of earth shall be blessed in him; all folks shall magnify him. (*May the king's name be blessed forever; and his name remain as long as the sun. And may all the peoples of the earth ask to be blessed as he was; may all the nations magnify him.*)

<sup>18</sup> Blessed be the Lord God of Israel; which alone maketh marvels. (*Blessed be the Lord God of Israel; who alone doeth these marvellous deeds.*)

<sup>19</sup> And blessed be the name of his majesty [into] without end; and all earth shall be filled with his majesty; be it done, be it done. (*And blessed be his majestic name forever; let all the earth be filled with his majesty, or his glory; be it done, be it done.*)

<sup>20</sup> *The prayers, [or praisings, or hymns], of David, the son of Jesse, be ended.*

## PSALM 73

<sup>1</sup> *The psalm of Asaph.* God of Israel is full good; to them that be of rightful heart. (*A song by Asaph. The God of Israel is very good; to those who have an upright heart.*)

<sup>2</sup> But my feet were moved almost; my steps were shed out almost. (*But my feet almost stumbled; my steps almost slipped.*)

<sup>3</sup> For I loved fervently on wicked men; seeing the peace of sinners. (*For I envied the wicked; when I saw the prosperity of the sinners.*)

<sup>4</sup> For beholding is not to the death of them; and steadfastness in the sickness of them. (*For it seemed that they never die; yea, they always be strong, and never get sick.*)

<sup>5</sup> They be not in travail of (other) men; and they shall not be beaten with men. (*They do not have trouble, or tribulation, like other people do; and they be not beaten down like others be.*)

<sup>6</sup> Therefore pride hath held them; they were covered with their wickedness and unfaithfulness.

<sup>7</sup> The wickedness of them came forth as of fatness; they went into desire of heart. (*Their wickedness came forth like fatness; and they went forth in the desire of their hearts.*)

<sup>8</sup> They thought and spake waywardness; they spake wickedness on high (*or they spoke wickedness out loud.*)

<sup>9</sup> They putted their mouth into heaven; and their tongue passed in earth. (*They put their mouths against heaven; and their tongues went about over all the earth.*)

<sup>10</sup> Therefore my people shall be turned again here; and full days shall be found in them. (*And so my people followed them; and found nothing to condemn them for.*)

<sup>11</sup> And they said, How knoweth God; and whether knowing is on high? (*And they said, How could God know? how can the Most High have any knowledge of this?*)

<sup>12</sup> Lo! those sinners and having abundance in the world; (they) held riches.

<sup>13</sup> And I said, Therefore without cause I justified mine heart; and washed mine hands among innocents. (*And I said, And so I have keep my heart pure, and I have kept my hands clean, all for nothing or all in vain.*)

<sup>14</sup> And I was beaten all day; and my chastising was in morrowtides. (*Yea, all day long I am beaten down; and I am punished every morning.*)

<sup>15</sup> If I said, I shall tell thus; lo! I [have] reprov'd the nation of thy sons. (*If I had said, I shall talk as they do; behold! I would have brought reproach upon the nation of thy children.*)

<sup>16</sup> I guessed, that I should know this; (*but too much*) travail is before me. (*I tried to work through all of this; but it was too much for me.*)

<sup>17</sup> Till I enter into the sanctuary of God; and understand in the last things of them. (*Until I entered into the sanctuary of God; and there I understood their last things, that is, their end.*)

<sup>18</sup> Nevertheless for guiles thou hast put to them; thou castedest them down, while they were raised. (*For thou shalt put them in slippery places; thou shalt throw them down, after they be raised up.*)

<sup>19</sup> How be they made into desolation; they failed suddenly, they perished for their wickedness/for their waywardness. (*How they shall go into desolation! they shall suddenly fail, and they shall perish for all their wickedness or for all their wayward ways.*)

<sup>20</sup> As the dream of men that (a)rise; Lord, thou shalt drive their image to nought, in thy city. (*Like a dream when one awaketh, and it vanisheth; so, Lord, thou shalt drive them down into nothing or until they completely disappear.*)

<sup>21</sup> For mine heart is enflamed, and my reins be changed; (*When my heart was enflamed, and my feelings were hurt;*)

<sup>22</sup> and I am driven to nought, and I knew not. As a work beast I am made with thee; (and I was driven down into nothing, and I knew nothing; yea, I was made like a work beast before thee;)

<sup>23</sup> and I am ever with thee. Thou heldest my right hand, (but still I am ever with thee. Thou holdest my right hand,)

<sup>24</sup> and in thy will thou leddest me forth; and with glory thou tookest me up. (and by thy counsel, or thy instruction, thou leadest me forth; and afterward thou shalt receive me with honour;)

<sup>25</sup> For why what is to me in heaven; and what would I of thee on earth? (For what is there for me in heaven, but thee? and what else do I desire here on earth, but thee?)

<sup>26</sup> My flesh and mine heart failed; God of mine heart, and my part is God [into] without end. (Though my flesh and my heart fail; but God is my strength, and my portion forever.)

<sup>27</sup> For lo! they that draw away far themselves from thee shall perish; thou hast lost all men that do fornication from thee. (For behold! they who take themselves far away from thee, shall perish; thou shalt destroy all those who wantonly abandon thee.)

<sup>28</sup> But it is good to me to cleave to God; and to set mine hope in the Lord God. That I tell all thy preachings, in the gates of the daughter of Zion. (But it is good for me to cleave to God; and to trust in the Lord God. And that I tell out all thy works, or all of thy deeds.)

## PSALM 74

<sup>1</sup> *The learning of Asaph.* God, why hast thou put (us) away into the end; thy strong vengeance is wroth on the sheep of thy pasture? (A teaching by Asaph. God, why hast thou deserted us? is it forever? and why is thy anger, yea, thy fury, so strong against the sheep of thy pasture?)

<sup>2</sup> Be thou mindful of thy gathering together; which thou haddest in possession from the beginning. Thou again-boughtest the rod of thine heritage; the hill of Zion, in which thou dwelledest therein. (Remember thy congregation; whom thou haddest in possession since the old days. Thou redeemedest this tribe for thy inheritance. And remember Mount Zion; where thou dwelledest.)

<sup>3</sup> Raise thine hands into the prides of them; how great things the enemy did wickedly in the holy (place). (How greatly wicked were the things that the enemy did in the holy place; raise up thy hands against their pride.)

<sup>4</sup> And they that hated thee; had glory in the midst of thy solemnity. They setted their signs, either banners, to be signs on the highest (place), as in the out-going; and they knew not. (For they who hated thee, had glory in the midst of thy holy place. They set up their signs, or their banners, there, as signs of victory.)

<sup>5</sup> As in a wood of trees, they hewed down with axes the gates thereof into itself; (Like in a forest, they hewed down its gates with their axes, as if they were woodsmen;)

<sup>6</sup> they casted down it with an ax, and a broad falling ax. (they threw them down with their axes, yea, with their broad falling axes.)

<sup>7</sup> They burnt with fire thy sanctuary; they defouled the tabernacle of thy name in earth. (They burned thy sanctuary with fire; they defiled the Temple of thy name, and razed it to the ground.)

<sup>8</sup> The kindred of them said together in their heart; Make we all the feast days of God to cease in the earth. (They said in their hearts, Let us altogether destroy them; and they burned down all the synagogues of God in the land or and they burned down all the holy places of God in the land.)

<sup>9</sup> We have not seen our signs, now there is no prophet; and he shall no more know us. (We cannot see our signs, that is, the future, for now there is no prophet here; and none of us know how long this shall last.)

<sup>10</sup> God, how long shall the enemy say despite? the adversary stirreth to ire thy name into the end. (God, how long shall the enemy show their despising of us? shall the adversary scorn thy name forever?)

<sup>11</sup> Why turnest thou away thine hand, and to (not) draw out thy right hand from the midst of thy bosom, till into the end? (Why turnest thou away thy hand, and why draw thou not out thy right hand from the midst of thy bosom?)

<sup>12</sup> Forsooth God our king before worlds, wrought health in the midst of earth. (But God, our King forever, hath given salvation, or deliverance, all the world over.)

<sup>13</sup> Thou madest firm the sea by thy virtue; thou hast troubled the heads of the dragons in waters. (Thou dividedest the sea by thy strength, or thy power; thou hast broken the

*heads of the dragons in the water or thou hast broken the heads of the Dragon in the water.)*

<sup>14</sup> Thou hast broken the heads of the dragon; thou hast given him to be meat to the peoples of Ethiopians. *(Thou hast broken the heads of the Dragon, or of Leviathan; thou hast given him to be food for the peoples of the desert.)*

<sup>15</sup> Thou hast broken wells, and strands; thou madest dry the floods of Eitan. *(Thou hast broken open the wells, or the springs, and the streams; thou hast dried up the mighty rivers.)*

<sup>16</sup> The day is thine, and the night is thine; thou madest the morrowtide and the sun.

<sup>17</sup> Thou madest all the ends of the earth; summer, and ver time, *either springing time (or spring time),* thou formedest those.

<sup>18</sup> Be thou mindful of this thing, the enemy hath said shame to the Lord; and the unwise people hath excited to ire thy name. *(Remember this, that the enemy hath said shame to the Lord; and that the foolish and the ignorant have scorned thy name.)*

<sup>19</sup> Betake thou not *(over)* to beasts men acknowledging to thee; and forget thou not into the end the souls of thy poor men. *(Give thou not over to beasts those who confess thee; and forget thou not forever the suffering of thy poor.)*

<sup>20</sup> Behold into thy testament; for they that be made dark of *(the)* earth, be *[full-]*filled with the houses of wickednesses. *(Remember thy covenant; for the dark places of the earth, be filled full with the houses of wickedness.)*

<sup>21</sup> A meek man be not turned away made ashamed; a poor man and needy shall praise thy name. *(Let not the humble be turned away, and be made ashamed; yea, let the poor and the needy praise thy name.)*

<sup>22</sup> God, rise up, deem thou thy cause; be thou mindful of thy shames, *either upbraidings,* of those that be all day of the unwise man. *(God, rise up, defend thou thy own case; remember the reproaches, or the upbraidings, that come to thee all day long, from the foolish and the ignorant.)*

<sup>23</sup> Forget thou not the voices of thine enemies; the pride of them that hate thee ascendeth ever<sup>[more]</sup>. *(Do not thou forget the words, or the shouts, of thy enemies; the noise of those who hate thee goeth up forevermore.)*

## PSALM 75

<sup>1</sup> *To the overcomer, lose thou not the psalm of the song of Asaph.* God, we shall acknowledge to thee, we shall acknowledge; and we shall inwardly call thy name. We shall tell thy marvels; *(For the choirmaster; to the tune of 'Do not destroy', a psalm, yea, a song by Asaph. God, we shall give thee thanks, we shall give thee thanks; and we shall call on thy name. We shall tell of all thy marvellous deeds.)*

<sup>2</sup> when I shall take *(hold of the)* time, I shall deem *(with)* rightfulnesses. *(And God said, I shall take hold of the time; and I shall judge with righteousness or with justice.)*

<sup>3</sup> The earth is melted, and all that dwell therein; I confirmed the pillars thereof. *(The earth was shaken, and all who live on it; but I made its pillars firm.)*

<sup>4</sup> I said to wicked men *(or I said to the wicked),* Do not ye do wickedly; and to trespassers, Do not ye enhance the horn.

<sup>5</sup> Do not ye raise on high your horn; do not ye speak wickedness against God. *(Do not ye raise up your horn on high; do not ye speak wickedly, or proudly, against God.)*

<sup>6</sup> For *(promotion cometh)* neither from the east, neither from the west, neither from desert hills; *(For judgement cometh not from the east, nor from the west, nor from the hills in the wilderness;)*

<sup>7</sup> for God is the judge. He meeketh this man, and enhanceth him; *(for God is the judge. He humbleth this one, and raiseth up that one;)*

<sup>8</sup> for a cup of clean wine, full of meddling, is in the hand of the Lord, *(or for there (is) a cup of clear wine, full of mixing, (or of mixture), in the Lord's hand).* And he bowed *(some)* of this into that; nevertheless the dregs thereof is not diminished, *either made less, (for) all [the] sinners of [the] earth shall drink thereof.*

<sup>9</sup> Forsooth I shall tell into the world; I shall sing to God of Jacob. *(And I shall tell this out forever; I shall sing to the God of Jacob.)*

<sup>10</sup> And I shall break all the horns of sinners; and the horns of the just man shall be enhanced. *(And I shall break all the horns of the sinners; but the horns of the righteous shall be raised up.)*

**PSALM 76**

<sup>1</sup> *To the victory in organs, the psalm of the song of Asaph. (For the choirmaster, with stringed instruments, a psalm, yea, a song by Asaph.)* God is known in Judah; his name is great in Israel.

<sup>2</sup> And his place is made in peace; and his dwelling is in Zion. (*And his Tabernacle, or his Tent, is pitched in Salem; and his dwelling place is in Zion.*)

<sup>3</sup> There he brake powers; bow, shield, sword, and battle.

<sup>4</sup> And thou, *God*, lightenest wonderfully (*coming back*) from everlasting hills; (*And thou, O God, wonderfully lightenest, coming back from the everlasting hills.*)

<sup>5</sup> all unwise men of heart were troubled. They slept their sleep, that is, *were dead*; and all men found nothing of riches in their hands. (*and all who were foolish and ignorant were troubled. But now they have slept their sleep, that is, they be dead; and all their riches be found to be nothing in their hands.*)

<sup>6</sup> They that ascended on horses; slept for thy blaming, thou God of Jacob. (*They who ascended on horses; now be asleep, or dead, after thy rebuke, O God of Jacob.*)

<sup>7</sup> Thou art fearful, and who shall against-stand thee? from that time (*of*) thine ire. (*Thou art to be feared; and who shall be able to stand against thee, when thou art angry?*)

<sup>8</sup> From heaven thou madest doom heard; the earth trembled, and rested. (*From heaven thou madest thy judgement heard; and the earth trembled, or shook, and kept silent.*)

<sup>9</sup> When God rose up into doom; to make safe all the mild men of earth. (*When God rose up to judge; and to save all the humble of the earth.*)

<sup>10</sup> For the thought of man shall acknowledge to thee; and the remnants of thought/the leavings of thought shall make a feast day to thee. (*For all their anger, people shall still praise thee; and they who be the remnants or who be the survivors shall make a feast day to thee.*)

<sup>11</sup> Make ye a vow, and yield ye to your Lord God; all that bring gifts in the compass of it. To God fearedful, (*Make ye a vow, and pay ye it to the Lord your God; and let those who be all around bring gifts to him. To him who is to be feared.*)

<sup>12</sup> and to him that taketh away the spirit of princes; to the fearedful at the kings of earth. (*to him who breaketh the spirit of princes, or of the leaders; to him who is feared by all the kings of the earth.*)

**PSALM 77**

<sup>1</sup> *To the victory on Jeduthun, the psalm of Asaph. (For the choirmaster, for Jeduthun, a song by Asaph.)* With my voice I cried to the Lord, with my voice to God; and he gave attention to me.

<sup>2</sup> In the day of my tribulation I sought God with mine hands; in the night before him/ in the night toward him, and I am not deceived. My soul forsook to be comforted; (*In the day of my trouble I sought out God; all night long, I raised up my hands before him or I raised up my hands toward him. But my soul forsook to be comforted.*)

<sup>3</sup> I was mindful of God, and I delighted, and I was exercised; and my spirit failed. (*I remembered God, and I was troubled, and I was upset; and my spirit failed.*)

<sup>4</sup> Mine eyes before took wakings; I was troubled, and I spake not. (*My eyes opened in the morning; I was troubled, and I did not speak.*)

<sup>5</sup> I thought eld days; and I had in mind everlasting years. (*I thought about the old days; I remembered the years long ago.*)

<sup>6</sup> And I thought (*deeply*) in the night with mine heart; and I was exercised (*or and I was upset*), and I cleansed my spirit.

<sup>7</sup> Whether God shall cast away [*into*] without end; either shall he not lay to, that he be more pleased yet? (*Shall God throw us away, or reject us, forever? shall he never be pleased with us again?*)

<sup>8</sup> Either shall he cut away his mercy into the end; from generation into generation? (*Or hath he taken away his love from us forever; yea, for all generations?*)

<sup>9</sup> Either shall God forget to do mercy; either shall he withhold his mercies in his ire? (*Or shall God forget to do mercy to us? or in his anger, shall he withhold his constant love from us?*)

<sup>10</sup> And I said, Now I began; this is the changing of the right hand of the high God. (*And I said, Indeed; hath the right hand of the Most High God now lost its power?*)

<sup>11</sup> I had mind on the works of the Lord; for I shall have mind from the beginning of thy marvels. (*But I remembered the works of the Lord; I shall always remember thy marvellous deeds done in the beginning.*)

<sup>12</sup> And I shall think on all thy works; and I shall be exercised, *either occupied*, in thy findings. (*And I shall think about all thy works; and about all thy deeds.*)

<sup>13</sup> God, thy way was in the holy (*place*); what God is great as our God? (*God, thy way is in the holy place, or in the sanctuary, God, thy way is holy; and what god is as great as our God?*)

<sup>14</sup> thou art God, that doest marvels. Thou madest thy virtue known among peoples; (*thou art God, who doest marvellous deeds. Thou madest thy strength known among the nations;*)

<sup>15</sup> thou again-boughtest in thine arm thy people, the sons of Jacob and of Joseph. (*with thy arm thou hast redeemed thy people, the sons of thy daughters of Jacob and of Joseph.*)

<sup>16</sup> God, waters saw thee, waters saw thee, and dreaded; and depths of waters were troubled. (*God, the waters saw thee, the waters saw thee, and were afraid; and the depths of the waters were troubled.*)

<sup>17</sup> The multitude of the sound of waters; clouds gave voice. For why thine arrows pass [*through*]; (*The clouds gave forth water; or the rain; the heavens sent out a multitude of sounds. Thy arrows passed through them;*)

<sup>18</sup> the voice of thy thunder was in a wheel. Thy lightnings shined to the world; the earth was moved, and trembled. (*the sound of thy thunder was in the whirlwind. Thy lightnings shone upon the world; the earth was shaken, and trembled.*)

<sup>19</sup> Thy way in the sea, and thy paths in many waters; and thy steps shall not be known.

<sup>20</sup> Thou leddest forth thy people as sheep; in the hand of Moses and Aaron. (*Thou leddest forth thy people like sheep; by the guidance of Moses and Aaron.*)

## PSALM 78

<sup>1</sup> *The learning of Asaph.* My people, perceive ye my law; bow your ear into the words of my mouth. (*A teaching by Asaph. My people, listen ye to my teaching; bow down your ear to the words of my mouth.*)

<sup>2</sup> I shall open my mouth in parables; I shall speak perfect reasons from the beginning (*or I shall speak perfect reasoning from the old days.*)

<sup>3</sup> How great things have we heard, and we have known those; and our fathers told to us. (*What great things we have heard, and we have known; and our fathers told us.*)

<sup>4</sup> Those be not hid from the sons of them; in another generation. And they told the praisings of the Lord, and the virtues of him; and his marvels, which he did. (*We will not hide these things from their sons and daughters; yea, from the generations to come. We shall tell out the praises of the Lord, and his strength, or his power; and the marvellous deeds which he did.*)

<sup>5</sup> And he raised witnessing in Jacob; and he setted law in Israel. How great things commanded he to our fathers, to make those known to their sons; (*And he raised up a testimony in Jacob; and he set a law in Israel. He commanded to our fathers to make these things known to their sons and daughters;*)

<sup>6</sup> that another generation know. Sons, that shall be born, and shall rise up; shall tell out to their sons. (*so that another generation would know them. And so that the sons and daughters who shall be born, shall rise up; and shall tell these things to their sons and daughters.*)

<sup>7</sup> That they set their hope in God, and forget not the works of God; and that they seek his commandments/and that they search his commandments. (*So that they put their trust in God, and forget not the works of God; and that they obey his commandments.*)

<sup>8</sup> Lest they be made a shrewd generation; and (*one*) stirring to wrath, as the fathers of them. A generation that (*ad*)dressed not his heart; and his spirit was not believed with God. (*Lest they be made a depraved, and a rebellious generation; like their fathers. For they were a generation who did not direct their hearts towards him; and their spirits were not steadfast with God, or firmly fixed on God.*)

<sup>9</sup> The sons of Ephraim, bending a bow, and sending arrows; were turned (*aback*) in the day of battle. (*The sons of Ephraim, bending a bow, and sending arrows; turned and ran away on the day of battle.*)

<sup>10</sup> They kept not the testament of God; and they would not go in his law. (*They kept not the covenant of God; and they would not follow, or obey, his Law.*)

<sup>11</sup> And they forgot his beneficences; and his marvels, which he showed to them. (*And they forgot his good gifts; and his marvellous deeds, which he showed to them.*)

<sup>12</sup> He did marvels before the fathers of them, in the land of Egypt; in the field of Tanis. (*Yea, he did marvellous deeds before their forefathers, in the land of Egypt; on the plain of Zoan.*)

<sup>13</sup> He brake the sea, and led them through it; and he ordained the waters as in a bouget (or in a bottle). *(He broke the sea apart, and led them through it; he made the waters to stand up like walls.)*

<sup>14</sup> And he led them forth in a cloud of the day; and all night in the lightening of fire. *(And he led them forth by a cloud during the day; and all night long by the light of a fire.)*

<sup>15</sup> He brake a stone in desert; and he gave water to them as in a much depth. *(He broke open a rock in the wilderness; and he gave water to them as if out of the great depths of the ocean.)*

<sup>16</sup> And he led water out of the stone; and he led forth waters as floods. *(Yea, he brought forth water out of that rock; and it came forth like a river.)*

<sup>17</sup> And they putted yet to do sin against him; they excited the high God into ire, in a place without water. *(And still they sinned against him; they incited the Most High God to anger; in a place without water.)*

<sup>18</sup> And they tempted God in their hearts; that they asked meats to their lives. *(And they tempted God in their hearts; by demanding food for their hunger.)*

<sup>19</sup> And they spake evil of God; they said, Whether God may make ready a board in desert? *(And they spoke evil against God; they said, Can God truly prepare a table for us here in the wilderness?)*

<sup>20</sup> For he smote a stone, and waters flowed; and streams went out in abundance. Whether also he may give bread; either make ready a board to his people? *(For he struck a stone, and waters flowed; yea, streams went out in abundance. But can he also give bread, or food, to us? can he also prepare a table here in the wilderness for his people?)*

<sup>21</sup> Therefore the Lord heard, and delayed; and fire was kindled in Jacob, and the ire of God ascended on Israel. *(And so the Lord heard them, and was angry; and fire was kindled against the people of Jacob, yea, God's anger descended upon the people of Israel.)*

<sup>22</sup> For they believed not in God; neither hoped in his health. *(For they did not believe in God; nor trusted in his salvation, or his deliverance.)*

<sup>23</sup> And he commanded to the clouds above; and he opened the gates of heaven. *(But then he commanded to the clouds above; and he opened the gates of the heavens.)*

<sup>24</sup> And he rained to them manna for to eat; and he gave to them bread of heaven. *(And he rained down manna for them to eat; yea, he gave them the bread of heaven.)*

<sup>25</sup> Man ate the bread of angels; he sent to them meats in abundance *(or he sent them an abundance of food).*

<sup>26</sup> He turned over the south wind from heaven; and he brought in by his virtue the west wind. *(He sent the south wind down from the heavens; and he brought in the west wind by his strength, or his power.)*

<sup>27</sup> And he rained flesh as dust on them; and also volatiles feathered, as the gravel of the sea. *(And he rained down flesh upon them, like a dust storm; yea, as many feathered fowls as the sand of the sea.)*

<sup>28</sup> And those felled in the midst of their castles; about the tabernacles of them. *(And they fell in the midst of their camp; all about their tents.)*

<sup>29</sup> And they ate, and were filled greatly, and he brought their desire to them; *(And so they ate, and were greatly filled, for he had brought them the desire of their hearts;)*

<sup>30</sup> they were not defrauded of their desire. Yet their meats were in their mouth; *(but their desire, or their yearning, was not yet quenched. And so while the food were yet in their mouths;)*

<sup>31</sup> and the wrath of God ascended on them. And he killed the fat men of them; and he hindered the chosen men of Israel. *(God's anger descended upon them. And he killed their most stout-hearted men; yea, he struck down Israel's chosen men.)*

<sup>32</sup> In all these things they sinned yet; and believed not in the marvels of God. *(Yet in spite of all these things, they still sinned; and did not believe or had no faith in God's marvellous deeds.)*

<sup>33</sup> And the days of them failed in vanity; and the years of them failed with haste. *(And so he ended their days like a breath; and their years with sudden disaster.)*

<sup>34</sup> When he killed them, they sought him; and they turned again, and early they came to him. *(And after he killed some of them, then they sought him again; and they returned, and they came eagerly to him.)*

<sup>35</sup> And they bethought *(again)*, that God is the helper of them; and the high God is the again-buyer of them. *(And they remembered that God is their helper; and that the Most High God is their redeemer.)*

<sup>36</sup> And they loved him in their mouth; and with their tongue they lied to him. *(And they loved him with their mouths; but with their tongues they still lied to him.)*

<sup>37</sup> Forsooth the heart of them was not rightful with him; neither they were had faithful in his testament. *(And they were not loyal to him in their hearts; nor were they steadfast, or faithful, to obey his covenant.)*

<sup>38</sup> But he is merciful, and he shall be made merciful to the sins of them; and he shall not destroy them. And he did greatly, to turn away his ire; and he kindled not all his ire. *(But he was merciful, and he forgave their sins; and so he did not destroy them. And he had great restraint, and turned away his anger; and he did not kindle, or release, all of his wrath.)*

<sup>39</sup> And he bethought, that they be flesh; a spirit going, and not turning again. *(And he remembered, that they be but flesh; like the wind passing by, and never returning.)*

<sup>40</sup> How oft made they him wroth in desert; they stirred him into ire in a place without water. *(How often they made him angry in the wilderness; yea, they stirred him to anger in a place without water.)*

<sup>41</sup> And they were turned, and tempted God; and they wrathed the holy of Israel. *(Again and again they tempted God; and they angered the Holy One of Israel.)*

<sup>42</sup> They bethought not on his hand; in the day in which he again-bought them from the hand of the troubler. *(They did not remember his power; yea, the day when he saved them from the hand of the troubler.)*

<sup>43</sup> As he setted his signs in Egypt; and his great wonders in the field of Tanis. *(How he showed his signs, or his miracles, in Egypt; yea, his great wonders on the plain of Zoan.)*

<sup>44</sup> And he turned the floods of them, and the rains of them, into blood; that they should not drink. *(And he turned their rivers, and their rains, into blood; so that they could not drink them.)*

<sup>45</sup> He sent a flesh fly into them, and it ate them; and he sent a paddock, and it lost them. *(He sent swarms of flies into them, and they bit them all over; and he sent frogs among them, and they ruined their land.)*

<sup>46</sup> And he gave the fruits of them to rust; and he gave the travails of them to locusts. *(And he gave their crops over to mildew; and he gave the produce from their labour over to locusts.)*

<sup>47</sup> And he killed the vines of them with hail; and the (sycamore) trees of them with frost. *(And he killed their vines with hail; and their sycamore trees with frost.)*

<sup>48</sup> And he betook the beasts of them (un)to hail; and the possession(s) of them (un)to fire.

<sup>49</sup> He sent into them the ire of his indignation; indignation, and ire, and tribulation, sendings-in by evil angels. *(He sent into them the anger of his indignation; yea, his indignation, and anger, and trouble, by sending in evil angels among them.)*

<sup>50</sup> He made (a) way to the path of his ire, and he spared not from the death of their lives; and he closed together in death the beasts of them. *(He made a way for the path of his anger, and he did not spare their lives from death; but rather he altogether ended them with a pestilence.)*

<sup>51</sup> And he smote all the first engendered thing(s) in the land of Egypt [*or And he smote all the first begotten in the land of Egypt*]; the first fruits of all the travail of them in the tabernacles of Ham. *(And he struck down all the first-born in the land of Egypt; yea, the first fruits of all their travail in the tents of Ham.)*

<sup>52</sup> And he took away his people as sheep; and he led them forth as a flock in desert. *(But he took away his own people from there, like sheep; yea, he led them forth like a flock in the wilderness.)*

<sup>53</sup> And he led them forth in hope, and they dreaded not; and the sea covered the enemies of them. *(And he led them forth in hope, and they were not afraid; and the sea covered their enemies.)*

<sup>54</sup> And he brought them into the hill of his hallowing; into the hill which his right hand (had) gat. *(And he brought them to his holy hill; to the Mount which his right hand, or his power, had gotten or had won.)*

<sup>55</sup> And he casted out heathen men from the face of them; and by lot he parted to them the land in a cord of dealing. And he made the lineages of Israel to dwell in the tabernacles of them. *(And he threw out the heathen before them; and by lot he parted the land to them with a measuring cord. And he let the tribes of Israel to live in the tents, or the homes, of the heathen.)*

<sup>56</sup> And they tempted, and wrathed the high God; and they kept not his witnessings. *(And still they tempted, and angered, the Most High God; and they did not obey his teachings, or his commands.)*

<sup>57</sup> And they turned away themselves, and they kept not covenant; as their fathers, *(they)* were turned into a shrewd bow. *(And they turned themselves away or And they rebelled, and they did not obey the covenant; like their forefathers, they were bent like a crooked bow.)*

<sup>58</sup> They stirred him into ire in their little hills; and they stirred him to indignation in their graven images. *(They stirred him to anger with their high places, or their hill shrines; and they stirred him to indignation with their carved images, or their idols.)*

<sup>59</sup> God heard, and forsook; and brought to nought Israel greatly. *(God saw and heard all of this; and then he abandoned them, and he brought down Israel into nothing.)*

<sup>60</sup> And he putted away the tabernacle of Shiloh; his tabernacle in which he dwelled among men. *(And he deserted his Tabernacle at Shiloh; the Tent in which he lived among his people.)*

<sup>61</sup> And he betook the virtue of them into captivity; and the fairness of them into the hands of the enemy. *(And he delivered the symbol of his strength, that is, the Ark of the Covenant, into captivity; yea, the symbol of his beauty, or of his glory, into the hands of the enemy.)*

<sup>62</sup> And he closed together his people in sword; and he despised his heritage. *(And he altogether ended his people by the sword; and he despised his inheritance.)*

<sup>63</sup> Fire ate the young men of them; and the virgins of them were not bewailed/were not bewept. *(The fire ate up their young men; and their virgins did not bewail them or and their virgins did not weep for them.)*

<sup>64</sup> The priests of them fell down by sword; and the widows of them were not bewept. *(Their priests fell by the sword; and their widows did not weep for them.)*

<sup>65</sup> And the Lord was raised, as sleeping; as mighty greatly filled of wine. *(Then the Lord was raised up; like one who had been sleeping, like a mighty man excited by wine.)*

<sup>66</sup> And he smote his enemies on the hinder parts; he gave to them everlasting shame. *(And he struck his enemies on their backsides; yea, he gave them up to everlasting shame.)*

<sup>67</sup> And he putted away the tabernacle of Joseph; and he chose not the lineage of Ephraim. *(And he rejected the house of Joseph; and he chose not the tribe of Ephraim.)*

<sup>68</sup> But he chose the lineage of Judah; he chose the hill of Zion, which he loved. *(But he chose the tribe of Judah; and he chose Mount Zion, which he loved.)*

<sup>69</sup> And he as an unicorn builded his holy place; in the land, which he founded into worlds. *(And he built his holy place like his home in heaven or And he built his holy place as high as the heavens; and he founded it like the earth, to last forever.)*

<sup>70</sup> And he chose David his servant, and took him up from the flocks of sheep; *(And he chose David to be his servant, and took him away from the flocks of sheep;)*

<sup>71</sup> he took him from behind sheep with lambs. To feed Jacob his servant; and Israel his heritage. *(yea, he brought him out from following behind the sheep with their lambs, to feed his people Jacob; yea, his inheritance Israel.)*

<sup>72</sup> And he fed them in the innocence of his heart; and he led them forth in the understandings of his hands. *(And David fed them from the innocence of his heart; and he led them forth by the skillfulness of his hands.)*

## PSALM 79

<sup>1</sup> *The psalm of Asaph.* God, heathen men came into thine heritage; they defouled thine holy temple, they setted Jerusalem into the keeping of apples. *(A song by Asaph. God, the heathen came to thy inheritance; they defiled thy holy Temple, and they laid Jerusalem in ruins.)*

<sup>2</sup> They setted the slain bodies of thy servants to be meats to the volatiles of heavens; the flesh of thy saints to the beasts of the earth. *(They left the dead bodies of thy servants to be food for the birds of the air; yea, the flesh of thy saints for the beasts of the earth.)*

<sup>3</sup> They shedded out the blood of them, as water in the compass of Jerusalem; and none there was that buried *(them)*. *(They poured out their blood like water all around Jerusalem; and there was no one left to bury them.)*

<sup>4</sup> We be made *(a)* shame to our neighbours; mocking and scorning to them, that be in our compass. *(We were made a reproach to our neighbours; mocked and scorned by those who be all around us.)*

<sup>5</sup> Lord, how long shalt thou be wroth into the end? shall thy vengeance be kindled as fire? *(Lord, how long shalt thou be angry, forever? shall thy anger burn like fire?)*

<sup>6</sup> Pour out thine ire into heathen men, that know not thee; and into realms, that called not thy name. (*Pour out thy anger upon the heathen, who know thee not; and upon the kingdoms, that have not called upon thy name.*)

<sup>7</sup> For they ate Jacob; and made desolate his place. (*For they have devoured, or destroyed, the people of Jacob; and made their place desolate.*)

<sup>8</sup> Have thou not mind on our eld wickednesses; thy mercies before take us soon, for we be made poor greatly. (*Remember not our past wickednesses; let thy constant love come soon to us, for we be made so very low.*)

<sup>9</sup> God, our health, help thou us, and, Lord, for the glory of thy name, deliver thou us; and be thou merciful to our sins, for thy name. (*God, our salvation, or God, our deliverance, help thou us, and, Lord, for the glory of thy name, save thou us; and have thou mercy on our sins, for the sake of thy name.*)

<sup>10</sup> Lest peradventure they say among heathen men, Where is the God of them? and be he known among nations before our eyes. The vengeance of the blood of thy servants, which is shed out; (*Lest perhaps they say among the heathen, Where is their God? Let thyself be known among the nations around us, by the vengeance which is poured out upon them; for the blood of thy servants.*)

<sup>11</sup> the wailing of fettered men enter into thy sight. After the greatness of thine arm; wield thou the sons of slain men. (*Let the wailing of the fettered come before thee. And by the greatness of thy power, free thou those who be condemned to die.*)

<sup>12</sup> And yield thou to our neighbours sevenfold in(to) the bosom of them; the shame of them (*or the same rebuke*), which they did shamefully to thee, thou Lord.

<sup>13</sup> But we *that be* thy people, and the sheep of thy pasture; shall acknowledge to thee into the world. In generation and into generation, we shall tell thy praising. (*Then we who be thy people, and the sheep of thy pasture, shall give thanks to thee forever. Yea, in all generations, we shall tell out thy praises.*)

## PSALM 80

<sup>1</sup> To victory; *this psalm is the witnessing of Asaph for lilies.* Thou that governest Israel, give attention; that ledest forth Joseph as a sheep. Thou that sittest on cherubim, be showed (*For the choirmaster, to the tune of 'The lilies of the testimony', a song by Asaph. Thou who governest Israel, take heed; thou who ledest forth Joseph like a flock of sheep. Thou who sittest upon cherubim, show thyself*)

<sup>2</sup> before Ephraim, Benjamin, and Manasseh. Stir thy power, and come thou, that thou make us safe. (*to Ephraim, Benjamin, and Manasseh. Stir up thy power, and come thou, and save us.*)

<sup>3</sup> God of virtues, turn thou us (*again*); and show thy face, and we shall be safe. (*God of hosts, bring us back; and shine thy face upon us, and we shall be saved.*)

<sup>4</sup> Lord God of virtues, how long shalt thou be wroth on the prayer of thy servant(s)? (*Lord God of hosts, how long shalt thou be angry with thy people's prayers?*)

<sup>5</sup> How long shalt thou feed us with the bread of tears; and shalt give drink to us with tears in (*great*) measure? (*How long shalt thou feed us with tears, instead of bread? and for drink, give us more tears, or even greater sorrow?*)

<sup>6</sup> Thou hast set us into against-saying to our neighbours; and our enemies have scorned us. (*Thou hast made our neighbours to speak out against us; and our enemies have mocked us.*)

<sup>7</sup> God of virtues, turn thou us (*again*); and show thy face, and we shall be safe. (*God of hosts, bring us back; and shine thy face upon us, and we shall be saved.*)

<sup>8</sup> Thou translatedest a vine from Egypt; thou castedest out heathen men, and plantedest it. (*Thou broughtest up a vine out of Egypt; thou threwest out the heathen, and then thou plantedest that vine, that is, us.*)

<sup>9</sup> Thou were leader of the way in the sight thereof; and thou plantedest the roots thereof, and it filled the land. (*Thou madest a place for it on the way; and it planted its roots, and it filled the land.*)

<sup>10</sup> The shadow thereof covered hills; and the branches thereof filled the cedars of God. (*Its shadow covered the hills; and its branches were thick, like the cedars of God.*)

<sup>11</sup> It stretched forth his scions till to the sea, and the generations thereof till to the flood. (*It stretched out its branches unto the Mediterranean Sea, and as far as the Euphrates River.*)

<sup>12</sup> Why hast thou destroyed the wall thereof; and all men that go forth by the way, gather away the grapes thereof? (*But why hast thou destroyed the wall around it? so that now all those who go forth by the way, can gather up, or take away, all of its grapes?*)

<sup>13</sup> A boar (*out*) of the wood destroyed it; and a singular wild beast devoured it.

<sup>14</sup> God of virtues, be thou turned (*again to us*); behold from heaven, and see, and visit this vine. (*God of hosts, turn thou again to us; look down from heaven, and see us in dire straits, and help us or and care for this vine.*)

<sup>15</sup> And make thou it perfect, which thy right hand planted; and *behold thou* on the son of man, which thou hast confirmed to thee. (*And make thou perfect what thy right hand hath planted; yea, look thou upon the son of man, whom thou hast made strong for thyself, or yea, look thou upon the branch, that thou hast made strong for thyself.*)

<sup>16</sup> (*These*) Things (*were*) burnt with fire, and undermined; (*they who did this thing*) shall perish for the blaming of thy cheer. (*For our enemies have burned it with fire, and have cut it down; but they shall die from the look of blame on thy face.*)

<sup>17</sup> Thine hand be made on the man of thy right hand; and on the son of man, whom thou hast confirmed to thee. (*Let thy hand rest upon the man at thy right hand; yea, upon the son of the man whom thou hast made strong for thy service.*)

<sup>18</sup> And we departed not from thee; thou shalt quicken us, and we shall inwardly call thy name. (*And we shall never leave thee; so grant thou us new life, and we shall call upon thy name.*)

<sup>19</sup> Lord God of virtues, turn thou us (*again*); and show thy face, and we shall be safe. (*Lord God of hosts, bring us back; and shine thy face upon us, and we shall be saved.*)

## PSALM 81

<sup>1</sup> *To the overcomer, on the pressers, [the psalm] of Asaph.* Make ye fully joy to God, our helper; sing ye heartily to God of Jacob. (*For the choirmaster, on the gittith, a song by Asaph. Make ye full out joy to God, our helper; sing ye heartily to the God of Jacob.*)

<sup>2</sup> Take ye a psalm, and give ye a tympan; a merry psaltery with an harp. (*Give ye a song, and take ye a drum, or a tambourine; and a merry lute, and a harp.*)

<sup>3</sup> Blow ye with a trumpet in the new moon; in the noble day of your solemnity. (*Blow ye with a trumpet for the new moon; yea, on the noble day of our solemn feast.*)

<sup>4</sup> For why (*this*) commandment is in Israel; and doom is to God of Jacob. (*For this is a law in Israel; and this ordinance is from the God of Jacob.*)

<sup>5</sup> He setted that witnessing in Joseph; when he went out of the land of Egypt, he heard a language, that he knew not. (*He put that command on Joseph; when he went out of the land of Egypt. And I heard a language, that I knew not.*)

<sup>6</sup> He turned away his back from burdens; his hands served in a coffin. (*And the Lord said, I took away the burdens from off his back; his hands were delivered from having to carry the baskets.*)

<sup>7</sup> In tribulation thou inwardly calledest me, and I delivered thee; I heard thee in the hid place of tempest, I proved thee at the water(s) of against-saying. (*In trouble thou calledest to me, and I saved thee; I answered thee from my hidden place in the tempest, and I proved thee at the waters of Meribah.*)

<sup>8</sup> My people, hear thou *me*, and I shall be witness against thee; Israel, if thou hearest me, (*My people, hear thou me, and I shall witness to thee; Israel, if thou wouldst but listen to me,*)

<sup>9</sup> a fresh God shall not be in thee; and thou shalt not worship an alien god. (*there shall be no new god for thee; and thou shalt never worship any foreign, or strange, god.*)

<sup>10</sup> For I am thy Lord God, that led thee out of the land of Egypt; make large thy mouth, and I shall fill it. (*For I am the Lord thy God, who led thee out of the land of Egypt; open thy mouth wide, and I shall fill it.*)

<sup>11</sup> And my people heard not my voice; and Israel gave not attention to me. (*But my people would not listen to my voice; yea, Israel would not give their attention to me.*)

<sup>12</sup> And I let go them after the desires of their heart; they shall go in their findings. (*So I let them go after the desires of their hearts; and they went forth in their own ways.*)

<sup>13</sup> If my people had heard me; if Israel had gone in my ways. (*If my people would but listen to me; if Israel would just follow my ways,*)

<sup>14</sup> For not in hap I had made low their enemies; and I had sent mine hand on men doing tribulation to them. (*then I would bring down their enemies; and I would send forth my hand against those who give them trouble.*)

<sup>15</sup> The enemies of the Lord lied (*down*) to him; and their time shall be into worlds. (*And then the Lord's enemies would fall down before me; and their punishment would last forever.*)

<sup>16</sup> And he fed them with the fatness of wheat; and he [ful] filled them with honey of the stone. (*And I would feed you with the fatness of the wheat; and fulfill you with honey from the rocks, that is, with wild honey.*)

## PSALM 82

<sup>1</sup> *The psalm of Asaph.* God stood in the synagogue of gods; forsooth he deemeth gods in the middle. (*A song by Asaph. God standeth in the council of heaven; and he judgeth among the gods.*)

<sup>2</sup> How long deem ye (with) wickedness; and take the faces of sinners? (*And he saith, How long shall ye judge wickedly; and make exceptions for sinners?*)

<sup>3</sup> Deem ye to the needy man, and to the motherless child; justify ye the meek man and poor. (*Judge ye for the needy, and for the motherless; give ye justice to the weak, and to the poor.*)

<sup>4</sup> Ravish ye out a poor man; and deliver ye a needy man from the hand of the sinner. (*Rescue ye the poor and the needy; save ye them from the power of sinners.*)

<sup>5</sup> They know not, neither understand, they go in darkneses; all the foundations of earth shall be moved. (*But ye know not, nor do ye understand, that ye go in darkness; and that all the foundations of the earth have been shaken.*)

<sup>6</sup> I said, Ye be gods; and all ye be the sons of the high God. (*And I said, Ye be gods; and ye all be the sons and daughters of the Most High God.*)

<sup>7</sup> But ye shall die as men; and ye shall fall down as one of the princes. (*But ye shall die like men die; and ye shall fall like any of the princes, or the leaders.*)

<sup>8</sup> Rise, thou God, deem thou the earth; for thou shalt have heritage in all folks. (*Rise up, O God, and judge thou the earth; for all the nations shall be thy inheritance.*)

## PSALM 83

<sup>1</sup> *The song of the psalm of Asaph.* God, who shall be like thee? God, be thou not still, neither be thou peaced. (*A psalm, yea, a song by Asaph. God, be thou not silent. Yea, God, be thou not still, nor hold thy peace.*)

<sup>2</sup> For lo! thine enemies sounded; and they that hate thee raised the head. (*For behold! thy enemies have raised a ruckus; and those who hate thee have raised up their heads in revolt, (or in defiance).*)

<sup>3</sup> They made a wicked counsel on thy people; and they thought against thy saints. (*They made wicked plans against thy people; yea, they thought together against thy saints.*)

<sup>4</sup> They said, Come ye, and lose we them from the folk; and the name of Israel be no more had in mind. (*They said, Come ye, and let us destroy their nation; and then the name of Israel shall no more be remembered.*)

<sup>5</sup> For they thought with one accord; (*For they thought with one accord; they proposed together a plan against thee or they conspired to work together against thee;*)

<sup>6</sup> the tabernacles of Idumeans, and men of Ishmael disposed a testament together against thee. Moab, and Hagarenes, (*yea, the families of the Edomites, and the Ishmaelites; and the Moabites, and the Hagarenes;*)

<sup>7</sup> Gebal, and Ammon, and Amalek; (*and the*) aliens with them that dwell in Tyre. (*and the peoples of Gebal, and of Ammon, and of Amalek; and the Philistines, and those who live in Tyre.*)

<sup>8</sup> For Assur cometh with them; they be made into help to the sons of Lot. (*And the Assyrians also come with them; they all want to help the sons and daughters of Lot.*)

<sup>9</sup> Make thou to them as to Midian, and Sisera; as to Jabin, in the strand of Kison. (*Do thou to them like thou did to the Midianites, and to Sisera; and to Jabin, at the Kishon Stream.*)

<sup>10</sup> They perished in Endor; they were made as a turd of earth. (*They perished at Endor; they were made like a turd upon the earth.*)

<sup>11</sup> Put thou the princes of them as Oreb and Zeeb; and Zebah and Zalmunna. (*Make thou their princes, or their leaders, like Oreb and Zeeb; and like Zebah and Zalmunna.*)

<sup>12</sup> All the princes of them, that said, Hold we by heritage the saintuary of God. (*Yea, all their princes, or their leaders, who said, Let us take for ourselves the land that belongeth to God or the land that belongeth to God's people.*)

<sup>13</sup> My God, put thou them as a wheel; and as stubble before the face of the wind. (*My God, put thou them into a whirlwind; yea, make them like the dust in the wind.*)

<sup>14</sup> As fire that burneth a wood; and as flame burning hills. (*Like the fire that burneth a wood; and the flames that burn the hills,*)

<sup>15</sup> So thou shalt pursue them in thy tempest; and thou shalt trouble them in thine ire. *(so shalt thou pursue after them with thy tempest; and thou shalt made them afraid with thy storm winds.)*

<sup>16</sup> Lord, fill thou the faces of them with shame; and they shall seek thy name. *(Lord, fill thou their faces with shame; and then they shall seek thy name.)*

<sup>17</sup> Be they ashamed, and be they troubled into the world of world, *(or Be they ashamed, and let them be troubled forever);* and be they shamed, and perish they.

<sup>18</sup> And know they, that Lord is name to thee; thou alone art the Highest in every land. *(And then they shall know, that The Lord is thy name; and that thou alone art the Most High in all the earth.)*

## PSALM 84

<sup>1</sup> *To victory, on the pressers. The psalm of the sons of Korah. Lord of virtues, thy tabernacles be greatly loved; (For the choirmaster, on the gittith, a song by the Korahites. Lord of hosts, how greatly loved be thy tabernacles or how beautiful is thy dwelling place;)*

<sup>2</sup> my soul coveteth, and faileth into the porches of the Lord. Mine heart, and my flesh; full out joyed into quick God. *(my soul desireth, and longeth for; the courtyards of the Lord's Temple. My heart, and my flesh, rejoiced in the living God.)*

<sup>3</sup> For why a sparrow findeth an house to itself; and a turtle(dove) findeth a nest to itself, where it shall keep his birds. Lord of virtues, thine altars; my king, and my God. *(For there a sparrow findeth a house for itself; and a turtledove findeth a nest for itself, where it shall keep its young. Yea, beside thy altars, Lord of hosts; my King, and my God.)*

<sup>4</sup> Lord, blessed be they that dwell in thine house; they shall praise thee into the worlds of worlds. *(Lord, happy be those who live in thy House; they shall praise thee forever.)*

<sup>5</sup> Blessed is the man, whose help is of thee; he hath ordained (thy) goings in his heart, *(Happy be those whose help is in thee or whose strength is in thee; they have ordained thy ways in their hearts.)*

<sup>6</sup> in the valley of tears, in the place which he hath set. For the giver of the law shall give blessing, *(And as they pass through the dry Baca Valley, they shall find water from a spring. For the Giver of the Law shall give them a blessing.)*

<sup>7</sup> they shall go from virtue into virtue; God of gods shall be seen in Zion. *(They shall go from strength to strength; and the God of gods shall be seen in Zion.)*

<sup>8</sup> Lord God of virtues, hear thou my prayer; God of Jacob, perceive thou with ears. *(Lord God of hosts, hear thou my prayer; God of Jacob, please listen thou to me.)*

<sup>9</sup> God, our defender, behold thou; and behold into the face of thy christ. *(God, our defender, look thou; and look upon the face of thy anointed king.)*

<sup>10</sup> For why one day in thine halls is better; than a thousand (elsewhere). I choose to be abject, *either an outcast, in the house of my God; more than to dwell in the tabernacles of sinners. (For one day in thy courtyards, is better than a thousand days elsewhere. I would rather choose to be a doorkeeper in the House of my God; than to live in the tents, or in the homes, of the sinners.)*

<sup>11</sup> For God loveth mercy and truth; the Lord shall give grace and glory. He shall not deprive them from goods, that go in innocence; *(For God loveth mercy and faithfulness; and the Lord giveth favour and glory. He will not hold back any good thing, from those who go in innocence or from those who do what is right.)*

<sup>12</sup> Lord of virtues, blessed is the man, that hopeth in thee. *(Lord of hosts, happy is the person, who trusteth in thee.)*

## PSALM 85

<sup>1</sup> *To the overcomer; the song of the sons of Korah. Lord, thou hast blessed thy land; thou hast turned away the captivity of Jacob. (For the choirmaster, a song by the Korahites. Lord, thou hast blessed thy land; thou hast brought back the captives of Jacob or thou hast returned prosperity to Jacob.)*

<sup>2</sup> Thou hast forgiven the wickedness of thy people; thou hast covered all the sins of them.

<sup>3</sup> Thou hast assuaged all thine ire; thou hast turned (thyself) away from the ire of thine indignation.

<sup>4</sup> God, our health, convert thou us; and turn away thine ire from us. *(God, our salvation, bring thou us back, or God, our deliverance, turn back to us; and turn away thy anger from us.)*

<sup>5</sup> Whether thou shalt be wroth to us [into] without end; either shalt thou hold forth thine ire from generation into generation? (Shalt thou be angry with us forever? shalt thou bring forth thy anger to all generations?)

<sup>6</sup> God, thou converted, shalt quicken us; and thy people shall be glad in thee. (God, give thou us new life; and thy people shall be glad, or shall rejoice, in thee.)

<sup>7</sup> Lord, show thy mercy to us; and give thine health to us. (Lord, show thy love to us; and give thy help to us or and grant us thy salvation, or thy deliverance.)

<sup>8</sup> I shall hear what the Lord God shall speak in me; for he shall speak peace to his people. And on his holy men; and on them that be turned to heart. (I shall listen to what the Lord God shall say; for he shall speak words of peace to his people. Yea, to us, and to his holy men; and to all who turn towards him with their hearts.)

<sup>9</sup> Nevertheless his health is nigh (to) men dreading him; that glory dwell in our land. (For his salvation, or his deliverance, is near to those who fear him or is near to those who revere him; so that glory can be in our land.)

<sup>10</sup> Mercy and truth met themselves; righteousness and peace were kissed. (Love and faithfulness came together; righteousness and peace kissed each other.)

<sup>11</sup> Truth came forth (out) of the earth; and righteousness beheld from heaven. (Faithfulness sprang forth from the earth; and righteousness looked down from heaven.)

<sup>12</sup> For the Lord shall give benignity; and our earth shall give his fruit. (For the Lord shall give prosperity; and our earth shall give its fruit.)

<sup>13</sup> Rightfulness shall go before him; and shall set his steps in the way. (Righteousness shall go before him; and shall prepare the way for his steps.)

## PSALM 86

<sup>1</sup> The prayer of David. (A prayer by David.) Lord, bow (down) thine ear, and hear me; for I am needy and poor.

<sup>2</sup> Keep thou my life, for I am holy; my God, make thou safe thy servant hoping in thee. (Keep thou my life safe, for I am holy; my God, save thou thy servant, who trusteth in thee.)

<sup>3</sup> Lord, have thou mercy on me, for I cried all day (long) to thee;

<sup>4</sup> make thou glad the soul of thy servant; for why, Lord, I have raised my soul to thee. (make glad thy servant's soul; for Lord, I have raised up my soul to thee.)

<sup>5</sup> For thou, Lord, art sweet and mild; and of much mercy to all men inwardly calling thee. (For thou, Lord, art good and forgiving; and hath great love for all who call to thee or and hath great mercy for all who cry to thee.)

<sup>6</sup> Lord, perceive thou my prayer with ears; and give thou attention to the voice of my beseeching. (Lord, listen thou to my prayer; and give attention to the words of my plea.)

<sup>7</sup> In the day of my tribulation I cried to thee; for thou heardest me. (In my time of trouble, I cried to thee; for thou shalt answer me.)

<sup>8</sup> Lord, none among gods is like thee; and none is even to thy works. (Lord, there is no god like thee; and there be no works like thy works or and there be no works equal to thy works.)

<sup>9</sup> Lord, all folks, whichever thou madest, shall come, and worship before thee; and they shall glorify thy name. (Lord, all the nations, which thou hast made, shall come, and shall worship before thee; and they shall glorify thy name.)

<sup>10</sup> For thou art full great, and making marvels, (or For thou art very great, and doing marvellous deeds); thou art God alone.

<sup>11</sup> Lord, lead thou me forth in thy way, and I shall enter in thy truth; mine heart be glad, that it dread thy name. (Lord, lead thou me forth in thy way, and I shall walk in thy truth; let my heart be glad, that I fear thy name or that I revere thy name.)

<sup>12</sup> My Lord God, I shall acknowledge to thee in all mine heart; and I shall glorify thy name [into] without end. (My Lord God, I shall praise thee with all my heart; and I shall glorify thy name forever.)

<sup>13</sup> For thy mercy is great on me; and thou deliveredest my soul from the lower hell. (For thy love is great towards me; and thou hast rescued my soul from the depths of Sheol, or the land of the dead, or and thou hast rescued my soul from the grave itself.)

<sup>14</sup> God, wicked men have risen upon me; and the synagogue of mighty men have sought my life; and they have not set forth thee in their sight. (God, the wicked have risen against me; and a company of mighty men have sought my life; and they have no thought of thee.)

<sup>15</sup> And thou, Lord God, doing mercy, and merciful; patient, and of much mercy, and soothfast. (But thou, Lord, art a God who giveth love, and art merciful; yea, thou art patient, and hath great love, and art faithful.)

<sup>16</sup> Behold on me, and have mercy on me, give thou the empire to thy servant; and make thou safe the son of thine handmaid. (*Turn to me, and have mercy on me; give thou thy strength to thy servant, and save thou the son of thy servantess.*)

<sup>17</sup> Make thou with me a sign in(to) good, that they see, that hate me, and be ashamed, (or *Show thou me a sign of thy goodness, so that those who hate me can see it, and be ashamed*); (yea), for thou, Lord, hast helped me or hast holpen me, and hast comforted me.

## PSALM 87

<sup>1</sup> *The psalm of the song of the sons of Korah. The foundations thereof be in holy hills; (A psalm, yea, a song by the Korahites. Its foundations be upon the holy hill/s;)*

<sup>2</sup> (and) the Lord loveth the gates of Zion, more than all the tabernacles of Jacob.

<sup>3</sup> Thou city of God, without end; glorious things be said of thee. (*Thou city of God; may glorious things be said of thee forever*.)

<sup>4</sup> I shall be mindful of Rahab, and Babylon; knowing me. Lo! aliens, and Tyre, and the people of Ethiopians; they were there. (*I shall remember (the people of) Rahab, and of Babylon; they all know me. Behold! Philistia, and Tyre, and the Ethiopian people; they all were there.*)

<sup>5</sup> Whether a man shall say to Zion, And a man is born therein; and that man, (the) alder Highest, founded it? (*And of Zion it shall be said, This person, and that person, were born there; and the Most High himself founded it.*)

<sup>6</sup> The Lord shall tell in the scriptures of (these) peoples; and of these princes, that were therein. (*The Lord shall write of these peoples; and of their princes, or their leaders, who all were there.*)

<sup>7</sup> As the dwelling of all that be glad; is in thee. (*And they all shall dance; and they shall sing, In Zion is the Source of all our blessings.*)

## PSALM 88

<sup>1</sup> *The song of the psalm, to the sons of Korah, to victory on Mahalath, for to answer the learning of Heman, (the) Ezrahite. Lord God of mine health; I cried in day and night before thee. (A psalm, yea, a song by the Korahites, for the choirmaster, according to Mahalath, to answer a teaching by Heman, the Ezrahite. Lord God of my salvation; I have cried day and night before thee.)*

<sup>2</sup> My prayer enter before thy sight (or *Let my prayer come before thee*); bow down thine ear to my prayer.

<sup>3</sup> For my soul is [full-/filled with evils; and my life nighed to hell. (*For my soul is filled full of evils; and my life came near to Sheol, that is, the land of the dead, or and my life nighed to the grave.*)

<sup>4</sup> I am guessed with them that go down into the pit; I am made as a man without help, <sup>5</sup> and free among dead men. As men wounded sleeping in sepulchres, of which men none (thou) is mindful (of) after; and they be put away from thine hand. (*and free among the dead. Like the slain who sleep in tombs, or graves, of whom there is no one thou remembereth any more; yea, they all be cut off from thy help, or thy care.*)

<sup>6</sup> They have put me in the lower pit; in dark places, and in the shadow of death.

<sup>7</sup> Thy strong vengeance is confirmed on me (or *Thy fury hath raged against me*); and thou hast brought in all thy waves on me.

<sup>8</sup> Thou hast made far from me my known; they have set me (an) abomination to themselves. I am taken (in), and I went not out; (*Thou hast taken all my friends far away from me; thou hast made me an abomination to them. I am enclosed, and I cannot go out;*)

<sup>9</sup> mine eyes were sick for poverty [or mine eyes (were) (en)feebled for mis-ease]. Lord, I cried to thee; all day I spreaded abroad mine hands to thee. (*my eyes have been weakened from suffering. Lord, I cried to thee; and every day I spread abroad my hands to thee.*)

<sup>10</sup> Whether thou shalt do marvels to dead men; either leeches shall raise (them up), and they shall acknowledge to thee? (*Shalt thou do marvellous deeds for the dead? or shall physicians raise them up, and then they shall praise thee?*)

<sup>11</sup> Whether any man in sepulchre shall tell thy mercy; and thy truth in perdition? (*Shall any man in the tomb, or in the grave, tell of thy love? or in perdition, tell of thy faithfulness?*)

<sup>12</sup> Whether thy marvels shall be known in darknesses; and thy rightfulness in the land of forgetting? (*Shall thy marvellous deeds be known in the dark places? or thy righteousness in the land of the forgotten? or in the land of oblivion?*)

<sup>13</sup> And, Lord, I cried to thee; and early my prayer shall before come to thee. (*But, Lord, I cried to thee; and every morning my prayer hath come before thee.*)

<sup>14</sup> Lord, why putttest thou away my prayer; thou turnest away thy face from me? (*Lord, why putttest thou me away? why rejectest me? why turnest thou away thy face from me?*)

<sup>15</sup> I am poor, and in travails from my youth; soothly I am enhanced, and I am made low, and troubled. (*I am poor, and have had troubles from my youth; truly I am abased, and greatly troubled.*)

<sup>16</sup> Thy wraths passed on me; and thy dreads troubled me. (*Thy rages have swept over me or Thy anger hath come upon me; and thy terrors have made me afraid.*)

<sup>17</sup> They (*en*) compassed me as water all day; they (*en*) compassed me (*al*) together. (*They surrounded me like water all day long; they have completely surrounded me.*)

<sup>18</sup> Thou madest far from me a friend and neighbour; and my known from wretchedness. (*Thou hast taken my friends and my neighbours far away from me; and now wretchedness is my only companion.*)

## PSALM 89

<sup>1</sup> *The learning of Ethan, (the) Ezrahite.* I shall sing [*into*] without end; the mercies of the Lord. In generation and into generation; I shall tell thy truth with my mouth. (*A teaching by Ethan, the Ezrahite. I shall sing of the Lord's constant love forever. To all generations, I shall tell out thy faithfulness with my mouth.*)

<sup>2</sup> For thou saidest, [*Into*] Without end mercy shall be builded in heavens; thy truth shall be made ready in those. (*For thy love shall last forever; thy faithfulness is as enduring as the heavens.*)

<sup>3</sup> I disposed a testament to my chosen men; I swore to David, my servant, (*Thou saidest, I made a covenant with my chosen man; I swore to my servant David.*)

<sup>4</sup> till into without end I shall make ready thy seed. And I shall build thy seat; in generation, and into generation. (*that I shall establish thy children, or thy descendants, forever. And I shall preserve thy throne; for all generations.*)

<sup>5</sup> Lord, heavens shall acknowledge thy marvels; and thy truth in the church of saints. (*Lord, the heavens shall praise thy marvellous deeds; and the council of the saints shall praise thy faithfulness.*)

<sup>6</sup> For who in the clouds shall be made even to the Lord; shall be like God among the sons of God? (*For who in heaven shall be made equal to the Lord? who shall be like God among the heavenly beings? or who shall be like God in the council of heaven?*)

<sup>7</sup> God, that is glorified in the council of saints; is great, and dreadful over all that be in his compass. (*God, thou art feared or thou art revered, in the council of the saints; thou art great, and glorified above all who surround thee.*)

<sup>8</sup> Lord God of virtues, who is like thee? Lord, thou art mighty, and thy truth is in thy compass. (*Lord God of hosts, who is like thee? Lord, thou art mighty, and thy faithfulness surroundeth thee.*)

<sup>9</sup> Thou art Lord of the power of the sea; forsooth thou assuagest the stirring of the waves thereof.

<sup>10</sup> Thou madest low the proud, as (*those who be*) wounded (*and slain*); in the arm of thy strength thou hast scattered thine enemies. (*Thou hast crushed Rahab to death; thou hast scattered thy enemies with thy strong arm, or with thy power.*)

<sup>11</sup> (*The*) Heavens be thine, and the earth is thine; thou hast founded the world, and the fullness thereof;

<sup>12</sup> thou madest of nought the north and the sea. Tabor and Hermon shall make full out joy in thy name; (*thou madest the north and the south out of nothing. Tabor and Hermon shall make full out joy, or shall rejoice, in thy name.*)

<sup>13</sup> thine arm with power. Thine hand be made steadfast, and thy right hand be enhanced; (*Thy arm hath power; let thy hand be made firm, and thy right hand be lifted high.*)

<sup>14</sup> righteousness and doom is the making ready of thy seat. Mercy and truth shall go before thy face; (*Righteousness and judgement be the foundations of thy throne; love and faithfulness go forth before thee.*)

<sup>15</sup> blessed is the people that know (*a*) hearty song. Lord, they shall go in the light of thy cheer; (*Happy be the people who know a hearty song; Lord, they shall go forth by the light of thy face.*)

<sup>16</sup> and in thy name they shall make full out joy all day; and they shall be enhanced in thy righteousness. (*And in thy name, they shall make full out joy, or shall rejoice, all day long; and they shall be exalted, or shall be lifted up, by thy righteousness.*)

<sup>17</sup> For thou art the glory of the virtue of them; and in thy good pleasure our horn shall be enhanced. (*For thou art the glory of their strength or For thou art the strength in which they have glory; and in thy good favour our horn shall be exalted.*)

<sup>18</sup> For our taking up is of the Lord; and of the holy of Israel our king. (*For the Lord is our defender; yea, the Holy One of Israel is our King.*)

<sup>19</sup> Then thou spakest in revelation to thy saints, and saidest, I have set help in the mighty (*man*); and I have enhanced the chosen man of my people. (*Then thou spoked in revelation to thy saints, and saidest, I have given help to the mighty man; yea, I have exalted, or lifted up, the chosen man of my people.*)

<sup>20</sup> I found David, my servant; I anointed him with mine holy oil. (*I found my servant David; and I anointed him with my holy oil.*)

<sup>21</sup> For mine hand shall help him; and mine arm shall confirm him. (*For my hand shall help him; and my arm, or my power, shall strengthen him.*)

<sup>22</sup> The enemy shall nothing profit in him (*or The enemy shall not gain any advantage over him*); and the son of wickedness shall not lay to or shall not put to, for to harm him.

<sup>23</sup> And I shall slay his enemies from his face; and I shall turn into flight them that hate him. (*And I shall kill all his enemies before his face; and I shall turn to flight, or make to flee, those who hate him.*)

<sup>24</sup> And my truth and mercy shall be with him; and his horn shall be enhanced in my name. (*And my faithfulness and love shall be with him; and in my name his horn shall be exalted or his head shall be lifted up on high.*)

<sup>25</sup> And I shall set his hand in the sea; and his right hand in floods. (*And I shall extend his power unto the Mediterranean Sea; and his right hand unto the Euphrates River.*)

<sup>26</sup> He shall inwardly call me, (*saying*), Thou art my father; my God, and the up-taker of mine health. (*And he shall say to me, Thou art my father; yea, my God, and my defender, my saviour.*)

<sup>27</sup> And I shall set him the first begotten son; higher than the kings of earth. (*And I shall make him my first-born son; higher than all the kings of the earth.*)

<sup>28</sup> [*Into*] Without end I shall keep my mercy to him; and my testament faithful to him. (*I shall hold onto my love for him forever; and faithfully keep my covenant with him.*)

<sup>29</sup> And I shall set his seed into the world of world; and his throne as the days of heaven. (*And I shall establish his descendants forever and ever; and his throne for as long as the days of the heavens, that is, for as long as the heavenly bodies endure.*)

<sup>30</sup> Forsooth if his sons forsake my law; and go not in my dooms. (*But if his sons abandon my Law; and do not go in my judgements.*)

<sup>31</sup> If they make unholy my rightfulnesses; and keep not my commandments. (*If they break my statutes; and do not obey my commandments.*)

<sup>32</sup> I shall visit in a rod the wickednesses of them; and in beatings the sins of them. (*Then I shall punish their wickednesses with a rod; and their sins with beatings.*)

<sup>33</sup> But I shall not scatter my mercy from him; and in my truth I shall not harm him. (*But I shall not take away my love from him; and I shall be faithful to him.*)

<sup>34</sup> Neither I shall make unholy my testament; and I shall not make void those things that come forth of my lips. (*Nor shall I break my covenant; and I shall not make void those things which come forth from my lips, that is, I shall not break my promises.*)

<sup>35</sup> Once I swore in mine holiness, I shall not lie to David; (*Once I swore by my holiness, that I would never lie to David;*)

<sup>36</sup> his seed shall dwell [*into*] without end. And his throne as [*the*] sun in my sight, (*his children, that is, his descendants, shall live forever. And his throne shall be before me like the sun,*)

<sup>37</sup> and as a perfect moon without end; and a faithful witness in heaven. (*and like the moon, which shall endure forever; yea, like a faithful witness in the heavens.*)

<sup>38</sup> But thou hast put away, and despised; and hast delayed thy christ. (*But thou hast rejected, and despised, and hast raged against thy anointed king.*)

<sup>39</sup> Thou hast turned away the testament of thy servant; thou madest unholy his saintuary in earth. (*Thou hast made void the covenant with thy servant; thou hast defiled his crown, and hast thrown it to the ground.*)

<sup>40</sup> Thou destroyedest all the hedges thereof; thou hast set the steadfastness thereof (*into*) dread (*or thou hast brought down his strongholds, or his fortresses, into ruin.*)

<sup>41</sup> All men passing by the way ravished him; he is made (*a*) shame to his neighbours. (*All who pass by him, on the way, rob him; he is shamed by his neighbours.*)

<sup>42</sup> Thou hast enhanced the right hand of men oppressing him; thou hast gladdened all his enemies.

<sup>43</sup> Thou hast turned away the help of his sword; and thou helpedest not him in battle. *(Thou hast turned away the help from his sword; and thou hast not helped him in the battle.)*

<sup>44</sup> Thou destroyedest him from cleansing; and thou hast hurled down his seat in earth. *(Thou hast destroyed his purity; and thou hast thrown down his throne to the ground.)*

<sup>45</sup> Thou hast made less the days of his time; thou hast beshed him with shame. *(Thou hast lessened the days of his time; thou hast covered him with shame.)*

<sup>46</sup> Lord, how long turnest thou away, into the end; shall thine ire burn out as fire? *(Lord, how long turnest thou away, forever? shall thy anger always burn like fire?)*

<sup>47</sup> Bethink thou what is my substance; for whether thou hast ordained vainly all the sons of men? *(Remember thou what my substance is or how short my time is; hast thou ordained all the sons and daughters of men in vain?)*

<sup>48</sup> Who is a man, that shall live, and shall not see death; shall *(he)* deliver his soul from the hand of hell? *(What man shall live, and shall not see death? can he save his soul from the power of Sheol, or the land of the dead? or from the power of the grave?)*

<sup>49</sup> Lord, where be thine old mercies; as thou hast sworn to David in thy truth? *(Lord, where be the former acts, or the earlier proofs, of thy constant love? yea, those promises that thou hast sworn to David in thy faithfulness?)*

<sup>50</sup> Lord, be thou mindful of the shame of thy servants; *(of the curses)* of many heathen men, which I held together in my bosom. *(Lord, remember thy servant's shame; remember the curses of many of the heathen, which I carried in my heart.)*

<sup>51</sup> Which thine enemies, Lord, did shamefully; for they despised the changing of thy christ. *(Which thy enemies, Lord, spoke shamefully to me; for they despised the footsteps of thy anointed king or for they despised the successors of thy anointed king.)*

<sup>52</sup> Blessed be the Lord *[into]* without end; be it done, be it done. *(Blessed be the Lord forever; amen, amen.)*

## PSALM 90

<sup>1</sup> *The prayer of Moses, the man of God.* Lord, thou art made *(a)* help to us; from generation into generation. *(A prayer of Moses, a man of God. Lord, thou hast helped us; from generation unto generation.)*

<sup>2</sup> Before that hills were made, either the earth and the world was formed; from the world and into the world, thou art God. *(Before that the mountains were made, and the earth and the world was formed; forever and ever; thou art God.)*

<sup>3</sup> Turn thou not away a man into lowliness; and thou saidest, Ye sons of men, be turned again. *(Thou hast turned people back to the lowliness from whence they came; yea, thou sayest, Ye sons and daughters of men, return to dust.)*

<sup>4</sup> For a thousand years *be* before thine eyes; as yesterday, which is passed, and as *[the]* keeping in the night. *(For in thine eyes a thousand years be like yesterday, which is just passed; yea, as fleeting as the night watch.)*

<sup>5</sup> The years of them shall be; that be had for nought. Early pass he, as an herb, *(And their years shall be as if nothing. In the morning they shall come forth, like a blade of grass.)*

<sup>6</sup> early flourish he, and pass; in the eventide fall he down, be he hard, and wax he dry. *(yea, that flourisheth in the morning, and groweth up; and then, in the evening, it falleth down, and hardeneth, and groweth dry.)*

<sup>7</sup> For we have failed in thine ire; and we be troubled in thy strong vengeance. *(For we be brought to an end by thy anger; and we be dis-eased, or distressed, by thy fury.)*

<sup>8</sup> Thou hast set our wickednesses in thy sight; our world in the lightening of thy cheer. *(Thou hast set our wickednesses before thee; our secret sins in the full light of thy face.)*

<sup>9</sup> For all our days have failed; and we have failed in thine ire. Our years *(we)* shall bethink upon as a spider; *(For all our days be brought to an end by thy anger. All our years we shall remember as but a whisper;)*

<sup>10</sup> the days of our years *be* those seventy years. Forsooth, if fourscore years/if eighty years *be* in mighty men; and *(yet)* the more time of them is travail and sorrow. For mildness came above; and we shall be chastised. *(and the days of our years be those seventy years. For strong people, they be eighty years; yet most of that time is trouble, or labour; and sorrow. For life is short; and then we be gone.)*

<sup>11</sup> Who knew the power of thine ire; and *durst* number thine ire for thy dread? *(Who knoweth the power of thy anger? and who knoweth thy anger better than those who fear thee?)*

<sup>12</sup> Make thy right hand so known; and make men learned in heart by wisdom. (*Make thy right hand, or thy power; known to us, or Teach us that our days be short; and so make people learned in their hearts with thy wisdom.*)

<sup>13</sup> Lord, be thou converted some-deal; and be thou able to be prayed of (by) thy servants. (*Lord, how long until thou be turned somewhat; and then thou be able to be prayed to, or petitioned by, thy servants?*)

<sup>14</sup> We were [ful] filled early with thy mercy; we made full out joy, and we delighted in all our days. (*Fulfil us or Fill us full each morning with thy love; so that we can rejoice, and be glad, in all our days.*)

<sup>15</sup> We were glad for the days in which thou madest us meek; for the years in which we saw evils. (*Make us glad now in recompense for the days in which thou hast humbled us; yea, for the years in which we endured evils.*)

<sup>16</sup> Lord, behold thou into thy servants, and into thy works; and (ad)dress thou, (or direct thou), the sons of them. (*Lord, let thy servants see thy mighty works; and our sons and daughters see thy glory.*)

<sup>17</sup> And the shining of our Lord God be on us; and (ad)dress thou the works of our hands on us; and (ad)dress thou the works of our hands. (*And let the shining of the Lord our God be upon us, and direct thou the works of our hands for us; yea, direct thou the works of our hands.*)

## PSALM 91

<sup>1</sup> He that dwelleth in the help of the highest God; shall dwell in the protection of God of heaven. (*He who dwelleth in the shelter of the Most High God, shall live under the protection of the God of heaven.*)

<sup>2</sup> He shall say to the Lord, Thou art mine up-taker, and my refuge; my God, I shall hope in him. (*He shall say to the Lord, Thou art my defender, and my refuge; my God, I trust in thee.*)

<sup>3</sup> For he delivered me from the snare of hunters; and from a sharp word. (*For he shall save me from the hunter's snare; and from a sharp word.*)

<sup>4</sup> With his shoulders he shall make shadow to thee; and thou shalt have hope under his feathers. His truth shall (en)compass thee with a shield; (*With his feathers he shall make a shadow for thee; and thou shalt have hope under his wings. His faithfulness shall surround thee like a shield.*)

<sup>5</sup> thou shalt not dread of the night's dread. Of an arrow flying in the day, (*Thou shalt not fear the terror in the night; nor an arrow flying in the day.*)

<sup>6</sup> of a goblin going in darkneses; of assailing, and of a midday fiend. (*Nor the pestilence going in darkness; nor the assailing of the plague at midday.*)

<sup>7</sup> A thousand shall fall down from thy side, and ten thousand from thy right side; forsooth it shall not nigh to thee. (*A thousand shall fall at thy side, and ten thousand at thy right side; but it shall not come even close to thee.*)

<sup>8</sup> Nevertheless thou shalt behold with thine eyes; and thou shalt see the yielding of sinners. (*Nevertheless thou shalt see with thine eyes; yea, thou shalt see the punishment of the sinners.*)

<sup>9</sup> For thou, Lord, art mine hope; thou hast set thine help (*to be the*) alder-Highest. (*For thou hast made the Lord to be thy hope; yea, the Most High to be thy help.*)

<sup>10</sup> Evil shall not come to thee; and a scourge shall not (*come*) nigh to thy tabernacle.

<sup>11</sup> For God hath commanded to his angels of thee; that they keep thee in all thy ways. (*For God hath commanded his angels to be all around thee; so that they keep thee safe on all thy ways.*)

<sup>12</sup> They shall bear thee in the hands; lest peradventure thou hurt thy foot at a stone. (*They shall lift thee up with their hands; lest thou hurt thy foot on a stone.*)

<sup>13</sup> Thou shalt go upon a snake, and a cockatrice; and thou shalt defoul a lion, and a dragon, (*and thou shalt trample upon a lion, and a dragon.*)

<sup>14</sup> (*For God saith*), For he hoped in me, I shall deliver him, (*or For God saith, Because he loved me, I shall save him*); I shall defend him, for he knew my name.

<sup>15</sup> He cried to me, and I shall hear him; I am with him in tribulation; I shall deliver him, and I shall glorify him. (*When he crieth to me, I shall answer him; I shall be with him in all his troubles; I shall rescue him, and I shall honour him.*)

<sup>16</sup> I shall [ful] fill him with the length of days; and I shall show mine health to him. (*I shall fulfil him with length of days, that is, with a long life; and I shall give my salvation, or my deliverance, to him, or and I shall save him.*)

**PSALM 92**

<sup>1</sup> *The psalm of song, in the day of sabbath. It is good to acknowledge to the Lord; and to sing to thy name, thou Highest. (A psalm, yea, a song for the Sabbath day. It is good to give thanks to the Lord; and to sing unto thy name, O Most High.)*

<sup>2</sup> *To show early thy mercy; and thy truth by night. (To declare thy love in the morning; and thy faithfulness every night.)*

<sup>3</sup> *In a psaltery of ten cords; with song in harp. (On a lute with ten strings; and with a song on the harp.)*

<sup>4</sup> *For thou, Lord, hast delighted me in (the works of) thy making; and I shall make full out joy in the works of thine hands. (For thou, Lord, hast delighted me with thy deeds, or thy acts; and I shall rejoice over the works of thy hands.)*

<sup>5</sup> *Lord, thy works be magnified greatly; thy thoughts be made full deep. (Lord, thy works be truly great; thy thoughts be so very deep!)*

<sup>6</sup> *An unwise man shall not know; and a fool shall not understand these things. (But this is what the ignorant do not know; and what the foolish do not understand.)*

<sup>7</sup> *When sinners come forth, as hay; and all they appear, that work wickedness. That they perish into the world of world; (That even though the sinners come forth like hay, or like grass, and that those who do evil prosper; they shall all utterly perish forever.)*

<sup>8</sup> *forsooth thou, Lord, art the Highest, [into] without end. (But thou, Lord, art the Most High, forever.)*

<sup>9</sup> *For lo! Lord, thine enemies, for lo! thine enemies shall perish; and all they shall be scattered that work wickedness (or and all who do evil shall be destroyed).*

<sup>10</sup> *And mine horn shall be raised as an unicorn; and mine eld (age shall be) in plenteous mercy. (But my head shall be raised up, like the horn of a wild ox; and I shall be richly anointed with oil.)*

<sup>11</sup> *And mine eye despised mine enemies; and when wicked men rise against me, mine ear shall hear (their downfall). (And my eyes shall see my heart's desire for my enemies or And my eyes shall see the defeat of my enemies; and my ears shall hear the downfall of the wicked people who rise up against me.)*

<sup>12</sup> *A just man shall flower as a palm tree; he shall be multiplied as a cedar of Lebanon. (The righteous shall flourish like the palm trees; they shall be multiplied like the cedars of Lebanon.)*

<sup>13</sup> *Men planted in the house of the Lord; shall flower in the porches of the house of our God. (Those who be planted in the House of the Lord; shall flourish in the courtyards of the House of our God.)*

<sup>14</sup> *Yet they shall be multiplied in plenteous eld (age); and they shall be suffering well. (They shall be granted a plentiful old age; and they shall be strong, and vigorous, or and they shall be prosperous, and flourishing.)*

<sup>15</sup> *That they tell, that our Lord God is rightful; and no wickedness is in him. (And they shall declare that the Lord our God is righteous; and there is no wickedness in him.)*

**PSALM 93**

<sup>1</sup> *The Lord hath reigned, he is clothed with fairness; the Lord is clothed with strength, and hath girded himself. For he made steadfast the world; that shall not be moved. (The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, and hath girded himself. He hath fixed the world in its place; so that it shall not be moved.)*

<sup>2</sup> *God, thy seat was made ready from that time; thou art from before the beginning. (God, thy throne was prepared from that time; thou art from before the beginning.)*

<sup>3</sup> *Lord, the floods have raised; the floods have raised their voice. Floods have raised their waves; of the voices of many waters. (Lord, the oceans have raised, the oceans have raised up their roar. The oceans have raised up their roaring waves.)*

<sup>4</sup> *The raisings of the sea be wonderful; the Lord is wonderful in high things. (But the Lord on high, thundereth more than the roar of many waters; he is mightier than the waves of the sea.)*

<sup>5</sup> *Thy witnessings be made able to be believed greatly; Lord, holiness becometh thine house, into the length of days. (Thy laws stand firm, and unmoveable, or unchanging; Lord, thy House shall be holy forever.)*

**PSALM 94**

<sup>1</sup> *God is Lord of vengeance; God of vengeance did freely. (God (is) the Lord of vengeance; O God of vengeance, show thyself!)*

<sup>2</sup> Be thou enhanced that deemest the earth; yield thou (a) yielding to proud men. (*Be thou raised up, who judgest the earth; and punish thou those, who be proud.*)

<sup>3</sup> Lord, how long sinners; how long shall sinners have glory? (*Lord, how long shall the sinners, yea, how long shall the sinners have glory?*)

<sup>4</sup> They shall tell out, and shall speak wickedness; all men shall speak that work unrightfulness. (*They boast, and they all speak wickedness; yea, all who work unrighteousness have glory in themselves.*)

<sup>5</sup> Lord, they have made low thy people; and they have dis-eased thine heritage. (*Lord, they have beaten down thy people; and they have distressed thy inheritance.*)

<sup>6</sup> They killed a widow and a comeling; and they have slain fatherless children and motherless. (*They have killed widows and newcomers, or strangers; and they have slain the fatherless and the motherless, or the orphans.*)

<sup>7</sup> And they said, The Lord shall not see (it); and, (*The*) God of Jacob shall not understand.

<sup>8</sup> Ye unwise men in the people, understand; and, ye fools, learn sometime. (*Understand this, ye ignorant among the people; and learn something, ye fools.*)

<sup>9</sup> Shall not he hear, that planted the ear; either beholdeth not he, that made the eye? (*Shall he not hear, who formed the ear? shall he not see, who made the eye?*)

<sup>10</sup> Shall not he reprove, that chastiseth folks; (*shall he not know*), which teacheth man knowing? (*Shall he not rebuke, who chastiseth the nations? shall he not know, who teacheth the people knowledge?*)

<sup>11</sup> The Lord knoweth the thoughts of men; that those be (in) vain. (*The Lord knoweth, that the thoughts of the people be all in vain, that is, empty, and useless, or worthless.*)

<sup>12</sup> Blessed is the man, whom thou, Lord, hast learned; and hast taught him of thy law. (*Happy is the person whom thou, Lord, hast taught; yea, whom thou hast taught thy Law.*)

<sup>13</sup> That thou assuage him from evil days; till a ditch be digged to the sinner. (*That thou assuage him from the evil days; until a ditch be dug for the sinners.*)

<sup>14</sup> For the Lord shall not put away his people; and he shall not forsake his heritage. (*For the Lord shall not reject his people; and he shall not abandon his inheritance.*)

<sup>15</sup> Till rightfulness be turned (again) into doom; and who be nigh it, all that be of rightful heart. (*For judgement shall return unto righteousness; and all who have an upright heart shall follow it.*)

<sup>16</sup> Who shall rise with me against mis-doers; either who shall stand with me against them that work wickedness? (*Who shall rise up for me against the evil-doers? and who shall stand up for me against those who do evil?*)

<sup>17</sup> No but for the Lord helped me; almost my soul had dwelled in hell. (*If the Lord had not helped me; soon I would have slept in Sheol, or in the land of the dead, or soon I would have slept in the grave.*)

<sup>18</sup> If I said, My foot was stirred; Lord, thy mercy helped me. (*But when I said, My foot is slipping! Lord, thy love held me up.*)

<sup>19</sup> After the multitude of my sorrows in mine heart; thy comforts made glad my soul. (*And after a multitude of sorrows gathered together in my heart; once again thy comfort gladdened my soul.*)

<sup>20</sup> Whether the seat of wickedness cleaveth to thee; that makest travail in commandment? (*Shall the throne of wickedness cleave to thee; thou who makest trespass within the commandments? or thou who makest trespass by the commandments?*)

<sup>21</sup> They shall take (hold) against the soul of a just man; and they shall condemn innocent blood. (*For they gather themselves together against the life of the righteous; and they condemn the innocent to death.*)

<sup>22</sup> And the Lord was made to me into refuge (or *But the Lord was made my refuge*); and my God was made into the help of mine hope.

<sup>23</sup> And he shall yield to them the wickedness of them; and in the malice of them he shall lose them, our Lord God shall lose them. (*And he shall punish them for their wickedness; he shall destroy them for their malice, yea, the Lord our God shall destroy them.*)

## PSALM 95

<sup>1</sup> Come ye, make ye full out joy to the Lord; heartily sing we to God, our health. (*Come ye, rejoice ye before the Lord; sing we heartily to God, our salvation, or sing we heartily to God, our deliverer.*)

<sup>2</sup> Before-occupy we his face in acknowledging; and heartily sing we to him in psalms. (*Let us come before him with thanksgiving; and sing we heartily to him with songs.*)

<sup>3</sup> For God is a great Lord, and a great King above all gods; for the Lord shall not put away his people.

<sup>4</sup> For all the ends of [*the*] earth be in his hand; and the highness, [*(or) the heights*], of (*the*) hills be his.

<sup>5</sup> For the sea is his, and he made it; and his hands formed the dry land.

<sup>6</sup> Come ye, praise we, and fall we down before God; weep we before the Lord that made us; (*Come ye, praise we, and fall we down before God; let us kneel before the Lord who made us;*)

<sup>7</sup> for he is our Lord God. And we *be* the people of his pasture; and the sheep of his hand. If ye have heard his voice today; (*for he is the Lord our God. And we be the people of his pasture; and the sheep of his hand. If ye will but listen to his voice today;*)

<sup>8</sup> do not ye make hard your hearts. As in the stirring to wrath; by the day of temptation in desert. (*yea, do not ye make your hearts stubborn; like they were at Meribah, and like that time at Massah, in the wilderness.*)

<sup>9</sup> Where your fathers tempted me; they proved and saw my works. (*When your forefathers tempted me; they proved, or tested, me, and saw my works.*)

<sup>10</sup> Forty years I was offended to this generation; and I said, Ever[*more*] they err in heart. And these men knew not my ways; (*For forty years I was offended by that generation; and I said, They err in their hearts forevermore. And these people do not know my ways;*)

<sup>11</sup> to whom I swore in mine ire, they shall not enter into my rest. (*and so I swore to them in my anger; that they would not enter into my rest.*)

## PSALM 96

<sup>1</sup> Sing ye a new song to the Lord; all (*the*) earth, sing ye to the Lord.

<sup>2</sup> Sing ye to the Lord, and bless ye his name; tell ye his health from day into day (*or tell ye about his salvation, or his deliverance, yea, his saving grace, from day unto day.*)

<sup>3</sup> Tell ye his glory among heathen men; his marvels among all peoples. (*Tell ye of his glory to the heathen; and of his marvellous deeds to all the nations.*)

<sup>4</sup> For the Lord is great, and worthy to be praised full much; he is fearedful above all gods (*or he should be feared above all gods, or he should be revered above all gods.*)

<sup>5</sup> For all the gods of heathen men *be* fiends; but the Lord made heavens. (*For all the gods of the heathen be but idols; but the Lord made the heavens.*)

<sup>6</sup> Acknowledging and fairness is in his sight; holiness and worthy doing is in his hallowing. (*Majesty and glory surround him; strength and beauty be in his sanctuary.*)

<sup>7</sup> Ye countries of heathen men, bring to the Lord, bring ye glory and honour to the Lord; (*Ye countries of the heathen, acknowledge to the Lord, acknowledge ye the glory and the strength of the Lord;*)

<sup>8</sup> bring ye to the Lord glory to his name. Take ye sacrifices, and enter ye into the halls of him; (*give ye to the Lord the glory due his name. Bring ye your sacrifices, and enter ye into his courtyards;*)

<sup>9</sup> praise ye the Lord in his holy hall. All earth be moved of his face; (*praise ye the Lord in the beauty of his holiness. All the earth tremble before him or All the earth dance before him;*)

<sup>10</sup> say ye among heathen men, that the Lord hath reigned. And he hath amended the world, that shall not be moved; he shall deem peoples in equity. (*say ye among the heathen, that the Lord reigneth. And that he hath set the world firmly in place, so that it cannot be moved; he shall judge the nations with justice.*)

<sup>11</sup> Heavens be glad, and the earth make full out joy, the sea and the fullness thereof be moved (*al*)together; (*Let the heavens be glad, and the earth rejoice, let the sea roar; and all the creatures in it;*)

<sup>12</sup> fields shall make joy, and all things that be in those. Then all the trees of woods shall make full out joy, (*let the fields make joy, and all the things that be in them. And let all the trees of the woods rejoice,*)

<sup>13</sup> for the face of the Lord, for he cometh; for he cometh to deem the earth. He shall deem the world in equity; and peoples in his truth. (*before the Lord, for he cometh; yea, he cometh to judge the earth. He shall judge the world with righteousness, or with justice; and all the peoples with fairness, or in good faith.*)

## PSALM 97

<sup>1</sup> The Lord hath reigned, the earth make full out joy; many isles be glad. (*The Lord reigneth, let the earth rejoice; let the many isles be glad.*)

<sup>2</sup> Cloud and darkness in his compass; rightfulness and doom *is*[*the*] amending of his seat. (*Clouds and darkness surround him; righteousness and justice be the foundation of his throne.*)

<sup>3</sup> Fire shall go before him; and shall enflame, *either set afire, his enemies in compass. (Fire shall go before him; and shall set his enemies aflame, all around him.)*

<sup>4</sup> His lightnings shined to the world; the earth saw, and was moved, *(or the earth saw it, and trembled).*

<sup>5</sup> Hills as wax floated down from the face of the Lord; all earth from the face of the Lord. *(The hills flowed down like wax before the Lord; before the Lord of all the earth.)*

<sup>6</sup> Heavens told his righteousness; and all peoples saw his glory. *(The heavens told out his righteousness; and all the peoples saw his glory.)*

<sup>7</sup> All they that worship graven things, *or images*, be shamed, and they that have glory in their simulacra; all ye angels of the Lord, worship him. *(All those who worship carved images, be put to shame, and they who have glory in their idols; and all ye gods, worship him.)*

<sup>8</sup> Zion heard, and was glad; and the daughters of Judah made full out joy, for thy dooms, Lord. *(The people of Zion heard, and were glad; and the daughters of Judah rejoiced, for thy judgements, O Lord.)*

<sup>9</sup> For thou, Lord, art the highest on all earth; thou art greatly enhanced over all gods. *(For thou, Lord, art most high over all the earth, or For thou, Most High, art lord over all the earth; thou art exalted far above all gods.)*

<sup>10</sup> Ye that love the Lord, hate evil, *(or Ye who love the Lord, hate evil);* the Lord keepeth *(safe)* the souls of his saints; he shall deliver them from the hand of the sinner.

<sup>11</sup> Light is risen to the rightful man; and gladness to rightful men of heart. *(Light hath risen for the righteous; and gladness for those with upright hearts.)*

<sup>12</sup> Just men, be ye glad in the Lord; and acknowledge ye to the mind of his hallowing. *(Ye righteous, be glad in the Lord; and give ye thanks at the remembrance of his holiness.)*

## PSALM 98

<sup>1</sup> A psalm. Sing ye a new song to the Lord; for he hath done marvels. His right hand and his holy arm; hath made health to him. *(A song. Sing ye a new song to the Lord; for he hath done marvellous deeds. His right hand, or his power; and his holy arm, have won him the victory.)*

<sup>2</sup> The Lord hath made known his health; in the sight of heathen men he hath showed his righteousness. *(The Lord hath made known his victory; yea, he hath shown his righteousness before the heathen.)*

<sup>3</sup> He bethought on his mercy; and on his truth, to the house of Israel. All the ends of earth; saw the health of our God. *(He remembered his love, and his faithfulness, toward the house of Israel. All the ends of the earth; have seen the victory of our God.)*

<sup>4</sup> All earth, make ye heartily joy to God; sing ye, and make ye full out joy, and say ye psalm. *(All the earth, heartily make ye joy to God; sing ye, and rejoice, and sing ye a song.)*

<sup>5</sup> Sing ye to the Lord in an harp, in harp and in voice of psalm; *(Sing ye to the Lord on a harp, yea, on a harp, and with the words of a song or and with the strains of a lute;)*

<sup>6</sup> in trumps beaten out with hammer, and in voice of a trump of *(a)* horn. Heartily sing ye in the sight of the Lord, the king; *(and with trumpets beaten out with a hammer, yea, with the sound of trumpets and horns. Heartily sing ye before the Lord, the King;)*

<sup>7</sup> the sea and the fullness thereof be moved; the world, and they that dwell therein. *(let the sea roar; and all the creatures in it; yea, the whole world, and all that live in it!)*

<sup>8</sup> Floods shall make joy with hand; together hills shall make full out joy, *(The rivers make joy, or clap, with their hands; the hills rejoice together;)*

<sup>9</sup> for the sight of the Lord; for he cometh to deem the earth. He shall deem the world in righteousness; and peoples in equity. *(before the Lord; for he cometh to judge the earth. He shall judge the world with righteousness; and the peoples with justice, or with fairness.)*

## PSALM 99

<sup>1</sup> The Lord hath reigned, *[the]* peoples be wroth; thou that sittest on cherubim, the earth be moved. *(The Lord reigneth, let the peoples tremble; thou who sittest above the cherubim, let the earth be shaken!)*

<sup>2</sup> The Lord is great in Zion; and high above all peoples.

<sup>3</sup> Acknowledge they to thy great name, for it is fearedful and holy; *(Praise they thy great name, for it is fearful, and holy, or for it is to be revered, for it is holy.)*

<sup>4</sup> and the honour of the king loveth doom. Thou hast made ready *(ad)dressings;* thou hast made doom and righteousness in Jacob. *(and mighty; and, O King, thou loveth justice. Thou hast prepared directions, that is, laws, and commands, for us; thou hast made justice and righteousness in Jacob.)*

<sup>5</sup> Enhance ye our Lord God; and worship ye (*at*) the stool of his feet, for it is holy. (*Exalt ye the Lord our God; and worship ye, or bow ye down, at the stool of his feet, for he is holy.*)

<sup>6</sup> Moses and Aaron *were* among his priests; and Samuel *was* among them that inwardly call his name. They inwardly called the Lord, and he heard them; (*Moses and Aaron were among his priests; and Samuel was among those who called on his name. They called on the Lord, and he answered them;*)

<sup>7</sup> in a pillar of cloud he spake to them. They kept his witnessings; and the commandment which he gave to them. (*he spoke to them from the pillar of cloud. They obeyed his laws, and his commandments, which he gave to them.*)

<sup>8</sup> Our Lord God, thou heardest them; God, thou were merciful to them, and thou tookest vengeance on all their findings. (*Lord our God, thou answeredest them; God, thou were merciful to them, even though thou punished them for all their sins.*)

<sup>9</sup> Enhance ye our Lord God, and worship ye in his holy hill; for our Lord God is holy. (*Exalt ye the Lord our God, and worship ye at his holy hill or and bow ye down towards his holy hill; for the Lord our God is holy.*)

## PSALM 100

<sup>1</sup> A psalm to acknowledge. All earth, sing ye heartily to God; (*A song of thanksgiving. All the earth, sing ye heartily to God;*)

<sup>2</sup> serve ye the Lord in gladness. Enter ye in his sight in full out joying. (*serve ye the Lord with gladness. Enter ye before him with rejoicing.*)

<sup>3</sup> Know ye, that the Lord himself is God; he made us, and not we made us. His people, and the sheep of his pasture, (*Know ye, that the Lord himself is God; he made us, and we did not make ourselves or and we belong to him. So let his people, and the sheep of his pasture,*)

<sup>4</sup> enter ye into his gates in acknowledging; *enter ye into* his porches, acknowledge ye to him in hymns. Praise ye his name, (*enter ye his gates with praise, or thanksgiving; enter ye into his courtyards with hymns of praise. Thank ye him, and bless ye his name or and praise ye his name,*)

<sup>5</sup> for the Lord is sweet, his mercy is[*into*] without end; and his truth is in generation and into generation. (*for the Lord is good, his love is forever; and his faithfulness is for all generations.*)

## PSALM 101

<sup>1</sup> *The psalm of David.* Lord, I shall sing to thee; mercy and doom. I shall sing, (*A song by David. Lord, I shall sing of love and justice or I shall sing of mercy and judgement. I shall sing unto thee,*)

<sup>2</sup> and I shall understand in a way without wem; when thou shalt come to me. I went perfectly in the innocence of mine heart; in the middle of mine house. (*and I shall go on the way without blemish, or without fault; but when shalt thou come to me? I shall go about with purity in the midst of my house; yea, in the innocence of my heart.*)

<sup>3</sup> I setted not forth before mine eyes an unjust thing; I hated them that made trespassings. (*I shall not set any impure thing before my eyes; I hate those who trespass, but I know, that that shall not cleave to me.*)

<sup>4</sup> A shrewd heart cleaved not to me; I knew not a wicked man bowing away from me. (*I shall turn away from anyone with a depraved heart; and I shall not have any dealings with the wicked.*)

<sup>5</sup> I pursued him that backbited privily his neighbour. With the proud eye and an heart unable to be filled; I ate not with this. (*I shall silence anyone who privately, or secretly, backbiteth his neighbour. And I shall not eat with anyone who hath a proud eye, and a heart unable to be filled, or ever satisfied.*)

<sup>6</sup> Mine eyes *were* to the faithful men of earth, that they sit with me; he that went in a way without wem, ministered to me. (*But I look favourably upon those who be faithful, or loyal, and they shall sit with me; and he who goeth on the way without blemish, or without fault, shall serve me or shall be my servant.*)

<sup>7</sup> He that doeth pride, shall not dwell in the middle of mine house; he that speaketh wicked things, served not in the sight of mine eyes. (*He who hath pride, shall not live in the midst of my house; he who speaketh wicked things, shall not serve me or shall not be my servant.*)

<sup>8</sup> In the morrowtide I killed all the sinners of earth; that I should lose from the city of the Lord all men working wickedness. (*In the morning or Morning after morning, I shall*

*kill all the sinners of the land; yea, I shall destroy all who do wickedness in the city of the Lord.)*

## PSALM 102

<sup>1</sup> *The prayer of a poor man, when he was anguished, and shedded out his speech before the Lord. Lord, hear thou my prayer; and my cry come to thee. (A prayer of a poor man, when he was anguished, and poured out his words before the Lord. Lord, hear thou my prayer; and let my cry come unto thee.)*

<sup>2</sup> *Turn not away thy face from me; in whatever day I am troubled, bow down thine ear to me. In whatever day I shall inwardly call thee; hear thou me swiftly. (Turn not away thy face from me; on whatever day I am troubled, bow down thy ear to me. On whatever day that I shall call to thee, please swiftly answer thou me.)*

<sup>3</sup> *For my days have failed as smoke; and my bones have dried up as croutons/as cracklings, either (the) leav(ing) (s) of fry(ing). (For my days have vanished like smoke; and my bones have dried up like croutons.)*

<sup>4</sup> *I am smitten as hay, and mine heart (hath) dried up; for I have forgotten to eat my bread. (I am beaten down like dry grass; and I have forgotten to eat my food.)*

<sup>5</sup> *Of the voice of my wailing; my bone cleaved to my flesh. (My voice wail(eth); for my bones cleave to my flesh.)*

<sup>6</sup> *I am made like a pelican of (the) wilderness; I am made as a night crow in an house.*

<sup>7</sup> *I waked; and I am made as a solitary sparrow in the roof. (I lie awake; and I am like a solitary sparrow on the rooftop.)*

<sup>8</sup> *All day mine enemies despised me; and they that praised me swore against me. (All day long my enemies despise me; and those who be angry with me or and those who mock me, conspire against me.)*

<sup>9</sup> *For I ate ashes as bread; and I meddled my drink with weeping. (For I have eaten ashes for food; and I have mixed my tears with my drink.)*

<sup>10</sup> *From the face of the ire of thine indignation; for thou raising me [up] hast hurtled me down. (All because of thy anger; and thy indignation; for first thou hast raised me up, and then thou hast hurtled me down.)*

<sup>11</sup> *My days bowed away as a shadow; and I waxed dry as hay. (My days disappeared like a shadow; and I am dried up like the hay, or the grass.)*

<sup>12</sup> *But, Lord, thou dwellest [into] without end; and thy memorial in generation and into generation. (But, Lord, thou livest forever; and shalt be remembered by all generations.)*

<sup>13</sup> *Lord, thou rising up, shalt have mercy on Zion, (or Lord, thou shalt rise up, and have mercy on Zion); for the time to have mercy thereof cometh, for the time cometh.*

<sup>14</sup> *For the stones thereof pleased thy servants; and they shall have mercy on the land thereof. (For its stones pleased thy servants; and they even love its dust.)*

<sup>15</sup> *And, Lord, heathen men shall dread thy name; and all kings of earth shall dread thy glory. (And, Lord, the heathen shall fear thy name; and all the kings of the earth shall fear thy glory.)*

<sup>16</sup> *For the Lord hath built [up] Zion; and he shall be seen in his glory. (And when the Lord buildeth up Zion again; he shall be seen in all his glory.)*

<sup>17</sup> *He beheld on the prayer of meek men; and he despised not the prayer of them. (He heareth the prayers of the humble; and he did not despise their prayers.)*

<sup>18</sup> *Be these things written in another generation; and the people that shall be made shall praise the Lord. (These things be written for another generation; and then those people, yet to be, shall praise the Lord.)*

<sup>19</sup> *For he beheld from his high holy place; the Lord looked from heaven into earth (or the Lord looked down from heaven onto the earth).*

<sup>20</sup> *For to hear the wailings of fettered men; and for to unbind the sons of slain men.*

<sup>21</sup> *That they tell in Zion the name of the Lord; and his praising in Jerusalem. (So that they tell out the Lord's name in Zion; and his praises in Jerusalem.)*

<sup>22</sup> *In gathering together peoples into one; and kings, that they serve the Lord. (Yea, when all peoples, and kingdoms, shall be gathered together into one, to serve the Lord.)*

<sup>23</sup> *It answered to him in the way of his virtue; Tell thou to me the fewness of my days. (But he hath weakened my strength along the way; he hath shortened my days.)*

<sup>24</sup> *Again-call thou not me in the middle of my days; thy years be in generation and into generation. (Please do not call me back in the middle of my days; thy years last or continue for all generations.)*

<sup>25</sup> *Lord, thou foundedest the earth in the beginning; and (the) heavens be the works of thine hands.*

<sup>26</sup> Those shall perish, but thou dwellest perfectly; and all shall wax old as a cloth. And thou shalt change them as a covering, and those shall be changed; *(They shall perish, but thou shalt live forever; all of them shall grow old like a cloak. And thou shalt change them like a covering, and they shall be changed.)*

<sup>27</sup> but thou art the same thyself, and thy years shall not fail. *(but thou thyself art the same, and thy years shall have no end.)*

<sup>28</sup> The sons of thy servants shall dwell; and the seed of them shall be (ad)dressed, (or directed), into the world. *(The sons and daughters of thy servants shall live; and their children shall be secure before thee or and their descendants shall be established before thee.)*

## PSALM 103

<sup>1</sup> *A psalm of David. (A song by David.)* My soul, bless thou the Lord, and all things that be within me, bless his holy name.

<sup>2</sup> My soul, bless thou the Lord; and do not thou forget all the yieldings of him. *(My soul, bless thou the Lord; and do not thou forget about all his gifts to thee.)*

<sup>3</sup> Which doeth mercy to all thy wickednesses; which healeth all thy sicknesses. *(Who showeth mercy to all thy sins, or all thy wickednesses; who healeth all thy sicknesses.)*

<sup>4</sup> Which again-buyeth thy life from death; which crowneth thee in mercy and merciful doings. *(Who redeemeth thy life from death; who crowneth thee with love and merciful doings.)*

<sup>5</sup> Which [ful] filleth thy desire in goods; thy youth shall be renewed as the youth of an eagle. *(Who fulfilleth thy desires with good things; thy youth shall be renewed like the youth of an eagle.)*

<sup>6</sup> The Lord doing mercies; and doom, to all men suffering wrong. *(The Lord giveth mercy, and justice, to all who suffer wrong.)*

<sup>7</sup> He made his ways known to Moses; his wills to the sons of Israel *(or his deeds to the Israelites).*

<sup>8</sup> The Lord is a merciful doer, and merciful in will, *(or The Lord is a giver of love, and a giver of mercy);* long abiding, and much merciful.

<sup>9</sup> He shall not be wroth [into] without end; and he shall not threaten [into] without end. *(He shall not be angry forever; and he shall not threaten forever.)*

<sup>10</sup> He did not to us after our sins; neither he yielded to us after our wickednesses. *(He did not do to us what we deserved for our sins; nor did he punish us for all our wickednesses.)*

<sup>11</sup> For by the highness of heaven from earth; he made strong his mercy on men dreading him. *(For as high as the heavens be above the earth, is how strong his love is, for those who fear him or for those who revere him.)*

<sup>12</sup> As much as the east is from the west; he made [a] far our wickednesses from us.

<sup>13</sup> As a father hath mercy on his sons, the Lord had mercy on men dreading him; *(Like a father hath love for his sons and daughters, so the Lord hath love for those who fear him or for those who revere him;)*

<sup>14</sup> for he knew our making. He bethought that we be dust *(or He remembered that we be but dust),*

<sup>15</sup> a man is as hay; his day[s] shall flower out so as a flower of the field. *(for a person's days (be) like the hay, (or the grass); and he shall flower out like the flowers in the field.)*

<sup>16</sup> For the spirit shall pass in him, and it shall not abide; and it shall no more know his place. *(For the wind passeth over it, and it shall not remain there long; and then its place shall know it no more.)*

<sup>17</sup> But the mercy of the Lord is from without beginning, and till into without end; on men dreading him. And his rightfulness is into the sons of sons; *(But the Lord's love is without beginning, and without end; for those who fear him or for those who revere him. And his righteousness shall never fail the children of their children.)*

<sup>18</sup> to them that keep his testament. And be mindful of his commandments; to do those. *(yea, they who keep his covenant; and who remember his commandments, and who do them.)*

<sup>19</sup> The Lord hath made ready his seat in heaven; and his realm shall be lord of all. *(The Lord hath prepared his throne in heaven; and he shall rule over all as their King.)*

<sup>20</sup> Angels of the Lord, bless ye the Lord; ye mighty in virtue, doing his word, to hear the voice of his words. *(Angels of the Lord, bless ye the Lord; ye mighty and strong, who do his word, yea, ye who obey him.)*

<sup>21</sup> All virtues of the Lord, bless ye the Lord; ye ministers of him, that do his will. (*All the hosts of the Lord, bless ye the Lord; ye who be his servants, who do his will.*)

<sup>22</sup> All works of the Lord, bless ye the Lord, in each place of his lordship; my soul, bless thou the Lord. (*All his creatures, bless ye the Lord, everywhere that he ruleth; my soul, bless the Lord!*)

## PSALM 104

<sup>1</sup> My soul, bless thou the Lord; my Lord God, thou art magnified greatly. Thou hast clothed acknowledging and fairness; (*My soul, bless thou the Lord; my Lord God, thou art greatly magnified. Thou art clothed with majesty and glory;*)

<sup>2</sup> and thou art clothed with light, as with a cloth. And thou stretchest forth heaven as a skin; (*and thou art clothed with light, like with a cloak. And thou stretchest forth, or spreadest out, the heavens like a tent;*)

<sup>3</sup> and thou coverest with waters the higher parts thereof. Which settest a cloud thy ascending; which goest on the feathers of winds. (*and thou layest the beams of thy chambers upon the waters. Thou who makest a cloud thy chariot; and who goest upon the wings of the wind.*)

<sup>4</sup> Which makest spirits thine angels; and thy ministers (*a*) burning fire. (*Who makest the winds to be thy messengers; and flames of fire, or flashes of lightning, to be thy servants.*)

<sup>5</sup> Which hast founded the earth on his stableness; it shall not be bowed into the world of world. (*Who hast set the earth on its foundations; yea, it shall never be moved, or shaken.*)

<sup>6</sup> The depth of waters as a cloth is the clothing thereof; waters shall stand on hills. (*The depth of waters, like a cloak, is its clothing; and the waters rose above, or covered, the mountains.*)

<sup>7</sup> Those shall flee from thy blaming; men shall be afear'd of the voice of thy thunder. (*The waters fled from thy rebuke; they were afraid of the sound of thy thunder.*)

<sup>8</sup> Hills go up, and fields go down; into the place which thou hast founded to those. (*They went up over the mountains, and down into the valleys; to the place which thou hast prepared for them.*)

<sup>9</sup> Thou hast set a term, which they shall not pass (*over*); neither those shall be turned (*again*), for to cover the earth (*nor shall they ever return, to cover the earth*).

<sup>10</sup> And thou sendest out wells into great valleys (*or And thou sendest forth springs in the great valleys*); (*and the*) waters shall pass betwixt the midst of (*the*) hills.

<sup>11</sup> All the beasts of the field shall drink; wild asses shall abide in their thirst, *that is, to be filled in their thirst.* (*All the beasts of the field shall drink from these waters; the wild donkeys shall quench their thirst there.*)

<sup>12</sup> [*The*] Birds of the air shall dwell on those; from the midst of the stones they shall give voices. (*The birds of the air shall live on trees nearby; from the midst of the leaves they shall give out their voices.*)

<sup>13</sup> And thou moistest [*the*] hills of their higher things; the earth shall be [*ful*] filled of the fruit of thy works. (*And thou waterest the hills from thy high places; and the earth shall be filled full with the fruit of thy works.*)

<sup>14</sup> And thou bringest forth hay to beasts; and herb to the service of men. That thou bring forth bread (*out*) of the earth; (*And thou bringest forth hay, or grass, for the beasts; and plants for service to people. So that thou bring forth food from the earth;*)

<sup>15</sup> and that wine make glad the heart of men. That he make glad the face with oil; and that bread make steadfast the heart of man. (*and wine to make the hearts of people glad. And oil to make their faces shine; and bread to make their hearts strong.*)

<sup>16</sup> The trees of the field shall be [*ful*]-filled, and the cedars of the Lebanon, which he planted; (*The trees of the field be filled full with sap, and the cedars of Lebanon, which he planted;*)

<sup>17</sup> sparrows shall make nest there. The house of the gyrfalcon is the leader of those; (*the sparrows make their nests there; and the homes of the gyrfalcons be on the tops of them.*)

<sup>18</sup> high hills be refuge to harts; the stone is refuge to urchins. (*The high hills, or the mountains, be a refuge for the harts; and the stones be a refuge for the conies, or the rock badgers.*)

<sup>19</sup> He made the moon into times; the sun knew his going down. (*Thou hast made the moon for telling times, or months; and the sun, it knoweth its time to go down, and when to set.*)

<sup>20</sup> Thou hast set darkneses, and night is made; all beasts of the wood shall go therein.

<sup>21</sup> Lions' whelps roaring for to ravish (*prey*); and to seek of God meat to themselves. (*The lions' whelps roar while they hunt the prey; seeking food for themselves from God.*)

<sup>22</sup> The sun is risen, and those be gathered together; and those shall be set (*down*) in their couches. (*Then the sun riseth, and they be gathered together; and they return to their dens.*)

<sup>23</sup> A man shall go out to his work; and to his working, till to the eventide. (*A man goeth out to his work; and doeth his labour, until the evening.*)

<sup>24</sup> Lord, thy works be magnified full much, thou hast made all things in wisdom; the earth is filled with thy possession(s). (*Lord, thou hast made a great many things, thou hast made all things by thy wisdom; the earth is filled with thy creatures.*)

<sup>25</sup> This sea is great and large to hands; there be creeping beasts, of which is no number. Little beasts with [*the*] great; (*The sea is great, and too large to hold in our hands; and in it be creeping things of which there is no number. Yea, little beasts with the great.*)

<sup>26</sup> ships shall pass there. This dragon which thou hast formed, for to scorn him. (*Ships pass there; and that dragon, or Leviathan, which thou hast formed, playeth there.*)

<sup>27</sup> All things abide of thee; that thou give to them meat in time. (*All things wait for thee; to give them their food at the proper time.*)

<sup>28</sup> When thou shalt give to them, they shall gather; when thou shalt open thine hand, all things shall be filled with goodness. (*What thou givest to them, they gather up; when thou openest up thy hand, they be filled with good things.*)

<sup>29</sup> But when thou shalt turn away thy face, they shall be troubled; thou shalt take away the spirit of them, and they shall fail; and they shall turn again into their dust. (*But when thou turnest away thy face, they be troubled; and when thou takest away their breath, they fail; and then they return to the dust from whence they came.*)

<sup>30</sup> Send out thy spirit, and they shall be formed of the new/and they shall be reformed of new; and thou shalt renew the face of the earth. (*Give thou them breath, and they shall be formed anew; yea, thou shalt renew the face of all the earth.*)

<sup>31</sup> The glory of the Lord be into the world; the Lord shall be glad in his works. (*May the glory of the Lord be forever; may the Lord be satisfied with, or happy over, his works.*)

<sup>32</sup> Which beholdeth the earth, and maketh it to tremble; which toucheth hills, and those smoke. (*Who looketh upon the earth, and maketh it to tremble; who toucheth the hills, and they smoke.*)

<sup>33</sup> I shall sing to the Lord in my life; I shall say psalm to my God, as long as I am. (*I shall sing to the Lord all my life; yea, I shall sing psalms, or songs of praise, to my God, as long as I am.*)

<sup>34</sup> My speech be merry to him/My speech be mirth to him; forsooth I shall delight in the Lord. (*May my words please him; for my delight is in the Lord.*)

<sup>35</sup> Sinners fail from the earth, and wicked men fail, so that they be not; my soul, bless thou the Lord. (*May the sinners perish from the earth, and the wicked fail, so that they be not; but my soul, bless thou the Lord.*)

## PSALM 105

<sup>1</sup> Alleluia. Acknowledge ye to the Lord, and inwardly call ye his name; tell ye his works among heathen men<sup>\*</sup>. (*Alleluia. Give ye thanks to the Lord, and call ye on his name; tell ye about his works among the heathen.*)

<sup>2</sup> Sing ye to him, and say ye psalm to him, and tell ye all his marvels (*or and tell ye of all his marvellous deeds*);

<sup>3</sup> be ye praised in his holy name. The heart of men seeking the Lord be glad; (*glory ye in his holy name. Let the hearts of the people seeking the Lord be glad.*)

<sup>4</sup> seek ye the Lord, and be ye confirmed; seek ye ever[*more*] his face. (*seek ye the Lord, who is your strength; seek ye his face forevermore.*)

<sup>5</sup> Have ye mind on his marvels, which he did; on his great wonders, and dooms of his mouth. (*Remember the marvellous deeds, which he hath done; and the judgements, which came forth from his mouth.*)

<sup>6</sup> The seed of Abraham, his servant; the sons of Jacob, his chosen man. (*Ye descendants of his servant Abraham; ye sons and daughters of his chosen man Jacob.*)

<sup>7</sup> He is our Lord God; his dooms be in all the earth. (*He is the Lord our God; his judgements be for all the earth.*)

\* **PSALM 105:1** Compare Psalm 105:1-15 to 1st Chronicles 16:8-22.

<sup>8</sup> He was mindful of his testament into the world; of the word which he commanded into a thousand generations. (*He shall remember his covenant forever; yea, the word which he commanded to a thousand generations.*)

<sup>9</sup> Which he disposed to Abraham; and of his oath to Isaac. (*The covenant which he made with Abraham; and his oath to Isaac.*)

<sup>10</sup> And he ordained it to Jacob into a commandment; and to Israel into everlasting testament. (*And he ordained it to Jacob for a law; yea, to Israel for an everlasting covenant.*)

<sup>11</sup> And he said, I shall give to thee the land of Canaan; the cord of your heritage (*or yea, your possession, your inheritance.*)

<sup>12</sup> When they were in a little number; and the comelings of them were full few. (*When they were little in number; yea, very few, and newcomers, or strangers, in that land.*)

<sup>13</sup> And they passed from folk into folk; and from a realm into another people. (*And they went from one nation to another; and from one kingdom to another.*)

<sup>14</sup> He left not a man to annoy them; and he chastised kings for them. (*He did not let anyone harm them; and he admonished, or warned, kings about them.*)

<sup>15</sup> (*Saying*), Do not ye touch my christs; and do not ye do wickedly among my prophets. (*Saying, Do not ye touch my anointed servants; and do not ye harm my prophets.*)

<sup>16</sup> And God called hunger on earth (*or And God called for hunger, or a famine, on the earth*); and he wasted all the steadfastness of bread.

<sup>17</sup> He sent a man before them; Joseph was sold into a servant (*or Joseph was sold as a slave*).

<sup>18</sup> They made low his feet in fetters, iron passed by his soul; (*They put his feet in fetters, and an iron collar around his neck;*)

<sup>19</sup> till the word of him came. The speech of the Lord enflamed him; (*until the word of the Lord came as predicted. The word of the Lord proved him right;*)

<sup>20</sup> the king sent and unbound him; the prince of peoples sent and delivered him. (*then the king sent and unbound him; yea, the ruler of the nations sent word, and set him free.*)

<sup>21</sup> He ordained him lord of his house; and prince of all his possession. (*He ordained him lord of his house; and the ruler of all his possessions.*)

<sup>22</sup> That he should learn his princes as himself (*or And that he should teach his leaders, or his officials, as he desired*); and that he should teach his eld men prudence.

<sup>23</sup> And Israel entered into Egypt; and Jacob was a comeling in the land of Ham. (*And then Jacob, or Israel, came down to Egypt; and he was a newcomer, or a stranger, in the land of Ham.*)

<sup>24</sup> And God increased his people greatly; and made them steadfast on his enemies. (*And God greatly increased his people; and he made them stronger than their enemies.*)

<sup>25</sup> He turned the heart of them, that they hated his people; and did guile against his servants. (*And then he turned the hearts of their enemies, so that they hated his people; and they were deceitful with his servants.*)

<sup>26</sup> He sent Moses, his servant; [*and*] that Aaron, whom he chose.

<sup>27</sup> He putted in them (*to tell and to do*) the words of his miracles; and of his great wonders in the land of Ham. (*And they told of his miracles beforehand; and then they performed his great wonders in the land of Egypt.*)

<sup>28</sup> He sent darknesses, and made (*it*) dark; and he made not bitter his words. (*He sent darkness, and all the land was made dark; but still the Egyptians resisted his commands.*)

<sup>29</sup> He turned the waters of them into blood; and he killed the fishes of them.

<sup>30</sup> And the land of them gave paddocks; in the privy places of the kings of them. (*And their land brought forth frogs; even the king's private rooms were filled with them.*)

<sup>31</sup> God said, and a flesh fly came; and gnats in all the coasts of them. (*And God spoke, and then swarms of flies came; and gnats as well, in all their coasts.*)

<sup>32</sup> He setted their rains (*into*) hail; (*and*) fire burning in the land of them.

<sup>33</sup> And he smote the vines of them, and the fig trees of them; and all-brake the trees of the coasts of them.

<sup>34</sup> He said, and the locust(s) came; and a bruchus of which (*there*) was no number (*or and innumerable bruchi*).

<sup>35</sup> And it ate all the hay in the land of them; and it ate all the fruit of the land of them. (*And they ate all the plants in their land; and they ate all the fruit of their land.*)

<sup>36</sup> And he killed each the first engendered thing in the land of them (*or And he killed all their first-born in their land*); the first fruits of all the travail of them.

<sup>37</sup> And he led out them with silver and gold; and none was sick in the lineages of them. *(And he led them out with silver and gold; and no one was weak, or feeble, in all their tribes.)*

<sup>38</sup> Egypt was glad in the going out of them; for the dread of them lay on Egyptians. *(The Egyptians were glad that they left; for the Egyptians feared them.)*

<sup>39</sup> He spreaded abroad a cloud, into the covering of them *(or for their covering);* and *(a) fire,* that it shined to them by night.

<sup>40</sup> They asked, and a curlew came; and he *[ful]* filled them with the bread of heaven. *(They asked for food, and the curlews came; and then he fulfilled them with bread, or manna, from heaven.)*

<sup>41</sup> He brake the stone, and waters flowed; floods went forth in the dry place. *(He broke open a rock, and waters flowed out; yea, a river went forth there in the desert, or in the wilderness.)*

<sup>42</sup> For he was mindful of his holy word; which he had *(said)* to Abraham, his servant. *(For he remembered his solemn promise; which he had made to his servant Abraham.)*

<sup>43</sup> And he led out his people in full out joying; and his chosen men in gladness. *(And so he led out his people rejoicing; and his chosen in gladness.)*

<sup>44</sup> And he gave to them the countries of heathen men; and they had in possession the travails of *(other)* peoples. *(And he gave them the countries of the heathen; and they had in possession what other peoples had toiled for, or had worked so hard for.)*

<sup>45</sup> That they keep his justifying; and keep his law. *(So that they would obey his statutes; and obey his laws.)*

## PSALM 106

<sup>1</sup> *Alleluia.* Acknowledge ye to the Lord, for he is good; for his mercy *is[into]* without end. *(Alleluia. Give ye thanks to the Lord, for he is good; for his love is forever.)*

<sup>2</sup> Who shall speak *(of)* the powers of the Lord; shall make known all his praisings? *(Who shall speak of the Lord's powers? who shall make known all his praises? or who shall make known all the praises that he is due?)*

<sup>3</sup> Blessed be they that keep doom; and do rightfulness in all time. *(Happy be they who obey his commands, or his judgements; and who always do what is right.)*

<sup>4</sup> Lord, have thou mind on us, in the good pleasure of thy people; visit thou us in thine health. *(Lord, remember me when thou helpst thy people; include me in their salvation, or in their deliverance.)*

<sup>5</sup> To see in the goodness of thy chosen men, to be glad in the gladness of thy folk; that thou be praised with thine heritage. *(So that I may see the goodness of thy chosen people, and that I be glad, or rejoice, in the gladness of thy nation; and so that I may have glory with thy inheritance.)*

<sup>6</sup> We have sinned with our fathers; we have done unjustly, we have done wickedness. *(We have all sinned like our forefathers; we have all done unjustly, we have all done wickedness.)*

<sup>7</sup> Our fathers in Egypt understood not thy marvels; they were not mindful of the multitude of thy mercy. And they going into the sea, into the Red Sea, stirred *(him)* to wrath; *(Our forefathers in Egypt did not understand thy marvellous deeds; they did not remember thy many loving deeds. And they stirred thee to anger, or they rebelled against thee, at the sea, yea, at the Red Sea, or the Sea of Reeds;)*

<sup>8</sup> and he saved them for his name, that he should make known his power. *(but still he saved them for the sake of his name, so that he could make known his power.)*

<sup>9</sup> And he parted the Red Sea, and it was dried; and he led forth them in the depths of waters, as in desert. *(And he parted the Red Sea, or the Sea of Reeds, and it dried up; and he led them forth through the depths of the waters, as though through the wilderness.)*

<sup>10</sup> And he saved them from the hand of haters; and he again-bought them from the hand of the enemy *(or and he redeemed them from the power of the enemy).*

<sup>11</sup> And the waters covered men troubling them; one of them abode not. *(And then the waters covered the men who troubled them; yea, not one of them was left alive.)*

<sup>12</sup> And they believed to his words; and they praised the praising of him. *(And they believed in his promises; and they sang his praises.)*

<sup>13</sup> They had soon done, *(that)* they forgot his works; and they abided not his counsel. *(But soon they had forgotten all his works; and they did not wait for his counsel.)*

<sup>14</sup> And they coveted covetousness in desert *(or And they were utterly insatiable in the wilderness);* and tempted God in a place without water.

<sup>15</sup> And he gave to them the asking of them; and he sent fullness into the souls of them. *(And so he gave them what they asked for; but he also sent leanness, that is, sickness, into their bodies.)*

<sup>16</sup> And they wrathed *(against)* Moses in the castles; *(and against)* Aaron, the holy *(man)* of the Lord. *(And they envied Moses in their tents; and also Aaron, the holy man of the Lord.)*

<sup>17</sup> The earth was opened, and swallowed [down] Dathan; and covered on the congregation of Abiram. *(And the earth opened up, and swallowed Dathan; and it covered up the company, or the family, of Abiram.)*

<sup>18</sup> And fire burnt on high in the synagogue of them; flame burnt [the] sinners. *(And fire burned on high throughout their company, or their congregation; yea, the flame burned up the sinners.)*

<sup>19</sup> And they made a calf in Horeb; and worshipped a molten image. *(And then they made a golden calf at Sinai; and so they worshipped a cast image.)*

<sup>20</sup> And they changed their glory; into the likeness of a calf eating hay. *(And they exchanged the glory of God; for the metal likeness of a calf that eateth grass.)*

<sup>21</sup> They forgot God, that saved them, that did great works in Egypt, *(They forgot their God, who saved them, and who did great works in Egypt.)*

<sup>22</sup> marvels in the land of Ham; fearful things in the Red Sea. *(yea, marvellous deeds in the land of Ham; and fearful things in the Red Sea, or the Sea of Reeds.)*

<sup>23</sup> And God said, that he would lose them; *(and he would have)*, if Moses, his chosen man, had not stood in the breaking of his sight. That he should turn away his ire; lest he lost them. *(And God said, that he would destroy them; and he would have, if Moses, his chosen man, had not stood in the gap, or the breach, before him; so that he would turn away his anger; lest it destroy the people.)*

<sup>24</sup> And they had the desirable land for nought, *(for)* they believed not to his word, *(And they considered the desirable land as worth nothing, for they did not believe his promise.)*

<sup>25</sup> and they grutched in their tabernacles *(or and they grumbled in their tents)*; *(and)* they heard not the voice of the Lord.

<sup>26</sup> And he raised his hand on them; to cast down them in desert. *(And he raised up his hand against them; to throw them down in the wilderness.)*

<sup>27</sup> And to cast away their seed in nations; and to lose them in countries. *(And to scatter their descendants among the nations; and so to let them die in foreign, or strange, lands.)*

<sup>28</sup> And they made sacrifice to Baalpeor; and they ate the sacrifices of dead beasts. *(And then they sacrificed to Baalpeor; and they ate the sacrifices offered to dead, or lifeless, gods.)*

<sup>29</sup> And they wrathed God in their findings; and falling, *either death*, was multiplied in them. *(And they angered God with their deeds; and many died from the plague.)*

<sup>30</sup> And Phinehas stood, and pleased God; and the vengeance ceased. *(But then Phinehas stood up, and pleased God; and the plague ceased.)*

<sup>31</sup> And it was areckoned to him to rightfulness; in generation and into generation, till into without end. *(And it was counted unto him as righteousness; throughout all generations, forever.)*

<sup>32</sup> And they wrathed God at the waters of against-saying; and Moses was travailed for them, *that is, troubled in soul*, *(And then they angered God again, this time at the waters of Meribah; and Moses was travailed for them, that is, his soul was troubled over them, or and Moses was in great trouble because of them.)*

<sup>33</sup> for they made bitter his spirit, and he parted in his lips. *(for they made his spirit so bitter; that he spoke rashly with his lips.)*

<sup>34</sup> They lost not [the] heathen men; which the Lord said to them *(to do)*. *(And they did not destroy the heathen; which the Lord had commanded them to do.)*

<sup>35</sup> And they were meddled among heathen men, and learned the works of them; *(Indeed, they were mixed in among the heathen, and learned all their ways;)*

<sup>36</sup> and served the graven images of them; and it was made to them into cause of stumbling. *(and served their carved idols; and that became their falling, or their trap.)*

<sup>37</sup> And they offered their sons, and their daughters, to fiends. *(And they sacrificed their sons and their daughters, to demons and to devils.)*

<sup>38</sup> And they shedded out innocent blood, the blood of their sons and of their daughters; which they sacrificed to the graven images of Canaan. And the earth was slain in bloods, *(And so they shed innocent blood, the blood of their own sons and daughters; whom they sacrificed to the carved idols of Canaan. And the earth was polluted with their children's blood.)*

<sup>39</sup> and was defouled in the works of them; and they did fornication in their findings. *(and they were defiled by their works; and they wantonly abandoned God with their deeds.)*

<sup>40</sup> And the Lord was wroth by strong vengeance against his people; and he had abomination of his heritage. *(And the Lord grew more and more angry in his fury against his people; and he had abomination for his own inheritance.)*

<sup>41</sup> And he betook them into the hands of heathen men; and they that hated them, were lords of them. *(And he delivered them into the hands of the heathen; and so they who hated them, were their lords.)*

<sup>42</sup> And their enemies did tribulation to them, and they were meeked under the hands of enemies; *(And their enemies troubled them or oppressed them, and they were humbled at the hands of their enemies;)*

<sup>43</sup> oft he delivered them. But they wrathed him in their counsel; and they were made low in their wickednesses. *(and often he rescued them. But then they stirred him to anger again with their deeds or But still they chose to rebel against him; and so they were brought down low for their wickednesses.)*

<sup>44</sup> And he saw, when they were set in tribulation; and he heard the prayer of them *(or and he heard their prayers).*

<sup>45</sup> And he was mindful of his testament; and it repented him by the multitude of his mercy. *(And he remembered his covenant with them; and he relented because of his great love.)*

<sup>46</sup> And he gave them into mercies; in the sight of all men, that had taken them. *(And he made the people, who had taken them captive, to have compassion for them.)*

<sup>47</sup> Our Lord God, make thou us safe; and gather together us from nations. That we acknowledge to thine holy name; and have glory in thy praising. *(Lord our God, save thou us; and gather us back from among the nations. So that we may give thanks to thy holy name; and receive glory in thy praising.)*

<sup>48</sup> Blessed be the Lord God of Israel from the world and till into the world; and all the people shall say, Be it done, be it done. *(Blessed be the Lord God of Israel forever and ever; and all the people shall say, Amen, amen.)*

## PSALM 107

<sup>1</sup> *Alleluia.* Acknowledge ye to the Lord, for he is good; for his mercy is into the world. *(Alleluia. Give ye thanks to the Lord, for he is good; for his love is forever.)*

<sup>2</sup> Say they, that be again-bought of the Lord; which he again-bought from the hand of the enemy, *(Say they, who were redeemed by the Lord; whom he rescued from the power of the enemy.)*

<sup>3</sup> from countries he gathered them together. From the rising of the sun, and from the going down; from the north, and from the sea. *(yea, he gathered them together from all the countries. From the rising of the sun, and from the going down of the same; from the north, and from the sea.)*

<sup>4</sup> They erred in wilderness, in a place without water; they found not way of the city of dwelling place. *(They wandered about in the desert, in a place without water; they could not find the way to a city to live in.)*

<sup>5</sup> They were hungry and thirsty; their soul(s) failed in them.

<sup>6</sup> And they cried to the Lord, when they were set in tribulation; and he delivered them from their needinesses. *(And they cried to the Lord, when they were in trouble; and he saved them from all their distress.)*

<sup>7</sup> And he led forth them into the right way; that they should go into the city of dwelling. *(And he led them forth by the right way; so that they came to a city to live in.)*

<sup>8</sup> The mercies of the Lord, acknowledge to him; and his marvels acknowledge to the sons of men. *(Give thanks to the Lord for his constant love; and for the marvellous deeds which he hath done, for the sons and daughters of men.)*

<sup>9</sup> For he [ful] filled a void man; and he filled with goods an hungry man. *(For he filleth the thirsty; and he filleth the hungry with good things to eat.)*

<sup>10</sup> God delivered men sitting in darkness, and in the shadow of death; and men imprisoned in beggary, and in iron(s).

<sup>11</sup> For they made bitter the speeches of God; and wrathed the counsel of the Highest. *(Because they had rebelled against the words of God; and had rejected the counsel of the Most High.)*

<sup>12</sup> And the heart of them was made meek in travails; and they were sick, and none was that helped *(them)*. *(And their hearts were made weary by their labour; and they were enfeebled, or weak, and there was no one to help them.)*

13 And they cried to the Lord, when they were set in tribulation; and he delivered them from their needinesses. (*And they cried to the Lord, when they were in trouble; and he saved them from all their distress.*)

14 And he led them out of darkneses, and [*the*] shadow of death; and brake the bonds of them.

15 The mercies of the Lord, acknowledge to him; and his marvels, *acknowledge* to the sons of men. (*Give thanks to the Lord for his constant love; and for the marvellous deeds which he hath done, for the sons and daughters of men.*)

16 For he all-brake [*the*] brazen gates; and he brake [*the*] iron bars. (*For he broke all the bronze gates; and the iron bars.*)

17 He up-took them from the way of their wickedness; for they were made low for their unrightfulnesses. (*And some were fools, and they went forth in their wicked ways; and they were made low for their unrighteousnesses.*)

18 The soul of them loathed all meat (*or They hated all kinds of food*); and they nighed unto the gates of death.

19 And they cried to the Lord, when they were set in tribulation; and he delivered them from their needinesses. (*And they cried to the Lord, when they were in trouble; and he saved them from all their distress.*)

20 He sent his word, and healed them; and delivered them from the perishings of them (*or and saved them from death*).

21 The mercies of the Lord, acknowledge to him; and his marvels to the sons of men. (*Give thanks to the Lord for his constant love; and for the marvellous deeds which he hath done, for the sons and daughters of men.*)

22 And offer they the sacrifice of praising; and tell they his works with full out joying. (*And offer they the sacrifice of praise; and tell they about his works with rejoicing.*)

23 They that go down into the sea in ships; and make working in many waters. (*And let others go down to the sea in ships; and do their work or and ply their trade in many waters.*)

24 They saw the works of the Lord; and his marvels in the depth. (*And they saw the works of the Lord; and his marvellous deeds in the depths of the sea.*)

25 He said, and the spirit of tempest stood; and the waves thereof were areared. (*He spoke, and the wind of the tempest stood still; and its waves were lifted up high.*)

26 They ascend till to heavens, and go down unto the depths; the soul of them failed in evils. (*They were lifted up to the heavens, and then brought down to the depths; and their souls failed because of their troubles, yea, they lost all hope, or all courage.*)

27 They were troubled, and they were moved as a drunken man; and all the wisdom of them was devoured. (*They were troubled, and they staggered around like drunken men; and all their wisdom, or all their skill, had fled.*)

28 And they cried to the Lord, when they were set in tribulation; and he led them out of their needinesses. (*And they cried to the Lord, when they were in trouble; and he saved them from all their distress.*)

29 And he ordained the tempest thereof into a soft wind, *either peaceability*; and the waves thereof were still(*ed*).

30 And they were glad, for those were still; and he led them forth into the haven of their will. (*And they were glad that all was still; and he led them forth into the haven of their desire, yea, into a safe harbour.*)

31 The mercies of the Lord, acknowledge to him; and his marvels to the sons of men. (*Give thanks to the Lord for his constant love; and for the marvellous deeds which he hath done, for the sons and daughters of men.*)

32 And enhance they him in the church of the people; and praise they him in the chair(s) of the elder men. (*And let them exalt him in the congregation of the people; and praise they him in the council of the elders.*)

33 He hath set floods into desert; and the outgoings of waters into thirst(y)(ground). (*He hath turned rivers into desert; and springs of water into thirsty ground.*)

34 *He hath set fruitful land into saltiness; for the malice of men dwelling therein. (He hath set fruitful land into a salty wasteland; because of the evil, or the wickedness, of the people who live there.)*

35 He hath set desert into ponds of waters; and [*the*] earth without water into [*the*] outgoings of waters. (*He hath turned the desert into pools of water; yea, the place without water into springs of water.*)

36 And he set there hungry men; and they made a city of dwelling. (*And he put the hungry there; and they made a city to live in.*)

<sup>37</sup> And they sowed fields, and planted vines; and made fruit of birth. (*And they sowed fields, and planted vines; and reaped a fruitful harvest.*)

<sup>38</sup> And he blessed them, and they were multiplied greatly (*or And he blessed them, and they were greatly multiplied*); and he made not less their work beasts.

<sup>39</sup> And they were made few; and were travailed of tribulation of evils and of sorrow. (*And then, they were made few; and were troubled with trials, and evils, and sorrow.*)

<sup>40</sup> Strife was shed out on princes; and he made them for to err without the way, and not in the way. (*And he poured out his contempt upon their enemies' leaders; and he made them to wander without a way, and to go not on the way.*)

<sup>41</sup> And he helped the poor man from poverty; and setted families as a sheep bringing forth lambs. (*But he helped the poor out of their poverty; and made families to be like sheep bringing forth lambs.*)

<sup>42</sup> Rightful men shall see, and shall be glad; and all wickedness shall stop his mouth. (*The upright shall see, and shall be glad; and all the wicked shall close their mouths.*)

<sup>43</sup> Who is wise, and shall keep these things; and shall understand the mercies of the Lord? (*Whoever is wise, shall think about these things; and then they shall understand the Lord's constant love.*)

## PSALM 108

<sup>1</sup> *The song of the psalm of David.* Mine heart is ready, God, mine heart is ready; I shall sing, and I shall say psalm in my glory\*. (*A psalm, yea, a song by David. God, my heart is ready, my heart is ready; I shall sing, yea, I shall sing a song.*)

<sup>2</sup> My glory, rise thou up, psaltery and harp, rise thou up; I shall rise up early. (*My spirit, rise thou up; lute and harp, rise thou up; yea, I shall rise up in the morning.*)

<sup>3</sup> Lord, I shall acknowledge to thee among peoples; and I shall say psalm to thee among nations. (*Lord, I shall praise thee, or I shall confess thee, or I shall give thanks to thee among the peoples; and I shall sing a song to thee among the nations, or among the heathen.*)

<sup>4</sup> For why, God, thy mercy is great on heavens; and thy truth is till to the clouds. (*For, O God, thy love reacheth above the heavens; and thy faithfulness up to the clouds.*)

<sup>5</sup> God, be thou enhanced above heavens; and thy glory over all earth. (*God, be thou exalted above the heavens; and let thy glory be over all the earth.*)

<sup>6</sup> That thy darlings be delivered, make thou safe with thy right hand, and hear [thou] me†; (*Save thy dear ones; yea, save thou us with thy right hand, and answer thou me.*)

<sup>7</sup> God spake in his holy (place). I shall make full out joy, and I shall part Shechem; and I shall mete the great valley of tabernacles. (*God spoke in his holiness or God spoke from his sanctuary, and he said, I shall rejoice, and I shall divide Shechem; and I shall measure out the Succoth Valley.*)

<sup>8</sup> Gilead is mine, and Manasseh is mine; and Ephraim is the up-taking of mine head. Judah is my king; (*Gilead is mine, and Manasseh is mine; Ephraim is my helmet, and Judah is my sceptre.*)

<sup>9</sup> Moab is the cauldron of mine hope. Into Idumea I shall stretch forth my shoe; aliens be made friends to me. (*But Moab is my washbowl. And I shall throw my shoes at Edom; and Philistia shall be made subject to me.*)

<sup>10</sup> Who shall lead me forth into a strong city; who shall lead me forth till into Idumea? (*Who shall lead me forth into the fortified city? who shall lead me unto Edom?*)

<sup>11</sup> Whether not thou, God, that hast put us away; and, God, shalt thou not go out in our virtues? (*Shalt not thou, God, even though thou hast cast us off, or rejected us? or shalt not thou, God, go out with our hosts, or our armies, any more?*)

<sup>12</sup> Give thou help to us (out) of tribulation; for the help of man is vain. (*Lord, give thou us help in the time of trouble; for the help of man is worthless, yea, but an empty hope.*)

<sup>13</sup> We shall make virtue in God; and he shall bring our enemies to nought. (*With God's help, we shall do valiantly or we shall have the victory; and he shall bring down our enemies into nothing.*)

## PSALM 109

<sup>1</sup> *To victory, the psalm of David.* God, hold thou not still my praising; (*For the choirmaster, a song by David. God of my praises, be thou not silent;*)

\* **PSALM 108:1** Compare Psalm 108:1-5 to Psalm 57:7-11. † **PSALM 108:6** Compare Psalm 108:6-13 to Psalm 60:5-12.

<sup>2</sup> for the mouth of the sinner, and the mouth of the guileful man, is opened on me. They spake against me with a guileful tongue. *(for the mouth of the sinner; and the mouth of the deceitful, were opened against me. Yea, they spoke against me with their lying tongues.)*

<sup>3</sup> and they (*en*)compassed me with words of hatred; and fought against me without cause. *(and they surrounded me with hateful words; and fought against me for no reason.)*

<sup>4</sup> For that thing that they should love me (*for*), they backbited me; but I prayed (*for them*).

<sup>5</sup> And they setted against me evils for goods *(or And they paid me back evil for good);* and hatred for my love.

<sup>6</sup> Ordain thou a sinner on him; and the devil stand on his right half. *(Ordain thou a sinner over my enemy; and let the devil stand at his right hand.)*

<sup>7</sup> When he is deemed, go he out condemned; and his prayer be made into sin. *(When he is judged, let him go out condemned; and let his prayer be made into sin.)*

<sup>8</sup> His days be made few; and another take his bishopric. *(Let his days be made few; and another take his office.)*

<sup>9</sup> *(Let)* His sons be made fatherless; and his wife a widow.

<sup>10</sup> His sons trembling be borne over, and beg; and be they cast out of their habitations. *(Let his sons and daughters be made vagrants, and go begging; yea, let them be thrown out of their dwelling places.)*

<sup>11</sup> An usurer seek all his chattel; and aliens ravish his travails. *(Let an usurer take away all his chattel, or his substance; and let foreigners, or strangers, take all that he hath worked for.)*

<sup>12</sup> None helper be to him; neither any be that have mercy on his motherless children. *(Let there be no one to help him; nor let anyone have mercy on his motherless children.)*

<sup>13</sup> His sons be made into perishing *(or Let all his sons and daughters die);* and the name of him be done away in one generation.

<sup>14</sup> The wickedness of his fathers come again into mind in the sight of the Lord; and the sin of his mother be not done away. *(Let the wickedness of his forefathers be remembered by the Lord; and let his mother's sin be not done away, or wiped out.)*

<sup>15</sup> Be they made ever[*more*] against the Lord; and the mind of them perish from earth. *(Let their sins be before the Lord forevermore; but let the remembrance of these people perish from all the earth.)*

<sup>16</sup> For that thing that he thought not to do mercy, and he pursued a poor man and a beggar; and to slay a man compunct in heart. *(Because he never thought to show mercy, or love, but he persecuted the poor and the needy; and he even killed the broken-hearted.)*

<sup>17</sup> And he loved cursing, and it shall come to him; and he would not blessing, and it shall be made far from him. *(And because he loved to curse others, now let it come to him; and because he delighted not to give anyone a blessing, now let it be made far from him.)*

<sup>18</sup> And he clothed cursing as a cloth, and it entered as water into his inner things; and as oil in his bones. *(He clothed himself in cursing, like with a cloak, and it entered into his inner things, like water; yea, like oil into his bones.)*

<sup>19</sup> Be it made to him as a cloth, with which he is covered; and as a girdle, with which he is ever[*more*] girded. *(Let it be made to him like a cloak, with which he is covered; yea, like a girdle, with which he is girded forevermore.)*

<sup>20</sup> This is the work of them that backbite me with the Lord; and that speak evils against my life. *(Let this be the reward of those who backbite me with the Lord; yea, those who speak evil against me.)*

<sup>21</sup> And thou, Lord God, do with me for thy name; for thy mercy is sweet. Deliver thou me, *(But thou, Lord God, do with me for the sake of thy name; for thy love is good. Save thou me.)*

<sup>22</sup> for I am needy and poor; and mine heart is troubled within me. *(for I am poor and needy; and my heart is troubled within me.)*

<sup>23</sup> I am taken away as a shadow, when it boweth away; and I am shaken away as locusts. *(I fade away like a shadow in the evening; and I am shaken off like a bug.)*

<sup>24</sup> My knees be made feeble with fasting; and my flesh was changed for oil. *(My knees be made weak with fasting; and my flesh wasteth away for lack of oil.)*

<sup>25</sup> And I am made (*a*) shame to them; they saw me, and moved their heads, *(or they saw me, and shook their heads).*

<sup>26</sup> My Lord God, help thou me; make thou me safe by thy mercy. *(My Lord God, help thou me; save thou me in thy mercy or save thou me because of thy love.)*

<sup>27</sup> And they shall know, that this is thine hand; and (*that*) thou, Lord, hast done it.

<sup>28</sup> And they shall curse, and thou shalt bless, they that rise against me, be shamed; but thy servant shall be glad. *(And they shall curse, but thou shalt bless, so let those who rise against me, be put to shame; but thy servant shall be glad.)*

<sup>29</sup> They that backbite me, be clothed with shame; and be they covered with their shame, as with a double cloth. *(Let those who backbite me, be clothed with shame; yea, let them be covered with their shame, like with a cloak.)*

<sup>30</sup> I shall acknowledge to the Lord greatly with my mouth; and I shall praise him in the middle of many men. *(With my mouth I shall greatly thank the Lord; yea, I shall praise him in the midst of many people.)*

<sup>31</sup> Which stood nigh on the right half of a poor man; to make safe my soul from pursuers. *(For he standeth close to the right hand of the poor; to save them from their pursuers, or their persecutors.)*

## PSALM 110

<sup>1</sup> *The psalm of David.* The Lord said to my Lord; Sit thou on my right side. Till I put thine enemies a stool of thy feet. *(A song by David. The Lord said to my lord, Sit thou at my right hand; until I make thy enemies into thy footstool.)*

<sup>2</sup> The Lord shall send out from Zion the rod of thy virtue; be thou lord in the midst of thine enemies. *(The Lord shall send out from Zion the sceptre, or the symbol, of thy strength; and thou shalt be the lord, or the ruler, in the midst of thy enemies.)*

<sup>3</sup> The beginning is with thee in the day of thy virtue, in the brightnesses of saints; I begat thee of the womb, before the day star. *(From the beginning, thy strength was with thee, and from that day thou hast shone in the brightness of the saints; yea, I begat thee from the womb, before the day star.)*

<sup>4</sup> The Lord swore, and it shall not repent him; Thou art a priest [into] without end, by the order of Melchizedek. *(The Lord swore, and he shall never repent for saying, Thou art a priest forever; in the order of Melchizedek.)*

<sup>5</sup> The Lord on thy right side; hath broken kings in the day of his vengeance. *(The Lord at thy right hand, hath broken kings in the day of his vengeance or shall break kings in the day of his vengeance.)*

<sup>6</sup> He shall deem among nations, he shall fill *(the land with)* fallings; he shall shake heads in the land of many men. *(He shall judge among the nations, he shall fill the land with the fallen; he shall wound those who be the chiefs, or the leaders, in many lands.)*

<sup>7</sup> He drank of the strand in the way; therefore he enhanced the head. *(The king shall drink from the stream beside the way; and then he shall hold up his head in victory or and then he shall hold his head up high.)*

## PSALM 111

<sup>1</sup> *Alleluia.* Lord, I shall acknowledge to thee in all mine heart; in the council, and congregation of just men. *(Alleluia. Lord, I shall praise thee with all my heart, in the gathering together of the upright; yea, in the congregation.)*

<sup>2</sup> The works of the Lord be great; sought out into all his wills. *(The works of the Lord be great; sought out by all who take delight in them.)*

<sup>3</sup> His work is acknowledging and great doing; and his rightfulness dwelleth into the world of world. *(His works be full of honour and majesty; and his righteousness remaineth forever and ever.)*

<sup>4</sup> The Lord, merciful in will, and a merciful doer, hath made a mind of his marvels; *(The Lord, merciful in will, and a giver of mercy, is remembered for his marvellous deeds;)*

<sup>5</sup> he hath given meat to men dreading him. He shall be mindful of his testament into the world; *(he hath given food to those who fear him or to those who revere him. He shall always be mindful, or shall always remember, his covenant;)*

<sup>6</sup> he shall tell to his people the strength of his works. That he give to them the heritage of folks; *(he hath shown his people his strength in his works. Yea, he hath given them the inheritance of the nations;)*

<sup>7</sup> the works of his hands be truth and doom *(or the works of his hands be truth and justice).* All his commandments be faithful,

<sup>8</sup> confirmed into the world of world; made in truth and equity. *(confirmed forever, and made in truth and goodness.)*

<sup>9</sup> The Lord sent redemption to his people; he commanded his testament [into] without end. His name is holy and dreadful; *(The Lord sent and redeemed his people; he commanded that his covenant should endure forever. His name is holy and fearful or His name is holy and worthy to be praised;)*

<sup>10</sup> the beginning of wisdom is the dread of the Lord. Good understanding is to all that do it; his praising dwelleth into the world of world. (*the beginning of wisdom is the fear of the Lord or the beginning of wisdom is to revere the Lord. All who obey his commandments grow in wisdom; praise shall be his forever.*)

### PSALM 112

<sup>1</sup> *Alleluia.* Blessed is the man that dreadeth the Lord; he shall delight full much in his commandments. (*Alleluia. Happy is the person who feareth the Lord or Happy is the person who hath reverence for the Lord; he shall take great delight, or joy, in his commandments.*)

<sup>2</sup> His seed shall be mighty in [the] earth; the generation of rightful men shall be blessed. (*His children shall be mighty in the earth; the descendants of good people shall be blessed or the generations of the upright shall be blessed.*)

<sup>3</sup> Glory and riches be in his house; and his rightfulness dwelleth into the world of world. (*There shall be glory and riches in his house; and his righteousness remaineth forever and ever.*)

<sup>4</sup> Light is risen up in darkneses to rightful men; the Lord is merciful in will, and a merciful doer, and rightful. (*Light riseth up in the darkness for the upright; the Lord is merciful in will, a giver of mercy, and fair to all.*)

<sup>5</sup> The man is merry, that doeth mercy, and lendeth; he disposeth his words in doom; (*Happy is the person who giveth favour when he lendeth; he disposeth his deeds with justice, or with good judgement;*)

<sup>6</sup> for he shall not be moved [into] without end. A just man shall be in everlasting mind; (*and nothing shall shake him. A good person's deeds shall always be remembered;*)

<sup>7</sup> he shall not dread of an evil hearing. His heart is ready for to hope in the Lord; (*he shall not fear to hear bad news. His heart is always ready to trust in the Lord;*)

<sup>8</sup> his heart is confirmed, he shall not be moved, till he despise his enemies. (*his heart is firm, he shall not be moved, and he shall gloat over his enemies./his heart is steadfast, he shall not be shaken, and he shall see his enemies defeated.*)

<sup>9</sup> He spreaded abroad, he gave to poor men; his rightwiseness dwelleth into the world of world; his horn shall be raised in glory. (*He spreadeth abroad much money, yea, he giveth to the poor; his righteousness remaineth forever and ever; his horn shall be raised up in glory.*)

<sup>10</sup> A sinner shall see (it), and shall be wroth; he shall gnash with his teeth, and shall fail, *either shall wax rotten; the desire of sinners shall perish.*

### PSALM 113

<sup>1</sup> *Alleluia.* Servants, praise ye the Lord; praise ye the name of the Lord.

<sup>2</sup> The name of the Lord be blessed; from this time now, and till into the world (*or and forever.*)

<sup>3</sup> From the rising of the sun till to the going down (*or From the rising of the sun until the going down of the same;*) the name of the Lord is worthy to be praised.

<sup>4</sup> The Lord is high above all folks (*or The Lord is high above all the nations;*) and his glory is above (the) heavens.

<sup>5</sup> Who is as our Lord God, that dwelleth in high things; (*Who is like the Lord our God, who liveth in high places or who liveth on high;*)

<sup>6</sup> and beholdeth meek things in heaven and in earth? (*and yet who deigneth himself to look upon the things in the heavens, and the things on earth!*)

<sup>7</sup> Raising a needy man from the earth; and enhancing a poor man from dirt. (*Raising up the needy from the dust; and lifting up the poor out of the dirt.*)

<sup>8</sup> That he set him with princes; with the princes of his people. (*So that they may sit with princes; yea, with the leaders of the people.*)

<sup>9</sup> Which maketh a barren woman dwell in the house; a glad mother of sons. (*Who maketh a barren woman, who liveth in her home, into a happy mother of sons.*)

### PSALM 114

<sup>1</sup> *Alleluia.* In the going out of Israel from Egypt; of the house of Jacob from the heathen people. (*Alleluia. When Israel went out from Egypt, yea, the house of Jacob from a people with a strange language;*)

<sup>2</sup> Judah was made the hallowing of him; Israel the power of him. (*Judah was made the Lord's sanctuary; and Israel was made his dominion.*)

<sup>3</sup> The sea saw, and fled; Jordan was turned aback. (*The Red Sea, or The Sea of Reeds, saw it, and fled away; the Jordan River turned back, or backed away.*)

<sup>4</sup> Mountains full out joyed as rams; and little hills as the lambs of sheep. (*The mountains rejoiced like rams; and the little hills like the lambs of sheep.*)

<sup>5</sup> Thou sea, what was to thee, for thou fleddest; and thou, Jordan, for thou were turned aback? (*O Red Sea, or O Sea of Reeds, what happened to thee, that thou fleddest away? and O Jordan, why hast thou turned back?*)

<sup>6</sup> Mountains, ye made full out joy as rams; and little hills, as the lambs of sheep. (*O mountains, why did ye rejoice like rams? and ye little hills, like the lambs of sheep?*)

<sup>7</sup> The earth was moved from the face of the Lord; from the face of God of Jacob. (*The earth shaketh at the presence of the Lord; at the presence of the God of Jacob.*)

<sup>8</sup> Which turned a stone into a pond of waters; and an hard rock into wells of waters. (*Who turned the rock into a pool of water; yea, the hard rock cliff into a flowing spring.*)

## PSALM 115

<sup>1</sup> (*Alleluia.*) Lord, not to us, Lord, not to us; but give thou glory to thy name. Of thy mercy, and of thy truth; (*Alleluia. Lord, not to us, Lord, not to us; but give thou glory to thy name. For thy love, and for the sake of thy faithfulness;*)

<sup>2</sup> lest any time heathen men say, Where is the God of them? (*lest any time the heathen say, Where is their God?*)

<sup>3</sup> Forsooth our God in heaven; did all things, whichever he would. (*For our God is in heaven; and he doeth whatever he desireth.*)

<sup>4</sup> The simulacra of heathen men be silver and gold (*or The idols of the heathen be made out of silver and gold*); the works of men's hands.

<sup>5</sup> They have mouth(s), and shall not speak; they have eyes, and shall not see. (*They have mouths, but they cannot speak; they have eyes, but they cannot see.*)

<sup>6</sup> They have ears, and shall not hear; they have nostrils, and shall not smell. (*They have ears, but they cannot hear; they have nostrils, but they cannot smell.*)

<sup>7</sup> They have hands, and shall not grope; they have feet, and shall not go; they shall not cry in their throat. (*They have hands, but they cannot feel; they have feet, but they cannot move; and they cannot make any sound.*)

<sup>8</sup> They that make those simulacra be made like those; and all that trust in them. (*Let all who make those idols be made like them; and also all who trust in them.*)

<sup>9</sup> The house of Israel hoped in the Lord; he is the helper of them, and the defender of them. (*But let the house of Israel trust in the Lord; he is their helper; and their defender.*)

<sup>10</sup> The house of Aaron hoped in the Lord; he is the helper of them, and the defender of them. (*And let the house of Aaron trust in the Lord; he is their helper; and their defender.*)

<sup>11</sup> They that dread the Lord, hoped in the Lord; he is the helper of them, and the defender of them. (*Let all who fear the Lord or Let all who revere the Lord, trust in the Lord; he is their helper; and their defender.*)

<sup>12</sup> The Lord was mindful of us; and blessed us. He blessed the house of Israel; he blessed the house of Aaron. (*The Lord remembereth us; and will bless us. He will bless the house of Israel; he will bless the house of Aaron.*)

<sup>13</sup> He blessed all men that dread the Lord; both little and greater. (*He will bless all those who fear the Lord or all those who revere the Lord; both small and great alike.*)

<sup>14</sup> The Lord add, *either increase*, on you; on you, and on your sons. (*May the Lord give you increase; yea, you, and your sons and your daughters.*)

<sup>15</sup> Blessed be ye of the Lord; that made heaven and earth. (*May ye be blessed by the Lord; who made heaven and earth.*)

<sup>16</sup> Heaven of heaven is to the Lord/Heaven of heavens to the Lord; but he gave the earth to the sons of men. (*Heaven and the heavens be the Lord's; but he gave the earth to the sons and daughters of men.*)

<sup>17</sup> Lord, not dead men shall praise thee; neither all men that go down into hell. (*Lord, the dead shall not praise thee; yea, none who go down into Sheol, or the land of the dead, or none who go down into the grave.*)

<sup>18</sup> But we that live, bless the Lord; from this time now, and till into the world. (*But we who live, bless the Lord; from this time now, and forever.*)

## PSALM 116

<sup>1</sup> *Alleluia.* I loved the Lord; for the Lord shall hear the voice of my prayer. (*Alleluia. I love the Lord; for the Lord hath heard the words of my prayer.*)

<sup>2</sup> For he bowed down his ear to me; and I shall inwardly call him in my days (*or and I shall call to him in all my days.*)

<sup>3</sup> The sorrows of death (*en*)compassed me; and the perils of hell found me. I found tribulation and sorrow; (*The sorrows of death surrounded me; and the perils of Sheol, or the land of the dead, took hold of me. And I found myself in trouble and in sorrow;*)

<sup>4</sup> and I called inwardly the name of the Lord. Thou, Lord, deliver my soul; (*and I called on the name of the Lord, (saying), O Lord, save my soul! or O Lord, save me!*)

<sup>5</sup> the Lord is merciful, and just, (*or the Lord is merciful, and he is good*); and our God doeth mercy.

<sup>6</sup> And the Lord keepeth little children; I was meeked, and he delivered me. (*And the Lord keepeth safe the simple-hearted; yea, I was brought down low, but he saved me.*)

<sup>7</sup> My soul, turn thou (*again*) into thy rest; for the Lord hath done well to thee. (*My soul, return to thy rest; for the Lord hath been good to thee.*)

<sup>8</sup> For he hath delivered my soul from death; mine eyes from weepings, and my feet from falling down. (*For he hath saved me from death; yea, he stopped my eyes from weeping, and my feet from slipping, or stumbling.*)

<sup>9</sup> I shall please the Lord; in the country of them that live. (*I shall walk before the Lord; in the land of the living.*)

<sup>10</sup> I believed, for which thing I spake; forsooth I was made low full much. (*And I continued to believe; even when I was brought down so very low.*)

<sup>11</sup> I said in my passing; Each man is a liar. (*And I said in my panic or And I said when I was afraid, Everyone is a liar.*)

<sup>12</sup> What shall I yield to the Lord; for all things which he hath yielded to me? (*But what can I give back to the Lord; for all that he hath given to me?*)

<sup>13</sup> I shall take the cup of health; and I shall inwardly call the name of the Lord. (*I shall take the cup of salvation, or of deliverance; and I shall call on the name of the Lord.*)

<sup>14</sup> I shall yield my vows to the Lord before all his people; (*I shall pay my vows to the Lord; in the sight of all his people.*)

<sup>15</sup> the death of saints of the Lord is precious in his sight. (*The Lord is deeply moved by the death of any of his saints.*)

<sup>16</sup> O! Lord, for I am thy servant; I am thy servant, and the son of thine handmaid, (*or I am thy servant, and the son of thy servantess*). Thou hast broken my bonds,

<sup>17</sup> to thee I shall offer a sacrifice of praising; and I shall inwardly call the name of the Lord. (*and so I shall offer a sacrifice of praise to thee; and I shall call on the name of the Lord.*)

<sup>18</sup> I shall yield my vows to the Lord, in the sight of all his people; (*I shall pay my vows to the Lord, before all his people;*)

<sup>19</sup> in the foreyards of the house of the Lord, in the midst of thee, Jerusalem. (*in the courtyards of the House of the Lord, in the midst of thee, O Jerusalem.*)

## PSALM 117

<sup>1</sup> *Alleluia.* All heathen men, praise ye the Lord; all peoples, praise ye him. (*Alleluia. All the heathen, praise ye the Lord; all the peoples, praise ye him.*)

<sup>2</sup> For his mercy is confirmed on us; and the truth of the Lord dwelleth [*into*] without end. (*For his love toward us is strong or For his love toward us is firm; and the faithfulness of the Lord remaineth forever.*)

## PSALM 118

<sup>1</sup> *Alleluia.* Acknowledge ye to the Lord, for he is good; for his mercy is without end. (*Alleluia. Give ye thanks to the Lord, for he is good; for his love is forever.*)

<sup>2</sup> Israel say now, for he is good; for his mercy is without end (*or for his love is forever*).

<sup>3</sup> The house of Aaron say now; for his mercy is without end (*or for his love is forever*).

<sup>4</sup> They that dread the Lord, say now; for his mercy is without end. (*They who fear the Lord or They who revere the Lord, say now; for his love is forever.*)

<sup>5</sup> (*Out*) Of tribulation I inwardly called the Lord; and the Lord heard me in largeness. (*In my trouble I called to the Lord; and the Lord answered me, and set me free.*)

<sup>6</sup> The Lord is an helper to me; I shall not dread what man shall do to me. (*The Lord is my helper; I shall not fear what people shall do to me.*)

<sup>7</sup> The Lord is an helper to me; and I shall despise mine enemies. (*The Lord is my helper; and I shall gloat over my enemies or and I shall see my enemies defeated.*)

<sup>8</sup> It is better to trust in the Lord; than for to trust in man. (*It is better to trust in the Lord; than to trust in any person.*)

<sup>9</sup> It is better for to hope in the Lord; than to hope in princes. *(It is better to trust in the Lord; than to trust in our rulers.)*

<sup>10</sup> All folks *(en)*compassed me; and in the name of the Lord it *befelled*, for I am avenged on them. *(All the nations surrounded me; but in the name of the Lord, I shall be avenged upon them or I shall destroy them.)*

<sup>11</sup> They compassing *(en)*compassed me; and in the name of the Lord, for I am avenged on them. *(They surrounded me on every side; but in the name of the Lord, I shall be avenged upon them or I shall destroy them.)*

<sup>12</sup> They *(en)*compassed me as bees, and they burnt out as fire among thorns; and in the name of the Lord, for I am avenged on them. *(They surrounded me like bees, but they burned out quickly, like a fire among the thorns; for in the name of the Lord, I shall be avenged upon them or I shall destroy them.)*

<sup>13</sup> I was hurled, and turned upside-down, that I should fall down; and the Lord took me up *(or but the Lord helped me up).*

<sup>14</sup> The Lord is my strength, and my praising; and he is made to me into health *(or and he is my salvation, or my deliverance, or and he hath saved me).*

<sup>15</sup> The voice of full out joying and of health; *be* in the tabernacles of just men. The right hand of the Lord hath done virtue, *(The voice of rejoicing and of victory, be in the tents, or the camp, of the righteous. The right hand of the Lord hath done mightily.)*

<sup>16</sup> the right hand of the Lord enhanced me; the right hand of the Lord hath done virtue. *(the right hand of the Lord is exalted; the right hand of the Lord hath done mightily.)*

<sup>17</sup> I shall not die, but I shall live; and I shall tell *(out)* the works of the Lord.

<sup>18</sup> The Lord chastising hath chastised me; and he gave not me to death. *(Yea, the Lord hath punished me; but he did not give me over to death.)*

<sup>19</sup> Open ye to me the gates of rightfulness, and I shall enter by those, and I shall acknowledge to the Lord; *(Open ye for me the gates of righteousness, or of victory, and I shall enter in by them, and I shall praise the Lord or and I shall give thanks to the Lord.)*

<sup>20</sup> this gate is of the Lord, and just men shall enter by it. *(this is the gate of the Lord, and the righteous shall enter by it.)*

<sup>21</sup> I shall acknowledge to thee, for thou heardest me; and art made to me into health. *(I shall praise thee, for thou hast answered me; and thou hast given me the victory, or and thou art my salvation, or my deliverance, or and thou hast saved me.)*

<sup>22</sup> The stone which the builders reproved; this is made into the head *(stone)* of the corner. *(The stone which the builders rejected; it is made into the chief cornerstone.)*

<sup>23</sup> This thing is made of the Lord; and it is wonderful before our eyes. *(This thing was done by the Lord; and it is wonderful to behold.)*

<sup>24</sup> This is the day which the Lord made; make we full out joy, and be we glad therein. *(This is the day which the Lord hath made; let us rejoice, and be glad in it.)*

<sup>25</sup> O! Lord, make thou me safe, O! Lord, make thou well prosperity; *(O Lord, save thou us! O Lord, send us prosperity now!)*

<sup>26</sup> blessed is he that cometh in the name of the Lord. We blessed you of the house of the Lord; *(blessed is he who cometh in the name of the Lord. We bless you from the House of the Lord.)*

<sup>27</sup> God is Lord, and he hath given light to us. Ordain ye a solemn day in thick peoples; till to the horn(s) of the altar. *(God is the Lord or The Lord is God, and he hath given light to us. On the feast day, ordain ye a line of pilgrims, around the corners, or the horns, of the altar.)*

<sup>28</sup> Thou art my God, and I shall acknowledge to thee; thou art my God, and I shall enhance thee. I shall acknowledge to thee, for thou heardest me; and thou art made to me into health. *(Thou art my God, and I shall praise thee or and I shall give thanks to thee; thou art my God, and I shall exalt thee. I shall praise thee, for thou hast answered me; and thou hast given me the victory, or and thou art my salvation, or my deliverance, or and thou hast saved me.)*

<sup>29</sup> Acknowledge ye to the Lord, for he is good; for his mercy is without end. *(Give ye thanks to the Lord, for he is good; for his love is forever.)*

## PSALM 119

<sup>1</sup> Alleluia. *[Aleph.]* Blessed be men without wem in the way; that go in the law of the Lord. *(Alleluia. Happy be they whose lives be without blemish, or without fault; who walk in the Law of the Lord.)*

<sup>2</sup> Blessed be they, that seek his witnessings; and seek him in all the heart. (*Happy be they who obey his teachings, or his commands; and who seek him, or obey him, with all their heart.*)

<sup>3</sup> For they that work wickedness; went not in his ways. (*For they who work wickedness, went not in his ways.*)

<sup>4</sup> Thou hast commanded; that thy behests be kept greatly. (*Thou hast commanded, that thy precepts, or thy laws, be diligently kept.*)

<sup>5</sup> I would that my ways were (*ad*)dressed; to keep thy justifying. (*I desire that my ways be directed; so that I can obey thy statutes.*)

<sup>6</sup> Then I shall not be shamed; when I shall behold perfectly in(*to*) all thy behests. (*Then I shall not be shamed, if I fix my eyes on thy commandments.*)

<sup>7</sup> I shall acknowledge to thee in the (*ad*)dressing of mine heart; in that that I learned the dooms of thy rightfulnesses. (*I shall praise thee with my heart properly directed, when I have learned thy righteous judgements./I shall praise thee with a pure heart, when I have learned thy just decrees.*)

<sup>8</sup> I shall keep thy justifying; forsake thou not me on each side. (*I shall obey thy statutes; do not thou abandon me on any side or never desert thou me.*)

<sup>9</sup> [*Beth.*] In what thing amendeth a young waxing man his way? in keeping thy words. (*How may a young man correct his way? by obeying thy words, or thy commands.*)

<sup>10</sup> In all mine heart I sought thee; put thou me not away from thy behests. (*With all my heart I have sought thee; let me not stray from thy commandments.*)

<sup>11</sup> In mine heart I hid thy speeches; that I do not sin against thee. (*I hid thy words in my heart; so that I will not sin against thee.*)

<sup>12</sup> Lord, thou art blessed; teach thou me thy justifying. (*Lord, blessed art thou; teach thou me thy statutes.*)

<sup>13</sup> In my lips I have pronounced; all the dooms of thy mouth. (*With my lips I have declared, all the judgements, or the laws, from thy mouth.*)

<sup>14</sup> I delighted in the way of thy witnessings; (*as much*) as in all riches. (*I delighted in the way of thy teachings, or thy commands; as much as in great riches.*)

<sup>15</sup> I shall be exercised, *either busily occupied*, in thy behests; and I shall behold thy ways. (*I shall think about thy precepts; and I shall study thy ways.*)

<sup>16</sup> I shall bethink in thy justifying; I shall not forget thy words. (*I shall delight myself in thy statutes; I shall not forget thy words, or thy commands.*)

<sup>17</sup> [*Gimel.*] Yield to thy servant; quicken thou me, and I shall keep thy words. (*Grant this to thy servant; that thou let me live, and that I obey thy commands.*)

<sup>18</sup> Lighten thou mine eyes; and I shall behold the marvels of thy law. (*Open thou my eyes; and I shall see the marvels, or the wonders, that come forth from thy Law.*)

<sup>19</sup> I am a comeling in earth; hide thou not thy behests from me. (*I am a newcomer, or a stranger; here on earth; hide thou not thy commandments from me.*)

<sup>20</sup> My soul coveted to desire thy justifying; in all time. (*My soul desireth to know thy judgements; at all times.*)

<sup>21</sup> Thou blamest the proud; they be cursed, that bow away from thy behests. (*Thou hast rebuked the proud; cursed be they who turn away from thy commandments.*)

<sup>22</sup> Do thou away from me shame and despising; for I sought thy witnessings. (*Do thou away from me all shame and despising; for I have kept thy commands, or for I have obeyed thy laws, or for I have followed thy teachings.*)

<sup>23</sup> For why princes sat, and spake against me; but thy servant was exercised in thy justifying. (*For the rulers sit, and speak against me; but thy servant studied, and thought about, thy statutes, or but thy servant shall study, and shall think about, thy statutes.*)

<sup>24</sup> For why and thy witnessings is my thinking; and my counsel is thy justifying. (*For thy teachings, or thy commands, be my delight; and they be my counsellors.*)

<sup>25</sup> [*Daleth.*] My soul cleaved to the pavement; quicken thou me by thy word. (*My body lieth on the ground or lieth in the dust; grant thou me life according to thy word.*)

<sup>26</sup> I told out my ways, and thou heardest me; teach thou me thy justifying. (*I told thee all that I had done, and thou heardest me or and thou answeredest me; teach thou me thy statutes.*)

<sup>27</sup> Learn thou me the way of thy justifying; and I shall be exercised in thy marvels. (*Teach thou me the way of thy precepts; and I shall think about thy marvels, or thy wonders.*)

<sup>28</sup> My soul napped for, or because of, harm; confirm thou me in thy words. (*I was harmed or My body was harmed, and could not sleep; strengthen thou me with thy words.*)

<sup>29</sup> Remove thou from me the way of wickedness; and in thy law have thou mercy on me. *(Remove thou me, or keep me away, from the ways of wickedness; and in thy Law have mercy upon me.)*

<sup>30</sup> I chose the way of truth; I forgot not thy dooms *(or I did not forget thy judgements).*

<sup>31</sup> Lord, I cleaved to thy witnessings; do not thou shame me. *(Lord, I have held fast to thy teachings, or thy commands; do not let me be shamed.)*

<sup>32</sup> I ran the way of thy commandments; when thou alargedest mine heart. *(I shall go the way of thy commandments; for thou hast enlarged my heart.)*

<sup>33</sup> [He.] Lord, set thou to me a law, the way of thy justifiings; and I shall seek it ever[more]. *(Lord, set thou thy Law before me, yea, the way of thy statutes; and I shall follow it forevermore.)*

<sup>34</sup> Give thou understanding to me, and I shall seek thy law; and I shall keep it in all mine heart. *(Give thou understanding to me, and I shall follow thy Law; yea, I shall obey it with all my heart.)*

<sup>35</sup> Lead me forth in the path of thy behests; for I would it. *(Lead me forth on the path of thy commandments; for I delight in them or for that is what I desire.)*

<sup>36</sup> Bow down mine heart into thy witnessings; and not into avarice. *(Turn my heart to thy teachings, or thy commands; and not to greed.)*

<sup>37</sup> Turn thou away mine eyes, that they see not vanity; quicken thou me in thy way. *(Turn thou away my eyes from the empty, and the worthless; grant thou me life in thy way.)*

<sup>38</sup> Ordain thy speech to thy servant; *(who is)* in thy dread. *(Ordain thy word to thy servant; who feareth thee or who hath reverence for thee.)*

<sup>39</sup> Cut away my shame, which I supposed; for thy dooms be merry. *(Turn away the shame, or the rebuke, which I fear; for thy judgements be good.)*

<sup>40</sup> Lo! I coveted thy commandments; quicken thou me in thine equity. *(Behold! I desired (to obey) thy precepts; grant thou me life in thy righteousness.)*

<sup>41</sup> [Vau.] And, Lord, thy mercy come [up] on me; thine health come by thy speech. *(And, Lord, let thy love come to me; let thy salvation, or thy deliverance, come according to thy word.)*

<sup>42</sup> And I shall answer a word to men saying shame to me; for I hoped in thy words. *(And then I shall answer a word to those shaming me; for I put my trust in thy words.)*

<sup>43</sup> And take thou not away from my mouth the word of truth utterly; for I hoped above in thy dooms. *(And never take away the word of truth from my mouth; for I put my hope in thy judgements, or in thy decrees.)*

<sup>44</sup> And I shall keep thy law ever[more]; into the world, and into the world of world. *(And I shall obey thy Law forevermore; yea, forever and ever.)*

<sup>45</sup> And I went in largeness; for I sought thy commandments. *(And I shall walk in freedom; for I have sought out thy commandments.)*

<sup>46</sup> And I spake of thy witnessings in the sight of kings; and I was not shamed. *(And I shall speak of thy teachings, or thy commands, before kings; and I shall not be ashamed.)*

<sup>47</sup> And I bethought in thy behests; which I loved. *(And I delight myself in thy commandments; which I love.)*

<sup>48</sup> And I raised mine hands to thy commandments, which I loved; and I shall be exercised in thy justifiings. *(And I shall raise up my hands to thy commandments, which I love; and I shall think about thy statutes.)*

<sup>49</sup> [Zain.] Lord, have thou mind on thy word to thy servant, *(or Lord, remember thy word to thy servant);* in which word thou hast given hope to me.

<sup>50</sup> This comforted me in my lowness; for thy word quickened me. *(This comforted me in my time of trouble; for thy word hath given me life.)*

<sup>51</sup> Proud men did wickedly *(to me)* by all things; but I bowed not away from thy law. *(The proud and the boastful have scorned me in all things; but I have not turned away from thy Law.)*

<sup>52</sup> Lord, I was mindful of thy dooms from the world; and I was comforted. *(Lord, I remember thy judgements of long ago; and I am comforted.)*

<sup>53</sup> Failing held me; for sinners forsaking thy law. *(Anger taketh hold of me; when I think of the sinners who desert thy Law.)*

<sup>54</sup> Thy justifiings were delightful to me to be sung; in the place of my pilgrimage. *(Thy statutes were delightful for me to sing about; here on my pilgrimage.)*

<sup>55</sup> Lord, I had mind of thy name by night; and I kept thy law. *(Lord, I remember thy name in the night; and I obey thy Law.)*

<sup>56</sup> This thing was made to me; for I sought thy justifiings. *(And this is true of me; that I have kept thy precepts or that I have obeyed thy commands.)*

<sup>57</sup> [Cheth.] Lord, my part; I said to keep thy law. (*Lord, thou art my portion; I have said that I would obey thy Law.*)

<sup>58</sup> I besought thy face in all mine heart; have thou mercy on me by thy speech. (*I sought thee out with all my heart; have thou mercy on me according to thy word.*)

<sup>59</sup> I bethought (on) my ways; and I turned my feet into thy witnessings. (*I thought about my ways; and I have turned my feet to follow thy teachings.*)

<sup>60</sup> I am ready, and I am not troubled; to keep thy commandments. (*I am ready, and I have not delayed, to obey thy commandments.*)

<sup>61</sup> The cords of the sinners have embraced me; and I have not forgotten thy law. (*The cords of the sinners have entangled me; but I have not forgotten thy Law.*)

<sup>62</sup> At midnight, I rose to acknowledge to thee; on the dooms of thy justifying. (*At midnight, I rise to give thee thanks or I rise to give thee praise; for all thy righteous judgements.*)

<sup>63</sup> I am partner of all that dread thee; and keep thy behests. (*I am a partner of all who fear thee or I am a friend of all who revere thee; of all who obey thy precepts.*)

<sup>64</sup> Lord, the earth is full of thy mercy; teach thou me thy justifying. (*Lord, the earth is full of thy love; teach thou me thy statutes.*)

<sup>65</sup> [Teth.] Lord, thou hast done goodness with thy servant; by thy word. (*Lord, thou hast been kind to thy servant; yea, according to thy word.*)

<sup>66</sup> Teach thou me goodness, and lore, either chastising, and knowing; for I believed to thy behests. (*Teach thou me goodness, and knowledge, or discipline; for I trust in thy commandments.*)

<sup>67</sup> Before that I was made meek, I trespassed; therefore I kept thy speech. (*Before that I was punished, I trespassed; but thereafter, I have obeyed thy word.*)

<sup>68</sup> Thou art good; and in thy goodness teach thou me thy justifying. (*Thou art good, and thou doest good; teach thou me thy statutes.*)

<sup>69</sup> The wickedness of them that be proud, is multiplied on me; but in all mine heart I shall seek thy behests. (*The wicked lies of them, who be proud, be multiplied against me; but I shall follow thy precepts with all my heart.*)

<sup>70</sup> The heart of them is crudded, either made hard, as milk; but I bethought (on) thy law. (*Their hearts be like curdled milk; but I delight in thy Law.*)

<sup>71</sup> It is good to me, that thou hast made me meek; that I learn thy justifying. (*It was good for me, that thou hast punished me; so that I would learn thy statutes.*)

<sup>72</sup> The law (out) of thy mouth is better to me; than thousands of gold and silver. (*The Law from thy mouth meaneth more to me or is more valuable to me, than a fortune in gold and silver.*)

<sup>73</sup> [Jod.] Thine hands made me, and formed me; give thou understanding to me, that I learn thy behests. (*Thy hands made me, and formed me; now give thou me understanding, so that I can learn thy commandments.*)

<sup>74</sup> They that dread thee shall see me, and they shall be glad; for I hoped more on thy words. (*They who fear thee or They who revere thee, shall be glad when they see me; for I trust in thy words.*)

<sup>75</sup> Lord, I knew, that thy dooms be equity; and in thy truth thou hast made me meek. (*Lord, I know, that thy judgements be just; and that thou hast punished me because of thy faithfulness.*)

<sup>76</sup> Thy mercy be made, that it comfort me; by thy speech to thy servant. (*Let thy love comfort me; yea, according to thy word to thy servant.*)

<sup>77</sup> Thy merciful doings come to me, and I shall live; for thy law is my thinking. (*Let thy mercy come to me, and then I shall live; for thy Law is my delight.*)

<sup>78</sup> They that be proud be shamed, for unjustly they did wickedness against me; but I shall be exercised in thy behests. (*Let them who be proud be shamed, for unjustly, or for no reason, they did wickedly against me; but I shall think about thy precepts.*)

<sup>79</sup> They that dread thee be turned to me; and they that know thy witnessings. (*Let them who fear thee or Let them who revere thee, turn to me; yea, all who know thy teachings.*)

<sup>80</sup> Mine heart be made unwemmed in thy justifying; that I be not shamed. (*Let my heart obey thy statutes, and be without blemish, or without fault; and so I shall not shamed.*)

<sup>81</sup> [Caph.] My soul failed into thine health; and I hoped more in thy word. (*My soul fainteth waiting for thy salvation, or thy deliverance; but still I trust in thy word.*)

<sup>82</sup> Mine eyes failed into thy speech; saying, When shalt thou comfort me? (*My eyes fail waiting for thy word; and so I ask, When shalt thou comfort me?*)

<sup>83</sup> For I am made as a bouget, (or a bottle,) in frost; (yet) I have not forgotten thy justifying. (*For I am shriveled up, like a wineskin in the smoke; but I have not forgotten thy statutes.*)

<sup>84</sup> How many be the days of thy servant; when thou shalt make doom of them that pursue me? (*How many days must thy servant wait? when shalt thou bring judgement upon those who persecute me?*)

<sup>85</sup> Wicked men told to me janglings; but (they be) not as thy law. (*The wicked gossiped about me; and they do not obey thy Law.*)

<sup>86</sup> All thy commandments be truth; wicked men have pursued me, help thou me. (*All thy commandments (be) faithful or (be) trustworthy, (and shall stand forever); the wicked persecute me, help thou me!*)

<sup>87</sup> Almost they ended me in [the] earth; but I forsook not thy commandments. (*Yea, they almost brought me to an end here on the earth; but I did not forsake thy precepts.*)

<sup>88</sup> By thy mercy quicken thou me; and I shall keep the witnessings of thy mouth. (*In thy mercy or In thy love, grant thou me life; so that I can obey the teachings from thy mouth.*)

<sup>89</sup> [Lamed.] Lord, thy word dwelleth in heaven; [into] without end. (*Lord, thy word remaineth, or liveth, in heaven, forever.*)

<sup>90</sup> Thy truth dwelleth in generation, and into generation; thou hast founded the earth, and it dwelleth. (*Thy faithfulness remaineth for all generations; thou hast founded the earth, and it still remaineth.*)

<sup>91</sup> The day lasteth continually by thy ordinance(s); for all things serve to thee. (*All things continue to this day according to thy ordinances; for all things serve thee./Thy ordinances, or thy decrees, continue to this day; for all things serve thee.*)

<sup>92</sup> But for thy law was my thinking; then peradventure I had perished in my lowness. (*If thy Law had not been my delight; then I would have perished in my time of trouble.*)

<sup>93</sup> [Into] Without end I shall not forget thy justifying; for in those thou hast quickened me. (*I shall never forget thy precepts; for through them thou hast given me life.*)

<sup>94</sup> I am thine, make thou me safe; for I have sought thy justifying. (*I am thine, save thou me; for I have sought out thy precepts.*)

<sup>95</sup> Sinners abode me, for to lose me; I understood thy witnessings. (*The sinners have waited for me, to destroy me; but I shall think about thy teachings.*)

<sup>96</sup> I saw the end of all end; thy commandment is full large. (*I have seen the end of the end or I have seen that all things must end; but thy commandment shall go on forever.*)

<sup>97</sup> [Mem.] Lord, how loved I thy law; all day it is my thinking. (*Lord, how I love thy Law! I think about it all day long.*)

<sup>98</sup> Above mine enemies thou madest me prudent by thy commandment; for it is to me [into] without end. (*By thy commandments, thou hast made me more prudent than all my enemies; for thy commandments shall be with me forever.*)

<sup>99</sup> I understood over all men teaching me; for thy witnessings is my thinking. (*I have more understanding than all those who teach me; because I think about thy teachings.*)

<sup>100</sup> I understood above old men; for I sought thy commandments. (*I have more understanding than the old men, that is, the elders; because I have kept thy precepts.*)

<sup>101</sup> I forbade my feet from all evil way; that I keep thy words (or so that I obey thy commands).

<sup>102</sup> I bowed not from thy dooms; for thou hast set law to me. (*I turned not away from thy judgements; for thou thyself hast taught me.*)

<sup>103</sup> Thy speeches be full sweet to my cheeks; above honey to my mouth. (*Thy words be exceedingly sweet to my taste; yea, sweeter in my mouth than honey.*)

<sup>104</sup> I understood of thy behests; therefore I hated all the ways of wickedness. (*I gained understanding through thy precepts; and now I hate all wicked ways.*)

<sup>105</sup> [Nun.] Thy word is a lantern to my feet; and (a) light to my paths.

<sup>106</sup> I swore, and purposed steadfastly; to keep the dooms of thy rightfulness. (*I swore, and steadfastly purposed, to obey thy righteous judgements.*)

<sup>107</sup> I am made low by all things; Lord, quicken thou me by thy word. (*I am brought down so very low, that is, I am greatly afflicted; Lord, grant thou me life according to thy word.*)

<sup>108</sup> Lord, make thou well pleasing the willful things of my mouth; and teach thou me thy dooms. (*Lord, accept thou the willing offerings, or the tributes, from my mouth; and teach thou me thy judgements.*)

<sup>109</sup> My soul is ever[more] in mine hands; and I forgot not thy law. (*My life is in my hands forevermore or My life is always in my hands; yet I never forget thy Law.*)

<sup>110</sup> Sinners set a snare to me; and I erred not from thy commandments. (*Sinners set a snare for me; but I did not stray from thy precepts.*)

<sup>111</sup> I purchased thy witnessings by heritage [into] without end; for those be the full joying of mine heart. (*Thy teachings be my inheritance forever; yea, they be the full out joy of my heart.*)

<sup>112</sup> I bowed mine heart to do thy justifying [into] without end; for reward. (*I committed my heart to follow thy statutes; for they be my reward forever or for they shall be my reward until the day I die.*)

<sup>113</sup> [Samech.] I hated wicked men; and I loved thy law. (*I hate the wicked; but I love thy Law.*)

<sup>114</sup> Thou art mine helper, and mine up-taker; and I hoped more in thy word. (*Thou art my helper; and my defender; I put my hope in thy word.*)

<sup>115</sup> Ye wicked men, bow away from me; and I shall seek the commandments of my God. (*All ye wicked people, go away from me; so that I can obey my God's commandments.*)

<sup>116</sup> Up-take thou me by thy word, and I shall live; and shame thou not me for mine abiding. (*Lift up thou me or Strengthen thou me according to thy word, so that I may live; and do not let me be shamed for trusting in thee.*)

<sup>117</sup> Help thou me, and I shall be safe; and I shall bethink ever[more] in thy justifying. (*Help thou me, and I shall be saved; and I shall think about thy statutes forevermore.*)

<sup>118</sup> Thou hast forsaken all men going away from thy dooms; for the thought of them is unjust. (*Thou hast abandoned all who stray, or who go away, from thy statutes; for their thoughts be not just, or proper.*)

<sup>119</sup> I areckoned all the sinners of earth (to be) breakers of the law; therefore I loved thy witnessings. (*Thou reckonest all the wicked of the earth to be but drit, or dirt; and so I love thy teachings.*)

<sup>120</sup> Nail thou my flesh with thy dread; for I dreaded of thy dooms. (*My flesh shaketh in fear of thee; because I fear thy judgements or because I revere thy justice.*)

<sup>121</sup> [Ain.] I did doom and rightwiseness; betake thou not me to them that falsely challenge me. (*I did what is just and right; so do not thou deliver me up to those who will oppress me.*)

<sup>122</sup> Take up thy servant into goodness; they that be proud challenge not me. (*Yea, protect thy servant; let not those who be proud oppress me.*)

<sup>123</sup> Mine eyes failed into thine health; and into the speech of thy rightfulness. (*My eyes fail looking for thy salvation, or for thy deliverance; and for the word of thy righteousness.*)

<sup>124</sup> Do thou with thy servant after thy mercy; and teach thou me thy justifying. (*Do thou with thy servant according to thy love; and teach thou me thy statutes.*)

<sup>125</sup> I am thy servant; give thou understanding to me, that I know thy witnessings (or so that I can know thy teachings).

<sup>126</sup> Lord, it is time to do; they have destroyed thy law. (*Lord, it is time to act; for they have destroyed thy Law.*)

<sup>127</sup> Therefore I loved thy commandments; more than gold and topaz. (*Truly I love thy commandments; yea, more than gold and topaz.*)

<sup>128</sup> Therefore I was (ad)dressed to all thy behests; I hated all wicked way. (*And so I am directed, or guided, by all thy precepts; and I hate all wicked ways.*)

<sup>129</sup> [Pe.] Lord, thy witnessings be wonderful; therefore my soul sought those. (*Lord, thy teachings be wonderful; and so my soul gladly keepeth them or and so I gladly obey them.*)

<sup>130</sup> Declaring of thy words lighteneth; and it giveth understanding to meek men. (*The declaring, or the exposition, of thy words bringeth light, or enlightenment; and it giveth understanding even to the simple, or the untaught.*)

<sup>131</sup> I opened my mouth, and drew the spirit (or and drew my breath, yea, I panted); for I desired thy commandments.

<sup>132</sup> Behold thou on me, and have mercy on me; by the doom of them that love thy name. (*Look thou upon me, and have mercy on me; as thou hast decreed thou shalt do, for those who love thy name.*)

<sup>133</sup> (Ad)dress thou my goings by thy speech; that all unrightfulness have not lordship on me. (*Direct thou my ways according to thy word; and do not let any unrighteousness have lordship, or rule, over me.*)

<sup>134</sup> Again-buy thou me from the false challenges of men; that I keep thy behests. (*Save thou me from those who would oppress me; so that I can obey thy precepts.*)

<sup>135</sup> Lighten thy face on thy servant; and teach thou me thy justifying. (*Let thy face shine upon thy servant; and teach thou me thy statutes.*)

<sup>136</sup> Mine eyes led forth the outgoings of waters; for they kept not thy law. (*My eyes stream with tears; because of those who do not obey thy Law.*)

<sup>137</sup> [Tzaddi.] Lord, thou art just; and thy doom is rightful. (*Lord, thou art just; and thy judgements, or thy decrees, be righteous.*)

<sup>138</sup> Thou hast commanded rightfulness, thy witnessings; and thy truth greatly to be kept. (*The teachings that thou hast commanded be right, and true; and greatly to be obeyed.*)

<sup>139</sup> My fervent love made me to be melted, *either languished*; for mine enemies forgot thy words. (*My fervent love for thee made me feel greatly distressed; because my enemies did not obey thy words.*)

<sup>140</sup> Thy speech is set afire; and thy servant loved it. (*Thy word is tried by fire; and thy servant loveth it.*)

<sup>141</sup> I am young, and despised; I forgot not thy justifying. (*I am young and despised; but I do not forget thy precepts.*)

<sup>142</sup> Lord, thy rightfulness is rightfulness [into] without end; and thy law is truth. (*Lord, thy righteousness is righteousness forever; and thy Law is true forever or and thy Law is the truth forever.*)

<sup>143</sup> Tribulation and anguish have found me; thy behests is my thinking. (*Though trouble and anguish have found me; thy commandments still be my delight.*)

<sup>144</sup> Thy witnessings is equity [into] without end (*or Thy teachings be just forever*); give thou understanding to me, and I shall live.

<sup>145</sup> [Koph.] I cried in all mine heart, Lord, hear thou me; I shall seek thy justifying. (*I cried with all my heart, O Lord, please answer me; for I shall follow thy statutes.*)

<sup>146</sup> I cried to thee, make thou me safe; that I keep thy commandments. (*I cried to thee, save thou me; so that I can keep thy commandments or and I shall obey thy commandments.*)

<sup>147</sup> I before came in ripeness, and I cried; I hoped above on thy words. (*I came before thee in the morning; I have great hope in thy words.*)

<sup>148</sup> Mine eyes before came to thee full early; that I should bethink (on) thy speeches. (*My eyes be open through the night or I lie awake all night; so that I can think about thy words.*)

<sup>149</sup> Lord, hear thou my voice by thy mercy; and quicken thou me by thy doom. (*Lord, hear thou me in thy mercy; and grant thou me life according to thy judgement./Lord, hear thou me in thy love; and grant thou me life by thy decree.*)

<sup>150</sup> They that pursue me nighed to wickedness; forsooth they be made far from thy law. (*They who pursue me approach near to wickedness; and they be made far from thy Law./They who wickedly pursue me come near to me; but they be made far from thy Law.*)

<sup>151</sup> Lord, thou art nigh; and all thy ways be truth. (*Lord, thou art near; and all thy commandments be true.*)

<sup>152</sup> In the beginning I knew of thy witnessings; for thou hast founded those [into] without end. (*Long ago I knew of thy teachings; for thou hast founded them to last forever.*)

<sup>153</sup> [Resh.] See thou my meekness, and deliver thou me; for I forgot not thy law. (*See thou my troubles, and save thou me; for I have not forgotten thy Law.*)

<sup>154</sup> Deem thou my doom, and again-buy thou me; quicken me for thy speech. (*Judge thou my case, and buy thou me back, that is, rescue me; yea, grant thou me life according to thy word, or thy promise.*)

<sup>155</sup> Health is far from sinners; for they sought not thy justifying. (*Salvation is far from sinners; for they did not search out thy statutes or for they do not obey thy laws.*)

<sup>156</sup> Lord, thy mercies be many; quicken thou me by thy doom. (*Lord, thy constant love (is) great; grant thou me life according to thy judgement./Lord, thy mercy (is) great; grant thou me life by thy decree.*)

<sup>157</sup> They be many that pursue me, and do tribulation to me; I bowed not away from thy witnessings. (*There be many who persecute me, and give me trouble; but I have not turned away from thy teachings.*)

<sup>158</sup> I saw breakers of the law, and I was melted, *either languished*; for they kept not thy speeches. (*I saw the law-breakers, and I was greatly distressed; for they did not obey thy words, or thy commands.*)

<sup>159</sup> Lord, see thou, for I loved thy commandments; quicken thou me in thy mercy. (*Lord, see thou, how I love thy precepts; grant thou me life according to thy love.*)

<sup>160</sup> The beginning of thy word is truth; all the dooms of thy rightwiseness *be[into]* without end. *(The beginning of thy word is truth; and all thy righteous judgements be forever.)*

<sup>161</sup> [*Schin.*] Princes pursued me without cause; and my heart dreaded of thy words. *(The rulers persecuted me for no reason; but my heart is in awe of thy words.)*

<sup>162</sup> I shall be glad on thy speeches; as he that findeth many spoils. *(I shall be glad, or rejoice, in thy words; like he who findeth much prey.)*

<sup>163</sup> I hated and loathed wickedness; forsooth I loved thy law. *(I hate and loathe all lies; but I love thy Law.)*

<sup>164</sup> I said praisings to thee seven times in the day; on the dooms of thy rightfulness. *(Seven times a day I praise thee; for thy righteous judgements or for thy rightful decrees.)*

<sup>165</sup> Much peace is to them that love thy law; and no cause of stumbling is to them. *(There is much peace for those who love thy Law; and they have no reason to slip, or to stumble.)*

<sup>166</sup> Lord, I abode thine health; and I loved thy behests. *(Lord, I wait for thy salvation, or thy deliverance; and I follow thy commandments.)*

<sup>167</sup> My soul kept thy witnessings; and loved those greatly. *(I obey thy teachings; and I love them so very much.)*

<sup>168</sup> I kept thy commandments, and thy witnessings; for all my ways *be* in thy sight. *(I obey thy precepts, and thy teachings; and all my ways be before thee.)*

<sup>169</sup> [*Tau.*] Lord, my beseeching come nigh in thy sight; by thy speech give thou understanding to me. *(Lord, let my plea come before thee; give thou me understanding of thy word or give thou me understanding according to thy word.)*

<sup>170</sup> Mine asking enter into thy sight; by thy speech deliver thou me. *(Let my asking come before thee; save thou me according to thy word.)*

<sup>171</sup> My lips shall tell out an hymn; when thou hast taught me thy justifying. *(My lips shall tell out thy praises or My lips shall praise thee; because thou hast taught me thy statutes.)*

<sup>172</sup> My tongue shall pronounce thy speech; for why all thy commandments *be* equity. *(My tongue shall tell out thy word; for all thy commandments be just, or fair.)*

<sup>173</sup> Thine hand be made, that it save me; for I have chosen thy behests. *(Let thy hand swiftly save me; for I have chosen thy precepts.)*

<sup>174</sup> Lord, I coveted thine health; and thy law is my thinking. *(Lord, I desire thy salvation, or thy deliverance; and thy Law is my delight.)*

<sup>175</sup> My soul shall live, and it shall praise thee; and thy dooms shall help me. *(Let me live, and I shall praise thee; and let thy judgements help me or and let thy decrees guide me.)*

<sup>176</sup> I erred as a sheep that perished; Lord, seek thy servant, for I forgat not thy commandments. *(I have wandered about like a lost sheep; Lord, search for thy servant, for I have not forgotten thy commandments.)*

## PSALM 120

<sup>1</sup> *The song of degrees.* When I was set in tribulation, I cried to the Lord; and he heard me. *(A song for steps of ascending. When I was beset with troubles, I cried to the Lord; and he answered me.)*

<sup>2</sup> Lord, deliver thou my soul from wicked lips; and from a guileful tongue. *(Lord, save thou me from wicked lips; and from a deceitful tongue.)*

<sup>3</sup> What shall be given to thee, either what shall be laid to thee; to a guileful tongue? *(What shall be given to thee; that is, how shall he punish thee, O deceitful tongue?)*

<sup>4</sup> Sharp arrows of the mighty; with coals that make desolate. *(With sharp arrows from the mighty; and with coals that shall make thee desolate.)*

<sup>5</sup> Alas to me! for my dwelling in an alien land is made long, I dwelled with men dwelling in Kedar; *(Alas for me! for my stay here in Mesech is prolonged, and I must live among the people, (or in the tents), of Kedar!)*

<sup>6</sup> my soul was much (time) a comeling. I was peaceable with them that hated peace; *(I am here too long as a newcomer, or a stranger; yea, too long living with those who hate peace.)*

<sup>7</sup> when I spake to them, they impugned, *either against-said*, me without cause. *(I am for peace; but whenever I speak of it to them, they be for war.)*

**PSALM 121**

<sup>1</sup> *The song of degrees.* I raised mine eyes to the hills; from whence help shall come to me. (*A song for steps of ascending. I raised up my eyes to the hills, or the mountains; O where shall I find help? or from where help shall come to me.*)

<sup>2</sup> Mine help is of the Lord; that made heaven and earth. (*My help is from the Lord; who made heaven and earth.*)

<sup>3</sup> *The Lord* give not thy foot into moving; neither he nap, that keepeth thee. (*The Lord shall not let thy foot slip, or stumble; nor shall he nap, who keepeth thee safe.*)

<sup>4</sup> Lo! he shall not nap, neither sleep; that keepeth Israel. (*Behold! he, who keepeth Israel safe; shall not nap, or sleep.*)

<sup>5</sup> The Lord keepeth thee; the Lord is thy protection above thy right hand. (*The Lord keepeth thee safe; the Lord is thy protection at thy right hand.*)

<sup>6</sup> The sun shall not burn thee by day; neither the moon by night.

<sup>7</sup> The Lord keep thee from all evil; the Lord keep thy soul. (*The Lord shall keep thee safe from all evil; yea, the Lord shall keep thee safe.*)

<sup>8</sup> The Lord keep thy going in and thy going out; from this time now and into the world. (*The Lord shall guard thy coming in, and thy going out; from this time now, and forever.*)

**PSALM 122**

<sup>1</sup> *The song of degrees of David.* I am glad in these things, that be said to me; We shall go into the house of the Lord. (*A song by David for steps of ascending. I was glad, when they said to me, We shall go to the House of the Lord.*)

<sup>2</sup> Our feet were standing; in thy halls/in thy foreyards, thou Jerusalem. (*And now our feet stand within thy gates, O Jerusalem.*)

<sup>3</sup> Jerusalem, which is builded as a city; whose partaking thereof is into the same thing. (*Jerusalem is built to be a city, where people be together; yea, with one heart and mind.*)

<sup>4</sup> For the lineages, the lineages of the Lord, ascended thither, the witnessing of Israel; to acknowledge to the name of the Lord. (*For the tribes, the Lord's tribes, come there to give thanks to the Lord; that is Israel's duty.*)

<sup>5</sup> For they sat there on seats in doom; seats on the house of David. (*For the thrones of judgement, or of justice, be put there; yea, the thrones of the house of David.*)

<sup>6</sup> Pray ye those things, that be to the peace of Jerusalem; and abundance be to them that love thee. (*Pray ye for the peace of Jerusalem; and say, May those who love thee prosper, or have great abundance.*)

<sup>7</sup> Peace be made in thy strength; and abundance in thy towers. (*May there be peace within thy strongholds, or thy fortresses; and prosperity within thy palaces.*)

<sup>8</sup> For my brethren and my neighbours; I spake peace of thee. (*For the sake of my brothers, or my kinsmen, and my neighbours; I say, Peace be with thee.*)

<sup>9</sup> For the house of our Lord God; I sought goods to thee. (*For the sake of the House of the Lord our God; I shall seek thy good, or thy prosperity, or I shall pray for good things for thee.*)

**PSALM 123**

<sup>1</sup> *The song of degrees.* To thee I have raised mine eyes; that dwellest in heavens. (*A song for steps of ascending. I raise up my eyes to thee; who livest in heaven.*)

<sup>2</sup> Lo! as the eyes of servants be in the hands of their lords. As the eyes of the handmaid be in the hands of her lady; so our eyes be to our Lord God, till he have mercy on us. (*Behold! like the eyes of the servant (look) to the hand of his lord; and like the eyes of the servantess (look) to the hand of her lady; so let our eyes (look) to the Lord our God, until he have mercy upon us.*)

<sup>3</sup> Lord, have thou mercy on us, have thou mercy on us; for we be much filled with despising (*or for we be greatly despised.*)

<sup>4</sup> For our soul is much filled; we be shame to them that be abundant with riches, and despising to proud men. (*For our soul is filled full, with the scorn of those who have abundant riches; and with disdain from the proud.*)

**PSALM 124**

<sup>1</sup> *The song of degrees of David.* Israel say now, No but for the Lord was in us; (*A song by David for steps of ascending. Let Israel say now, If the Lord was not with us or If the Lord had not been for us,*)

<sup>2</sup> no but for the Lord was in us. When men rose up against us; (*yea, if the Lord was not with us or if the Lord had not been for us; then when men rose up against us,*)

<sup>3</sup> in hap they had swallowed us quick. When the strong vengeance of them was wroth against us; (*they would have swallowed us up alive. Yea, when their fury raged against us;*)

<sup>4</sup> in hap water had swallowed us up. Our soul passed through a strand; (*the water would have swallowed us up. When the stream had gone up over our heads;*)

<sup>5</sup> in hap our soul had passed through a water unsufferable. (*when the insufferable waters had gone up over our heads.*)

<sup>6</sup> Blessed be the Lord; that gave not us into taking, [(or) *the catching*], of the teeth of them. (*Blessed be the Lord; who did not allow us to be caught by their teeth.*)

<sup>7</sup> Our soul, as a sparrow, is delivered; from the snare of hunters. The snare is all-broken; and we be delivered. (*We have escaped, like a sparrow, from the hunter's snare. The snare is all-broken; and we be set free.*)

<sup>8</sup> Our help is in the name of the Lord; that made heaven and earth (*or who made heaven and earth*).

## PSALM 125

<sup>1</sup> *The song of degrees.* They that trust in the Lord *be* as the hill of Zion; he shall not be moved [*into*] without end, that dwelleth in Jerusalem. (*A song for steps of ascending. They who trust in the Lord be like Mount Zion; it cannot be shaken, but it remaineth firm, or steadfast, forever.*)

<sup>2</sup> Hills *be* in the compass of it, and the Lord is in the compass of his people; from this time now, and into the world. (*Like the mountains, or the hills, be all around Jerusalem, so the Lord is all around his people; from this time now, and forever.*)

<sup>3</sup> For the Lord shall not leave the rod of sinners on the part of just men; that just men hold not forth their hands to wickedness. (*For the rod of the sinners shall not remain over the land of the righteous; lest the righteous put forth their hands to wickedness.*)

<sup>4</sup> Lord, do thou well to good men; and to rightful in heart. (*Lord, do thou good to good people; yea, to those with an upright heart.*)

<sup>5</sup> But the Lord shall lead them that bow into obligations, with them that work wickedness; peace *be* upon Israel. (*But may the Lord lead forth those, who turn aside into depraved ways, with those who do evil. May peace be upon Israel.*)

## PSALM 126

<sup>1</sup> *The song of degrees.* When the Lord turned the captivity of Zion; we were made as comforted. (*A song for steps of ascending. When the Lord returned the captives to Zion or When the Lord returned prosperity to Zion; we were made like in a dream.*)

<sup>2</sup> Then our mouth was filled with joy; and our tongue with full out joying. Then they shall say among heathen men; The Lord magnified to do with them. (*Then our mouths were filled with joy; and ours tongues with rejoicing. And the heathen said to each other, The Lord hath done great things for them.*)

<sup>3</sup> The Lord magnified to do with us; we be made glad. (*Yea, the Lord did great things for us; and we were glad.*)

<sup>4</sup> Lord, turn thou (*again*) our captivity; as a strand in the south. (*Lord, return thou the captives or return thou our prosperity; like the streams return to the south.*)

<sup>5</sup> They that sow in tears; shall reap in full out joying. (*Then they who sowed in tears; shall reap with rejoicing.*)

<sup>6</sup> They going, went, and wept; sending their seeds. But they coming, shall come with full out joying; bearing their handfuls (*They going, went, and wept; sending out their seeds. But when they shall return, they shall come back rejoicing; carrying their harvest.*)

## PSALM 127

<sup>1</sup> *The song of degrees of Solomon.* No but the Lord build the house; they that built it have travailed in vain. No but the Lord keepeth the city; he waketh in vain that keepeth it./But if the Lord build the house; they that built it have travailed in vain. But (*if*) the Lord keepeth the city; he waketh in vain that keepeth it. (*A song of Solomon for steps of ascending. Unless the Lord build the house; those who have built it, have laboured in vain. Unless the Lord guardeth the city; he who standeth watch, guardeth in vain.*)

<sup>2</sup> It is vain to you to rise before the light; rise ye after ye have set, that eat the bread of sorrow. When he shall give sleep to his loved; (*It is useless for you to rise before the light; and then to stay up late, only so that ye can eat the bread of sorrows. For he giveth to his beloved; even while they sleep.*)

<sup>3</sup> Lo! the heritage of the Lord is sons, the meed is the fruit of womb. (*Behold! sons and daughters (be) thy inheritance or (be) thy gift from the Lord; yea, the fruit of thy womb (is) his reward to you.*)

<sup>4</sup> As arrows *be* in the hand of the mighty; so the sons of them that *be* shaken out. (*Like arrows be in the hand of the mighty; so be the sons and daughters that a man hath when he is young.*)

<sup>5</sup> Blessed is the man, that hath [full-]filled his desire of those; he shall not be shamed, when he shall speak to his enemies in the gate. (*Happy is the man who hath filled his quiver full of them; he shall not be put to shame, or defeated, when he shall speak to his enemies in court.*)

## PSALM 128

<sup>1</sup> *The song of degrees.* Blessed *be* all men, that dread the Lord; that go in his ways. (*A song for steps of ascending. Happy be all those, who fear the Lord or who revere the Lord; and who go in his ways.*)

<sup>2</sup> For thou shalt eat the travails of thine hands; thou art blessed, and it shall be well to thee. (*For thou shalt eat the fruit of thy labour; thou shalt be happy, and it shall be well with thee.*)

<sup>3</sup> Thy wife *shall be* as a plenteous vine; in the sides of thine house. Thy sons as the new springs of olive trees; in the compass of thy board. (*Thy wife shall be like a fruitful vine; by the side of thy house. And thy sons and thy daughters shall be like the new branches of olive trees; all around thy table.*)

<sup>4</sup> Lo! so a man shall be blessed; that dreadeth the Lord. (*Behold! so shall the man be blessed; who feareth the Lord or who hath reverence for the Lord.*)

<sup>5</sup> The Lord bless thee from Zion; and see thou the goods of Jerusalem in all the days of thy life. (*May the Lord bless thee from Zion; and may thou see the prosperity of Jerusalem or and may thou share in the prosperity of Jerusalem, all the days of thy life.*)

<sup>6</sup> And see thou the sons of thy sons; see thou peace on Israel. (*And may thou see the children of thy children. May peace be upon Israel.*)

## PSALM 129

<sup>1</sup> *The song of degrees.* Israel say now; Oft they have fought against me from my youth. (*A song for steps of ascending. Let Israel say now; they have often fought against me from my youth.*)

<sup>2</sup> Oft they [have] fought against me from my youth; and soothly they might not to me (*Yea, they have often fought against me from my youth; but truly they could never overcome me.*)

<sup>3</sup> Sinners forged on my back; they made long their wickedness. (*The sinners scourged my back; they made their furrows deep and long in me.*)

<sup>4</sup> The Lord is just, (he) shall beat (together) the nolls of sinners; (*But the Lord is just, and he shall free me from the bonds of the wicked;*)

<sup>5</sup> all that hate Zion be they shamed, and turned aback. (*let all who hate Zion be put to shame, and be turned, or driven, back.*)

<sup>6</sup> Be they made as the hay of housetops; that dried up, before that it be drawn up. (*Be they made like the grass on the rooftops; it dried up, before that it could be pulled up.*)

<sup>7</sup> Of which hay he that shall reap, shall not fill his hand; and he that shall gather handfuls, shall not fill his bosom. (*Of which grass he who shall reap, shall not get a handful; and he who shall gather handfuls, shall not get an armful.*)

<sup>8</sup> And they that passed forth said not, The blessing of the Lord *be* on you; we blessed you in the name of the Lord. (*And so they who pass by, shall never say, The blessing of the Lord be upon you; we bless you in the name of the Lord.*)

## PSALM 130

<sup>1</sup> *The song of degrees.* (*A song for steps of ascending.*) Lord, I cried to thee from the depths;

<sup>2</sup> Lord, hear thou my voice. Thine ears be made attentive into the voice of my beseeching. (*Lord, hear my voice. Let thy ears be made attentive to the words of my plea.*)

<sup>3</sup> Lord, if thou keepest wickednesses; Lord, who shall sustain, or abide? (*Lord, if thou keepest a record of our wickednesses; then Lord, who shall survive? or then Lord, who will not be condemned?*)

<sup>4</sup> For mercy is at thee; (*But there is mercy with thee, and I stand in awe of thee;*)

<sup>5</sup> and, Lord, for thy law I abode thee. My soul sustained in his word; (*yea, Lord, I wait for thee. My soul is sustained, and I hope, and I trust, in his word.*)

<sup>6</sup> my soul hoped in the Lord. From the morrowtide keeping till to the night; (*My soul waiteth for the Lord, more eagerly than those who wait for the morning light; yea, more eagerly than those who stand guard, or be on watch, until the morning light.*)

<sup>7</sup> Israel hope in the Lord. For why mercy is at the Lord; and plenteous redemption is at him. (*Israel, trust in the Lord. For there is always love with the Lord; and there is plentiful redemption with him.*)

<sup>8</sup> And he shall again-buy Israel; from all the wickednesses thereof. (*And he shall redeem the people of Israel; from all their wickednesses.*)

## PSALM 131

<sup>1</sup> *The song of degrees to David.* Lord, mine heart is not enhanced; neither mine eyes be raised. Neither I went in great things; neither in marvels above me. (*A song by David for steps of ascending. Lord, my heart is not exalted, or puffed up; nor be my eyes raised up. And I do not concern myself with great things; nor with marvellous things that be so high above me.*)

<sup>2</sup> If I felt not meekly; but [I] enhanced my soul. As a child weaned on his mother; so yielding be in my soul. (*I went forth humbly; and I did not exalt my soul. Like a weaned child upon his mother; so is the yielding in my soul.*)

<sup>3</sup> Israel, hope in the Lord; from this time now and into the world. (*Israel, trust in the Lord; from this time now and forever.*)

## PSALM 132

<sup>1</sup> *The song of degrees.* Lord, have thou mind on David; and of all his mildness. (*A song for steps of ascending. Lord, remember David; and all his troubles and tribulations.*)

<sup>2</sup> As he swore to the Lord; he made a vow to [the] God of Jacob.

<sup>3</sup> I shall not enter into the tabernacle of mine house; I shall not ascend into the bed of my resting.

<sup>4</sup> I shall not give sleep to mine eyes; and napping to mine eyelids. (*I shall not give sleep to my eyes; or napping to my eyelids.*)

<sup>5</sup> And rest to my temples, till I find a place to the Lord; a tabernacle to [the] God of Jacob. (*Until I find a place for the Lord; yea, a dwelling place for the Mighty God of Jacob.*)

<sup>6</sup> Lo! we heard that (the) ark of (the) testament(is) in Ephratah, [for Lo! we have heard (of) it in Ephratah]; we found it in the fields of the wood. (*Behold! we have heard that the Covenant Box is in Ephratah; we found it in the fields of Jaar, (or of Jearim).*)

<sup>7</sup> We shall enter into the tabernacle of him (or We shall go into his Tabernacle, or his dwelling place); we shall worship in the place, where his feet stood.

<sup>8</sup> Lord, rise thou into thy rest; thou, and the ark of thine hallowing. (*Arise, O Lord, and come back to thy resting place; thou, and the Ark of thy power.*)

<sup>9</sup> Thy priests be clothed with rightfulness; and thy saints make full out joy. (*Let thy priests be clothed in righteousness; and thy saints rejoice.*)

<sup>10</sup> For David, thy servant; turn thou not away the face of thy christ. (*For the sake of thy servant David; turn thou not away thy face from thy anointed king.*)

<sup>11</sup> The Lord swore (in) truth to David, and he shall not make him [in] vain; Of the fruit of thy womb I shall set on thy seat. (*The Lord swore truthfully to David, and he did not say in vain, I shall put the fruit of thy womb upon thy throne.*)

<sup>12</sup> If thy sons shall keep my testament; and my witnessings, these which I shall teach them. And the sons of them till into the world; they shall set on thy seat. (*And if thy sons shall keep my covenant, and obey my teachings, which I shall teach them; then their sons shall sit on thy throne forever.*)

<sup>13</sup> For the Lord chose Zion; he chose it into (a) dwelling to himself (or he chose it for his dwelling place).

<sup>14</sup> This is my rest into the world of world (or This shall be my resting place forever and ever); I shall dwell here, for I chose it.

<sup>15</sup> I blessing shall bless the widow of it; I shall [ful] fill with loaves the poor men of it. (*I blessing shall bless Zion's widows; and I shall fulfill her poor with bread.*)

<sup>16</sup> I shall clothe with health the priests thereof; and the holy men thereof shall make full out joy in full out joying/in full out rejoicing. (*I shall clothe her priests with salvation, or with deliverance; and her holy men shall make great joy rejoicing.*)

<sup>17</sup> Thither I shall bring forth the horn of David; I [have] made ready a lantern to my christ (or I have prepared a lantern for my anointed king).

<sup>18</sup> I shall clothe his enemies with shame; but mine hallowing shall flower out on him (or but a shining crown shall be upon his head).

### PSALM 133

<sup>1</sup> *The song of degrees.* Lo! how good and how merry it is; that brethren dwell together. (A song for steps of ascending. Behold! how good and how pleasant it is; for brothers, or for God's people, to live together in unity, or in harmony.)

<sup>2</sup> As ointment in the head; that goeth down into the beard, into the beard of Aaron. That goeth down into the collar of his cloth; (Like ointment on the head, that goeth down onto the beard, onto Aaron's beard; yea, that goeth down onto the collar of his cloak.)

<sup>3</sup> as the dew of Hermon, that goeth down into the hill of Zion. For there the Lord sent blessing; and life till into the world, that is, without end. (Like the dew of Mount Hermon, that goeth down onto the hills of Zion. For there the Lord sent blessing; and life forevermore.)

### PSALM 134

<sup>1</sup> *The song of degrees.* Lo! now bless ye the Lord; all the servants of the Lord. Ye that stand in the house of the Lord; in the halls/in the foreyards of the house of our God. (A song for steps of ascending. Behold! now bless ye the Lord; all the servants of the Lord. Ye who stand in the House of the Lord; night after night.)

<sup>2</sup> In nights raise your hands into holy things; and bless ye the Lord. (Raise up your hands in the holy place; and bless ye the Lord.)

<sup>3</sup> The Lord bless thee from Zion; the which Lord made heaven and earth. (May the Lord bless thee from Zion; the Lord who made heaven and earth.)

### PSALM 135

<sup>1</sup> *Alleluia.* Praise ye the name of the Lord; ye servants of the Lord, praise ye (him).

<sup>2</sup> Ye that stand in the house of the Lord; in the halls/in the foreyards of the house of our God. (Ye who stand in the House of the Lord; in the courtyards of the House of our God.)

<sup>3</sup> Praise ye the Lord, for the Lord is good; sing ye to his name, for it is sweet (or for it is pleasant to do so).

<sup>4</sup> For the Lord chose Jacob to himself; [and] Israel into possession to himself. (For the Lord chose Jacob for himself; yea, he chose Israel as his special possession.)

<sup>5</sup> For I have known, that the Lord is great; and our God (is) before all gods. (For I know that the Lord is great; and that our God is above all gods.)

<sup>6</sup> The Lord made all things, whatever things he would, in heaven and in earth; in the sea, and in all depths of waters. (The Lord made everything, whatever he desired, in heaven and on earth; in the sea, and in all the depths of the waters.)

<sup>7</sup> He led out clouds from the farthest part of earth; and made lightnings into rain. Which bringeth forth winds from his treasures; (He leadeth out the clouds from the farthest parts of the earth; and maketh lightning for the rains. He bringeth forth the wind out of his treasures, or out of his storehouses.)

<sup>8</sup> which killed the first begotten things of Egypt, from man unto beast. (He killed all the first-born in Egypt, both man and beast.)

<sup>9</sup> He sent out signs and great wonders, in the middle of thee, thou Egypt; into Pharaoh, and into all his servants. (He sent out signs and great wonders, into the midst of thee, O Egypt; against Pharaoh, and all his servants.)

<sup>10</sup> Which smote many folks; and killed strong kings. (Who struck down many nations; and killed strong kings.)

<sup>11</sup> Sihon, the king of Amorites, and Og, the king of Bashan; and all the realms of Canaan (or and all the kings in Canaan).

<sup>12</sup> And he gave the land of them heritage; to be heritage to Israel, his people. (And he gave their land for an inheritance; yea, to be an inheritance for his people Israel.)

<sup>13</sup> Lord, thy name is[into] without end; Lord, thy memorial be in generation and into generation. (Lord, thy name shall endure forever; Lord, thou shalt be remembered by all generations.)

<sup>14</sup> For the Lord shall deem his people; and he shall be prayed in his servants. (For the Lord shall judge his people; and he shall take pity upon his servants.)

<sup>15</sup> The simulacra of heathen men be silver and gold; the works of the hands of men. (The idols of the heathen be but silver and gold; yea, the works of men's hands.)

<sup>16</sup> Those *images* have a mouth, and shall not speak; those have eyes, and shall not see. (*Those idols have mouths, but they cannot speak; they have eyes, but they cannot see.*)

<sup>17</sup> Those have ears, and shall not hear; for there is no spirit in the mouth of them. (*They have ears, but they cannot hear; for there is no breath in their mouths.*)

<sup>18</sup> They that make those [things], be made like them; and all that trust in them. (*Let they who make those things, be made like them; and all who trust in them as well.*)

<sup>19</sup> The house of Israel, bless ye the Lord; the house of Aaron, bless ye the Lord.

<sup>20</sup> The house of Levi, bless ye the Lord; ye that dread the Lord, bless ye the Lord, (*or ye who fear the Lord, or ye who revere the Lord, bless ye the Lord.*)

<sup>21</sup> Blessed be the Lord (*out*) of Zion; that dwelleth in Jerusalem. (*Blessed be the Lord in Zion; yea, he who dwelleth in Jerusalem.*)

## PSALM 136

<sup>1</sup> *Alleluia.* Acknowledge ye to the Lord, for he is good; for his mercy is[*into*] without end. (*Alleluia. Give ye thanks to the Lord, for he is good; for his love is forever.*)

<sup>2</sup> Acknowledge ye to the God of gods. (*Give ye thanks to the God of gods.*)

<sup>3</sup> Acknowledge ye to the Lord of lords. (*Give ye thanks to the Lord of lords.*)

<sup>4</sup> Which alone maketh great marvels. (*Who alone doeth marvellous deeds, or great miracles.*)

<sup>5</sup> Which made heavens by understanding. (*Who made the heavens by his wisdom.*)

<sup>6</sup> Which made steadfast [*the*] earth on waters. (*Who made the earth firm upon the waters.*)

<sup>7</sup> Which made great lights. (*Who made the great lights.*)

<sup>8</sup> The sun into the power of the day. (*The sun to have power over the day.*)

<sup>9</sup> The moon and the stars into power of the night. (*The moon and the stars to have power over the night.*)

<sup>10</sup> Which smote Egypt with the first engendered things of them. (*Who struck down the first-born of the Egyptians.*)

<sup>11</sup> Which led out Israel from the midst of them. (*Who led out Israel from their midst.*)

<sup>12</sup> In a mighty hand, and in an high arm. (*Yea, with a mighty hand, and a powerful arm.*)

<sup>13</sup> Which parted the Red Sea into partings. (*Who divided the Red Sea, or the Sea of Reeds, in two.*)

<sup>14</sup> And led out Israel through the midst thereof.

<sup>15</sup> And he cast adown Pharaoh and his power, or virtue, in the Red Sea. (*And he threw down Pharaoh, and his host, or his army, into the Red Sea, or the Sea of Reeds.*)

<sup>16</sup> Which led over his people through desert. (*Who led his people through the wilderness.*)

<sup>17</sup> Which smote great kings. (*Who struck down great kings.*)

<sup>18</sup> And killed strong kings.

<sup>19</sup> Sihon, the king of Amorites.

<sup>20</sup> And Og, the king of Bashan.

<sup>21</sup> And he gave the land of them *to be* heritage. (*And he gave their land for an inheritance to his people.*)

<sup>22</sup> Heritage to Israel, his servant. (*Yea, for an inheritance to his servant Israel.*)

<sup>23</sup> For in our lowness he had mind on us. (*For he remembered us in our defeat./For he remembered us when we were brought down so very low.*)

<sup>24</sup> And he again-bought us from our enemies. (*And he redeemed us, or he rescued us, from our enemies.*)

<sup>25</sup> Which giveth meat to each flesh. (*Who giveth food to all his creatures.*)

<sup>26</sup> Acknowledge ye to the God of heaven. Acknowledge ye to the Lord of lords; for his mercy is[*into*] without end. (*Give ye thanks to the God of heaven. Give ye thanks to the Lord of lords; for his love is forever.*)

## PSALM 137

<sup>1</sup> On the floods of Babylon, there we sat, and wept; while we bethought on Zion. (*By the rivers of Babylon, there we sat down, and wept; when we thought about Zion.*)

<sup>2</sup> In shallows in the midst thereof; we hanged up our organs. (*On the willows nearby; we hung up our harps.*)

<sup>3</sup> For they that led us prisoners; asked us there the words of songs. And they that led away us *said*; Sing ye to us an hymn of the songs of Zion. (*For they who led us away as*

prisoners; told us to sing there. Yea, they who led us away said; Sing ye for us a hymn of the songs of Zion.)

<sup>4</sup> How shall we sing a song of the Lord; in an alien land? (*But how can we sing a song to the Lord; in a foreign, or a strange, land?*)

<sup>5</sup> If I forget thee, Jerusalem; my right hand be given to forgetting. (*Yea, if I forget thee, Jerusalem; may my right hand forget how to play my harp, or may my right hand wither away.*)

<sup>6</sup> My tongue cleave to my cheeks; if I bethink not on thee. If I purposed not of thee, Jerusalem; in the beginning of my gladness. (*And may my tongue cleave to my cheeks; if I do not remember thee, Jerusalem. Yea, if I do not think of thee, as my greatest joy.*)

<sup>7</sup> Lord, have thou mind on the sons of Edom; for the day of Jerusalem. Which say, Extinguish ye, extinguish ye; till to the foundation therein. (*Lord, remember what the Edomites did; on that day that Jerusalem fell. They said, Destroy ye it! destroy ye it! unto its foundations!*)

<sup>8</sup> Thou wretched daughter of Babylon; he is blessed, that yieldeth to thee thy yielding, which thou yieldest to us. (*O wretched daughter of Babylon; happy is he, who doeth to thee, what thou hast done to us, or happy be those, who repay thee, for all that thou hast done to us.*)

<sup>9</sup> He is blessed, that shall hold; and hurtle down his little children at the stone. (*Happy is he or Happy be they, who shall take hold of thy little children; and hurtle them against a stone.*)

## PSALM 138

<sup>1</sup> [*The psalm of David.*] Lord, I shall acknowledge to thee in all mine heart; for thou heardest the words of my mouth. My God, I shall sing to thee in the sight of angels; (*A song by David. Lord, I shall praise thee with all my heart. My God, I shall sing praises to thee before the angels, or before the gods.*)

<sup>2</sup> I shall worship to(ward) thine holy temple, and I shall acknowledge to thy name. On thy mercy and thy truth; for thou hast magnified thine holy name above all thing. (*I shall worship towards thy holy Temple, and I shall praise thy name; because of thy love, and thy faithfulness; for thou hast magnified thy holy name above all things.*)

<sup>3</sup> In whatever day I shall inwardly call thee, hear thou me; thou shalt multiply virtue in my soul. (*On whatever day I called to thee, thou answeredst me; and thou hast multiplied the strength in my soul or and thou hast made me strong.*)

<sup>4</sup> Lord, all the kings of earth acknowledge to thee; for they heard all the words of thy mouth. (*Lord, all the kings of the earth shall praise thee; for they have heard all the words of thy mouth.*)

<sup>5</sup> And sing they in the ways of the Lord (*or And they shall sing of the ways of the Lord*); for the glory of the Lord is great.

<sup>6</sup> For the Lord is high, and beholdeth meek things; and knoweth afar high things. (*For though the Lord is high above, he looketh upon the meek or he careth for the humble; and he knoweth the proud from afar.*)

<sup>7</sup> If I shall go in the midst of tribulation, thou shalt quicken me; and thou stretchedest forth thine hand on the ire of mine enemies, and thy right hand made me safe. (*Yea, though I go in the midst of trouble, or of tribulation, thou keepest me safe or thou keepest me alive; and thou stretchest forth thy hand against the rage of my enemies, and thy right hand savest me.*)

<sup>8</sup> The Lord shall yield for me, Lord, thy mercy is[into] without end; despise thou not the works of thine hands. (*The Lord shall bring to pass his promises to me. O Lord, thy love is forever; so complete thy work.*)

## PSALM 139

<sup>1</sup> To victory, the psalm of David. Lord, thou hast proved me, and hast known me; (*For the choirmaster, a song by David. Lord, thou hast assayed, or tested, me, and thou knowest me;*)

<sup>2</sup> thou hast known my sitting, and my rising again. Thou hast understood my thoughts from [a] far; (*thou hast known my sitting down, and my rising up. Thou hast understood my thoughts from afar;*)

<sup>3</sup> thou hast inquired (of) my path and my cord. And thou hast before-seen all my ways; (*thou hast examined my path, and my resting places. And thou hast foreseen all my ways.*)

<sup>4</sup> for no word is in my tongue. Lo! Lord, thou hast known all things, (*Yea, there is no word on my tongue, behold! Lord; but that thou not knowest it first.*)

<sup>5</sup> the new things and old; thou hast formed me, and hast set thine hand on me. (*Thou art behind me, and before me; and thou hast set thy hand upon me.*)

<sup>6</sup> Thy knowing is made wonderful of me; it is comforted, and I shall not be able to it. (*Thy abundant knowledge is so wonderful to me; yea, it is so very great, and I shall never be able to comprehend it all.*)

<sup>7</sup> Whither shall I go from thy spirit; and whither shall I flee from thy face? (*Where shall I go from thy spirit; and where shall I flee from thy presence?*)

<sup>8</sup> If I shall ascend into heaven, thou art there; if I shall go down into hell, thou art present. (*If I shall go up into heaven, thou art there; if I shall go down into Sheol, or into the land of the dead, thou art there also.*)

<sup>9</sup> If I shall take my feathers full early; and shall dwell in the last parts of the sea. (*If I shall take flight early in the morning; or if I shall live on the farthest edge, or the coast, of the sea.*)

<sup>10</sup> And soothly thither thine hand shall lead me forth; and thy right hand shall hold me. (*Even there thy hand shall lead me forth; and thy right hand shall keep me safe.*)

<sup>11</sup> And I said, In hap darkneses shall defoul me; and the night is my lightening in my delights. (*And I said, Perhaps the darkness shall cover me; or the light all around me shall become my night.*)

<sup>12</sup> For why darkneses shall not be made dark from thee, and the night shall be lightened as the day; as the darkneses thereof, so and the light thereof. (*But the darkness shall not be dark for thee, and the night shall be like the daylight; yea, to you, the darkness is no different than the light.*)

<sup>13</sup> For thou haddest in possession my reins; thou tookest me up from the womb of my mother. (*For thou haddest my reins in thy possession or For thou formedest my inner parts; yea, thou madest me in my mother's womb.*)

<sup>14</sup> I shall acknowledge to thee, for thou art magnified dreadfully; thy works be wonderful, and my soul shall know (*that*) full much. (*I shall praise thee, for thou art greatly to be feared or for thou hath filled me with awe; thy works be wonderful, and I truly know that.*)

<sup>15</sup> My bone, which thou madest in private, is not hid from thee; and my substance (*formed*) in the lower parts of earth. (*My bones, which thou madest in secret, be not a mystery to thee; yea, when my substance was formed in the lower parts of the earth.*)

<sup>16</sup> Thine eyes saw mine unperfect thing, and all men shall be written in thy book; days shall be formed, and no man is in those. (*Thine eyes saw my imperfect substance, and all was written in thy Book; but when those days were formed, no man was there.*)

<sup>17</sup> Forsooth, God, thy friends be made honourable full much to me; the princehood of them is comforted full much. (*But, God, how deep be thy thoughts to me; and how many of them there be!*)

<sup>18</sup> I shall number them, and they shall be multiplied above the gravel; I rose up, and yet I am with thee. (*If I tried to count them all up, their number would be more than all the grains of sand. And then I awake; and still I am with thee.*)

<sup>19</sup> For thou, God, shalt slay sinners; ye men-quellers, bow away from me. (*O God, I wish that thou wouldest kill the sinners; ye murderers, go far away from me!*)

<sup>20</sup> For they say in thought; Take they their cities in vanity. (*For out loud they say against thee, We shall take thy name in vain.*)

<sup>21</sup> Lord, whether I hated not them that hated thee; and I failed, *that is, mourned greatly*, on (*those who be*) thine enemies? (*Lord, how I hate those who hate thee; and I am greatly grieved by those who be thy enemies!*)

<sup>22</sup> By perfect hatred I hated them; they were made enemies to me. (*Yea, with perfect hatred I hate them; they be made my enemies too.*)

<sup>23</sup> God, prove thou me, and know thou mine heart; ask thou me, and know thou my paths. (*God, assay, or test, thou me, and know thou my heart; ask thou me, and know thou my thoughts.*)

<sup>24</sup> And see thou, if way of wickedness is in me; and lead thou me forth in [*the*] everlasting way. (*And see thou, if there be found any way of wickedness in me; and then lead thou me forth in the everlasting way.*)

## PSALM 140

<sup>1</sup> *To victory, the psalm of David.* Lord, deliver thou me from an evil man; deliver thou me from a wicked man. (*For the choirmaster; a song by David. Lord, save thou me from evil people; yea, save thou me from violent, or wicked, people.*)

<sup>2</sup> Which thought wickednesses in the heart; all day they ordained battles. (*Who always think in their hearts about doing wicked things; who plan out battles all day long or day after day.*)

<sup>3</sup> They sharpened their tongues as serpents; the venom of snakes is under the lips of them. (*Their tongues be sharp like the fangs of serpents; the venom of snakes is on their lips.*)

<sup>4</sup> Lord, keep thou me from the hand of the sinner; and deliver thou me from wicked men. Which thought to deceive my goings; (*Lord, keep thou me safe from the power of the sinner; and save thou me from the wicked, from those who think out ways to thwart my progress.*)

<sup>5</sup> proud men hid a snare to me. And they laid forth cords into a snare; they setted (*a*) trap to me beside the way. (*Proud people hid a snare for me, yea, they laid out cords for a snare; they set a trap for me along the way.*)

<sup>6</sup> I said to the Lord, Thou art my God; Lord, hear thou the voice of my beseeching, (*or Lord, hear thou the words of my plea.*)

<sup>7</sup> Lord, Lord, the virtue of mine health; thou madest shadow on mine head in the day of battle. (*Lord, Lord, my strong salvation or my strong deliverance; thou madest a shadow upon my head on the day of battle.*)

<sup>8</sup> Lord, betake thou not me from my desire to the sinner; they thought against me, forsake thou not me, lest peradventure they be enhanced. (*Lord, do not thou deliver me unto the desires of the sinners; they have planned to harm me, so abandon thou me not, lest they gain an advantage over me.*)

<sup>9</sup> The head of the compass of them; the travail of their lips shall cover them. (*As for the leaders of those who surround me; let the treachery of their own lips ensnare them.*)

<sup>10</sup> Coals shall fall on them, thou shalt cast them down into fire; in(*to*) wretchednesses (*where*) they shall not (*be able to*) stand. (*Let burning coals fall upon them, and be they thrown down into the fire; yea, into a wretchedness from which they shall never be able to escape.*)

<sup>11</sup> A man that is a great jangler shall not be (*well-*)directed in earth, (*or A man who is a great gossip, or a slanderer, shall not be successful in the world*); evils shall take an unjust man in(*to*) perishing.

<sup>12</sup> I have known, that the Lord shall make doom of a needy man; and the vengeance of poor men. (*I know, that the Lord shall make judgement in favour of the needy; and he shall take vengeance for the poor.*)

<sup>13</sup> Nevertheless just men shall acknowledge to thy name; and rightful men shall dwell with thy cheer. (*Truly the righteous shall give thanks to thy name; and the upright shall live in thy presence./Truly the righteous shall praise thy name; and the upright shall worship before thee.*)

## PSALM 141

<sup>1</sup> *The psalm of David. (A song by David.)* Lord, I cried to thee, hear thou me; give thou attention to my voice, when I shall cry to thee.

<sup>2</sup> My prayer be (*ad*)dressed as incense in thy sight; the raising up of mine hands be as the eventide sacrifice. (*Let my prayer be directed before thee like incense; and let the raising up of my hands be like the evening sacrifice.*)

<sup>3</sup> Lord, set thou a keeping to my mouth; and a door of standing about to my lips. (*Lord, set thou a guard at my mouth; yea, a sentry at the door of my lips.*)

<sup>4</sup> Bow thou not [*down*] mine heart into words of malice; to excuse excusings in sin. With men working wickedness; and I shall not commune with the chosen men of them. (*Help thou me not to turn my heart to words of malice; to make excuses for sins, and for those who do evil. I shall not commune with their chosen ones or I shall not feast with their chosen ones.*)

<sup>5</sup> A just man shall reprove me in mercy, and he shall blame me; but the oil of a sinner make not fat mine head. For why and yet my prayer is in the well pleasant things of them; (*The righteous shall rebuke me in love, and they shall reproach me; but my head shall not be anointed with the oil of sinners. For my prayer is still against what is pleasing to them.*)

<sup>6</sup> for the doomsmen of them joined to the stone were sopped up. Hear they my words, for they were mighty. (*And when their judges shall be thrown down from stony places, then the people shall listen to my words; for they be true.*)

<sup>7</sup> As fatness is broken out on the earth; our bones be scattered nigh hell. *(As wood chopped into pieces lieth on the ground; so their bones shall be scattered nigh to Sheol or close to the grave.)*

<sup>8</sup> Lord, Lord, for mine eyes be to thee, I hoped in thee; take thou not away my soul. *(Lord, Lord, I fix my eyes upon thee, and I put my trust in thee; do not let me die!)*

<sup>9</sup> Keep thou me from the snare which they ordained to me; and from the traps of them that work wickedness. *(Keep thou me safe from the snare which they have set for me; yea, from the traps of those who do evil.)*

<sup>10</sup> Sinners shall fall in the net thereof; I am alone till I pass. *(Let the sinners fall into their own nets; while I alone shall safely pass by.)*

## PSALM 142

<sup>1</sup> *The learning of David; his prayer; when he was in the den.* With my voice I cried to the Lord; with my voice I prayed heartily to the Lord. *(A teaching by David; his prayer; when he was in the cave. With my voice I cried to the Lord; with my voice I heartily prayed to the Lord.)*

<sup>2</sup> I shedded out my prayer in his sight; and I pronounce(d) my tribulation before him. *(I poured out my complaints before him; and I told him about all my troubles.)*

<sup>3</sup> While my spirit faileth of me; and thou hast known my paths. In this way in which I went; proud men hid a snare to me. *(Yea, when my spirit failed within me; thou knewest which path I should take. For on the way in which I went; proud people hid a snare for me.)*

<sup>4</sup> I beheld to the right side, and I saw; and none there was that knew me. Flight perished from me; and none there is that seeketh (to help) my soul. *(I looked to the right; and I saw, that there was no one there who knew me. I had no way to escape; there was no one to rescue me.)*

<sup>5</sup> Lord, I cried to thee; I said, Thou art mine hope; my part in the land of livers. *(Lord, I cried to thee; I said, Thou art my only hope, my portion in the land of the living.)*

<sup>6</sup> Give thou attention to my beseeching; for I am made low full greatly. Deliver thou me from them that pursue me; for they be comforted on me. *(Give thou attention to my plea; for I am brought down so very low. Save thou me from those who pursue me; for they be stronger than me.)*

<sup>7</sup> Lead my soul out of keeping to acknowledge to thy name; just men abide me, till thou yield to me. *(Lead me out of this prison, so that I can praise thy name; the righteous shall gather around me, when thou shalt reward me.)*

## PSALM 143

<sup>1</sup> *The psalm of David.* Lord, hear thou my prayer; with ears perceive thou my beseeching; in thy truth hear thou me, in thy rightwiseness. *(A song by David. Lord, hear thou my prayer, and listen thou to my plea; and answer thou me in thy faithfulness, and in thy righteousness.)*

<sup>2</sup> And enter thou not into doom with thy servant; for each man living shall not be made just in thy sight. *(And enter thou not into the judgement of thy servant; for no one living can be made right, or justified, before thee.)*

<sup>3</sup> For the enemy pursued my soul; he made low my life in [the] earth. He hath set me in dark places, as the dead men of the world, *(For the enemy hath pursued me; and he hath brought me down low to the ground. He hath put me in dark places, like the dead of the world.)*

<sup>4</sup> and my spirit was anguished on me; mine heart was troubled in me. *(and my spirit was anguished within me; and my heart was troubled within me.)*

<sup>5</sup> I was mindful of eld days, I bethought in all thy works; I bethought in the deeds of thine hands. *(I remembered the old days, and I thought about all thy works; yea, I thought about the deeds of thy hands.)*

<sup>6</sup> I held forth mine hands to thee; my soul (was) as earth without water to thee. *(I held out my hands to thee; my soul was like dry ground without water, thirsting for thee.)*

<sup>7</sup> Lord, hear thou me swiftly; my spirit failed. Turn thou not away thy face from me; and I shall be like them that go down into the pit. *(Lord, swiftly answer thou me; for my spirit faileth or for my spirit fainteth. Turn thou not away thy face from me; or I shall be like those who go down into the pit.)*

<sup>8</sup> Make thou early thy mercy heard to me; for I hoped in thee. Make thou known to me the way in which I shall go; for I raised my soul to thee. *(Let me know thy love in the*

morning; for I put my trust in thee. Let me know which way I should go; for I raise up my soul to thee.)

<sup>9</sup> Deliver thou me from mine enemies; Lord, I fled to thee; (*Save thou me from my enemies; Lord, I fled to thee, or Lord, I flee to thee;*)

<sup>10</sup> teach thou me to do thy will, for thou art my God. Thy good spirit shall lead me forth into a rightful land; (*teach thou me to do thy will, for thou art my God. Thy good spirit shall lead me forth on the right path;*)

<sup>11</sup> Lord, for thy name thou shalt quicken me in thine equity. Thou shalt lead my soul out of tribulation; (*Lord, for the sake of thy name, save me or let me live. And because of thy fairness, lead thou my soul out of trouble, or tribulation;*)

<sup>12</sup> and in thy mercy thou shalt scatter mine enemies. And thou shalt lose all them, that trouble my soul; for I am thy servant. (*and in thy love for me, waste thou my enemies. Yea, destroy thou all those who trouble me; for I am thy servant.*)

## PSALM 144

<sup>1</sup> *A psalm of David.* Blessed be my Lord God, that teacheth mine hands to war; and my fingers to battle. (*A song by David. Blessed be the Lord my God, who traineth my hands for war; and my fingers for battle.*)

<sup>2</sup> My mercy, and my refuge; my taker up, and my deliverer. My defender, and I hoped in him; and thou makest subject my people under me. (*My mercy, and my refuge; my defender, and my deliverer. Yea, my defender, and in whom I trust; and thou makest the peoples to be subject under me.*)

<sup>3</sup> Lord, what is a man, for thou hast made (*thyself*) known to him; either the son of man, for thou areckonest him of some value? (*Lord, what is man, that thou hast taken notice of him? or that thou carest for him? or the son of a man, that thou reckonest, or esteemest, him of some value?*)

<sup>4</sup> A man is made like vanity; his days pass as shadow. (*A person is but like vanity, yea, but a puff of air; his days pass like a shadow.*)

<sup>5</sup> Lord, bow down thine heavens, and come thou down; touch thou [*the*] hills, and they shall make smoke.

<sup>6</sup> Light thou shining, and thou shalt scatter them, (*or Send thou forth thy lightning, and thou shalt scatter thy enemies*); send thou out thine arrows, and thou shalt trouble them.

<sup>7</sup> Send out thine hand from on high, ravish me out, and deliver thou me from many waters; and from the hand of alien sons. (*Send out thy hand from on high, and take me out of here, that is, rescue me; save thou me from the deep waters, and from the power of foreigners, or of strangers.*)

<sup>8</sup> The mouth of whom spake vanity (*or Their mouths spoke lies*); and the right hand of them is the right hand of wickedness.

<sup>9</sup> God, I shall sing to thee a new song; I shall say psalm to thee in psaltery of ten strings (*or I shall sing a song to thee to the strains of a ten-stringed lute.*)

<sup>10</sup> Which givest health to kings, which again-boughtest David, thy servant; from the wicked sword ravish thou out me. (*Who givest salvation, or deliverance, to kings, and redeemest thy servant David; rescue thou me from the wicked sword.*)

<sup>11</sup> And deliver thou me from the hand of alien sons; the mouth of which spake vanity, and the right hand of them is the right hand of wickedness. (*And save thou me from the power of foreigners, or of strangers; whose mouths spoke lies, and whose right hands be the right hands of wickedness, that is, they always break their oaths, or their pledges.*)

<sup>12</sup> Whose sons be as new plantings in their youth. The daughters of them be arrayed; adorned about as the likeness of a temple. (*May our sons be like plants fully grown in their youth; may our daughters be arrayed, or adorned, like a palace.*)

<sup>13</sup> The cellars of them be full; bringing out from this vessel into that, or from one vessel into another. The sheep of them be with lambs, plenteous in their goings out; (*May our cellars be full; and we be able to bring forth from this vessel into that one, or and we be able to bring forth from one vessel into another. May our sheep be with lambs; yea, plentiful and innumerable.*)

<sup>14</sup> their kine be fat. There is no falling of their wall, neither passing over (*of it*); neither cry is in the streets of them. (*May all our kine be fat; and be there no parting in the walls of their wombs, nor any passing over of them. And may there be no cries of distress in all our streets.*)

<sup>15</sup> They said, The people is blessed, that hath these things; blessed is the people, whose Lord is the God of it. (*And so we say, Happy be the people, who have things like we do; happy be the people, whose God is the Lord.*)

**PSALM 145**

<sup>1</sup> *The psalm of David.* My God, king, I shall enhance thee; and I shall bless thy name into the world, and into the world of world. *(A song by David. My God and my King, I shall exalt thee; and I shall bless thy name forever and ever.)*

<sup>2</sup> By all days I shall bless thee; and I shall praise thy name into the world, and into the world of the world. *(Every day I shall bless thee; and I shall praise thy name forever and ever.)*

<sup>3</sup> The Lord is great, and worthy to be praised full much; and none end there is of his greatness. *(The Lord is great, and worthy to be greatly praised; and there is no end to his greatness.)*

<sup>4</sup> Generation and generation shall praise thy works; and they shall pronounce, *either tell (a) far, thy power. (One generation shall praise thy works unto the next; and they shall declare, or shall tell of, thy power.)*

<sup>5</sup> They shall speak *(of)* the magnificence of the glory of thine holiness; and they shall tell *(of all)* thy marvels *(or and they shall declare all thy marvellous deeds).*

<sup>6</sup> And they shall say *(of)* the strength of thy fearedful things; and they shall tell *(of)* thy greatness.

<sup>7</sup> They shall bring forth the mind of the abundance of thy sweetness; and they shall tell with full out joying *(of)* thy rightfulness. *(They shall bring forth the remembrance of the abundance of thy goodness; and they shall sing with rejoicing about thy righteousness.)*

<sup>8</sup> The Lord is a merciful doer and merciful in will *(or The Lord is a giver of mercy, or of love, and merciful in will);* patient, and much merciful.

<sup>9</sup> The Lord is sweet in all things; and his merciful doings be above all his works. *(The Lord is good to all; and his merciful doings be over, or upon, all his creatures.)*

<sup>10</sup> Lord, all thy works acknowledge to thee; and thy saints bless thee. *(Lord, all thy creatures shall praise thee; and thy saints shall bless thee.)*

<sup>11</sup> They shall say *[of]* the glory of thy realm; and they shall speak *(of)* thy power. *(They shall speak of the glory of thy kingdom; and they shall tell of thy power.)*

<sup>12</sup> That they make thy power known to the sons of men *(or So that they make known thy power to all the people);* and the glory of the magnificence of thy realm.

<sup>13</sup> Thy realm is the realm of all worlds; and thy lordship is in all generation and into generation, *(or Thy kingdom is a kingdom forever; and thy lordship, or thy rule, is for all generations).* The Lord is faithful in all his words; and holy in all his works.

<sup>14</sup> The Lord lifteth up all that fall down; and raiseth up all men hurtled down. *(The Lord lifteth up all who fall down; and raiseth up all who be hurtled down.)*

<sup>15</sup> Lord, the eyes of all beasts hope in thee; and thou givest the meat of them in covenable time. *(Lord, the eyes of all look with hope to thee; and thou givest them their food at the proper time.)*

<sup>16</sup> Thou openest thine hand; and thou *[ful]* fillest each beast with blessing. *(Thou openest thy hand; and thou fulfilllest each living creature with blessing or with what they need, or desire.)*

<sup>17</sup> The Lord is just in all his ways; and holy in all his works.

<sup>18</sup> The Lord is nigh to all that inwardly call him; to all that inwardly call him in truth. *(The Lord is near, or close, to all who call to him; to all who call to him in truth, or with sincerity.)*

<sup>19</sup> He shall do the will of them, that dread him; and he shall hear the beseeching of them, and he shall make them safe. *(He shall fulfill the desires of those who fear him or of those who revere him; he shall hear their pleas, and he shall save them.)*

<sup>20</sup> The Lord keepeth all men loving him; and he shall lose all sinners. *(The Lord keepeth safe all those who love him; but he shall destroy all the sinners.)*

<sup>21</sup> My mouth shall speak the praising of the Lord; and each man bless his holy name into the world, and into the world of world. *(My mouth shall declare the praises of the Lord; let everyone bless his holy name forever and ever.)*

**PSALM 146**

<sup>1</sup> *Alleluia.* My soul, praise thou the Lord;

<sup>2</sup> I shall praise the Lord in my life *(or I shall praise the Lord all my life);* I shall sing to my God as long as I shall be.

<sup>3</sup> Do not ye trust in princes; neither in the sons of men, in whom is no health. *(Do not ye trust in princes, or in your leaders; nor in other people, in whom there is no help, or deliverance.)*

<sup>4</sup> The spirit of him shall go out, and he shall turn again into his earth; in that day all the thoughts of them shall perish. *(The breath of your prince, or of your leader, shall go out of him, and he shall return to the dust; and on that day all his thoughts shall perish.)*

<sup>5</sup> He is blessed, of whom the God of Jacob is his helper; his hope is in his Lord God, *(He is blessed, whom the God of Jacob is his helper; his hope is in the Lord his God.)*

<sup>6</sup> that made heaven, and earth; the sea, and all things that be in those. Which keepeth truth into the world, *(who made heaven, and earth; and the sea, and all the creatures that be in them. Who keepeth the truth safe forever.)*

<sup>7</sup> he maketh doom to them that suffer wrong; he giveth meat to them that be hungry. The Lord unbindeth fettered men; *(he maketh justice for those who suffer wrong; he giveth food to those who be hungry. The Lord unbindeth the fettered.)*

<sup>8</sup> the Lord lighteneth blind men. The Lord raiseth men hurtled down; the Lord loveth just men. *(the Lord giveth light to the blind or the Lord giveth sight to the blind. The Lord raiseth up those who be hurtled down; the Lord loveth the righteous.)*

<sup>9</sup> The Lord keepeth comelings; he shall take up a motherless child, and a widow; and he shall destroy the ways of sinners. *(The Lord keepeth newcomers, or strangers, safe or The Lord keepeth watch over newcomers, or strangers; he taketh up the causes of a motherless child, and of a widow; but he destroyeth the ways of the sinners.)*

<sup>10</sup> The Lord shall reign into the worlds; Zion, thy God shall reign in generation and into generation. *(The Lord shall reign forever; Zion, thy God shall reign for all generations, or thy God shall reign in all generations.)*

## PSALM 147

<sup>1</sup> Alleluia. Praise ye the Lord, for the psalm is good; *(let our) praising be merry, and fair to our God. (Alleluia. Praise ye the Lord, for it is good to sing to him; let our praises be joyful, and pleasing to our God.)*

<sup>2</sup> The Lord shall build [up] Jerusalem; and he shall gather together the scatterings of Israel. *(The Lord shall rebuild Jerusalem; and he shall gather together the scattered people of Israel.)*

<sup>3</sup> The which Lord maketh whole men contrite in heart; and bindeth together the sorrows of them. *(The Lord who maketh whole those who be contrite in heart, or who be broken-hearted; and who bindeth up their wounds.)*

<sup>4</sup> Which numbereth the multitude of stars; and calleth names to all those. *(Who numbereth the multitude of the stars; and calleth all of them by their names.)*

<sup>5</sup> Our Lord is great, and his virtue is great; and of his wisdom there is no number. *(Our Lord is great, and his power is great; and there is no measure of his wisdom.)*

<sup>6</sup> The Lord taketh up mild men; forsooth he maketh low sinners till to the earth. *(The Lord raiseth up the meek, or the humble; but he bringeth the sinners down to the ground.)*

<sup>7</sup> Before sing ye to the Lord in acknowledging; say ye psalm to our God in an harp. *(Sing ye to the Lord with thanksgiving; sing ye songs to our God on a harp.)*

<sup>8</sup> Which covereth heaven with clouds; and maketh ready rain to the earth. Which bringeth forth hay in hills; and herb to the service of men. *(Who covereth the heavens with clouds; and prepareth rain for the earth. Who bringeth forth hay, or grass, on the hills; and plants for the service of all.)*

<sup>9</sup> Which giveth meat to their work beasts; and to the birds of crows calling him. *(Who giveth food to their work beasts; and to the younglings of crows calling to him.)*

<sup>10</sup> He shall not have will in the strength of an horse; neither it shall be well pleasant to him in the legs of a man. *(He shall not take delight in the strength of a horse; nor shall a man's fast legs be well pleasing to him.)*

<sup>11</sup> It is well pleasant to the Lord on men that dread him; and in them that hope in his mercy. *(But the Lord is well pleased with those who fear him or with those who revere him; and with those who trust in his love.)*

<sup>12</sup> Jerusalem, praise thou the Lord; Zion, praise thou thy God.

<sup>13</sup> For he hath comforted the locks of thy gates; he hath blessed thy sons in thee. *(For he hath strengthened the locks of thy gates; he hath blessed thy children within them.)*

<sup>14</sup> Which hath set thy coasts peace; and filleth thee with the fatness of wheat. *(He who hath put thy land at peace; and filleth thee with the finest wheat.)*

<sup>15</sup> Which sendeth out his speech to the earth; his word runneth swiftly. *(Who sendeth out his word, or his command, to the earth; yea, his word runneth swiftly about.)*

<sup>16</sup> Which giveth snow as wool; he spreadeth abroad a cloud as ashes. *(Who giveth the snow like wool; and he spreadeth abroad the hoarfrost like ashes.)*

<sup>17</sup> He sendeth his crystal as morsels; who shall be able to suffer before the face of his coldness? (*He sendeth out his ice like morsels; yea, who can survive the cold that he sendeth?*)

<sup>18</sup> He shall send out his word, and shall melt those; his spirit shall blow, and waters shall flow. (*And then he sendeth out his word, and the ice melteth; and his wind bloweth, and the waters flow.*)

<sup>19</sup> Which telleth his word to Jacob; and his rightfulnesses and dooms to Israel. (*Who telleth his word to Jacob; yea, his statutes and his laws, or his decrees, to Israel.*)

<sup>20</sup> He did not so to each nation; and he showed not his dooms to them. (*He hath not done this for any other nation; he hath not shown his laws, or his decrees, to them.*)

## PSALM 148

<sup>1</sup> *Alleluia.* Ye of heavens, praise the Lord; praise ye him in high things. (*Alleluia. Ye in heaven or Ye in the heavens, praise the Lord; praise ye him in high places.*)

<sup>2</sup> All his angels, praise ye him; all his virtues, praise ye him, (*or all his hosts, praise ye him.*)

<sup>3</sup> Sun and moon, praise ye him; all stars and light, praise ye him, (*or all the stars of light, or all the shining stars, praise ye him.*)

<sup>4</sup> Heavens of heavens, praise ye him, (*or Heaven of heavens, or The highest heaven, praise ye him*); and the waters that be above (*the*) heavens,

<sup>5</sup> praise they the name of the Lord. For he said, and things were made; he commanded, and things were made of nought. (*praise they the name of the Lord. For he spoke, and everything was made; he commanded, and everything was made out of nothing.*)

<sup>6</sup> He ordained those things into the world, and into the world of world; he setted a commandment, and it shall not pass. (*He ordained those things forever and ever; he gave a command, and it shall not pass away.*)

<sup>7</sup> Ye of the earth, praise the Lord; dragons, and all depths of waters. (*Praise the Lord, from the earth; ye dragons, and all the depths of the waters.*)

<sup>8</sup> Fire, hail, snow, ice, spirits of tempests; that do his word. (*Fire, hail, snow, ice, and the winds of the tempests; that all follow his command.*)

<sup>9</sup> Mountains, and all little hills; trees bearing fruit, and all cedars.

<sup>10</sup> Wild beasts, and all tame beasts; serpents, and feathered birds.

<sup>11</sup> The kings of earth, and all peoples; the princes, and all judges of earth. (*The kings of the earth, and all the peoples; the princes, and the judges, that is, the leaders, over all the earth.*)

<sup>12</sup> Young men, and virgins, old men with [*the*] younger, (*Young men, and virgins, old men, and the young.*)

<sup>13</sup> Praise the name of the Lord; for the name of him alone is enhanced. His acknowledging *be* on heaven and earth; (*praise the name of the Lord; for only his name should be exalted. For his glory is above the earth, and above heaven.*)

<sup>14</sup> and he hath enhanced the horn of his people. An hymn *be* to all his saints; to the children of Israel, to a people nighing to him. (*and he hath exalted the horn of his people. So let there be a hymn to all his saints; to the children of Israel, to the people who be the closest to him, or So let there be praises from all his saints; from the children of Israel, from the people who be the closest to him.*)

## PSALM 149

<sup>1</sup> *Alleluia.* Sing ye to the Lord a new song; his praising *be* in the church of saints. (*Alleluia. Sing ye a new song to the Lord; let his praises be in the congregation of his saints.*)

<sup>2</sup> Israel be glad in him that made him; and the daughters of Zion make full out joy in their king. (*Let the people of Israel be glad in him, who made them; and let the daughters of Zion rejoice in their King.*)

<sup>3</sup> Praise they his name in a quire; say they psalm to him in a tympan, and psaltery. (*Praise they his name with a dance; sing they songs to him with a tympan, or with a drum, and a lute./Praise they his name with dancing; sing they songs to him with a tambourine, and a lute.*)

<sup>4</sup> For the Lord is well pleased in his people; and he hath raised mild men into health. (*For the Lord is well pleased with his people; and he hath raised up the meek to victory, or and he hath given salvation, or deliverance, to the humble.*)

<sup>5</sup> Saints shall make full out joy in glory; they shall be glad in their beds. (*The saints shall rejoice in triumph; they shall sing joyfully all night long.*)

<sup>6</sup> The full out joyings of God in the throat of them; and swords sharp on both sides in the hands of them. *(Let there be rejoicing for God on their lips or in their mouths; and let sharp swords be in their hands.)*

<sup>7</sup> To do vengeance in nations; and blamings in peoples. *(To bring vengeance to the nations; and to punish the peoples.)*

<sup>8</sup> To bind the kings of them in stocks; and the noble men of them in iron manacles. *(To bind up their kings in the stocks; and their noble men in iron manacles.)*

<sup>9</sup> That they make in them *(the)* doom written; this is the glory to all his saints. *(So that they execute the judgement written against them; this is the glory for all his saints.)*

## PSALM 150

<sup>1</sup> *Alleluia.* Praise ye the Lord in his saints; praise ye him in the firmament of his virtue. *(Alleluia. Praise ye the Lord in his sanctuary; praise ye him in the firmament of his power or praise ye him in his mighty heavens.)*

<sup>2</sup> Praise ye him in his virtues; praise ye him by the multitude of his greatness. *(Praise ye him for his mighty works; praise ye him for the abundance of his greatness.)*

<sup>3</sup> Praise ye him in the sound of a trump; praise ye him in a psaltery and harp. *(Praise ye him with the sound of a trumpet; praise ye him with a lute and a harp.)*

<sup>4</sup> Praise ye him in a tympan and quire; praise ye him in strings and organ. *(Praise ye him with a tympan, or a drum, and a dance/Praise ye him with a tambourine, and dancing; praise ye him with strings and an organ.)*

<sup>5</sup> Praise ye him in cymbals sounding well, praise ye him in cymbals of jubilation; *(Praise ye him with good-sounding cymbals, yea, praise ye him with cymbals of jubilation;)*

<sup>6</sup> each spirit, praise the Lord. *(every creature that hath breath, praise the Lord. Amen.)*

## PROVERBS

<sup>1</sup> The parables of Solomon, the son of David, king of Israel; (*The proverbs of Solomon, the son of David, the king of Israel;*)

<sup>2</sup> to know wisdom and knowing (*or to know wisdom and knowledge*); to understand the words of prudence;

<sup>3</sup> and to take the learning of teaching; *to take* rightfulness, and doom, and equity; (*and to receive learning from teaching, or from instruction; to gain righteousness, and judgement, or justice, and fairness;*)

<sup>4</sup> that fellness, *or wariness*, be given to little children, and knowing and understanding to a young waxing man. (*so that cleverness, and caution, be given to people of little wit, or of low intelligence, and knowledge and understanding to a young growing man.*)

<sup>5</sup> A wise man hearing shall be the wiser; and a man (*of*) understanding shall hold governance. (*A wise person listening shall become wiser; and a person understanding shall gain skills, or abilities.*)

<sup>6</sup> He shall perceive a parable, and the expounding; the words of wise men, and the dark figurative speeches of them. (*He shall understand a proverb, and its expounding, or its explanation; yea, the words of the wise, and their riddles.*)

<sup>7</sup> The dread of the Lord is the beginning of wisdom; fools despise wisdom and teaching. (*The fear of the Lord or Reverence for the Lord is the beginning of wisdom; but fools despise wisdom and teaching.*)

<sup>8</sup> My son, hear thou the teaching of thy father, and forsake thou not the law of thy mother; (*My son, listen thou to thy father's teaching; and do not thou abandon thy mother's principles;*)

<sup>9</sup> (*so*) that grace be added, *either increased*, to thine head, and a band to thy neck. (*so that favour be added unto thee, and a band of honour be put about thy neck.*)

<sup>10</sup> My son, if sinners flatter thee, assent thou not to them.

<sup>11</sup> If they say, Come thou with us, set we ambush to *shed (out)* blood, hide we snares of deceits against an innocent (*person*) without cause;

<sup>12</sup> swallow we him, as hell swalloweth a man living; and all-whole, as (*those*) going down into a pit; (*we shall swallow him up, like Sheol swalloweth up the living; yea, all-whole, like those going down into the pit;*)

<sup>13</sup> we shall find all precious chattel, (*or possessions*), we shall fill our houses with spoils;

<sup>14</sup> put thou lot with us, one purse be there of us all; (*put thou thy lot with us, and let there be one purse for us all;*)

<sup>15</sup> my son, go thou not with them; forbid thy foot from the paths of them (*or do not let thy foot go onto their paths*).

<sup>16</sup> For the feet of them run to evil; and they hasten to shed out blood.

<sup>17</sup> But a net is laid in vain before the eyes of birds, that have wings.

<sup>18</sup> Also they set ambush against their own blood; and make ready frauds, *or guiles*, against their (*own*) souls.

<sup>19</sup> So the paths of each avaricious man ravish, *or take away*, the souls of them that wield (*them*).

<sup>20</sup> Wisdom preacheth withoutforth; in streets it giveth his voice. (*Wisdom preacheth outside; yea, it raiseth up its voice in the streets.*)

<sup>21</sup> It crieth oft in the head of companies; in the leaves of [*the*] gates of the city it bringeth forth his words, and saith, (*It crieth often at the tops of the streets; and at the leaves of the gates of the city, it bringeth forth its words, and saith,*)

<sup>22</sup> How long, little men *in wit*, love young childhood, and fools shall covet those things, that be harmful to themselves, and unprudent men shall hate knowing? (*How long, ye of little wit, or of low intelligence, shall ye love foolishness, and shall fools desire those things that be harmful to themselves, and shall the imprudent hate knowledge, or understanding?*)

<sup>23</sup> Be ye converted at my reproving (*or Be ye changed by my rebukes*); lo, I shall bring forth to you my spirit, and I shall show (*you*) my words.

<sup>24</sup> For I called, and ye forsook; I held forth mine hand, and none there was that beheld. (*For I called, but you would not listen to me; I held forth my hand, but no one paid any attention to it.*)

<sup>25</sup> Ye have despised all my counsel; and charged not my blamings (*or and would not listen to my rebukes*).

<sup>26</sup> And I shall laugh in your perishing; and I shall scorn you, when that, that ye dread, cometh to you. *(And so I shall laugh at your misfortune, or at your tribulation; and I shall scorn you, when what ye fear, cometh to you.)*

<sup>27</sup> When sudden wretchedness falleth in, and perishing befalleth as *(a)* tempest; when tribulation and anguish cometh *[up]* on you.

<sup>28</sup> Then they shall call me, and I shall not hear *(or but I shall not answer them)*; they shall rise early, and they shall not find me.

<sup>29</sup> For they hated teaching, and they took not the dread of the Lord, *(For they hated instruction, and they chose not to fear the Lord, or and they chose not to have reverence for the Lord,)*

<sup>30</sup> neither they assented to my counsel, and they depraved all mine amending. *(nor would they assent to my advice, and they have spurned all of my correction.)*

<sup>31</sup> Therefore they shall eat the fruits of their *(own)* way; and they shall be filled with their *(own)* counsels.

<sup>32</sup> The turning away of little men *in wit* shall slay them; and the prosperity of fools shall lose them. *(This turning away by those with little wit, or with low intelligence, shall lead to their own slaughter; yea, the prosperity of fools shall bring about their own destruction.)*

<sup>33</sup> But he that heareth me, shall rest without dread; and he shall use abundance, when the dread of evils is taken away. *(But he who listeneth to me, shall rest without fear; and he shall enjoy his abundance, when the fear of evil is taken away.)*

## CHAPTER 2

<sup>1</sup> My son, if thou receivest my words, and hidest my behests with thee *(or and hidest my commands with thee)*;

<sup>2</sup> *(so)* that thine ear hear wisdom, bow *(down)* thine heart to know prudence.

<sup>3</sup> For if thou inwardly callest *(to)* wisdom, and bowest thine heart to *(ward)* prudence; <sup>4</sup> if thou seekest it as money, and diggest it out as treasures;

<sup>5</sup> then thou shalt understand the dread of the Lord, and shalt find the knowing of God. *(then thou shalt understand the fear of the Lord or then thou shalt understand reverence for the Lord, and shalt find the knowledge of God.)*

<sup>6</sup> For the Lord giveth wisdom; and prudence and knowing is of his mouth. *(For the Lord giveth wisdom; and understanding and knowledge cometh from his mouth.)*

<sup>7</sup> He shall keep the health of rightful men, and he shall defend them that go simply. *(He shall keep safe the salvation, or the deliverance, of the righteous, and he shall defend those who go with honesty, or with integrity.)*

<sup>8</sup> And he shall keep *(safe)* the paths of rightwiseness, and he shall keep *(safe)* the ways of holy men.

<sup>9</sup> Then thou shalt understand rightfulness, and doom, and equity, and each good path. *(Then thou shalt understand righteousness, and judgement, and fairness, and each good way.)*

<sup>10</sup> If wisdom entereth into thine heart, and knowing pleaseth thy soul,

<sup>11</sup> good counsel shall keep thee, and prudence shall keep thee; *(good advice shall keep thee safe, and understanding shall keep thee safe;)*

<sup>12</sup> *(so)* that thou be delivered from an evil way, and from a man that speaketh wayward things *(or and from the person who speaketh wicked things)*.

<sup>13</sup> Which forsake a rightful way, *(or From those who abandon the right way)*, and go by dark ways;

<sup>14</sup> which be glad, when they have done evil, and make full out joy in worst things; *(who be glad, when they have done evil, and rejoice in the worst things;)*

<sup>15</sup> whose ways be wayward, and their goings be of evil fame. *(whose ways be wicked, and whose deeds be shameful.)*

<sup>16</sup> That thou be delivered from an alien woman, and from a strange woman, that maketh soft her words; *(And so that thou be rescued from a strange, or an unknown, woman, who maketh her words soft;)*

<sup>17</sup> and *(who)* forsaketh the duke, *(or (the) leader)*, of her time of marriage, and hath forgotten the covenant of her God.

<sup>18</sup> For the house of her is bowed to death, and her paths to hell. *(For her house is on the way to death, and her paths lead down to Sheol, or the land of the dead, or and her paths lead down to hell.)*

<sup>19</sup> All that enter to her, shall not turn again, neither they shall catch the paths of life. *(All who go to her, shall never return, nor shall they ever walk again on the paths of life.)*

<sup>20</sup> That thou go in a good way, and keep the paths of just men. *(So see that thou go on a good way, and keep to the paths of the righteous.)*

<sup>21</sup> Forsooth they that be rightful, shall dwell in the land; and simple men shall perfectly dwell therein. *(For they who be upright, shall live in the land; and those who be honest, or and those with integrity, shall live there.)*

<sup>22</sup> But unfaithful men shall be lost from the land; and they that do wickedly, shall be taken away from it. *(But the unfaithful shall be destroyed from off the land; and those who do wickedly, shall be taken away from it.)*

### CHAPTER 3

<sup>1</sup> My son, forget thou not my law; and thine heart keep my commandments.

<sup>2</sup> For they shall set to thee the length of days, and the years of life, and peace.

<sup>3</sup> Mercy and truth forsake thee not; bind thou those to thy throat, and write *them* in the tables of thine heart. *(Let not mercy and truth desert thee; bind thou them about thy neck, and write them on the tablets of thy heart.)*

<sup>4</sup> And thou shalt find grace *(or And thou shalt receive favour)*, and good teaching before God and men.

<sup>5</sup> Have thou trust in the Lord, of all thine heart; and lean thou not to thy prudence. *(Have thou trust in the Lord, with all thy heart, and lean thou not unto thy own understanding.)*

<sup>6</sup> In all thy ways think on him, and he shall *(ad)dress* thy goings. *(In all thy ways, or in all thy deeds, think of him, and he shall direct thy steps.)*

<sup>7</sup> Be thou not wise with thyself; dread thou God, and go away from evil. *(Do not think thyself wise; but fear God or but revere God, and go thou away from evil.)*

<sup>8</sup> For why health shall be in thy navel, and moisting of thy bones. *(For that shall be health for thy body, or thy entrails, and moistening for thy bones.)*

<sup>9</sup> Honour thou the Lord of thy chattel, and of the best of all thy fruits give thou to poor men; *(Honour thou the Lord with thy possessions, and with the best of all thy fruits, or of all thy earnings;)*

<sup>10</sup> and *(then)* thy barns shall be filled with abundance, and thy pressers shall flow with wine *(or and thy winepresses shall flow with wine).*

<sup>11</sup> My son, cast thou not away the teaching of the Lord; and fail thou not, when thou art chastised of him, *(or and faint thou not, or and spurn thou him not, when thou art disciplined by him).*

<sup>12</sup> For the Lord chastiseth him, whom he loveth; and as a father in the son he pleaseth him *(or and like a father to his son who pleaseth him).*

<sup>13</sup> Blessed is the man that findeth wisdom, and that floweth with prudence. *(Blessed is the person who findeth wisdom, and who floweth with understanding.)*

<sup>14</sup> The getting thereof is better than the merchandise of gold and of silver; the fruits thereof *be* the first and the cleanest.

<sup>15</sup> It is more precious than all riches; and all things that be desired, may not be compared to this, *(or and nothing that is desired, can be compared to it).*

<sup>16</sup> Length of days *is* in the right half thereof, and riches and glory *be* in the left half thereof. *(Length of days is in its right hand, and riches and glory be in its left hand.)*

<sup>17</sup> The ways thereof *be* fair ways, and all the paths thereof *be* peaceable. *(Its way be fair ways, and all its paths be peaceful.)*

<sup>18</sup> It is a tree of life to them that take *(hold of)* it; and he that holdeth *(onto)* it, is blessed.

<sup>19</sup> The Lord founded the earth by *(his)* wisdom; he stablished *(the)* heavens by *(his)* prudence.

<sup>20</sup> The depths of waters brake out by his wisdom; and *(the)* clouds waxed *(al)together* with dew.

<sup>21</sup> My son, these things float not away from thine eyes; keep thou my law, and my counsel; *(My son, let not these things float away from thine eyes; keep thou my instructions, and my advice, near to thee;)*

<sup>22</sup> and life shall be to thy soul, and grace to thy cheeks. *(and thou shalt have life, and gain favour.)*

<sup>23</sup> Then thou shalt go trustily in thy way *(or Then thou shalt go with trust on thy way);* and thy foot shall not stumble.

<sup>24</sup> If thou shalt sleep, thou shalt not dread; thou shalt rest, and thy sleep shall be soft *[or and sweet shall be thy sleep]. (When thou shalt sleep, thou shalt not fear; thou shalt rest, and thy sleep shall be sweet.)*

<sup>25</sup> Dread thou not of sudden fear, and the powers of wicked men falling in on thee. (*Fear thou not sudden disaster; and the power; or the might, of the wicked falling in upon thee.*)

<sup>26</sup> For the Lord shall be at thy side; and he shall keep thy foot (*safe*), that thou be not taken.

<sup>27</sup> Do not thou forbid to do well him that may; if thou mayest, also do thou well. (*Do not thou forbid anyone to do good who can; and if thou be able, thou do good as well.*)

<sup>28</sup> Say thou not to thy friend, Go, and turn again, and tomorrow I shall give to thee; when thou mayest give anon. (*Say thou not to thy friend, Go away, and return tomorrow, and then I shall give you what you need; when thou can give it to him at once.*)

<sup>29</sup> Imagine thou not evil to thy friend (*or Imagine thou not evil against thy friend*), when he hath trust in thee.

<sup>30</sup> Strive thou not against a man without cause, when he doeth none evil to thee. (*Do not thou argue with someone for no reason, when he hath done nothing wrong to thee.*)

<sup>31</sup> Follow thou not an unjust man (*or Do not thou follow a law-breaker*), follow thou not his ways.

<sup>32</sup> For each deceiver is (*an*) abomination to the Lord; and his speaking is with simple men (*or and the Lord speaketh to those who be honest, or have integrity*).

<sup>33</sup> Neediness is sent of the Lord in(*to*) the house of a wicked man; but the dwelling places of just men shall be blessed. (*Neediness is sent by the Lord into the houses of the wicked; but the dwelling places of the righteous shall be blessed.*)

<sup>34</sup> He shall scorn [*the*] scorners; and he shall give grace to mild men. (*He shall mock the mockers; but he shall give favour to the humble, or to the meek.*)

<sup>35</sup> Wise men shall have glory; [*the*] enhancing of fools is shame. (*The wise shall receive honour; but fools shall only increase their shame.*)

## CHAPTER 4

<sup>1</sup> Sons, hear ye the teaching of *your* father; and perceive ye (*or and understand ye*), (*so*) that ye know prudence.

<sup>2</sup> I shall give to you a good gift; forsake ye not my law. (*I give you a good gift; do not ye abandon my instructions.*)

<sup>3</sup> For why and I was the son of my father, a tender son, and one begotten, before my mother. (*For I was my father's son, a tender son, and my mother's only child.*)

<sup>4</sup> And *my father* taught me, and said, Thine heart receive my words; keep thou my behests (*or obey my commands*), and thou shalt live.

<sup>5</sup> Wield thou wisdom, wield thou prudence; forget thou not, neither bow thou away from the words of my mouth.

<sup>6</sup> Forsake thou not it, and it shall keep thee (*safe*); love thou it, and it shall keep thee (*safe*).

<sup>7</sup> The beginning of wisdom, wield thou wisdom; and in all thy possession, get thou prudence. (*The beginning of wisdom, is that thou first obtain wisdom; and among all thy possessions, of greatest importance is that thou get understanding.*)

<sup>8</sup> Take thou it, and it shall enhance thee; thou shalt be glorified of it, when thou hast embraced it. (*Receive thou it into thy heart, and it shall advance thee, or shall promote thee, or raise thee up; thou shalt be honoured, when thou hast embraced it.*)

<sup>9</sup> It shall give increasings of graces to thine head; and a noble crown shall defend thee. (*It shall bring many favours upon thee; and they shall adorn thee like a noble crown.*)

<sup>10</sup> My son, hear thou, and take my words (*to heart*); (*so*) that the years of (*thy*) life be multiplied to thee.

<sup>11</sup> I shall show to thee the way of wisdom; and I shall lead thee by the paths of equity (*or and I shall lead thee on the fair ways*).

<sup>12</sup> Into which when thou hast entered, thy goings shall not be made strait; and thou shalt run, and shalt not have hurting (*or and thou shalt not be caused to stumble*).

<sup>13</sup> Hold thou (*fast to my*) teaching, and forsake [*thou*] it not; keep thou it (*near*), for it is thy life.

<sup>14</sup> Delight thou not in the paths of wicked men; and the way of evil men please not thee. (*Delight thou not in the paths of the wicked; and do not let the ways of evil people please thee.*)

<sup>15</sup> Flee thou from it, and pass thou not thereby; bow thou away, and forsake it.

<sup>16</sup> For they sleep not, no but they have done evil; and sleep is ravished from them, no but they have deceived *simple men*. (*For they do not sleep, unless first they have*

*done some evil; and sleep is taken from them, unless first they have deceived those who be honest, or have integrity.)*

<sup>17</sup> They eat the bread of unpiety, and drink the wine of wickedness. *(They eat evil bread, and drink wicked wine.)*

<sup>18</sup> But the path of just men goeth forth as light shining *(or But the path of the righteous goeth forth like a shining light)*, and increaseth till to perfect day.

<sup>19</sup> The way of wicked men is dark *(or The way of the wicked is dark)*; they know not where, *(or when)*, they shall fall.

<sup>20</sup> My son, hearken thou *(to)* my words; and bow down thine ears to my speeches.

<sup>21</sup> Go not they away from thine eyes *(or Let them not go away from thine eyes)*; keep thou them in the middle of thine heart.

<sup>22</sup> For those be life to men finding those, and health of all flesh. *(For they be life to those who find them, and health to all their flesh.)*

<sup>23</sup> With all *(safe)* keeping keep thine heart *(safe)*, for life cometh forth of it *(or for life cometh forth from it)*.

<sup>24</sup> Remove thou a shrewd mouth from thee *(or Do not thou speak depraved things)*; and backbiting lips be far from thee.

<sup>25</sup> Thine eyes see rightful things; and thine eyelids go before thy steps.

<sup>26</sup> *(Ad)dress* thou *[the]* paths to thy feet *(or Direct thou the steps of thy feet)*, and all thy ways shall be stablished.

<sup>27</sup> Bow thou not to the right side, neither to the left side; turn away thy foot from evil.

## CHAPTER 5

<sup>1</sup> My son, perceive thou my wisdom, and bow down thine ear to my prudence; *(My son, pay attention to my wisdom, and listen to my understanding of things;)*

<sup>2</sup> *(so)* that thou keep thy thoughts *(proper)*, and thy lips keep teaching *(or and thy lips speak knowingly)*.

<sup>3</sup> Give thou not attention to the falseness of a woman; for the lips of an whore *be* an honeycomb dropping *(or for a whore's lips be like a dripping honeycomb)*, and her throat is clearer than oil;

<sup>4</sup> but the last things *[of her]be(as)* bitter as wormwood, and her tongue *is(as)* sharp as a sword carving, *(or cutting)*, on each side.

<sup>5</sup> Her feet go down into death; and her steps pierce to hells. *(Her feet go downward unto death; and her steps shall lead thee unto Sheol, or the land of the dead, or and her steps shall lead thee to hell.)*

<sup>6</sup> Those go not by the path of life; her steps be uncertain, and may not be sought out. *(They do not go on the path of life; her steps be uncertain, and should not be followed.)*

<sup>7</sup> Now therefore, my son, hear thou me, *(or And so now, my son, listen to me)*, and go thou not away from the words of my mouth.

<sup>8</sup> Make far thy way from her *(or Make thy way far away from her)*, and nigh thou not to the doors of her house.

<sup>9</sup> Give thou not thine honour to aliens *(or Give thou not thy honour to strangers)*, and thy years to the cruel;

<sup>10</sup> lest peradventure strangers be filled with thy strengths, and lest *(the rewards of)* thy travails be in an alien's house; *(lest perhaps strangers take all thy wealth, and the rewards of all thy efforts be in someone else's house;)*

<sup>11</sup> and thou bewail in the last days, when thou hast wasted thy flesh, and thy body;

<sup>12</sup> and say, Why loathed I teaching, and mine heart assented not to blamings; *(and thou say, Why did I loathe discipline, and why did I not listen to rebukes;)*

<sup>13</sup> neither I heard the voice of men teaching me, and I bowed not down mine ear to masters?

<sup>14</sup> Almost I was in all-evil, in the midst of the church, and of the synagogue. *(I was almost uniformly despised, in the midst of the congregation, and among those in the assembly.)*

<sup>15</sup> Drink thou water of thy cistern, and the floods of thy well. *(Drink thou water from thy own cistern, and the out-flowings from thy own well.)*

<sup>16</sup> Thy wells be streamed forth; and part thy waters in streets. *(Let thy well floweth forth; and let thy water be parted in the streets.)*

<sup>17</sup> Have thou alone them; and aliens be not thy partners. *(Have thou them alone; and let not strangers be thy partners.)*

<sup>18</sup> Thy vein be blessed *(or Let thy fountain be blessed)*; and be thou glad with the woman of thy young waxing age.

<sup>19</sup> An hind most dearworthy; and an hart calf most acceptable. Her teats fill thee in all time; and delight thou continually in the love of her. *(She is like a most dearworthy deer; and a most acceptable hart calf. Let her breasts fulfill, or satisfy, thee at all times; and delight thou continually in her love.)*

<sup>20</sup> My son, why art thou deceived of an alien woman; and art fostered in the bosom of another? *(My son, why art thou deceived by a strange, or an unknown, woman; and why art thou comforted in the bosom of another?)*

<sup>21</sup> The Lord seeth the way(s) of a man; and he beholdeth all his steps.

<sup>22</sup> The wickednesses of a wicked man take *(hold of)* him; and he is bound with the ropes of his sins.

<sup>23</sup> He shall die, for he had not learning, *(or He shall die, for he had no discipline)*; and he shall be deceived in the muchliness of his folly.

## CHAPTER 6

<sup>1</sup> My son, if thou hast promised for thy friend, thou hast fastened thine hand at a stranger. *(My son, if thou hast pledged yourself, or made a guarantee, for thy friend, then thou hast fastened thy hand to a stranger.)*

<sup>2</sup> Thou art bound by the words of thy mouth; and *thou art* taken with thine own words *(or and thou art caught by thy own words, or thy promises)*.

<sup>3</sup> Therefore, my son, do thou that that I say, and deliver thyself; for thou hast fallen into the hand of thy neighbour. Run thou about, haste thou, raise thy friend; *(And so my son, do thou what I say, and save thyself; for thou hast fallen into the hand of thy neighbour. Run thou about, haste thou, implore thy friend;)*

<sup>4</sup> give thou not sleep to thine eyes, neither *(let)* thine eyelids nap.

<sup>5</sup> Be thou ravished, as a doe from the hand; and as a bird from *[the]* ambushings of the fowler. *(Be thou released, like a doe from the hand of the hunter; and like a bird from the ambush of the fowler.)*

<sup>6</sup> O! thou slow man *(or O thou lazy one!)*, go to the ant; and behold thou his ways, and learn thou wisdom.

<sup>7</sup> Which when he hath no duke, neither commander, nor prince *(nor leader)*;

<sup>8</sup> maketh ready in summer meat to himself, and gathereth together in harvest that, that he shall eat. *(prepareth food for himself in the summer; and gathereth together at harvest time what he shall eat.)*

<sup>9</sup> How long shalt thou, slow man, sleep? *(or How long shalt thou, O lazy one, sleep?)* when shalt thou rise from thy sleep?

<sup>10</sup> A little thou shalt sleep, a little thou shalt nap; *(and)* a little thou shalt join together thine hands that thou sleep *(again)*.

<sup>11</sup> And *then* neediness, as a waygoer, shall come to thee; and poverty, as an armed man. Forsooth if thou art not slow *(or But if thou art not lazy)*, thy ripe corn shall come as a well; and neediness shall flee far from thee.

<sup>12</sup> A man apostate, is a man unprofitable, he goeth with a wayward mouth;

<sup>13</sup> he beckoneth with *(the)* eyes, he trampeth with the foot, he speaketh with the finger,

<sup>14</sup> by shrewd heart he imagineth evil, and in all time he soweth dissensions. *(with a depraved heart he imagineth all kinds of evil, and at all times he soweth discord.)*

<sup>15</sup> His perdition shall come to him anon, and he shall be broken suddenly; and he shall no more have medicine. *(His perdition shall come upon him at once, and suddenly he shall be broken; and then he shall be without any remedy.)*

<sup>16</sup> Six things there be, which the Lord hateth; and his soul curseth the seventh thing.

<sup>17</sup> High eyes, a tongue liar, *that is, accustomable to deadly leasing, (or a lying tongue, that is, one accustomed to deadly lies)*, hands shedding out innocent blood,

<sup>18</sup> an heart imagining full wicked thoughts, feet swift to run into evil *(or feet quick to run to evil)*,

<sup>19</sup> a man bringing forth leasing, a false witness; and him that soweth discord among brethren. *(a liar; that is, a false witness; and he who soweth discord among brothers, or among friends.)*

<sup>20</sup> My son, keep the commandments of thy father; and forsake *[thou]* not the law of thy mother. *(My son, obey thy father's commands; and do not thou abandon thy mother's instructions.)*

<sup>21</sup> Bind thou those continually in thine heart; and encompass to thy throat. *(Bind thou them continually to thy heart; and tie them about thy neck.)*

<sup>22</sup> When thou goest, go they with thee; when thou sleepest, keep they thee *(safe)*; and thou waking, speak with them.

<sup>23</sup> For the commandment of God is a lantern, and the law is light, and the blaming of teaching is the way of life; (*For the commandment of God is a lantern, and the Law is a light, and the rebukes of discipline pointeth to the way of life;*)

<sup>24</sup> (*so*) that they keep thee from an evil woman, and from a flattering tongue of a strange woman.

<sup>25</sup> Thine heart covet not the fairness of her; neither be thou taken (*in*) by the beckonings of her. (*Do not let thy heart desire her beauty; nor be thou taken in by her beckonings.*)

<sup>26</sup> For the price of a whore is scarcely a gobbet of bread; but (*such*) a woman taketh (*away*) the precious soul of a man.

<sup>27</sup> Whether a man may hide fire in his bosom, that his clothes burn not; (*Can a man hide fire in his bosom, and his clothes not burn?*)

<sup>28</sup> either go on coals, and his feet be not burnt? (*or go upon coals, and his feet not be burned?*)

<sup>29</sup> So he that entereth to the wife of his neighbour; (*he*) shall not be clean, when he hath touched her.

<sup>30</sup> It is no great sin, when a man stealeth; for he stealeth to fill an hungry soul.

<sup>31</sup> And he taken shall yield the seventhfold (*or And if he is caught, he shall give back sevenfold*); and he shall give all the chattel of his house, and (*so he*) shall deliver himself.

<sup>32</sup> But he that is an adulterer, shall lose his soul, for the poverty of heart, *that is, (for the) wanting of reason.*

<sup>33</sup> He gathereth filth, and scandal to himself; and his shame shall not be done away.

<sup>34</sup> For the fervent love and strong vengeance of the man shall not spare in the day of vengeance, (*For the husband's fervent love, and desire for revenge, shall not spare him on the day of vengeance.*)

<sup>35</sup> neither shall (*the husband*) assent to the prayers of any; neither he shall take many gifts for ransom (*nor shall he take any number of gifts for recompense*).

## CHAPTER 7

<sup>1</sup> My son, keep thou my words; and keep my behests to thee. (*My son, remember my words; and keep my commands with thee.*)

<sup>2</sup> Keep thou my behests, and thou shalt live; and my law, as the apple of thine eye. (*Keep thou my commands, and thou shalt live; and my instructions, or my teaching, as the apple of thine eyes.*)

<sup>3</sup> Bind thou it in thy fingers; write thou it in the tables of thine heart. (*Bind thou it on thy fingers; write thou it on the tablets of thy heart.*)

<sup>4</sup> Say thou to wisdom, Thou art my sister; and call thou prudence thy love (*or and call thou understanding, thy friend*).

<sup>5</sup> That it keep thee from a strange woman; and from an alien woman, that maketh her words sweet. (*So that they keep thee safe from a strange woman; yea, from an unknown woman, who maketh her words sweet.*)

<sup>6</sup> (*For she saith*), For why from the window of mine house, by the lattice, I beheld;

<sup>7</sup> and I see little children, *that is, fools that have little wit.* I behold a young man coward, (*and I see fools, who have little intelligence. I behold a cowardly young man.*)

<sup>8</sup> that passeth by the streets, beside the corner, (*or who passeth along the street, beside the corner*); and he goeth nigh the way of her house,

<sup>9</sup> in dark time, when the day draweth to night, in the darkness and mist in the night.

<sup>10</sup> And lo! a woman, made ready with (*the*) ornament of an whore to deceive souls, meeteth him,

<sup>11</sup> and *she is* a jangler, and going about, and impatient of rest, and may not stand in the house with her feet; (*and she is a gossip, who goeth about restlessly, yea, who cannot stand still in her own house;*)

<sup>12</sup> and now withoutforth, now in [*the*] streets, now beside [*the*] corners, she ambusheth (*him*).

<sup>13</sup> And she taketh (*hold of*), and kisseth the young man; and flattereth (*him*) with wooing cheer, *that is, unrestful (ly), and without shame,* and saith,

<sup>14</sup> I owed sacrifices for health (*or I have paid my offerings for my deliverance*); today I have yielded my vows.

<sup>15</sup> Therefore I went out into thy meeting, and I desired to see thee; and I have found thee.

<sup>16</sup> I have made (*ready*) my bed with cords, I have arrayed it with tapets painted of Egypt; (*I have prepared my bed, yea, I have arrayed it with coloured tapestries from Egypt;*)

<sup>17</sup> I have besprinkled my bed with myrrh, and aloes, and canel (*or and cinnamon*).

18 Come thou, be we filled with *touching of teats*, and use we embracings *that be coveted (or and with desired embraces)*; till the day begin to be clear.

19 For *mine* husband is not in his house; he is gone (*away*) a full long way.

20 He took with him a bag of money; he shall turn again in to his house in the day of *[the]* full moon. (*He took a bag of money with him; and he shall not return to his house until the day of the full moon.*)

21 She bound him with many words; and she drew forth him with flatterings of lips. (*And so she bound him with many words; and she drew him forth with the flattery from her lips.*)

22 Anon he as an ox led to slain sacrifice followeth her, and as a jolly lamb and unknowing; and the fool knoweth not, that he is drawn to bonds, (*And so at once he followeth her, like an ox led away to be slain for the offering, and like a jolly, and unknowing, lamb; and the fool knoweth not, that he is drawn into bonds.*)

23 till an arrow pierce his maw. As if a bird hasteth to the snare; and knoweth not, that it is done of the peril of his life. (*until an arrow pierce his belly. Yea, like a bird that hasteneth to the snare, and knoweth not that it is done at the peril of its own life.*)

24 Now therefore, my son, hear thou me; and perceive the words of my mouth. (*And so now, my son, listen thou to me; and understand the words that I speak.*)

25 Lest thy soul be drawn away in the ways of her; neither be thou deceived in the paths of her. (*Lest thy life be drawn away by her ways; go thou not forth on her deceptive paths.*)

26 For she hath cast down many wounded men; and all *[the]* strongest men were slain of her. (*For she hath wounded, and cast down, many men; yea, even the strongest men have been slain by her.*)

27 The ways of hell is her house; and pierce(*th*) into the inner things of death. (*Her house is the way, or the entrance, to Sheol or to hell; yea, it leadeth down to the land of the dead.*)

## CHAPTER 8

1 Whether wisdom crieth not oft; and prudence giveth her voice? (*Whether not wisdom crieth often, and understanding giveth forth her voice?*)

2 In most sovereign and high tops, above the way, in the midst of paths, (*On hilltops, on the way, in the midst of paths.*)

3 and it standeth beside the gate(s) of the city, in those enclosings, and speaketh, and saith,

4 A! ye men, I cry oft to you; and my voice is to the sons of men. (*O ye people! I often cry to you; and my words (be) for the sons and daughters of men.*)

5 Little children, *that is, little of wit*, understand ye wisdom; and ye unwise men, perceiveth in heart. (*Ye of little intelligence, understand ye wisdom; and ye who be unwise, think in your hearts.*)

6 Hear ye (*or Listen*), for I shall speak of great things; and my lips shall be opened, to preach rightful things.

7 My throat shall bethink truth; and my lips shall curse a wicked man. (*My mouth shall speak the truth; and my lips shall curse the wicked or for my lips hate wicked words.*)

8 My words be just; no shrewd thing, neither wayward is in those. (*My words be right, or true; there is nothing depraved, or wicked, in them.*)

9 They be rightful to them that understand; and *they be* even to them that find knowing. (*They be right to those who understand; and they be obvious to those who find knowledge.*)

10 Take ye my chastising, and not money, (*or Receive, or accept, my discipline, and not money*); choose ye teaching, more than treasure.

11 For wisdom is better than all riches most precious (*or For wisdom is better than all of the most precious riches*); and all desirable thing may not be compared thereto.

12 I, wisdom, dwell in counsel (*or live in good advice*); and I am among learned thoughts.

13 The dread of the Lord hateth evil; I curse boast, and pride, and a shrewd way, and a double-tongued mouth. (*The fear of the Lord is to hate evil or To have reverence for the Lord is to hate evil; I curse boast, and pride, and a depraved way, and speaking with a double-tongue, or with duplicity.*)

14 Counsel is mine, and equity; prudence is mine, and strength. (*Forethought is mine, and fairness, or equality; understanding is mine, and strength.*)

15 Kings reign by me; and makers of laws deem just things *by me*. (*Kings reign by me; and law-makers justly judge by me or and rulers make just laws by me.*)

<sup>16</sup> Princes command by me; and mighty men deem righteousness *by me*. (*Leaders command by me; and mighty men judge rightly, or with justice, by me.*)

<sup>17</sup> I love them that love me; and they that wake early to me, shall find me. (*I love them who love me; and they who wake up early to seek me, shall find me.*)

<sup>18</sup> With me be riches, and glory; sovereign riches, and righteousness.

<sup>19</sup> My fruit is better than gold, and precious stone(s); and my seeds [*for burgeonings*] *be better than chosen silver (or and my recompense is better than choice silver).*

<sup>20</sup> I go in the ways of righteousness, in the midst of the paths of doom; (*I go on the ways of righteousness, in the midst of the paths of justice;*)

<sup>21</sup> that I make rich them that love me (*or so that I make rich those who love me*), and that I fill their treasures/their treasuries.

<sup>22</sup> The Lord wielded me in the beginning of his ways (*or The Lord created me at the beginning of his ways*); before that he made anything, (*yea*), at the (*very*) beginning.

<sup>23</sup> From without beginning I was ordained; and from eld times, before that the earth was made.

<sup>24</sup> [*The*] Depths of waters were not yet (*made*); and I was conceived then. The wells of waters had not broken out yet (*or The water wells had not yet broken forth*),

<sup>25</sup> and hills stood not (*al*)together yet by firm heaviness; before little hills I was born. (*and the mountains did not yet stand with firm heaviness; yea, I was born before the little hills.*)

<sup>26</sup> Yet he had not made [*the*] earth; and floods, and the earths of the world. (*He had not yet made the earth; and the rivers, and the dust of the world.*)

<sup>27</sup> When he made ready heavens, I was present, (*or When he prepared the heavens, I was there*); (*and*) when he compassed, [*for (en)closed*], the depths of (*the*) waters by certain law and compass.

<sup>28</sup> When he made steadfast the air above; and weighed the wells of waters (*or and set in place the water wells*).

<sup>29</sup> When he compassed to the sea his mark (*or When he set the boundaries for the seas*); and settled law to (*the*) waters, that they should not pass their coasts. When he weighed the foundations of [*the*] earth;

<sup>30</sup> I was making all (*these*) things with him. And I delighted by all days, and played before him in all time,

<sup>31</sup> and I played in the world; and my delights *be* to be with the sons of men (*or and my delight is to be with the sons and daughters of men*).

<sup>32</sup> Now, therefore, sons, hear ye me; blessed *be they* that keep my ways. (*And so now, sons and daughters, listen ye to me; blessed be those who follow my ways.*)

<sup>33</sup> Hear ye teaching, and be ye wise men; and do not ye cast it away. (*Listen ye to my teaching, and be ye wise; and do not ye throw it away.*)

<sup>34</sup> Blessed is the man that heareth me, and that watcheth at my gates all day, (*or Happy is the person who listeneth to me, and who standeth watch at my gates all day long*); and keepeth (*guard*) at the posts of my door[s].

<sup>35</sup> He that findeth me, shall find life; and he shall draw health of the Lord. (*He who findeth me, shall find life; and he shall obtain favour from the Lord.*)

<sup>36</sup> But he that sinneth against me shall hurt his soul; all that hate me, love death. (*But he who sinneth against me shall hurt his own soul; all who hate me, love death.*)

## CHAPTER 9

<sup>1</sup> Wisdom builded an house to himself (*or Wisdom built a house for himself*); he hewed out seven pillars,

<sup>2</sup> he offered his slain sacrifices, he meddled wine (*or he mixed in spices with the wine*), and settled forth his table.

<sup>3</sup> He sent his handmaids (*or He sent forth his servantesses*), that they should call to the tower; and to the walls of the city.

<sup>4</sup> If any man is little (*in wit*), come he to me. And *wisdom* spake to unwise men, (*and said*), (*And that they should say, If any one hath little intelligence, come he to me. And then wisdom spoke to the unwise, and said,*)

<sup>5</sup> Come ye, eat ye my bread; and drink ye the wine, which I have meddled to you, (*or and drink ye the wine, in which I have mixed in spices for you*).

<sup>6</sup> Forsake ye young childhood, and live ye; and go ye by the way of prudence. (*Abandon ye foolishness, and have life; and go ye on the way of understanding.*)

<sup>7</sup> He that teacheth a scorner, doeth wrong to himself; and he that reproveth a wicked man, engendereth a wem to himself. *(He who trieth to teach a mocker, only wrongeth himself; and he who reproveth the wicked, begetteth a wound for himself.)*

<sup>8</sup> Do not thou reprove a scorner; lest he hate thee. Reprove thou a wise man; and he shall love thee. *(Do not thou rebuke a mocker; lest he hate thee. Rebuke thou a wise person; and he shall love thee.)*

<sup>9</sup> Give thou occasion to a wise man; and wisdom shall be increased to him. Teach thou a just man; and he shall hasten to take it *(to heart)*. *(Give thou advice, or instruction, to a wise person; and his wisdom shall be increased. Teach thou a righteous person; and he shall hasten to take it to heart.)*

<sup>10</sup> The beginning of wisdom is the dread of the Lord; and prudence is the knowing of saints. *(The beginning of wisdom (is) the fear of the Lord; and knowledge of the Holy One is understanding./The beginning of wisdom (is) reverence for the Lord; and to know the Holy One is to have understanding.)*

<sup>11</sup> For thy days shall be multiplied by me; and *[the] years of (thy) life shall be increased to thee.*

<sup>12</sup> If thou art wise, thou shalt be wise to thyself, and to thy neighbours. Forsooth if thou art a scorner, thou alone shalt bear evil. *(If thou art wise, thou shalt be wise, or gain advantage, for thyself, and for thy friends as well. But if thou art a mocker, thou alone shalt bear the evil.)*

<sup>13</sup> A fond woman, and full of cry, and full of unleaveful lusts, and that knoweth nothing utterly, *(A loud and foolish woman, full of unlawful lusts, who knoweth utterly nothing,)*

<sup>14</sup> sitteth in the doors of her house *(or sitteth at the door of her house)*, on a seat, in an high place of the city;

<sup>15</sup> to call men passing by the way, and men going in their journey. *(to call to men passing by the way, and to men going on their journey.)*

<sup>16</sup> Who is a little man in wit; bow he to me, *(or And she saith to herself, Who is a man of little intelligence; turn he unto me)*. And she spake to a coward, *(and said)*,

<sup>17</sup> Waters of theft be sweeter, and bread hid is sweeter. *(Stolen water is sweeter; and hidden bread is sweeter.)*

<sup>18</sup> And *[he]* knew not that giants be there; and the guests of her *be* in the depths of hell. Soothly he that shall be applied, *either fastened*, to her, shall go down to hells. For why he that goeth away from her shall be saved. *(And he knew not that death is there; and that her guests be in the depths of hell. Truly, he who shall be fastened to her, shall go down to Sheol, that is, to the land of the dead, or shall go down to hell. But he who goeth away from her, shall be saved.)*

## CHAPTER 10

<sup>1</sup> *The parables of Solomon.* A wise son maketh glad his father; but a fond son is the sorrow of his mother. *(The proverbs of Solomon. A wise son maketh his father happy; but a foolish son is the sorrow of his mother.)*

<sup>2</sup> Treasures of wickedness shall not profit; but rightfulness shall deliver from death. *(Treasures gotten by wickedness shall not profit thee; but uprightness shall deliver thee from death.)*

<sup>3</sup> The Lord shall not torment the soul of a just man with hunger; and he shall destroy the treasons of unpius men. *(The Lord shall not torment the righteous with hunger; but he shall destroy the desires of the wicked.)*

<sup>4</sup> A slow hand hath wrought neediness; but the hand of strong men maketh ready riches. Forsooth he that enforceth to *get anything* by leasings, feedeth the winds; soothly the same man followeth birds flying. *(Lazy hands create neediness; but strong hands create riches. He who endeavoureth to get anything by lying, feedeth the wind; yea, that person runneth after birds in flight.)*

<sup>5</sup> He that gathereth together in harvest, is a wise son; *but he that sleepeth in summer, is a son of confusion.* *(He who gathereth together at harvest time, is wise; but he who sleepeth in summer, is a disgrace.)*

<sup>6</sup> The blessing of God is over the head of a just man; but wickedness covereth the mouth of wicked men. *(The blessing of God is upon the heads of the righteous; but wickedness covereth the mouths of the wicked.)*

<sup>7</sup> The mind of a just man *shall be* with praisings; and the name of wicked men shall wax rotten. *(The righteous shall be remembered with praise or The memory of the righteous is blessed; but the names of the wicked shall grow rotten.)*

<sup>8</sup> A wise man shall receive commandments with heart (*or A wise person shall take commandments to heart*); a fool is beaten with (*his own*) lips.

<sup>9</sup> He that goeth simply, goeth trustily; *but he that maketh shrewd his ways, shall be [made] open. (He who goeth with honesty, or with integrity, goeth with security; but he who maketh his ways depraved, shall be exposed.)*

<sup>10</sup> He that beckoneth with the eye, shall give sorrow; a fool shall be beaten with (*his own*) lips.

<sup>11</sup> The vein of life is the mouth of a just man; but the mouth of wicked men covereth wickedness. (*The words of the righteous be a fountain of life; but wickedness covereth the mouths of the wicked.*)

<sup>12</sup> Hatred raiseth up chidings; and charity covereth all sins. (*Hatred raiseth up arguments, or strife; but love covereth all sins.*)

<sup>13</sup> Wisdom is found in the lips of a wise man; and a rod in the back of him that is needy of heart. (*Wisdom is found on the lips of the wise; and a rod on the back of him who is foolish.*)

<sup>14</sup> Wise men hide knowing (*or The wise store up knowledge*); but the mouth of a fool is next to confusion.

<sup>15</sup> The chattel of a rich man is the city of his strength; the dread of poor men is the neediness of them. (*The substance of a rich man is his strong city; the fear of the poor is their own neediness.*)

<sup>16</sup> The work of a just man is to life; but the fruit of a wicked man is to sin. (*The work of a good person serveth unto life; but the fruit of the wicked is sin.*)

<sup>17</sup> The way of life is to him that keepeth chastising; but he that forsaketh blamings, erreth. (*The way of life is for him who receiveth discipline; but he who forsaketh rebukes, erreth.*)

<sup>18</sup> False lips hide hatred; he that bringeth forth despising is unwise.

<sup>19</sup> Sin shall not fail in much speaking; but he that measureth his lips, is most prudent. (*Sin shall abound with much speaking; but he who ruleth his lips, is most prudent.*)

<sup>20</sup> Chosen silver is the tongue of a just man; the heart of wicked men is for nought. (*Choice silver is like the tongue of a righteous person; but the hearts of the wicked be worth nothing.*)

<sup>21</sup> The lips of a just man teach full many men; but they that be unlearned shall die in neediness of heart. (*The lips of the righteous teach a great many people; but they who be ignorant, shall die without any understanding.*)

<sup>22</sup> The blessing of the Lord maketh rich men (*or The blessing of the Lord maketh people rich*); and torment shall not be fellowshipped to them.

<sup>23</sup> A fool worketh wickedness as by laughing; but wisdom is prudence to a man, or but prudence is to a wise man. (*A fool worketh wickedness with laughter; but wisdom is a delight to those with understanding.*)

<sup>24</sup> That that a wicked man dreadeth, shall come [up] on him; the desire of just men shall be given to them. (*That which the wicked fear; shall come upon them; and the desire of the righteous shall be given to them.*)

<sup>25</sup> As a tempest passing, a wicked man shall not be; but a just man shall be as an everlasting foundation. (*Like a tempest passing by, a wicked person shall soon not be; but the foundations of the righteous be everlasting.*)

<sup>26</sup> As vinegar harmeth the teeth, and smoke harmeth the eyes; so a slow man harmeth them that sent him in the way. (*Like vinegar harmeth the teeth, and smoke harmeth the eyes; so a lazy man harmeth those who sent him on the way.*)

<sup>27</sup> The dread of the Lord increaseth days; and the years of wicked men shall be made short. (*The fear of the Lord or Reverence for the Lord increaseth days; and the years of the wicked shall be made short.*)

<sup>28</sup> Abiding of just men is gladness; but the hope of wicked men shall perish. (*Hopeful waiting by the righteous shall lead to gladness; but all the hopes of the wicked shall perish.*)

<sup>29</sup> The strength of a simple man is the way of the Lord; and dread to them that work evil. (*The way of the Lord giveth strength to an honest person; but fear to those who work evil.*)

<sup>30</sup> A just man shall not be moved [into] without end; but wicked men shall not dwell on the earth. (*The righteous shall not be moved forever; but the wicked shall not remain on the earth, or in the land.*)

<sup>31</sup> The mouth of a just man shall bring forth wisdom; the tongue of shrews shall perish. (*The mouths of the righteous shall bring forth wisdom; and the tongues of the depraved shall be stopped.*)

<sup>32</sup> The lips of a just man behold pleasant things; and the mouth of wicked men beholdeth wayward things. *(The lips of the righteous always know what is kind, or pleasant, to say; but the mouths of the wicked speak forth only hurtful things.)*

## CHAPTER 11

<sup>1</sup> A guileful balance is abomination with God; and an even weight is his will. *(A deceitful scale is an abomination to God; and equal, or honest, weights be his desire.)*

<sup>2</sup> Where pride is, there also despising shall be; but where meekness is, there also is wisdom. *(Where there is pride, there shall also be despising; but where there is humility, there is also wisdom.)*

<sup>3</sup> The simpleness of just men shall *(ad)dress* them; and the deceiving of wayward men shall destroy them. *(The honesty, or the integrity, of the righteous shall direct them; and the deceptions of the wayward shall destroy them.)*

<sup>4</sup> Riches shall not profit in the day of vengeance; but rightfulness shall deliver from death. *(Riches shall not profit anyone on the day of vengeance; but uprightness shall deliver one from death.)*

<sup>5</sup> The rightfulness of a simple man shall *(ad)dress* his way; and a wicked man shall fall in his wickedness. *(The uprightness of an honest person shall direct his way; and a wicked person shall fall because of his wickedness.)*

<sup>6</sup> The rightfulness of rightful men shall deliver them; and wicked men shall be taken in their ambushings. *(The uprightness of the righteous shall save them; but the wicked shall be caught in their own ambushings.)*

<sup>7</sup> When a wicked man is dead, none hope shall be further *of him*; and *[the]* abiding of busy men in evil shall perish. *(When the wicked die, they shall have no further hope; and the abundance, or the wealth, of those busy with evil shall perish.)*

<sup>8</sup> A just man is delivered from anguish; and a wicked man shall be given for him. *(The righteous person is delivered from all his anguish; and it is given to a wicked person instead.)*

<sup>9</sup> A feigner by mouth deceiveth his friend; but just men shall be delivered by knowing. *(A faker; or a hypocrite, deceiveth his friend with his mouth; but the righteous rescue others with their wisdom.)*

<sup>10</sup> A city shall be enhanced in the goods of just men; and praising shall be in the perdition of wicked men. *(A city shall rejoice for the prosperity of the righteous; and praising shall be in the perdition, or in the perishing, of the wicked.)*

<sup>11</sup> A city shall be enhanced by *[the]* blessing of just men; and it shall be destroyed by the mouth of wicked men. *(A city shall be enhanced by the blessing of the righteous; and it shall be destroyed by the words of the wicked.)*

<sup>12</sup> He that despiseth his friend, is needy in heart; but a prudent man shall be still. *(He who despiseth his friend is foolish; but a man of understanding shall be silent.)*

<sup>13</sup> He that goeth guilefully, showeth privates, *(or He who goeth deceitfully, telleth secrets)*; but he that is faithful, covereth the private *(matter)* of a friend.

<sup>14</sup> Where a governor is not, the people shall fall; but health is, where be many counsels. *(Without a leader; or good governance, the people shall fall; but there is victory or but there is salvation, or deliverance, where there be many counsellors, or much planning, or good advice.)*

<sup>15</sup> He that maketh faith, *that is, (an) obligation*, for a stranger, shall be tormented with evil; but he that escheweth snares, shall be secure.

<sup>16</sup> A gracious woman shall find glory *(or A gracious woman shall receive honour)*; and strong men shall have riches.

<sup>17</sup> A merciful man doeth well to his soul *(or A merciful person doeth good to his own soul)*; but he that is cruel, casteth away, yea, *(even his own) kinsmen*.

<sup>18</sup> A wicked man maketh unstable work; but faithful meed is to him, that soweth rightfulness. *(There is no surety with the work of the wicked; but there is a sure reward for those who sow goodness.)*

<sup>19</sup> Mercy shall make ready life; and the following of evil, death. *(Mercy bringeth forth life; but death followeth after evil.)*

<sup>20</sup> A shrewd heart is abominable to the Lord; and his will is in them, that go simply. *(A depraved heart is abominable to the Lord; but his delight is in those who do things honestly, or with integrity.)*

<sup>21</sup> *Though* hand be in hand, an evil man shall not be innocent; but the seed of just men shall be saved. *(Be assured, that the evil shall be punished; but the children, or the descendants, of the righteous shall be saved.)*

<sup>22</sup> A golden ring in the nostrils of a sow, (is like) a woman fair and fool. (A gold ring in the nostrils of a pig, is like a woman who is comely, but foolish.)

<sup>23</sup> The desire of just men is all good; (but the) abiding of wicked men is strong vengeance. (The desire of the righteous is only for good; but the longing of the wicked is for strong vengeance.)

<sup>24</sup> Some men part their own things, and be made richer; other men ravish things, that be not theirs, and they be ever in neediness. (Some people share their own things, and grow richer; other people steal things, that be not theirs, and still they always be in need.)

<sup>25</sup> A soul that blesseth, shall be made fat; and he that filleth, shall be filled also. (A person who blesseth, or who shareth, shall be made prosperous; and he who filleth, shall also be filled.)

<sup>26</sup> He that hideth wheat, shall be cursed among the peoples; but blessing shall come[up] on the head(s) of sellers. (He who hideth corn, shall be cursed by the people; but blessing, or praise, shall come to the sellers.)

<sup>27</sup> Well (be) he (who) riseth early, that seeketh good things; but he that is a searcher of evils, shall be oppressed of those. (He who riseth early, to seek out the good, shall find favour; but he who searcheth out evils, shall be oppressed by them.)

<sup>28</sup> He that trusteth in his riches, shall fall; but just men shall burgeon as a green leaf (or but the righteous shall flourish like the green leaves).

<sup>29</sup> He that troubleth his house, shall have (the) winds in possession; and he that is a fool, shall serve a wise man.

<sup>30</sup> The fruit of a rightful man is the tree of life; and he that taketh souls, is a wise man. (The fruit of righteousness is the tree of life; and he who winneth souls, is wise.)

<sup>31</sup> If a just man receiveth in [the] earth, how much more an unfaithful man, and a sinner. (If the righteous receive recompense here on earth, how much more shall the unfaithful, and the sinners!)

## CHAPTER 12

<sup>1</sup> He that loveth chastising, loveth knowing; but he that hateth blamings, is unwise. (He who loveth discipline, loveth knowledge; but he who hateth rebukes, is unwise.)

<sup>2</sup> He that is good, shall draw to himself (the) grace of the Lord, (or He who is good, shall draw favour to himself from the Lord); but he that trusteth in his (own) thoughts, doeth wickedly.

<sup>3</sup> A man shall not be made strong by wickedness; and the root of just men shall not be moved. (No one is made strong by wickedness; but the roots of the righteous shall not be uprooted.)

<sup>4</sup> A diligent woman is a crown to her husband; and rot is in the bones of that woman, that doeth things worthy of confusion. (A diligent woman is a crown to her husband; but rot is in the bones of her; who doeth shameful things.)

<sup>5</sup> The thoughts of just men be dooms; and the counsels of wicked men be guileful. (The thoughts of the righteous be lawful; and the plans of the wicked be deceitful or and the advice of the wicked is deceptive.)

<sup>6</sup> The words of wicked men set treason to blood; the mouth of just men shall deliver them. (The words of the wicked set ambush for blood; the words of the righteous shall save them.)

<sup>7</sup> (Over)Turn thou wicked men, and they shall not be; but the houses of just men shall dwell perfectly. (Overturn thou, or bring thou down, the wicked, and they shall not be; but the families of the righteous shall continue.)

<sup>8</sup> A man shall be known by his teaching; but he that is vain and heartless, shall be open to despising.

<sup>9</sup> Better is a poor man, and sufficient (un)to himself, than (to be) a (self-)glorious man, and needy of bread.

<sup>10</sup> A just man knoweth the lives of his work beasts; but the entrails of wicked men be cruel. (A righteous person careth for the lives of his work beasts; but the hearts of the wicked be cruel.)

<sup>11</sup> He that worketh his land, shall be filled with loaves; but he that followeth idleness, is most fool(ish). He that is sweet, that is mild, liveth in temperances; and in his admonishings he forsaketh despising, (or He who is humble, liveth temperately; and he forsaketh despising in all of his admonishings).

<sup>12</sup> The desire of a wicked man is the memorial of worst things; but the root of just men shall increase. (The desires of the wicked be a memorial of the worst things; but the roots of the righteous shall increase, or shall go deeper.)

<sup>13</sup> For the sins of *(his)* lips, falling down nigheth to an evil man; but a just man shall escape from anguish *(or but the righteous shall escape from anguish)*.

<sup>14</sup> Of the fruit of his mouth each man shall be *[ful]* filled with goods *(or A person shall be fulfilled with good things by the fruit of his mouth)*; and by the works of his hands it shall be yielded to him.

<sup>15</sup> The way of a fool is rightful in his eyes; but he that is wise, heareth counsels, *(or but he who is wise, listeneth to good advice)*.

<sup>16</sup> A fool showeth anon his ire; but he that dissembleth wrongs, is wise. *(A fool showeth his anger at once; but he who overlooketh wrongs, is wise.)*

<sup>17</sup> He that speaketh that, that he knoweth, is a judge of rightfulness; but he that lieth, is a guileful witness. *(He who speaketh what he knoweth, is a just judge or is a judge of righteousness; but he who lieth, is a deceitful witness.)*

<sup>18</sup> A man is that promiseth, and he is pricked as with the sword of conscience; but the tongue of wise men is health. *(There is a person who speaketh, and his words cut like a sword; but the tongues of the wise give health.)*

<sup>19</sup> The lip of truth shall be steadfast *[into]* without end; but he that is a sudden witness, maketh ready the tongue of leasing, *(or but he who speaketh a ready answer, often haveth a lying tongue)*.

<sup>20</sup> Guile is in the heart of them that think evils; but joy followeth them that make counsels of peace.

<sup>21</sup> Whatever befalleth to a just man, it shall not make him sorry; but wicked men shall be filled with evil. *(Whatever befalleth to the righteous, shall not bring them sorrow, or grief; but the wicked shall be filled with evil.)*

<sup>22</sup> False lips is abomination to the Lord; but they that do faithfully, please him.

<sup>23</sup> A fell man covereth knowing; and the heart of unwise men stirreth folly. *(A clever person concealeth his knowledge; but the unwise tell out their foolishness.)*

<sup>24</sup> The hand of strong men shall have lordship; but the hand that is slow, shall serve to tributes. *(The hand of the strong shall rule; but those who be lazy, shall become slaves.)*

<sup>25</sup> Mourning in the heart of a just man shall make him meek; and he shall be made glad by a good word. *(Mourning in the heart of a righteous person shall make him weak; but he shall be made happy by a good, or by a kind, word.)*

<sup>26</sup> He that despiseth harm for a friend, is a just man; but the way of wicked men shall deceive them. *(He who despiseth harm to a friend, is a righteous person; but the way of the wicked shall deceive them.)*

<sup>27</sup> A guileful man shall not find winning; and the substance of *(a diligent)* man shall be *(equal)* to the price of gold, *that is, preciouser than gold*. *(A deceitful, or a lazy, person shall not find winning; but the substance, or the reward, of a diligent person shall be equal to the price of gold, that is, shall be more precious than gold.)*

<sup>28</sup> Life is in the path of rightwiseness *(or Life is on the path of righteousness)*; but the wrong way leadeth to death.

## CHAPTER 13

<sup>1</sup> A wise son is the teaching of the father; but he that is a scorner, heareth not, when he is reproved. *(A wise son listeneth to his father's teaching; but he who is a mocker, heareth not, when he is rebuked.)*

<sup>2</sup> A man shall be filled with goods of the fruit of his mouth; but the soul of unpious men is wicked. *(A good person shall be filled with things from the fruit of his mouth; but the souls of evil people be wicked.)*

<sup>3</sup> He that keepeth his mouth, keepeth his soul; but he that is unwary to speak, shall feel evils. *(He who guardeth his mouth, keepeth his soul safe; but he who is careless when he speaketh, shall experience evil.)*

<sup>4</sup> A slow man will, and will not; but the soul of them that work shall be made fat. *(A lazy person desireth, and desireth not; but those who do work shall prosper.)*

<sup>5</sup> A just man shall loathe a false word; but a wicked man shameth, and shall be shamed. *(The righteous loathe a lie; but the wicked shame, and shall be shamed.)*

<sup>6</sup> Rightfulness keepeth *(safe)* the way of an innocent man; but wickedness deceiveth a sinner.

<sup>7</sup> A man is as rich, when he hath nothing; and a man is as poor, when he is in many riches. *(A person can be rich, even when he hath nothing; and a person can be poor, even when he hath many riches.)*

<sup>8</sup> [The] Redemption of the soul of [a] man is his riches; but he that is poor, suffereth not blaming. *(The ransom for a man's life is his riches; but he who is poor, shall not even suffer threats.)*

<sup>9</sup> The light of just men maketh glad; but the lantern of wicked men shall be quenched. *(The light of the righteous maketh happy, or inspireth; but the lantern of the wicked shall be quenched.)*

<sup>10</sup> Strives be ever among proud men; but they that do all things with counsel, be governed by wisdom. *(There is always strife, or arguments, among the proud; but they who do all things with advice, be governed by wisdom.)*

<sup>11</sup> Hasted chattel, that is, gotten hastily, shall be made less; but that that is gathered little and little with hand, shall be multiplied, *(or but that which is gathered little by little, shall be multiplied.)*

<sup>12</sup> Hope which is delayed, tormenteth the soul; a tree of life is (a) desire *(that is) coming.*

<sup>13</sup> He that backbiteth anything, bindeth himself into [the] time to coming; but he that dreadeth the commandment, shall live in peace. *(He who backbiteth for something said to him, bindeth himself to the time to come; but he who feareth the commandment, shall live in peace.)*

<sup>14</sup> The law of a wise man is a well of life; that he bow away from the falling of death, that is, of sin, and of hell. *(The teaching of the wise is a well of life; so that thou bow away from the falling of death, that is, from sin, and from hell.)*

<sup>15</sup> Good teaching shall give grace; a swallow is in the way of despisers. *(Good teaching shall bring favour; a pit is on the way of despisers.)*

<sup>16</sup> A fell man doeth all things with counsel; but he that is a fool, shall open folly. *(A clever person doeth everything with forethought, or only after advice; but he who is a fool, shall lay open his foolishness for all to see.)*

<sup>17</sup> The messenger of a wicked man shall fall into evil; a faithful messenger is health. *(A wicked messenger shall fall into evil; but a faithful messenger bringeth health, or victory, or salvation, or deliverance.)*

<sup>18</sup> Neediness and shame is to him that forsaketh teaching; but he that assenteth to a blamer, shall be glorified. *(Neediness and shame shall be for him who abandoneth his teaching, or his instruction; but he who assenteth to a rebuker, shall be honoured.)*

<sup>19</sup> Desire, if it is [ful] filled, delighteth the soul; fools loathe them that flee evils.

<sup>20</sup> He that goeth with wise men, shall be wise, *(or He who goeth with the wise, shall be wise);* the friend of fools shall be made like them.

<sup>21</sup> Evil pursueth sinners; and goods shall be given to just men *(or but good things shall be given to the righteous).*

<sup>22</sup> A good man shall leave *after him* heirs, sons, and the sons of sons; and the chattel of a sinner is kept to a just man. *(A good person shall leave heirs after him, yea, sons and daughters, and their sons and daughters; but a sinner's possessions shall be given to the righteous.)*

<sup>23</sup> Many meats be in the new[ly]-tilled fields of fathers; and be gathered to other men without doom. *(Much food for the poor could be in untilled fields; but other men unjustly keep that land from being worked.)*

<sup>24</sup> He that spareth the rod, hateth his son; but he that loveth him, teacheth busily, *(or but he who loveth him, busily teacheth him).*

<sup>25</sup> A just man eateth, and [ful] filleth his soul; but the womb of wicked men is unable to be filled. *(The righteous eat, and fill their hunger; but the bellies of the wicked be unable to be filled.)*

## CHAPTER 14

<sup>1</sup> A wise woman buildeth her house; and an unwise woman shall destroy with hands, that is, with her evil works, an house builded. *(A wise woman buildeth up her own house; but an unwise woman shall destroy with her own hands, that is, with her own evil works, the house that she hath built.)*

<sup>2</sup> A man going in rightful way, and dreading God, is despised of him that goeth in the way of evil fame. *(A person who doeth right, and feareth God or and revereth God, is despised by him who goeth in evil ways.)*

<sup>3</sup> The rod of pride is in the mouth of a fool; the lips of wise men keep them *(or but the lips of the wise keep them safe).*

<sup>4</sup> Where oxen be not, the cratch is void *(or the stall is empty);* but where full many corns appear, there the strength of the ox is [made] open.

<sup>5</sup> A faithful witness shall not lie; a guileful witness bringeth forth a leasing *(or a deceitful witness bringeth forth many lies).*

<sup>6</sup> A scorner seeketh wisdom, and he findeth it not, *(or A mocker seeketh wisdom, but never findeth it);* the teaching of prudent men is easy.

<sup>7</sup> Go thou against a man a fool; and he shall not know the lips of prudence. *(Go thou away from a foolish person; for he shall not speak words of understanding, that is, sensible words.)*

<sup>8</sup> The wisdom of a fell man is to understand his way; and the unwariness of fools erreth. *(The wisdom of a clever person is to understand his own way; but the carelessness of fools maketh them to err.)*

<sup>9</sup> A fool scorneth sin; grace shall dwell among just men. *(A fool mocketh sin; favour shall dwell among the righteous.)*

<sup>10</sup> The heart that knoweth the bitterness of his soul; a stranger shall not be meddled in the joy thereof. *(The heart knoweth the bitterness of its own soul; a stranger cannot be mixed in, or mingled, with its joy.)*

<sup>11</sup> The house of wicked men shall be done away; the tabernacles of just men shall burgeon. *(The houses of the wicked shall be done away; but the homes of the righteous shall flourish.)*

<sup>12</sup> Soothly a way is, that seemeth just to a man, *(or Truly there is a way, that seemeth right to a person);* but the last things thereof lead forth to death.

<sup>13</sup> Laughing shall be meddled with sorrow *(or Laughter shall be mixed, or mingled, with sorrow);* and mourning occupieth the last things of joy.

<sup>14</sup> A fool shall be filled with his ways; and a good man shall be above him. *(A fool shall reap the fruit of his foolish ways; and a good person that of his deeds, or of his labour.)*

<sup>15</sup> An innocent man believeth to each word; a fell man beholdeth his goings. *(An innocent person believeth each and every word; a clever person regardeth, or watcheth, his own steps.)*

<sup>16</sup> A wise man dreadeth, and boweth away from evil; a fool skippeth over, and trusteth.

<sup>17</sup> A man unpatient shall work folly; and a guileful man is odious. *(An impatient person will act foolishly; and a deceitful person is odious.)*

<sup>18</sup> Little men of wit shall hold folly; and fell men shall abide knowing. *(People of little wit, or of low intelligence, shall hold fast to foolishness; but clever people shall gain understanding.)*

<sup>19</sup> Evil men shall lie *(down)* before good men; and unpius men before the gates of just men. *(Evil people shall lie down before good people; and the wicked shall bow before the gates of the righteous.)*

<sup>20</sup> A poor man shall be *(thought)* hateful, yea, *(even)* to his neighbour; but many men *be(the)* friends of rich men.

<sup>21</sup> He that despiseth his neighbour, doeth sin; but he that doeth mercy to a poor man, shall be blessed.

<sup>22</sup> He that believeth in the Lord, loveth mercy; they err that work evil. Mercy and truth make ready goods *(or Mercy and truth bring forth good things);*

<sup>23</sup> abundance shall be in each good work/in every good work. Soothly where full many words be, there neediness is oft, *(or Truly, where there be a great many words, there often is neediness, or lack, or want).*

<sup>24</sup> The crown of wise men is the riches of them; the folly of fools is unwariness. *(The reward of the wise is their riches; the foolishness of fools is their recklessness.)*

<sup>25</sup> A faithful witness delivereth souls; and a false man bringeth forth leasings. *(A faithful witness saveth lives; but a false accuser bringeth forth only lies.)*

<sup>26</sup> In the dread of the Lord is trust of strength; and hope shall be to the sons of him. *(He who feareth the Lord or He who revereth the Lord hath trust in his strength; and his sons and daughters shall have hope and security.)*

<sup>27</sup> The dread of the Lord is a well of life; that it bow away from the falling of death. *(The fear of the Lord or Reverence for the Lord is a well of life; yea, so that thou turn away from deadly traps, or snares.)*

<sup>28</sup> The dignity of the king is in the multitude of *(his)* people; and the shame of a prince is in the fewness of *(his)* people.

<sup>29</sup> He that is patient, is governed by much wisdom; but he that is unpatient, enhanceth his folly.

<sup>30</sup> *(The)* Health of *(the)* heart is the life of *(the)* flesh; envy *is(the)* rot of *(the)* bones.

<sup>31</sup> He that falsely challengeth a needy man, despiseth his maker; but he that hath mercy on a poor man, honoureth his maker. (*He who oppresseth the needy, despiseth his Maker; but he who hath mercy on the poor, honoureth his Maker.*)

<sup>32</sup> A wicked man is put out for his malice; but a just man hopeth in his death. (*A wicked person is brought down by his own malice; but a righteous person hath hope in his death.*)

<sup>33</sup> Wisdom resteth in the heart of a wise man; and he shall teach all unlearned men. (*Wisdom resteth in the hearts of the wise; and they shall teach all the unlearned.*)

<sup>34</sup> Rightfulness raiseth [up] a folk; sin maketh peoples wretches. (*Uprightness raiseth up the nation; sin maketh people into wretches.*)

<sup>35</sup> A servant understanding is acceptable to a king; a servant unprofitable shall suffer the wrathfulness of him. (*An understanding servant shall receive the king's favour; an unprofitable servant shall suffer his wrath.*)

## CHAPTER 15

<sup>1</sup> A soft answer breaketh ire; an hard word raiseth strong vengeance.

<sup>2</sup> The tongue of wise men honoureth knowing (*or The speaking of the wise honoureth knowledge*); the mouth of fools boileth out folly.

<sup>3</sup> In each place the eyes of the Lord behold good men, and evil men.

<sup>4</sup> A pleasant tongue is the tree of life; but the tongue that is unmeasurable [*or untempered*], shall defoul the spirit.

<sup>5</sup> A fool scorneth the teaching of his father; but he that keepeth blamings (*or but he who receiveth rebukes*), shall be made wiser. Most virtue shall be in plenteous rightfulness; but the thoughts of wicked men shall be drawn up by the root.

<sup>6</sup> (*In*) The house of a just man is full great strength; and troubling is in the fruits of a wicked man. (*In the house of the righteous is very great wealth; and trouble is in the fruits of the wicked.*)

<sup>7</sup> The lips of wise men shall sow abroad knowing (*or The lips of the wise sow abroad knowledge*); (*but*) the heart(s) of fools shall be unlike (*them, that is, they shall be full of ignorance*).

<sup>8</sup> The sacrifices of wicked men *be* abominable to the Lord; the avows of just men *be* pleasant. (*The sacrifices of the wicked be abominable to the Lord; but the vows of the righteous be pleasing to him.*)

<sup>9</sup> The life of the unpius man is (*an*) abomination to the Lord; he that followeth rightfulness, shall be loved of the Lord. (*The life of an evil person is an abomination to the Lord; but he who followeth righteousness, shall be loved by the Lord.*)

<sup>10</sup> Evil teaching is of men that forsake the way of life; he that hateth blamings shall die. (*Evil teaching is from those who abandon the way of life; he who hateth rebukes shall die.*)

<sup>11</sup> Hell and perdition *be open* before the Lord; how much more the hearts of [*the*] sons (*and daughters*) of men.

<sup>12</sup> A man full of pestilence loveth not him that reproveth him; and he goeth not to wise men.

<sup>13</sup> A joyful heart maketh glad the face; (*but*) the spirit is cast down in the mourning of (*the*) soul.

<sup>14</sup> The heart of a wise man seeketh teaching; and the mouth of fools is fed with unknowing, (*or with ignorance*).

<sup>15</sup> All the days of a poor man *be* evil; a secure soul is a continual feast. (*All the days of the poor be evil; the life of a secure soul is a continual feast.*)

<sup>16</sup> Better is a little with the dread of the Lord, than many treasures and unfillable. (*Better is a little with the fear of the Lord or with reverence for the Lord, than many treasures and troubles.*)

<sup>17</sup> It is better to be called to worts with charity, than with hatred to a calf made fat. (*It is better to be warmly, or cordially, called to herbs, or vegetables, than to be hatefully invited to share a fattened calf.*)

<sup>18</sup> A wrathful man raiseth chidings; he that is patient, assuageth *chidings that were* raised.

<sup>19</sup> The way of slow men is as an hedge of thorns; the way of just men is without [*thing of*] hurting. (*A lazy person's way (is) a hedge of thorns; but the way of the righteous (is) without a cause of stumbling.*)

<sup>20</sup> A wise son maketh glad his father; but a fond man despiseth his mother. (*A wise son maketh his father happy; but a fool despiseth his mother.*)

<sup>21</sup> Folly is joy to a fool; but a prudent man shall (*ad*)dress his steps. (*Foolishness bringeth joy to a fool; but a prudent person shall direct his steps.*)

<sup>22</sup> Thoughts be destroyed, where no counsel is; but where many counsellors be, they be confirmed. (*Plans come to naught, where there is no wise advice; but where there be many counsellors, the plans succeed.*)

<sup>23</sup> A man is glad in the sentence of his mouth; and a covenable word is best (*or but a suitable word is always best*).

<sup>24</sup> The path of life is on a learned man; that he bow away from the last hell. (*The path of life leadeth upward for the learned; yea, so that they turn away from Sheol, or the land of the dead, or so that they turn away from hell, which is below.*)

<sup>25</sup> The Lord shall destroy the house of proud men; and he shall make steadfast the coasts of a widow. (*The Lord shall destroy the house of the proud; but he shall make firm the property lines, or the boundary stones, of a widow.*)

<sup>26</sup> Evil thoughts is abomination of the Lord; and a clean word most fair shall be made steadfast of him. (*Evil thoughts be an abomination to the Lord; but a most fair, and clean, word is his delight.*)

<sup>27</sup> He that followeth avarice, troubleth his house; but he that hateth gifts shall live. Sins be purged by mercy and faith; each man boweth away from evil by the dread of the Lord, (*or Sins be cleansed by love and faith; all can turn away from evil by the fear of the Lord or with reverence for the Lord.*)

<sup>28</sup> The soul of a just man bethinketh obedience; the mouth of wicked men is full of evils. (*The righteous think before that they answer; but the ready reply of the wicked is usually full of evil.*)

<sup>29</sup> The Lord is far from wicked men; and he shall hear the prayers of just men. (*The Lord is far from the wicked; but he shall hear the prayers of the righteous.*)

<sup>30</sup> The light of (*the*) eyes maketh glad the soul; good fame maketh fat the bones. (*Sparkling eyes make a person happy; good news fatteneth up the bones.*)

<sup>31</sup> The ear that heareth the blamings of life, shall dwell in the midst of wise men. (*The person who listeneth to rebukes, shall live in the midst of the wise.*)

<sup>32</sup> He that casteth away chastising, despiseth his soul; but he that assenteth to blamings, is a peaceable holder of the heart. (*He who casteth away discipline, despiseth his own soul; but he who accepteth rebukes, shall become wiser.*)

<sup>33</sup> The dread of the Lord is teaching of wisdom; and meekness goeth before glory. (*The fear of the Lord or Reverence for the Lord is the teaching of wisdom; and humility goeth before honour.*)

## CHAPTER 16

<sup>1</sup> It pertaineth to man to make ready the soul; and it pertaineth to the Lord to govern the tongue. (*Each person must prepare their own soul, or their own life; but it is God who governeth their tongue, or telleth them what to say.*)

<sup>2</sup> All the ways of men be open to the eyes of God (*or All the ways of people be before God*); the Lord is a weigher of spirits, that is, of wills, yielding to man after his deservings.

<sup>3</sup> Show thy works to the Lord; and thy thoughts shall be (*ad*)dressed. (*Commit thy plans to the Lord; and they shall succeed.*)

<sup>4</sup> The Lord wrought all things for himself; and he *made ready* a wicked man to the evil day. (*The Lord made everything for its own purpose; and he made the wicked for the day of evil.*)

<sup>5</sup> Abomination of the Lord is each proud man (*or Each proud person is an abomination to the Lord*); yea, though the hand is to the hand, he shall not be innocent. The beginning of [*the*] good way is to do rightwiseness; forsooth it is more acceptable with God, than to offer sacrifices.

<sup>6</sup> Wickedness is again-bought by mercy and truth; and men boweth away from evil by the dread of the Lord. (*Wickedness is redeemed by love and faithfulness; and people can turn away from evil by the fear of the Lord or through reverence for the Lord.*)

<sup>7</sup> When the ways of (*a*) man please the Lord, he shall convert, yea, his enemies to peace.

<sup>8</sup> Better is a little with rightfulness, than many fruits with wickedness.

<sup>9</sup> The heart of a man shall dispose his way; but it pertaineth to the Lord to (*ad*)dress his steps. (*A person's heart shall ordain his way; but it pertaineth to the Lord to direct his steps.*)

<sup>10</sup> Divining is in the lips of a king; his mouth shall not err in doom. (*The king speaketh with divine authority; his mouth shall not err in any judgement.*)

<sup>11</sup> The dooms of the Lord be weight and balance; and his works be all the stones of the world. (*The Lord's justice be equal weights and an honest balance; yea, each of the stones in the world is his own work.*)

<sup>12</sup> They that do wickedly be abominable to the king; for the throne of the realm is made steadfast by rightfulness.

<sup>13</sup> The will of kings is just lips; he that speaketh rightful things, shall be (ad)dressed. (*The desire of kings is just, or truthful, words; he who speaketh upright things shall be favoured.*)

<sup>14</sup> [The] Indignation of the king is (like) messengers of death; and a wise man shall please him (*or but a wise person shall please him*).

<sup>15</sup> Life is in gladness of the king's cheer; and his mercy is as rain coming late. (*Life is in the gladness of the king's face; and his mercy is like the rain that cometh late.*)

<sup>16</sup> Wield thou wisdom, for it is better than gold; and get thou prudence, for it is preciouser than silver. (*Possess thou wisdom, for it is better than gold; and get thou prudence, for it is more precious than silver.*)

<sup>17</sup> The path of just men boweth away (from) evils (*or The path of the righteous turneth away from evil*); the keeper of his soul keepeth his way (*safe*).

<sup>18</sup> Pride goeth before sorrow; and the spirit shall be enhanced before falling (*or and the spirit shall be raised up before a fall*).

<sup>19</sup> It is better to be made meek with mild men, than to part spoils with proud men. (*It is better to be made poor with the humble, than to part spoils with the proud.*)

<sup>20</sup> A learned man in word shall find goods (*or A person learned in understanding shall obtain good things*); and he that hopeth in the Lord is blessed.

<sup>21</sup> He that is wise in heart, shall be called prudent; and he that is sweet in speech, shall find greater things. (*He who is wise in heart, shall be called prudent; and he who useth sweet, or pleasant, speech, shall increase his knowledge or shall help others to learn.*)

<sup>22</sup> The well of life is the learning of him that wieldeth (it); the teaching of fools is folly.

<sup>23</sup> The heart of a wise man shall teach his mouth; and shall increase grace to his lips. (*The heart of a wise person shall teach his mouth; and his lips shall bring an increase of favour.*)

<sup>24</sup> Words well-set together is a comb of honey; health of bones is the sweetness of soul. (*Kind words be like a honeycomb; sweet to the soul, and health for the bones.*)

<sup>25</sup> A way there is that seemeth rightful to a man (*or There is a way that seemeth right to someone*); and the last things thereof lead to death.

<sup>26</sup> The soul of a man travailling travaileth to himself; for his mouth compelled him. (*A person labouring laboureth for himself; for his hunger compelled him.*)

<sup>27</sup> An unwise man diggeth evil; and fire burneth in his lips. (*The unwise person diggeth up evil; and fire burneth on his lips.*)

<sup>28</sup> A wayward man raiseth strifes; and a man full of words separateth princes. (*A wayward person raiseth up strife, or arguments; and a person full of words separateth leaders.*)

<sup>29</sup> A wicked man flattereth his friend; and leadeth him by a way not good.

<sup>30</sup> He that thinketh shrewd things with eyes astonied, biteth his lips, and performeth evil. (*With astonished eyes, he thinketh depraved things, and biteth his lips, and performeth evil.*)

<sup>31</sup> A crown of dignity is eld (age), that shall be found in the ways of rightfulness.

<sup>32</sup> A patient man is better than a strong man; and he that is lord of his soul, is better than an overcomer of cities. (*A patient person is better than a strong person; and he who is lord over himself, or over his own nature, is better than an overcomer of cities.*)

<sup>33</sup> Lots be sent into the bosom; but they be tempered of the Lord. (*Lots can be cast into the lap; but they shall be decided, or determined, by the Lord.*)

## CHAPTER 17

<sup>1</sup> Better is a dry morsel with joy, than an house full of sacrifices with chiding, (*or with arguments*).

<sup>2</sup> A wise servant shall be lord of fond sons; and he shall part heritage among brethren. (*A wise servant shall be lord over his master's foolish sons and daughters; and in time he shall have part of the inheritance, along with the brothers and the sisters.*)

<sup>3</sup> As silver is proved by fire, and gold is proved by a chimney, so the Lord proveth hearts.

<sup>4</sup> An evil man obeyeth to a wicked tongue; and a false man obeyeth to false lips. (*An evil person obeyeth a wicked tongue; and a liar obeyeth lies.*)

<sup>5</sup> He that despiseth a poor man, reproveth his maker; and he that is glad in the falling of another man, shall not be unpunished. *(He who despiseth the poor; rebuketh his Maker; and he who is glad in the falling of another person, shall not go unpunished.)*

<sup>6</sup> The crown of old men is the sons of sons; and the glory of sons is the fathers of them.

<sup>7</sup> Words well-set together besem not a fool; and a lying lip *becometh* not a prince. *(Words put together well become not a fool; and lies become not a leader.)*

<sup>8</sup> A precious stone most acceptable is the abiding of him that seeketh; whither ever he turneth himself, he understandeth prudently. *(A gift, or a bribe, is like a most acceptable precious stone in the eyes of him who receiveth it; wherever it goeth, it bringeth prosperity to he who giveth it.)*

<sup>9</sup> He that covereth trespass, seeketh friendships; he that rehearseth by an high word *(or but he who remembereth a wrong)*, separateth them that *(should)* be knit together in peace.

<sup>10</sup> A blaming profiteth more at a prudent man, than an hundred wounds at a fool. *(A rebuke more profiteth a prudent man, than an hundred wounds to a fool.)*

<sup>11</sup> Ever an evil man seeketh strives; forsooth a cruel angel shall be sent against him. *(An evil person forevermore seeketh out strife, or arguments; but a cruel messenger shall be sent against him.)*

<sup>12</sup> It speedeth more to meet a female bear, when her whelps be ravished, than a fool trusting to himself in his folly. *(It is better to meet a female bear after she hath been robbed of her whelps, than a fool trusting himself in his own foolishness.)*

<sup>13</sup> Evil shall not go away from the house of him, that yieldeth evils for goods *(or who giveth evil for good)*.

<sup>14</sup> He that letteth *(out)* water, is the head of strives, *(or of arguments)*; and before that he suffereth wrong, he forsaketh doom *(or he deserteth judgement)*.

<sup>15</sup> Both he that justifieth a wicked man, and he that condemneth a just man, ever either is abominable to God. *(Both he who justifieth a wicked person, and he who condemneth a righteous person, be abominable to God.)*

<sup>16</sup> What profiteth it to a fool to have riches, since he may not buy wisdom? *(or since he cannot buy wisdom?)* He that maketh his house high, seeketh falling; and he that escheweth to learn, shall fall into evils.

<sup>17</sup> He that is a friend, loveth in all time; and a brother is proved in anguishes.

<sup>18</sup> A fond man shall make joy with hands *(or A foolish person shall clap his hands, or shall rejoice)*, when he hath promised for his friend.

<sup>19</sup> He that bethinketh discords, loveth chidings; and he that enhanceth his mouth, seeketh falling. *(He who thinketh up discord, loveth arguments; and he who exalteth his own mouth, seeketh his own downfall.)*

<sup>20</sup> He that is of wayward heart, shall not find good; and he that *(mis-)*turneth the tongue, shall fall into evil.

<sup>21</sup> A fool is born in his shame; but neither the father shall be glad in a fool. *(A fool is born to his parents? shame; and the father shall never be glad, or have joy, over his foolish son.)*

<sup>22</sup> A joyful soul maketh liking age *(or A joyful soul maketh a good life)*; a sorrowful spirit maketh dry bones.

<sup>23</sup> A wicked man taketh gifts from the bosom, to mis-turn the paths of doom. *(A wicked person accepeth secret gifts, or bribes, to pervert the course of justice.)*

<sup>24</sup> Wisdom shineth in the face of a prudent man; the eyes of fools *be* in the ends of earth. *(Wisdom shineth in the face of the prudent; the eyes of fools be upon the ends of the earth.)*

<sup>25</sup> A fond son is the ire of the father, and the sorrow of the mother that bare him.

<sup>26</sup> It is not good to bring in harm to a just man; neither to smite the prince that deemeth rightfully. *(It is not good to harm the righteous; nor to strike the leader who ruleth rightfully.)*

<sup>27</sup> He that measureth his words, is wise and prudent; and a learned man is of precious spirit. *(He who measureth his words, is wise and prudent; and a learned person hath a precious spirit.)*

<sup>28</sup> Also a fool, if he is still, shall be guessed a wise man, *(or Even a fool, if he is silent, shall be thought to be wise)*; and, if he presseth together his lips, *he is guessed* an understanding man.

## CHAPTER 18

<sup>1</sup> He that will go away from a friend, seeketh occasions, *that is, feigneth causes, (or looketh for reasons);* in all time he shall be despicable.

<sup>2</sup> A fool receiveth not the words of prudence; no but thou say those things, that be turned *(over)* in his heart.

<sup>3</sup> A wicked man, when he cometh into *(the)* depth of sins, despiseth *wholesome lore, (or discipline), and commandment;* but scandal and shame followeth him.

<sup>4</sup> Deep water is the words of the mouth of a man; and a strand floating over is the well of wisdom. *(Words from a person's mouth (can be) like deep water or (can be) as deep as the water; and the well of wisdom (is) like a stream flowing over.)*

<sup>5</sup> It is not good to take the person of a wicked man in doom, that thou bow away from the truth of doom. *(It is not good to favour a wicked person, so that thou turn away from the truth in judgement.)*

<sup>6</sup> The lips of a fool meddle themselves with chidings; and his mouth stirreth strives. *(A fool's lips mix, or mingle, themselves in with arguments; and his mouth stirreth up strife.)*

<sup>7</sup> The mouth of a fool *is[the]* defouling of him; and his lips *be* the falling of his soul.

<sup>8</sup> The words of a double-tongued man *be* as simple; and they come unto the inner things of the womb. Dread casteth down a slow man; forsooth the souls of men turned into women's condition shall have hunger. *(A gossip's words be tasty; and they go down into the innermost parts. Fear casteth down the lazy; and those who be timid shall have hunger.)*

<sup>9</sup> He that is nesh, and dissolute, *either unsteadfast,* in his work, is the brother of a man destroying his works.

<sup>10</sup> A full strong tower *is* the name of the Lord; a just man runneth to him, and *[he]* shall be enhanced. *(The Lord's name is a full strong tower; the righteous run to it, and they shall be safe.)*

<sup>11</sup> The chattel of a rich man *is* the city of his strength; and as a strong wall compassing him. *(A rich person's possessions (is) the city of his strength; and (they be) like a strong wall surrounding him, (or so he thinketh).)*

<sup>12</sup> The heart of man is enhanced, before that it be broken; and it is made meek, before that it be glorified. *(A person's heart is raised up in pride, before that it is broken; and it is humbled, before that it is glorified.)*

<sup>13</sup> He that answereth before that he heareth, showeth himself to be a fool; and worthy of shame.

<sup>14</sup> The spirit of a man sustaineth *(him in)* his feebleness; but who may sustain a spirit light to be wroth? *(A person's spirit can sustain him in sickness; but who can endure with a broken spirit?)*

<sup>15</sup> The heart of a prudent man shall hold steadfastly knowing; and the ear of wise men seeketh teaching. *(The heart of a person with understanding shall steadfastly hold onto knowledge; and the ears of the wise seek out teaching, or instruction.)*

<sup>16</sup> The gift of a man alargeth his way; and maketh space to him before princes. *(Giving a gift openeth, (or smootheneth), one's way; and maketh an opening for thee among the leaders, (or among the powerful).)*

<sup>17</sup> A just man is the first accuser of himself; his friend cometh, and shall search him. *(He who is the first to speak for a cause seemeth right; but then his opponent shall come, and shall search him out.)*

<sup>18</sup> Lot ceaseth against-sayings; and deemeth also among mighty men. *(Casting lots ceaseth arguments; and also judgeth, or decideth, among the mighty.)*

<sup>19</sup> A brother that is helped of a brother, *is* as a steadfast city; and *[the]* dooms *be* as the bars of cities. *(A brother helped by a brother, is like protection from the wall of a steadfast city; but arguments be like the bars of a city, preventing entry.)*

<sup>20</sup> A man's womb shall be *[ful]* filled of the fruit of his mouth *(or A man's belly shall be fulfilled, or satisfied, by the fruit of his mouth);* and the seeds of his lips shall fill him.

<sup>21</sup> Death and life *be* in the works of *[the]* tongue; they that love it, shall eat the fruits thereof, *(or they who nurture it, shall eat its fruits).*

<sup>22</sup> He that findeth a good woman, findeth a good thing; and of the Lord he shall draw up mirth *(or and he receiveth favour from the Lord).* He that putteth away a good woman, putteth away a good thing; but he that holdeth *(onto an)* adulteress, is a fool and unwise.

<sup>23</sup> A poor man shall speak with beseechings, *(or with pleadings);* and a rich man shall speak sternly.

<sup>24</sup> A man friendly to fellowship shall more be a friend, than a brother. *(A man given to fellowship with thee, can be more of a friend, than even thy own brother.)*

**CHAPTER 19**

<sup>1</sup> Better is a poor man, that goeth in his simpleness, than a rich man biting his lips, and unwise. *(Better is a poor person, who goeth in his honesty, or in his integrity, than a rich person biting his lips, and unwise.)*

<sup>2</sup> Where is not knowing of the soul, there is not good; and he that is hasty, in feet hurteth. *(A mind without knowledge is not good; and he who is hasty with his feet, sinneth.)*

<sup>3</sup> The folly of a man deceiveth his steps *(or A person's foolishness perverteth his own way)*; and he burneth in his soul against God.

<sup>4</sup> Riches increase full many friends; forsooth also they be departed from a poor man, which he had, *(or but the friends which a poor person had, shall soon depart).*

<sup>5</sup> A false witness shall not be unpunished; and he that speaketh leasings, shall not escape. *(A lying witness shall not go unpunished; and he who speaketh lies, shall not escape.)*

<sup>6</sup> Many men honour the person of a mighty man; and they be friends of him that dealeth *(out)* gifts.

<sup>7</sup> The brethren of a poor man hate him; furthermore and the friends went away far from him. He that followeth words only, shall have nothing; *(The brothers of a poor man hate him; and furthermore his friends shall go far away from him. He who followeth after only words, shall soon have nothing.)*

<sup>8</sup> but he that holdeth stably the mind, loveth his soul, and the keeper of prudence shall find goods. *(but he who keepeth his mind stable, loveth, or helpeth, his own life, and the keeper of understanding, or of discernment, shall obtain good things.)*

<sup>9</sup> A false witness shall not be unpunished; and he that speaketh leasings, shall perish. *(A lying witness shall not go unpunished; and he who speaketh lies, shall perish.)*

<sup>10</sup> Delights become not a fool; neither it becometh a servant to be *(the)* lord of princes.

<sup>11</sup> The teaching of a man is known by patience; and his glory is to pass over wicked things. *(Patience showeth a person's wisdom, or the lack of it; and a person's glory is to overlook a wrong.)*

<sup>12</sup> As the gnashing of a lion, so and the ire of the king; and as dew on herb, so and the gladness of the king. *(Like the gnashing of a lion, (is) the king's anger; and like the dew on the grass, (is) the king's gladness.)*

<sup>13</sup> The sorrow of the father is a fond son; and roofs dropping continually is a woman full of chiding. *(A father's sorrow (is) a foolish son; and a woman full of arguments, (or of bickering, is) like a roof continually dripping water.)*

<sup>14</sup> Houses and riches be given of father and mother; but a prudent wife is given properly of the Lord. *(Houses and riches be given to thee by thy father and mother; but a prudent wife cometh only from the Lord.)*

<sup>15</sup> Sloth bringeth in sleep; and a negligent soul shall have hunger.

<sup>16</sup> He that keepeth the commandment of God, keepeth his soul; but he that chargeth not his way, shall be slain. *(He who keepeth God's commandments, keepeth his life safe; but he who despiseth the Lord's way, shall die.)*

<sup>17</sup> He that hath mercy on a poor man, lendeth to the Lord, *(or He who hath mercy on the poor, lendeth to the Lord)*; and he shall yield his while to him.

<sup>18</sup> Teach thy son, and despair thou not; but set thou not thy soul to the slaying of him *(or but do not thou beat him).*

<sup>19</sup> Forsooth he that is unpatient, shall suffer harm; and when he hath ravished *(one thing)*, he shall lay to another thing. *(He who is ill-tempered, shall suffer harm; thou shalt help him once, and then thou shalt need to help him again, and again.)*

<sup>20</sup> Hear thou counsel, and take thou doctrine; that thou be wise in thy last things. *(Listen thou to advice, and receive thou teaching, or instruction; so that thou shalt be wise until thy last breath.)*

<sup>21</sup> Many thoughts there be in the heart of a man; but the will of the Lord shall dwell. *(There (be) many plans in a person's heart; but the Lord's purpose shall stand, (yea, it shall prevail.)*

<sup>22</sup> A needy man is merciful; and better is a poor *(but)* just man, than a man *(who is a)* liar. *(A person in need is merciful; and it is better to be poor but righteous, than to be a liar.)*

<sup>23</sup> Dread of the Lord leadeth to life; and he that dreadeth God shall dwell in plenty, without visiting of the worst/without full evil visiting. *(Fear of the Lord leadeth to life; and he who feareth God shall live amidst plenty, without the visiting of the adversary. / Reverence for the Lord leadeth to life; and he who revereth God shall live amidst plenty, without the assailing of great evil.)*

<sup>24</sup> A slow man, (*that is, a lazy person*), hideth his hand under *his* armpit, and putteth it not to his mouth.

<sup>25</sup> When a man full of pestilence is beaten, a fool shall be the wiser, (*if he will but learn from his example, or from his experience*). (*But*) If thou blamest a wise man, he shall understand (*the*) teaching.

<sup>26</sup> He that tormenteth his father, and fleeth from his mother, shall be full of evil fame (*or shall be full of shame*), and shall be cursed.

<sup>27</sup> Son, cease thou not to hear teaching; and know thou the words of knowing. (*My son, cease thou not to listen to instruction; and understand thou words of knowledge.*)

<sup>28</sup> A wicked witness scorneth doom; and the mouth of unpious men devoureth wickedness. (*A false witness perverteth justice; and the mouths of the wicked devour wickedness.*)

<sup>29</sup> Dooms be made ready to scorers; and hammers smiting *be made ready* to the bodies of fools. (*Justice, or judgement, is prepared for mockers; and striking hammers be prepared for the bodies of fools.*)

## CHAPTER 20

<sup>1</sup> Wine is a lecherous thing, and drunkenness is full of noise; whoever delighteth in these, shall not be wise.

<sup>2</sup> As the roaring of a lion, so and the dread of a king (*or and so the king's wrath*); he that stirreth him to ire, sinneth against his (*own*) soul.

<sup>3</sup> It is honour to a man that separateth himself from strivings; but fond men be meddled with despisings. (*It is honourable for someone to separate himself from strife, or from arguments; but the foolish shall mix, or mingle, themselves in with arguments.*)

<sup>4</sup> A slow man would not ear for cold; therefore he shall beg in summer, and men shall not give to him. (*A lazy person will not plow when it is cold; then at harvest time he shall beg, but others shall not give him anything.*)

<sup>5</sup> As deep water, so counsel is in the heart of a man; but a wise man shall draw it out. (*Advice in a person's heart (can be) like deep water or (can be) as deep as the water; but a wise person shall draw it out.*)

<sup>6</sup> Many men be called merciful; but who shall find a faithful man? (*Many people be called, or be thought to be, merciful; but who shall truly find a faithful person?*)

<sup>7</sup> Forsooth a just man that goeth in his simpleness, shall leave blessed sons after him. (*For a righteous person who goeth in his honesty, or in his integrity, shall leave blessed sons and daughters after him.*)

<sup>8</sup> A king that sitteth in the seat of doom, destroyeth all evil by his looking. (*A king who sitteth on the seat of judgement, knoweth evil when he seeth it.*)

<sup>9</sup> Who may say, Mine heart is clean; I am clean of sin?

<sup>10</sup> A weight, *greater* in buying, and a weight, *less* (*er*) in selling, a measure and a measure, ever either is abominable at God (*or these be abominable to God*).

<sup>11</sup> A child is understood by his studies (*or Even a child is known by his deeds*), if his works be rightful and clean.

<sup>12</sup> An ear hearing, and an eye seeing, [*or The hearing ear; and the seeing eye*], God made ever either (*or God made them both*).

<sup>13</sup> Do not thou love sleep, lest neediness oppress thee; open thine eyes, and be thou [*ful*] filled with loaves.

<sup>14</sup> Each buyer saith, It is evil, it is evil; and when he hath gone away, then he shall have glory, (*or but after he hath gone away, then he shall boast about it*).

<sup>15</sup> Gold, and the multitude of gems, and a precious vessel, *be* the lips of knowing (*or be the value of words of knowledge, or of wise words*).

<sup>16</sup> Take thou away the cloth of him that was (*a*) borrow of another man; and for strangers take thou away a wed from him. (*Take thou the cloak of him who pledged for another person; and take thou a pledge from him for strangers.*)

<sup>17</sup> The bread of a leasing, *that is, gotten by a leasing*, is sweet to a man, (*or Bread gotten by a lie, tasteth sweet to a person*); and afterward his mouth shall be filled with reckoning [*or but afterward his mouth shall be filled with little pebble stones*].

<sup>18</sup> Thoughts be made strong by counsels; and battles shall be treated by governances. (*Plans be made into successes by good advice; and battles be won by careful planning.*)

<sup>19</sup> Be thou not meddled with him that showeth privates, and goeth guilefully, and alargeth his lips. (*Be thou not mixed in, or mingled, with him who telleth secrets, and goeth deceitfully, and flappeth his lips.*)

<sup>20</sup> The light of him that curseth his father and mother, shall be quenched in the midst of darknesses.

<sup>21</sup> Heritage to which men hasteth (*to get*) in the beginning, shall want blessing in the last time. (*An inheritance which someone hasteneth to get early, shall lack blessing in the end.*)

<sup>22</sup> Say thou not, I shall yield evil for evil; abide thou the Lord, and he shall deliver thee. (*Say thou not, I shall give back evil for evil; wait thou for the Lord, and he shall save thee or and he shall rescue thee.*)

<sup>23</sup> Abomination with God is weight and weight; a guileful balance is not good. (*An abomination with God is different weights; a deceitful scale is not good.*)

<sup>24</sup> The steps of man be (*ad*)dressed of the Lord; who forsooth of men may understand his way? (*The steps of a person be directed by the Lord; for who can understand his own way?*)

<sup>25</sup> (*A*) Falling of man is to make (*an*) avow to (*the*) saints, and (*then*) afterward to withdraw the vows.

<sup>26</sup> A wise king scattereth wicked men; and boweth a bow of victory, *that is, a stone bow*, over them.

<sup>27</sup> The lantern of the Lord is the spirit of man, that seeketh out all the privates of the womb. (*The spirit of people is the lantern of the Lord, and it seeketh out all our innermost secrets.*)

<sup>28</sup> Mercy and truth keep a king; and his throne is made strong by meekness. (*Fairness and faithfulness, or loyalty, keep a king safe and secure; and his throne is made strong by humility, or by righteousness.*)

<sup>29</sup> The full out joying of young men is the strength of them; and the dignity of old men is hoariness. (*The rejoicing, or the glory, of young men is their strength; and the dignity of old men is their white, or gray, hair.*)

<sup>30</sup> The wanness of (*a*) wound shall wipe away evils, and (*so do*) wounds in the privier things of the womb. (*Sometimes a deep, blue wound shall set someone straight, and sometimes so do wounds in the secret, or the innermost, places of the heart.*)

## CHAPTER 21

<sup>1</sup> As partings of waters, so the heart of the king is in the power of the Lord; whither ever he will, he shall bow it. (*Like out-flowings of water; (is) the king's heart in the Lord's hand; he shall turn it wherever he will, (or desireth).*)

<sup>2</sup> Each way of a man seemeth rightful to himself; but the Lord weigheth the hearts.

<sup>3</sup> To do mercy and doom, pleaseth more the Lord, than sacrifices. (*To do mercy and justice, that pleaseth the Lord more than sacrifices, or burnt offerings.*)

<sup>4</sup> Enhancing of eyes is [*the*] alarging of the heart; the lantern of wicked men is sin. (*The raising up of the eyes, and the enlarging of the heart; such sins be the lantern of the wicked.*)

<sup>5</sup> The thoughts of a strong man *be* ever in abundance; but each slow man is ever in neediness. (*The thoughts of a strong person (be) forevermore on abundance, (or on plenty); but those of each person in haste (be) forevermore on neediness./Carefully-made plans shall be successful; but each person in haste shall be forever in need.*)

<sup>6</sup> He that gathereth treasures by the tongue of a lie maker, (*or of a liar*), is vain, and without heart; and he shall be hurled to the snares of death.

<sup>7</sup> The ravens of unpius men shall draw them down; for they would not do doom. (*The robberies of the wicked shall pull them down; for what they do is wrong.*)

<sup>8</sup> The wayward way of a man is alien from God; but the work of him that is clean of sin, is rightful. (*The evil way of a person is alien to God; but the work of him who is clean of sin, is upright.*)

<sup>9</sup> It is better to sit in the corner of an house without roof, than with a woman full of chiding, and in a common house. (*It is better to sit in the corner of a house without a roof, than with a woman full of arguments, or of bickering, in a house together.*)

<sup>10</sup> The soul of an unpius man desireth evil; he shall not have mercy on his neighbour. (*The soul of a wicked person desireth evil; he shall not even give mercy to his friend.*)

<sup>11</sup> When a man full of pestilence is punished, a little man of wit shall be wiser (*or even someone of little wit, or of low intelligence, shall be made the wiser*); and if he followeth a wise man, he shall take knowing.

<sup>12</sup> A just man of the house of a wicked man thinketh, to withdraw wicked men from evil. (*The righteous think about the wicked in their houses, but it is God who shall throw*

*down the wicked for their evil./The just God thinketh about the house of the wicked, and he shall throw down the wicked for their evil.)*

<sup>13</sup> He that stoppeth his ear at the cry of a poor man, shall cry also (*or shall also cry*), and he shall not be heard.

<sup>14</sup> A gift hid quencheth chidings (*or A secret gift quencheth arguments*); and a gift in [the] bosom quencheth most indignation.

<sup>15</sup> It is joy to a just man to make doom; and it is dread to them that work wickedness. (*It is a joy for the righteous to see justice done; but judgement bringeth ruin to those who work wickedness.*)

<sup>16</sup> A man that erreth from the way of doctrine, shall dwell in the company of giants, *that is, of men evil ruled, either of fiends. (Those who err; or who stray, from the way of doctrine, shall dwell in the company of the dead.)*

<sup>17</sup> He that loveth meats shall be in neediness (*or He who loveth too much food shall be in want*); he that loveth wine and fat things, shall not be made rich.

<sup>18</sup> An unpius man shall be given for a just man; and a wicked man shall be given for a rightful man. (*An evil person shall be given as a ransom for a righteous person; and a wicked person shall be given as a ransom for an upright person.*)

<sup>19</sup> It is better to dwell in a desert land, than with a woman full of chiding, and wrathful.

<sup>20</sup> Desirable treasure and oil is in the dwelling place of a just man; and an unprudent man shall destroy it. (*Desirable treasure and oil be in the dwelling place of the wise; but an imprudent person shall destroy it all.*)

<sup>21</sup> He that followeth rightfulness and mercy, shall find life, [*and rightwiseness*], and glory.

<sup>22</sup> A wise man ascended into the city of (the) strong men, and destroyed the strength of [the] trust thereof.

<sup>23</sup> He that keepeth his mouth and his tongue (*under control*), keepeth his soul from anguishes.

<sup>24</sup> A proud man and (a) boaster is called a fool, (*for*) that (*he*) worketh (*his*) pride in ire.

<sup>25</sup> Desires slay a slow man; for his hands would not (*do*) work (*of*) anything. (*Desires shall slay a lazy person; for his hands shall not do any work.*)

<sup>26</sup> All day he coveteth and desireth; but he that is a just man, shall give, and shall not cease. (*All day long he wanteth, and longeth for; but he who is righteous, shall give, and shall never cease to give.*)

<sup>27</sup> The offerings of wicked men (*or The offerings of the wicked*), that be offered (*out*) of great trespass, be abominable.

<sup>28</sup> A false witness shall perish; a man obedient shall speak victory (*or but an honest person shall speak, and be rewarded*).

<sup>29</sup> A wicked man maketh firm his cheer unshamefastly; but he that is rightful, amendeth his way. (*A wicked person unashamedly maketh firm his face, or is stubborn; but he who is upright, mendeth his way.*)

<sup>30</sup> No wisdom there is, no prudence there is, no counsel there is, against the Lord. (*There is no wisdom, no understanding, no good advice, in being against the Lord.*)

<sup>31</sup> An horse is made ready to the day of battle; but the Lord shall give health. (*A horse can be prepared for the day of battle; but victory cometh only from the Lord.*)

## CHAPTER 22

<sup>1</sup> Better is a good name, than many riches; for good grace is above silver and gold (*or for a good reputation is more valuable than silver and gold*).

<sup>2</sup> A rich man and a poor man met themselves; the Lord is [the] worker of ever either. (*A rich person and a poor person met together; the Lord is the Maker of both of them.*)

<sup>3</sup> A fell man seeth evil, and hideth himself; and an innocent man passed, and he was tormented by harm. (*A clever person seeth evil coming, and hideth himself; but a gullible person passed forth, or kept going, and so he was tormented by harm.*)

<sup>4</sup> The end of temperance is the dread of the Lord; riches, and glory, and life. (*The fruit of humility is the fear of the Lord or is reverence for the Lord; along with riches, and glory, and life.*)

<sup>5</sup> Armours and swords be in the way of a wayward man; but the keeper of his soul goeth away far from those. (*Arms, or weapons, and swords be on the way of the wayward; but he who keepeth his life safe goeth far away from them.*)

<sup>6</sup> It is a proverb, A young waxing man after his way, and when he hath waxed old, he shall not go away from it. *(Here is a proverb: If a young person is brought up in the right way, when he hath grown older, he shall not go away from it.)*

<sup>7</sup> A rich man commandeth to poor men; and he that taketh borrowing, is servant of the lender.

<sup>8</sup> He that soweth wickedness shall reap evils; and the rod of his ire shall be ended.

<sup>9</sup> He that is ready to *(give)* mercy shall be blessed; for *(out)* of his loaves he gave *(some)* to a poor man.

<sup>10</sup> Cast thou out a scorner, and strife shall go out with him; and causes and despisings shall cease.

<sup>11</sup> He that loveth the cleanness of heart, shall have the king *(for)* a friend, for the grace of his lips *(or for the eloquence of his words)*.

<sup>12</sup> The eyes of the Lord keep knowing; and the words of a wicked man be deceived. *(The eyes of the Lord keep knowledge safe; but the words of the wicked be deceitful.)*

<sup>13</sup> A slow man shall say *(or A lazy person shall say)*, A lion is withoutforth; I shall be slain in the midst of the streets.

<sup>14</sup> The mouth of an alien woman is a deep ditch; he to whom the Lord is wroth shall fall into it. *(The mouth of a woman with whom thou hast been intimate, but who is not thy wife, is a deep ditch; he to whom the Lord is angry with, shall fall into it.)*

<sup>15</sup> Folly is bound together in the heart of a child; and a rod of chastising shall drive it away. *(Foolishness is bound up in a child's heart, but the rod of discipline shall drive it away.)*

<sup>16</sup> He that falsely challengeth a poor man, to increase his own riches, *(or He who oppresses the poor; to increase his own riches)*, shall give to a richer man, and he shall be needy.

<sup>17</sup> My son, bow down thine ear, and hear thou the words of wise men; but set thou the heart to my teaching. *(My son, bow down thy ear, and listen thou to the words of the wise; yea, set thou thy heart unto my teaching, or my instruction.)*

<sup>18</sup> That shall be fair to thee, when thou hast kept it in thine heart, and it shall flow again in thy lips. *(It shall please thee when thou hast kept it in thy heart, and it shall flow freely from thy lips.)*

<sup>19</sup> That thy trust be in the Lord; wherefore and I have showed it to thee today. *(So that thy trust be in the Lord; and so I have showed it to thee today.)*

<sup>20</sup> Lo! I have described it in three manners\*, in thoughts and knowing,

<sup>21</sup> *(so)* that I should show to thee the firmness and speeches of truth; to answer *(out)* of these things to them that sent *(unto)* thee.

<sup>22</sup> Do thou not violence to a poor man, for he is poor; neither defoul thou a needy man in the gate. *(Do not thou do violence to a poor person, because he is poor; and do not take advantage of a needy person in court or at the city gates.)*

<sup>23</sup> For the Lord shall deem his cause, and he shall torment them that tormented his soul. *(For the Lord shall judge his case, and he shall torment those who tormented him.)*

<sup>24</sup> Do not thou be *(a)* friend to a wrathful man, neither go thou with a wrathful man;

<sup>25</sup> lest peradventure thou learn his ways, and take cause of stumbling to thy soul. *(lest perhaps thou learn his ways, and bring a cause of stumbling unto thy soul.)*

<sup>26</sup> Do not thou be with them that fasten, *or bind*, their hands, and that proffer themselves *to be borrows* for debts; *(Do not thou be with those who bind their hands, and who offer themselves as pledges for other people's debts;)*

<sup>27</sup> for if he hath not whereof he shall restore, what of cause is, that thou *(should)* take away *(the)* covering from *(off)* thy bed? *(for if thou hath not whereof to pay, then they shall even take away thy bed from under thee.)*

<sup>28</sup> Go thou not over the eld marks, *(or the boundary stones)*, which thy fathers have set.

<sup>29</sup> Thou hast seen a man smart in his work; he shall stand before kings, and he shall not be before un noble men.

## CHAPTER 23

<sup>1</sup> When thou sittest to eat with the prince, perceive thou diligently what things be set before thy face,

\* **CHAPTER 22:20** That is, in (the) three parts of the Eld Testament, that be, the law, (the) holy stories, and (the) prophets. (From a "Later Version" gloss.)

<sup>2</sup> and set thou a coultter in thy throat. If nevertheless thou hast power on thy soul, *(and set thou a knife at thy own throat, if thou hast not power over thy self.)*

<sup>3</sup> desire thou not of his meats, in whom is the bread of lying. *(Do not thou desire any of his food, for he is not what he seemeth to be or for this is not what it seemeth to be.)*

<sup>4</sup> Do not thou travail to be made rich, but set thou measure to thy prudence. *(Do not thou labour to be made rich, but set thou a limit to what thou can achieve.)*

<sup>5</sup> Raise not thine eyes to riches, which thou mayest not have; for those shall make to themselves pens, as of an eagle, and they shall fly into heaven. *(Raise not up thine eyes to riches, which thou cannot hold onto; for they shall make wings for themselves, like an eagle, and they shall fly away into the heavens.)*

<sup>6</sup> Eat thou not with an envious man, and desire thou not his meats; *(Do not thou eat with the envious, and do not thou desire his food;)*

<sup>7</sup> for at the likeness of a false diviner, and of a conjecturer, *that is, (an) expounder of dreams*, he guesseth that, that he knoweth not. He shall say to thee, Eat thou and drink; and his soul is not with thee *(or but his heart is not for thee or but his heart is not with thee).*

<sup>8</sup> Thou shalt spew out the meat, which thou hast eaten; and thou shalt lose thy fair words *(or and thy flattery shall have been wasted).*

<sup>9</sup> Speak thou not in the ears of unwise men *(or Speak thou not in the ears of the unwise;)* for they shall despise the teaching of thy speech.

<sup>10</sup> Touch thou not the terms, *(or the boundary stones, of the property)* of little children; and enter thou not into the field of fatherless and motherless children.

<sup>11</sup> For the neighbour of them is strong, and he shall deem their cause against thee. *(For their Friend is strong, and he shall judge their case against thee.)*

<sup>12</sup> Thine heart enter to teaching, and thine ears to the words of knowing. *(Let thy heart draw close to instruction, and thy ears to words of knowledge.)*

<sup>13</sup> Do not thou withdraw chastising, *(or discipline)*, from a child; for though thou smitest him with a rod, he shall not die.

<sup>14</sup> Thou shalt smite him with a rod, and thou shalt deliver his soul from hell. *(Thou shalt strike him with a rod, and so thou shalt rescue his soul from Sheol, or from the land of the dead, or from hell itself.)*

<sup>15</sup> My son, if thy soul is wise, mine heart shall have joy with thee; *(My son, if thou be wise, my heart shall have joy over thee;)*

<sup>16</sup> and my reins shall make full out joy, when thy lips speak rightful thing(s).

<sup>17</sup> *(Let)* Thine heart follow not sinners; but be thou in the dread of the Lord all day *(or but be thou in the fear of the Lord or with reverence for the Lord all day long).*

<sup>18</sup> For thou shalt have hope at the last, and thine abiding shall not be done away.

<sup>19</sup> My son, hear thou, and be wise, and *(ad)dress* thy soul in the way *(or and direct thy soul to the right way).*

<sup>20</sup> Do not thou be in the feasts of drinkers, neither in the oft eatings of them, that bring together fleshs to eat. *(Do not thou be at the feasts of drinkers, nor at the oft eatings of those who bring much meat to eat.)*

<sup>21</sup> For men giving attention to drinks, and giving morsels together, shall be wasted, and napping shall be clothed with clothes rent. *(For those giving attention to drinks, and giving morsels to each other, shall be wasted, or destroyed, and their napping shall eventually clothe them with torn clothes.)*

<sup>22</sup> Hear thy father, that begat thee, *(or Listen to thy father, who begat thee;)* and despise not thy mother, when she is eld.

<sup>23</sup> Buy thou truth, and do not thou sell *(off)* wisdom, and doctrine, and understanding.

<sup>24</sup> The father of a just man joyeth full out with joy; he that begat a wise man, shall be glad in him. *(The father of a righteous person rejoiceth with great joy; he who begat someone who is wise, shall take much pleasure, or pride, in him.)*

<sup>25</sup> Thy father and thy mother have joy, and he that begat thee, make full out joy. *(So let thy father and thy mother have joy over thee, and let she who bare thee, rejoice.)*

<sup>26</sup> My son, give thine heart to me, and thine eyes keep my ways.

<sup>27</sup> For a whore is a deep ditch, and an alien woman, is a strait pit. *(For a whore is a deep ditch, and a woman whom thou hath been intimate with, but who is not thy wife, is a narrow pit.)*

<sup>28</sup> She setteth ambush in the way, as a thief, *(or She setteth ambush on the way, like a thief;)* and shall add despisers in men, *that is, (she) shall multiply (the) despisers of God among men.*

<sup>29</sup> To whom is woe? to whose father is woe? to whom *be* chidings? (*or to whom be arguments?*) to whom *be* ditches? to whom *be* wounds without cause? to whom is putting out of eyes?

<sup>30</sup> Whether not to them, that dwell in wine, and study to drink [*up*] all of (*the*) cups? (*Whether not to those, who live in wine, and endeavour to drink up every last drop from the cup?*)

<sup>31</sup> Behold thou not [*the*] wine (*or Look thou not upon the wine*), when it sparkleth, when the colour thereof shineth in a glass cup. It entereth sweetly,

<sup>32</sup> but at the last it shall bite as an adder, and as a cockatrice it shall shed abroad venoms. (*but in the end, it shall bite like a serpent, and it shall sting, with its venom, like a cockatrice.*)

<sup>33</sup> Thine eyes shall see strange, (*or unknown*), women, and thy heart shall speak wayward things.

<sup>34</sup> And thou shalt be as a man sleeping in the midst of the sea, and as a governor asleeped, when the steer(*ing*), *either the instrument of governance*, is lost.

<sup>35</sup> And thou shalt say, They beat me, but I had not sorrow; they drew me, and I feelled not; when shall I wake out, and I shall find wines again? (*or when shall I wake up, and I can drink more wine again?*)

## CHAPTER 24

<sup>1</sup> Follow thou not evil men (*or Do not thou follow evil people*), desire thou not to be with them.

<sup>2</sup> For the soul of them bethinketh (*on*) ravens, and their lips speak frauds. (*For their minds think about robberies, and their lips speak lies.*)

<sup>3</sup> An house shall be builded by wisdom, and it shall be made strong by prudence, (*or by understanding*).

<sup>4</sup> [*The*] Cellars shall be filled in teaching, *with all riches precious and full fair. (By knowledge and study, the cellars shall be filled with all precious and beautiful things of riches.)*

<sup>5</sup> A wise man is strong, and a learned man is stalworthy and mighty.

<sup>6</sup> For why battle is begun with ordinance; and health shall be, where many counsels be. (*For battle is begun with forethought; and victory shall be, where there be many plans, or much good advice.*)

<sup>7</sup> Wisdom is high to a fool; in the gate he shall not open his mouth. (*Wisdom is too high for a fool to reach; in court or at the city gates, he shall not even dare to open his mouth.*)

<sup>8</sup> He that thinketh to do evils, shall be called a fool.

<sup>9</sup> The thought of a fool is (*a*) sin; and a backbiter is abomination of men (*or and a backbiter is an abomination to everyone*).

<sup>10</sup> If thou hast slid, despairest (*thou*) in the day of anguish, (*for*) thy strength shall be made less.

<sup>11</sup> Deliver thou them, that be led to death, (*or Rescue thou them, who be led to death*); and cease thou not to deliver them, that be drawn to death.

<sup>12</sup> If thou sayest, Strongholds suffice not; he that is [*the*] beholder of the heart, understandeth, and nothing deceiveth the keeper of thy soul, and he shall yield to a man after his works.

<sup>13</sup> My son, eat thou honey, for it is good; and the honeycomb *for it is* full sweet to thy throat.

<sup>14</sup> So and the teaching of wisdom is *good* to thy soul; and when thou hast found it, thou shalt have hope in the last things, and thine hope shall not perish. (*And so the teaching of wisdom is good for thy soul; and when thou hast found it, thou shalt have hope unto the end, and thy hope shall never perish.*)

<sup>15</sup> Ambush thou not, and seek not (*to bring*) wickedness in the house of a just man, neither waste thou, his rest(*ing*)(*place*). (*Do not thou ambush, and do not seek to bring wickedness into the house of a righteous person, nor destroy thou his resting place.*)

<sup>16</sup> For a just man shall fall seven times *in the day*, and shall rise again; but wicked men shall fall into evil. (*For a righteous person shall fall seven times in a day, and shall rise up again each time; but the wicked shall fall into evil, and shall never get out of it.*)

<sup>17</sup> When thine enemy falleth, have thou not joy; and thine heart have not full out joying in his falling;

<sup>18</sup> lest peradventure the Lord see, and it displease him, and he take away his ire from him.

<sup>19</sup> Strive thou not with the worst men, neither follow thou wicked men. (*Argue thou not with the wicked, nor follow thou the wicked.*)

<sup>20</sup> For why evil men have not hope of things to come, and the lantern of wicked men shall be quenched. (*For evil people have no hope in things to come, and the lantern of the wicked shall be quenched.*)

<sup>21</sup> My son, dread thou God, and the king; and be thou not meddled with backbiters. (*My son, fear thou God or have thou reverence for God, and the king; and be thou not mixed in, or mingled, with backbiters.*)

<sup>22</sup> For their perdition shall rise together suddenly (*or For their perdition shall suddenly rise up, or shall happen*), and who knoweth the fall of ever either?

<sup>23</sup> Also these things that follow be to wise men. It is not good to know a person in doom. (*And these things that follow also be for the wise. It is not good to know a person whom thou is judging.*)

<sup>24</sup> Peoples shall curse them that say to a wicked man, Thou art just; and lineages shall hold them abominable. (*The peoples, or the nations, shall curse those who say to a wicked person, Thou art righteous; and the tribes, or all the people, shall hold them as abominable.*)

<sup>25</sup> They that reprove justly sinners, shall be praised (*or They who justly rebuke sinners, shall be praised*); and blessing shall come [up] on them.

<sup>26</sup> He that answereth (*with*) rightful words, shall kiss lips. (*Lips shall kiss him, who answereth with upright words.*)

<sup>27</sup> Make ready thy work withoutforth, and work thy field diligently, that thou build thine house afterward. (*Do all thy work outside, and work thy field diligently, and then afterward, thou shalt build thy house.*)

<sup>28</sup> Be thou not a witness without reasonable cause against thy neighbour; neither flatter thou any man with thy lips.

<sup>29</sup> Say thou not, As he did to me, so I shall do to him, and I shall yield to each man after his work.

<sup>30</sup> I passed by the field of a slow man, and by the vinery of a fond man; (*I passed by a lazy man's field, and by a foolish person's vineyard;*)

<sup>31</sup> and lo! nettles had filled all, thorns had covered the higher part thereof, and the wall of stones without mortar was destroyed.

<sup>32</sup> And when I had seen this thing, I setted (*it*) in mine heart, and by ensample, I learned (*the*) teaching. (*And when I had seen this, I put it in my heart, and by example, I learned the lesson.*)

<sup>33</sup> How long sleepest thou, slow man? when shalt thou rise from sleep? Soothly thou shalt sleep a little, thou shalt nap a little, thou shalt join together the hands a little, to take rest; (*How long sleepest thou, O lazy man? when shalt thou rise from sleep? Truly thou shalt sleep a little, thou shalt nap a little, and then thou shalt join together thy hands a little, and take rest again;*)

<sup>34</sup> and then thy neediness as a courier shall come to thee, and thy beggary as an armed man.

## CHAPTER 25

<sup>1</sup> Also these be the Parables of Solomon, which the men of Hezekiah, king of Judah, translated.

<sup>2</sup> The glory of God is to cover a word; and the glory of kings is to seek out a word. (*The glory of God be those things which he hath hidden; and the glory of kings is to search them out.*)

<sup>3</sup> Heaven above, and the earth beneath, and the heart of kings is unsearchable. (*The heavens be above, and the earth is beneath, and a king's heart is unsearchable.*)

<sup>4</sup> Do thou away rust from silver, and a full clean vessel shall go out.

<sup>5</sup> Do thou away unpiety from the cheer of the king (*or Take thou away wicked persons from before the king*), and his throne shall be made steadfast by rightfulness.

<sup>6</sup> Appear thou not glorious before the king, and stand thou not in the place of great men.

<sup>7</sup> For it is better, that it be said to thee, Ascend thou hither (*or Come thou up here*), than that thou be made low before the prince.

<sup>8</sup> Bring thou not forth soon those things in strife, which thine eyes saw; lest afterward thou mayest not amend, when thou hast made thy friend unhoneest. (*Bring thou not soon forth those things in strife, or an argument, which thine eyes saw; lest afterward thou cannot correct it, when thou hast dishonoured thy friend.*)

<sup>9</sup> Treat thy cause with thy friend, and show thou not (a) private (matter) to a strange man;

<sup>10</sup> lest peradventure he have joy of thy fall (or lest perhaps he have joy over thy fall), when he hath heard (of it), and cease not to do shame to thee.

<sup>11</sup> (As) A golden pommel in beds of silver is he, that speaketh a word in his time. (Like a golden apple in beds of silver; is a word spoken at its proper time.)

<sup>12</sup> (As) A golden earring, and a shining pearl is he, that reproveth a wise man, and an ear obeying. (Like a golden earring, and a shining pearl, is a wise person who rebuketh someone with an obedient ear.)

<sup>13</sup> As the cold of snow in the day of harvest, so a faithful messenger to him that sent him, maketh his soul to have rest. (Like the cold of snow on the day of harvest, is a faithful messenger to him who sent him, for he maketh his soul to have rest.)

<sup>14</sup> (As) A cloud and wind, and (then) rain not following, is a glorious man, and not [ful] filling promises. (Like a cloud and wind, but then rain not following, is a honourable person who fulfilleth not his promises.)

<sup>15</sup> A prince shall be made soft by patience; and a soft tongue shall break hardness.

<sup>16</sup> Thou hast found honey, eat thou (only) that that sufficeth to thee; lest peradventure thou be (over-)filled, and spew it out.

<sup>17</sup> Withdraw thy foot from the house of thy neighbour; lest sometime he be filled (of thee), that is, annoyed (by thee), and hate thee.

<sup>18</sup> (Like) A dart, and a sword, and a sharp arrow, (is) a man that speaketh false witnessing against his neighbour.

<sup>19</sup> (As) A rotten tooth, and a faint foot is he, that hopeth on an unfaithful man in the day of anguish, (Like a rotten tooth, and a faint foot, is he, who hopeth on, or trusteth in, an unfaithful person on his day of anguish.)

<sup>20</sup> and loseth his mantle in the day of cold. Vinegar in a vessel of salt is he, that singeth songs to the worst heart. As a moth harmeth a cloth, and a worm harmeth a tree, so the sorrow of a man harmeth the heart. (Like him who taketh away a mantle on a cold day, and like vinegar in a vessel of salt, is he who singeth songs to an aggrieved heart. Like a moth harmeth a cloak, and a worm harmeth a tree, so a person's sorrow harmeth his heart.)

<sup>21</sup> If thine enemy hungereth, feed thou him; if he thirsteth, give thou him water to drink;

<sup>22</sup> for thou shalt gather together coals on his head; and the Lord shall yield to thee. (for thou shalt gather together coals upon his head; and the Lord shall reward thee.)

<sup>23</sup> The north wind scattereth abroad rains; and a sorrowful face destroyeth a tongue backbiting. (Like the north wind scattereth rains abroad; so an angry look destroyeth a backbiting tongue.)

<sup>24</sup> It is better to sit in the corner of an house without [a] roof, than with a woman full of chiding, and in a common house. (It is better to sit in the corner of a house without a roof, than to be with a woman full of arguments, or of bickering, in a house together.)

<sup>25</sup> Cold water to a thirsty man; and a good messenger from a far land. (Like cold water to a thirsty man, is good news from a far land.)

<sup>26</sup> (As) A well disturbed with a foot, and a vein broken, (is) a just man falling before a wicked man. (Like a well disturbed with a foot, and a broken fountain, is the righteous falling before the wicked.)

<sup>27</sup> As it is not good to him that eateth much honey; so he that is a searcher of majesty, shall be put down from glory. (Like it is not good for him who eateth too much honey; so he who seeketh his own glory, shall be brought down from his place of honour.)

<sup>28</sup> As a city open, and without compass of walls; so is a man that may not refrain his spirit in speaking. (Like a city that is open, and without any walls surrounding it, is a man who cannot refrain his own spirit from speaking.)

## CHAPTER 26

<sup>1</sup> As snow in summer, and rain in harvest; so glory is unseemly to a fool. (Like snow in summer, and rain at harvest; so glory is unbecoming to a fool.)

<sup>2</sup> For as a bird flying over to high things, and as a sparrow going into uncertainty; so cursing brought forth without reasonable cause shall come above into some man. (Like a bird flying over to high places, and like a sparrow going into uncertainty; so cursing brought forth without a reasonable cause, shall simply go over someone, and not touch them.)



<sup>28</sup> A false tongue loveth not [*the*] truth; and a slippery mouth worketh fallings.

## CHAPTER 27

<sup>1</sup> Have thou not glory of the morrow, that knowest not what thing the day coming shall bring forth. (*Do not thou have glory over, or boast about, tomorrow, for thou knowest not what the coming day shall bring.*)

<sup>2</sup> Another man (*or Let another person*), and not thy (*own*) mouth praise thee; a stranger, and not thy lips.

<sup>3</sup> A stone is heavy, and gravel is chargeous (*or and gravel is burdensome*); but the ire of a fool is heavier than ever either.

<sup>4</sup> Ire hath no mercy, and strong vengeance breaking out *hath no mercy*; and who may suffer the fierceness of a spirit stirred? (*or and who can survive the fierceness of a stirred up, or a jealous, spirit?*)

<sup>5</sup> Better is open reproving, than a love hid. [*Better is open amending, than hid love.*] (*Better be open rebukes, than hidden love.*)

<sup>6</sup> Better be the wounds of him that loveth, than the guileful kisses of him that hateth. (*Better be the wounds of him who loveth, than the deceitful kisses of him who hateth.*)

<sup>7</sup> A man filled shall despise an honeycomb (*or A full person shall despise an honeycomb*); but an hungry man shall take, yea, bitter thing for sweet.

<sup>8</sup> As a bird passing over from his nest, so is a man that forsaketh his place. (*Like a bird passing over its own nest, is a man who is far from his own home.*)

<sup>9</sup> The heart delighteth in ointment, and diverse odours; and a soul is made sweet by the good counsels of a friend.

<sup>10</sup> Forsake thou not thy friend, and the friend of thy father; and enter thou not into the house of thy brother, in the day of thy torment. Better is a neighbour nigh, than a brother afar. (*Desert thou not thy friend, or thy father's friend; and enter thou not into the house of thy brother, on the day of thy torment. For a friend close-by is better, than thy own brother far away.*)

<sup>11</sup> My son, study thou about wisdom, and make thou glad mine heart; that thou mayest answer a word to a despiser (*or so that I can have an answer for any despiser; or for any mocker*).

<sup>12</sup> A fell man seeing evil was hid; little men of wit passing forth suffered harms. (*A clever person, seeing evil approach, was hidden; but people of little wit, or of low intelligence, pass forth, or continue on, and suffer harm.*)

<sup>13</sup> Take thou away his cloth, that promised for a stranger; and take thou away a wed from him for an alien man. (*Take thou away his cloak, who hath promised for a stranger; and take thou away a pledge from him for an unknown person.*)

<sup>14</sup> He that blesseth his neighbour with [*a*] great voice; and riseth by night, shall be like him that curseth (*him*). (*He who blesseth his neighbour with a great voice, when he riseth at night, shall be likened to him who curseth him.*)

<sup>15</sup> Roofs dropping in the day of cold, and a woman full of chiding, be likened together. (*Roofs dripping rain on a cold day, and a woman full of arguments, or of bickering, be quite similar.*)

<sup>16</sup> He that withholdeth her, (*is*) as if he holdeth (*the*) wind; and voideth the oil (*out*) of his right hand. (*He who trieth to hold her, is like him who trieth to hold the wind; and like him who trieth to pick up oil with his fingers.*)

<sup>17</sup> Iron is whetted by iron; and a man whetteth the face of his friend. (*Iron is sharpened by iron; and a man sharpeneth his friend's mind.*)

<sup>18</sup> He that keepeth a fig tree (*safe*), shall eat the fruits thereof; and he that is a keeper of his lord, shall be glorified. (*He who keepeth a fig tree safe, shall eat its fruits; and he who keepeth his lord safe, shall be honoured.*)

<sup>19</sup> As the cheers of men beholding (*themselves*) shine in waters; so the hearts of men be open to prudent men. (*Like the faces of people beholding themselves shine in the water; so people's hearts be open to prudent people.*)

<sup>20</sup> Hell and perdition shall not be filled; so and the eyes of men be not able to be (*ful*)filled. (*Sheol, or the land of the dead, and perdition, or Hell and perdition, shall never be filled full; and the eyes, or the appetites, of people shall never be fulfilled, or satisfied.*)

<sup>21</sup> As silver is proved in a welling place, and gold is proved in a furnace; so a man is proved by the mouth of his praisers (*or so a person is proved, or assayed, by the words of his praisers*).

<sup>22</sup> Though thou poundest a fool in a mortar, as with a pestle smiting above dried barley (*or like pounding dried barley with a pestle*), his folly shall not be done away from him.

<sup>23</sup> Know thou diligently the cheer of thy beast; and behold thou thy flocks. (*Diligently know the faces of thy beasts; and keep watch thou over thy flocks.*)

<sup>24</sup> For thou shalt not have power continually; but a crown shall be given to thee in generation and into generation. (*For thou shalt not have wealth forever; nor shall a crown endure for generations and generations.*)

<sup>25</sup> Meadows be opened, and green herbs appeared; and hay is gathered from [*the*] hills (*or and the grass is gathered from the hills*).

<sup>26</sup> Lambs be to thy clothing; and kids be to the price of the field. (*Lambs be for thy clothing; and goat kids be worth the price of a field.*)

<sup>27</sup> The milk of goats suffice to thee for thy meats; into the necessary things of thine house, and to lifelode of thine handmaidens. (*Goats? milk suffice for thee for thy food; yea, for the necessities of thy house, and for the sustenance of thy handmaids, or of thy servantesses.*)

## CHAPTER 28

<sup>1</sup> A wicked man fleeth, when no man pursueth; but a just man as a lion trusting shall be without fearedfulness. (*A wicked person fleeth, when no one pursueth him; but a righteous person shall be without fear, like a trusting lion.*)

<sup>2</sup> For the sins of the land *there be* many princes of it; and for the wisdom of a man, and for the knowing of these things that be said, the life of the duke shall be the longer. (*For the sins of the land there shall be many leaders of it; but with the wisdom and knowledge of a good ruler, the nation shall endure.*)

<sup>3</sup> A poor man falsely challenging poor men, is like a great rain, wherein hunger is made ready. (*A poor person who oppresseth the poor or A tyrant who oppresseth the poor, is like a great rain that destroyeth the crops.*)

<sup>4</sup> They that forsake the law, praise the wicked man; they that keep *the law*, be kindled, or stirred[up], against him. (*They who desert the law, praise the wicked; they who keep the law, be kindled, or stirred up, against them.*)

<sup>5</sup> Wicked men think not on doom; but they that seek the Lord, perceive all things. (*The wicked do not think about justice; but they who seek the Lord, understand everything about it or understand it well.*)

<sup>6</sup> Better is a poor man going in his simpleness, than a rich man in [*his*] shrewd ways. (*Better is a poor person going in his honesty, or in his integrity, than a rich person in all his depraved ways.*)

<sup>7</sup> He that keepeth the law, is a wise son; but he that feedeth gluttons, shameth his father.

<sup>8</sup> He that gathereth together riches by usuries, and free(ly)(*made*) increases, gathereth those together against poor men. (*He who gathereth together riches from high interest rates, and exorbitant increases, gathereth them together for him who will give them to the poor.*)

<sup>9</sup> His prayer shall be made cursed, that boweth away his ear (*or who turneth away his ear*), (*so*) that he hear not the law.

<sup>10</sup> He that deceiveth just men in an evil way, shall fall in his perishing; and just men shall wield his goods. (*He who deceiveth the righteous in an evil way, shall fall in his perishing; and the righteous shall possess his goods.*)

<sup>11</sup> A rich man seemeth wise to himself; but a poor man prudent shall search him. (*A rich person seemeth wise to himself; but a prudent poor person shall search him out, and find him wanting.*)

<sup>12</sup> In [*the*] enhancing of just men is much glory; when wicked men reign, fallings of men be. (*When the righteous be advanced, or promoted, there is much honour; but when the wicked reign, or rule, there shall be the falling of many people.*)

<sup>13</sup> He that hideth his great trespasses, shall not be made rightful; but he that acknowledgeth and forsaketh them, shall get mercy. (*He who hideth his great trespasses, shall not be made upright; but he who acknowledgeth and abandoneth them, shall get mercy.*)

<sup>14</sup> Blessed is the man, which is ever dreadful; but he that is of hard heart, shall fall into evil. (*Blessed is the person, who is ever fearful of the Lord or who is always reverential toward the Lord; but he who hath a hard heart, shall fall into evil.*)

<sup>15</sup> A roaring lion, and an hungry bear, is a wicked prince on a poor people. (*Like a roaring lion, and a hungry bear, is a wicked ruler over the poor.*)

<sup>16</sup> A duke needy of prudence shall oppress many men by false challenge; but the days of him that hateth avarice shall be made long.

<sup>17</sup> No man sustain a man that falsely challengeth the blood of a man, (*even*) if he fleeth till to the pit. (*Let no one protect someone who oppresses unto the blood, that is, unto the murder; of another person, yea, let him flee into the pit.*)

<sup>18</sup> He that goeth simply shall be safe (*or He who goeth honestly, or with integrity, shall be safe*); (*but*) he that goeth by wayward ways, shall fall down [*at*] once.

<sup>19</sup> He that worketh his land, shall be filled with loaves; he that followeth idleness (*or but he who is idle, or lazy*), shall be filled with neediness.

<sup>20</sup> A faithful man shall be praised much; but he that hasteth to be made rich, shall not be innocent. (*A faithful person shall be much praised; but he who hasteneth to be made rich, shall not be innocent.*)

<sup>21</sup> He that knoweth a face in doom, doeth not well; this man forsaketh truth, yea, for a morsel of bread. (*He who knoweth the person whom he is judging, doeth wrongly; this person deserteth the truth, yea, for a morsel of bread.*)

<sup>22</sup> A man that hasteth to be made rich, and hath envy to other men (*or and hath envy of others*), knoweth not that neediness shall come [*up*] on him.

<sup>23</sup> He that reproveth a man, shall find grace afterward with him, (*or He who rebuketh someone, shall find favour afterward with him*); more than he that deceiveth by flatterings of (*the*) tongue.

<sup>24</sup> He that withdraweth anything from his father and from his mother, and saith that this is no sin, is partner of a man-queller (*or is the partner of, or no better than, a murderer*).

<sup>25</sup> He that avaunteth himself, and alargeth, raiseth up strives; but he that hopeth in the Lord, shall be saved. (*He who vaunteth, and enlargeth, himself, raiseth up arguments, or contention; but he who trusteth in the Lord, shall be saved.*)

<sup>26</sup> He that trusteth in his (*own*) heart, is a fool; but he that goeth wisely, shall be praised.

<sup>27</sup> He that giveth to a poor man, shall not be needy; he that despiseth a poor man beseeching, shall suffer neediness. (*He who giveth to the poor, shall not be needy; but he who despiseth the pleading of the poor, shall suffer want, or lack.*)

<sup>28</sup> When unpius men rise, men shall be hid; and when they have perished, just men shall be multiplied. (*When the wicked rise up, people shall be hidden; but when they have perished, the righteous shall be multiplied.*)

## CHAPTER 29

<sup>1</sup> Sudden perishing shall come [*up*] on that man, that with hard noll, (*that is, with*) an obstinate soul, despiseth a blamer (*or despiseth a rebuker*); and health shall not follow him.

<sup>2</sup> The commonality shall be glad in the multiplying of just men; when wicked men have taken princehood, the people shall wail. (*The community shall be glad when the righteous rule; but when the wicked rule, then the people shall wail.*)

<sup>3</sup> A man that loveth wisdom, maketh glad his father; but he that nourisheth a strumpet, shall lose his chattel. (*A man who loveth wisdom, maketh his father glad; but he who feedeth a whore, shall lose his possessions.*)

<sup>4</sup> A just king raiseth [*up*] the land; an avaricious man shall destroy it.

<sup>5</sup> A man that speaketh by flattering and feigned words to his friend, spreadeth abroad a net to his steps.

<sup>6</sup> A snare shall wrap a wicked man doing sin; and a just man shall praise, and make joy. (*A snare shall enwrap the wicked doing sin; but the righteous shall give praise, and make joy in their lives.*)

<sup>7</sup> A just man knoweth the cause of poor men; and an unpius man knoweth not knowing. (*The righteous know of the concerns of the poor; but the wicked do not care to know.*)

<sup>8</sup> Men full of pestilence destroy a city; but wise men turn away strong vengeance.

<sup>9</sup> If a wise man striveth with a fool, whether he be wroth, or laugh, he shall not find rest.

<sup>10</sup> Men-quellers hate a simple man; but just men seek his soul. (*Murderers hate honest people; but the righteous seek them out.*)

<sup>11</sup> A fool bringeth forth all his spirit; a wise man delayeth, and reserveth into (*the*) time (*to*) coming afterward.

<sup>12</sup> A prince that heareth willfully the words of leasing, shall have all his servants unfaithful. *(A ruler who willingly listeneth to lies, shall have servants who all be unfaithful./If a ruler willingly listeneth to lies, then all of his servants shall be unfaithful.)*

<sup>13</sup> A poor man and a lender met themselves; the Lord is [the] lightener of ever either. *(A poor person and a lender met together; the Lord lighteneth the burdens of both of them.)*

<sup>14</sup> If a king deemeth poor men in truth, his throne shall be made steadfast [into] without end. *(If a king judgeth the poor with honesty, his throne shall be made secure forever.)*

<sup>15</sup> A rod and chastising shall give wisdom; but a child, that is left to his own will, shameth his mother.

<sup>16</sup> Great trespasses shall be multiplied in the multiplying of wicked men; and just men shall see the fallings of them. *(Great trespasses shall be multiplied when the wicked rule; but the righteous shall see the falling of them.)*

<sup>17</sup> Teach thy son, and he shall comfort thee *(or and he shall be a comfort to thee)*; and he shall give delights to thy soul.

<sup>18</sup> When prophecy faileth, the people shall be destroyed; but he that keepeth the law, is blessed, *(or but he who obeyeth the Law, is blessed).*

<sup>19</sup> A servant may not be taught *(only)* by words; for he understandeth that that thou sayest, and he despiseth to answer. *(A servant will not be corrected with words alone; for he understandeth what thou sayest, but he still despiseth to answer thee.)*

<sup>20</sup> Thou hast seen a man swift to speak; folly shall be hoped more than his amending. *(Thou hast seen a person quick to speak; more shall be hoped of from a fool, than for that person's correction.)*

<sup>21</sup> He that nourisheth his servant delicately from childhood, shall find him *(a)* rebel afterward. *(He who delicately careth for his servant from childhood, shall find him to be rebellious later.)*

<sup>22</sup> A wrathful man stirreth chidings; and he that is light to have indignation, shall be more inclined to sins. *(An angry person stirreth up arguments; and he who is quick to have indignation, shall be more inclined to sin.)*

<sup>23</sup> Lowness followeth a proud man; and glory shall up-take a meek man of spirit. *(Lowness followeth the proud; but honour shall come to those with a humble spirit.)*

<sup>24</sup> He that taketh part with a thief, hateth his soul; he heareth a man charging greatly, and showeth not. *(He who taketh part with a thief, hateth his own soul; he heareth someone telling many lies, but he declareth it not.)*

<sup>25</sup> He that dreads a man, shall fall soon; he that hopeth in the Lord, shall be raised *[up]*. *(He who feareth someone, shall soon fall; but he who hopeth in the Lord, shall be raised up.)*

<sup>26</sup> Many men seek the face of the prince; and the doom of all men shall go forth of the Lord. *(Many people seek favour from a leader; but for all people judgement, or justice, shall come from the Lord.)*

<sup>27</sup> Just men have abomination of a wicked man; and wicked men have abomination of them, that be in a rightful way. *(The righteous have abomination for the wicked; and the wicked have abomination for those who be on the right way.)*

## CHAPTER 30

<sup>1</sup> The words of him that gathereth, of the son spewing. The prophecy which a man spake, with whom God was, and which man was comforted by God dwelling with him, and said, *(The words of Agur, the son of Jakeh. The prophecy which a man spoke unto Ithiel, yea, unto Ithiel and Ucal.)*

<sup>2</sup> I am the most fool of men; and I have no common sense.)

<sup>3</sup> I learned not wisdom; and I knew not the knowing of holy men.

<sup>4</sup> Who ascended into heaven, and came down *(again)*? Who held together the spirit in his hands? who bound together waters as in a cloth? *(or Who held together the wind in his hands? who bound up the waters in a cloak?)* Who raised *(up)* all the ends of [the] earth? What is the name of him? and what is the name of his son, if thou knowest?

<sup>5</sup> Each word of God is a shield set afire, to all that hope in him. *(Each word of God is fired, and he is a shield for all who hope in him.)*

<sup>6</sup> Add thou not anything to the words of him, and thou be reproved, and be found a liar. *(Do not thou add anything to his words, lest thou be rebuked, and be found a liar.)*

<sup>7</sup> I prayed *(of)* thee two things; deny not thou *them* to me, before that I die.

<sup>8</sup> Make thou far from me vanity and words of leasing; give thou not to me begging and riches; but give thou only necessities to my lifelode; *(Make thou far from me emptiness*

and futility, or uselessness, and words of lying, or lies; give thou not to me begging or riches; but give thou only the necessities for my sustenance;)

<sup>9</sup>lest peradventure I be full-filled, and be drawn to deny, and say, Who is the Lord? and lest I be compelled by neediness, and steal, and forswear the name of my God. (*lest perhaps I be filled full, and be drawn to deny, and then say, Who is the Lord? or lest I be compelled by neediness, and steal, and forswear the name of my God.*)

<sup>10</sup>Accuse thou not a servant to his lord, lest peradventure he curse thee, and thou fall down.

<sup>11</sup>(*There is*) A generation that curseth his father, and that blesseth not his mother. (*There be people who curse their fathers, and do not bless their mothers.*)

<sup>12</sup>(*There is*) A generation that seemeth clean to itself, and nevertheless is not washed from his filths. (*There be people who seem clean to themselves, yet nevertheless be not washed from their filths.*)

<sup>13</sup>(*There is*) A generation whose eyes be high, and the eyelids thereof be raised [up] into high things. (*There be people whose eyes be haughty, and whose glances be raised up, or disdainful.*)

<sup>14</sup>(*There is*) A generation that hath swords for teeth, and eateth with his cheek teeth; that it eat [the] needy men of [the] earth, and the poor-alls of men. (*There be people who have swords for teeth, and eat with their molars; and they eat the needy of the earth, and those who be all-poor, or without anything.*)

<sup>15</sup>The water leach hath two daughters, saying, Bring, bring. Three things be unable to be filled, and the fourth, that saith never, It sufficeth, (*or and the fourth, that never saith, It sufficeth;*)

<sup>16</sup>hell; and the mouth of the womb; and the earth that is never filled with water; but fire (*that*) saith never, It sufficeth. (*Sheol, or the land of the dead, or the grave; and the mouth of the womb; and the land that is never filled with water; and the fire that never saith, It sufficeth.*)

<sup>17</sup>(*Let the*) Crows of the strand peck out that eye, that scorneth the father, and that despiseth the child-bearing of his mother; and (*let*) the young of an eagle eat that eye.

<sup>18</sup>Three things be hard to me, and utterly I know not the fourth thing (*or and the fourth thing I utterly know not*);

<sup>19</sup>the way of an eagle in (*the*) heaven(s); the way of a serpent on a stone; the way of a ship in the middle of the sea; and the way of a man in (*his*) young waxing age.

<sup>20</sup>Such is the way of a woman adulteress, which eateth, and wipeth her mouth, and saith, I wrought not evil. (*Such is the way of an adulterous woman, who eateth, and wipeth her mouth, and then saith, I have done nothing wrong.*)

<sup>21</sup>The earth is moved by three things, and by the fourth thing, which it may not sustain;

<sup>22</sup>by a servant, when he reigneth; by a fool, when he is filled with meat, (*or by a fool, when he is filled full with food*);

<sup>23</sup>by an hateful woman, when she is taken in matrimony; and by an handmaid, when she is heir of her lady, (*or and by a servantess, when she is her lady's heir*).

<sup>24</sup>Four [things] be the least things of [the] earth, and those be wiser than wise men;

<sup>25</sup>ants, a feeble people, that make ready meat in harvest to themselves; (*ants, a weak, or a lowly, people, that store up food for themselves at harvest time;*)

<sup>26</sup>a hare, a people unmighty, that setteth his bed in a stone; (*rock badgers, also an unmighty people, who make their beds among the rocks;*)

<sup>27</sup>a locust, (*that*) hath no king, and (*yet*) all goeth out by companies;

<sup>28</sup>a lizard, enforceth with hands, and dwelleth in the houses of kings. (*and a lizard, that endeavoureth with his hands, and liveth in palaces.*)

<sup>29</sup>Three things there be, that go well, (*or And there be three things, that go well*), and the fourth thing, that goeth richly, or wellsomely.

<sup>30</sup>A lion, strongest of beasts, shall not dread, at the meeting of any man; (*A lion, the strongest of beasts, that shall not fear the meeting of any man;*)

<sup>31</sup>a cock, girded [up] the loins; and a ram, (*and a king*), and none there is that shall against-stand him. (*a strutting rooster; and a ram; and a king for whom there is no one who shall stand up against him.*)

<sup>32</sup>He that appeareth a fool, after that he is raised [up] on high; for if he had understood, he had set (*his*) hand on his mouth. (*Now, if thou hath been a fool, and hath raised up thyself on high, and hath imagined evil; then set thy hand upon thy mouth, and be silent.*)

<sup>33</sup>Forsooth he that thrusteth strongly teats, to draw out milk, thrusteth out butter; and he that smiteth greatly, draweth out blood; and he that stirreth ires, bringeth forth discords. (*For he who strongly thrusteth teats to draw out milk, thrusteth out butter; and*

*he who greatly striketh, draweth out blood; and he who stirreth up anger, bringeth forth discords.)*

## CHAPTER 31

<sup>1</sup> The words of Lemuel, the king; the vision by which his mother taught him.

<sup>2</sup> What, my darling? what, the darling of my womb? what, the darling of my desires? (*What, my darling? what is it, the darling of my womb? what is it, the answer to my prayers?*)

<sup>3</sup> Give thou not thy chattel to women (*or Give thou not all thy substance to women*), and thy riches to do away kings.

<sup>4</sup> A! Lemuel, do not thou give wine to kings; for no private there is, where drunkenness reigneth. (*O Lemuel! do not thou give wine to kings; for there is no secret place, where drunkenness can reign.*)

<sup>5</sup> Lest peradventure they drink, and forget dooms, and change the cause of the sons of a poor man. (*Lest perhaps they drink, and forget justice, and pervert the cause of the poor.*)

<sup>6</sup> Give ye cider to them that mourn, and wine to them that be of bitter soul.

<sup>7</sup> Drink they, and forget they their neediness; and think they no more on their sorrow.

<sup>8</sup> Open thy mouth for a dumb man, and open thy mouth for the causes of all sons that pass forth. (*Speak thou for the dumb, and for the causes of all those who pass forth before thee.*)

<sup>9</sup> Deem thou that that is just, and deem thou a needy man and a poor man. (*Judge thou with judgement, or with discernment, and give thou justice to the needy and to the poor.*)

<sup>10</sup> Who shall find a strong woman? the price of her is far, and from the last ends. (*Who shall find a woman of virtue? her value is far above anything else.*)

<sup>11</sup> The heart of her husband trusteth in her; and he shall not have need to robberies. (*Her husband trusteth her in his heart; and he shall have no need for robbery, or for theft.*)

<sup>12</sup> She shall yield to him good, and not evil, in all the days of her life.

<sup>13</sup> She sought wool and flax; and wrought by the counsel of her hands. (*She sought out wool and flax; and skillfully worked them with her hands.*)

<sup>14</sup> She is made as the ship of a merchant (*or She is made like a merchant's ship*), that beareth his bread from [a] far.

<sup>15</sup> And she rose by night, and gave lifelode to her menials, and meats to her handmaidens. (*And she arose at night, and gave sustenance to her servants, and food to her servantesses.*)

<sup>16</sup> She beheld a field, and bought it; of the fruit of her hands she planted a vinery. (*She saw a field, and bought it; and from the fruit of her hands, or out of her earnings, she planted a vineyard.*)

<sup>17</sup> She girded her loins with strength, and made strong her arm.

<sup>18</sup> She tasted, and saw, that her merchandise was good; her lantern shall not be quenched in the night.

<sup>19</sup> She put her hands to the wharve, and her fingers took the spindle.

<sup>20</sup> She opened her hand to the needy man, and stretched forth her hands to a poor man. (*She opened her hands to the needy, and stretched forth her hands to the poor.*)

<sup>21</sup> She shall not dread for her house of the colds of snow (*or She shall not have fear for her household concerning the cold and the snow*); for all her menials be clothed with double clothes.

<sup>22</sup> She made to her a ray-cloth; bis, *either white silk*, and purple is the cloth of her. (*She made a ray-cloth for herself; bis, or white silk, and purple maketh her cloak.*)

<sup>23</sup> Her husband is noble in the gates, when he sitteth with the senators of [the] earth. (*Her husband is well-regarded at the city gates, when he sitteth with the elders of the land.*)

<sup>24</sup> She made linen cloth, and sold it; and gave a girdle to a merchant.

<sup>25</sup> Strength and fairness is the clothing of her; and she shall laugh in the last day. (*Strength and beauty be her clothing; and she shall laugh at tomorrow or and she shall laugh on the last day, as she did on this day.*)

<sup>26</sup> She opened her mouth to wisdom; and the law of mercy is in her tongue. (*She opened her mouth with wisdom; and the law of love, or of kindness, is upon her tongue.*)

<sup>27</sup> She beheld the paths of her house; and she ate not bread idly (*or and she did not eat the bread of idleness.*)

<sup>28</sup> Her sons rose up, and preached her most blessed; her husband *rose(up)*, and praised her.

<sup>29</sup> Many daughters gathered riches; thou passedest all. (*Many women have gathered in riches; but thou hast surpassed them all.*)

<sup>30</sup> Fairness is deceivable grace, and vain; that woman, that dreadeth the Lord, [*she*] shall be praised. (*Beauty is deceptive, and will not last; but that woman, who feareth the Lord or who revereth the Lord, yea, she shall be praised.*)

<sup>31</sup> Give ye to her of the fruit of her hands; and her works praise her in the gates. (*Give ye her credit for the fruit of her hands, or for all that she hath done; and may her works bring her praise at the city gates.*)

## ECCLESIASTES

<sup>1</sup> The words of Ecclesiastes <sup>\*</sup>, son of David, king of Jerusalem.

<sup>2</sup> Vanity of vanities, said Ecclesiastes; vanity of vanities, and all things *be* vanity. (*Emptiness and futility, said Ecclesiastes; emptiness and futility, yea, everything is empty and futile.*)

<sup>3</sup> What hath a man more[over] of all his travail, by which he travaileth under the sun? (*What profiteth a person from all his labour; that he laboureth at under the sun?*)

<sup>4</sup> A generation passeth away, [and] another generation cometh; but the earth standeth without end. (*One generation passeth away, and another generation cometh; but the earth endureth forever.*)

<sup>5</sup> The sun riseth [up], and goeth down, and turneth again to his place; and there it riseth again, (*The sun riseth up, and goeth down, and returneth to its place; and there it riseth again,*)

<sup>6</sup> and compasseth by the south, and turneth again to the north. The spirit compassing all things goeth about, and turneth again into his circles. (*and goeth around to the south, and then returneth to the north. Going around, the wind goeth about touching all things, and then returneth full circle.*)

<sup>7</sup> All floods enter into the sea, and the sea floweth not over *the marks set of God*; the floods turn again to the place from whence they come forth, that they flow [out] again. (*All the rivers enter into the sea, and the sea floweth not over the boundaries set by God; the rivers return to the places from where they came forth, only so that they can flow out again.*)

<sup>8</sup> All things *be* hard; a man may not declare those things by word (*or a person cannot declare all of these things with words alone*); the eye is not (*ful*)filled by sight, neither the ear is filled by hearing.

<sup>9</sup> What is that thing that was, that that shall come? What is that thing that is made, that that shall be made? Nothing under the sun is new, (*What is that thing that was, but that which shall come again? What is that thing that is made, but that which shall be made later? Nothing is new under the sun,*)

<sup>10</sup> neither any man may say, Lo! this thing is new; for now it went before in worlds, that were before us. (*nor can anyone say, Behold! this is new; for it hath already come before, in the time that was before us.*)

<sup>11</sup> Mind of the former things is not, but soothly neither thinking of those things, that shall come afterward, shall be at them that shall come in the last time. (*Remembering the former things is not done, and those things that come now, shall not be remembered by those who shall come after us.*)

<sup>12</sup> I Ecclesiastes was king of Israel in Jerusalem;

<sup>13</sup> and I purposed in my soul to seek and ensearch wisely of all things, that be made under the sun. God gave this evil occupation to the sons of men, that they should be occupied therein. (*and I purposed in my mind to wisely seek out and to search into everything, that is done under the sun. God gave this difficult task to the sons and daughters of men, so that they would be occupied with it.*)

<sup>14</sup> I saw all things that be made under the sun, and lo! all things *be* vanity and torment of spirit. (*I saw everything that is done under the sun, and behold! everything is empty and futile, like chasing the wind.*)

<sup>15</sup> Wayward men be amended of hard; and the number of fools is great without end. (*The wayward can only be corrected with great difficulty; and the number of fools cannot be counted.*)

<sup>16</sup> I spake in mine heart, and I said, Lo! I am made great, and I passed in wisdom all men, that were before me in Jerusalem; and my soul saw many things wisely, and I learned. (*I said in my heart, Behold! I am made great, and I have surpassed in wisdom all who were before me in Jerusalem; I have seen many things, and I have become wise, yea, I have learned much.*)

<sup>17</sup> And I gave mine heart, that I should know prudence and doctrine, and errors and folly. And I knew that in these things also was travail and torment of spirit; (*And I gave my heart, or I applied my mind, so that I would understand wisdom and doctrine, and*

<sup>\*</sup> **CHAPTER 1:1** That is, (the words) of Solomon, for 'Ecclesiastes' is said, 'a speaker to the people'.

*errors and foolishness. And I learned that all these things were also empty and futile, like chasing the wind;)*

<sup>18</sup> for in much wisdom is much indignation, and he that increaseth knowing, increaseth also travail. *(for the greater one's wisdom, the greater one's anger, or one's vexation, and he who increaseth his knowledge, also increaseth his own troubles.)*

## CHAPTER 2

<sup>1</sup> Therefore I said in mine heart, I shall go, and I shall flow in delights, and I shall use goods; and I saw also that this was vanity. *(And so I said in my heart, I shall go, and I shall enjoy all delights, and I shall enjoy all good things; and I saw that this was also empty and futile.)*

<sup>2</sup> And laughing I reckoned error; and I said to joy, What art thou, deceived in vain? *(And I reckoned laughter as but error; and I said to joy, Of what value art thou?)*

<sup>3</sup> I thought in mine heart to withdraw my flesh from wine, that I should lead over my soul to wisdom, and that I would eschew folly, till I should see, what were profitable to the sons of men; in which deed the number of days of their life under the sun is needful. *(I thought in my heart to withdraw my flesh from wine, so that I could lead over my soul unto wisdom, and so that I would eschew foolishness, until I could see, what was profitable to the sons and daughters of men; yea, which deeds, or works, be useful, or meaningful, all the days of their lives under the sun.)*

<sup>4</sup> I magnified, *either made great*, my works, I builded houses to me *(or I built houses for myself)*, and I planted vines;

<sup>5</sup> I made yards and orchards, and I set those with trees of all kind(s);

<sup>6</sup> and I made cisterns of waters, for to water the wood of [the] trees growing. *(and I made water cisterns, to water the trees growing in the woods, or in the groves.)*

<sup>7</sup> I had in possession servants and handmaids; and I had much household, and droves of great beasts, and great flocks of sheep, over all men that were before me in Jerusalem. *(I had in possession servants and servantesses or male and female slaves; and I had many slaves born in my house, and herds of great beasts, and great flocks of sheep, yea, more than all those who came before me in Jerusalem.)*

<sup>8</sup> I gathered together to me silver and gold, and the castles of kings and of provinces; I made to me singers and singeresses, and [the] delights of the sons of men, and cups and vessels in service, to pour out wines; *(I gathered together for myself silver and gold, from the castles of kings and out of the provinces; I got singers and singeresses for myself, and enjoyed all the delights of the sons and daughters of men, yea, with cups and vessels for service, to pour the wine into;)*

<sup>9</sup> and I passed in riches all men that were before me in Jerusalem. Also wisdom dwelled stably with me, *(and I surpassed in wealth all those who came before me in Jerusalem. And wisdom dwelled steadfastly with me,)*

<sup>10</sup> and all things which mine eyes desired, I denied not to them; neither I refrained mine heart, that not it used all lust, and delighted itself in these things which I had made ready; and I deemed this my part, if I used my travail. *(and anything which my eyes desired, I did not deny them; nor did I refrain my heart from anything it desired, and it delighted itself in those things which I had prepared for it; and I judged this my portion, for all my labour.)*

<sup>11</sup> And when I had turned me to all the works which mine hands had made, and to the travails in which I had sweated *(over)* in vain, I saw in all things vanity and torment of soul, and that nothing under [the] sun dwelleth. *(And when I turned and looked upon all the works which my hands had made, and upon the labour which I had sweated over, I saw that everything was empty and futile, like chasing the wind, and that nothing remained stable, or unchanging, under the sun.)*

<sup>12</sup> I passed forth to behold wisdom, and errors, and folly; *I said, What is a man, that he may follow the king, his maker? (or I said, What new thing can even he who followeth the king do?)*

<sup>13</sup> And I saw, that wisdom went so much before folly, as much as light is diverse from darkneses.

<sup>14</sup> The eyes of a wise man *be* in his head, *(and)* a fool goeth in darkneses; and I learned, that one perishing was of ever either. *(The eyes of a wise person be in his head, and a fool goeth in the darkness; but I learned, that the same perishing, or the same death, would come to both of them.)*

<sup>15</sup> And I said in mine heart, If one death shall be both of the fool and of me, what profiteth it to me, that I gave more busyness to wisdom? And I spake with my soul, and

perceived, that this also was vanity. *(And I said in my heart, If one death shall be for both the fool and for me, what profiteth it to me, that I gave more busyness, or more effort and study, to wisdom? And I spoke with myself, and understood, that this was also empty and futile.)*

<sup>16</sup> For the mind of a wise man shall not be, *(and)* in like manner as neither *(that)* of a fool, without end, and *[the]* times to coming *[or to come]* shall cover all things *(al)together* with forgetting; a learned man dieth in like manner as an unlearned man. *(For a wise person shall not be remembered, and in like manner neither shall a fool, yea, for ever; and the times to come shall altogether cover all things with forgetting; for a learned person dieth in the same manner as an unlearned person.)*

<sup>17</sup> And therefore it annoyed me of my life, seeing that all things under *[the]* sun be evil, and that all things be vanity and torment of the spirit. *(And so it vexed me to live, seeing that all things under the sun be troublesome, and that everything is empty and futile, like chasing the wind.)*

<sup>18</sup> Again I cursed all my busyness, by which I travailed most studiously under *[the]* sun; and I shall have an heir after me,

<sup>19</sup> whom I know not, whether he shall be wise either a fool; and he shall be lord in my travails, for which I sweated greatly, and was busy; and is there anything so vain? *(whom I know not, whether he shall be wise or a fool; but he shall be the lord of all my works, for which I was so busy, and greatly sweated over; is there anything so empty and futile as this?)*

<sup>20</sup> Wherefore I ceased, and mine heart forsook for to travail further under *[the]* sun. *(And so I ceased to study, and my heart did not desire to labour any more under the sun.)*

<sup>21</sup> For why when another man travaileth in wisdom, and teaching, and busyness, he leaveth things gotten to an idle man; and therefore this is vanity, and great evil. *(For though a person laboreth over something with wisdom, and knowledge, and diligence, he must leave all that he hath gotten to someone else, who did not labour over it; and so this is empty and futile, and a great evil.)*

<sup>22</sup> For why what shall it profit to a man of all his travail, and torment of spirit, with which he was tormented under *[the]* sun? *(For what shall it profit a person for all his labour, and trials and tribulations, with which he was tormented under the sun?)*

<sup>23</sup> All his days be full of sorrows and mischiefs, and by night he resteth not in soul; and whether this is not vanity? *(All his days be full of sorrows and mischiefs, and at night his soul resteth not; and is not this all empty and futile?)*

<sup>24</sup> Whether it is not better to eat and drink, and to show to his soul *[the]* goods of his travails? and this *thing* is of the hand of God. *(Is it not better for a person to eat and drink, and to enjoy the good things from all his labour? and this is also from the hand of God.)*

<sup>25</sup> Who shall devour so, and shall flow in *(such)* delights, as I have? *(Who shall ever devour such food, and shall flow in, or shall enjoy, such delights, as I have?)*

<sup>26</sup> God gave wisdom, and knowing, and gladness to a good man in his sight; but he gave torment, and superfluous busyness to a sinner; that he increase, and gather together, and give to him that pleaseth God; but also this is vanity, and vain busyness of soul. *(God gave wisdom, and knowledge, and happiness to those who be good before him; but he gave torment, and superfluous busyness to the sinner; so that first he increase, and gather together; but then he must give it all to him who pleaseth God; but this is also empty and futile, like chasing the wind.)*

### CHAPTER 3

<sup>1</sup> All things have time, and all things under *[the]* sun pass by their spaces. *(All things have a time, and all things under the sun pass forth in their places.)*

<sup>2</sup> Time of birth, and time of dying; time to plant, and time to draw up that that is planted. *(Time to be born, and time to die; time to plant, and time to draw up what is planted.)*

<sup>3</sup> Time to slay, and time to make whole, *(or Time to kill, and time to heal)*; time to destroy, and time to build.

<sup>4</sup> Time to weep, and time to laugh; time to bewail, and time to dance.

<sup>5</sup> Time to scatter stones, and time to gather *(them)* together; time to embrace, and time to be far from embracings, *or embraces*.

<sup>6</sup> Time to get, and time to lose; time to keep, and time to cast away. *(Time to get, and time to set free; time to keep, and time to throw away.)*

<sup>7</sup> Time to cut, and time to sew together; time to be still, and time to speak, *(or time to be silent, and time to speak).*

<sup>8</sup> Time to love, and time of hatred; time of battle, and time of peace. *(Time to love, and time to hate; time to fight, and time to make peace.)*

<sup>9</sup> What hath a man more of his travail? *(What more hath a person for all of his labour?)*

<sup>10</sup> I saw the torment, which God gave to the sons of men, that they be occupied therein. *(I saw the torment, which God gave to the sons and daughters of men, and with which they be occupied.)*

<sup>11</sup> God made all things good in their time, and gave the world to disputing of them, that a man find not *(out)* the work that God hath wrought from the beginning unto the end. *(God made all things good in their time, and let the world dispute over them, but no one shall understand the work that God hath wrought from the beginning unto the end.)*

<sup>12</sup> And I knew that nothing was better to a man, but to be glad, and to do good works in his life. *(And so I know that there is nothing better for a person, but to be happy, and to do good works in his life.)*

<sup>13</sup> For why each man that eateth and drinketh, and seeth good of his travail; this is the gift of God. *(For each person who eateth, and drinketh, and seeth the good that cometh from all of his labour; yea, this is the gift of God.)*

<sup>14</sup> I have learned that all the works, that God made, last steadfastly unto without end; we may not add anything to those works, neither take away from those things, which God made, that he be dreaded, *(or which God made, so that he be feared or so that he be revered).*

<sup>15</sup> That thing that is made, dwelleth perfectly; those things that shall come, were before; and God restoreth that, that is gone, *(or and God restoreth what is gone).*

<sup>16</sup> I saw under *[the]* sun unfaithfulness in the place of doom; and wickedness in the place of righteousness. *(I saw under the sun unfaithfulness in place of judgement, or of justice; and wickedness in place of righteousness, or of uprightness.)*

<sup>17</sup> And I said in mine heart, The Lord shall deem a just man, and an unfaithful man; and the time of each thing shall be then. *(And I said in my heart, The Lord shall judge the righteous, and the unfaithful; and then shall be the proper time for each thing.)*

<sup>18</sup> I said in mine heart of the sons *(and daughters)* of men, that God should prove them, and show *(them)* that they be like beasts.

<sup>19</sup> Therefore one is the perishing of man and of beasts, and even condition is of ever either; as a man dieth, so and those beasts die; all those breathe in like manner, and a man hath nothing more than a beast. All things be subject to vanity, *(And so the perishing of people and of beasts is one and the same, and the condition of both of them is equal, or even; for as a person dieth, so do those beasts die; they all breathe in like manner, and a person hath nothing more than a beast. Everything is empty and futile.)*

<sup>20</sup> and all things go to one place; those be made of earth, and those turn again *(al)together* into earth. *(and all things go to one place; they all be made of dust, or of dirt, and they shall all return to the dust, or to the dirt.)*

<sup>21</sup> Who knoweth, if the spirit[s] of the sons of Adam goeth upward, and if the spirit(s) of beasts goeth downward? *(Yet who knoweth, if the spirits of the sons and daughters of Adam go upward to heaven, and if the spirits of the beasts go downward into the ground? I do not know.)*

<sup>22</sup> And I perceived that nothing is better, than that a man be glad in his work, and that this be his part; for who shall bring *(to)* him, that he know things that shall come after him? *(And I perceived that nothing is better, than that a person be happy in his work, and that this be his portion; for who shall bring him the knowledge, so that he know what shall come after him?)*

## CHAPTER 4

<sup>1</sup> I turned me to other things, and I saw false challenges, that be done under the sun, *(or and I saw much oppression, that is done under the sun),* and the tears of the guiltless, and *(that)* no man *(was a)* comforter; and that they destitute, *either forsaken,* of the help of all men, may not against-stand the violence of them.

<sup>2</sup> And I praised more dead men than living men; *(And I praised the dead more than the living;)*

<sup>3</sup> and I deemed him, that was not born yet, and saw not the evils that be done under the sun, *to be more blessed than ever either. (and I judged him, who was not yet born, and saw not the evils that be done under the sun, to be more blessed than either the living or the dead.)*

<sup>4</sup> Again I beheld all the travails of men, and busynesses; and I perceived that those be open to *[the]* envy of the neighbour; and therefore in this is vanity, *(or and so this is emptiness and futility)*, and superfluous busyness.

<sup>5</sup> A fool foldeth together his hands, and eateth his flesh, *(or and eateth his meat)*,

<sup>6</sup> and saith, Better is an handful, with rest, than ever either hand full, with travail and torment of soul.

<sup>7</sup> I beheld and found also another vanity under the sun; *(I looked and found more emptiness and futility under the sun;)*

<sup>8</sup> one there is, and he hath not a second; neither a son, nor a brother; and nevertheless he ceaseth not to travail, neither his eyes be *(ful)*filled with riches; neither he bethinketh *(to)* him *(self)*, and saith, To whom travail I, and deceive my soul in goods? In this also is vanity, and the worst torment. *(one is alone, and he hath not a second, or someone with him; neither a son, nor a brother; and yet he ceaseth not to labour; and his eyes be not fulfilled with his riches; nor he thinketh to himself, and saith, For whom do I labour; and deprive myself of the enjoyment of good things? This is also empty and futile, and the worst torment.)*

<sup>9</sup> Therefore it is better, that two be together than one; for they have profit of their fellowship. *(And so it is better, that two be together; rather than that they be alone; for they shall have profit, or shall benefit, from their fellowship.)*

<sup>10</sup> If one falleth down, he shall be underset of the tother; woe to him that is alone, for when he falleth, he hath none to raise him up. *(If one falleth down, he shall be helped up by the other; woe to him who is alone, for when he falleth, he hath no one to raise him up again.)*

<sup>11</sup> And if twain sleep *together*, they shall be nourished together; *(but)* how shall one be made hot?

<sup>12</sup> And if any man hath *[the]* mastery against one, twain against-stand him; a threefold cord is broken of hard *(or a threefold cord is much harder to break)*.

<sup>13</sup> A poor man and wise is better than an eld king and fool<sup>(ish)</sup>, that cannot before-see into time to coming. *(A poor person who is wise, is better than an old king who is foolish, and who cannot foresee into the time to come, or who will not listen to good advice.)*

<sup>14</sup> For sometime a man goeth out, both from prison and chains, to a realm *(or and becometh a king)*; and another, born into a realm, is wasted by neediness.

<sup>15</sup> I saw all men living that go under the sun, with the second young waxing man, that shall rise *(up)* for him. *(I saw all the living who go under the sun, and yet for each, someone young shall rise up, and shall take their place.)*

<sup>16</sup> The number of people, of all that were before him, is great without measure, and they that shall come afterward, shall not be glad in him; but also this is vanity and torment of the spirit. *(The number of all the people, who be under him, is great without measure, and yet they who shall come after him, shall not be grateful to him; but this is also empty and futile, like chasing the wind.)*

## CHAPTER 5

<sup>1</sup> Thou that interest into the house of God, keep thy foot, and nigh thou for to hear; for why much better is obedience, than the sacrifice of fools, that know not what evil they do. *(Thou who interest into the House of God, keep thy foot, and draw close to hear; for obedience is much better than the sacrifice of fools, who know not what evil they do.)*

<sup>2</sup> Speak thou not anything follily *(or Do not thou say anything foolish)*, neither *(let)* thine heart be swift to bring forth a word before God; for God is in heaven, and thou art on earth, therefore *(let)* thy words be few.

<sup>3</sup> Dreams follow many busynesses, and folly shall be found in many words.

<sup>4</sup> If thou hast avowed anything to God, tarry thou not to yield it; for an unfaithful and fond promise displeaseth him; but yield thou whatever thing thou hast avowed;

<sup>5</sup> and it is much better to make not a vow, than after a vow to yield not the promises. *(and it is much better to not make a vow, than to make a vow and then not yield the promises.)*

<sup>6</sup> Give thou not thy mouth, that thou make thy flesh to do sin; neither say thou before an angel, No purveyance there is; lest peradventure the Lord be wroth on thy words, and destroy all the works of thine hands. *(Give thou not thy mouth, that thou make thy flesh to do sin; nor then say thou before an angel, This is but a mistake; lest perhaps the Lord be angry with thy words, and destroy all the works of thy hands.)*

<sup>7</sup> Where be many dreams, *be full many vanities, and words without number; but dread thou God. (Where there be many dreams, there is much that is empty and futile, and words without number; rather, fear thou God, or have thou reverence for God.)*

<sup>8</sup> If thou seest false challenges of needy men, and violent dooms, *(or If thou seest the poor oppressed, and grave injustice), and that rightfulness is destroyed in the province, wonder thou not on this doing; for another is higher than an high man, and also other men be more high above these men;*

<sup>9</sup> and furthermore the king of all *(the) earth commandeth to the servant. (and ultimately the King of all the earth commandeth to all his servants.)*

<sup>10</sup> An avaricious man shall not be *[ful]* filled of money; and he that loveth riches shall not take *(the) fruits of them; and therefore this is vanity. (A greedy person shall never be fulfilled, or filled full, with money; and he who loveth riches shall never truly enjoy their fruits, or their earnings; and so this is empty and futile.)*

<sup>11</sup> Where there be many riches, also many men there *be, that eat those, (or Where there be many riches, there also be many people, who shall eat them); and what profiteth it to the holder, but that he seeth [the] riches with his eyes?*

<sup>12</sup> Sleep is sweet to him that worketh, whether he eat little either much; but the fullness of a rich man suffereth not him to sleep. *(Sleep is sweet to him who worketh, whether he eat a little or a great deal; but a rich person's fullness will not allow him to sleep.)*

<sup>13</sup> Also another sickness is full evil, which I saw under the sun; riches *(that) be kept into the harm of their lord.*

<sup>14</sup> For they perish in the worst torment; *(and) he begat a son, that shall be in sovereign neediness. (And then those riches be lost in a terrible calamity; and so he hath begotten a son, who shall be left in great neediness.)*

<sup>15</sup> As he went naked out of his mother's womb, so he shall turn again; and he shall take away with him nothing of his travail. *(As he went naked out of his mother's womb, so he shall return; and he shall not take away with him anything gained from all his labour.)*

<sup>16</sup> Utterly it is a wretched sickness; as he came, so he shall turn again. What profiteth it to him, that he travailed into the wind? *(Yea, it is utterly a wretched sickness; as he came, so he shall return. What hath it profited him? he hath only laboured for the wind!)*

<sup>17</sup> In all the days of his life he ate in darkneses, and in many busynesses, and in neediness, and sorrow.

<sup>18</sup> Therefore this seemed good to me, that a man eat, and drink, and use gladness of his travail, in which he travailed under the sun, in the number of days of his life, which God gave to him; and this is his part. *(And so it seemed good to me, that a person should eat, and drink, and enjoy, or get happiness from, the fruits of his labour; for which he laboured under the sun, in the days of his life, which God gave to him; yea, this is his portion.)*

<sup>19</sup> And to each man, to whom God gave riches, and chattel, and gave power to him to eat of those, and to use his part, and to be glad of his travail; this is the gift of God. *(And to each person, to whom God gave riches, and substance, and gave the power to him to enjoy them, and to use his portion, and to be happy in his labour, or in his work; this is the gift of God.)*

<sup>20</sup> For he shall not think much on the days of his life, for God occupieth his heart with delights.

## CHAPTER 6

<sup>1</sup> Also another evil there is *(or There is also another evil), which I saw under the sun; and certainly it is oft used with men.*

<sup>2</sup> A man is, to whom God gave riches, and chattel, and honour; and nothing faileth to his soul of all things which he desireth; and God giveth not power to him, that he eat thereof, but a strange man shall devour it\*. This is vanity, and a great wretchedness. *(There is a person, to whom God gave riches, and possessions, and honour; and he lacketh nothing of all the things which he desireth; but God giveth him not the power to enjoy those things, but a stranger shall enjoy them. This is empty and futile, and a great wretchedness.)*

<sup>3</sup> If a man engendereth an hundred free sons, and hath many days of age, and his soul useth not the goods of his chattel, and wanteth burying; I pronounce of this man, that a dead-born child is better than he. *(Yea, if a man begetteth a hundred sons, and hath many years of age, and yet he is not able to enjoy the good things in his life, and at the last he even lacketh a proper burial, or a proper tomb; I declare of this man, that a still-born child is better than he.)*

\* **CHAPTER 6:2** For God draweth him away suddenly from *(this) present life.*

<sup>4</sup> For he cometh in vain, and goeth to darknesses; and his name shall be done away by forgetting.

<sup>5</sup> He saw not the sun, neither knew the diversity of good and of evil;

<sup>6</sup> also though he live two thousand years, and useth not goods; whether all things hasten not to one place? *(even if he live two thousand years, he hath not enjoyed the good things in his life; and do not all hasten to one and the same place?)*

<sup>7</sup> All the travail of a man is in his mouth, but the soul of him shall not be [ful] filled with goods. *(All the labour of a person is for his mouth, yet his belly, or his appetite, shall never be fulfilled with enough good things.)*

<sup>8</sup> What hath a wise man more than a fool? and what hath a poor man, but that he go thither, where is life? *(What more hath a person who is wise, than a person who is a fool? or what hath someone who is poor, but that he go there, with a knowledge, or with an understanding, of life?)*

<sup>9</sup> It is better to see that, that thou covetest, than to desire that, that thou knowest not; but also this is vanity, and presumption of spirit. *(It is better to see what thou covetest, than to desire what thou knowest not; but this is also empty and futile, like chasing the wind.)*

<sup>10</sup> The name of him that shall come, is called now, and it is known, that he is a man, and he may not strive in doom against a stronger than himself. *(The name of what is to come is known and understood, and it is also known, that one cannot argue in court against someone stronger than oneself.)*

<sup>11</sup> Words be full many, and have much vanity in disputing. What need is it to a man to seek greater things than himself; *(There can be a great many words, but there is much that is empty and futile in disputing, or in arguing. What profiteth it to someone,)*

<sup>12</sup> since he knoweth not, what shall befall to him in his life, in the number of (the) days of his pilgrimage, and in the time that passeth as (a) shadow? either who may show to him, what thing under [the] sun shall come after him?

## CHAPTER 7

<sup>1</sup> A good name is better than precious ointments *(or A good name, or a good reputation, is better than expensive perfume);* and the day of death is better than the day of birth.

<sup>2</sup> It is better to go to the house of mourning, than to the house of a feast; for in that house the end of all men is warned (of), and a man living thinketh, what is to coming, *(or for in that house the end of all people is warned of, and the living should think of what is to come).*

<sup>3</sup> Ire is better than laughing; for the soul of a trespasser is amended by the heaviness of (his) cheer.

<sup>4</sup> The heart of wise men is where sorrow is; and the heart of fools is where folly gladness is.

<sup>5</sup> It is better to be reprov'd of a wise man, than to be deceived by the flattering of fools; *(It is better to be rebuked by a wise person, than to be deceived by the flattery of fools;)*

<sup>6</sup> for as the sound of thorns burning under a pot, so is the laughing of a fool. But also this is vanity. *(for the sound of thorns burning under a pot, is like the laughter of a fool. But this is also empty and futile.)*

<sup>7</sup> False challenge troubleth a wise man, and it shall lose the strength of his heart. *(Untrue words, that is, lies and slander, trouble a wise person, and they shall destroy the strength of his heart, that is, his resolve or his determination.)*

<sup>8</sup> Forsooth the end of prayer is better than the beginning. A patient man is better than a proud man.

<sup>9</sup> Be thou not swift to be wroth; for ire resteth in the bosom of a fool. *(Do not thou be quick to get angry; for anger lieth in the heart of a fool.)*

<sup>10</sup> Say thou not, What guessest thou is the cause, that the former times were better than be now? for why such asking is fond *(or for such questioning is foolish).*

<sup>11</sup> Forsooth wisdom with riches is more profitable, and profiteth more to men seeing the sun. *(For wisdom is more profitable than riches, and profiteth all who see the sun.)*

<sup>12</sup> For as wisdom defendeth, so money defendeth; but learning and wisdom have this moreover, that those give life to them that have them. *(For like wisdom defendeth, so money defendeth; but learning and wisdom have this as well, that they give life to those who have them.)*

<sup>13</sup> Behold thou the works of God, and see that no man may amend him, whom God hath despised.

<sup>14</sup> In a good day use thou (*thy*) goods, and before eschew thou an evil day, (*or On a good day, enjoy thy good things, but shun thou them on an evil day*); for God made so this day as that day, (*so*) that a man find not just complainings against him.

<sup>15</sup> Also I saw these things in the days of my nativity<sup>\*</sup>; a just man perisheth in his rightfulness, and a wicked man liveth much time in his malice. (*And I have seen these things since the day of my birth or in all my empty and futile days; a righteous person perisheth in his righteousness, and a wicked person liveth a great deal of time in his malice.*)

<sup>16</sup> Do not thou be just over much, neither understand thou more than is needful; lest thou be astonished. (*Do not thou be too good, nor understand thou more than is useful; lest thou be regarded with contempt, or with derision.*)

<sup>17</sup> Do thou not wickedly much, and do not thou be a fool; lest thou die in a time not thine. (*Do not thou do many wicked things, and do not be a fool; lest thou die before thy time.*)

<sup>18</sup> It is good, that thou sustain a just man; but also withdraw thou not thine hand from him; for he that dreadeth God, is not negligent of anything. (*It is good that thou sustain the one, but also do not thou withdraw thy hand from the other; for he who feareth God, is not negligent of anything.*)

<sup>19</sup> Wisdom hath strengthened a wise man, over ten princes of a city. (*Wisdom can strengthen the wise, more than ten leaders of a city.*)

<sup>20</sup> Forsooth no just man there is in [*the*] earth, that doeth good, and sinneth not. (*But there is no righteous person in the earth who only, or who always, doeth good, and never sinneth.*)

<sup>21</sup> But also give thou not thine heart to all (*the*) words, that be said; lest peradventure thou hear thy servant cursing thee;

<sup>22</sup> for thy conscience knoweth, that also thou hast cursed oft other men. (*for thy conscience knoweth that thou also hast often cursed other people.*)

<sup>23</sup> I assayed all things in wisdom; I said, I shall be made wise, and it went away further from me (*or but it went farther away from me*),

<sup>24</sup> much more than it was; and the depth is low, who shall find it? (*much more than it was before; and to such a depth, yea, so low down, that who shall ever be able to find it?*)

<sup>25</sup> I compassed all things with my soul (*or I put my mind upon everything, yea*), to know, and to behold, and (*to*) seek (*out*) wisdom, and reason, and to know the wickedness of a fool, and the error of unprudent men.

<sup>26</sup> And I found a woman bitterer than death, the which is (*like*) the snare of hunters, and her heart *is*(*like*) a net, and her hands be (*like*) bonds; he that pleaseth God shall escape her, but he that is a sinner, shall be taken of her. (*And I found a woman more bitter than death, who is like a hunter's snare, and her heart is like a net, and her hands be like bonds; he who pleaseth God shall escape her, but he who is a sinner shall be caught by her.*)

<sup>27</sup> Lo! I found this, said Ecclesiastes, (*concerning*) one (*thing*) and (*an*)other, that I should find (*the*) reason,

<sup>28</sup> which my soul seeketh yet; and (*other things*) I found not. I found one man of a thousand; and I found not a woman of all. (*which my soul yet seeketh; but other things I did not find. I found one man out of a thousand; but I did not find one woman out of all of them.*)

<sup>29</sup> I found this only, that God made a man rightful [*or that God made man right*]; and (*then*) he meddled himself with questions without number. (*I found only this, that God made a person upright, or clear-headed; but then he mixed himself in, or he mixed himself up, with too many questions.*)

## CHAPTER 8

<sup>1</sup> Who is such as a wise man? and who knoweth the solving, *either expounding*, of a word? The wisdom of a man shineth in his cheer; and the mightiest shall change his face, (*or The wisdom of a person shineth in their face; and maketh even the mightiest to change his expression, or his countenance.*)

<sup>2</sup> I keep the mouth of the king, and the commandments and [*the*] swearings of God. (*I counsel, or advise, thee to obey the king's commands, and to keep your oath, or your pledge, to God.*)

<sup>\*</sup> **CHAPTER 7:15** *That is, (the days) of (this) present life, that passeth soon away, so it is not no but vanity (or so that they be but empty and futile).*

<sup>3</sup> Haste thou not to go away from his face, and dwell thou not in evil work. For he shall do all thing, that he will, *(or For he shall do anything, that he desireth);*

<sup>4</sup> and his word is full of power, and no man may say to him *(or and no one can say to him)*, Why doest thou so?

<sup>5</sup> He that keepeth the commandment of God, shall not feel anything of evil; the heart of a wise man understandeth time and answer:

<sup>6</sup> Time and season is to each work; and much torment is of a man,

<sup>7</sup> for he knoweth not *[the]* things passed, and he may not know by any messenger *[the]* things to come.

<sup>8</sup> It is not in the power of man to forbid the spirit, *that is, his soul, from going out from the body*, neither he hath power in the day of death, neither he is suffered to have rest, when the battle nigheth; neither wickedness shall save a wicked man.

<sup>9</sup> I beheld all these things, and I gave mine heart in *(to)* all works, that be done under the sun. Sometime a man is lord of a man, to his evil.

<sup>10</sup> I saw wicked men buried, which, when they lived yet, were in *(the)* holy place; and they were praised in the city, as *men* of just works; but also this is vanity. *(I saw the wicked buried, which, when they still lived, were in the holy place; and they were praised in the city, as people of righteous works; but this is also empty and futile.)*

<sup>11</sup> Forsooth for the sentence is not brought forth soon against evil men, the sons of men do evils without any dread. *(But because the punishment is not brought forth quickly against evil people, the sons and daughters of men do evil without any fear.)*

<sup>12</sup> Nevertheless of that, that a sinner doeth evil an hundred times, and is suffered by patience, I knew that good it shall be to men dreading God, that reverence his face, or presence. *(Nevertheless, even though a sinner may do evil a hundred times, and is patiently allowed to, I know that it shall be good for those who fear God, yea, for those who have reverence before his face, or in his presence.)*

<sup>13</sup> Good be not to the wicked man, neither his days be made long; but pass they as shadow, that dread not the face of the Lord. *(But good shall not be to a wicked person, nor shall his days be made long; but they shall pass like a shadow, for those who do not fear the face of the Lord or those who do not have reverence before the Lord.)*

<sup>14</sup> Also another vanity there is, that is done on earth. Just men there be, to whom evils come, as if they did the works of wicked men; and wicked men there be, that be as secure, as if they had *(done)* the deeds of just men; but I deem also this most vain. *(There is also another vanity, that is done on the earth, or There is also more that is empty and futile, that is found on the earth. There be good, or righteous, people, to whom evils come, as if they did the works of the wicked; and there be wicked people, who be as secure, as if they had done the deeds of the good, or of the righteous; but I also judge this to be most empty and futile.)*

<sup>15</sup> Therefore I praised gladness, that no good was to a man under the sun, but to eat, and drink, and to be joyful; and that he should bear away with himself only this of his travail, in the days of his life, which God gave to him under the sun. *(And so I praised pleasure, or enjoyment, yea, that there was no better thing for anyone under the sun, but to eat, and drink, and to be joyful; for he hath only this from all his labour, which he can carry away with himself, in all the days of his life, which God gave to him under the sun.)*

<sup>16</sup> And I setted mine heart to know wisdom, and to understand the parting, which is turned in earth. A man is, that by days and nights, taketh not sleep with his eyes. *(And I set my heart to know wisdom, and to understand what is done on the earth. And in trying to understand this, a person might not close his eyes in sleep for many days and nights.)*

<sup>17</sup> And I understood, that of all the works of God, a man may find no reason of those things, that be done under the sun, *(or And I understood, that of all the works of God, a person can find no reason for those things, that be done under the sun);* and inasmuch as he travaileth more to seek *(it out)*, by so much *(the more)* he shall find *(it)* less; yea, though a wise man say that he knoweth, *(or understandeth, what is done under the sun)*, he shall not be able to find *(it out)*.

## CHAPTER 9

<sup>1</sup> I treated all these things in mine heart, to understand diligently. Just men, and wise men there be, and their works be in the hand of God; and nevertheless a man knoweth not, whether he is worthy of love or of hate. *(I treated, or considered, all these things in my mind, to diligently understand them. There be the righteous, and the wise, and all their works be in God's hands; yet nevertheless a person knoweth not whether he is worthy of love, or of hate.)*

<sup>2</sup> But all things be kept uncertain into the time to coming; for all things befall evenly to a just man and to a wicked man, to a good man and to an evil man, to a clean man and to an unclean man, to a man offering offerings and sacrifices, and to a man despising sacrifices; as a good man, so and a sinner; as a forsworn man, so and he that greatly sweareth truth, *(or as to a good man, and so to a sinner; as to a forsworn man, and so to him who greatly sweareth truth).*

<sup>3</sup> This thing is the worst among all things, that be done under the sun, that the same thing befall to all men; wherefore and the hearts of the sons of men be filled with malice and with despising in their life; and after these things, they shall be led down into hells. *(This thing is the worst among all things, that be done under the sun, that the same thing befall to all people; yea, the hearts of the sons and daughters of men be filled with malice and despising during their lives; and then after these things, they go down to Sheol, or the land of the dead, or they go down to hell.)*

<sup>4</sup> No man there is, that liveth ever, and that hath trust of this thing; better is a quick dog than a dead lion. *(But for everyone who liveth, there is still hope; yea, a living dog is better than a dead lion.)*

<sup>5</sup> For they that live know that they shall die; but dead men know nothing more, neither have need further; for their mind is given to forgetting. *(For they who live at least know that they shall die; but the dead know nothing, nor have any further reward; even the memory of them is forgotten.)*

<sup>6</sup> Also the(ir) love, and hatred, and envy, *(have)* perished *(al)together*; and they have no part in this world, and in the work that is done under the sun.

<sup>7</sup> Therefore go thou, *just man*, and eat thy bread in gladness, and drink thy wine with joy; for thy works please God. *(And so, O righteous person, go thou, and eat thy bread with happiness, and drink thy wine with joy; for thy works please God.)*

<sup>8</sup> In each time thy clothes be white, and oil fail not from thine head. *(At all times let thy clothes be white, and let thy head not lack oil.)*

<sup>9</sup> Use thou life with the wife which thou lovest, in all the days of the life of thine unstableness, that be given to thee under the sun, in all the time of thy vanity; for this is thy part in thy life and *[thy]* travail, by which thou travailest under the sun. *(Enjoy thou life with the wife whom thou lovest, in all the days of thy unstable, or thy changing, life, that be given to thee under the sun, in all thy empty and futile time; for this is thy portion in thy life, and thy labour in which thou labourest under the sun.)*

<sup>10</sup> Work thou busily, whatever thing thine hand may do; for neither work, neither reason, nor knowing, nor wisdom, shall be at hells, whither thou hastest. *(Busily work thou, at whatever thy hands can do; for neither work, nor reason, nor knowledge, nor wisdom, be in the land of the dead, where thou hastenest.)*

<sup>11</sup> I turned me to another thing, and I saw under *[the]* sun, that running is not of swift men, neither battle is of strong men, neither bread is of wise men, neither riches be of teachers, nor grace is of craftsmen; but time and hap is in all things\*. *(I turned me to another thing, and I saw under the sun, that the race is not always to the swift, or the battle to the strong, or bread to the wise, or riches to those who teach, or favour to the skilled, but timing and happenstance be to everything.)*

<sup>12</sup> A man knoweth not his end; but as fishes be taken with an hook, and as birds be taken with a snare, so men be taken in *(an)* evil time, when it cometh suddenly *[up]* on them.

<sup>13</sup> Also I saw this wisdom under the sun, and I proved it the most.

<sup>14</sup> A little city, and few men therein; a great king came against it, and compassed it with pales, and he builded strongholds, *either engines*, by compass; and *[the]* besieging was made perfect. *(There was a small city, with only a few people in it; a great king came against it, and surrounded it with posts, and he built strongholds, or bulwarks, all around it; and so the siege was made perfect.)*

<sup>15</sup> And a poor man and a wise was found therein; and he delivered the city by his wisdom, and no man bethought afterward on that poor man. *(And a poor but wise man was found there; and he saved the city by his wisdom, but afterward no one thought much about that poor man.)*

<sup>16</sup> And I said, that wisdom is better than strength; how therefore is the wisdom of a poor man despised, and his words be not heard? *(And I have always said, that wisdom is better than strength; and so why is the wisdom of a poor man despised, and his words not listened to?)*

\* **CHAPTER 9:11** That is, uncertainty, that oweth, (or that ought), to refrain a man from pride.

<sup>17</sup> The words of wise men be heard in silence, more than the cry of a prince among fools. *(The words of the wise should be heard in silence, much more than the loud cry of a leader of a group of fools.)*

<sup>18</sup> Better is wisdom than armours of battle; and he that sinneth in one thing, shall lose many goods. *(Better is wisdom than the arms, or the weapons, of battle; and he who sinneth in one thing, shall lose much that is good.)*

## CHAPTER 10

<sup>1</sup> Flies that die *(in it)*, lose the sweetness of *[the]* ointment. A little folly at some time is more precious than wisdom and glory. *(Flies that die in an ointment can destroy its sweetness. And so a little foolishness can sometimes destroy wisdom and glory.)*

<sup>2</sup> The heart of a wise man is in his right side; and the heart of a fool is in his left side. *(The heart of a wise person is in the right; and the heart of a fool is in the wrong.)*

<sup>3</sup> But also a fool going in the way, when he is unwise, guesseth all men fools. *(And a fool, going on the way, since he is unwise, thinketh that all the other people be fools.)*

<sup>4</sup> If the spirit of him, that hath power, goeth upon thee, forsake thou not thy place, *(or If the spirit of him, who hath power, goeth against thee, do not leave thy position, that is, do not resign thy post);* for curing, *or taking heed,* shall make *(the)* greatest sins to cease.

<sup>5</sup> An evil there is, that I saw under the sun, and going out as by error from the face of the prince; *(There is an evil that I saw under the sun, and going out as an error from the leader, or from the ruler;)*

<sup>6</sup> a fool *(is)* set in high dignity, and rich men sit beneath.

<sup>7</sup> I saw servants on horses, and princes as servants going on the earth. *(I saw servants riding on horses, and princes, or leaders, walking on the ground like servants.)*

<sup>8</sup> He that diggeth a ditch, shall fall into it; and an adder shall bite him, that destroyeth a hedge. *(He who diggeth a ditch, shall fall into it; and he who destroyeth a hedge, shall be bitten by a serpent hiding in it.)*

<sup>9</sup> He that beareth over stones, shall be tormented in those; and he that cutteth trees, shall be wounded of those. *(He who carrieth stones, can be hurt by them; and he who cutteth wood, can be injured when cutting it.)*

<sup>10</sup> If iron is folded again, and it is not as before, but is made blunt, it shall be made sharp with much travail; and wisdom shall follow after busyness.

<sup>11</sup> If a serpent biteth, it biteth in silence; he that backbiteth privily, hath nothing less than it, *(or he who privately, or secretly, backbiteth someone is no better).*

<sup>12</sup> The words of the mouth of a wise man be grace; and the lips of an unwise man shall cast him down. *(The words out of the mouth of a wise person bring him favour; but the lips of an unwise person shall bring him down.)*

<sup>13</sup> The beginning of his words is folly; and the last thing of his mouth is the worst error. *(His words begin with foolishness; and the last thing out of his mouth is the worst error of all.)*

<sup>14</sup> A fool multiplieth words; a man knoweth not, what was before him, and who may show to him that, that shall come after him? *(or and who can show him what shall come after him?)*

<sup>15</sup> The travail of fools shall torment them, that know not how to go into the city. *(Fools work themselves to exhaustion, yet they do not even know how to go into the city.)*

<sup>16</sup> Land, woe to thee, whose king is a child, and whose princes eat early.

<sup>17</sup> Blessed is the land, whose king is noble; and whose princes eat in their time, to *(only)* sustain the*(ir)* kind, and not to lechery. *(Happy is the land, whose king is well born, or refined; and whose leaders eat at the proper time, only to sustain themselves, and not unto drunkenness.)*

<sup>18</sup> The highness of houses shall be made low in sloths; and the house shall drop *(rain)* in the feebleness of hands *(or and a house shall leak due to feeble, or weak, hands).*

<sup>19</sup> In laughing, they dispose bread and wine, that they drinking eat largely; and all things obey to money. *(With laughter, they array the table with bread and wine, so that they can enjoy all the abundance; for everything showeth obedience to money.)*

<sup>20</sup> In thy thought backbite thou not the king, and in the private of thy bed, curse thou not a rich man; for the birds of heaven shall bear thy voice, and he that hath pens, shall tell the sentence. *(In thy thoughts backbite thou not the king, and in the privacy of thy bed, curse thou not the rich; for the birds of the heavens, or of the air, shall carry thy voice, and he that hath wings, shall tell what thou hast said.)*

## CHAPTER 11

<sup>1</sup> Send thy bread [up] on waters passing forth, for after many times thou shalt find it. (*Send thy bread upon the water, and after a time, thou shalt receive it back, and more along with it.*)

<sup>2</sup> Give thou (thy) parts (to) seven, and also (to) eight, (*that is, put not all thy eggs in one basket*); for thou knowest not, what evil shall come [up] on (the) earth.

<sup>3</sup> If clouds be filled, they shall shed out rain on the earth; if a tree falleth down to the south, either to the north, in whatever place it falleth down, there it shall be.

<sup>4</sup> He that espieth the wind, soweth not; and he that beholdeth the clouds, shall never reap. (*He who looketh for the wind, soweth not; and he who watcheth the clouds, shall never reap, or bring in the harvest.*)

<sup>5</sup> As thou knowest not, which is the way of the spirit, and by what reason bones be joined together in the womb of a woman with child, so thou knowest not the works of God, which is maker of all things (*or who is the Maker of all things*).

<sup>6</sup> Early sow thy seed, and thine hand cease not in the eventide; for thou knowest not, what shall come forth more, this either that; and if ever either *come forth* together, it shall be the better. (*Sow thy seed early, and do not stop thy work in the evening or and do not stop thy work until the evening; for thou knowest not, what shall come forth more, this or that; or if both will come forth together, and it shall be the better.*)

<sup>7</sup> The light is sweet, and delightful to the eyes to see the sun. (*The light is sweet, and it is delightful, or pleasant, for thine eyes to see the sun.*)

<sup>8</sup> If a man liveth many years, and is glad in all these, he oughteth to have mind of [the] dark time, and of (those) many days (*yet to come*); and when those shall come, [the] things passed (*away*) shall be reproved of vanity. (*If a person liveth many years, and is happy in all of them, he still ought to remember the dark time, and the many days yet to come; and when they do come, the things passed away shall be rebuked as but empty and futile.*)

<sup>9</sup> Therefore, thou young man, be glad in thy youth, and thine heart be in goodness in the days of thy youth, and go thou in the ways of thine heart, and in the beholding of thine eyes; and know thou, that for all these things God shall bring thee into doom. (*And so, O young man, be happy in thy youth, and let thy heart be in goodness in the days of thy youth, and go thou in the ways of thy heart, and in the beholding of thine eyes; but know thou, that for all these things God shall bring thee to the judgement.*)

<sup>10</sup> Do thou away ire from thine heart, and remove thou malice from thy flesh; for why youth and lust be vain things, or vanity. (*Do thou away anger from thy heart, and remove thou malice from thy flesh; because youth and lust be but empty and futile.*)

## CHAPTER 12

<sup>1</sup> Have thou mind on thy Creator\* in the days of thy youth, before that the time of thy torment come, and the years of thy death nigh, of which thou shalt say, Those please not me. (*Think thou upon thy Creator in the days of thy youth, before that the time of thy torment come, and the years of thy death approach, of which thou shalt say, These days do not please me at all.*)

<sup>2</sup> Before that the sun be (made) dark, and the light, and stars, and the moon; and the clouds turn again after rain. (*Before that the sun, and the light, and the stars, and the moon all be made dark; and the clouds return after the rain.*)

<sup>3</sup> When the (door)keepers of the house shall be moved, and [the] strongest men shall tremble; and [the] grinders shall be idle, when the number shall be made less, and seers by the holes shall wax dark; (*When the guards of the house shall be shaken, and the strong shall tremble; and the grinders shall be idle, when their number shall be made less, and the eyes of those who see out by the windows shall grow dark, or grow dim;*)

<sup>4</sup> and (they) shall close the doors in the street (*or and they shall close the doors to the street*), in the lowness of [the] voice of a grinder; and they shall rise (up) at the voice of a bird, and all the daughters of song shall wax deaf.

<sup>5</sup> And high things shall dread, and shall be afeared in the way, (*or And when they shall fear high places, and shall be afraid to go on the way, or to go out in public*); and an almond tree shall flower, a locust shall be made fat, and (the) capers shall be destroyed; for a man shall go into the house of his everlastingness, and wailers shall go about in the street.

\* **CHAPTER 12:1** The Hebrew for 'thy Creator' sounds much like the Hebrew for 'thy grave'. (*Good News Bible*)

<sup>6</sup> *Have thou mind on thy Creator, before that a silveren rope be broken, and a golden lace run against, and a water pot be all-broken on the well, and a wheel be broken (al)together on the cistern; (Think thou upon thy Creator, before that the silver rope is broken, and the golden bowl is broken, and the water pot at the well is broken, and the wheel at the cistern is broken, yea, before all is ended;)*

<sup>7</sup> and dust turn again into his earth, whereof it was, and the spirit turn again to God, that gave it. *(and the dust, or the dirt, return to the earth, where it was before, and the spirit return to God, who gave it.)*

<sup>8</sup> The vanity of vanities, said Ecclesiastes, the vanity of vanities, and all things *be* vanity. *[Vanity of vanities, said Ecclesiastes, vanity of vanities, and all things vanity.](Emptiness and futility, said Ecclesiastes, yea, everything is emptiness and futility.)*

<sup>9</sup> And when Ecclesiastes was most wise *(or And for Ecclesiastes was most wise)*, he taught the people, and he told out the things which he did, and he sought out *wisdom*, and made many parables;

<sup>10</sup> he sought *(out)* profitable words, and he wrote most rightful words, and full of truth.

<sup>11</sup> The words of wise men *be* as pricks, and as nails fastened deep, which be given of one shepherd by the counsels of masters. *(For the words of the wise be like pricks, and like nails driven deep, for they be given from the one Shepherd for the counsel of us all.)*

<sup>12</sup> My son, seek thou no more than these; none end there is to make many books, and oft thinking is *(a)* torment of *[the]* flesh. *(My son, seek thou no more than this; for there is no end to the making of many books, and thinking too much will only torment thy flesh.)*

<sup>13</sup> All we hear together the end of *(the)* speaking. Dread thou God, and keep his behests; that is *(for)to know*, every man. *(Hear now the end, or the conclusion, of all this speaking. Fear God or Revere God, and obey his commands; that is for everyone to know.)*

<sup>14</sup> God shall bring all things into doom, that be done; for each thing covered, *either privy*, whether it be good, or evil. *(For God shall bring all that is done to the judgement; even each thing that is covered, or is done in secret, or privately, whether it be good, or evil.)*

## SONG OF SONGS

<sup>1</sup> *Here beginneth the Song of Songs\*.*

<sup>2</sup> *Kiss he me with the kiss of his mouth. For thy loves be better than wine (or For thy love is better than wine)†,*

<sup>3</sup> *and give odour with best ointments. Thy name is(like) oil shed out; therefore young damsels loved thee. (and thy aroma is equal to the best perfumes. Thy name is like oil poured out; and so the young women, or the maidens, loved thee.)*

<sup>4</sup> *Draw thou me after thee; we shall run. The king led me into his cellars; we mindful of thy loves above wine, shall make full out joy, and we shall be glad in thee; rightful men love thee. (Draw thou me after thee; and we shall run away or and we shall run together. The king led me into his chamber; and we thinking more about thy love than about wine, shall rejoice, and we shall be glad for thee; yea, all the upright people love thee.)*

<sup>5</sup> *Ye daughters of Jerusalem, I am black, but fair, as the tabernacles of Kedar, as the skins of Solomon. (Ye daughters of Jerusalem, I am black, and beautiful, like the tents of Kedar, and like Solomon's curtains.)*

<sup>6</sup> *Do not ye behold me, that I am black, for the sun hath discoloured me; the sons of my mother fought against me, they set me a keeper in vineries; I kept not my vinery. (Do not ye look down upon me, because I am black, for the sun hath coloured me, that is, it hath tanned me; the sons of my mother fought against me, and they made me the guardian of the vineyards; and so I could not look after my own vineyard.)*

<sup>7</sup> *Thou spouse, whom my soul loveth, show to me, where thou pasturest, (yea), where thou restest in midday; lest I begin to wander, after the flocks of thy fellows.*

<sup>8</sup> *A! thou fairest among women, if thou knowest not thyself, go thou out, and go forth after the steps of thy flocks; and feed thy kids, beside the tabernacles of shepherds. (O thou most beautiful among women! if thou thyself knowest not, go thou out, and go forth after the steps of thy flocks; and feed thy goat kids, beside the shepherds' tents.)*

<sup>9</sup> *My love, I likened thee to mine host of knights in the chariots of Pharaoh. (My love, I would liken thee to Pharaoh's army of chariot drivers.)*

<sup>10</sup> *Thy cheeks be fair, as of a turtle; thy neck is as brooches. (Thy cheeks be beautiful, like a turtledove; thy neck is adorned with jewels.)*

<sup>11</sup> *We shall make to thee golden ornaments, parted and made diverse with silver. (We shall make golden ornaments for thee, set with silver beads.)*

<sup>12</sup> *When the king was in his resting place, my nard gave his odour. (While the king lieth on his couch, my spikenard gave forth its aroma.)*

<sup>13</sup> *My darling is a bundle of myrrh to me; he shall dwell betwixt my teats. (My darling is like a bundle of myrrh for me; and he shall rest between my breasts.)*

<sup>14</sup> *My darling is to me (as) a cluster of cypress tree(s), among the vineries of Engedi. (My darling is like a cluster of cypress trees for me, among the vineyards of Engedi.)*

<sup>15</sup> *Lo! my love, thou art fair; lo! thou art fair, thine eyes be the eyes of culvers. (Behold! my love, thou art beautiful; lo! thou (art) beautiful, thine eyes (be) like doves.)*

<sup>16</sup> *Lo! my darling, thou art fair and shapely; our bed is fair as flowers. (Behold! my darling, thou art beautiful and shapely; the grass and the flowers shall be our bed.)*

<sup>17</sup> *The beams of our houses be of cedar; our couplings be of cypress. (The beams of our house shall be the cedars; our couplings shall be the cypress trees.)*

## CHAPTER 2

<sup>1</sup> *I am a flower of the field, and a lily of great valleys. (I am a flower of Sharon, and a lily of the great valley.)*

<sup>2</sup> *As a lily among thorns, so is my friendess among daughters. (Like a lily among the thorns, is my friendess among the daughters.)*

<sup>3</sup> *As an apple tree among the trees of woods, so (is) my darling among (the) sons. I sat under the shadow of him, whom I desired; and his fruit was sweet to my throat. (Like*

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\* **CHAPTER 1:1** One manuscript adds, 'that were made of Solomon (or that were made by Solomon), to be sung in the temple of the Lord, into everlasting worshipping, and (so) needeth none other prologue'. † **CHAPTER 1:2** The "Early Version" of the "Wycliffe Bible", and one copy of the "Later Version" labeled "X", present this book as an allegorical dialogue between Christ and the Church. For example, this verse is introduced as: '*The Church, of the coming of Christ speaketh, saying, (or The Church speaketh of the coming of Christ, saying),...*'.

*an apple tree among the trees of the woods, is my darling among the sons of men. I sat under his shadow, yea, he whom I desired; and his fruit was sweet to my taste.)*

<sup>4</sup> The king led me into the wine cellar; he ordained charity in me (*or he ordained his love upon me*).

<sup>5</sup> Beset ye me with flowers, compass ye me with apples; for I am sick for love. (*Put ye flowers about me, yea, surround ye me with apple blossoms; for I am weak, or I faint, because of love.*)

<sup>6</sup> His left hand is under mine head; and his right hand shall embrace me.

<sup>7</sup> Ye daughters of Jerusalem, I charge you greatly, by caprets, and harts of fields, that ye raise not, neither make to awake the dearworthy spouses, till she will. (*Ye daughters of Jerusalem, I strongly command you, by the gazelles, and the harts of the fields, that ye raise not up, nor awaken the dearworthy spouses, until she desireth it.*)

<sup>8</sup> The voice of my darling; lo! this *darling* cometh leaping in mountains, and skipping over little hills. (*The voice of my darling; behold! my (darling) cometh leaping over the mountains, and skipping over the little hills.*)

<sup>9</sup> My darling is like a capret, and a calf of harts; lo! he standeth behind our wall, and beholdeth by the windows, and looketh through the lattice. (*My darling is like a gazelle, or like a hart calf; behold! he standeth behind our wall, and seeth in through the windows, and looketh through the lattice.*)

<sup>10</sup> Lo! my darling speaketh to me, My love, my culver, my fair spouses, rise thou, haste thou, and come thou; (*Behold! my darling speaketh to me, and saith, My love, my dove, my beautiful (spouses), rise thou up, hasten thou, and come thou away;*)

<sup>11</sup> for winter is passed now, rain is gone, and is departed away. (*for the winter is now passed, the rains have gone away, yea, they have departed at last.*)

<sup>12</sup> Flowers have appeared in our land, and the time of cutting is come; the voice of a turtle is heard in our land (*or the song of a turtledove is heard in our land*),

<sup>13</sup> the fig tree hath brought forth his buds; the vineries flowering have given their odour. My love, my fair spouses, rise thou, haste thou, and come thou. (*the fig tree hath brought forth its buds; the flowering vines have given forth their aroma. My love, my beautiful spouses, rise thou up, hasten thou, and come thou away.*)

<sup>14</sup> My culver is in the holes of [*the*] stone, in the chink of a wall without mortar. Show thy face to me, thy voice sound in mine ears; for thy voice is sweet, and thy face is fair. (*My dove is in the holes of the stone, in the chink of a wall made without mortar. Show thy face to me, let thy voice sound in my ears; for thy voice is sweet, and thy face is so beautiful.*)

<sup>15</sup> Catch ye little foxes to us, that destroy the vineries; for our vinery hath flowered. (*Catch ye for us the little foxes, that destroy the vineyards; for our vines have flowered.*)

<sup>16</sup> My darling is to me, and I am to him, which is fed among lilies; (*My darling is for me, and I am for him, who is fed among the lilies;*)

<sup>17</sup> till the day spring, and shadows be bowed down. My darling, turn thou again; be thou like a capret, and a calf of harts, on the hills of Bether. (*until the day spring forth, and the shadows be bowed down. My darling, return thou; be thou like a gazelle, or a hart calf, on the hills of Bether or upon the rugged hills.*)

### CHAPTER 3

<sup>1</sup> In my little bed, I sought him by nights, whom my soul loveth; I sought him, and I found not. (*In my little bed, night after night, I sought him, whom my soul loveth; I sought him, but I could not find him.*)

<sup>2</sup> I shall rise, and I shall compass the city, by little streets and large streets; I shall seek him, whom my soul loveth; I sought him, and I found not. (*So I said, I shall arise, and I shall go about the city, by the little streets and the large streets; I shall seek him, whom my soul loveth; so I sought him, but I could not find him.*)

<sup>3</sup> (*The*) Watchmen, that keep the city, found me. (*I asked*), Whether ye saw him, whom my soul loveth? (*But the watchmen, who guard the city, found me. And I asked them, Have ye seen him, whom my soul loveth?*)

<sup>4</sup> A little when I had passed them, I found him, whom my soul loveth, (*or Then only a little while after that I had left them, I found him, whom my soul loveth*); I held him, and I shall not leave him, till I bring him into the house of my mother, and into the (*bed*-)closet of my mother.

<sup>5</sup> Ye daughters of Jerusalem, I charge you greatly, by the caprets, and harts of fields, that ye raise not, neither make to awake the dearworthy spouses, till she will. (*Ye*

daughters of Jerusalem, I strongly command you, by the gazelles, and the harts of the fields, that ye raise not up, nor awaken the dearworthy spouses, until she desireth it.)

<sup>6</sup> Who is this woman, that goeth up by the desert, as a rod of smoke of sweet smelling spices, of myrrh, and of incense, and of all powder of an ointment maker? (*Who is this woman, who goeth up by the desert, like a column of smoke of sweet smelling spices, yea, of myrrh, and of incense, and of all the powders of a perfume maker?*)

<sup>7</sup> Lo! sixty strong men of the strongest men of Israel compass the bed of Solomon; (*Behold! sixty strong men of the strongest of Israel surround, (or protect), Solomon in his bed;*)

<sup>8</sup> and all they hold swords, and be most witting to battles; the sword of each man is on his hip, for the dread of nights. (*and they all hold swords, and be most knowing about battle, or about fighting; the sword of each man is on his hip, ready for any attack in the night.*)

<sup>9</sup> King Solomon made to him a seat, of the wood of Lebanon; (*King Solomon made for himself a throne out of the wood of Lebanon;*)

<sup>10</sup> he made the pillars thereof of silver; he made a golden resting place, a going up of purple; and he arrayed the middle things with charity, for the daughters of Jerusalem. (*he covered its pillars, or its posts, with silver; and its golden seat had a purple cushion, lovingly woven by the daughters of Jerusalem.*)

<sup>11</sup> Ye daughters of Zion, go out, and see king Solomon in the diadem, with which his mother crowned him, in the day of his espousing, and in the day of the gladness of his heart. (*Ye daughters of Zion, go out, and see King Solomon in his crown, with which his mother crowned him, on the day of his espousing, that is, on his wedding day, yea, on the day when his heart was happy, and full of joy.*)

## CHAPTER 4

<sup>1</sup> My friendess, thou art full fair, thou art full fair; thine eyes *be(as)* of culvers, without that, that is hid within; thine hairs *be* as the flocks of goats, that went up from the hill(s) of Gilead. (*My friendess, thou art so beautiful, thou art so beautiful; thine eyes be like doves, behind thy veil; thy hair is like the flocks of goats, that went up from Mount Gilead.*)

<sup>2</sup> Thy teeth *be* as the flocks of shorn sheep, that went up from [the] washing; all *be* with double lambs, and no barren is among those. (*Thy teeth be like the flocks of shorn sheep, that went up from the washing; all of them have double lambs, or twins, and there is no barren among them.*)

<sup>3</sup> Thy lips *be* as a red lace, and thy speech is sweet; as the remnant of an apple of Punic, so *be* thy cheeks, without that, that is hid within. (*Thy lips be like a red lace, and thy voice is sweet; thy cheeks be like a piece of an apple of Punic or thy cheeks be like a piece of a pomegranate, behind thy veil.*)

<sup>4</sup> Thy neck is as the tower of David, which is builded with strongholds made before for defence; a thousand shields hang on it, all [the] armour of strong men. (*Thy neck is like the tower of David, which is built with strongholds, or with bulwarks, made ahead of time for defence; a thousand shields hang on it, all the armour of the strong.*)

<sup>5</sup> Thy two teats *be* as two kids, twins of a capret, that be fed among (the) lilies, (*Thy two breasts be like two kids, or like two fawns, yea, like the twins of a gazelle, that be fed among the lilies.*)

<sup>6</sup> till the day spring, and [the] shadows be bowed down. I shall go to the mountain of myrrh, and to the little hill of incense. (*And when the day shall spring forth, and the shadows shall be bowed down, then I shall go to the mountain of myrrh, and to the little hill of incense.*)

<sup>7</sup> My love, thou art all-fair, and no wem is in thee. (*My love, thou art so very beautiful, and there is no blemish on thee or and there is no fault in thee.*)

<sup>8</sup> My spouses, come thou from the Lebanon; come thou from the Lebanon, come thou; beholding from the head of Amanah, from the top of Shenir and Hermon, from the dens of lions, from the hills of leopards. (*My spouses, come thou from Lebanon; come thou from Lebanon, come thou; come thou down from the top of Amanah, from the top of Shenir; and the top of Hermon, from the dens of the lions, and from the hills of the leopards.*)

<sup>9</sup> My sister spouses, thou hast wounded mine heart; thou hast wounded mine heart, in one of thine eyes, and in one hair of thy neck. (*My dear spouses, thou hast stolen my heart; yea, thou hast stolen my heart, with one look from thine eyes, and with one jewel of thy necklace.*)

<sup>10</sup> My sister spouses, thy loves be full fair; thy loves be fairer than wine, and the odour of thy clothes is above all sweet smelling ointments. (*My dear spouses, thy love*

*is so beautiful; thy love is more beautiful than wine, and the aroma of thy clothes smelleth more sweet than any perfume.)*

<sup>11</sup> Spousses, thy lips *be(as)* an honeycomb dropping; honey and milk *be* under thy tongue, and the odour of thy clothes is as the odour of incense. *(Spousses, thy lips be like a dripping honeycomb; honey and milk be upon thy tongue, and the aroma of thy clothes is like the aroma of Lebanon.)*

<sup>12</sup> My sister spousses, a garden closed together; a garden closed together, a well asealed. *(My dear spousses is a garden altogether enclosed, yea, a secret garden; a garden altogether enclosed, and a sealed well.)*

<sup>13</sup> Thy sendings-out *be(a)* paradise of *(the)* apples of Punic, with the fruits of apples, cypress trees, with nard; *(Thy out-sendings, (or thy shoots, be) like a garden of the apple trees of Punic, with its fruits of apples, and cypress trees, with spikenard;/ Thy cheeks (be) like an orchard of pomegranate trees, with its fruits, and cypress trees, with spikenard;)*

<sup>14</sup> nard and saffron, an herb called fistula, and canel, with all *[the]* trees of the Lebanon, myrrh, and aloes, with all the best, *either (the) first*, ointments. *(spikenard and saffron, henna, and cinnamon, with all the trees of incense, myrrh, and aloes, with all the best spices, or the choicest of perfumes.)*

<sup>15</sup> A well of *(the)* gardens, a well of welling, *either quick*, waters, that flow with fierceness from the Lebanon. *(The well in the garden is a fresh water well, that floweth with fierceness from Lebanon.)*

<sup>16</sup> Rise thou *(up)*, north *wind*, and come thou, south *wind*; blow thou through my garden, and the sweet smelling ointments thereof shall flow, *(or blow thou through my garden, and its sweet smelling perfumes shall flow forth)*. My darling, come *he* into his garden, to eat the fruit of his apples.

## CHAPTER 5

<sup>1</sup> My sister spousses, come thou into my garden. I have reaped my myrrh, with my sweet smelling spices; I have eaten an honeycomb, with mine honey; I have drunk my wine, with my milk. Friends, eat ye, and drink; and most dear *friends*, be ye filled greatly. *(My dear spousses, come thou into my garden. I have gathered my myrrh, and my sweet smelling spices; I have eaten a honeycomb, and my honey; I have drunk my wine, and my milk. Friends, eat ye, and drink; yea, my most dear friends, be ye greatly filled.)*

<sup>2</sup> I sleep, and mine heart waketh. The voice of my darling knocking; my sister, my love, my culver, *my spousses* unwemmed, open thou to me; for mine head is full of dew, and mine hairs *be* full of *[the]* drops of nights. *(I sleep, and then my heart awakeneth. The sound of my darling knocking; and he is saying, My dear; my love, my dove, my unblemished spousses, open thou the door for me; for my head is drenched with dew, yea, my hair is full of the drops, or the mist, of the night.)*

<sup>3</sup> I have unclothed me of my coat; how shall I be clothed therein? I have washed my feet; how shall I defoul them? *(I have taken off my coat; shall I now put it on again? I have washed my feet; shall I now defile them again?)*

<sup>4</sup> My darling put his hand by an hole *(in the door)*; and my womb trembled at the touching thereof.

<sup>5</sup> I rose, for to open to my darling; mine hands dropped myrrh, and my fingers *were* full of myrrh most proved. *(I rose, to open the door for my darling; my hands dripped with myrrh, yea, my fingers were covered with the best myrrh.)*

<sup>6</sup> I opened the wicket of my door to my darling; and he had bowed away, and had passed forth. My soul was melted, as the darling spake; I sought, and I found not him; I called, and he answered not to me. *(And I opened my door for my darling; but he had turned away, yea, he had gone forth. My soul had melted, as my darling spoke; and now I sought him, but I could not find him; I called to him, but he did not answer me.)*

<sup>7</sup> The keepers that compassed the city found me; they smote me, and wounded me; the keepers of *[the]* walls took away my mantle. *(But the guards, who went around the city, found me; and they struck me, and wounded me; yea, the guards on the walls took away my cloak.)*

<sup>8</sup> Ye daughters of Jerusalem, I beseech you by an holy thing, *(that)* if ye have found my darling, that ye tell to him, that I am sick for love. *(Ye daughters of Jerusalem, I plead with you by a thing most holy, that if ye find my darling, that ye tell him, that I am weak, or that I faint, because of love.)*

<sup>9</sup> A! thou fairest of women, of what manner condition is thy darling of the beloved? of what manner condition is thy darling of a darling? for thou hast so besought us by an holy thing. *(O thou most beautiful of women! of what manner condition is thy darling*

*more than any other beloved? of what manner condition is thy darling more than any other darling? for thou hast so besought us by such a holy thing.)*

<sup>10</sup> My darling is white and ruddy; chosen of thousands.

<sup>11</sup> His head is best gold; his hairs be as the boughs of palm trees, and be black as a crow. *(His face is smooth and bronzed; his hair is like the boughs of the palm trees, and it is as black as a crow.)*

<sup>12</sup> His eyes be as culvers on the strands of waters, that be washed in milk, and sit beside [the] fullest rivers. *(His eyes be like the doves by the streams of water; that be washed with milk, and sit beside the most full rivers.)*

<sup>13</sup> His cheeks be as gardens of sweet smelling spices, set of ointment makers; his lips be(as) lilies, dropping down the best myrrh. *(His cheeks be like the gardens of sweet smelling spices, ready to be mixed by perfume makers; his lips be like lilies, dripping with the best myrrh.)*

<sup>14</sup> His hands be able to turn about, golden, and full of jacinths; his womb is of ivory, adorned with sapphires. *(His hands be like gold rings or golden rods, and full of hyacinths; his belly is like ivory, adorned with sapphires.)*

<sup>15</sup> His hips be pillars of marble, that be founded on foundations of gold; his shapeliness is as the Lebanon, he is chosen as cedars. *(His hips be like pillars of marble, that be set upon gold foundations; he is shapely like Lebanon or he is majestic, like the mountains of Lebanon, he is chosen, or favoured, like the cedars.)*

<sup>16</sup> His throat is most sweet, and he is all desirable. Ye daughters of Jerusalem, such is my darling, and this is my friend. *(His voice is very sweet, and he is truly desirable. Ye daughters of Jerusalem, such is my darling, yea, this is my friend.)*

## CHAPTER 6

<sup>1</sup> Thou fairest of women, whither went [away] thy darling? whither bowed [down] thy darling? and we shall seek him with thee. *(O most beautiful of women, where did thy darling go? where did thy darling lie down? yea, we shall seek him with thee.)*

<sup>2</sup> My darling went down into his orchard, to the garden of sweet smelling spices, that he be fed there in [the] orchards, and gather lilies.

<sup>3</sup> I to my darling; and my darling, that is fed among the lilies, be to me. *(I am for my darling; and my darling, he who is fed among the lilies, is for me.)*

<sup>4</sup> My love, thou art fair, sweet and shapely as Jerusalem, thou art fearedful as the battle array of hosts set in good order. *(My love, thou art as beautiful as Tirzah, and as lovely as Jerusalem, and thou art as awesome as the battle array of armies set in good order.)*

<sup>5</sup> Turn away thine eyes from me, for they made me to flee away; thine hairs be as the flocks of goats, that appeared from Gilead, *(or thy hair is like the flocks of goats, that appeared from Gilead.)*

<sup>6</sup> Thy teeth be as a flock of sheep, that went up from [the] washing; all be with double lambs, either twins, and no barren there is among them. *(Thy teeth be like a flock of sheep, that went up from the washing; all of them be with double lambs, or with twins, and there is no barren among them.)*

<sup>7</sup> As the rind of a pomegranate, so be thy cheeks, without thy privates. *(Like the rind of a pomegranate, so be thy cheeks, behind thy veil.)*

<sup>8</sup> Sixty be queens, and eighty be secondary wives; and of young damsels is none number. *(There be sixty queens, and eighty concubines, and of young women, or of maidens, there is no number.)*

<sup>9</sup> One is my culver, my perfect spouses, one is to her mother, and is the chosen of her mother; the daughters of Zion saw her, and preached her most blessed; queens, and secondary wives, praised her. *(But only one is my dove, my perfect spouses, the only daughter of her mother, yea, the chosen of her mother; the daughters of Zion saw her, and proclaimed her most blessed; queens, and concubines, praised her.)*

<sup>10</sup> Who is this, that goeth forth, as the morrowtide rising, fair as the moon, chosen as the sun, fearedful as the battle array of hosts set in good order? *(Who is this, who goeth forth, like daybreak, beautiful as the moon, chosen as the sun, as awesome as the battle array of armies set in good order?)*

<sup>11</sup> I came down into mine orchard, to see the apples of (the) great valleys, and to behold, if vineries had flowered, *(or and to see, if the vines had flowered),* and if the pomegranate trees had burgeoned.

<sup>12</sup> I knew not; my soul troubled me, for the chariots of Amminadib. *(But I knew not anything for sure; and my soul troubled me, like the chariots of Amminadib.)*

<sup>13</sup> Turn again, turn again, thou Shulamite; turn again, turn again, that we behold thee. What shalt thou see in the Shulamite, but companies of hosts? (*Return, yea, return, O Shulamite; return, yea, return, so that we can see thee. How all of thee love to behold the Shulamite, as she danceth before thee!*)

## CHAPTER 7

<sup>1</sup> Daughter of the prince, thy goings be full fair in shoes; the jointures of thy hips be as brooches, that be made by the hand of a craftsman. (*Daughter of the prince, thy feet be so beautiful in thy shoes; the curves of thy hips be like brooches, that be made by the hand of a craftsman.*)

<sup>2</sup> Thy navel is as a round cup, and well-formed, that hath never need to drinks; thy womb is as an heap of wheat, beset about with lilies. (*Thy navel is like a round cup, that is well-formed, and never lacketh for drinks; thy belly is like a heap of wheat, surrounded by lilies.*)

<sup>3</sup> Thy two teats be as two kids, twins of a capret. (*Thy two breasts be like two kids, or two fawns, yea, the twins of a gazelle.*)

<sup>4</sup> Thy neck is as a tower of ivory; thine eyes be as [*the*] cisterns in Heshbon, that be in the gate of the daughter of [*the*] multitude; thy nose is as the tower of Lebanon, that beholdeth against Damascus. (*Thy neck is like an ivory tower; thine eyes be like the pools in Heshbon, that be at the gate of Bathrabbim; thy nose is like the tower of Lebanon, that looketh toward Damascus.*)

<sup>5</sup> Thine head is as Carmel; and the hairs of thine head be as the king's purple, joined to troughs. (*Thy head (is) held high like Mount Carmel; and the hair on thy head (is) like the king's purple, braided with ribbons.*)

<sup>6</sup> Most dear spouses, thou art full fair, and full shapely in delights. (*My dear spouses, thou art so beautiful, and so shapely, and so delightfully formed.*)

<sup>7</sup> Thy stature is likened to a palm tree, and thy teats to clusters of grapes. (*Thy stature is like a palm tree or Thou art stately like a palm tree, and thy breasts be like clusters of grapes.*)

<sup>8</sup> I said, I shall go up into a palm tree, and I shall take the fruits thereof. And thy teats shall be as the clusters of grapes of a vinery; and the odour of thy mouth as the odour of pomegranates; (*I said, I shall go up into the palm tree, and I shall take of its fruits. And thy breasts be like clusters of grapes in a vineyard; and the aroma of thy breath is like the aroma of pomegranates;*)

<sup>9</sup> thy throat shall be as best wine. Worthy to my darling for to drink, and to his lips and teeth to chew. (*Yea, thy breath is like the best wine. Worthy for thy darling to drink, and flowing over my lips and teeth.*)

<sup>10</sup> I shall cleave by love to my darling, and his turning shall be to me.

<sup>11</sup> Come thou, my darling, go we out into the field; dwell we together in towns. (*Come thou, my darling, let us go out into the fields, or into the countryside; and then stay we together in the towns.*)

<sup>12</sup> Rise we early to the vinery; see we, if the vine hath flowered, if the flowers bring forth fruit, if [*the*] pomegranates have flowered; there I shall give to thee my loves. (*Rise we up early, and let us go to the vineyard; and we shall see, if the vine hath flowered, and if the flowers have brought forth fruit, and if the pomegranate trees have flowered; and there I shall give my love to thee.*)

<sup>13</sup> [*The*] Mandrakes have given their odour in our gates; my darling, I have kept to thee all apples, new and old. (*The mandrakes have given their aroma at our gates; my darling, I have kept all the fruits for thee, new and old.*)

## CHAPTER 8

<sup>1</sup> Who may grant to me thee, my brother, sucking the teats of my mother, that I find thee alone withoutforth, and that I kiss thee, and no man despise me then? (*Who shall grant me, that thou be my brother, yea, he who hath sucked at my mother's breasts, so that if I find thee alone outside, and I kiss thee, no man shall despise me?*)

<sup>2</sup> I shall take thee, and I shall lead thee into the house of my mother, and into the (*bed*-)closet of my mother; there thou shalt teach me, and I shall give to thee drink of wine made sweet, and of the must of my pomegranates (*or my pomegranate wine*).

<sup>3</sup> His left hand shall be under mine head, and his right hand shall embrace me.

<sup>4</sup> Ye daughters of Jerusalem, I charge you greatly, that ye raise not, neither make the dearworthy spouses to awake, till she will. (*Ye daughters of Jerusalem, I strongly*

*command you, that ye raise not up, nor awaken the dearworthy spouses, until she desireth it.)*

<sup>5</sup> Who is this spouses, that goeth up from desert, and floweth in delights, and resteth on her darling? I raised thee (*up*) under a pomegranate tree; there thy mother was corrupted, there thy mother was defouled. (*Who is this spouses, who cometh in from the desert, and who floweth in delights, and then resteth on her darling? I raised thee up under a pomegranate tree; there thy mother gave birth to thee, yea, there thy mother was in labour.*)

<sup>6</sup> Set thou me as a signet on thine heart, as a signet on thine arm; for love is strong as death, envy is hard as hell; the lamps thereof *be[the]* lamps of fire, and of flames. (*Put thou me like a seal, or a lock, upon thy heart, yea, like a seal, or a lock, upon thy arm; for love is as strong as death, and envy is as hard as the grave; its lamps be lamps of fire, and lamps of flames.*)

<sup>7</sup> Many waters be not able to quench charity, neither floods shall oppress it. Though a man give all the chattel of his house for love, he shall despise, or reckon it, as nought. (*A great many waters be not able to drown love, nor can the floods sweep it away. And even though a man might give all the possessions of his house for love, he shall reckon it as but nothing, or of no consequence.*)

<sup>8</sup> Our sister is little, and hath no teats; what shall we do to our sister, in the day when she shall be spoken to? (*Our sister is little, or young, and she hath no breasts; what shall we do for our sister, on the day when she shall be spoken for?*)

<sup>9</sup> If it is a wall, build we thereon silveren towers; if it is a door, join we together with boards of cedar. (*If she is a wall, then we shall build silver towers upon her; if she is a door; then we shall altogether enclose her with cedar boards.*)

<sup>10</sup> I am a wall, and my teats be as a tower; since I am made as finding peace before him. (*I am a wall, and my breasts be like towers; and so I am able to find peace with him or and so I am able to bring him peace.*)

<sup>11</sup> A vinery was to the peaceable; in that city, that hath peoples, he betook it to keepers; a man bringeth a thousand pieces of silver for the fruit thereof. (*Solomon had a vineyard in Baalhamon; he rented it out to guardians, or to farmers; and each of them bringeth a thousand pieces of silver to him as payment for its fruit.*)

<sup>12</sup> The vinery is before me; a thousand be of thee peaceable, and two hundred to them that keep the fruits thereof. (*My own vineyard is before me; so let the thousand pieces of silver be for thee, O Solomon, and two hundred more for those who guard thy fruits.*)

<sup>13</sup> Friends harken (*to*) thee, that dwellest in orchards; make thou me to hear thy voice. (*Friends listen to thee, thou who livest in the garden; let me also hear thy voice.*)

<sup>14</sup> My darling, fly thou; be thou made like a capret, and a calf of harts, on the hills of sweet smelling spices. (*My darling, fly thou; be thou made like a gazelle, or a hart calf, on the hills of sweet smelling spices.*)

## ISAIAH

<sup>1</sup> The vision, *either prophesy*, of Isaiah, the son of Amoz, which he saw on Judah and Jerusalem, in the days of Uzziah, of Jotham, of Ahaz, and of Hezekiah, kings of Judah. *(The vision, or the prophesy, of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.)*

<sup>2</sup> Ye heavens, hear, and thou earth, perceive with ears, for the Lord spake. I have nourished and I have enhanced sons; soothly they have despised me. *(Ye heavens, hear, and thou earth, listen, for the Lord spoke. I have nourished and I have raised up my children; but they have despised me.)*

<sup>3</sup> An ox knew his lord, and an ass knew the cratch of his lord; but Israel knew not me, and my people understood not. *(An ox knew its master, and a donkey knew its master's stall; but Israel knoweth not, and my people do not understand.)*

<sup>4</sup> Woe to the sinful folk, to the people heavy in wickedness, to the wayward seed, to the cursed sons; they have forsaken the Lord, they have blasphemed the Holy of Israel, they be aliened [away] backward. *(Woe to this sinful nation, to the people heavy in wickedness, to this depraved generation, to these cursed sons and daughters; they have deserted the Lord, they have blasphemed the Holy One of Israel, they have turned their backs on him.)*

<sup>5</sup> On what thing shall I smite you more, that increase trespassing? *(or Over what thing shall I strike you, ye who continue to trespass, or to sin?)* Each head is sick, and each heart is mourning.

<sup>6</sup> From the sole of the foot till to the noll, health is not therein; wound, and wanness, and beating swelling *(that)* is not bound about *(or and swelling from a beating that is not bound up)*, neither cured by medicine, neither nursed with oil.

<sup>7</sup> Your land is forsaken, your cities be burnt by fire; aliens devour your country before you, and it shall be desolate as in the destroying of enemies. *(Your land is deserted, your cities be burned down; foreigners devour your country before you, and it shall be made desolate in its destruction by your enemies.)*

<sup>8</sup> And the daughter of Zion, *that is, Jerusalem*, shall be forsaken as a shadowing place in a vineyard, and as an hulk in a place where gourds waxed, and as a city which is wasted. *(And the daughter of Zion, that is, Jerusalem, shall be deserted like a place of shadow in a vineyard, and like a hut in a place where cucumbers grew, and like a city that is destroyed.)*

<sup>9</sup> If the Lord of hosts had not left seed to us, we had been as Sodom, and we had been like as Gomorrah. *(If the Lord of hosts had not left some of us alive, then we would have been like Sodom and Gomorrah.)*

<sup>10</sup> Ye princes of men of Sodom, hear the word of the Lord; and ye people of Gomorrah, perceive with ears the law of your God. *(Ye leaders of the people of Sodom, listen to the word of the Lord; and ye people of Gomorrah, listen to the Law of your God.)*

<sup>11</sup> Whereto offer ye to me the multitude of your sacrifices? saith the Lord. I am full; I would not the burnt sacrifices of wethers *(or I do not desire the burnt sacrifices of rams)*, and the inner fatness of fat beasts, and the blood of calves, and of lambs, and of bucks of goats.

<sup>12</sup> When ye came before my sight, who asked of your hands these things, that ye should go in my foreyards? *(When ye came before me, who asked for any of these things from your hands, so that ye could walk in my courtyards?)*

<sup>13</sup> Offer ye no more sacrifice(s) in vain; incense is abomination to me; I shall not suffer new moon, and sabbath, and other feasts. For your companies be wicked; *(To offer your sacrifices any longer would be in vain, that is, empty and futile; your incense is an abomination to me; I will no longer abide new moon, or Sabbath, or other festivals. For your congregation is wicked.)*

<sup>14</sup> my soul hateth your calends and your solemnities; those be dis-easeful to me, I travailed *(with)* suffering. *(my soul hateth your calends and your feasts; they be distasteful to me, and I am tired of having to witness them.)*

<sup>15</sup> And when ye stretch forth your hands, I shall turn away mine eyes from you; and when ye multiply prayer, I shall not hear *(you)*; for why your hands be full of blood.

<sup>16</sup> Be ye washed, be ye clean; do ye away the evil of your thoughts from mine eyes; cease ye to do waywardly,

<sup>17</sup> learn ye to do well. Seek ye doom, help ye him that is oppressed, deem ye to the fatherless and motherless child, defend ye a widow. *(learn ye to do what is right. Seek*

*ye justice, help ye those who be oppressed, judge ye for the fatherless and the motherless child, defend ye a widow.)*

<sup>18</sup> And come ye, and prove ye me, saith the Lord. Though your sins be as blood-red, those shall be made white as snow; and though they be red as vermilion, they shall be white as wool. *(And come ye, and prove ye me out, saith the Lord. And though your sins be as red as blood, they shall be made as white as snow; and though they be as red as vermilion, they shall be made as white as wool.)*

<sup>19</sup> If ye will, and hear me, ye shall eat the goods of [the] earth. *(If ye be willing, and obey me, then ye shall eat the good things of the earth.)*

<sup>20</sup> That if ye do not, and ye stir me to wrathfulness, (the) sword shall devour you; for why the mouth of the Lord spake. *(But if ye do not, and ye stir me to anger, the sword shall devour you; for the Lord hath spoken.)*

<sup>21</sup> How is the faithful city full of doom made an whore? righteousness dwelled therein; but now men-quellers dwell therein. *(How the faithful city is made like a whore! Once it was full of justice, and righteousness lived there or and the righteous lived there; but now only murderers (live there)!*

<sup>22</sup> Thy silver is turned into dross, either filth; thy wine is meddled with water *(or thy wine is mixed with water).*

<sup>23</sup> Thy princes be unfaithful, the fellows of thieves; all love gifts, and follow yieldings, either meeds; they deem not to a fatherless child, and the cause of a widow entereth not to them. *(Thy leaders be unfaithful, the friends of thieves; all of them love gifts, and follow after bribes, or rewards; they do not judge favourably for a fatherless child, and a widow's case never even cometh before them.)*

<sup>24</sup> For this thing, saith the Lord God of hosts, the Strong of Israel, Alas! I shall be comforted on mine enemies, and I shall be avenged of mine enemies. *(For this thing, saith the Lord God of hosts, the Strong One of Israel, No more! Now I shall get satisfaction over my enemies, and I shall take vengeance upon my enemies or and I shall be avenged upon my enemies.)*

<sup>25</sup> And I shall turn mine hand to thee, and I shall seethe out thy filth to the clean, and I shall do away all thy tin. *(And I shall turn my hand to thee, and I shall boil out thy filth, until thou be cleansed, and I shall do away all of thine that be worthless.)*

<sup>26</sup> And I shall restore thy judges, as they were before, and thy counsellors, as in eld time. After these things thou shalt be called the city of the rightful, a faithful city, *(or And after these things thou shalt be called the city of the righteous, yea, a faithful city).*

<sup>27</sup> Zion shall be again-bought in doom, and they shall bring it again into righteousness; *(Zion shall be redeemed in justice, and they shall bring it back to righteousness;)*

<sup>28</sup> and God shall all-break [the] cursed men and [the] sinners together, and they that forsake the Lord, shall be wasted, *(or and they who desert the Lord, shall be destroyed).*

<sup>29</sup> For they shall be ashamed of [the] idols, to which they made sacrifice; and ye shall be ashamed on the orchards, which ye choosed, *(or and ye shall be ashamed of the gardens dedicated, or consecrated, to idols, which ye have planted).*

<sup>30</sup> When ye shall be as an oak, when the leaves fall down, and as an orchard without water. *(And ye shall be like an oak, when the leaves fall down, and like a garden without water.)*

<sup>31</sup> And your strength shall be as a dead spark of stubble, either of hards of flax, and your work shall be as a quick spark; and ever either shall be burnt together, and none shall be that shall quench. *(And your strength shall be like a dead spark of stubble, or of the husks of flax, and your work shall be like a living spark; and both shall be burned together, and no one shall be able to quench them.)*

## CHAPTER 2

<sup>1</sup> The word which Isaiah, the son of Amoz, saw on Judah and Jerusalem. *(The vision which Isaiah, the son of Amoz, saw concerning Judah and Jerusalem.)*

<sup>2</sup> And in the last days the hill of the house of the Lord shall be made ready in the top of [the] hills, and shall be raised above little hills. And all heathen men shall flow to him; *(And in the last days the mountain of the House, or the Temple, of the Lord shall be higher than the tops of all the hills, yea, it shall be raised up above all the hills. And all the heathen shall come to it;)*

<sup>3</sup> and many peoples shall go, and shall say, Come ye, ascend we to the hill of the Lord, and to the house of God of Jacob; and he shall teach us his ways, and we shall go in the paths of him. For why the law shall go out of Zion, and the word of the Lord from Jerusalem. *(and many peoples shall go, and shall say, Come ye, let us go up the mountain*

*of the Lord, to the House of the God of Jacob; and he shall teach us his ways, and we shall go on his paths. For the Law shall go out from Zion, yea, the word of the Lord from Jerusalem.)*

<sup>4</sup> And he shall deem heathen men, and he shall reprove many peoples; and they shall weld together their swords into shares\*, and their spears into sickles, *either scythes*; folk shall no more raise sword against folk,

and they shall no more be exercised, *either haunted*, to battle. *(And he shall judge the heathen, and he shall rebuke many peoples; and they shall weld together their swords into plowshares, and their spears into sickles, or into scythes; nation shall no more raise sword against nation, and they shall no more prepare for battle.)*

<sup>5</sup> Come ye, the house of Jacob, and go we in the light of the Lord.

<sup>6</sup> Forsooth thou hast cast away thy people, the house of Jacob, for they be filled as sometime before; and they had false diviners by the chattering of birds, as *(the) Philistines*, and they cleaved to alien children *(or and they married foreigners, or strangers)*.

<sup>7</sup> The land is filled with silver and gold, and none end is of the treasures thereof; and the land thereof is filled with horses, and the four-horsed carts thereof be unnumberable. *(The land is filled with silver and gold, and there is no end to its treasures; and the land is filled with horses, and its chariots be innumerable.)*

<sup>8</sup> And the land thereof is filled with idols, and they worship the work of their hands, which their fingers made;

<sup>9</sup> and a man bowed himself, and a man of full age was made low. Therefore forgive thou not to them. *(yea, people bowed before them, even mature people made themselves low. And so do not thou forgive them.)*

<sup>10</sup> Enter thou, *people of Judah*, into a stone, be thou hid in a ditch in *(the) earth*, from the face of the dread of the Lord, and from the glory of his majesty. *(Enter thou, people of Judah, into a cave, be thou hid in a ditch in the ground, from the fear of the Lord, and the glory of his majesty.)*

<sup>11</sup> The eyes of an high man *(shall)* be made low, and the highness of men shall be bowed down; forsooth the Lord alone shall be enhanced in that day *(or for only the Lord shall be exalted on that day)*.

<sup>12</sup> For the day of the Lord of hosts *shall be* on each proud man and high, and on each boaster, and he shall be made low; *(For the day of the Lord of hosts shall be on each proud person, who thinketh himself to be high, and on each boaster; and they shall be made low;)*

<sup>13</sup> and on all the cedars of the Lebanon high and raised *(up)*, and on all the oaks of Bashan,

<sup>14</sup> and on all high mountains, and on all little hills, *that be raised [up]*;

<sup>15</sup> and on each high tower, and on each strong wall;

<sup>16</sup> and on all ships of Tarshish, and on all thing which is fair in sight. *(and on all ships of Tarshish, and on everything which is beautiful to see.)*

<sup>17</sup> And all the highness of men shall be bowed down, and the highness of men shall be made low; and the Lord alone shall be raised *[up]* in that day *(or and the Lord alone shall be raised up on that day)*,

<sup>18</sup> and idols shall be broken together utterly. *(and the idols shall be altogether and utterly broken.)*

<sup>19</sup> And they shall enter into the dens of stones, and into the swallows of *[the] earth*, from the face of the inward dread of the Lord, and from the glory of his majesty, when he shall rise to smite the land. *(And they shall enter into caves of stone, and into hollows of the earth, from the fear of the Lord, and the glory of his majesty, when he shall rise to strike the land.)*

<sup>20</sup> In that day a man shall cast away the idols of his silver, and the simulacra of his gold, which he had made to himself, for to worship mouldwarps and bats. *(On that day a man shall throw away his idols of silver, and his idols of gold, which he had made for himself to worship, and he shall leave them for the moles and the bats.)*

<sup>21</sup> And he shall enter into *[the] chinks, either crazings*, of stones, and into the caves of hard rocks, from the face of the inward dread of the Lord, and from the glory of his majesty, when he shall rise to smite the land. *(And he shall enter into the crevices of stone, and into the caves of hard rock, from the fear of the Lord, and the glory of his majesty, when he shall rise to strike the land.)*

\* **CHAPTER 2:4** In other writings, John Wycliffe renders this word in this verse as 'plowghscharcs' ('ploughshares'/'plowshares').

<sup>22</sup> Therefore cease ye from a man, whose spirit is in his nostrils, for he is *(but)* reckoned *(as)* high. *(And so have ye no more to do with man, who is not worth anything more, than the breath from his own nostrils.)*

### CHAPTER 3

<sup>1</sup> For lo! the lordly governor, the Lord of hosts, shall take away from Jerusalem and from Judah, a mighty man, and strong, and all the strength of bread, and all the strength of water; *(For behold! the Lordly Governor; the Lord of hosts, shall take away from Jerusalem and from Judah, the mighty and the strong, and all the food and water;)*

<sup>2</sup> a strong man, and a man a warrior, and a doomsman, and a prophet, and a false diviner in altars, and an old man, *(yea, a strong man, and a warrior; a judge, and a prophet, a false diviner of altars, and an old man,)*

<sup>3</sup> a prince over fifty men, and a worshipful man in cheer, *(or a leader of fifty men, and an honourable man),* and a counsellor, and a wise man of principal craftsmen, and a prudent man of mystic, *either ghostly, speech.*

<sup>4</sup> And I shall give children to be the princes of them, and men of women's conditions shall be lords of them. *(And I shall make children to be their leaders, and young boys to be their lords and masters.)*

<sup>5</sup> And the people shall fall down, a man to a man, each man to his neighbour; a child shall make noise against an old man, and an un noble man against a noble man. *(And the people shall fall down, one by one, each by his neighbour; a child shall not respect an old man, and an ignoble man shall not respect a noble man.)*

<sup>6</sup> For a man shall take his brother, the menial of his father, and shall say, A cloth is to thee, be thou our prince; forsooth this falling be under thine hand. *(And a man shall take hold of his brother, in the house of his father, and shall say, Thou hath a cloak, so thou be our leader; and then this time of trouble shall be under thy hand.)*

<sup>7</sup> And he shall answer in that day, and say, I am no leech, and neither bread, neither cloth is in mine house; do not ye make me prince of the people. *(And he shall answer on that day, and say, I am no physician, and there is no bread, or cloak, in my house; do not ye make me to be the leader of the people.)*

<sup>8</sup> For why Jerusalem fell down, and Judah fell down *(al)together;* for the tongue of them, and the findings of them, *(or for their words, and their deeds),* were against the Lord, for to stir to wrath the eyes of his majesty.

<sup>9</sup> The knowing of their cheer shall answer to them *(or The look on their faces shall witness against them);* and they preached their sin, as Sodom *did,* and hid *(it)* not. Woe to the soul of them, for why evils be yielded to them.

<sup>10</sup> Say ye to the just man, that it shall be to him well; for he shall eat the fruit of his findings. *(Say ye to the righteous person, that it shall be well with him, for he shall eat the fruit of his deeds.)*

<sup>11</sup> Woe to the wicked man into evil; for why the yielding of his hands shall be made to him. *(Woe to the wicked person unto evil; for the reward of his hands, or the fruit of his labour; shall be given to him.)*

<sup>12</sup> The wrongful askers of my people robbed it, and women were lords thereof. My people, they that say thee blessed, deceive thee, and destroy the way of thy steps. *(The oppressors of my people rob them, and women be their lords. My people, those who say that thou art blessed, deceive thee, and destroy the way of thy steps.)*

<sup>13</sup> The Lord standeth for to deem, and he standeth for to deem *[the] peoples;* *(The Lord cometh forth to judge, yea, he cometh forth to judge the people;)*

<sup>14</sup> the Lord shall come to doom, with the elder men of his people, and with his princes; for ye have wasted my vineyard, and the raven of a poor man is in your house. *(the Lord shall come to judge the elders of his people, and their leaders; for ye have destroyed my vineyard, and the spoils of the poor be in your house.)*

<sup>15</sup> Why all-break ye my people, and grind together the faces of poor men? saith the Lord God of hosts. *(Why altogether break ye my people, and altogether grind down the poor? saith the Lord God of hosts.)*

<sup>16</sup> And the Lord God said, For that that the daughters of Zion were raised *(up),* and went with neck stretched forth, and went by signs of eyes, and clapped with hands, and went, and with their feet went in well-arrayed going, *(or and went with their feet in well-arrayed fashion, and with bangles on their ankles),*

<sup>17</sup> the Lord shall make bald the noll of the daughters of Zion, and the Lord shall make naked the hair of them. *(the Lord shall make the daughters of Zion bald, yea, the Lord shall shave off all their hair.)*

<sup>18</sup> In that day the Lord shall take away the ornament of shoes, and golden little bells like the moon, *(On that day the Lord shall take away all the ornaments for shoes, the little gold bells like the moon,)*

<sup>19</sup> and *(also the)* ribbons, and brooches, and *(the)* ornaments of arms nigh the shoulders,

<sup>20</sup> and mitres, *either chaplets,* and combs, and ornaments of arms nigh the hands, and *(the)* golden ornaments like lampreys, and little vessels of ointments, and earrings,

<sup>21</sup> and rings, and precious stones hanging in the forehead, *(and rings, and precious stones that hang upon the forehead,)*

<sup>22</sup> and changing clothes, and mantles, and sheets, *either smocks,* and needles *[or and pins], (and changes of clothing, and cloaks, and smocks, and pins and needles,)*

<sup>23</sup> and mirrors, and small linen clothes about the shoulders, and kerchiefs, and rochets. *(and mirrors, and capes, and handkerchiefs, and veils.)*

<sup>24</sup> And stink shall be for sweet odour, and a cord for the girdle; baldness *shall be* for the crisp hair, and an hair-shirt for a breast-girdle.

<sup>25</sup> Also thy fairest men shall fall by sword, and thy strong men *shall fall* in battle. *(And thy best shall fall by the sword, and thy strong shall fall in battle.)*

<sup>26</sup> And the gates thereof shall wail, and mourn; and it shall sit desolate in *[the]* earth. *(And her gates shall wail, and mourn; and she shall sit desolate upon the ground.)*

## CHAPTER 4

<sup>1</sup> And seven women shall catch one man in that day, and shall say, We shall eat our bread, and we shall be covered with our clothes; only thy name be called on us, do thou away our shame. *(And seven women shall catch one man on that day, and shall say, We shall eat our own bread, and we shall be covered with our own clothes; but let us be called by thy name, so as to do away our shame.)*

<sup>2</sup> In that day the burgeoning of the Lord shall be in great worship and glory; and the fruit of *[the]* earth *shall be* high, and full out joy to them that shall be saved of Israel. *(On that day the burgeoning of the Lord shall have great beauty and glory; and the fruit of the earth shall grow high, and be the full out joy of those of Israel who shall be saved, or who have survived.)*

<sup>3</sup> And it shall be, each that is left in Zion, and is residue in Jerusalem, shall be called holy; each that is written in life in Jerusalem; *(And it shall be, each who is left in Zion, and remaineth in Jerusalem, shall be called holy; each who is written among the living in Jerusalem;)*

<sup>4</sup> for the Lord washeth away the filths of the daughters of Zion, and washeth *(away)* the blood of Jerusalem from the midst thereof, in the spirit of doom, and in the spirit of heat, *(or by the spirit of judgement, and by the spirit of burning).*

<sup>5</sup> And the Lord made on each place of the hill of Zion, and where he was called to help, a cloud by day, and smoke, and brightness of fire flaming in the night; for why covering, *either defending,* *shall be* above all glory. *(And the Lord shall make on each place of Mount Zion, where he was called on for help, a cloud by day, and smoke, and the brightness of flaming fire in the night; for his glory shall be a covering, or a defence, for all.)*

<sup>6</sup> And a tabernacle shall be into a shadowing place of the day, from heat, and into secureness, and into hiding, from whirlwind and from rain. *(And like a tent, it shall be a place of shadow from the heat of the day, and a place of security, and of hiding, from the whirlwind and from the rain.)*

## CHAPTER 5

<sup>1</sup> I shall sing for my darling the song of mine uncle's son, of his vineyard. A vinery was made to my darling, in the horn, *that is, in an high place and excellent,* in the son of oil, *that is, in a place full of olives, of whose fruit is wrung out oil.* *(I shall sing for my darling the song of my darling's vineyard. A vineyard was made for my darling in the horn, (that is, in a high and an excellent place), in the son of oil, (that is, in a place full of olives, where oil is wrung out of the fruit).)*

<sup>2</sup> And he hedged it, and chose *(the)* stones thereof, and planted a chosen vinery; and he builded a tower in the midst thereof, and reared *(up)* a *(wine)press* therein; and he abode, that it should make grapes, and it made wild grapes, *(or and he waited, for it to yield sweet new grapes, but only sour wild grapes grew there).*

<sup>3</sup> Now therefore, ye dwellers of Jerusalem, and ye men of Judah, deem between me and my vinery. *(And so now, ye inhabitants of Jerusalem, and ye people of Judah, judge between me and my vineyard.)*

<sup>4</sup> What is it that I ought to do more to my vinery, and I did not to it? whether that I abode, that it should make grapes, and it made wild grapes? *(What more could I have done for my vineyard, that I did not do for it? but why, when I waited for it to yield sweet grapes, did it instead bring forth only sour wild grapes?)*

<sup>5</sup> And now I shall show to you, what I shall do to my vinery. I shall take away the hedge thereof, and it shall be into ravishing *(or and it shall be eaten up)*; I shall cast down the wall thereof, and it shall be into defouling;

<sup>6</sup> and I shall set it deserted, *either forsaken*. It shall not be cut, and it shall not be digged, and briars and thorns shall grow upon it; and I shall command to *[the]* clouds, that they rain not rain on it.

<sup>7</sup> Forsooth the vinery of the Lord of hosts is the house of Israel, and the men of Judah be the delightful burgeoning of him. I abode, that it shall make doom, and lo! wickedness; and *that it should do* rightfulness, and lo! cry. *(And the vineyard of the Lord of hosts is the house of Israel, and the people of Judah (be) his delightful burgeoning. I waited for them to yield justice, but behold! wickedness; and (that they should do) righteousness, (or do what is right), but behold! cries of distress or cries for justice.)*

<sup>8</sup> Woe to you that join house to house, and couple field to field, till to the end of *(the)* place. Whether ye alone shall dwell in the midst of the land? *(Woe to you who join house to house, and couple field to field, until the end of the place. Shall ye live alone in the midst of the land, with no room for anyone else?)*

<sup>9</sup> These things be in the ears of me, *(yea)*, the Lord of hosts *(hath said)*; If many houses be not forsaken, great and fair, without dweller, *(or If many houses be not abandoned, yea, large and beautiful, but with no inhabitants), believe ye not to me.*

<sup>10</sup> For why ten acres of vines shall make one pottle, and thirty bushels of seed shall make three bushels.

<sup>11</sup> Woe to you that rise altogether early to follow drunkenness, and to drink till to eventide, that ye burn with wine. *(Woe to you who rise up early to follow drunkenness, and drink until the evening, so that ye burn with wine.)*

<sup>12</sup> Harp, and gittern, and tympan, and pipe, and wine be in your feasts; and ye behold not the work of the Lord, neither ye behold the works of his hands. *(Harp, and lute, and drum, or tambourine, and pipe, and wine be at your feasts; but ye do not see the work of the Lord, nor do ye see the works of his hands.)*

<sup>13</sup> Therefore my people is led captive, *either prisoner*, for it had not knowing; and the noblemen thereof perished in hunger, and the multitude thereof was dry in thirst. *(And so my people be led away as prisoners, for they had no knowledge, or no understanding; and their noble people perished from hunger; and their multitude were dry with thirst.)*

<sup>14</sup> Therefore hell hath enlarged his soul, and opened his mouth without any end, *(or And so hell hath enlarged itself; and opened its mouth wide)*; and the strong men thereof, and the people thereof, and the high men *(thereof)*, and the glorious men thereof, shall go down *(in)to* it.

<sup>15</sup> And a man shall be bowed down, and a man of age shall be made low; and the eyes of high men shall be pressed down.

<sup>16</sup> And the Lord of hosts shall be enhanced in doom, and *[the]* holy God shall be hallowed in rightfulness. *(And the Lord of hosts shall be exalted in judgement, and the Holy God shall be consecrated in righteousness.)*

<sup>17</sup> And lambs shall be fed by their order, and comelings shall eat *(of the)* desert places turned into plenty.

<sup>18</sup> Woe to you that draw wickedness in the cords of vanity, and draw sin as the bond of a wain; *(Woe to you who draw along wickedness with the cords of emptiness and futility, and draw along sin as if it were the rope of a cart;)*

<sup>19</sup> and ye say, The work of him hasten, and come soon, that we see *(it)*; and the counsel of the Holy *(One)* of Israel *(draw)* nigh, and come, and we shall know it.

<sup>20</sup> Woe to you that say evil good, and good evil; and put darknesses light, and light darknesses; and put bitter thing into sweet, and sweet thing into bitter. *(Woe to you who say that evil is good, and that good is evil; and turn darkness into light, and light into darkness; and make a bitter thing sweet, and a sweet thing bitter.)*

<sup>21</sup> Woe to you that be wise men in your eyes, and be prudent before yourselves. *(Woe to you who be wise in your own eyes, and think yourselves to be prudent.)*

<sup>22</sup> Woe to you that be mighty to drink wine, and be strong to meddle drunkenness; (*Woe to you who be mighty to drink wine, and be strong to mix up drunkenness;*)

<sup>23</sup> and ye justify a wicked man for gifts, and ye take away the rightfulness of a just man from him. (*and ye acquit the wicked for gifts, or for bribes, and ye deny justice for the righteous.*)

<sup>24</sup> For this thing, as the tongue of fire devoureth stubble, and the heat of flame burneth, so the root of them shall be as a dead spark, and the seed of them shall ascend as dust; for they casted away the law of the Lord of hosts, and blasphemed the speech of the Holy of Israel, (*or for they threw away the Law of the Lord of hosts, and blasphemed the word of the Holy One of Israel.*)

<sup>25</sup> Therefore the strong vengeance of the Lord was wroth against his people, and he stretched forth his hand on it, and smote it, (*or and he stretched forth his hand against them, and struck them down*); and (*the*) hills were troubled, and the dead bodies of them were made as a turd in the midst of streets. In all these things the strong vengeance of him was not turned away, but yet his hand was stretched forth.

<sup>26</sup> And he shall raise [*up*] a sign among nations afar, and he shall hiss to him from the ends of [*the*] earth; and lo! he shall hasten, and shall come swiftly. (*And he shall raise up a sign among the nations far away, and he shall whistle for them to come from the ends of the earth; and behold! they shall make haste, and shall swiftly come.*)

<sup>27</sup> None is failing neither travailling in that host; he shall not nap, neither sleep, neither the girdle of his reins shall be undone, neither the lace of his shoe shall be broken. (*No one is failing, or stumbling, in that army; no one is napping, or sleeping, nor is the girdle of his loins undone, nor is his shoe lace broken.*)

<sup>28</sup> His arrows be sharp, and all his bows be bent; the hoofs of his horses be as flint, and his wheels be as the fierceness of tempest. (*Their arrows be sharp, and all their bows be bent; the hooves of their horses be like flint, and their wheels be like the fierceness of a tempest.*)

<sup>29</sup> His roaring shall be as of a lion; he shall roar as the whelps of lions; and he shall gnash, and shall hold prey, and shall embrace, and none shall be, that shall deliver. (*Their roaring is like that of a lion; yea, they shall roar like the whelps of lions; and they shall gnash, and shall take hold of their prey, and shall not let it go, and there shall be no one who can rescue, or who can take, it from them.*)

<sup>30</sup> And he shall sound on it in that day, as doeth the sound of the sea; we shall behold into the earth, and lo! darkneses of tribulation, and light is made dark in the darkness thereof. (*And they shall sound against it on that day, like the sound of the sea; and we shall behold the earth, and behold! the darkness of tribulation, yea, even the light is made dark in its darkness.*)

## CHAPTER 6

<sup>1</sup> In the year in which the king Uzziah was dead, I saw the Lord sitting on an high seat, and raised [*up*]; and the house (*of the Lord*) was full of his majesty, and those things that were under him filled the temple. (*In the year when King Uzziah died, I saw the Lord sitting on his throne, high and exalted; and the House of the Lord was full of his majesty, and his robe filled the Temple.*)

<sup>2</sup> Seraphim stood on it, six wings were to one, and six wings to the other; with two wings they covered the face of him, and with two wings they covered the feet of him, and with two wings they flew. (*Seraphim stood all around him, and each had six wings; with two wings they covered their face, and with two wings they covered their feet, and with two wings they flew.*)

<sup>3</sup> And they cried the one to the tother, and said, Holy, holy, holy is the Lord God of hosts; all [*the*] earth is full of his glory.

<sup>4</sup> And the lintels above of the hinges were moved together of the voice of the crier, and the house (*of the Lord*) was filled with smoke. (*And the lintels above the hinges were shaken by the voices of the criers, and the Temple was filled with smoke.*)

<sup>5</sup> And I said, Woe to me, for I was still; for I am a man defouled in lips, and I dwell in the midst of the people having defouled lips, and I saw with mine eyes the King, (*the*) Lord of hosts. (*And I said, Woe to me, for I am lost; for I am a man who hath defiled lips, and I live in the midst of a people who have defiled lips, and yet I saw with my own eyes the King, the Lord of hosts.*)

<sup>6</sup> And one of [*the*] seraphim flew to me, and a burning coal was in his hand, which coal he had taken with a (*pair of*) tong(s) from the altar.

<sup>7</sup> And he touched my mouth, and said, Lo! I have touched thy lips with this *coal*, and thy wickedness shall be done away, and thy sin shall be cleansed.

<sup>8</sup> And I heard the voice of the Lord, saying, Whom shall I send, and who shall go to you? And I said, Lo! I; send thou me.

<sup>9</sup> And he said, Go thou, and thou shalt say to this people, Ye hearing hear, and ye do not understand; and see ye the prophesy, and do not ye know. (*And he said, Go thou, and thou shalt say to this people, Hearing ye may hear; but ye shall not understand; and ye may see the prophesy, but ye shall not know, or not understand, its meaning.*)

<sup>10</sup> Make thou blind the heart of this people, and aggrieve thou the ears thereof, and close thou the eyes thereof; lest peradventure it see with his eyes, and hear with his ears, and understand with his heart, and it be converted, and I make it whole. (*Make thou blind the hearts of these people, and make thou deaf their ears, and close thou their eyes; lest peradventure they see with their eyes, and hear with their ears, and understand with their hearts, and they turn, or be converted, and I make them whole or and they be healed.*)

<sup>11</sup> And I said, Lord, how long? And he said, Till [*the*] cities be made desolate, without dweller, and houses without man. And the land shall be left desert, (*And I said, Lord, how long? And he said, Until the cities be made desolate, yea, without any inhabitants, and the houses be left empty, yea, without anyone. And the land shall be left deserted.*)

<sup>12</sup> and the Lord shall make men afar (*or and the Lord shall send the people far away*). And that that was forsaken in the middle of [*the*] earth, shall be multiplied,

<sup>13</sup> and yet the tithing, *either tenth part, shall be therein*; and it shall be converted, and it shall be into showing, as a terebinth *is*, and as an oak, that spreadeth abroad his boughs; that shall be holy seed, that shall stand therein. (*and even if but a tenth part of these people shall remain there, they shall all be destroyed, like a terebinth, or like an oak, that spreadeth abroad its boughs, and then is cut down; such shall be the fate of the holy generation, who shall be there.*)

## CHAPTER 7

<sup>1</sup> And it was done in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, (*that*) Rezin, the king of Syria, and Pekah, the son of Remaliah, the king of Israel, ascended to Jerusalem, for to fight against it; and they might not overcome it. (*And it was done in the days of Ahaz, the son of Jotham, the son of Uzziah, the king of Judah, that Rezin, the king of Syria, and Pekah, the son of Remaliah, the king of Israel, came to Jerusalem, to fight against it; but they could not overcome it.*)

<sup>2</sup> And they told to the house of David, and said, Syria hath rested on Ephraim, *that is, the king of Syria and the king of Israel be confederated, to come together against the realm of Judah*, and the heart of him and of his people was moved together, as the trees of woods be moved of the face of the wind, (*or and his heart and those of his people were altogether moved, or shaken, like the trees in the woods by the wind.*)

<sup>3</sup> And the Lord said to Isaiah, Go thou out, and Jashub, thy son, which is left, into the meeting of Ahaz, at the last end of the water conduit of the higher cistern, in the way of the field of the fuller. (*And the Lord said to Isaiah, Thou, and thy son Shearjashub, go out to meet with Ahaz, at the far end of the water conduit of the Upper Pool, on the way to the Fuller's Field.*)

<sup>4</sup> And thou shalt say to him, See thou, that thou be still; do not thou dread, and thine heart be not afeared of the two tails of these brands smoking, in the wrath of the strong vengeance of Rezin, king of Syria, and of the son of Remaliah. (*And thou shalt say to him, See thou, that thou stay calm; do not thou fear; and do not let thy heart be afraid of the two tails of these smoking firebrands, that is, of the anger of the strong vengeance of Rezin, the king of Syria, and that of the son of Remaliah.*)

<sup>5</sup> For Syria, and Ephraim, and the son of Remaliah, have begun evil counsel against thee, and say,

<sup>6</sup> Go we up to Judah, and raise we him, and draw we him out to us; and set we a king in the midst thereof, the son of Tabeal.

<sup>7</sup> The Lord God saith these things, This shall not be, and it shall not stand;

<sup>8</sup> but Damascus *shall be* the head of Syria, and Rezin *shall be* the head of Damascus; and yet sixty years and five, and Ephraim shall fail to be a people, (*or and yet within sixty-five years, Ephraim shall cease to be a nation*);

<sup>9</sup> and Samaria *shall fail* to be the head of Ephraim, and the son of Remaliah *to be* [*the*] head of Samaria. Forsooth if ye shall not believe, ye shall not (*still*) dwell, (*or But if ye do not believe this, ye shall not endure.*)

<sup>10</sup> And the Lord added to speak to Ahaz, and said,

<sup>11</sup> Ask thou to thee a sign of thy Lord God, into the depth of hell, either into *[the]* height above. *(Ask thou for a sign from the Lord thy God for thee, yea, from the depths of hell or from the lowest part of Sheol, or from the heights above.)*

<sup>12</sup> And Ahaz said, I shall not ask, and I shall not tempt the Lord.

<sup>13</sup> And *Isaiah* said, Therefore the house of David, hear ye; whether it is *(too)* little to you to be dis-easeful to men, for ye be dis-easeful also to my God? *(And Isaiah said, And so, hear ye, the house of David; is it not enough for you to make men weary? must ye also make my God weary as well?)*

<sup>14</sup> For this thing the Lord himself shall give a sign to you. Lo! a virgin shall conceive, and shall bear a son; and his name shall be called Immanuel. *[For that he the Lord shall give to you a token. Behold! a maid(en) shall conceive, and bare a son; and thou shalt call his name Immanuel.]*

<sup>15</sup> He shall eat butter and honey, that he know how to reprove evil, and choose good. *(He shall eat butter and honey, and he shall know how to rebuke, or to reject, evil, and to choose good.)*

<sup>16</sup> For why before the child know how to reprove evil, and choose good, the land, which thou loathest, shall be forsaken of the face of their two kings. *(And before that the child know how to rebuke, or to reject, evil, and to choose good, the lands of these two kings, whom thou fearest, shall be deserted.)*

<sup>17</sup> The Lord shall bring on thee, and on thy people, and on the house of thy father, days that came not from the days of *[the]* departing of Ephraim from Judah, with the king of Assyrians. *(The Lord shall bring upon thee, and upon thy people, and upon the house of thy father, such days that came not since the days of the separating of Ephraim from Judah, yea, by the hand, or by the power, of the king of Assyria.)*

<sup>18</sup> And it shall be, in that day the Lord shall hiss to a fly, which is in the last part of the floods of Egypt; and to a bee, which is in the land of Assur; *(And it shall be, on that day the Lord shall whistle for the fly, which is at the ends of the rivers of Egypt; and for the bee, which is in the land of Assyria;)*

<sup>19</sup> and all those shall come, and shall rest in the strands of valleys, and in the caves of stones, and in all *[the]* places of bushes, and in all holes. *(and they all shall come, and shall rest by the streams in the valleys, and in the caves of stone, and in all the places of bushes, and in all the holes.)*

<sup>20</sup> And in that day the Lord shall shave with a sharp razor in these men, that be beyond the flood, of the king of Assyrians, the head, and the hairs of the feet, and all the beard. *(And on that day the Lord shall shave with a sharp razor the hair on the heads, and on the feet, and all the beards, of your young men, by the hand, or by the power, of the king of Assyria, who is beyond the river.)*

<sup>21</sup> And it shall be, in that day, *(or And it shall be, on that day)*, a man shall nourish a cow of oxes, and two sheep,

<sup>22</sup> and for the plenty of milk he shall eat butter; for why each man that shall be left in the midst of the land, shall eat butter and honey.

<sup>23</sup> And it shall be, in that day each place where a thousand vineries shall be worth a thousand pieces of silver, and shall be into thorns and briars, *(And it shall be, on that day each place where there were a thousand vines worth a thousand pieces of silver; shall be given over to thorns and briars,)*

<sup>24</sup> *(and)men* shall enter thither with bows and arrows; for why briars and thorns shall be in all the land.

<sup>25</sup> And all hills that shall be purged with a briar hook, the dread of thorns and of briars shall not come thither; and it shall be into pasture of oxen, and into the treading of sheep. *(And on all the hills that were once planted, now for fear of thorns and briars, no one shall go there; and they shall only be used for the pasture of oxen, and for the treading of sheep.)*

## CHAPTER 8

<sup>1</sup> And the Lord said to me, Take to thee a great book, and write therein with the pointel of man, Swiftly draw thou away spoils, take thou prey soon. *(And the Lord said to me, Take thee a large book, and write in it with a common stylus, (or with a man's pen), Mahershalahashbaz, (that is, Quick spoils, fast plunder).)*

<sup>2</sup> And I gave to me faithful witnesses, Uriah, the priest, and Zechariah, the son of Jeberechiah. *(And I got Uriah, the priest, and Zechariah, the son of Jeberechiah, to be faithful witnesses for me.)*

<sup>3</sup> And I nighed to the prophetess; and she conceived, and childed a son. And the Lord said to me, Call thou his name, Haste thou to draw away spoils, haste thou for to take prey. *(And I came unto the prophetess; and she conceived, and gave birth to a son. And the Lord said to me, Call thou his name, Mahershalalhashbaz.)*

<sup>4</sup> For why before that the child know how to call his father and his mother; the strength of Damascus shall be done away, and the spoils of Samaria, before the king of Assyrians. *(And before that the child shall know how to call his father and his mother; the wealth of Damascus, and the spoils of Samaria, shall be carried off by the king of Assyria.)*

<sup>5</sup> And the Lord added to speak yet to me, and he said,

<sup>6</sup> For that thing that this people hath cast away the waters of Shiloah, that go with silence *(or that flow silently)*, and hath taken more *[to]* Rezin, and the son of Remaliah,

<sup>7</sup> for this thing lo! the Lord shall bring *[up]* on them the strong and many waters of the flood, the king of Assyrians, and all his glory, *(or the king of Assyria, and all his glory)*; and he shall ascend on all the streams thereof, and he shall *(over)flow* on all the rivers thereof.

<sup>8</sup> And he shall go flowing by Judah, and he shall pass till to the neck, and shall come; and the spreading forth of his wings shall be, and shall fill the breadth of thy land, thou Immanuel. *(And he shall come, and he shall flow through Judah, and he shall rise up unto their necks; and the spreading forth of his wings shall fill the breadth of thy land, O Immanuel.)*

<sup>9</sup> Peoples, be ye gathered together, and be ye overcome; and all lands afar, hear ye. Be ye comforted, and be ye overcome; gird ye you, and be ye overcome; *(Ye peoples, be ye gathered together; and then be ye overcome; and all the lands afar off, hear ye. Be ye strengthened, and then be ye overcome; gird ye yourselves, and then be ye overcome.)*

<sup>10</sup> Take ye counsel, and it shall be destroyed; speak ye a word, and it shall not be done, for God is with us. *(make ye plans, but they shall be destroyed; speak ye a word, but it shall not be done, for God is with us.)*

<sup>11</sup> For why the Lord saith these things to me, as he taught me in a strong hand, that I should not go into the way of this people, and said, *(For the Lord saith these things to me, as he taught me with a strong hand, that I should not go in the way of this people, and said.)*

<sup>12</sup> Say ye not, *It is swearing together*; for why all things which this people speaketh is swearing together; and dread ye not the fearedfulness thereof, neither be ye afeared, *(or and dread ye not, nor be ye afraid, of what they fear.)*

<sup>13</sup> Hallow ye the Lord himself of hosts *(or Hallow ye the Lord of hosts himself)*; and he shall be your inward dread, and he shall be your fearedfulness, and *(then)* he shall be to you into hallowing.

<sup>14</sup> Forsooth he shall be into a stone of hurting, and into a stone of stumbling, to *[the]* twain houses of Israel; into a snare, and into falling, to them that dwell in Jerusalem. *(And he shall be a stone of hurting, and a stone of stumbling, to the two houses of Israel; yea, a snare, and a cause of falling, to those who live in Jerusalem.)*

<sup>15</sup> And full many of them shall stumble, and shall fall, and they shall be all-broken, and they shall be bound, and shall be taken.

<sup>16</sup> Bind thou *(up)[the]* witnessing, mark thou the law in my disciples. *(Secure thou the message, or the testimony, yea, mark thou the Law among my disciples.)*

<sup>17</sup> I shall abide the Lord, that hath hid his face from the house of Jacob, and I shall abide him. *(I shall wait for the Lord, who hath hid his face from the house of Jacob, yea, I shall wait for him.)*

<sup>18</sup> Lo! I and my children, which the Lord gave to me into a sign, and great wonder to Israel, of the Lord of hosts that dwelleth in the hill of Zion. *(Behold! I, and my children, whom the Lord gave to me to be signs, and great wonders, in Israel, sent by the Lord of hosts who dwelleth on Mount Zion.)*

<sup>19</sup> And when they say to you, Ask ye of conjurers, and of false diviners, that gnash in their enchantings, whether the people shall not ask of their God *(for)* a revelation, for quick men and *[the]* dead? *(And when they say to you, Ask ye of conjurers, and of false diviners, who gnash in their enchantings, Shall not the people ask their gods for a revelation, yea, a word from the dead for the living?)*

<sup>20</sup> *It is to go to the law more rather*, and to the witnessing, that if they say not after this word, morrowtide light shall not be to them. *(Say thou, It is better to go to the Law, and to the testimony, and if they say not after this word, then the light is not in them.)*

<sup>21</sup> And it shall pass by that, and it shall fall down, and it shall hunger. And when it shall hunger, it shall be wroth, and shall curse his king and his God, and it shall behold

upward. *(But they shall pass by that, and they shall fall down, and they shall have hunger. And when they shall have hunger, they shall be angry, and they shall curse their king and their God, and then they shall look upward, but for nought.)*

<sup>22</sup> And it shall look to the earth, and lo! tribulation, and darknesses, and unbinding, either discomfort, and anguish, and mist (all) pursuing (it); and it shall not be able to flee away from his anguish. *(And they shall look about the earth, and behold! tribulation, and darkness, and unbinding, (or discomfort), and anguish, and mist, all pursuing them; and they shall not be able to flee away from all their anguish.)*

## CHAPTER 9

<sup>1</sup> In the first time, the land of Zebulun and the land of Naphtali was alighted, either released; and at the last, the way of the sea beyond Jordan, of Galilee of heathen men, was made heavy. *(At first, the lands of Zebulun and of Naphtali were dealt with lightly; but later, the way to the sea from the Jordan River, yea, of Galilee of the heathen, was dealt with heavily.)*

<sup>2</sup> The people that went in darknesses saw a great light; when men dwelled in the country of [the] shadow of death, light rose up to them. *(The people who went in darkness saw a great light; where people lived in the country of the shadow of death, the light rose upon them.)*

<sup>3</sup> Thou multipliedest folk, thou magnifiedest not gladness, *(or Thou hast multiplied the nation, thou hast increased their happiness);* they shall be glad before thee, as they that be glad in harvest, *(and)* as overcomers make full out joy, when they have taken a prey, when they part the spoils.

<sup>4</sup> For thou hast overcome the yoke of his burden, and the rod of his shoulder, and the sceptre of his wrongful asker, as in the day of Midian.

<sup>5</sup> For why all violent raven *(gotten)* with noise, and a cloth meddled with blood, shall be cloak burning, and the meat of fire. *(For all the violent raven taken in tumult, and a cloak mixed, or covered, with blood, shall be into burning, and food for the fire.)*

<sup>6</sup> Forsooth a little child is born to us, and a son is given to us, and princehood is made on his shoulder, *(or But a little child is born to us, and a son is given to us, and princehood is placed upon his shoulders);* and his name shall be called Wonderful, A counsellor, God, Strong, Father of the world to coming, A prince of peace. *[A little child forsooth is born to us, and a son is given to us, and made is princehood upon his shoulder; and his name shall be called Marvellous, Counsellor, God, Strong, Father of the world to come, Prince of peace.]*

<sup>7</sup> His empire shall be multiplied, and none end shall be of his peace; he shall sit on the seat of David, and on the realm of him, that he confirm it, and make (it) strong in doom and rightfulness, from henceforth and till into without end. The fervent love of the Lord of hosts shall make this *(happen)*. *(His empire shall be multiplied, and there shall be no end to his peace; he shall sit upon the throne of David, and upon his kingdom, so that he can establish it, and make it strong in justice, or in judgement, and righteousness, from henceforth until forever. The fervent love of the Lord of hosts shall make this happen.)*

<sup>8</sup> The Lord sent a word into Jacob, and it fell in Israel. *(The Lord sent a word against Jacob, and it fell upon Israel.)*

<sup>9</sup> And all the people of Ephraim shall know, and they that dwell in Samaria *(or and they who live in Samaria)*, saying in the pride and greatness of heart,

<sup>10</sup> Tilestones fell down *(or The bricks fell down)*, but we shall build with square stones; they have cut down *(the)* sycamores, but we shall *(ex)change (them for)* cedars.

<sup>11</sup> And the Lord shall raise *(up)* the enemies of Rezin on him, and he shall turn the enemies of him into noise; *(And the Lord shall raise up Rezin's enemies against him, and his enemies shall attack him;)*

<sup>12</sup> God shall make Syria to come from the east, and *(the)* Philistines from the west; and with all the mouth they shall devour Israel. In all these things the strong vengeance of the Lord is not turned away, but yet his hand is stretched forth;

<sup>13</sup> and the people is not turned again to the Lord smiting it, and they sought not the Lord of hosts. *(and still the people did not turn again to the Lord, or and still the people did not return to the Lord, who struck them, yea, they did not seek out the Lord of hosts.)*

<sup>14</sup> And the Lord shall lose from Israel the head and the tail, [the] crooking and [the] beshrewing, either *(the)* refraining, in one day. *(And the Lord shall destroy in Israel the head and the tail, yea, the crooked and the depraved, all in one day.)*

<sup>15</sup> An old man and honourable, he is the head; and a prophet teaching leasing, he is the tail. *(An old and honourable man, he is the head; and a prophet teaching lies, he is the tail.)*

<sup>16</sup> And they that bless his people, shall be deceivers, and they that be blessed, shall be cast down. *(And they who bless his people, shall be deceivers, and they who be blessed, shall be cast down.)*

<sup>17</sup> For this thing the Lord shall not be glad on the young men thereof, and he shall not have mercy on the fatherless children and widows thereof; for each man is an hypocrite and wayward, and each mouth spake folly. In all these things the strong vengeance of him is not turned away, but yet his hand is stretched forth; and the people is not turned again to the Lord smiting it *(or and still the people did not turn again to the Lord, or and still the people did not return to the Lord, who struck them).*

<sup>18</sup> For why wickedness is kindled as fire; it shall devour the briars and thorns, and it shall be kindled in the thickness of the forest, and it shall be wrapped *(al)together* in the pride of smoke. *(For wickedness is kindled like a fire; it shall devour the briars and thorns, and it shall be kindled in the thickness of the forest, and it shall be wrapped up in a pall, or in a column, of smoke.)*

<sup>19</sup> In the wrath of the Lord of hosts the land shall be troubled, and the people shall be as the meat of fire *(or and the people shall become food for the fire)*; a man shall not spare his brother.

<sup>20</sup> And he shall bow to the right half, and he shall hunger, and he shall eat at the left half, and he shall not be *[ful]* filled; each man shall devour the flesh of his arm. *(And one person shall turn to the right, and he shall still have hunger, and another shall eat on the left, and he shall not be fulfilled; and everyone shall devour the flesh of their own children.)*

<sup>21</sup> Manasseh shall devour Ephraim, and Ephraim shall devour Manasseh, and they together against Judah. In all these things the strong vengeance of him is not turned away, but yet his hand is stretched forth.

## CHAPTER 10

<sup>1</sup> Woe to *them* that make wicked laws, and they writing have written unrightfulness, *(Woe to them who make wicked laws, and they writing have written injustice,)*

<sup>2</sup> for to oppress poor men in doom, and to do violence to the cause of meek men of my people; that widows shall be the prey of them, and that they should ravish fatherless children. *(and so they oppress the poor in judgement, and do violence to the cause of the humble among my people; and widows shall become their prey, and they shall rob fatherless children.)*

<sup>3</sup> What shall ye do in the day of visitation, and of wretchedness coming from *[a]* far? To whose help shall ye flee? and where shall ye leave your glory,

<sup>4</sup> that ye be not bowed down under bond, and fall not down with slain men? *(or so that ye be not bowed down in slavery, and fall not down with the slain?)* On all these things his strong vengeance is not turned away, but yet his hand is stretched forth.

<sup>5</sup> Woe to Assur, he is the rod and staff of my strong vengeance; mine indignation is in the hand of them. *(Woe to the Assyrian, he is the rod and the staff of my strong vengeance; yea, my anger is in his hands.)*

<sup>6</sup> I shall send him to a false folk, and I shall command to him against the people of my strong vengeance; that he take away the spoils, and part prey, and that he set that *people* into defouling, as the fen of streets. *(I shall send him to a godless nation, and I shall command to him against the people for whom I have strong vengeance; yea, that he bring down that people into defiling, to be like the dirt, or the mire, in the streets.)*

<sup>7</sup> Forsooth he shall not deem so, and his heart shall not guess so, but his heart shall be for to all-break, and to the slaying of many folks. *(But he shall not stop there, and his heart shall not be content with only them, but his heart, or his plans, shall be to altogether break, and to kill, many nations.)*

<sup>8</sup> For he shall say, Whether my princes be not kings *(al)together*? *(For he shall say, Shall not all my princes, or all my leaders, be kings?)*

<sup>9</sup> Whether not as Carchemish, so Calno; and as Arpad, so Hamath? whether not as Damascus, so Samaria?

<sup>10</sup> As mine hand found the realms of idol(s), so and the simulacra of them of Jerusalem and of Samaria. *(As my hands found the kingdoms that be full of idols, so now also the idols of those who be in Jerusalem and Samaria.)*

<sup>11</sup> Whether not as I did to Samaria, and to the idols thereof, so I shall do to Jerusalem, and to the simulacra thereof? *(Whether not as I did to Samaria, and to their idols, so now I shall also do to Jerusalem, and their idols?)*

<sup>12</sup> And it shall be, when the Lord hath [ful] filled all his works in the hill of Zion and in Jerusalem, I shall visit on the fruit of the great doing heart of the king of Assur, and on the glory of the highness of his eyes. *(And it shall be, when the Lord hath fulfilled all his works on Mount Zion and in Jerusalem, I shall punish the king of Assyria for the fruit of the great doing of his heart, and for the glory of the highness of his eyes.)*

<sup>13</sup> For he said, I have done in the strength of mine hand, and I have understood in my wisdom; and I have taken away the ends of [the] peoples, and I have robbed the princes of them, and I as a mighty man have drawn down them that sat on high. *(For he said, I have done by the strength of my own hand, and I have understood by my own wisdom; and I have done away the borders of the nations, and I have robbed their leaders, and I, a mighty man, have drawn down those who sat on high.)*

<sup>14</sup> And mine hand found the strength of peoples as a nest, and as eggs be gathered together that be forsaken, so I gathered together all [the] earth; and none there was that moved a feather, and opened the mouth, and grutched. *(And my hand found the wealth of the peoples like a nest, and like eggs that be abandoned be gathered together; so I gathered together all the lands; and there was no one who moved a feather, or opened his mouth, or grumbled.)*

<sup>15</sup> Whether an ax shall have glory against him that cutteth with it? either a saw shall be enhanced against him of whom it is drawn? as if a rod is raised against him that raiseth it, and a staff is enhanced, which soothly is a tree. *(Shall an ax have more glory than him who cutteth with it? or shall a saw be exalted, or be lifted up, over him by whom it is drawn? like if a rod is raised up against him who raiseth it up, or a staff is exalted, which truly is just a piece of wood.)*

<sup>16</sup> For this thing the lordly governor, Lord of hosts, shall send thinness into the fat men of him; and his glory kindled under shall burn as the burning of fire. *(For this thing the Lordly Governor, the Lord of hosts, shall send thinness into his fat people; and under his strength he shall kindle a burning like the burning of a fire.)*

<sup>17</sup> And the light of Israel shall be in fire, and the Holy of it in flame; and the thorn of him and briar shall be kindled and devoured in one day. *(And the light of Israel shall be a fire, and its Holy One shall be a flame; and his thorns and briars shall be kindled and devoured in one day.)*

<sup>18</sup> And the glory of his forest, and of his Carmel, shall be wasted, from the soul unto [the] flesh; and he shall be fleeing away for dread. *(And the glory of his forest, and of his plentiful land, shall be destroyed, from the soul unto the flesh; and he shall flee away out of fear.)*

<sup>19</sup> And the remnants of the tree(s) of his forest shall be numbered for (such) fewness, and a child shall write them *(or so that even a child could count them).*

<sup>20</sup> And it shall be in that day, the remnant of Israel, and they that fled of the house of Jacob, shall not add for to trust on him that smiteth them; but it shall trust on the holy Lord of Israel, in truth. *(And it shall be on that day, that the remnant of Israel, yea, they of the house of Jacob who fled, shall no longer trust him who striketh them; but they shall truly trust the Holy Lord of Israel.)*

<sup>21</sup> The remnants, I say, the remnants of Jacob, shall be converted to the strong Lord. *(The remnants, I say, the remnants of Jacob, shall turn again to the strong Lord or shall return to the strong Lord.)*

<sup>22</sup> For why, Israel, if thy people is as the gravel of the sea, the remnants shall be turned (again) thereof; an ending made short shall make rightfulness to be plenteous. *(Because, O Israel, though thy people be as innumerable as the sand of the sea, only a remnant shall turn again to him or shall return to him; and so a shortened ending shall make justice to be plentiful.)*

<sup>23</sup> For why the Lord God of hosts shall make an ending and abridging, in the midst of all earth. *(For the Lord God of hosts shall make an ending and a shortening, that is, destruction, over all the earth.)*

<sup>24</sup> For this thing the Lord God of hosts saith these things, My people, the dweller of Zion, do not thou dread of Assur; for he shall smite thee in a rod, and he shall raise [up] his staff on thee in the way of Egypt. *(For this reason the Lord God of hosts saith these things, My people, the inhabitants of Zion, do not thou fear the Assyrians, though they shall strike thee with their rod, and they shall raise up their staff against thee, like the Egyptians did.)*

<sup>25</sup> For why yet a little, and a little, and mine indignation and my strong vengeance shall be ended on the great trespass of them.

<sup>26</sup> And the Lord of hosts shall raise *[up]* a scourge on him by the vengeance of Midian in the stone of Oreb, and *by* his rod on the sea; and he shall raise *(up)* that *rod* in the way of Egypt. *(And the Lord of hosts shall raise up a scourge upon them like his vengeance upon Midian at the stone of Oreb, and his rod shall be upon the River, like he raised up that rod against Egypt.)*

<sup>27</sup> And it shall be in that day, his burden shall be taken away from thy shoulder, and his yoke from thy neck; and the yoke shall wax *[all]* rotten from the face of oil. *(And it shall be on that day, his burden shall be taken away from thy shoulder, and his yoke from thy neck; and the yoke shall be destroyed because of the anointing.)*

<sup>28</sup> He shall come into Aiath, he shall pass into Migron, at Michmash he shall betake his vessels to *(safe)* keeping.

<sup>29</sup> They passed swiftly, Geba is our seat, Ramah was astonished *(or Ramah was astonished)*, Gibeah of Saul *(hath)* fled.

<sup>30</sup> Thou daughter of Gallim, wail with thy voice; thou Laish, perceive *(it)*, thou poor Anathoth.

<sup>31</sup> Madmenah passed; the dwellers of Gebim *fled*; be ye comforted. *(The people of Madmenah flew; the inhabitants of Gebim fled away; be ye strong.)*

<sup>32</sup> Yet it is *(the)* day, that men stand in Nob; he shall drive his hand on the hill of the daughter of Zion, on the little hill of Jerusalem. *(Yet this is the day, when people shall stand in Nob; and he shall drive his hand against the hill of the daughter of Zion, the hill of Jerusalem.)*

<sup>33</sup> Lo! the Lordly Governor, the Lord of hosts, shall break a pottle in dread *(or shall break the boughs of the trees with frightful lightning)*, and high men of stature shall be cut down. And proud men shall be made low,

<sup>34</sup> and the thick things of the forest shall be destroyed by iron; and the Lebanon with *(its)* high things shall fall down.

## CHAPTER 11

<sup>1</sup> And a rod shall go out of the root of Jesse, and a flower shall ascend *(out)* of the root of it.

<sup>2</sup> And the Spirit of the Lord shall rest on him, the spirit of wisdom and of understanding, the spirit of counsel and of strength, the spirit of knowing and of piety;

<sup>3</sup> and the spirit of the dread of the Lord shall fill him. He shall deem not by the sight of eyes, neither he shall reprove, *either convict*, by the hearing of ears; *(and the spirit of the fear of the Lord shall fill him or and the spirit of reverence for the Lord shall fill him. He shall not judge by the sight of his eyes, nor shall he rebuke, or convict, by the hearing of his ears;)*

<sup>4</sup> but he shall deem in rightfulness poor men, and he shall reprove in equity, for the mild men of *[the]* earth. And he shall smite the land with the rod of his mouth, and with the spirit of his lips he shall slay the wicked man. *(but he shall judge the poor with justice, and he shall rebuke the meek, or the humble, of the earth with equity, or with fairness. And he shall strike the land with the rod of his mouth, and he shall kill the wicked with the spirit of his lips.)*

<sup>5</sup> And rightfulness shall be the girdle of his loins, and faith *shall be* the girding of his reins. *(And justice shall be the belt about his loins, and faith shall be his girdle.)*

<sup>6</sup> A wolf shall dwell with a lamb, and a leopard shall rest with a kid; a calf, and a lion, and a sheep shall dwell together; and a little child shall drive them. *(A wolf shall live with a lamb, and a leopard shall rest with a goat kid; a calf, and a lion, and a sheep shall all live together; and a little child shall drive, or shall direct, them.)*

<sup>7</sup> A calf and a bear shall be pastured together; the whelps of them shall rest *(together)*, and a lion as an ox shall eat straw *(or and a lion shall eat straw like an ox)*.

<sup>8</sup> And a young sucking child from the teat shall delight on the hole of a snake, and he that is weaned shall put his hand in the cave of the cockatrice.

<sup>9</sup> They shall not annoy, and shall not slay, in all mine holy hill; for why the earth is filled with the knowing of the Lord, as *[the]* waters of the sea covering. *(They shall not harm, and shall not kill, on all my holy hill; for the land shall be filled with the knowledge of the Lord, like the waters fill the sea.)*

<sup>10</sup> In that day the root of Jesse, that standeth into the sign of peoples; heathen men shall beseech him, and his sepulchre shall be glorious. *(On that day there shall be a root*

of Jesse, that shall stand for a sign to the peoples; the heathen shall beseech him, and his tomb shall be glorious or and his resting place shall be glorious.)

<sup>11</sup> And it shall be in that day, the Lord shall add the second time his hand to have in possession the residue of his people that shall be left, of [the] Assyrian, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinar, and of Hamath, and of [the] isles of the sea. (And it shall be on that day, that the Lord shall put out his hand the second time, to take back into possession the rest of his people who be left, in Assyria, and in Egypt, and in Pathros, and in Ethiopia, and in Elam, and in Shinar, and in Hamath, and from the islands of the sea.)

<sup>12</sup> And he shall raise (up) a sign to (the) nations, and shall gather together the fleers-away of Israel; and he shall gather together the scattered men of Judah from [the] four coasts of [the] earth, (or yea, he shall gather together all those of Judah who be scattered unto the four corners of the earth.)

<sup>13</sup> And the envy of Ephraim shall be done away, and the enemies of Judah shall perish; Ephraim shall not have envy to Judah (or Ephraim shall not envy Judah), and Judah shall not fight against Ephraim.

<sup>14</sup> And they shall fly into the shoulders of (the) Philistines by the sea, they shall take prey together of the sons of the east; Idumea and Moab shall be (under) the commandment of the hand of them, and the sons of Ammon shall be obedient. (And they shall fly onto the shoulders of the Philistines on the west, and together they shall take prey from the sons of the east; Edom and Moab shall be under the command of their power, and the Ammonites shall obey them.)

<sup>15</sup> And the Lord shall make desolate the tongue of the sea of Egypt, and he shall raise his hand on the flood in the strength of his spirit; and he shall smite, either part, it in(to) seven rivers, so that shod men (may) pass by it. (And the Lord shall make desolate the tongue of the sea of Egypt, and he shall raise his hand to bring a mighty wind upon the River; and he shall strike, or shall part, it into seven rivers, so that people wearing shoes can cross over it.)

<sup>16</sup> And a way shall be to my residue people that shall be left, of the Assyrians, as it was to Israel, in the day in which it ascended from the land of Egypt. (And there shall be a way out of Assyria for the remnant of my people who shall be left there, as it was for Israel on the day in which they went up from the land of Egypt.)

## CHAPTER 12

<sup>1</sup> And thou shalt say in that day, Lord, I shall acknowledge to thee, for thou were wroth to me; thy strong vengeance is turned, and thou hast comforted me. (And thou shalt say on that day, Lord, I shall praise thee, for though thou were angry with me, now thy strong vengeance is turned away, and thou hast comforted me.)

<sup>2</sup> Lo! God is my saviour, I shall do faithfully, and I shall not dread. For why the Lord is my strength and my praising, and he is made to me into health. (Behold! God (is) my Saviour, I shall do faithfully, and I shall not fear. For the Lord (is) my strength and my praising, and he is my deliverance, (or my salvation).)

<sup>3</sup> Ye shall draw waters with joy of the wells of the saviour. (Yea, with joy, ye shall draw water from the wells of salvation.)

<sup>4</sup> And ye shall say in that day, Acknowledge ye to the Lord, and call ye his name into help; make ye known his findings among peoples; have ye mind, that his name is high. (And ye shall say on that day, Praise ye the Lord, and call ye on his name for help or and call ye his name for help; make ye known his deeds among the peoples; remember that his name is the highest of all.)

<sup>5</sup> Sing ye to the Lord, for he hath done worshipfully (or for he hath done honourably, or for he hath done magnificently); tell ye this [out] in all [the] earth.

<sup>6</sup> Thou dwelling of Zion, make full out joy, and praise; for why the Holy of Israel is great in the midst of thee. (O inhabitants of Zion, rejoice, and praise ye; for the great Holy One of Israel is in thy midst.)

## CHAPTER 13

<sup>1</sup> The burden of Babylon, which burden Isaiah, the son of Amoz, saw.

<sup>2</sup> Raise ye [up] a sign on a misty hill, and enhance ye [the] voice; raise ye the hand, and [the] dukes enter by the gates. (Raise ye up a sign on a misty hill, and lift ye up the voice; raise ye up the hand, and let the leaders enter in by the gates.)

<sup>3</sup> I have commanded to mine hallowed men, and I (have) called my strong men in my wrath, that make full out joy in my glory.

<sup>4</sup> The voice of *[the]* multitude in hills, as of many peoples; the voice of *[the]* sound of kings, of heathen men gathered together. The Lord of hosts commanded to the chivalry of *[the]* battle, *(The sound of a multitude in the hills, yea, that of many people; the sound of kings, and of the heathen gathered together. The Lord of hosts commanded to the cavalry, or to the army, preparing for battle.)*

<sup>5</sup> to men coming from a far land. The Lord *cometh* from the highness of heaven, and *(with him)* the vessels of his strong vengeance, that he destroy all the land.

<sup>6</sup> Yell ye, for the day of the Lord is nigh; as wasting, *either destroying*, it shall come of the Lord. *(Yell ye, for the day of the Lord is near; or is soon; it shall come as wasting, or as destruction, from the Lord.)*

<sup>7</sup> For this thing all hands shall be unmighty, and each heart of man shall fail, and shall be all-broken.

<sup>8</sup> Gnawings and sorrows shall hold *Babylonians*; they shall have sorrow, as they that travail of child. Each man shall wonder at his neighbour; their cheers *shall be burnt* faces. *(Gnawings and sorrows shall hold the Babylonians; they shall have sorrow, like she who laboureth with child. Each man shall wonder at his neighbour; their faces shall burn with shame.)*

<sup>9</sup> Lo! the day of the Lord shall come, cruel, and full of indignation, and of wrath, and of strong vengeance; to set the land into wilderness, and to all-break the sinners thereof from that *land*.

<sup>10</sup> For why the stars of heaven and the shining of them shall not spread abroad their light; the sun is made dark in his rising, and the moon shall not shine in her light. *(And the stars of the heavens and their shining shall not spread abroad their light; the sun shall be made dark at its rising, and the moon shall not shine with its light.)*

<sup>11</sup> And I shall visit on the evils of the world, and *I shall visit* against wicked men the wickedness of them; and I shall make the pride of unfaithful men for to rest, and I shall make low the boast of strong men. *(And I shall punish the world for its evil or And I shall bring disaster upon the world, and I shall punish the wicked for their wickedness; and I shall make the pride of the unfaithful to cease, and I shall make low the boast of the strong.)*

<sup>12</sup> A man of full age shall be preciouser than gold, and a man *shall be* preciouser than pure gold and shining. *(A person of great age, or maturity, shall be more precious, or more rare, than gold, yea, such a person shall be more precious than the pure gold of Ophir.)*

<sup>13</sup> On this thing I shall trouble *(the)* heaven(s), and the earth shall be moved from his place *(or and the earth shall be moved from its place)*; for the indignation of the Lord of hosts, and for the day of wrath of his strong vengeance.

<sup>14</sup> And it shall be as a doe fleeing, and as a sheep, and none shall be that shall gather together; each man shall turn to his people, and all by themselves shall flee to their land. *(And they shall be like a fleeing doe, or like sheep, and there shall be no one who shall gather them up; each man shall return to his own people, yea, everyone shall flee to their own land.)*

<sup>15</sup> Each man that is found, shall be slain; and each man that *cometh* above, shall fall down by sword. *(Each person who is found, shall be killed; and each person who is taken captive, shall fall down by the sword.)*

<sup>16</sup> The young children of them shall be hurtled down before the eyes of them; their houses shall be ravished, and their wives shall be defouled. *(Their young children shall be hurtled down before their eyes; their houses shall be robbed, and their wives shall be defiled.)*

<sup>17</sup> Lo! I shall raise on them Medes, that seek not silver, neither will gold; *(Behold! I shall raise up the Medes against them, who seek not silver; nor desire gold;)*

<sup>18</sup> but they shall slay little children with arrows, and they shall not have mercy on wombs giving milk, and the eye of them shall not spare on sons. *(but they shall kill little children with arrows, and they shall not have mercy upon wombs, or upon mothers, giving milk, and they shall not spare even one of the sons or daughters.)*

<sup>19</sup> And Babylon, that glorious city in realms, noble in the pride of Chaldees, shall be destroyed, as God destroyed Sodom and Gomorrah. *(And Babylon, that most glorious city of all kingdoms, noble in the pride of the Chaldeans, shall be destroyed, like God destroyed Sodom and Gomorrah.)*

<sup>20</sup> It shall not be inhabited till into the end *(or It shall never be inhabited again)*, and it shall not be founded till to generation and generation; a man of Arabia shall not set tents there, and shepherds shall not rest there.

<sup>21</sup> But wild beasts shall rest there, and the houses of them shall be filled with dragons; and ostriches shall dwell there (*or and owls shall nest there*), and hairy beasts shall skip there.

<sup>22</sup> And bitterns shall answer there in the houses thereof, and flying serpents in the temples of lust. It is nigh that the time thereof come, and the days thereof shall not be made far; (*And bitterns shall cry there in its houses, and flying serpents in its beautiful palaces. It is near; or very soon, when that time shall come, and its days shall not be prolonged;*)

## CHAPTER 14

<sup>1</sup> for why the Lord shall have mercy of Jacob, and he shall choose yet of Israel, and shall make them for to rest on their land; a comeling shall be joined to them, and shall cleave to the house of Jacob. (*for the Lord shall have mercy on Jacob, and he shall yet choose Israel, and shall give them rest on their land; a newcomer shall be joined to them, and shall cleave to the house of Jacob.*)

<sup>2</sup> And peoples shall hold them, and shall bring them into their place. And the house of Israel shall have them in possession into servants and handmaids on the land of the Lord; and they shall take those men that took them, and they shall make subject their wrongful askers. (*And the peoples, or the nations, shall help them, and shall bring them back to their place. And then the house of Israel shall have them in possession for servants and servantesses in the land of the Lord; and they shall take captive those who took them captive, and they shall make subject their oppressors.*)

<sup>3</sup> And it shall be in that day, when God shall give to thee rest of thy travail, and of thy shaking, and of hard servage, in which thou servedest before, (*And it shall be on that day, when God shall give thee rest from thy labour, and from thy fear and trembling, and from the hard servitude, or from the slavery, in which thou servedest before,*)

<sup>4</sup> thou shalt take this parable against the king of Babylon, and thou shalt say, How ceased the wrongful asker, rested [*the*] tribute? (*thou shalt take up this parable against the king of Babylon, and thou shalt say, How the oppressor hath fallen! the tribute is now ceased! or How the mighty have fallen! the oppression, (or the servitude), is now ended!*)

<sup>5</sup> The Lord hath all-broken the staff of wicked men, the rod of lords,

<sup>6</sup> that beat peoples in indignation, with incurable wound, that subjected folks in strong vengeance, that pursued cruelly. (*they who beat the peoples in anger, with incurable wounds, they who subjected the nations to strong vengeance, and who cruelly pursued them.*)

<sup>7</sup> Each land rested, and was still; it was joyful, and made full out joy.

<sup>8</sup> Also (*the*) fir trees and cedars of the Lebanon were glad on thee; (*and said*), Since thou sleepest, none ascendeth that cutteth us down.

<sup>9</sup> Hell under thee is troubled for the meeting of thy coming; he shall raise giants to thee; all the princes of [*the*] earth have risen from their seats, all the princes of nations. (*Sheol under thee is troubled at the meeting of thy coming; it shall raise up the dead for thee; all the kings of the earth have risen up from their thrones, all the leaders of the nations.*)

<sup>10</sup> All they shall answer, and they shall say to thee, And thou art wounded as we, thou art made like us. (*They all shall answer, and they shall say to thee, And thou art wounded like we be, thou art made like us.*)

<sup>11</sup> Thy pride is drawn down to hells, thy dead carrion fell down, (*or Thy pride is drawn down to Sheol, or the land of the dead, thy corpses fell down*); a moth shall be strewed under thee, and thy covering shall be worms.

<sup>12</sup> A! Lucifer, that risedest early, how fellest thou down from heaven; thou that woundedest folks, felledest down (*al*)together into [*the*] earth. (*O Lucifer! who risedest up early, how thou hast fallen down from heaven; thou who hast wounded the nations, fell down to the ground.*)

<sup>13</sup> Which saigest in thine heart, I shall ascend into heaven, I shall enhance my seat above the stars of (*the*) heaven(s); I shall sit in the hill of (*the*) testament, in the sides of the north. (*Who saigest in thy heart, I shall ascend into heaven, I shall exalt, or I shall set, my throne above the stars of the heavens; I shall sit on the mountain where the gods meet, on the sides of the north.*)

<sup>14</sup> I shall ascend on the highness of (*the*) clouds; I shall be like the Highest.

<sup>15</sup> Nevertheless thou shalt be drawn down to hell, into the depth of the pit.

<sup>16</sup> They that shall see thee, shall be bowed down to thee, and shall behold thee. (*And they shall say*), Whether this is the man, that troubled [*the*] earth, that shook together

realms? *(or And they shall say, Is this the man, who troubled the earth, who shook the kingdoms?)*

<sup>17</sup> that setted the world desert, and destroyed the cities thereof, and opened not the prison to the bound men of him? *(who turned the world into a desert, and destroyed its cities, and never opened his prison to release his bound? or to release his prisoners?)*

<sup>18</sup> All the kings of heathen men, all slept in glory, a man in his house. *(All the kings of the heathen, they all slept in glory, each man in his own house, or in his own tomb.)*

<sup>19</sup> But thou art cast out of thy sepulchre, as an unprofitable stock, as defouled with rot; and wrapped with them that be slain with sword, and went down to the fundament of the pit. As a rotten carrion *(or Like a rotten corpse),*

<sup>20</sup> thou shalt not have fellowship, neither with them in sepulchre, for thou hast lost thy land, thou hast slain the people; the seed of the worst men shall not be called without end. *(thou shalt not have fellowship with them in the tomb, or in the grave, for thou hast destroyed thy land, and thou hast killed thy own people; the children, or the descendants, of these evil people shall never be seen again.)*

<sup>21</sup> Make ye ready his sons to slaying, for the wickedness of their fathers; they shall not rise, neither they shall inherit the land, neither they shall fill the face of the roundness *(of the earth)* of cities. *(Prepare ye his sons for killing, for the wickedness of their forefathers; they shall not rise up and inherit the land, nor shall they fill the face of the roundness of the earth with their cities.)*

<sup>22</sup> And I shall rise *[up]* on them, saith the Lord of hosts, and I shall lose the name of Babylon, and the remnants, and generation, and seed, saith the Lord. *(For I shall rise up against them, saith the Lord of hosts, and I shall destroy the name of Babylon, and its remnants, and its children, and its descendants, saith the Lord.)*

<sup>23</sup> And I shall set that *Babylon* into possession of an urchin, and into marishes of waters; and I shall sweep it with a besom, and I shall stamp *(it)*, saith the Lord of hosts. *(And I shall give that Babylon into the possession of hedgehogs, or of conies, and to the marshes of water; and I shall sweep it with a broom, and I shall stamp it, saith the Lord of hosts.)*

<sup>24</sup> The Lord of hosts swore, saying, Whether it shall not be so, as I guessed, and it shall befall so, as I treated in soul? *(The Lord of hosts swore, saying, Shall it not be so, just as I thought, and shall it not befall, just as I said?)*

<sup>25</sup> That I all-break the king of Assyrians in my land, and that I defoul him in mine hills; and his yoke shall be taken away from them, and his burden shall be taken away from the shoulder of them. *(That I all-break the king of Assyria in my land, and that I defile him in my hills; and his yoke shall be taken away from them, and his burden shall be taken off their shoulders.)*

<sup>26</sup> This is the counsel which I thought on all the land, and this is the hand stretched forth on all folks. *(This is the plan which I thought up for all the world, and this is the hand stretched forth upon all the nations.)*

<sup>27</sup> For why the Lord of hosts hath deemed, and who may make unsteadfast? *(or For the Lord of hosts hath determined, and who can make it unsteadfast?)* and his hand is stretched forth, and who shall turn it away?

<sup>28</sup> The burden of *(the)* Philistines. In the year wherein king Ahaz died, this burden was made.

<sup>29</sup> All thou Philistia, be not glad, for the rod of thy smiter is made less; for why a cockatrice shall go out of the root of an adder, and his seed shall swallow up a bird *(or and its fruit, or its children, shall be flying serpents).*

<sup>30</sup> And the first engendered of poor men shall be fed, and poor men shall rest faithfully; and I shall make thy root to perish in hunger, and I shall slay thy remnants. *(And the first begotten of the poor shall be fed, and the poor shall rest peacefully; but I shall make thy roots to perish from hunger, and I shall kill thy remnants.)*

<sup>31</sup> Yell, thou gate; cry, thou city; all Philistia is cast down; for why smoke shall come from the north, and none is that shall escape his host. *(Yell, O gate; cry, O city; all Philistia is cast down; and a tumult, or a column of smoke, or a cloud of dust, shall come from the north, and no one shall escape his army.)*

<sup>32</sup> And what shall be answered to the messengers of *[the]* folk? for the Lord hath founded Zion, and the poor men of his people shall hope in him. *(And what shall be answered to the messengers of the nation? that the Lord hath founded Zion, and that the poor among his people shall have hope there.)*

## CHAPTER 15

<sup>1</sup> The burden of Moab. For Ar was destroyed in *(the)* night, Moab was still; for the wall was destroyed in the night, Moab was still. *(The burden of Moab. For Ar was destroyed in the night, Moab is now silent; and for Kir was destroyed in the night, Moab is now silent.)*

<sup>2</sup> The king's house, and Dibon ascended to high places, into wailing; on Nebo, and on Medeba, Moab shall yell. In all heads thereof shall be baldness, and each beard shall be shaved. *(The daughter; or the people, of Dibon go up to the hill shrines to weep; Moab shall yell, or shall wail, about Nebo, and about Medeba. On all their heads shall be baldness, and each beard shall be shaved.)*

<sup>3</sup> In the meeting of three ways thereof they be girded in a sackcloth, all yelling on the houses thereof, and in the streets thereof; it shall go down into weeping *(or they shall go down weeping).*

<sup>4</sup> Heshbon shall cry *(out)*, and Elealeh, *(and)* the voice of them is heard till to Jahaz *(or and their voice is heard unto Jahaz)*; on this thing the ready men of Moab shall yell *(with fear)*, the soul thereof shall yell to itself *(in fear)*.

<sup>5</sup> Mine heart shall cry to Moab, the bars thereof till to Zoar, a cow calf of three years, *(or My heart shall cry out for Moab, for its barons, or its nobles, have fled unto Zoar; and unto Eglath Shelishiyah)*. For why a weeper shall go up by the going up of Luhith, and in the way of Horonaim they shall raise *(up a)* cry of sorrow.

<sup>6</sup> For why the waters of Nimrim shall be forsaken; for the herb dried up, burgeoning failed, all greenness perished. *(For the waters of Nimrim shall dry up; and the herbs shall dry up, and the burgeoning shall fail, and all greenness shall perish.)*

<sup>7</sup> By the greatness of work, and the visiting of them, to the strand of shallows they shall lead them. *(And they shall carry their abundance, and all that they possess, over the Stream, or the Valley, of the Willows.)*

<sup>8</sup> For why *(their)* cry compassed the end of Moab; till to Eglaim the yelling thereof, and the cry thereof till to the well of Elim. *(For their cry went about unto the end of Moab; their yelling unto Eglaim, and their cry unto Beerelim.)*

<sup>9</sup> For the waters of Dimon be filled with blood; for I shall set increasings on Dimon, to those men of Moab that fled from the lion, and to the remnants of the land. *(And the waters of Dimon be filled with blood; and I shall put more troubles upon Dimon, yea, I shall send lions upon those people who fled from Moab, and upon the remnants of the land.)*

## CHAPTER 16

<sup>1</sup> Lord, send thou out a lamb, *(to)* the lordly governor of *[the]* earth, from the stone of desert, to the hill of the daughter of Zion. *(Lord, let them send out a lamb, from Sela in the wilderness, to the governor of the land, yea, to the hill of the daughter of Zion.)*

<sup>2</sup> And it shall be, as a fowl flying, and *(as)* birds flying away from the nest, so shall be the daughters of Moab, in the passing over of Arnon. *(And it shall be, that like a flying bird, and like birds flying away from the nest, so shall be the daughters of Moab at the fords, or on the banks, of the Arnon River.)*

<sup>3</sup> Take thou counsel, constrain thou counsel; set thou as night thy shadow in midday, hide thou them that flee, and betray thou not men of unsteadfast dwelling. *(Take thou counsel, or advice, and constrain thou counsel; make thou thy shadow like the night at midday, hide thou them who flee away, and betray thou not those of unsteadfast dwelling.)*

<sup>4</sup> My fleers-away shall dwell at thee. Moab, be thou the hiding place of them from the face of the destroyer. For why dust is ended, the wretched is wasted; he that defouled the land failed. *(My fleers-away shall live with thee. Moab, be thou their hiding place from the face of the destroyer. For the destroyer is ended, the wretchedful is wasted, he who defiled the land hath failed.)*

<sup>5</sup> And the king's seat shall be made ready in mercy, and he shall sit on it in truth, in the tabernacle of David, deeming, and seeking doom, and yielding swiftly that that is just. *(And the king's throne shall be prepared in mercy, and he shall sit on it in truth, in the house of David, judging, and seeking justice, and swiftly yielding what is just, or what is right.)*

<sup>6</sup> We have heard the pride of Moab, he is full proud; his pride, and his boast, and his indignation is more than his strength.

<sup>7</sup> Therefore Moab shall yell to Moab, all Moab shall yell to them that be glad on the walls of baken tilestone; speak ye their wounds. *(And so Moab shall yell, or shall wail, for Moab, yea, all Moab shall wail; ye shall mourn for the foundations of Kirhareth; speak ye of their wounds.)*

<sup>8</sup> For why the suburbs of Heshbon and the vinery of Sibmah be forsaken. The lords of heathen men have cut down the scions thereof; they came unto Jazer; they erred in desert. The boughs thereof be forsaken, they passed (*over*) the sea. (*For the orchards of Heshbon and the vineyards of Sibmah be deserted. The lords of the heathen have cut down its vines, that once came unto Jazer; and wandered through the wilderness. Now their boughs be forsaken, that before had passed over the sea.*)

<sup>9</sup> On this thing I shall weep in the weeping of Jazer; and on the vinery of Sibmah, (*or And so I shall weep for the vineyard of Sibmah, like I weep for Jazer*). Heshbon and Elealeh, I shall fill thee with my tears; for the voice of defoulers fell on thy vintage, and on thy harvest.

<sup>10</sup> And gladness and full out joying shall be taken away from Carmel; and none shall make full out joy, neither shall sing heartily (*a*) song in vineries. He that was wont to wring out, shall not wring out wine in a presser; I have taken away the voice of [*the*] wringers-out. (*And happiness and rejoicing shall be taken away from the plentiful land; and no one shall rejoice, nor shall heartily sing a song in the vineyards. He who was wont to wring out, shall not wring out wine with a winepress; I have taken away the voice of the wringers-out.*)

<sup>11</sup> On this thing my womb shall sound as an harp to Moab, and mine entrails to the wall of baken tilestone. (*On this thing my womb, or my heart, shall sing like a harp for Moab, and my entrails for Kirhareseth.*)

<sup>12</sup> And it shall be, when it shall appear, that Moab hath travailed on his (*high*) places, it shall enter to his holy things, that it beseech, and it shall not be worth(y). (*And it shall be, when it is seen that Moab hath laboured, (or hath wearied himself), at his hill shrines, then he shall enter into his holy place/s, so that he can beseech (his gods), but he shall gain nothing.*)

<sup>13</sup> This is the word which the Lord spake to Moab from that time.

<sup>14</sup> And now the Lord spake, saying, In three years, *that were* as the years of an hired man, the glory of Moab shall be taken away on all the much people; and there shall (*only*) be left in it as a little raisin, and a little, and not much.

## CHAPTER 17

<sup>1</sup> The burden of Damascus. Lo! Damascus shall fail to be a city, and it shall be as an heap of stones in falling. (*The burden of Damascus. Behold! Damascus shall cease to be a city, and it shall become but a heap of fallen stones.*)

<sup>2</sup> The forsaken cities of Aroer shall be to flocks; and they shall rest there, and none shall be that shall make afear'd. (*The deserted cities of Aroer shall be for flocks; and they shall rest there, and there shall be no one who shall make them afraid.*)

<sup>3</sup> And help shall cease from Ephraim, and a realm from Damascus; and the remnants of Syria shall be as the glory of the sons of Israel, saith the Lord of hosts. (*And no longer shall there be help, or any defence, for Ephraim, and no longer shall there be a kingdom in Damascus; and the remnants of Syria shall be like the glory of the Israelites, saith the Lord of hosts.*)

<sup>4</sup> And it shall be, in that day, (*or And it shall be, on that day*), the glory of Jacob shall be made thin, and the fatness of his flesh shall fade.

<sup>5</sup> And it shall be as (*the one*) gathering together that that is left in harvest, and his arm shall gather ears of corn, and it shall be as (*the one*) seeking ears of corn in the valley of Rephaim.

<sup>6</sup> And there shall be left in it as (*but*) a raisin, *that is, (but) a little bow, with a little fruit*, and as the shaking down of the fruit of (*an*) olive tree, as of two either of three olive trees in the highness of a branch, either of four or of five, (*or like two or three olives on the highness of a branch, or four or five*); in the tops thereof *shall be* the fruit thereof, saith the Lord God of Israel.

<sup>7</sup> In that day a man shall be bowed to his maker, and his eyes shall behold to the Holy of Israel. (*On that day a person shall bow before his Maker; and his eyes shall behold the Holy One of Israel.*)

<sup>8</sup> And he shall not be bowed to the altars, which his hands made, and which his fingers wrought; he shall not behold (*the*) woods (*dedicated to idols*), and [*the*] temples of idols.

<sup>9</sup> In that day the cities of strength thereof shall be forsaken as plows, and [*the*] corns that were forsaken of the face of the sons of Israel; and thou shalt be forsaken. (*On that day its strong cities shall be deserted, like the countryside, and also the cornfields that were left for the Israelites, yea, all shall be made desolate.*)

<sup>10</sup> For thou hast forgotten God, thy saviour, and haddest not mind on thy strong helper; therefore thou shalt plant a faithful planting, and thou shalt sow an alien seed. (*For thou hast forgotten God, thy Saviour; and did not remember thy strong helper; and so thou shalt plant a garden dedicated to idols, and thou shalt sow a strange, or a foreign, seed.*)

<sup>11</sup> In the day of thy planting (it) shall be a wild vine, and early thy seed shall flower; ripe corn is taken away in the day of heritage, and Israel shall make sorrow grievously. (*On the day of thy planting, it shall become a wild vine, and thy seed shall flower the next day; but the ripe corn shall be taken away on the day of harvest, and Israel shall grieve, and shall have sorrow.*)

<sup>12</sup> Woe to the multitude of many peoples, as the multitude of the sea sounding, and the noise of the companies as the sound of many waters. (*Woe to the multitude of many peoples, sounding like the roar of the sea, yea, the noise of their companies sounding like the thunder of many waters.*)

<sup>13</sup> Peoples shall sound as the sound of flowing waters, and God shall blame him; and he shall flee far, and he shall be ravished as the dust of hills from the face of the wind, and as a whirlwind before [the] tempest. (*The peoples shall sound like the sound of flowing water, and God shall rebuke them; and they shall flee far away, and they shall be driven like the dust on the hills by the face of the wind, and like a whirlwind before the tempest.*)

<sup>14</sup> In the time of eventide, and lo! troubling; in the morrowtide, and he shall not abide. This is the part of them that destroyed us, and the part of them that ravished us. (*At the time of evening, and behold! troubling, and by the morning, they all shall be gone. This is the portion for them who destroyed us, and the portion for those who robbed us.*)

## CHAPTER 18

<sup>1</sup> Woe to the land, (where) the cymbal(-sound) of wings (is heard), which is beyond the flood of Ethiopia (or which land is beyond the rivers of Ethiopia);

<sup>2</sup> that sendeth messengers by the sea, and in vessels of papyrus on waters. Go, ye messengers, to the folk drawn up and rent; to a fearedful people, after which is none other; to the folk abiding and defouled, whose land the floods have ravished; to the hill of the name of the Lord of hosts, to the hill of Zion. (*that sendeth messengers by the sea, and in papyrus vessels upon the waters. Go, ye messengers, to a tall and smooth-skinned nation; to a people feared above all others; to a nation lying in wait, and defiled, whose land the rivers have made subject.*)

<sup>3</sup> All ye dwellers of the world, that dwell in the land, shall see when a sign shall be raised [up] in the hills, and ye shall hear the cry of a trumpet. (*All ye inhabitants of the world, who live on the earth, shall see when a sign shall be raised up in the mountains, and ye shall hear the cry of the trumpet.*)

<sup>4</sup> For why the Lord saith these things to me, I shall rest, and I shall behold in my place, as the midday light is clear, and as a cloud of dew in the day of harvest. (*For the Lord saith these things to me, I shall rest, and I shall look out from my place, like the clear midday light, and like a cloud of dew on the day of harvest.*)

<sup>5</sup> For why all flowered out before harvest, and unripe perfection burgeoned; and the little branches thereof shall be cut down with scythes, and those that be left, shall be cut away (*or shall be cut off and cleared away*).

<sup>6</sup> They shall be shaken out, and shall be left together to the birds of (the) hills, and to the beasts of (the) earth; and birds shall be on him by a summer everlasting, and all the beasts of (the) earth shall dwell by winter on him. (*They shall be left together for the birds of the hills, and for the beasts of the earth; and the birds shall be upon them all summer; and all the beasts of the earth shall live under them in the winter.*)

<sup>7</sup> In that time a gift shall be brought to the Lord of hosts, of the people drawn up and rent; of the people fearedful, after which was none other; of the folk abiding and defouled, whose land (the) floods ravished; the gift shall be brought to the place of the name of the Lord of hosts, to the hill of Zion. (*At that time, a gift shall be brought to the Lord of hosts, from the tall and smooth-skinned people; from the people feared above all others; from the nation lying in wait and defiled, whose land the rivers have made subject; the gift shall be brought to the place of the name of the Lord of hosts, to Mount Zion.*)

## CHAPTER 19

<sup>1</sup> The burden of Egypt. Lo! the Lord shall ascend on a light cloud, and he shall enter into Egypt; and the simulacra of Egypt shall be moved from his face, and the heart of Egypt shall fail in the midst thereof. (*The burden of Egypt. Behold! the Lord shall ride*

*upon a swift moving cloud, and he shall enter into Egypt; and the idols of Egypt shall tremble before him, and the heart, (or the courage), of Egypt shall fail in its midst.)*

<sup>2</sup> And I shall make *(some)* Egyptians to run together against *(other)* Egyptians, and a man shall fight against his brother, and a man against his friend, a city against a city, and a realm against a realm *(or and a kingdom against a kingdom).*

<sup>3</sup> And the spirit of Egypt shall be broken in the entrails thereof, and I shall cast down the counsel thereof; and they shall ask their simulacra *(or and they shall ask their idols)*, and their false diviners, and their men that have unclean spirits speaking in the womb, and their diviners by sacrifices made on altars to fiends.

<sup>4</sup> And I shall betake Egypt into the hand of cruel lords, and a strong king shall be lord of them, saith the Lord God of hosts. *(And I shall deliver Egypt into the hands of cruel lords, or cruel masters, and a strong king shall be lord over them, saith the Lord God of hosts.)*

<sup>5</sup> And *[the]* water of the sea shall wax dry, and the flood shall be desolate, and shall be dried. *(And the water of the River shall grow dry, yea the River shall become desolate, and dried up.)*

<sup>6</sup> And the floods shall fail, and the strands of the fields shall be made thin, and shall be dried; a reed and spire shall fade *(away)*. *(And the rivers shall fail, and the streams of the fields shall be made shallow, and shall be dried up; the reed and the bulrush shall fade away.)*

<sup>7</sup> The bottom of water shall be made naked, and streams from their well(s); and the moist place of all seed shall be dried, it shall wax dry, and it shall not be. *(The bottom of the waters shall be uncovered, yea, of all the streams from the wells; and all the seeds on the river banks shall dry up, yea, they shall grow dry, and they shall be no more.)*

<sup>8</sup> And *[the]* fishers shall mourn, and all that cast hook into the flood shall wail; and they that spread abroad a net on the face of waters shall fade *(away)*. *(And the fishermen shall mourn, and all who cast a hook into the River shall wail; and they who spread abroad a net upon the face of the waters shall fade away.)*

<sup>9</sup> They shall be shamed, that wrought flax *(or who work the flax)*, folding and ordaining subtle things.

<sup>10</sup> And the water places thereof shall be dry *(or And the places of water there shall dry up)*; *(and)* all that made ponds to take fishes, shall be shamed.

<sup>11</sup> The fond princes of Tanis *(or The foolish leaders of Zoan)*, the wise counsellors of Pharaoh, gave unwise counsel; how shall ye say to Pharaoh, I am the son of wise men, the son of eld kings?

<sup>12</sup> Where be now thy wise men? Tell they to thee, and show they, what the Lord of hosts thought on Egypt. *(Where be thy wise men now? Tell they to thee, and show they, what the Lord of hosts thought about Egypt.)*

<sup>13</sup> The princes of Tanis be made fools; the princes of Memphis faded; they deceived Egypt, a corner(stone) of the peoples thereof. *(The leaders of Zoan be made fools; the leaders of Noph faded away; they deceived Egypt, yea, the chieftains of the peoples there.)*

<sup>14</sup> The Lord meddled a spirit of error in the midst thereof; and they made Egypt for to err in all his work, as a drunken man and spewing erreth. *(The Lord mixed in a spirit of error in its midst; and so the leaders made Egypt to err in all its ways and works, like a drunken man who wandereth about in his own spewing, or his own vomit.)*

<sup>15</sup> And work shall not be to Egypt, that it make an head and tail bowing and refraining. *(And there shall not be work in Egypt, not for head or tail, nor for the palm tree or the bulrush.)*

<sup>16</sup> In that day Egypt shall be as *(weak as)* women, and they shall be astonished, and shall dread of the face of the moving of the hand of the Lord of hosts, which he moved on it. *(On that day the Egyptians shall become as weak as women, and they shall be astonished, and they shall fear the moving of the hand of the Lord of hosts, which he shall move against them.)*

<sup>17</sup> And the land of Judah shall be to Egypt into dread; each that shall think on it, shall dread of the face of the counsel of the Lord of hosts, which he thought on it. *(And the land of Judah shall be feared by the Egyptians; and everyone who shall think about it, shall fear the counsel of the Lord of hosts, which he hath thought against them.)*

<sup>18</sup> In that day five cities shall be in the land of Egypt, and shall speak with the tongue of Canaan, and shall swear by the Lord of hosts; the city of the sun shall be called one. *(On that day five cities shall be in the land of Egypt, and they shall speak with the tongue of Canaan, and shall swear by the Lord of hosts; one shall be called The city of the sun, or Heliopolis.)*

<sup>19</sup> In that day the altar of the Lord shall be in the midst of the land of Egypt, and the title of the Lord *shall be* beside the end thereof; *(On that day the altar of the Lord shall be in the midst of the land of Egypt, and the pillar of the Lord shall be there at the border;)*

<sup>20</sup> and it shall be into a sign and witnessing to the Lord of hosts, in the land of Egypt. For they shall cry to the Lord from the face of the troubler, and he shall send a saviour to them, and a for-fighter, that shall deliver them. *(and it shall be a sign and a witness to the Lord of hosts, in the land of Egypt. And when they shall cry to the Lord in the face of the troubler, he shall send a saviour to them, a fighter for them, who shall save them.)*

<sup>21</sup> And the Lord shall be known of Egypt, and Egyptians shall know the Lord in that day; and they shall worship him in sacrifices and gifts, and they shall make vows to the Lord, and they shall pay. *(And the Lord shall make himself known to the Egyptians, and the Egyptians shall acknowledge the Lord on that day; and they shall worship him with sacrifices and gifts, and they shall make vows to the Lord, and they shall pay them.)*

<sup>22</sup> And the Lord shall smite Egypt with a wound, and *(then)* shall make it whole; and *[the]* Egyptians shall turn again to the Lord, and he shall be pleased in them, and he shall make them whole. *(And the Lord shall strike Egypt with a wound, and then shall make it whole; and the Egyptians shall return to the Lord, and he shall be pleased with them, and he shall make them whole.)*

<sup>23</sup> In that day a way shall be from Egypt into Assyrians, and Egyptians shall serve Assur; and Assur shall enter into Egypt, and Egypt into Assyrians. *(On that day there shall be a highway from Egypt to Assyria, and the Assyrians shall go to Egypt, and the Egyptians shall go to Assyria, and the Egyptians shall worship with the Assyrians.)*

<sup>24</sup> In that day Israel shall be the third to Egypt and to Assur, the blessing in the middle of *[the]* earth; *(On that day Israel shall be the third with Egypt and Assyria, and shall be a blessing in the middle of the world;)*

<sup>25</sup> whom the Lord of hosts blessed, saying, Blessed *be* my people of Egypt, and the work of mine hands *be* to Assyrians; but mine heritage *be* to Israel. *(whom the Lord of hosts shall bless, saying, Blessed be my peoples of Egypt, and of Assyria, the work of my hands; and my inheritance Israel, yea, my possession.)*

## CHAPTER 20

<sup>1</sup> In the year wherein Tartan entered into Ashdod, when Sargon, the king of Assyrians *(or the king of Assyria)*, had sent him, and he had fought against Ashdod, and had taken it;

<sup>2</sup> in that time the Lord spake in the hand of Isaiah, the son of Amoz, and said, *(or at that time the Lord spoke to Isaiah, the son of Amoz, and said)*, Go thou, and unbind the sackcloth from thy loins, and take away thy shoes from thy feet. And he did so, going naked and unshod.

<sup>3</sup> And the Lord said, As my servant Isaiah went naked and unshod, a sign and great wonder of three years shall be on Egypt, and on Ethiopia; *(And the Lord said, My servant Isaiah went naked and without shoes for three years, as a sign and a great wonder to Egypt, and to Ethiopia;)*

<sup>4</sup> so the king of Assyrians shall drive the captivity of Egypt, and the passing over of Ethiopia, a young man and an old man, naked and unshod, with the buttocks uncovered, to the shame of Egypt. *(so now the king of Assyria shall lead away the captives of Egypt, and the prisoners of Ethiopia, a young man and an old man, naked and without shoes, with their buttocks uncovered, to the shame of Egypt.)*

<sup>5</sup> And they shall dread *(or And they all shall fear)*, and shall be ashamed of Ethiopia, their hope, and of Egypt, their glory.

<sup>6</sup> And a dweller of this isle shall say on that day, This was our hope, to which we fled for help, that they should deliver us from the face of the king of Assyrians; and *(now)* how may we escape? *(And an inhabitant of this island shall say on that day, They were our hope, to whom we fled for help, so that they could save us from the king of Assyria; but now how can we escape?)*

## CHAPTER 21

<sup>1</sup> The burden of the forsaken sea. As whirlwinds come from the southwest, it cometh from *[the]* desert, from the horrible land. *(The burden of the Sea of the Wilderness. Like whirlwinds come from the southwest, it cometh from the wilderness, from the horrible land.)*

<sup>2</sup> An hard revelation is told to me; he that is unfaithful, doeth unfaithfully; and he that is a destroyer, destroyeth. Thou Elam, go up, and thou Media, beseech [*or besiege*], (*or O Elam, ascend, and O Media, besiege*); I made all the wailing thereof for to cease.

<sup>3</sup> Therefore my loins be filled with sorrow; anguish wielded me, as the anguish of a woman travailing of child; I fell down, when I heard; I was troubled, when I saw. (*And so my limbs be filled with sorrow; anguish held me, like the anguish of a woman labouring with child; I fell down, when I heard; I was troubled, when I saw.*)

<sup>4</sup> Mine heart faded, darknesses astonished me; Babylon, my darling, is set to me into (a) miracle. (*My heart faded, the darkness astonished me; the night that I longed for; now hath become what I fear.*)

<sup>5</sup> Set thou a board, behold thou into a looking place; rise, ye princes, eating and drinking, take ye [*the*] shield. (*Set thou the table, look thou out from the lookout; rise up, ye leaders, from eating and drinking, and take ye up thy shields.*)

<sup>6</sup> For why the Lord said these things to me, Go thou, and set a looker; and tell he, whatever thing he seeth. (*For the Lord said to me, Go thou, and set a lookout; and let him tell thee, whatever he seeth.*)

<sup>7</sup> And he saw the chariot of two horsemen, the rider of an ass (*or the rider of a donkey*), and the rider of a camel; and he beheld diligently with much looking,

<sup>8</sup> and [*he*] cried as a lion, I stand continually by day on the looking place of the Lord, and I stand by all nights on my keeping. (*and he cried out like a lion, and said, I stand continually by day at the lookout of the Lord, and I stand by all nights, or every night, at my station.*)

<sup>9</sup> Lo! this cometh, a man-rider of a cart of horsemen. And *Isaiah* cried, and said, Babylon fell down, fell down; and all the graven images of gods thereof be all-broken into [*the*] earth. (*Behold! here come some men, horsemen riding in a chariot. And (Isaiah) cried, and said, Babylon fell down, fell down; and all the carved idols of its gods lie broken in pieces on the ground.*)

<sup>10</sup> My threshing, and the daughter of my cornfloor, (*or My threshing, and the daughter of my threshing floor*), I have told to you what things I heard of the Lord of hosts, of (*the*) God of Israel.

<sup>11</sup> The burden of Dumah. It crieth from Seir to me, Keeper, what *hour* of the night? keeper, what *hour* of the night? (*The burden of Dumah. He calleth out to me from Seir; Watchman, what hour is it? watchman, what time is it?*)

<sup>12</sup> The keeper said, The morrowtide cometh, and night; if ye seek, seek ye, and be ye converted, and come ye. (*And I the watchman answered, The morning cometh, and then the night; if ye need to seek, then seek ye, and then come ye back again.*)

<sup>13</sup> The burden of Arabia. In the forest at eventide ye shall sleep, in the paths of Dedanim. (*The burden of Arabia. Ye shall sleep in the Arabian forest, ye travelling peoples of Dedan.*)

<sup>14</sup> Ye that dwell in the land of the south, run, and bear water to the thirsty; and run ye with loaves to him that fleeth. (*Ye who live in the land of Tema, run, and carry water to the thirsty; and run ye with loaves to him who fleeth away.*)

<sup>15</sup> For they fled from the face of swords, from the face of [*the*] sword nighing, from the face of [*the*] bow bent, from the face of [*the*] grievous battle.

<sup>16</sup> For the Lord saith these things to me, Yet in one year, as in the year of an hired man, and all the glory of Kedar shall be taken away.

<sup>17</sup> And the remnants of the number of strong archers of the sons of Kedar shall be made less; for why the Lord God of Israel spake (*or for the Lord God of Israel hath spoken*).

## CHAPTER 22

<sup>1</sup> The burden of the valley of vision. What also is to thee, for and all thou ascendedest into [*the*] roofs, (*The burden of the Valley of Vision. What is it with thee, for thou all have ascended onto the roofs.*)

<sup>2</sup> thou full of cry, a city of much people, a city full out joying? (*or O city full of noise, a city of many people, a city of great rejoicing!*) thy slain men *were* not slain by sword, neither thy dead men *were* dead in battle.

<sup>3</sup> All thy princes fled together, and were bound hard; all that were found, were bound together, (*though*) they fled far. (*All thy leaders fled away together, and were bound up by the archers; all who were found, were bound up together, though they had fled far away.*)

<sup>4</sup> Therefore I said (*or And so I said*), Go ye away from me, I shall weep bitterly; do not ye be busy to comfort me on the destroying of the daughter of my people.

<sup>5</sup> For why a day of slaying, and of defouling, and of weepings, is *ordained* of the Lord God of hosts, in the valley of vision; and he searcheth the wall, and is worshipful on the hill. (*For a day of killing, and of defiling, and of weeping, is ordained by the Lord God of hosts, in the Valley of Vision; and the walls be broken down, and cries for help sound across the mountains.*)

<sup>6</sup> And Elam took an arrow case, *or a quiver*, and the chariot of an horseman; and the shield made naked the wall (*or and Kir uncovered, or made ready, its shield*).

<sup>7</sup> And thy chosen valleys, *Jerusalem*, shall be full of carts; and knights shall put their seats in the gate. (*And thy chosen valleys, Jerusalem, shall be full of chariots; and the horsemen shall plant their feet at thy gates.*)

<sup>8</sup> And the covering of Judah shall be showed; and thou shalt see in that day the place of armours of the house of the forest; (*And Judah's defences shall be shown; and thou shalt see on that day, the arms, or the weapons, in the House of the Forest;*)

<sup>9</sup> and ye shall see the crazings of the city of David, for those be multiplied, (*or and ye shall see the cracks, or the crevices, in the wall of the city of David, for they be greatly multiplied*). Ye gathered together the waters of the lower cistern,

<sup>10</sup> and ye numbered the houses of Jerusalem, and ye destroyed [*the*] houses, to make strong the wall (*or to strengthen the wall*);

<sup>11</sup> and ye made a pit betwixt (*the*) two walls, and ye restored the water of the old cistern; and ye beheld not to him, that made that *Jerusalem*, and ye saw not the worker thereof afar. (*and ye made a pit between the two walls, for the water of the old cistern; but ye looked not to Him who made that Jerusalem, yea, ye thought not about the Craftsman who made it long ago.*)

<sup>12</sup> And the Lord of hosts shall call in that day to weeping, and to mourning, and to baldness, and to a girdle of sackcloth; (*And the Lord of hosts shall call on that day for weeping, and for mourning, and for baldness, and for a girdle of sackcloth;*)

<sup>13</sup> and lo! joy and gladness is to slay calves, and to strangle wethers, to eat flesh, and to drink wine; eat we, and drink we, for we shall die tomorrow. (*and behold! joy and happiness (is) to kill calves, and to strangle rams, yea, to eat flesh, and to drink wine; eat we, and drink we, for tomorrow we shall die.*)

<sup>14</sup> And the voice of the Lord of hosts is showed in mine ears (*or And the voice of the Lord of hosts was heard in my ears*), This wickedness shall not be forgiven to you, till ye die, saith the Lord God of hosts.

<sup>15</sup> The Lord God of hosts saith these things, Go thou, and enter to him that dwelleth in the tabernacle, to Shebna, the sovereign of the temple; and thou shalt say to him, (*The Lord God of hosts saith these things, Go thou, and go to him who liveth in the palace, to Shebna, the ruler of theking's household; and thou shalt say to him,*)

<sup>16</sup> What (*hast*) thou here, either as who (*art thou*) here? for thou hast hewed [*out*] to thee a sepulchre here, thou hast hewed a memorial in (*an*) high place diligently, a tabernacle in a stone to thee. (*What hast thou here, and who art thou? for thou hast hewn out for thyself a tomb here, yea, thou hast diligently hewn out a memorial in a high place, a home for thyself in the stone.*)

<sup>17</sup> Lo! the Lord shall make thee to be borne out, as a capon is borne out, and as a cloth, so he shall raise thee. (*Behold! the Lord shall make thee to be taken away, like a capon is taken away, and he shall shake thee out, like a cloak is shaken out.*)

<sup>18</sup> He crowning shall crown thee with tribulation; he shall send thee as a ball into a large land and wide; there thou shalt die, and there shall be the chariot of thy glory, and the shame of the house of thy Lord. (*He crowning shall crown thee with tribulation; he shall throw thee like a ball into a great wide land; and there thou shalt die, and thy glorious chariots shall be there, but now they shall be the shame of thy lord's house.*)

<sup>19</sup> And I shall cast thee out of thy standing, and I shall put thee down of thy service. (*And I shall throw thee out of thy office, and I shall put thee down from thy service.*)

<sup>20</sup> And it shall be, in that day I shall call my servant Eliakim, the son of Hilkiah; (*And it shall be, on that day I shall call for my servant Eliakim, the son of Hilkiah;*)

<sup>21</sup> and I shall clothe him in thy coat, and I shall comfort him with thy girdle, and I shall give thy power into the hands of him; and he shall be as a father to them that dwell in Jerusalem, and to the house of Judah. (*and I shall clothe him in thy coat, and I shall strengthen him with thy girdle, and I shall give thy power into his hands; and he shall be like a father to those who live in Jerusalem, and to the house of Judah.*)

<sup>22</sup> And I shall give the key of the house of David on his shoulder (*or And I shall put the key of the house of David upon his shoulder*); and he shall open, and none shall be that shall shut; and he shall shut, and none shall be that shall open.

<sup>23</sup> And I shall set him (as) a stake, *either a perch*, in a faithful place, and he shall be into a seat of glory of the house of his father. *(And I shall make him like a stake, or like a peg, in a firm place, and he shall be a seat of honour for all his father's household.)*

<sup>24</sup> And thou shalt hang on him all the glory of the house of his father, (unto) diverse kinds of vessels, each little vessel, from the vessels of cups, till to each vessel of musics, *(or each little vessel, from the cups, unto the pots).*

<sup>25</sup> In that day, saith the Lord of hosts, the stake that was set in the faithful place, shall be taken away, and it shall be broken, and shall fall down; and (that) shall perish that hanged therein, for the Lord spake. *(On that day, saith the Lord of hosts, the stake that was firmly set in its place shall be taken away, and it shall be broken, and shall fall down; and what had hung there, shall perish, for the Lord hath spoken.)*

## CHAPTER 23

<sup>1</sup> The burden of Tyre. Ye ships of the sea, yell (out), for the house is destroyed, from whence *comfort* was wont to come; from the land of Chittim, and [it] was showed to them.

<sup>2</sup> Be ye still, that dwell in the isle, the merchants of Sidon; [the] men passing [over] the sea filled thee in many waters; *(Be ye still, ye who live on the island; the merchants of Sidon, those passing over the sea, have filled thee full;)*

<sup>3</sup> the seed of (the) Nile is [the] harvest, the flood is the corn thereof, and it is made the merchandise of heathen men. *(the seed of Sihor; the harvest of the River; (is) its wheat, (or its grain), and it is made the heathen's merchandise.)*

<sup>4</sup> Thou, Sidon, be ashamed, said the sea, the strength of the sea, and said, I travailed not of child, and I childed not, and I nourished not young men, and I brought not fully virgins to increasing. *(O Sidon, be ashamed; for the sea, yea, the strength of the sea, hath said, I have not laboured with child, and I did not give birth, and I did not nourish young men, and I did not bring up virgins into womanhood.)*

<sup>5</sup> When it shall be heard in Egypt, they shall make sorrow, when they hear of Tyre.

<sup>6</sup> Pass ye the seas; yell ye, that dwell in the isle. *(Go ye over to Tarshish; yell, ye who live on the island.)*

<sup>7</sup> Whether this city is not yours, that had glory from eld days in his eldness? the feet thereof shall lead it [a] far, to go in pilgrimage, *(or its feet shall take it far away, to go on a journey.)*

<sup>8</sup> Who thought this thing on Tyre *(or Who thought this word against Tyre)*, (that was) sometime crowned, whose merchants were princes, (yea), the sellers of (the) merchandise thereof were (the) noble men of [the] earth?

<sup>9</sup> The Lord of hosts thought this thing, that he should draw down the pride of all glory, and that he should bring to shame all the noble men of (the) earth.

<sup>10</sup> Thou daughter of the sea, pass [over] thy land as a flood; a girdle is no more to thee. *(O daughter of Tarshish, pass over thy land like a river; no more hath thou a girdle, or a market.)*

<sup>11</sup> It stretched forth his hand above the sea, and troubled realms, *(or He stretched forth his hand over the sea, and troubled kingdoms)*. The Lord sent (his command) against Canaan, for to all-break the strong men thereof;

<sup>12</sup> and he said, Thou maid(en), the daughter of Sidon, that sufferest challenge, shalt no more add, that thou have glory. Rise thou (up), and pass over the sea into Chittim; there also no rest shall be to thee *(or even there, there shall be no rest for thee)*.

<sup>13</sup> Lo! the land of Chaldeans, such a people was not; Assur founded that Tyre, *(or Behold! the land of the Chaldeans, such a people were not, (until) the Assyrians founded that (Tyre))*; they led over into captivity the strong men thereof; they (under)mined the houses thereof; they setted it into falling.

<sup>14</sup> Yell, ye ships of the sea, *(or Yell, ye ships of Tarshish)*, for your strength be destroyed.

<sup>15</sup> And it shall be, in that day, thou, Tyre, shalt be in forgetting by seventy years, as the days of one king; but after seventy years, as the song of a whore shall be to Tyre. *(And it shall be, from that day, O Tyre, thou shalt be forgotten for seventy years, like the days, or the life, of one king; and then after seventy years, Tyre shall be like the whore in the song.)*

<sup>16</sup> Thou whore, given to forgetting, take an harp, compass the city; sing thou well, use thou oft a song, that mind be of thee. *(O whore, now forgotten, take up a harp, and go around the city; sing thou well a song, and sing thou it often, so that thou will be remembered again.)*

<sup>17</sup> And it shall be, after seventy years, the Lord shall visit Tyre, and shall bring it again to his hire; and again it shall be, when it shall do fornication with all *[the]* realms of *[the]* earth, on the face of *[the]* earth. *(And so it shall be, that after seventy years, the Lord shall visit Tyre, and she shall hire herself out again; and it shall be, that once again she shall do fornication with all the kingdoms of the earth, upon the face of the earth.)*

<sup>18</sup> And the merchandises thereof and the meeds thereof shall be hallowed to the Lord; they shall not be hid, neither shall be laid up; for why the merchandise thereof shall be to them that dwell before the Lord *(or for its merchandise shall be for those who worship the Lord)*, *(so)* that they eat to fullness, and be clothed till to eldness.

## CHAPTER 24

<sup>1</sup> Lo! the Lord shall destroy the earth, and shall make it naked, and shall torment the face thereof; and he shall scatter abroad the dwellers thereof *(or and he shall scatter abroad all of its inhabitants)*.

<sup>2</sup> And it shall be, as the people, so the priest; as the servant, so his lord; as the handmaid, so the lady of her, *(or as the servantess, so her lady)*; as a buyer, so he that selleth; as the lender, so he that taketh borrowing; as he that asketh again, so he that oweth.

<sup>3</sup> By destroying the land shall be destroyed, and shall be made naked by ravishing *(or and shall be made naked by robbery)*; for why the Lord spake this word.

<sup>4</sup> The earth mourned, and floated away, and is made sick; the world floated away, the highness of the people of *[the]* earth is made sick,

<sup>5</sup> and the earth is slain of his dwellers. For they passed *(over)**[the]* laws, changed *[the]* right, destroyed *[the]* everlasting bond of peace. *(and the earth is defiled by its inhabitants. For they passed over thy laws, changed what was right, and destroyed the covenant.)*

<sup>6</sup> For this thing, cursing shall devour the earth, and the dwellers thereof shall do sin *(or and its inhabitants shall do sin)*; and therefore the lovers thereof shall be *(made)* mad, and few men shall be left.

<sup>7</sup> *[The]* Vintage mourned, the vine is sick; all men that were glad in heart wailed. *(The wine soured, the vine is sick, or diseased; all who were happy in heart wailed.)*

<sup>8</sup> The joy of tympan ceased, the sound of glad men rested; the sweetness of *[the]* harp with song was still*(ed)*. *(The joy of the drums, or of the tambourines, ceased, the shouts of happy people stopped; the sweetness of the harp was silenced.)*

<sup>9</sup> They shall not drink wine *(with a song)*; a bitter drink shall be to them that shall drink it.

<sup>10</sup> The city of vanity is all-broken *(or This city of chaos, or of confusion, is a broken city)*; each house is closed *(up)*, for no man entereth *(in)*.

<sup>11</sup> Cry shall be on wine in *[the]* streets, all gladness is forsaken, the joy of *[the]* earth is taken away. *(A cry for some wine shall be in the streets, all happiness is gone, the joy of the land is taken away.)*

<sup>12</sup> Desolation is left in the city, and wretchedness shall oppress the gates.

<sup>13</sup> For these things shall be in the midst of *[the]* earth, in the midst of *(the)* peoples, as if a few fruits of olive trees that be left be shaken off from the olive tree *(or like when the few fruits that be left on the olive trees be shaken off the trees)*, and *(like the last of the)* raisins, when the vintage is ended.

<sup>14</sup> These men shall raise *(up)* their voice, and shall praise, when the Lord shall be glorified; they shall show signs of gladness from the sea *(or they shall shout with joy from the west)*.

<sup>15</sup> For this thing glorify ye the Lord in teachings; in the isles of the sea glorify ye the name of the Lord God of Israel. *(And so glorify ye the Lord in the east; on the islands of the sea glorify ye the name of the Lord God of Israel.)*

<sup>16</sup> From the ends of *[the]* earth we have heard praisings, the glory of the just. And I said, My private to me, my private to me, *(or But I said, Treasons! treasons!)*. Woe to me, *[the]* trespassers have trespassed, and have trespassed by *[the]* trespassing of *(the)* breakers of the law.

<sup>17</sup> Fearedfulness, and a ditch, and a snare on thee, that art a dweller of *[the]* earth. *(Let fearedfulness, and a ditch, and a snare be upon thee, who art an inhabitant of the land.)*

<sup>18</sup> And it shall be, he that shall flee from the face of fearedfulness, shall fall into the ditch; and he that shall deliver himself from the ditch, shall be holden of the snare; for why the windows of high things be opened, and the foundations of *[the]* earth shall be shaken together. *(And it shall be, that he who shall flee from the face of fearedfulness,*

*shall fall into the ditch; and he who shall get himself out of the ditch, shall be caught by the snare; for the windows of the high places, or of the heavens, be opened, and the foundations of the earth shall be altogether shaken.)*

<sup>19</sup> The earth shall be broken with breaking, the earth shall be defouled with defouling (or the earth shall be defiled with defiling), the earth shall be moved with moving,

<sup>20</sup> the earth shall be shaken with shaking, as a drunken man. And it shall be taken away, as the tabernacle of one night (or like a tent in the night), and the wickedness thereof shall grieve it; and it shall fall down, and it shall not add, for to rise again.

<sup>21</sup> And it shall be, in that day the Lord shall visit on the knighthood of heaven on high, and on the kings of (the) earth, that be on earth. (And it shall be, on that day the Lord shall punish the host of heaven on high, and the kings of the earth, who be on the earth.)

<sup>22</sup> And they shall be gathered together in the gathering together of a bundle into the pit, and they shall be closed there in prison; and after many days they shall be visited. (And they shall be gathered together like prisoners be gathered together in a pit, and they shall be enclosed there in prison; and after many days they shall be punished.)

<sup>23</sup> And the moon shall be ashamed, and the sun shall be confounded, when the Lord of hosts shall reign in the hill of Zion, and in Jerusalem, and shall be glorified in the sight of his elder men. (And the moon shall be shamed, and the sun shall be shamed, when the Lord of hosts shall reign on Mount Zion, and in Jerusalem, and shall be glorified before its elders.)

## CHAPTER 25

<sup>1</sup> Lord, thou art my God, I shall enhance thee, and I shall acknowledge to thy name; for thou hast done marvels, thine old faithful thoughts. Amen. (Lord, thou art my God, I shall exalt thee, and I shall praise thy name; for thou hast done marvellous things, thou art faithful to thy thoughts of old. Amen.)

<sup>2</sup> For thou hast set the city into a burial, a strong city into falling, the house of aliens (or yea, the house of foreigners, or of strangers), (so) that it be not a city, and be not builded (again) without end.

<sup>3</sup> For this thing a strong people shall praise thee, the city of strong folks shall dread thee. (For this thing strong people shall praise thee, and the cities of strong nations shall fear thee.)

<sup>4</sup> For thou art made strength to a poor man, strength to a needy man in his tribulation, hope from [the] whirlwind, a shadowing place from heat; for why the spirit of strong men is as a whirlwind hurling the wall. (For thou art made strength to the poor; strength to the needy in their tribulation, hope from the whirlwind, a place of shadow, or of shade, from the heat; for the blast of the strong, or of the ruthless, is like a whirlwind hurtling against the wall.)

<sup>5</sup> As by heat in thirst, thou shalt make meek the noise of aliens; and as by heat under a cloud burning, thou shalt make the scions of strong men to fade. (Like with the heat in thirst, thou shalt make the noise of the foreigners to be meeked, or subdued; and like with the heat under a burning cloud, thou shalt make the offspring of the strong, or of the ruthless, to fade away, or to die.)

<sup>6</sup> And the Lord of hosts shall make in this hill to all peoples the feast of fat things, the feast of vintage of fat things full of marrow, of vintage well-refined. (And on this hill the Lord of hosts shall make the feast of fat things for all peoples, the feast of the vintage of fat things full of marrow, yea, of well-refined wine.)

<sup>7</sup> And he shall cast down in this hill the face of [the] bond, bound (al)together on all peoples, and the web which he weaved on all nations. (And he shall throw down on this hill the covering cast over all the peoples, and the web which he weaved upon all the nations.)

<sup>8</sup> And he shall cast down death [into] without end, and the Lord God shall do away each tear from each face; and he shall do away the shame of his people from each land, for the Lord spake. (Yea, he shall throw down death forever; and the Lord God shall do away every tear from every face; and he shall do away the shame of his people from every land, for the Lord spake.)

<sup>9</sup> And they shall say in that day, Lo! this is our God; we abided him, and he shall save us; this is the Lord; we suffered him, and we shall make full out joy, and shall be glad in his health. (And they shall say on that day, Behold! this (is) our God; we have waited for him, for he shall save us; this (is) the Lord; we have waited for him, and now we shall rejoice, and shall be happy for his deliverance.)

<sup>10</sup> For why the hand of the Lord shall rest in this hill, and Moab shall be threshed under him, as chaffs be stamped in a wain. (*For the hand of the Lord shall rest upon this mountain, and Moab shall be threshed under him, like chaff is stamped in a wagon.*)

<sup>11</sup> And he shall stretch forth his hands under him, as a swimmer stretcheth forth to swim; and he shall make low the glory of him with *[the]* hurtling down of his hands.

<sup>12</sup> And the strongholds of thine high walls shall fall down, and shall be made low, and shall be drawn down to the earth, till to the dust. (*And thy fortresses with high walls shall fall down, and shall be made low, and shall be drawn down to the ground, unto the dust.*)

## CHAPTER 26

<sup>1</sup> In that day this song shall be sung in the land of Judah. The city of our strength; the saviour shall be set therein, the wall and the forewall, *either a stronghold before the wall.* (*On that day this song shall be sung in the land of Judah. The city of our strength; salvation shall be found there, yea, the wall and the forewall, that is, a stronghold in front of the wall.*)

<sup>2</sup> Open ye the gates, and the just folk shall enter, keeping truth. (*Open ye the gates, and the just nation shall enter in or and the righteous people shall enter in, keeping faith.*)

<sup>3</sup> The eld error is gone away; thou shalt keep peace, peace, for thou, Lord, we hoped in thee. (*Thou shalt keep us in peace, Lord, for we have put away the old errors, yea, in perfect peace, for we who hope in thee.*)

<sup>4</sup> Ye have hoped in the Lord, in everlasting worlds, in the Lord God, strong without end. (*Yea, hope ye in the Lord, forever, in the Lord God, who shall be strong forever.*)

<sup>5</sup> For he shall bow down them that dwell on high, and he shall make low an high city; he shall make it low till to the earth; he shall draw it down till to the dust. (*For he shall bow down those who be proud, or be haughty, and he shall make low a high city; he shall make it low unto the ground; he shall draw it down unto the dust.*)

<sup>6</sup> The foot of a poor man shall defoul it, and the steps of needy men shall defoul it. (*The foot of the poor shall defile it, and the steps of the needy shall defile it.*)

<sup>7</sup> The way of a just man is rightful, the path of a just man is rightful to go (*on*). (*The way of the just is right, or is straightforward, yea, the path of the just is straight and clear to go on.*)

<sup>8</sup> And in the way of thy dooms, Lord, we suffered thee; thy name, and thy memorial is in desire of soul. (*And in the way of thy judgements, Lord, we followed thee; thy name and the remembrance of thee be our hearts' desire.*)

<sup>9</sup> My soul shall desire thee in the night, but also with my spirit in mine entrails; from the morrowtide I shall wake to thee. When thou shalt make thy dooms in *[the]* earth, all *(the)* dwellers of the world shall learn rightfulness. (*My soul shall desire thee in the night, yea, my spirit in my bowels, or deep within; and early in the morning I shall look for thee. When thou shalt make thy judgements upon the earth, all the inhabitants of the world shall learn righteousness.*)

<sup>10</sup> Do we mercy to the wicked man, and he shall not learn to do rightwiseness; in the land of saints he did wicked things, and he shall not see the glory of the Lord. (*Even if we give mercy to a wicked person, he shall still not learn to do justice, or what is right; yea, even in the land of the saints he did wicked things, and he shall not see the glory of the Lord.*)

<sup>11</sup> Lord, thine hand be enhanced, (*or Lord, let thy hand be lifted up*), (*so*) that they see not; (*but let*) peoples having envy see, and be shamed, and (*let*) fire devour thine enemies.

<sup>12</sup> Lord, thou shalt give peace to us, for thou hast (*also*) wrought all our works in us.

<sup>13</sup> Our Lord God, (*other*) lords had us in possession, without thee; only in thee have we mind of thy name. (*Lord our God, other lords have had us in possession besides thee; but only thee do we call on by name.*)

<sup>14</sup> They that die, live not, and giants, rise not again. Therefore thou hast visited, and hast all-broken them, and thou hast lost all the mind of them; (*They who die, live not, and the dead shall not rise again. And so thou hast punished them, and hast all-broken them, and thou hast destroyed all the memory of them;*)

<sup>15</sup> and Lord, thou hast forgiven to a folk, thou hast forgiven to a folk. Whether thou art glorified? thou hast made far *from thee* all the ends of *[the]* earth. (*Lord, thou hast increased the nation, thou hast increased the nation, and thou art glorified; thou hast spread it far and wide unto all the ends of the earth.*)

<sup>16</sup> Lord, in anguish they sought thee (*out*); in the tribulation of grumbling, (*you gave*) thy doctrine to them.

<sup>17</sup> As she that conceived, when she nigheth sorrowful to the child bearing, crieth in her sorrows, so we be made, Lord, of thy face. (*As she who conceived, and when she nearth to giving birth, crieth out in her sorrows, or in her pain, so we be made, Lord, in thy presence.*)

<sup>18</sup> We have conceived, and we have as travailed of child, and we have childed the spirit of health; we did not rightfulness in (*the*) earth. Therefore the dwellers of [*the*] earth fell not down; (*We have conceived, and we have laboured as with child, but we brought forth nothing but wind. We have not won any victory in the land, and the inhabitants of the earth have not fallen.*)

<sup>19</sup> thy dead men shall live (*again*), and my slain men shall rise again. Ye that dwell in dust, awake, and praise; for why the dew of light is thy dew, and thou shalt draw down the land of giants into falling. (*But thy dead shall live again, and my slain people shall rise again. Ye who live in the dust, awake, and give praise; for thy dew is the dew of light, and thou shalt revive those who have long been dead or and the earth shall bring back to life those who have long been dead.*)

<sup>20</sup> Go thou, my people, enter into thy beds, close thy doors on thee, be thou hid a little at a moment, till (*the*) indignation pass (*by*).

<sup>21</sup> For lo! the Lord shall go out of his place, to visit the wickedness of the dwellers of [*the*] earth against him; and the earth shall show his blood, and shall no more cover his slain men. (*For behold! the Lord shall go out of his place, to punish the inhabitants of the earth for their wickedness; and the earth shall show their blood, and shall no more cover its people who be slain.*)

## CHAPTER 27

<sup>1</sup> In that day the Lord shall visit in his hard sword, and great, and strong, on leviathan, (*the*) serpent, a bar, and on leviathan, the crooked serpent; and he shall slay the whale, which is in the sea. (*On that day the Lord shall punish with his hard sword, yea, with his great and strong sword, Leviathan, that piercing serpent, Leviathan, that twisting, wriggling serpent, and he shall kill this monster which is in the sea.*)

<sup>2</sup> In that day the vinery of clean wine and good shall sing to him. (*On that day, sing ye to the vineyard of rich good wine,*)

<sup>3</sup> I am the Lord that keep that vinery; suddenly I shall give drink to it, lest peradventure it be visited against it; night and day I keep it, (*I am the Lord who keepeth that vineyard; I shall water it continually; and peradventure, lest anyone come to harm it, night and day I shall keep it safe,*)

<sup>4</sup> indignation is not to me. Who shall give me a thorn and [*a*] briar? In battle I shall go on it, I shall burn it (*al*)together. (*but indignation is not to me. Who shall give me a thorn and a briar? I shall go against them in battle, and I shall burn them all up.*)

<sup>5</sup> Whether rather I shall hold my strength? It shall make peace to me, it shall make peace to me, (*Or rather shall I hold back my strength? Then let them make peace with me, yea, let them make peace with me.*)

<sup>6</sup> for the merit of them that shall go out with fierceness from Jacob (*or In the days to come, the sons and daughters of Jacob shall take root*). Israel shall flower and bring forth seed, and they shall fill the face of the world with seed.

<sup>7</sup> Whether he smote it by the wound of *the people of Jews* smiting him? either as it killed the slain men of him, so it was slain? (*Did the Lord strike down the Jews like he hath killed those who struck them down? or were as many of them killed as they who killed them?*)

<sup>8</sup> In measure against measure, when it shall be cast away, he shall deem it; he bethought in his hard spirit, by the day of heat. (*In measure for measure, when they were cast away, he judged them; he took them away into exile, with his hard wind from the east.*)

<sup>9</sup> Therefore on this thing wickedness shall be forgiven to the house of Jacob, and this shall be all the fruit, that the sin thereof be done away, when it hath set all the stones of the altar as the stones of ashes hurtled down. Woods and temples shall not stand. (*And so by this shall the wickedness of the house of Jacob be forgiven, and this shall be all the fruit, when its sin is done away; yea, when he hath made all the stones of the foreign altars like the stones of ashes, or like the chalkstones, that be hurtled down; and the woods and the temples dedicated to idols shall no longer stand.*)

<sup>10</sup> Forsooth the strong city shall be (*made*) desolate, the fair city shall be left, and shall be (*as*) forsaken as a desert; there a calf shall be pastured, and shall lie (*down*) there, and shall waste the highness thereof.

<sup>11</sup> In the dryness of ripe corn thereof women coming, and they that teach it, shall be all-broken. Forsooth it is not a wise people; therefore he that made it, shall not have mercy on it, and he that formed it, shall not spare it. (*In the dryness of its branches, they shall be all-broken; the women shall come, and shall set them on fire. For they be not a wise people; and so he who made them, shall not have mercy on them, and he who formed them, shall not spare them.*)

<sup>12</sup> And it shall be, in that day the Lord shall smite thee, from the bottom of the flood till to the strand of Egypt; and ye sons of Israel, shall be gathered one and one. (*And it shall be, on that day the Lord shall strike thee, from the bottom of the Euphrates River unto the River of Egypt; and then ye Israelites shall be gathered one by one.*)

<sup>13</sup> And it shall be, in that day men shall come with a great trumpet, and they that were lost, shall come from the land of Assyrians, and they that were cast out, shall come from the land of Egypt; and they shall worship the Lord, in the holy hill of Jerusalem. (*And it shall be, on that day people shall come at the call of a great trumpet, and they who were lost, shall come from the land of Assyria, and they who were cast out, shall come from the land of Egypt, and they shall worship the Lord, on the holy hill in Jerusalem.*)

## CHAPTER 28

<sup>1</sup> Woe to the crown of pride, to the drunken men of Ephraim, and to the flower falling down of the glory of the full out joying thereof, that were in the top of the fattest valley, and erred of wine. (*Woe to the crown of pride of the drunken men of Ephraim, and to the declining glory, or the diminishing beauty, of the revellers? flowers, that were on the fat, or the proud, heads, of those who wandered about because of the wine.*)

<sup>2</sup> Lo! the mighty and strong Lord, as the fierceness of hail, and whirlwind breaking together, as the fierceness of many waters (*over*)flowing, and sent out on a large land. (*Behold! the Lord hath someone strong and mighty, like the fierceness of the hail, and (like the fierceness) of the whirlwind that altogether breaketh up, and like the fierceness of many waters overflowing, whom he shall send out upon the large, (or the broad), land.*)

<sup>3</sup> The crown of pride of the drunken men of Ephraim shall be defouled with feet, (*The crown of pride of the drunken men of Ephraim shall be defiled underfoot.*)

<sup>4</sup> and the flower of [*the*] glory of the full out joying of him, that is on the top of the valley of fat things, shall be falling down, as a timely thing before the ripeness of harvest; which when a man seeing beholdeth, anon as he taketh with hand, he shall devour it. (*and the glory, or the beauty, of the flowers, that were on the fat, or on the proud, heads of the revellers, shall decline, or shall diminish, like a timely thing before the ripeness of the harvest, which when a person seeing beholdeth, as soon as he taketh hold of it with his hand, he shall devour it.*)

<sup>5</sup> In that day the Lord of hosts shall be a crown of glory, and a garland of full out joying, to the residue of his people; (*On that day the Lord of hosts shall be a crown of glory, and a beautiful garland, for the remnant of his people;*)

<sup>6</sup> and a spirit of doom to him that sitteth on the throne, and strength to them that turn again from [*the*] battle to the gate. (*and a spirit of justice, or of judgement, for him who sitteth upon the throne, and strength to them who return from the battle at the gate.*)

<sup>7</sup> But also they knew not for wine, and erred for drunkenness; the priest and (*the*) prophet knew not for drunkenness; they were sopped up of wine, they erred in drunkenness; they knew not a prophet, they knew not doom. (*But they also knew not because of the wine, and wandered about in drunkenness; yea, the priest and the prophet knew not because of drunkenness; they were swallowed up by wine, and so they wandered about in drunkenness, and they knew not prophecy, and they did not have good judgement.*)

<sup>8</sup> For why all (*the*) boards were filled with spewing and filths, so that there was no more place. (*For all the tables were covered with vomit and filth, so that there was no clean place left.*)

<sup>9</sup> Whom shall he teach knowing, and whom shall he make to understand [*the*] hearing? Men weaned from milk, men drawn away from teats. (*And so to whom shall he teach knowledge, and who shall he make understand the teaching? Those just weaned from milk, yea, those just drawn away from the breast!/?*)

<sup>10</sup> For why command thou, command thou again; command thou, command thou again; abide thou, abide thou again; abide thou, abide thou again; a little there, a little there, (*or here a little, there a little.*)

<sup>11</sup> For why in [*the*] speech of lip, and in other language, he shall speak to this people, <sup>12</sup> to which he said, This is my rest; refresh ye a weary man, and this is my refreshing; and they would not hear. (*to whom he said, This is my rest; refresh ye all the weary, and this is my refreshing; but they would not listen to him.*)

<sup>13</sup> And the word of the Lord shall be to them, Send thou, send thou again; send thou, send thou again; abide thou, abide thou again; abide thou, abide thou again; a little there, a little there (*or here a little, there a little*); (*so*) that they go, and fall backward, and be all-broken, and be snared, and be taken.

<sup>14</sup> For this thing, ye men scornors, that be lords over my people which is in Jerusalem, hear the word of the Lord. (*And so because of this, ye mockers, who be lords over my people who be in Jerusalem, hear the word of the Lord.*)

<sup>15</sup> For ye said, We have smitten a bond of peace with death, and we have made covenant with hell; a scourge (*over*)flowing, when it shall pass, shall not come [*up*] on us, for we have set a leasing our hope, and we be covered with a leasing. (*For ye said, We have struck a covenant with death, and we have made a covenant with Sheol, that is, the land of the dead, or and we have made a covenant with hell; an overflowing scourge, when it shall pass by, shall not come upon us, for we have made a lie to be our hope, and we be covered with, or protected by, a lie.*)

<sup>16</sup> Therefore the Lord God saith these things, Lo! I shall send in the foundations of Zion a cornerstone precious, proved, founded in the foundation; he that believeth, shall not hasten. (*And so the Lord God saith these things, Behold! I shall put in the foundation of Zion a precious cornerstone, proved, and laid in the foundation; he who believeth shall not be in haste, (but shall be patient, or shall be steadfast.)*)

<sup>17</sup> And I shall set doom in weight, and rightfulness in measure; and hail shall destroy the hope of leasing, and waters shall (*over*)flow on (*your*) protection. (*And I shall put justice in weights, and righteousness in measures; and hail shall destroy the hope of lies, and water shall overflow your protection.*)

<sup>18</sup> And your bond of peace with death shall be done away, and your covenant with hell shall not stand; when the scourge (*over*)flowing shall pass, ye shall be to it into defouling. (*And your covenant with death shall be done away, and your covenant with Sheol, or the land of the dead, shall not stand, or and your covenant with hell shall not stand; when the overflowing scourge shall pass by, ye shall be defiled by it.*)

<sup>19</sup> Whenever it shall pass, it shall take away you, (*or And when it shall pass by you, it shall take you away*); for why early in the gray morrowtide it shall pass (*by*), (*and*) in day and night; and only travail alone shall give understanding to [*the*] hearing.

<sup>20</sup> Forsooth the bed is strait, so that the tother fall down; and a short mantle shall not cover ever either. (*For the bed is too short, so that no one can stretch out on it; and the blanket is too small, so that no one can be covered by it.*)

<sup>21</sup> For as in the hill of partings the Lord shall stand, as in the valley, which is in Gibeon, he shall be wroth, that he do his work; his work alien, that he work his work; his work is strange from him. (*For the Lord shall stand, as he did at Mount Perazim, and he shall be angry, as he was in the Valley of Gibeon; so that he do his work, his strange work; yea, that he work his work, his strange work.*)

<sup>22</sup> And now do not ye scorn, lest peradventure your bonds be made strait together; for I heard of the Lord God of hosts, ending and abridging on all (*the*) earth. (*And now do not ye mock, lest peradventure your bonds be made altogether strait, or tight; for I have heard from the Lord God of hosts, of the ending and the shortening, or destruction, of all the earth.*)

<sup>23</sup> Perceive ye with ears, and hear ye my voice; perceive ye, and hear ye my speech. (*Listen, and hear ye my voice; pay attention, yea, listen to me!*)

<sup>24</sup> Whether he that eareth, shall ear all day, for to sow, and shall he carve (*up*), and purge his land? (*Shall he who ploweth, plow every day, in order to sow, and to furrow, and to purge his land?*)

<sup>25</sup> Whether when he hath made even the face thereof, shall he not sow gith, and sprinkle abroad cumin? and he shall not set wheat by order, and barley, and millet, and fitches in his coasts? (*Or rather, when he hath smoothed, or leveled, its surface, shall he not sow gith, and sprinkle abroad cumin? and shall he not put in, by order, wheat, and barley, and millet, and fitches, in all his fields?*)

<sup>26</sup> And his God shall teach him, in doom he shall teach him. (*And his God shall teach him, yea, he shall teach him good judgement.*)

<sup>27</sup> Forsooth (*the*) gith shall not be threshed in saws, and a wheel of a wain shall not compass on [*the*] cumin, (*or For the gith shall not be threshed with saws, and the wheel*

*of a wagon shall not roll over; or grind down, the cumin); but (the) gith shall be beaten out with a rod, and [the] cumin with a staff.*

<sup>28</sup> Soothly bread shall be made less, but he that thresheth shall not thresh it without end, neither shall travail it with a wheel of a wain, neither shall make it less with his claws. *(And the corn shall be crushed, but he who thresheth it shall not thresh it out forever; nor shall he grind it down with the wheel of a wagon, nor shall he make it fine with his horses' hooves.)*

<sup>29</sup> And this thing went out of the Lord God of hosts, that he should make wonderful counsel, and magnify rightfulness. *(And this word went out from the Lord God of hosts, whose counsel is wonderful, and whose rightfulness is great.)*

## CHAPTER 29

<sup>1</sup> Woe! *[to] Ariel, Ariel, the city which David overcame; year is added to year, solemnities be passed (or the feasts have come and gone).*

<sup>2</sup> And I shall compass Ariel, and it shall be sorrowful and mourning; and Jerusalem shall be to me as Ariel. *(And I shall surround Ariel, and it shall be sorrowful and mourning; and Jerusalem shall be like Ariel to me.)*

<sup>3</sup> And I shall compass as a round spear, *either trundle*, in thy compass, and I shall cast *[an heap](of)* earth against thee, and I shall set strongholds, *either engines*, into thy besieging. *(And I shall surround thee with my army, and I shall throw a heap of earth against thee, and I shall set up strongholds, or engines, to besiege thee.)*

<sup>4</sup> Thou shalt be made low, thou shalt speak *(out)* of *[the]* earth, and thy speech shall be heard from the earth; and thy voice shall be as *the voice* of a dead man raised *(up)* by conjuring, and thy speech shall oft grutch of the earth *(or and thy words shall grumble, or groan, out of the earth).*

<sup>5</sup> And the multitude of them that winnowed thee, shall be *(made)* as thin dust; and the multitude of them that had the mastery against thee, shall be *(made)* as *[a]* dead spark passing *(away)*. And it shall be *(that)* suddenly,

<sup>6</sup> anon it shall be visited of the Lord of hosts, in thunder, and in moving of the earth, and in great voice of whirlwind, and of tempest, and of flame of fire devouring. *(at once thou shalt be punished by the Lord of hosts, with thunder, and with earth-shaking, and with the great noise of a whirlwind, and of a tempest, and with a flame of devouring fire.)*

<sup>7</sup> And the multitude of all folks that fought against Ariel shall be as the dream of a night's vision; and all men that fought, and besieged *(it)*, and had the mastery against it. *(And the multitude of all the nations that fought against Ariel, that is, of all those who fought against it, and besieged it, and had the mastery over it, shall vanish like the dream of a night's vision.)*

<sup>8</sup> And as an hungry man dreameth, and eateth, but when he is awaked, his soul is void; and as a thirsty man dreameth, and drinketh, and after that he is awaked, he is weary, and thirsteth yet, and his soul is void; so shall be the multitude of all folks, that fought against the hill of Zion. *(And like when a hungry man dreameth, and eateth in it, but when he awakeneth, his body is still empty; or like when a thirsty man dreameth, and drinketh in it, but after that he awakeneth, he is still weary, and still thirsteth, and his body is empty; so shall be the multitude of all the nations, that fought against Mount Zion.)*

<sup>9</sup> Be ye astonied, and wonder; wake ye, and doubt ye; be ye drunk, and not of wine; be ye moved, and not with drunkenness. *(Be ye astonished, and wonder; wake ye, and doubt ye; be ye drunk, but not with wine; be ye moved, but not with drunkenness.)*

<sup>10</sup> For the Lord hath meddled to you the spirit of sleep; he shall close your eyes, and *[he]* shall cover your prophets, and princes that see visions. *(For the Lord hath mixed for you the spirit of sleep; he shall close your eyes, that is, your prophets, and he shall cover your heads, that is, your leaders, who see visions.)*

<sup>11</sup> And the vision of all *prophets* shall be to you as the words of a book asealed; which when they shall give to him that knoweth letters, they shall say, Read thou this book; and he shall answer, I may not, for it is asealed. *(And the vision of all the prophets shall be to you like the words of a sealed book; which when they shall give to him who knoweth how to read, they shall say, Read thou this book; and he shall answer, I cannot, for it is sealed.)*

<sup>12</sup> And the book shall be given to *him* that knoweth not letters, and it shall be said to him, Read thou; and he shall answer, I know no letters. *(And the book shall be given to him who cannot read, and it shall be said to him, Read thou; and he shall answer, I do not know how to read.)*

<sup>13</sup> And (*then*) the Lord said, For that (*that*) this people nigheth with their mouth, and glorifieth me with their lips, but their heart is far from me; and they dreaded me for the commandment and (*the*) teachings of men,

<sup>14</sup> therefore lo! I shall add, that I make [*great*] wondering to this people, in a great miracle and wonderful, (*or and so behold! I shall add, that I make a great wonder before this people, yea, a great and wonderful miracle*); for why wisdom shall perish from (*the*) wise men thereof, and the understanding of prudent men thereof shall be hid.

<sup>15</sup> Woe to you that be deep of heart, that ye hide (*your*) counsel from the Lord, (*or Woe to you who go deep into your hearts, in order to hide your plans from the Lord*); the works of which be in darkneses, and they say, Who seeth us, and who knoweth us?

<sup>16</sup> This thought of you is wayward, as if clay think against a potter, and the work say to his maker, Thou madest not me; and a thing made, say to his maker, Thou understandest not. (*This thought of yours is wayward, like if a piece of clay think against a potter, and the work say to its maker, Thou madest me not, and a made thing say to its maker, Thou understandest not how to do this.*)

<sup>17</sup> Whether not yet in a little *time* and short, the Lebanon shall be turned into Carmel, and Carmel shall be areckoned into the forest? (*Whether not yet in a brief, or a short, time, Lebanon shall be turned into a plentiful land, and the plentiful land shall be reckoned as a forest?*)

<sup>18</sup> And in that day deaf men shall hear the words of the book, and the eyes of blind men shall see from darkneses and misty; (*And on that day, the deaf shall hear the words read from a book, and the eyes of the blind shall see out of their darkness and mist;*)

<sup>19</sup> and mild men shall increase gladness in the Lord, and poor men shall make full out joy in the Holy of Israel. (*and the meek, or the humble, shall increase their happiness in the Lord, and the poor shall rejoice in the Holy One of Israel.*)

<sup>20</sup> For he that had the mastery, failed, and the scorner is ended, and all they be cut down that waked on wickedness; (*For he who had the mastery, hath failed, and the mocker is ended, and all those who watch for wickedness shall be cut down;*)

<sup>21</sup> which made men to do sin in word, and deceived a reprover in the gate, and bowed away in vain from a just man. (*who made people to do sin in word, and deceived a rebuker at the gate, and bowed away justice from the upright, for an empty and a futile thing.*)

<sup>22</sup> For this thing the Lord, that again-bought Abraham, saith these things to the house of Jacob, Jacob shall not be confounded now, neither now his cheer shall be ashamed; (*For this thing the Lord who bought back, or ransomed, Abraham, saith these things to the house of Jacob, Jacob shall no longer be ashamed, nor shall his face now become pale;*)

<sup>23</sup> but when he shall see his sons, the works of mine hands, hallowing my name in the midst of him. And they shall hallow the Holy of Jacob, and they shall preach [*the*] God of Israel; (*but when he seeth his sons and daughters, the work of my hands, in his midst, they shall hallow my name, yea, they shall hallow the Holy One of Jacob, and they shall have reverence for the God of Israel;*)

<sup>24</sup> and they that err in spirit, shall know understanding, and idle men, *either grutchers*, shall learn the law. (*and they who err in spirit, shall gain understanding, and those who be idle, or the grumblers, shall learn the Law.*)

## CHAPTER 30

<sup>1</sup> Woe! sons forsakers, saith the Lord, that ye shall make a counsel, and not of me; and weave a web, and not by my spirit, that ye should increase sin on sin. (*Woe! ye rebels, saith the Lord, ye who take counsel, (or advice), but not from me; and weave a web, but not by my spirit, so that ye increase sin upon sin.*)

<sup>2</sup> Which go, to go down into Egypt, and ye asked not my mouth; ye hoping help in the strength of Pharaoh, and ye having trust in the shadow of Egypt. (*Who go, to go down to Egypt, but ye did not ask my advice; ye hoping for help from the strength of Pharaoh, and ye having trust in the shadow of Egypt.*)

<sup>3</sup> And the strength of Pharaoh shall be to you into confusion, and the trust of the shadow of Egypt into shame. (*But the strength of Pharaoh shall only bring you confusion, and thy trust in the shadow of Egypt shall only bring you shame.*)

<sup>4</sup> For why thy princes were in Tanis, and thy messengers came till to Hanes. (*For though his leaders, or his officers, be in Zoan, and his messengers have come to Hanes,*)

<sup>5</sup> All they were shamed on the people, that might not profit to them; they were not into help, and into any profit, but into shame and shame. (*all shall be ashamed of these people who cannot profit them; yea, they shall not be of any help, or profit, but shall only bring shame and more shame.*)

<sup>6</sup> The burden of [*the*] work beasts of the south. In the land of tribulation and of anguish, a lioness, and a lion, of them a serpent, and a [*flying*] cockatrice; *they were bearing their riches on the shoulders of work beasts, and their treasures on the botch of camels, to a people that might not profit to them. (The burden of the work beasts of the south. Into the land of tribulation and of anguish, of a lioness, and a lion, a serpent, and a flying cockatrice, they went carrying their riches on the shoulders of work beasts, and their treasures on the humps of camels, to a people who could not help them.)*

<sup>7</sup> For why Egypt shall help in vain, and idly. Therefore I cried on this thing (*or And so I cried out about this thing*), It is pride only; cease thou.

<sup>8</sup> Now therefore enter thou, and write to it on [*a*] box [*table*], and write thou it diligently in a book; and it shall be in the last day into witnessing, till into without end. (*And so now enter thou, and write it on a tablet, and diligently write it in a book; and it shall be in the last day a testimony, yea, unto forever.*)

<sup>9</sup> For it is a people stirring (*me*) to wrathfulness, and sons liars, sons that will not hear the law of God. (*For they be a people stirring me to anger; and people who lie, and people who will not listen to the Law of God.*)

<sup>10</sup> Which say to prophets, Do not ye prophesy; and to beholders, Do not ye behold to us those things that be rightful; speak ye things pleasing to us, see ye errors to us. (*Who say to prophets, Do not ye prophesy; and to beholders, Do not ye behold for us those things that be right, or truthful; rather, speak ye pleasant, or pleasing, things to us, yea, see ye errors for us.*)

<sup>11</sup> Do ye away from me the way, bow ye away from me the path; the Holy of Israel cease from our face. (*Who say, Get ye out of my way, turn ye away from me on the path; make the Holy One of Israel to go away from us.*)

<sup>12</sup> Therefore the Holy of Israel saith these things, For that that ye reproved this word, and hoped on false challenge, and on noise, and trusted on it, (*And so the Holy One of Israel saith these things, Because ye have rebuked this word, and hoped in oppression, and noise, and trusted in it.*)

<sup>13</sup> therefore this wickedness shall be to you as a breaking falling down, and sought in an high wall; for suddenly while it is not hoped, the breaking thereof shall come. (*and so this wickedness shall be to you like a high wall that hath a crack running down it; and then suddenly, when it is not expected, its breaking shall come.*)

<sup>14</sup> And it shall be made less, as a vessel of a potter is broken with full strong breaking; and a sherd shall not be found of the gobbets, *either remnants*, thereof, in which sherd a little fire shall be borne of (*the*) burning, either a little of water shall be drawn of the ditch. (*And it shall be made less, like the vessel of a potter is broken with great breaking; and a shard shall not be found of its pieces, or of its remnants, by which shard a little of the fire can be carried out of the burning, or a little of the water can be drawn out of the ditch.*)

<sup>15</sup> For why the Lord God, the Holy of Israel, saith these things, If ye turn again, and rest, ye shall be safe; in stillness and in hope shall be your strength. And ye would not. (*For the Lord God, the Holy One of Israel, saith these things, If ye return, and rest, ye shall be safe; in stillness and in hope shall be your strength. But ye would not listen to me or But ye would not do it.*)

<sup>16</sup> And ye said, Nay, but we shall flee to horses; therefore ye shall flee. And we shall ascend on swift horses; therefore they shall be swifter, that shall pursue you. (*And ye said, No, but we shall flee on horses; and so ye shall flee. And we shall go upon swift horses; and so they, who shall pursue you, shall be swifter.*)

<sup>17</sup> A thousand men shall flee from the face of the dread of one; and ye shall flee from the face of [*the*] dread of five, till ye be left as the mast of a ship in the top of a mountain (*or until ye be left like the mast of a ship on the top of a mountain*), and as a sign on a little hill.

<sup>18</sup> Therefore the Lord abideth, that he have mercy on you, and therefore he shall be enhanced sparing you; for why God is Lord of doom, blessed be all they that abide him. (*And so the Lord waiteth, because he hath mercy on you, and so he shall be exalted for sparing you; for God is the Lord of justice, or of judgement, blessed be all they who wait for him.*)

<sup>19</sup> Forsooth the people of Zion shall dwell in Jerusalem; (*but*) thou weeping shalt not weep (*any more*), (*for*) he doing mercy shall have mercy on thee; at the voice of thy cry, anon as he heareth, he shall answer to thee, (*or at the sound of thy cry, as soon as he heareth it, he shall answer thee*).

<sup>20</sup> And the Lord shall give to thee strait bread, and short water, and shall no more make thy teacher to flee away from thee; and thine eyes shall be seeing thy commander *(or but thine eyes shall see thy teacher),*

<sup>21</sup> and thine ears shall hear a word behind the back of him that admonisheth; This is the way, go ye therein, neither to the right half, neither to the left half. *(and thy ears shall hear a voice behind thy back that admonisheth thee, saying, This is the way, go ye in it, and neither to the right, nor to the left.)*

<sup>22</sup> And thou shalt defoul the plates of the graven images of thy silver, and the cloth of the molten image of thy gold; and thou shalt scatter them, as the uncleanness of a woman in unclean blood; Go thou out, and thou shalt say to it. *(And thou shalt defile thy carved idols plated with silver, and thy cast idols cloaked in gold; and thou shalt throw them away, like the unclean cloth of a woman in unclean blood; and thou shalt say to them, Go thou away.)*

<sup>23</sup> And rain shall be given to thy seed, wherever thou shalt sow in *[the]* earth, and the bread of *[the]* fruits of *[the]* earth shall be most plenteous and fat; in that day a lamb shall be fed largely in thy possession *(or on that day thy cattle shall be fed in large, or broad, pastures).*

<sup>24</sup> And thy bulls and colts of asses, that work the land, shall eat barley with chaff meddled together, as it is winnowed in the cornfloor. *(And thy bulls and the colts of donkeys, that work the land, shall eat barley mixed, or mingled, together with chaff, after that it is winnowed on the threshing floor.)*

<sup>25</sup> And strands of running waters shall be on each high mountain, and on each little hill raised *(or and on each raised up little hill),* in the day of *(the)* slaying of many men, when towers fall down.

<sup>26</sup> And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day in which the Lord shall bind together the wound of his people, and shall make whole the smiting of the wound(s) thereof. *(And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of seven days, on the day when the Lord shall bind up the wounds of his people, yea, when he shall make whole, or shall heal, all their wounds.)*

<sup>27</sup> Lo! the name of the Lord cometh down from *[a]* far; his strong vengeance is burning, and grievous to bear; his lips be filled of indignation, and his tongue is as fire devouring, *(or his lips be full of anger, and his tongue is like a devouring fire).*

<sup>28</sup> His spirit is as a stiff stream, *(over)flowing* till to the midst of the neck, to lose folks into nought, and the bridle of error, that was in the cheeks of peoples. *(His breath is like a swift stream, overflowing unto the midst of their necks, to destroy the nations down into nothing, and like a bridle that was put on the cheeks of the people, to cause them to err.)*

<sup>29</sup> Song shall be to you, as the voice of an hallowed solemnity; and gladness of heart, as he that goeth with a pipe, for to enter into the hill of the Lord, to the Strong *(One)* of Israel. *(A song shall be for you, like on the night of a solemn, or of a sacred, feast; and happiness of heart, like he who goeth with a pipe, or with a flute, to the hill of the Lord, yea, to the Strong One of Israel.)*

<sup>30</sup> And the Lord shall make heard the glory of his voice, and he shall show the fearedfulness of his arm in menacing of *(his)* strong vengeance, and in flame of fire burning; he shall hurtle down in whirlwind, and in *[the]* stone of hail. *(And the Lord shall make heard the glory of his voice, and he shall show the fearedfulness of his arm with the threatening of his strong vengeance, and with the flame of a burning fire; he shall hurtle down with the whirlwind, and with the hailstone.)*

<sup>31</sup> For why Assur smitten with a rod shall dread of the voice of the Lord; *(For the Assyrians shall fear the voice of the Lord, and shall be struck with his rod;)*

<sup>32</sup> and the passing of the rod shall be founded, which rod the Lord shall make for to rest on him. In tympan, and harps, and in sovereign battles he shall overcome them. *(and the striking of his rod shall be marked with drums, or with tambourines, and with harps, which rod the Lord shall make to rest upon them. And he himself shall overcome them in battle.)*

<sup>33</sup> For why Tophet, *that is, hell,* deep and alarged, is made ready of the king from yesterday; the nourishings thereof be fire and many trees; the blast of the Lord, as a stream of brimstone, kindleth it. *(For Tophet, that is, hell, is made ready from yesterday, yea, it is prepared for the king, made deep and enlarged; its nourishings be fire and a great deal of wood; and the breath of the Lord, like a stream of brimstone, kindleth it.)*

## CHAPTER 31

<sup>1</sup> Woe to them that go down into Egypt to help, and hope in horses, and have trust on carts, for they be many, and on knights, for they be full strong; and they trust not on the Holy of Israel, and they sought not the Lord. *(Woe to them who go down to Egypt for help, and hope in horses, and have trust in chariots, for they be so many, and in horsemen, for they be so strong; but they trust not in the Holy One of Israel, and they sought not the Lord.)*

<sup>2</sup> Forsooth he that is wise, hath brought evil, and took not away his words; and he shall rise altogether against the house of worst men, and against the help of them that work wickedness. *(For the Lord is wise, and he hath brought evil, or trouble, and did not take back his words; he shall rise up against the house of evil people, and against the help of those who work wickedness.)*

<sup>3</sup> Egypt is a man, and not God; and the horses of them be flesh, and not spirit; and the Lord shall bow down his hand, and (both) the helper shall fall down, and (also) he shall fall, to whom help is given, and (they) all shall be wasted together,

<sup>4</sup> For why the Lord saith these things to me, If a lion roareth, and a whelp of a lion on his prey, when the multitude of shepherds cometh against him, he shall not dread of the voice of them, and he shall not dread of the multitude of them; so the Lord of hosts shall come down, for to fight on the mountain of Zion, and on the little hill thereof. *(For the Lord saith these things to me, Like a lion, or the whelp of a lion, roareth over his prey, when a multitude of shepherds cometh against him, and he shall not fear their voice, and he shall not fear their multitude, so the Lord of hosts shall come down, to fight for Mount Zion, and for its hill, or for its summit.)*

<sup>5</sup> As birds flying (over their nests), so the Lord of hosts shall defend Jerusalem; he defending and delivering, passing forth and saving, *(or he defending it, shall rescue it, and hovering over it, he shall save it.)*

<sup>6</sup> Ye sons of Israel, be converted, as ye had gone away into depth. *(Ye Israelites, turn back to me, ye who have gone so far away from me.)*

<sup>7</sup> Forsooth in that day a man shall cast away the idols of his silver, and the idols of his gold, which your hands made to you into sin. *(For on that day everyone shall throw away their idols of silver, and their idols of gold, which your hands made for you to sin with.)*

<sup>8</sup> And Assur shall fall by sword, not of man; and a sword, not of man, shall devour him; and he shall flee, not from the face of sword, and his young men shall be tributaries; *(And the Assyrian shall fall by the sword, but not by the sword of a man; yea, a sword, but not a man's sword, shall devour him; and he shall flee from the face of the sword, and his young men shall be slaves, or shall be put to forced labour;)*

<sup>9</sup> and the strength of him shall pass from fearedfulness, and his princes fleeing shall dread. The Lord said, whose fire is in Zion, and his chimney is in Jerusalem. *(and his strength shall pass away because of fearedfulness, and his fleeing leaders shall have great fear. Thus saith the Lord, whose fire is in Zion, and his furnace is in Jerusalem.)*

## CHAPTER 32

<sup>1</sup> Lo! the king shall reign in rightfulness, and the princes shall be sovereigns in doom. *(Behold! the king shall reign with righteousness, and the leaders shall rule with justice.)*

<sup>2</sup> And a man shall be, as he that is hid from [the] wind, and hideth himself from tempest; as streams of waters in thirst *(or like streams of water in thirst)*, and (like) the shadow of a stone standing far out in a desert land.

<sup>3</sup> The eyes of seers, *that is, prophets*, shall not dim, and the ears of hearers shall harken diligently;

<sup>4</sup> and the heart of fools shall understand knowing, and the tongue of stuttering men shall speak swiftly, and plainly.

<sup>5</sup> He that is unwise shall no more be called prince, and a guileful man shall not be called the greater. *(He who is unwise shall no more be called a leader, and the deceitful shall no more be called great, or honourable.)*

<sup>6</sup> Forsooth a fool shall speak folly things, and his heart shall do wickedness, that he perform feigning, and speak to the Lord guilefully, *(or so that he act falsely, and speak deceitfully, even to the Lord)*; and he shall make void the soul of an hungry man, and shall take away drink from a thirsty man.

<sup>7</sup> The vessels of a guileful man be worst; for he shall make ready thoughts to lose mild men in the word of a lie, *(even)* when a poor man spake doom. *(The ways of the deceitful*

*be the worst, or evil; they have thoughts to destroy the meek, or the humble, with lies, even when the poor speak justly, or rightly.)*

<sup>8</sup> Forsooth a prince shall think those things that be worthy to a prince, and he shall stand over dukes.

<sup>9</sup> Rich women, rise ye (*up*), and hear my voice; daughters trusting, perceive ye with ears my speech, (*or trusting daughters, listen to what I have to say*).

<sup>10</sup> For why after days and a year, and ye that trust shall be troubled; for why [*the*] vintage is ended, (*the*) gathering shall no more come (*or there shall be no more grapes to gather in*).

<sup>11</sup> Ye rich women, be astonished; ye that trust, be troubled, (*or Ye rich women, be astonished; ye who be so trusting, be troubled*); unclothe ye you, and be ye ashamed; gird your loins;

<sup>12</sup> wail ye on breasts, on the desirable country(*side*), on the plenteous vinery. (*beat ye your breasts, and wail ye, for the desirable land, and for the plentiful vines.*)

<sup>13</sup> Thorns and briars shall ascend on the earth of my people; how much more on all the houses of joy of the city making full out joy? (*Thorns and briars shall grow on the land of my people, and how much more in all the houses of joy, in the city making full out joy?*)

<sup>14</sup> For why the house is left, the multitude of the city is forsaken; darknesses and groping be made on [*the*] dens, till into without end. The joy of wild asses is the pasture of flocks; (*For the palace is left empty, and all the city is deserted; darkness and groping be made on the glens forever. The place of joy for the wild donkeys is now the pasture for flocks;*)

<sup>15</sup> till the spirit be shed out on us from on high, and the desert shall be into Carmel, and Carmel shall be areckoned into a forest. (*until the Spirit is poured out on us from on high, and the wilderness shall be turned into a plentiful land, and the plentiful land shall reckoned as a forest.*)

<sup>16</sup> And doom shall dwell in wilderness, and rightfulness shall sit in Carmel; (*And justice, or judgement, shall dwell in the wilderness, and righteousness shall be in the plentiful land;*)

<sup>17</sup> and the work of rightfulness shall be peace, and the tilth of rightfulness shall be stillness and secureness, till into without end. (*and the work of righteousness shall be peace, and the fruit, or the harvest, of righteousness shall be peace and security forever.*)

<sup>18</sup> And my people shall sit in the fairness of peace, and in the tabernacles of trust, and in rich rest.

<sup>19</sup> But hail shall be in the coming down of the forest, and by lowness the city shall be made low (*or and the city shall be made low in a low place*).

<sup>20</sup> Blessed be ye, that sow on all waters, and send in the foot of an ox and of an ass. (*Blessed be ye, who sow by all the waters, yea, send in there the foot of an ox and the foot of a donkey.*)

## CHAPTER 33

<sup>1</sup> Woe to thee, that robbest; whether and thou shalt not be robbed? and that despisest, whether and thou shalt not be despised? (*or Woe to thee, who robbest; shalt thou not be robbed? and who despisest, shalt thou not be despised?*) When thou hast ended robbing, thou shalt be robbed; and when thou made weary ceasest to despise, thou shalt be despised.

<sup>2</sup> Lord, have thou mercy on us, for we abided thee; be thou our arm in the morrowtide, and our health in the time of tribulation. (*Lord, have thou mercy on us, for we have waited for thee; be thou our protection in the morning, and our deliverance, or our salvation, in the time of tribulation.*)

<sup>3</sup> Peoples fled from the voice of the angel; heathen men be scattered of thine enhancing. (*The peoples shall flee from the roar of thy thunder; the heathen shall be scattered at thy exalting, or at thy lifting up.*)

<sup>4</sup> And your spoils shall be gathered together, as a bruchus, *that is, (the) fruit of locusts*, is gathered together, as when ditches be full thereof. (*And their spoils shall be gathered up, like the gathering of the bruchi, that is, the fruit of the locusts, when the ditches be full of them.*)

<sup>5</sup> The Lord is magnified, for he dwelled on high, he filled Zion with doom and rightfulness, (*or he filled Zion with justice, or judgement, and righteousness*).

<sup>6</sup> And faith shall be in thy times; the riches of health is wisdom and knowing; the dread of the Lord, that is the treasure of him. (*And faith shall be in thy times; wisdom*

and knowledge be the riches of salvation, or of deliverance; the fear of the Lord is thy treasure.)

<sup>7</sup> Lo! the seers withoutforth shall cry, [the] angels of peace shall weep bitterly. (Behold! the brave shall cry outside, (or aloud), the messengers of peace shall weep bitterly.)

<sup>8</sup> [The] Ways be destroyed, a goer by the path ceased; the covenant is made void, he casted down [the] cities, he areckoned not men.

<sup>9</sup> The land mourned, and was sick; the Lebanon was shamed, and was foul; and Sharon is made as desert, and Bashan is shaken, and Carmel. (The land mourned, and was sick; Lebanon was shamed, and defiled; and Sharon is made a desert, or a wilderness, and Bashan, and Carmel, be shaken bare.)

<sup>10</sup> Now I shall rise (up), saith the Lord, now I shall be enhanced (or now I shall be exalted), and now I shall be raised up.

<sup>11</sup> Ye shall conceive heat, ye shall bring forth stubble; your spirit, as fire, shall devour you. (Ye shall conceive chaff, ye shall bring forth stubble; your spirit, like a fire, shall devour you.)

<sup>12</sup> And peoples shall be as ashes of the burning; thorns gathered together shall be burnt in fire. (And the peoples, or the nations, shall be like the ashes from burning; yea, like thorns gathered together that be burned in the fire.)

<sup>13</sup> Ye that be far (or Ye who be far away), hear what things I have done; and, ye neighbours, know my strength.

<sup>14</sup> Sinners be all-broken in Zion, trembling wielded (the) hypocrites; who of you may dwell with fire devouring? who of you shall dwell with everlasting burnings? (The sinners in Zion be all-broken, fear and trembling held the hypocrites; who of you can live with devouring fire? who of you can live with everlasting burning?)

<sup>15</sup> He that goeth in rightfulness, and speaketh truth; he that casteth away (the) avarice of false challenge, and shaketh away his hands from all gift(s), (or bribes); he that stoppeth his ears, that he hear not (of) blood, and closeth his eyes, that he see not evil.

<sup>16</sup> This man shall dwell in high things, the strongholds of stones be the highness of him; bread is given to him, his waters be faithful. (This man shall live in the heights, yea, the strongholds of stones be his high places of safety; bread is given to him, his water never faileth, that is, it is always plentiful.)

<sup>17</sup> They shall see the king in (all) his fairness; the eyes of him shall behold the land from [a] far.

<sup>18</sup> Eliakim, thine heart shall bethink dread; where is the lettered man? Where is he that weigheth the words of the law? where is the teacher of little children? (Thy heart shall remember what thou feared, and thou shalt ask, Now where is he who counted? where is he who weighed? yea, where is he who counted out the treasures?)

<sup>19</sup> Thou shalt not see a people unwise, a people of deep word, so that thou mayest not understand the fair speaking of his tongue, in which people is no wisdom. (Thou shalt no longer see a fierce people, a people of deep words, those whom thou cannot understand the strange speaking of their tongues, in which people there is no wisdom.)

<sup>20</sup> Behold thou Zion, the city of your solemnity, (or Behold thou Zion, the city of our solemn, or our sacred, feasts); thine eyes shall see Jerusalem, a rich city, a tabernacle that may not be borne over, neither the nails thereof shall be taken away without end; and all the cords thereof shall not be broken.

<sup>21</sup> For only the worshipful doer, our Lord God, is there; the place of floods is strands full large and open (or a place of very large rivers and wide streams); the ship of rowers shall not enter by it, neither a great ship shall pass over (to) it.

<sup>22</sup> For why the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he shall save us.

<sup>23</sup> Thy ropes be slacked, but those shall not avail; thy mast shall be so, that thou may not alarge a sign. Then the spoils of many preys shall be parted, crooked men shall ravish (the) raven. (Thy ropes be slackened, and so they cannot hold thy masts firm, and thou shalt not be able to spread the sails. Then the spoils of many preys shall be divided, and even the lame shall share in the taking.)

<sup>24</sup> And a neighbour shall say, I was not sick; (and for) the people that dwelleth in that Jerusalem, wickedness shall be taken away from it. (And no one there shall say, I am sick; and for the people who liveth in that Jerusalem, their wickednesses, that is, their sins, shall be taken away.)

## CHAPTER 34

<sup>1</sup> Nigh, ye heathen men, to hear; ye peoples, perceive; the earth, and the fullness thereof, the world, and all burgeoning thereof, hear ye. *(Come near; or come close, ye heathen, to listen; ye peoples, understand; let the earth, and its fullness, the world, and all its burgeoning, listen.)*

<sup>2</sup> For why [the] indignation of the Lord is on all folks, and strong vengeance on all the chivalry of them; he killed them, and gave them into slaying. *(For the anger of the Lord is against all the nations, and his strong vengeance is against all their cavalry, or all their armies; he killed them, and gave them unto destruction.)*

<sup>3</sup> The slain men of them shall be cast forth, and stink shall ascend of the carrions of them; [the] hills shall flow of the blood of them. *(Their dead shall be thrown forth, and the stink shall go up from their corpses; the hills shall flow with their blood.)*

<sup>4</sup> And all the chivalry of (the) heavens shall fail, and (the) heavens shall be folded together as a book, and all the knighthood of those shall float down, as the leaf of a vinery and of a fig tree falleth down. *(And all the host of heaven shall fail, and the heavens shall be folded up like a book, and all their host shall float down like the leaf of a vine, and like the fig of a fig tree, that falleth down.)*

<sup>5</sup> For my sword is filled in heaven; lo! it shall come down on Idumea, and on the people of my slaying, to doom. *(For my sword is made ready in heaven; behold! it shall come down upon Edom, and upon the people whom I will kill, for their doom or in judgement.)*

<sup>6</sup> The sword of the Lord is filled of blood, it is made fat of the inner fatness of the blood of lambs and of bucks of goats, of the blood of rams full of marrow, *(or The sword of the Lord is filled with blood, and it is made fat with inner fatness, yea, with the blood of lambs and of goat bucks, and with the fat from the kidneys of rams);* for why the slain sacrifice of the Lord is in Bozrah, and great slaying is in the land of Edom.

<sup>7</sup> And unicorns shall go down with them, and bulls with them that be mighty, *(or And wild oxen shall go down with them, and bulls with other mighty beasts);* the land of them shall be filled with blood, and the earth of them with [the] inner fatness of fat beasts;

<sup>8</sup> for it is a day of vengeance of the Lord, a year of yielding of the doom of Zion. *(for it is a day of the vengeance of the Lord, a year of yielding the justice, or the judgement, of Zion.)*

<sup>9</sup> And the strands thereof shall be turned into pitch, and the earth thereof into brimstone; and the land thereof shall be into burning pitch, night and day. *(And its streams shall be turned into pitch, and its land into brimstone; yea, its land shall become burning pitch, day and night.)*

<sup>10</sup> It shall not be quenched without end, the smoke thereof shall go up from generation into generation, and it shall be desolate into worlds of worlds; none shall pass thereby.

<sup>11</sup> And (an) onocrotalus, and an urchin, shall wield it; and a capret, and a crow shall dwell therein; and a measure shall be stretched forth thereon, that it be driven (in)to nought, and an hanging plummet into desolation.

<sup>12</sup> The noble men thereof shall not be there; rather they shall call the king into help, and all the princes thereof shall be into nought. *(They shall call for its noble men to rule the kingdom, but no one shall be there; and all its leaders shall come to nothing.)*

<sup>13</sup> And thorns and nettles shall grow in the houses thereof, and a teasel in the strongholds thereof; and it shall be the couch of dragons, and the pasture of ostriches.

<sup>14</sup> And fiends, and wonderful beasts, like men in the higher part, and like asses in the nether part, and an hairy, shall meet; one shall cry to another. Lamia shall lie there, and find rest there to herself; *(And fiends, and wonderful beasts, like men in the higher part, and like donkeys in the lower part, and hairy all over, shall meet; and one shall cry to the other. The lamia shall lie down there, and shall find rest there for herself;)*

<sup>15</sup> there an urchin had ditches, and nourished out whelps, *(or there a hedge-hog had dens, and nourished whelps),* and digged about, and fostered in the shadow thereof; there kites were gathered together, one to another.

<sup>16</sup> Seek ye diligently in the book of the Lord, and read ye; one of those things failed not, one sought not (in vain for) another; for he commanded that thing, that goeth forth of my mouth, and his spirit, he gathered them together. *(Seek ye diligently in the Book of the Lord, and read ye; not one of them shall fail, not one shall seek in vain for another; for he hath commanded it with his mouth, and with his breath, he hath brought them together.)*

<sup>17</sup> And he sent to them (the) heritage *(or And he gave them their inheritance),* and his hand parted it in measure; till into without end they shall wield that land, in generation and into generation they shall dwell therein.

## CHAPTER 35

<sup>1</sup> The forsaken *Judah* and (*the place*) without (*a*) way shall be glad, and [*the*] wilderness shall make full out joy, and shall flower as a lily. (*The deserted Judah and the place without a way shall be happy, and the desert shall rejoice, and shall flower like a lily.*)

<sup>2</sup> It burgeoning shall burgeon, and it glad and praising shall make full out joy. The glory of Lebanon is given to it, the fairness of Carmel and of Sharon; they shall see the glory of the Lord, and the fairness of our God.

<sup>3</sup> Comfort ye [*the*] clumside hands (*or Strengthen ye the benumbed hands*), and make ye strong [*the*] feeble knees.

<sup>4</sup> Say ye, Men of little comfort, be ye comforted, and do not ye dread; lo! our God shall bring the vengeance of yielding, God himself shall come, and shall save us. (*Say ye, People of little courage, be ye strengthened, and do not ye fear; behold! our God shall bring the vengeance of punishment, (or of retribution), God himself shall come, and shall save us.*)

<sup>5</sup> Then the eyes of blind men shall be opened, and the ears of deaf men shall be open(ed). (*Then the eyes of the blind shall be opened, and the ears of the deaf shall be opened.*)

<sup>6</sup> Then a crooked man shall skip as an hart, and the tongue of dumb men shall be opened, (*or Then the lame shall skip like a hart, and the tongues of the dumb shall be loosened, or shall be freed*); for why waters be broken out in (*the*) desert, and streams in (*the*) wilderness.

<sup>7</sup> And that that was dry, *is made* into a pond, and the thirsty *is made* into wells of waters. [*The*] Greenness of [*the*] reed, and of [*the*] spire shall grow in [*the*] dens, in which dwelled dragons before (*or where jackals lived before*).

<sup>8</sup> And a path and a way shall be there, and it shall be called an holy way, (*and*) he that is defouled shall not pass thereby; and this shall be a straight way to you, so that fools err not thereby. (*And a path and a way shall be there, and it shall be called a holy way, and he who is defiled shall not go along it; yea, it shall be a strait, or a narrow, way for you, but fools cannot stray there.*)

<sup>9</sup> A lion shall not be there, and an evil beast shall not ascend thereby, neither shall be found there. And they shall go, that be delivered, (*or But they who be rescued, shall go there*);

<sup>10</sup> and (*those*) again-bought of the Lord; and they shall be converted, and shall come into Zion with praising, (*or and those bought back, or redeemed, by the Lord, shall return, and shall come into Zion with praising*); and everlasting gladness shall be on the head(s) of them; they shall have joy and gladness, and sorrow and wailing shall flee away.

## CHAPTER 36

<sup>1</sup> And it was done in the fourteenth year of king Hezekiah, Sennacherib, the king of Assyrians, ascended on all the strong cities of Judah, and took them.

<sup>2</sup> And the king of Assyrians sent Rabshakeh from Lachish to Jerusalem, to king Hezekiah, with great power; and he stood at the water conduit of the higher cistern, in the way of the field of a fuller, *or (a) tucker*, (*or and he stopped by the water conduit of the Upper Pool, on the way to the Fuller's Field*).

<sup>3</sup> And Eliakim, the son of Hilkiah, that was on the house (*or who was over the king's household*), went out to him, and Shebna, the scribe, and Joah, the son of Asaph, the chancellor.

<sup>4</sup> And Rabshakeh said to them, Say ye to Hezekiah, The great king, the king of Assyrians, saith these things, What is the trust, in which thou trustest?

<sup>5</sup> either by what counsel either strength disposest thou for to rebel? on whom hast thou trust, for thou hast gone away from me?

<sup>6</sup> Lo! thou trustest on this broken staff of (*a*) reed, on Egypt, on which if a man leaneth, *either resteth*, it shall enter into his hand, and shall pierce it; so *doeth* Pharaoh, the king of Egypt, to all men that trust in him.

<sup>7</sup> That if thou answerest to me, We trust in our Lord God; whether it is not he, whose high places and altars Hezekiah did away, and he said to Judah and to Jerusalem, Ye shall worship before this altar? (*But if thou answerest to me, We trust in the Lord our God; was it not he, whose hill shrines and altars Hezekiah did away, and he said to Judah and to Jerusalem, Ye shall worship before this altar alone?*)

<sup>8</sup> And now betake thee to my lord, the king of Assyrians, and I shall give to thee two thousand horses, and thou mayest not give of thee riders of those horses (*or if thou can find enough riders for those horses*).

<sup>9</sup> And how shalt thou abide the face of the judge of one place of the less servants of my lord? That if thou trustest in Egypt, and in carts, and in knights; *(And so how shalt thou stand before even the least of the servants of my lord? wilt thou still trust in the help of Egypt, and in their chariots, and in their horsemen?)*

<sup>10</sup> and now whether I ascended to this land without the Lord, that I should destroy it? The Lord said to me, Ascend thou on this land, and destroy thou it. *(and now have I come against this land without the Lord's consent, to destroy it? No! The Lord himself said to me, Go thou out against this land, and destroy thou it.)*

<sup>11</sup> And Eliakim, and Shebna, and Joah, said to Rabshakeh, Speak thou to thy servants by the language of Syria, for we understand; speak thou not to us by the language of Jews, in the ears of the people, which is on the wall. *(And Eliakim, and Shebna, and Joah, said to Rabshakeh, Speak thou to thy servants by the Syrian language, or in Aramaic, for we shall understand; speak thou not to us by the language of the Jews, or in Hebrew, in the hearing of all the people who be on the wall.)*

<sup>12</sup> And Rabshakeh said to them, Whether my lord sent me to thy lord, and to thee, that I should speak all these words, and not rather to the men that sit on the wall, that they eat their turds, and drink the piss off their feet, with you? *(And Rabshakeh said to them, Hath my lord sent me only to thy lord, and to thee, that I should speak all these words, and not rather to all those who sit on the wall, who shall have to eat their own turds, and drink their own piss from off their own feet, yea, like you will?)*

<sup>13</sup> And Rabshakeh stood, and cried with [a] great voice in the language of Jews, and said, Hear ye the words of the great king, the king of Assyrians *(or the king of Assyria).*

<sup>14</sup> The king saith these things, Hezekiah deceive not you, for he may not deliver you; *(The king saith these things, Let not Hezekiah deceive you, for he cannot save you;)*

<sup>15</sup> and Hezekiah give not to you trust on the Lord, and say, The Lord delivering shall deliver us; this city shall not be given into the hand of the king of Assyrians. *(and let not Hezekiah make you to trust in the Lord, and say, The Lord rescuing shall save us; and this city shall not be given into the hands of the king of Assyria.)*

<sup>16</sup> Do not ye hear Hezekiah. For why the king of Assyrians saith these things, Make ye blessing with me, and go ye out to me; and eat ye each man his vinery, and each man his fig tree, and drink ye each man the water of his cistern, *(Do not ye listen to Hezekiah. For the king of Assyria saith these things, Make ye peace with me, and come ye out to me; and then each person shall eat the fruit of his own vine, and the figs from his own fig tree, and drink the water from his own cistern.)*

<sup>17</sup> till I come, and take away you to a land which is as your land; to a land of wheat and of wine, to a land of loaves and of vineries. *(until I come, and take you away to a land which is like your land; to a land full of corn, or of grain, and wine, a land full of loaves and of vineyards.)*

<sup>18</sup> Hezekiah trouble not you, and say, The Lord shall deliver us. Whether the gods of folks delivered *(to)* each his land from the hand of the king of Assyrians? *(Let not Hezekiah trouble you, and say, The Lord shall save us. Did any of the gods of these other nations rescue their lands from the hands, or the power, of the king of Assyria?)*

<sup>19</sup> Where is the god of Hamath, and of Arphad? Where is the god of Sepharvaim? Whether they delivered Samaria from mine hand?

<sup>20</sup> Who is of all [the] gods of these lands, that delivered his land from mine hand, *(and so give thou reason to believe)* that the Lord *(shall)* deliver Jerusalem from mine hand?

<sup>21</sup> And they were still, and answered not to him a word *(or and did not answer a word to him)*. For why the king commanded to them, and said, Answer ye not to him.

<sup>22</sup> And Eliakim, the son of Hilkiyah, that was on the house, and Shebna, the scribe, and Joah, the son of Asaph, chancellor, entered with rent clothes to Hezekiah, and told to him the words of Rabshakeh. *(And then Eliakim, the son of Hilkiyah, who was over the (king's) household, and Shebna, the writer, (or the royal secretary), and Joah, the son of Asaph, the chancellor, entered to Hezekiah with torn clothes, and told him what Rabshakeh had said.)*

## CHAPTER 37

<sup>1</sup> And it was done, when king Hezekiah had heard, he rent his clothes, and he was wrapped in a sackcloth, and entered into the house of the Lord. *(And it was done, when King Hezekiah had heard this, he tore his clothes, and wrapped himself in a sackcloth, and entered into the House of the Lord.)*

<sup>2</sup> And he sent Eliakim, that was on the house, and Shebna, the scribe, and the elder men of *(the)* priests, covered with sackcloths, to Isaiah, the prophet, the son of Amoz.

*(And he sent Eliakim, who was over the (king's) household, and Shebna, the writer; (or the royal secretary), and the elders of the priests, covered in sackcloths, to the prophet Isaiah, the son of Amoz.)*

<sup>3</sup> And they said to him, Hezekiah saith these things, A day of tribulation, and of anguish, and of chastising, and of blasphemy is this day; for children came unto childbearing, and strength of childbearing is not, *(or for the child is ready to be born, but there is no strength for giving birth).*

<sup>4</sup> Therefore raise thou *[up]* prayer for the remnants *(of our people)* that be found, if in any manner thy Lord God *(shall)* hear the words of Rabshakeh, whom the king of Assyrians, his lord, sent, for to blaspheme *[the]* living God, and to despise by the words, which thy Lord God heard, *(or and to punish them, for the words which the Lord thy God himself hath heard).*

<sup>5</sup> And the servants of king Hezekiah came to Isaiah;

<sup>6</sup> and Isaiah said to them, Ye shall say these things to your lord, The Lord saith these things, Dread thou not of the face of *[the]* words which thou heardest, by which the servants of the king of Assyrians blasphemed me. *(And Isaiah said to them, Ye shall say these things to your lord, The Lord saith these things, Fear thou not the words which thou hast heard, by which the servants of the king of Assyria have blasphemed me.)*

<sup>7</sup> Lo! I shall give to him a spirit, and he shall hear a messenger; and he shall turn again to his land, and I shall make him to fall down by sword in his land.

<sup>8</sup> Forsooth Rabshakeh turned again, and found the king of Assyrians fighting against Libnah; for he had heard, that *the king* was gone from Lachish. *(And Rabshakeh turned back, and found the king of Assyria fighting against Libnah; for he had heard, that the king had left Lachish.)*

<sup>9</sup> And *(then)the king* heard *(from)messengers* saying of Tirhakah, king of Ethiopians, He is gone out to fight against thee. And when he had heard this thing, he sent messengers to Hezekiah, and said,

<sup>10</sup> Ye shall say, speaking these things to Hezekiah, king of Judah, Thy God deceive not thee, in whom thou trustest, and sayest, Jerusalem shall not be given into the hand of the king of Assyrians. *(Ye shall say these things to Hezekiah, the king of Judah, Let not thy God, in whom thou trustest, deceive thee, by saying that Jerusalem shall not be given into the hands of the king of Assyria.)*

<sup>11</sup> Lo! thou heardest all things which the kings of Assyrians did to all lands which they destroyed; and mayest thou be delivered? *(Behold! thou hast heard of all the things which the kings of Assyria did to all the lands which they destroyed; and can thou alone be rescued, (or saved)?)*

<sup>12</sup> Whether the gods of folks delivered them, which my fathers destroyed, *(or Did the gods of the nations whom my forefathers destroyed, save them);* Gozan, and Haran, and Rezep, and the sons of Eden, that were in Telassar?

<sup>13</sup> Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, and of Hena, and of Ivah?

<sup>14</sup> And Hezekiah took the books from the hand of the messengers, and read them; and he went up into the house of the Lord, and spreaded abroad them before the Lord; *(And Hezekiah took the letter from the messengers, and read it; and he went up into the House of the Lord, and spread it out before the Lord;)*

<sup>15</sup> and prayed to the Lord, and said,

<sup>16</sup> Lord of hosts, God of Israel, that sittest on cherubim, *(or Lord of hosts, God of Israel, who sittest between the cherubim),* thou art God alone of all the realms of *[the]* earth; thou madest heaven and earth.

<sup>17</sup> Lord, bow down thine ear, and hear; Lord, open thine eyes, and see; and hear thou all the words of Sennacherib, which he sent for to blaspheme *(the)* living God.

<sup>18</sup> For verily, Lord, the kings of Assyrians made lands desert, and the countries of them, *(For truly, Lord, the kings of Assyria have made into desert, or laid waste, many lands, and all their countryside,)*

<sup>19</sup> and gave the gods of them to *(the)* fire; for they were not gods, but the works of men's hands, wood and stones; and they all-brake those *gods.*

<sup>20</sup> And now, our Lord God, save thou us from the hand of him; and all *[the]* realms of earth know, that thou art the Lord God alone. *(And now, Lord our God, save thou us from his hand, or from his power; and then all the kingdoms of the earth shall know, that thou art the Lord God alone.)*

<sup>21</sup> And Isaiah, the son of Amoz, sent to Hezekiah, and said, The Lord God of Israel saith these things, For which things thou prayedest me of Sennacherib, the king of Assyrians *(or the king of Assyria)*,

<sup>22</sup> this is the word which the Lord spake on him, Thou virgin, the daughter of Zion, he despised thee, he scorned thee; thou virgin, the daughter of Jerusalem, he moved his head after thee. *(this is the word which the Lord spoke about him, saying, O Sennacherib, the virgin, the daughter of Zion, despiseth thee, and she mocketh thee; the virgin, the daughter of Jerusalem, shaketh her head over thee.)*

<sup>23</sup> *(But)* Whom despisest thou, and whom blasphemedest thou? and on whom raisedest thou thy voice, and raisedest the highness of thine eyes? To the Holy of Israel. *(For whom hast thou despised, and whom hast thou blasphemed? and against whom hast thou raised up thy voice, and raised up the highness of thine eyes? To the Holy One of Israel.)*

<sup>24</sup> By the hand of thy servants thou despisedest the Lord, and saidest, In the multitude of my carts *(or In the multitude of my chariots)*, I ascended [up] on the highnesses of *(the)* hills, on the yokes of Lebanon; and I shall cut down the high things of cedars thereof, and the chosen beeches thereof; and I shall enter into the highness of the top thereof, into the forest of Carmel thereof.

<sup>25</sup> I digged, and drank water; and I made dry with the step of my foot all the strands of *[the]* fields.

<sup>26</sup> Whether thou, *Sennacherib*, heardest not what things I did sometime? From old days I formed that thing, and now I have brought *(it to pass)*; and it is made into the drawing up by the root of *(the)* little hills fighting together, and of strong cities, *(or In the old days, I formed that thing, and now I have brought it to pass; yea, bringing down strengthened cities into heaps of rubble.)*

<sup>27</sup> The dwellers of those cities trembled together with hand made short, and be ashamed; they be made as hay of the field, and as the grass of *[the]* pasture, and as herb of house roofs, either ridges, that dried up before that it waxed ripe. *(The inhabitants of those cities trembled together with shortened hand, or powerless, and were ashamed; they were made like the hay of the field, and like the grass of the pasture, and like the herbs on the rooftops, that dried up before that they could ripen.)*

<sup>28</sup> I knew thy dwelling *(place)*, and thy going out, and thine entering *(in)*, and thy strong vengeance against me.

<sup>29</sup> When thou were wroth against me, thy pride ascended into mine ears; therefore I shall set a ring in thy nostrils, and a bridle in thy lips; and I shall lead thee into the way, by which thou camest. *(When thou were angry against me, thy pride came into my ears; and so I shall set a ring in thy nose, and a bridle upon thy lips, and I shall lead thee back by the way, by which thou camest.)*

<sup>30</sup> Forsooth to thee, *Hezekiah*, this shall be a sign; eat thou in this year those things that grow by their free will, and in the second year eat thou apples; but in the third year, sow ye, and reap ye, and plant ye vineries *(or and plant ye vineyards)*, and eat ye the fruit of them.

<sup>31</sup> And that that is saved of the house of Judah, and that, that is left, shall send *[the]* root beneath, and shall make fruit above;

<sup>32</sup> for why *(the)* remnants *(of the people)* shall go out of Jerusalem, and salvation from the hill of Zion *(or and those who be saved, from Mount Zion)*; the fervent love of the Lord of hosts shall do this thing.

<sup>33</sup> Therefore the Lord saith these things of the king of Assyrians, He shall not enter into this city, and he shall not shoot there an arrow; and a shield shall not occupy it, and he shall not send *[an heap of]* earth in the compass thereof. *(And so the Lord saith these things about the king of Assyria, He shall not enter into this city, and he shall not shoot an arrow there; and he shall not occupy it with his shield, and he shall not build up a heap of earth all around it.)*

<sup>34</sup> In the way in which he came, he shall turn again by it, *(or By the way in which he came, so he shall return)*; and he shall not enter into this city, saith the Lord.

<sup>35</sup> And I shall defend this city, that I save it, for me, and for David, my servant. *(And I shall defend this city, so that I save it, for me, and for my servant David.)*

<sup>36</sup> Forsooth the angel of the Lord went out, and killed an hundred thousand and fourscore and five thousand in the tents of *(the)* Assyrians; and they rose early, and lo! all men were *[the]* carrions of dead men *(or and behold! all the men (were) corpses)*.

<sup>37</sup> And *Sennacherib* went out of Judah, and went away. And *Sennacherib*, the king of Assyrians, turned again, and dwelled in Nineveh, *(or And Sennacherib, the king of Assyria, returned home, and lived in Nineveh)*.

<sup>38</sup> And it was done, when he worshipped Nisroch, his god, in the temple, Adrammelech and Sharezer, his sons, killed him with sword, and fled into the land of Ararat, *that is, Armenia*; and Esarhaddon, his son, reigned for him.

## CHAPTER 38

<sup>1</sup> In those days Hezekiah was sick unto the death; and Isaiah, the prophet, the son of Amoz, entered to him, and said to him, The Lord saith these things, Dispose thy house, for thou shalt die, and thou shalt not live. *(In those days Hezekiah was sick unto the death; and the prophet Isaiah, the son of Amoz, went to him, and said to him, The Lord saith these things, Set thy affairs in order; for soon thou shalt die, and thou shalt not live.)*

<sup>2</sup> And Hezekiah turned his face to the wall, and prayed the Lord,

<sup>3</sup> and said, Lord, I beseech; have thou mind, I beseech, how I went before thee in truth, and in perfect heart, and I did that that was good before thine eyes. And Hezekiah wept with great weeping. *(and said, Lord, I beseech thee; remember; I beseech thee, how I went before thee in truth, and with a perfect heart, and I did what was good before thine eyes. And Hezekiah wept with a great weeping.)*

<sup>4</sup> And the word of the Lord was made to Isaiah, and said,

<sup>5</sup> Go thou, and say to Hezekiah, The Lord God of David, thy father, saith these things, I have heard thy prayer, and I saw thy tears. Lo! I shall add on(to) thy days fifteen years;

<sup>6</sup> and I shall deliver thee and this city from the hand of the king of Assyrians, and I shall defend it.

<sup>7</sup> Forsooth this shall be to thee a sign of the Lord, that the Lord shall do this word, which he hath spoken. *(For this shall be a sign to thee from the Lord, that the Lord shall do this thing, which he hath spoken.)*

<sup>8</sup> Lo! I shall make the shadow of lines, by which it went down in the horologe of Ahaz, in the sun, to turn again backward by ten lines. And the sun turned again by ten lines, by [the] degrees by which it had gone down. *(Behold! I shall make the shadow, cast by the sun, which went down on the stairway of Ahaz, to turn backward, (or to go up), ten steps. And so the sun went back up ten steps on the stairway, on which it had just gone down.)*

<sup>9</sup> *The scripture of Hezekiah, king of Judah, when he had been sick, and had recovered of his sickness.*

<sup>10</sup> I said, in the middle of my days, I shall go to the gates of hell. I sought the residue of my years; *(I said, in the middle of my days, I shall go now to the gates of Sheol, that is, to the gates of the land of the dead, or I shall go now to the gates of the grave; I shall be deprived of the rest of my years;)*

<sup>11</sup> I said, I shall not see the Lord God in the land of livers; I shall no more behold a man, and a dweller of rest. *(I said, I shall no longer see the Lord God in the land of the living; I shall no longer see any person, or any other inhabitant of this world.)*

<sup>12</sup> My generation is taken away, and is folded together from me, as the tabernacle of shepherds is folded together. My life is cut down as of a web; he cutted down me, the while I was woven yet. *(My source of life is folded up, and taken away from me, like a shepherd's tentis folded up. My life is cut down like a web; he cut me down, while I was still weaving it.)*

<sup>13</sup> From the morrowtide till to the eventide *(I felt like)* thou shalt end me; I hoped till to the morrowtide; as a lion, so he all-brake my bones. From the morrowtide till to the eventide *(I felt like)* thou shalt end me; *(From the morning until the evening I felt like thou shalt end me; then I was in pain until the morning again; like a lion, thou hast broken all my bones. From the morning until the evening I felt like thou shalt end me;)*

<sup>14</sup> as the young of a swallow, so I shall cry; I shall bethink as a culver *(or I shall moan like a dove)*. Mine eyes beholding on high, be made feeble. Lord, I suffer violence, answer thou for me;

<sup>15</sup> what shall I say, either what shall he answer to me, when he hath done *(this)?* I shall bethink to thee all my years, in the bitterness of my soul. *(what shall I say, or what shall he answer to me, when he himself hath done this? I shall think about thee all my years, in the bitterness of my soul.)*

<sup>16</sup> Lord, if men liveth so, *(or Lord, if people so liveth)*, and the life of my spirit is in such things, *(then)* thou shalt chastise me, and shalt quicken me.

<sup>17</sup> Lo! my bitterness is most bitter in peace, *(or Behold! peace was my bitterness, and it (was) most bitter)*; forsooth thou hast delivered my soul, that it perished not; thou hast cast away behind thy back all my sins.

<sup>18</sup> For not hell shall acknowledge to thee, neither death shall praise thee; they that go down into the pit, shall not abide thy truth. *(For Sheol, or the grave, shall not acknowledge thee, nor shall death praise thee; and they who go down into the pit, shall not wait for thy truth.)*

<sup>19</sup> A living man, a living man, he shall acknowledge to thee, as and I today; the father shall make known thy truth to [the] sons. *(But a living man, yea, a living man, he shall acknowledge thee, like I do today; and the father shall make thy truth known to his children.)*

<sup>20</sup> Lord, make thou me safe, and we shall sing our psalms in all the days of our life in the house of the Lord. *(Lord, thou hast saved me, and so we shall sing our songs all the days of our lives in the House of the Lord.)*

<sup>21</sup> And Isaiah commanded, that they should take a gobbet of figs, and make a plaster on the wound; and it should be healed. *(For Isaiah had commanded, that they should take a piece of figs, and put a plaster on the wound; and then he would be healed.)*

<sup>22</sup> And Hezekiah said, What sign shall be, that I shall ascend into the house of the Lord? *(And then Hezekiah had said, What shall be the sign, that I shall go up into the House of the Lord again?)*

## CHAPTER 39

<sup>1</sup> In that time Merodachbaladan, the son of Baladan, the king of Babylon, sent books and gifts to Hezekiah; for he had heard, that Hezekiah had been sick, and was recovered. *(At that time Merodachbaladan, the son of Baladan, the king of Babylon, sent letters and gifts to Hezekiah; for he had heard, that Hezekiah had been sick, but now had recovered.)*

<sup>2</sup> Forsooth Hezekiah was glad on them, and showed to them the cell(s) of sweet smelling spices, and of silver, and of gold, and of smelling things, and of best ointment, and all the shops of his purtenance of household, and all things that were found in his treasures; no word was, which Hezekiah showed not to them in his house, and in all his power. *(And Hezekiah welcomed the messengers, and showed them the rooms for the sweet smelling spices, and the rooms for the silver; and the gold, and the best perfumes, and all the shops of his purtenance of household, and everything that was found among his treasures; yea, there was nothing, which Hezekiah did not show them in his house, and of all his power.)*

<sup>3</sup> Soothly Isaiah, the prophet, entered to king Hezekiah, *(or And the prophet Isaiah went in to King Hezekiah),* and said to him, What said these men, and from whence came they to thee? And Hezekiah said, From a far land they came to me, from Babylon.

<sup>4</sup> And Isaiah said, What saw they in thine house? And Hezekiah said, They saw all things that be in mine house; nothing was in my treasures, which I showed not to them.

<sup>5</sup> And Isaiah said to Hezekiah, Hear thou the word of the Lord of hosts.

<sup>6</sup> Lo! days shall come, and all things that be in thine house, and which things thy fathers treasured till to this day *(or and which things thy forefathers treasured unto this day),* shall be taken away into Babylon; not anything shall be left, saith the Lord.

<sup>7</sup> And they shall take [away] of thy sons, that shall go out of thee, which thou shalt engender; and they shall be honest servants and chaste in the palace of the king of Babylon. *(And they shall take away some of thy sons, who shall go out of thee, whom thou shalt beget; and they shall be made honest and chaste servants, that is, they shall be made eunuchs, to serve in the palace of the king of Babylon.)*

<sup>8</sup> And Hezekiah said to Isaiah, The word of the Lord is good, which he spake. And Hezekiah said, Peace and truth be made only in my days. *(And Hezekiah said to Isaiah, The word of the Lord is good, which he spoke. And Hezekiah said, Let there be only peace and truth in my days.)*

## CHAPTER 40

<sup>1</sup> My people, be ye comforted, be ye comforted, saith your Lord God. *(My people, be ye comforted, yea, be ye comforted, saith the Lord your God.)*

<sup>2</sup> Speak ye to the heart of Jerusalem, and call ye [to] it, for the malice thereof is [ful] filled, the wickedness thereof is forgiven; it hath received of the hand of the Lord double things for all his sins *(or it hath received from the hand of the Lord double for all of its sins).*

<sup>3</sup> The voice of a crier in desert *[or The voice of the (one) crying in (the) desert],* Make ye ready the way of the Lord, make ye rightful the paths of our God in wilderness. *(The voice of one crying in the wilderness, Prepare ye the way of the Lord, make ye right the paths in the desert for our God.)*

<sup>4</sup> Each valley shall be enhanced, and each mountain and little hill shall be made low; and shrewd things shall be into straight things, and sharp things *shall be* into plain ways. (*Each valley shall be lifted up, and each mountain and little hill shall be made low; and depraved, or crooked, ways shall be made into straight ways, and sharp places shall be made into smooth places.*)

<sup>5</sup> And the glory of the Lord shall be showed, and each man shall see together, that the mouth of the Lord hath spoken. (*And the glory of the Lord shall be shown, and all the people shall see it together; that the mouth of the Lord hath spoken it.*)

<sup>6</sup> The voice of God, saying, Cry thou. And I said, What shall I cry? Each flesh is hay, and all the glory thereof is as the flower of the field. (*The voice of God, saying, Cry thou. And I said, What shall I cry? And he saith, Each person is but a blade of grass, and all their life lasteth no longer than a flower in the field.*)

<sup>7</sup> The hay is dried up, and the flower fell down, for the spirit of the Lord blew therein. Verily the people is hay; (*And the grass drieth up, and the flower falleth down, because the wind of the Lord bloweth there. Truly the people be but grass;*)

<sup>8</sup> the hay is dried up, and the flower fell down; but the word of the Lord dwelleth, *either shall stand*, without end. (*and the grass drieth up, and the flower falleth down; but the word of the Lord shall stand forever;*)

<sup>9</sup> Thou that preachest to Zion, go upon an high hill; thou that preachest to Jerusalem, enhance thy voice in strength; enhance thou, do not thou dread; say thou to the cities of Judah, Lo! your God. (*Thou who preachest to Zion, go up on a high mountain; thou who preachest to Jerusalem, lift up thy voice with strength; yea, lift thou it up, do not thou fear; say thou to the cities of Judah, Behold! your God.*)

<sup>10</sup> Lo! the Lord God shall come in strength, and his arm shall hold lordship; lo! his meed is with him, and his work is before him, (*or behold! his reward (is) with him, and his work (is) in front of him.*)

<sup>11</sup> As a shepherd he shall feed his flock, he shall gather [*the*] lambs in(*to*) his arm(*s*), and he shall raise (*them up*) in(*to*) his bosom; he shall bear [*the*] sheep with lamb. (*Like a shepherd he shall feed his flock, he shall gather the lambs into his arms, and he shall raise them up into his bosom; he shall gently lead the sheep that be with their young.*)

<sup>12</sup> Who meted waters in a fist, and weighed (*the*) heavens with a span? Who weighed the heaviness of the earth with three fingers, and weighed [*the*] mountains in a weigh, and [*the*] little hills in a balance? (*Who hath measured the waters with his fist, and weighed the heavens with the span of his hand? Who hath weighed the heaviness of the earth with three fingers, and weighed the mountains on a scale, and the little hills on a balance?*)

<sup>13</sup> Who helped the Spirit of the Lord, either who was his counsellor, and showed to him?

<sup>14</sup> With whom took he counsel, and *who* learned him, and taught him the path of righteousness, and learned him in knowing, and showed to him the way of prudence?

<sup>15</sup> Lo! folks *be* as a drop of a bucket, and be reckoned as the tongue of a balance; lo! isles *be* as a little dust, (*Behold! the nations (be) like a drop from a bucket, and be reckoned like the tongue of a balance; behold! the islands (weigh) but like a little dust.*)

<sup>16</sup> and the Lebanon shall not suffice to burn his sacrifice, and the beasts thereof shall not suffice to (*a*) burnt sacrifice. (*and even all the mighty trees of Lebanon shall not suffice to burn his sacrifice, and even all its beasts shall not suffice for a burnt sacrifice.*)

<sup>17</sup> All folks *be* so before him, as if they *be* not; and they *be* reckoned as nothing and (*as a*) vain thing to him. (*All the nations before him, be as if they be not; and they be reckoned as if they be nothing, yea, but like an empty and futile thing to him.*)

<sup>18</sup> To whom therefore made ye God like? either what image shall ye set to him (*for comparison*)?

<sup>19</sup> Whether a smith shall weld together an image, either a goldsmith shall figure it in gold, and a worker in silver *shall dig it* with pieces of silver?

<sup>20</sup> A wise craftsman choose(*th*) a strong tree, and unable to be rotten; he seeketh how he shall ordain a simulacrum, that shall not be moved.

<sup>21</sup> Whether ye know not? whether ye heard not? whether it was not told to you from the beginning? whether ye understood not (*from*) the foundations of [*the*] earth?

<sup>22</sup> Which sitteth on the compass of [*the*] earth, and the dwellers thereof be as locusts; which stretcheth forth heavens as nought, and spreadeth abroad those as a tabernacle to dwell (*in*). (*It is he who sitteth above, or over; the roundness of the earth, and its inhabitants be like grasshoppers; it is he who stretcheth forth the heavens like a curtain, and spreadeth them abroad like a tent to live in.*)

<sup>23</sup> Which giveth the searchers of privates, as if they be not, and [he] made the judges of [the] earth as a vain thing. (*Who bringeth down the great, as if they be nothing, and who made the judges, or the rulers, of the earth but like an empty and futile thing to him.*)

<sup>24</sup> And soothly when the stock of them is neither planted, neither is sown, neither is rooted in [the] earth, he blew suddenly on them, and they dried up, and a whirlwind shall take them away as stubble. (*And truly when their stock is neither planted, nor is sown, nor is rooted in the earth, he shall suddenly blow on them, and they shall all be dried up, and then a whirlwind shall take them away like stubble.*)

<sup>25</sup> And to what thing have ye likened me, and have made [me] even (to)? saith the Holy (One).

<sup>26</sup> Raise [up] your eyes on high, and see ye, who made these things of nought; which leadeth out in number the knighthood of them, and calleth all by name, for the multitude of his strength, and stalworthness, and might; neither one residue thing was. (*Raise up your eyes on high, and see ye, who made these things out of nothing; who leadeth their host out in number, and calleth all of them by name, for the multitude of his strength, and stalwartness, and might, and not one of them is missing.*)

<sup>27</sup> Why sayest thou, Jacob, and speakest thou, Israel, My way is hid from the Lord, and my doom (is) passed (over) from my God? (*Why sayest thou, Jacob, yea, why sayest thou, Israel, My way is hid from the Lord, and my cause is no longer God's concern?*)

<sup>28</sup> Whether thou knowest not, either heardest thou not? God, everlasting Lord, that made of nought the ends of [the] earth, shall not fail, neither shall travail, neither ensearching of his wisdom is. (*Knowest thou not, or heardest thou not? God, the everlasting Lord, who made the ends of the earth out of nothing, shall not faint, nor grow tired, and there is no one who understandeth his wisdom.*)

<sup>29</sup> That giveth strength to the weary, and strength to them that be not, and multiplieth stalworthness. (*He who giveth strength to the weary, and strength to those who have it not, and multiplieth stalwartness.*)

<sup>30</sup> (*Some*) Young men shall fail, and shall travail, and (*other*) young men shall fall down in their sickness.

<sup>31</sup> But they that hope in the Lord, shall change strength, they shall take feathers as eagles; they shall run, and shall not travail; they shall go, and shall not fail. (*But they who hope in the Lord shall renew their strength, they shall grow wings like eagles; they shall run, and shall not labour, or struggle; they shall go, and shall not faint.*)

## CHAPTER 41

<sup>1</sup> Isles, be still to me, and folks change strength; nigh they, and then speak they; nigh we together to doom. (*Ye islands, be silent before me, and let the people renew their strength; come they, and then speak they; yea, come we together for judgement.*)

<sup>2</sup> Who raised the just man from the east, and called him to follow himself? He shall give folks in his sight, and he shall wield kings; he shall give (them) as dust to his sword, and as stubble ravished of the wind to his bow. (*Who raised up the just one from the east, and made him to triumph wherever he went? He shall take hold of the nations before him, and also their kings; he shall make them to be like the dust to his sword, and like stubble blown by the wind to his bow.*)

<sup>3</sup> He shall pursue them, he shall go in peace; a path shall not appear in his feet. (*He shall swiftly pursue them, but he shall be safe; and no path shall be made by his feet.*)

<sup>4</sup> Who wrought and did these things? calling generations at the beginning (*or calling the generations from the beginning*). (*I did, for*) I am the Lord; and I am the first, and the last.

<sup>5</sup> Isles saw, and dreaded; the last parts of [the] earth were astonished; they came nigh, and nighed. (*The islands saw it, and feared, or were afraid; the ends of the earth were astonished; they came together, and came near.*)

<sup>6</sup> Each man shall help his neighbour, and shall say to his brother, Be thou comforted (*or Be thou encouraged*).

<sup>7</sup> A smith of metal smiting with an hammer comforted him that polished, *either made fair*, in that time, saying, It is good to [the] glue; and he fastened him with nails, that he should not be moved. (*A metalsmith striking with a hammer encouraged him who polished, or who made beautiful, at that time, saying, It is ready for the glue; and then he fastened it with nails, so that it could not be moved.*)

<sup>8</sup> And thou, Israel, (*or But thou, Israel*), (*art*) my servant, Jacob, whom I chose, the seed of Abraham, my friend,

<sup>9</sup> in whom I took thee; from the last parts of [*the*] earth, and from the far parts thereof I called thee; and I said to thee, Thou art my servant; I chose thee, and casted not away thee. (*I have taken thee up from the ends of the earth, and I have called thee from the far parts of it; and I said to thee, Thou art my servant; I chose thee, and did not cast thee away.*)

<sup>10</sup> Dread thou not, for I am with thee; bow thou not away, for I am thy God. I comforted thee, and helped thee; and the right hand of my just man up-took thee. (*Fear thou not, for I am with thee; turn thou not away, for I am thy God. I shall strengthen thee, and I shall help thee, and I shall uphold thee with my just right hand.*)

<sup>11</sup> Lo! all men shall be shamed, and shall be ashamed, that fight against thee; they shall be as if they be not, and men shall perish, that against-say thee. (*Behold! all people shall be shamed, and shall be ashamed, who say against thee; and those who fight against thee shall perish, they shall be as if they be not.*)

<sup>12</sup> Thou shalt seek them, and thou shalt not find thy rebel men; they shall be as if they be not, and as the wasting of a man fighting against thee.

<sup>13</sup> For I am thy Lord God, taking thine hand, and saying to thee, Dread thou not, I helped thee. (*For I am the Lord thy God, who taketh thy hand, and saith to thee, Fear thou not, I shall help thee.*)

<sup>14</sup> Do not thou, worm of Jacob, dread, ye that be (*the*) dead of Israel. I helped thee, saith the Lord, and thine again-buyer, the Holy of Israel. (*Do not thou fear; O worm of Jacob, and ye louse of Israel. I shall help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.*)

<sup>15</sup> I have set thee as a new wain threshing, having sawing bills; thou shalt thresh mountains, and shalt make (*them*) small, and thou shalt set little hills as (*but*) dust. (*I shall make thee like a new threshing wagon, having sawing bills; thou shalt thresh the mountains, and shalt make them small, and thou shalt turn the little hills into dust.*)

<sup>16</sup> Thou shalt winnow them, and the wind shall take *them* away, and a whirlwind shall scatter them; and thou shalt make full out joy in the Lord, and thou shalt be glad in the Holy (*One*) of Israel.

<sup>17</sup> Needy men and poor seek waters, and those be not, (*or The poor and the needy seek water; but there is none*); the tongue of them dried (*up*) for thirst. I the Lord shall hear them, I (*the*) God of Israel shall not forsake them.

<sup>18</sup> I shall open floods in high hills (*or I shall open rivers in the high hills*), and wells in the midst of fields; I shall set the desert into ponds of waters, and the land without (*a*) way into rivers of waters.

<sup>19</sup> I shall give in (*the*) wilderness a cedar, and a thorn, and a myrtle tree, and the tree of an olive; I shall set in the desert a fir tree, an elm, and a box tree together.

<sup>20</sup> That they see, and know, and bethink, and understand together; that the hand of the Lord did this thing, and the Holy of Israel made that of nought. (*So that they see, and know, and think about, and altogether understand; that the hand of the Lord did this thing, yea, that the Holy One of Israel made it out of nothing.*)

<sup>21</sup> Make ye nigh your doom, (*or Make your arguments now, or State your case*), saith the Lord; bring ye (*it in*), if in hap ye have anything, saith the King of Jacob.

<sup>22</sup> Nigh, and tell to us, whatever things shall come, (*or Come near; or come close, and tell us, what shall come*); tell ye the former things that were, and we shall set (*them in*) our heart, and shall know (*them*); show ye to us the last things of them, and those things that shall come.

<sup>23</sup> Tell ye what things shall come in time to coming, and we shall know, that ye be gods; also do ye well, either evil, if ye may, (*or and also do ye good, or evil, if ye can, to make us afraid, and in awe*); and speak we, and see we (*it*) together.

<sup>24</sup> Lo! ye be of nought, and your work is of that that is not; he that choose you, is abomination. (*Behold! ye be nothing, and your work (is) nothing; he who chooseth you, is an abomination.*)

<sup>25</sup> I (*have*) raised (*up one*) from the north, and he shall come from the rising of the sun; he shall call (*on*) my name. And he shall bring magistrates as clay, and as a potter defouling [*the*] earth, (*or And he shall trample upon the magistrates like upon the earth, or upon the dirt, yea, like a potter defiling, or treading upon, his clay.*)

<sup>26</sup> Who told (*out*) from the beginning, (*so*) that we (*can*) know, and from the beginning, (*so*) that we (*can*) say, Thou art just? none is telling, neither before-saying, neither hearing your words.

<sup>27</sup> The first shall say to Zion, Lo! I am present; and I shall give a gospeller to Jerusalem. *(The first shall say to Zion, Behold! I am here; and I shall bring a messenger of good news, (or of glad tidings), to Jerusalem.)*

<sup>28</sup> And I saw, and none was of these, that took counsel, and he that was asked, answered *(not)* a word. *(And I saw, and there was no one who gave any advice, and he who was asked, answered not a word.)*

<sup>29</sup> Lo! all men *be* unjust, and their works *be* wind and vain; the simulacra of them *be* wind, and *(a)* void thing. *(Behold! all people be unrighteous, and their works be but wind, and in vain, or empty and futile; and their idols be but wind, and empty things too.)*

## CHAPTER 42

<sup>1</sup> Lo! my servant, I shall up-take him; my chosen, my soul pleased to itself in him. I gave my spirit on him, he shall bring forth doom to heathen men. *(Behold! my servant, I shall uphold him; my chosen, my soul delighted itself in him. I put my Spirit in him, he shall bring forth justice, (or judgement), to the heathen.)*

<sup>2</sup> He shall not cry *(out)*, neither he shall take a person, neither his voice shall be heard withoutforth.

<sup>3</sup> He shall not break a shaken reed, and he shall not quench *(the)* smoking flax; he shall bring out doom in truth, *(or but he shall bring forth justice, or judgement, and truth.)*

<sup>4</sup> He shall not be sorrowful, neither troubled, till he set doom in *[the]* earth, and isles shall abide his law. *(He shall not have sorrow, nor be troubled, until he hath brought forth justice, or judgement, upon the earth, and the islands shall wait for his Law.)*

<sup>5</sup> The Lord God saith these things, making *(the)* heavens of nought, and stretching forth them, making steadfast the earth, and those things that burgeon *[out]* of it, giving breath to the people, that is on it, and giving spirit to them that tread on it. *(The Lord God saith these things, making the heavens out of nothing, and stretching them forth, making steadfast the earth, and those things that burgeon out of it, giving breath to the people who be on it, yea, giving spirit to those who tread upon it.)*

<sup>6</sup> I the Lord have called thee in rightfulness, and I took thine hand, and kept thee, and I gave thee into a bond of peace of the people, and into light of folks. *(I the Lord have called thee in righteousness, and I took thy hand, and kept thee, and I gave thee to be a covenant for the people, and a light for the nations.)*

<sup>7</sup> That thou shouldest open the eyes of blind men; that thou shouldest lead out of enclosing together a bound man, *(and)* from the house of prison men sitting in darknesses. *(So that thou shouldest open the eyes of the blind; and that thou shouldest lead out the bound, or the prisoners, from being enclosed, yea, those sitting in darkness, from out of the prison house.)*

<sup>8</sup> I am the Lord, this is my name; I shall not give my glory to another, and my praising to graven images. *(I am the Lord, that is my name; I shall not give my glory to another, nor my praises to carved idols.)*

<sup>9</sup> Lo! those things that were the first, be come, and *(now)* I tell new things; I shall make heard to you, before that those begin to be made. *(Behold! those things that were to come first, have come to pass, and now I shall tell of new things; yea, before that they begin to be made, I shall tell you of them.)*

<sup>10</sup> Sing ye a new song to the Lord; his praising is from the last parts of the earth; ye that go down into the sea, and the fullness thereof, isles, and the dwellers of those. *(Sing ye a new song to the Lord; his praises come from the ends of the earth; ye who go down to the sea, and its fullness, the islands, and their inhabitants.)*

<sup>11</sup> The desert be raised *[up]*, and the cities thereof; he shall dwell in the houses of Kedar; ye dwellers of the stone, praise ye, *(or ye inhabitants of Sela, praise ye)*; they shall cry *(out)* from the top of hills.

<sup>12</sup> They shall set glory to the Lord, and they shall tell his praising in isles. *(They shall give glory to the Lord, and they shall tell out his praises on the islands.)*

<sup>13</sup> The Lord as a strong man shall go out, as a man a warrior he shall raise fervent love; he shall speak, and shall cry; he shall be comforted on his enemies. *(The Lord shall go out like a strong man, he shall stir up fervour like a man of war; he shall speak, and he shall cry out; he shall be strong against his enemies.)*

<sup>14</sup> I was still, ever I held *[my]* silence; I was patient, *(but now)* I shall speak as a woman travailing of child *(or but now I shall cry like a woman labouring with child)*; I shall scatter, and I shall swallow *(up)**(a)*together.

<sup>15</sup> I shall make *(into)* desert *(the)* high mountains and little hills, and I shall dry up all the burgeoning of them; and I shall set floods into isles, and I shall make ponds dry.

<sup>16</sup> And I shall lead out blind men into the way, which they know not, and I shall make them to go in paths, which they knew not; I shall set the darkneses of them before them into light, and shrewd things into rightful things; I did these words to them, and I forsook not them. *(And I shall lead out the blind by the way, which they know not, and I shall make them to go on paths, which they knew not; I shall turn their darkness into light before them, and make depraved, or crooked, ways into straight ways; I shall do these things for them, and I shall not desert them.)*

<sup>17</sup> *(But others),* They *(shall)* be turned aback; *(yea),* be they shamed with shame, that trust in a graven image; which say to a molten image, *Ye be our gods.*

<sup>18</sup> Ye deaf men, hear; and ye blind men, behold to see. *(Ye deaf, hear; and ye blind, look and see!)*

<sup>19</sup> Who is blind, no but my servant? and deaf, but he to whom I sent my messengers? Who is blind, but he that is sold? and who is blind, but the servant of the Lord?

<sup>20</sup> Whether thou that seest many things, shalt not keep *(it in thy mind)*? Whether thou that hast open ears, shalt not hear?

<sup>21</sup> And the Lord would, that he should hallow it, and magnify the law, and enhance it. *(And the Lord desired, that he would hallow the Law, and magnify it, and exalt it, or lift it up.)*

<sup>22</sup> But that people was ravished, and wasted; all *they be* the snare of young men, and be hid in the houses of prisons. They be made into raven, and none *(there)* is that delivereth; into ravishing, and none there is that saith, Yield thou. *(But that people was robbed, and taken as prey; they all be ensnared, and be hid in prison houses. They be made into raven, or spoils, and there is no one who rescueth them; yea, into robbing, and there is no one who saith, Yield thou or Give thou them back!)*

<sup>23</sup> Who is among you, that heareth this, *(that)* perceiveth, and hearkeneth *(to)* things to coming?

<sup>24</sup> Who gave Jacob into ravishing, and Israel to destroyers? Whether not the Lord? He it is, against whom they sinned; and they would not go in his ways, and they heard not his law. *(Who gave up Jacob for robbing, and Israel over to destroyers? Did not the Lord? It is he whom they sinned against; and they would not go in his ways, and they would not listen to his Law.)*

<sup>25</sup> And he shedded out on them the indignation of his strong vengeance, and strong battle; and he burnt it in compass, and it knew not; and he burnt it, and it understood not. *(And so he poured out on them the anger of his strong vengeance, and the strength of battle; and he burned them all around, yet still they knew not; he burned them down, but still they did not understand.)*

## CHAPTER 43

<sup>1</sup> And now the Lord God, making of nought thee, Jacob, and forming thee, Israel, saith these things, Do not thou dread, for I again-bought thee, and I called thee by thy name; thou art my servant. *(And now the Lord God, making thee, Jacob, out of nothing, and forming thee, Israel, saith these things, Do not thou fear, for I have ransomed, or redeemed, thee, and I have called thee by thy name; thou art my servant.)*

<sup>2</sup> When thou shalt go by waters, I shall be with thee, and floods shall not cover thee; when thou shalt go in fire, thou shalt not be burnt, and flame shall not burn in thee *(or and the flame shall not burn thee).*

<sup>3</sup> For I *am* thy Lord God, the Holy of Israel, thy saviour. I gave *(for)* thy mercy Egypt; *(yea, also)* Ethiopia, and Seba, for thee. *(For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave up Egypt for thy ransom, yea, also Ethiopia, and Seba, for thee.)*

<sup>4</sup> Since thou art made honourable, and glorious in mine eyes; I *(have)* loved thee, and I shall give *(up)* men for thee, and peoples for thy soul.

<sup>5</sup> Do not thou dread, for I am with thee; I shall bring thy seed from the east, and I shall gather thee together from the west. *(Do not thou fear, for I am with thee; I shall bring thy descendants from the east, and I shall gather thee together from the west.)*

<sup>6</sup> I shall say to the north, Give thou *(them up)*, and to the south, Do not thou forbid *(them)*; bring thou my sons from afar, and my daughters from the last parts of *[the]* earth *(or and my daughters from the ends of the earth).*

<sup>7</sup> And each that calleth my name to help, into my glory I made him of nought; I formed him, and made him. *(Yea, each person who is called by my name, for I made them out of nothing, for my glory; I formed them, and I made them.)*

<sup>8</sup> Lead thou forth the blind people, and having eyes; the deaf *people*, and ears be to it. (*Lead thou forth the people who have eyes, but be blind; the people who have ears, but be deaf.*)

<sup>9</sup> All heathen men be gathered together, and lineages be gathered together. Who among you, who shall tell this, and shall make you to hear those things, that be the first? give they [*the*] witnesses of them, and be they justified, and hear they, and say, (*That is the truth.*) (*All the heathen be gathered together, and the tribes be gathered together. Who among you, who shall tell out this, and shall help us to understand the former things? bring they in their witnesses, and be they justified, or proven right, and listen they, and say, That is the truth.*)

<sup>10</sup> Verily ye *be* my witnesses, saith the Lord, and my servant(s), whom I chose; that ye know, and believe to me, and understand, for I myself am; before me is no God former, and after me shall none be. (*Truly ye be my witnesses, saith the Lord, and my servants, whom I chose; so that ye would know me, and believe me, and understand, that I am he; before me no God was formed, and there shall be no one after me.*)

<sup>11</sup> I am, I am the Lord, and without me is no saviour. (*I am, yea, I am the Lord, and there is no other saviour besides me.*)

<sup>12</sup> I told, and saved; I made hearing, and none alien God was among you, (*or I have told it out, and I have saved; I have made it heard, when there was no foreign, or strange, god among you.*) Ye *be* my witnesses, saith the Lord; and I *am* God,

<sup>13</sup> from the beginning, I myself *am*, and none there is that delivereth from mine hand; I shall work, and who shall destroy it? (*yea, from the beginning, I am he, and there is no one who taketh anything from my hand; I shall do my work, and who shall be able to destroy it?*)

<sup>14</sup> The Lord, your again-buyer, the Holy of Israel, saith these things, For you I sent out into Babylon, and I drew down all bars, and [*the*] Chaldees having glory in their ships. (*The Lord, your Redeemer, the Holy One of Israel, saith these things, For your sakes I have sent to Babylon, and I have brought down all their bars, or all their gates, and the Chaldeans having glory in their ships.*)

<sup>15</sup> I am the Lord, your Holy, your king, making Israel of nought. (*I am the Lord, your Holy One, your King, making Israel out of nothing.*)

<sup>16</sup> The Lord saith these things, that gave [*a*] way in the sea, and a path in running waters;

<sup>17</sup> which led out a cart, and horse, a company, and (*a*) strong man; they slept together, neither they shall rise again; they be all-broken as flax, and be quenched (*like a wick.*) (*who led out chariots, and horses, yea, a company of strong men; they all sleep now, or be dead, and they shall never rise again; they be all-broken like flax, and be quenched, or snuffed out, like a wick.*)

<sup>18</sup> Think ye not on the former things, and behold ye not (*on the*) old things.

<sup>19</sup> Lo! I make new things, and now those shall begin to be made; soothly ye shall know them. I shall set [*a*] way in (*the*) desert, and floods in a land without (*a*) way.

<sup>20</sup> And a beast of the field shall glorify me, (*the*) dragons and ostriches shall glorify me; for I gave waters in desert, and floods in the land without (*a*) way, that I should give drink to my people, to my chosen *people*.

<sup>21</sup> I formed this people to me, it shall tell my praising. (*I formed this people for myself, and they shall tell out my praises.*)

<sup>22</sup> Jacob, thou calledest not me to help; and thou, Israel, travailedest not for me. (*Yet Jacob, thou hast not called upon me for help; yea, Israel, thou hast not laboured for me.*)

<sup>23</sup> Thou offeredest not to me the ram of thy burnt sacrifice, and thou glorifiedest not me with thy slain sacrifices. I made not thee to serve in offering, neither I gave to thee travail in incense. (*Thou hast not offered me the ram of thy burnt sacrifice, and thou hast not glorified me with thy slain sacrifices. And I did not ask thee to serve me with offerings, nor did I ask thee to offer incense to me.*)

<sup>24</sup> Thou boughtest not to me sweet smelling spicery for silver, and thou filledest not me with [*the*] fatness of thy slain sacrifices; nevertheless thou madest me to serve in thy sins, thou gavest travail to me in thy wickednesses. (*Thou hast not brought me sweet smelling spices with thy silver, and thou hast not fulfilled, or satisfied, me, or and thou hast not filled me with the fatness of thy slain sacrifices; nevertheless thou hast burdened me with thy sins, and thou hast given me trials and tribulation with thy wickednesses.*)

<sup>25</sup> I am, I myself am, that do away thy wickednesses for me, and I shall not have mind on thy sins. (*But I am, yea, I am he who do away thy wickednesses for my own sake, and I shall not remember thy sins.*)

<sup>26</sup> Bring me again into mind, and be we deemed together; tell thou, if thou hast anything, that thou be justified. (*Bring me again into mind, and be we judged together, or let us argue it out; tell thou it out, if thou hast anything, by which thou can be justified.*)

<sup>27</sup> Thy first father sinned, and thine interpreters trespassed against me. (*Thy first father sinned, and thy expounders trespassed against me.*)

<sup>28</sup> And I made foul (the) holy princes, and I gave Jacob to death, and Israel into blasphemy. (*And I defiled the princes of the sanctuary, and I gave Jacob unto death, and Israel unto reproach, And thy leaders defiled my sanctuary, and so I gave Jacob unto death, and Israel unto reproach.*)

## CHAPTER 44

<sup>1</sup> And now, Jacob, my servant, hear thou, and Israel, whom I chose. (*And now, my servant Jacob, listen thou, yea, Israel, whom I chose.*)

<sup>2</sup> The Lord making and forgiving thee, thine helper from the womb, saith these things, My servant, Jacob, do not thou dread, and thou most rightful, whom I chose. (*The Lord who made thee and formed thee, thy helper from the womb, saith these things, My servant Jacob, do not thou fear; and thou Jeshurun, whom I chose.*)

<sup>3</sup> For I shall shed out waters on the thirsty, and floods on the dry land; I shall shed out my spirit on thy seed, and my blessing on thy generation. (*For I shall pour out water upon the thirsty land, and floods upon the dry ground; I shall pour out my Spirit upon thy children, and my blessing upon thy descendants.*)

<sup>4</sup> And they shall burgeon among herbs, as shallows beside running waters. (*And they shall flourish among the herbs, like the willows beside the running water.*)

<sup>5</sup> This man shall say, I am of the Lord, and he shall call in the name of Jacob; and this man shall write with his hand to the Lord, and shall be likened in the name of Israel. (*This person shall say, I am of the Lord, and he shall call himself by Jacob's name; and another person shall write the Lord's name on his hand, and shall add the name of Israel to his own.*)

<sup>6</sup> The Lord, King of Israel, and again-buyer thereof, the Lord of hosts saith these things, I am the first, and I am the last, and without me is no God. (*The Lord, the King of Israel, and its Redeemer; the Lord of hosts saith these things, I am the first, and I am the last, and there is no God besides me.*)

<sup>7</sup> Who is like me? call he, and tell, and declare (the) order (of things) to me, since I made [the] eld people (*or since I made the people of old, or long ago*); tell he (out) to them (the) things to coming, and that (that) shall be.

<sup>8</sup> Do not ye dread, neither be ye troubled; from that time I made thee for to hear (it), and I told (thee); ye be my witnesses. Whether a God is without me, and a former, whom I knew not? (*Do not ye fear; nor be ye troubled; from that time I have made thee to hear it, and I have told thee; ye be my witnesses. Is there any God besides me, or any Creator; or any Maker; whom I knew not?*)

<sup>9</sup> All the formers of an idol be nothing, and the most loved things of them shall not profit (anything); they be witnesses of them, that they see not, neither understand, that they be shamed (*or and so let them be ashamed*).

<sup>10</sup> Who formed a god, and melted out an image, not profitable to anything? (*Who formed a god, and melted out an idol, not profitable for anything?*)

<sup>11</sup> Lo! all the partners thereof shall be shamed; for the smiths be of men (*or for these smiths be but men*). When (they) all shall come, they shall stand, and shall dread, and shall be shamed together.

<sup>12</sup> A smith wrought with a file; he formed it in coals, and in hammers (*or and with hammers*), and he wrought with the arm of his strength. He shall be hungry, and he shall fail; he shall not drink water, and he shall be faint.

<sup>13</sup> A carpenter stretched forth a rule, he formed it with an adze or with an awl, *either a joiner's hook*; he made it in the corner places, and he turned it in compass, (*or he made the corners, and he turned it all around*); and he made the image of a man, as a fair man, dwelling in the house.

<sup>14</sup> He cutted down cedars, he took an hawthorn, and an oak, that stood among the trees of the forest; he planted a pineapple tree [*or he planted the pine tree*], which he nourished with rain,

<sup>15</sup> and it was made into fire to men. He took of those, and was warmed, and he burnt (it), and baked loaves; but of the residue he wrought a god, and worshipped it, and he made a graven image, and he was bowed before that. (*and it was made into fire for people. He took some of it, and was warmed, and he burned it, and baked loaves; but with*

*the rest of it he made a god, and then worshipped it, and he made a carved idol, and then he was bowed down before that.)*

<sup>16</sup> He burnt the half thereof with fire, and of the half thereof he seethed flesh, and ate; he seethed pottage, and was (ful)filled, *(or He burned half of it in the fire, and so with half of it he boiled meat, and ate; yea, he boiled up some stew, and was fulfilled);* and he was warmed, and he said, Well! I am warmed; I saw [the] fire.

<sup>17</sup> Forsooth the residue thereof he made a god, and a graven image to himself; he is bowed before that, and worshippeth that, and beseecheth, and saith, Deliver thou me, for thou art my god. *(But with the rest of it he made a god, yea, a carved idol for himself; and he is bowed down before that, and worshippeth that, and beseecheth, and saith, Save thou me, for thou art my god.)*

<sup>18</sup> They knew not, neither understood, for they have forgotten, that their eyes see not, and that they understand not with their heart.

<sup>19</sup> They bethink not in their soul, neither they know, neither they feel, that they say, I burnt the half thereof in fire, and I baked loaves on the coals thereof, and I seethed flesh, and ate; and of the residue thereof shall I make an idol? shall I fall down before the stock of a tree? *(They do not think in their soul, nor do they know, nor do they feel, so that they might say, I burned half of it in the fire, and then I baked some loaves on the coals there, and I boiled some meat, and ate; and with the rest of it shall I make an idol? and then shall I fall down before a piece of a tree? or before a piece of wood?)*

<sup>20</sup> A part thereof is ashes; an unwise heart shall worship it, and he shall not deliver his soul, neither he shall say, A strong leasing is in my right hand. *(A part of it is ashes; and an unwise heart shall worship it, but it shall not save his soul, nor shall he say, Only a big lie, or a great falsehood, is in my right hand.)*

<sup>21</sup> Thou, Jacob, and Israel, have mind of these things, *(or Thou, Jacob, O Israel, remember these things),* for thou art my servant; I formed thee, Israel, thou art my servant; thou shalt not forget me.

<sup>22</sup> I did away thy wickednesses as a cloud, and thy sins as a mist; turn thou again to me, for I again-bought thee. *(I did away thy wickednesses like a cloud, and thy sins like a mist; return thou to me, for I have bought thee back, that is, I have ransomed, or I have redeemed, thee.)*

<sup>23</sup> Ye heavens, praise, for the Lord hath done mercy; the last parts of [the] earth, sing ye heartily song, *(or the ends of the earth, heartily sing ye songs);* hills, sound ye praising; the forest, and each tree thereof, praise God; for the Lord again-bought Jacob, and Israel shall have glory.

<sup>24</sup> The Lord, thine again-buyer, and thy former from the womb *(or and thy Maker from the womb),* saith these things, I am the Lord, making all things, and I alone stretch forth *(the) heavens,* and stablish the earth, and none is with me;

<sup>25</sup> and I make void the signs of false diviners, and I turn into madness diviners that divine by sacrifices offered to fiends; and I turn wise men backward, and I make their science fond *(or foolish).*

<sup>26</sup> And the Lord raiseth the word of his servant, and [ful] filleth the counsel of his messengers; and I say to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be builded *(again),* and I shall raise *(up)* the deserts thereof;

<sup>27</sup> and I say to the depth, Be thou desolate, and I shall make dry thy floods; *(and I say to the ocean depth, Be thou made dry, and I shall make thy rivers run dry or and I shall also dry up thy rivers;)*

<sup>28</sup> and I say to Cyrus, Thou art my shepherd, and thou shalt fill all my will; and I say to Jerusalem, Thou shalt be builded *(again);* and to the temple, Thou shalt be founded. *(and I say to Cyrus, Thou art my shepherd, and thou shalt fulfill, or thou shalt do, all my will; and I say to Jerusalem, Thou shalt be rebuilt; and to the Temple, Thy foundations shall be laid again.)*

## CHAPTER 45

<sup>1</sup> The Lord saith these things to my christ, Cyrus, whose right hand I took, that I make subject folks before his face, and turn the backs of kings; and I shall open [the] gates before him, and [the] gates shall not be closed. *(I the Lord saith these things to my anointed, yea, to Cyrus, whose right hand I took, to make subject the nations before him, and to break the backs of kings; and I shall open the gates before him, yea, none of the gates shall be closed.)*

<sup>2</sup> I shall go before thee, and I shall make low the glorious men of earth; I shall all-break [the] brazen gates, and I shall break together [the] iron bars. *(I shall go before thee, and*

*I shall bring low the glorious of the earth; I shall all-break the bronze gates, and I shall altogether break the iron bars, or break open the locks.)*

<sup>3</sup> And I shall give hid treasures to thee, and the privy things of privates, that thou know, that I *am* the Lord, that call thy name, (*I am the*) God of Israel, (*And I shall give hidden treasures to thee from dark and private, or secret, places, so that thou know, that I am the Lord, who call thy name, yea, I am the God of Israel;*)

<sup>4</sup> for my servant Jacob, and Israel my chosen, and I called thee by thy name; I likened thee, and thou knewest not me. (*for the sake of my servant Jacob, and my chosen Israel, I called thee by thy name, and I honoured thee, though thou knewest me not.*)

<sup>5</sup> I *am* the Lord, and there is no more; without me is no God. I have girded thee, and thou knewest not me. (*I am the Lord, and there is no other; there is no God besides me. I have girded thee, though thou knewest me not.*)

<sup>6</sup> That they that be at the rising of the sun, and they that be at the west, know, that without me is no God. I *am* the Lord, and none other God is; (*So that they who be at the rising of the sun, and they who be at the west, know, that there is no God besides me. I am the Lord, and there is no other God;*)

<sup>7</sup> forming light, and making darknesses, making peace, and forming evil; I *am* the Lord, doing all these things.

<sup>8</sup> Heavens, send ye out dew from above, and clouds, rain (*ye on*) a just man; the earth be opened, and bring forth the saviour, and rightfulness be born together; I the Lord have made him of nought. (*Heavens, send ye out dew from above, and clouds, rain ye down righteousness; let the earth be opened, and bring forth the fruit of salvation, and let righteousness be born together with it; I the Lord have made it all out of nothing.*)

<sup>9</sup> Woe to him that against-saith his maker, (*he who is but*) a tilestone of [*the*] earth of sands. Whether [*the*] clay saith to his potter, What makest thou(?), and thy work is without hands? (*Woe to him who saith against, (or contendest with), his Maker, he who is but a piece of tilestone, formed of the sands of the earth. Can the clay really say to its potter, What makest thou? or his work say to him, Thou hast no skill!*)

<sup>10</sup> Woe to him that saith to the father, What engenderest thou? and to a woman, What childest thou? (*Woe to him who saith to his father, Why didest thou begat me? and to his mother, Why hast thou given birth to me?*)

<sup>11</sup> The Lord, the Holy of Israel, the former thereof, saith these things, Ask ye (*of*) me (*of*) things to coming on my sons, and send ye to me on the works of mine hands. (*The Lord, the Holy One of Israel, his Maker, saith these things, Ye question me about my sons and daughters? ye instruct me upon the works of my hands?*)

<sup>12</sup> I made (*the*) earth, and I made a man on it; mine hands held abroad (*the*) heavens, and I commanded to all the knighthood of them. (*I made the earth, and I made the people on it; my hands spread abroad the heavens, and I commanded to all their host.*)

<sup>13</sup> I raised him to rightfulness, and I shall (*ad*)dress all his ways; he shall build (*again*) my city, and he shall deliver my prisoners, not in price, neither in gifts, saith the Lord of hosts. (*I raised him up unto righteousness, and I shall direct all his ways; and he shall rebuild my city, and he shall rescue my prisoners, and not for price, and neither for gifts, saith the Lord of hosts.*)

<sup>14</sup> The Lord God saith these things, The travail of Egypt, and the merchandise of Ethiopia, and of Sabeans; [*the*] high men shall go to thee, and shall be thine; they shall go after thee, they shall go bound in manacles, and shall worship thee, and shall beseech thee. (*They shall say*), God is only in thee, and without thee is no God, (*or They shall say, God, the only God, is with thee, and there is no other God.*)

<sup>15</sup> Verily thou art God hid, God, the saviour of Israel. (*Truly thou art a God who hideth thyself, O God, the Saviour of Israel.*)

<sup>16</sup> All makers of errors, that is, (*of*) idols, be shamed, and were ashamed; they went together into confusion.

<sup>17</sup> Israel is saved in the Lord, by everlasting health; ye shall not be shamed, and ye shall not be ashamed, till into the world of world. (*Israel is saved by the Lord, with an everlasting deliverance, or salvation; ye shall not be shamed, and ye shall not be ashamed, until forever.*)

<sup>18</sup> For why the Lord making heavens of nought, saith these things; he is God forming (*the*) earth, and making it, he is the maker thereof; he made it of nought, not in vain, but he formed it, that it be inhabited; I *am* the Lord, and none other is. (*For the Lord making the heavens out of nothing, saith these things; he is God forming the earth, and making it, he is its Maker; he made it out of nothing, and not in vain, but he formed it, so that it could be inhabited; I am the Lord, and there is no other.*)

<sup>19</sup> I spake not in *(a)* hid place, not in a dark place of *(the)* earth; I said not to the seed of Jacob, Seek ye me in vain. I *am* the Lord speaking rightfulness, telling *(out)* rightful things.

<sup>20</sup> Be ye gathered, and come ye, and nigh ye together, that be saved of heathen men *(or ye who be saved from the heathen)*; they that raise *(up)* a sign of their *(en)*graving, knew not, and they pray *(to)* a god that saveth not.

<sup>21</sup> Tell ye, and come ye, and take ye counsel together. Who made this heard from the beginning? from that time I before-said it. Whether I *am* not the Lord, and no God is further without me? *[a]* God rightful and saving is none, besides me. *(Tell ye, and come ye, and take ye counsel together. Who made this heard from the beginning, or from long ago? yea, from the time that I foretold it. Am I not the Lord? and furthermore, there is no God besides me; yea, there is no rightful, or just, God, or one who saveth, besides me.)*

<sup>22</sup> All the coasts of *(the)* earth, be ye converted to me, and ye shall be safe; for I *am* the Lord, and none other there is. *(Turn ye to me, and be ye saved, ye peoples from all the ends of the earth; for I am the Lord, and there is no other.)*

<sup>23</sup> I swore in myself, a word of rightfulness shall go out of my mouth, and it shall not turn again; for each knee shall be bowed to me, and each tongue shall swear. *(I swore to myself, a word of righteousness went out of my mouth, and it shall not return again void, or empty; yea, every knee shall bow to me, and every tongue shall swear; or vow, to be loyal to me.)*

<sup>24</sup> Therefore they shall say in the Lord, Rightfulnesses and empire be mine; all that fight against him shall come to him, and shall be ashamed. *(And so they shall say, In the Lord, righteousness, or victory, and strength be mine; and all who fight against him shall come to him, and shall be ashamed.)*

<sup>25</sup> All the seed of Israel shall be justified and praised in the Lord. *(All the descendants of Jacob shall be saved, and they shall praise the Lord.)*

## CHAPTER 46

<sup>1</sup> Bel is broken, Nebo is all-broken; their simulacra *like* to wild beasts and work beasts be broken; your burdens with heavy charge till to weariness were rotten, *(Bel is broken, Nebo is all-broken; their idols that were worshipped or that were carried in your processions, now be loaded upon work beasts and cattle; now be heavy burdens upon your weary beasts,)*

<sup>2</sup> and be all-broken together; those might not save the bearer, and the soul of them shall go into captivity. *(and be altogether broken; they could not save their bearers-about, and now they themselves shall go into captivity.)*

<sup>3</sup> The house of Jacob, and all the residue of the house of Israel, hear ye me, which be borne of my womb, which be borne of my womb. *(The house of Jacob, and all the remnant of the house of Israel, listen to me, ye who be carried by me from the womb, yea, who be carried by me from the womb, or from thy birth.)*

<sup>4</sup> Till to eld I myself, and till to hoar hairs, I shall bear; I made, and I shall bear, and I shall save. *(Until your old age, yea, until your hoar hairs, I myself shall carry you; for I made you, and I shall carry you, and I shall save you.)*

<sup>5</sup> To whom have ye likened me, and made even *(or and made me even to)*, and have comparisoned me, and have made *(me)* like?

<sup>6</sup> Which bear together gold from the bag *(or Ye who take out all the gold from thy bag)*, and weigh *(out)* silver with a balance, and hire a goldsmith to make a god, and *(then)* they *(all)* fall down, and worship *(it)*;

<sup>7</sup> they bearing bear *(him)* in shoulders, and setting in his place, *(or they carry him upon their shoulders, and put him in his place)*; and he shall stand, and shall not be moved from his place; but also when they cry to him, he shall not hear, and he shall not save them from *(any trials or)* tribulation.

<sup>8</sup> Have ye mind of this, and be ye ashamed; ye trespassers, go again to the heart. *(Remember this, and be ye ashamed; ye trespassers, bring this again to mind or remember this.)*

<sup>9</sup> Bethink ye on the former world, for I am God, no God is over me, neither is like me. *(Remember the former times, for I am God, and there is no god over me, nor is there anyone who is even like me.)*

<sup>10</sup> And I tell from the beginning the last thing, and from the beginning *those things* that be not made yet; and I say, My counsel shall stand, and all my will shall be done. *(And I told out from the beginning what the last things would be, and from the beginning*

*those things that were not yet even made; and I said, My purpose, or my plans, shall stand, and all my will shall be done.)*

<sup>11</sup> And I call a bird from the east, and the man of my will from a far land; and I spake, and I shall bring that thing *(to pass)*; I have made *(all)* of nought *(or I have made everything out of nothing)*, and I shall make that thing *(too)*.

<sup>12</sup> Ye of hard heart, hear me, that be far from rightfulness. *(Ye with a hard heart, who be far away from righteousness or who think that victory, or triumph, be far off)*

<sup>13</sup> I made nigh mine rightfulness, it shall not be drawn afar, and mine health shall not tarry; I shall give health in Zion, and my glory in Israel. *(I have brought my righteousness near or I have brought my victory close, it is not far off, and my deliverance shall not be delayed; I shall give deliverance to Zion, and my glory to Israel.)*

## CHAPTER 47

<sup>1</sup> Thou virgin, the daughter of Babylon, go down, sit thou in *(the)* dust, sit thou in *[the]* earth; a king's seat is not to the daughter of *[the]* Chaldees, for thou shalt no more be called soft and tender. *(Thou virgin daughter of Babylon, go down from off thy throne, and sit thou in the dust, yea, upon the ground; a king's throne is not for the daughter of the Chaldeans, for thou shalt no more be called soft and tender.)*

<sup>2</sup> Take thou a quernstone, and grind thou meal; make thou naked thy filth *(hood)*, discover the shoulder, show the hips, pass thou *[over the]* floods. *(Take thou a millstone, and grind thou some meal with it; make thou thyself naked, yea, uncover the shoulder; show the hips, and cross thou over the rivers.)*

<sup>3</sup> Thy shame shall be showed, and thy shame shall be seen; I shall take vengeance, and no man shall against-stand me.

<sup>4</sup> Our again-buyer, the Lord of hosts is his name, the Holy of Israel. *(Our Redeemer, the Lord of hosts is his name, the Holy One of Israel.)*

<sup>5</sup> Daughter of Chaldees, sit thou, be thou still, and enter into darkneses, for thou shalt no more be called the lady of realms. *(Daughter of the Chaldeans, sit thou, be thou silent, and enter into the darkness, or into the shadows, for thou shalt no more be called the lady, or the queen, of many kingdoms.)*

<sup>6</sup> I was wroth on my people, I defouled mine heritage, and I gave them in thine hand, and thou settedest not mercies to them; thou madest grievous the yoke greatly on an old man, *(I was angry with my people, I defiled my inheritance, and I gave them into thy hands, or into thy power; and thou gavest no mercy to them; thou madest the yoke greatly grievous upon an old man.)*

<sup>7</sup> and thou saidest, Without end I shall be *[a]* lady, *(or and thou saidest, I shall be a lady forever)*; thou puttedest not these things on thine heart, neither thou bethoughtest on thy last thing.

<sup>8</sup> And now, thou delicate, and dwelling trustily, hear these things, which sayest in thine heart, I am, and besides me there is no more; I shall not sit *[a]* widow, and I shall not know barrenness. *(And now, O delicate one, and trustily dwelling, hear ye these things, thou who sayest in thy heart, Here I am, and there is no other besides me; I shall never be a widow, and I shall never know barrenness.)*

<sup>9</sup> These two things, barrenness and widowhood, shall come to thee suddenly in one day; all things came on thee for the multitude of thy witchcrafts, and for the great hardness of thine enchanter, *either tregetours*. *(But these two things, barrenness and widowhood, shall suddenly come upon thee in a single day; they shall come upon thee for the multitude of thy witchcrafts, and for the great willfulness of thy enchanter, or of thy conjurers.)*

<sup>10</sup> And *(for)* thou haddest trust in thy malice, and saidest, None is that seeth me; this, thy wisdom and thy knowing, *(hath)* deceived thee; and thou saidest in thine heart, I am, and besides me there is none other, *(or I am, and there is no one else besides me)*.

<sup>11</sup> Evil shall come *[up]* on thee, and thou shalt not know the beginning thereof; and mischief shall fall *[up]* on thee, which thou shalt not be able to cleanse; wretchedness which thou knowest not, shall come *[up]* on thee suddenly, *(or and such wretchedness, which thou knowest not, shall suddenly come upon thee)*.

<sup>12</sup> Stand thou with thine enchanter, and with the multitude of thy witches, in which thou travailedest from thy youth; if in hap they profit anything to thee, either if thou mayest be made the stronger. *(Stand thou with thy enchanter, and with the multitude of thy witches, with whom thou hast laboured from thy youth; if perhaps they profit anything to thee, or if thou mayest be made stronger, or more awesome.)*

<sup>13</sup> Thou failedest in the multitude of thy counsels; the false diviners of heaven stand, and save thee, which beheld stars, and numbered months, that they should tell by them things to coming to thee. *(Thou hast failed, despite the multitude of thy advice; let the false diviners of the heavens stand up, and save thee, they who looked at the stars, and numbered the months, so that they could tell by them the things that would come to thee.)*

<sup>14</sup> Lo! they be made as stubble, the fire hath burnt them; they shall not deliver their life from the power of flame; coals be not, by which they shall be warmed, neither fire, that they sit at it. *(Behold! they shall be made like stubble, and the fire shall burn them up; they shall not be able to save, (or to rescue), their own lives from the power of the flame; there shall not be coals by which they shall be warmed, nor a fire, that they can sit before.)*

<sup>15</sup> So those things be made to thee in which ever thou travailedest; thy merchants from thy youth erred, each man in his way; none is, that shall save thee. *(So shall these enchanters be to thee, they with whom thou hast laboured all thy life; they have wandered off, each in his own way, and there is no one, who can save thee.)*

## CHAPTER 48

<sup>1</sup> The house of Jacob, that be called by the name of Israel, and went out of the waters of Judah, hear these things, which swear in the name of the Lord, and have mind on God of Israel, not in truth, neither in rightfulness. *(Hear ye these things, the house of Jacob, who be called by the name of Israel, and who went out of the seed, or the descendants, of Judah, who swear by the name of the Lord, and who remember the God of Israel, but not in truth, or in righteousness.)*

<sup>2</sup> For they be called of the holy city *(or For they call themselves citizens of the holy city)*, and be stablished on the God of Israel, the Lord of hosts is his name.

<sup>3</sup> From that time I told *(of)* the former things, and those went out of my mouth; and I made them known; *(then)* suddenly I wrought *(them)*, and those things came *(to be)*.

<sup>4</sup> For I knew that thou art hard, and thy noll is *(like)* a sinew of iron, and thy forehead is *(like)* of brass.

<sup>5</sup> I before-said to thee from that time; before that those things came, I showed *(them)* to thee; lest peradventure thou wouldest say, Mine idols did these things, and my graven images, and my molten images, sent these things, *(I told thee before the time; before that those things came, I showed them to thee; lest thou wouldest say, My idols did these things, yea, my carved idols, and my cast idols, have commanded these things to be.)*

<sup>6</sup> which thou hearest. See thou all things, but ye told not. I made heard new things to thee from that time, and things be kept which thou knowest not; *(Thou hast heard, and seen, all these things, but ye have not told them out. I made known to thee new things from that time, and hidden things which thou knewest not before;)*

<sup>7</sup> now those be made of nought, and not from that time, and before the day, and thou hearest not *(of)* those things; lest peradventure thou say, Lo! I knew those things. *(and those things be made out of nothing, and were not from that time, yea, before today thou hearest not of those things; lest thou now say, Behold! I knew all these things.)*

<sup>8</sup> Neither thou hearest, neither thou knewest, neither thine ear was opened from that time; for I know, that thou trespassing shalt trespass, and I called thee a trespasser from the womb.

<sup>9</sup> For my name I shall make far my strong vengeance, and with my praising I shall refrain *(for)* thee, lest thou perish. *(For the sake of my name I shall make my strong vengeance to go far away, and for the sake of my praises I shall refrain from hurting thee, lest thou perish.)*

<sup>10</sup> Lo! I have sodden thee, but not as silver; I chose thee in the chimney of poverty. *(Behold! I have tested thee, but not like silver; I chose thee in the furnace of affliction.)*

<sup>11</sup> I shall do for me, that I be not blasphemed, *(or I shall do it for my own sake, so that I be not blasphemed)*, and I shall not give my glory to another.

<sup>12</sup> Jacob and Israel *(or Jacob, yea, Israel)*, whom I call*(ed)*, hear thou me; I myself, I am the first, and I am the last.

<sup>13</sup> And mine hand founded the earth, and my right hand meted *(the)* heavens; I shall call them, and they shall stand *(up)* together, *(or and when I call them, they stand up at once)*.

<sup>14</sup> All ye be gathered together, and hear; who of them told *[out]* these things? The Lord loved him, he shall do his will in Babylon, and his arm in Chaldees *(or and his arm, or his power, shall be upon the Chaldeans)*.

<sup>15</sup> I, I spake, and called him; I brought him, and his way was (ad)dressed. (*I, I spoke, and called him; I brought him, and his way shall prosper.*)

<sup>16</sup> Nigh ye to me, and hear ye these things; at the beginning I spake not in huddles, either private, (or *Come ye to me, and hear ye these things; from the beginning, I did not speak in secret, or in private;*) from (the) time, before that (these) things were made, I was there, and now the Lord God, and his Spirit, (have) sent me.

<sup>17</sup> The Lord, thine again-buyer, the Holy of Israel, saith these things, I am thy Lord God, teaching thee profitable things, and I govern thee in the way, wherein thou goest. (*The Lord, thy Redeemer; the Holy One of Israel, saith these things, I am the Lord thy God, teaching thee profitable things, and I govern thee on the way, on which thou goest.*)

<sup>18</sup> I would that thou haddest perceived my commandments, thy peace had been made as [a] flood, and thy rightfulness as the swells of the sea; (*O that thou haddest followed my commandments! then thy peace would have flowed like a river, and thy righteousness like the swells of the sea;*)

<sup>19</sup> and thy seed had been as gravel, and the generation of thy womb, as the little stones thereof; the name of it had not perished, and had not been all-broken from my face. (*and thy children would have been like the sand, and the descendants from thy womb, like its grains in number; their name would not have perished, and would not have been all-broken, or blotted out, from my sight.*)

<sup>20</sup> Go ye out of Babylon, flee ye from Chaldees; tell ye in the voice of full out joying; make ye this heard, and bear ye it unto the last parts of [the] earth; say ye, The Lord again-bought his servant Jacob. (*Go ye out of Babylon, flee ye from the Chaldeans; tell ye in the voice of rejoicing; make ye this heard, and carry ye it unto the ends of the earth; say ye, The Lord hath redeemed, or hath rescued, his servant Jacob.*)

<sup>21</sup> They thirsted not in the desert, when he led them out; he brought forth to them water of a stone, and he parted the stone, and waters flowed. (*They did not thirst in the desert, when he led them out; he brought forth water out of a stone for them, yea, he parted the stone, and the waters flowed out.*)

<sup>22</sup> Peace is not to wicked men, saith the Lord. (*There is no peace, or rest, for the wicked, saith the Lord.*)

## CHAPTER 49

<sup>1</sup> Isles, hear ye, and peoples afar, perceive ye; the Lord called me from the womb, he thought on my name from the womb of my mother. (*Islands, hear ye, and peoples afar off, understand ye; the Lord called me from the womb, he thought about me from my mother's womb.*)

<sup>2</sup> And he hath set my mouth as a sharp sword, he defended me in the shadow of his hand, and setted me as a chosen arrow; he hid me in his arrow case, (*And he made my tongue or my words like a sharp sword, he hid me under the shadow of his hand, and he made me like a chosen arrow; yea, he hid me in his quiver;*)

<sup>3</sup> and said to me, Israel, thou art my servant, through whom I shall be glorified.)

<sup>4</sup> And I said, I travailed in vain, I wasted my strength without cause, and vainly; therefore my doom is with the Lord, and my work is with my God. (*And I said, I have laboured in vain, I have wasted my strength for nothing, and in vain; and yet my judgement, or my justice, is still with the Lord, and my reward is with my God.*)

<sup>5</sup> And now the Lord, forming me a servant to himself from the womb, saith these things, that I bring again Jacob to him. And Israel shall not be gathered together; and I am glorified in the eyes of the Lord, and my God is made my strength. (*And now the Lord, who formed me in the womb to be his servant, saith these things, so that I bring back Jacob to him, and that Israel be gathered to him; I am honoured before the Lord, and my God is made my strength.*)

<sup>6</sup> And he said, It is little, that thou be a servant to me, to raise the lineages of Jacob, and to convert the dregs of Israel; I gave thee into the light of heathen men, that thou be mine health till to the last part of [the] earth. (*And he said, It is too little a thing, that thou be my servant only to raise up the tribes of Jacob, and to bring back the descendants of Israel; I shall make you also to be a light unto the heathen, so that thou can be my salvation unto the ends of the earth.*)

<sup>7</sup> The Lord, [the] again-buyer of Israel, the Holy thereof, saith these things to a despicable soul, and to a folk had in abomination, to the servant of lords, Kings shall see, and princes shall rise together; and shall worship, for the Lord, for he is faithful, and for the Holy of Israel, that chose thee. (*The Lord, the Redeemer of Israel, its Holy*

*One, saith these things to a despised soul, to a nation had in abomination, to the servant of lords, Kings and princes shall see thee, and shall rise up, and shall honour thee, because of the Lord, for he is faithful, yea, because of the Holy One of Israel, who chose thee.)*

<sup>8</sup> The Lord saith these things, In a pleasant time I heard thee, and in the day of health I helped thee; and I kept thee, and gave thee into a bond of peace of the people, that thou shouldest raise (tillage upon) the earth, and have in possession heritages, that be destroyed; *(The Lord saith these things, At the time of my favour I heard thee, and in the day of deliverance I helped thee; and I kept thee safe, and gave thee for a covenant to the people, so that thou couldest raise tillage upon the earth, and have in possession the land that is now laid waste;)*

<sup>9</sup> that thou shouldest say to them that be bound, Go ye out, and to them that be in darkneses, Be ye showed. They shall be fed in ways, and the pastures of them shall be in all plain things. *(and that thou shouldest say to them who be bound, Go ye out, and to them who be in darkness, Be ye seen. They shall be fed on the ways, and their pastures shall be on all the hills.)*

<sup>10</sup> They shall not hunger, and they shall no more thirst; and heat, and the sun shall not smite them, *(or and heat, and the sun shall not strike them);* for the merciful doer of them shall govern them, and shall give drink to them at the wells of waters.

<sup>11</sup> And I shall set all mine hills into [a] way, and my paths shall be enhanced. *(And I shall make a way through all my hills, and my paths shall be raised up high.)*

<sup>12</sup> Lo! these men shall come from [a] far, and lo! they shall come from the north, and from the sea, and these from the south land. *(Behold! these men shall come from afar, and behold! they (shall come) from the north, and (from) the west, and from the land of Sinim or and from the land of Syene, (that is, from Aswan in the south).)*

<sup>13</sup> Heavens, praise ye, and thou earth, make full out joy; hills, sing ye heartily praising, *(or hills, heartily sing ye praises);* for the Lord [hath] comforted his people, and shall have mercy on his poor men.

<sup>14</sup> And Zion said, The Lord hath forsaken me, and the Lord hath forgotten me.

<sup>15</sup> Whether a woman may forget her young child, that she have not mercy on the son of her womb? *(yea),* though she *(may)* forget, nevertheless I shall not forget thee.

<sup>16</sup> Lo! I have written thee in mine hands; thy walls, be ever before mine eyes. *(Behold! I have written thee upon my hands; thy walls, Jerusalem, (be) ever before my eyes.)*

<sup>17</sup> The builders be come; *(and)* they that destroy thee, and scatter *(thee),* shall *(now)* go *(far)* away from thee.

<sup>18</sup> Raise [up] thine eyes in compass, and see, *(or Raise up thine eyes, and look all around);* all these men be gathered together, they be come to thee. *(As) I live,* saith the Lord, for thou shalt be clothed with all these as with an ornament, and thou as a spouses shalt bind them to thee.

<sup>19</sup> For why thy deserts, and thy wildernesses, and the land of thy falling, now shall be strait for [the] inhabitants; and they shall be driven away far, that swallowed thee. *(For thy deserts, and thy wildernesses, and the land of thy falling, shall now be too narrow for your inhabitants; and they who swallowed thee up shall be driven far away.)*

<sup>20</sup> Yet the sons of thy barrenness shall say in thine ears, The place is *(too)* strait to me, make thou a space to me for to dwell. *(Yet the children born in thy barrenness shall say in thy ears, This place is too narrow for us, make thou a space for us to live in.)*

<sup>21</sup> And thou shalt say in thine heart, Who engendered these sons to me? I am barren, not bearing child; I am led over, and *(a)* prisoner; and who nourished these sons? I am destitute, and alone; and where were these? *(And thou shalt say in thy heart, Who begat these children for me? for I am barren, and have not given birth to any children; yea, I am led over, and a prisoner; and who nourished these children? for I am destitute, and alone; where did they all come from?)*

<sup>22</sup> The Lord God saith these things, Lo! I raise mine hand to heathen men, and I shall enhance my sign to peoples, *(or The Lord God saith these things, Behold! I shall raise up my hand to the heathen, and I shall exalt my sign to the peoples);* and they shall bring thy sons in *(their)* arms, and they shall bear thy daughters on *(their)* shoulders.

<sup>23</sup> And kings shall be thy nurses, and queens shall be thy nurses; with cheer cast down into [the] earth they shall worship thee, and they shall lick the dust of thy feet; and thou shalt know, that I am the Lord, on whom they shall not be shamed, that abide him. *(And kings and queens shall be thy nurses; they shall worship thee with faces cast down to the ground, and they shall lick the dust off thy feet; and thou shalt know that I am the Lord, and that none who wait for me, shall be ashamed.)*

<sup>24</sup> Whether prey shall be taken away from a strong man? either that that is taken of a stalworthy man, may be safe? (*Shall spoils be taken away from the strong? or can a captive be set free from a tyrant?*)

<sup>25</sup> For the Lord saith these things, Soothly and *[the]* captivity shall be taken away from the strong man, and that that is taken away of a stalworthy man, shall be saved. Forsooth I shall deem them that deemed thee, and I shall save thy sons. (*For the Lord saith these things, Truly, the captives shall be taken away from the strong, and spoils shall be taken away from a tyrant. For I shall judge them who judged thee, and I shall save thy children.*)

<sup>26</sup> And I shall feed thine enemies with their flesh, and they shall be greatly filled with their blood, as with must; and each man shall know, that I am the Lord, saving thee, and thine again-buyer, the Strong of Jacob. (*And I shall feed thy enemies with their own flesh, and they shall be greatly filled with their own blood, like with wine; and everyone shall know, that I am the Lord, who saveth thee, and thy Redeemer, the Strong One of Jacob.*)

## CHAPTER 50

<sup>1</sup> The Lord saith these things, What is this book of forsaking of your mother, by which I let go her? either who is he, to whom I owe, to whom I sold you? *[for whom is my creancer; (or who is my creditor), to whom I sold you?]* For lo! ye be sold for your wickednesses, and for your great trespasses I let go your mother. (*The Lord saith these things, Where is the book of the forsaking, (or for the divorcing), of your mother, by which I let her go? or who is he to whom I owed, and so to whom I sold you? For behold! ye were sold because of your wickednesses, and because of your great trespasses, I let your mother go.*)

<sup>2</sup> For I came, and no man was; I called, and none was that heard. Whether mine hand is abridged, and made little, that I may not again-buy? either strength is not in me for to deliver? Lo! in my blaming I shall make the sea forsaken, *either desert*, I shall set floods in(*to*) the dry place; fishes without water shall wax rotten, and shall die for thirst. (*For I came, but there was no one there; I called, but no one heard me. Is my hand shortened, yea, (is my power) made so little, that I cannot redeem, (or cannot rescue, you)? or is strength not in me to save you? Behold! by my command I can make the sea into a desert, and I can make rivers into a dry place, and the fish grow rotten for a lack of water, and die of thirst.*)

<sup>3</sup> I shall clothe (*the*) heavens with darknesses, and I shall set a sackcloth (*to be*) the covering of them.

<sup>4</sup> The Lord gave to me a learned tongue, that I know how to sustain him by (*a*) word that failed; *early the father raiseth [up]*, early he raiseth *[up]* an ear to me, that I hear as a master. (*The Lord gave me a learned tongue, so that I know how to sustain with a word him who falleth; early the Father raiseth up, yea, early he raiseth up an ear for me, so that I might hear like a master.*)

<sup>5</sup> The Lord God opened an ear to me; forsooth I against-say not, I went not aback. (*The Lord God opened my ears; and I did not rebel, nor did I turn away from him.*)

<sup>6</sup> I gave my body to *[the]* smiters, and my cheeks to *[the]* pullers; I turned not away my face from men blaming, and spitting on me. (*I gave my body to the strikers, and my cheeks to the hair-pullers; I did not turn my face away from those who shamed me, and who spat upon me.*)

<sup>7</sup> The Lord God is mine helper, and therefore I am not shamed; therefore I have set my face as a stone made hard, and I know that I shall not be shamed.

<sup>8</sup> He is nigh, that justifieth me, (*or He is near, who justifieth me*); who against-saith me? stand we together. Who is mine adversary? nigh he to me.

<sup>9</sup> Lo! the Lord God is mine helper; who therefore is he that condemneth me? Lo! all shall be defouled as a cloth, and a moth shall eat them. (*Behold! the Lord God is my helper; and so who is he that condemneth me? Behold! they all shall be defiled like a cloak, and a moth shall eat them up.*)

<sup>10</sup> Who of you dreadeth the Lord, and heareth the voice of his servant? Who(*ever*) went in darknesses, and light is not to him, hope he in the name of the Lord, and trust he on his God (*or and trust he in his God*).

<sup>11</sup> Lo! all ye kindling fire, and gird with flames, go in the light of your fire, and in the flames which ye have kindled to you. This is made of mine hand to you, ye shall sleep in sorrows. (*Behold! all ye kindling a fire, and gird with flames, go in the light of your own fire, and in the flames which ye have kindled for yourselves. This is made by my hand for you, and ye shall sleep in sorrows.*)

## CHAPTER 51

<sup>1</sup> Hear ye me, that follow that that is just, and seek the Lord, (*or Listen ye to me, ye who follow what is right, and seek the Lord*). Take ye heed to the stone, from whence ye be hewn down, and to the cave of the pit, from which ye be cut down.

<sup>2</sup> Take ye heed to Abraham, your father, and to Sarah, that childed you (*or who gave birth to you*); for I called him, (*when he was but*) one, (*or without an heir*), and I blessed him, and I multiplied him.

<sup>3</sup> Therefore the Lord shall comfort Zion, and he shall comfort all the fallings thereof; and he shall set the desert thereof in delights, and the wilderness thereof as a garden of the Lord; joy and gladness shall be found therein, the doing of thankings and the voice of praising. (*And so the Lord shall comfort Zion, and he shall comfort all who live in its fallings, or in its ruins; and he shall turn its desert into an Eden, and its wilderness into a garden of the Lord; joy and happiness shall be found there, and thanksgiving and praising.*)

<sup>4</sup> My people, take ye heed to me, and, my lineage, hear ye me; for why a law shall go out from me, and my doom shall rest into the light of peoples. (*My people, take ye heed to me, and, my tribe, listen ye to me; for the Law shall go out from me, and my judgement shall be a light for the peoples, or for the nations.*)

<sup>5</sup> My just man is nigh, my saviour is gone out, and mine arms shall deem peoples; isles shall abide me, and shall suffer mine arm. (*My justice is near; my salvation hath gone out, and my arm shall rule the peoples; the islands shall wait for me, and shall have trust in my arm.*)

<sup>6</sup> Raise your eyes to heaven, and see ye under earth beneath; for why heavens shall melt away as smoke, and the earth shall be all-broken as a cloth, and the dwellers thereof shall perish as these things; but mine health shall be without end, and my rightfulness shall not fail. (*Raise up your eyes to the heavens, and see ye under the earth beneath; for the heavens shall melt away like smoke, and the earth shall be torn like a cloak, and its inhabitants shall perish like these things; but my deliverance, or my salvation, shall be forever; and my justice, or my judgement, shall not fail.*)

<sup>7</sup> Ye people, that know the just man, hear me, my law is in the heart of them; do not ye dread the shame of men, and dread ye not the blasphemies of them. (*Ye people, who know what is just, hear me, for my Law is in your hearts; do not ye fear the shame of men, and fear ye not their blasphemies.*)

<sup>8</sup> For why a worm shall eat them so as a cloth, and a moth shall devour them so as wool; but mine health shall be without end, and my rightfulness into generations of generations. (*For a worm shall eat them up like a cloak, and a moth shall devour them like wool; but my deliverance, or my salvation, shall be forever; and my justice, or my victory, for all generations.*)

<sup>9</sup> Rise thou, rise thou, arm of the Lord, be thou clothed in strength; rise thou, as in [*the*] eld days, in generations of worlds. Whether thou smitedest not the proud man (*or Strikedeest thou not Rahab*), woundedest not the dragon?

<sup>10</sup> Whether thou driedest not the sea, the water of the great depth, which settedest the depth of the sea *to be* a way, that men *that were* delivered, should pass [*over*]? (*Didest thou not dry up the sea, the water of the great depth, and make the depth of the sea to be a way, so that those who were delivered, or saved, could cross over it?*)

<sup>11</sup> And now they that be again-bought of the Lord shall turn again, and shall come praising into Zion, and everlasting gladness on the heads of them; they shall hold joy and gladness, and sorrow and wailing shall flee away. (*And now they who be redeemed, or who be rescued, by the Lord shall return, and shall come with praising into Zion, and everlasting happiness shall be upon them; they shall hold onto joy and happiness, and sorrow and wailing shall flee away.*)

<sup>12</sup> I, I myself, *that is, I am he, I am he*, that shall comfort you; who *art* thou, that thou darest of a deadly man, and of the son of man, that shall wax dry so as hay? (*I, I myself, shall comfort you; so why then fearest thou any mortal, yea, the son of a man, who shall grow as dry as grass, or like straw?*)

<sup>13</sup> And thou hast forgotten the Lord, thy Creator, that stretched abroad (*the*) heavens, and founded the earth; and thou dreadedest continually all day of the face of his strong vengeance, that did tribulation to thee, and made ready for to lose. Where is now the strong vengeance of the troubler? (*But thou hast forgotten the Lord, thy Creator, who stretched abroad the heavens, and founded the earth; and, instead, all day long, thou hast continually feared the strong vengeance of the one who gave thee trials and tribulation, and who is ready to destroy thee. But now, where is the strong vengeance of the troubler?*)

<sup>14</sup> Soon he shall come, going for to open; and he shall not slay till to death, neither his bread shall fail. *(Yea, he who now is captive of this fear; shall soon be set free; and he shall live a long life, and his food shall not fail.)*

<sup>15</sup> Forsooth I am thy Lord God, that trouble the sea, and the waves thereof wax great; the Lord of hosts is my name. *(For I am the Lord thy God, who troubleth the sea, and its waves grow great; the Lord of hosts is my name.)*

<sup>16</sup> I have put my words in thy mouth, and I defended thee in the shadow of mine hand; that thou plant *(the)* heavens, and found the earth, and say to Zion, Thou art my people. *(I have put my words in thy mouth, and I have hid thee under the shadow of my hand; so that I might firmly plant the heavens, and found, or form, the earth, and say to Zion, Thou art my people.)*

<sup>17</sup> Be thou raised *(up)*, be thou raised *(up)*, rise thou, Jerusalem, that hast drunk of the hand of the Lord the cup of his wrath *(or that hast drunk from the hand of the Lord the cup of his anger)*; thou hast drunk unto the bottom of the cup of sleep, thou hast drunk *(it)* unto the dregs.

<sup>18</sup> None there is that sustaineth it, of all the sons which it engendered; and none there is that taketh the hand thereof, of all the sons which it nourished. *(There is no one who sustaineth thee, of all those whom thou hath begat; and there is no one who taketh thy hand, of all those whom thou hath nourished.)*

<sup>19</sup> Two things there be that came to thee; who shall be sorry on thee? *(or There be two things that came to thee; who shall be sorry for thee?)* destroying, and defouling, and hunger, and sword. Who shall comfort thee?

<sup>20</sup> Thy sons be cast forth, they slept in the head of all *(the)* ways, as the beast oryx *(or like the oryx beast, or the antelope)*, taken with a snare; *they be full of [the] indignation of the Lord, of the blaming of thy God.*

<sup>21</sup> Therefore thou poor, and drunken, not of wine, hear these things. *(And so O poor and drunken one, but not of wine, listen to these things.)*

<sup>22</sup> The Lordly Governor, thy Lord, and thy God, that fought for his people, saith these things, Lo! I have taken from thine hand the cup of sleep, the bottom of the cup of mine indignation *(or yea, the dregs of the cup of my anger)*; I shall not lay to, that thou drink it any more.

<sup>23</sup> And I shall set it in the hand of them that made thee low, and said to thy soul, Be thou bowed, that we pass; and thou hast set thy body as *(the)* earth, and as a way to them that go forth. *(And I shall put it in the hand of them who made thee low, and who said to thee, Be thou bowed down, so that we can trample upon thee; and thou hast made thy body like the ground, and a way for them to go upon.)*

## CHAPTER 52

<sup>1</sup> Rise thou, Zion, rise thou, be thou clothed in thy strength; Jerusalem, the city of the Holy *(One)*, be thou clothed in the clothes of thy glory; for a man uncircumcised and a man unclean shall no more lay to, that he pass by thee, *(or for the uncircumcised, and the unclean, shall never again enter thy gates).*

<sup>2</sup> Jerusalem, be thou shaken out of *[the]* dust; rise thou, *(and)* sit thou *(down)*; thou daughter of Zion, *(thou)* prisoner, unbind the bonds of thy neck.

<sup>3</sup> For the Lord saith these things, Ye be sold without cause, and ye shall be again-bought without silver. *(For the Lord saith these things, Ye were sold for nothing, and ye shall be bought back without any silver.)*

<sup>4</sup> For the Lord God saith these things, My people in the beginning went down into Egypt, that it should be there an earth-tiller, *either a comeling*, and Assur falsely challenged it without any cause. *(For the Lord God saith these things, In the beginning my people went down to Egypt, so that they could be earth-tillers, or newcomers, there, and the Assyrians oppressed them without any cause.)*

<sup>5</sup> And now what is to me here? saith the Lord; for my people is taken away without cause; the lords thereof do wickedly, saith the Lord, and my name is blasphemed continually all day *(or and my name is continually blasphemed all day long).*

<sup>6</sup> For this thing my people shall know my name in that day, for lo! I myself that spake, am present. *(For this thing my people shall know my name on that day, for behold! I am he who spoke, and I am present.)*

<sup>7</sup> Full fair be the feet of him that telleth, and preacheth peace on hills, of him that telleth good *(tidings)*, of him that preacheth health, and saith, Zion, thy God shall reign. *(How beautiful on the mountains, be the feet of him who telleth, and preacheth peace, of*

him who telleth good news, of him who preacheth deliverance, or salvation, and saith, Zion, thy God reigneth.)

<sup>8</sup> The voice of thy beholders; they raised the voice, they shall praise together; for they shall see with eye to eye, when the Lord hath converted Zion. *(The voice of thy watchmen; they shall raise up their voices, they shall praise together; for they shall see eye to eye, when the Lord shall bring back Zion, or for they shall see with their own eyes, when the Lord shall return to Zion.)*

<sup>9</sup> The desert(ed), either forsaken, things of Jerusalem, make ye joy, and praise ye together; for the Lord hath comforted his people, he hath again-bought Jerusalem *(or he hath redeemed Jerusalem).*

<sup>10</sup> The Lord hath made ready his holy arm in the eyes of all folks, and all the ends of the earth shall see the health of our God. *(The Lord hath bared his holy arm before all the nations, and all the ends of the earth shall see the deliverance of our God.)*

<sup>11</sup> Go ye away, go ye away, go ye out from thence; do not ye touch [the] defouled thing, go ye out from the midst thereof; be ye cleansed, that bear the vessels of the Lord.

<sup>12</sup> For ye shall not go out in noise, neither ye shall haste in flying away; for why the Lord shall go before you, and the God of Israel shall gather you together. *(For ye shall not go out in haste, nor shall ye leave by fleeing away; because the Lord shall go before you, and the God of Israel shall gather you together.)*

<sup>13</sup> Lo! my servant shall understand, and he shall be enhanced *(or and he shall be exalted)*, and he shall be raised *(up)*, and he shall be full high.

<sup>14</sup> As many men wondered on him, so his beholding shall be without glory among men, and the form, either shape, of him among the sons of men. *(But many wondered about him, for his appearance was without glory, or without comeliness, among people, and the form, or the shape, of him, among the sons and daughters of men.)*

<sup>15</sup> He shall besprinkle many folks; kings shall hold together their mouth on him; for they shall see, to which it was not told of him, and they that heard not, beheld. *(But he shall startle many nations; kings shall shut, or shall close, their mouths before him; for they shall see, what they had not been told of before, and they shall consider, what they had not heard of before.)*

## CHAPTER 53

<sup>1</sup> Who believed to our hearing? *(or Who hath believed our report?)* and to whom is the arm of the Lord showed?

<sup>2</sup> And he shall go up as a rod before him, and as a root from [the] thirsty land. And neither shape neither fairness was to him; and we saw him, and no beholding was; and we desired him, *(And he shall grow up like a rod before the Lord, and like a root from the thirsty land. And neither shape nor beauty was to him; and when we saw him, there was no comeliness to him, so that we would desire him;)*

<sup>3</sup> despised, and the last of men, a man of sorrows, and knowing sickness. And his cheer was as hid *(from us)*, and despised; wherefore and we areckoned not him. *(he was despised, and the last of men, a man of sorrows, and knowing of suffering. And we hid our faces from him, for we despised him, and regarded him as if he was nothing, or of no account.)*

<sup>4</sup> Verily he suffered our sicknesses, and he bare our sorrows; and we areckoned him as a mesel, and smitten of God, and made low. *(Truly he suffered our sicknesses, and he carried our sorrows; but we reckoned him like a leper, and struck by God, and abased, or made low.)*

<sup>5</sup> Forsooth he was wounded for our wickednesses, he was defouled for our great trespasses; the learning of our peace was on him, and we be made whole by his wanness. *(And he was wounded for our wickednesses, he was defiled for our great trespasses; he suffered what should have been our chastising, or our punishment, and we be healed, or made whole, by his scourgings.)*

<sup>6</sup> All we erred as sheep, each man bowed into his own way, and the Lord putted in him the wickedness of us all. *(We have all wandered astray like sheep, each one turned to his own way, but the Lord put on him all of our wickednesses.)*

<sup>7</sup> He was offered, for he would, and he opened not his mouth; as a sheep he shall be led to slaying, and he shall be dumb as a lamb before him that clippeth it, and he shall not open his mouth. *(He was offered up, and he bare it, and he did not open his mouth; like a sheep he was led to his killing, and he was as silent as a lamb before him who clippeth it, yea, he did open his mouth.)*

<sup>8</sup> He is taken away from anguish and from doom; who shall tell out the generation of him? For he was cut down from the land of livers. I smote him for the great trespass of my people. *(He was brought to trial and to judgement; and who shall tell out his future? And then he was cut down from the land of the living. I struck him down for the great trespass of my people.)*

<sup>9</sup> And he shall give unfaithful men for burying, and rich men for his death; for he did not wickedness, neither guile was in his mouth; *(And in his death he was buried with the unfaithful, and with the rich, though he did not do any wickedness, nor any deceit, or lies, came out of his mouth;)*

<sup>10</sup> and the Lord would defoul him in sickness. If he putteth his life for sin, he shall see *(his) seed long enduring, and the will of the Lord shall be (ad)dressed in his hand. (yet the Lord defiled him with suffering. He made his life an offering for sin; and so he shall see his children, or his descendants, and he shall long endure, or he shall live a long life, and in his hand the purpose of the Lord shall prosper.)*

<sup>11</sup> For that that his soul travailed, he shall see, and shall be filled, *[or For-*thy* that he travailed, his soul shall see, and be fulfilled]. (So) That my just servant shall justify many men in his knowing, and he shall bear the wickednesses of them. (Because of what he suffered or Because he suffered, he shall see, and shall be fulfilled. Yea, my righteous servant shall justify many people by his suffering, and he shall carry their wickednesses.)*

<sup>12</sup> Therefore I shall yield, *either deal*, to him full many men, and he shall part the spoils of the strong *fiends*; for that that he gave his life into death, and was areckoned with felonious men; and he did away the sin of many men, and he prayed for trespassers. *(And so I shall give to him a portion with the great, and he shall part the spoils with the strong; for he gave his life unto death, and was reckoned with criminals; and he did away the sin of many, and he prayed for trespassers.)*

## CHAPTER 54

<sup>1</sup> Thou barren, that childest not, praise; thou that childest not, sing praising, and make joy; for why many sons be of the forsaken, more than of her that had *[the] husband*, saith the Lord. *(Thou barren woman, who never gave birth, praise ye; thou who never gave birth, sing praises, and make joy; for many sons and daughters be of the deserted woman, more than of her who had the husband, saith the Lord.)*

<sup>2</sup> Alarge thou the place of thy tent, and stretch forth the skins of thy tabernacles; spare thou not, make long thy ropes, and make firm thy nails. *(Enlarge thou the place of thy tent, and stretch forth the curtains of thy tent; do not spare thou, make thy ropes long, and make thy nails firm.)*

<sup>3</sup> For thou shalt pierce to the right side and to the left side; and thy seed shall inherit heathen men, and shall dwell in forsaken cities. *(For thou shalt break forth to the right and to the left; and thy children shall inherit the heathen, and shall live in abandoned cities.)*

<sup>4</sup> Do not thou dread, for thou shalt not be shamed, neither thou shalt be ashamed. For it shall not shame thee; for thou shalt forget the shame of thy youth, and thou shalt no more think on the shame of thy widowhood. *(Do not thou fear; for thou shalt not be shamed, nor shalt thou be ashamed. For it shall not shame thee; for thou shalt forget the shame of thy youth, and thou shalt think no more about the shame of thy widowhood.)*

<sup>5</sup> For he that made thee, shall be lord of thee; the Lord of hosts is his name; and thine again-buyer, the Holy of Israel, shall be called God of all earth. *(For he who made thee, shall be thy lord, or thy husband; the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel, shall be called the God of all the earth.)*

<sup>6</sup> For the Lord hath called thee as a woman forsaken and mourning in spirit, and *(as) a wife, that is cast away from youth. Thy Lord God said, (For the Lord hath called thee like a deserted woman, mourning in spirit, and like a young wife who is cast away. The Lord thy God said,)*

<sup>7</sup> At a point in *(a) little time*, I forsook thee, and I shall gather thee together in great merciful doings. *(At a point for a short time, I left thee; but now, with great merciful doings, I shall gather thee back.)*

<sup>8</sup> In a moment of indignation I hid my face a little from thee, and in mercy everlasting I had mercy on thee, said thine again-buyer, the Lord. *(In a moment of anger I hid my face from thee, for a short time; but now, with everlasting mercy, I shall have mercy on thee, saith the Lord thy Redeemer.)*

<sup>9</sup> As in the days of Noe, this thing is to me, to whom I swore, that I should no more bring waters of the great flood on the earth; so I swore, that I shall be no more wroth to

thee, and that I blame not thee. *(This is to me, like in the days of Noah, to whom I swore, that never again would I bring the waters of a great flood upon the earth; so now I swear to thee, that never again shall I be angry with thee, and never again shall I rebuke thee.)*

<sup>10</sup> Forsooth hills shall be moved together, and little hills shall tremble together; but my mercy shall not go away from thee, and the bond of my peace shall not be moved, saith the merciful doer, the Lord. *(Yea, though the mountains be removed, and the little hills shall tremble; but my mercy shall not go away from thee, and my covenant shall not be moved, or shaken, saith the merciful doer; the Lord.)*

<sup>11</sup> Thou little and poor *(one)*, drawn out by tempest, without any comfort, lo! I shall strew thy stones by order, and I shall found thee in sapphires; *(O poor little one, drawn out by the tempest, without any comfort, behold! I shall set thy stones in order, and I shall lay thy foundations with sapphires;)*

<sup>12</sup> and I shall set jasper thy towers, and thy gates into graven stones, and all thine ends into desirable stones. *(And I shall build thy towers out of jasper, and thy gates out of firestones, and all thy boundary stones shall be jewels.)*

<sup>13</sup> And I shall set all thy sons taught of the Lord; and the multitude of peace to thy sons, *(And all thy children shall be taught by the Lord; and thy children shall have great peace,)*

<sup>14</sup> and thou shalt be founded in rightfulness. Go thou away far from false challenge, for thou shalt not dread; and from dread, for it shall not nigh to thee. *(and thou shalt be founded in righteousness. Thou shalt be free from oppression, for thou shalt not have any fear, and from terror, for it shall not come near; or close, to thee.)*

<sup>15</sup> Lo! a stranger shall come, that was not with me; *he, that was sometime thy comeling, shall be joined to thee. (Behold! some shall gather together against thee, but it shall not be by my doing; and all those who do gather together against thee, shall fall or shall fail.)*

<sup>16</sup> Lo! I made a smith blowing coals in *[the]* fire, and bringing forth a vessel into his work; and I have made a slayer, for to lose. *(Behold! it was I who made the smith who bloweth on the coals in the fire, and bringeth forth weapons from his work; and I who made the killer, to destroy and to lay waste.)*

<sup>17</sup> Each vessel which is made against thee, shall not be directed; and in the doom thou shalt deem each tongue against-standing thee. This is the heritage of the servants of the Lord, and the rightfulness of them at me, saith the Lord. *(But now no weapon, which is made to harm thee, shall prosper; and thou shalt judge in judgement every tongue speaking against thee. This is the inheritance of the servants of the Lord, and their righteousness is from me, saith the Lord.)*

## CHAPTER 55

<sup>1</sup> All that thirst, come ye to waters, *[for All ye thirsting, cometh to waters]*, and ye that have not silver, haste, buy ye, and eat ye; come ye, buy ye, without silver and without any *(ex)changing*, wine and milk. *(All ye who thirst, come to the waters, and ye who have no silver; hasten, buy ye, and eat ye; come ye, and buy ye, wine and milk, without any silver; yea, without any exchanging of money.)*

<sup>2</sup> Why weigh ye *(out)* silver, and not in loaves, and your travail, not in fullness? *(or Why spend ye your silver; but not for loaves, and the fruits of your labour; but ye be not fulfilled?)* Ye hearing hear me, and eat ye *(that which is)* good, and your soul shall delight in fatness.

<sup>3</sup> Bow ye *[in]* your ear, and come ye to me; hear ye, and your soul shall live; and I shall smite with you a covenant everlasting *(or and I shall strike with you an everlasting covenant)*, the faithful mercies of David.

<sup>4</sup> Lo! I gave him a witness to the peoples, a duke and a commander to folks. *(Behold! I gave him as a witness to the peoples, a leader and a commander to the nations.)*

<sup>5</sup> Lo! thou shalt call folks, which thou knewest not; and folks, that knew not thee, shall run to thee; for thy Lord God, and the Holy of Israel, for he glorified thee. *(Behold! thou shalt call the nations, whom thou knewest not; and the nations, who did not know thee, shall run to thee; because the Lord thy God, and the Holy One of Israel, he hath glorified thee.)*

<sup>6</sup> Seek ye the Lord, while he may be found; call ye him to help, while he is nigh. *(Seek ye the Lord, while he still can be found; call ye to him for help, while he still is near, or close by.)*

<sup>7</sup> An unfaithful man forsake his way, and a wicked man *forsake* his thoughts; and turn he again to the Lord, and he shall have mercy on him, and to our God, for he is much to forgive *(or for he is quick to forgive).*

<sup>8</sup> For why my thoughts *be* not your thoughts, and my ways *be* not your ways, saith the Lord.

<sup>9</sup> For as *(the)* heavens be raised *(up)* from *(the)* earth, so my ways be raised *(up)* from your ways, and my thoughts from your thoughts.

<sup>10</sup> And as rain and snow cometh down from *(the)* heaven(s), and turneth no more again thither, but it filleth, *or maketh moist*, the earth, and besheddeth it, and maketh it to burgeon, and giveth seed to him that soweth, and bread to him that eateth,

<sup>11</sup> so shall be my word, that shall go out of my mouth. It shall not turn again void to me, but it shall do whatever things I would, *(or It shall not return to me void, or empty, but it shall do whatever I desired of it)*, and it shall have prosperity in these things to which I *(have)* sent it.

<sup>12</sup> For ye shall go out in gladness, and ye shall be led forth in peace; *(the)* mountains and *(the)* little hills shall sing praising before you, and all the trees of the country<sup>(side)</sup> shall make joy with *(their)* hand(s).

<sup>13</sup> A fir tree shall grow or go up for a gorse, *either furze*, and a myrtle tree shall wax for a nettle; and the Lord shall be named into a sign everlasting, that shall not be done away. *(A fir tree shall grow up for a gorse, or for a furze, and a myrtle tree shall grow up for a nettle; and it shall give the Lord a great name, yea, it shall be an everlasting sign, that shall not be done away.)*

## CHAPTER 56

<sup>1</sup> The Lord saith these things, Keep ye doom, and do ye rightfulness, for why mine health is nigh, that it come, and my rightfulness, that it be showed. *(The Lord saith these things, Do ye justly, and do ye righteously, for my deliverance, or my salvation, is near, so that it shall come, and my righteousness, so that it shall be shown.)*

<sup>2</sup> Blessed is the man, that doeth this, and the son of *(a)* man, that shall take *(hold of)* this; keeping the sabbath, that he defoul not it, keeping his hands, that he do not any evil. *(Blessed is the person, who doeth this, and those who shall take hold of this; keeping the Sabbath, so that they do not defile it, and keeping their hands clean, so that they do not do any evil.)*

<sup>3</sup> And say not the son of a comeling, that cleaveth fast to the Lord, saying, By parting the Lord shall part me from his people; and a gelding, *either a chaste man*, say not, Lo! I am a dry tree. *(And the son of a newcomer; (or of a foreigner), who cleaveth firmly to the Lord, say not, By separating the Lord shall separate me from his people; and a eunuch, (or a chaste man), say not, Behold! I (am) a dry tree.)*

<sup>4</sup> For the Lord saith these things to geldings, that keep my sabbaths, and choose what things I would, and hold *(fast to)* my bond of peace. *(For the Lord saith these things to the eunuchs, who keep my Sabbaths, and choose what things I would, and hold firm to my covenant.)*

<sup>5</sup> I shall give to them a place in mine house, and *(with)*in my walls, and the best name, *(yea, better than that)* of sons and daughters; I shall give to them a name everlasting, that shall not perish, *(or I shall give them an everlasting name, that shall not perish.)*

<sup>6</sup> And I shall bring in to bless the sons of a comeling, that cleave fast to the Lord, that they worship him, and love his name, that they be to him into servants; *(to)* each man keeping the sabbath, that he defoul it not, and holding *(fast to)* my bond of peace; *(And also to the sons and daughters of the newcomers, or of the foreigners, who cleave firmly to the Lord, so that they worship him, and love his name, and so that they be his servants; to each person keeping the Sabbath, so that they do not defile it, and holding firm to my covenant;)*

<sup>7</sup> I shall bring them into mine holy hill, and I shall make them glad in the house of my prayer; their burnt sacrifices and their slain sacrifices shall please me on mine altar; for why mine house shall be called an house of prayer to all peoples, *(I shall bring them to my holy hill, and I shall make them happy in the House of my prayer; their burnt sacrifices and their slain sacrifices shall be acceptable on my altar; for my House shall be called a House of prayer for all peoples, or for all the nations.)*

<sup>8</sup> saith the Lord God, that gathereth together the scattered men of Israel. Yet I shall gather together to him all the gathered men thereof. *(saith the Lord God, who gathereth together the scattered of Israel. And I shall bring still others to join them.)*

<sup>9</sup> All beasts of the field, come ye to devour, *(and)* all beasts of the forest.

<sup>10</sup> All the beholders thereof *be* blind, all they knew not; *(they be)* dumb dogs, that be not able to bark; seeing vain things, sleeping, and loving dreams; *(All of its beholders be*

*blind, all of them did not know; they be dumb dogs, that be not able to bark; seeing empty and futile things, sleeping, and loving dreams;)*

<sup>11</sup> and *(they be)* most unshamefast dogs *(that)* knew not fullness. Those shepherds knew not understanding; all they bowed into their *(own)* way, each man to his avarice, from the highest till to the last. *(and they be the most shameless dogs who shall never know fullness. They be shepherds who understand nothing; they all be turned to their own way, each one to his own greed, from the highest unto the lowest.)*

<sup>12</sup> Come ye, take we wine, and be we filled of drunkenness; and it shall be as today, so and tomorrow, and much more. *(And they say, Come ye, take we wine, and be we filled with drunkenness; and tomorrow shall be like today, and even more so.)*

## CHAPTER 57

<sup>1</sup> A just man perisheth, and none is that thinketh in his heart; and men of mercy be gathered together, for none there is that understandeth; for why a just man is gathered from the face of malice. *(The just, or the righteous, perish, and no one thinketh about it in their hearts, or in their minds; and people of mercy be taken away, and no one understandeth, that the just, or the righteous, have been taken away, before that malice, or the evil, come.)*

<sup>2</sup> Peace come, rest he in his bed, that went in his *(proper)* direction. *(Let peace come, yea, rest they in their last beds, everyone who went in their own uprightness.)*

<sup>3</sup> But ye, sons of the seeker of false divining by chattering of birds, nigh hither, the seed of adulteress, and of a whore. *(But come ye here, ye sons and daughters of the seeker of false divining by the twittering of birds, ye children of an adulterer, and of a whore.)*

<sup>4</sup> On whom scorned ye? on whom made ye great the mouth, and putted out the tongue? Whether ye *be* not cursed sons, a seed of leasings? *(Against whom mocked ye? against whom made ye great the mouth, and stuck out the tongue? Be ye not accursed sons and daughters, the children, or the descendants, of liars?)*

<sup>5</sup> which be comforted in gods *(or who be comforted with gods)*, under each tree full of boughs, and *(who)* offer little children in strands, under *(the)* high stones.

<sup>6</sup> Thy part is in the parts of the strand, this is thy part; and to them thou sheddest out moist offering *(or and thou pourest out a drink offering to them)*, thou offeredest *(a)* sacrifice. Whether I shall not have indignation on these things?

<sup>7</sup> Thou puttedest thy bed on an high hill and enhanced *(or Thou puttest thy bed on a high and exalted hill)*, and thither thou ascendedest to offer sacrifices;

<sup>8</sup> and thou settedest thy memorial behind the door, and behind the post. For besides me, thou uncoveredest *thee* *(to another)*, and tookest *(in the)* adulterer; thou alargedest thy bed, and madest a bond of peace with them, *(or thou hast a large, or a big, bed, and madest a covenant, or an agreement, with them)*; thou lovedest the bed of them with *(an)* open hand,

<sup>9</sup> and adornedest thee with *[the]* king's ointment, and thou multipliedest thy pigments; thou sentest far thy messengers, and thou art made low till to hells, *(or thou sentest out thy messengers, or thy procurers, far and wide, even down to hell)*.

<sup>10</sup> Thou travailedest in the multitude of thy *(own)* way(s), and saidest not, I shall rest *(or I shall cease, or I shall stop now)*; thou hast found the way of thine hand, therefore thou prayedest not *(to me)*.

<sup>11</sup> For what thing dreadedest thou busy, for thou liedest, and thoughtest not on me? And thou thoughtest not in thine heart, that I am still, and as not seeing; and thou hast forgotten me. *(And whom do thou busily fearest, so that thou hast lied to me, and hast not even thought about me? Yea, thou thoughtest not about me in thy heart, because I was silent, and as if not seeing, and so thou hast forgotten me.)*

<sup>12</sup> I shall tell *[out]* thy rightfulness, and thy works shall not profit to thee. *(I shall tell out thy so-called righteousness, and thy works shall not profit thee.)*

<sup>13</sup> When thou shalt cry, thy gathered treasures deliver thee; and the wind shall take away all them, a blast shall do away *them*; but he that hath trust on me, shall inherit the land, and shall have in possession mine holy hill. *(When thou shalt cry for help, let thy gathered treasures rescue thee; but the wind shall take them all away, yea, a puff of wind shall take them all away; but he who hath trust in me, shall inherit the land, and shall possess my holy hill.)*

<sup>14</sup> And I shall say, Make ye way, give ye journey, bow ye from the path, *(or And I shall say, Make ye a way for the journey, clear ye the path)*, do ye away hurtings from the way of my people.

<sup>15</sup> For the Lord high, and enhanced, saith these things, that dwelleth in everlastingness, and his holy name in high *place*, and that dwelleth in holy(ness), and with a contrite, *either full sorry*, and meek spirit, that he quicken the spirit of meek men, and quicken the heart of contrite men. *(For the high and exalted Lord, who liveth in everlastingness, and whose name is Holy, saith these things, I live in a high and holy place, with those who have a contrite, or sorry, or broken, and meek spirit, and I desire to revive the spirit of the meek, or of the humble, and to revive the heart of the contrite.)*

<sup>16</sup> For I shall not strive without end, neither I shall be wroth till to the end; for why a spirit shall go out from my face, and I shall make blasts. *(For I shall not contend forever, nor shall I be angry forever; for a breath went out from my face, and I made living souls.)*

<sup>17</sup> I was wroth for the wickedness of his avarice, and I smote him. I hid my face from thee, and I had indignation; and he went without steadfast dwelling, in the way of his heart. *(But I was angry for the wickedness of their greed, and I struck them. And I hid my face from them, and I was angry; and they went willfully, in the way of their own hearts.)*

<sup>18</sup> I saw his ways, and I healed him, and I brought him (back) again; and I gave comfortings to him, and to the mourners of him. *(I saw their ways, and I healed them, and I brought them back again; and I gave comforting to them, and to their mourners.)*

<sup>19</sup> I made the fruit of (my) lips (to be) peace, peace to him that is far, and to him that is nigh, said the Lord; and I healed him. *(I made peace to be the fruit of my lips, peace to those who be far away, and to those who be near, or close by, saith the Lord; and I healed them.)*

<sup>20</sup> But wicked men be as the boiling sea, that may not rest; and the waves thereof float again into defouling, and fen. *(But the wicked be like the boiling sea, that cannot rest; and its waves flow again into defiling, and into fen.)*

<sup>21</sup> The Lord God said, Peace is not to wicked men. *(And the Lord God said, Peace is not to the wicked.)*

## CHAPTER 58

<sup>1</sup> Cry thou (out), cease thou not; as a trump enhance thy voice (or lift up thy voice like a trumpet), and show thou to my people their great trespasses, and to the house of Jacob their sins.

<sup>2</sup> For they seek me from day into day, and they will (to) know my ways; as a folk, that hath done rightfulness, and that hath not forsaken the doom of their God; they pray (to) me (for the) dooms of rightfulness, and they will (to) nigh to God. *(For they seek me from day to day, and they say that they delight to know my ways; like a nation that truly hath done rightfully, and hath not deserted the justice of their God; they pray to me for judgements of righteousness or they pray to me for laws that be just, or that be right, and they say that they delight to come near, or close, to God.)*

<sup>3</sup> Why fasted we, and thou beheldest not; we meeked our souls, and thou knewest not? Lo! your will is found in the day of your fasting, and ye ask all your debtors. *(But they also say, Why did we fast, if thou beheldest not? why did we meek, or humble, our souls, if thou knewest not? And I replieth, Behold! ye pursue your own desires on the day of your fast, and ye oppress all your workers.)*

<sup>4</sup> Lo! ye fast to chidings and strivings, and smite with the fist wickedly, (or Behold! your fasting leadeth only to chiding and to arguments, and to wickedly striking with the fist). Do not ye fast, as ye have unto this day, (so) that your cry (can once again) be heard on high.

<sup>5</sup> Whether such is the fasting which I choose, a man to torment his soul by (a) day? whether to bind his head as a circle, and to make ready a sackcloth and ashes (to lie upon)? Whether thou shalt call this a fasting, and a day acceptable to the Lord? *(Is that the fast which I would choose, yea, a day for a person to torment his soul? to bow down his head like a bulrush, and to prepare sackcloth and ashes to lie upon? Shalt thou call this a fast, and an acceptable day to the Lord?)*

<sup>6</sup> Whether not this is more the fasting, which I choose? Unbind thou the bindings together of unpity, *either of cruelty*, release thou [the] burdens pressing down; deliver thou them free, that be broken, and break thou each burden. *(Rather, is not this the fast, which I would choose? To unbind the bindings up of pitilessness, or of cruelty, to release the burdens of oppression, to set free those who be broken, and to break each burden.)*

<sup>7</sup> Break thy bread to the hungry man, and bring into thine house needy men and harbourless; when thou seest a naked man, cover thou him, and despise not thy flesh, that is, brother or sister. *(Yea, break thy bread with the hungry, and bring into thy house*

*the needy and the harbourless, that is, the homeless; when thou seest a naked person, cover thou him, and despise not thy flesh, that is, thy own brother; or thy own sister.)*

<sup>8</sup> Then thy light shall break out as the morrowtide, and thine health shall rise full soon; and thy rightfulness shall go before thy face, and the glory of the Lord shall gather thee to rest. *(Then thy light shall break out like the dawn, and thy healing shall come quickly; and thy righteousness shall go before thee, and the glory of the Lord shall protect thee.)*

<sup>9</sup> Then thou shalt call to help, and the Lord shall hear; thou shalt cry, and he shall say, Lo! I am present, for I am merciful, thy Lord God, *(or Then thou shalt call for help, and the Lord shall answer thee; thou shalt cry, and he shall say, Behold! I am here, for I am merciful, the Lord thy God).* If thou takest away the chain from the midst of thee, and ceasest to hold forth the finger, and to speak that that profiteth not;

<sup>10</sup> when thou sheddest out thy soul, *either thy will*, to an hungry man, and [ful] fillest a soul that is tormented, thy light shall rise in darkneses, and thy darkneses shall be as midday. *(if thou pourest out thy plenty to the hungry, and fulledest a soul who is tormented, thy light shall rise in the darkness, and thy darkness shall be like midday.)*

<sup>11</sup> And the Lord thy God shall give ever rest to thee, and shall [ful] fill thy soul with shinings, and shall deliver thy bones; and thou shalt be as a watered garden, and as a well of waters, whose waters shall not fail. *(And the Lord thy God shall guide thee forever; and shall fulfill, or shall satisfy, thy soul in the shimmering heat, and shall strengthen thy bones; and thou shalt be like a watered garden, and like a well of water; whose waters shall not fail.)*

<sup>12</sup> And the forsaken things of (the) world's shall be builded (again) in thee *(or And thou shalt rebuild the deserted things of the world)*, and thou shalt raise (up) the foundations of generation and generation; and thou shalt be called, A builder of hedges, turning away the paths of wickedneses.

<sup>13</sup> If thou turnest away thy foot from the sabbath, to do thy [own] will in mine holy day; and callest the sabbath delicate, and holy, the glorious of the Lord; and glorifiest him, while thou doest not thy ways, and thy will is not found, that thou speak a word; *(If thou ceasest turning thy foot away from the Sabbath, that is, if thou stoppest doing thy own will on my holy day; and instead callest the Sabbath a delight, yea, holy to the Lord, and glorious; and glorifiest him, while thou goest not thy own way, and thy own will is not found when thou shalt speak a word;)*

<sup>14</sup> then thou shalt delight on the Lord, and I shall raise thee [up] on the highness of the earth, and I shall feed thee with the heritage of Jacob, thy father; for why the mouth of the Lord spake. *(then thou shalt delight thyself in the Lord, and I shall raise thee up on the highness of the earth, and I shall feed thee with the inheritance of thy father Jacob; for the mouth of the Lord hath spoken it.)*

## CHAPTER 59

<sup>1</sup> Lo! the hand of the Lord is not abridged, that he may not save, neither his ear is made hard, that he hear not; *(Behold! the hand, (or the power), of the Lord is not shortened, (or weakened), so that he cannot save, nor is his ear made hard, so that he cannot hear;)*

<sup>2</sup> but your wickedneses have parted betwixt you and your God, and your sins have hid his face from you, that he should not hear. *(but your wickedneses have separated you and your God, and your sins have hid his face from you, so that he will not listen to you.)*

<sup>3</sup> For why your hands be defouled with blood, and your fingers with wickedness; your lips spake leasing *(or your lips speak lies)*, and your tongue speaketh wickedness.

<sup>4</sup> None there is, that calleth rightfulness to help, and none (there) is, that deemeth verily; but they trust in nought, and speak vanities; they conceived travail, and childed wickedness. *(There is no one who calleth for justice, and there is no one who judgeth with truth; but they trust in nothing, and only say what is empty and futile; they think of ways to make things difficult, and give birth to wickedness.)*

<sup>5</sup> The have broken (the) eggs of snakes, and (have) made (the) webs of an araneid; he that eateth of the eggs of them, shall die, and that that is nursed, *or hatched*, shall break out into a cockatrice.

<sup>6</sup> The webs of them shall not be into cloth, neither they shall be covered with their works; the works of them *be* unprofitable works, and the work of wickedness is in the hands of them. *(Their webs shall never be made into cloth, nor shall they ever be covered with, or protected by, their works; their works be unprofitable works, and these wicked works come from their own hands.)*

<sup>7</sup> The feet of them run to evil, and haste to shed out innocent blood; the thoughts of them *be* unprofitable thoughts; destroying and defouling *be* in the ways of them. (*Their feet run to evil, and they hasten to pour out innocent blood; their thoughts be unprofitable thoughts; destroying and defiling be their way of doing things.*)

<sup>8</sup> They knew not the way of peace, and doom is not in the goings of them; the paths of them *be* bowed to them; each that treadeth in those, knoweth not peace. (*They knew not the way of peace, and justice is not their way; their paths be crooked; anyone who treadeth on them, knoweth not peace.*)

<sup>9</sup> Therefore doom is made far from us, and rightfulness shall not (*over*)take us; we abided light, and lo! darkneses *be*; we *abided* shining, and we went in darkneses. (*And so justice is made far from us, and right shall not overtake us; we wait for the light, but behold! there is only darkness; (we wait for) the sun to shine, but still we walk in darkness.*)

<sup>10</sup> We groped as blind men the wall, and we as without eyes touched; we stumbled in midday, as in darkneses, in dark places, as dead men. (*We grope the wall like the blind, and we touch it, like those without eyes; we stumble at midday, like in the darkness, yea, in dark places, like the dead.*)

<sup>11</sup> All we shall roar as bears, and we shall wail thinking as culvers; we abided doom, and none there is; we *abided* health, and it is made far from us. (*We all shall roar like bears, and we shall wail thinking like doves; we wait for justice, but there is none; we wait for deliverance, or salvation, but it is made far from us.*)

<sup>12</sup> For why our wickednesses *be* multiplied before thee, and our sins answered to us (*or and our sins witnessed against us*); for our great trespasses *be* with us, and we knew our wickednesses,

<sup>13</sup> to do sin, and to lie against the Lord. And we *be* turned away, that we went not after the back of our God, that we speak false challenge, and trespassing. We conceived, and spake of (*the*) heart, words of leasing; (*to do sin, and to lie against the Lord. And we turned away, so that we went not after the back of our God, and we speak of oppression, and of trespassing. We conceived lies, and spoke them out from our hearts;*)

<sup>14</sup> and doom was turned aback, and rightfulness stood [*a*] far; for why truth fell down in the street, and equity, *either evenness*, might not enter. (*and justice was turned back, and right stood afar off; and truth fell down in the street, and integrity, or honesty, could not even come in.*)

<sup>15</sup> And truth was made into forgetting, and he that went away from evil, was open to prey, *either robbing*. And the Lord saw, and it appeared evil in his eyes, for there is no doom. (*And the truth was forgotten, and he who went away from evil, was laid open to theft, or to robbery. And the Lord saw, and it appeared evil to him, that there was no justice.*)

<sup>16</sup> And God saw, that a man is not, and he was anguished, for none there is that runneth to. And his arm shall save to himself, and his rightfulness itself shall confirm him. (*And God saw, that no one gave any help, and he was anguished that no one runneth to give aid. And so his arm shall save him, and his uprightness shall uphold him.*)

<sup>17</sup> He is clothed with rightfulness as with an habergeon, and the helmet of health is in his head; he is clothed with [*the*] clothes of vengeance, and he is covered as with a mantle of fervent working. (*He is clothed with a breastplate of righteousness, and the helmet of salvation is on his head; he is clothed with the clothes of vengeance, and he is covered with a cloak of jealous anger.*)

<sup>18</sup> As to vengeance, as to (*the*) yielding of indignation to his enemies, and to requiting of time to his adversaries (*or and the time of requiting for his adversaries*), (*yea*), he shall yield while (*even*) to [*the*] isles.

<sup>19</sup> And they that *be* at the west, shall dread the name of the Lord, and they that *be* at the rising of the sun, shall dread the glory of him; when he shall come as a violent flood, whom the spirit of the Lord compelleth. (*And they who be at the west, shall fear the name of the Lord, and they who be at the rising of the sun, shall fear his glory; when he shall come like a rushing river, which the Spirit of the Lord compelleth.*)

<sup>20</sup> When [*the*] again-buyer shall come to Zion, and to them that go again from wickedness in Jacob, saith the Lord. (*Yea, when the Redeemer shall come to Zion, and to them who turn away from wickedness in Jacob, saith the Lord.*)

<sup>21</sup> This is my bond of peace with them, saith the Lord; My spirit which is in thee, and my words which I have set in thy mouth, shall not go away from thy mouth, and from the mouth of thy seed, saith the Lord, from henceforth and till into without end. (*This is my covenant with them, saith the Lord; My Spirit which resteth on thee, and my words*

*which I have put in thy mouth, shall not go away from thy mouth, and from the mouths of thy children, or of thy descendants, saith the Lord, from now and until forever.)*

## CHAPTER 60

<sup>1</sup> Rise thou (*up*), Jerusalem, be thou lightened [*or be thou lighted*], for thy light is come, and the glory of the Lord is risen on thee.

<sup>2</sup> For lo! darkneses shall cover the earth, and mist shall cover peoples; but the Lord shall rise [*up*] on thee, and his glory shall be seen in thee. (*For behold! darkness shall cover the earth, and mist (shall cover) the nations; but the Lord shall shine upon thee, and his glory shall be seen upon thee.*)

<sup>3</sup> And heathen men shall go in thy light, and kings in the shining of thy rising. (*And the heathen shall come to thy light, and kings to the shining of thy rising sun.*)

<sup>4</sup> Raise thine eyes in compass, and see; all these men be gathered together, they be come to thee; thy sons shall come from [*a*] far, and thy daughters shall rise from the side. (*Raise up thine eyes, and look all around; all those who be gathered together, have come to thee; thy sons shall come from afar; and thy daughters shall be carried at thy side.*)

<sup>5</sup> Then thou shalt see, and shalt flow; and thine heart shall wonder, and shall be enlarged, when the multitude of the sea is converted to thee, the strength of heathen men is come to thee; (*Then thou shalt see, and shalt rejoice, and thy heart shall wonder, and shall be enlarged; for the abundance of the sea shall be given to thee, and the wealth of the heathen shall be brought to thee;*)

<sup>6</sup> the flowing of camels shall cover thee, the leaders of dromedaries of Midian and of Ephah, (*or a multitude of camels shall cover thy land, the dromedaries of Midian and of Ephah*); all men of Sheba shall come, bringing gold and incense, and telling praising to the Lord.

<sup>7</sup> Each sheep of Kedar shall be gathered to thee, the rams of Nebaioth shall minister to thee; they shall be offered on mine acceptable altar, and I shall glorify the house of my majesty. (*All the sheep of Kedar shall be gathered together for thee, the rams of Nebaioth shall serve thee; they shall be acceptable offerings on my altar, and I shall glorify the majesty of my House, or of my Temple.*)

<sup>8</sup> Who be these, that fly as clouds, and as culvers at their windows? (*Who be these, who fly like clouds, and like doves returning home?*)

<sup>9</sup> Forsooth isles abide me, and the ships of the sea in the beginning; that I bring thy sons from [*a*] far, the silver of them, and the gold of them is with them, to (*honour*) the name of thy Lord God, and to the Holy of Israel; for he shall glorify thee. (*For the islands shall wait for me, and with the ships of Tarshish leading the way, I shall bring back thy sons and daughters from afar; their silver, and their gold, shall be with them, to honour the name of the Lord thy God, the Holy One of Israel, for he hath glorified thee.*)

<sup>10</sup> And the sons of pilgrims shall build thy walls (*again*), and the kings of them shall minister to thee. For I smote thee in mine indignation, and in my reconciling I had mercy on thee. (*And the sons of foreigners shall rebuild thy walls, and their kings shall serve thee. For I struck thee in my anger; but now in reconciliation I have had mercy upon thee.*)

<sup>11</sup> And thy gates shall be opened continually, day and night those shall not be closed; that the strength of heathen men be brought to thee, and the kings of them be brought. (*And thy gates shall be open continually, they shall not be closed day or night; so that the wealth of the heathen can be brought in to thee, and so that their kings can also be brought in to thee.*)

<sup>12</sup> For why the folk and realm that serveth not thee, shall perish, and heathen men shall be destroyed by wilderness. (*For the nations, and the kingdoms, that serve thee not, shall perish, yea, those heathen shall be destroyed, and laid waste.*)

<sup>13</sup> The glory of the Lebanon shall come to thee, a fir tree, and box tree, and pine apple tree together, to adorn the place of mine hallowing; and I shall glorify the place of my feet. (*The glory of Lebanon shall come to thee, yea, a fir tree, and a box tree, and a pine tree all together; to adorn the place of my sanctuary; and I shall glorify the place of my feet.*)

<sup>14</sup> And the sons of them that made thee low, shall come low to thee, and all that backbited thee, shall worship the steps of thy feet; and they shall call thee, A city of the Lord of Zion, of the Holy of Israel, (*or and they shall call thee, The City of the Lord, the Zion of the Holy One of Israel.*)

<sup>15</sup> For that that thou were forsaken, and hated, and none was that passed by thee, (*yea, now*) I shall set thee into pride, *that is, (to the) glory and honour*, of worlds, (*to be a*) joy in generation and into generation.

<sup>16</sup> And thou shalt suck the milk of folks, and thou shalt be suckled with the teat of kings; and thou shalt know that I *am* the Lord, saving thee, and thine again-buyer, the Strong of Jacob. (*And thou shalt suck the milk of the nations, and thou shalt be suckled at the breasts of kings; and thou shalt know that I am the Lord, thy Saviour; and thy Redeemer; the Strong One of Jacob.*)

<sup>17</sup> For brass I shall bring gold, and for iron I shall bring silver; and brass for wood, and iron for stones; and I shall set thy visitation peace, and thy prelates, *either sovereigns, (to show) righteousness, (or and I shall make thy rulers to act peacefully, and thy sovereigns to show righteousness and justice).*

<sup>18</sup> Wickedness shall no more be heard in thy land, neither destroying and defouling in thy coasts; and health shall occupy thy walls (*or and deliverance, or salvation, shall occupy thy walls*), and praising *shall occupy* thy gates.

<sup>19</sup> The sun shall no more be to thee for to shine by day, neither the brightness of the moon shall lighten thee (*by night*); but the Lord shall be into everlasting light to thee, and thy God *shall be* into thy glory.

<sup>20</sup> Thy sun shall no more go down, and thy moon shall not be decreased; for the Lord shall be into everlasting light to thee, and the days of thy mourning shall be [*ful*] filled.

<sup>21</sup> Forsooth thy people, all just men, without end shall inherit the land, (*or For thy people, all the just, or all the righteous, shall inherit the land forever*), (*yea*), the seed of my planting, the work of mine hand for to be glorified.

<sup>22</sup> The least shall be into a thousand, and a little man *shall be* into a full strong folk. I, the Lord, shall make this thing suddenly, in the time thereof (*or at its proper time*).

## CHAPTER 61

<sup>1</sup> The spirit of the Lord *is[up]* on me, for the Lord anointed me; he sent me to tell [*out*] to mild men, that I should heal men contrite in heart, and preach forgiveness to captives, and opening to prisoners; (*The Spirit of the Lord is upon me, for the Lord hath anointed me; he sent me to tell to the humble, or to the meek, that I will heal people contrite in heart, and preach forgiveness to captives, and freedom to prisoners;*)

<sup>2</sup> and preach a pleasant year to the Lord, and a day of vengeance to our God; that I should comfort all that mourn; (*and proclaim a year of the Lord's favour; and a day of the vengeance of our God; and that I will comfort all who mourn;*)

<sup>3</sup> that I should set comfort to the mourners of Zion, and that I should give to them a crown for ashes, oil of joy for mourning, (*and*) a mantle of praising for the spirit of wailing. And strong men of righteousness shall be called therein, the planting of the Lord, for to glorify (*him*). (*yea, that I will give comfort to all who mourn in Zion, and that I will give them a crown for ashes, oil of joy for mourning, and a cloak of praise for the spirit of wailing. And people strong in righteousness there, shall be called The planting of the Lord, to glorify him or for his glory.*)

<sup>4</sup> And they shall build (*again*) things *that be* forsaken from the world, and they shall raise (*up*) *eld fallings*, and they shall restore cities *that be* forsaken and destroyed, in generation and into generation.

<sup>5</sup> And aliens shall stand, and feed your beasts; and the sons of pilgrims shall be your earth-tillers and vine-tillers. (*And foreigners shall serve thee, and shall feed your beasts; and the sons of foreigners shall be your farmers and your vine-growers.*)

<sup>6</sup> But ye shall be called the priests of the Lord; it shall be said to you, *Ye be* ministers of our God. Ye shall eat the strength of heathen men, and ye shall be honoured in the glory of them. (*But ye shall be called the priests of the Lord; it shall be said of you, Ye be the ministers, or the servants, of our God. Ye shall eat the wealth of the heathen, and ye shall glory in that.*)

<sup>7</sup> For your double shame and shame, they shall praise the part of them; for this thing they shall have peaceably double things in their land, and everlasting gladness shall be to them. (*For your double shame, ye shall now have good things in double, and ye shall praise your portion; yea, because of this, ye shall have good things in double in your own land, and everlasting happiness shall be to you.*)

<sup>8</sup> For I *am* the Lord, loving doom, and hating raven in burnt sacrifices. And I shall give the work of them in truth, and I shall smite to them an everlasting bond of peace. (*For I am the Lord, loving justice, or judgement, and hating stolen things used for burnt*

*sacrifices. And I shall direct their work in truth or And I shall grant them a true reward, and I shall strike an everlasting covenant with them.)*

<sup>9</sup> And the seed of them shall be known among folks, and the burgeoning of them in the midst of peoples. All men that see them, shall know them, for these be the seed, whom the Lord blessed. *(And their children, or their descendants, shall be known among the nations, and their burgeoning in the midst of the peoples. All who see them, shall know them, for these be the children, or the people, whom the Lord hath blessed.)*

<sup>10</sup> I joying shall have joy in the Lord, and my soul shall make full out joying in my God. For he hath clothed me with *[the]* clothes of health, and he hath compassed me with *[the]* clothes of rightfulness, as a spouse made fair with a crown, and as a spouses adorned with her brooches. *(I rejoicing shall have joy in the Lord, and my soul shall rejoice in my God. For he hath clothed me with the clothes of salvation, or of deliverance, and he hath clothed me with the clothes of righteousness, like a spouse made handsome with a crown, and like a spouses adorned with her brooches, or with her jewels.)*

<sup>11</sup> For as the earth bringeth forth his fruit, and as a garden burgeoneth his seed, so the Lord God shall make to grow rightfulness and praising before all folks. *(For like the land bringeth forth its fruit, and like a garden burgeoneth, or sprouteth, its seed, so the Lord God shall make righteousness and praising grow before all the nations.)*

## CHAPTER 62

<sup>1</sup> For Zion I shall not be still, and for Jerusalem I shall not rest, till the just *man* thereof go out as shining, and the saviour thereof be tended as a lamp. *(For the sake of Zion I shall not be silent, and for the sake of Jerusalem I shall not rest, until its justice goeth out like the shining sun, and its deliverance, or its salvation, be tended like a lamp.)*

<sup>2</sup> And heathen men shall see thy just *man*, and all kings shall see thy noble *man*; and a new name, which the mouth of the Lord named, shall be called to thee. *(And the heathen shall see thy justice, and all the kings shall see thy nobility; and thou shalt be called by a new name, which the mouth of the Lord shall proclaim.)*

<sup>3</sup> And thou shalt be a crown of glory in the hand of the Lord, and a diadem of the realm in the hand of thy God.

<sup>4</sup> Thou shalt no more be called forsaken, and thy land shall no more be called desolate; but thou shalt be called My will in that, and thy land *(That that)* shall be inhabited; for it pleased the Lord in thee, and thy land shall be inhabited. *(Thou shalt no more be called Deserted, and thy land shall no more be called Desolate, but thou shalt be called Hephzibah, or I am pleased, or delighted, with her; and thy land shall be called Beulah, or Married; for the Lord is pleased with thee, and thy land is wedded to him.)*

<sup>5</sup> For a young man shall dwell with a virgin, and thy sons shall dwell in thee; and the spouse shall have joy on the spouses, and thy God shall have joy on thee. *(For like a young man shall live with a virgin, so thou, his sons and daughters, shall live with him; and like the spouse shall have joy in the spouses, so thy God shall have joy in thee.)*

<sup>6</sup> Jerusalem, I have ordained keepers on thy walls, all day and all night without end they shall not be still. Ye that think on the Lord, be not still, *(Jerusalem, I have ordained guards upon thy walls, and they shall not keep silent day or night, but shall always be ready to sound the alarm. Ye who think upon the Lord, be not silent.)*

<sup>7</sup> and give ye not silence to him, till he stablish, and till he set Jerusalem *(a)* praising in *(all)[the]* earth.

<sup>8</sup> The Lord swore in his right hand, and in the arm of his strength, I shall no more give thy wheat *(to be)* meat to thine enemies, and alien sons shall not drink thy wine, in which thou hast travailed. *(The Lord swore by his right hand, and by the strength of his arm, saying, I shall no more give thy corn to be food for thy enemies, and foreigners, or strangers, shall not drink thy wine, for which thou hast laboured so.)*

<sup>9</sup> For they that shall gather it together, shall eat it, and shall praise the Lord; and they that bear it together, shall drink *(it)* in mine holy foreyards. *(For they who shall gather it together, shall eat it, and shall praise the Lord; and they who shall bring it in, shall drink it in my holy courtyards.)*

<sup>10</sup> Pass ye, pass ye by the gates; make ye ready *(a)* way to the people, make ye a plain path; and choose ye *[the]* stones, and raise ye *[up]* a sign to peoples. *(Go ye out, go ye out by the gates; make ye ready a way for my people, make ye a plain path; yea, clear ye away the stones, and raise ye up a sign for the nations.)*

<sup>11</sup> Lo! the Lord made heard in the last parts of the earth. Say ye to the daughter of Zion, Lo! thy saviour cometh; lo! his meed is with him, and his work is before him.

*(Behold! the Lord made it heard unto the ends of the earth: Say ye to the daughter of Zion, Behold! thy Saviour cometh; behold! his reward is with him, and his work is before him.)*

<sup>12</sup> And they shall call them the holy people, again-bought of the Lord. Forsooth thou shalt be called a city sought, and not forsaken. *(And they shall call them the holy people, the redeemed of the Lord. And thou shalt be called a city sought out, and not abandoned.)*

## CHAPTER 63

<sup>1</sup> Who is this that cometh from Edom, in dyed clothes from Bozrah? this fair *man* in his stole, *either long cloth (or cloak)*, going in the multitude of his strength? I that speak rightfulness, and am a for-fighter for to save, *(or It is I who speak righteously, or It is I who speak of right over wrong, and am a fighter for you, and will save you.)*

<sup>2</sup> Why therefore is thy clothing red? and thy clothes as of men stamping in a presser? *(And so why is thy clothing red? and thy clothes like those who stamp at a winepress?)*

<sup>3</sup> I alone stamped the press, and of folks, *either Gentiles, no man is, either was, with me, (or I stamped the winepress alone, and no one from the nations, or from the Gentiles, was with me); (and so) I stamped them in my strong vengeance, and I defouled them in my wrath; and their blood is sprinkled on my clothes, and I made foul all my clothes.*

<sup>4</sup> For why a day of vengeance is in mine heart, and the year of my yielding cometh.

<sup>5</sup> I looked about, and none helper was; I sought, and none was that helped; and mine arm saved to me, and mine indignation, that helped me. *(I looked about, but no one would help me; I sought everywhere, but no one would help; so my own arm saved me, and my anger, that upheld me.)*

<sup>6</sup> And I defouled peoples in my strong vengeance; and I made them drunken in mine indignation, and I drew down their strength into the earth. *(And I defiled the nations in my strong vengeance; and I made them drunk in my indignation, and I poured out their blood onto the ground.)*

<sup>7</sup> I shall have mind on the merciful doings of the Lord, *I shall preach* the praising of the Lord, on all things which the Lord *[hath]* yielded to us, and the multitude of *[the]* goods of the house of Israel, which he gave to them, by his forgiveness, and by the multitude of his mercies. *(I shall remember the merciful doings of the Lord, I shall preach the praises of the Lord, for all the things which the Lord hath given to us, and for the multitude of his goodness to the house of Israel, which he gave to them, by his forgiveness, and by the multitude of his mercies.)*

<sup>8</sup> And *the Lord* said, Nevertheless it is my people, sons not denying *(me)*, and *(so)* he was made a saviour to them, *(And the Lord said, Yea, they be my people, and my sons and daughters shall not deceive me, and so he was made their Saviour.)*

<sup>9</sup> in all the tribulation of them. It was set in tribulation, and the angel of his face saved them. In his love and in his forgiveness he again-bought them, and he bare them, and raised them in all *[the]* days of the world. *(in all their trials and tribulation. For he was set in tribulation with them, and it was not the angel sent from him, but he himself who saved them. In his love and in his forgiveness he redeemed, or he rescued, them, and he carried them, and he raised them up in all the days of the world.)*

<sup>10</sup> Forsooth they excited him to wrathfulness, and tormented the spirit of his holy; and he was turned into an enemy of them, and he overcame them in battle. *(But they rebelled against him, and tormented his Holy Spirit; and he was turned into their enemy, and he defeated them in battle.)*

<sup>11</sup> And he had mind on the days of the world, of Moses, and of his people. Where is he, that led them out of the sea, with the shepherds of his flock? Where is he, that setted the spirit of his holy in the middle thereof; *(And then they remembered the old days, the days of Moses, and his people, and they said, Where is he, who led them out of the Red Sea, or out of the Sea of Reeds, or who led them up from the Nile River, with the shepherds of his flock? Where is he, who put his Holy Spirit within him?)*

<sup>12</sup> which led out Moses to the right half in the arm of his majesty? which parted waters before them, that he should make to himself a name everlasting; *(who led them out by the right hand of Moses with his majestic arm? who parted the waters before them, so that he would make an everlasting name for himself?)*

<sup>13</sup> which led them out through depths of waters, as an horse not stumbling in desert, *(who led them out through the depths of the waters, like a horse not stumbling in the wilderness,)*

<sup>14</sup> as a beast going down in the field? The Spirit of the Lord was the leader thereof; so thou ledest thy people, that thou madest to thee a name of glory. *(like a beast going*

*down into the field? The Spirit of the Lord was their leader; so thou leddest thy people, and thou madest a glorious name for thyself.)*

<sup>15</sup> Behold thou from heaven, and see from thine holy dwelling place, and from the seat of thy glory. Where is thy fervent love, and thy strength, the multitude of thine entrails, and of thy merciful doings? They withheld themselves on me (*or Why hast thou withheld thyself from us?*)

<sup>16</sup> Forsooth thou art our father, and Abraham knew not us, and Israel knew not us. Thou, Lord, art our father, and our again-buyer; thy name is from the world. (*For thou art our father; though Abraham knew us not, and Israel, or Jacob, knew us not. Thou, Lord, art our father; and our Redeemer; thy name is from forever.*)

<sup>17</sup> Lord, why hast thou made us to err from thy ways? thou hast made hard our heart, that we dreaded not thee? be thou converted, for thy servants, the lineages of thine heritage. (*Lord, why hast thou let us go astray from thy ways? hast thou hardened our hearts, so that we do not fear thee? or so that we do not have reverence for thee? return thou for the sake of thy servants, the tribes of thy inheritance.*)

<sup>18</sup> They had as nought thine holy people in possession, and our enemies defouled thine hallowing. (*For a little while they had thy holy people in possession, and our enemies defiled thy sanctuary.*)

<sup>19</sup> We be made as in the beginning, when thou were not Lord of us, neither thy name was called to help on us. (*And we were made like in the beginning, when thou were not Lord of us, and we did not call on thy name for help or and we were not called by thy name.*)

## CHAPTER 64

<sup>1</sup> I would that thou brakest heavens, and camest down, that hills floated away from thy face, (*O that thou wouldest break open the heavens, and come down, and that the hills would flow down before thee.*)

<sup>2</sup> and failed, [*for vanish away*], as the burning of fire, and (*as*)[*waters*] burnt in (*the*) fire; that thy name were made known to thine enemies, and folks were troubled of thy face. (*and tremble, and perish, like something burned in the fire, or like water boiled by the fire; so that thy name was made known to thy enemies, and the nations were troubled before thee.*)

<sup>3</sup> When thou shalt do marvels, we shall not abide. Thou camest down, and hills floated away from thy face. (*There was a time when thou camest down, and did terrible things, which we did not expect; and the hills flowed down before thee.*)

<sup>4</sup> From the world they heard not, neither perceived with ears; God, none eye saw, without thee, what things thou hast made ready to them that abide thee. (*From the beginning of the world, none have heard of, nor have perceived with their ears; and not one eye hath seen anyone besides thee, O God, who hath made such things as thou hast, for those who wait for thee.*)

<sup>5</sup> Thou mettest him that is glad, and doeth rightfulness; in thy ways they shall bethink on thee. Lo! thou art wroth, and we sinned; in those sins we were ever, and we shall be saved. (*Thou meetest him who is happy to do what is right; yea, all those who remember thee in thy ways. But behold! thou wast angry, for we sinned; and we were ever in those (sins).*)

<sup>6</sup> And all we be made as an unclean man; all our rightfulnesses be as the cloth of a woman in menstruation, or unclean blood; and all we fell down as a leaf, and our wickednesses, as (*the*) wind, have taken away us. (*And we all be made like an unclean man; all our righteousnesses be like the cloth of a woman in menstruation, or in unclean blood; and we all fell down like a leaf, and our wickednesses have taken us away, like the wind.*)

<sup>7</sup> None is, that calleth thy name to help, that riseth, and holdeth thee; thou hast hid thy face from us, and thou hast hurtled down us in(*to*) the hand of our wickedness. (*There is no one who calleth on thy name for help, or who riseth up, and taketh hold of thee; and so thou hast hid thy face from us, and thou hast hurtled us down into the hand, or the power, of our own wickedness.*)

<sup>8</sup> And now, Lord, thou art our father; forsooth we be clay, and thou art our maker, and all we be the works of thine hands. (*But now, Lord, thou art our father; and we be but clay, and thou art our Maker; and we all be the works of thy hands.*)

<sup>9</sup> Lord, be thou not wroth (*any more than*) enough, and have thou no more mind on our wickedness. Lo! Lord, behold thou, all we be thy people. (*Lord, be thou not angry*

*any more than enough, and no more remember thou our wickedness. Behold! Lord, behold thou, we all (be) thy people.)*

<sup>10</sup> The city of thy holy, *either saintuary*, is forsaken, Zion is made desert, Jerusalem is made desolate; *(Thy holy cities be deserted, Zion is made a wilderness, Jerusalem is made desolate;)*

<sup>11</sup> the house of our hallowing and of our glory, where our fathers praised thee, is made into *(a) burning of fire*; and all our desirable things be turned into fallings. *(our glorious holy Temple, where our forefathers praised thee, hath been burned into ashes; and all the things that we desired, or cherished, be turned into ruins.)*

<sup>12</sup> Lord, whether on these things thou shalt withhold thee? shalt thou be still, and shalt thou torment us greatly? *(Lord, shalt thou still withhold thyself after all these things that have happened? shalt thou still be silent, and shalt thou still greatly torment us?)*

## CHAPTER 65

<sup>1</sup> They sought me, that asked not *(for me)* before; they that sought not me, found *me*. I said, Lo! I, lo! I, to heathen men that knew not me, and that called not my name to help. *(The Lord said, I was there to be sought, but the people did not ask for me; I was there to be found, but they did not seek me. I said, Behold! I, behold! I, to a nation who did not know me, and who did not call on my name for help.)*

<sup>2</sup> I stretched forth mine hands all day to a people unbelieving, that goeth in a way not good, after their thoughts. *(I have stretched forth my hands all day long to an unbelieving people, who goeth on a way not good, after their own thoughts.)*

<sup>3</sup> It is a people that stirreth me to wrathfulness, ever before my face; which offer in gardens, and make sacrifice on tilestones; *(They be a people who stirreth me to anger; ever before my face; who offer in gardens dedicated to idols, and make sacrifice on clay, or brick, altars;)*

<sup>4</sup> which dwell in sepulchres, and sleep in the temples of idols; which eat swine's flesh, and unholy juice, *either broth*, is in the vessels of them; *(who live in tombs, and sleep in the temples of idols; who eat swine's flesh, and unholy juice, or defiled broth, is in their cups and bowls;)*

<sup>5</sup> which say to *an heathen man*, Go thou away from me, nigh thou not to me, for thou art unclean; these shall be smoke in my strong vengeance, fire burning all day. *(yet who say (to the heathen), Go thou away from me, come thou not near to me, for thou art unclean; they be but smoke in my nose, a fire burning all day long!)*

<sup>6</sup> Lo! it is written before me; I shall not be still, but I shall yield, and I shall requite into the bosom of them *(Behold! it is all written down before me; and I shall not keep silent, but I shall reward, and I shall repay into your bosom)*

<sup>7</sup> your wickednesses, and the wickednesses of your fathers together, saith the Lord, which made sacrifice on mountains, and did shame to me on little hills; and I shall mete again the first work of them in their bosom. *(your wickednesses, and your forefathers' wickednesses together; saith the Lord, who made sacrifice on mountains, and did shamefully before me on little hills; yea, I shall measure out their reward, and I shall make payment into their bosom.)*

<sup>8</sup> The Lord saith these things, As if a grape be found in a cluster, and it is said, Destroy thou not it, for it is blessing; so I shall do for my servants, that I lose not all. *(The Lord saith these things, Like when grapes be found in a cluster, and it is said, Destroy thou it not, for it is a blessing; so I shall do for my servants, and I shall not destroy all of them.)*

<sup>9</sup> And I shall lead out of Jacob *(a) seed*, and *(out)* of Judah a man having in possession mine holy hills; and my chosen men shall inherit it, and my servants shall dwell there. *(And I shall bring out of Jacob children, or descendants, and out of Judah those who shall possess my holy hills; and my chosen shall inherit it, and my servants shall live there.)*

<sup>10</sup> And the field places shall be into folds of flocks, and the valley of Achor into a resting place of droves of neat, to my people that sought me. *(And Sharon shall be for folds of flocks, and the Valley of Achor for a place of rest for herds of wethers, or of rams, for my people who have sought me.)*

<sup>11</sup> And I shall number you in sword, that forsook the Lord, that forgot mine holy hill, which set a board to fortune, and make sacrifice thereon, *(But with the sword I shall number your days, ye who desert the Lord, and forget my holy hill, who set a table for the god of fortune, and make sacrifice on it.)*

<sup>12</sup> and all ye shall fall by slaying; for that that I called, and ye answered not; I spake, and ye heard not; and ye did evil before mine eyes, and ye choosed those things which I would not. *(and ye shall all be killed; because I called, and ye did not answer; I spoke,*

*and ye did not listen; and ye did evil before my eyes, and ye chose those things, which I would not chose or which I did not desire.)*

<sup>13</sup> For these things, the Lord God saith these things, Lo! my servants shall eat, and ye shall have hunger; lo! my servants shall drink, and ye shall be thirsty; lo! my servants shall be glad, and ye shall be ashamed; *(Because of this, the Lord God saith these things, Behold! my servants shall eat, but ye shall have hunger; behold! my servants shall drink, but ye shall be thirsty; behold! my servants shall be happy, but ye shall be ashamed;)*

<sup>14</sup> lo! my servants shall praise, for the full joy of heart, and ye shall cry, for the sorrow of heart, and ye shall yell, for *[the] desolation of spirit. (behold! my servants shall praise, because of the great joy in their hearts, but ye shall cry, because of the sorrow in your hearts, and ye shall yell, (or shall wail), because of the desolation, (or the anguish), in your spirits.)*

<sup>15</sup> And ye shall leave your name into an oath to my chosen men *(or And your name shall be used as a curse by my chosen ones);* and the Lord God shall slay thee, and he shall call his servants by another name.

<sup>16</sup> In which he that is blessed on earth, shall be blessed in God, amen; and he that sweareth in *(the) earth,* shall swear in God faithfully, *(or In which he who is blessed in the land, shall be blessed by God, amen; and he who sweareth in the land, shall swear faithfully by God);* for the former anguishes be given to forgetting, and for those be hid from your eyes.

<sup>17</sup> For lo! I make new heavens and a new earth, and the former things shall not be in mind *(or and the former things shall not be remembered),* and shall not ascend on the heart.

<sup>18</sup> But ye shall have joy, and make full out joying till into without end, in these things which I make; for lo! I make Jerusalem *(to be) full out joying,* and the people thereof *(to be a) joy. (But ye shall have joy, and shall rejoice until forever; over these things which I make; for behold! I shall make the new Jerusalem to be full of joy, and its people to have joy.)*

<sup>19</sup> And I shall make full out joying in Jerusalem, and I shall have joy in my people, *(or Yea, I shall rejoice over Jerusalem, and I shall have joy over my people);* and the voice of weeping and the voice of cry shall no more be heard therein.

<sup>20</sup> A young child of days shall no more be there, and an eld man, that filleth not his days; for why a child of an hundred years shall die, and a sinner of an hundred years shall be cursed. *(And there shall not be a young child there, who liveth only for a few days, nor an old man who filleth not all of his days, for why should any child die before a hundred years of age; but a sinner shall die there before living a hundred years, for he shall be cursed.)*

<sup>21</sup> And they shall build houses, and shall inhabit *them,* and they shall plant vines, and shall eat the fruits of those.

<sup>22</sup> They shall not build houses, and another shall inhabit, they shall not plant, and another shall eat; for why the days of my people shall be after the days of the tree, and the works of their hands shall be eld to my chosen men. *(They shall not build houses, which another shall inhabit, and they shall not plant, what another shall eat; for the days of my people shall be like the many days of a tree, and the works of their hands shall be long lasting for my chosen ones.)*

<sup>23</sup> They shall not travail in vain, neither they shall engender in *(to) troubling;* for it is the seed of them that be blessed of the Lord, and the cousins of them *be with them. (They shall not labour in vain, nor shall they bring forth their children into trouble, or misfortune; for they be the children, or the descendants, of the blessed of the Lord, and their offspring after them.)*

<sup>24</sup> And it shall be, before that they cry, I shall hear; yet while they speak, I shall hear. *(And it shall be, that before they even cry to me, I shall answer them; and while they speak, I shall listen to them.)*

<sup>25</sup> The wolf and the lamb shall be fed together, and a lion and an ox shall eat straw, and to a serpent *(the) dust shall be his bread;* they shall not harm, neither shall slay, in all mine holy hill, saith the Lord, *(or they shall not do any harm, nor shall they kill, on all my holy hill, saith the Lord).*

## CHAPTER 66

<sup>1</sup> The Lord saith these things, Heaven is my seat, and the earth is the stool of my feet. Which is this house, which ye shall build to me, and which is this place of my rest? *(The Lord saith these things, Heaven is my throne, and the earth is my footstool. Where is this*

*House, which ye shall build for me, yea, where is this place for my rest? or where is my resting place?)*

<sup>2</sup> Mine hand made all these things, and all these things be made, saith the Lord; but to whom shall I behold, no but to a poor man and contrite in spirit, and greatly dreading my words? *(My hands made all these things, and all these things be made, saith the Lord; but to whom shall I look upon, no but one who is poor; and contrite in spirit, and who greatly feareth my words or and who hath great reverence for my words.)*

<sup>3</sup> He that offereth an ox, is as he that slayeth a man; he that slayeth a sheep, is as he that braineth a dog; he that offereth an offering, is as he that offereth swine's blood; he that thinketh on incense, is as he that blesseth an idol, *(or he who burneth incense, is like he who blesseth an idol);* they choosed all these things in their ways, and their soul delighted in their abominations.

<sup>4</sup> Wherefore and I shall choose the scornings of them, and I shall bring to them those things which they dreaded; for I called, and none there was that answered; I spake, and they heard not; and they did evil before mine eyes, and choosed those things, which I would not. *(And so I shall choose those who be mocked by them, and I shall bring to them those things which they feared; for I called, and there was no one who answered; I spoke, and they did not listen; and they did evil before my eyes, and chose those things, which I would not choose or which I did not desire.)*

<sup>5</sup> Hear ye the word of the Lord, which quake at his word; your brethren hating you, and casting *(you)* away for *(you bear)* my name, said, The Lord be glorified, and *(then)* we shall see *(you)* in your gladness; forsooth they shall be shamed. *(Hear ye the word of the Lord, ye who shake at his word; your kinsmen who hate you, and who cast you away for the sake of my name, have said, Let the Lord be glorified, and then we shall see you rejoice, or be happy; so it shall be, but they shall be shamed.)*

<sup>6</sup> The voice of the people from the city, the voice from the temple, the voice of the Lord yielding a reward to his enemies. *(Those cries of the people from the city, those cries from the Temple, be the sound of the Lord yielding a reward, or requiting, unto his enemies.)*

<sup>7</sup> Before that she travailed of child, she childed; before that the sorrow of her childbearing came, she childed a son. *(Before that she could go into labour, she gave birth; before that the pain of her labour began, she gave birth to a son.)*

<sup>8</sup> Who heard ever such a thing, and who saw a thing like this? Whether the earth shall travail of child in one day, either a folk shall be childed together? For why Zion travailed of child, and childed her sons. *(Whoever heard of such a thing, and whoever saw something like this? Shall a whole country be born after just one day's labour; or shall an entire nation be born together? But Zion went into labour, and gave birth to her children all at once.)*

<sup>9</sup> Whether that I make others to bear child, *(but)* shall not bear child myself? saith the Lord. Whether I that give generation to other men, shall be barren? saith thy Lord God. *(Shall I who let others give birth, not give birth myself? saith the Lord. Shall I who give children, or descendants, to others, be barren myself? saith the Lord thy God.)*

<sup>10</sup> Be ye glad with Jerusalem, and all ye that love that, make full out joy therein; all ye that mourn on that Jerusalem, make ye joy with it in joy; *(Be ye happy with Jerusalem, and all ye who love that city, rejoice there; all ye who have mourned over Jerusalem, now make ye joy with it;)*

<sup>11</sup> That both ye suck, and be *[ful]* filled of the teats and comfort thereof *(or that ye may suck, and be fulfilled by the breasts that give comfort there),* *(and)* that ye milk *(out),* and flow in delights, of all manner glory thereof.

<sup>12</sup> For why the Lord saith these things, Lo! I shall bow down on it, as a flood of peace, and as a flowing stream, the glory of heathen men, which ye shall suck; ye shall be borne at teats, and *(when they shall take you)* on *(their)* knees, they shall speak pleasantly to you. *(For the Lord saith these things, Behold! I shall bring peace upon it, like a river, and the wealth of the heathen, like a flowing stream; and this ye shall suck when ye shall be carried at the breast, and when they shall take you upon their knees, and they shall speak pleasantly to you.)*

<sup>13</sup> As if a mother speaketh fair to any child *(or Like when a mother speaketh softly to her child),* so I shall comfort you, and ye shall be comforted in Jerusalem.

<sup>14</sup> Ye shall see, and your heart shall have joy, and your bones shall burgeon as an herb. And the hand of the Lord shall be known in his servants, and he shall have indignation to his enemies. *(Ye shall see, and your heart shall have joy, and your bones shall burgeon like the herbs. And the hand, or the power, of the Lord shall be known, or shall be seen, among his servants, and he shall have anger toward his enemies.)*

<sup>15</sup> For lo! the Lord shall come in fire, and as a whirlwind his chariots, to yield in indignation his strong vengeance, and his blaming in the flame of fire. *(For behold! the Lord shall come in fire, and his chariots like a whirlwind, to yield his strong vengeance in anger, and his rebuke in the fiery flames.)*

<sup>16</sup> For why the Lord shall deem in fire, and in his sword to each flesh; and slain men of the Lord shall be multiplied, *(For the Lord shall judge all flesh, or all the people, with fire, and with his sword; and many people shall be killed by the Lord.)*

<sup>17</sup> that were hallowed, and guessed them clean, in gardens after one gate within; that eat swine's flesh, and abomination, and a mouse, they shall be wasted together, saith the Lord. *(yea, they who were hallowed, and thought themselves to be clean, yet who go into gardens one gate within, that be dedicated to idols; and who eat swine's flesh, and mice, and other abominations, they all shall be destroyed, saith the Lord.)*

<sup>18</sup> Forsooth I *(shall)* come to gather together the works of them, and the thoughts of them, with all folks and languages; and they shall come, and shall see my glory.

<sup>19</sup> And I shall set a sign in them, and I shall send of them that be saved to heathen men, into the sea, into Africa, and into Lydia, and to them that hold *[an]* arrow, into Italy, and *(into)* Greek land, to isles far *(off)*, *(and)* to them that heard not of me, and saw not my glory. And they shall tell *(of)* my glory to heathen men, *(And I shall give them a sign, and I shall spare some of them, and send them to the heathen, yea, to Tarshish, and to Africa, and to Lydia, and to them who hold an arrow or to Meshek, and to Rosh, and to Italy, and to Greece, and to the islands afar off, and to those who have not heard of me, and have not seen my glory. And they shall tell of my glory to the heathen.)*

<sup>20</sup> and they shall bring all your brethren *(out)* of all folks *(as)* a gift to the Lord, in horses, and *[in]* chariots, and in litters, and in mules, and in carts, to mine holy hill, Jerusalem, saith the Lord; as if the sons of Israel bring a gift in a clean vessel into the house of the Lord. *(and they shall bring out all your kinsmen from all the nations as a gift to the Lord, on horses, and in chariots, and on litters, and on mules, and in carts, to my holy hill in Jerusalem, saith the Lord; like the Israelites bring a gift in a clean vessel into the House of the Lord.)*

<sup>21</sup> And I shall take of them into priests and deacons, saith the Lord. *(And I shall make some of them to be priests and Levites, saith the Lord.)*

<sup>22</sup> For as new heavens and new earth, which I make to stand before me, saith the Lord, so your seed shall stand, and your name. *(For as the new heavens and the new earth, which I shall make, shall stand before me, saith the Lord, so your children, or your descendants, and your name, shall also endure.)*

<sup>23</sup> And a month shall be of *(a)* month, and a sabbath of *(a)* sabbath; each man shall come for to worship before my face, saith the Lord, *(or and everyone shall come to worship before me, saith the Lord.)*

<sup>24</sup> And they shall go out, and shall see the carrions of men, that trespassed against me; the worm of them shall not die, and the fire of them shall not be quenched; and they shall be unto filling of sight to each man. *(And they shall go out, and shall see the corpses of those, who trespassed against me; the worm of them shall not die, and the fire of them shall not be quenched; and they shall be loathed by all people.)*

## JEREMIAH

<sup>1</sup> The words of Jeremy, son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin. *(The words of Jeremiah, the son of Hilkiah, one of the priests who were in Anathoth, in the land of Benjamin.)*

<sup>2</sup> For the word of the Lord was made to him in the days of Josiah, the son of Amon, king of Judah, in the thirteenth year of his realm. *(For the word of the Lord was made to him in the days of Josiah, the son of Amon, the king of Judah, in the thirteenth year of his reign.)*

<sup>3</sup> And it was done in the days of Jehoiakim, the son of Josiah, the king of Judah, unto the ending of the eleventh year of Zedekiah, son of Josiah, king of Judah, till to the passing over; *either (the taking into) captivity, of Jerusalem, in the fifth month. (And it was done in the days of Jehoiakim, the son of Josiah, the king of Judah, unto the end of the eleventh year of Zedekiah, the son of Josiah, the king of Judah, until the taking into captivity, or the exile, of the people of Jerusalem, in the fifth month.)*

<sup>4</sup> And the word of the Lord was made to me, and said,

<sup>5</sup> Before that I formed thee in the womb, I knew thee; and before that thou wentest out of the womb, I hallowed thee; and I gave thee *to be* a prophet among folks. *(Before that I formed thee in the womb, I knew thee; and before that thou wentest out of the womb, I consecrated, or dedicated, thee; and I gave thee to be a prophet among the nations.)*

<sup>6</sup> And I said, A! A! Lord God, lo! I cannot speak, for I am a child. *(And I said, O! O! O! Lord God, behold! I cannot speak, for I am but a child.)*

<sup>7</sup> And the Lord said to me, Do not thou say, that I am a child; for thou shalt go to all things, to which I shall send thee, and thou shalt speak all things, whatever things I shall command to thee. *(And the Lord said to me, Do not thou say, that I am but a child; for thou shalt go to whatever people I shall send thee, and thou shalt say whatever words I shall command thee.)*

<sup>8</sup> Dread thou not of the face of them; for I am with thee, to deliver thee, saith the Lord. *(Fear thou not them; for I am with thee, to keep thee safe, saith the Lord./Do not thou fear them, for I am with thee, to protect thee, saith the Lord.)*

<sup>9</sup> And the Lord sent his hand, and touched my mouth; and the Lord said to me, Lo! I have given my words in thy mouth; *(And the Lord put forth his hand, and touched my mouth; and the Lord said to me, Behold! I have put my words in thy mouth;)*

<sup>10</sup> lo! I have ordained thee today on folks, and on realms, *(or behold! today I have ordained thee over nations, and over kingdoms),* that thou draw up, and destroy, and lose, and scatter, and build, and plant.

<sup>11</sup> And the word of the Lord was made to me, and said, What seest thou, Jeremy? And I said, I see a rod waking. *(And the word of the Lord was made to me, and said, What seest thou, Jeremiah? And I said, I see a branch, or a shoot, of an almond tree.)*

<sup>12</sup> And the Lord said to me, Thou hast seen well, for I shall wake\* on my word, to do it. *(And the Lord said to me, Thou hast seen well, for I am on watch, to carry out my word.)*

<sup>13</sup> And the word of the Lord was made the second time to me, and said, What seest thou? *[And I said], I see a pot boiling, and the face thereof from the face of the north, (or And I said, I see a boiling pot, and its face is towards the north).*

<sup>14</sup> And the Lord said to me, From the north shall be showed all evil on all the dwellers of the land. *(And the Lord said to me, From the north shall come all evil for all the inhabitants of this land.)*

<sup>15</sup> For lo! I shall call together all the nations of *[the]* realms of the north, saith the Lord; and they shall come, and set each man his seat in the entering of the gates of Jerusalem, and on all the walls thereof in compass, and on all the cities of Judah. *(For behold! I shall call together all the nations of the kingdoms of the north, saith the Lord; and they shall come, and each king shall set up his throne before the gates of Jerusalem, and against the walls all around it, and in all the cities of Judah.)*

<sup>16</sup> And I shall speak my dooms with them on all the malice of them, that forsook me, and made sacrifice to alien gods, and worshipped the work of their hands. *(And I shall tell out my judgement of them, for all the malice of those who have deserted me, and made sacrifice to strange, or foreign, gods, and who worshipped the work of their own hands.)*

\* CHAPTER 1:12 This word in Hebrew sounds like the Hebrew for 'almond'.

<sup>17</sup> Therefore gird [up] thou thy loins, and rise thou (up), and speak to them all things which I command to thee; dread thou not of the face of them, for I shall not make thee for to dread the cheer of them. *(And so gird thou up thy loins, and rise thou up, and say to them all the things which I command thee; fear thou not to go before them, or else I shall truly make thee afraid when thou art before them.)*

<sup>18</sup> For I gave thee today into a strong city, and into an iron pillar, and into a brazen wall, on all the land, to the kings of Judah, and to the princes thereof, and to the priests thereof, and to all the people of the land. *(For I have made thee this day like a strong city, and like an iron pillar; and like a bronze wall, to stand against all the land, yea, against the kings of Judah, and its princes, or its leaders, and its priests, and all the people of the land.)*

<sup>19</sup> And they shall fight against thee, and they shall not have the mastery; for I am with thee, saith the Lord, that I deliver thee. *(And they shall fight against thee, but they shall not have the mastery; for I am with thee, saith the Lord, and I shall keep thee safe.)*

## CHAPTER 2

<sup>1</sup> And the word of the Lord was made to me, and said,

<sup>2</sup> Go thou, and cry in the ears of Jerusalem, and say, The Lord saith these things, I had mind on thee, and I had mercy on thee in thy young waxing age, and on the charity of thy espousing, when thou followedest me in desert, in the land which is not sown. *(Go thou, and cry in the ears of Jerusalem, and say, The Lord saith these things, I remembered thee, and I had mercy on thee in thy youth, and at the time of thy love in thy espousing, when thou followedest me in the wilderness, in the land which is not sown.)*

<sup>3</sup> Israel was holy to the Lord, the first of fruits of him; men that devour that Israel, trespass; evils shall come on them, saith the Lord. *(Israel was holy to the Lord, his first fruits; all who devour that Israel, trespass, or greatly sin; evils shall come upon them, saith the Lord.)*

<sup>4</sup> The house of Jacob, and all the lineages of the house of Israel *(or and all the tribes of the house of Israel)*, hear ye the word of the Lord.

<sup>5</sup> The Lord saith these things, What of wickedness found your fathers in me, for they went far away from me, and went after vanity, and were made vain? *(The Lord saith these things, What wickedness did your forefathers find in me? for they went far away from me, and went after what was empty and futile.)*

<sup>6</sup> And they said not, Where is the Lord, that made us to go up from the land of Egypt, that led us over through desert, by the land uninhabitable and without (a) way, by the land of thirst, and by the image of death, by the land in which a man went not, neither a man dwelled. *(And they did not ask, Where is the Lord, who brought us up from the land of Egypt, who led us over through the wilderness, by the land that was uninhabited and without a way, by the land of thirst, and with portents of death, by the land in which no one went, nor in which anyone lived?)*

<sup>7</sup> And I brought you into the land of Carmel, that ye should eat the fruit thereof, and the goods thereof; and ye entered, and defouled my land, and setted mine heritage into abomination. *(And I brought you into a plentiful land, so that ye could enjoy its fruit, and its goodness; and ye entered, and defiled my land, and made my inheritance into an abomination.)*

<sup>8</sup> Priests said not, Where is the Lord? and they that held the law, knew not me; and shepherds trespassed against me, and prophets prophesied in Baal, and followed idols. *(The priests did not ask, Where is the Lord? yea, they who handled the Law, did not know me; and the shepherds of the people trespassed against me, and the prophets prophesied by Baal, and followed idols.)*

<sup>9</sup> Therefore yet I shall strive with you in doom, saith the Lord, and I shall dispute with your sons. *(And so I shall contend, or argue, with you in judgement, saith the Lord, and I shall dispute with your sons.)*

<sup>10</sup> Go ye to the isles of Chittim, and see ye; and send ye into Kedar, and behold ye greatly, *(or and send ye to Kedar, and greatly consider ye);* and see ye, if such a thing is (ever) done,

<sup>11</sup> if a folk changed his gods; and certainly they be no gods; but my people changed his glory into an idol. *(if a nation ever changed their gods? and certainly they be no gods; but my people exchanged their glory for an idol.)*

<sup>12</sup> Heavens, be ye astonied on this thing, and, ye gates of heaven, be ye desolate greatly, saith the Lord. *(Ye heavens, be ye astonished by this, and, ye gates of heaven, be ye greatly desolate, or in great despair, saith the Lord.)*

<sup>13</sup> For why my people hath done twain evils; they have forsaken me, the well of quick water, and have digged to them cisterns, *that were destroyed, that may not hold waters. (For my people have done two evils; they have deserted me, the well of living water, and they have dug for themselves cisterns, that were destroyed, or cracked, and so cannot hold any water.)*

<sup>14</sup> Whether Israel is a bondman, either is born bond? Why therefore is he made into prey? (Is Israel a slave, or was he born into slavery? And so why is he made into prey, or into spoils?)

<sup>15</sup> Lions roared on him, and gave their voice; they have set the land of him into wilderness, the cities of him be burnt [up], and none there is that dwelleth in those. *(The lions roared at him, and gave out their voice; they have turned his land into a wilderness, his cities be burned down, and there is no one who liveth in them.)*

<sup>16</sup> Also the sons of Memphis and Tahpanhes have defouled thee, unto the top of the head.

<sup>17</sup> Whether this is not done to thee, for thou forsookest thy Lord God, in that time in which he led thee by the way? *(Is this not done to thee, because thou hast deserted the Lord thy God, at that time when he led thee by the way?)*

<sup>18</sup> And now what wilt thou to thee in the way of Egypt, that thou drink troubled water? And what is to thee with the way of Assyrians, that thou drink water of the flood? *(And now what wilt thou do if thou go back to Egypt, shalt thou drink there the waters of Sihor; that is, of the Nile River? And what is for thee if thou go to Assyria, shalt thou drink there the waters of the Euphrates River?)*

<sup>19</sup> Thy malice shall reprove thee, and thy turning away shall blame thee; know thou and see, that it is (an) evil and bitter (thing), that thou hast forsaken thy Lord God, and that his dread is not at thee, saith the Lord God of hosts. *(Thy malice shall reproach thee, and thy turning away shall rebuke thee; know thou and see, that it is an evil and a bitter thing, that thou hast deserted the Lord thy God, and that the fear of me is not in thee or and that reverence for me is not in thee, saith the Lord God of hosts.)*

<sup>20</sup> From the world thou hast broken my yoke, thou hast broken my bonds, and saidest, I shall not serve. For thou whore didest whoredom in each high little hill, and under each tree full of boughs. *(Long ago thou hast broken thy yoke, and thou hast broken thy bonds, and saidest, I shall not serve thee. For thou whore didest whoredom on each high little hill, and under each tree full of branches.)*

<sup>21</sup> Forsooth I planted thee a chosen vinery, all true seed; how therefore art thou, an alien vinery, turned to me into a shrewd thing? *(Yet I planted thee like a choice vine, all of you the best seed; and so how art thou turned into such a depraved thing, yea, a strange vine, to me?)*

<sup>22</sup> Though thou wash thee with fuller's clay (or Even if thou shalt wash thyself with fuller's clay), and multipliest to thee the [cleansing] herb boreth, thou art (still) defouled in thy wickedness before me, saith the Lord God.

<sup>23</sup> How sayest thou, I am not defouled, I went not after Baalim? *(or How sayest thou, I am not defiled, and I did not go after the Baalim?)* See thy ways in the great valley, know thou what thou hast done; a swift runner ordaining his ways.

<sup>24</sup> A wild ass accustomed in wilderness, drew the wind of his love in the desire of his soul; no man shall turn away it. All that seek it, shall not fail; they shall find it in the flux of unclean blood thereof. *(Like a wild donkey accustomed to the wilderness, that drew up the scent of the lust that her soul desired; not one shall turn away from her. All that seek her, shall not fail to find her; they shall find her in the flowing of her unclean blood.)*

<sup>25</sup> Forbid thy foot from nakedness, and thy throat from thirst; and thou saidest, I despaired, (for) I shall not do (that); for I loved burningly alien gods, and I shall go after them, (or for I have burningly loved these strange, or these foreign, gods, and I shall go after them).

<sup>26</sup> As a thief is shamed, when he is taken, so the house of Israel be shamed; they, and [the] kings of them, the princes, and priests, and the prophets of them, *(Like a thief is shamed, when he is caught, so let the house of Israel be shamed; they, and their kings, and the princes, or the leaders, and the priests, and their prophets.)*

<sup>27</sup> that say to a tree, Thou art my father; and to a stone, Thou hast engendered me. They turned to me the back, and not the face; and in the time of their torment they shall say, Rise thou, and deliver us. *(who say to a piece of wood, Thou art my father; and to a stone, Thou hast begat me. They turned their backs on me or They turned their backs to*

*me, and not their faces; yet in the time of their torment they shall say, Rise thou up, and save us!)*

<sup>28</sup> Where be thy gods, which thou madest to thee? Rise they, and deliver thee in the time of thy torment; for after the number of thy cities were thy gods, thou Judah. *(And then I shall say to them, Where be thy gods, which thou madest for thyselfes? Let them rise up, and save thee in the time of thy torment; for the number of thy gods, O Judah, were as many as the number of thy cities.)*

<sup>29</sup> What, will ye strive with me in doom? All ye have forsaken me, saith the Lord. *(What, will ye contend, or will ye argue, with me in judgement? All of ye have deserted me, saith the Lord.)*

<sup>30</sup> In vain I smote your sons, they received not chastising; your sword devoured your prophets, your generation is destroyed as a lion. *(In vain I struck down your sons and daughters, for they would not receive their discipline, or their correction; your own sword devoured your prophets, like a destroying lion.)*

<sup>31</sup> See ye the word of the Lord, whether I am made a wilderness to Israel, either a land late bringing forth fruit? Why therefore said my people, We have gone away, we shall no more come to thee? *(See ye the word of the Lord, am I made like a wilderness to Israel, or like a land bringing forth late fruit? And so why did my people say, We have gone away, we shall no longer come to thee?)*

<sup>32</sup> Whether a virgin shall forget her ornament? and a spouses her breast-girdle? But my people hath forgotten me by days without number.

<sup>33</sup> What enforcest thou to show thy way good to seek love, which furthermore both hast taught thy malices thy ways, *(How well thou endeavourest to find thy lovers, even the worst women can learn from thy ways!)*

<sup>34</sup> and the blood of poor men and innocents is found in thy wings? I found not them in ditches, but in all things which I remembered before. *(and the blood of the poor and the innocent is found on thy wings. Yea, it got there not from breaking into houses, but from sacrifices made under every tree.)*

<sup>35</sup> And thou saidest, I am without sin and innocent; and therefore thy strong vengeance be turned away from me. Lo! I shall strive with thee in doom; for thou saidest, I sinned not. *(And still thou saidest, I am without sin and innocent; and so let thy strong vengeance be turned away from me, (O Lord). Behold! I shall contend, (or shall argue), with thee in judgement; for thou saidest, I did not sin.)*

<sup>36</sup> How vile art thou made, rehearsing thy ways? and thou shalt be shamed of Egypt, as thou were shamed of Assur. *(How vile thou art made, changing thy ways! and thou shalt be shamed by Egypt, as thou were shamed by Assyria.)*

<sup>37</sup> For why and thou shalt go out of this land, and thine hands shall be on thine head; for why the Lord hath all-broken thy trust, and thou shalt have nothing to prosperity. *(And so thou shalt go out of this land, and thy hands shall be upon thy head; for the Lord hath all-broken those in whom thou trusted, and thou shalt get, or gain, nothing from them.)*

### CHAPTER 3

<sup>1</sup> It is said commonly, If a man forsaketh his wife, and she go away from him, and be wedded to another husband, whether he shall turn again [any] more to her? whether that woman shall not be defouled, and made unclean? *(or shall he return to her again? shall that woman not be defiled, and made unclean?)* Forsooth thou hast done fornication with many lovers; nevertheless turn thou again to me, saith the Lord, and I shall receive thee.

<sup>2</sup> Raise thine eyes into straight, and see, where thou art not cast down. Thou hast sat in ways, abiding them as a thief in wilderness, and thou hast defouled the earth in thy fornications and in thy malices. *(Raise up thine eyes into the high places, and see, if there is any place where thou hast not laid down. Thou hast sat in ways, waiting for them like a thief in the wilderness, and thou hast defiled the earth with thy fornications and thy malices.)*

<sup>3</sup> Wherefore the drops of rains were forbidden, and no late rain was. The forehead of a woman whore is made to thee; thou wouldest not be ashamed. *(And so the drops of rain were forbidden, and there was no late rain for thee. Thou haddest the forehead, or the face, of a whore-woman, but thou wouldest not be ashamed.)*

<sup>4</sup> Namely from this time forth call thou me, Thou art my father, the leader of my virginity. *(Yet now thou sayest to me, Thou art my father, my guide in my younger years.)*

<sup>5</sup> (And), Whether thou shalt be wroth without end, either shalt continue (to feel so) into the end? Lo! thou hast spoken, and hast done evils, and thou were mighty (in them). And for words of penance thou blasphemedest by words of pride; and thou filledest thine evil thought(s), and showedest thy strength against thy husband, (so) that thou mayest do that thing that thou treatedest by word.

<sup>6</sup> And the Lord said to me, in the days of Josiah, the king, Whether thou hast seen what thing the adversary, Israel, hath done? She went [away] to herself on each high hill, and under each tree full of boughs, and did fornication there. (And the Lord said to me, in the days of King Josiah, Hast thou seen what my adversary, Israel, hath done? She went upon each high hill, and under each tree full of branches, and she did fornication there.)

<sup>7</sup> And I said, when she had done all these things, Turn thou again to me; and she turned not again. And her sister, Judah, breaker of the law, saw, (And I said to her, when she had done all these things, Return thou again to me; but she did not return. And her sister, Judah, the law-breaker, saw.)

<sup>8</sup> that for the adversary, Israel, did adultery, I had let go her, and I had given to her a libel, (or a little book), of forsaking; and Judah, her sister, breaker of the law, dreaded not, but also she went, and did fornication. (that my adversary, Israel, had done adultery, and that I had let her go, and that I had given her a note of divorce; and her sister Judah, the law-breaker, did not fear; but she also went, and did fornication.)

<sup>9</sup> And by lightness of her fornication she defouled the earth, and did adultery with a stone, and with a tree. (And with the indifference of her fornication she defiled the land, and did idolatry with a stone, and with a piece of wood.)

<sup>10</sup> And in all these things her sister, Judah, breaker of the law, turned not again to me, in all her heart, but in a leasing, saith the Lord God. (And in all these things her sister, Judah, the law-breaker, did not return to me, with all her heart, but in a lie, or falsely, saith the Lord God.)

<sup>11</sup> And the Lord said to me, The adversary, Israel, hath justified her soul, in comparison of Judah, breaker of the law. (And the Lord said to me, My adversary, Israel, hath justified her soul, in comparison to Judah, the law-breaker.)

<sup>12</sup> Go thou, and cry these words against the north; and thou shalt say, Thou adversary, Israel, turn again, saith the Lord, and I shall not turn away my face from you; for I am holy, saith the Lord, and I shall not be wroth without end. (Go thou, and cry out these words against the north; and thou shalt say, O my adversary, Israel, return to me, saith the Lord, and I shall not turn away my face from you; for I am holy, saith the Lord, and I shall not be angry forever.)

<sup>13</sup> Nevertheless know thou thy wickedness; for thou hast trespassed against thy Lord God, and thou hast spread abroad thy ways to aliens under each tree full of boughs; and thou heardest not my voice, saith the Lord. (Nevertheless know thou thy wickedness; for thou hast trespassed against the Lord thy God, and thou hast spread abroad thy ways to strangers, or to foreigners, under each tree full of branches; and thou hast not listened to, or obeyed, my voice, saith the Lord.)

<sup>14</sup> Be ye converted, sons, turning again, saith the Lord, for I am your husband; and I shall take you, one of a city, and twain of a kindred, and I shall lead you into Zion; (Come back to me or Return to me, ye people who be turned away, saith the Lord, for I am your husband; and I shall take you, one from a city, and two from a tribe, and I shall lead you unto Mount Zion;)

<sup>15</sup> and I shall give to you shepherds after mine heart, and they shall feed you with knowing and teaching.

<sup>16</sup> And when ye shall be multiplied, and increase(d) in the land, in those days, saith the Lord, they shall no more say, The ark of [the] testament of the Lord, (or they shall no more speak of the Ark of the Covenant of the Lord); neither it shall ascend on the heart, neither they shall think on it, neither it shall be visited, neither it shall be further (needed).

<sup>17</sup> In that time they shall call Jerusalem The seat of the Lord, and all heathen men shall be gathered together to it, in the name of the Lord, in Jerusalem; and they shall not go after the shrewdness of their worst heart. (At that time they shall call Jerusalem The Throne of the Lord, and all the heathen shall be gathered together to it, in the name of the Lord, in Jerusalem; and they shall not go after the depravity of the worst desires of their hearts.)

<sup>18</sup> In those days the house of Judah shall go to the house of Israel; and they shall come together from the land of the north to the land which I gave to your fathers.

<sup>19</sup> Forsooth I said, How shall I set thee among (*my*) sons, and shall give to thee a desirable land, a full clear heritage of the hosts of heathen men? And I said, Thou shalt call me, Father, and thou shalt not cease to enter after me. (*And I said, Yea, I shall put thee among my sons and daughters, and I shall give thee a desirable land, an inheritance better than anything of the heathen! And I said, Thou shalt call me Father; and thou shalt not cease to follow me.*)

<sup>20</sup> But as if a woman despiseth her lover (*or But like a woman can despise her lover*), so the house of Israel despised me, saith the Lord.

<sup>21</sup> A voice is heard in (*the*) ways, the weeping and yelling of the sons of Israel; for they made wicked their way, they forgot their Lord God. (*A sound is heard on the way, the weeping and yelling of the Israelites; for they made their way wicked, they forgot the Lord their God.*)

<sup>22</sup> Be ye converted, sons, turning again, and I shall heal your turnings away. Lo! we come to thee; for thou art our Lord God. (*Come back to me or Return to me, ye people who be turned away, and I shall heal your turnings away. (And ye shall say), Behold! we come to thee; for thou art the Lord our God.*)

<sup>23</sup> Verily the little hills were liars, the multitude of mountains *was false*; verily in our Lord God is the health of Israel. (*Truly there was no help from our worship on the little hills, or on the mountains; truly in the Lord our God (is) Israel's (only) salvation, (or deliverance).*)

<sup>24</sup> Shame ate the travail of our fathers, from our youth; *shame ate* the flocks of them, and the droves of them, the sons of them, and the daughters of them. (*From our early days, (Baal), the god of shame ate the fruits of our forefathers' labours; yea, (the god of shame ate) their flocks, and their herds, and their sons, and their daughters.*)

<sup>25</sup> We shall sleep in our shame, and our shame shall cover us; for we sinned to our Lord God, both we and our fathers, from our youth unto this day; and we have not heard the voice of our Lord God. (*We shall sleep in our shame, and our shame shall cover us; for we have sinned against the Lord our God, both we and our forefathers, from our early days until this day; and we have not heard the voice of the Lord our God.*)

## CHAPTER 4

<sup>1</sup> Israel, if thou turnest again, saith the Lord, turn thou (*again*) to me; if thou takest away thine offendings from my face, thou shalt not be moved. (*Israel, if thou shalt return to me, saith the Lord, then return thou to me; if thou takest away thy offences from before my face, then thou shalt not be shaken out.*)

<sup>2</sup> And thou shalt swear, The Lord liveth, in truth, and in doom, and in rightfulness; and all folks shall bless him, and shall praise him. (*And if thou shalt swear, As the Lord liveth, in truth, and in judgement, and in righteousness, or in truth, and in justice, and in uprightness; then all the nations shall ask me to bless them like you, and they shall praise me.*)

<sup>3</sup> For the Lord God saith these things to a man of Judah, and to a dweller of Jerusalem (*or and to an inhabitant of Jerusalem*), Make ye new to you a land tilled of new, *either a fallow (land)*, and do not ye sow on thorns.

<sup>4</sup> Men of Judah, and dwellers of Jerusalem, be ye circumcised to the Lord, and do ye away the prepuces, *either filths*, of your hearts; lest peradventure mine indignation go out as fire, and be kindled, and none there be that quench, for the malice of your thoughts. (*People of Judah, and inhabitants of Jerusalem, be ye circumcised to the service of the Lord, and do ye away the prepuces, or the filths, of your hearts; lest perhaps my indignation go out like fire, and be kindled, and there be no one who can quench it, for the malice of your thoughts.*)

<sup>5</sup> Tell ye in Judah, and make ye heard in Jerusalem; speak ye, and sing ye with a trump in the land; cry ye strongly, and say ye, Be ye gathered together, and enter we into [*the*] strong cities.

<sup>6</sup> Raise ye a sign in Zion, comfort ye, and do not ye stand, (*or Raise ye up a sign in Zion, escape ye, and do not ye just stand there*); for I [*shall*] bring evil from the north, and a great sorrow.

<sup>7</sup> A lion shall go up from his den, and the robber of folks shall raise himself. He is gone out of his place, to set thy land into wilderness; thy cities shall be destroyed, abiding still without (*a*) dweller. (*A lion shall go up from his den, yea, the robber of the nations shall raise himself up. He is gone out of his place, to make thy land into a wilderness; thy cities shall be destroyed, and their remains, or their ruins, shall be without any inhabitants.*)

<sup>8</sup> On this thing gird you(*rseives*) with hair-shirts; wail ye, and yell, for the wrath of the strong vengeance of the Lord is not turned away from you.

<sup>9</sup> And it shall be, in that day, saith the Lord, the heart of the king shall perish, and the heart of princes; and the priests shall wonder, and the prophets shall be astonied. (*And it shall be, on that day, saith the Lord, the heart of the king, and the hearts of the princes, or of the leaders, shall perish, or shall fail them; and the priests shall wonder, and the prophets shall be astonished.*)

<sup>10</sup> And I said, Alas! alas! alas! Lord God; therefore whether thou hast deceived this people and Jerusalem, saying, Peace shall be to you, and lo! a sword is come unto the soul? (*or and behold! a sword is come unto our souls?!*)

<sup>11</sup> In that time it shall be said to this people and to Jerusalem, A burning wind in the ways that be in desert, *be* the ways of the daughter of my people, not to winnow, and not to purge. (*At that time it shall be said to this people and to Jerusalem, Like a burning wind on the ways that be in the wilderness, be the ways of the daughter of my people, not to winnow, and not to purge.*)

<sup>12</sup> A spirit full of them shall come to me; and now I, but I shall speak my dooms with them. (*A strong wind shall come to them at my command; and now I shall tell out my judgement against them.*)

<sup>13</sup> Lo! he shall ascend as a cloud, and his chariots as a tempest, (*or Behold! the enemy shall ascend like a cloud, and his chariots like a tempest*); his horses *be* swifter than eagles; woe to us, for we be destroyed.

<sup>14</sup> Thou Jerusalem, wash thine heart from malice, that thou be made safe (*or so that thou can be saved*). How long shall harmful thoughts dwell in thee?

<sup>15</sup> For why the voice of a teller from Dan, and making known an idol from the hill(s) of Ephraim.

<sup>16</sup> Raise, ye folks; lo! it is heard in Jerusalem, that keepers be come from a far land, and give their voice on the cities of Judah. (*Raise up, ye nations; behold! it is heard in Jerusalem, that enemies have come from a far land, and shout out their voices against the cities of Judah.*)

<sup>17</sup> As the keepers of fields, they be made on it in compass; for it stirred me to wrathfulness, saith the Lord. (*Like the guardians of a field, they stand all around it, and come against it; for it stirred me to anger, saith the Lord.*)

<sup>18</sup> Thy ways and thy thoughts have made this to thee; this malice of thee, for it is bitter, for it touched thine heart. (*Thy ways and thy thoughts have brought these things to thee; this is thy malice, for it is bitter; and it hath touched thy heart.*)

<sup>19</sup> My womb acheth, my womb acheth; the wits of mine heart be troubled in me. I shall not be still, for my soul heard the voice of a trump, the cry of battle.

<sup>20</sup> Sorrow is called on sorrow, and all the land is destroyed; my tabernacles be wasted suddenly, my skins be wasted suddenly, (*or my tents suddenly be destroyed, my curtains suddenly be all torn in pieces.*)

<sup>21</sup> How long shall I see them that flee, shall I hear the voice of a clarion? (*How long shall I see those who attack, shall I hear the sound of the trumpet?*)

<sup>22</sup> For my fond people knew not me; they be unwise sons, and cowards; they be wise to do evils, but they know not (*how*) to do well. (*For my foolish people knew me not; they be unwise sons and daughters, and cowards; they be wise in doing evil, but they do not know how to do good.*)

<sup>23</sup> I beheld the land, and lo! it was void, and nought; and I beheld heavens, and no light there was in them, (*or and I beheld the heavens, and there was no light in them.*)

<sup>24</sup> I saw (*the*) mountains, and lo! they were moved, (*or and behold! they were shaken*), and all (*the*) little hills were troubled.

<sup>25</sup> I looked, and no man there was, and each bird of heaven was gone away. (*I looked, and there was no one, and each bird of the heavens had gone away.*)

<sup>26</sup> I beheld, and lo! Carmel is forsaken, and all cities thereof be destroyed from the face of the Lord, and from the face of the ire of his strong vengeance. (*I beheld, and behold! the plentiful land (was) deserted, and all its cities were destroyed before the Lord, yea, before the anger of his strong vengeance.*)

<sup>27</sup> For the Lord saith these things, All the land shall be forsaken, but nevertheless, I shall not make a [*full*] ending.

<sup>28</sup> The earth shall mourn, and (*the*) heavens above shall make sorrow, for that I spake; I thought, and it repented not me, (*or I thought, and I shall not repent*), neither I am turned away from it.

<sup>29</sup> Each city fled from the voice of a knight, and a man shooting an arrow, *(or Each city fled from the shouts of the horsemen, and the men shooting arrows);* they entered into hard places, and ascended into rocks of stone; all *[the]* cities be forsaken, and no man dwelleth in them.

<sup>30</sup> But what shalt thou *(that art to be)* destroyed, do? When thou shalt clothe thee with red scarlet, when thou shalt be adorned with a golden brooch, and shalt anoint thine eyes with woman's ointment, thou shalt be arrayed in vain; thy lovers have despised thee, they shall seek thy soul. *(But thou who art doomed, what shalt thou do? Even though thou shalt clothe thyself with red scarlet, and be adorned with a gold brooch, and shalt anoint thine eyes with woman's ointment, thou shalt be arrayed in vain; for thy lovers despise thee, and they shall seek thy soul or and they shall seek thy life.)*

<sup>31</sup> For I heard a voice as a woman travailing of child, the anguishes as of a woman childing; the voice of the daughter of Zion among them that die, and spread abroad her hands; Woe to me, for my soul failed for them that be slain. *(For I heard a sound like a woman in labour, like the anguishes of a woman giving birth; the voice of the daughter of Zion among those who die, spreading abroad her hands, and saying, Woe to me, for my soul, or my life, failed over those who be killed.)*

## CHAPTER 5

<sup>1</sup> Compass ye the ways of Jerusalem, and look, and behold ye, and seek ye in the streets thereof, whether ye find a man doing doom, and seeking faith; and I shall be merciful to them. *(Go ye about the ways of Jerusalem, and look, and behold ye, and seek ye in its streets, whether ye can find anyone doing justice, and seeking faith; and I shall be merciful to them.)*

<sup>2</sup> That if also they say, The Lord liveth, yea, they shall swear this falsely. *(But even if they say, As the Lord liveth, yea, they shall swear this falsely.)*

<sup>3</sup> Lord, thine eyes behold faith; thou hast smitten them, and they made not sorrow; thou hast all-broken them, and they forsook to take chastising; they made their faces harder than a stone, and would not turn again. *(Lord, thine eyes look for faithfulness; thou hast struck them, but they did not have sorrow; thou hast all-broken them, but they refused to accept their discipline, or their correction; they made their faces harder than a stone, and would not return to thee.)*

<sup>4</sup> Forsooth I said, In hap they be poor men, and fools, that know not the way of the Lord, and the doom of their God. *(And I said, Perhaps they be the poor, and the foolish, and they do not know the way of the Lord, and the judgement, or the justice, of their God.)*

<sup>5</sup> Therefore I shall go to the principal men, and I shall speak to them; for they knew the way of the Lord, and the doom of their God. And lo! they have more broken together the yoke, and have broken *[the]* bonds. *(And so I shall go to the principal men, (or to the leaders), and I shall speak to them; for they knew the way of the Lord, and the judgement, (or the justice), of their God. But behold! they also have altogether broken the yoke, and have broken their bonds.)*

<sup>6</sup> Therefore a lion of the wood smote them; a wolf at eventide wasted them, a leopard watching on the cities of them. Each man that goeth out of them, shall be taken; for the trespassings of them be multiplied, the turnings away of them be comforted, *(or Each person who goeth out of them, shall be taken, or shall be torn apart; for their trespassings be multiplied, their turnings away be increased.)*

<sup>7</sup> On what thing may I be merciful to thee? Thy sons have forsaken me, and swear by them that be not gods. I *[full-]*filled them, and they did adultery, and in the house of an whore they did lechery. *(For what thing can I be merciful to thee? Thy children have deserted me, and swear by those that be not gods. I filled them full, and they still did adultery, that is, idolatry, yea, they still did lechery in a whorehouse.)*

<sup>8</sup> They be made horses, and stallions, lovers to women *(or lovers of women);* each man neighed to the wife of his neighbour.

<sup>9</sup> Whether I shall not visit on these things, saith the Lord, and shall not my soul take vengeance on such a folk? *(Shall I not punish them for these things? saith the Lord, and shall not my soul take vengeance on such a nation?)*

<sup>10</sup> Go ye up on the walls thereof, and destroy ye; but do not ye make an ending. Do ye away the scions thereof, for they be not *servants* of the Lord.

<sup>11</sup> For why the house of Israel and the house of Judah hath trespassed by trespassing against me, saith the Lord; *(Because the house of Israel and the house of Judah have trespassed by trespassing against me, saith the Lord;)*

<sup>12</sup> they denied the Lord, and said, He is not, neither evil shall come [up] on us; we shall not see sword and hunger (*or we shall not see the sword and hunger*).

<sup>13</sup> The prophets spake against the wind, and none answer was in them; therefore these things shall come to them. (*The prophets spoke nothing but wind, and there was no word of God in them; and so these things shall come to them.*)

<sup>14</sup> The Lord God of hosts saith these things, For ye spake this word, lo! I give my words in thy mouth into fire, and this people into trees, and it shall devour them. (*The Lord God of hosts saith these things, Because ye spoke these words, behold! I shall make my words in thy mouth into fire, and this people into wood, and it shall devour them.*)

<sup>15</sup> Lo! thou house of Israel, saith the Lord, I shall bring on you a folk from [a] far; a strong folk, an old folk, a folk whose language thou shalt not know, neither shalt understand what it speaketh. (*Behold! O house of Israel, saith the Lord, I shall bring upon you a nation from far away; a strong nation, an old nation, a nation whose language thou shalt not know, nor shalt thou understand what they say.*)

<sup>16</sup> The arrow case thereof is as an open sepulchre; all be strong men. (*Its arrow case, or its quiver, is an open grave, or an empty tomb; they all be strong men.*)

<sup>17</sup> And it shall eat thy corns, and it shall devour thy bread, thy sons and thy daughters; it shall eat thy flock, and thy droves, it shall eat also thy viney, and thy fig tree; it shall all-break thy strong cities with sword, in which thou hast trusted. (*And they shall eat thy corn, or thy harvest, and shall devour thy bread, or thy food, and thy sons and thy daughters; they shall eat thy flocks, and thy herds, and they shall eat thy vines, and thy fig trees; and they shall all-break with the sword thy strong cities, in which thou hast trusted.*)

<sup>18</sup> Nevertheless in those days, saith the Lord, I shall not make you into (a)[full] ending. (*Nevertheless in those days, saith the Lord, I shall not make an end of you.*)

<sup>19</sup> That if ye say, Why hath our Lord God done all these things to us? thou shalt say to them, As ye forsook me, and served an alien god in your land, so ye shall serve alien gods in a land not yours. (*And when they ask, Why hath the Lord our God done all these things to us? thou shalt say to them, As ye deserted me, and served a strange, or a foreign, god in your own land, so now ye shall serve strange, or foreign, gods in a land not your own.*)

<sup>20</sup> Tell ye this to the house of Jacob, and make ye (it) heard in Judah, and say ye,

<sup>21</sup> Hear, thou fond people, that hast none heart; which have eyes, and see not, and ears, and hear not. (*Listen, O foolish people, ye who have no heart; yea, ye who have eyes, but cannot see, and ears, but cannot hear.*)

<sup>22</sup> Therefore shall not ye dread me, saith the Lord, and shall not ye make sorrow for my face? Which have set gravel to be a term, either end, to the sea, an everlasting commandment, which it shall not pass; and the waves thereof shall be moved, and shall not have power; and shall wax great, and shall not pass it. (*And so shall ye not fear me, saith the Lord, and shall ye not tremble before my face? Yea, before I, who hath set the sand to be the term, or the boundary, of the sea, by an everlasting commandment, which it shall not pass over; and its waves shall be moved, but they shall not have the power to pass over it; yea, they shall grow great, but they shall not pass over it.*)

<sup>23</sup> Forsooth an heart unbelievful and stirring (me) to wrath is made to this people; they departed, and went away, (*But this people hath an unbelieving heart, and stirreth me to anger; they departed, and went away.*)

<sup>24</sup> and they said not in their heart, Dread we our Lord God, that giveth to us rain timely, and lateful in his time; that keepeth to us the plenty of harvest of the year. (*and they did not say in their hearts, Let us fear the Lord our God or Let us revere the Lord our God, who giveth us timely rain, and late rain in its time; and who giveth us the plenty of the harvest every year.*)

<sup>25</sup> Your wickednesses did away these things, and your sins forbid good from (coming to) you.

<sup>26</sup> For there be found wicked men in my people, setting treason, as fowlers setting snares and traps, to take men. (*For the wicked be found among my people, setting treason, like fowlers settings snares and traps, to take hold of, or to catch, people.*)

<sup>27</sup> As a net, either a trap, (is) full of birds, so the houses of them be full of guile. (*Like a net, or a trap, is full of birds, so their houses be full of deceit.*)

<sup>28</sup> Therefore they be magnified, and made rich, made fat within, and made fat without, and they passed worst my words; they deemed not the cause of a widow, they (ad)dressed not the cause of a fatherless child, and they deemed not the doom of poor men. (*And so they be magnified, or enlarged, and made rich, made fat within, and made fat outside, and their deeds surpassed even those of the very worst; they judged not*

*justly a widow's case, they did not even address the case of a fatherless child, and they judged not justly for the poor.)*

<sup>29</sup> Whether I shall not visit on these things, saith the Lord, either shall not my soul take vengeance on such a folk? *(Shall I not punish them for these things? saith the Lord, or shall I not take vengeance upon such a nation?)*

<sup>30</sup> Wonder and marvelous things be made in the land; *(A horrible and terrible thing is done in the land;)*

<sup>31</sup> prophets prophesied leasing, and priests joyed with their hands, and my people loved such things. What therefore shall be done in the last thing thereof? *(prophets prophesied lies, and the priests clapped their hands, and my people loved such things. And so what shall be done in its last things, or at the end of it all?)*

## CHAPTER 6

<sup>1</sup> Sons of Benjamin, be ye comforted in the middle of Jerusalem, and make ye noise with a clarion in Tekoa, and raise ye a banner on Bethhaccerem; for why evil and great sorrow is seen from the north. *(Sons of Benjamin, escape ye from the midst of Jerusalem, and make ye a sound with a trumpet in Tekoa, and raise ye up a banner over Bethhaccerem; for evil and great sorrow is seen coming from the north.)*

<sup>2</sup> I have likened the daughter of Zion to a fair woman and delicate. *(I have likened, or compared, the daughter of Zion to a beautiful and delicate woman.)*

<sup>3</sup> Shepherds and their flocks shall come to it; they have pitched tents in it in compass; each man shall feed them, that be under his hand. *(Shepherds and their flocks shall come to her; they shall pitch their tents all around her; each one shall feed his beasts there, that be under his hand.)*

<sup>4</sup> Hallow ye battle on it. Rise ye together, and ascend we in midday, *(or Prepare ye battle against her: Rise ye up together, and go we up at midday).* Woe to us, for the day hath bowed down, for shadows be made longer in the eventide.

<sup>5</sup> Rise ye, and ascend we in the night, and destroy we the houses thereof. *(Rise ye, and go we up in the night, and let us destroy its houses.)*

<sup>6</sup> For the Lord of hosts saith these things, Cut ye down the tree(s) thereof, and shed ye earth about Jerusalem; this is the city of visitation; all false challenge is in the midst thereof. *(For the Lord of hosts saith these things, Cut ye down its trees, and heap ye earth all around Jerusalem; this is the city to be punished; for oppression is widespread in its midst.)*

<sup>7</sup> As a cistern maketh his water cold, so it made his malice cold; wickedness and destroying shall ever be heard therein before me, sickness and wound. *(Like a cistern maketh its water cold, so Jerusalem made its malice cold; wickedness and destruction be heard there, sickness and wounds be ever before me.)*

<sup>8</sup> Jerusalem, be thou taught, lest peradventure my soul go away from thee; lest peradventure I set thee forsaken, a land uninhabitable. *(Jerusalem, make thyself able to be taught, lest perhaps my soul go away from thee; lest perhaps I make thee deserted, yea, a land uninhabited, or yea, an uninhabitable land.)*

<sup>9</sup> The Lord of hosts saith these things, They shall gather till to a raisin, they shall gather the remnants of Israel as in a vinery *(or they shall gather the remnants of Israel like in a vineyard);* turn thine hand, as a gatherer of grapes to the basket.

<sup>10</sup> To whom shall I speak, and to whom shall I say witnessing, that he hear? Lo! the ears of them *be* uncircumcised, and they be not able to hear; lo! the word of the Lord is made to them into despite, and they shall not receive it, *(or behold! the word of the Lord is taken as a rebuke to them, and they shall not accept it).*

<sup>11</sup> Therefore I am full of the strong vengeance of the Lord, and I travailed suffering. Shed thou out *vengeance* on a little child withoutforth, and on the counsel(s) of young men together, *(or Pour thou out vengeance upon a little child outside, and upon young men who make plans together);* for a man with his wife shall be taken, and an eld man with him that is full of days.

<sup>12</sup> And the houses of them, *(with)* the fields and wives together, shall go to other men; for I shall stretch forth mine hand on the dwellers of the land, saith the Lord.

<sup>13</sup> For from the less unto the greater, all study to avarice; and all do guile, from the prophet unto the priest. *(For from the least unto the greatest, all work hard to do avarice, or to fulfill their greed; and all be deceitful, from the prophet unto the priest.)*

<sup>14</sup> And they healed the sorrow of the daughter of my people with evil fame, saying, Peace, peace, and no peace was. *(And they tried to heal the sorrow of the daughter of my people with shallow words, by simply saying, Peace, peace, when there was no peace.)*

<sup>15</sup> They be shamed, that did abomination; yea, rather they were not shamed by confusion, and they could not be ashamed. Wherefore they shall fall down among them that shall fall down; they shall fall down in the time of their visitation, saith the Lord. *(Were they ashamed, who did these abominations? nay, they were not ashamed, and they could not be ashamed. And so they shall fall among the fallen; they shall fall down at the time of their punishment, saith the Lord.)*

<sup>16</sup> The Lord saith these things, Stand ye on ways, and see ye, and ask ye of *[the]* old paths, which is the good way; and go ye therein, and ye shall find refreshing to your souls. And they said, We shall not go. *(The Lord saith these things, Stand ye at the crossways, and see ye, and ask ye for the old paths, and where is the good way; and go ye on it, and ye shall find refreshing for your souls. But they said, We shall not go on it.)*

<sup>17</sup> And I ordained espys, *either beholders*, on you, and I said, Hear ye the voice of a trump. And they said, We shall not hear *(it)*.

<sup>18</sup> Therefore, heathen men, hear ye, and, thou congregation, know, how great things I shall do to them. *(And so, ye heathen, listen, and, thou congregation, know, what mighty things I shall do to them.)*

<sup>19</sup> Thou earth, hear, lo! I shall bring evils on this people, the fruit of their thoughts; for they heard not my words, and casted away my law *(or and cast away my Law)*.

<sup>20</sup> Whereto bring ye to me incense from Sheba, and a tree of spicery smelling sweetly from a far land? Your burnt sacrifices be not accepted, and your slain sacrifices pleased not me, *(or I will not accept your burnt sacrifices, and your slain sacrifices do not please me)*.

<sup>21</sup> Therefore the Lord God saith these things, Lo! I shall give *(causes of)* fallings into this people, and fathers and sons together, *(and)* a neighbour and *(a)* kinsman, shall fall in them, and shall perish.

<sup>22</sup> The Lord God saith these things, Lo! a people cometh from the land of the north, and a great folk shall rise together from the ends of *[the]* earth *(or and a great nation shall altogether rise from the ends of the earth)*.

<sup>23</sup> It shall take arrow and shield; it is cruel, and shall not have mercy; the voice thereof shall sound as the sea, and they made ready as a man to battle shall ascend on horses against thee, thou daughter of Zion. *(They shall take up arrows and shields; they be cruel, and shall not have mercy; their thunder shall sound like the sea, and like a man prepared for battle, they shall go upon horses against thee, O daughter of Zion.)*

<sup>24</sup> We *[have]* heard the fame thereof, our hands be aclemsid; tribulation hath taken us, sorrows *have taken us* as a woman travailing of child. *(And ye shall say, We have heard of their reputation, and our hands be benumbed; tribulation hath taken hold of us, yea, sorrows have taken hold of us like a woman in labour.)*

<sup>25</sup> Do not ye go out to the fields, and go ye not in the way, for the sword of the enemy, dread in compass. *(Do not ye go out to the fields, and go ye not on the way, for the sword of the enemy, and fear all around.)*

<sup>26</sup> The daughter of my people, be thou girded with hair-shirt, and be thou sprinkled together with ashes; make to thee mourning of *[the]* one alone begotten son, a bitter wailing, for why a waster shall come suddenly *[up]* on you. *(The daughter of my people, be thou girded with a hair-shirt, and be thou altogether sprinkled with ashes; make thyself as if mourning for thy only begotten son, yea, a bitter wailing, for a destroyer shall suddenly come upon you.)*

<sup>27</sup> I gave thee *to be* a strong prover in my people, and thou shalt know, and prove the way of them. *(I gave thee to be a strong assayer, or a strong tester; of my people, and thou shalt know, and prove their ways.)*

<sup>28</sup> All these princes bowing away, going guilefully, be *(like)* metal and iron; all be corrupt. *(All these people turning away, doing deceitfully, be made hard like metal and iron; they all be corrupt.)*

<sup>29</sup> The bellow failed, lead is wasted in the fire, the weller welled in vain *(or the welder welded in vain)*; for the malices of them be not wasted.

<sup>30</sup> Call ye them reprovable silver *(or Call ye them worthless silver)*, for the Lord hath cast them away.

## CHAPTER 7

<sup>1</sup> The word that was made of the Lord to Jeremy, and said, *(The word of the Lord that was made to Jeremiah, and said.)*

<sup>2</sup> Stand in the gate of the house of the Lord, and preach there this word, and say, All Judah, that enter *[in]* by these gates for to worship the Lord, hear ye the word of the

Lord. *(Stand at the gate of the House of the Lord, and preach there this word, and say, All Judah, who enter in by these gates to worship the Lord, hear ye the word of the Lord.)*

<sup>3</sup> The Lord of hosts, God of Israel, saith these things, Make ye good your ways, and your studies, and I shall dwell with you in this place. *(The Lord of hosts, the God of Israel, saith these things, Make ye good your ways, and your deeds, and I shall live with you in this place.)*

<sup>4</sup> Do not ye trust in the words of leasing, and say, The temple of the Lord, the temple of the Lord, the temple of the Lord is *(this place!)*. *(Do not ye trust in lies, and then say, The Temple of the Lord, the Temple of the Lord, this is the Temple of the Lord!)*

<sup>5</sup> For if ye bless your ways, and your studies; if ye do doom betwixt a man and his neighbour; *(But if ye mend your ways, and your deeds; if ye do rightly, or justly, between a man and his neighbour;)*

<sup>6</sup> if ye make not false challenge to a comeling, and to a fatherless child, and to a widow; neither shed out innocent blood in this place, and go not after alien gods, into evil to yourselves, *(if ye do not oppress a newcomer; and a fatherless child, and a widow; nor shed out innocent blood in this place, and do not go after strange, or foreign, gods, into evil for yourselves,)*

<sup>7</sup> I shall dwell with you in this place, in the land which I gave to your fathers, from the world and till into the world. *(then I shall live with you in this place, in the land which I gave to your fathers, forever and ever.)*

<sup>8</sup> Lo! ye trust to you in the words of leasing, that shall not profit to you; *(Behold! ye trust in the words of lies, that shall not profit you;)*

<sup>9</sup> to steal, to slay, to do adultery, to swear falsely, to make sacrifice to Baalim, and to go after alien gods, which ye know not. *(and ye steal, and kill, and do adultery, and swear falsely, and make sacrifice to Baal, and go after strange, or foreign, gods, which ye know not.)*

<sup>10</sup> And ye came, and stood before me in this house, in which my name is called to help; and ye said, We be delivered, for we have done all these abominations. *(And then ye come, and stand before me in this House, where my name is called on for help or which is called by my name; and ye say, We be safe, even though we have done all these abominations.)*

<sup>11</sup> Whether therefore this house, wherein my name is called to help before your eyes, is made a den of thieves? I, I am, I saw, saith the Lord. *(And so hath this House, where my name is called on for help or which is called by my name, been made a den of thieves in your eyes? Yea, and I myself have seen it, saith the Lord.)*

<sup>12</sup> Go ye to my place in Shiloh, where my name dwelled at the beginning, and see ye what things I did to it, for the malice of my people Israel.

<sup>13</sup> And now, for ye have done all these works, saith the Lord, and I spake to you, and rose *(up)* early, and I spake, and ye heard not *(or and ye did not listen)*, and I called you, and ye answered not;

<sup>14</sup> I shall do to this house, wherein my name is called to help, and in which house ye have trust, and to the place which I gave to you and to your fathers, as I did to Shiloh. *(so now I shall do to this House, where my name is called on for help or which is called by my name, and in which House ye have trust, yea, to the place which I gave to you and your forefathers, what I did to Shiloh.)*

<sup>15</sup> And I shall cast you forth from my face, as I casted forth all your brethren, all the seed of Ephraim.

<sup>16</sup> Therefore do not thou pray for this people, neither take thou praising and prayer for them; and against-stand thou not me, for I shall not hear thee. *(And so do not thou pray for this people, neither make thou praising or prayer for them; and do not thou stand before me for them, for I shall not listen to thee.)*

<sup>17</sup> Whether thou seest not, what these men do in the cities of Judah, and in the streets of Jerusalem?

<sup>18</sup> The sons gather sticks, and the fathers kindle a fire; and women sprinkle together *(the)* inner fatness, to make cakes to the queen of heaven, *(and)* to make sacrifice *(of wine)* to alien gods, and to stir me to wrathfulness. *(The sons gather sticks, and their fathers kindle a fire, and the women altogether sprinkle the inner fatness, to make cakes for the queen of heaven, and they also offer a wine offering to strange, or foreign, gods, all to stir me to anger.)*

<sup>19</sup> Whether they stir me to wrathfulness? saith the Lord; whether they stir not themselves into *[the]* shame of their cheer? *(Do they hurt me? saith the Lord; rather, do they not cover themselves with shame?)*

<sup>20</sup> Therefore the Lord God saith these things, Lo! my strong vengeance and mine indignation is welled together on this place, on men, and on beasts, and on the tree(s) of the country(*side*), and on the fruits of [*the*] earth; and it shall be kindled, and it shall not be quenched.

<sup>21</sup> The Lord of hosts, (*the*) God of Israel, saith these things, Heap ye your burnt sacrifices (*on*) to your slain sacrifices, and eat ye flesh.

<sup>22</sup> For I spake not with your fathers, and I commanded not to them of the word of burnt sacrifices, and of slain sacrifices, in the day in which I led them out of the land of Egypt. (*For I spoke not to your forefathers, and I commanded not to them about burnt sacrifices, and slain sacrifices, on the day when I led them out of the land of Egypt.*)

<sup>23</sup> But I commanded this word to them, and I said, Hear ye my voice, and I shall be God to you, and ye shall be a people to me; and go ye in all the way which I commanded to you, that it be well to you. (*But I commanded this word to them, and I said, Listen ye to my voice, and I shall be your God, and ye shall be my people; and go ye in all the ways to which I command you, so that it can be well with you.*)

<sup>24</sup> And they heard not, neither bowed down their ear, but they went in their lusts, and in the shrewdness of their evil heart; and they be made behind, and not before, (*But they did not listen to me, nor bowed down their ear; but they went in their lusts, and in the depravity of their own evil hearts; and so they be made behind, and not before.*)

<sup>25</sup> from the day in which their fathers went out of the land of Egypt till to this day. And I sent to you all my servants (*the*) prophets, and I rose early by the day, and I sent, (*or yea, I rose up early in the day, and I sent them.*)

<sup>26</sup> And they heard not me, neither bowed down their ear; but they made hard their noll, and wrought worse than the fathers of them. (*But they did not listen to me, nor bowed down their ear; but they stiffened their necks, or were stubborn, and did worse than their forefathers.*)

<sup>27</sup> And thou shalt speak to them all these words, and they shall not hear thee; and thou shalt call them, and they shall not answer to thee. (*And thou shalt speak to them all these words, but they shall not listen to thee; and thou shalt call them, but they shall not answer thee.*)

<sup>28</sup> And thou shalt say to them, This is the folk, that heard not the voice of their Lord God, neither received chastising; faith perished, and is taken away from the mouth of them. (*And thou shalt say to them, This is the nation, that did not listen to, or obey, the voice of the Lord their God, nor accepted his discipline, or his correction; truth perished, and is taken away from their mouths.*)

<sup>29</sup> Clip thine hair, and cast (*it*) away, and take thou wailing straightly (*or and take up thou wailing on high places*); for the Lord hath cast away, and hath forsaken the generation of his strong vengeance.

<sup>30</sup> For the sons of Judah have done evil before mine eyes, saith the Lord; they have set their offendings in the house, in which my name is called to help, that they should defoul that house; (*For the people of Judah have done evil before my eyes, saith the Lord; they have put their offences in the House, where my name is called on for help or which is called by my name, so that they would defile that House;*)

<sup>31</sup> and they builded high things in Tophet, which is in the valley of the son of Hinnom, that they should burn their sons and their daughters by fire, which things I commanded not, neither thought in mine heart. (*and they built the high places, or the hill shrines, of Tophet, which is in the Valley of Ben-hinnom, so that they could burn their sons and their daughters with fire, which things I did not command, nor ever thought of in my heart.*)

<sup>32</sup> Therefore lo! days come, saith the Lord, and it shall no more be said Tophet, and the valley of the son of Hinnom, but the valley of slaying; and they shall bury in Tophet, for there is no (*other*) place. (*And so behold! days shall come, saith the Lord, and it shall no more be called Tophet, and the Valley of Ben-hinnom, but, rather, the Valley of Slaughter; and they shall bury them in Tophet, for there is no other place for them.*)

<sup>33</sup> And the dead carrion of this people shall be into meat to the birds of heaven, and to the beasts of (*the*) earth; and none there shall be that shall drive away. (*And the dead bodies of these people shall be food for the birds of the heavens, or of the air, and for the beasts of the earth; and there shall be no one who shall scare them away.*)

<sup>34</sup> And I shall make to cease the voice of joy, and the voice of gladness, (*or And I shall make to cease the sound of joy, and the sound of happiness*), and the voice of [*the*] spouse, and the voice of [*the*] spouses from the cities of Judah, and from the streets of Jerusalem; for the land shall be in desolation.

## CHAPTER 8

<sup>1</sup> In that time, saith the Lord, they shall cast out the bones of the kings of Judah, and the bones of princes thereof, and the bones of priests, and the bones of prophets, and the bones of them that dwelled in Jerusalem, from their sepulchres; *(At that time, saith the Lord, they shall cast out the bones of the kings of Judah, and the bones of its princes, or of its leaders, and the bones of its priests, and the bones of its prophets, and the bones of those who lived in Jerusalem, from their tombs, or out of their graves;)*

<sup>2</sup> and they shall lay abroad those bones to the sun, and [the] moon, and to all the knighthood of (the) heaven(s), which they loved, and which they served, and after which they went, and which they sought, and worshipped; they shall not be gathered, and shall not be buried; they shall be into a dunghill on the face of [the] earth. *(and they shall lay abroad those bones before the sun, and the moon, and all the host of heaven, which they loved, and which they sought after, and which they worshipped, and served; they shall not be gathered, and shall not be buried; they shall be like a mound of dung upon the face of the earth.)*

<sup>3</sup> And all men shall choose death more than life, which be residue, *either left*, of this worst kindred, in all (the) places that be left, to which places I casted them out, saith the Lord of hosts.

<sup>4</sup> And thou shalt say to them, The Lord saith these things, Whether he that shall fall, shall not rise again? and whether he that is turned away, shall not turn again?

<sup>5</sup> Why therefore is this people in Jerusalem turned away by turning away full of strife? They have taken leasing, and would not turn again, *(or They have taken hold of lies, and would not return to me).*

<sup>6</sup> I perceived, and harkened; no man speaketh that that is good, none there is that doeth penance for his sin, and saith, What have I done? All be turned together to their course, as an horse going by fierceness to battle. *(I perceived, and harkened; there is no one who speaketh what is good, there is no one who doeth penance for his sin, and saith, What have I done? They all be altogether turned to their course, like a horse going by fierceness to battle.)*

<sup>7</sup> A kite in the air knew his time; a turtle, and a swallow, and a ciconia, kept the time of their coming; but my people knew not the doom of the Lord, *(A kite in the air knew its time; a turtledove, and a swallow, and a stork, kept the time of their coming back, or of their return; but my people did not know the judgement of the Lord or did not know the justice, or the laws, of the Lord.)*

<sup>8</sup> How say ye, We be wise men, and the law of the Lord is with us? Verily the false stylus, *either writing*, of scribes wrought leasing. *(How can ye say, We be wise men, and the Law of the Lord is with us? Truly the false stylus, or the deceitful writing, of the writers hath wrought lies.)*

<sup>9</sup> [The] Wise men be shamed, *they* be made afeared and taken. For they cast away the word of the Lord, and no wisdom is in them.

<sup>10</sup> Therefore I shall give the women of them to strangers, and the fields of them to alien heirs; for from the least unto the most all follow avarice, from a prophet unto the priest all make leasing; *(And so I shall give their women to strangers, and their fields to foreign heirs; for from the least unto the most all follow avarice, or greed, from the prophet to the priest all make lies, or deception;)*

<sup>11</sup> and they healed the sorrow of the daughter of my people to (their) shame, saying, Peace, peace, when no peace was. *(and they tried to heal the sorrow of the daughter of my people with shallow words, by simply saying, Peace, peace, when there was no peace.)*

<sup>12</sup> They be shamed, for they did abomination; yea, rather they were not shamed by shame, and could not be ashamed. Therefore they shall fall among fallers, in the time of their visitation they shall fall, saith the Lord. *(Be they ashamed, they who did these abominations? nay, they were not ashamed, and they could not be ashamed. And so they shall fall among the fallen; they shall fall down at the time of their punishment, saith the Lord.)*

<sup>13</sup> I gathering shall gather them, saith the Lord; no grape is in the vines, and figs be not in the fig tree; a leaf fell down, and I gave to them those things that be gone out over (them). *(I gathering shall gather them, saith the Lord; no grapes be on the vines, and no figs be on the fig trees; a leaf fell down, and those things that I gave to them shall pass away from them.)*

<sup>14</sup> Why sit we? come ye together, enter we into a strong city, and be we still there; for our Lord hath made us to be still, and gave to us (to) drink the water of gall; for we have sinned to the Lord *(or for we have sinned against the Lord).*

<sup>15</sup> We abided peace, and no good was; *we abided* time of medicine, and lo! dread is. *(We waited for peace, but no good came; (we waited for) a time of respite, and behold! there (is) only fear.)*

<sup>16</sup> *[The] Gnashing of horses thereof is heard from Dan; all the land is moved of the voice of neighings of his warriors; and they came, and devoured the land, and the plenty thereof, the city, and the dwellers thereof. (The gnashing of his horses is heard from Dan; all the land shaketh at the sound of the neighings of his warriors; and they came, and devoured the land, and its plenty, and the city, and its inhabitants.)*

<sup>17</sup> For lo! I shall send to you the worst serpents, to which is no charming *(or which cannot be charmed)*; and they shall bite you, saith the Lord.

<sup>18</sup> My sorrow is on sorrow, mine heart is mourning in me.

<sup>19</sup> And lo! the voice of cry of the daughter of my people *cometh* from a far land. Whether the Lord is not in Zion, either the king thereof is not therein? Why therefore stirred they me to wrathfulness by their graven images, and by alien vanities? *(And behold! the sound of the cry of the daughter of my people (cometh) from a far land. Is the Lord not in Zion, or is its King not there? And so why have they stirred me to anger with their carved images, and their strange vanities? or and their useless foreign gods?)*

<sup>20</sup> Harvest is passed, summer is ended; and we be not saved.

<sup>21</sup> I am tormented, and sorry on the sorrow of the daughter of my people; astonishing held me.

<sup>22</sup> Whether resin, *that is, a gum of great odour and medicinal*, is not in Gilead, either a leech is not there? Why therefore the wound of the daughter of my people is not healed perfectly? *(Is there not resin, that is, a medicinal gum of strong odour, in Gilead, or is a physician not there? And so why is the wound of the daughter of my people not perfectly healed?)*

## CHAPTER 9

<sup>1</sup> Who shall give water to mine head, and a well of tears to mine eyes? *(or Who shall make my head to be full of water; and my eyes to be a well of tears?)* And *(then)* I shall bewep day and night *(for)* the slain men of the daughter of my people.

<sup>2</sup> Who shall give me into a wilderness of diverse waygoers? *(or Who shall show me a place for waygoers in the wilderness?)* And *(then)* I shall forsake my people, and I shall go away from them. For why all be adulterers, and the companies of trespassers against the law;

<sup>3</sup> and they held forth their tongue as a bow of leasing, and not of truth. They be comforted in *(the)* earth, for they went out from evil to evil, and they knew not me, saith the Lord. *(and they put forth their tongues like bows sending out lies, and not truth. They be made comfortable on the earth, as they go from evil to evil, and they do not even know me, saith the Lord.)*

<sup>4</sup> Each man keep him(*self*) from his neighbour, and have no trust in any brother of him; for why each brother deceiving shall deceive, and each friend shall go guilefully, *(or for each brother shall deceive, and each friend shall be deceitful).*

<sup>5</sup> And a man shall scorn his brother, and shall not speak truth; for they taught their tongue to speak leasing; they travailed to do wickedly. *(And a man shall mock his brother, and shall not speak the truth; for they taught their tongues to speak lies; they laboured to do wickedly.)*

<sup>6</sup> Thy dwelling is in the midst of guile; in guile they forsook to know me, saith the Lord.

<sup>7</sup> Therefore the Lord of hosts saith these things, Lo! I shall well *(them)* together, and I shall prove them; for why what other thing shall I do from the face of the daughter of my people? *(or for what else shall I do with my people?)*

<sup>8</sup> The tongue of them is an arrow wounding, and *[it]* spake guile; in his mouth he speaketh peace with his friend, and privily he setteth treasons to him. *(Their tongue is like a wounding arrow, and it spoke deceitfully; yea, he speaketh peace to his friend with his mouth, but privately he setteth treasons for him.)*

<sup>9</sup> Whether I shall not visit on these things, saith the Lord, either shall not my soul take vengeance on such a folk? *(Shall I not punish them for these things, saith the Lord, or shall not my soul take vengeance upon such a nation?)*

<sup>10</sup> On hills I shall take weeping and mourning, and wailing on the fair things of desert, for they be burnt *[up]*; for no man is passing forth, and they heard not the voice of him that wieldeth; from a bird of the air unto *[the]* sheep, they passed over, and went away. *(I shall take up weeping and mourning for the hills, and wailing for the beautiful things*

*of the desert, for they be dried up; for no one is passing forth, and they did not hear the sound of the cattle; yea, from a bird of the air unto the sheep, they passed over it, and went away.)*

<sup>11</sup> And I shall give Jerusalem into heaps of gravel, and into dens of dragons; and I shall give the cities of Judah into desolation, for there is no dweller. *(And I shall make Jerusalem into heaps of dirt, and into the dens of dragons, or of jackals; and I shall bring the cities of Judah into desolation, for there shall be no inhabitants there.)*

<sup>12</sup> Who is a wise man that shall understand these things, and to whom the word of the mouth of the Lord shall be made, that he tell this? Why the earth perished, it is burnt as desert, for none is that passeth? *(Who is so wise that he shall understand these things, and to whom the word from the mouth of the Lord shall be made, so that he shall tell this out? Why hath the land perished, and it is burned up like a desert, and there is no one who passeth through it?)*

<sup>13</sup> And the Lord said, For they forsook my law, which I gave to them, and they heard not my voice, and they went not therein; *(And the Lord said, For they deserted my Law, which I gave to them, and they did not listen to, or obey, my voice, and they did not follow it;)*

<sup>14</sup> and they went after the shrewdness of their heart, and after Baalim, which they learned of their fathers; *(and they went after the depravity of their hearts, and went after the Baalim, which they learned from their fathers;)*

<sup>15</sup> therefore the Lord of hosts, God of Israel, saith these things, Lo! I shall feed this people with wormwood, and I shall give to them *(to)* drink the water of gall *(or and I shall give them the water of gall to drink).*

<sup>16</sup> And I shall scatter them among heathen men, which they and their fathers knew not; and I shall send sword after them, till they be wasted. *(And I shall scatter them among the heathen, whom they and their fathers did not know; and I shall send the sword after them, until they be destroyed.)*

<sup>17</sup> The Lord of hosts, God of Israel, saith these things, Behold ye, and call ye women that wail, and come they; and send ye to those women that be wise, and haste they. *(The Lord of hosts, the God of Israel, saith these things, Behold ye, and call ye for women who wail, and come they; and send ye for those women who be wise, and hasten they here.)*

<sup>18</sup> Haste they, and take they wailing on you, *(or Yea, hasten they here, and take they up wailing for you);* your eyes bring down tears, and your eyelids flow with waters;

<sup>19</sup> for the voice of wailing is heard from Zion. How be we destroyed, and shamed greatly? for we have forsaken the land, for our tabernacles be forsaken. *(for the voice of wailing is heard in Zion. How we be destroyed, and so greatly shamed! for we have left the land, we have abandoned our tents.)*

<sup>20</sup> Therefore, women, hear ye the word of the Lord, and your ears take the word of his mouth; and teach ye your daughters wailing, and each woman *teach* her neighbour mourning.

<sup>21</sup> For why death ascended by your windows, it entered into your houses, to lose little children withoutforth, and young men from the streets. *(For death hath gone in by your windows, it entered into your houses; and it hath destroyed the little children outside, and the young men in the streets.)*

<sup>22</sup> Speak thou, The Lord saith these things, And the dead body of a man shall fall down as a turd on the face of the country<sup>(side)</sup>, and as hay behind the back of the mower, and none there is that gathereth *(or and there is no one who gathereth them).*

<sup>23</sup> *(And)* The Lord saith these things, A wise man have not glory in his wisdom, and a strong man have not glory in his strength, and a rich man have not glory in his riches;

<sup>24</sup> but he that hath glory, have glory in this, to know and know me, for I am the Lord, that do mercy, and doom, and rightfulness in *[the]* earth. For why these things please me, saith the Lord. *(but he who hath glory, have glory in this, to know and to understand me, for I am the Lord, who do mercy, and judgement, and righteousness, or who do mercy, and justice, and what is right, upon the earth. Yea, because these things please me, saith the Lord.)*

<sup>25</sup> Lo! days come, saith the Lord, and I shall visit on each man that hath prepuce uncircumcised; *(Behold! days come, saith the Lord, and I shall punish each man who hath an uncircumcised prepuce;)*

<sup>26</sup> on Egypt, and on Judah, and on Edom, and on the sons of Ammon, and on Moab, and on all men that be clipped on long hair, and dwell in desert; for why all heathen men have prepuce, forsooth all the house of Israel be uncircumcised in heart. *(yea, in Egypt, and in Judah, and in Edom, and among the Ammonites, and in Moab, and among*

*all the men who have clipped their long hair; and live in the desert; for all heathen men have prepuces, and all the house of Israel have uncircumcised hearts.)*

## CHAPTER 10

<sup>1</sup> The house of Israel, hear ye the word which the Lord spake on you. *(The house of Israel, hear ye the word which the Lord spoke against you.)*

<sup>2</sup> The Lord saith these things, Do not ye learn after the ways of heathen men, and do not ye dread of the signs of heaven, which signs heathen men dread. *(The Lord saith these things, Do not ye learn after the ways of the heathen, and do not ye fear the signs of the heavens, which signs the heathen fear.)*

<sup>3</sup> For the laws of peoples be vain *(or For the religions, or the customs, of the peoples, or of the nations, be empty and futile)*, for why the work of [the] hands of a craftsman hath cut down with an ax a tree of the forest.

<sup>4</sup> He made it fair with silver and gold; *(and)* with nails and hammers he joined it together, that it be not loosed *[atwain]*.

<sup>5</sup> *Idols* be made in the likeness of a palm tree, and shall not speak; those shall be taken and be borne *(about)*, for those may not go; therefore do not ye dread those, for they may neither do evil, neither well. *(These idols be made straight and tall like a palm tree, but they cannot speak; they must be picked up and carried about, for they cannot walk; and so do not ye fear them, for they can do neither good nor evil to you or for you.)*

<sup>6</sup> Lord, none is like thee, *(or Lord, there is no one like thee)*; thou art great, and thy name is great in strength.

<sup>7</sup> A! thou king of folks, who shall not dread thee? for why honour is thine among all wise men of heathen men, and in all the realms of them none is like thee. *(O thou King of nations! who shall not fear thee? for honour is thine among all the wise of the heathen, and in all their kingdoms there is no one like thee.)*

<sup>8</sup> They shall be proved unwise and fools together; the teaching of their vanity is a tree. *(They shall be proved altogether unwise and foolish; their empty and futile teaching is from a piece of wood.)*

<sup>9</sup> Silver wrapped is brought from Tarshish, and gold from Uphaz, *(or Silver beaten into plates is brought from Tarshish, and gold from Ophir)*; it is the work of a craftsman, and of the hand(s) of a worker in metal; jacinth and purple be the clothing of them; all these things be the work of workmen.

<sup>10</sup> Forsooth the Lord is very God; he is God living, and a king everlasting; the earth shall be moved together of his indignation, and heathen men shall not *(be able to)* suffer the menacing of him. *(For the Lord is the true God; he is the living God, and the everlasting King; the earth shall be altogether shaken by his indignation, and the heathen shall not be able to suffer his threats.)*

<sup>11</sup> Therefore thus ye shall say to them, Gods that made not heaven and earth, perish from the earth, and from these things that be under heaven. *(And so ye shall say this to them, The gods that did not make the heavens and the earth, shall perish from the earth, and from these things that be under the heavens.)*

<sup>12</sup> *He is God*, that maketh the earth in his strength, that maketh ready the world in his wisdom, and stretcheth forth *(the)* heavens by his prudence. *(He is God, who maketh the earth by his strength, who prepareth the world by his wisdom, and who stretcheth forth the heavens by his prudence, or by his knowledge.)*

<sup>13</sup> At his voice he giveth the multitude of waters in *(the)* heaven(s), and he raiseth *[up]* mists from the ends of *(the)* earth; he maketh lightnings into rain, and leadeth out wind of his treasures/of his treasures *(or and leadeth forth the wind from his storehouses)*.

<sup>14</sup> Each man is made a fool of *[his]* knowing, each craftsman is shamed in a graven image; for why that that he welled together is false, and no spirit is in them. *(Each person is made a fool by his knowledge, each craftsman is shamed by a carved, or a cast, idol; for what he welded together is false, and no breath, or life, is in them.)*

<sup>15</sup> Those be vain *(or They be empty and futile)*, and a work worthy of scorn; those shall perish in the time of their visitation.

<sup>16</sup> The part of Jacob is not like these, for he that formed all things is *God of Jacob*, and Israel is the rod of his heritage; the Lord of hosts is name to him. *(The portion of Jacob is not like these, for he who formed all things is the God of Jacob, and Israel is the rod of his inheritance; the Lord of hosts is his name.)*

<sup>17</sup> Thou that dwellest in besieging, gather from the land thy shame; *(Thou who livest under siege, gather up thy goods from the land;)*

<sup>18</sup> for the Lord saith these things, Lo! I shall cast away far the dwellers of the land in this while; and I shall give tribulation to them, so that they be not found. (*for the Lord saith these things, Behold! I shall cast far away the inhabitants of the land at this time; and I shall give them so much trouble, that they shall never be found again.*)

<sup>19</sup> Woe to me on my sorrow, my wound is full evil; forsooth I said, Plainly this is my sickness, and I shall bear it. (*Woe to me for my sorrow, my wound is very bad; but I said, Truly this is my plight, and I shall bear it.*)

<sup>20</sup> My tabernacle is destroyed, all my ropes be broken; my sons went out from me, and be not; none is that shall stretch forth more my tent, and shall raise [up] my skins. (*My tent is destroyed, all my ropes be broken; my sons and daughters went out from me, and now be not; there is no longer anyone who shall stretch forth my tent, and shall raise up my curtains.*)

<sup>21</sup> For the shepherds did follily, and sought not the Lord, (*or For the shepherds of the people did foolishly, and did not seek the Lord*); therefore they understood not, and all the flock of them is scattered.

<sup>22</sup> Lo! the voice of hearing cometh, and a great moving together from the land of the north, that it set the cities of Judah into wilderness, and a dwelling place of dragons. (*Behold! tidings come, and then a great tumult from the land of the north, that shall turn the cities of Judah into a wilderness, and into a dwelling place for dragons, (or for jackals.)*)

<sup>23</sup> Lord, I know, that the way of a man is not of him(*self*), neither it is of a man that he go, and (*ad*)dress his steps. (*Lord, I know, that the way of a person is not their own choosing, nor is it for anyone that they can go, and direct their own steps.*)

<sup>24</sup> Lord, chastise thou me; nevertheless in doom, and not in thy strong vengeance, lest peradventure thou drive me to nought. (*Lord, discipline, or correct, thou me; nevertheless with justice or in judgement, and not with thy strong vengeance, lest perhaps thou drive me down to nothing.*)

<sup>25</sup> Pour out thine indignation on heathen men that knew not thee, and on provinces that called not thy name to help; for they ate Jacob, and devoured him, and wasted him, and destroyed the honour of him. (*Pour out thy indignation upon the heathen who do not know thee, and upon the provinces that did not call on thy name for help; for they ate up Jacob, and devoured him, and wasted him, and destroyed his honour.*)

## CHAPTER 11

<sup>1</sup> The word that was made of the Lord to Jeremy, and said, (*The word of the Lord that was made to Jeremiah, and said,*)

<sup>2</sup> Hear ye the words of this covenant, and speak ye to the men of Judah, and to the dwellers of Jerusalem; (*Hear ye the words of this covenant, and speak ye to the people of Judah, and to the inhabitants of Jerusalem;*)

<sup>3</sup> and thou shalt say to them, The Lord God of Israel saith these things, Cursed *be* the man that heareth not the words of this covenant, (*and thou shalt say to them, The Lord God of Israel saith these things, Cursed be the person who would not listen to, or obey, the words of this covenant.*)

<sup>4</sup> which I commanded to your fathers, in the day in which I led them out of the land of Egypt, from the iron furnace; and I said, Hear ye my voice, and do ye all things which I commanded to you, and ye shall be into a people to me, and I shall be into God to you;

<sup>5</sup> that I raise (*up*) the oath which I swore to your fathers, that I should give to them a land flowing with milk and honey, as this day is (*or as it is this day*). And I answered, and said, Amen, Lord.

<sup>6</sup> And the Lord said to me, Cry thou [*out*] all these words in the cities of Judah, and without[*forth*] Jerusalem, and say thou, Hear ye the words of this covenant, and do ye them;

<sup>7</sup> for I witnessing have witnessed to your fathers, in the day in which I led them out of the land of Egypt, unto this day; I rose (*up*) early, and witnessed, and said, Hear ye my voice.

<sup>8</sup> And they heard not, neither bowed down their ear; but they went forth each man in the shrewdness of his evil heart, (*or But they would not listen, or obey, nor bowed down their ear; but they went forth each person in the depravity of their own evil heart*); and I brought in on them all the words of this covenant, which I commanded that they should do, and they did not.

<sup>9</sup> And the Lord said to me, Swearing together is found in the men of Judah, and in the dwellers of Jerusalem; (*And the Lord said to me, Conspiracy, or plotting together, is found among the people of Judah, and the inhabitants of Jerusalem;*)

<sup>10</sup> they turned again to the former wickednesses of their fathers, that would not hear my words; and therefore these men went after alien gods, for to serve them; the house of Israel and the house of Judah made void my covenant, which I made with the fathers of them. *(they returned to the former wickednesses of their forefathers, who would not listen to, or obey, my words; and so these people went after strange, or foreign, gods, to serve them; the house of Israel and the house of Judah made void my covenant, which I had made with their forefathers.)*

<sup>11</sup> Wherefore the Lord saith these things, Lo! I shall bring in on them evils, of which they shall not be able to go out *(or from which they shall not be able to escape)*; and they shall cry to me, and I shall not hear them.

<sup>12</sup> And the cities of Judah and the dwellers of Jerusalem shall go, and shall cry to them to which they offer sacrifices; and they shall not save them in the time of their torment. *(And the cities of Judah and the inhabitants of Jerusalem shall go, and shall cry to them to which they offer sacrifices; but they shall not save them in their time of torment.)*

<sup>13</sup> For thou, Judah, thy gods were by the number of thy cities, and thou settedest altars of shame, by the number of the ways of Jerusalem, altars to offer sacrifices to Baalim *(or altars to offer sacrifices to Baal)*.

<sup>14</sup> Therefore do not thou pray for this people, and take thou not *(up)* praising and prayer for them; for I shall not hear *(them)* in the time of the cry of them to me, in the time of the torment of them.

<sup>15</sup> What is it, that my darling doeth many great trespasses in mine house? whether holy flesh shall do away from thee thy malice, in which thou hast glory? *(What right hath my darling to be in my House, she who doeth so many great trespasses? shall holy flesh do away from thee thy malice, in which thou hast so much glory?)*

<sup>16</sup> The Lord called thy name an olive tree, fair, full of fruit, shapely; at the voice of a great speech, fire burnt on high therein, and the bushes thereof be burnt. *(Once the Lord called thee an olive tree, yea, beautiful, full of fruit, and shapely; but now, at the sound of a great shout, fire shall burn on high there, and its bushes shall be burned down.)*

<sup>17</sup> And the Lord of hosts that planted thee, spake evil on thee, for the evils of the house of Israel, and of the house of Judah, which they did to themselves, and offered to Baalim, to stir me to wrath. *(And the Lord of hosts who planted thee, spoke evil against thee, for the evils of the house of Israel, and of the house of Judah, which they did to themselves, when they stirred me to anger, by offering to Baal.)*

<sup>18</sup> Forsooth, Lord, thou showedest to me, and I knew; thou showedest to me the studies of them. *(But, Lord, thou hast shown me, and so I knew; yea, thou hast shown me their deeds.)*

<sup>19</sup> And I am as a mild lamb, which is borne to slain sacrifice; and I knew not, that they thought counsels on me, and said, Send we a tree into the bread of him, and raze we him away from the land of livers, and his name be no more had in mind. *(And I am like a meek lamb, which is carried to the slain sacrifice; and I knew not that they thought up plans against me, and said, Destroy we the tree with its fruit, and raze we him down from the land of the living, and his name shall no longer be remembered.)*

<sup>20</sup> But thou, Lord of hosts, that deemest justly, and provest reins and hearts, see I thy vengeance of them; for to thee I showed my cause. *(But thou, Lord of hosts, who judgest justly, and provest reins and hearts, let me see thy vengeance against them; for I have shown my cause to thee or for I have made my case to thee.)*

<sup>21</sup> Therefore the Lord saith these things to the men of Anathoth, that seek thy life, and say, Thou shalt not prophesy in the name of the Lord, and thou shalt not die in our hands. *(And so the Lord saith these things to those people of Anathoth, who seek thy life, and say, Prophesy thou no more in the name of the Lord, and then thou shalt not die by our hands.)*

<sup>22</sup> Therefore the Lord of hosts saith these things, Lo! I shall visit on them; the young men of them shall die by sword, the sons of them, and the daughters of them, shall die for hunger; *(And so the Lord of hosts saith these things, Behold! I shall punish them; their young men shall die by the sword, and their sons, and their daughters, shall die by hunger;)*

<sup>23</sup> and no remnants, *either children left*, shall be of them; for I shall bring in evil on the men of Anathoth, the year of the visitation of them. *(and there shall be no remnant, or any children, left of them; for I shall bring in evil upon the people of Anathoth, yea, the time of their punishment.)*

## CHAPTER 12

<sup>1</sup> Forsooth, Lord, thou art just; if I dispute with thee, nevertheless I shall speak (*about*) just things to thee. Why hath the way of wicked men prosperity? It is well to all men that break the law, and do wickedly? (*But, Lord, thou art just; and if I dispute with thee, nevertheless I shall speak about just things with thee. Why hath the ways of the wicked prospered? Why is it well with all those who break the law, and who do wickedly?*)

<sup>2</sup> Thou hast planted them, and they sent (*out*) root; they increase, and make fruit; thou art nigh to the mouth of them, and far from the reins of them.

<sup>3</sup> And thou, Lord, hast known me, thou hast seen me, and hast proved mine heart with thee. Gather thou them together as a flock to slain sacrifice, and hallow thou them in the day of slaying.

<sup>4</sup> How long shall the earth mourn, and each herb of the field shall be dried, for the malice of them that dwell therein? A beast is wasted, and a bird, for they said, *The Lord shall not see our last things. (How long shall the land mourn, and the grass on each field shall be dried up, because of the malice of those who live there? Yea, a beast is destroyed, and also a bird, because those people said, The Lord shall not see what we do.)*

<sup>5</sup> If thou travailest running with footmen, how shalt thou be able to strive with horses? but when thou art secure in the land of peace, what shalt thou do in the pride of Jordan? (*or what shalt thou do in the thickets of the Jordan River?*)

<sup>6</sup> For why both thy brethren and the house of thy father, yea, they fought against thee, and cried with full voice after thee; believe thou not to them, when they speak goods to thee, (*or do not thou believe them, when they say their fine words to thee.*)

<sup>7</sup> I have left mine house, I have forsaken mine heritage; I gave my loved soul into the hands of enemies thereof. (*I have left my house, I have abandoned my inheritance; I gave the beloved of my soul into the hands of their enemies.*)

<sup>8</sup> Mine heritage is made as a lion in the wood to me; it gave voice against me, therefore I hated it. (*My inheritance is made like a lion in the woods to me; they gave voice against me, and so I hated them.*)

<sup>9</sup> Whether mine heritage is (*like*) a bird of diverse colours to me? whether *it is (like)* a bird dyed throughout? All beasts of the field, come ye, be ye gathered together; haste ye for to devour. (*Is my inheritance like but a bird of diverse colours to me? (is it) like but a bird dyed throughout? All the beasts of the field, come ye, be ye gathered together; hasten ye to devour! or hasten ye to the feast!*)

<sup>10</sup> Many shepherds destroyed my viney, defouled my part, gave my desirable portion into desert of wilderness; (*Many shepherds destroyed my vineyard, and defiled my portion, yea, they turned my desirable portion into a desert of wilderness;*)

<sup>11</sup> they setted it into scattering, and it mourned on me (*or and it mourned for me*); all the land is desolate by desolation, for none is that again-thinketh (*on it*) in (*his*) heart.

<sup>12</sup> All (*the*) destroyers of the land came on all the ways of (*the*) desert, for the sword of the Lord shall devour from the last part of the land unto the last part thereof; no peace is to all flesh (*or no flesh shall have any peace.*)

<sup>13</sup> They sowed wheat, and reaped thorns; they took heritage, and it shall not profit to them. Ye shall be shamed of your fruits, for the wrath of the strong vengeance of the Lord. (*They sowed wheat, and reaped thorns; they took hold of their inheritance, but it shall not profit them. Ye shall be shamed by your fruits or Ye shall be ashamed of your fruits, because of the anger of the strong vengeance of the Lord.*)

<sup>14</sup> The Lord saith these things against all my worst neighbours, that touch the heritage which I parted to my people Israel (*or who touch the inheritance which I gave to my people Israel*), Lo! I shall draw them out of their land, and I shall draw the house of Judah out of the midst of them.

<sup>15</sup> And when I shall draw out those *Jews*, I shall turn again, and have mercy on them; and I shall lead them again, a man to his heritage, and a man into his land. (*But after I shall draw out those Jews, I shall return, and have mercy on them; and I shall lead them again, each person to his own inheritance, and to his own land.*)

<sup>16</sup> And it shall be, if they *that be* taught learn the ways of my people, that they swear in my name, The Lord liveth, as they taught my people to swear in Baal, they shall be builded in the midst of my people. (*And it shall be, if they who be taught learn the ways of my people, that they swear in my name, As the Lord liveth, like they taught my people to swear by Baal, then they shall be built up, or shall flourish and prosper, in the midst of my people.*)

17 That if they hear not, I shall draw out that folk by drawing out and perdition, saith the Lord. *(But if they will not listen, or obey, then I shall draw out that nation, or that people, by drawing out and perdition, saith the Lord.)*

## CHAPTER 13

1 The Lord saith these things to me, Go, and take in possession to thee a linen breech-girdle; and thou shalt put it on thy loins, and thou shalt not bear it into water.

2 And I took in possession a breech-girdle, by the word of the Lord; and I putted about my loins *(or and I put it about my loins)*.

3 And the word of the Lord was made to me in the second time, and said,

4 Take the breech-girdle, which thou haddest in possession, which is about thy loins; and rise thou, and go to Euphrates, *(or and rise thou, and go to the Euphrates River)*, and hide thou it there, in the hole of a stone.

5 And I went, and hid it in Euphrates *(or and hid it by the Euphrates River)*, as the Lord commanded to me.

6 And it was done after full many days, the Lord said to me, Rise thou, and go to Euphrates, *(or Rise thou, and go to the Euphrates River)*, and take from thence the breech-girdle, which I commanded to thee, that thou shouldst hide it there.

7 And I went to Euphrates, and digged out, and I took the breech-girdle from the place, where I had hid it; and lo! the breech-girdle was rotten, so that it was not able to any use. *(And I went to the Euphrates River; and dug it out, and I took the breech-girdle from the place, where I had hidden it; and behold! the breech-girdle was rotten, so that now it was good for nothing.)*

8 And the word of the Lord was made to me, and said,

9 The Lord saith these things, So I shall make rotten the pride of Judah, and the much pride of Jerusalem,

10 and this worst people, that will not hear my words, and go in the shrewdness of their heart; and they went after alien gods, to serve them, and to worship them; and they shall be as this breech-girdle, which is not able to any use. *(and this worst people, who will not listen to, or obey, my words, and who go in the depravity of their hearts; and they went after strange, or foreign, gods, to serve them, and to worship them; and they shall be like this breech-girdle, which now is good for nothing.)*

11 For as a breech-girdle cleaveth to the loins of a man, so I joined fast to me all the house of Israel, and all the house of Judah, saith the Lord, that they should be to me into a people, and into name, and into praising, and into glory; and they heard not. *(For like a breech-girdle cleaveth to a man's loins, so I securely joined to me all the house of Israel, and all the house of Judah, saith the Lord, so that they would be my people, and they would bring praises, and glory, to my name; but they would not listen to, or obey, me.)*

12 Therefore thou shalt say to them this word, The Lord God of Israel saith these things, Each pottle shall be filled of wine. And they shall say to thee, Whether we know not, that each pottle shall be filled of wine? *(And so thou shalt say this word to them, The Lord God of Israel saith these things, Each bottle, or each wine jar, shall be filled with wine. And they shall say to thee, Do we not know, that each bottle, or each wine jar, shall be filled with wine?)*

13 And thou shalt say to them, The Lord saith these things, Lo! I shall fill with drunkenness all the dwellers of this land, and the kings of the generation of David, that sit on his throne, and the priests, and prophets, and all the dwellers of Jerusalem. *(And thou shalt say to them, The Lord saith these things, Behold! I shall fill with drunkenness all the inhabitants of this land, and the kings who be descended from David, who sit on his throne, and the priests, and the prophets, and all the inhabitants of Jerusalem.)*

14 And I shall scatter them, a man from his brother, and the fathers and sons together, saith the Lord; I shall not spare, and I shall not grant, neither I shall do mercy, that I lose not them. *(And then I shall destroy them, a man and his brother, and the fathers and the sons together, saith the Lord; I shall not spare anyone, and I shall not grant anyone a reprieve, nor shall I have any mercy, so that I do not destroy them.)*

15 Hear ye, and perceive with ears, *(or Hear ye, and listen)*; do not ye be raised *[up]*, for the Lord spake.

16 Give ye glory to your Lord God, before that it wax dark, and before that your feet hurt at *[the]* dark hills; ye shall abide light, and he shall set it into the shadow of death, and into darkness. *(Give ye glory to the Lord your God, before that it grow dark, and before that your feet stumble on the dark hills; ye shall wait for the light, but he shall turn it into the shadow of death, and into darkness.)*

<sup>17</sup> That if ye hear not this, my soul shall weep in hid place for the face of pride; it weeping shall weep, and mine eye shall cast out a tear, for the flock of the Lord is taken. *(And if ye do not listen to this, my soul shall weep in a hidden place because of thy pride; it weeping shall weep, and my eyes shall cast out tears, for the flock of the Lord is carried away captive.)*

<sup>18</sup> Say thou to the king, and to the lady, Be ye meeked, sit ye, for the crown of your glory shall go down from your head. *(Say thou to the king, and to the queen, Be ye humbled, sit ye, for your glorious crowns shall go down from off your heads.)*

<sup>19</sup> The cities of the south be closed, and none is that openeth; all Judah is translated by perfect passing over, *either going out of their land. (The cities of the south be besieged, and there is no one who can help them; all the people of Judah have been carried away captive.)*

<sup>20</sup> Raise ye (*up*) your eyes, and see ye, what men come from the north; where is the flock which is given to thee, thy noble sheep?

<sup>21</sup> What shalt thou say, when he shall visit thee? for thou hast taught them against thee, and thou hast taught against thine head. Whether sorrows have not taken thee, as a woman travailing of child? *(What shalt thou say, when he shall punish thee? for thou hast taught them to be thy leaders, but now they be against thee. Shall sorrows not take hold of thee, like a woman in labour?)*

<sup>22</sup> That if thou sayest in thine heart, Why came these things to me? for the multitude of thy wickedness thy shamefuller things be showed, thy feet be defouled. *(And if thou sayest in thy heart, Why did these things come to me? I shall answer, Because of the multitude of thy wickedness, thy shameful things be shown, and thy feet be defiled.)*

<sup>23</sup> If a man of Ethiopia may change his skin (*colour*), either a leopard may change his diversities, and ye may do well, when ye have learned evil. *(Only if a man of Ethiopia can change his skin colour; or if a leopard can change his spots, then can ye still do good, after all the evil that ye have learned.)*

<sup>24</sup> And I shall sow them abroad, as stubble which is ravished, *or taken away*, of the wind in desert. *(And so I shall sow them abroad, like stubble which is robbed, or is taken away, by the wind in the desert.)*

<sup>25</sup> This is thy lot, and the part of thy measure of me, saith the Lord; for thou forgettedest me, and trustedest in a leasing. *(This is thy lot, and the portion of thy measure from me, saith the Lord; for thou hast forgotten me, and hast trusted in lies.)*

<sup>26</sup> Wherefore and I made naked thine hips against thy face, and thy shame appeared, *(And so I made thy hips naked before thy face, and thy shameful things appeared.)*

<sup>27</sup> thine adulteries, and thine neighing, and the felony of thy fornication on (*the*) little hills in the field; (*yea*), I saw thine abominations. Jerusalem, woe to thee, thou shalt not be cleansed after me till yet, *(or Jerusalem, woe to thee, if thou shalt not be cleansed by now, then when shall it be?)*.

## CHAPTER 14

<sup>1</sup> The word of the Lord, that was made to Jeremy, of the words of dryness. *(The word of the Lord, that was made to Jeremiah, about the drought.)*

<sup>2</sup> Judah wailed, and the gates thereof fell down *(or and the city gates fell down)*, and be made dark in [*the*] earth, and the cry of Jerusalem went up.

<sup>3</sup> Greater men sent their less(er) men to (*the*) water; they came to draw *water*, and they found no water, *(and)* they brought again their vessels void; they were shamed and tormented, and they covered their heads,

<sup>4</sup> for [*the*] destroying of the land, for rain came not in the land. *(The)* Earth-tillers were shamed, *(and)* they covered their heads.

<sup>5</sup> For why and an hind calved in the field, and left her calves, for none herb was *(or for there was no grass)*;

<sup>6</sup> and wild asses stood in rocks, and drew wind as dragons; their eyes failed, for none herb was. *(and the wild donkeys stood on the high rocks, and drew up the wind like jackals; and their eyes failed, for there was no grass.)*

<sup>7</sup> If our wickednesses answer to us, Lord, do thou for thy name, for our turnings away be many; we have sinned against thee. *(Our wickednesses witness against us, Lord, but do thou it for the sake of thy name, even though our turnings away, that is, our sins, be many; yea, we have sinned against thee.)*

<sup>8</sup> Thou abiding of Israel, the saviour thereof in the time of tribulation, why shalt thou be as a comeling in the land, and as a waygoer bowing [*down*] to dwell? *(O hope of*

*Israel, its Saviour in the time of trouble, why shalt thou be like a newcomer in the land, and like a waygoer bowing down to rest?)*

<sup>9</sup> why shalt thou be as a man of unstable dwelling, as a strong man that may not save? Forsooth, Lord, thou art in us, and thine holy name is called to help on us; forsake thou not us. *(why shalt thou be like a person of unstable dwelling, like a strong man who cannot save? For Lord, thou art in the midst of us, and thy holy name is called on to help us or and we be called by thy name; do not thou abandon us.)*

<sup>10</sup> The Lord saith these things to this people, that loved to stir his feet, and rested not, and pleased not the Lord; now he shall have mind on the wickednesses of them, and he shall visit the sins of them. *(The Lord saith these things to this people, who loved to stir their feet, that is, to go astray, and did not rest, and did not please the Lord; now he shall remember their wickednesses, and he shall punish them for their sins.)*

<sup>11</sup> And the Lord said to me, Do not thou pray for this people into good. *(And the Lord said to me, Do not thou pray for the well-being of this people.)*

<sup>12</sup> When they shall fast, I shall not hear the prayers of them; and if they offer burnt sacrifices and slain sacrifices, I shall not receive them, for I shall waste them by sword and hunger and pestilence.

<sup>13</sup> And I said, A! A! A! Lord God, *[the]* prophets say to them, Ye shall not see sword, and hunger shall not be in you, but he shall give to you very peace in this place. *(And I said, O! O! O! Lord God, the prophets say to them, Ye shall not see a sword, and hunger shall not be among you, but he shall give you true peace in this place.)*

<sup>14</sup> And the Lord said to me, The prophets prophesy falsely in my name; I sent not them *(or I did not send them)*, and I commanded not to them, neither I spake to them; they prophesy to you a false revelation, and a guileful divining, and the deceiving of their heart.

<sup>15</sup> Therefore the Lord saith these things of the prophets that prophesy in my name, which I sent not, and say, Sword and hunger shall not be in this land; Those prophets shall be wasted by sword and hunger. *(And so the Lord saith these things about the prophets who prophesy in my name, whom I did not send, and who say, The sword and hunger shall not be in this land; Those prophets shall be destroyed by the sword and hunger.)*

<sup>16</sup> And the peoples, to which they prophesied, shall be cast forth in the ways of Jerusalem, for hunger and sword, and none there shall be, that shall bury them; they and the wives of them, the sons and the daughters of them; and I shall shed out on them their evil. *(And the people, to whom they prophesied, shall be thrown forth on the ways of Jerusalem, because of hunger and the sword, and no one shall bury them, yea, they and their wives, and their sons and their daughters; and I shall pour out their own evil upon them.)*

<sup>17</sup> And thou shalt say to them this word, Mine eyes lead down a tear by night and day, and be it not still; for the virgin, the daughter of my people, is defouled by great defouling, with the worst wound greatly. *(And thou shalt say to them this word, Let my eyes stream down tears night and day, and cease they not; for the virgin daughter of my people is defiled with great defiling, yea, so greatly with the very worst wounds.)*

<sup>18</sup> If I go out to *[the]* fields, lo! men be slain with sword; and if I enter into the city, lo! men be made lean for hunger, *(or behold! people (be) made lean by hunger)*; also a prophet and a priest went into the land which they knew not.

<sup>19</sup> Whether thou casting away hast cast away Judah, either thy soul hath loathed Zion? why therefore hast thou smitten us, so that no health there is? We abided peace, and no good is; and we abided time of healing, and lo! troubling is. *(Casting away, hast thou cast away Judah, or hath thy soul loathed Zion? and so why hast thou struck us, so that now there is no health? or so that now there is no deliverance? We waited for peace, but nothing good hath come; and (we waited for) a time of healing, (or of deliverance), but behold! there is only a time of trouble.)*

<sup>20</sup> Lord, we have known our unfaithfulness, and the wickednesses of our fathers, for we have sinned to thee. *(Lord, we acknowledge our unfaithfulness, and the wickednesses of our forefathers, for we all have sinned against thee.)*

<sup>21</sup> Give thou not us into shame, for thy name, neither do thou despite to us; have thou mind on the seat of thy glory, make thou not void thy bond of peace with us. *(Give thou us not unto shame, for the sake of thy name, nor despise thou us; remember thou the throne of thy glory, make thou not void thy covenant with us.)*

<sup>22</sup> Whether in graven images of heathen men be they that *(can make)* rain, either heavens may give rains? whether thou art not our Lord God, whom we abided? For

thou madest all these things. *(Can any of the carved idols of the heathen make rain, or can the heavens give out rain by themselves? art thou not the Lord our God, whom we have waited for? For thou madest all these things.)*

## CHAPTER 15

<sup>1</sup> And the Lord said to me, Though Moses and Samuel stood before me, *(yet)* my soul is not to *(ward)* this people; cast thou them out from my face, and go they out.

<sup>2</sup> That if they say to thee, Whither shall we go out? *(or And if they say to thee, Where shall we go?)* thou shalt say to them, The Lord saith these things, They that to death, to death, and they that to sword, to sword, and they that to hunger, to hunger, and they that to captivity, to captivity.

<sup>3</sup> I shall visit on them four species, saith the Lord; a sword to slaying, and dogs for to rend, and volatiles of the air, and beasts of the earth, to devour and to destroy. *(I shall punish them four ways, saith the Lord; with a sword for killing, and dogs for tearing apart, and birds of the air; and beasts of the earth, for devouring and for destroying.)*

<sup>4</sup> And I shall give them into fervor to all *(the)* realms of *(the)* earth, for Manasseh, the son of Hezekiah, king of Judah, on all things which he did in Jerusalem *(or for all the things which he did in Jerusalem).*

<sup>5</sup> For why who shall have mercy on thee, Jerusalem, either who shall be sorry for thee, either who shall go to pray for thy peace?

<sup>6</sup> Thou hast forsaken me, saith the Lord, thou hast gone aback; and I shall stretch forth mine hand on thee, and I shall slay thee; I travailed praying. *(Thou hast deserted me, saith the Lord, thou hast gone away; and I shall stretch forth my hand against thee, and I shall kill thee; I am weary of restraining myself.)*

<sup>7</sup> And I shall scatter them with a winnowing instrument in the gates of *[the]* earth; I killed, and lost my people, *(or I killed, and destroyed my people)*, and nevertheless they turned not again from their ways.

<sup>8</sup> The widows thereof be multiplied to me above the gravel of the sea; and I brought into them a destroyer in midday on the mother of a young man, I sent dread suddenly on *[the]* cities. *(Its widows be multiplied by me, in number more than the sands of the sea; and I brought in upon them a destroyer at midday against the mothers of the young men, and I sent fear suddenly upon the cities.)*

<sup>9</sup> She was sick that childed seven, her soul failed; the sun went down to her, when day was yet. She was shamed, and was ashamed; and I shall give the residue thereof into sword in the sight of their enemies, saith the Lord. *(She was sick who gave birth to seven, her life failed; her sun went down, while it was still daylight. She was shamed, and was ashamed; and I shall give all the rest who be alive unto the sword in the sight of their enemies, saith the Lord.)*

<sup>10</sup> My mother; woe to me; why engenderedest thou me a man of chiding, a man of discord in all the land? I lent not, neither any man lent to me; all men curse me<sup>(.)</sup>,

<sup>11</sup> the Lord saith. *No man believe to me, if thy remnants be not into good, if I run not to thee in the time of torment, and in the time of tribulation and of anguish, against the enemy. (The Lord saith, No one believe me, if it be not well with thy remnant, and if I do not run against the enemy for thee, in the time of torment, and in the time of trouble and of anguish.)*

<sup>12</sup> Whether iron and metal shall be joined by peace to iron from the north? *(Can iron be broken, especially the iron from the north, that is joined with bronze?)*

<sup>13</sup> And I shall give freely thy riches and thy treasures into ravishing, for all thy sins, and in all thine ends. *(And I shall freely give thy riches and thy treasures for robbing, for all thy sins, and in all thy land.)*

<sup>14</sup> And I shall bring thine enemies from the land which thou knowest not; for *(a)* fire is kindled in my strong vengeance, and it shall burn on you.

<sup>15</sup> Lord, thou knowest, have thou mind on me, and visit me, and deliver me from them that pursue me; do not thou take me *(away)* in thy patience, know thou, that I suffered shame for thee. *(Lord, thou knowest, remember thou me, and visit me, and rescue me, or save me, from those who pursue me; yea, in thy patience, do not thou take me away, that is, do not let me perish, and know thou, that I have suffered shame for thee.)*

<sup>16</sup> Thy words be found, and I ate those; and thy word was made to me into joy, and into gladness of mine heart; for thy name, Lord God of hosts, is called to help on me, *(or for thy name, the Lord God of hosts, is called on to help me, or for I am called by thy name, O Lord God of hosts).*

<sup>17</sup> I sat not in the council of players, and I had glory for the face of thine hand; I sat alone, for thou filledest me with bitterness. *(I sat not in the company of scorners, or of mockers, and I took no glory with them or and I made not merry with them; because of thy hand, or in obedience to thee, I sat alone; for thou hast filled me with anger.)*

<sup>18</sup> Why is my sorrow made everlasting, and my wound despaired *(to heal?)*, *(why)* forsook *(it)* to be cured? it is made to me, as a leasing of unfaithful waters, *(or it is made to me like a lie, like summer waters that fail, or that dry up).*

<sup>19</sup> For this thing the Lord saith these things *(to me)*, If thou turnest *(back to me)*, *(then)* I shall turn *(back to)* thee, and thou shalt stand before my face *(again)*; and if thou partest precious thing from vile thing, *(then)* thou shalt be as my mouth *(again)*; and they shall be turned to thee, and thou shalt not be turned to them, *(or and if thou separatest precious words from vile ones, then thou shalt be like my mouth again; and the people shall return to thee, and thou shalt not need to go to them).*

<sup>20</sup> And I shall give thee into a brazen wall and strong to this people *(or And I shall make thee like a strong bronze wall to this people)*, and they shall fight against thee, and they shall not have the victory; for I am with thee, to save thee, and to deliver thee, saith the Lord.

<sup>21</sup> And I shall deliver thee from the hand of the worst men, and I shall again-buy thee from the hand of strong men. *(And I shall rescue, or shall save, thee from the hands, or the power, of the wicked, and I shall buy thee back from the hands, or the power, of the strong.)*

## CHAPTER 16

<sup>1</sup> And the word of the Lord was made to me, and said,

<sup>2</sup> Thou shalt not take a wife, and sons and daughters shall not be to thee in this place.

<sup>3</sup> For the Lord saith these things on sons and daughters, that be engendered in this place, and on the mothers of them, that engendered them, and on the fathers of them, of whose generation they be born in this land. *(For the Lord saith these things about the sons and daughters, who be begotten in this place, and about their mothers, who begat them, and about their fathers, from whose generation they be born in this land.)*

<sup>4</sup> They shall die by deaths of sicknesses, they shall not be bewailed, and they shall not be buried; they shall be into a dunghill on the face of *[the]* earth, and they shall be wasted by sword and hunger; and the carrion of them shall be into meat to the volatiles of heaven, and to *[the]* beasts of the earth. *(They shall die by the death of sicknesses, but they shall not be bewailed, and they shall not be buried; they shall be like a mound of dung upon the face of the earth, and they shall be wasted by the sword and by hunger; and their dead bodies shall be food for the birds of the heavens, or of the air, and for the beasts of the earth.)*

<sup>5</sup> For the Lord saith these things, Enter thou not into an house of feast, neither go thou to bewail, neither comfort thou them; for I have taken away my peace from this people, saith the Lord, and *(my)* mercy and merciful doings.

<sup>6</sup> And great and small shall die in this land; they shall not be buried, neither shall be bewailed; and they shall not cut themselves, neither baldness shall be made for them.

<sup>7</sup> And they shall not break bread among them to him that mourneth, to comfort on a dead man, and they shall not give to them drink of a cup, to comfort on their father and mother. *(And they shall not break bread among themselves with him who mourneth, to comfort him over the dead, and they shall not give a drink from a cup to anyone, to comfort them over the loss of even their father or their mother.)*

<sup>8</sup> And thou shalt not enter into the house of *(the)* feast, that thou sit with them, and eat, and drink.

<sup>9</sup> For why the Lord of hosts, God of Israel, saith these things, Lo! I shall take away from this place, before your eyes, and in your days, the voice of joy, and the voice of gladness *(or and the voice of happiness)*, the voice of the spouse, and the voice of spouses.

<sup>10</sup> And when thou shalt tell all these words to this people, and they shall say to thee, Why spake the Lord all this great evil on us? what is our wickedness, either what is our sin which we sinned to our Lord God? *(And when thou shalt tell all these things to this people, and they shall say to thee, Why spoke the Lord all this great evil against us? what is our wickedness, or what is our sin which we sinned against the Lord our God?)*

<sup>11</sup> thou shalt say to them, For your fathers forsook me, saith the Lord, and went after alien gods, and served them, and worshipped them, and they forsook me, and kept not my law. *(thou shalt say to them, For your forefathers deserted me, saith the Lord, and*

went after strange, or foreign, gods, and served them, and worshipped them, yea, they deserted me, and did not keep, or obey, my law.)

<sup>12</sup> But also ye wrought worse than your fathers; for lo! each man goeth after the shrewdness of his evil heart, that he hear not me. *(And ye have wrought worse than your forefathers; for behold! each person goeth after the depravity of his own evil heart, so that they do not listen to, (or obey), me.)*

<sup>13</sup> And I shall cast you out of this land, into the land which ye and your fathers know not; and ye shall serve there to alien gods day and night, which shall not give rest to you. *(And I shall throw you out of this land, into the land which ye and your forefathers know not; and there ye shall serve strange, or foreign, gods day and night, and I shall not show you any mercy or and I shall not show you any favour.)*

<sup>14</sup> Therefore lo! days come, saith the Lord, and it shall no more be said, The Lord liveth, that led the sons of Israel out of the land of Egypt; *(And so behold! days come, saith the Lord, and it shall no more be said, As the Lord liveth, who led the Israelites out of the land of Egypt;)*

<sup>15</sup> but, The Lord liveth, that led [out] the sons of Israel from the land of the north, and from all lands to which I casted them out; and I shall lead them again into their land which I gave to the fathers of them. *(but, As the Lord liveth, who led out the Israelites from the land of the north, and from all the lands to which I threw them out; and I shall lead them again into their land which I gave to their forefathers.)*

<sup>16</sup> Lo! I shall send many fishers to them, saith the Lord, and they shall fish them; and after these things I shall send many hunters to them, and they shall hunt them from each mountain, and from each little hill, and from the caves of stones.

<sup>17</sup> For mine eyes be on all the ways of them; those ways be not hid from my face, and the wickedness of them was not privy from mine eyes.

<sup>18</sup> And I shall yield first the double wickednesses and [the] sins of them, for they defouled my land in the slain beasts of their idols, and filled mine heritage with their abominations. *(And first I shall make them yield double for their wickednesses and their sins, for they defiled my land with the slain beasts for their idols, and filled my inheritance with their abominations.)*

<sup>19</sup> Lord, my strength, and my stalworthness, and my refuge in the day of tribulation, heathen men shall come to thee from the farthest places of (the) earth, and shall say, Verily our fathers held a leasing in possession, vanity that profited not to them. *(Lord, my strength, and my stalwartness, and my refuge in the day of trouble, the heathen shall come to thee from the farthest places of the earth, and shall say, Truly our forefathers inherited only lies, yea, vain, or useless, idols that profited them nothing.)*

<sup>20</sup> Whether a man shall make gods to himself? and those be no gods. *(Can a man make gods for himself? yea, but they be no gods.)*

<sup>21</sup> Therefore lo! I shall show to them by this while, I shall show to them mine hand, and my strength; and they shall know, that the name to me is [the] Lord *(or and they shall know, that my name is the Lord).*

## CHAPTER 17

<sup>1</sup> The sin of Judah is written with an iron pointel, in a nail of adamant; *it is written on the breadth of the heart of them, and in the horns of the altars of them. (The sin of Judah is written with an iron stylus, with an adamant point; it is written on the breadth of their hearts, and on the corners of their altars.)*

<sup>2</sup> When the sons of them bethink on their altars, and [maumet] woods, and on the trees full of boughs, *(While their sons and daughters worship at their altars, and in their sacred woods, by the trees full of branches, in the high mountains,)*

<sup>3</sup> making sacrifice in the field in high mountains, I shall give thy strength and all thy treasures into ravishing, thine high things for sins in all thine ends. *(and make sacrifice in the fields, I shall give thy wealth and all thy treasures to robbing, or for spoils, and thy high places, or thy hill shrines, for more sins, in all thy terms, or in all thy land.)*

<sup>4</sup> And thou shalt be left alone from thine heritage which I gave to thee *(or And thou shalt be taken away from thy inheritance which I gave thee);* and I shall make thee to serve thine enemies, in the land which thou knowest not; for thou hast kindled (a) fire in my strong vengeance, it shall burn till into without end.

<sup>5</sup> The Lord saith these things, Cursed is the man that trusteth in man, and setteth flesh his arm, and his heart goeth away from the Lord. *(The Lord saith these things, Cursed is the person who trusteth in people, and maketh any flesh his source of power and security, and his heart goeth away from the Lord.)*

<sup>6</sup> For he shall be as brooms in desert, and he shall not see, when good shall come; but he shall dwell in dryness in desert, in the land of saltness, and uninhabitable. *(For he shall be like the heather in the wilderness, and he shall not see, when good shall come; but he shall live in the dryness of the desert, yea, in an uninhabitable and salty land.)*

<sup>7</sup> Blessed is the man that trusteth in the Lord *(or Happy is the person who trusteth in the Lord)*, and the Lord shall be his trust.

<sup>8</sup> And he shall be as a tree, which is planted over waters, which sendeth his roots to moisture; and it shall not dread, when heat shall come; and the leaf thereof shall be green, and it shall not be moved in the time of dryness, neither any time it shall fail to make fruit. *(And he shall be like a tree, which is planted by the waters, which sendeth out its roots to moisture; and it shall not have any fear, when the heat shall come; and its leaves shall be green, and it shall not be moved in the time of drought, nor at any time shall it fail to make fruit.)*

<sup>9</sup> The heart of man is shrewd, and unsearchable; who shall know it? *(Each person's heart is depraved, and unknowable; who can understand it?)*

<sup>10</sup> I am the Lord seeking the heart, and proving the reins, *either kidneys*, and I give to each man after his way, and after the fruit of his findings. *(I am the Lord searching the minds, and proving the hearts, and I give to each person after his own ways, and after the fruit of his own deeds.)*

<sup>11</sup> *(As)* A partridge nourished those things which she breded not; *(so)* he made riches, and not in doom, *(or Like a partridge nourished those young which she did not bring forth, so he made riches, but not justly)*; in the midst of his days he shall forsake them, and in his last time he shall be unwise.

<sup>12</sup> The seat of glory of highness was at the beginning the place of our hallowing, the abiding of Israel. *(The throne of glory, exalted from the beginning, is the place of our sanctuary, the abiding of Israel.)*

<sup>13</sup> Lord, all they that forsake thee, shall be shamed; they that go away from thee, shall be written in *[the]* earth, for they have forsaken the Lord, a vein of quick waters. *(Lord, all they who desert thee, shall be ashamed; they who go away from thee, shall vanish like words written in the sand, for they have deserted the Lord, the vein, or the spring, of living waters.)*

<sup>14</sup> Lord, heal me, and I shall be healed; make thou me safe, and I shall be safe, *(or save thou me or rescue thou me, and I shall be saved)*; for thou art my praising.

<sup>15</sup> Lo! they say to me, Where is the word of the Lord? come it.

<sup>16</sup> And I am not troubled, following thee shepherd, and I desired not the day of man, thou knowest. That that went out of my lips was rightful in thy sight.

<sup>17</sup> Be thou not to dread to me; thou art mine hope in the day of torment. *(Be thou not a terror to me, that is, something to fear; thou art my hope on the day of torment.)*

<sup>18</sup> Be they shamed, that pursue me, and be I not shamed; dread they, and dread not I; bring in on them a day of torment, and defoul thou them by double defouling. *(Be they shamed, who pursue me, and let me not be shamed; let them fear, and let me not be afraid; bring in upon them a day of torment, and defile thou them with double defiling.)*

<sup>19</sup> The Lord saith these things to me, Go thou, and stand in the gate of the sons of the people, by which the kings of Judah enter *[in]*, and go out, and in all the gates of Jerusalem.

<sup>20</sup> And thou shall say to them, Hear the word of the Lord, ye kings of Judah, and all Judah, and all the dwellers of Jerusalem, that enter *[in]* by these gates. *(And thou shall say to them, Hear the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter in by these gates.)*

<sup>21</sup> The Lord God saith these things, Keep ye your souls, and do not ye bear burdens in the day of sabbath *(or and do not ye carry any burdens on the day of Sabbath)*, neither bring *(them)* in by the gates of Jerusalem.

<sup>22</sup> And do not ye cast burdens out of your houses in the day of sabbath *(or And do not ye carry any burdens out of your houses on the day of Sabbath)*, and ye shall not do any work; hallow ye the day of sabbath, as I commanded to your fathers.

<sup>23</sup> And they heard not, neither bowed down their ear, but they made hard their noll, that they should not hear me, and that they should not take chastising. *(But they did not listen, nor bowed down their ear; but they stiffened their necks, or were stubborn, so that they would not listen to me, so that they could receive my discipline, or my correction.)*

<sup>24</sup> And it shall be, if ye hear me, saith the Lord, that ye bear not in burdens by the gates of this city in the day of sabbath, and if ye hallow the day of sabbath, that ye do not work therein, *(And it shall be, if ye listen to, or obey, me, saith the Lord, so that ye do*

*not carry in burdens by the gates of this city on the day of Sabbath, and if ye hallow the day of Sabbath, so that ye do no work on it.)*

<sup>25</sup> kings and princes sitting on the seat of David shall enter [in] by the gates of this city, and ascending in chariots and horses; they, and the princes of them, the men of Judah, and the dwellers of Jerusalem; and this city shall be inhabited without end. *(then kings and princes sitting on the throne of David shall enter in by the gates of this city, and shall come in chariots and on horses; they, and their princes, and the people of Judah, and the inhabitants of Jerusalem; and this city shall be inhabited forever.)*

<sup>26</sup> And they shall come from the cities of Judah, and from the compass of Jerusalem *(or and from all around Jerusalem)*, and from the land of Benjamin, and from [the] field places, and from [the] hilly places, and from the south, bearing burnt sacrifice, and slain sacrifice, and incense; and they shall bring offering(s) into the house of the Lord.

<sup>27</sup> Forsooth if ye hear not me, that ye hallow the day of sabbath, and that ye bear not a burden, and that ye bring not in by the gates of Jerusalem in the day of sabbath, I shall kindle fire in the gates thereof; and it shall devour the houses of Jerusalem, and it shall not be quenched. *(But if ye do not listen to me, so that ye hallow the day of Sabbath, and so that ye do not carry a burden, and so that ye do not bring it in by the gates of Jerusalem on the day of Sabbath, then I shall kindle a fire in its gates; and it shall devour the houses of Jerusalem, and it shall not be quenched.)*

## CHAPTER 18

<sup>1</sup> The word that was made of the Lord to Jeremy, and said, *(The word of the Lord that was made to Jeremiah, and said,)*

<sup>2</sup> Rise thou, and go down into the house of a potter, and there thou shalt hear my words.

<sup>3</sup> And I went down into the house of a potter, and lo! he made a work on a wheel.

<sup>4</sup> And the vessel was destroyed, which he made of clay with his hands; and he turned it, and made it another vessel, as it pleased in his eyes to make. *(And when the vessel, which he made out of clay with his hands, was not acceptable, he turned it again, and made it into another vessel, which did please his eyes.)*

<sup>5</sup> And the word of the Lord was made to me, and he said,

<sup>6</sup> Whether as this potter doeth, I may not do to you, the house of Israel? saith the Lord. Lo! as clay is in the hand of a potter, so ye, the house of Israel, be in mine hand, *(or Behold! like clay (is) in a potter's hands, so ye, the house of Israel, (be) in my hands).*

<sup>7</sup> Suddenly I shall speak against a folk, and against a realm, that I draw *(it)* out, and destroy *(it)*, and lose it.

<sup>8</sup> If that folk doeth penance of his evil, which I spake against it, also I shall do penance on the evil, which I thought to do to it. *(But if that nation doeth penance for their evil, for which I spoke against them, then I shall do penance for the evil, which I thought to do to them.)*

<sup>9</sup> And I shall speak suddenly of a folk, and of a realm, that I build, and plant it. *(And at any moment I shall speak of a nation, or of a kingdom, that I build it, or that I plant it.)*

<sup>10</sup> *(But)* If it doeth evil before mine eyes, *(and)* that it hear not my voice, *(then)* I shall do penance on the good which I spake, that I should do to it.

<sup>11</sup> Now therefore say thou to a man of Judah, and to the dweller of Jerusalem, and say, The Lord saith these things, Lo! I make evil against you, and I think a thought against you; each man turn again from his evil way, and *(ad)dress* ye your ways and your studies. *(And so now say thou to the people of Judah, and to the inhabitants of Jerusalem, The Lord saith these things, Behold! I make evil plans against you, and I think thoughts against you; each person turn away from their evil ways, and direct, (or amend), ye your ways and your deeds.)*

<sup>12</sup> Which said, We have despaired, for we shall go after our thoughts, and we shall do each man the shrewdness of his evil heart. *(But they said, We despair; for we feel that we must go after our own thoughts, and each person doeth the depravity of his own evil heart.)*

<sup>13</sup> Therefore the Lord saith these things, Ask ye heathen men, who heard such horrible things, which the virgin of Israel hath done greatly? *(And so the Lord saith these things, Ask ye the heathen, who hath heard of such a horrible thing, as that which the virgin of Israel hath done?)*

<sup>14</sup> Whether [the] snow of the Lebanon shall fail from the stone of the field? either cold waters breaking out, and floating down, may be taken away? *(Shall the snow in Lebanon*

*fail to fall on the stones of the field? or shall cold water breaking out, and flowing down, not be taken away?)*

<sup>15</sup> For my people hath forgotten me, and *they* offered sacrifices in vain, and stumbled in their ways, and in the paths of the world, *(or and stumbled on their own ways, and on the paths of the world), (so)* that they went by those in a way not trodden;

<sup>16</sup> that the land of them should be into desolation, and into an hissing everlasting; for why each that passeth by it, shall be astonished, and shall move his head. *(so that their land now be into desolation, and into an everlasting hissing; for each person who passeth by it shall be astonished, and shall move their head.)*

<sup>17</sup> As a burning wind I shall scatter them before the enemy *(or Like a burning wind I shall scatter them before the enemy);* I shall show to them the back and not the face, in the day of the perdition of them.

<sup>18</sup> And they said, Come ye, and think we thoughts against Jeremy; for why the law shall not perish from a priest, neither counsel shall perish from a wise man, neither word shall perish from a prophet, *(or for the Law shall never perish from, (or be lost to), a priest, nor good advice from a wise man, nor (God's) word from a prophet);* come ye, and smite we him with *(the)* tongue, and take we none heed to all the words of him.

<sup>19</sup> Lord, give thou attention to me, and hear thou the voice of mine adversaries.

<sup>20</sup> Whether evil is yielded for good, for they have digged a pit to my soul; have thou mind, that I stood in thy sight, to speak good for them, and to turn away thine indignation from them. *(Shall evil be yielded for good, for they have dug a pit for me; remember, O Lord, that I stood in thy sight, to speak good of them, and to turn away thy indignation from them.)*

<sup>21</sup> Therefore give thou the sons of them into hunger, and lead forth them into the hands of *[the]* sword; the wives of them be made without children, and *be made* widows, and the husbands of them be slain by death; the young men of them be pierced together by sword in battle. *(And so give thou their sons into hunger, and lead them forth into the hands of the sword; let their wives be made without children, and be made widows, and let their husbands be killed; and let their young men be altogether pierced by the sword in battle.)*

<sup>22</sup> Cry be heard of the houses of them, for thou shalt bring suddenly a thief on them; for they digged a pit to take me, and hid snares to my feet. *(Let a cry be heard from their houses, for thou shalt suddenly bring a thief upon them; for they dug a pit to catch me, and hid snares for my feet.)*

<sup>23</sup> But thou, Lord, knowest all the counsel of them against me into death; do thou not mercy to the wickedness of them, and the sin of them be not done away from thy face; be they made falling down in thy sight, in the time of thy strong vengeance; use thou them to other thing than they were ordained *(or use thou them for something other than what they were ordained for).*

## CHAPTER 19

<sup>1</sup> The Lord saith these things, Go thou, and take an earthen<sup>(ware)</sup> pottle of a potter, *[and](some)* of the elder men of the people, and of the elder men of the priests. *(The Lord saith these things, Go thou, and take the clay jar of a potter, and some of the elders of the people, and some of the elders of the priests.)*

<sup>2</sup> And go thou out to the valley of the sons of Hinnom, which is beside the entering of the earthen gate, *(or And go thou out to the Valley of Ben-hinnom, which is before, or in front of, the entrance to the Potsherd Gate);* and there thou shalt preach the words which I shall speak to thee;

<sup>3</sup> and thou shalt say, Kings of Judah, and the dwellers of Jerusalem, hear ye the word of the Lord. The Lord of hosts, God of Israel, saith these things, Lo! I shall bring in torment on this place, so that each man that heareth it, his ears tingle. *(and thou shalt say, Kings of Judah, and the inhabitants of Jerusalem, hear ye the word of the Lord. The Lord of hosts, the God of Israel, saith these things, Behold! I shall bring in torment upon this place, so that each person who heareth about it, their ears shall tingle.)*

<sup>4</sup> For they have forsaken me, and made alien this place, and offered sacrifices to alien gods therein, which they, and the fathers of them, and the kings of Judah, knew not; and they filled this place with the blood of innocents, *(For they have deserted me, and made this place strange, or foreign, to me, and offered sacrifices to strange, or foreign, gods there, which they, and their forefathers, and the kings of Judah, did not know; and they filled this place with the blood of innocents.)*

<sup>5</sup> and builded high things to Baalim, to burn their sons in fire, into burnt sacrifice to Baalim, *(or and built the high places, or the hill shrines, to Baal, to burn their children in the fire, for burnt sacrifices to Baal)*; which things I commanded not, neither spake, neither those *(things)* ascended into mine heart.

<sup>6</sup> Therefore the Lord saith, Lo! days shall come, and this place shall no more be called Tophet, and the valley of the son of Hinnom, but the valley of slaying. *(And so the Lord saith, Behold! days shall come, and this place shall no longer be called Tophet, and the Valley of Ben-hinnom, but the Valley of Slaughter.)*

<sup>7</sup> And I shall destroy the counsel of Judah and of Jerusalem in this place, and I shall destroy them by sword, in the sight of their enemies, and in the hand of men seeking the lives of them; and I shall give their dead bodies to be meat to the birds of the air, and to *[the]* beasts of *(the)* earth. *(And I shall destroy the plans of Judah and of Jerusalem in this place, and I shall destroy them by the sword, before their enemies, and by the hands, or the power, of those who seek their lives; and I shall give their dead bodies to be food for the birds of the air, and for the beasts of the earth.)*

<sup>8</sup> And I shall set this city into wondering, and into hissing; each that passeth by it, shall wonder, and hiss on all the vengeance thereof, *(or each person who passeth by it, shall wonder and shall hiss at all the vengeance there.)*

<sup>9</sup> And I shall feed them with the flesh of their sons, and with the flesh of their daughters; and each man shall eat the flesh of his friend in the besieging and anguish, in which the enemies of them, and they that seek the lives of them, shall close them together. *(And I shall feed them with the flesh of their sons, and with the flesh of their daughters; and each person shall eat the flesh of his friend in the besieging and in the anguish, in which their enemies, and those who seek their lives, shall altogether enclose them.)*

<sup>10</sup> And thou shalt all-break the pottle before the eyes of the men, that shall go with thee. *(And thou shalt break the jar in pieces, before those who shall go with thee.)*

<sup>11</sup> And thou shalt say to them, The Lord of hosts saith these things, So I shall all-break this people, and this city, as the vessel of a potter is all-broken, which may no more be restored; and they shall be buried in Tophet, for none other place is to bury. *(And thou shalt say to them, The Lord of hosts saith these things, So I shall break this people all in pieces, and this city, like this potter's vessel is broken all in pieces, which cannot be restored; and they shall be buried in Tophet, for there is no other place left for burying them.)*

<sup>12</sup> So I shall do to this place, saith the Lord, and to dwellers thereof, that I set this city as Tophet. *(So shall I do to this place, saith the Lord, and to its inhabitants, so that I make this city like Tophet.)*

<sup>13</sup> And the houses of Jerusalem, and the houses of the kings of Judah, shall be as the place of Tophet; all the unclean houses, in whose roofs they sacrificed to all the chivalry of heaven, and offered moist sacrifices to alien gods. *(And the houses of Jerusalem, and the houses of the kings of Judah, shall be made like Tophet; yea, all the unclean houses, on whose roofs they sacrificed to all the host of heaven, and offered wine offerings to strange, or foreign, gods.)*

<sup>14</sup> Forsooth Jeremy came from Tophet, whither the Lord had sent him for to prophesy; and he stood in the porch of the house of the Lord, and said to all the people, *(And Jeremiah came in from Tophet, where the Lord had sent him to prophesy; and he stood in the courtyard of the House of the Lord, and said to all the people.)*

<sup>15</sup> The Lord of hosts, God of Israel, saith these things, Lo! I shall bring in on this city, and on all the cities thereof, all the evils which I spake against it; for they made hard their noll, *(so)* that they heard not my words, *(or for they stiffened their necks, or were stubborn, and did not listen to, or obey, my words).*

## CHAPTER 20

<sup>1</sup> And Pashur, the son of Immer, the priest, that was ordained prince in the house of the Lord, heard Jeremy prophesying these words. *(And Pashur, the son of Immer, the priest, who was ordained the leader, or the chief official, in the House of the Lord, heard Jeremiah prophesying these words.)*

<sup>2</sup> And Pashur smote Jeremy, the prophet, and sent him into the stocks, that were in the higher gate of Benjamin, in the house of the Lord. *(And Pashur struck the prophet Jeremiah, and then sent him into the stocks, that were at the Upper Gate of Benjamin, in the House of the Lord.)*

<sup>3</sup> And when it was clear in the morrow, Pashur led Jeremy out of the stocks. And Jeremy said to him, The Lord called not Pashur thy name, but Dread on each side. *(And when the morning came, Pashur led Jeremiah out of the stocks. And Jeremiah said to him, The Lord calleth thy name not Pashur; but Magormissabib, that is, Terror let loose.)*

<sup>4</sup> For the Lord saith these things, Lo! I shall give thee and all thy friends into dread, and they shall fall down by the sword of their enemies; and thine eyes shall see; and I shall give all Judah in the hand of the king of Babylon, and he shall lead them over into Babylon, and he shall smite them with sword. *(For the Lord saith these things, Behold! I shall give thee and all thy friends unto terror; and they shall fall down by the sword of their enemies; and thy eyes shall see it; and I shall give all Judah into the hands, (or into the power), of the king of Babylon, and he shall lead them over to Babylon, and he shall strike them down with the sword.)*

<sup>5</sup> And I shall give *(them)* all the chattel of this city, and all the travail thereof, and all the price; and I shall give all the treasures of the kings of Judah *in(to)* the hand of their enemies; and they shall ravish them, and shall take, and lead *[them]* forth into Babylon. *(And I shall give all the substance of this city, and all the fruits of its labours, and all its things of value, and all the treasures of the kings of Judah into the hands of their enemies; yea, they shall rob them, and then they shall take these people, and lead them forth to Babylon.)*

<sup>6</sup> Forsooth thou, Pashur, and all the dwellers of thine house, shall go into captivity; and thou shalt come into Babylon, and thou shalt die there; and thou shalt be buried there, thou and all thy friends, to which thou prophesiedest leasing. *(And thou, Pashur, and all the inhabitants of thy house, shall go into captivity; and thou shalt come into Babylon, and thou shalt die there; and thou shalt be buried there, thou and all thy friends, to whom thou hast prophesied many lies.)*

<sup>7</sup> *(O)* Lord, thou deceivedest me, and I am deceived; thou were stronger than I, and thou haddest the mastery; I am made into scorn all day. All men bemock me,

<sup>8</sup> for now a while ago I spake, crying *[out]* wickedness, and I cried *(out)* destroying. And the word of the Lord is made to me into shame, and into scorn all day. *(for a while now I have spoken, crying out against wickedness, and against destruction. But the word of the Lord hath only brought me shame, and scorn, each day.)*

<sup>9</sup> And I said, I shall not have mind on him, and I shall no more speak in his name. And the word of the Lord was made, as fire swelling in mine heart, and closed in my bones; and I failed, not suffering to bear. *(And so I said, I shall not remember him, and I shall no longer speak in (the Lord's) name. But (the word of the Lord) was made to me like a fire swelling in my heart, and enclosed in my bones; and I failed, and could not bear it, and so I had to speak it out.)*

<sup>10</sup> For I heard despisings of many men, and dread in compass, *(and they said)*, Pursue ye, and pursue we him, of all men that were peaceable to me, and keeping my side; if in any manner he be deceived, and we have the mastery against him, and get vengeance of him. *(For I heard the despising of many people, and fear was all around, and they said, Pursue ye, yea, let us pursue him, even from all those who were peaceable to me, and on my side; yea, they said, perhaps he can be deceived, and we shall have the mastery over him, and take vengeance upon him.)*

<sup>11</sup> Forsooth the Lord as a strong warrior is with me, therefore they that pursue me shall fall, and they shall be feeble; and they shall be shamed greatly *(or and they shall be greatly shamed)*, for they understood not *(about)* everlasting shame, that shall never be done away.

<sup>12</sup> And thou, Lord of hosts, the prover of a just man, which seest the reins and *[the]* heart, I beseech, see I thy vengeance of them; for I have showed my cause to thee. *(And thou, Lord of hosts, the prover of the just, who seest the reins and the heart, I beseech thee, let me see thy vengeance upon them; for I have shown my cause to thee./And thou, Lord of hosts, the tester of the righteous, who seest the depths of the heart, I beseech thee, let me see thy vengeance upon them; for I have stated my case to thee.)*

<sup>13</sup> Sing ye to the Lord, praise ye the Lord, for he delivered the soul of a poor man from the hand of evil men. *(Sing ye to the Lord, praise ye the Lord, for he rescued the souls of the poor from the hands, or the power, of evil people.)*

<sup>14</sup> Cursed be the day wherein I was born, the day wherein my mother childed me be not blessed. *(Cursed be the day when I was born, may the day when my mother gave birth to me be not blessed.)*

<sup>15</sup> Cursed *be* the man, that told to my father, and said, A knave child is born to thee, and made him glad as with joy. (*Cursed be the man, who told my father, and said, A boy child is born to thee, and made him happy with joy.*)

<sup>16</sup> That man be as the cities be, which the Lord destroyed, and it repented not him; [*Be that man as be the cities, that the Lord turned upside-down, and it repented him not; hear he (the) cry early, and yelling in midday time.*](*May that man be like the cities, which the Lord destroyed, and he did not repent for doing that; let him hear the cries of alarm in the morning, and the yelling at midday.*)

<sup>17</sup> he that killed not me from the womb, hear cry early, and yelling in the time of midday; that my mother were [*made*] a sepulchre to me, and her womb were an everlasting conceiving. (*because the Lord did not kill me in the womb, so that my mother was made my tomb, and I was an everlasting, or never born, conception, within her womb.*) [*that me (he) slew not from the privy womb; that made were to me my mother a sepulchre, and her privy womb conceiving everlasting. (that he did not kill me in the womb; so that my mother was made a tomb for me, and within her womb I was an everlasting conception.)*]

<sup>18</sup> Why went I out of the womb, that I should see travail and sorrow, and that my days shall be wasted in shame? (*O why was I born, so that I could see struggle, or trouble, and sorrow, and that my days would be wasted in shame?*)

## CHAPTER 21

<sup>1</sup> The word which was made of the Lord to Jeremy (*or The word of the Lord which was made to Jeremiah*), when king Zedekiah sent to him Pashur, the son of Melchiah, and Zephaniah, the priest, the son of Maaseiah, and (*they*) said,

<sup>2</sup> Ask thou the Lord for us, for Nebuchadnezzar, the king of Babylon, fighteth against us; if in hap the Lord do with us by all his marvels, and he go away from us, (*or if perhaps the Lord shall do one of his marvels, or one of his miracles, for us, and he shall go away from us*).

<sup>3</sup> And Jeremy said to them, Thus ye shall say to Zedekiah,

<sup>4</sup> The Lord God of Israel saith these things, Lo! I shall turn (*back upon you*) the instruments of battle that be in your hands, and with which ye fight against the king of Babylon, and *against* Chaldees, that besiege you in the compass of [*the*] walls, (*or and against the Chaldeans, who besiege you all around the walls*); and I shall gather those together in the midst of this city.

<sup>5</sup> And I shall overcome you in [*a*] hand stretched forth, and in [*a*] strong arm, (*or And I shall overcome you with a hand stretched forth, and with a strong arm*), and in strong vengeance, and in indignation, and in great wrath;

<sup>6</sup> and I shall smite the dwellers of this city (*or and I shall strike down the inhabitants of this city*), (*yea*), men and beasts shall die by great pestilence.

<sup>7</sup> And after these things, saith the Lord, I shall give Zedekiah, king of Judah, and his servants, and his people, and (*those*) that be left in this city from pestilence, and sword, and hunger, in(*to*) the hand of Nebuchadnezzar, king of Babylon, and in(*to*) the hand of their enemies, and in(*to*) the hand of men seeking the life of them; and he shall smite them by the sharpness of sword (*or and he shall strike them down by the sharpness of the sword*); and he shall not be bowed, neither shall spare, neither shall have mercy.

<sup>8</sup> And thou shalt say to this people, The Lord God saith these things, Lo! I give before you the way of life, and the way of death.

<sup>9</sup> He that dwelleth in this city, shall die by sword, and hunger, and pestilence; but he that goeth out, and fleeth over to [*the*] Chaldees that besiege you, shall live, and his life shall be as a prey to him. (*He who liveth in this city, shall die by the sword, and hunger, and pestilence; but he who goeth out, and fleeth over to the Chaldeans who besiege you, shall live, but his own life shall be his only prey.*)

<sup>10</sup> For I have set my face on this city into evil, and not into good, saith the Lord, (*or For I have set my face against this city for evil, and not for good, saith the Lord*); it shall be given in(*to*) the hand of the king of Babylon, and he shall burn it with fire.

<sup>11</sup> And *thou shall say* to the house of the king of Judah, the house of David, Hear ye the word of the Lord. (*And thou shall say to the house of the king of Judah, Ye house of David, hear ye the word of the Lord.*)

<sup>12</sup> The Lord saith these things, Deem ye early doom, and deliver ye him that is oppressed by violence from the hand of the false challenger; lest peradventure mine indignation go out as fire, and be kindled, and none be that quench, for the malice of your studies. (*The Lord saith these things, Early judge ye judgement, and rescue ye him who is oppressed with violence from the hand of the oppressor; lest perhaps my indignation*

*go out like a fire, and be kindled, and there is no one who can quench it, for the malice of your deeds.)*

<sup>13</sup> Lo! I do to thee, dwelleress of the firm valley, and plain, saith the Lord, [ye] which say, Who shall smite us, and who shall enter into our houses? *(Behold! I am against thee, O dwelleress of the firm valley, and O rock of the plain, saith the Lord, Yea, ye who say, Who shall strike us, and who shall enter into our houses?)*

<sup>14</sup> And I shall visit on you by the fruit of your studies, saith the Lord; and I shall kindle fire in the forest thereof, and it shall devour all things in the compass thereof. *(And I shall punish you for the fruit of your deeds, saith the Lord; and I shall kindle a fire in the forest there, and it shall devour everything all around it.)*

## CHAPTER 22

<sup>1</sup> The Lord saith these things, Go thou down into the house of the king of Judah, and thou shalt speak there this word, *(The Lord saith these things, Go thou down to the house of the king of Judah, and thou shalt speak this word there.)*

<sup>2</sup> and shalt say, Hear thou the word of the Lord, thou king of Judah, that sittest on the seat of David, thou, and thy servants, and thy people, that enter [in] by these gates. *(and shalt say, Hear thou the word of the Lord, O king of Judah, who sittest on David's throne, thou, and thy servants, and thy people, who enter in by these gates.)*

<sup>3</sup> The Lord saith these things, Do ye doom, and rightfulness, and deliver ye him that is oppressed by violence from the hand of the false challenger; and do not ye make sorry, neither oppress ye wickedly a comeling, and a fatherless child, and a widow, and shed ye not out innocent blood in this place. *(The Lord saith these things, Do ye justice, and uprightness, and rescue ye him who is oppressed by violence from the hand of the oppressor; and do not ye make sorry, nor wickedly oppress ye, a newcomer, or a stranger, or a fatherless child, or a widow, and pour ye not out innocent blood in this place.)*

<sup>4</sup> For if ye doing do this word, *(then)* kings of the kin of David sitting on his throne shall enter [in] by the gates of this house, and shall ascend on chariots and horses, they, and the servants, and the people of them. *(For if ye do this thing, then kings of the kin of David sitting on his throne shall enter in by the gates of this house, or of this palace, and shall come in chariots and on horses, they, and their servants, and their people.)*

<sup>5</sup> That if ye hear not these words, I swore in myself, saith the Lord, that this house shall be into wilderness. *(But if ye do not listen to these words, I swore to myself, saith the Lord, that this house shall be turned into a wilderness, that is, into an empty ruin.)*

<sup>6</sup> For the Lord saith these things on the house of the king of Judah; Gilead, thou art to me the head of the Lebanon; *credence be not given to me, if I set not thee (into) a wilderness, (and) cities (which be) uninhabitable. (For the Lord saith these things about the house of the king of Judah; thou art to me like Gilead, and like the heights of Lebanon; but credence be not given to me, or but no one believe me, if I do not make thee into a wilderness, and a land of uninhabited cities.)*

<sup>7</sup> And I shall hallow on thee a man slaying, and his arms, *(or And I shall ordain men against thee to kill thee with their weapons);* and they shall cut down thy chosen cedars, and shall cast *(them)* down into *(the)* fire.

<sup>8</sup> And many folks shall pass by this city, and each man shall say to his neighbour, Why did the Lord thus to this great city? *(And people from many nations shall pass by this city, and each person shall say to his neighbour, Why did the Lord do thus to this great city?)*

<sup>9</sup> And they shall answer, For they forsook the covenant of their Lord God, and worshipped alien gods, and served them. *(And they shall answer, For they deserted the covenant of the Lord their God, and worshipped strange, or foreign, gods, and served them.)*

<sup>10</sup> Do not ye bewEEP him that is dead, neither wail ye on him by weeping; bewail ye him that goeth out, for he shall no more turn again, neither he shall see the land of his birth. *(Do not ye weep for him who is dead, nor wail ye for him with weeping; but wail ye for him who goeth out, for he shall no more return, nor shall he see again the land of his birth.)*

<sup>11</sup> For the Lord saith these things to Shallum, the son of Josiah, the king of Judah, that reigned for Josiah, his father, He that went out of this place, shall no more turn again hither; *(For the Lord saith these things to Shallum, the son of Josiah, the king of Judah, who reigned for his father Josiah, He who went out of this place, shall no more return here;)*

<sup>12</sup> but in the place to which I have translated him, there he shall die, and he shall no more see this land. *(but in the place to which I have carried him away captive, there he shall die, and he shall never see this land again.)*

<sup>13</sup> Woe to him that buildeth his house in unrightfulness, and his solars not in doom; he shall oppress his friend in vain, and he shall not yield his hire to him. *(Woe to him who buildeth his house in unrighteousness, and his rooms with injustice; he shall make his neighbours work for nothing, and he shall not pay them their wages.)*

<sup>14</sup> Which saith, I shall build to me a large house, and wide solars; which openeth windows to himself, and maketh couples of cedar, and painteth with red colour. *(Who saith, I shall build for myself a large house with wide rooms; and I shall cut out windows for it, and make couplings out of cedar, and paint it with red colour.)*

<sup>15</sup> Whether thou shalt reign, for thou comparisonest thee to a cedar? whether thy father ate not, and drank, and did doom and rightfulness then, when it was well to him? *(Shalt thou reign, because thy cedar is finer in comparison to others? did not thy father eat, and drink, and did justly and with righteousness, and was it not well with him?)*

<sup>16</sup> He deemed the cause of a poor man, and needy, into his good; whether not therefore for he knew me? saith the Lord. *(He judged the cases of the poor and the needy, for their good; did this not show that he knew me? saith the Lord.)*

<sup>17</sup> Forsooth thine eyes and heart be to avarice, and to shed innocent blood, and to false challenge, and to the performing of evil work. *(But thine eyes and thy heart be turned to greed, and to pour out innocent blood, and to oppression, and to the performing of evil work.)*

<sup>18</sup> Therefore the Lord saith these things to Jehoiakim, the son of Josiah, the king of Judah, They shall not bewail him, *(and say)*, Woe brother! and woe sister! they shall not sound together to him *(and say)*, Woe lord! and woe noble man! *(And so the Lord saith these things about Jehoiakim, the son of Josiah, the king of Judah, They shall not bewail him, and say, Woe brother! and woe sister! they shall not sound together for him, and say, Woe lord! and woe noble man!)*

<sup>19</sup> He shall be buried with the burying of an ass, *he shall be rotten*, and cast forth without the gates of Jerusalem. *(He shall be buried like the burying of a donkey, yea, he shall be rotten, and thrown outside the gates of Jerusalem.)*

<sup>20</sup> Ascend thou on the Lebanon, and cry thou, and give thy voice in Bashan, and cry to them that pass forth, for all thy lovers be all-broken. *(Go thou up to Lebanon, and cry thou, and give thy voice in Bashan, and cry to those who pass forth, for all thy allies be all-broken.)*

<sup>21</sup> I spake to thee in thy plenty, and thou saidest, I shall not hear *(or I will not listen to thee)*; this is thy way from thy youth, for thou heardest not my voice.

<sup>22</sup> Wind shall feed all thy shepherds, and thy lovers shall go into captivity; *(The wind shall carry away all thy shepherds, and thy lovers shall go into captivity; and then thou shalt be shamed, and ashamed for all thy malice.)*

<sup>23</sup> and then thou that sittest in the Lebanon, and makest *(thy)* nest in cedars, shalt be shamed, and ashamed of all thy malice. How wailedest thou, when sorrows were come to thee, as the sorrow of a woman travailing of child? *(thou who sittest in Lebanon, and makest thy nest in cedars. How thou shalt wail, when sorrows shall come to thee, like the sorrow of a woman in labour!)*

<sup>24</sup> I live, saith the Lord, for thou Jeconiah\*, the son of Jehoiakim, king of Judah, were *(as)* a ring in my right hand, from thence I shall draw away him. *(As I live, saith the Lord, for thou Jeconiah, the son of Jehoiakim, the king of Judah, were the ring on my right hand, but now I shall draw thee away from there.)*

<sup>25</sup> And I shall give thee in the hand of them that seek thy life, and in the hand of them whose face thou dreatest, and in the hand of Nebuchadnezzar, king of Babylon, and in the hand of Chaldees. *(And I shall give thee into the hands of those who seek thy life, and into the hands of those whose faces thou fearest, and into the hands of Nebuchadnezzar, the king of Babylon, and into the hands of the Chaldeans.)*

<sup>26</sup> And I shall send thee, and thy mother that engendered thee, into an alien land, in which ye were not born, and there ye shall die; *(And I shall send thee, and thy mother who begat thee, into a foreign, or a strange, land, where ye were not born, and ye shall die there;)*

\* CHAPTER 22:24 Also known as Coniah and Jehoiachin.

<sup>27</sup> and they shall not turn again into the land, to which they raise their soul(s), that they turn again thither. *(and they shall never return to the land, to which they raise up their souls, that they could return there.)*

<sup>28</sup> Whether this man Jeconiah is(*but*) an earthen vessel, and all-broken? whether a vessel without all-liking? *(or but a vessel all despised?)* Why *(else)* be he and his seed cast away, and cast forth into a land which they knew not?

<sup>29</sup> Earth, earth, earth, hear thou the word of the Lord. *(O land, land, land, hear thou the words of the Lord.)*

<sup>30</sup> The Lord saith these things, Write thou this man barren, a man that shall not have prosperity in his days; for of his seed shall be no man, that shall sit on the seat of David, and have power further in Judah. *(The Lord saith these things, Write thou that this man shall be barren, and he shall not prosper in all his days; for none of his descendants shall sit on David's throne, or have any power again in Judah.)*

## CHAPTER 23

<sup>1</sup> Woe to the shepherds, that scatter and draw the flock of my pasture, saith the Lord. *(Woe to the shepherds of the people, who scatter and draw away the flock of my pasture, saith the Lord.)*

<sup>2</sup> Therefore the Lord God of Israel saith these things to the shepherds that feed my people, Ye have scattered my flock, and have cast them out, and have not visited them; lo! I shall visit on you the malice of your studies, saith the Lord. *(And so the Lord God of Israel saith these things to the shepherds who feed my people, Ye have scattered my flock, and have cast them out, and have not cared for them or and have not watched over them; behold! I shall punish you for the malice of your deeds, saith the Lord.)*

<sup>3</sup> And I shall gather together the remnants of my flock from all lands, to which I shall cast them out thither; and I shall turn them *(again)* to their fields *(or and I shall return them to their fields)*, and they shall increase, and shall be multiplied.

<sup>4</sup> And I shall raise up shepherds on them, and they shall feed them; they shall no more dread, and shall not be afear'd, *(or and they shall no longer have fear, and shall not be afraid)*; and none shall be sought of the number *(of them)*, saith the Lord.

<sup>5</sup> Lo! days come, saith the Lord, and I shall raise a just burgeoning, *either seed*, to David; and he shall reign a king, and he shall be wise, and he shall make doom and rightfulness in earth. *(Behold! days come, saith the Lord, and I shall raise up a just Burgeoning, (or a descendant), of David; and he shall reign a King, and he shall be wise, and he shall make judgement and righteousness in all the land or and he shall make Law and justice in all the land.)*

<sup>6</sup> In those days Judah shall be saved, and Israel shall dwell trustily; and this is the name which they shall call him, The Lord our rightful *[or Our rightwise Lord]*.

<sup>7</sup> For this thing lo! days come, saith the Lord, and they shall no more say, The Lord liveth, that led the sons of Israel out of the land of Egypt; *(For this thing behold! days shall come, saith the Lord, and they shall no more say, The Lord liveth, who led the Israelites out of the land of Egypt;)*

<sup>8</sup> but, The Lord liveth, that led out *(who led out)*, and brought *(back)* the seed of the house of Israel from the land of the north, and from all lands to which I had cast them out thither; and they shall dwell in their *[own]* land.

<sup>9</sup> To the prophets; Mine heart is contrite, *either all-broken for sorrow*, in the midst of me, all my bones trembled together; I am made as a man drunken, and as a man wet of wine, of the face of the Lord, and of the face of the holy words of him, *(or I am made like a drunken man, and like one who is wet with wine, because of the Lord, and because of his holy words)*;

<sup>10</sup> for the land is filled with adulterers. For the earth mourned of the face of cursing; the fields of desert be made dry, the course of them is made evil, and their strength is unlike. *(for the land is filled with adulterers. Because of cursing or Because of them, the earth mourned; the fields of the desert be made dry, their course is made evil, and their strength is not rightly used.)*

<sup>11</sup> For why the prophet and the priest be defouled; and in mine house, saith the Lord, I found the evil of them. *(For the prophet and the priest be defiled; and I found them doing evil, even in my own House, saith the Lord.)*

<sup>12</sup> Therefore the way of them shall be as slidery thing(s) in darkneses, for they shall be hurtled, *either shoved*, and shall fall down therein; for I shall bring on them evils, the year of *[the]* visitation of them, saith the Lord. *(And so their way shall be slippery in*

*the darkness, for they shall be hurtled, or shall be shoved, and shall fall down there; for I shall bring in evil upon them, yea, the time of their punishment, saith the Lord.)*

<sup>13</sup> And in the prophets of Samaria I saw fondness, and they prophesied in Baal, and deceived my people Israel. *(And I saw Samaria's prophets to be foolish, for they prophesied in Baal's name, and deceived my people Israel.)*

<sup>14</sup> And in the prophets of Jerusalem I saw, *(in) likeness, adultery, and the way of leasing; and they comforted the hands of the worst men, that each man should not convert from his malice; all they be made as Sodom to me, and all the dwellers thereof be made as Gomorrah. (And in the lives of the prophets of Jerusalem, I saw adultery, and the way of lies; and they strengthened the hands of the worst people, so that no one would not turn away from their own malice; yea, they all be made like Sodom to me, and all its inhabitants be made like Gomorrah.)*

<sup>15</sup> Therefore the Lord of hosts saith these things to the prophets, Lo! I shall feed them with wormwood, and I shall give drink to them with gall; for why defouling is gone out of the prophets of Jerusalem on all the land. *(And so the Lord of hosts saith these things to the prophets, Behold! I shall feed them with wormwood, and I shall give them gall to drink; for defiling hath gone out from the prophets of Jerusalem upon all the land.)*

<sup>16</sup> The Lord of hosts saith these things, Do not ye hear the words of *[the]* prophets, that prophesy to you, and deceive you; they speak the vision of their heart, not of the mouth of the Lord. *(The Lord of hosts saith these things, Do not ye listen to the words of the prophets, who prophesy to you, and deceive you; they speak the vision of their own hearts, and not from the mouth of the Lord.)*

<sup>17</sup> They say to them that blaspheme me, The Lord spake, Peace shall be to you; and they said to each man that goeth in the shrewdness of his heart, Evil shall not come *[up]* on you. *(They say to those who blaspheme me, The Lord spoke, Peace shall be to you; and they said to each person who goeth in the depravity of his own heart, Evil shall not come upon you.)*

<sup>18</sup> For why who is present in the counsel of the Lord *(or For who hath stood in the council of the Lord)*, and saw, and heard his word? who beheld, and heard the word of him?

<sup>19</sup> Lo! the whirlwind of the Lord's indignation shall go out, and tempest breaking *[out]* shall come on the head of wicked men.

<sup>20</sup> The strong vengeance of the Lord shall not turn again, till that he do, and till that he *[ful]* fill the thought of his heart. In the last days ye shall understand the counsel of him.

<sup>21</sup> I sent not the prophets, and they ran; I spake not to them, and they prophesied.

<sup>22</sup> If they had stood in my counsel, and had made known my words to my people, forsooth I had turned them away from their evil way, and from their worst thoughts. *(But if they had stood in my council, and had told out my words to my people, then they would have turned them away from their evil ways, and from their worst thoughts.)*

<sup>23</sup> Guesseth thou, whether I am God of nigh, saith the Lord, and not God afar? *(Thinkest thou, that I am the God of near at hand, but not also the God of far away?)*

<sup>24</sup> A man shall not be privy in hid places, and I shall not see him, saith the Lord. Whether I fill not heaven and earth? saith the Lord. *(Shall a man hide himself in a secret place, and shall I not see him? saith the Lord. Do I not fill heaven and the earth? saith the Lord.)*

<sup>25</sup> I heard what things the prophets said, prophesying leasing in my name *(or prophesying lies in my name)*, and saying, I dreamed dreams.

<sup>26</sup> How long is this thing in the heart of *(the)* prophets, prophesying leasing *(or prophesying lies)*, and prophesying the deceit of their *(own)* heart?

<sup>27</sup> Which will make, that my people forget my name for the dreams of them, which each man telleth to his neighbour, as the fathers of them forgat my name for Baal. *(Who desire to make my people forget my name by their dreams, which each person telleth to his neighbour, like their forefathers forgot my name for Baal.)*

<sup>28</sup> A prophet that hath a dream, tell a dream; and he that hath my word, speak verily my word, *(or A prophet who hath a dream, tell a dream; and he who hath my word, truthfully speak my word)*. What is with *[the]* chaffs to the wheat? saith the Lord.

<sup>29</sup> Whether my words be not as fire burning, saith the Lord, and as an hammer all-breaking a stone? *(Be not my words like a burning fire, saith the Lord, and like a hammer breaking a stone to pieces?)*

<sup>30</sup> Therefore lo! I am ready to the prophets, saith the Lord, that steal my words, each man from his neighbour. *(And so behold! I am against the prophets, saith the Lord, who steal my words, each one from their neighbour; for their own use.)*

<sup>31</sup> Lo! I to the prophets, saith the Lord, that take their tongues, and say, The Lord saith. *(Behold! I am against the prophets, saith the Lord, who use their tongues, and say, The Lord saith.)*

<sup>32</sup> Lo! I to the prophets, dreaming leasing, saith the Lord; which told them, and deceived my people in their leasing, and in their miracles, when I had not sent them, neither had commanded to them; which profited nothing to this people, saith the Lord. *(Behold! I am against the prophets, who dreamed lies, saith the Lord; and then told them out, and deceived my people with their lies, and with their miracles, when I had not sent them, nor had commanded to them; yea, which profited nothing for this people, saith the Lord.)*

<sup>33</sup> Therefore if this people, either (a) prophet, either (a) priest, asketh thee, and saith, What is the burden of the Lord? thou shalt say to them, Ye be the burden, for I shall cast you away, saith the Lord;

<sup>34</sup> and (as for) a prophet, and a priest, and the people, that saith, The burden of the Lord, I shall visit on that man, and on his house. *(and as for a prophet, and a priest, and the people, who saith, The burden of the Lord, I shall punish that man, and his house.)*

<sup>35</sup> Ye shall say these things, each man to his neighbour, and to his brother, What answered the Lord? and, What spake the Lord?

<sup>36</sup> For the burden of the Lord shall no more be remembered, and the word of each man shall be (the) burden to him; and ye have perverted the words of [the] living God, of the Lord of hosts, your God. *(For the burden of the Lord shall no more be remembered, and the word of each person shall be his own burden; for ye have perverted the words of the living God, the words of the Lord of hosts, your God.)*

<sup>37</sup> Thou shalt say these things to the prophet, What answered the Lord to thee? and, What spake the Lord?

<sup>38</sup> Forsooth if ye say, The burden of the Lord, for this thing the Lord saith these things, For ye said this word, The burden of the Lord, and I sent to you, and I said, Do not ye say, The burden of the Lord;

<sup>39</sup> therefore lo! I shall take you away, and shall bear, and I shall forsake you, and the city which I gave to you, and to your fathers, from my face. *(and so behold! I shall carry you out, and I shall leave you there, yea, I shall throw away from my sight both you, and the city which I gave to you, and your forefathers.)*

<sup>40</sup> And I shall give you into everlasting shame, and into everlasting scandal, that shall never be done away by forgetting.

## CHAPTER 24

<sup>1</sup> The Lord showed to me, and lo! two panniers full of figs were set before the temple of the Lord, after that Nebuchadnezzar, king of Babylon, translated Jeconiah, the son of Jehoiakim, the king of Judah, and the princes of him, and a subtle craftsman, and a goldsmith, from Jerusalem, and brought them into Babylon. *(The Lord showed to me, and behold! two baskets full of figs (were) put before the Temple of the Lord, after that Nebuchadnezzar, the king of Babylon, had carried away captive Jeconiah, the son of Jehoiakim, the king of Judah, and his princes, (or his leaders), and the craftsmen, and the goldsmiths, from Jerusalem, and brought them to Babylon.)*

<sup>2</sup> And one pannier had full good figs, as figs of the first time be wont to be; and one pannier had full evil figs, that might not be eaten, for those were evil figs.

<sup>3</sup> And the Lord said to me, Jeremy, what thing seest thou? And I said, Figs, good figs, full good; and evil figs, full evil, that may not be eaten, for those be evil figs. *(And the Lord said to me, Jeremiah, what seest thou? And I said, Figs, good figs, very good; and bad figs, very bad, that cannot be eaten, for they be bad, or rotten, figs.)*

<sup>4</sup> And the word of the Lord was made to me, and said,

<sup>5</sup> The Lord God of Israel saith these things, As these figs be good, so I shall know the transmigration of Judah, which I sent out from this place into the land of Chaldees, into good. *(The Lord God of Israel saith these things, Like these figs be good, so I consider those of Judah who be carried away captive, yea, whom I sent out from this place to the land of the Chaldeans, to be good.)*

<sup>6</sup> And I shall set mine eyes on them to please *(or And I shall put my eyes on them to do good for them)*, and I shall bring them again into this land; and I shall build them, and

I shall not destroy *them*; and I shall plant them, and I shall not draw (*them*) up by the root.

<sup>7</sup> And I shall give to them an heart, that they (*would*) know me, for I am the Lord; and they shall be into a people to me, and I shall be into God to them, for they shall turn again to me in all their heart. (*And I shall give them a heart, that they would desire to know me, for I am the Lord; and they shall be my people, and I shall be their God, for they shall return to me with all their heart.*)

<sup>8</sup> And as the worst figs *be*, that may not be eaten, for those *be* evil figs, the Lord saith these things, So I shall give Zedekiah, the king of Judah, and the princes of him, and other men of Jerusalem, that dwell in this city, and that dwell in the land of Egypt. (*And as for the worst figs that cannot be eaten, for they be evil figs, saith the Lord, so I shall consider Zedekiah, the king of Judah, and his princes, or his leaders, and the other people of Jerusalem, who live in this city, and who live in the land of Egypt.*)

<sup>9</sup> And I shall give them into travailing and (*into*) torment in all (*the*) realms of (*the*) earth, into reproof (*or into reproach*), and into parable, and into a proverb, and into cursing, in all places to which I casted them out.

<sup>10</sup> And I shall send in them sword, and hunger, and pestilence, till they be wasted from the land which I gave to them, and to the fathers of them. (*And I shall send against them the sword, and hunger; and pestilence, until they be wasted from off the land which I gave to them, and to their forefathers.*)

## CHAPTER 25

<sup>1</sup> The word of the Lord, that was made to Jeremy, of all the people of Judah, in the fourth year of Jehoiakim, the son of Josiah, the king of Judah, after that Jeconiah was translated into Babylon; that is the first year of Nebuchadnezzar, king of Babylon; (*The word of the Lord, that was made to Jeremiah, about all the people of Judah, in the fourth year of Jehoiakim, the son of Josiah, the king of Judah, after that Jehoahaz was carried away captive to Egypt; that was the first year of Nebuchadnezzar, the king of Babylon;*)

<sup>2</sup> which word Jeremy, the prophet, spake to all the people of Judah, and to all the dwellers of Jerusalem, and said, (*which word the prophet Jeremiah spoke to all the people of Judah, and to all the inhabitants of Jerusalem, and said,*)

<sup>3</sup> From the thirteenth year of the realm of Josiah, the son of Amon, the king of Judah, unto this day, this is the three and twentieth year, (*that*) the word of the Lord was made to me; and I spake to you, and I rose (*up*) by night and spake, and ye heard not (*or but ye would not listen*).

<sup>4</sup> And the Lord sent to you all his servants (*the*) prophets, and rose (*up*) full early, and sent, and ye heard not (*or but you would not listen*), neither ye bowed [*in*] your ears, for to hear;

<sup>5</sup> when he said, Turn ye again, each man from his evil way, and from your worst thoughts, and ye shall dwell in the land which the Lord gave to you, and to your fathers, from the world and till into the world. (*when they said, Turn ye, each person, from your evil ways, and from your worst thoughts, and ye shall live in the land which the Lord gave to you, and to your forefathers, forever and ever.*)

<sup>6</sup> And do not ye go after alien gods, (*saith the Lord*), that ye serve them, and worship them, neither stir ye me to wrathfulness, in the works of your hands, and I shall not torment you. (*And do not ye go after strange, or foreign, gods, saith the Lord, so that ye serve them, and worship them, nor stir ye me to anger, with the works of your hands, and I shall not torment you.*)

<sup>7</sup> And ye heard not me, saith the Lord, that ye stirred me to wrathfulness in the works of your hands, into your [*own*] evil. (*But ye would not listen to me, saith the Lord, and ye stirred me to anger with the works of your hands, to your own harm.*)

<sup>8</sup> Therefore the Lord of hosts saith these things, For that that ye heard not my words, (*And so the Lord of hosts saith these things, Because ye did not listen to, or obey, my words.*)

<sup>9</sup> lo! I shall send (*for*), and take all the kindreds of the north, saith the Lord, and Nebuchadnezzar, my servant, the king of Babylon; and I shall bring them on this land, and on the dwellers thereof, and on all nations, that be in the compass thereof, (*or behold! I shall send for all the tribes of the north, saith the Lord, and my servant Nebuchadnezzar, the king of Babylon; and I shall bring them against this land, and its inhabitants, and all the nations that be all around it;*) and I shall slay them, and I shall set them into wondering, and into hissing, and into everlasting wildernesses.

<sup>10</sup> And I shall lose of them the voice of joy, and the voice of gladness, the voice of spouse, and the voice of spouses, the voice of [the] quern, and the light of the lantern. *(And I shall take from them the sound of joy, and the sound of happiness, the voice of the spouse, and the voice of the spouses, the sound of the quern, and the light of the lantern.)*

<sup>11</sup> And all the land thereof shall be into wilderness, and into wondering; and all these folks shall serve the king of Babylon seventy years.

<sup>12</sup> And when seventy years be [ful] filled, I shall visit on the king of Babylon, and on that folk, *(for)* the wickedness of them, saith the Lord, and on the land of Chaldees, and I shall set it into everlasting wildernesses. *(And when seventy years be fulfilled, I shall punish the king of Babylon, and that nation, saith the Lord, for their wickedness, and I shall make the land of the Chaldeans into an everlasting wilderness.)*

<sup>13</sup> And I shall bring on that land all my words which I spake against it, all thing that is written in this book; whatever things Jeremy prophesied against all folks *(or whatever Jeremiah prophesied against all the nations);*

<sup>14</sup> for they served to them, when they were many folks, and great kings; and I shall yield to them after the works of them, and after the deeds of their hands. *(and then they shall serve many nations, and great kings; and so I shall yield to them after their works, and after the deeds of their own hands.)*

<sup>15</sup> For the Lord of hosts, God of Israel, saith thus, Take thou the cup of wine of this strong vengeance from mine hand, and thou shall pour out drink thereof to all heathen men, to which I shall send thee.

<sup>16</sup> And they shall drink, and shall be troubled, and shall be mad, of the face of sword, which I shall send among them. *(And they shall drink it, and shall be troubled, and shall go mad, in the face of the sword, which I shall send among them.)*

<sup>17</sup> And I took the cup from the hand of the Lord, and I poured out drink to all folks, to which the Lord sent me; *(And I took the cup from the Lord's hand, and I poured out drink to all the nations, to which the Lord had sent me;)*

<sup>18</sup> to Jerusalem, and to all the cities of Judah, and to the kings thereof, and to the princes thereof; that I should give them into wilderness, and into wondering, and into hissing, and into cursing, as this day is, *(or yea, to make them into wilderness, and into wondering, and into hissing, and into cursing, as it is this day);*

<sup>19</sup> to Pharaoh, the king of Egypt, and to his servants, and to his princes, and to all his people;

<sup>20</sup> and to all men generally, to all the kings of the land *(of)* Uz, and to all the kings of the land of Philistines, and to Ashkelon, and to Azzah, and to Ekron, and to the residues of Ashdod *(or and to the remnant of Ashdod);*

<sup>21</sup> to Idumea, and to Moab, and to the sons of Ammon; *(to Edom, and to Moab, and to the Ammonites;)*

<sup>22</sup> and to all the kings of Tyrus *(or and to all the kings of Tyre)*, and to all the kings of Sidon, and to the kings of the land of isles that be beyond the sea;

<sup>23</sup> and to Dedan, and Tema, and Buz, and to all men that be clipped on the long hair *(or and to all the men who clip their long hair);*

<sup>24</sup> and to all the kings of Arabia, and to all the kings of the west, that dwell in desert *(or who live in the desert);*

<sup>25</sup> and to all the kings of Zimri, and to all the kings of Elam, and to all the kings of Medes *(or and to all the kings of Media);*

<sup>26</sup> and to all the kings of the north, of nigh and of far, to each man against his brother; and to all the realms of earth, that be on the face thereof; and *(the)* king *(of)* Sheshach\* shall drink after them. *(and to all the kings of the north, of near and of far away, to each person and their kin; and to all the kingdoms of the earth, that be on the face of it; and the king of Sheshach, that is, the king of Babylon, shall drink after them.)*

<sup>27</sup> And thou shalt say to them, The Lord of hosts, God of Israel, saith these things, Drink ye, and be ye drunken, and spew ye, and fall ye down, and do not ye rise *(up)* from the face of [the] sword which I shall send among you.

<sup>28</sup> And when they will not take the cup from thine hand *(or And if they refuse to take the cup from thy hand)*, *(so)* that they drink, thou shalt say to them, The Lord of hosts saith these things, Ye drinking shall drink;

<sup>29</sup> for lo! in the city in which my name is called to help, I begin to torment, and shall ye as innocents be without pain? ye shall not be without pain, for I call *(for the)* sword on all the dwellers of earth, saith the Lord of hosts. *(for behold! in the city in which*

\* CHAPTER 25:26 Sheshach is another name for Babylon.

*my name is called on for help or in the city which is called by my name, I shall begin to torment it, and shall ye, as innocents, be without pain? ye shall not be without pain, for I shall call for the sword on all the inhabitants of the earth, saith the Lord of hosts.)*

<sup>30</sup> And thou shalt prophesy to them all these words, and thou shalt say to them, The Lord shall roar from on high, and from his holy dwelling place he shall give his voice; he roaring shall roar on his fairness; a merry song, as of men treading in pressers, shall be sung against all *[the]* dwellers of earth. *(And thou shalt prophesy to them all these words, and thou shalt say to them, The Lord shall roar from on high, and he shall give his voice from his holy dwelling place; he roaring shall roar across the heavens; and a happy song, like when people tread the winepresses, shall be sung against all the inhabitants of the earth.)*

<sup>31</sup> *[The]* Sound is come unto the last parts of *[the]* earth, for why doom is to the Lord with folks, he is deemed with each flesh; the Lord saith, I have given wicked men to the sword. *(The sound shall come unto the last parts of the earth, for the Lord shall judge the nations, yea, he shall judge all flesh, and he shall give the wicked ones to the sword. Thus saith the Lord.)*

<sup>32</sup> The Lord of hosts saith these things, Lo! torment shall go out from folk into folk, and a great whirlwind shall go out from the ends of *[the]* earth.

<sup>33</sup> And the slain men of the Lord shall be in that day from the end of the earth unto the end thereof; they shall not be bewailed, neither shall be gathered together, neither shall be buried; they shall lie into a dunghill on the face of *[the]* earth. *(And on that day, the people killed by the Lord shall lie flat on the earth from one end to the other; they shall not be bewailed, nor shall they be gathered together; nor shall they be buried, but they shall lie upon the face of the earth like a mound of dung.)*

<sup>34</sup> Yell, ye shepherds, and cry, and, ye principals of the flock, besprinkle you with ashes; for your days be *[ful]* filled, that ye be slain, and your scatterings be *(ful)* filled, and ye shall fall as precious vessels. *(Yell, ye shepherds of the people, and cry aloud, and besprinkle yourselves with ashes, ye principal men, or ye leaders, of the flock; for your days be fulfilled, and now ye shall be killed, and your scatterings be fulfilled, and now ye shall fall like precious vessels.)*

<sup>35</sup> And fleeing shall perish from *[the]* shepherds, and saving shall perish from the principals of the flock. *(And there shall be no escape for the shepherds of the people, yea, no salvation for the principal men, or the leaders, of the flock.)*

<sup>36</sup> The voice of the cry of shepherds, and the yelling of the principals of the flock, for the Lord hath wasted the pastures of them. *(Hear the sound of the cry of the shepherds of the people, and the yelling of the principal men, or of the leaders, of the flock, for the Lord hath destroyed their pastures.)*

<sup>37</sup> And the fields of peace were still<sup>(ed)</sup>, for the face of *[the]* wrath of the strong vengeance of the Lord. *(And the peaceful fields were wasted, by the anger of the strong vengeance of the Lord.)*

<sup>38</sup> He as a lion hath forsaken his tabernacle, for the land of them is made into desolation, of the face of *(the)* wrath of the culver, and of the face of *(the)* wrath of the strong vengeance of the Lord. *(They have deserted their tents like a lion hath deserted his den, for their land is made into desolation, by the cruel sword, and by the anger of his strong vengeance.)*

## CHAPTER 26

<sup>1</sup> In the beginning of the realm of Jehoiakim, the son of Josiah, king of Judah, this word was made of the Lord, and said, *(At the beginning of the reign of Jehoiakim, the son of Josiah, the king of Judah, this word of the Lord was made to Jeremiah, and said.)*

<sup>2</sup> The Lord said these things, Stand thou in the foreyard of the house of the Lord, and thou shalt speak to all the cities of Judah, from which they come for to worship in the house of the Lord, all the words which I command to thee, that thou speak to them; do not thou withdraw a word; *(The Lord said these things, Stand thou in the courtyard of the House of the Lord, and thou shalt speak to all people of the cities of Judah, from which they come in order to worship in the House of the Lord, all the words which I command thee, that thou speak to them; do not thou withhold one word.)*

<sup>3</sup> if peradventure they hear, and be converted, each man from his evil way, and it repent me of the evil, which I thought to do to them, for the malices of their studies. *(if perhaps they hear; and each person turn from his evil ways, and then I shall repent for the evil, which I had thought to do to them, for the malice of their deeds.)*

<sup>4</sup> And thou shalt say to them, The Lord saith these things, If ye hear not me, that ye go in my law which I gave to you, *(And thou shalt say to them, The Lord saith these things, If ye do not listen to me, so that ye go in my Law which I gave to you,)*

<sup>5</sup> that ye hear the words of my servants, *(the)* prophets, which I rising by night, and *(ad)ressing*, sent to you, and ye heard not; *(and that ye hear the words of my servants, the prophets, which I rising up by night, and directing, sent to you, but ye did not listen to them;)*

<sup>6</sup> I shall give this house as Shiloh, and I shall give this city into cursing to all folks of earth. *(then I shall make this House like Shiloh, and I shall give this city into cursing by all the nations of the earth.)*

<sup>7</sup> And the priests, and prophets, and all the people heard Jeremy speaking these words in the house of the Lord. *(And the priests, and the prophets, and all the people heard Jeremiah speaking these words in the House of the Lord.)*

<sup>8</sup> And when Jeremy had *[ful]* filled speaking all things, which the Lord had commanded to him, that he should speak to all the people, the priests, and *[the]* prophets, and all the people took him, and said, Die he by death *(or He must die!)*;

<sup>9</sup> why prophesied he in the name of the Lord, and said, This house shall be as Shiloh, and this city shall be desolate, for no dweller there is? And all the people was gathered together against Jeremy, in the house of the Lord. *(why did he prophesy in the name of the Lord, and said, This House shall be like Shiloh, and this city shall be made desolate, for there shall be no inhabitants here? And all the people were gathered together against Jeremiah, in the House of the Lord.)*

<sup>10</sup> And the princes of Judah heard all these words; and they ascended from the king's house into the house of the Lord, and sat in the entering of the new gate of the house of the Lord. *(And the princes, or the leaders, of Judah heard all these words; and they went up from the king's house to the House of the Lord, and sat at the entrance of the New Gate of the House of the Lord.)*

<sup>11</sup> And the priests and *[the]* prophets spake to the princes, and to all the people, and said, Doom of death is to this man *(or A judgement, or a sentence, of death is given to this man)*, for he prophesied against this city, as ye heard with your *(own)* ears.

<sup>12</sup> And Jeremy said to all the princes *(or And Jeremiah said to all the leaders)*, and to all the people, saying, The Lord sent me, that I should prophesy to this house, and to this city, all the words which ye heard.

<sup>13</sup> Now therefore make ye good your ways, and your studies, and hear ye the voice of your Lord God; and it shall repent the Lord of the evil which he spake against you. *(And so now if ye make good your ways, and your deeds, and listen to the voice of the Lord your God, then the Lord shall repent for the evil which he spoke against you.)*

<sup>14</sup> Lo! forsooth I am in your hands; do ye to me, as it is good and rightful before your eyes.

<sup>15</sup> Nevertheless know ye, and *[well]* know, that if ye slay me, ye shall betray innocent blood against yourselves, and against this city, and the dwellers thereof; for in truth the Lord sent me to you, that I should speak in your ears all these words. *(Nevertheless know ye, and know ye well, that if ye kill me, ye shall betray innocent blood against yourselves, and against this city, and its inhabitants; for in all truth, the Lord hath sent me to you, so that I could speak all these words in your ears.)*

<sup>16</sup> And the princes and all the people said to the priests and prophets, Doom of death is not to this man; for he spake to us in the name of our Lord God. *(And the princes, or the leaders, and all the people said to the priests and the prophets, A judgement, or a sentence, of death should not be given to this man; for he spoke to us in the name of the Lord our God.)*

<sup>17</sup> Therefore men of the elder men of the land rose up, and said to all the company of the people, and spake, *(And so some of the elders of the land rose up, and spoke to all the company of the people, and said.)*

<sup>18</sup> Micah of Moresheth was a prophet in the days of Hezekiah, king of Judah; and he said to all the people of Judah, saying, The Lord of hosts saith these things, Zion shall be eared as a field, and Jerusalem shall be into an heap of stones, and the hill of the house of the Lord shall be into high things of woods. *(Micah of Moresheth was a prophet in the days of Hezekiah, the king of Judah; and he said to all the people of Judah, saying, The Lord of hosts saith these things, Zion shall be plowed like a field, and Jerusalem shall become a heap of stones, and the hill of the House of the Lord shall become the high places of a forest.)*

<sup>19</sup> Whether Hezekiah, king of Judah, and all Judah condemned him by death? Whether they dreaded not the Lord, and besought the face of the Lord? and it repented the Lord of the evil which he spake against them. Therefore do we not great evil against our souls. (*Did Hezekiah, the king of Judah, and all Judah condemn him to death? Rather, did they not fear the Lord, and besought the face of the Lord? and then the Lord repented for the evil which he spoke against them. And so let us not do this great evil against ourselves.*)

<sup>20</sup> Also Urijah, the son of Shemaiah, of Kiriathjearim, was a man prophesying in the name of the Lord; and he prophesied against this city, and against this land, by all the words of Jeremy (*or with words like those of Jeremiah*).

<sup>21</sup> And king Jehoiakim, and all the mighty men, and princes of them (*or and their leaders*), heard these words; and the king sought to slay him; and Urijah heard, and dreaded, and he fled, and entered into Egypt.

<sup>22</sup> And king Jehoiakim sent men into Egypt, (*namely*), Elnathan, the son of Achbor; and (*the other*) men with him, into Egypt;

<sup>23</sup> and they led Urijah out of Egypt, and brought him to king Jehoiakim; and *the king* killed him with sword, and casted forth his carrion in the sepulchres of the common people unnoble. (*and they led Urijah out of Egypt, and brought him to King Jehoiakim; and the king killed him with a sword, and cast forth his dead body onto the graves of the common, or the unnoble, people.*)

<sup>24</sup> Therefore the hand of Ahikam, son of Shaphan, was with Jeremy, that he was not betaken into the hands of the people, and that it killed not him. (*And so the hand, or the power, of Ahikam, the son of Shaphan, was with Jeremiah, so that he was not delivered into the hands of the people, and so that they did not kill him.*)

## CHAPTER 27

<sup>1</sup> In the beginning of the realm of Jehoiakim, the son of Josiah, king of Judah, this word was made of the Lord to Jeremy, and said, (*At the beginning of the reign of Jehoiakim, the son of Josiah, the king of Judah, this word of the Lord was made to Jeremiah, and said.*)

<sup>2</sup> The Lord saith these things to me, Make thou to thee bonds and chains, and thou shalt put them in thy neck (*or and thou shalt put them on, or around, thy neck*);

<sup>3</sup> and thou shalt send those to the king of Edom, and to the king of Moab, and to the king of the sons of Ammon (*or and to the king of the Ammonites*), and to the king of Tyre, and to the king of Sidon, by the hand of [*the*] messengers that came to Jerusalem, and to Zedekiah, king of Judah.

<sup>4</sup> And thou shalt command to them, that they speak to their lords, (*and say*), The Lord of hosts, God of Israel saith these things, Ye shall say these things to your lords,

<sup>5</sup> I made earth, and man, and beasts that be on the face of all earth, in my great strength, and in mine arm holden forth; and I gave it to him that pleased (*me*) before mine eyes. (*I made the earth, and the people, and all the beasts that be upon the face of the earth, by my great strength, and by my arm stretched forth; and I gave it to those who pleased my eyes.*)

<sup>6</sup> And now therefore I gave all these lands in the hand of Nebuchadnezzar, my servant, the king of Babylon; furthermore and I gave to him the beasts of the field, that they serve him. (*And so now I have given all of these lands into the hands, or into the power, of my servant Nebuchadnezzar, the king of Babylon; and I have even given him the beasts of the field, so that they would serve him.*)

<sup>7</sup> And all folks shall serve him, and his son, and the son of his son, till the time of his land and of him come; and many folks and great kings shall serve him. (*And all the nations shall serve him, and his son, and the son of his son, until the time of the end for his own land come; yea, many nations and great kings shall serve him.*)

<sup>8</sup> Forsooth the folk and realm that serveth not Nebuchadnezzar, king of Babylon, and whoever boweth not his neck under the yoke of the king of Babylon, I shall visit on that folk in sword, and hunger, and pestilence, saith the Lord, till I waste them in his hand. (*But the nation, or the kingdom, that serveth not Nebuchadnezzar, the king of Babylon, and whoever boweth not his neck under the yoke of the king of Babylon, I shall punish that nation with the sword, and hunger, and pestilence, saith the Lord, until I destroy them by his hand, or by his power.*)

<sup>9</sup> Therefore do not ye hear your prophets, and false diviners, and dreamers, and diviners by (*the*) chattering and flying of birds, and witches, that say to you, Ye shall not serve the king of Babylon;

<sup>10</sup> for they prophesy a leasing to you, that they make you far from your land, and cast out you, and ye perish. *(for they prophesy a lie to you, so that they make you far from your land, and cast you out, and ye perish.)*

<sup>11</sup> Certainly the folk that maketh subject their noll under the yoke of the king of Babylon, and serveth him, I shall leave, *either deliver*, it in his *(own)* land, saith the Lord; and it shall till that *land*, and shall dwell therein. *(Truly the nation that maketh subject their necks under the yoke of the king of Babylon, and serveth him, I shall leave them in their own land, saith the Lord; and they shall till that land, and shall live there.)*

<sup>12</sup> And I spake by all these words to Zedekiah, king of Judah, and I said, Make ye subject your necks under the yoke of the king of Babylon, and serve ye him, and his people, and ye shall live.

<sup>13</sup> Why shall ye die, thou and thy people, by sword, and hunger, and pestilence, as the Lord spake to the folk, that would not serve to the king of Babylon? *(Why shall ye die, thou and thy people, by the sword, and hunger, and pestilence, as the Lord said would happen to any nation, that would not serve the king of Babylon?)*

<sup>14</sup> Do not ye hear the words of prophets saying to you, Ye shall not serve the king of Babylon; for they speak leasing to you *(or for they say lies to you)*,

<sup>15</sup> for I sent not them, saith the Lord; and they prophesy falsely in my name, that they cast out you, and that ye perish, both ye and the prophets that prophesy to you. *(for I did not send them, saith the Lord; and they prophesy falsely in my name, and so I shall cast you out, and ye shall perish, both ye and the prophets who prophesy to you.)*

<sup>16</sup> And I spake to the priests, and to this people, and I said, The Lord God saith these things, Do not ye hear the words of your prophets, that prophesy to you, and say, Lo! the vessels of the *(house of the)* Lord shall turn again now soon from Babylon; for they prophesy a leasing to you. *(And I spoke to the priests, and to this people, and I said, The Lord God saith these things, Do not ye listen to the words of your prophets, who prophesy to you, and say, Behold! the vessels of the House of the Lord shall soon be brought back from Babylon; for they prophesy a lie to you.)*

<sup>17</sup> Therefore do not ye hear them, but serve ye the king of Babylon, that ye live; why is this city given into wilderness? *(And so do not ye listen to them, but serve ye the king of Babylon, so that ye can live; why should this city be turned into a wilderness?)*

<sup>18</sup> And if they be prophets, and if the word of God is in them, run they *(now)* to the Lord of hosts, *(and plead)* that the vessels, which were left in the house of the Lord, and in the house of the king of Judah, and in Jerusalem, come not into Babylon *(or be not taken away to Babylon)*.

<sup>19</sup> For the Lord of hosts saith these things to the pillars, and to the sea, *that is, a great washing vessel*, and to the foundations, and to the remnants of *[the]* vessels, that were left in this city, *(For the Lord of hosts saith these things about the pillars, and the sea, that is, a great washing vessel, and their bases, and the remnants of the vessels, that were left in this city.)*

<sup>20</sup> which Nebuchadnezzar, king of Babylon, took not, when he translated Jeconiah *(or when he carried away captive Jeconiah)*, the son of Jehoiakim, king of Judah, from Jerusalem into Babylon, and all the principal men of Judah and of Jerusalem.

<sup>21</sup> For the Lord of hosts, God of Israel, saith these things to the vessels that be left in the house of the Lord, and in the house of the king of Judah, and in Jerusalem, *(For the Lord of hosts, the God of Israel, saith these things about the vessels that be left in the House of the Lord, and in the house of the king of Judah, and in Jerusalem.)*

<sup>22</sup> They shall be translated, *either led over*, into Babylon, and shall be *(left)* there unto the day of their visitation, saith the Lord; and *(then)* I shall make those to be brought *(back)*, and to be restored in this place.

## CHAPTER 28

<sup>1</sup> And it was done in that year, in the beginning of the realm of Zedekiah *(or at the beginning of the reign of Zedekiah)*, king of Judah, in the fourth year, in the fifth month, Hananiah, the son of Azur, a prophet of Gibeon, said to me in the house of the Lord, before the priests, and all the people, saying,

<sup>2</sup> The Lord of hosts, God of Israel, saith these things, I have all-broken the yoke of the king of Babylon.

<sup>3</sup> Yet two years of days *(shall)* there *be*, and *(then)* I shall make to be brought again to this place all the vessels of the Lord, which Nebuchadnezzar, king of Babylon, took from this place, and translated them into Babylon *(or and carried them away to Babylon)*.

<sup>4</sup> And I shall turn (*again*) to this place, saith the Lord, Jeconiah, the son of Jehoiakim, the king of Judah, and all the passing over of Judah, that entered into Babylon; for I shall all-break the yoke of the king of Babylon. (*And I shall bring back to this place Jeconiah, the son of Jehoiakim, the king of Judah, and all the captives of Judah, who were taken to Babylon, saith the Lord; for I shall all-break the yoke of the king of Babylon.*)

<sup>5</sup> And Jeremy, the prophet, said to Hananiah, the prophet, before the eyes of priests, and before the eyes of all the people that stood in the house of the Lord. (*And the prophet Jeremiah spoke to the prophet Hananiah, before the priests, and before all the people who stood in the House of the Lord.*)

<sup>6</sup> And Jeremy, the prophet, said to Hananiah, Amen! so do the Lord; the Lord raise (*up*) thy words which thou prophesiedest, that the vessels be brought again into the house of the Lord, and all the passing over from Babylon, to this place. (*And the prophet Jeremiah said to Hananiah, Amen! may the Lord do so; yea, may the Lord raise up the words which thou hast prophesied, so that the vessels of the House of the Lord, and all the captives, be brought back from Babylon to this place.*)

<sup>7</sup> Nevertheless hear thou this word, which I speak in thine ears, and in the ears of all the people.

<sup>8</sup> Prophets that were before me, and before thee, from the beginning, and prophesied on many lands, and on many realms, of battle, and of torment, and of hunger. (*The prophets who were before me, and before thee, from the beginning prophesied of battle, and of torment, and of hunger; for many lands, and for many kingdoms.*)

<sup>9</sup> The prophet that prophesied peace (*or But the prophet who prophesied peace*), when his word cometh, shall be known (*as*) the prophet whom the Lord sent in truth.

<sup>10</sup> And Hananiah, the prophet, took the chain from the neck of Jeremy, the prophet, and brake it.

<sup>11</sup> And Hananiah, the prophet, spake in the sight of all the people, saying, The Lord saith these things, So I shall break the yoke of Nebuchadnezzar, king of Babylon, after two years of days, from the neck of all folks. And Jeremy, the prophet, went into his way, (*or And the prophet Jeremiah went on his way.*)

<sup>12</sup> And the word of the Lord was made to Jeremy, after that Hananiah, the prophet, brake the chain from the neck of Jeremy; and *the Lord* said,

<sup>13</sup> Go thou, and say to Hananiah, The Lord saith these things, Thou hast all-broken the chains of wood, and thou shalt make iron chains for them (*or but now thou shalt get iron chains in place of them*).

<sup>14</sup> For the Lord of hosts, God of Israel, saith these things, I have set an iron yoke on the neck of all these folks, (*so*) that they serve Nebuchadnezzar, the king of Babylon, and (*that*) they shall serve him (*well*); furthermore and I gave to him the beasts of [*the*] earth (*or and I have even given him all the beasts of the field*).

<sup>15</sup> And Jeremy, the prophet, said to Hananiah, the prophet, Hananiah, hear thou; the Lord sent not thee, and thou madest this people for to trust in leasing. (*And the prophet Jeremiah said to the prophet Hananiah, Hananiah, listen thou; the Lord did not send thee, and thou madest this people to trust in lies or to believe lies.*)

<sup>16</sup> Therefore the Lord saith these things, Lo! I shall send thee out from the face of [*the*] earth; in this year thou shalt die, for thou spakest against the Lord.

<sup>17</sup> And Hananiah, the prophet, died in that year, in the seventh month. (*And the prophet Hananiah died that year; in the seventh month.*)

## CHAPTER 29

<sup>1</sup> And these be the words of the book, which Jeremy, the prophet, sent from Jerusalem to the residues of [*the*] elder men of [*the*] passing over, (*or And these be the words of the letter, which the prophet Jeremiah sent from Jerusalem, to the remaining elders among those carried away captive*), and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had led over from Jerusalem into Babylon,

<sup>2</sup> after that Jeconiah, the king, went out, and the lady, and the honest servants and chaste, and the princes of Judah went out of Jerusalem, and a subtle craftsman, and a goldsmith of Jerusalem, (*after that King Jeconiah, and the queen mother, and the honest and chaste servants, or the eunuchs, and the princes, or the leaders, of Judah and of Jerusalem, and the craftsmen, and the goldsmiths, had left Jerusalem.*)

<sup>3</sup> in the hand of Elasah, (*the*) son of Shaphan, and of Gemariah, the son of Hilkiah, which Zedekiah, king of Judah, sent to Nebuchadnezzar, the king of Babylon, into Babylon. And Jeremy said, (*by the hand of Elasah, the son of Shaphan, and of Gemariah,*

*the son of Hilkiah, whom Zedekiah, the king of Judah, sent to Nebuchadnezzar, the king of Babylon, in Babylon. And Jeremiah said,)*

<sup>4</sup> The Lord of hosts, God of Israel, saith these things to all the passing over, which I translated from Jerusalem into Babylon, *(The Lord of hosts, the God of Israel, saith these things to all those, whom I carried away captive from Jerusalem to Babylon,)*

<sup>5</sup> Build ye houses, and inhabit *(them)*, and plant ye orchards, and eat ye *[the]* fruit of them;

<sup>6</sup> take ye wives, and engender ye sons and daughters, and give ye wives to your sons, and give ye your daughters to husbands, and bear they sons and daughters; and be ye multiplied there, and do not ye be few in number.

<sup>7</sup> And seek ye *[the]* peace of the cities, to which I made you to pass over; and pray ye the Lord for it, for in the peace thereof shall be peace to you. *(And seek ye the peace of any city, to which I made you to be carried away captive; yea, pray ye to the Lord for it, for in its peace shall be peace for you.)*

<sup>8</sup> The Lord of hosts, God of Israel, saith these things, Your prophets, that be in the midst of you, and your diviners, deceive you not, *(or Let not your prophets, and your diviners, who be in the midst of you, deceive you);* and take ye none heed to your dreams, which ye dream;

<sup>9</sup> for they prophesy falsely to you in my name, and I sent not them, saith the Lord. *(for they prophesy falsely to you in my name, and I did not send them, saith the Lord.)*

<sup>10</sup> For the Lord saith these things, When seventy years begin to be *[ful]* filled in Babylon, I shall visit you, and I shall raise on you my good word, and I shall bring you again to this place.

<sup>11</sup> For I know the thoughts which I think on you, saith the Lord, the thoughts of peace, and not of torment, that I give to you an end and patience. *(For I know the thoughts which I think about you, saith the Lord, the thoughts of peace, and not of torment, so that I shall give you a good ending.)*

<sup>12</sup> And ye shall call me to help *(or And ye shall call on me for help)*, and ye shall go, and shall worship me, and I shall hear you;

<sup>13</sup> ye shall seek me, and ye shall find, when ye seek me in all your heart. *(ye shall seek me, and ye shall find me, when ye seek me with all your heart.)*

<sup>14</sup> And I shall be found of you, saith the Lord, and I shall bring *(you back)* again *(from)* your captivity, and I shall gather you from all folks, and from all places, to which I casted out you, saith the Lord; and I shall make you to turn again from the place, to which I made you to pass over. *(And I shall be found by you, saith the Lord, and I shall restore your fortunes, and I shall gather you from all the nations, and from all the places, to which I cast you out, saith the Lord; and I shall bring you back from the place, to which I made you to be carried away captive.)*

<sup>15</sup> For ye said, The Lord shall raise *(up)* prophets to us in Babylon. *(For ye said, The Lord hath raised up prophets for us in Babylon.)*

<sup>16</sup> For the Lord saith these things to the king, that sitteth on the seat of David, and to all the people, dweller(s) of this city, *(and)* to your brethren, that went not out with you into the passing over, *(For the Lord saith these things to the king, who sitteth on David's throne, and to all the people, the inhabitants of this city, and to your kinsmen, who did not go out with you into captivity,)*

<sup>17</sup> The Lord of hosts saith these things, Lo! I shall send among them sword, and hunger, and pestilence; and I shall set them as evil figs, that may not be eaten, for those be full evil *(or for they be too rotten to eat).*

<sup>18</sup> And I shall pursue them in sword, and in hunger, and in pestilence; and I shall give them into travailing in all realms of earth, into cursing, and into wondering, and into scorning, and into shame to all folks, to which I casted them out. *(And I shall pursue them with the sword, and with hunger, and with pestilence; and I shall give them into despising in all the kingdoms of the earth, and into cursing, and into wondering, and into mocking, and into shame to all the nations, to which I cast them out.)*

<sup>19</sup> For they heard not my words, saith the Lord, which I sent to them by my servants, *(the)* prophets, and rose *(up)* by night, and sent, and ye heard not, saith the Lord, *(or but ye did not listen, or obey, saith the Lord).*

<sup>20</sup> Therefore all the passing over, which I sent out from Jerusalem into Babylon, hear ye the word of the Lord. *(And so all the captives, whom I sent out from Jerusalem to Babylon, hear ye the word of the Lord.)*

<sup>21</sup> The Lord of hosts, God of Israel, saith these things to Ahab, the son of Kolaiah, and to Zedekiah, the son of Maaseiah, that prophesy to you leasing in my name, Lo! I shall

betake them into the hand of Nebuchadnezzar, king of Babylon, and he shall smite them before your eyes. *(The Lord of hosts, the God of Israel, saith these things about Ahab, the son of Kolaiah, and about Zedekiah, the son of Maaseiah, who prophesy lies to you in my name, Behold! I shall deliver them into the hands of Nebuchadnezzar, the king of Babylon, and he shall strike them down before your eyes.)*

<sup>22</sup> And cursing shall be taken of them to all the passing over of Judah, which is in Babylon, of men saying, The Lord set thee as Zedekiah, and as Ahab, which the king of Babylon fried in fire, *(And their names shall be used as curses by all the captives from Judah who be in Babylon, yea, by people saying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon fried in the fire,)*

<sup>23</sup> for they did folly in Israel, and did adultery on the wives of their friends, *(or for they did foolishness in Israel, and did adultery with the wives of their friends);* and they spake a word falsely in my name, which I commanded not to them; I am judge and witness, saith the Lord.

<sup>24</sup> And thou shalt say to Shemaiah *(the)* Nehelamite,

<sup>25</sup> The Lord of hosts, God of Israel, saith these things, For that that thou sentest books in my name to all the people, which is in Jerusalem *(or who be in Jerusalem)*, and to Zephaniah, the son of Maaseiah, the priest, and to all the priests, and saidest,

<sup>26</sup> The Lord gave thee priest for Jehoiada, the priest, that thou be duke in the house of the Lord on each man *that is travailed of the fiend, and prophesying, that thou send him into stocks, and into prison. (The Lord made thee to be priest in place of the priest Jehoiada, so that thou be the leader; or the chief official, in the House of the Lord, over each person who is troubled by a fiend, and prophesying falsely, and that thou send such people into the stocks, and into prison.)*

<sup>27</sup> And now why blamest thou not Jeremy of Anathoth, that prophesieth to you? *(And so now why hast thou not rebuked Jeremiah of Anathoth, who prophesieth to you?)*

<sup>28</sup> For on this thing he sent to us into Babylon, and said, It is long; build ye houses, and inhabit, and plant ye orchards, and eat ye the fruit of them. *(For about this thing he sent to us in Babylon, and said, Ye shall be there a long time; so build ye houses, and inhabit them, and plant ye orchards, and eat ye their fruit.)*

<sup>29</sup> Therefore Zephaniah, the priest, read this book in the ears of Jeremy, the prophet. *(And so Zephaniah, the priest, read this letter to the prophet Jeremiah.)*

<sup>30</sup> And the word of the Lord was made to Jeremy, and said,

<sup>31</sup> Send thou to all the passing over, and say, The Lord saith these things to Shemaiah *(the)* Nehelamite, For that that Shemaiah prophesied to you, and I sent not him, and he made you to trust in a leasing; *(Send thou to all the captives, and say, The Lord saith these things to Shemaiah the Nehelamite, Because of what Shemaiah prophesied to you, and I did not send him, and he made you to trust in a lie;)*

<sup>32</sup> therefore the Lord saith these things, Lo! I shall visit on Shemaiah *(the)* Nehelamite, and on his seed; and no man sitting in the midst of this people shall be to him; and he shall not see the good, which I shall do to my people, saith the Lord, for he spake trespassing against the Lord. *(and so the Lord saith these things, Behold! I shall punish Shemaiah the Nehelamite, and his children; and none of his descendants shall sit in the midst of this people; and he shall not see the good which I shall do for my people, saith the Lord, for he spoke trespassing against the Lord.)*

## CHAPTER 30

<sup>1</sup> This is the word, that was made of the Lord to Jeremy, and said, *(This is the word of the Lord, that was made to Jeremiah, and said,)*

<sup>2</sup> The Lord God of Israel saith these things, and speaketh, Write to thee in a book, all these words which I spake to thee. *(The Lord God of Israel speaketh these things, and saith, Write thee in a book, all these words which I spoke to thee.)*

<sup>3</sup> For lo! days come, saith the Lord, and I shall turn the turning of my people Israel and Judah, saith the Lord; and I shall turn them *(again)* to the land which I gave to the fathers of them, and they shall have it in possession. *(For behold! the days shall come, saith the Lord, and I shall restore the fortunes of my people Israel and Judah, saith the Lord; and I shall return them to the land which I gave to their fathers, and they shall have it in possession.)*

<sup>4</sup> And these be the words, which the Lord spake to Israel, and to Judah,

<sup>5</sup> For the Lord saith these things, We heard a word of dread; inward dread is, and peace is not. *(For the Lord saith these things, We heard a cry of terror; yea, a cry of terror; or of fear, and not of peace.)*

<sup>6</sup> Ask ye, and see, if a male beareth child; why therefore saw I the hand of each man on his loins, as of a woman travailling of child, and all faces be turned into yellow colour? (*Ask ye, and see, can a male bear a child? and so why did I see the hand of each man upon his loins, like a woman in labour; and that all your faces be so pale?*)

<sup>7</sup> Woe! for that day is great, neither any is like it; and it is a time of tribulation to Jacob, and (out) of him [he] shall be saved. (*Woe! for that day (is) great, and nothing is like it; and it is a time of trouble for Jacob, but he shall be saved out of it.*)

<sup>8</sup> And it shall be, in that day, saith the Lord of hosts, I shall all-break the yoke of him from thy neck, and I shall break his bonds; and aliens shall no more be lords of it, (*And it shall be, on that day, saith the Lord of hosts, I shall all-break the yoke from off their necks, and I shall break their bonds; and strangers, or foreigners, shall no more be their lords.*)

<sup>9</sup> but they shall serve to their Lord God, and to David, their king, whom I shall raise for them. (*but they shall serve the Lord their God, and David, their king, whom I shall raise up for them.*)

<sup>10</sup> Therefore, Jacob, my servant, dread thou not, saith the Lord, and Israel, dread thou not; for lo! I shall save thee from a far land, and thy seed from the land of the captivity of them. And Jacob shall turn again, and shall rest, and shall flow with all goods; and none shall be whom he shall dread. (*And so my servant Jacob, fear thou not, saith the Lord, yea, Israel, fear thou not; for behold! I shall bring thee back safe from a far away land, and thy descendants from the land of their captivity. And Jacob shall return, and shall have rest, and shall flow with all good things; and there shall be no one whom he shall fear.*)

<sup>11</sup> For I am with thee, saith the Lord, for to save thee. For I shall make [full] ending in all folks, in which I scattered thee; soothly I shall not make thee into [full] ending, but I shall chastise thee in doom, that thou be not seen to thee to be guiltless, (*or but I shall discipline, or shall correct, thee with justice or in judgement, so that thou do not see thyself to be guiltless.*)

<sup>12</sup> For the Lord saith these things, Thy breaking is incurable, thy wound is the worst.

<sup>13</sup> None is, that deemeth thy doom to bind together; the profit of healings is not to thee. (*There is no one who can help thee bind up thy wounds; healings, or medicine, shall not benefit thee.*)

<sup>14</sup> All thy lovers have forgotten thee, they shall not seek thee; for I have smitten thee with the wound of an enemy, with cruel chastising; for the multitude of thy wickedness, thy sins be made hard (*or and for thy sins be many*).

<sup>15</sup> What criest thou on thy breaking? thy sorrow is incurable; for the multitude of thy wickedness, and for thine hard sins, I have done these things to thee. (*Why criest thou over thy breaking? thy sorrow is incurable; I have done these things to thee, for the multitude of thy wickedness, and because of thy many sins.*)

<sup>16</sup> Therefore all that eat thee, shall be devoured, and all thine enemies shall be led into captivity; and they that destroy thee, shall be destroyed, and I shall give all thy robbers into raven. (*But now, all who eat thee, shall be devoured, and all thy enemies shall be led into captivity; and they who destroy thee, shall be destroyed, and I shall make all thy robbers to be robbed.*)

<sup>17</sup> For I shall heal perfectly thy wound, and I shall make thee whole of thy wounds, saith the Lord; for thou, Zion, they called thee Cast-out; this is it that had no seeker. (*For I shall perfectly heal thy wounds, yea, I shall make thee whole from thy wounds, saith the Lord; for they called thee Outcast, O Zion, and thou had no seeker after thee or and thou had no companion with thee.*)

<sup>18</sup> The Lord saith these things, Lo! I shall turn the turning of the tabernacles of Jacob, and I shall have mercy on the houses of him; and the city shall be builded [up] in his highness, and the temple shall be founded by his order. (*The Lord saith these things, Behold! I shall restore the fortunes of the tents of Jacob, and I shall have mercy on their houses; and the city shall be rebuilt on top of its heaps of rubble, and the palace shall be restored (to its former glory).*)

<sup>19</sup> And praising and the voice of players shall go out of them, and I shall multiply them, and they shall not be decreased; and I shall glorify them, and they shall not be made thin, (*or and I shall glorify them, and they shall not be despised*).

<sup>20</sup> And the sons thereof shall be as at the beginning, and the company thereof shall dwell before me; and I shall visit against all that do tribulation to it (*or and I shall punish all those who oppress them*).

<sup>21</sup> And the duke thereof shall be of it, and a prince shall be brought forth of the midst thereof; and I shall join him, and he shall nigh to me; for who is this, that shall join his heart *(to me)*, that he nigh to me *(uninvited)*? saith the Lord. *(And its leader shall be from there, and a prince shall be brought forth out of its midst; and I shall ask him to join me, and he shall come near to me; for who is this, who shall join his heart to me, that he come near to me uninvited? saith the Lord.)*

<sup>22</sup> And ye shall be into a people to me, and I shall be into God to you. *(And ye shall be my people, and I shall be your God.)*

<sup>23</sup> Lo! the whirlwind of the Lord, a strong vengeance going out, a tempest falling down, shall rest in the head of wicked men *(or shall rest upon the heads of the wicked).*

<sup>24</sup> The Lord shall not turn away the ire of *(his)* indignation, till he do, and *[ful]* fill the thought of his heart; in the last days ye shall understand those things.

## CHAPTER 31

<sup>1</sup> In that time, saith the Lord, I shall be God to all the kindreds of Israel; and they shall be into a people to me. *(At that time, saith the Lord, I shall be God to all the tribes of Israel; and they shall be my people.)*

<sup>2</sup> The Lord saith these things, The people that was left of sword, found grace in desert; Israel shall go to his rest. *(The Lord saith these things, The people who were left from the sword, found favour in the wilderness; yea, Israel shall take rest.)*

<sup>3</sup> *(From)* Far *(off)* the Lord appeared to me, and in everlasting charity I loved thee; therefore I doing mercy drew thee. *(From far away or From long ago the Lord appeared to me, and said, I loved thee with an everlasting love; and so I doing mercy drew thee to me.)*

<sup>4</sup> And again I shall build thee, and thou, virgin Israel, shalt be builded; yet thou shalt be adorned with thy tympan, and shalt go out in the quire, *either company*, of players. *(And I shall rebuild thee, and thou, virgin of Israel, shalt be rebuilt; yet thou shalt be adorned with thy drums, or with thy tambourines, and thou shalt go out with the group, or with the company, of dancers.)*

<sup>5</sup> Yet thou shalt plant vines in the hills of Samaria; men planting shall plant, and till the time come, they shall not gather grapes, *(or and when the time come, they shall gather the grapes).*

<sup>6</sup> For why a day shall be, wherein keepers shall cry in the hill of Samaria, and in the hill of Ephraim, Rise ye, and ascend we into Zion, to our Lord God. *(For a day shall be, when watchmen shall cry on the hills of Ephraim, Rise ye, and go we up to Zion, to the Lord our God.)*

<sup>7</sup> For the Lord saith these things, Jacob, make ye full out joy in gladness, and neigh ye against the head of heathen men; sound ye, sing ye, and say ye, Lord, save thy people, the residues of Israel. *(For the Lord saith these things, Rejoice with happiness for Jacob's sake, and shout ye among the chieftains of the heathen; sound ye, sing ye, and say ye, Lord, save thy people, the remnant of Israel.)*

<sup>8</sup> Lo! I shall bring them from the land of the north, and I shall gather them from the farthest parts of *[the]* earth; among which shall be a blind man, and *(a)* crooked *(man)*, and a woman with child, and *(a woman)* travailling of child together, *(or and a woman with child, and a woman in labour together)*, *(yea)*, a great company of them that shall turn again hither.

<sup>9</sup> They shall come in weeping, and I shall bring them again in mercy, *(or They shall come with weeping, but I shall comfort them as I lead them here)*; and I shall bring them by the strands of waters in a rightful way, *(so that)* they shall not spurn therein; for I am made a father to Israel, and Ephraim is my engendered son.

<sup>10</sup> Ye heathen men, hear the word of the Lord, and tell ye in isles that be *[a]* far *(off)*, and say, He that scattered Israel, shall gather it, and shall keep it, as a shepherd *keepeth* his flock. *(Ye heathen, hear the word of the Lord, and tell ye in the islands that be far away, and say, He who scattered Israel, shall gather it, and shall watch over it, like a shepherd watcheth over his flock.)*

<sup>11</sup> For the Lord again-bought Jacob, and delivered him from the hand of the mightier. *(For the Lord rescued, or ransomed, Jacob, and saved him from the hand of the one mightier than himself.)*

<sup>12</sup> And they shall come, and praise in the hill of Zion; and they shall flow together to the goods of the Lord, on wheat, wine, and oil, and on the fruit of sheep, and of neat; and the soul of them shall be as a watery garden, and they shall no more hunger. *(And they shall come, and give praise on Mount Zion; and they shall altogether flow with the*

*good things of the Lord, with wheat, and wine, and oil, and with the fruit of sheep, and with cattle; and their souls shall be like a watered garden, and they shall no longer have hunger.)*

<sup>13</sup> Then a virgin shall be glad in a company, young men and old together; *(or Then a virgin, or a maiden, shall dance, and be glad, and men young and old shall rejoice together);* and I shall turn the mourning of them into joy, and I shall comfort them, and I shall make them glad *(from out)* of their sorrow.

<sup>14</sup> And I shall greatly fill the soul of *[the]* priests with fatness, and my people shall be *[ful]* filled with my goods, saith the Lord.

<sup>15</sup> The Lord saith these things, A voice of wailing, and of weeping, and of mourning, was heard on high *(or was heard in Ramah); the voice of Rachel beweeeping her sons,* and not willing to be comforted on them, for they be not.

<sup>16</sup> The Lord saith these things, Thy voice rest of weeping, and thine eyes rest of tears; for why meed is to thy work, saith the Lord; and they shall turn again from the land of the enemy. *(The Lord saith these things, Let thy voice rest from weeping, and thine eyes rest from tears; for there shall be a reward for thy work, saith the Lord; and they shall return from the land of the enemy.)*

<sup>17</sup> And hope is to thy last things, saith the Lord; and thy sons shall turn again to their ends. *(And there is hope in thy last things, saith the Lord, and thy sons and daughters shall return to their own lands.)*

<sup>18</sup> I hearing heard Ephraim passing over; *saying,* thou chastisedest me, and I am learned as a young one untamed, *either wild;* turn thou me, and I shall be turned again, for thou art my Lord God. *(Hearing I heard Ephraim mourning, saying, thou hast disciplined, or hast corrected, me, and now I am taught, I who before was like a young calf, untamed and wild; restore thou me, yea, let me return, for thou art the Lord my God.)*

<sup>19</sup> For after that thou convertedest me, I did penance; and after that thou showedest to me, I smote mine hip *(or I struck my hip);* I am ashamed, and I *(am)* shamed, for I *(have)* suffered the shame of my youth.

<sup>20</sup> For Ephraim is a worshipful son to me, for *he* is a delicate child; for since I spake of him, yet I shall have mind on him; therefore mine entrails be troubled on him, I doing mercy shall have mercy on him, saith the Lord. *(For Ephraim is a dear son to me, he is a delightful child; for though I spoke against him, still I remembered him; and so my bowels, or my innards, be concerned for him, I doing mercy shall have mercy on him, saith the Lord.)*

<sup>21</sup> Ordain to thee an high lookout place, set to thee bitteresses; *(ad)dress* thine heart into a straight way, in which thou went; turn again, thou virgin of Israel, turn again to these thy cities. *(Ordain for thyself a high lookout place, put up signposts for thyself; direct thy heart toward the straight way in which thou went before; return, O virgin of Israel, return to these thy cities.)*

<sup>22</sup> How long, daughter of unsteadfast dwelling, art thou made dissolute in delights? for the Lord hath made a new thing on earth, a woman shall compass a man, *(or for the Lord hath made something new on the earth, a woman shall go about, or shall protect, a man).*

<sup>23</sup> The Lord of hosts, God of Israel, saith these things, Yet they shall say this word in the land of Judah, and in the cities thereof, when I shall turn *(again)* the captivity of them *(or when I shall restore their fortunes),* The Lord bless thee, thou fairness of rightfulness, thou holy hill.

<sup>24</sup> And Judah, and all the cities thereof shall dwell in it together, *(yea),* earth-tillers, and they that drive flocks.

<sup>25</sup> For I filled greatly a faint soul, and I have *[full-]*filled each hungry soul. *(For I have greatly filled a faint soul, and I have filled full each hungry soul.)*

<sup>26</sup> Therefore I am as raised from sleep, and I saw; and my sleep was sweet to me.

<sup>27</sup> Lo! days come, saith the Lord, and I shall sow the house of Israel and the house of Judah with the seed of men, and with the seed of work beasts.

<sup>28</sup> And as I waked on them, to draw up by the root, and to destroy, and to scatter, and to lose, and to torment; so I shall wake on them, to build, and to plant, saith the Lord. *(And as I kept watch over them, in order to draw them up by the root, and to destroy, and to scatter, and to lose, and to torment them, now I shall keep watch over them, in order to build, and to plant them, saith the Lord.)*

<sup>29</sup> In those days they shall no more say, The fathers ate a sour grape, and the teeth of *[the]* sons were astonished;

<sup>30</sup> but each man shall die in his wickedness, each man that eateth a sour grape, his teeth shall be astonished. (*but each person shall die for their own wickedness, each person who eateth a sour grape, his teeth shall be astonished, or shall be set on edge.*)

<sup>31</sup> Lo! days come, saith the Lord, and I shall smite a new bond of peace to the house of Israel, and to the house of Judah; (*Behold! days shall come, saith the Lord, and I shall strike a new covenant with the house of Israel, and with the house of Judah;*)

<sup>32</sup> not by the covenant which I made with your fathers, in the day in which I took the hand of them, to lead them out of the land of Egypt, the covenant which they made void; and I was Lord of them, saith the Lord, (*or though I was like a lord, or like a husband, to them, saith the Lord.*)

<sup>33</sup> But this shall be the covenant, which I shall smite with the house of Israel after those days, saith the Lord; I shall give my law in the entrails of them, and I shall write it in the heart of them, and I shall be into God to them, and they shall be into a people to me. (*But this shall be the covenant, which I shall strike with the house of Israel after those days, saith the Lord; I shall put my Law in their bowels, or in their innards, and I shall write it upon their hearts, and I shall be their God, and they shall be my people.*)

<sup>34</sup> And a man shall no more teach his neighbour, and a man his brother, and say, Know thou the Lord; for all shall know me, from the least of them unto the most, saith the Lord; for I shall be merciful to the wickednesses of them, and I shall no more be mindful on the sin of them, (*or for I shall be merciful to them regarding their wickednesses, and I shall remember their sin no more.*)

<sup>35</sup> The Lord saith these things, that giveth the sun in the light of day, the order of the moon and of the stars in the light of the night, which troubleth the sea, and the waves thereof sound, the Lord of hosts is name to him. (*The Lord saith these things, who giveth the sun for the light of the day, and the order of the moon and of the stars for the light of the night, who troubleth the sea, and its waves sound, or roar, the Lord of hosts is his name.*)

<sup>36</sup> If these laws fail before me, saith the Lord, then and the seed of Israel shall fail, that it be not a folk before me in all days. (*If these laws fail before me, saith the Lord, then also the children, or the descendants, of Israel shall fail, so that they be not a nation before me forever.*)

<sup>37</sup> The Lord saith these things, If (*the*) heavens above may be measured, and the foundations of [*the*] earth beneath be sought out, and I shall cast away all the seed of Israel, for all things which they did, saith the Lord. (*The Lord saith these things, If the heavens above could be measured, and the foundations of the earth beneath could be sought out, only then would I cast away all the children, or the descendants, of Israel, for all the things which they have done, saith the Lord.*)

<sup>38</sup> Lo! days come, saith the Lord, and a city shall be builded (*again*) to the Lord, from the tower of Hananeel unto the gate of the corner. (*Behold! the days shall come, saith the Lord, and the city shall be rebuilt in the Lord's honour; from the Tower of Hananeel unto the Corner Gate.*)

<sup>39</sup> And it shall go out over the rule of [*the*] measure, in the sight thereof, on the hill (*of*) Gareb, and it shall compass Goath (*or and it shall go all around Goath*),

<sup>40</sup> and all the valley of carrions, and it shall compass[*the*] ashes, and all the country(*side*) of death, unto the strand of Kidron, and to the corner of the east gate of horses, (*or and all the valley of the dead, and the ashes, and all the countryside unto the Kidron Stream, and unto the corner of the Horse Gate to the east*); (*yea*), the holy thing of the Lord shall not be drawn out, and it shall no more be destroyed without end.

## CHAPTER 32

<sup>1</sup> The word that was made of the Lord to Jeremy (*or The word of the Lord that was made to Jeremiah*), in the tenth year of Zedekiah, king of Judah; that is the eighteenth year of Nebuchadnezzar.

<sup>2</sup> Then the host of the king of Babylon besieged Jerusalem; and Jeremy, the prophet, was closed in the porch of the prison, (*or and the prophet Jeremiah was enclosed in the courtyard of the prison*), that was in the house of the king of Judah.

<sup>3</sup> For why Zedekiah, the king of Judah, had (*en*)closed him, and said, Why prophesiest thou, saying, The Lord saith these things, Lo! I shall give this city in[*to*] the hand of the king of Babylon, and he shall take it;

<sup>4</sup> and Zedekiah, king of Judah, shall not escape from the hand of Chaldees, but he shall be betaken into the hand of the king of Babylon, (*or and Zedekiah, king of Judah, shall not escape from the hands of the Chaldeans, but he shall be delivered into the hand of the*

king of Babylon); and his mouth shall speak with the mouth of him, and his eyes shall see the eyes of him;

<sup>5</sup> and he shall lead Zedekiah into Babylon, and he shall be there, till I visit him, saith the Lord; forsooth if ye fight against [the] Chaldees, ye shall have nothing in prosperity? (and he shall lead Zedekiah to Babylon, and he shall be there, until I visit him or until I deal with him, saith the Lord; and even if ye fight against the Chaldeans, ye shall not succeed.)

<sup>6</sup> And Jeremy said, (Because) The word of the Lord was made to me, and said,

<sup>7</sup> Lo! Hanameel, the son of Shallum, the son of thy father's brother, shall come to thee, and say, Buy thou to thee my field, which is in Anathoth; for it befalleth to thee by nigh kindred, that thou buy it. (Behold! Hanameel, the son of Shallum, the son of thy uncle, shall come to thee, and say, Buy thou for thyself my field, which is in Anathoth; for it befalleth to thee by the right of next of kin, that thou may buy it.)

<sup>8</sup> And Hanameel, the son of my father's brother, came to me, by the word of the Lord, to the porch of the prison, and said to me, Wield thou my field, which is in Anathoth, in the land of Benjamin; for why the heritage befalleth to thee, and thou art the next of blood, that thou wield it. Forsooth I understood, that it was the word of the Lord. (And Hanameel, the son of my uncle, indeed did come to me, after the word of the Lord, to the courtyard of the prison, and said to me, Buy thou my field, which is in Anathoth, in the land of Benjamin; for the inheritance befalleth to thee, and thou art the next of blood, or the next of kin, and so thou may buy it. And so I understood, that it was the word of the Lord.)

<sup>9</sup> And I bought the field, which is in Anathoth, of Hanameel, the son of my father's brother, (or And so I bought the field, which is in Anathoth, from Hanameel, the son of my uncle). And I paid to him silver, seven staters, and ten pieces of silver;

<sup>10</sup> and I wrote (it up) in a book, and I sealed (it), and I gave (it to) witnesses. And I weighed silver in a balance; (and I signed, and sealed, the deed of purchase, and I had it witnessed, and copied. And I weighed out the silver on a balance;)

<sup>11</sup> and I took the book asealed of possession, and [the] askings and [the] answerings of the seller and [the] buyer, and [the] covenants, and [the] seals withoutforth. (and I took both copies of the deed of purchase, the sealed one, as by law and custom, and the unsealed one;)

<sup>12</sup> And I gave the book of possession to Baruch, the son of Neriah, son of Maaseiah, before the eyes of Hanameel, the son of my father's brother, and before the eyes of (the) witnesses that were written in the book of [the] buying, (and) before the eyes of all (the) Jews, that sat in the porch of the prison. (and I gave the copies of the deed of purchase to Baruch, the son of Neriah, the son of Maaseiah, in the sight of Hanameel, the son of my uncle, and in the sight of the witnesses who were named on the copies of the deed of purchase, and in the sight of all the Jews, who sat in the courtyard of the prison.)

<sup>13</sup> And I commanded to Baruch before them, and I said,

<sup>14</sup> The Lord of hosts, God of Israel, saith these things, Take thou these books, this sealed book of buying, and this book which is open, and put thou those in an earthen(ware) vessel, that they may dwell many days. (The Lord of hosts, the God of Israel, saith these things, Take thou these copies of the deed of purchase, both the sealed one, and the unsealed one, and put thou them in a clay jar; so that they can be safe there for many days.)

<sup>15</sup> For why the Lord of hosts, God of Israel, saith these things, Yet houses, and fields, and vines shall be wielded in this land.

<sup>16</sup> And I prayed to the Lord, after that I betook the book of possession to Baruch, the son of Neriah; and I said, (And I prayed to the Lord, after that I gave the copies of the deed of purchase to Baruch, the son of Neriah; and I said,)

<sup>17</sup> Alas! alas! alas! Lord God, Lord, thou madest heaven and earth in thy great strength, and in thine arm stretched forth; each word shall not be hard to thee; (Alas! alas! alas! Lord God, behold! thou madest the heavens and the earth with thy great strength, and with thy arm stretched forth; nothing shall be too hard for thee;)

<sup>18</sup> which doest mercy in thousands, and yieldest the wickedness of fathers into the bosom of their sons after them. Thou strongest, great, mighty, Lord of hosts is name to thee; (who doest mercy to thousands, and yieldest the wickedness of the fathers into the bosom of their sons after them. O Strongest One, great, and mighty, the Lord of hosts is thy name;)

<sup>19</sup> great in counsel, and uncomprehensible in thought, whose eyes be open on all the ways of the sons of Adam, that thou yield to each after his ways, and after the fruit of his findings (or and after the fruits of his deeds);

<sup>20</sup> which settledest signs and great wonders in the land of Egypt, unto this day, both in Israel, and in men; and madest to thee a name, as this day is (*or as it is this day*).

<sup>21</sup> And thou leddest thy people Israel out of the land of Egypt, in signs and in great wonders, and in a strong hand, and in an arm holden forth, and in great dread; (*And thou leddest thy people Israel out of the land of Egypt, with signs and great wonders, and with a strong hand and an arm stretched forth, and with great fear;*)

<sup>22</sup> and thou gavest to them this land, which thou sworeest to the fathers of them (*or which thou sworeest to their fathers*), that thou wouldest give to them, a land flowing with milk and honey.

<sup>23</sup> And they entered, and had it in possession; and they obeyed not to thy voice, and they went not in thy law, (*or but they did not obey thy commands, and they did not walk in thy Law*); all things which thou commandedest to them to do, they did not (*do*); and all these evils befell to them.

<sup>24</sup> Lo! strongholds be builded against the city, that it be taken, and the city is given into the hands of Chaldees, and into the hands of the king of Babylon, that fight against it, of the face of [*the*] sword, and of hunger, and of pestilence, (*or because of the sword, and hunger, and pestilence*); and whatever things thou spakest, befell, as thou thyself seest.

<sup>25</sup> And thou saidest to me, Lord God, Buy thou a field for silver, and give thou witnesses, when the city is given in(*to*) the hands of Chaldees. (*And, Lord God, thou saidest to me, Buy thou a field for silver; and have thou witnesses, even though the city is given into the hands of the Chaldeans.*)

<sup>26</sup> And the word of the Lord was made to Jeremy, and said,

<sup>27</sup> Lo! I am the Lord God of all flesh. Whether any word shall be hard to me? (*or Shall anything be too hard for me?*)

<sup>28</sup> Therefore the Lord saith these things, Lo! I shall betake this city into the hands of Chaldees, and into the hand of (*Nebuchadnezzar*), the king of Babylon, and he shall take it. (*And so the Lord saith these things, Behold! I shall deliver this city into the hands of the Chaldeans, and into the hands of Nebuchadnezzar, the king of Babylon, and he shall take it or and he shall capture it.*)

<sup>29</sup> And Chaldees shall come, and fight against this city, and they shall burn it with fire, and they shall burn it, and [*the*] houses, in whose roofs they sacrificed to Baal, and offered moist sacrifices to alien gods, to stir me to wrath. (*And the Chaldeans shall come, and fight against this city, and they shall burn it down, yea, they shall burn it down, and all the houses, on whose rooftops they sacrificed to Baal, and offered wine offerings to strange, or to foreign, gods, to stir me to anger.*)

<sup>30</sup> For why the sons of Israel, and the sons of Judah, did evil continually, from their young waxing age, before mine eyes; the sons of Israel, which till to now (*hath*) wrathed me by the work of their hands, saith the Lord. (*For the Israelites, and the people of Judah, continually did evil, from their youth, before me; the Israelites, who until now have angered me with the work of their hands, saith the Lord.*)

<sup>31</sup> For why this city is made to me in my strong vengeance and indignation (*or For this city hath stirred my strong vengeance and my indignation*), from the day in which they built it, unto this day, in which it shall be taken away from my sight;

<sup>32</sup> (*yea, taken away*) for the malice of the sons of Israel, and of the sons of Judah, which they did, stirring me to wrathfulness, they, and the kings of them, the princes of them, and the priests, and prophets of them, the men of Judah, and the dwellers of Jerusalem. (*yea, taken away for the malice of the Israelites, and of the people of Judah, which they did, stirring me to anger, they, and their kings, their princes, or their leaders, and their priests, and their prophets, yea, the people of Judah, and all the inhabitants of Jerusalem.*)

<sup>33</sup> And they turned to me the backs, and not the faces, when I taught, and informed them early; and they would not hear, that they should take teaching. (*And they turned their backs on me or And they turned their backs to me, and not their faces, when I rose up early to teach them, and to inform them; and they would not listen, so that they would take my teaching to heart.*)

<sup>34</sup> And they setted their idols in the house, in which my name is called to help, that they should defoul it. (*And they put their idols in the House, where my name is called on for help or which is called by my name, and so they did defile it.*)

<sup>35</sup> And they builded (*the*) high things to Baal, that be in the valley of the sons of Hinnom, that they should hallow their sons and their daughters to Molech, (*or And they built the high places, or the hill shrines, to Baal, that be in the Valley of Ben-hinnom, where they caused their sons and their daughters to pass through the fire unto Molech*), which thing

I commanded not to them, neither it ascended into mine heart, that they should do this abomination, and (so) bring [down] Judah into sin.

<sup>36</sup> And now for these things, the Lord God of Israel saith these things to this city, of which ye say, that it shall be betaken into the hands of the king of Babylon, in sword, and in hunger; and in pestilence, *(And now for these things, the Lord God of Israel saith these things to this city, of which ye say, that it shall be delivered into the hands of the king of Babylon, with the sword, and with hunger; and with pestilence.)*

<sup>37</sup> Lo! I shall gather them from all lands, to which I casted them out in my strong vengeance, and in my wrath, and in (my) great indignation; and I shall bring them again to this place, and I shall make them to dwell trustily.

<sup>38</sup> And they shall be into a people to me, and I shall be into God to them. *(And they shall be my people, and I shall be their God.)*

<sup>39</sup> And I shall give to them one heart, and one soul, that they dread me in all days, and that it be well to them, and to their sons after them. *(And I shall give to them one heart, and one soul, so that they fear me forever or so that they revere me forever; and so that it be well with them, and with their children after them.)*

<sup>40</sup> And I shall smite to them a covenant everlasting, and I shall not cease to do well to them, and I shall give my dread in the heart of them, that they go not away from me. *(And I shall strike an everlasting covenant with them, and I shall not cease to do good things for them, and I shall put the fear of me in their hearts or and I shall put reverence for me in their hearts, so that they do not go away from me.)*

<sup>41</sup> And I shall be glad on them, when I shall do well to them; and I shall plant them in this land in truth, in all mine heart, and in all my soul. *(And I shall be happy over them, when I shall do good things for them; and truly, with all my heart, and with all my soul, I shall plant them in this land.)*

<sup>42</sup> For the Lord saith these things, As I brought on this people all this great evil, so I shall bring on them all the good (things), which I shall speak to them *(or that I have promised them).*

<sup>43</sup> And fields shall be wielded in this land, of which ye say, that it is desert, for no man and beast is left; and it is given into the hands of Chaldees. *(And fields shall be bought and sold in this land, of which ye say, It is but a wilderness, for no people or beasts be left here, and it is given into the hands of the Chaldeans.)*

<sup>44</sup> Fields shall be bought for money, and (it) shall be written (up) in a book, and a seal shall be (im)printed; and witnesses shall be given, in the land of Benjamin, and in the compass of Jerusalem, and in the cities of Judah, and in the cities in [the] hilly places, and in the cities in [the] field places, and in the cities that be at the south; for I shall turn (again) the captivity of them, saith the Lord. *(Yea, fields shall be bought, and sold, for money, and deeds shall be signed, and sealed, and witnessed, in the land of Benjamin, and all around Jerusalem, and in the cities of Judah, and in the cities in the hill country, and in the cities on the plains, or in the Negeb, and in the cities that be at the south; for I shall restore their fortunes, saith the Lord.)*

## CHAPTER 33

<sup>1</sup> And the word of the Lord was made to Jeremy, in the second time, when he was closed yet in the porch of the prison, and said, *(And the word of the Lord was made to Jeremiah the second time, when he was yet enclosed in the courtyard of the prison, and said.)*

<sup>2</sup> The Lord saith these things, The Lord is name of him that shall do, and form, and make ready that thing; *(The Lord saith these things, he who made, and formed, and established the earth, yea, the Lord is his name;)*

<sup>3</sup> Cry thou to me, and I shall hear thee, and I shall tell to thee great things, and steadfast *(or and I shall tell thee great and steadfast things),* which thou knowest not.

<sup>4</sup> For the Lord God of Israel saith these things to the houses of this city, and to the houses of the king(s) of Judah, that be destroyed, and to the strongholds, and to the sword of men *(For the Lord God of Israel saith these things about the houses of this city, and the house of the king of Judah, that shall be destroyed, by men from strongholds, wielding their swords;)*

<sup>5</sup> coming to fight with Chaldees, and to fill those houses with carrions of men, which I smote in my strong vengeance, and in mine indignation; and I hid my face from this city, for all the malice of them. *(some shall fight against the Chaldeans, but they shall still fill those houses with the dead bodies of the people, whom I shall strike down in my strong vengeance, and in my indignation; and I hid my face from this city, for all their malice.)*

<sup>6</sup> Lo! I shall close together to them a wound and health, (*or But now, I shall close up their wounds, and give them health, or healing*), and I shall make them whole, and I shall show to them the beseeching of peace and of truth;

<sup>7</sup> and I shall convert the conversion of Judah, and I shall convert the conversion of Jerusalem, and I shall build them *[up](again)*, as at the beginning. (*and I shall restore the fortunes of Judah, and the fortunes of Jerusalem, and I shall rebuild them, like they were before, or at the beginning.*)

<sup>8</sup> And I shall cleanse them from all their wickedness, in which they sinned to me, and I shall be merciful to all the wickednesses of them, in which they trespassed to me, and forsook me. (*And I shall cleanse them from all their wickedness, in which they sinned against me, and I shall be merciful to them regarding all their wickednesses, in which they trespassed against me, and deserted me.*)

<sup>9</sup> And they shall be to me into a name, and into joy, and into praising, and into full out joying to all folks of *(the)* earth, that heard *(of)* all the goods which I shall do to them; and they shall dread, and shall be troubled in all *(the)* goods, and in all the peace, which I shall do to them. (*And they shall be for me a source of joy, and of praising, and of rejoicing, before all the nations of the earth, that shall hear of all the good things which I shall do for them; and those nations shall have fear, and shall tremble, over all the good things, and all the peace, which I have brought to them.*)

<sup>10</sup> The Lord saith these things, Yet in this place, which ye say to be forsaken, for no man is, neither beast, in the cities of Judah, and in the gates of Jerusalem, that be desolate, without man, and without dweller, and without beast, (*The Lord saith these things, Yet again in this place, which ye say to be deserted, for there be no people, or beasts, in the cities of Judah, and within the gates of Jerusalem, which be desolate, without any people, yea, without any inhabitants, and without any beasts.*)

<sup>11</sup> the voice of joy shall be heard, and the voice of gladness, the voice of spouse, and the voice of spouses, the voice of men, saying, Acknowledge ye to the Lord of hosts, for the Lord is good, for his mercy is without end, and of men bearing vows into the house of the Lord; for I shall bring again the conversion of the land, as at the beginning, saith the Lord. (*the sound of joy shall be heard, and the sound of happiness, the voice of the spouse, and the voice of the spouses, yea, the voice of people saying, Acknowledge ye to the Lord of hosts, for the Lord is good, for his mercy is forever, as the people carry their vows, or thank offerings, into the House of the Lord; for I shall restore the fortunes of the land, as they once were, saith the Lord.*)

<sup>12</sup> The Lord of hosts saith these things, Yet in this forsaken place, without man, and without beast, and in all cities thereof, shall be a dwelling place of shepherds, (*and*) of flocks lying *(down)*. (*The Lord of hosts saith these things, Yet in this deserted place, without any people, and without any beasts, and in all its cities, shall be a dwelling place for shepherds, where their flocks can lie down.*)

<sup>13</sup> And in the cities in *[the]* hilly places, and in the cities in *[the]* field places, and in the cities that be at the south, and in the land of Benjamin, and in the compass of Jerusalem, and in the cities of Judah, yet flocks shall pass, at the hand of the numberer, saith the Lord. (*And in the cities in the hills, and in the cities on the plains, or in the Negeb, and in the cities that be at the south, and in the land of Benjamin, and all around Jerusalem, and in the cities of Judah, once again the flocks shall pass under the hand of the numberer, saith the Lord.*)

<sup>14</sup> Lo! days come, saith the Lord, and I shall raise *(up)* the good word, which I spake to the house of Israel, and to the house of Judah.

<sup>15</sup> In those days, and in that time, I shall make the seed of righteousness to burgeon to David, and he shall make doom and righteousness in *[the]* earth. (*In those days, and at that time, I shall make the Seed of righteousness to burgeon unto David, and He shall make justice and right or judgement and righteousness in all the land.*)

<sup>16</sup> In those days Judah shall be saved, and Israel shall dwell trustily; and this is the name which they shall call him, Our rightful Lord *[or The Lord our rightwise(ness)]*. (*In those days Judah shall be saved, and Jerusalem shall dwell trustily; and the name of the city shall be The Lord is our Righteousness.*)

<sup>17</sup> For the Lord saith these things, A man of David shall not perish, that shall sit on the throne of the house of Israel; (*For the Lord saith these things, A man of David shall always sit on the throne of the house of Israel;*)

<sup>18</sup> and of *[the]* priests and deacons, a man shall not perish from *(before)* my face, that shall offer burnt sacrifices, and burn sacrifices, and slay sacrifice(s), in all days. (*and*)

a priest of the Levites shall always offer the burnt sacrifices to me, and shall burn the sacrifices, and shall kill the sacrifices.)

<sup>19</sup> And the word of the Lord was made to Jeremy, and said,

<sup>20</sup> The Lord saith these things, If my covenant with the day, and my covenant with the night, may be made void, that the day and the night be not in his time; *(The Lord saith these things, Only if my covenant with the day, and my covenant with the night, could ever be made void, so that the day and the night be not at their proper time;)*

<sup>21</sup> and my covenant with David, my servant, may be voided, that of him be no son, that shall reign in his throne, and no deacons, and priests, my ministers; *(then could my covenant with my servant David be made void, so that there would no longer be any of his sons, who shall reign on his throne, and no longer any priests of the Levites, who shall be my ministers;)*

<sup>22</sup> as the stars of *(the)* heaven(s) may not be numbered, and the gravel of the sea may not be meted, so I shall multiply the seed of David, my servant, and *(the)* deacons, my ministers. *(for as the host of heaven cannot be numbered, and as the sands of the sea cannot be measured, so I shall multiply in number the descendants of my servant David, and my ministers, the Levites.)*

<sup>23</sup> And the word of the Lord was made to Jeremy, and said,

<sup>24</sup> Whether thou hast not seen, that this people spake, saying, Two kindreds which the Lord chose, be cast away, and *(so)* they *(have)* despised my people, for it is no more a folk before them. *(Hast thou not heard, what this people said, saying, Two families which the Lord chose, now be cast away, and so they have despised my people, for it is no more a nation before them.)*

<sup>25</sup> The Lord saith these things, If I setted not my covenant betwixt day and night, and *if I setted not laws to heaven and earth; (But the Lord saith these things, If I had not made my covenant between day and night, and if I had not made my laws in the heavens and on the earth;)*

<sup>26</sup> soothly and I shall cast away the seed of Jacob, and of David, my servant, that I take not *(any)* of the seed of him *(to be)* princes of the seed of Abraham, of Isaac, and of Jacob; for I shall bring again the conversion of them, and I shall have mercy on them. *(then truly I would cast away the descendants of Jacob, and of my servant David, so that I would not take any of his descendants to be the rulers over the descendants of Abraham, and of Isaac, and of Jacob; but now I shall restore their fortunes, and I shall have mercy on them.)*

## CHAPTER 34

<sup>1</sup> The word that was made of the Lord to Jeremy, when Nebuchadnezzar, king of Babylon, and all his host, and all the realms of *[the]* earth, that were under the power of his hand, and all peoples fought against Jerusalem, and against all cities thereof; and he said, *(The word of the Lord that was made to Jeremiah, when Nebuchadnezzar, the king of Babylon, and all his army, and all the kingdoms of the earth, that were under the power of his hand, and all the peoples, fought against Jerusalem, and against all its nearby towns; and he said,)*

<sup>2</sup> The Lord God of Israel saith these things, Go thou, and speak to Zedekiah, king of Judah; and thou shalt say to him, The Lord saith these things, Lo! I shall betake this city into the hand of the king of Babylon, and he shall burn it by fire, *(or Behold! I shall deliver this city into the hands of the king of Babylon, and he shall burn it down).*

<sup>3</sup> And thou shalt not escape from his hand, but thou shalt be taken by taking, and thou shalt be betaken into his hand *(or and thou shalt be delivered into his hands);* and thine eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou shalt enter into Babylon.

<sup>4</sup> Nevertheless Zedekiah, the king of Judah, hear thou the word of the Lord; the Lord saith these things to thee, Thou shalt not die by sword,

<sup>5</sup> but thou shalt die in peace; and by the burnings of thy fathers *(or and like the burning of incense for thy forefathers),* the former kings that were before thee, so they shall burn *(incense for)* thee, and they shall bewail thee, *(and say),* Woe! *(my)* lord; for I spake a word, saith the Lord.

<sup>6</sup> And Jeremy, the prophet, spake to Zedekiah, king of Judah, all these words in Jerusalem.

<sup>7</sup> And the host of the king of Babylon fought against Jerusalem, and against all the cities of Judah, that were left; against Lachish, and against Azekah; for why these strong cities were left of the cities of Judah.

<sup>8</sup> The word that was made of the Lord to Jeremy, after that king Zedekiah smote bond of peace with all the people in Jerusalem, and preached, *(The word of the Lord that was made to Jeremiah, after that King Zedekiah struck a covenant with all the people in Jerusalem, and had proclaimed,)*

<sup>9</sup> that each man should deliver his servant, and each man his handmaid, an Hebrew man and an Hebrew woman, free, and that they should not be lords of them, that is, in a Jew, and their brother. *(that each person should set free their servants, and their servantesses, yea, any Hebrew man or woman, and that they should not be their lords, that is, of a Jew, their brother, or their sister.)*

<sup>10</sup> Therefore all the princes and all the people heard, which made covenant, that they should deliver each man his servant, and each man his handmaid, free, and should no more be lords of them; therefore they heard, and delivered *(them)*; *(And so when all the leaders and all the people, who had made the covenant, had heard that each person should set their servants, and their servantesses, free, and that they should no more be their lords; yea, when they had heard this, they indeed set them free;)*

<sup>11</sup> and they were turned afterward, and drew again their servants, and handmaids, which they had let go free, and they made *them* subject *(again)* into servants, and into servantesses. *(But then afterward, they turned back, and drew again to themselves their servants, and servantesses, whom they had let go free, and they made them subject again into servants, and into servantesses.)*

<sup>12</sup> And the word of the Lord was made of the Lord to Jeremy, and said, *(And so the word of the Lord was made to Jeremiah, and said,)*

<sup>13</sup> The Lord God of Israel saith these things, I smote a bond of peace with your fathers, in the day in which I led them out of the land of Egypt, out of the house of servage; and I said, *(The Lord God of Israel saith these things, I struck a covenant with your forefathers, on the day when I led them out of the land of Egypt, from the house of servitude, or of slavery; and I said,)*

<sup>14</sup> When seven years be *[ful]* filled, each man deliver his brother, an Hebrew man, which is sold to him, and he shall serve thee six years, and *(then)* thou shalt deliver him from thee; and your fathers heard not me, neither bowed *[in]* their ear. *(Every seven years, each person shall let their brother; a Hebrew man, who was sold to him, go free, yea, after that he hath served thee for six years, thou shalt let him go free from thee; but your forefathers did not listen to me, nor bowed in their ears.)*

<sup>15</sup> And ye be converted today, and ye did that, that is rightful before mine eyes, that ye preached each man freedom to his friend, and ye made *(a)* covenant in my sight, in the house wherein my name is called to help on that *freedom*. *(And today ye turned, and ye did what was right before my eyes, in that ye preached freedom for each person to their friend, and ye made a covenant in my sight, in the House where my name is called on for help, or and ye made a covenant before me, in the House which is called by my name.)*

<sup>16</sup> And ye turned again, and defouled my name, and ye brought again each man his servant, and each man his handmaid, which ye delivered, that they should be free, and of their own power; and ye made them subject, that they be servants and handmaids to you. *(But then ye turned again, and defiled my name, and each person took back his servant, and his servantess, whom they had let go, so that they could be free, and under their own power; and ye made them subject again, so that they be your servants and your servantesses.)*

<sup>17</sup> Therefore the Lord saith these things, Ye heard not me, that ye preached freedom, each man to his brother, and each man to his friend; lo! *(so now)* I preach to you freedom, saith the Lord, and to sword, and to hunger, and to pestilence; and I shall give you into stirring to all realms of *(the)* earth. *(And so the Lord saith these things, Ye did not listen to me, ye who proclaimed freedom, each person to their brother, and each person to their friend; so now behold! I proclaim freedom to you, saith the Lord, yea, freedom to the sword, and to hunger, and to pestilence; and I shall give you into stirring, (or into loathing), by all the kingdoms of the earth.)*

<sup>18</sup> And I shall give the men, that brake my bond of peace, and kept not the words of *[the]* bond of peace, to which they assented in my sight, and kept not the calf which they cutted into two parts; *(And I shall make those who broke my covenant, and did not keep, or obey, the words of the covenant, to which they assented before me, to become like the calf which they cut into two parts;)*

<sup>19</sup> and *(they be)* the princes of Judah, and the princes of Jerusalem, and the honest *(and chaste)* servants, and priests *(that)* went between the partings thereof, and all the people of the land, that went between the partings of the calf; *(and these be the leaders*

*of Judah, and the leaders of Jerusalem, and the eunuchs, and the priests who went between its parts, and all the people of the land, who went between the parts of the calf;)*

<sup>20</sup> and I shall give them into the hand of their enemies, and into the hand of them that seek their life; and the dead carrion of them shall be into meat to the volatiles of the air; and to the beasts of *(the)* earth. *(and I shall give them into the hands, or into the power, of their enemies, and into the hands of those who seek their life; and their dead bodies shall be food for the birds of the air; and for the beasts of the earth.)*

<sup>21</sup> And I shall give Zedekiah, the king of Judah, and his princes, into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the hosts of the king of Babylon, that went away from you. *(And I shall give Zedekiah, the king of Judah, and his leaders, into the hands of their enemies, and into the hands of those who seek their lives, and into the hands of the army of the king of Babylon, that went away from you.)*

<sup>22</sup> Lo! I command, saith the Lord, and I shall bring them again into this city; and they shall fight against it, and shall take it, and shall burn it with fire; and I shall give the cities of Judah into wilderness, for there is no dweller. *(Behold! I command, saith the Lord, and I shall bring them again into this city; and they shall fight against it, and shall take it, and they shall burn it down; and I shall make the cities of Judah like a wilderness, (or like a desert), where there be no inhabitants.)*

## CHAPTER 35

<sup>1</sup> The word that was made of the Lord to Jeremy, in the days of Jehoiakim, son of Josiah, king of Judah, and said, *(The word of the Lord that was made to Jeremiah, in the days of Jehoiakim, the son of Josiah, the king of Judah, and said,)*

<sup>2</sup> Go thou to the house of Rechabites, and speak thou to them; and thou shalt bring them into the house of the Lord, into one chamber of *[the]* treasuries, and thou shalt give to them to drink wine. *(Go thou to the house of the Rechabites, and speak thou to them; and thou shalt bring them into the House of the Lord, into one of the chambers, or one of the rooms, and thou shalt give them some wine to drink.)*

<sup>3</sup> And I took Jaazaniah, the son of Jeremy, son of Habaziniyah, and his brethren, and all the sons of him, and all the house of Rechabites. *(And I went to Jaazaniah, the son of Jeremiah, the son of Habaziniyah, and his brothers, and all their sons, and all the house of the Rechabites.)*

<sup>4</sup> And I led them into the house of the Lord, to the treasury of the sons of Hanan, son of Igdaliah, the man of God; which *treasury* was beside the treasury of *[the]* princes, *(and)* above the treasury of Maaseiah, son of Shallum, that was keeper of the vestiary. *(And I led them into the House of the Lord, to the chamber of the sons of Hanan, the son of Igdaliah, the man of God; which chamber was beside the chamber of the leaders, and above the chamber of Maaseiah, the son of Shallum, who was the keeper of the door.)*

<sup>5</sup> And I setted before the sons of the house of Rechabites pecks, and great cups full of wine; and I said to them, Drink ye *(some)* wine.

<sup>6</sup> And they answered, We shall not drink wine; for why Jonadab, our father, the son of Rechab, commanded to us, and said, Ye shall not drink wine, ye and your sons, till into without end;

<sup>7</sup> and ye shall not build an house, and ye shall not sow seed, and ye shall not plant vines, neither *(ye)* shall have *(any)*, but ye shall dwell in tabernacles in all your days *(or but ye shall live in tents all your lives)*, *(so)* that ye *(may)* live many days on the face of *[the]* earth, in which ye go in pilgrimage.

<sup>8</sup> Therefore we obeyed to the voice of Jonadab, our father, the son of Rechab, in all things which he commanded to us; so that we drank not wine in all our days, we, and our women, our sons, and *(our)* daughters;

<sup>9</sup> and we builded not houses to dwell *(in)*, and we had not a vinery, and a field, and seed; *(and we did not build any houses to live in, and we do not have any vineyards, or any fields, or any seed;)*

<sup>10</sup> but we dwelled in tabernacles *(or but we lived in tents)*, and were obeying, and did by all things, which Jonadab, our father, commanded to us.

<sup>11</sup> But when Nebuchadnezzar, king of Babylon, had ascended to this land, we said, Come ye, and enter we into Jerusalem, from the face of the host of Chaldees, and from the face of the host of Syria; and we dwelled in Jerusalem. *(But when Nebuchadnezzar, the king of Babylon, came into this land, we said, Come ye, and go we to Jerusalem, away from the Chaldean army, and away from the Syrian army; and so we stayed in Jerusalem.)*

<sup>12</sup> And the word of the Lord was made to Jeremy, and said,

<sup>13</sup> The Lord of hosts, God of Israel, saith these things, Go thou, and say to the men of Judah, and to the dwellers of Jerusalem, Whether ye shall not take teaching, that ye obey to my words, saith the Lord? *(The Lord of hosts, the God of Israel, saith these things, Go thou, and say to the people of Judah, and to the inhabitants of Jerusalem, Shall ye not receive teaching, or instruction, so that ye obey my words? saith the Lord.)*

<sup>14</sup> The words of Jonadab, son of Rechab, had the mastery, which he commanded to his sons, that they should not drink wine; and they drink not, unto this day; for they obeyed to the commandment of their father; but I spake to you, and I rose *(up)* full early, and spake, and ye obeyed not to me.

<sup>15</sup> And I sent to you all my servants *(the)* prophets, and I rose *(up)* full early, and I sent, and said, Be ye converted, each man from his worst way, and make ye good your studies, and do not ye follow alien gods, neither worship ye them, and ye shall dwell in the land, which I gave to you, and to your fathers; and ye bowed not *[in]* your ear, neither heard me. *(And I sent my servants the prophets to all of you, yea, I rose up very early, and I sent them, and I said, Each person, turn ye away from his worst ways, and do ye good deeds, and do not ye follow strange, or foreign, gods, nor worship ye them, and then ye shall live in the land, which I gave to you, and to your forefathers; but ye bowed not in your ear, nor did ye listen to me.)*

<sup>16</sup> Therefore the sons of Jonadab, son of Rechab, made steadfast the commandment of their father, which he commanded to them; but this people obeyed not to me.

<sup>17</sup> Therefore the Lord of hosts, God of Israel, saith these things, Lo! I shall bring on Judah, and on all the dwellers of Jerusalem *(or and on all the inhabitants of Jerusalem)*, all the torment which I spake against them; for I spake to them, and they heard not; I called them, and they answered not to me.

<sup>18</sup> Forsooth Jeremy said to the house of Rechabites, The Lord of hosts, God of Israel, saith these things, For that that ye obeyed to the commandment of Jonadab your father, and kept all his commandments, and did all things, which he commanded to you;

<sup>19</sup> therefore the Lord of hosts, God of Israel, saith these things, A man of the generation of Jonadab, son of Rechab, shall not fail standing in my sight in all days. *(and so the Lord of hosts, the God of Israel, saith these things, One of the descendants of Jonadab, the son of Rechab, shall always stand before me.)*

## CHAPTER 36

<sup>1</sup> And it was done, in the fourth year of Jehoiakim, son of Josiah, king of Judah, this word was made of the Lord to Jeremy, and said, *(And it was done, in the fourth year of Jehoiakim, the son of Josiah, the king of Judah, that this word of the Lord was made to Jeremiah, and said,)*

<sup>2</sup> Take thou the volume of a book, and thou shalt write therein all the words, which I spake to thee against Israel and Judah, and against all folks, from the day in which I spake to thee, from the days of Josiah unto this day. *(Take thou the volume of a book, and thou shalt write in it all the words, which I spoke to thee against Israel and Judah, and against all the nations, from the day when I first spoke to thee, yea, from the days of Josiah unto this day.)*

<sup>3</sup> If peradventure when the house of Judah heareth all the evils which I think to do to them, each man turn again from his worst way, and I shall be merciful to the wickedness and sin of them. *(And perhaps when the house of Judah heareth all the evils which I think to do to them, each person shall turn from his worst ways, and then I shall be merciful to them regarding their wickedness and their sin.)*

<sup>4</sup> Therefore Jeremy called Baruch, the son of Neriah; and Baruch wrote *(out)* of the mouth of Jeremy in the volume of a book all the words of the Lord, which he spake to him. *(And so Jeremiah called Baruch, the son of Neriah; and Baruch wrote in the volume of a book, from the mouth of Jeremiah, all the words of the Lord which he spoke to him.)*

<sup>5</sup> And Jeremy commanded to Baruch, and said, I am closed, and I may not enter into the house of the Lord. *(And Jeremiah said to Baruch, I am enclosed, or imprisoned, and I cannot go to the House of the Lord.)*

<sup>6</sup> Therefore enter thou, and read *(out)* of the book, in which thou hast written *(out)* of my mouth the words of the Lord, in hearing of the people, in the house of the Lord, in the day of fasting; furthermore and in hearing of all Judah, that come from their cities, thou shalt read to them; *(And so go thou, and read from the book in which thou hast written from my mouth the words of the Lord, in the hearing of all the people, in the House of the Lord, on the day of fasting; and thou shalt even read this in the hearing of all those of Judah, who come from their cities;)*

<sup>7</sup> if peradventure the prayer of them fall in the sight of the Lord, and each man turn again from his worst way; for why the strong vengeance and indignation is great, which the Lord spake against this people. *(if perhaps their prayer come before the Lord, and each person turn from his worst ways; for great is the strong vengeance and the indignation, which the Lord spoke against this people.)*

<sup>8</sup> And Baruch, the son of Neriah, did after all things, which Jeremy, the prophet, commanded to him; and he read *(out)* of the book the words of the Lord, in the house of the Lord. *(And Baruch, the son of Neriah, did all the things, which the prophet Jeremiah commanded him to do; and so he read from the book the words of the Lord, in the House of the Lord.)*

<sup>9</sup> Forsooth it was done, in the fifth year of Jehoiakim, son of Josiah, king of Judah, in the ninth month, they preached fasting in the sight of the Lord, to all the people in Jerusalem, and to all the multitude, that came together from the cities of Judah into Jerusalem. *(For it was done, in the fifth year of Jehoiakim, the son of Josiah, the king of Judah, in the ninth month, they proclaimed a fast before the Lord, for all the people in Jerusalem, and for all the multitude, who came together from the cities of Judah into Jerusalem.)*

<sup>10</sup> And Baruch read *(out)* of the volume the words of Jeremy, in the house of the Lord, in the treasury of Gemariah, the son of Shaphan, scribe, in the higher porch, in the entering of the new gate of the house of the Lord, in audience of all the people. *(And Baruch read from the book the words of Jeremiah, in the House of the Lord, in the chamber of Gemariah, the son of Shaphan, the writer, or the court secretary, in the upper courtyard, at the entrance to the New Gate of the House of the Lord, before all the people.)*

<sup>11</sup> And when Michaiah, the son of Gemariah, son of Shaphan, had heard all the words of the Lord, of the book *(or from the book)*,

<sup>12</sup> he went down into the house of the king, to the treasury of the scribe. And lo! all the princes sat there, Elishama, the scribe, and Delaiah, the son of Shemaiah, and Elnathan, the son of Achbor, and Gemariah, the son of Shaphan, and Zedekiah, the son of Hananiah, and all *[the]* princes. *(he went down to the house of the king, to the chamber of the writer, or of the court secretary). And behold! all the leaders, (or all the officers), sat there, Elishama, the writer; and Delaiah, the son of Shemaiah, and Elnathan, the son of Achbor; and Gemariah, the son of Shaphan, and Zedekiah, the son of Hananiah, and all the other officers.)*

<sup>13</sup> And Michaiah told to them all the words, which he heard Baruch reading of the book, in the ears of the people. *(And Michaiah told them all the words, which he had heard Baruch reading from the book, before the people.)*

<sup>14</sup> Therefore all the princes sent to Baruch Jehudi, the son of Nethaniah, son of Shelemiah, son of Cushi, and said, Take in thine hand the book, of which thou readeest in audience of the people, and come thou. Therefore Baruch, the son of Neriah, took the book in his hand, and came to them. *(And so all the officers sent Jehudi, the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, and he said, Bring the book in thy hand, from which thou readeest before the people, and come thou. And so Baruch, the son of Neriah, brought the book in his hand, and came to them.)*

<sup>15</sup> And they said to him, Sit thou, and read these things in our ears; and Baruch read *(it)* in the ears of them. *(And they said to him, Sit thou, and read these things to us; and so Baruch read from the book to them.)*

<sup>16</sup> Therefore when they had heard all the words, they wondered each man to his neighbour, and they said to Baruch, Ought we to tell to the king all these words?

<sup>17</sup> And they asked him, and said, Show thou to us, how thou hast written all these words of his mouth. *(And they asked him, and said, Tell thou us, how thou hast written all these words from his mouth.)*

<sup>18</sup> Forsooth Baruch said to them, Of his mouth he spake, as reading to me, all these words; and I wrote in a book with ink. *(And Baruch said to them, He spoke all these words out of his mouth, as if reading to me, and I wrote them down with ink in a book.)*

<sup>19</sup> And all the princes said to Baruch, Go, be thou hid, thou and Jeremy; and no man know where ye be. *(And all the officers said to Baruch, Go, be thou hid, thou and Jeremiah; and let no one know where ye be.)*

<sup>20</sup> And they entered to the king, into the hall; forsooth they betook the book to be kept into the treasury of Elishama, the scribe. And they told all the words, in audience of the king. *(And then they went to the king, in the hall; and they had put the book in the chamber of Elishama, the writer, or the court secretary, for safekeeping. And they told everything to the king.)*

<sup>21</sup> Therefore the king sent Jehudi, that he should take the book. Which took the book from the treasury of Elishama, the scribe, and read in audience of the king, and of all the princes that stood about the king. *(And so the king sent Jehudi, to get the book. Who brought the book from the chamber of Elishama, the writer, or the court secretary, and then he read it before the king, and before all the officers who stood about the king.)*

<sup>22</sup> Forsooth the king sat in the winter house, in the ninth month; and a pan full of coals was set before him.

<sup>23</sup> And when Jehudi had read three pages, either four, he cutted it with the knife of a scribe, and casted into the fire, *(or he cut it with a writer's knife, and threw it into the fire)*, that was in the pan, till all the book was wasted by the fire, that was in the pan.

<sup>24</sup> And the king, and all his servants, that heard all these words, dreaded not, neither rent their clothes. *(And the king, and all his officers, who heard all these words, did not fear; nor tore their clothes.)*

<sup>25</sup> Nevertheless Elnathan, and Delaiah, and Gemariah against-said [to] the king, that he should not burn the book; and he heard not them *(or but he would not listen to them)*.

<sup>26</sup> And the king commanded to Jerahmeel, son of Hammelech, and to Seraiah, son of Azriel, and to Shelemiah, son of Abdeel, that they should take *(hold of)* Baruch, the writer, and Jeremy, the prophet; forsooth the Lord hid them.

<sup>27</sup> And the word of the Lord was made to Jeremy, the prophet, after that the king had burnt the book, and [the] words, which Baruch had written of Jeremy's mouth; and he said, *(And the word of the Lord was made to the prophet Jeremiah, after that the king had burned the book, and the words, which Baruch had written from Jeremiah's mouth; and he said,)*

<sup>28</sup> Again take thou another book, and write therein all the former words, that were in the first book, which Jehoiakim, the king of Judah, burnt. *(Take thou another book, and write in it all the former words, that were in the first book, which Jehoiakim, the king of Judah, burned.)*

<sup>29</sup> And thou shalt say to Jehoiakim, king of Judah, The Lord saith these things, Thou burnt that book, and saidest, What hast thou written therein, telling, The king of Babylon shall come hasting, and shall destroy this land, and shall make man and beast to cease thereof? *(And thou shalt say to Jehoiakim, the king of Judah, The Lord saith these things, Thou hast burned that book, and thou asked, Why hast thou written in it, saying, The king of Babylon shall come with haste, and shall destroy this land, and shall make the people and the beasts to cease to be there, that is, that he shall kill them all?)*

<sup>30</sup> Therefore the Lord saith these things against Jehoiakim, king of Judah, None there shall be of him, that shall sit on the seat of David; and his carrion shall be cast forth to the heat by day, and to the frost by night. *(And so the Lord saith these things against Jehoiakim, the king of Judah, There shall be none of his kin, who shall sit on David's throne; and his dead body shall be cast forth to the heat of the day, and to the frost of the night.)*

<sup>31</sup> And I shall visit against him, and against his seed, and against his servants, *(for)* their wickednesses. And I shall bring on them, and on the dwellers of Jerusalem, and on the men of Judah, all the evil which I spake to them, and they heard not. *(And I shall punish him, and his descendants, and his officers, for their wickednesses. And I shall bring down upon them, and upon the inhabitants of Jerusalem, and upon the people of Judah, all the evil which I spoke against them, but they would not hear about.)*

<sup>32</sup> Forsooth Jeremy took another book, and gave it to Baruch, the writer, the son of Neriah, which wrote therein of Jeremy's mouth all the words of the book, which book Jehoiakim, king of Judah, had burnt by fire; and furthermore many more words were added than were before. *(And so Jeremiah took another book, and gave it to Baruch, the writer, the son of Neriah, who wrote in it from Jeremiah's mouth all the words of the book, which Jehoiakim, the king of Judah, had burned in the fire; and furthermore many more words were added to it, than were there before.)*

## CHAPTER 37

<sup>1</sup> And king Zedekiah, the son of Josiah, reigned for Jeconiah\*, the son of Jehoiakim, whom Nebuchadnezzar, king of Babylon, made king in the land of Judah.

<sup>2</sup> And he, and his servants, and his people obeyed not to the words of the Lord, which he spake in the hand of Jeremy, the prophet. *(And he, and his officers, and his people did not obey the words of the Lord, which he spoke by the prophet Jeremiah.)*

\* CHAPTER 37:1 Also known as Coniah and Jehoiachin.

<sup>3</sup> And king Zedekiah sent Jehucal, the son of Shelemiah, and Zephaniah, the priest, the son of Maaseiah, to Jeremy, the prophet, and said, Pray thou for us our Lord God. *(And King Zedekiah sent Jehucal, the son of Shelemiah, and Zephaniah, the priest, the son of Maaseiah, to the prophet Jeremiah, and said, Pray thou for us to the Lord our God.)*

<sup>4</sup> Forsooth Jeremy went freely in the midst of the people; for they had not (yet) sent him into the keeping of the prison.

<sup>5</sup> Therefore the host of Pharaoh went out of Egypt, and [the] Chaldees, that besieged Jerusalem, heard such a message, and went away from Jerusalem. *(And so, Pharaoh's army went forth out of Egypt, and when the Chaldeans, who were besieging Jerusalem, heard this news, they went away from Jerusalem.)*

<sup>6</sup> And the word of the Lord was made to Jeremy, the prophet, and said,

<sup>7</sup> The Lord God of Israel saith these things, Thus ye shall say to the king of Judah, that sent you to ask me, Lo! the host of Pharaoh, which went out to you into help, shall turn again into his land, into Egypt. *(The Lord God of Israel saith these things, Thus ye shall say to the king of Judah, who sent you to ask me, Behold! Pharaoh's army, which went out to help you, shall return to their own land, yea, to Egypt.)*

<sup>8</sup> And Chaldees shall come again, and shall fight against this city, and shall take it, and shall burn it with fire. *(And then the Chaldeans shall return, and shall fight against this city, and shall take it, and shall burn it down.)*

<sup>9</sup> The Lord saith these things, Do not ye deceive your souls, saying, Chaldees going shall go away, and shall depart from us; for they shall not go away. *(The Lord saith these things, Do not ye deceive yourselves, by saying, The Chaldeans going away shall truly go away, and shall indeed depart from us; for they shall not go away from you.)*

<sup>10</sup> But though ye slay all the host of Chaldees, that fight against you, and some wounded men of them be left, each man shall rise from his tent, and they shall burn this city with fire. *(But even if ye might kill all of the Chaldean army, who fight against you, and only some of their wounded men be left, each wounded man shall rise up out of his tent, and they shall burn down this city.)*

<sup>11</sup> Therefore when the host of Chaldees had gone away from Jerusalem, for (fear of) the host of Pharaoh, *(And so when the Chaldean army had gone away from Jerusalem, for fear of Pharaoh's army,)*

<sup>12</sup> Jeremy went out of Jerusalem, to go into the land of Benjamin, and to part there the possession in the sight of [the] citizens. *(Jeremiah went out of Jerusalem, to go to the land of Benjamin, and to take possession of his portion of the family property before the citizens there.)*

<sup>13</sup> And when he was come to the gate of Benjamin, there was a keeper of the gate by whiles (or the guard, or the gatekeeper; was there), Irijah by name, the son of Shelemiah, son of Hananiah; and he took (hold of) Jeremy, the prophet, and said, Thou fleest to [the] Chaldees.

<sup>14</sup> And Jeremy answered, It is false; I flee not to [the] Chaldees. And he heard not Jeremy, but Irijah took Jeremy, and brought him to the princes. *(And Jeremiah answered, That is false; I do not flee to the Chaldeans. But Irijah would not listen to him, and he took Jeremiah, and brought him to the officers.)*

<sup>15</sup> Wherefore the princes were wroth against Jeremy, and beat him, and sent him into the prison, that was in the house of Jonathan, the scribe; for he was sovereign on the prison (or for he was the ruler of the prison).

<sup>16</sup> Therefore Jeremy entered into the house of the pit, and into the prison of travail; and Jeremy sat there many days (or and Jeremiah sat there for many days).

<sup>17</sup> Therefore king Zedekiah sent, and took him away, and asked him privily in his house, and said, Guessest thou, whether a word is of the Lord? And Jeremy said, There is. And Jeremy said, Thou shalt be betaken into the hand of the king of Babylon. *(And so King Zedekiah sent for Jeremiah, and had him brought to his house, and privately asked him, Knowest thou, is there a word from the Lord? And Jeremiah said, There is. And Jeremiah said, Thou shalt be delivered into the hands of the king of Babylon.)*

<sup>18</sup> And Jeremy said to Zedekiah, the king, What have I sinned to thee, and to thy servants, and to thy people, for thou hast sent me into the house of [the] prison? *(And Jeremiah said to King Zedekiah, What have I sinned against thee, and thy officers, and thy people, so that thou hast sent me into the prison house?)*

<sup>19</sup> Where be your prophets, that prophesied to you, and said, The king of Babylon shall not come on you, and on this land? *(Where be your prophets, who prophesied to you, and said, The king of Babylon shall not come against you, or against this land?)*

<sup>20</sup> Now therefore, my lord the king, I beseech, hear thou, my prayer be worth(y) in thy sight, and send thou not me again into the house of Jonathan, the scribe, lest I die there. *(And so now, my lord the king, I beseech thee, hear thou, let my prayer be worthy in thy sight, and do not thou send me again into the house of Jonathan, the writer, lest I die there.)*

<sup>21</sup> Therefore Zedekiah commanded, that Jeremy should be betaken into the porch of the prison, and that a cake of bread should be given to him each day, without stew, till all the loaves of the city were wasted; and Jeremy dwelled in the porch of the prison. *(And so Zedekiah commanded that Jeremiah should be taken to the courtyard of the prison, and that a loaf of bread should be given to him each day, but without stew, until all the loaves of the city were gone; and so Jeremiah lived in the courtyard of the prison.)*

## CHAPTER 38

<sup>1</sup> Forsooth Shephatiah, son of Mattan, and Gedaliah, son of Pashur, and Jucal, son of Shelemiah, and Pashur, son of Malchiah, heard the words which Jeremy spake to all the people, saying,

<sup>2</sup> The Lord saith these things, Whoever dwelleth in this city, shall die by sword, and hunger, and pestilence; but he that fleeth to *[the]* Chaldees, shall live, and his soul shall be whole and living. *(The Lord saith these things, Whoever remaineth in this city, shall die by the sword, and by hunger, and by pestilence; but he who fleeth to the Chaldeans, shall live, and he shall be whole and living.)*

<sup>3</sup> The Lord saith these things, This city to be betaken shall be betaken into the hand of the host of the king of Babylon, and he shall take it. *(The Lord saith these things, This city shall be delivered into the hands, or into the power, of the army of the king of Babylon, and they shall capture it.)*

<sup>4</sup> And the princes said to the king, We pray, that this man be slain; for of before-casting he discomfortheth the hands of *(the)* men warriors, that dwelled in this city, and the hands of all the people, and speaketh to them by all these words. For why this man seeketh not peace to this people, but evil. *(And the officers said to the king, We pray, that this man be killed; because by such forecasting he weakeneth the hands, or the resolve, of the warriors, and the hands of all the people, who still remain in this city, yea, by speaking to them by all these words. For this man seeketh not peace for this people, but evil.)*

<sup>5</sup> And king Zedekiah said, Lo! he is in your hands, for it is not leaveful that the king deny anything to you. *(And King Zedekiah said, Behold! he is in your hands, for it is not lawful for the king to deny anything to you.)*

<sup>6</sup> Therefore they took Jeremy, and casted him down into the pit of Malchiah, the son of Hammelech, which was in the porch of the prison; and they sent down Jeremy by cords into the pit, wherein was no water, but fen; therefore Jeremy went down into the filth. *(And so they took Jeremiah, and threw him down into the pit of Malchiah, the son of Hammelech, which was in the courtyard of the prison; yea, they sent Jeremiah down by cords into the pit, where there was no water, but only dirt, or mire; and so Jeremiah went down into the filth.)*

<sup>7</sup> Forsooth Ebedmelech *(the)* Ethiopian, a chaste man and honest, heard, that was in the king's house, that they had sent Jeremy into the pit; soothly the king *(then)* sat in the gate of Benjamin. *(But Ebedmelech the Ethiopian, an honest and chaste servant, (that is, a eunuch), who was in the king's house, (or the palace), heard that they had sent Jeremiah into the pit; and the king then sat at the Benjamin Gate.)*

<sup>8</sup> And Ebedmelech went out of the king's house, and spake to the king, and said, *(And Ebedmelech went forth from the palace, and spoke to the king, and said,)*

<sup>9</sup> My lord the king, these men did evil all things, whatever things they did against Jeremy, the prophet, sending him into the pit, that he die there for hunger; for why loaves be no more in the city. *(My lord the king, these men have done a very evil thing, yea, what they have done against the prophet Jeremiah, by sending him into the pit, so that he would die there of hunger; for there be no more loaves in the city.)*

<sup>10</sup> Therefore the king commanded to Ebedmelech *(the)* Ethiopian, and said, Take with thee thirty men from hence, and raise thou *[up]* Jeremy, the prophet, from the pit, before that he die. *(And so the king commanded to Ebedmelech the Ethiopian, and said, Take three men from here with thee, and raise thou up the prophet Jeremiah, from the pit, before that he die there.)*

<sup>11</sup> Therefore when Ebedmelech had taken men with him, he entered into the house of the king, that was under the cellar; and he took from thence old clothes, and old rags, that were rotten; and he sent them down to Jeremy, into the pit, by cords. *(And so when*

*Ebedmelech had taken the men with him, he entered into the house of the king, and went down to the cellar; and he took from there some old clothes, and some old rags, that were rotten; and then he sent them down by cords, into the pit, to Jeremiah.)*

<sup>12</sup> And Ebedmelech (*the*) Ethiopian said to Jeremy, Put thou [*the*] old clothes, and these rent and rotten things under the cubit of thine hands, and on the cords. Therefore Jeremy did so (*or And Jeremiah did so*).

<sup>13</sup> And they drew out Jeremy with cords, and led him out of the pit. Forsooth Jeremy dwelled in the porch of the prison. (*And they drew up Jeremiah with the cords, and pulled him out of the pit. And then Jeremiah lived in the courtyard of the prison.*)

<sup>14</sup> And king Zedekiah sent, and took (*to*) him Jeremy, the prophet, at the third door that was in the house of the Lord, (*or And King Zedekiah again sent for the prophet Jeremiah, and had him brought to him at the third entrance to the House of the Lord*). And the king said to Jeremy, I (*shall*) ask of thee a word; hide thou not anything from me.

<sup>15</sup> Forsooth Jeremy said to Zedekiah, If I tell to thee, whether thou shalt not slay me? And if I give counsel to thee, thou shalt not hear me. (*And Jeremiah said to Zedekiah, If I tell thee, shalt thou not kill me? And if I give counsel to thee, shalt thou truly listen to me?*)

<sup>16</sup> Therefore Zedekiah the king swore to Jeremy privily, and said, The Lord liveth, that made to us this soul, I shall not slay thee, and I shall not betake thee into the hands of these men, that seek thy life. (*And so King Zedekiah privately swore to Jeremiah, and said, As the Lord liveth, who made these souls for us, I shall not kill thee, and I shall not deliver thee into the hands of these men who seek thy life.*)

<sup>17</sup> And Jeremy said to Zedekiah, The Lord of hosts, God of Israel, saith these things, If thou goest forth, and goest out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire, and thou shalt be safe, thou and thine house. (*And Jeremiah said to Zedekiah, The Lord of hosts, the God of Israel, saith these things, If thou goest forth, and goest out to the leaders, or the officers, of the king of Babylon, thou shalt live, and this city shall not be burned down, and thou shalt be safe, thou and thy house.*)

<sup>18</sup> Forsooth if thou goest not out to the princes of the king of Babylon, this city shall be betaken into the hands of Chaldees; and they shall burn it with fire, and thou shalt not escape from the hand of them. (*But if thou goest not out to the officers of the king of Babylon, this city shall be delivered into the hands of the Chaldeans; and they shall burn it down, and thou shalt not escape from their hands.*)

<sup>19</sup> And king Zedekiah said to Jeremy, I am anguished for the Jews that fled over to [*the*] Chaldees, lest peradventure I be betaken into the hands of them, and they scorn me. (*And King Zedekiah said to Jeremiah, I am anguished about the Jews who fled over to the Chaldeans, lest perhaps I be delivered into their hands, and they mock me or and they harm me.*)

<sup>20</sup> Forsooth Jeremy answered, and said to him, They shall not betake thee; I beseech, hear thou the voice of the Lord, which I shall speak to thee, and it shall be well to thee, and thy soul shall live. (*And Jeremiah answered, and said to him, They shall not deliver thee up; I beseech thee, listen thou to the words of the Lord, which I say to thee, and it shall be well with thee, and thou shalt live.*)

<sup>21</sup> That if thou wilt not go out, this is the word which the Lord showed to me, (*But if thou wilt not go out, this is what the Lord told me,*)

<sup>22</sup> Lo! all the women, that were left in the house of the king of Judah, shall be led out to the princes of the king of Babylon; and those women shall say, Thy peaceable men deceived thee, and had the mastery against thee; they drenched thee [*down*] in [*the*] filth, and thy feet in sliderness, and [*they*] went away from thee. (*Behold! all the women, who were left in the house of the king of Judah, shall be led out to the officers of the king of Babylon; and those women shall say, The king's friends have deceived him, and had the mastery over him; they have drowned him down in the filth, and his feet have slid, and now they have all gone away from him.*)

<sup>23</sup> And all thy wives and thy sons shall be led out to [*the*] Chaldees, and thou shalt not escape the hands of them; but thou shalt be betaken into the hands of the king of Babylon, and he shall burn this city with fire. (*And all thy wives and thy sons and daughters shall be led out to the Chaldeans, and thou shalt not escape from their hands; but thou shalt be delivered into the hands of the king of Babylon, and he shall burn down this city.*)

<sup>24</sup> Therefore Zedekiah said to Jeremy, (*Let*) No man know these words, and thou shalt not die.

<sup>25</sup> Soothly if the princes hear, that I spake with thee, and they come to thee, and say to thee, Show thou to us what thou spakest with the king, hide thou not from us, and we shall not slay thee; and what the king spake with thee, (*But if my officers hear, that I spoke with thee, and they come to thee, and say to thee, Tell thou to us what thou saidest to the king, and what the king said to thee, hide thou it not from us, and we shall not kill thee;*)

<sup>26</sup> (*then*) thou shalt say to them, Kneelingly I setted forth my prayers before the king, that he should not command me to be led again into the house of Jonathan, and (*so*) I should die there.

<sup>27</sup> Therefore all the princes came to Jeremy, and asked him, (*or And so all the officers did come to Jeremiah, and asked him*); and he spake to them by all the words which the king had commanded to him, and they ceased from him; for why nothing was heard.

<sup>28</sup> Therefore Jeremy dwelled in the porch of the prison, till to the day in which Jerusalem was taken; and it was done, that Jerusalem should be taken. (*And so Jeremiah lived in the courtyard of the prison, until the day when Jerusalem was taken; and indeed it was done, that Jerusalem was taken.*)

## CHAPTER 39

<sup>1</sup> In the ninth year of Zedekiah, king of Judah, in the tenth month, Nebuchadnezzar, king of Babylon, and all his host (*or and all his army*), came to Jerusalem, and they besieged it.

<sup>2</sup> Forsooth in the eleventh year of Zedekiah, in the fourth month, in the fifth day of the month (*or on the fifth day of the month*), the city was opened;

<sup>3</sup> and all the princes of the king of Babylon entered, and sat in the middle gate, Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, (*another*) Nergalsharezer, Rabmag, and all [*the*] other princes of the king of Babylon. (*and all the leaders, or all the officers, of the king of Babylon entered, and sat at the Middle Gate, yea, Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, another Nergalsharezer, Rabmag, and all the other officers of the king of Babylon.*)

<sup>4</sup> And when Zedekiah, the king of Judah, and all the men warriors had seen them, they fled, and went out by night from the city, by the way of the garden of the king, and by the gate that was betwixt (*the*) two walls; and they went out to the way of (*the*) desert.

<sup>5</sup> Forsooth the host of Chaldees pursued them, and they took Zedekiah in the field of wilderness of Jericho; and they took him, and brought to Nebuchadnezzar, king of Babylon, in Riblah, which is in the land of Hamath; and Nebuchadnezzar spake dooms to him. (*And the Chaldean army pursued them, and they took hold of Zedekiah in the field of the Jericho wilderness; and they took him, and brought him to Nebuchadnezzar, the king of Babylon, in Riblah, which is in the land of Hamath; and Nebuchadnezzar passed judgement upon him or and Nebuchadnezzar spoke out his sentence, or his fate.*)

<sup>6</sup> And the king of Babylon killed the sons of Zedekiah in Riblah, before his eyes; and the king of Babylon (*also*) killed all the noble men of Judah.

<sup>7</sup> Also he putted out the eyes of Zedekiah, and bound him in fetters, that he should be led into Babylon. (*And he put out Zedekiah's eyes, and bound him with fetters, so that he could be led to Babylon.*)

<sup>8</sup> And [*the*] Chaldees burnt with fire the house of the king (*or And the Chaldeans burned down the palace*), and the house(s) of the common people, and destroyed the wall of Jerusalem.

<sup>9</sup> And Nebuzaradan, the master of knights, translated into Babylon the residues of the people, that dwelled in the city, and the fleers-away, that had fled over to him, and the superfluous men of the common people, that were left. (*And Nebuzaradan, the captain of the guard, carried away captive to Babylon the rest of the people, who lived in the city, and the fleers-away, who had fled over to him, and the rest of the common people, who were left there.*)

<sup>10</sup> Nebuzaradan, the master of knights, left in the land of Judah, of the people of poor men, and gave to them vineries and cisterns in that day. (*But Nebuzaradan, the captain of the guard, left some of the poor people in the land of Judah, and gave them vineyards and cisterns on that day.*)

<sup>11</sup> Forsooth Nebuchadnezzar, king of Babylon, had commanded of Jeremy to Nebuzaradan, master of the chivalry, and said, (*And Nebuchadnezzar, the king of Babylon, gave custody of Jeremiah to Nebuzaradan, the captain of the guard, and said.*)

<sup>12</sup> Take thou him, and set thine eyes on him, and do thou nothing of evil to him; but as he will, so do thou to him, (*or but whatever he desireth, do thou for him*).

<sup>13</sup> Therefore Nebuzaradan, the prince of the chivalry, (or *And so Nebuzaradan, the captain of the guard*), sent Nebushazban, and Rabsaris, and Nergalsharezer, and Rabmag, and all the principal men of the king of Babylon,

<sup>14</sup> sent, and took Jeremy from the porch of the prison, and they betook him to Gedaliah, the son of Ahikam, son of Shaphan, that he should enter into the house, and dwell among the people. (*yea, he sent them, and they took Jeremiah from the courtyard of the prison, and they delivered him to Gedaliah, the son of Ahikam, the son of Shaphan, so that he could go to his house, and live among the people.*)

<sup>15</sup> Forsooth the word of the Lord was made to Jeremy, when he was closed in the porch of the prison, and said, (*And the word of the Lord had come to Jeremiah, when he was enclosed in the courtyard of the prison, and said,*)

<sup>16</sup> Go thou, and say to Ebedmelech (*the*) Ethiopian, and speak thou, The Lord of hosts, God of Israel, saith these things, Lo! I shall bring my words on this city into evil, and not into good; and those shall be in thy sight in that day. (*Go thou, and speak to Ebedmelech the Ethiopian, and say thou, The Lord of hosts, the God of Israel, saith these things, Behold! I shall bring to pass my words upon this city, for evil, and not for good, and it shall happen before thine eyes on that day.*)

<sup>17</sup> And I shall deliver thee in that day, saith the Lord, and thou shalt not be betaken into the hands of [*the*] men, which thou darest; (*And I shall rescue thee on that day, saith the Lord, and thou shalt not be delivered into the hands of the people, whom thou fearest;*)

<sup>18</sup> but I delivering shall deliver thee, and thou shalt not fall down by (*the*) sword; but thy soul shall be into health to thee (*or but thy soul shall be saved for thee*), for thou haddest trust in me, saith the Lord.

## CHAPTER 40

<sup>1</sup> The word that was made of the Lord to Jeremy, after that he was delivered of Nebuzaradan, master of the chivalry, from Ramah, when he took him bound with chains, in the midst of all men that passed from Jerusalem, and from Judah, and were led into Babylon. (*The word of the Lord that was made to Jeremiah, after that Nebuzaradan, the captain of the guard, had let him go from Ramah, where he had taken him bound with chains, in the midst of all those who were carried away captive from Jerusalem, and from Judah, and were being led captive to Babylon.*)

<sup>2</sup> Therefore the prince of the chivalry took Jeremy, and said to him, Thy Lord God spake this evil on this place, (*And so the captain of the guard took Jeremiah aside, and said to him, The Lord thy God spoke evil against this place,*)

<sup>3</sup> and the Lord hath brought (*it in*), and hath done (*it*), as he spake; for ye sinned to the Lord, and heard not the voice of him, and this word is done to you. (*and now the Lord hath brought it to be, and hath done just as he said he would do; for ye all have sinned against the Lord, and did not listen to his voice, and so all of this hath come upon you.*)

<sup>4</sup> Now therefore lo! I have released thee today from the chains that be in thine hands, (*or And so now behold! I release thee today from the chains that be upon thy hands*); if it pleaseth thee to come with me into Babylon, come thou, and I shall set mine eyes on thee; soothly if it displeaseth thee to come with me into Babylon, sit thou here; lo! all the land is in thy sight, that that thou choosest, and whither it pleaseth thee to go, thither go thou,

<sup>5</sup> and do not thou come with me. But dwell thou with Gedaliah, son of Ahikam, son of Shaphan, whom the king of Babylon made sovereign to the cities of Judah; therefore dwell thou with him in the midst of the people, either go thou, whither ever it pleaseth thee to go. And the master of [*the*] chivalry gave to him meats, and gifts, and let go him. (*and do not thou feel compelled to come with me. Yea, stay thou with Gedaliah, the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made the ruler over the cities of Judah; and so either stay thou with him in the midst of the people, or go thou, wherever it pleaseth thee to go. And the captain of the guard gave him food, and gifts, and let him go.*)

<sup>6</sup> Forsooth Jeremy came to Gedaliah, son of Ahikam, in Mizpah, and dwelled with him (*or and stayed with him*), in the midst of the people that was left in the land.

<sup>7</sup> And when all princes of the host had heard, that were scattered by countries, they and the fellows of them, that the king of Babylon had made Gedaliah sovereign of the land, the son of Ahikam, and that he had betaken to Gedaliah men, and women, and little children, and of [*the*] poor men of the land, that were not translated into Babylon, (*And when all the leaders of the army, who were scattered in the countryside, yea, they and*

*their fellows, had heard that the king of Babylon had made Gedaliah, the son of Ahikam, the ruler of the land, and that he had delivered to Gedaliah the men, and the women, and the little children, of the poor of the land, who were not carried away captive to Babylon.)*

<sup>8</sup> they came to Gedaliah, in Mizpah; and Ishmael, the son of Nethaniah, and Johanan, the son of Kareah, and Jonathan, *(or that is, Ishmael, the son of Nethaniah, and Johanan, and Jonathan, the sons of Kareah),* and Seraiah, the son of Tanhumeth, and the sons of Ephai, that were of *(the)* Netophathites, and Jezaniah, the son of *(a)* Maachathite; both they and their men *came to Gedaliah.*

<sup>9</sup> And Gedaliah, the son of Ahikam, son of Shaphan, swore to them, and to the fellows of them, and said, Do not ye dread to serve *[the]* Chaldees; but dwell ye in the land, and serve ye the king of Babylon, and it shall be well to you. *(And Gedaliah, the son of Ahikam, the son of Shaphan, swore to them, and to their fellows, and said, Do not ye fear to serve the Chaldeans; but live ye in the land, and serve ye the king of Babylon, and it shall be well with you.)*

<sup>10</sup> Lo! I dwell in Mizpah, for to answer to the commandment of *[the]* Chaldees, that be sent to us; forsooth gather ye vintage, and ripe corn, and oil, and keep ye in your vessels, and dwell ye in your cities which ye hold. *(Behold! I must stay in Mizpah, in order to answer to the commandment of the Chaldeans, who be sent to us; but ye can gather the vintage, and the ripe corn, and the oil, and keep ye them in your vessels, and live ye in your cities which ye have taken, (or occupied).)*

<sup>11</sup> But also all the Jews, that were in Moab, and in the hosts of Ammon, and in Idumea, and in all the countries, when it is heard, that the king of Babylon had given residues, *either remnants,* in Judah, and that he had made sovereign on them Gedaliah, the son of Ahikam, son of Shaphan, *(And all the Jews, who were in Moab, and in the land of Ammon, and in Edom, and in all the other countries, when they had heard that the king of Babylon had left a remnant in Judah, and that he had made Gedaliah, the son of Ahikam, the son of Shaphan, their ruler.)*

<sup>12</sup> soothly all *[the]* Jews turned again from all *[the]* places, to which they had fled; and they came into the land of Judah, to Gedaliah, in Mizpah, and gathered wine and ripe corn full much. *(truly all the Jews returned from all the places, to which they had fled; and they came to the land of Judah, to Gedaliah, in Mizpah, and gathered a great deal of wine and ripe corn.)*

<sup>13</sup> Forsooth Johanan, the son of Kareah, and all the princes of the host, that were scattered in the countries, came to Gedaliah in Mizpah. *(And Johanan, the son of Kareah, and all the leaders, or all the officers, of the army, who were scattered in the countryside, came to Gedaliah in Mizpah.)*

<sup>14</sup> and said to him, Know thou, that Baalis, king of the sons of Ammon, hath sent Ishmael, the son of Nethaniah, to smite thy life. And Gedaliah, the son of Ahikam, believed not to them. *(and said to him, Know thou, that Baalis, the king of the Ammonites, hath sent Ishmael, the son of Nethaniah, to strike down thy life. But Gedaliah, the son of Ahikam, did not believe them.)*

<sup>15</sup> Forsooth Johanan, the son of Kareah, said to Gedaliah asides half in Mizpah, and spake, I shall go, and slay Ishmael, the son of Nethaniah, while no man knoweth, lest he slay thy life, and all the Jews be scattered, that be gathered to thee, and the remnants of Judah shall perish. *(Then Johanan, the son of Kareah, took Gedaliah aside in Mizpah, and said, I shall go, and kill Ishmael, the son of Nethaniah, while no one knoweth it, lest he kill thee, and then all the Jews be scattered, who now be gathered to thee, and so the remnant of Judah shall perish.)*

<sup>16</sup> And Gedaliah, the son of Ahikam, said to Johanan, the son of Kareah, Do not thou do this word, for thou speakest false of Ishmael. *(But Gedaliah, the son of Ahikam, said to Johanan, the son of Kareah, Do not thou do this thing, for thou speakest falsely of Ishmael.)*

## CHAPTER 41

<sup>1</sup> And it was done in the seventh month, Ishmael, the son of Nethaniah, son of Elishama, of the king's seed, and the principal men of the king, and ten men with him, came to Gedaliah, the son of Ahikam, in Mizpah; and they ate there loaves together in Mizpah. *(And it was done in the seventh month, that Ishmael, the son of Nethaniah, the son of Elishama, of the king's descendants, and some of the king's principal men, (or some of his leaders), that is, the ten men who were with him, came to Gedaliah, the son of Ahikam, in Mizpah; and they ate bread, (or a meal), together there in Mizpah.)*

<sup>2</sup> Forsooth Ishmael, the son of Nethaniah, and the ten men that were with him, rose up, and killed with sword Gedaliah, the son of Ahikam, son of Shaphan; and they killed

him, whom the king of Babylon had made sovereign of the land. *(And then Ishmael, the son of Nethaniah, and the ten men who were with him, rose up, and killed with the sword Gedaliah, the son of Ahikam, the son of Shaphan; yea, they killed him, whom the king of Babylon had made the ruler of the land.)*

<sup>3</sup> Also Ishmael killed all the Jews, that were with Gedaliah in Mizpah, and the Chaldees, that were found there, and the men warriors. *(Ishmael also killed all the Jews, who were with Gedaliah in Mizpah, and the Chaldeans, who were found there, and the warriors.)*

<sup>4</sup> Forsooth in the second day *(or And on the second day)*, after that he had slain Gedaliah, *(but)* while no man knew *(it)* yet,

<sup>5</sup> fourscore men with shaven beards, and rent clothes, and pale men, came from Shechem, and from Shiloh, and from Samaria; and they had gifts and incense in the hand, for to offer in the house of the Lord. *(eighty men with shaved beards, and torn clothes, and pale from cutting themselves, came from Shechem, and from Shiloh, and from Samaria; and they had gifts and incense in their hands, to offer in the House of the Lord.)*

<sup>6</sup> Therefore Ishmael, the son of Nethaniah, went out of Mizpah into the meeting of them; and he went going and weeping *(or weeping as he went)*. Soothly when he had met them, he said to them, Come ye to Gedaliah, the son of Ahikam;

<sup>7</sup> and when they were come to the midst of the city, Ishmael, the son of Nethaniah, killed them about the midst of the pit, he and the men that were with him. *(and when they were come into the midst of the city, Ishmael, the son of Nethaniah, and the men who were with him, killed them there, and threw them into the midst of the pit.)*

<sup>8</sup> But ten men were found among them, that said to Ishmael, Do not thou slay us, for we have treasure(s) of wheat, and of barley, and of oil, and of honey, in the field. And he ceased, and killed not them with their brethren. *(But ten men were found among them, who said to Ishmael, Do not thou kill us, for we have treasures of wheat, and of barley, and of oil, and of honey, in the field. And so he ceased, and did not kill them with their kinsmen.)*

<sup>9</sup> Forsooth the pit into which Ishmael casted forth all the carrions of *[the]* men, which he killed for Gedaliah, is that *pit*, which king Asa made for Baasha, the king of Israel; Ishmael, the son of Nethaniah, filled that *pit* with slain men. *(And the pit into which Ishmael cast forth all the dead bodies of the men, whom he had lured to their deaths using the name of Gedaliah, is that pit, which King Asa made for Baasha, the king of Israel; Ishmael, the son of Nethaniah, filled that pit with dead men.)*

<sup>10</sup> And Ishmael led *(away as)* prisoners all the remnants of the people, that were in Mizpah, the daughters of the king, and all the people that dwelled in Mizpah, which Nebuzaradan, the prince of *[the]* chivalry, had betaken to keeping to Gedaliah, the son of Ahikam. And Ishmael, the son of Nethaniah, took them, and went to pass over to the sons of Ammon. *(And Ishmael led away as prisoners all the remnant of the people who were in Mizpah, that is, the daughters of the king, and all the people who lived in Mizpah, which Nebuzaradan, the captain of the guard, had delivered to Gedaliah, the son of Ahikam. And Ishmael, the son of Nethaniah, took them, and left to go over to the Ammonites.)*

<sup>11</sup> Forsooth Johanan, the son of Kareah, and all the princes of warriors, that were with him, *(or Now Johanan, the son of Kareah, and all the leaders of the warriors, who were with him)*, heard *(of)* all the evil, which Ishmael, the son of Nethaniah, had done.

<sup>12</sup> And when they had taken all *(their)* men, they went forth to fight against Ishmael, the son of Nethaniah; and they found him at the many waters, that be in Gibeon.

<sup>13</sup> And when all the people, that was with Ishmael, had seen Johanan, the son of Kareah, and all the princes of warriors, that were with him, they were glad. *(And when all the people, who were with Ishmael, had seen Johanan, the son of Kareah, and all the leaders of the warriors, who were with him, they were happy.)*

<sup>14</sup> And all the people, whom Ishmael had taken *(prisoner)* in Mizpah, turned again; and it turned again *(or yea, they turned)*, and went *(over)* to Johanan, the son of Kareah.

<sup>15</sup> Forsooth Ishmael, the son of Nethaniah, fled with eight men from the face of Johanan, and went to the sons of Ammon. *(But Ishmael, the son of Nethaniah, fled from Johanan with eight men, and went to the Ammonites.)*

<sup>16</sup> Therefore Johanan, the son of Kareah, and all the princes of warriors, that were with him, took all the remnants of the common people, which they brought again from Ishmael, the son of Nethaniah, *that were* of Mizpah, after that he killed Gedaliah, the son of Ahikam; *he took* strong men to battle, and women, and children, and geldings, which he had brought again from Gibeon. *(And so Johanan, the son of Kareah, and all the leaders of the warriors, who were with him, took all the remnant of the common people,*

*who were from Mizpah, whom he had rescued from Ishmael, the son of Nethaniah, after that he had killed Gedaliah, the son of Ahikam; yea, he took the strong men of battle, and the women, and the children, and the eunuchs, and brought them back from Gibeon.)*

<sup>17</sup> And they went (*on their way*), and sat being pilgrims in Chimham (*for a time*), which is beside Bethlehem, (*before*) that they should go, and enter into Egypt, from the face of Chaldees (*or to escape from the Chaldeans*);

<sup>18</sup> for they dreaded those Chaldees, for Ishmael, the son of Nethaniah, had slain Gedaliah, the son of Ahikam, whom the king Nebuchadnezzar had made sovereign in the land of Judah. (*for they feared those Chaldeans, for Ishmael, the son of Nethaniah, had killed Gedaliah, the son of Ahikam, whom King Nebuchadnezzar had made the ruler of the land of Judah.*)

## CHAPTER 42

<sup>1</sup> And all the princes of (*the*) warriors nighed, and Johanan, the son of Kareah, and Jezaniah, the son of Hoshaiah, and the residue common people, from a little man unto a great man. (*And all the leaders of the warriors, including Johanan, the son of Kareah, and Jezaniah, the son of Hoshaiah, along with the common people, from a little man unto a great man, came to the prophet Jeremiah.*)

<sup>2</sup> And they said to Jeremy, the prophet, Our prayer fall in thy sight, and pray thou for us to thy Lord God, for all these remnants; for we be left a few of many, as thine eyes behold us; (*And they said to the prophet Jeremiah, May our prayer come before thee, and thou pray for us to the Lord thy God, yea, for all these remnants; for we who be left be but a few of many, as thine eyes do see;*)

<sup>3</sup> and thy Lord God tell to us the way, by which we shall go, and the word which we shall do. (*and the Lord thy God tell us the way, by which we shall go, and everything that we should do.*)

<sup>4</sup> Forsooth Jeremy, the prophet, said to them, I have heard (*you*); lo! I pray to our Lord God, by your words, (*or behold! I shall pray to the Lord your God, with your words*); I shall show to you each word, whatever word *the Lord* shall answer to me, neither I shall hide anything from you.

<sup>5</sup> And they said to Jeremy, The Lord be (*a*) witness of truth and of faith betwixt us; if not by each word, in which thy Lord God shall send thee to us, so we shall do, (*And they said to Jeremiah, May the Lord be a true and faithful witness against us, if we do not do each command, which the Lord thy God shall give to thee, for us,*)

<sup>6</sup> whether it be good either evil. We shall obey to the voice of our Lord God, to whom we send thee, that it be well to us, when we have heard the voice of our Lord God. (*whether it be good or evil. We shall obey the voice of the Lord our God, to whom we send thee, so that it may be well with us, when we have heard the voice of the Lord our God.*)

<sup>7</sup> Forsooth when ten days were [*ful*] filled, the word of the Lord was made to Jeremy.

<sup>8</sup> And he called Johanan, the son of Kareah, and all the princes of warriors, that were with him, (*or and all the leaders of the warriors, who were with him*), and all the people from the least unto the most;

<sup>9</sup> and he said to them, The Lord God of Israel saith these things, to whom ye sent me, that I should meekly set forth your prayers in his sight.

<sup>10</sup> If ye rest, and dwell in this land, I shall build you, and I shall not destroy; I shall plant, and I shall not draw out; for now I am pleased on the evil which I did to you. (*If ye rest, and live in this land, I shall build you, and I shall not destroy you; I shall plant you, and I shall not draw you out; for now I repent for the evil which I have done to you.*)

<sup>11</sup> Do not ye dread of the face of the king of Babylon, whom ye *that be* fearful, dread; do not ye dread him, saith the Lord, for I am with you, to make you safe, and to deliver [*you*] from his hand. (*Do not ye fear the king of Babylon, whom ye who be fearful, do fear; do not ye fear him, saith the Lord, for I am with you, to make you safe, and to deliver you out of his hands.*)

<sup>12</sup> And I shall give mercies to you, and I shall have mercy on you, and I shall make you dwell in your land (*or and I shall help you to live in your own land*).

<sup>13</sup> Forsooth if ye say, We shall not dwell in this land, neither we shall hear the voice of our Lord God, (*But if ye say, We shall not live in this land, nor shall we listen to the voice of the Lord our God,*)

<sup>14</sup> and say, Nay, but we shall go to the land of Egypt, where we shall not see battle, and shall not hear the noise, *either sound*, of trump, and we shall not suffer hunger, and there we shall dwell; (*and say, No! but we shall go to the land of Egypt, where we shall*

*not see battle, and shall not hear the sound of the trumpet, and we shall not suffer hunger, and we shall live there;)*

<sup>15</sup> for this thing, ye remnants of Judah, hear now the word of the Lord. The Lord of hosts, God of Israel, saith these things, If ye set your face, for to enter into Egypt, and if ye enter, to dwell there, *(or If ye set your face, to enter into Egypt, and if ye go, to live there),*

<sup>16</sup> the sword which ye dread shall take you there in the land of Egypt, and the hunger for which ye be anguished shall cleave to you in Egypt; and there ye shall die *(or and ye shall die there).*

<sup>17</sup> And all the men that setted their face, to enter into Egypt, and to dwell there, shall die by sword, and hunger, and pestilence; no man of them shall dwell still, neither shall escape from the face of *[the] evil*, which I shall bring on them. *(And all those who set their face, to enter into Egypt, and to live there, shall die by the sword, and hunger, and pestilence; not one of them shall still remain, nor shall escape from the face of the evil, which I shall bring upon them.)*

<sup>18</sup> For why the Lord of hosts, God of Israel, saith these things, As my strong vengeance and mine indignation is welled together on the dwellers of Jerusalem, so mine indignation shall be welled together on you, when ye have entered into Egypt; and ye shall be into swearing, and into wondering, and into cursing, and into shame; and ye shall no more see this place. *(For the Lord of hosts, the God of Israel, saith these things, As my strong vengeance and my indignation is welled together upon the inhabitants of Jerusalem, so my indignation shall be welled together upon you, when ye have entered into Egypt; and ye shall be into swearing, and into wondering, and into cursing, and into shame; and ye shall no longer see this place.)*

<sup>19</sup> The word of the Lord is on you, ye remnants of Judah; do not ye enter into Egypt; ye *(that be)* witting shall know, that I have witnessed *(against that)* to you today; *(This word of the Lord is for you, ye remnant of Judah; do not ye enter into Egypt; ye who be witting, or who understand, now know, that I have witnessed against that to you today;)*

<sup>20</sup> for ye have deceived your souls, for ye sent me to your Lord God, and said, Pray thou for us to our Lord God, and by all things whatever things our Lord *[God]* shall say to thee, so tell thou to us, and we shall do. *(for ye have deceived your own souls, when ye sent me to the Lord your God, and said, Pray thou for us to the Lord our God, and everything that the Lord our God shall say to thee, tell thou to us, and we shall do it.)*

<sup>21</sup> And I told to you today, and ye heard not the voice of your Lord God, on all things for which he sent me to you. *(And so I told it to you today, but ye have not listened to, or obeyed, the voice of the Lord your God, regarding anything for which he hath sent me to you.)*

<sup>22</sup> Now therefore, ye *(that be)* witting shall know, for ye shall die by sword, and hunger, and pestilence, in the place to which ye would enter, to dwell there. *(And so, ye who be witting now know, or understand, that ye shall die by the sword, and hunger, and pestilence, in the place where ye would go, to live there.)*

## CHAPTER 43

<sup>1</sup> Forsooth it was done, when Jeremy, speaking to the people, had *[ful]* filled all the words of the Lord God of them, for which the Lord God of them sent him to them, *(yea)*, all these words, *(And it was done, when Jeremiah, speaking to the people, had finished telling all the words of the Lord their God, for which the Lord their God had sent him to them, yea, all these words.)*

<sup>2</sup> Azariah, the son of Hoshaiiah, said, and Johanan, the son of Kareah, and all *(the)* proud men, saying to Jeremy, Thou speakest leasing; our Lord God sent not thee, and said, Enter ye not into Egypt, to dwell there; *(then Azariah, the son of Hoshaiiah, and Johanan, the son of Kareah, and all the other proud men, speaking to Jeremiah, said, Thou speakest lies; the Lord our God sent thee not to say, Go ye not into Egypt, to live there;)*

<sup>3</sup> but Baruch, the son of Neriah, stirreth thee against us, that he betake us in the hands of Chaldees, that he slay us, and make to be led over into Babylon. *(but Baruch, the son of Neriah, stirreth thee against us, so that he can deliver us into the hands of the Chaldeans, so that they can kill us, or can make us to be led over captive to Babylon.)*

<sup>4</sup> And Johanan, the son of Kareah, and all the princes of warriors, and all the people, heard not the voice of the Lord, that they dwell in the land of Judah. *(And so Johanan, the son of Kareah, and all the leaders of the warriors, and all the people, did not obey the voice of the Lord, that they should remain in the land of Judah.)*

<sup>5</sup> But Johanan, the son of Kareah, and all the princes of warriors, took all of the remnants of Judah, that turned again from all folks, to which they were scattered before, that they should dwell in the land of Judah; *(But Johanan, the son of Kareah, and all the leaders of the warriors, took all the remnant of Judah, who returned from all the nations, to which they were scattered before, so that they could live in the land of Judah;)*

<sup>6</sup> they took men, and women, and little children, and the daughters of the king, and each person, whom Nebuzaradan, the prince of [the] chivalry, had left with Gedaliah, the son of Ahikam, son of Shaphan. And they took Jeremy, the prophet, and Baruch, the son of Neriah, *(yea, they took the men, and the women, and the little children, and the king's daughters, and each person, whom Nebuzaradan, the captain of the guard, had left with Gedaliah, the son of Ahikam, son of Shaphan. And they took the prophet Jeremiah, and Baruch, the son of Neriah,)*

<sup>7</sup> and they entered into the land of Egypt; for they obeyed not to the voice of the Lord *(or for they did not obey the voice of the Lord)*, and they came unto Tahpanhes.

<sup>8</sup> And the word of the Lord was made to Jeremy in Tahpanhes, and said,

<sup>9</sup> Take in thine hand great stones, and hide thou those in a den, which is under the wall of tilestone, in the gate of the house of Pharaoh, in Tahpanhes, while all the Jews see it. *(Take some great stones in thy hands, and hide thou them in the clay, which is under the wall made out of tilestone, or out of bricks, at the gate of the house of Pharaoh, in Tahpanhes, and let the people of Judah, or the Jews, see thee do it.)*

<sup>10</sup> And thou shalt say to them, The Lord of hosts, God of Israel, saith these things, Lo! I shall send *(for)*, and I shall take *(in hand)* Nebuchadnezzar, my servant, the king of Babylon; and I shall set his throne on these stones, which I [have] hid; and he shall set his seat on those stones *(or yea, he shall set his throne upon these stones)*.

<sup>11</sup> And he shall come, and smite the land of Egypt *(and shall strike the land of Egypt)*, *(those)* which in *(to)* death into death, and *(those)* which in *(to)* captivity into captivity, and *(those)* which in *(to)* sword into sword.

<sup>12</sup> And he shall kindle *(a)* fire in the temples of [the] gods of Egypt, and he shall burn those temples, and shall lead them prisoners, *(that is, he shall carry off the gods of those temples as prey)*; and the land of Egypt shall be wrapped, as a shepherd is wrapped in his mantle; and he shall go out from thence in peace.

<sup>13</sup> And he shall all-break the images of the house of the sun, that be in the land of Egypt; and he shall burn in fire the temples of the gods of Egypt. *(And he shall all-break the idols of Bethshemesh, that be in the land of Egypt; and he shall burn down the temples of the gods of Egypt.)*

## CHAPTER 44

<sup>1</sup> The word that was made to Jeremy, and to all the Jews, that dwelled in the land of Egypt *(or who lived in the land of Egypt)*, dwelling in Migdol, and in Tahpanhes, and in Memphis, and in the land of Pathros, and said,

<sup>2</sup> The Lord of hosts, God of Israel, saith these things, Ye saw all this evil, which I brought *(in)* on Jerusalem, and on all the cities of Judah; and lo! those be forsaken today, and no dweller is in them, *(or and behold! they be deserted now, and no one is living there)*;

<sup>3</sup> for the malice which they did, to stir me to wrathfulness, and that they went, and made sacrifice, and worshipped alien gods, which they knew not, both ye, and they, and your fathers. *(for the malice which they did, to stir me to anger, and that they went, and made sacrifice, and worshipped strange, or foreign, gods, which they knew not, neither ye, nor they, nor your fathers.)*

<sup>4</sup> And I sent to you all my servants *(the)* prophets; and I rose by night, and sent, and said, Do not ye do the word of such abomination, *(or and I rose up at night, and sent, and said, Do not ye do such abominable things)*.

<sup>5</sup> And they heard not, neither bowed down their ear, that they shall be converted from their evils, and should not make sacrifice to alien gods. *(But they did not listen, nor bowed down their ear, so that they would be turned from their evil doings, and would not make sacrifice to strange, or foreign, gods.)*

<sup>6</sup> And mine indignation and my strong vengeance is welled together, and is kindled in the cities of Judah, and in the streets of Jerusalem; and they be turned into wilderness, and wasteness, by this day. *(And my indignation and my strong vengeance was poured out, and was kindled in the cities of Judah, and in the streets of Jerusalem; and they were turned into wilderness, and waste, as they be today.)*

<sup>7</sup> And now the Lord of hosts, God of Israel, saith these things, Why do ye this great evil against your souls, that a man of you perish and a woman, a little child and *(a)* sucking,

*(or so that a man and a woman, and a little child and a suckling, all perish from among you), from the midst of Judah, (and) neither any residue thing (shall) be left in you,*

<sup>8</sup> *that stir me to wrath by the works of your hands, in making sacrifice to alien gods in the land of Egypt, into which ye entered, that ye dwell there, and that ye perish, and be into cursing, and into shame to all the folks of earth? (and that ye stir me to anger by the works of your hands, in making sacrifice to strange, or to foreign, gods in the land of Egypt, into which ye have entered, so that ye live there, but where ye shall also perish, and shall be into cursing, and into shame to all the nations of the earth?)*

<sup>9</sup> *Whether ye have forgotten the evils of your fathers, and the evils of the kings of Judah, and the evils of their wives, and your evils, and the evils of your wives, which they did in the land of Judah, and in the countries of Jerusalem? (or and in the streets of Jerusalem?)*

<sup>10</sup> *They be not cleansed unto this day, and they dreaded not, and they went not in the law of the Lord, and in my behests, which I gave before you, and before your fathers. (They be not cleansed unto this day, and they do not fear or and they do not show reverence, and they do not walk in the Law of the Lord, and in my commands, which I set before you, and before your fathers.)*

<sup>11</sup> *Therefore the Lord of hosts, God of Israel, saith these things, Lo! I shall set my face in you into evil, and I shall lose all Judah, (And so the Lord of hosts, the God of Israel, saith these things, Behold! I shall set my face against you for evil, and I shall destroy all of Judah.)*

<sup>12</sup> *and I shall take the remnants of Judah, that setted their faces, to go into the land of Egypt, and to dwell there; and (they) all shall be wasted in the land of Egypt, they shall fall down by sword, and shall be wasted in hunger (or and shall be wasted by hunger), from the least unto the most, (yea), they shall die by sword and (by) hunger, and (they) shall be into swearing, and into miracle, or wonder, and into cursing, and into shame.*

<sup>13</sup> *And I shall visit on the dwellers of Egypt, as I visited on Jerusalem, in sword, and in hunger, and in pestilence. (And I shall punish those who live in Egypt, like I have punished those who be in Jerusalem, with the sword, and with hunger, and with pestilence.)*

<sup>14</sup> *And none shall be, that shall escape, and be [the] residue of the remnants of (the) Jews, that go to be pilgrims in the land of Egypt, and to turn again to the land of Judah, to which they raise [up] their souls, that they turn again, and dwell there; they shall not turn again thither, no but they that fled. (And none of the remnants of the Jews, who went down to the land of Egypt as visitors, shall escape, and return to the land of Judah, to which they raise up their souls, that they should return, and live there; yea, they shall not return there, no but only the few who have already fled there.)*

<sup>15</sup> *Forsooth all men answered to Jeremy, and knew, that their wives made sacrifice to alien gods, and all [the] women, of which a great multitude stood, and all the people of dwellers in the land of Egypt, in Pathros, and said, (But all the men, who knew that their wives made sacrifice to strange, or to foreign, gods, and all the women, of whom stood a great multitude, and all the people of those who lived in the land of Egypt, in Pathros, answered to Jeremiah, and said,)*

<sup>16</sup> *We shall not hear of thee the word which thou speakest to us in the name of our Lord God, (We shall not listen to the word which thou speakest to us in the name of the Lord our God,)*

<sup>17</sup> *but we doing shall do each word that shall go out of our mouth, that we make sacrifice to the queen of heaven, and that we offer to it moist sacrifices, as we did, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; and we were [full]-filled with loaves, and it was well to us, and we saw none evil. (but we doing shall keep each promise that went out of our mouths, that we make sacrifice to the queen of heaven, and that we offer wine offerings to her, like we used to do, yea, we, and our fathers, and our kings, and our princes, or our leaders, in the cities of Judah, and in the streets of Jerusalem; for then we were filled full with loaves, and it was well with us, and we saw no evil.)*

<sup>18</sup> *But from that time, in which we ceased to make sacrifice to the queen of heaven, and to offer to it moist sacrifices, we had need to all things, and we were wasted by sword and hunger. (But from the time, in which we ceased to make sacrifice to the queen of heaven, and to offer wine offerings to her, we had need for everything, and we were wasted by the sword and by hunger.)*

<sup>19</sup> *That if we make sacrifice to the queen of heaven, and offer to it moist sacrifices, whether without our husbands (knowing it) we made to it cakes, to worship it, and loaves to be offered? (And the women said, And when we made sacrifice to the queen of heaven,*

*and offered wine offerings to her; did we make the cakes for her; to worship her; and were the wine offerings offered, without our husbands knowing about it? No!)*

<sup>20</sup> And Jeremy said to all the people, against the men, and against the women, and against all the people, that answered to him the word, and he said, *(And Jeremiah replied to all the people, yea, to the men, and the women, and all the people, who had answered this to him, and he said.)*

<sup>21</sup> Whether not the sacrifices which ye sacrificed in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, *stirred God to vengeance?* The Lord had mind on these things, and it ascended on his heart; *(Did the sacrifices which ye sacrificed in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, and your kings, and your princes, or your leaders, and the people of the land, stir God to vengeance? Yea, the Lord remembered these things, and it ascended upon his heart;)*

<sup>22</sup> and the Lord might no more bear *(it)*, for the malice of your studies, and for the abominations which ye did. And your land is made into desolation, and into wondering, and into curse, for no dweller is, as this day is. *(and the Lord could no longer bear it, for the malice of your deeds, and for the abominations which ye did. And so your land was made into desolation, and into wondering, and into cursing, where no one liveth, as it is this day.)*

<sup>23</sup> Therefore for ye made sacrifice to idols, and sinned to the Lord, and heard not the voice of the Lord, and went not in the law, and in the commandments, and in the witnessings of him, therefore these evils befell to you, as this day is. *(And so for ye made sacrifice to idols, and sinned against the Lord, and did not listen to, or obey, the voice of the Lord, and went not in the Law, and in the commandments, and in his testimonies, so these evils befell to you, as it is this day.)*

<sup>24</sup> Forsooth Jeremy said to all the people, and to all the women, All Judah, that be in the land of Egypt, hear ye the word of the Lord. *(And Jeremiah said to all the people, and especially to all the women, All Judah, who be in the land of Egypt, hear ye the word of the Lord.)*

<sup>25</sup> The Lord of hosts, God of Israel, saith these things, and speaketh, Ye and your wives spake with your mouth(s), and [ful] filled with your hands, and said, Make we our vows which we vowed, that we make sacrifice to the queen of heaven, and offer to it moist sacrifices; ye [ful] filled your vows, and did those in work. *(The Lord of hosts, the God of Israel, speaketh these things, and saith, Ye and your wives spoke with your mouths, and fulfilled with your hands, and said, Let us keep our vows which we vowed, that we make sacrifice to the queen of heaven, and offer wine offerings to her; and so ye have fulfilled your vows, and have accomplished them.)*

<sup>26</sup> Therefore, all Judah, that dwell in the land of Egypt, hear ye the word of the Lord; Lo! I swore in my great name, saith the Lord, that my name shall no more be called *(on)* by the mouth of each man Jew, saying, The Lord God liveth, in all the land of Egypt. *(And so, all Judah, who live in the land of Egypt, hear ye the word of the Lord; Behold! I swore by my great name, saith the Lord, that my name shall no longer be called on by the mouth of any Jew, saying, As the Lord God liveth, in all the land of Egypt.)*

<sup>27</sup> Lo! I shall wake on them into evil, and not into good; and all the men of Judah, that be in the land of Egypt, shall be wasted, by sword and hunger, till they be wasted utterly. *(Behold! I shall keep watch, to bring in evil upon thee, and not good; and all those of Judah, who be in the land of Egypt, shall be wasted, by the sword and by hunger, until they be utterly destroyed.)*

<sup>28</sup> And a few men that fled the sword, shall turn again from the land of Egypt into the land of Judah; and all the remnants of Judah, of them that enter(ed) into the land of Egypt, to dwell there, shall know, whose word shall be [ful] filled, mine either theirs. *(And a few who fled the sword, shall return from the land of Egypt to the land of Judah; and all the remnant of Judah, of those who went to the land of Egypt, to live there, shall know, whose word shall be fulfilled, mine or theirs.)*

<sup>29</sup> And this shall be a sign to you, saith the Lord, that I shall visit on you in this place, that ye know, that verily my words shall be [ful] filled against you into evil. *(And this shall be a sign to you, saith the Lord, that I shall punish you in this place, so that ye know, that my words shall truly be fulfilled against you for evil.)*

<sup>30</sup> The Lord saith these things, Lo! I shall betake Pharaoh(*hophra*), the king of Egypt, into the hand of his enemies, and into the hand of them that seek his life, as I betook Zedekiah, king of Judah, into the hand of Nebuchadnezzar, king of Babylon, his enemy, and seeking his life. *(The Lord saith these things, Behold! I shall deliver Pharaoh Hophra,*

*the king of Egypt, into the hands of his enemies, and into the hands of those who seek his life, as I delivered Zedekiah, the king of Judah, into the hands of Nebuchadnezzar, the king of Babylon, his enemy, who sought to take his life.)*

## CHAPTER 45

<sup>1</sup> The word that Jeremy, the prophet, spake to Baruch, the son of Neriah, when he had written these words in the book, of the mouth of Jeremy (*or from the mouth of Jeremiah*), in the fourth year of Jehoiakim, the son of Josiah, king of Judah, and said,

<sup>2</sup> The Lord God of Israel saith these things to thee, Baruch.

<sup>3</sup> Thou saidest, Woe to me (*a*) wretch, for the Lord (*hath*) increased sorrow to my sorrow; I travailed in my wailing, and I found not rest, (*or I laboured in my wailing or I am wearied from my wailing, and I could not find any rest*).

<sup>4</sup> The Lord saith these things, Thus thou shalt say to him, Lo! I destroy them, which I builded, and I draw out them, which I planted, and all this land. (*The Lord saith these things, Thou shalt say this to him, Behold! I destroy those, whom I built up, and I draw out those, whom I planted, yea, even the entire earth.*)

<sup>5</sup> And seekest thou great things to thee? do not thou seek, for lo! I shall bring evil on each man, saith the Lord, and I shall give to thee thy life into health, in all places, to which ever places thou shalt go. (*And seekest thou great things for thyself? do not thou seek them, for behold! I shall bring in evil upon each person, saith the Lord, but at least I shall save thy life for thee, in every place, wherever thou shalt go. (That I shall do for thee.)*)

## CHAPTER 46

<sup>1</sup> The word of the Lord, that was made to Jeremy, the prophet, against heathen men; (*The word of the Lord, that was made to the prophet Jeremiah, against the heathen or about the nations;*)

<sup>2</sup> to Egypt, against the host of Pharaohnecho, king of Egypt, that was beside the flood [*of*] Euphrates, in Carchemish, whom Nebuchadnezzar, king of Babylon, smote, in the fourth year of Jehoiakim, son of Josiah, king of Judah. (*about Egypt, concerning the army of Pharaoh Necho, the king of Egypt, who was by the Euphrates River, in Carchemish, whom Nebuchadnezzar, the king of Babylon, struck, in the fourth year of Jehoiakim, the son of Josiah, the king of Judah.*)

<sup>3</sup> Make ye ready shield and target, and go ye forth to battle.

<sup>4</sup> Join ye horses, and ascend, ye knights; stand ye in helmets, polish ye spears, clothe ye you in habergeons. (*Join ye up the horses, and ye horsemen go upon them; stand ye in helmets, polish ye the spears, clothe ye yourselves with breastplates.*)

<sup>5</sup> What therefore? I saw them dreadful, *either* *afraid*, and turning the(*ir*) backs, the strong men of them (*be*) slain; and they fled swiftly, and beheld not; dread was on each side, saith the Lord. (*But what did I see? I saw them fearful, or afraid, and turning their backs, for their strong men be killed; and the rest swiftly fled away, and beheld not; fear was on all sides, saith the Lord.*)

<sup>6</sup> A swift man shall not flee, and a strong man guess not himself to be saved; at the north, beside the flood [*of*] Euphrates, they were overcome, and fell down. (*But the swift shall not be able to flee away, and the strong shall not be able to save themselves; in the north, by the Euphrates River, they were overcome, and fell down.*)

<sup>7</sup> Who is this, that ascendeth as a flood, and his swells waxed great as of floods? (*Who is this, who goeth up like a flood, yea, like a river overflowing its banks?*)

<sup>8</sup> Egypt ascended at the likeness of a flood, and his waves shall be moved as [*the*] floods; and it shall say, I shall ascend, and cover the earth; I shall lose the city, and (*the*) dwellers thereof. (*It is Egypt that goeth up like a flood, yea, like a river overflowing its banks; and it shall say, I shall rise, and cover the earth; I shall destroy the city, and its inhabitants.*)

<sup>9</sup> Ascend ye upon horses, and make ye full out joy in chariots, (*or Go ye upon horses, and rejoice, or shout, ye in the chariots*); and strong men, come forth, Ethiopia and Libya, holding shield, and Lydia, taking and shooting arrows.

<sup>10</sup> Forsooth that day of the Lord God of hosts is a day of vengeance, that he take vengeance of his enemies; the sword shall devour, and shall be [*full-*]filled, and shall greatly be filled with the blood of them; for why the slain sacrifice of the Lord of hosts is in the land of the north, beside the flood [*of*] Euphrates. (*For that day of the Lord God of hosts is a day of vengeance, that he take vengeance on his enemies; the sword shall*

*devour; and shall be filled full, yea, it shall be greatly filled with their blood; for the slain sacrifice of the Lord of hosts is in the land of the north, by the Euphrates River.)*

<sup>11</sup> Thou virgin, the daughter of Egypt, go up into Gilead, and take medicine. In vain thou shalt multiply medicines; health shall not be to thee. *(O virgin, the daughter of Egypt, go up into Gilead, and get some medicine. But thou shalt take thy many medicines in vain; for health, or healing, shall not be to thee.)*

<sup>12</sup> Heathen men heard thy shame *(or The heathen heard of thy shame)*, and thy yelling filled the earth; for a strong man hurtled against a strong man, and both fell down together.

<sup>13</sup> The word which the Lord spake to Jeremy, the prophet, on that that Nebuchadnezzar, king of Babylon, was to coming, and to smiting the land of Egypt. *(The word which the Lord spoke to the prophet Jeremiah, when Nebuchadnezzar, the king of Babylon, was coming to strike the land of Egypt.)*

<sup>14</sup> Tell ye *(out)* to Egypt, and make ye heard in Migdol, and sound it in Memphis, and say ye in Tahpanhes, Stand thou, and make thee ready, for a sword shall devour those things that be by thy compass *(or for a sword shall devour those things that be all around thee)*.

<sup>15</sup> Why hath thy strong man waxed rotten? He stood not, for the Lord underturned him.

<sup>16</sup> He multiplied fallers, and a man fell down to his neighbour; and they shall say, Rise ye, and turn we again to our people, and to the land of our birth, from the face of *(the)* sword of the culver. *(He multiplied the fallen, yea, a man fell upon his neighbour; and they shall say, Rise ye up, and let us return to our people, and to the land of our birth, away from the cruel sword.)*

<sup>17</sup> Call ye the name of Pharaoh, king of Egypt, The time hath brought noise. *(Call ye the name of Pharaoh, the king of Egypt, The man who missed his chance.)*

<sup>18</sup> I live, saith the king, the Lord of hosts is his name; for it shall come as Tabor in hills, and as Carmel in the sea. *(As I live, saith the King, whose name is the Lord of hosts; for he shall come as surely as Tabor is in the hills, and that Carmel is by the sea.)*

<sup>19</sup> Thou dwelleress, the daughter of Egypt, make to thee vessels of passing over; for why Memphis shall be into wilderness, and it shall be forsaken *[and]* uninhabitable. *(O dwelleress, the daughter of Egypt, make ready for thyself vessels for a time of captivity; for Memphis shall be turned into a wilderness, and it shall be deserted, and uninhabited.)*

<sup>20</sup> Egypt is a shapely cow calf, and fair *(or and beautiful)*; *(but)* a pricker from the north shall come to it.

<sup>21</sup> Also the hired men thereof, that lived as calves made fat in the midst thereof, be turned, and fled *(away)* together, and might not stand; for the day of *(the)* slaying of them shall come on them, the time of the visiting of them. *(And its hired men, who lived like calves made fat in its midst, shall turn, and flee away together, and they shall not stand; for the day of their slaughter hath come upon them, the time of their punishment.)*

<sup>22</sup> The voice of them shall sound as of brass, for they shall hasten with *(a)* host, and with axes they shall come to it. As men cutting down trees, *(The voice of Egypt shall hiss like a snake, but the enemy shall make haste with their host, and shall come against them with axes. Yea, like men cutting down trees.)*

<sup>23</sup> They cutted down the forest thereof, saith the Lord, which may not be numbered; they be multiplied over locusts, and no number is in them. *(they shall cut down the Egyptians, saith the Lord, like falling the trees in a forest, which cannot be numbered; and the men in this army be multiplied over the locusts, yea, there is no number of them, or yea, they be innumerable.)*

<sup>24</sup> The daughter of Egypt is shamed, and betaken into the hand of the people of the north, *(And so the daughter of Egypt shall be shamed, and taken into the hands of the people of the north.)*

<sup>25</sup> said the Lord of hosts, God of Israel. Lo! I shall visit on the noise of Alexandria, and on Pharaoh, and on Egypt, and on the gods thereof, and on the kings thereof, and on them that trust in him. *(said the Lord of hosts, the God of Israel. Behold! I shall punish Amon, the god of No or the god of Thebes, and Egypt, and its gods, and its kings, and Pharaoh, and all those who trust in him.)*

<sup>26</sup> And I shall give them into the hands of men that seek the life of them *(or And I shall give them into the hands of those who seek their lives)*, and into the hands of Nebuchadnezzar, king of Babylon, and into the hands of his servants; and after these things it shall be inhabited, as in the former days, saith the Lord.

<sup>27</sup> And thou, Jacob, my servant, dread thou not, and Israel, dread thou not; for lo! I shall make thee safe from (a) far place, and thy seed from the land of his captivity; and Jacob shall turn again, and shall rest, and shall have prosperity, and none shall be, that shall make him afear'd. (*And thou, my servant Jacob, fear thou not, O Israel, fear thou not; for behold! I shall bring thee home safe from a far off place, and thy descendants from the land of their captivity; and Jacob shall return, and shall rest, and shall have prosperity, and no one shall be, who shall make him afraid.*)

<sup>28</sup> And Jacob, my servant, do not thou dread, saith the Lord, for I am with thee; for I shall waste all folks, to which I casted thee out; but I shall not waste thee, but I shall chastise thee in doom, and I shall not spare thee as innocent. (*And my servant Jacob, do not thou fear; saith the Lord, for I am with thee; for I shall waste all the nations, to whom I cast thee out; but I shall not destroy thee, but I shall discipline, or correct, thee with justice or in judgement, and I shall not spare thee as innocent.*)

## CHAPTER 47

<sup>1</sup> The word of the Lord, that was made to Jeremy, the prophet, against Palestines, before that Pharaoh smote Gaza. (*The word of the Lord, that was made to the prophet Jeremiah, about the Philistines, before that Pharaoh struck Gaza.*)

<sup>2</sup> The Lord saith these things, Lo! waters shall ascend from the north, and they shall be as a strand (over)flowing, and they shall cover the land, and the fullness thereof, the city, and the dwellers thereof. Men shall cry, and all the dwellers of the land shall yell, (*The Lord saith these things, Behold! the waters shall rise up from the north, and they shall be like an overflowing river, and they shall cover the land, and its fullness, and the city, and its inhabitants. People shall cry, and all the inhabitants of the land shall yell,*)

<sup>3</sup> for the noise of boast of armed men, and of warriors of him, and for moving of his carts, and multitude of his wheels. Fathers beheld not sons with aculmsid hands, (*for the sound of the boast of his armed men, and of his warriors, and for the moving of his chariots, and the multitude of his wheels. Fathers, with their hands benumbed, shall not take care of their children,*)

<sup>4</sup> for the coming of the day in which all Philistines shall be destroyed; and Tyrus shall be destroyed, and Sidon with all their other helps. For the Lord hath destroyed Palestines, the remnants of the isle of Cappadocia. (*for the coming of the day in which all the Philistines shall be destroyed; and Tyre and Sidon shall be destroyed, and all their helpers. Yea, the Lord shall destroy the Philistines, who be the remnant from the island of Caphtor;*)

<sup>5</sup> Baldness came on Gaza; Ashkelon was still, and the remnants of the valley of them. How long shalt thou fall down, (*Baldness came upon Gaza, Ashkelon was silent, along with the remnants of their valley; how long shalt thou fall down?*)

<sup>6</sup> O! sword of the Lord, how long shalt thou not rest? (*or O sword of the Lord! how long until thou shalt rest?*) Enter thou into thy sheath, be thou refreshed, and be still.

<sup>7</sup> How shall it rest, when the Lord commanded to it against Ashkelon, and against the sea coasts thereof, and there [*he*] hath said to it? (*But how can it rest, when the Lord hath commanded to it against Ashkelon, and against its sea coasts? yea, he hath ordered it upon them.*)

## CHAPTER 48

<sup>1</sup> To Moab, the Lord of hosts, God of Israel, saith these things. Woe on Nebo, for it is destroyed, and shamed; Kiriathaim is taken (*captive*), the strong city is shamed, and trembled. (*About Moab, the Lord of hosts, the God of Israel, saith these things. Woe on Nebo, for it is destroyed; Kiriathaim is shamed, and taken captive; Misgab is shamed, and trembleth.*)

<sup>2</sup> And full out joying is no more in Moab; they thought evil against Heshbon. Come ye, and lose we it from [*the*] folk. Therefore thou being still, [*thou*] shalt be stilled, and sword shall follow thee. (*And rejoicing is no longer in Moab; they plotted evil against Heshbon. Come ye, and let us destroy them from being a nation. And so thou shalt be silenced, O town of Madmen, yea, the sword shall follow after thee.*)

<sup>3</sup> A voice of cry(*ing*) from Horonaim, destroying, and great sorrow.

<sup>4</sup> Moab is defouled, tell ye [*out the*] cry to (*the*) little children thereof. (*Moab is defiled, tell ye out the cry of its little children.*)

<sup>5</sup> For a man weeping, ascended with weeping, by the ascending of Luhith; for in the coming down of Horonaim, [*the*] enemies heard the yelling of (*that*) sorrow. (*For people*

*wept, as they went up by the ascent of Luhith; and on the coming down, or the descent, of Horonaim, their enemies heard their cries of distress.)*

<sup>6</sup> Flee ye, save ye your lives; and ye shall be as brooms in desert. *(Flee ye, save ye your lives; and ye shall be like the heath in the wilderness.)*

<sup>7</sup> For that that thou haddest trust in thy strongholds, and in thy treasures, also thou shalt be taken. And Chemosh shall go into passing over; the priests thereof and the princes thereof together. *(For that thou haddest trust in thy strongholds, and in thy treasures, thou also shalt be taken. And Chemosh shall go into captivity, its priests and its princes, or its leaders, together.)*

<sup>8</sup> And a robber shall come to each city, and no city shall be saved; and valleys shall perish, and field places shall be destroyed, for the Lord said.

<sup>9</sup> Give ye the flower of Moab, for it shall go out flowering; and the cities thereof shall be forsaken, and uninhabitable. *(Give ye a flower to Moab, for it shall go out flowering; and its cities shall be deserted, and uninhabited.)*

<sup>10</sup> He is cursed, that doeth the work of God guilefully; and he is cursed, that forbiddeth his sword from blood. *(He is cursed, who doeth the work of God deceitfully; and he is cursed, who forbiddeth his sword from blood.)*

<sup>11</sup> Moab was plenteous from his young waxing age, and rested in his dregs, neither was shed out from vessel into vessel, and went not into passing over; therefore his taste dwelled in him, and his odour is not changed. *(Moab hath lived safe and secure since his youth, and rested on his dregs, or on his lees, yea, he was not poured out from vessel to vessel, nor went into captivity; and so his taste stayed in him, and his odour was not changed.)*

<sup>12</sup> Therefore lo! days come, saith the Lord, and I shall send to it ordainers, and arrayers of pottles; and they shall array it, and they shall waste the vessels thereof, and hurtle together the pottles of them. *(And so behold! days shall come, saith the Lord, and I shall send him ordainers, and arrayers of bottles, (or of wine jars); and they shall array it, and they shall destroy its vessels, and hurtle together their bottles, (or break their wine jars in pieces).)*

<sup>13</sup> And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel, in which it had trust. *(And Moab shall be shamed by Chemosh, like the house of Israel was shamed by Bethel, in which it had trust.)*

<sup>14</sup> How say ye, We be strong, and stalworthy men to fight? *(How say ye, We be strong, and stalwart men for the fight?)*

<sup>15</sup> Moab is destroyed, and they have burnt the cities thereof, and the chosen young men thereof went down into slaying, saith the king, the Lord of hosts is his name. *(Moab is destroyed, and they have burned down its cities, and its chosen young men were killed, saith the King, whose name is the Lord of hosts.)*

<sup>16</sup> The perishing of Moab is nigh, that it come, and the evil thereof runneth full swiftly. *(The perishing of Moab is near at hand, and its evil runneth very quickly.)*

<sup>17</sup> All ye that be in the compass thereof, comfort it; and all ye that know the name thereof, say, How is the strong rod broken, the glorious staff? *(All ye who be around it, comfort it; and all ye who know its name, say, How the strong rod is broken, yea, the glorious staff!)*

<sup>18</sup> Thou dwelling of the daughter of Dibon, go down from glory, sit thou in thirst; for the destroyer of Moab shall ascend to thee, and he shall destroy thy strongholds. *(O daughter who liveth in Dibon, go down from thy glory, sit thou in thirst; for the destroyer of Moab shall come to thee, and he shall destroy thy strongholds.)*

<sup>19</sup> Thou dwelling of Aroer, stand in the way, and behold; ask thou him that fleeth, and him that escaped; say thou, What befell? *(O inhabitant of Aroer, stand by the way, and look; ask thou him who fleeth, and him who escaped; say thou, What happened?)*

<sup>20</sup> Moab is shamed, for he is overcome; yell ye, and cry; tell ye (out) in Arnon, that Moab is destroyed.

<sup>21</sup> And doom is come to the land of the field *(or And judgement hath come to the land of the field, or to the plateau, (yea), on Holon, and on Jahazah, and on Mephaath,*

<sup>22</sup> and on Dibon, and on Nebo, and on the house of Diblathaim *(or and on Bethdiblathaim),*

<sup>23</sup> and on Kiriathaim, and on Bethgamul, and on Bethmeon,

<sup>24</sup> and on Keriioth, and on Bozrah, and on all the cities of the land of Moab, that be far, and that be nigh. *(and on Keriioth, and on Bozrah, and on all the cities in the land of Moab, that be far away, and that be near.)*

<sup>25</sup> The horn of Moab is cut away, and the arm thereof is all-broken, saith the Lord.

<sup>26</sup> Fill ye him greatly, for he is raised (*up*) against the Lord; and he shall hurtle down the hand of Moab in his spewing, and he also shall be into scorn.

<sup>27</sup> For why, Israel, he was into scorn to thee, as if thou haddest found him among thieves; therefore for thy words which thou spakest against him, thou shalt be led (*away as a*) prisoner.

<sup>28</sup> Ye dwellers of Moab, forsake cities, and dwell in the stone, and be ye as a culver making nest in the highest mouth of an hole. (*Ye inhabitants of Moab, leave the cities, and live among the stones, and be ye like a dove making her nest in the highest mouth of a hole in the wall of the cliff.*)

<sup>29</sup> We have heard the pride of Moab; he is full proud. I know, saith the Lord, the highness thereof, and pride in word, and pride in bearing, and the highness of heart, (*We have heard of the pride of Moab; yea, he is very proud. I know his highness, saith the Lord, and his pride in words, and his pride in bearing, and the highness of his heart.*)

<sup>30</sup> and the boast thereof, and that the virtue thereof is not nigh, *either like it*, neither it enforced to do after that that it might. (*and his boasting, and that his virtue, if any, is far from apparent, and that he hath not endeavoured to do what he should do.*)

<sup>31</sup> Therefore I shall wail on Moab, and I shall cry to all Moab, to the men of the earthen wall, that wail. (*And so I shall wail for Moab, and I shall cry for all of Moab, and I shall wail for the people of Kirheres.*)

<sup>32</sup> Of the wailing of Jazer I shall weep to thee, thou vine of Sibmah, (*or O vine of Sibmah, I shall weep for thee more than my wailing for Jazer*); thy scions passed (*over*) the sea, those came unto the sea of Jazer; a robber fell in on thy ripe corn, and on thy vintage.

<sup>33</sup> Full out joy and gladness is taken away from Carmel, and from the land of Moab, and I have taken away wine from [*the*] presses; a stamper of [*the*] grape shall not sing a customable merry song. (*Rejoicing and happiness is taken away from the plentiful land, and from the land of Moab, and I have stopped the flow of wine from the winepresses; yea, a stamper of the grapes shall not sing the customary happy song.*)

<sup>34</sup> Of the cry of Heshbon unto Elealeh and (*unto*) Jahaz they gave their voice, from Zoar unto Horonaim (*like*) a cow calf of three years; forsooth the waters of Nimrim shall be full evil. (*The people of Heshbon and of Elealeh cry out, and their voices have gone unto Jahaz, and unto Zoar; and unto Horonaim, and even unto Eglath Shelishiyah; for the waters of Nimrim have become evil, and have all dried up.*)

<sup>35</sup> And I shall take away from Moab, saith the Lord, him that offereth in high places, and him that maketh sacrifice to the gods thereof. (*And I shall take away from Moab, saith the Lord, those who offer at the hill shrines, and who make sacrifices to their gods.*)

<sup>36</sup> Therefore mine heart shall sound as a pipe of brass to Moab, and mine heart shall give (*the*) sound of pipes to the men of the earthen wall; for it did more than it might, therefore they perished. (*And so my heart shall sound like a brass pipe for Moab, and like funeral pipes for the people of Kirheres; for all their riches have perished.*)

<sup>37</sup> For why (*on*) each head shall be baldness, and each beard shall be shaved; in all hands shall be binding together (*or and all hands shall be cut and gouged*), and an hair-shirt shall be on each back.

<sup>38</sup> And all wailing shall be on all the roofs of Moab, and in the streets thereof, for I have all-broken Moab as an unprofitable vessel, saith the Lord. (*And only wailings shall be on all of Moab's rooftops, and in its streets, for I have broken Moab in pieces, like a useless vessel, saith the Lord.*)

<sup>39</sup> How is it overcome, and they yelled? how hath Moab cast down the noll, and is shamed? And Moab shall be into scorn, and into ensample to all men in his compass. (*And they shall yell, How it is overcome! how Moab hath cast down its head, and is shamed! And Moab shall be mocked, and made an example to all the people around it.*)

<sup>40</sup> The Lord saith these things, Lo! as an eagle he shall fly out, and he shall stretch forth his wings to Moab. (*The Lord saith these things, Behold! he shall fly out like an eagle, and he shall stretch out his wings over Moab.*)

<sup>41</sup> Kerioth is taken, and strongholds be taken; and the heart of strong men of Moab shall be in that day, as the heart of a woman travailing of child. (*Yea, Kerioth is taken, and the strongholds be taken; and the hearts of Moab's strong men shall be on that day, like the heart of a woman in labour.*)

<sup>42</sup> And Moab shall cease to be a people, for it had glory against the Lord. (*And Moab shall cease to be a nation, for it magnified itself against the Lord.*)

<sup>43</sup> Dread, and ditch, and snare is on thee, thou dweller of Moab, saith the Lord. (*Terror, and ditch, and trap be waiting for thee, O inhabitant of Moab, saith the Lord.*)

<sup>44</sup> He that fleeth from the face of dread, shall fall into a ditch; and they that ascend from the ditch, shall be taken with a snare. For I shall bring on Moab the year of the visitation of them, saith the Lord. *(He who fleeth from the face of terror; shall fall into the ditch; and those who get up out of the ditch, shall be caught in the trap. For I shall bring upon Moab the year of its visitation, that is, its time of punishment, saith the Lord.)*

<sup>45</sup> Men fleeing from the snare stood in the shadow of Heshbon, for why fire went out of Heshbon, and flame from the midst of Sihon; and [it] devoured a part of Moab, and the top of the sons of noise, *(or and it devoured a part of Moab, and the mountaintops of the sons of tumult).*

<sup>46</sup> Moab, woe to thee; thou people of Chemosh, hast perished, for why thy sons and thy daughters be taken into captivity. *(Moab, woe to thee; thou people of Chemosh have perished, for thy sons and thy daughters be taken into captivity.)*

<sup>47</sup> And I shall turn *(again)* the captivity of Moab in the last days, saith the Lord. Hitherto be the dooms of Moab. *(But I shall restore the fortunes of Moab in the last days, saith the Lord. Heretofore is the judgement, or the sentence, upon Moab.)*

## CHAPTER 49

<sup>1</sup> To the sons *also* of Ammon. The Lord saith these things. Whether no sons be of Israel, either an heir is not to it? why therefore wielded Malcham the heritage of Gad, and the people thereof dwelled in the cities of Gad? *(And about the Ammonites, the Lord saith these things. Did Israel have no children, or hath he not left an heir? and so why did Milcom possess the inheritance of Gad, and his people live in the cities of Gad?)*

<sup>2</sup> Lo! days come, saith the Lord, and I shall make the gnashing of battle heard on Rabbah of the sons of Ammon; and it shall be destroyed into noise, and the villages thereof shall be burnt with fire, and Israel shall wield his wielders, saith the Lord. *(Behold! days shall come, saith the Lord, and I shall make the gnashing of battle heard in Rabbah of the Ammonites; and it shall be destroyed unto heaps of rubble, and its villages shall be burned down, and then Israel shall overcome his overcomers, saith the Lord.)*

<sup>3</sup> Yell, ye Heshbon, for Ai is destroyed; cry, ye daughters of Rabbah, gird you with hair-shirts, wail ye, and compass by hedges; for why Malcham shall be led into passing over, the priests thereof and princes thereof together. *(Yell, ye Heshbon, for Ai is destroyed; cry, ye daughters of Rabbah, gird yourselves with hair-shirts, wail ye, and go around by the hedges; for Milcom shall be led into captivity, together with its priests and its princes, or its leaders.)*

<sup>4</sup> What hast thou glory in valleys? Thy valleys floated away, thou delicate daughter, that haddest trust in thy treasures, and saidest, Who shall come to me? *(Why hast thou glory over rich valleys? For thy valleys have floated away, thou delicate daughter; ye who haddest trust in thy treasures, and saidest, Who shall come against me?)*

<sup>5</sup> Lo! I shall bring in dread on thee, saith the Lord God of hosts, God of Israel, of all men that be in thy compass; and ye shall be scattered, each by himself, from your sight, and none shall be, that gather them that flee. *(Behold! I shall bring in terror upon thee, saith the Lord God of hosts, the God of Israel, from all who be around thee; and ye shall be scattered, each person by himself, from your sight, and there shall be no one, who shall gather together them who flee.)*

<sup>6</sup> And after these things I shall make the fleers and [the] prisoners of the sons of Ammon to turn again, saith the Lord. *(And after these things I shall restore the fortunes of the Ammonites, saith the Lord.)*

<sup>7</sup> To Idumea, the Lord of hosts saith these things. Whether wisdom is no more in Teman? Counsel perished from sons, the wisdom of them is made unprofitable. *(About Edom, the Lord of hosts saith these things. Is wisdom no more in Teman? hath counsel, or good advice, perished from its people? is their wisdom made worthless?)*

<sup>8</sup> Flee ye, and turn ye the backs; go down into a swallow, ye dwellers of Dedan, for I have brought the perdition of Esau on him, the time of his visitation. *(Flee ye, and turn ye the backs; go down into a hollow, ye inhabitants of Dedan, for I have brought the perdition of Esau upon him, yea, the time of his punishment.)*

<sup>9</sup> If gatherers of grapes had come [up] on thee, they should have left *(at least)* a cluster; if thieves in the night, they should have ravished that that sufficed to them, *(or if thieves in the night, they should have robbed, or taken, only what sufficed for themselves).*

<sup>10</sup> Forsooth I have uncovered Esau, and I have showed the hid things of him, and he may not be able to be hid; his seed is destroyed, and his brethren, and his neighbours, and it shall not be. *(But I have uncovered Esau, and I have shown his hidden things, and he*

*cannot hide himself; his children, or his descendants, be destroyed, and also his kinsmen, and his neighbours, and now he is not.)*

<sup>11</sup> Forsake thy fatherless children, and I shall make them to live, and thy widows shall *(have)* hope in me.

<sup>12</sup> For the Lord saith these things, Lo! they drinking shall drink, to whom was no doom, that they should drink the cup, *(or Behold! they who were not doomed, that they should drink the cup, even so, they shall still have to drink it).* And shalt thou be left as innocent? *(No!)* thou shalt not be *(left as)* innocent, but thou drinking shalt *(also)* drink *(of it).*

<sup>13</sup> For I swore by myself, saith the Lord, that Bozrah shall be into wilderness, and into shame, and into forsaking, and into cursing; and all the cities thereof shall be into everlasting wildernesses.

<sup>14</sup> I heard an hearing of the Lord, and I am sent *(as)* a messenger to heathen men, *(or I heard a word from the Lord, and I am sent as a messenger to the heathen); (to say),* Be ye gathered together, and come ye against them, and rise we *(up)* together into battle.

<sup>15</sup> For lo! I have given thee *(like)* a little one among heathen men, despicable among men. *(For behold! I make thee little among the heathen, and despised among the people.)*

<sup>16</sup> Thy boast, and the pride of thine heart, hath deceived thee, that dwellest in the caves of stone, and enforcest to take *(hold of)* the highness of a little hill; when thou as an eagle hast raised *(up)* thy nest, from thence I shall draw thee down, saith the Lord. *(Thy boast, and the pride of thy heart, have deceived thee, thou who livest in stone caves, and endeavourest to take hold of the highness, or the top, of a little hill; even though thou hast raised up thy nest like an eagle, from there I shall draw thee down, saith the Lord.)*

<sup>17</sup> And Idumea shall be forsaken; each man that shall pass by it, shall wonder, and shall hiss on all the wounds thereof; *(And Edom shall be deserted; each person who shall pass by it, shall wonder, and shall hiss at all its wounds;)*

<sup>18</sup> as Sodom and Gomorrah is destroyed, and the nigh cities thereof, saith the Lord. A man shall not dwell there, and the son of *(a)* man shall not inhabit it. *(yea, it, and the cities nearby, shall be destroyed, like Sodom and Gomorrah, saith the Lord. No one shall live there, and no one shall inhabit it.)*

<sup>19</sup> Lo! as a lion he shall ascend from the pride of Jordan to the strong fairness; for I shall make him run suddenly to it; and who shall be the chosen man whom I shall set before him? For who is like to me, and who shall suffer me? and who is this shepherd, that shall against-stand my cheer? *(Behold! like a lion he shall come up from the thickets of the Jordan River to the plentiful pastures; but suddenly I shall make him run away; and then who shall be the chosen one that I shall set before him? For who (is) like me? and who shall dare to challenge me? and who is this shepherd (of the people), who shall stand against me?)*

<sup>20</sup> Therefore hear ye the counsel of the Lord, which he took to Edom, and his thoughts, which he thought of the dwellers of Teman. If the little *(ones)* of the flock cast not them down, if they destroy not with them the dwelling of them, *else no man give credence to me. (And so hear ye the counsel, or the advice, of the Lord, which he brought against Edom, and his thoughts, which he thought against the inhabitants of Teman. The little ones of the flock shall be cast down, or carried off, and they shall destroy their dwelling places with them, else no one give credence to me or else no one believe me.)*

<sup>21</sup> The earth was moved of the voice of *[the]* falling of them; the cry of voice thereof was heard in the Red Sea. *(The earth was shaken at the sound of their falling; the cries of their voices were heard at the Sea of Reeds.)*

<sup>22</sup> Lo! as an eagle he shall ascend, and fly out, and he shall spread abroad his wings on Bozrah; and the heart of the strong men of Idumea shall be in that day, as the heart of a woman travailing of child. *(Behold! he shall ascend like an eagle, and fly out, and he shall spread abroad his wings over Bozrah; and the hearts of the strong men of Edom shall be on that day, like the heart of a woman in labour or like the heart of a woman giving birth.)*

<sup>23</sup> To Damascus. Hamath is shamed, and Arpad, for they heard a full wicked hearing; they were troubled in the sea, for anguish they might not have rest. *(About Damascus. Hamath and Arpad be confused, for they heard a very wicked report; they were troubled like a restless sea, they could not take rest from their anguish.)*

<sup>24</sup> Damascus was discomfited, it was turned into flight; trembling took it, anguishes and sorrows held it, as a woman travailing of child *(or like a woman in labour or like a woman giving birth).*

<sup>25</sup> How forsook they a praiseable city, the city of gladness? *(How they deserted the praiseworthy city, the happy, (or the joyful), city!)*

<sup>26</sup> Therefore the young men thereof shall fall in the streets thereof, and all men of battle shall be still(ed) in that day, saith the Lord of hosts. *(And so its young men shall fall in its streets, and all the men of battle shall die on that day, saith the Lord of hosts.)*

<sup>27</sup> And I shall kindle (a) fire in the wall of Damascus, and it shall devour the buildings of Benhadad.

<sup>28</sup> To Kedar, and to the realm[s] of Hazor, which Nebuchadnezzar, king of Babylon, smote, the Lord saith these things. Rise ye, and ascend to Kedar, and destroy ye the sons of the east. *(About Kedar, and the kingdoms of Hazor, which Nebuchadnezzar, the king of Babylon, struck, the Lord saith these things. Rise ye, and go up to Kedar, and destroy ye the people of the east.)*

<sup>29</sup> They shall take the tabernacles of them, and the flocks of them; they shall take to them the skins of them, and all the vessels of them, and the camels of them; and they shall call on them inward dread in compass. *(They shall take their tents, and their flocks; they shall take their curtains for themselves, and all their vessels, and their camels; and they shall cry aloud, saying, Terror is all around you!)*

<sup>30</sup> Flee ye, go ye away greatly, ye that dwell in Hazor, sit in swallows, saith the Lord. For why Nebuchadnezzar, king of Babylon, hath taken counsel against you, and he thought thoughts against you. *(Flee ye, go ye far away, and then sit in the hollows, ye who live in Hazor, saith the Lord. For Nebuchadnezzar, the king of Babylon, hath taken counsel against you, and he hath made plans against you.)*

<sup>31</sup> Rise ye together, and ascend ye to a peaceable folk, and dwelling trustily, saith the Lord; not doors nor bars be to it, and they dwell alone. *(Rise ye up together, and attack ye a peaceful nation, they who live with trust, saith the Lord; yea, they who have no doors or bars, and they live alone, or apart from others.)*

<sup>32</sup> And the camels of them shall be into ravishing, and the multitude of their beasts into prey; and I shall scatter them into each wind, (they) that be beclipped on the long hair, and by each coast of them I shall bring perishing on them, saith the Lord. *(And their camels shall be for robbing, and the multitude of their beasts for prey; and I shall scatter them into each wind, they who have clipped their long hair; and I shall bring perishing upon them on each of their coasts, saith the Lord.)*

<sup>33</sup> And Hazor shall be into a dwelling place of dragons; it shall be forsaken till into without end; a man shall not dwell there, neither the son of (a) man shall inhabit it. *(And Hazor shall be a dwelling place for dragons, or for jackals; it shall be deserted forever; no one shall live there, and no one shall inhabit it.)*

<sup>34</sup> The word of the Lord that was made to Jeremy, the prophet, against Elam, in the beginning of the realm of Zedekiah, king of Judah, and said, *(The word of the Lord that was made to the prophet Jeremiah, about Elam, at the beginning of the reign of Zedekiah, the king of Judah, and said.)*

<sup>35</sup> The Lord of hosts, God of Israel, saith these things, Lo! I shall break the bow of Elam, and I shall take the strength of them *(or and I shall take away their strength).*

<sup>36</sup> And I shall bring on Elam four winds, from [the] four coasts of heaven, and I shall winnow them into all these winds, and no folk shall be, to whom the fleers of Elam shall not come. *(And I shall bring on Elam the four winds, from the four corners of the heavens, and I shall winnow them into all of these winds, and there shall be no nation, to whom the fleers from Elam shall not come.)*

<sup>37</sup> And I shall make Elam for to dread before their enemies, and in the sight of men seeking the life of them; and I shall bring on them evil, the wrath of my strong vengeance, saith the Lord; and I shall send after them a sword, till I waste them. *(And I shall make Elam to be in terror, or in fear, before their enemies, and before those who seek their lives; and I shall bring in evil upon them, the anger of my strong vengeance, saith the Lord; and I shall send a sword after them, until I destroy them.)*

<sup>38</sup> And I shall set my king's seat in Elam, and I shall lose thereof kings, and princes, saith the Lord. *(And I shall set up my king's throne in Elam, and I shall destroy its kings, and its princes, or its leaders, saith the Lord.)*

<sup>39</sup> But in the last days I shall make the prisoners of Elam to turn again, saith the Lord. *(But in the last days I shall restore the fortunes of Elam, saith the Lord.)*

## CHAPTER 50

<sup>1</sup> The word which the Lord spake of Babylon, and of the land of Chaldees, in the hand of Jeremy, the prophet. *(The word which the Lord spoke about Babylon, and the land of the Chaldeans, by the prophet Jeremiah.)*

<sup>2</sup> Tell ye among heathen men, and make ye heard; raise ye [up] a sign; preach ye, and do not ye hold still; say ye, Babylon is taken, Bel is shamed, Merodach is overcome; the graven images thereof be shamed, the idols of them be overcome. *(Tell ye out among the heathen, and make ye it heard; raise ye up a sign; preach ye, and do not ye hold back; say ye, Babylon is taken, Bel is put to shame, Merodach is overcome with despair; its carved idols be put to shame, yea, its idols be broken in pieces.)*

<sup>3</sup> For a folk shall ascend from the north against it, which folk shall set the land thereof into wilderness; and none shall be that shall dwell therein, from man unto beast; and they shall be moved, and went away. *(For a nation shall come from the north against it, which nation shall make its land into a wilderness; and there shall be no one who shall live there, from man unto beast; yea, they shall remove themselves, and shall go far away.)*

<sup>4</sup> In those days, and in that time, saith the Lord, the sons of Israel shall come, they and the sons of Judah together, going and weeping; they shall haste, and seek their Lord God in Zion, *(In those days, and at that time, saith the Lord, the Israelites shall come, they and the people of Judah together, going and weeping; they shall make haste, and shall seek the Lord their God.)*

<sup>5</sup> and they shall ask the way. Hither the faces of them shall come, and they shall be set to the Lord with bond of peace everlasting, which shall not be done away by any forgetting. *(and they shall ask the way to Zion. They shall come here, and they shall be joined to the Lord with an everlasting covenant, which shall not be done away with by any forgetting.)*

<sup>6</sup> My people is made a lost flock, the shepherds of them deceived them, and made them to go unstably in (the) hills; they passed from (a) mountain into a little hill *(or they passed from mountain to little hill)*, they forgot their bed.

<sup>7</sup> All men that found (them), ate them, and the enemies of them said, We sinned not, for that they sinned to the Lord, the fairness of rightfulness, and to the Lord, the abiding of their fathers. *(All those who found them, ate them, and their enemies said, We sinned not, for they have sinned against the Lord, the Beauty of righteousness, yea, against the Lord, their forefathers' hope.)*

<sup>8</sup> Go ye away from the midst of Babylon, and go ye out of the land of Chaldees, and be ye as kids before the flock. *(Go ye away from the midst of Babylon, and go ye out of the land of the Chaldeans, and be ye like the goat kids leading the flock.)*

<sup>9</sup> For lo! I shall raise (up), and bring into Babylon the gathering together of great folks, from the land of the north; and they shall be made ready against it, and it shall be taken in the day; the arrow(s) thereof *(shall be)* as of a strong man, a slayer; *(and they)* shall not turn again [void].

<sup>10</sup> And Chaldea shall be into prey, all that destroy it *(or all who destroy it)*, shall be [ful] filled, saith the Lord.

<sup>11</sup> For ye make full out joy, and speak great things, and ravish mine heritage; for ye be shed out as calves on herb, and lowed, *or bellowed*, as bulls. *(Yea, ye rejoice, and speak great things, for ye robbed my inheritance; and ye run about like calves after the threshing, and low, or bellow, like bulls.)*

<sup>12</sup> Your mother is shamed greatly, and she that engendered you, is made even to dust; lo! she shall be the last among folks, and forsaken, without (a) way, and dry. *(But your mother (city) shall be greatly shamed, and she who begat you, shall be made even to the dust; behold! she shall be the last among the nations, and deserted, and without a way, and dried up.)*

<sup>13</sup> For the wrath of the Lord it shall not be inhabited, but it shall be driven all into wilderness; each that shall pass by Babylon, shall wonder, and shall hiss on all the wounds thereof. *(Because of the Lord's anger it shall not be inhabited, but all of it shall be driven, or made, into a wilderness; each person who shall pass by Babylon shall wonder, and shall hiss at all its wounds.)*

<sup>14</sup> All ye that bend bow, be made ready against Babylon by compass; overcome ye it, spare ye not arrows, for it sinned to the Lord. *(All ye who bend bow, be made ready against Babylon all around it, or on every side; and then overcome ye it, spare ye not any arrows, for it hath sinned against the Lord.)*

<sup>15</sup> Cry ye against it, everywhere it gave (up the) hand; the foundations thereof fell down, and the walls thereof be destroyed; for it is the vengeance of the Lord. Take ye

vengeance of it; as it did, do ye to it. *(Cry ye against it, yea, everywhere it threw up its hands; its foundations fell down, and its walls be destroyed; for it is the vengeance of the Lord. Take ye vengeance upon it; as it did, so do ye unto it.)*

<sup>16</sup> Lose ye a sower of Babylon, and him that holdeth a sickle in the time of harvest, from the face of *[the]* sword of the culver; each man shall be turned *(again)* to his people, and each man shall flee to his land. *(Destroy ye each sower of Babylon, and him who holdeth a sickle at the time of harvest. Before the coming cruel sword, each man shall return to his own people, and each person shall flee to his own land.)*

<sup>17</sup> Israel is a scattered flock, lions casted out it; first *(the)* king *(of)* Assur ate it, *(and)* this last, Nebuchadnezzar, king of Babylon, did away the bones thereof. *(Israel is a scattered flock, for the lions cast it out; first, the king of Assyria ate it, and then lastly, this Nebuchadnezzar, the king of Babylon, did away its bones.)*

<sup>18</sup> Therefore the Lord of hosts, God of Israel, saith these things, Lo! I shall visit *(against)* the king of Babylon, and his land, as I visited *(against)* the king of Assur; *(And so the Lord of hosts, the God of Israel, saith these things, Behold! I shall punish the king of Babylon, and his land, like I punished the king of Assyria;)*

<sup>19</sup> and I shall bring again Israel to his dwelling place. Carmel and Bashan shall be fed, and his soul shall be *[ful]* filled in the hill of Ephraim, and of Gilead. *(and I shall bring back Israel to his dwelling place. He shall feed, or shall graze, on Carmel and Bashan, and his soul shall be fulfilled in the hills of Ephraim, and of Gilead.)*

<sup>20</sup> In those days, and in that time, saith the Lord, the wickedness of Israel shall be sought, and it shall not be; and the sin of Judah shall be sought, and it shall not be found; for I shall be merciful to them, which I shall leave *(alive)*. *(In those days, and at that time, saith the Lord, the wickedness of Israel shall be sought, but there shall be none; and the sin of Judah shall be sought, and it shall not be found; for I shall be merciful to them, whom I shall leave alive.)*

<sup>21</sup> Ascend thou on the land of the lords, and visit thou on the dwellers thereof; scatter thou, and slay those things, that be after them, saith the Lord; and do thou by all things which I commanded to thee. *(Go thou up against the land of Merathaim, and attack thou the inhabitants of Pekod; scatter thou, and kill thou them, saith the Lord; and do thou by all the things which I commanded thee.)*

<sup>22</sup> The voice of battle and *(of)* great sorrow *(is)* in the land.

<sup>23</sup> How is the hammer of all *(the)* earth broken and all-defouled? how is Babylon turned into desert, among heathen men? *(How the hammer of all the earth is broken and all-defiled! how Babylon is turned into a wilderness, among the heathen!)*

<sup>24</sup> Babylon, I have snared thee, and thou art taken, and thou knewest not; thou art found, and taken, for thou stirredest the Lord to wrath *(or for thou hast stirred the Lord to anger)*.

<sup>25</sup> The Lord opened his treasure *(house)*, and brought forth the vessels of his wrath; for why a work is to the Lord God of hosts in the land of Chaldees. *(The Lord opened his treasure house, and brought forth the vessels of his anger; for the Lord God of hosts hath a work to do in the land of the Chaldeans.)*

<sup>26</sup> Come ye to it from the farthest ends, open ye, that they go out, that shall defoul it; take ye away stones from the way, and drive ye into heaps, and slay ye it, and nothing be residue. *(Come ye against it from the farthest borders, and open ye it up, so that they go out, who defile it; take ye away stones from the way, and pile ye them up into heaps, and kill ye it, and let nothing be left alive there.)*

<sup>27</sup> Destroy ye all the strong men thereof, go they down into slaying; woe to them, for the day of them cometh, the time of visiting of them. *(Destroy ye all its strong men, go they down to the slaughter; woe to them, for their day cometh, the time of their punishment.)*

<sup>28</sup> The voice of fleers, and of them that escaped from the land of Babylon, that they tell in Zion the vengeance of our Lord God, the vengeance of his temple. *(Hear the voices of the fleers, and of those who escaped from the land of Babylon, as they tell out in Zion the vengeance of the Lord our God, yea, the avenging of his Temple.)*

<sup>29</sup> Tell ye against Babylon to full many men, to all that bend bow. Stand ye together against it by compass, and let none escape; yield ye to it after his work, after all things which it did, do ye to it; for it was raised against the Lord, against the Holy of Israel. *(Call ye against Babylon a great many men, yea, to all who bend the bow. Stand ye together against it all around it, and let no one escape; yield ye to it after its work, after all the things which it did, do ye to it; for it was raised up against the Lord, against the Holy One of Israel.)*

<sup>30</sup> Therefore young men thereof shall fall down in the streets thereof, and all men warriors thereof shall be still(ed) in that day, saith the Lord. *(And so its young men shall fall down in its streets, and all its warriors shall die on that day, saith the Lord.)*

<sup>31</sup> Lo! thou proud, I to thee, saith the Lord of hosts, for thy day is come, the time of thy visitation. *(Behold! O most proud, I am against thee, saith the Lord of hosts, for thy day is come, the time of thy punishment.)*

<sup>32</sup> And the proud shall fall, and shall fall down together, and none shall be, that shall raise him; and I shall kindle fire in the cities of him, and it shall devour all things in compass of it. *(Yea, the proud one shall fall, and shall altogether fall down, and there shall be no one, who shall raise it up; and I shall kindle a fire in its cities, and it shall devour everything all around it.)*

<sup>33</sup> The Lord of hosts saith these things, The sons of Israel and the sons of Judah together suffer false challenge; all that took them, hold, they will not deliver them. *(The Lord of hosts saith these things, The Israelites and the people of Judah be oppressed together; all they who took them captive, hold onto them, and they will not let them go.)*

<sup>34</sup> The again-buyer of them is strong, the Lord of hosts is his name; by doom he shall defend the cause of them, that he make the land afear'd, and stir together the dwellers of Babylon. *(But their Redeemer is strong, his name is the Lord of hosts; he shall justly defend their cause, and he shall trouble the inhabitants of Babylon, and make the land afraid, or he shall justly defend their case, and make the land to rest, but he shall trouble the inhabitants of Babylon.)*

<sup>35</sup> A sword to Chaldees, saith the Lord, and to the dwellers of Babylon, and to the princes, and to the wise men thereof. *(A sword to the Chaldeans, saith the Lord, and to the inhabitants of Babylon, and to its princes, or to its leaders, and to its wise men.)*

<sup>36</sup> A sword to the false diviners thereof, that shall be fools; a sword to the strong men thereof, that shall dread. *(A sword to its false diviners, who be fools; a sword to its strong men, who have fear; or who shall be in terror.)*

<sup>37</sup> Sword to the horses thereof, and to the chariots thereof, and to all the common people which is in the midst thereof, and they shall be as women; a sword to the treasures thereof, that shall be ravished. *(A sword to its horses, and to its chariots, and to all the common people who be in its midst, and they shall become like women; a sword to its treasures, that shall be robbed.)*

<sup>38</sup> Dryness shall be on the waters thereof, and they shall be dry; for it is the land of graven images, and hath glory in false feignings. *(A drought shall be upon its waters, and they shall dry up; for it is the land of carved idols, and hath glory in false portents.)*

<sup>39</sup> Therefore dragons shall dwell with fond wild men, and ostriches shall dwell therein; and it shall no more be inhabited till into without end, and it shall not be builded till to generation and generation; *(And so dragons, or jackals, shall live there with foolish wild men, and ostriches, or owls, shall live there also; and it shall no more be inhabited until forever; and it shall not be rebuilt until forever.)*

<sup>40</sup> as the Lord destroyed Sodom and Gomorrah, and the nigh cities thereof, saith the Lord. A man shall not dwell there, and the son of (a) man shall not dwell in it. *(like when the Lord destroyed Sodom and Gomorrah, and the cities nearby, saith the Lord. No one liveth there now, and no one shall ever live there again.)*

<sup>41</sup> Lo! a people cometh from the north, and a great folk, and many kings shall rise together from the ends of [the] earth. *(Behold! a people cometh from the north, and a great nation, and many kings shall rise up from the ends of the earth.)*

<sup>42</sup> They shall take bow and sword, they be cruel and unmerciful; the voice of them shall sound as the sea, and they shall ascend on horses as a man made ready to battle, against thee, thou daughter of Babylon. *(They shall take bow and sword, and they shall be cruel and unmerciful; they shall sound like the roaring sea, and they shall go upon horses like a man prepared for battle, against thee, O daughter of Babylon.)*

<sup>43</sup> The king of Babylon heard the fame of them, and his hands be acumsid; anguish took him, sorrow took him, as a woman travailing of child. *(The king of Babylon heard the news about them, and his hands be benumbed; anguish took hold of him, and sorrow took hold of him, like a woman in labour.)*

<sup>44</sup> Lo! as a lion he shall ascend from the pride of Jordan to the strong fairness, for I shall make him to run suddenly to it; and who shall be the chosen man whom I shall set before him? For who is like me? and who shall suffer me? and who is this shepherd, that shall against-stand my cheer? *(Behold! like a lion he shall come up from the thickets of the Jordan River to the plentiful pastures, but suddenly I shall make him run away; and then who shall be the chosen one whom I shall set before them? For who (is) like me? and*

*who shall dare to challenge me? and who is this shepherd (of the people), who shall stand against me?)*

<sup>45</sup> Therefore hear ye the counsel of the Lord, which he conceived in mind against Babylon, and his thoughts, which he thought on the land of Chaldees, no but the little (ones) of the flocks draw them down, no but the dwelling place of them be destroyed with them, *else no man give credence to me. (And so hear ye the counsel of the Lord, which he conceived in his mind against Babylon, and his thoughts, or his plans, which he thought against the land of the Chaldeans: Even the little ones of the flocks shall be taken away, and their dwelling place shall be destroyed along with them, else no one give credence to me, or else no one believe me.)*

<sup>46</sup> The earth is moved of the voice of [the] captivity of Babylon, and cry is heard among heathen men. *(The land shaketh at the sound of Babylon going into captivity, and its cry of despair is heard among the heathen.)*

## CHAPTER 51

<sup>1</sup> The Lord saith these things, Lo! I shall raise on Babylon, and on the dwellers thereof, that raised their heart against me, as a wind of pestilence. *(The Lord saith these things, Behold! I shall raise up a wind of pestilence against Babylon, and against its inhabitants, who raised up their hearts against me.)*

<sup>2</sup> And I shall send into Babylon winnowers, and they shall winnow it, and shall destroy the land of it; for they came on it on each side, in the day of the torment thereof, *(or for they shall come against it on all sides, on the day of its torment).*

<sup>3</sup> He that bendeth his bow, bend not, and a man clothed in habergeon, ascend not; do not ye spare the young men thereof, slay ye all the chivalry thereof. *(He who bendeth his bow, bend not, and a man clothed in a breastplate, do not go up; do not ye spare its young men, kill ye all its army.)*

<sup>4</sup> And slain men shall fall in the land of Chaldees, and wounded men in the countries thereof. *(And the slain shall fall in the land of the Chaldeans, and the wounded in its streets.)*

<sup>5</sup> For why Israel and Judah was not made widow(ed) from their God, the Lord of hosts; but the land of them was filled with trespass of the Holy of Israel. *(For neither Israel nor Judah were left widowed by their God, the Lord of hosts; though their land was filled with trespass against the Holy One of Israel.)*

<sup>6</sup> Flee ye from the midst of Babylon, that each man save his soul; do not ye be still on the wickedness thereof, for why time of vengeance thereof is to the Lord; he shall yield while to it. *(Flee ye from the midst of Babylon, so that each person can save his own soul, or his own life; do not ye stay in the midst of its wickedness, for this is the time of the Lord's vengeance upon it, and now he shall yield its recompense.)*

<sup>7</sup> Babylon is a golden cup in the hand of the Lord, and filleth all [the] earth; heathen men drank of the wine thereof, and therefore they be moved. *(Babylon was a gold cup in the hand of the Lord, and maketh all the earth drunk; yea, the heathen have drunk its wine, and so they be made mad.)*

<sup>8</sup> Babylon fell down suddenly, and is all-broken; yell ye on it, take ye resin to the sorrow thereof, if peradventure it be healed. *(Babylon fell down suddenly, and was broken in pieces; yell ye over it, get ye resin for its wound, if perhaps it can be healed.)*

<sup>9</sup> We healed Babylon, and it is not made whole; forsake we it and go we each into his land; for the doom thereof came till to heavens, and is raised [up] till to [the] clouds. *(We would have healed Babylon, but it would not be made whole; leave we it and go we each into his own land; for its doom, or its judgement, came unto the heavens, and is raised up unto the clouds.)*

<sup>10</sup> The Lord hath brought forth our rightfulnesses; come ye, and tell we in Zion the work of our Lord God. *(The Lord hath brought forth our righteousness; come ye, and tell we out in Zion the work of the Lord our God.)*

<sup>11</sup> Sharpen ye arrows, fill ye arrow cases; the Lord hath raised the spirit of the kings of Medes, and his mind is against Babylon, that he lose it, for it is the vengeance of the Lord, the vengeance of his temple. The king of Medes is raised of the Lord against Babylon. *(Sharpen ye the arrows, fill ye the quivers; the Lord hath raised the spirit of the kings of the Medes, and his mind is against Babylon, that he destroy it, for it is the vengeance of the Lord, the avenging of his Temple. The Lord hath raised up the king of the Medes against Babylon.)*

<sup>12</sup> Raise ye a sign on the walls of Babylon, increase ye [the] keeping, raise ye keepers, make ye ready ambushments; for the Lord thought, and did, whatever thing he spake

against the dwellers of Babylon. *(Raise ye up a sign on the walls of Babylon, increase ye the watch, raise ye up the watchmen, prepare ye ambushes; for the Lord thought, and did, whatever he spoke against the inhabitants of Babylon.)*

<sup>13</sup> *A! thou Babylon, that dwellest on many waters, rich in thy treasures, thine end cometh, the foot measure of thy cutting down. (O thou Babylon! that dwellest by many waters, rich in thy treasures, thy end cometh, and the full measure of thy cutting down.)*

<sup>14</sup> *The Lord of hosts swore by his soul, that I shall fill thee with men, as with bruchuses, and a merry song shall be sung on thee. (The Lord of hosts swore by his soul, saying, I shall fill thee with men, like a swarm of locusts, and then a happy song shall be sung over thee.)*

<sup>15</sup> *The Lord swore, which made [the] earth by his strength, (which) made ready the world by his wisdom, and stretched forth (the) heavens by his prudence.*

<sup>16</sup> *When he giveth voice, waters be multiplied in heaven; which Lord raiseth clouds from [the] last of the earth, he made lightnings into rain, and brought forth wind of his treasures/of his treasuries. (When he giveth his voice, the waters be multiplied in the heavens; he raiseth up clouds from the ends of the earth, and maketh lightnings with rain, and bringeth forth the wind out of his storehouses.)*

<sup>17</sup> *Each man is made a fool of knowing, each weller together is shamed in a graven image; for his welling together is false, and a spirit is not in those. (Each person is made a fool by their own knowledge, and each welder is shamed by his cast idol, for his welding is false, or a sham, and breath is not in them.)*

<sup>18</sup> *The works be vain, and worthy of scorn; they shall perish in the time of their visiting. (Their works be empty and futile, and worthy of scorn, or of mocking; they shall perish at the time of their reckoning.)*

<sup>19</sup> *The part of Jacob is not as these things; for he that made all things is the part of Jacob, and Israel is the sceptre of his heritage; the Lord of hosts is his name. (The portion of Jacob is not like these things; for he who made all things is the portion of Jacob, and Israel is the sceptre of his inheritance; the Lord of hosts is his name.)*

<sup>20</sup> *Thou hurtlest down to me the instruments of battle, and I shall hurtle down folks in thee, and I shall lose realms in thee; (Thou be the instruments of battle for me, and I shall hurtle down nations with thee, and destroy kingdoms with thee;)*

<sup>21</sup> *and I shall hurtle down in thee an horse, and the rider thereof; and I shall hurtle down in thee a chariot, and the rider thereof; (and I shall hurtle down with thee a horse, and its rider; and I shall hurtle down with thee a chariot, and its rider, or its driver;)*

<sup>22</sup> *and I shall hurtle down in thee man and woman; and I shall hurtle down in thee old man and child; and I shall hurtle down in thee a young man and a virgin; (and I shall hurtle down with thee men and women; and I shall hurtle down with thee an old man and a child; and I shall hurtle down with thee a young man and a maiden;)*

<sup>23</sup> *and I shall hurtle down in thee a shepherd and his flock; and I shall hurtle down in thee an earth-tiller and his yoke beasts; and I shall hurtle down in thee dukes and magistrates. (and I shall hurtle down with thee a shepherd and his flock; and I shall hurtle down with thee an earth-tiller, or a farmer, and his yoke beasts; and I shall hurtle down with thee rulers and magistrates.)*

<sup>24</sup> *And I shall yield, saith the Lord, to Babylon, and to all the dwellers of Chaldea, all their evil, which they did in Zion, before your eyes. (And I shall yield recompense, saith the Lord, to Babylon, and to all the inhabitants of Chaldea, for all their evil, which they did in Zion, before your eyes.)*

<sup>25</sup> *Lo! I, saith the Lord, to thee, thou hill bearing pestilence, which corruptest all [the] earth. I shall stretch forth mine hand on thee, and I shall unwrap thee from stones, and I shall give thee into an hill of burning. (Behold! I am against thee, saith the Lord, thou hill bearing pestilence, which corruptest all the earth. And I shall stretch forth my hand against thee, and I shall unwrap thee from thy stones, and I shall make thee into a burned down hill.)*

<sup>26</sup> *And I shall not take of thee a stone into a corner, and a stone into foundations; but thou shalt be lost without end, saith the Lord. (And no one shall take out of thee a cornerstone, or a foundation stone; but thou shalt be destroyed unto forever, saith the Lord.)*

<sup>27</sup> *Raise ye a sign in the land, sound ye with a clarion in hills; hallow ye folks on it, tell ye to the kings of Ararat, of Minni, and of Ashchenaz against it; number ye (the) Tifsar, that is, (the leader of the) host, against it, and bring ye an horse, as a bruchus having a prick. (Raise ye up a sign in the land, sound ye with a trumpet on the hills; prepare ye the nations against it, call ye together the kings of Ararat, and of Minni, and of Ashchenaz*

against it; appoint ye the Tifsar; that is, the captain, or the commander, of the army, against it, and bring ye up all the horses like a swarm of locusts.)

<sup>28</sup> Hallow ye folks against it, the kings of Media, the dukes thereof, and all the magistrates thereof, and all the land of his power. (*Dedicate ye the nations against it, the king of the Medes, its rulers, and all its magistrates, and all the land of his power.*)

<sup>29</sup> And the earth shall be moved, and shall be troubled; for the thought of the Lord shall fully awaken against Babylon, that he set the land of Babylon (into) desert, and uninhabitable. (*And the earth shall be shaken, and shall be troubled; for the thought of the Lord shall fully awaken against Babylon, that he make the land of Babylon into a wilderness, and uninhabited.*)

<sup>30</sup> The strong men of Babylon ceased of battle, they dwelled in strongholds; the strength of them is devoured, and they be made as women; the tabernacles thereof be burnt, the bars thereof be all-broken. (*The strong men of Babylon ceased from battle, they lived in strongholds; their strength is devoured, and they be made like women; its buildings be burned down, its bars, or its locks, all be broken.*)

<sup>31</sup> A runner shall come to meet a runner, and a messenger (*shall come*) to meet a messenger; to tell to the king of Babylon, that his city is taken from the one end till to the tother end;

<sup>32</sup> and the forths be before-occupied, and the marishes be burnt with fire, and the men warriors be troubled. (*and the fords, that is, the crossings, be occupied, or be seized, and the marshes be burned down, and the warriors be troubled.*)

<sup>33</sup> For the Lord of hosts, God of Israel, saith these things, The daughter of Babylon is as a cornfloor, (at) the time of threshing thereof; yet a little, and the time of reaping thereof shall come. (*For the Lord of hosts, the God of Israel, saith these things, The daughter of Babylon is like a threshing floor, at the time of its threshing; and then after a little while, its time of reaping, or of harvest, shall come.*)

<sup>34</sup> Nebuchadnezzar, the king of Babylon, ate me, and devoured me; he made me as a void vessel, he as a dragon swallowed me, (*or he made me like an empty vessel, he swallowed me up like a dragon*); he filled his womb with my tenderness, and (*then*) he casted me out.

<sup>35</sup> Wickedness against me, and my flesh on Babylon, saith the dwelling of Zion; and my blood on the dwellers of Chaldea, saith Jerusalem. (*Let the wickedness done against me, and against my flesh, be upon Babylon, say the inhabitants of Zion; and let my blood be upon the inhabitants of Chaldea, saith Jerusalem.*)

<sup>36</sup> Therefore the Lord saith these things, Lo! I shall deem thy cause, and I shall venge thy vengeance; and I shall make the sea thereof forsaken, and I shall make dry the vein thereof. (*And so the Lord saith these things, Behold! I shall judge thy case, and I shall avenge thee; and I shall make its sea into a desert, and I shall dry up its springs.*)

<sup>37</sup> And Babylon shall be into burials, it shall be the dwelling (place) of dragons, wondering, and hissing, for that no dweller is. (*And Babylon shall be for burials, or shall be a heap of ruins, it shall be the dwelling place of jackals, yea, a place for wondering, and hissing, where there be no inhabitants.*)

<sup>38</sup> They shall roar together as lions, and they shall shake [*their*] locks, as the whelps of lions. (*They shall roar together like lions, and they shall shake their locks, like lion cubs.*)

<sup>39</sup> In the heat of them I shall set the drinks of them; and I shall make them drunken, that they be brought asleep, and that they sleep (*an*) everlasting sleep, and rise not (*up*), saith the Lord.

<sup>40</sup> I shall lead forth them, as lambs to slain sacrifice, and as wethers with kids. (*I shall lead them forth, like lambs to slain sacrifice, and like rams with kids.*)

<sup>41</sup> How is Sheshach\* taken, and the noble city of all (the) earth is taken? How is Babylon made into wonder among heathen men? (*How Sheshach, (that is, Babylon), is taken! the noble (city) of all the earth is taken! how Babylon is made into a horror among the heathen!*)

<sup>42</sup> And the sea ascended on Babylon, it was covered with the multitude of his waves. (*And the sea ascended upon Babylon, yea, it was covered with a multitude of its waves.*)

<sup>43</sup> The cities thereof be made into wondering, the land is made uninhabitable and forsaken (*or the land is made uninhabited and deserted*); the land wherein no man dwelleth, and the son of (*a*) man shall not pass by it.

<sup>44</sup> And I shall visit on Bel into Babylon, and I shall cast out of his mouth that, that he had swallowed, and folks shall no more flow to it; for also the wall of Babylon shall fall

\* CHAPTER 51:41 Sheshach is another name for Babylon.

down. *(And I shall punish Bel in Babylon, and I shall cast out of his mouth what he had swallowed, and the nations shall no more flow to him; for also the wall of Babylon shall fall down.)*

<sup>45</sup> My people, go ye out from the midst thereof, that each man save his soul from the wrath of the strong vengeance of the Lord; *(My people, go ye out from its midst, so that each person can save his own soul from the anger of the strong vengeance of the Lord;)*

<sup>46</sup> and lest peradventure your heart wax nesh, and lest ye dread the hearing, that shall be heard in the land; and *(an) hearing shall come in a year, and after this year shall come (another) hearing, and wickedness in the land, and a lord on a lord. (lest perhaps your heart grow soft, and lest ye fear the rumour, that shall be heard in the land; yea, a rumour shall come this year; and after this year another rumour shall come, and wickedness in the land, and a lord against a lord.)*

<sup>47</sup> Therefore lo! days come, saith the Lord, and I shall visit on the graven images of Babylon; and all the land thereof shall be shamed, and all slain men thereof shall fall down in the midst thereof. *(And so behold! days shall come, saith the Lord, and I shall punish Babylon for its carved idols; and all its land shall be shamed, and all its slain men shall fall down in its midst.)*

<sup>48</sup> And heaven's, and earth's, and all things that be in those, shall praise on Babylon; for raveners shall come from the north to it, saith the Lord. *(And heaven, and the earth, and everything that is in them, shall praise the victory over Babylon; for robbers, or thieves, shall come from the north to destroy it, saith the Lord, and they will.)*

<sup>49</sup> And as Babylon did, that slain men fell down in Israel, so of Babylon slain men shall fall down and in all the land. *(And as Babylon caused the slain to fall down in Israel, so now the slain of all the earth shall fall down in Babylon.)*

<sup>50</sup> Come ye, that fled the sword, do not ye stand; have ye mind afar on the Lord, and Jerusalem ascend on your heart. *(Come ye, who fled the sword, do not ye stand still; remember ye the Lord from afar or ye who be far away, remember the Lord, and let Jerusalem ascend upon your hearts.)*

<sup>51</sup> We be shamed, for we heard shame; shame covered our faces, for aliens came on the hallowing of the house of the Lord. *(We be shamed, and disgraced; yea, shame covered our faces, for strangers, or foreigners, came into the hallowed places of the House of the Lord.)*

<sup>52</sup> Therefore lo! days come, saith the Lord, and I shall visit on the graven images of Babylon, and in all the land thereof a wounded man shall bellow. *(And so behold! days shall come, saith the Lord, and I shall punish Babylon for its carved idols, and through all that land the wounded shall bellow, (or shall moan and groan).)*

<sup>53</sup> If Babylon ascendeth into heaven, and maketh steadfast his strength on high, destroyers thereof shall come of me, saith the Lord. *(Yea, even if Babylon goeth up into the heavens, and maketh steadfast its strength on high, its destroyers shall still come from me, saith the Lord.)*

<sup>54</sup> The voice of a crier of Babylon, and great sorrow of the land of Chaldees, *(The sound of crying in Babylon, and the sound of great sorrow in the land of the Chaldeans.)*

<sup>55</sup> for the Lord destroyed Babylon, and lost of it a great voice; and the waves of them shall sound as many waters. The voice of them gave sound, *(for the Lord destroyed Babylon, yea, destroyed its great voice; and the waves of the attacking armies shall sound like many waters. Their voices made a great noise,)*

<sup>56</sup> for a ravener came [up] on it *(or for a robber came upon it)*, that is, [up] on Babylon; and the strong men thereof be taken, and the bow of them withered, for the strong venger, the Lord, yielding [again] shall yield.

<sup>57</sup> And I shall make drunken the princes thereof, and the wise men thereof, the dukes thereof, and the magistrates thereof, and the strong men thereof; and they shall sleep everlasting sleep, and they shall not be awaked, saith the king, the Lord of hosts is name of him. *(And I shall make drunk its princes, and its wise men, and its leaders, and its magistrates, and its strong men; and they shall sleep an everlasting sleep, and they shall never awaken, saith the King, the Lord of hosts is his name.)*

<sup>58</sup> The Lord God of hosts saith these things, That broadest wall of Babylon shall be [under] mined with [under] mining, and the high gates thereof shall be burnt with fire; and the travails of peoples shall be to nought, and the travails of heathen men shall be into fire, and shall perish. *(The Lord God of hosts saith these things, That most broad wall of Babylon shall be undermined with undermining, and its high gates shall be burned down; and all the labours of the peoples shall be for nothing, and all the labours of the heathen shall be but for the fire, for they shall all perish.)*

<sup>59</sup> The word which Jeremy, the prophet, commanded to Seraiah, son of Neriah, son of Maaseiah, when he went with Zedekiah, the king, into Babylon, in the fourth year of his realm; forsooth Seraiah was prince of prophecy. *(The word which the prophet Jeremiah commanded to Seraiah, the son of Neriah, the son of Maaseiah, when he went with King Zedekiah, to Babylon, in the fourth year of his reign; and Seraiah was a prince of prophecy.)*

<sup>60</sup> And Jeremy wrote all the evil, that was to come on Babylon, in a book, *(or And Jeremiah wrote down all of the evil, that was to come upon Babylon, in a book), (yea),* all these words that were written against Babylon.

<sup>61</sup> And Jeremy said to Seraiah, When thou comest into Babylon, and seest, and redest all these words,

<sup>62</sup> thou shalt say, Lord, thou spakest against this place, that thou shouldest lose it, that none be that dwell therein, from man unto beast, and that it be an everlasting wilderness. *(thou shalt say, O Lord, thou hast spoken against this place, that thou wouldest destroy it, so that there be no one who live there, from man unto beast, and that it become an everlasting wilderness.)*

<sup>63</sup> And when thou hast [ful] filled to read this book, thou shalt bind to it a stone, and thou shalt cast it forth into the midst of Euphrates; *(And when thou hast finished reading this book, thou shalt bind it to a stone, and thou shalt throw it forth into the midst of the Euphrates River;)*

<sup>64</sup> and thou shalt say, So Babylon shall be drowned, and it shall not rise from the face of torment, which I *(shall)* bring [up] on it, and it shall be destroyed. Hitherto *be* the words of Jeremy *(or Heretofore be the words of Jeremiah)*.

## CHAPTER 52

<sup>1</sup> Zedekiah was a son of one and twenty years *(or Zedekiah was twenty-one years old)*, when he began to reign, and he reigned eleven years in Jerusalem; and the name of his mother was Hamutal, the daughter of Jeremy of Libnah.

<sup>2</sup> And he did evils before the eyes of the Lord, by all things which Jehoiakim had done. *(And he did evil things before the Lord, like all the things that Jehoiakim had done.)*

<sup>3</sup> For the strong vengeance of the Lord was in Jerusalem, and in Judah, till he casted them away from his face. And Zedekiah went away from the king of Babylon. *(And so the strong vengeance of the Lord was toward Jerusalem, and toward Judah, until he threw them away from his face. And then Zedekiah rebelled against the king of Babylon.)*

<sup>4</sup> Forsooth it was done in the ninth year of his realm, in the tenth month, in the tenth day of the month, Nebuchadnezzar, the king of Babylon, came, he and all his host, against Jerusalem; and they besieged it, and builded against it strongholds in compass. *(And it was done in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nebuchadnezzar, the king of Babylon, came, he and all his army, against Jerusalem; and they besieged it, and built strongholds all around it.)*

<sup>5</sup> And the city was besieged, till to the eleventh year of the realm of Zedekiah. *(And the city was besieged, until the eleventh year of Zedekiah's reign.)*

<sup>6</sup> Forsooth in the fourth month, in the ninth day of the month, hunger held the city; and foods were not to the people of the land. *(And by the fourth month, on the ninth day of the month, hunger held the city, and there was no food for the people of the land.)*

<sup>7</sup> And *(then)* the city was broken *(into)*, and all *(the)* men warriors thereof fled; and they went out of the city in the night, by the way of the gate, which is betwixt *(the)* two walls, and leadeth to the garden of the king, while *[the]* Chaldees besieged the city in compass *(or while the Chaldeans besieged the city on every side)*; and they went forth by the way that leadeth into *(the)* desert.

<sup>8</sup> Soothly the host of Chaldees pursued the king; and they took Zedekiah in desert, which is beside Jericho, and all his fellowship fled away from him. *(And the Chaldean army pursued the king; and they took hold of, or caught, Zedekiah in the desert, which is beside Jericho, and all his fellows, and all his soldiers, fled away from him.)*

<sup>9</sup> And when they had taken *(hold of)* the king, they brought him to the king of Babylon in Riblah, which is in the land of Hamath; and *the king of Babylon* spake dooms to him. *(And when they had captured the king, they brought him to the king of Babylon in Riblah, which is in the land of Hamath; and the king of Babylon passed judgement upon him or and the king of Babylon spoke out his sentence, or his fate.)*

<sup>10</sup> And the king of Babylon strangled the sons of Zedekiah before his eyes; but also he killed all the princes of Judah in Riblah, *(or and he also killed all the princes, or all the leaders, of Judah in Riblah)*.

<sup>11</sup> And he putted out the eyes of Zedekiah, and bound him in stocks; and the king of Babylon brought him into Babylon, and putted him in the house of the prison (*or and put him in the prison house*), till to the day of his death.

<sup>12</sup> Forsooth in the ninth month, in the tenth day of the month, that is the nineteenth year of the king of Babylon, Nebuzaradan, the prince of [*the*] chivalry, that stood before the king of Babylon, came into Jerusalem. (*Now in the ninth month, on the tenth day of the month, of the nineteenth year of the reign of the king of Babylon, Nebuzaradan, the captain of the guard, who stood before the king of Babylon, came into Jerusalem.*)

<sup>13</sup> And he burnt the house of the Lord, and the house of the king, and all the houses of Jerusalem; and he burnt with fire each great house. (*And he burned down the House of the Lord, and the house of the king, or the palace, and all the houses of Jerusalem; yea, he burned down each great house, or mansion.*)

<sup>14</sup> And all the host of Chaldees, that was with the master of (*the*) chivalry, destroyed all the wall of Jerusalem by compass. (*And the Chaldean army, that was with the captain of the guard, destroyed the wall of Jerusalem that was all around it.*)

<sup>15</sup> Soothly Nebuzaradan, the prince of [*the*] chivalry, translated (*most*) of the poor men of the people, and of the residue common people, that was left in the city, and of the fleers-over; that fled over to the king of Babylon; and he translated other men of the multitude. (*And Nebuzaradan, the captain of the guard, carried away captive most of the poor people, and the rest of the common people, who were left in the city, and the fleers-over; who had fled over to the king of Babylon; and he also carried away captive others of the multitude.*)

<sup>16</sup> But Nebuzaradan, the prince of [*the*] chivalry, left of the poor men of the land (*to be*) vine-tillers, and earth-tillers. (*But Nebuzaradan, the captain of the guard, left some of the poor people of the land to look after the vineyards, and to be farmers.*)

<sup>17</sup> Also Chaldees brake the brazen pillars, that were in the house of the Lord, and the foundations, and the brazen washing vessel, that was in the house of the Lord; and they took all the metal of those into Babylon. (*And the Chaldeans broke up the bronze pillars, that were in the House of the Lord, and their bases, and the bronze washing vessel, that was in the House of the Lord; and they took all of that metal back to Babylon.*)

<sup>18</sup> And they took cauldrons, and fleshhooks, and psalteries, and vials, and mortars, and all brazen vessels, that were in service (*in the house of the Lord*); (*And they took the cauldrons, and the fleshhooks, and the trowels, and the basins, and the spoons, and all the vessels of bronze, that were in service in the House of the Lord;*)

<sup>19</sup> they took also [*the*] water pots, and vessels of incense, and pots, and basins, and candlesticks, and mortars (*or and spoons*), and little cups; how many ever golden, golden, and how many ever silveren, silveren.

<sup>20</sup> The master of chivalry took (*the*) two pillars, and (*the*) one washing vessel, and [*the*] twelve brazen calves, that were under the foundations, which king Solomon had made in the house of the Lord. No weight was of the metal of all these vessels. (*And the weight of the metal of the two pillars, and the one washing vessel, and the twelve bronze calves, that were under the bases, which King Solomon had made for the House of the Lord, was beyond measure.*)

<sup>21</sup> Forsooth of the pillars, eighteen cubits of height were in one pillar, and a rope of twelve cubits compassed it; certainly the thickness thereof was of four fingers, and was hollow within. (*And concerning the pillars, each pillar was eighteen cubits in height, and a rope, twelve cubits long, was needed to go all around it; its metal was four fingers thick, and it was hollow within.*)

<sup>22</sup> And brazen pommels were on ever either; and the height of one pommel was of five cubits; and works like nets and pomegranates were on the crown in compass, [*(and) all was brazen. Like manner was the second pillar; and the pomegranates; and they were upon the head in compass, all brazen, like manner of the tother pillar*]. (*And a bronze crown, or a bronze capital, was upon each pillar; and each crown was five cubits in height; and all around the crown was a network arrayed with pomegranates, and all was bronze. In like manner was the second pillar; and its pomegranates; and they went all around its crown, and all was bronze, just like the other pillar.*)

<sup>23</sup> And the pomegranates were ninety and six hanging down, and all [*the*] pomegranates were compassed with an hundred works like nets. (*And ninety-six pomegranates could be seen hanging down, and altogether there were a hundred pomegranates on the network, all around each crown.*)

<sup>24</sup> And the master of the chivalry took Seraiah, the first priest, and Zephaniah, the second priest, and [*the*] three keepers of the vestiary. (*And the captain of the guard took*

hold of Seraiah, the first priest, and Zephaniah, the second priest, and the three guards, or the three doorkeepers.)

<sup>25</sup> And of the city he took one chaste servant and honest, that was sovereign on the men warriors; and seven men of them that saw the face of the king, which were found in the cities; and a scribe, prince of knights, that proved *[the]* young knights; and sixty men of the people of the land, that were found in the midst of the city. *(And he also took away from the city one honest and chaste servant, that is, a eunuch, who was the ruler over the warriors; and seven men of them who saw the face of the king, who were found in the city; and a writer, or a secretary, who was the leader of the horsemen, who assayed, or mustered, the young horsemen; and sixty men of the people of the land, who were also found in the midst of the city.)*

<sup>26</sup> Forsooth Nebuzaradan, the master of *[the]* chivalry, *(or And Nebuzaradan, the captain of the guard)*, took them, and brought them to the king of Babylon in Riblah.

<sup>27</sup> And the king of Babylon smote them, and killed them in Riblah, in the land of Hamath; and Judah was translated from his land. *(And the king of Babylon struck them down, and killed them in Riblah, in the land of Hamath. And so the people of Judah were carried away captive from their land.)*

<sup>28</sup> This is the people, whom Nebuchadnezzar translated in the seventh year; Jews, three thousand and three and twenty. *(These be the people, whom Nebuchadnezzar carried away captive in the seventeenth year; three thousand and twenty-three Jews.)*

<sup>29</sup> In the eighteenth year, Nebuchadnezzar translated from Jerusalem eight hundred and two and thirty persons. *(In the eighteenth year, Nebuchadnezzar carried away captive eight hundred and thirty-two people from Jerusalem.)*

<sup>30</sup> In the three and twentieth year of Nebuchadnezzar, Nebuzaradan, the master of *[the]* chivalry, translated seven hundred and five and forty persons of Jews. Therefore all the persons were four thousand and six hundred. *(In the twenty-third year of Nebuchadnezzar, Nebuzaradan, the captain of the guard, carried away captive seven hundred and forty-five people of the Jews. And so all the people taken captive were four thousand and six hundred.)*

<sup>31</sup> And it was done, in the seven and thirtieth year of the passing over of Jehoiachin, king of Judah, in the twelfth month, in the five and twentieth day of the month, Evilmerodach, king of Babylon, raised *[up]* in that *(first)* year of his realm the head of Jehoiachin, king of Judah; and led him out of the house of the prison, *(And it was done, in the thirty-seventh year of the captivity of Jehoiachin, the king of Judah, in the twelfth month, on the twenty-fifth day of the month, Evilmerodach, the king of Babylon, in the first year of his reign, raised up the head of Jehoiachin, the king of Judah, and let him out of the prison house.)*

<sup>32</sup> and spake good things with him. And he setted the throne of him above the thrones of *(the)* kings, that were after him in Babylon, *(and spoke good things to him. And he put his throne above the thrones of the other kings, who were with him in Babylon.)*

<sup>33</sup> and changed the clothes of his prison *(or and changed his prison clothes, that is, he gave him some new clothes)*. And Jehoiachin ate bread before him ever*[more]*, in all the days of his life;

<sup>34</sup> and *(for)* his meats, everlasting meats were given to him of the king of Babylon, *(or and for his sustenance, food was given to him regularly by the king of Babylon)*, ordained by each day, till to the day of his death, in all the days of his life.

## LAMENTATIONS

<sup>1</sup> How sitteth alone the city (*that once was so*) full of people? the lady of folks is made as a widow; the princess of provinces is made under tribute. (*How the city now sitteth alone, (or empty), that once was so full of people! the lady of nations is made like a widow; the princess of provinces is put under tribute or is made to suffer forced labour.*)

<sup>2</sup> It\* weeping wept in the night, and the tears thereof *be* in the cheeks thereof (*or and its tears be on its cheeks*); there is none of all the dearworthy thereof, that comforteth it; all the friends thereof forsook it, and be made enemies to it.

<sup>3</sup> Judah passed from torment and multitude of servage, it dwelled among heathen men, and found no rest; all the pursuers thereof took it among anguishes. (*Judah went into the torment of captivity and a multitude of servitude, or of slavery, it lived among the heathen, and found no rest; all of its pursuers brought it much anguish.*)

<sup>4</sup> The ways of Zion mourn, for no men come to the solemnity; all the gates thereof be destroyed, the priests thereof wail; the virgins thereof be defouled, and it is oppressed with bitterness. (*The ways of Zion mourn, for no people come to its solemn feasts; all its gates be destroyed, its priests wail; its virgins be defiled, and it is oppressed with bitterness.*)

<sup>5</sup> The enemies thereof be made in the head, and the enemies thereof be made rich, for the Lord spake on it. For the multitude of wickednesses thereof the little children thereof be led into captivity, before the face of the troubler. (*Its enemies feasts; all its head, that is, they rule over it, and they be made rich, for the Lord spoke against it. For the multitude of its wickednesses its little children be led into captivity, by the enemy.*)

<sup>6</sup> And all the fairness of the daughter of Zion went out from the daughter of Zion; the princes thereof be made as rams not finding pastures; and went forth without strength before the face of the follower. (*And all the beauty of the daughter of Zion went away from the daughter of Zion; its princes be made like rams not finding pasture; and they went forth without strength before their pursuer.*)

<sup>7</sup> And Jerusalem bethought on the days of her affliction and of trespassing, and on all her desirable things which it had from [*the*] *eld* days; when the people thereof fell down in the hand of enemies, and none helper was; [*the*] enemies saw it, and scorned the sabbaths thereof. (*And Jerusalem remembered the days of its affliction and of its trespassing, and on all the desirable things which it had in the old days; when its people fell into the hands of its enemies, and there was no one to help them; its enemies saw it, and mocked its Sabbaths.*)

<sup>8</sup> Jerusalem sinned a sin, therefore it was made unsteadfast; all that glorified it forsook it, for they saw the shame thereof, (*or all who honoured it, deserted it, for they saw its shame*); forsooth it wailed, and was turned aback.

<sup>9</sup> The filths thereof *be* in the feet thereof, and it had no mind of her end; it was put down greatly, and had no comforter; Lord, see thou my torment, for the enemy is raised [*up*]. (*Its filths be upon its feet, and it had no thought of its end; it was greatly put down, and it had no comforter; it said, Lord, see thou my torment, for the enemy is raised up against me.*)

<sup>10</sup> The enemy put his hand to all the desirable things thereof; for it saw heathen men entered into thy sanctuary, of which thou haddest commanded, that they should not enter into thy church. (*The enemy put his hands onto all its desirable things; and it saw the heathen go into thy Temple, of whom thou haddest commanded, that they should never enter into thy congregation.*)

<sup>11</sup> All the people thereof was wailing and seeking bread, they gave all precious things for meat, to strengthen the soul; (*and the city saith*), See thou, Lord, and behold, for I am made vile. (*All its people were wailing and seeking bread, they gave all precious things for food, to strengthen, or to feed, themselves; and the city saith, See thou, Lord, and behold, for I am made vile.*)

<sup>12</sup> Al! all ye that pass by the way, perceive, and see, if any sorrow is as my sorrow; for he gathered away (*my*) grapes from me, as the Lord spake in the day of wrath of his strong vengeance. (*O all ye who go on the way! look, and see, if there is any sorrow like my sorrow; for he hath afflicted me, like the Lord said that he would, on the day of the wrath of his strong vengeance.*)

\* **CHAPTER 1:2** Throughout Chapter 1, where the "Later Version" uses the impersonal 'it' and 'thereof', the "Early Version" and most other translations use 'she' and 'her'.

<sup>13</sup> From on high he sent fire in(to) my bones, and taught me; he spreaded abroad a net to my feet, he turned me aback; he setted me desolate, meddled together all day with mourning, *(or he left me desolate, mixed together with mourning, all day long).*

<sup>14</sup> The yoke of my wickednesses watched in the hand of him, those be folded together, and put on my neck; my strength is made feeble; the Lord gave me in(to) the hand, from which I shall not be able to rise. *(He watched my wickednesses, and he folded them together like a yoke, and put them about my neck; my strength is made feeble, or weak; the Lord gave me into their hands, from whom I shall not be able to escape.)*

<sup>15</sup> The Lord took away all my worshipful men from the midst of me; he called time against me, that he should all-foul my chosen men; the Lord stamped a presser to the virgin, the daughter of Judah. *(The Lord took away all my honourable men from my midst; he called out time against me, so that he could defile all my chosen people; the Lord stamped the virgin, the daughter of Judah, like grapes in a winepress.)*

<sup>16</sup> Therefore I am weeping, and mine eye is leading down water; for a comforter, converting my soul, is made far from me; my sons be made lost, for the enemy had the mastery. *(And so I am weeping, and my eyes be leading down water; for a comforter; to refresh my soul, is made far from me; my sons and daughters be made lost, or left desolate, for the enemy had the mastery.)*

<sup>17</sup> Zion spreaded abroad his hands, none is that comforteth it; the Lord sent against Jacob enemies thereof, in the compass thereof; Jerusalem is made as defouled with unclean blood among them. *(Zion spread abroad its hands, there is no one to comfort it; the Lord sent against Jacob its enemies, all around it; Jerusalem is defiled with unclean blood among them.)*

<sup>18</sup> *(And the city saith),* The Lord is just *(or The Lord is in the right),* for I stirred his mouth to wrathfulness; all peoples, I beseech, hear ye, and see my sorrow; my virgins and my young men went forth into captivity.

<sup>19</sup> I called my friends, and they deceived me; my priests and mine eld men in the city be wasted; for they sought meat to themselves, to comfort their life/to strengthen their life, *(or for they sought food for themselves, to refresh their souls).*

<sup>20</sup> See thou, Lord, for I am troubled, my womb is troubled; mine heart is destroyed in myself, for I am full of bitterness; *[the] sword slayeth withoutforth, and like death is at home, (or the sword killeth people outside, and there is death at home).*

<sup>21</sup> They heard, that I make inward wailing, and none is that comforteth me; all mine enemies heard *(of) mine evil, they be glad, for thou hast done (it); thou hast brought a day of comfort, and they shall be made like me, (or but thou shalt bring the day that thou hast promised, and then they shall be made like me).*

<sup>22</sup> All the evil of them enter before thee, and gather thou grapes away from them, as thou hast gathered grapes away from me, for my wickednesses; for my wallings be many, and mine heart is mourning. *(Let all their evil enter before thee, and take away the grapes from them, as thou hast taken away the grapes from me, for my wickednesses; for my wallings be many, and my heart is in mourning.)*

## CHAPTER 2

<sup>1</sup> How hath the Lord covered the daughter of Zion with darkness in his strong vengeance? he hath cast down from heaven into earth the noble city of Israel; and bethought not on the stool of his feet, in the day of his strong vengeance. *(How the Lord hath covered the daughter of Zion with darkness in his strong vengeance! he hath thrown down the glory of Israel from heaven to the earth; and thought not about the stool of his feet, on the day of his strong vengeance.)*

<sup>2</sup> The Lord casted down, and spared not, all the fair things of Jacob; he destroyed in his strong vengeance the strongholds of the virgin of Judah, and casted down into *[the] earth; he defouled the realm, and the princes thereof. (The Lord threw down, and spared not, all the beautiful things of Jacob; he destroyed in his strong vengeance the strongholds of the virgin of Judah, and threw them down to the ground; he defiled the kingdom, and its leaders.)*

<sup>3</sup> He brake in the ire of his strong vengeance all the horn of Israel; he turned aback his right hand from the face of the enemy; and he kindled in Jacob, as fire of flame devouring in compass, *(or and he kindled against Jacob, like a fire of devouring flame all around it).*

<sup>4</sup> He as an enemy bent his bow, he as an adversary made steadfast his right hand; and he killed all thing that was fair in sight in the tabernacle of the daughter of Zion; he shedded out his indignation as fire. *(He bent his bow like an enemy, he made steadfast,*

*or firm, his right hand like an adversary; and he killed everything that was beautiful in sight in the tent of the daughter of Zion; he poured out his anger like fire.)*

<sup>5</sup> The Lord is made as an enemy; he casted down Israel, he casted down all the walls thereof; he destroyed the strongholds thereof, and filled in the daughter of Judah a man made low, and a woman made low. *(The Lord is made like an enemy; he threw down Israel, he threw down all its walls; he destroyed its strongholds, and filled the daughter of Judah full of men and women who were humbled, or were made low.)*

<sup>6</sup> And he scattered his tent as a garden *(or And he plowed under his tent like a garden),* (yea), he destroyed his tabernacle; the Lord gave to forgetting in Zion a feast day, and *(the)* sabbath; and *(put)* the king and *(the)* priest into shame, and into the indignation of his strong vengeance.

<sup>7</sup> The Lord putted away his altar, he cursed his hallowing; he betook into the hands of the enemy the walls of the towers thereof; they gave voice in the house of the Lord, as in a solemn day. *(The Lord destroyed his altar; he cursed his sanctuary; he gave into the hands of the enemy the walls of its towers; and the enemy gave his voice in the House of the Lord, like on a feast day.)*

<sup>8</sup> The Lord thought to destroy the wall of the daughter of Zion; he stretched forth his cord, and turned not away his hand from perdition; the forewall, *either the outer ward,* mourned, and the wall was destroyed together *(with it).*

<sup>9</sup> The gates thereof be pitched in the earth, he lost and all-brake the bars thereof; the king thereof and the princes thereof *(be)* among heathen men; the law is not, and the prophets thereof found not of the Lord a vision, *either revelation.* *(Its gates be thrown onto the ground, he destroyed and broke up all its bars, or all its locks; its king and its leaders be put among the heathen; the Law is not, and its prophets cannot find a vision, that is, a revelation, from the Lord.)*

<sup>10</sup> They sat in *[the]* earth, the eld men of the daughter of Zion were still; they besprinkled their heads with ashes, the elder men of Judah be girt with hair-shirts; the virgins of Judah casted down to the earth their heads. *(They sat on the ground, the old men of the daughter of Zion were silent; they sprinkled their heads with ashes, the elders of Judah be girded with hair-shirts; the virgins of Judah cast down their heads to the ground.)*

<sup>11</sup> Mine eyes failed for tears, mine entrails were troubled; my maw was shed out in *[the]* earth upon the sorrow of the daughter of my people *(or my bile was poured out on the ground over the sorrow of the daughter of my people);* when a little child and *[the]* sucking *(one)* failed in the streets of the city.

<sup>12</sup> They said to their mothers, Where is wheat, and wine? when they failed as wounded men in the streets of the city, *(or They asked their mothers, Where is some corn, and some wine? then they died, wounded in the streets of the city);* yea, when they sent out their souls in *(to)* the bosom of their mothers.

<sup>13</sup> To whom shall I comparison thee? either to whom shall I liken thee, thou daughter of Jerusalem? to whom shall I make thee even, and shall I comfort thee, thou virgin, the daughter of Zion? for why thy sorrow is *(as)* great as the sea; who shall do medicine to thee? *(To whom shall I compare thee? or to whom shall I liken thee, O daughter of Jerusalem? to whom shall I make thee equal, so that I can comfort thee, O virgin, the daughter of Zion? for thy sorrow is as great as the sea; who shall give medicine to thee?)*

<sup>14</sup> Thy prophets saw to thee false things, and fond; and they opened not thy wickedness, that they should stir thee to penance; but they saw to thee false takings, and castings out. *(Thy prophets saw false and foolish things for thee; and they told not about thy wickedness, so that they could stir thee to penance; but they saw for thee false burdens, and castings out, or causes of banishment.)*

<sup>15</sup> All men passing on the way clapped with hands on thee; they hissed, and moved their head on the daughter of Jerusalem; and said, This is the city of perfect fairness, the joy of all *(the)* earth. *(All those passing on the way clapped with their hands at thee; they hissed, and shook their heads over the daughter of Jerusalem; and said, Is this the city that once was so perfect in beauty, yea, the joy of all the earth?)*

<sup>16</sup> All thine enemies opened their mouth on thee; they hissed, and gnashed with their teeth, and said, We shall devour; lo! this is the day which we abided, we found, we saw. *(All thy enemies opened their mouths against thee; they hissed, and gnashed with their teeth, and said, We shall devour thee; lo! this is the day which we have waited for; now it hath arrived, and we have seen it happen!)*

<sup>17</sup> The Lord did those things which he thought, he [ful] filled his word which he had commanded from [the] eld days; he destroyed, and spared not; and made glad the enemy on thee (or and let the enemy rejoice over thee); and enhanced the horn of thine enemies.

<sup>18</sup> The heart of them cried to the Lord, on the walls of the daughter of Zion; lead thou forth tears as a strand, by day and night, (or lead thou forth tears like a stream, both day and night); give thou not rest to thee, neither the apple of thine eye be still.

<sup>19</sup> Rise thou together, praise thou in the night, in the beginning of wakings; shed out thine heart as water, before the sight of the Lord, (or Rise thou up, praise thou in the night, at the beginning of every watch; pour out thy heart like water, before the Lord); raise thine hands to him for the souls of thy little children, that failed for hunger in the head of all (the) meetings of (the) ways.

<sup>20</sup> See thou, Lord, and behold, whom thou hast made so bare; therefore whether women shall eat their fruit, (their) little children at the measure of an hand? for a priest and prophet is slain in the sanctuary of the Lord. (See thou, Lord, and behold, they whom thou hast made so bare; and so shall women eat their own fruit, their own little children at the measure of an hand? shall a priest and a prophet be killed in the Lord's sanctuary?)

<sup>21</sup> A child and an eld man lie on the earth withoutforth; my virgins and my young men fell down by sword; thou hast slain them in the day of thy strong vengeance, thou smotest and didest no mercy. (A child and an old man lie on the ground outside; my virgins and my young men fell down by the sword; thou hast killed them on the day of thy strong vengeance, thou struck them down, and showed no mercy.)

<sup>22</sup> Thou callest, as to a solemn day, them that made me afear'd of compass; and none was that escaped in the day of the strong vengeance of the Lord, and was left; mine enemy wasted them, which I fed, and nourished up. (Thou hast called, like to a feast day, those all around me who made me afraid; and there was no one who escaped on the day of the strong vengeance of the Lord, and was left alive; my enemy destroyed all of them, whom I had fed, and nourished.)

### CHAPTER 3

<sup>1</sup> I am a man seeing my poverty in the rod of his indignation. (I am a man who seeth my poverty, I have felt the rod of his indignation, or of his anger.)

<sup>2</sup> He drove me, and brought (me) into darknesses, and not into light.

<sup>3</sup> Only he turned into me, and turned together his hand all day. (He turned only against me, and he turned his hand against me all day long.)

<sup>4</sup> He made eld my skin, and my flesh; he all-brake my bones. (He made old, or wasted, my skin, and my flesh; he broke all my bones.)

<sup>5</sup> He builded in my compass, and he compassed me with gall and travail. (He built all around me, yea, he surrounded me with gall and tribulation.)

<sup>6</sup> He setted me in dark places, as everlasting dead men. (He put me in dark places, like the everlasting dead.)

<sup>7</sup> He builded about against me, (so) that I go not out; he aggrieved my gyves (or he made my chains heavy).

<sup>8</sup> But and when I cry and pray, he hath excluded my prayer.

<sup>9</sup> He closed together my ways with square stones; he destroyed my paths. (He altogether enclosed my ways with square stones; he destroyed my paths.)

<sup>10</sup> He is made (like) a bear setting ambush to me, (like) a lion in hid places.

<sup>11</sup> He destroyed my paths, and brake me; he setted me desolate (or he left me desolate).

<sup>12</sup> He bent his bow, and setted me as a sign to an arrow. (He bent his bow, and made me a target for his arrows.)

<sup>13</sup> He sent in(to) my reins the daughters of his arrow case.

<sup>14</sup> I am made into scorn to all the people (or I am mocked by everyone), the song of them all day (long).

<sup>15</sup> He filled me with bitternesses; he greatly filled me with wormwood.

<sup>16</sup> He brake at number my teeth (or He broke my teeth on gravel); he fed me with ashes.

<sup>17</sup> And my soul is put away; I have forgotten goods. (And I have given up; I have forgotten the good things or I have forgotten whatever was good.)

<sup>18</sup> And I said, Mine end perished, and mine hope, from the Lord. (And I said, My strength, and my hope in the Lord, have all perished.)

<sup>19</sup> Have thou mind on my poverty, and going over, and on wormwood and gall. (Remember my poverty, and my goings about, yea, the wormwood and the gall.)

<sup>20</sup> By mind I shall be mindful; and my soul shall fail in me. (*Remember, O remember; even though my soul shall fail in me.*)

<sup>21</sup> I bethink these things in mine heart, I shall hope in God.

<sup>22</sup> The mercies of the Lord *be* many, for we be not wasted; for why his merciful doings failed not.

<sup>23</sup> I knew in the morrowtide; thy faith is much [*or much is thy faith*]. (*They be new in the morning; great is thy faithfulness.*)

<sup>24</sup> My soul said, The Lord is my part; therefore I shall abide him. (*My soul said, The Lord is my portion; and so I shall wait for him.*)

<sup>25</sup> The Lord is good to them that hope into him, to a soul seeking him. (*The Lord is good to those who hope in him, to someone seeking him.*)

<sup>26</sup> It is good to abide with stillness the health of God. (*It is good to silently wait for the salvation of God./It is good to patiently wait for the deliverance of God.*)

<sup>27</sup> It is good to a man (*or It is good for a person*), when he hath borne the yoke of his youth.

<sup>28</sup> He shall sit alone, and he shall be still; for he raised himself above himself. (*He shall sit alone, and he shall be silent or and he shall be patient; and he shall carry it by himself.*)

<sup>29</sup> He shall set his mouth in (*the*) dust, if peradventure hope is. (*He shall put his face upon the ground, for perhaps there may still be hope.*)

<sup>30</sup> He shall give the cheek to a man that smiteth him; he shall be filled with shames. (*He shall give his cheek to the one who striketh him; he shall be laden with abuse.*)

<sup>31</sup> For the Lord shall not put away [*into*] without end. (*For the Lord shall not cast us away forever.*)

<sup>32</sup> For if he casted away, and he shall do mercy after the multitude of his mercies. (*For even if he hath cast us away, he shall still do mercy after the multitude of his mercies.*)

<sup>33</sup> For he maked not low of his heart; and casted not away the sons of men. (*For he did not make his heart low; and did not cast away the sons and daughters of men forever.*)

<sup>34</sup> That he should all-foul under his feet all the bound men of [*the*] earth. (*So that he would all-foul all the bound, or all the imprisoned, on earth, under his feet.*)

<sup>35</sup> That he should bow down the doom of (*a*) man, in the sight of the cheer of the Highest. (*So that he would deny someone justice, before the very face of the Most High.*)

<sup>36</sup> That he should pervert a man in his doom, the Lord knew not. (*So that he would pervert a person in his judgement; no, the Lord desireth none of this.*)

<sup>37</sup> Who is this that said (*or Who is this who said*), that a thing should be done, when the Lord commandeth (*it*) not?

<sup>38</sup> Neither goods neither evils shall go out of the mouth of the Highest. (*Do not both good and evil go out from the mouth of the Most High?*)

<sup>39</sup> What grutched a man living, a man (*punished*) for his sins? (*Why grumble a living man, when he is punished for his sins?*)

<sup>40</sup> Search we our ways, and seek we, and turn we again to the Lord. (*Consider all that we do, and seek we the truth about it, and then turn we again to the Lord.*)

<sup>41</sup> Raise we our hearts with hands, to the Lord into heavens. (*Raise we up our hearts with our hands, to the Lord in heaven.*)

<sup>42</sup> We have done wickedly, and have stirred *thee* to wrath; therefore thou art not able to be prayed (*to*).

<sup>43</sup> Thou coverdest in strong vengeance, and smitedest us (*or and hast struck us*); thou killedest (*us*), and sparedest (*us*) not.

<sup>44</sup> Thou settedest a cloud to thee, that prayer pass not. (*Thou hast set a cloud before thee, that prayers cannot pass through.*)

<sup>45</sup> Thou settedest me, drawing up by the root, and casting out, in the midst of [*the*] peoples. (*Thou hast made us, as if drawn up by the root, and cast out, in the midst of the peoples.*)

<sup>46</sup> All [*the*] enemies opened their mouth on us. (*All the enemies have opened their mouths against us.*)

<sup>47</sup> Inward dread and snare is made to us, prophecy and defouling. (*Inward fear and snare be made upon us, and prophecy and defiling.*)

<sup>48</sup> Mine eyes led down partings of waters, for the defouling of the daughter of my people.

<sup>49</sup> Mine eye was tormented, and was not still; for no rest was. (*My eyes were tormented, and were not still; for there was no rest.*)

<sup>50</sup> Until the Lord beheld, and saw from heavens. (*until the Lord beheld, and saw from heaven.*)

<sup>51</sup> Mine eye robbed my soul in all the daughters of my city. (*My heart is grieved at what befell all the daughters of my city.*)

<sup>52</sup> Mine enemies took me without cause, by hunting (me) as a bird. (*My enemies had no reason to be against me, yet they hunted me down like a bird.*)

<sup>53</sup> My life slid into a pit; and they putted a stone on me.

<sup>54</sup> Waters flowed over mine head; I said, I perish.

<sup>55</sup> Lord, I called to help thy name, from the last pit. (*Lord, I called thy name for help, from the deepest pit or from the bottom of the pit.*)

<sup>56</sup> Thou heardest my voice; turn thou not away thine ear from my sobbing and cries.

<sup>57</sup> Thou nighest to me in the day, wherein I called thee to help; thou saidest, Dread thou not. (*Thou came to me on the day, when I called to thee for help; thou saidest, Fear thou not.*)

<sup>58</sup> Lord, again-buyer of my life, thou deemedest the cause of my soul. (*Lord, the Redeemer of my life, thou hast pleaded the cause of my soul or thou hast pleaded my soul's case.*)

<sup>59</sup> Lord, thou sawest the wickedness of them against me; deem thou my doom (*or judge thou my judgement or judge thou my justice.*)

<sup>60</sup> Thou sawest all the strong vengeance, all the thoughts of them against me.

<sup>61</sup> Lord, thou heardest the shames of them, (*or Lord, thou heardest their abuse*); all the thoughts of them against me.

<sup>62</sup> The lips of men rising against me, and the thoughts of them against me all day (*long*).

<sup>63</sup> See thou the sitting and (*the*) rising again of them; I am the psalm of them (*or I am their song of mocking*).

<sup>64</sup> Lord, thou shalt yield while to them, by the works of their hands. (*Lord, thou shalt punish them, according to the works of their hands.*)

<sup>65</sup> Thou shalt give to them the shield of heart, thy travail. (*Give thou them much sorrow of heart, and thy trials and tribulation.*)

<sup>66</sup> Lord, thou shalt pursue them in thy strong vengeance, and thou shalt defoul them under heavens. (*Lord, pursue thou them in thy strong anger, and utterly defile, or destroy, thou them under the heavens.*)

## CHAPTER 4

<sup>1</sup> How is gold made dark, the best colour is changed? the stones of the saintuary be scattered in the head of all streets. (*How the gold is made dark, the best colour is changed! the stones from the sanctuary be scattered at the head, (or at the top), of every street.*)

<sup>2</sup> The noble sons of Zion, and clothed with the best gold, how be they reckoned into earthen vessels, into the work of the hands of a potter? (*The noble sons of Zion, and clothed with the best gold, how they be reckoned like clay vessels, yea, the work of the hands of a potter!*)

<sup>3</sup> But also lamias (*or lamiae*) made naked their teats, gave milk to their whelps; (*but*) the daughter of my people is cruel, as an ostrich in desert (*or like an ostrich in the wilderness*).

<sup>4</sup> The tongue of the sucking child cleaved to his palate in thirst; little children asked (*for*) bread, and none was that brake to them (*or but no one gave them any*).

<sup>5</sup> They that ate lustfully, perished in ways; they that were nourished in cradles, embraced turds. (*They who ate lustfully, perished on the ways; they who were nourished in cradles, hung onto dung.*)

<sup>6</sup> And the wickedness of the daughter of my people is made more than the sin of (*the*) men of Sodom, that was destroyed in a moment, and hands took not therein.

<sup>7</sup> (*The*) Nazarites thereof were whiter than snow, shininger than milk; ruddier than old ivory, fairer than sapphire, (*or redder than old ivory, more beautiful than sapphire*).

<sup>8</sup> The face of them was made blacker than coals, and they were not known in (*the*) streets; the skin cleaved to their bones, it dried, and was made as a stick, (*or it dried up, and was made like a stick*).

<sup>9</sup> It was better to men slain with sword, than to men slain with hunger; for these men waxed rotten, they were wasted of the barrenness of [*the*] earth. (*It was better for those who were killed with the sword, than for those killed by hunger; for these people slowly grew rotten, and they wasted away for the barrenness of the land.*)

<sup>10</sup> The hands of merciful women seethed their children; they were made the meats of those women in the sorrow of the daughter of my people. (*The hands of merciful women*

*boiled their own children; they were made the food for those women in the horror of the wounding of my people.)*

<sup>11</sup> The Lord [ful] filled his strong vengeance, he shedded out the ire of his indignation (or he poured out his anger); and the Lord kindled a fire in Zion, and it devoured the foundations thereof.

<sup>12</sup> The kings of [the] earth, and all the dwellers of the world believed not (or and all the inhabitants of the world could not believe it), that an adversary and [the] enemy should enter in by the gates of Jerusalem.

<sup>13</sup> For the sins of the prophets thereof, and for [the] wickednesses of priests thereof, that shedded out the blood of just men in the midst thereof. (For the sins of its prophets, and for the wickednesses of its priests, who poured out the blood of the just in its midst.)

<sup>14</sup> Blind men erred in streets, they were defouled in blood, (or They wandered about like the blind in the streets, they were defiled in blood); and when they might not go, they held (onto) their hems.

<sup>15</sup> They cried to them, Depart away, ye defouled men, depart ye, go ye away, do not ye touch; forsooth they chided, and were stirred; they said among heathen men (or they said among the heathen), God shall no more add to, that he dwell among them.

<sup>16</sup> The face of the Lord parted them, he shall no more lay to, that he behold them; they were not ashamed of the faces of priests, neither they had mercy on old men, (or they were not ashamed before the priests, nor did they have any mercy for the elders).

<sup>17</sup> The while we stood yet, our eyes failed to our vain help; when we beheld attentive to a folk, that might not save us. (Yet while we stood, our eyes looked in vain for our help; we looked attentively for a nation, that could not save us.)

<sup>18</sup> Our steps were slidery in the way of our streets; our end nighed, our days were [ful] filled, for our end came.

<sup>19</sup> Our pursuers were swifter than the eagles of heaven; they pursued us on [the] hills, they setted ambushments to us in desert. (Our pursuers were swifter than the eagles of the heavens; they pursued us over the hills, they set ambush for us in the wilderness.)

<sup>20</sup> The spirit of our mouth, Christ the Lord, was taken in our sins; to whom we said, We shall live in thy shadow among heathen men. (The very breath of our mouth, yea, the Lord's anointed king, was caught in their sins; he of whom we had said, We shall live under thy shadow, among the heathen.)

<sup>21</sup> Thou daughter of Edom, make joy, and be glad, that dwellest in the land of Uz; the cup shall come also to thee, thou shalt be made drunken, and shalt be made bare. (O daughter of Edom, rejoice, and be happy, thou who livest in the land of Uz; the cup shall also come to thee, and thou shalt be made drunk, and shalt be made naked.)

<sup>22</sup> Thou daughter of Zion, thy wickedness is [ful] filled; he shall not add more, that he make thee to pass over (again into captivity); thou daughter of Edom, he shall visit thy wickedness, he shall uncover thy sins, (or O daughter of Edom, he shall punish thy wickedness, he shall uncover thy sins).

## CHAPTER 5

<sup>1</sup> Lord, have thou mind what befell to us, (or Lord, remember what hath happened to us); see thou, and behold our shame.

<sup>2</sup> Our heritage is turned to aliens, our houses be turned to strangers. (Our inheritance is turned, or given, over to foreigners, our houses be turned over to strangers.)

<sup>3</sup> We be made fatherless children without (a) father; our mothers be as widows (or our mothers be like widows).

<sup>4</sup> We drank our water for money, we bought our wood for silver. (We must buy with money our water to drink, and we must buy with silver our wood to burn.)

<sup>5</sup> We were driven by our heads, and rest was not given to faint men. (The yoke is upon our necks, and rest is not given to the weary.)

<sup>6</sup> We gave (the) hand to Egypt, and to Assyrians, that we should be [ful] filled with bread. (We put forth our hands to Egypt, and to Assyria, for food to eat.)

<sup>7</sup> Our fathers sinned, and be not, and we bare the wickednesses of them. (Our forefathers sinned, and be not, and we carry their wickednesses.)

<sup>8</sup> Servants were lords of us, and none was, that again-bought from the hand of them. (Servants be our lords, and there is no one who can rescue us from their hands.)

<sup>9</sup> In our lives we brought bread to us, from the face of [the] sword in desert. (Risking our lives, we brought in food for us, from the face of the sword in the wilderness.)

<sup>10</sup> Our skin is burnt as a furnace, of the face of tempests of hunger. (Our skin is burned like from a furnace, from being buffeted by the tempests of hunger.)

<sup>11</sup> They made low (*the*) women in Zion, and (*the*) virgins in the cities of Judah.

<sup>12</sup> Princes were hanged [*up*] by the hand; they were not ashamed of the faces of old men. (*Our leaders were hung up by their hands; no one showed any honour to the old men, or the elders.*)

<sup>13</sup> They misused young waxing men unchastely, and children fell down in (*the*) tree. (*They used the young men unchastely, and children fell down under loads of wood.*)

<sup>14</sup> Eld men failed from [*the*] gates; young men failed from the quire of singers. (*Old men no longer sit at the city gates; young men no longer sing in the choir.*)

<sup>15</sup> The joy of our heart failed; our song is turned into mourning.

<sup>16</sup> The crown of our head fell down (*or The crowns have fallen from off our heads*); woe to us! for we (*all have*) sinned.

<sup>17</sup> Therefore our heart is made sorrowful, therefore our eyes be made dark.

<sup>18</sup> For the hill of Zion, for it perished; foxes went in it. (*For Mount Zion, for it hath perished; and now foxes run all over it.*)

<sup>19</sup> But thou, Lord, shalt dwell without end; thy seat shall dwell in generation and into generation. (*But thou, Lord, shalt live forever; thy throne shall remain for all generations.*)

<sup>20</sup> Why shalt thou forget us [*into*] without end, shalt thou forsake us into [*the*] length of days? (*Why hast thou forgotten us for so long, shalt thou abandon us forever?*)

<sup>21</sup> Lord, convert thou us to thee, and we shall be converted; make thou new our days, as at the beginning. (*Lord, turn thou us back to thee, and we shall come back to thee; renew thou our days, like at the beginning.*)

<sup>22</sup> But thou casting away hast cast away us; thou art wroth against us greatly. (*But thou casting away hast cast us away; thou still hath great anger against us.*)

## EZEKIEL

<sup>1</sup> And it was done, in the thirtieth year, in the fourth month, in the fifth day of the month, when I was in the midst of captives, beside the flood Chebar, heavens were opened, and I saw the revelations of God. *(And it was done, in the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the midst of the captives, or of the exiles, by the Chebar River; the heavens were opened, and I saw the revelations of God or and I saw a vision from God.)*

<sup>2</sup> In the fifth day of the month; that is the fifth year of [the] passing over of Jehoiachin, king of Judah; *(On the fifth day of the month; that is the fifth year of the exile, or of the captivity, of Jehoiachin, the king of Judah;)*

<sup>3</sup> the word of the Lord was made to Ezekiel, priest, the son of Buzi, in the land of Chaldees, beside the flood Chebar; and the hand of the Lord was made there on him. *(the word of the Lord was made to Ezekiel, the priest, the son of Buzi, in the land of the Chaldeans, by the Chebar River; and the Lord's hand was made upon him there.)*

<sup>4</sup> And I saw, and lo! a whirlwind came from the north, and a great cloud, and fire wrapping in, and brightness in the compass thereof; and as the likeness of electrum from the midst thereof, that is, from the midst of the fire. *(And I saw, and behold! a whirlwind came from the north, and a great cloud, and fire enwrapping itself, and brightness all around it, and with the likeness of electrum in its midst, that is, in the midst of the fire.)*

<sup>5</sup> And of the midst thereof was a likeness of four beasts. And this was the beholding of those, the likeness of a man in those. *(And in its midst were the forms of four creatures. And this was their appearance, each one had the form of a man.)*

<sup>6</sup> And four faces were to one, and four wings were to one. *(But each one had four faces, and four wings.)*

<sup>7</sup> And the feet of those were straight feet, and the sole of the foot of those was as the sole of a foot of a calf, and sparkles, as the beholding of boiling brass. *(And their legs (were) straight, and the soles of their feet (were) like the soles of a calf's feet, and they sparkled, like the appearance of boiling, (or of shining), bronze.)*

<sup>8</sup> And the hands of a man were under the wings of those, in four parts; and those had faces and wings by four parts; *(And the hands of a man were under their wings, on their four sides; and those four creatures had faces and wings;)*

<sup>9</sup> and the wings of those were joined together of one to another. They turned not again, when they went, but each went before his face. *(and their wings touched one another. They did not turn, from where they went, but each one went straight ahead.)*

<sup>10</sup> Forsooth the likeness of the face of those was the face of a man, and the face of a lion, at the right half of those four. Forsooth the face of an ox was at the left half of those four; and the face of an eagle was above those four. *(And the likenesses of their faces were the face of a man, and the face of a lion, on the right side of each of those four. And the face of an ox, or the face of a bull, and the face of an eagle, were on the left side of each of those four.)*

<sup>11</sup> And the faces of those and (the) wings of those were stretched forth above. Two wings of each were joined together, and twain covered the bodies of those. *(And their wings were stretched forth above. Two wings of each touched the wings of its neighbours, and two wings covered their bodies.)*

<sup>12</sup> And each of those went before his face. Where (ever) the fierceness of the wind was, thither those went, and turned not again, when they went. *(And each of them went straight ahead. Wherever the fierceness of the wind was, they went there, and they did not turn, from where they went.)*

<sup>13</sup> And the likeness of the beasts, and the beholding of them, was as of burning coals of fire, and as the beholding of lamps. This was the sight running about in the midst of [the] beasts, the shining of fire, and the lightning going out of the fire. *(And the likeness of the creatures, and their appearance, was like burning coals of fire, or like the appearance of lamps. This was the sight running about in the midst of the creatures, the shining of the fire, and the lightning going out of the fire.)*

<sup>14</sup> And the beasts went, and turned again, at the likeness of lightning shining. *(And the creatures went forth, and returned, in the form of a shining of lightning.)*

<sup>15</sup> And when I beheld the beasts, one wheel, having four faces, appeared on the earth, beside the beasts. *(And when I looked at the creatures, a wheel appeared on the ground, beside each of those creatures with four faces.)*

<sup>16</sup> And the beholding of the wheels and the work of those was as the sight of the sea; and one likeness was of those four; and the beholding and the works of those, as if a wheel be in the midst of a wheel. *(And the appearance of the wheels and their work was like the colour of the sea; and those four were of one likeness; and their appearance and their work, as if a wheel be in the midst of a wheel.)*

<sup>17</sup> Those going went by four parts of those, and turned not again, when those went. *(And they went straight ahead, in any of the four directions, and did not turn from where they went.)*

<sup>18</sup> Also stature, and highness, and horrible beholding was to the wheels; and all the body *(of them)* was full of eyes in the compass of those four. *(And stature, and highness, and a terrible, or a fearful, appearance was to the wheels; and all the bodies of the wheels were full of eyes, all around each of those four wheels.)*

<sup>19</sup> And when the beasts went, the wheels also went together beside those. And when the beasts were raised *[up]* from the earth, the wheels also were raised *[up]* together. *(And when the creatures went, the wheels also went together with them. And when the creatures were raised up from the ground, the wheels also were raised up together with them.)*

<sup>20</sup> Whither ever the spirit went, when the spirit went thither, also the wheels following it were raised *[up]* together *(with them)*; for why the spirit of life was in the wheels. *(Wherever the spirit went, when the spirit went there, the wheels following it also were raised up together with them, that is, with the creatures; for the spirit of life was in the wheels.)*

<sup>21</sup> Those went with the *beasts* going, and those stood with the *beasts* standing. And with the *beasts* raised *(up)* from *[the]* earth, also the wheels following those *beasts* were raised together; for the spirit of life was in the wheels. *(They went when the creatures went, and they stood when the creatures stood. And when the creatures raised themselves up from the earth, the wheels following those creatures were also raised up together with them; for the spirit of life was in the wheels.)*

<sup>22</sup> And the likeness of the firmament was above the head[s] of the beasts, and as the beholding of horrible crystal, and stretched abroad on the heads of those *beasts* above. *(And the likeness of the firmament was above the heads of the creatures, and it had the appearance of awe-full, or amazing, crystal, and it stretched abroad over the heads of those creatures.)*

<sup>23</sup> Forsooth under the firmament the wings of those *beasts* were straight *(out)*, of one to another; each *beast* covered his body with two wings, and another was covered in like manner. *(And under the firmament, or under the heavens, the wings of those creatures went straight out, touching one another; and each creature covered his body with two wings, yea, they all were covered in like manner.)*

<sup>24</sup> And I heard the sound of wings, as the sound of many waters, as the sound of *(the)* high God. When those went, there was as a sound of *(a)* multitude, as the sound of hosts of battle; and when those stood, the wings of those were let down. *(And I heard the sound of their wings, and it was like the sound of many waters, and like the sound of the Most High God. When they went, there was a sound like a multitude, and like the sound of armies in battle; and when they stood, their wings were let down.)*

<sup>25</sup> For why when a voice was made on the firmament, that was on the head[s] of those, those stood, and let down their wings. *(And when a sound was made above the heavens, that were over their heads, they stood, and let down their wings.)*

<sup>26</sup> And on the firmament, that was above the head[s] of those, was as the beholding of a sapphire stone, *(in)* the likeness of a throne; and on the likeness of the throne was a likeness, as the beholding of a man above. *(And above the heavens, that were over their heads, there appeared a sapphire stone, in the form of a throne; and high above, on the likeness of the throne, was a form with the appearance of a man, sitting upon it.)*

<sup>27</sup> And I saw as a likeness of electrum, as the beholding of fire within, by the compass thereof; from the loins of him and above, and from the loins of him till to beneath, I saw as the likeness of fire, shining in compass, *(And I saw in the likeness of electrum, the appearance of fire within it, all around it; from the loins of him and above, and from the loins of him and below, I saw as the likeness of fire, shining all around it.)*

<sup>28</sup> as the beholding of the rainbow, when it is in the cloud in the day of rain. This was the beholding of shining by compass. This was a sight of the likeness of the glory of the Lord. And I saw, and I fell down on my face; and I heard the voice of a speaker. *(like the appearance of the rainbow, when it is in the clouds on a rainy day. This was the*

*appearance of the shining all around it. This was the sight of the likeness of the glory of the Lord. And I saw it, and I fell down on my face; and I heard the voice of a speaker.)*

## CHAPTER 2

<sup>1</sup> And he said to me, Thou, son of man, stand on thy feet, and I shall speak with thee. *[And he said to me, Son of man, stand upon thy feet, and I shall speak with thee.]*

<sup>2</sup> And the spirit entered into me, after that he spake to me, and setted me on my feet. And I heard *one* speaking to me,

<sup>3</sup> and saying, Son of man, I send thee to the sons of Israel, to folks apostates, *either (those) going aback from faith, that went away from me; the fathers of them brake my covenant till to this day. (and saying, Son of man, I send thee to the Israelites, to an apostate nation, or those who went away from the faith, that went away from me; their forefathers broke my covenant, as they do unto this day.)*

<sup>4</sup> And the sons be of hard face, and of unchastiseable heart, to whom I send thee, *(or And the people be stubborn, and with undisciplined hearts or and with willful hearts, to whom I send thee).* And thou shalt say to them, The Lord God saith these things;

<sup>5</sup> if peradventure namely they hear, and if peradventure they rest, for it is an house stirring to wrath. And they shall know, that a prophet is in the midst of them. *(whether they shall listen to you or not, for it is a house stirring me to anger. And they shall know, that a prophet is in their midst.)*

<sup>6</sup> Therefore thou, son of man, dread not them, neither dread thou the words of them; for unbeliefeul men and destroyers be with thee, and thou dwellest with scorpions. Dread thou not the words of them, and dread thou not the faces of them, for it is an house stirring to wrath. *(And so thou, son of man, do not thou fear them, nor fear thou their words; though unbelieving people and destroyers be with thee, and thou livest with scorpions. Fear thou not their words, and fear thou not their faces, though it is a house stirring me to anger.)*

<sup>7</sup> Therefore thou shalt speak my words to them, if peradventure they hear, and rest, for they be stirrers to wrath. *(And so thou shalt speak my words to them, whether they shall listen to you or not, for they be a house stirring me to anger or for they be stirrers to anger.)*

<sup>8</sup> But thou, son of man, hear whatever things I shall speak to thee; and do not thou be a stirrer to wrath, as the house of Israel is a stirrer to wrath. Open thy mouth, and eat whatever things I give to thee. *(But thou, son of man, listen to whatever I say to thee; and do not thou be a stirrer, or a provoker, to anger, like the house of Israel is a stirrer to anger. Open thy mouth, and eat whatever things I give thee.)*

<sup>9</sup> And I saw, and lo! a hand was sent to me, in which a book was folded together. *(And I saw, and behold! a hand was sent to me, holding a folded up book, (or a folio, or) holding a rolled up scroll.)*

<sup>10</sup> And he spreaded abroad it before me, that was written within and withoutforth. And lamentations, and song, and woe, were written therein. *(And he spread it out before me or And he unrolled it before me, and it was written on both sides, that is, the inside, and the outside. And lamentations, and songs, and woes, were written on it.)*

## CHAPTER 3

<sup>1</sup> And he said to me, Son of man, eat thou whatever thing thou findest *(before thee)*, eat thou this volume; and go thou, and speak to the sons of Israel. *(And he said to me, Son of man, eat thou whatever thing thou findest before thee, yea, eat thou this book, or yea, eat thou this scroll; and then go thou, and speak to the Israelites.)*

<sup>2</sup> And I opened my mouth, and he fed me with that volume. *(And I opened my mouth, and he fed me with that book or and he fed me with that scroll.)*

<sup>3</sup> And he said to me, Son of man, thy womb shall eat, and thine entrails shall be filled with this volume, which I give to thee. And I ate it, and it was made as sweet honey in my mouth. *(And he said to me, Son of man, make thy womb to eat, and thy bowels to be filled with this book or with this scroll, which I give thee. And I ate it, and it was made as sweet as honey in my mouth.)*

<sup>4</sup> And he said to me, Son of man, go thou to the house of Israel, and thou shalt speak my words to them.

<sup>5</sup> For thou shalt not be sent to a people of high word, and of unknown language; *thou shalt be sent to the house of Israel,*

<sup>6</sup> neither to many peoples of high word, and of unknown language, of which thou mayest not hear the words. And if thou were sent to them, they should hear thee. *(nor*

to great peoples of difficult and unknown languages, of which thou cannot understand the words. *Though if thou had been sent to them, they would have listened to thee.*)

<sup>7</sup> But the house of Israel will not hear thee, for they will not hear me. For all the house of Israel is of defouled, *either of unshamefast, forehead, and of hard heart. (But the house of Israel will not listen to thee, for they will not listen to me. For all the house of Israel is of defiled, or of defiant, face, and of hard, or stubborn, heart.)*

<sup>8</sup> Lo! I gave thy face stronger than the faces of them, and thy forehead harder than the foreheads of them. *(Behold! I made thy face stronger than their faces, and thy head harder than their heads, (or thy stubbornness stronger than their stubbornness).)*

<sup>9</sup> And I gave thy face as an adamant, and as a flint; dread thou not them, neither dread thou of the face of them, for it is an house stirring to wrath. *(And I made thy face like adamant, yea, harder than flint; do not thou fear them, nor fear thou their faces, though it is a house stirring me to anger.)*

<sup>10</sup> And he said to me, Son of man, take in thine heart, and hear with thine ears all these my words, which I speak to thee.

<sup>11</sup> And go thou, and enter to the passing over, to the sons of thy people. And thou shalt speak to them, and thou shalt say to them, The Lord God saith these things, if peradventure they hear, and rest. *(And go thou, and enter in to the exiles, or to the captives, to the nation of thy people. And thou shalt speak to them, and thou shalt say to them, whether they listen to you or not, The Lord God saith these things.)*

<sup>12</sup> And the spirit took me, and I heard after me the voice of a great moving. The blessed glory of the Lord was heard from his place; *(And the spirit took me up, and I heard behind me the sound of a great rushing, as the blessed glory of the Lord was heard from his place;)*

<sup>13</sup> and I heard the voice of (the) wings of the beasts smiting one another, and the voice of (the) wheels following the beasts, and the voice of a great stirring. *(and I heard the sound of the wings of the creatures, striking one another; and the sound of the wheels following the creatures, and the sound of a great stirring.)*

<sup>14</sup> Also the spirit raised me, and took me. And I went forth bitter in the indignation of my spirit; for the hand of the Lord was with me, and comforted me. *(And the spirit raised me up, and took me away. And I went forth in the bitterness and the anger of my spirit; but the hand of the Lord was with me, and was strong upon me.)*

<sup>15</sup> And I came to the passing over, to the heap of new fruits, to them that dwelled beside the flood Chebar. And I sat where they sat, and I dwelled there seven days, wailing, in the midst of them. *(And I came to the exiles, or to the captives, at Telabib, to those who lived by the Chebar River. And I sat where they sat, and I stayed there seven days, wailing, in the midst of them.)*

<sup>16</sup> Forsooth when seven days were passed, the word of the Lord was made to me, and said,

<sup>17</sup> Son of man, I gave thee to be an espyer, or a beholder, to the house of Israel. And thou shalt hear of my mouth a word, and thou shalt tell [it] to them of me. *(Son of man, I gave thee to be a lookout, or a watchman, to the house of Israel. And thou shalt hear a word from my mouth, and thou shalt tell it to them for me.)*

<sup>18</sup> If when I say to the wicked man, Thou shalt die by death, (and) thou tellest it not to him, and speakest not to him, that he be turned from his wicked way, and live; that wicked man shall die in his wickedness, but I shall seek his blood of thine hand. *(If when I say to the wicked person, Thou shalt die, and thou tellest it not to him, and speakest not to him, so that he is turned from his wicked ways, and live; that wicked person shall die in his wickedness, but I shall seek payment for his blood from thee.)*

<sup>19</sup> Forsooth if thou tellest to the wicked man, and he is not converted from his wickedness, and from his wicked way; soothly he shall die in his wickedness, but thou hast delivered thy soul. *(But if thou tellest to the wicked person, and he is not turned from his wickedness, and from his wicked ways; truly he shall die in his wickedness, but thou hast saved thy own soul or but thou hast saved thy own life.)*

<sup>20</sup> But also if a just man is turned from his rightfulness, and doeth wickedness, I shall set an hurting before him; he shall die, for thou toldest not to him; he shall die in his sin, and his rightfulnesses, which he did, shall not be in mind, but I shall seek his blood of thine hand. *(And also if a just, or a righteous, person is turned from his righteousness, and doeth wickedness, I shall set a cause of stumbling before him; and he shall die, for thou hast not told him; he shall die in his sin, and his righteousnesses, which he did, shall not be remembered, but I shall seek payment for his blood from thee.)*

<sup>21</sup> Forsooth if thou tellest to a just man, that a just man do not sin, and he sin not, he living shall live, for thou toldest to him, and thou hast delivered thy soul. *(But if thou*

*tellest to a just, or a righteous, person, that a just person should not sin, and in deed he sin not, he shall live, for thou hast told him, and thou hast delivered thy own soul or and thou hast saved thy own life.)*

<sup>22</sup> And the hand of the Lord was made [up] on me, and he said to me, Rise thou (up), and go out into the field, and there I shall speak with thee.

<sup>23</sup> And I rose (up), and went out into the field. And lo! the glory of the Lord stood there, as the glory which I saw beside the flood Chebar, (or *And behold! the glory of the Lord stood there, like the glory which I saw by the Chebar River*); and I fell down on my face.

<sup>24</sup> And the spirit entered into me, and setted me on my feet. And he spake to me, and said to me, Enter thou, and be thou (en)closed in the midst of thine house.

<sup>25</sup> And thou, son of man, lo! bonds be given on thee, (or *And thou, son of man, behold! bonds be put upon thee*), and they shall bind thee with those, and thou shalt not go out in(to) the midst of them.

<sup>26</sup> And I shall make thy tongue to cleave to the roof of thy mouth, and thou shalt be dumb, and thou shalt not be as a man rebuking; for it is an house stirring to wrath. (And *I shall make thy tongue to cleave to the roof of thy mouth, and thou shalt be dumb, and thou shalt not rebuke them; though it is a house stirring me to anger.*)

<sup>27</sup> But when I shall speak to thee, I shall open thy mouth, and thou shalt say to them, The Lord saith these things, He that heareth, hear; and he that resteth, rest; for it is an house stirring to wrath. (But *when I shall speak to thee, I shall open thy mouth, and thou shalt say to them, The Lord saith these things, He who shall listen, listen, and he who shall not listen, do not listen; for it is a house stirring me to anger.*)

## CHAPTER 4

<sup>1</sup> And thou, son of man, take to thee a tilestone; and thou shalt set it before thee, and thou shalt describe therein the city of Jerusalem (or *and thou shalt draw upon it the city of Jerusalem*).

<sup>2</sup> And thou shalt ordain besieging against that *Jerusalem*; and thou shalt build strongholds, and thou shalt bear together [an heap of] earth, and thou shalt give hosts of battle against it, and thou shalt set engines by compass (or *and thou shalt set up battering rams all around it*).

<sup>3</sup> And take thou to thee an iron frying pan; and thou shalt set it into an iron wall betwixt thee and betwixt the city; and thou shalt set steadfastly thy face to it, and it shall be into besieging, and thou shalt (en)compass it; it is a sign to the house of Israel. (And *take thou thee an iron frying pan; and thou shalt set it there like an iron wall between thee and the city; and thou shalt steadfastly set thy face toward the city, and it shall be into besieging, and so thou shalt surround, or besiege, it; this shall be a sign to the house of Israel.*)

<sup>4</sup> And thou shalt sleep on thy left side, and thou shalt put the wickednesses of the house of Israel on that side; in the number of days in which thou shalt sleep on that side, and thou shalt take the wickedness of them, (or *for the number of days in which thou shalt sleep on that side, thou shalt bear their wickedness*).

<sup>5</sup> Forsooth I gave to thee the years of the wickedness of them by (the) number of days, three hundred and ninety days; and thou shalt bear the wickedness of the house of Israel.

<sup>6</sup> And when thou hast [ful] filled these things, thou shalt sleep the second time on thy right side. And thou shalt take the wickedness of the house of Judah by forty days; I gave to thee a day for a year, a day soothly for a year, (or *And thou shalt bear the wickedness of the house of Judah for forty days; I shall give thee a day for a year, truly a day for a year*).

<sup>7</sup> And thou shalt turn thy face to the besieging of Jerusalem; and thine arm shall be stretched forth, and thou shalt prophesy against it.

<sup>8</sup> Lo! I have (en)compassed thee with bonds, and thou shalt not turn thee from this side into the other side, till thou [ful] fill the days of thy besieging. (Behold! *I have surrounded thee with bonds, and thou shalt not turn thyself from one side to the other side, until thou fulfill the days of thy besieging.*)

<sup>9</sup> And take thou to thee wheat, and barley, and beans, and lentils, and millet, and fitches; and thou shalt put those into one vessel. And thou shalt make to thee loaves for the number of days, by which thou shalt sleep on thy side; by three hundred and ninety days thou shalt eat it. (And *get thou for thyself some wheat, and barley, and beans, and lentils, and millet, and vetches; and thou shalt put them into one pot. And thou shalt make*

*loaves for thyself for the number of days by which thou shalt sleep on thy side; for three hundred and ninety days thou shalt eat it.)*

<sup>10</sup> Forsooth thy meat, which thou shalt eat, shall be in weight twenty staters in a day, *(or And thy food, which thou shalt eat, shall be, by weight, twenty staters a day);* from time till to time thou shalt eat it.

<sup>11</sup> And thou shalt drink water in measure, the sixth part of hin; from time till to time thou shalt drink it. *(And thou shalt drink water by measure, the sixth part of a hin; from time to time thou shalt drink it.)*

<sup>12</sup> And thou shalt eat it as barley bread baked under the ashes; and with the dung that goeth out of a man thou shalt cover it, before the eyes of them. *(And thou shalt eat it like barley bread baked under ashes; and thou shalt cover it with the dung that goeth out of a person, before their eyes.)*

<sup>13</sup> The Lord saith these things, So the sons of Israel shall eat their bread defouled among heathen men, to whom I shall cast them out. *(The Lord saith these things, And so shall the Israelites eat their defiled bread among the heathen, to whom I shall cast them out.)*

<sup>14</sup> And I said, A! A! A! Lord God, lo! my soul is not defouled, and from my young childhood till to now I ate not a thing dead by itself, and rent of beasts; and all unclean flesh entered not into my mouth. *(And I said, O! O! O! Lord God, behold! my soul is not defiled, and from my young childhood until now I have not eaten anything that died naturally, or was torn apart by beasts; and no unclean flesh hath ever entered into my mouth.)*

<sup>15</sup> And *(so)* he said to me, Lo! I have given to thee the dung of oxes for men's turds; and thou shalt make *(ready)* thy bread with it *(instead)*.

<sup>16</sup> And he said to me, Son of man, lo! I shall all-break the staff of bread in Jerusalem, and they shall eat their bread in weight and in busyness, and they shall drink water in measure and in anguish; *(And he said to me, Son of man, behold! I shall all-break the staff of bread in Jerusalem, and they shall eat their bread by weight and in busyness, (or in distress, or in dis-ease), and they shall drink water by measure and in anguish;)*

<sup>17</sup> that when bread and water fail, each man fall down to his brother, and they fail in their wickednesses. *(so that when the bread and water fail, each person shall fall down before their neighbour; and they shall die in their wickednesses.)*

## CHAPTER 5

<sup>1</sup> And thou, son of man, take to thee a sharp sword, *[or (a) razor], (for) shaving hairs;* and thou shalt take it, and shalt lead it by thine head, and by thy beard. And thou shalt take to thee a balance of weight(s), and thou shalt part those. *(And thou, son of man, get thee a sharp razor for shaving hair; and thou shalt take it, and shalt lead it over thy head, and over thy beard. And thou shalt get thee a balance of weights, and thou shalt separate, or divide, that hair.)*

<sup>2</sup> Thou shalt burn the third part with fire in the midst of the city, by the *[ful]* filling of days of besieging. And thou shalt take the third part, and shalt cut *(it)* by sword in the compass thereof. But thou shalt scatter the tother third part into the wind; and I shall make naked a sword after them. *(Thou shalt burn a third part of it with fire in the midst of the city, at the fulfilling, or at the end, of the days of the besieging. And thou shalt take another third part, and shalt cut it by the sword all around the city. And thou shalt scatter the other third part into the wind; and I shall make naked a sword to go after that hair.)*

<sup>3</sup> And thou shalt take thereof a little number *(of those hairs)*, and thou shalt bind those in the highness of thy mantle.

<sup>4</sup> And again thou shalt take of them, and thou shalt cast forth them into the midst of the fire *(or and thou shalt throw them forth into the midst of the fire)*. And thou shalt burn them in *(the)* fire; and *(the)* fire shall go out of that into all the house of Israel.

<sup>5</sup> The Lord God saith these things, This is Jerusalem; I have set it in the midst of heathen men, and lands in the compass thereof. *(The Lord God saith these things, This is Jerusalem; I have set it in the midst of the heathen, and the other lands all around it.)*

<sup>6</sup> And it despised my dooms, that it was more wicked than heathen men; and *it despised* my commandments more than lands that be in the compass thereof. For they have cast away my dooms, and they went not in my commandments. *(And it despised my laws, or my judgements, so that it was more wicked than the heathen; and it despised my commandments more than the lands that be all around it. For they have thrown away my laws, or my judgements, and they did not obey my commandments.)*

<sup>7</sup> Therefore the Lord God saith these things, For ye have passed heathen men that be in your compass, and ye went not in my commandments, and ye did not my dooms, and ye wrought not by the dooms of heathen men that be in your compass; *(And so the Lord God saith these things, For ye have surpassed the heathen who be all around you, and ye did not obey my commandments, and ye did not follow my laws, and ye did not even follow the laws of the heathen who be all around you;)*

<sup>8</sup> therefore the Lord God saith these things, Lo! I to thee, and I myself shall make dooms in the midst of thee, before the eyes of heathen men; *(and so the Lord God saith these things, Behold! I am against thee, and I myself shall bring in judgements in the midst of thee, before the eyes of the heathen;)*

<sup>9</sup> and I shall do things in thee which I did not, and to which I shall no more make like things, for all thine abominations. *(and I shall do things in thee which I have not done before, and which I shall never do again, for all thy abominations.)*

<sup>10</sup> Therefore fathers shall eat *(their)* sons in the midst of thee, and sons shall eat their fathers; and I shall make dooms in thee *(or and I shall bring in judgements upon thee)*, and I shall winnow all thine remnants into each wind;

<sup>11</sup> Therefore *(as)* I live, saith the Lord God, no but for that that thou defouledest mine holy thing in all thine offences, and in all thine abominations; and I shall break, and mine eye shall not spare, and I shall not do mercy. *(And so as I live, saith the Lord God, because thou hast defiled my holy place with all thy offences, and with all thy abominations, I shall break thee, and my eye shall not spare thee, and I shall not have any mercy on thee.)*

<sup>12</sup> The third part of thee shall die by pestilence, and shall be wasted by hunger in the midst of thee; and the third part of thee shall fall down by sword in thy compass; forsooth I shall scatter thy third part into each wind, and I shall draw out a sword after them. *(A third part of thee shall die by pestilence, and shall be wasted by famine in the midst of thee; and a third part of thee shall fall down by the sword all around thee; and I shall scatter a third part of thee into each wind, and then I shall draw out a sword to go after them.)*

<sup>13</sup> And I shall *[ful]* fill my strong vengeance, and I shall make mine indignation to rest in them, and I shall be comforted. And they shall know, that I the Lord spake in my fervent love, when I shall *[ful]* fill all mine indignation in them. *(And I shall fulfill my strong vengeance, and I shall make my indignation to rest upon them, and then I shall be comforted, or shall be satisfied. And they shall know, that I the Lord spoke in my jealous anger, when I shall fulfill all my indignation upon them.)*

<sup>14</sup> And I shall give thee into desert, *[and]* into shame to heathen men that be in thy compass, in the sight of each that passeth forth. *(And I shall make thee into desolation, and into shame to the heathen who be all around thee, and before each person who passeth by.)*

<sup>15</sup> And thou shalt be shame and blasphemy, ensample and wondering, among heathen men that be in thy compass, when I shall make dooms in thee, in strong vengeance, and indignation, and in blamings of ire. I the Lord have spoken, *(And thou shalt be shame and blasphemy, and example and wondering, among the heathen who be all around thee, when I shall bring in judgements, or pass sentence, upon thee, in strong vengeance, and indignation, and in blamings of anger. I the Lord have spoken,)*

<sup>16</sup> when I shall send into them the worst arrows of hunger, that shall bear death; and which I shall send, that I lose you, *(or when I shall send into you the worst arrows of famine, that shall carry death; and which I shall send, so that I destroy you)*. And I shall gather hunger *[up]* on you, and I shall all-break in you the firmness of bread.

<sup>17</sup> And I shall send into you hunger, and worst beasts, till to the death; and pestilence and blood shall pass by thee, and I shall bring in *[a]* sword on thee; I the Lord spake. *(And so I shall send into you famine, and evil, or wild, beasts, unto the death; and pestilence and blood, or slaughter, shall pass through thee, and I shall bring in a sword upon thee; I the Lord spoke.)*

## CHAPTER 6

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Thou, son of man, set thy face to *(ward)* the hills of Israel; and thou shalt prophesy to those hills,

<sup>3</sup> and shalt say, Hills of Israel, hear ye the word of the Lord God. The Lord God saith these things to mountains, and little hills, to rocks of stone, and to valleys, Lo! I shall bring in on you a sword, and I shall lose your high things. *(and shalt say, Hills of Israel, hear ye the word of the Lord God. The Lord God saith these things to the mountains, and*

*the little hills, to the rocks and stones, and to the valleys, Behold! I shall bring in a sword upon you, and I shall destroy your high places, (or your hill shrines.)*

<sup>4</sup> And I shall destroy your altars, and your simulacra shall be broken; and I shall cast down your slain men before your idols. *(And I shall destroy your altars, and your idols shall be broken; and I shall throw down your slain before your idols.)*

<sup>5</sup> And I shall give the dead bodies of the sons of Israel before the face of your simulacra, and I shall scatter your bones about your altars, *(Yea, I shall throw down the dead bodies of the Israelites in front of your idols, and I shall scatter your bones all about your altars.)*

<sup>6</sup> in all your dwellings. Cities shall be forsaken, and high things shall be destroyed, and shall be scattered; and your altars shall perish, and shall be broken, *(or In all your dwelling places, the cities shall be deserted, and the high places, or the hill shrines, shall be destroyed, and shall be scattered; and your altars shall perish, and shall be broken in pieces).* And your idols shall cease *(to exist)*, and your temples of idols shall be all-broken, and your works shall be done away.

<sup>7</sup> And a slain man shall fall down in the midst of you; and ye shall know, that I am the Lord. *(And the slain shall fall down in the midst of you; and ye shall know, that I am the Lord.)*

<sup>8</sup> And I shall leave in you *(some of)* them that fled *[the]* sword, *(to go)* among heathen men, when I shall scatter you into lands. *(And I shall leave among you some of them who fled from the sword, to go among the heathen, when I shall scatter you into other lands.)*

<sup>9</sup> And your delivered men shall have mind on me among heathen men, to which they be led prisoners; for I have all-broken their heart doing fornication, and going away from me, and their eyes doing fornication after their idols. And they shall displease themselves on the evils, which they did in all their abominations. *(And your people who survive shall remember me among the heathen, to whom they be led away as prisoners; for I have all-broken the hearts of those who did fornication, that is, idolatry, and went away from me, and the eyes of those who did fornication, or idolatry, with their idols. And they shall loathe themselves for all the evils which they did with their abominations.)*

<sup>10</sup> And they shall know, that I the Lord spake not in vain, that I should do this evil to them. *(And they shall know, that I the Lord spoke not in vain, that I would do this evil to them.)*

<sup>11</sup> The Lord God saith these things, Smite thine hand, and hurtle thy foot, and say, Alas! to all abominations of the evils of the house of Israel; for they shall fall down by sword, hunger, and pestilence. *(The Lord God saith these things, Strike thy hand, and hurtle thy foot, and say, Alas! for all the evil abominations of the house of Israel; for they shall fall down by the sword, and famine, and pestilence.)*

<sup>12</sup> He that is far, shall die by pestilence. Forsooth he that is nigh, shall fall by sword. And he that is left and besieged, shall die by hunger. And I shall *[ful]* fill mine indignation in them. *(He who is far off, shall die by pestilence. And he who is near, shall fall by the sword. And he who is left and besieged, shall die by famine. And so I shall fulfill my indignation upon them.)*

<sup>13</sup> And ye shall know, that I *am* the Lord, when your slain men shall be in the midst of your idols, in the compass of your altars, in each high little hill, and in all the highnesses of mountains, and under each tree full of wood, and under each oak full of boughs, that is, a place where they burnt incense sweet smelling to all their idols. *(And ye shall know, that I am the Lord, when your slain shall be in the midst of your idols, all around your altars, on each high little hill, and on all the highnesses of the mountains, and under every thick tree, and under every oak with many branches, that is, the place where they burned sweet smelling incense to all their idols.)*

<sup>14</sup> And I shall stretch forth mine hand on them, and I shall make their land desolate and destitute, from *(the)* desert *(unto)* Diblath, in all the dwellings of them; and they shall know, that I *am* the Lord. *(And I shall stretch forth my hand upon them, and I shall make their land a desolate wasteland, from the desert unto Riblah, in all their dwelling places; and they shall know, that I am the Lord.)*

## CHAPTER 7

<sup>1</sup> And the word of the Lord was made to me, saying,

<sup>2</sup> And thou, son of man, the Lord God of the land of Israel saith these things, The end cometh, the end cometh, on *[the]* four coasts of the land. *(And thou, son of man, the Lord God saith these things to the land of Israel, The end cometh, the end cometh, on all four sides of the land.)*

<sup>3</sup> Now an end is[up] on thee, and I shall send in my strong vengeance [up] on thee, and I shall deem thee by thy ways (or and I shall judge thee by thy ways), and I shall set all thine abominations against thee.

<sup>4</sup> And mine eye shall not spare on thee, and I shall not do mercy, (or And my eye shall not spare thee, and I shall have no mercy on thee). But I shall set thy ways [up] on thee, and thine abominations shall be in the midst of thee; and ye shall know, that I am the Lord.

<sup>5</sup> The Lord God saith these things, Lo! torment, lo! torment cometh;

<sup>6</sup> the end cometh, the end cometh; it shall wake fully against thee (or it watcheth for thee); lo! it cometh.

<sup>7</sup> Sorrow cometh [up] on thee, that dwellest in the land (or who livest in the land); the time cometh, the day of slaying is nigh, and not of (the) glory of hills.

<sup>8</sup> Now anon I shall shed out mine ire on thee, and I shall [ful] fill my strong vengeance in thee; and I shall deem thee by thy ways, and I shall put to thee all thy great trespasses. (Now at once I shall pour out my anger upon thee, and I shall fulfill my strong vengeance upon thee; and I shall judge thee by thy ways, and I shall put to thee all thy great trespasses.)

<sup>9</sup> And mine eye shall not spare, neither I shall do mercy; but I shall put on thee thy ways, and thine abominations shall be in the midst of thee; and ye shall know, that I am the Lord smiting. (And my eye shall not spare thee, nor shall I have any mercy on thee; but I shall put upon thee thy ways, and thy abominations shall be in the midst of thee; and ye shall know, that I am the Lord who striketh.)

<sup>10</sup> Lo! the day, lo! it cometh; sorrow is gone out. A rod flowered, pride burgeoned,

<sup>11</sup> wickedness rose (up) in the rod of unpiety; not (anything) of them (shall remain), and not of the people, neither of the sound of them, and no rest shall be in them.

<sup>12</sup> The time cometh, the day nighed; he that buyeth, be not glad, and he that selleth, mourn not, (or he who buyeth, be not happy, and he who selleth, mourn not); for why (my) ire is on all the people thereof.

<sup>13</sup> For he that selleth, shall not turn again to that that he sold, and yet the life of them is in livers, (or For he who selleth, shall not return to what he sold, and yet their life is in the living); for why the vision, either revelation, to all the multitude thereof shall not go again, and a man shall not be strengthened in the wickedness of his life.

<sup>14</sup> Sing ye with a trumpet, all men be made ready, and none is that shall go to battle (or but no one shall go out to battle); for why my wrath is on all the people thereof.

<sup>15</sup> Sword is without, pestilence and hunger within; he that is in the field, shall die by sword; and they that be in the city, shall be devoured by pestilence and hunger. (The sword is outside, pestilence and famine within; he who is in the field, shall die by sword; and they who be in the city, shall be devoured by pestilence and famine.)

<sup>16</sup> And they shall be saved that flee of them; and they shall be as (the) culvers of great valleys in [the] hills, all-quaking, each man in his wickedness. (But those of them who flee shall be saved; and they shall be on the great hills, like the doves of the valleys, all-shaking, or trembling, each person in their wickedness.)

<sup>17</sup> All hands shall be benumbed, and all knees shall flow with waters. (Every hand shall be numb, or be limp, and every knee shall tremble and sweat.)

<sup>18</sup> And they shall gird them with hair-shirts, and inward dread shall cover them; and shame shall be in each face, and baldness shall be in all the heads of them. (And they shall gird themselves with hair-shirts, and inward fear shall cause them to tremble; and shame shall be on every face, and baldness shall be on all their heads.)

<sup>19</sup> The silver of them shall be cast out, and the gold of them shall be into a dunghill; the silver of them and the gold of them shall not be able to deliver them in the day of the strong vengeance of the Lord. They shall not [ful] fill their soul(s), and the wombs of them shall not be filled; for it is made the cause of stumbling (out) of their wickedness.

<sup>20</sup> And they setted the ornament of their brooches into pride; and they made of it the images of their abominations and simulacra. For this thing I gave it to them, into uncleanness.

<sup>21</sup> And I shall give it into the hands of aliens, to ravish, and to the unpius men of (the) earth, into prey, and they shall defoul it. (And I shall give it into the hands of strangers, or of foreigners, to rob, and to the unpius of the earth, for prey, and they shall defile it.)

<sup>22</sup> And I shall turn away my face from them, and they shall defoul my private (place); and knaves shall enter into it, and shall defoul it.

<sup>23</sup> Make thou a closing together; for the land is full of doom of bloods (or for the land is full of the judgement of bloodshed), and the city is full of wickedness.

<sup>24</sup> And I shall bring (*in*) the worst of heathen men, and they shall have in possession the houses of them; and I shall make the pride of mighty men to cease, and *enemies* shall have in possession the saintuaries of them. (*And I shall bring in the worst of the heathen, and they shall take possession of their houses; and I shall make the pride of the mighty to cease, and their enemies shall take possession of their sanctuaries.*)

<sup>25</sup> In anguish coming above (*or In anguish coming upon them*), they shall seek peace, and it shall not be.

<sup>26</sup> Disturbing shall come on disturbing, and hearing on hearing; and they shall seek of the prophet a revelation, and (*the*) law shall perish from the priest, and counsel from the elder men. (*Disturbance, or trouble, shall come upon disturbance, and rumour upon rumour or and bad news upon bad news; and they shall seek a revelation, or a vision, from the prophet, but teaching shall perish from the priest, and counsel, or good advice, from the elders.*)

<sup>27</sup> The king shall mourn, and the prince shall be clothed in wailing, and the hands of the people of the land shall be disturbed; by the way(s) of them I shall do to them, and by the dooms of them I shall deem them, (*or I shall do to them by their own ways, and I shall judge them with their own judgements*); and they shall know, that I *am* the Lord.

## CHAPTER 8

<sup>1</sup> And it was done in the sixth year, in the sixth month, on the fifth day of the month, I sat in mine house, and the eld men of Judah sat before me, (*or I sat in my house, and the elders of Judah sat before me*); and the hand of the Lord God fell there [*up*] on me.

<sup>2</sup> And I saw, and lo! a likeness as the beholding of fire; from the beholding of his loins and beneath was fire, and from his loins and above *was* as the beholding of shining, as the sight of electrum, [*that is, metal made of gold and silver; brighter than gold*]. (*And I saw, and behold! a form with the appearance of fire; from his loins and beneath was like the appearance of fire, and from his loins and above (was) like the appearance of shining, like the sight of electrum, (that is, a metal made of gold and silver; but even brighter than gold).*)

<sup>3</sup> And the likeness of an hand was sent out, and took me by the hair, *either locks*, of mine head; and the spirit raised me [*up*] betwixt heaven and earth, and brought me into Jerusalem, in the sight of God, beside the inner door that beheld to the north, (*or in the vision of God, beside the inner door that faced north*), where the idol of envy was set, to stir indignation.

<sup>4</sup> And lo! the glory of God of Israel *was* there, by the sight which I saw in the field. (*And behold! the glory of the God of Israel (was) there, like the vision which I saw in the field.*)

<sup>5</sup> And he said to me, Thou, son of man, raise up thine eyes to the way of the north; and I raised (*up*) mine eyes to the way of the north, and lo! from the north of the gate of the altar, the idol of envy *was* in that entering, (*or and behold! north of the gate of the altar; at the entrance, (was) that idol of envy.*)

<sup>6</sup> And he said to me, Son of man, guessest thou whether thou seest what thing these men do, the great abominations which the house of Israel doeth here, that I go far away from my saintuary? and yet thou shalt turn, and shalt see greater abominations. (*And he said to me, Son of man, seest thou what things these people do, yea, the great abominations which the house of Israel doeth here, so that I must go far away from my sanctuary? and yet thou shalt turn, and shalt see greater abominations (than these)!*)

<sup>7</sup> And he led me within to the door of the foreyard; and I saw, and lo! one hole in the wall. (*And he led me within to the entrance of the courtyard; and I saw, and behold! a hole in the wall.*)

<sup>8</sup> And he said to me, Son of man, dig thou (*in*) the wall; and when I had digged (*in*) the wall, one door appeared.

<sup>9</sup> And he said to me, Enter thou, and see the worst abominations, which these men do here.

<sup>10</sup> And I entered, and saw; and lo! each likeness of reptiles, *either creeping beasts*, and abominations of beasts, and all [*the*] idols of the house of Israel, were painted in the wall all about in compass (*or were painted on the walls all around*).

<sup>11</sup> And seventy men of the elders of the house of Israel stood; and Jaazaniah, the son of Shaphan, stood in the midst of them, standing before the paintings; and each man had a censer in his hand, and the smoke of a cloud of incense went up.

<sup>12</sup> And he said to me, Certainly, son of man, thou seest what things the elder men of the house of Israel do in darknesses, each man in the hid place of his bed; for they say,

The Lord seeth not us, the Lord hath forsaken the land, *(or for they say, The Lord seeth us not, the Lord hath abandoned the land or the Lord hath deserted the country).*

<sup>13</sup> And the Lord said to me, Yet thou shalt turn, and shalt see greater abominations, which these men do.

<sup>14</sup> And he led me within, by the door of the gate of the house of the Lord, which door beheld to the north; and lo! women sat there, bewailing Adonis. *(And he led me within, by the entrance of the gate of the House of the Lord, which (entrance) faced north; and behold! women sat there, bewailing Tammuz.)*

<sup>15</sup> And the Lord said to me, Certainly, son of man, thou hast seen, *(or And the Lord said to me, Truly, son of man, hast thou seen this? or do thou see this?);* yet thou shalt turn, and shalt see greater abominations than these.

<sup>16</sup> And he led me within, into the inner foreyard of the house of the Lord; and lo! in the door of the temple of the Lord, betwixt the porch and the altar, were as five and twenty men having the(*ir*) backs against the temple of the Lord, and their faces to the east; and they worshipped at the rising of the sun. *(And he led me within, to the inner courtyard of the House of the Lord; and behold! by the entrance to the Temple of the Lord, between the porch and the altar; (were) twenty-five men with their backs against the Temple of the Lord, and their faces turned toward the east; and they worshipped the rising of the sun.)*

<sup>17</sup> And the Lord said to me, Certainly, son of man, thou hast seen, *(or And the Lord said to me, Truly, son of man, hast thou seen this? or do thou see this?);* whether this is a light thing to the house of Judah, that they should do these abominations, which they did here? For they filled the land with wickedness, and turned *(again)* to stir me to wrath; and lo! they apply a branch to their nostrils.

<sup>18</sup> Therefore and I shall do in strong vengeance; mine eye shall not spare, neither I shall do mercy; and when they shall cry to mine ears with great voice, I shall not hear them. *(And so I shall do strong vengeance against them; my eyes shall not spare them, nor shall I have mercy on them; and when they shall cry to my ears with a loud voice, I shall not hear them.)*

## CHAPTER 9

<sup>1</sup> And he cried in mine ears with great voice, and said, The visitings of the city have nighed, and each man hath in his hand an instrument of slaying. *(And he cried in my ears with a loud voice, and said, The punishment of the city hath arrived, and each man have in his hand an instrument for killing, that is, a weapon.)*

<sup>2</sup> And lo! six men came from the way of the higher gate, that beholdeth to the north, and the instrument of death of each man was in his hand; also one man in the midst of them was clothed with linen clothes, and a penner of a writer at his reins; and they entered, and stood beside the brazen altar. *(And behold! six men came from the way of the upper northern gate, and each man had an instrument of death in his hand; and one man in their midst was clothed in linen clothes, and (had) a writer's inkhorn at his side; and they entered, and stood beside the bronze altar.)*

<sup>3</sup> And the glory of the Lord of Israel was taken up from cherub[im], which glory was on it, to the threshold of the house *(of the Lord);* and the Lord called the man that was clothed with linen clothes, and had a penner of a writer in his loins. *(Then the glory of the Lord of Israel was taken up from above the cherubim, which glory was upon them, to the threshold of the House of the Lord; and the Lord called to the man who was clothed in linen clothes, and had a writer's inkhorn at his side.)*

<sup>4</sup> And the Lord said to him, Pass thou by the midst of the city, in the midst of Jerusalem, and mark thou Tau on the foreheads of men wailing and sorrowing on all *[the]* abominations that be done in the midst thereof.

<sup>5</sup> And he said to them in mine hearing, Go ye through the city, and follow ye him, and smite ye; your eye spare not, neither do ye mercy. *(And he said to the others in my hearing, Go ye through the city, and follow ye him, and strike ye them down; do not let your eye spare them, nor have ye any mercy on them.)*

<sup>6</sup> Slay ye till to death, an eld man, a young man, and a virgin, a little child, and women; but slay ye not any man, on whom ye see Tau; and begin ye at my sanctuary. Therefore they began at the elder men, that were before the face of the house, *(or And so they began with the elders, who were in front of the House of the Lord.)*

<sup>7</sup> And he said to them, Defoul ye the house *(of the Lord),* and fill ye the foreyards with slain men; go ye out. And they went out, and killed them that were in the city. *(And he said to them, Defile ye the House of the Lord, and fill ye the courtyards with the slain; go ye out. And they went out, and killed those who were in the city.)*

<sup>8</sup> And lo! when the slaying was [ful] filled, I was left (alone). And I fell down on my face, and I cried, and said, Alas! alas! alas! Lord God, therefore whether thou shalt lose all the remnants of Israel, and shalt shed out thy strong vengeance on Jerusalem? (And behold! when the killing was finished, I was left alone. And I fell down on my face, and I cried, and said, Alas! alas! alas! Lord God, and so shalt thou destroy all the remnants of Israel, and shalt thou pour out thy strong vengeance upon Jerusalem?)

<sup>9</sup> And he said to me, The wickedness of the house of Israel and of Judah is full great, and the land is filled of bloods, and the city is filled with turning away; for they said, The Lord hath forsaken the land, and the Lord seeth not. (And he said to me, The wickedness of the house of Israel and Judah is very great, and the land is filled with bloodshed, or of murder, and the city is filled with turning away from righteousness; for they said, The Lord hath abandoned the land, and the Lord seeth not.)

<sup>10</sup> Therefore and mine eye shall not spare, neither I shall do mercy; I shall yield the way of them on the head of them. (And so my eye shall not spare them, nor shall I have any mercy on them; I shall yield their ways back upon their own heads.)

<sup>11</sup> And lo! the man that was clothed in linen clothes, that had a penner in his back (or who had an inkhorn at his side), answered a word, and said, I have done, as thou commandedest to me.

## CHAPTER 10

<sup>1</sup> And I saw, and lo! in the firmament that was on the head(s) of cherubims, as a sapphire stone, and as the form of likeness of a king's seat appeared thereon\*. (And I saw, and behold! in the firmament that was over the heads of the cherubim, a sapphire stone, in the form of the likeness of a king's throne, appeared above them.)

<sup>2</sup> And he said to the man that was clothed in linen clothes, and spake, Enter thou in the midst of the wheels, that be under cherubims, and fill thine hand with coals of fire, that be betwixt cherubims, and shed thou out on the city. And he entered in my sight; (And he spoke to the man who was clothed in linen clothes, and said, Go thou into the midst of the wheels, that be under the cherubim, and fill thy hand with the coals of fire, that be between the cherubim, and pour thou them out upon the city. And he went in before my eyes;)

<sup>3</sup> forsooth cherubims stood at the right side of the house (of the Lord), when the man entered, and a cloud filled the inner foreyard. (and the cherubim stood on the right side of the House of the Lord, when the man entered, and a cloud filled the inner courtyard.)

<sup>4</sup> And the glory of the Lord was raised [up] from above cherubims to the threshold of the house (of the Lord); and the house was filled with a cloud, and the foreyard was filled with shining of the glory of the Lord. (And the glory of the Lord was raised up from above the cherubim to the threshold of the House of the Lord; and the House was filled with a cloud, and the courtyard was filled with the shining of the glory of the Lord.)

<sup>5</sup> And the sound of wings of cherubims was heard till to the outermore foreyard, as the voice of Almighty God speaking. (And the sound of the wings of the cherubim was heard unto the outer courtyard, like the voice of Almighty God speaking.)

<sup>6</sup> And when he had commanded to the man that was clothed in linen clothes, and had said, Take thou fire from the midst of the wheels, that be betwixt cherubims, he entered, and stood beside the wheel[s]. (And when he had commanded to the man who was clothed in linen clothes, and had said, Take thou fire from the midst of the wheels, that be between the cherubim, or Take thou fire from between the wheels, that be under the cherubim, he entered, and stood beside the wheels.)

<sup>7</sup> And cherub stretched forth his hand from the midst of cherubims, to the fire that was betwixt cherubims; and took, and gave into the hands of him that was clothed in linen clothes; and he took, and went out. (And a cherub stretched forth his hand from the midst of the cherubim, to the fire that was between the cherubim; and took it, and gave it into the hands of him who was clothed in linen clothes; and he took it, and went out.)

<sup>8</sup> And the likeness of the hand of a man appeared in cherubims, under the wings of those. (And the likeness of a man's hand appeared among the cherubim, under their wings.)

<sup>9</sup> And I saw, and lo! four wheels were beside cherubims; one wheel beside one cherub, and another wheel beside another cherub; forsooth the likeness of wheels was as the sight of the stone chrysolite. (And I saw, and behold! four wheels (were) beside the cherubim; one wheel beside one cherub, and another wheel beside another cherub, (that

\* **CHAPTER 10:1** Many verses in Chapter 10 repeat imagery found in Chapter 1.

is, one wheel beside each cherub); and the likeness of the wheels was like the sight, (or the appearance), of a chrysolite stone.)

<sup>10</sup> And the beholding of those was one likeness of four, as if a wheel be in the midst of a wheel. (And the appearance of those four was of one form, of a wheel in the midst of a wheel.)

<sup>11</sup> And when they went, they went into (the) four parts; those turned not again going, but to the place to which that that was the first wheel bowed to go, also [the] others followed, and turned not again. (And when they went, in any of the four directions, they did not turn from where they went, but the place to which the first wheel turned to go, the others also followed, and did not turn away from there.)

<sup>12</sup> And all the body of those wheels, and the necks, and hands, and wings of the beasts, and the circles, were full of eyes, in the compass of (the) four wheels. (And all their bodies, and the necks, and hands, and wings of the creatures, or of the cherubim, and the wheels, were full of eyes, yea, even all around the four wheels.)

<sup>13</sup> And he called those wheels voluble, or able to go all about, in mine hearing.

<sup>14</sup> Forsooth one beast had four faces; one face was the face of cherub, and the second face was the face of a man, and in the third was the face of a lion, and in the fourth was the face of an eagle; (And one creature, or one cherub, had four faces; the first face was the face of a cherub or the first face was the face of an ox, or of a bull, and the second face was the face of a man, and the third face was the face of a lion, and the fourth face was the face of an eagle;)

<sup>15</sup> And the cherubims were raised [up]. That is the beast, which I had seen beside the flood Chebar. (and then the cherubim raised themselves up. These were the same creatures, which I had seen by the Chebar River.)

<sup>16</sup> And when cherubims went, also the wheels beside those went together (with them); when the cherubims raised [up] their wings, that those should be enhanced from the earth, the wheels abided not still, but also those were beside cherubims. (And when the cherubim went, the wheels also went beside them; and when the cherubim raised up their wings, so that they would be lifted up from the earth, the wheels were not still, but they went up beside the cherubim.)

<sup>17</sup> The wheels stood with those cherubims standing, and were raised [up] with the cherubims raised [up]; for the spirit of life was in those wheels. (The wheels stopped when the cherubim stopped, and were raised, or were lifted, up when the cherubim were lifted up; for the spirit of life was in those wheels.)

<sup>18</sup> And the glory of the Lord went out from the threshold of the temple, and stood on the cherubims. (And the glory of the Lord went out from the threshold of the Temple, and stood above the cherubim.)

<sup>19</sup> And [the] cherubims raised [up] their wings, and were enhanced from the earth before me; and when those went out, also the wheels followed; and it stood in the entering of the east gate of the house of the Lord, and the glory of God of Israel was on those. (And the cherubim raised up their wings, and were lifted up from the ground before me; and when they went out, the wheels followed them; and they stood at the east gate of the House of the Lord, and the glory of the God of Israel was over them.)

<sup>20</sup> That is the beast, which I saw under God of Israel, beside the flood Chebar. And I understood that four cherubims (they) were; (These were the same creatures, which I had seen under the God of Israel, by the Chebar River. And now I understood that they were four cherubim;)

<sup>21</sup> four faces were to one, and four wings to one; and the likeness of the hand of a man was under the wings of those. (each one (had) four faces, and four wings; and the likeness of a man's hand (appeared) under their wings.)

<sup>22</sup> And the likeness of the cheeks of those were those cheeks which I had seen beside the flood Chebar; and the beholding of those, and the fierceness of each, was to enter before his face. (And the likenesses of their faces were like those faces which I had seen by the Chebar River; yea, their appearance, and the fierceness of each; and each one of them went straight ahead.)

## CHAPTER 11

<sup>1</sup> And the spirit raised me [up], and led me within to the east gate of the house of the Lord, that beholdeth the rising of the sun. And lo! in the entering of the gate were five and twenty men; and I saw in the midst of them Jaazaniah, the son of Azur, and Pelatiah, the son of Benaiah, princes of the people. (And the spirit raised me up, and led me within to the east gate of the House of the Lord, that faceth the rising of the sun. And behold! at

*the entrance of the gate were twenty-five men; and I saw in the midst of them Jaazaniah, the son of Azur, and Pelatiah, the son of Benaiah, the leaders of the people.)*

<sup>2</sup> And he said to me, Thou, son of man, these be the men that think wickedness, and treat the worst counsel in this city, *(And he said to me, Thou, son of man, these be the men who think wickedly, and indulge in the worst counsel, or give the worst advice, in this city,)*

<sup>3</sup> and say, Whether houses were not builded a while ago? this is the cauldron, forsooth we be fleshes. *(and say, Were all the houses built a while ago? this city is the cauldron, and we be the meat in it.)*

<sup>4</sup> Therefore prophesy thou of them, prophesy thou, son of man. *(And so prophesy thou against them, prophesy thou, son of man.)*

<sup>5</sup> And the Spirit of the Lord fell into me *(or And the Spirit of the Lord fell upon me)*, and said to me, Speak thou, The Lord saith these things, Ye house of Israel spake thus, and I knew the thoughts of your heart;

<sup>6</sup> ye killed full many men in this city, and ye filled the ways thereof with slain men. *(ye killed a great many people in this city, and ye filled its ways with the slain.)*

<sup>7</sup> Therefore the Lord saith these things, Your slain men, which ye putted in the midst thereof, these be the fleshes, and this is the cauldron; and I shall lead you out of the midst thereof. *(And so the Lord saith these things, Your slain, whom ye put in its midst, they be the meat, and this is the cauldron; but I shall lead you out of its midst.)*

<sup>8</sup> Ye dreaded sword, and I shall bring in a sword on you, saith the Lord God. *(Ye feared the sword, and I shall bring in a sword upon you, saith the Lord God.)*

<sup>9</sup> And I shall cast you out of the midst thereof, and I shall give you into the hand of enemies, and I shall make dooms in you. *(And I shall take you out of its midst, and I shall give you into the hands of your enemies, and I shall bring in judgements, or a sentence of death, upon you.)*

<sup>10</sup> By sword ye shall fall down, I shall deem you in the ends of Israel; and ye shall know, that I am the Lord. *(Ye shall fall by the sword, yea, I shall judge you unto the ends of Israel; and ye shall know, that I am the Lord.)*

<sup>11</sup> This shall not be to you into a cauldron, and ye shall not be into fleshes in the midst thereof; I shall deem you in the ends of Israel, *(And so this city shall not be like a cauldron for you, and ye shall not be like the meat in its midst; I shall judge you unto the ends of Israel,)*

<sup>12</sup> and ye shall know, that I am the Lord. For ye went not in my behests, and ye did not my dooms, but ye wrought by the dooms of heathen men, that be in your compass. *(and ye shall know, that I am the Lord. For ye did not follow my commands, and ye did not follow my laws, or my judgements, but ye followed the laws of the heathen, who be all around you.)*

<sup>13</sup> And it was done, when I prophesied, Pelatiah, the son of Benaiah, was dead, *(or Pelatiah, the son of Benaiah, fell down dead);* and I fell down on my face, and I cried with great voice, and said, Alas! alas! alas! Lord God, thou makest [an] ending of the remnants of Israel.

<sup>14</sup> And the word of the Lord was made to me, and said,

<sup>15</sup> Son of man, thy brethren, thy brethren, thy kinsmen, and all the house of Israel, and all men, to whom the dwellers of Jerusalem said, Go ye away far from the Lord, the land is given to us into possession. *(Son of man, thy brothers, thy brothers, yea, thy kinsmen, and all the house of Israel, and all the people, be to whom the present inhabitants of Jerusalem have said, Go ye far away from the Lord, for the land is given to us as our possession.)*

<sup>16</sup> Therefore the Lord God saith these things, For I made them *(to be)* far *(off)* among heathen men, and for I scattered them in lands, I shall be to them into a little hallowing, in the lands to which they came. *(And so the Lord God saith these things, For I made them to be far away among the heathen, and for I scattered them into many lands, I shall be their sanctuary, in the lands to which they have gone.)*

<sup>17</sup> Therefore speak thou, The Lord God saith these things, I shall gather you from *(the)* peoples, and I shall gather you together from *(the)* lands, in which ye be scattered; and I shall give the earth of Israel to you *(or and I shall give the soil of Israel to you or and I shall give you the land of Israel).*

<sup>18</sup> And they shall enter thither, and shall do away all offences, *[or grievings]*, and all abominations thereof in that day. *(And they shall enter there, and shall do away all the offences, and all the abominations there, on that day.)*

<sup>19</sup> And I shall give to them one heart, and I shall give a new spirit in the entrails of them; and I shall take away a stony heart from the flesh of them, and I shall give to them an heart of flesh; *(And I shall give them one heart, and I shall give them a new spirit in their bowels, or in their innards; and I shall take away a heart of stone from their flesh, and I shall give them a heart of flesh;)*

<sup>20</sup> that they go in my commandments, and keep my dooms, and do those; and that they be into a people to me, and I be into God to them. *(so that they walk in my commandments, and obey my laws, and do them; and so that they be my people, and I be their God.)*

<sup>21</sup> But of which the heart goeth after their offendings and abominations, I shall set the way of them in their head, saith the Lord God. *(But of those whom their hearts go after their offences and abominations, I shall bring down their ways upon their own heads, saith the Lord God.)*

<sup>22</sup> And the cherubims raised [up] their wings, and the wheels went with those, and the glory of God of Israel was on those. *(And the cherubim raised up their wings, and the wheels went with them, and the glory of the God of Israel was over, or above, them.)*

<sup>23</sup> And the glory of the Lord ascended from the midst of the city, and stood on the hill, which is at the east of the city.

<sup>24</sup> And the spirit raised me, and brought me into Chaldea, to the passing over, in [a] vision by the spirit of God; and the vision which I had seen, was taken away from me. *(And the spirit raised me up, and brought me into Chaldea, to the exiles, or to the captives, in a vision by the Spirit of God; and then the vision which I had seen, was taken away from me.)*

<sup>25</sup> And I spake to the passing over all the words of the Lord, which he had showed to me. *(And I told the exiles, or the captives, all that the Lord had shown me.)*

## CHAPTER 12

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Son of man, thou dwellest in the midst of an house stirring to wrath, which have eyes to see, and see not, and ears to hear, and hear not; for it an house stirring to wrath. *(Son of man, thou livest in the midst of a house stirring me to anger; those who have eyes to see, and see not, and ears to hear, and hear not; for it a house stirring me to anger.)*

<sup>3</sup> Therefore thou, son of man, make to thee vessels of passing over, and thou shalt pass over by day before them; forsooth thou shalt pass over from thy place to another place, in the sight of them; if peradventure they behold, for it is an house stirring to wrath. *(And so thou, son of man, prepare for thyself the necessary things for going into exile, or into captivity, and thou shalt go out by day before them as if going into exile, or into captivity; and thou shalt go out from thy place to another place before them; if perhaps they shall see, for it is a house stirring me to anger.)*

<sup>4</sup> And thou shalt bear withoutforth thy vessels, as the vessels of a man passing over by day, in the sight of them; soothly thou shalt go out in the eventide before them, as a man passing forth goeth out. *(And by day, in their sight, or before them, thou shalt carry thy things outside, like the necessary things of a man going into exile, or into captivity; and in the evening thou shalt go out before them, like a man going into exile, or into captivity, goeth out.)*

<sup>5</sup> Before the eyes of them dig (in) the wall to thee, and thou shalt go out through it, *(Before their eyes, dig thou through the wall, and then thou shalt go out through it.)*

<sup>6</sup> in the sight of them. Thou shalt be borne on shoulders, thou shalt be borne out in darkness; thou shalt cover thy face, and thou shalt not see the earth, for I have given thee to be a sign of thing to coming to the house of Israel. *(In their sight, or before them, thou shalt carry those things out upon thy shoulders, yea, thou shalt carry them out in the darkness; thou shalt cover thy face, and thou shalt not see the ground, for I have given thee to be a sign of what is to come for the house of Israel.)*

<sup>7</sup> Therefore I did as the Lord commanded to me; I brought forth my vessels, as the vessels of a man passing over by day, and in the eventide I digged (through) a wall to me with (mine) hand; I went out in darkness, and I was borne on shoulders, in the sight of them. *(And so I did as the Lord commanded me; by day I brought forth my things, like the necessary things of a man going into exile, or into captivity, and in the evening I dug through the wall with my hands; then I went out in the darkness, in the sight of them, and I carried those things upon my shoulders.)*

<sup>8</sup> And the word of the Lord was made early to me, and he said, *(And early in the morning the word of the Lord was made to me, and he said,)*

<sup>9</sup> Son of man, whether the house of Israel, the house stirring (*me*) to wrath, said not to thee, What doest thou?

<sup>10</sup> Say thou to them, The Lord God saith these things, This burden is on the duke, which is in Jerusalem, (*or This burden is on the prince, who is in Jerusalem*), and on all the house of Israel, which is in the midst of them.

<sup>11</sup> Say thou, I *am* your sign of thing to coming; as I did, so it shall be done to them; they shall go into passing over, and into captivity. (*Say thou, I am your sign of what is to come; as I did, so it shall be done to them; they shall go into exile, and into captivity.*)

<sup>12</sup> And the duke which is in the midst of them, shall be borne out on shoulders, and he shall go out in darkness; they shall dig (*through*) the wall, and lead him out; his face shall be covered, that he see not with eye the earth. (*And the prince who is in their midst, shall carry his necessary things upon his shoulders, and he shall go out in darkness; they shall dig through the wall to let him out; his face shall be covered, so that he shall not see the ground with his eyes.*)

<sup>13</sup> And I shall stretch forth my net on him, and he shall be taken in my net; and I shall lead him into Babylon, into the land of Chaldees, and he shall not see that land, and he shall die there. (*And I shall stretch forth my net upon him, and he shall be caught in my net; and I shall lead him to Babylon, to the land of the Chaldeans, but he shall not see that land, even though he shall die there.*)

<sup>14</sup> And I shall scatter into each wind all men that be about him, his help, and his companies; and I shall draw out the sword after them. (*And I shall scatter into the winds all those who be about him, yea, his help, and his companies; and I shall draw out the sword after them.*)

<sup>15</sup> And they shall know, that I *am* the Lord, when I shall scatter them among heathen men (*or when I shall scatter them among the heathen*), and shall sow them abroad in (*the*) lands.

<sup>16</sup> And I shall leave of them a few men from sword, and hunger, and pestilence, that they tell out all the great trespasses of them among heathen men, to whom they shall enter; and they shall know, that I *am* the Lord. (*And I shall leave alive a few of them from the sword, and famine, and pestilence, so that they can tell out all their great trespasses to the heathen, among whom they shall enter; and then they shall know, that I am the Lord.*)

<sup>17</sup> And the word of the Lord was made to me, and he said,

<sup>18</sup> Thou, son of man, eat thy bread in disturbing, but also drink thy water in haste and mourning. (*Thou, son of man, eat thy bread with trembling, or in distress, and drink thy water in haste and with mourning.*)

<sup>19</sup> And thou shalt say to the people of the land, The Lord God saith these things to them that dwell in Jerusalem, (*and elsewhere*) in the land of Israel, They shall eat their bread in anguish, and they shall drink their water in desolation; that the land be desolate of his multitude, for the wickedness of all men that dwell therein, (*or yea, the land shall be made desolate of its multitude, for the wickedness of all those who live there*).

<sup>20</sup> And [*the*] cities that be now inhabited, shall be desolate, and the land shall be forsaken (*or and the land shall be deserted or and the land shall become a desert*); and ye shall know, that I *am* the Lord.

<sup>21</sup> And the word of the Lord was made to me, and he said,

<sup>22</sup> Son of man, what is this proverb to you, of men saying in the land of Israel, (*The*) Days shall be deferred into (*a*) long time, and each vision shall perish?

<sup>23</sup> Therefore say thou to them, The Lord God saith these things, I shall make this proverb to cease, and it shall no more be said commonly in Israel; and speak thou to them, that the days have nighed, and each word of vision, *either of prophesy*. (*And so say thou to them, The Lord God saith these things, I shall make this proverb to cease, and it shall no more be commonly said in Israel; and then say thou to them, The days have arrived, and all the words of the vision, or of the prophesy, shall be fulfilled.*)

<sup>24</sup> For why each vision shall no more be void, neither before-telling of thing to coming shall be doubtful in the midst of the sons of Israel;

<sup>25</sup> for I the Lord shall speak whatever word I shall speak, and it shall be done; it shall no more be delayed, but in your days, ye house stirring to wrath (*or ye house stirring me to anger*), I shall speak a word, and I shall do that word, saith the Lord God.

<sup>26</sup> And the word of the Lord was made to me, and he said,

<sup>27</sup> Thou, son of man, lo! the house of Israel, of them that say, The vision which this man seeth, is into many days (*yet to come*), and this man prophesieth into long times. (*Thou, son of man, behold! they of the house of Israel say, The vision which this (man)*

*seeth (is) not to be until many days yet to come, and this man prophesieth into times afar off.)*

<sup>28</sup> Therefore say thou to them, The Lord God saith these things, Each word of me shall no more be deferred (*or No word of mine shall any more be delayed*); the word which I shall speak, shall be [ful] filled, saith the Lord God.

## CHAPTER 13

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Son of man, prophesy thou to the prophets of Israel that prophesy; and thou shalt say to them that prophesy of their heart, Hear ye the word of the Lord. (*Son of man, prophesy thou against the prophets of Israel who prophesy; and thou shalt say to those who prophesy out of their own hearts, Hear ye the word of the Lord.*)

<sup>3</sup> The Lord God saith these things, Woe to the unwise prophets, that follow their spirit, and see nothing; (*The Lord God saith these things, Woe to the unwise prophets, who follow their own spirit, and so see nothing;*)

<sup>4</sup> Israel, thy prophets were as foxes in desert[s]. (*Israel, thy prophets were like foxes in the desert.*)

<sup>5</sup> Ye ascended not even against, neither again-setted a wall for the house of Israel, that ye should stand in battle in the day of the Lord. (*Ye went not even against, nor set again, or fixed, the broken wall for the house of Israel, so that ye could stand in battle on the day of the Lord.*)

<sup>6</sup> They see vain things, and divine a leasing, and say, The Lord saith, when the Lord sent not them; and they continued to confirm the word. (*They see empty and futile things, and divine a lie, and say, The Lord saith, when the Lord did not send them; and yet they continue to confirm their words.*)

<sup>7</sup> Whether ye saw not a vain vision, and spake false divining, and said, The Lord saith, when I spake not? (*Saw ye not an empty and futile vision, and spoke false divining, and said, The Lord saith, when I did not speak?*)

<sup>8</sup> Therefore the Lord God saith these things, For ye spake vain things, and saw a leasing, therefore lo! I to you, saith the Lord God. (*And so the Lord God saith these things, For ye spoke empty and futile things, and saw a lie, and so behold! I am against you, saith the Lord God.*)

<sup>9</sup> And mine hand shall be on the prophets that see vain things, and divine leasings, (*or And my hand shall be against those prophets who see empty and futile things, and divine lies*); they shall not be in the counsel(s) of my people, and they shall not be written in the scripture of the house of Israel, neither they shall enter into the land of Israel; and ye shall know, that I *am* the Lord God.

<sup>10</sup> For they deceived my people, and said, Peace, peace, and no peace is; and it builded a wall, but they pargeted it with fen without chaffs. (*For they deceived my people, and said, Peace, peace, when there was no peace; and they built a wall, but they mortared it with dirt without any chaff, that is, without any straw.*)

<sup>11</sup> Say thou to them that parget without tempering, that it shall fall down; for a strong rain shall be (over)flowing, and I shall give full great stones falling from above, and I shall give a wind of tempest that destroyeth. (*Say thou to those who mortar it without tempering, that it shall fall down; for there shall be an overflowing rain, and I shall send some very great hailstones falling down from above, and I shall make a wind of tempest that shall destroy it.*)

<sup>12</sup> For lo! the wall fell down. Whether it shall not be said to you, Where is the pargeting, which ye pargeted? (*For behold! when the wall falleth down, shall it not be said to you, Where is the mortar, which ye should have used?*)

<sup>13</sup> Therefore the Lord God saith these things, And I shall make the spirit of tempests to break out in mine indignation, and [a] strong rain flowing in my strong vengeance shall be (*or and there shall be a strong overflowing rain in my strong vengeance*), and great (hail)stones in [my] wrath into wasting.

<sup>14</sup> And I shall destroy the wall, which ye have pargeted without tempering, and I shall make it even with the earth; and the foundation thereof shall be showed, and it shall fall down, and it shall be wasted in the midst thereof; and ye shall know, that I am the Lord. (*And I shall destroy the wall, which ye have mortared without tempering, and I shall bring it down to the ground; and its foundation shall be shown, and it shall fall down, and thou shalt be wasted, or shalt be destroyed, in its midst; and ye shall know, that I am the Lord.*)

<sup>15</sup> And I shall [ful] fill mine indignation in the wall, and in them that pargeted it without tempering; and I shall say to you, The wall is not, and they be not, that pargeted it, *(And I shall fulfill my indignation upon the wall, and upon those who mortared it without tempering; and I shall say to you, The wall is not, and they be not, who mortared it.)*

<sup>16</sup> *(that is)*, the prophets of Israel, that prophesy to Jerusalem, and see to it the vision of peace, and peace is not, saith the Lord God. *(that is, the prophets of Israel, who prophesied to Jerusalem, and saw a vision of peace for it, when there was no peace, saith the Lord God.)*

<sup>17</sup> And thou, son of man, set thy face against the daughters of thy people, that prophesy of their heart; and prophesy thou on them, *(And thou, son of man, set thy face toward the daughters of thy people, who prophesy out of their own hearts; and prophesy thou against them.)*

<sup>18</sup> and say thou, The Lord God saith these things, Woe to them that sew together cushions under each cubit of [the] hand, and make pillows under the head of each age, to take souls; and when they deceived the souls of my people, they quickened the souls of them. *(and say thou, The Lord God saith these things, Woe to those who sew bands for each wrist, and put veils on the heads of everyone, to hunt souls, or lives; and while they hunt the souls of my people, yet they keep their own souls safe.)*

<sup>19</sup> And they defouled me to my people, for an handful of barley, and for a gobbet of bread, that they should slay souls that die not, and quicken souls that live not; and they lied to my people, believing to leasings. *(And they defiled me among my people, for a handful of barley, and for a piece of bread, so that they kill souls that should not die, and enliven souls that should not live; and they lied to my people, who believed the lies.)*

<sup>20</sup> For this thing the Lord God saith these things, Lo! I to your cushions, by which ye deceive souls flying; and I shall all-break those from your arms, and I shall deliver [the] souls which ye deceive, souls *(that ye make)* to fly. *(For this thing the Lord God saith these things, Behold! I am against your wristbands, with which ye hunt souls to make them fly; and I shall rip them from your arms, and I shall deliver; (or shall set free), the souls which ye hunt to make fly.)*

<sup>21</sup> And I shall all-break your pillows, and I shall deliver my people from your hand, *(or And I shall tear off your veils, and I shall deliver my people from out of your hands);* and they shall no more be in your hands, to be robbed; and ye shall know, that I am the Lord.

<sup>22</sup> For that that ye made falsely the heart of a just man to mourn, whom I made not sorry; and ye strengthened the hands of a wicked man, that he should not turn again from his evil way, and live. *(Because ye falsely made the heart of the just, or of the righteous, to mourn, whom I have not made sorrowful; and ye strengthened the hands of the wicked, so that they would not turn from their evil ways, and live.)*

<sup>23</sup> Therefore ye shall not see vain things *(or And so ye shall not see empty and futile things again)*, and ye shall no more divine false divinings; and I shall deliver my people from your hand, and ye shall know, that I am the Lord.

## CHAPTER 14

<sup>1</sup> And men of the elders of Israel came to me, and sat before me. *(And some of Israel's elders came to me, and sat with me.)*

<sup>2</sup> And the word of the Lord was made to me, and he said,

<sup>3</sup> Son of man, these men have set their uncleannesses in their hearts, and have set steadfastly the cause of stumbling of their wickedness against their face *(or and steadfastly have put the cause of stumbling of their wickedness before their faces)*. Whether I that am asked, shall answer to them?

<sup>4</sup> For this thing speak thou to them, and thou shalt say to them, These things saith the Lord God, A man, a man of the house of Israel, that setteth his uncleannesses in his heart, and setteth steadfastly the cause of stumbling of his wickedness against his face, *(or A man, a man of the house of Israel, who setteth his uncleannesses in his heart, and steadfastly setteth the cause of stumbling of his wickedness before his face)*, and cometh to the prophet, and asketh me by him, I the Lord shall answer to him in the multitude of his uncleannesses;

<sup>5</sup> that the house of Israel be taken in their heart, by which they went away from me in all their idols. *(so that the house of Israel be taken in their own hearts, by which they went away from me with all their idols.)*

<sup>6</sup> Therefore say thou to the house of Israel, The Lord God saith these things, Be ye converted (*or Be ye turned*), and go ye away from your idols, and turn away your faces from all your filths.

<sup>7</sup> For why a man, a man of the house of Israel, and of converts, whoever is a comeling in Israel, if he is aliened from me, and setteth his idols in his heart, and setteth steadfastly the cause of stumbling of his wickedness against his face, (*or For a man, a man of the house of Israel, and of the converts, yea, whomever is a newcomer in Israel, if he is alienated from me, and setteth up his idols in his heart, and steadfastly setteth the cause of stumbling of his wickedness before his face*), and he cometh to the prophet, to ask me by him, I the Lord shall answer him by myself.

<sup>8</sup> And I shall set my face on that man, and I shall make him into ensample, and into a proverb, and I shall lose him from the midst of my people; and ye shall know, that I am the Lord. (*And I shall set my face against that person, and I shall make him into an example, and into a proverb, and I shall remove him from the midst of my people; and ye shall know, that I am the Lord.*)

<sup>9</sup> And when a prophet erreth, and speaketh a word, I the Lord shall deceive that prophet (*or I the Lord have deceived that prophet*); and I shall stretch forth mine hand [up] on him, and I shall do him away from the midst of my people Israel.

<sup>10</sup> And they shall bear their wickedness; by the wickedness of the asker, so the wickedness of the prophet shall be; (*And they shall bear their wickedness; as the wickedness of the asker; so shall be the wickedness of the prophet.*)

<sup>11</sup> that the house of Israel err no more from me, neither be defouled in all their trespassings; but that it be into a people to me, and I be into God to them, saith the Lord of hosts. (*so that the house of Israel no more go astray from me, nor be defiled with all their trespassings; but that they shall become my people, and I shall become their God, saith the Lord of hosts.*)

<sup>12</sup> And the word of the Lord was made to me, and he said,

<sup>13</sup> Son of man, when the land sinneth against me, that it trespassing do trespass (*or that trespassing it do trespass*), I shall stretch forth mine hand on it, and I shall all-break the staff of bread thereof; and I shall send hunger into it, and I shall slay of it man and beast.

<sup>14</sup> And if these three men, Noe, Daniel, and Job, be in the midst thereof, they by their rightfulness shall deliver their souls, saith the Lord of hosts. (*And even if these three men, Noah, Daniel, and Job, were in its midst, they would only be able to save their own souls, or their own lives, by their righteousness, saith the Lord of hosts.*)

<sup>15</sup> That if also I bring in worst beasts on the land, that I destroy it, and if it is without (*a*) way, for that no passer is for the beasts, (*And if I should bring in evil, or wild, beasts on the land, so that I destroy it, and it is without a safe way, so that no one can pass through because of those beasts.*)

<sup>16</sup> and these three men that *be before-said*, be therein, I live, saith the Lord God, for they shall neither deliver sons, neither daughters, but they alone shall be delivered; forsooth the land shall be made desolate. (*and if these three men who were spoken of before, were there, as I live, saith the Lord God, they would not be able to save even their own sons, or their own daughters, but they alone would be saved; and the land would be made desolate.*)

<sup>17</sup> Either if I bring in (*a*) sword on that land, and I say to the sword, Pass thou through the land, and I slay of it man and beast,

<sup>18</sup> and these three men be in the midst thereof, I live, saith the Lord God, that they shall not deliver sons neither daughters, but they alone shall be delivered. (*and if these three men were in its midst, as I live, saith the Lord God, they would not be able to save even their own sons, or their own daughters, but they alone would be saved.*)

<sup>19</sup> Forsooth if I bring in also pestilence on that land, and I shed out mine indignation on it in blood, that I do away from it man and beast, (*And if I also bring in pestilence upon that land, and I pour out my indignation upon it in blood, so that I do away man and beast from it.*)

<sup>20</sup> and Noe, and Daniel, and Job, be in the midst thereof, I live, saith the Lord God, for they shall not deliver a son and a daughter, but they by their rightfulness shall deliver their souls. (*and if Noah, and Daniel, and Job, were in its midst, as I live, saith the Lord God, they would not be able to save even their own son, or their own daughter; but they would save only their own souls, or their own lives, by their righteousness.*)

<sup>21</sup> For the Lord God saith these things, That though I send in my four worst dooms, sword, and hunger, and evil beasts, and pestilence, into Jerusalem, that I slay of it man

and beast, *(For the Lord God saith these things, Even though I send in my four worst judgements, sword, and famine, and wild beasts, and pestilence, into Jerusalem, so that I kill the people and the animals in it,)*

<sup>22</sup> nevertheless salvation of them that led out sons and daughters, shall be left therein. Lo! they shall go out to you, and ye shall see the way of them, and the findings of them; and ye shall be comforted on the evil, which I brought in on Jerusalem, in all things which I bare in on it. *(nevertheless some of them shall be left (alive) there, and they shall be brought out, both sons and daughters. Behold! they shall go out to you, and ye shall see their ways, and their deeds; and ye shall be comforted, (or satisfied), for all the evil, which I brought in upon Jerusalem, yea, for all the things which I brought in upon it.)*

<sup>23</sup> And they shall comfort you, when ye shall see the way of them, and the findings of them; and ye shall know, that not in vain I did all things, whatever things I did therein, saith the Lord Almighty. *(And they shall comfort you, when ye shall see their ways, and their deeds; and ye shall know, that I have not done all these things in vain, or without justification, whatever things I did there, saith the Lord Almighty.)*

## CHAPTER 15

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Son of man, what shall be done to the tree of a vine, of all the trees of woods, that be among the trees of woods? *(Son of man, what shall be done to the vine tree, of all the trees in the woods, that be among the trees of the woods?)*

<sup>3</sup> Whether tree, or timber, shall be taken thereof, that work be made? either shall a stake be made thereof, that any vessel hang thereon? *(Shall wood, or timber, be taken from it, so that some work be made of it? or shall a stake, or a peg, be made of it, so that something can hang on it?)*

<sup>4</sup> Lo! it is given *[to the fire]* into meat; *[the]* fire wasted ever either part thereof, and the midst thereof is driven into a dead spark; whether it shall be profitable to work? *(Behold! it is sent into the fire for fuel; the fire destroyed each part of it, and the midst of it is driven into a dead spark; shall it be profitable, (or useful), for anything?)*

<sup>5</sup> Yea, when it was whole, it was not covenable to work; how much more when fire hath devoured, and hath burnt it, nothing of work shall be made thereof? *(Yea, when it was whole, it was not suitable, (or useful), for anything; how much more when the fire hath devoured it, and hath burned it, so that nothing (useful) shall be made out of it!)*

<sup>6</sup> Therefore the Lord God saith these things, As the tree of a vine is among the trees of woods, which I gave to fire to devour, so I gave the dwellers of Jerusalem, *(And so the Lord God saith these things, Like the vine tree is among the trees in the woods, which I gave to the fire to devour, so I shall take the inhabitants of Jerusalem,)*

<sup>7</sup> and I shall set my face against them. They shall go out of the *(one)* fire, and *(then another)* fire shall waste them; and ye shall know, that I *am* the Lord, when I shall set my face against them,

<sup>8</sup> and shall give the land without way and desolate, for they were trespassers, saith the Lord God. *(and I shall make the land without a way and desolate, for they were trespassers, saith the Lord God.)*

## CHAPTER 16

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Son of man, make known to Jerusalem their abominations;

<sup>3</sup> and thou shalt say, The Lord God saith these things. A! thou Jerusalem, thy root and thy generation is of the land of Canaan; thy father is Amorite, and thy mother is Hittite. *(and thou shalt say, The Lord God saith these things. O thou Jerusalem! thy roots and thy generation (be) from the land of Canaan; thy father (is) an Amorite, and thy mother (is) a Hittite.)*

<sup>4</sup> And when thou were born, thy navel was not cut away in the day of thy birth *(or thy navel-string was not cut on the day of thy birth)*, and thou were not washed in water into health, neither salted with salt, neither wrapped in *(swaddling)* 'clothes.

<sup>5</sup> An eye spared not on thee, that it having mercy on thee, did to thee one of these things; but thou were cast forth on the face of *(the)* earth, in the casting out of thy soul, in the day in which thou were born. *(An eye spared thee not, that it having mercy on thee, did to thee one of these things; but thou were thrown forth onto the face of the earth, or onto the ground, in the casting out of thyself, on the day on which thou were born.)*

<sup>6</sup> Forsooth I passed by thee, and I saw thee defouled in thy blood (*or and I saw thee defiled in thy own blood*); and I said to thee, when thou were in thy blood, Live thou; soothly I said to thee in thy blood, Live thou.

<sup>7</sup> I gave thee multiplied as the seed of a field, and thou were multiplied, and made great; and thou enterdest, and camest fully to women's adorning; thy teats waxed great, and thine hair waxed; and thou were naked, and full of shame. (*I made thee to multiply like the seed in the field, and thou were multiplied, and made great; and thou enterdest, and camest fully to women's adorning; thy breasts grew great, and thy hair grew long; but thou were naked, and full of shame.*)

<sup>8</sup> And I passed by thee, and I saw thee, and lo! thy time, the time of lovers (*or yea, the time of love*); and I spreaded abroad my clothing on thee, and I covered thy shame, (*or thy nakedness*). And I swore to thee, and I made a covenant with thee, saith the Lord God, and thou were made a wife to me.

<sup>9</sup> And I washed thee in water, and I cleansed away thy blood from thee, and I anointed thee with oil.

<sup>10</sup> And I clothed thee with clothes of diverse colours, and I shodded thee in jacinth, and I girded thee with bis, [*or white silk*];

<sup>11</sup> And I clothed thee with subtle things, and I adorned thee with ornament[s]. And I gave bands in thine hands (*or And I put bands on thy wrists*), and a wreath about thy neck;

<sup>12</sup> and I gave a ring on thy mouth, and circles to thine ears, and a crown of fairness in thine head. (*and I put a ring in thy nose, and earrings on thy ears, and a beautiful crown upon thy head.*)

<sup>13</sup> And thou were adorned with gold and silver, and thou were clothed with bis, and ray-cloth with round images, and many colours. Thou atest clean flour of wheat, and honey, and oil, and thou were made fair full greatly; and thou increasedest into a realm (*or and thou hast increased into a kingdom or and thou hast become a queen*),

<sup>14</sup> and thy name went out into heathen men for thy fairness (*or and thy name went out to the heathen because of thy beauty*); for thou were perfect in my fairness which I had set [*up*] on thee, saith the Lord God.

<sup>15</sup> And thou haddest trust in thy fairness, and didest fornication in thy name; and thou settdest forth thy fornication to each that passed forth, that thou shouldst be made his, (*or and thou hast put forth, or hast proffered, thy willingness for fornication to anyone who passed by, so that thou wouldst be made his*).

<sup>16</sup> And thou tookest of my clothes, and madest to thee high things set about on each side, (*or And thou tookest some of thy clothes, and adornest thy high places with them put about on each side*); and thou didest fornication on those, as it was not done, neither shall be done.

<sup>17</sup> And thou tookest the vessels of thy fairness, of my gold and of my silver, which I gave to thee; and thou madest to thee images of men, and didest fornication in those. (*And thou tookest my beautiful vessels of gold and of silver, which I gave to thee; and thou madest for thyself idols of men, and didest fornication, that is, idolatry, with them.*)

<sup>18</sup> And thou tookest thy clothes of many colours, and thou were clothed in those; and thou settdest mine oil and mine incense in the sight of those.

<sup>19</sup> And thou settdest my bread, which I gave to thee, flour of wheat, and oil, and honey, by which I nourished thee, in the sight of those, into (*an*) odour of sweetness (*or for a sweet aroma*); and it was done, saith the Lord God.

<sup>20</sup> And thou tookest thy sons and thy daughters, which thou engenderedest to me (*or whom thou hast begotten for me*), and offeredest (*them*) to those (*idols*), for to be devoured. Whether thy fornication is (*so*) little?

<sup>21</sup> Thou offeredest my sons (*and my daughters*), and gavest them, and hallowedest to those. (*Thou hast offered my sons and my daughters, and gavest them up, and madest them to pass through the fire for those idols!*)

<sup>22</sup> And after all thine abominations and fornications, thou bethoughtest not on the days of thy young waxing age, when thou were naked, and full of shame, and were defouled in thy blood (*or and were defiled in thy own blood*).

<sup>23</sup> And after all thy malice, woe, woe befell to thee, saith the Lord God.

<sup>24</sup> And thou buildedest to thee a bordello house, and madest to thee a place of whoredom in all (*the*) streets.

<sup>25</sup> At each head of the way thou buildedest a sign of thine whoredom, and madest thy fairness abominable; and thou partedest thy feet to each man passing forth, and multipliedest thy fornications.

<sup>26</sup> And thou didest fornication with the sons of Egypt, thy neighbours of great flesh, and thou multipliedest thy fornications, to stir me to wrath (*or to stir me to anger*).

<sup>27</sup> Lo! I shall stretch forth mine hand on thee, and I shall take away thy justifying; and I shall give thee into the souls of them that hate thee, of the daughters of Palestines, that be ashamed in thy way full of great trespass. (*Behold! I shall stretch forth my hand upon thee, and I shall take away thy justifying; and I shall give thee into the hands of those who hate thee, to the daughters of the Philistines, who be ashamed of thy way that is so full of such great trespass.*)

<sup>28</sup> And thou didest fornication with the sons of Assyrians, for thou were not [ful] filled yet; and after that thou didest fornication, neither so thou were [ful] filled. (*And thou didest fornication, that is idolatry, with the Assyrians, for thou were not yet fulfilled; and after that thou didest fornication with them, thou were still not fulfilled.*)

<sup>29</sup> And thou multipliedest thy fornication in the land of Canaan with Chaldees, and neither so thou were [ful] filled. (*And thou multipliedest thy fornication, that is, thy idolatry, in the land of Canaan with the Chaldeans, and thou were still not fulfilled.*)

<sup>30</sup> In what thing shall I cleanse thine heart, saith the Lord God, when thou doest all these works of a woman, an whore, and greedy asker? (*With what thing, or how, shall I cleanse thy heart, saith the Lord God, when thou doest all these works of a greedy whore-woman?*)

<sup>31</sup> For thou madest thy bordello house in the head of each way, and thou madest thine high place in each street; and thou were not made as an whore full of annoying, increasing price, (*or but thou were not made like a common whore, naming a price*),

<sup>32</sup> but as a woman adulteress, that bringeth in aliens on her husband. (*but like an adulterous woman, who bringeth in strangers instead of her husband!*)

<sup>33</sup> Hires be given to all whores, but thou hast given hire, [*or meed*], to all thy lovers; and thou gavest to them, that they should enter to thee on each side, to do fornication with thee. (*Commonly, or usually, wages, or money, be given to all whores, but thou hast given wages, or gifts, or rewards, to all thy lovers; and thou gavest to them, so that they would come to thee on every side, or from all quarters, to do fornication with thee.*)

<sup>34</sup> And it was done in thee against the custom of women in thy fornications, and fornication shall not be after thee; for in that that thou gavest hires, and tookest not hires, the contrary was done in thee. (*But it was done by thee against the custom of such women with thy fornications, for no one followed after thee for fornication, and in that thou gavest gifts, or money, and tookest no gifts, the contrary was done by thee.*)

<sup>35</sup> Therefore, thou whore, hear the word of the Lord.

<sup>36</sup> The Lord God saith these things, For thy riches is shed out, and thy shame is showed in thy fornications on thy lovers, and on the idols of thine abominations, (*and*) in the blood of thy sons (*and daughters*), which thou gavest to them; (*The Lord God saith these things, For thy riches be poured out, and thy shame, or thy nakedness, is shown in thy fornications with thy lovers, and with the idols of thy abominations, and by the blood of thy sons and thy daughters, whom thou gavest to them;*)

<sup>37</sup> lo! I shall gather together all thy lovers, with which thou were meddled (*together*), and all men which thou lovedest, with all men which thou hatedest; and I shall gather them on thee on each side, and I shall make naked thy shame before them, and they shall see all thy filth (*hood*). (*behold! I shall gather together all thy lovers, with whom thou were mixed, or mingled, together, and all the men whom thou lovedest, with all the men whom thou hatedest; and I shall gather them together against thee on every side, and I shall make thee naked before them, and they shall see all thy nakedness.*)

<sup>38</sup> And I shall deem thee by the dooms of adulteresses, and (*those*) shedding out blood; and I shall give thee into the blood of strong vengeance, and of fervor. (*And I shall judge thee by the laws of adultery, and by the laws for those who shed out blood; and I shall give thee unto the blood of strong vengeance, and of jealousy.*)

<sup>39</sup> And I shall give thee into the hands of them, and they shall destroy thy bordello house, and they shall destroy the place of thine whoredom; and they shall make thee naked of thy clothes, and they shall take away the vessels of thy fairness, and they shall forsake thee naked, and full of shame, (*or and they shall make thee naked of thy clothes, and they shall take away thy beautiful jewels, and they shall leave thee naked, and ashamed.*)

<sup>40</sup> And they shall bring on thee a multitude (*or And they shall bring against thee a multitude*), and they shall stone thee with stones, and they shall slay thee with their swords.

<sup>41</sup> And they shall burn thine houses with fire, and they shall make dooms in thee, before the eyes of full many women; and thou shalt cease to do fornication, and thou shalt no more give hires. (*And they shall burn down thy houses, and they shall bring in judgements upon thee, before the eyes of a great many women; and thou shalt cease to do fornication, that is, idolatry, and thou shalt no more give gifts, or money.*)

<sup>42</sup> And mine indignation shall rest in thee, and my fervent love shall be taken away from thee; and I shall rest, and I shall no more be wroth, (*And then my indignation toward thee shall rest, and my jealousy shall be turned away from thee; and I shall rest, and I shall no more be angry.*)

<sup>43</sup> for thou haddest not mind on the days of thy young waxing age, and thou stirredest me to ire in all these things. Wherefore and I gave thy ways in thine head, saith the Lord God, and I did not after thy great trespasses, in all these thine abominations. (*for thou hast not remembered the days of thy youth, and thou stirredest me to anger in all these things. And so I gave thy ways back upon thy own head, saith the Lord God, for thou should not do after thy great trespasses, and all these thy abominations.*)

<sup>44</sup> Lo! each man that saith a proverb commonly, shall take it in thee, and shall say, As the mother, so and the daughter of her. (*Behold! each person who commonly saith a proverb, shall take it against thee, and shall say, As the mother, and so her daughter.*)

<sup>45</sup> Thou art the daughter of thy mother, that casted away her husband and her sons; and thou art the sister of thy sisters, that casted away their husbands and their sons. Thy mother is(an) Hittite, and thy father is(an) Amorite;

<sup>46</sup> and thy greater sister is Samaria, she and her daughters, that dwell at thy left side; but thy sister less than thou, that dwelleth at thy right side, is Sodom, and her daughters. (*and thy elder sister is Samaria, she and her daughters, that live at thy left side, or to the north; and thy younger sister, that liveth at thy right side, or to the south, is Sodom, and her daughters.*)

<sup>47</sup> But thou wentest not in the ways of them, neither thou didest after the great trespasses of them; hast thou done almost a little less curseder deeds than they, in all thy ways? (*But wentest thou not in their ways, and didest thou not after their great trespasses? hast thou done any less cursed deeds than they, in all thy ways?*)

<sup>48</sup> (*Yea, as*) I live, saith the Lord God, for Sodom, thy sister, did not, she and her daughters (*or neither she nor her daughters*), as thou didest, and thy daughters.

<sup>49</sup> Lo! this was the wickedness of Sodom, thy sister, pride, fullness of bread, and abundance, and (*the*) idleness of her; and of her daughters; and they putted not hand to a needy man and poor, (*or and they gave not their hand, or their help, to the poor and the needy*).

<sup>50</sup> And they were enhanced, and did other abominations before me; and I took them away, as thou hast seen. (*And they were lifted up, that is, they were proud and haughty, and did other abominations before me; and so I took them away, as thou hast seen.*)

<sup>51</sup> And Samaria sinned not the half of thy sins, but thou hast overcome them in thy great trespasses; and thou hast justified thy sisters in all thine abominations, which thou wroughtest. (*And Samaria sinned not the half of thy sins, yea, thou hast gone over, or hast surpassed, them with thy great trespasses; and thou hast justified, or hast absolved, thy sisters with all thy abominations which thou hast done.*)

<sup>52</sup> Therefore and thou bear thy shame, that hast overcome thy sisters with thy sins, and didest more cursedly than they; for they be justified of thee. Therefore and be thou shamed, and bear thy shame, which hast justified thy sisters. (*And so bear thou thy shame, thou who hast gone over, or hast surpassed, thy sisters with thy sins, and didest more cursedly than they; for they be more justified, or appear more innocent, than thou. And so be thou shamed, and bear thy shame, thou whom hast absolved thy sisters.*)

<sup>53</sup> And I shall convert and restore them by the conversion of Sodom with her daughters, and by the conversion of Samaria and of her daughters; and I shall convert thy turning again in the midst of them, (*But I shall restore the prosperity of Sodom and her daughters, and the prosperity of Samaria and her daughters; and I shall restore thy prosperity in their midst.*)

<sup>54</sup> (*so*) that thou bear thy shame, and be shamed in all things which thou didest, comforting them.

<sup>55</sup> And thy sister Sodom and her daughters shall turn again to their eldness; and Samaria and her daughters shall turn again to their eldness; and thou and thy daughters (*shall*) turn again to your eldness. (*And thy sister Sodom and her daughters shall be restored to what they were of old, or before; and Samaria and her daughters shall be*

restored to what they were of old, or before; and thou and thy daughters shall also be restored.)

<sup>56</sup> Forsooth Sodom, thy sister, was not heard in thy mouth, in the day of thy pride, (And was not thy sister Sodom heard in the words of thy mouth, in the days of thy pride.)

<sup>57</sup> before that thy malice was showed, as in this time, into shame of the daughters of Syria, and all daughters in thy compass, of the daughters of Palestines, that be about thee by compass. (before that thy malice was shown, like at this time, to the shame of the daughters of Syria, and all the daughters all around thee, of the daughters of the Philistines, who be all around thee?)

<sup>58</sup> Thou hast borne thy great trespass, and thy shame, saith the Lord God.

<sup>59</sup> For the Lord God saith these things, And I shall do to thee as thou despisedest the oath, that thou shouldst make void the covenant; (For the Lord God saith these things, And so I shall do to thee like thou hast done, despising the oath, so that thou hast made the covenant void;)

<sup>60</sup> and I shall have mind on my covenant with thee in the days of thy youth, and I shall raise to thee a covenant everlasting. (and I shall remember my covenant with thee in the days of thy youth, and I shall establish with thee an everlasting covenant.)

<sup>61</sup> And thou shalt have mind on thy ways, and shalt be ashamed, when thou shalt receive thy sisters greater than thou, with thy less sisters; and I shall give them into daughters to thee, but not of thy covenant. (And thou shalt remember thy ways, and shalt be ashamed, when thou shalt receive thy elder sisters, with thy younger sisters; and I shall give them to thee as daughters, but not by thy covenant.)

<sup>62</sup> And I shall raise, (or I shall establish), my covenant with thee, and thou shalt know, that I am the Lord,

<sup>63</sup> that thou have mind, and be ashamed; and that it be no more to thee to open the mouth for thy shame, when I shall be pleased to thee in all things which thou didest, saith the Lord God. (and thou shalt remember, and be ashamed; and thou shalt no more open thy mouth because of thy shame, when I have forgiven thee for all the things which thou hast done, saith the Lord God.)

## CHAPTER 17

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Son of man, set forth a dark speech, and tell thou a parable to the house of Israel;

<sup>3</sup> and thou shalt say, The Lord God saith these things. A great eagle of great wings, with long stretching out of members, full of feathers and of diversity, came to the Lebanon, and took away the marrow of the cedar.

<sup>4</sup> He pulled away the highness of (the) boughs thereof, and bare it over into the land of Canaan, and setted it in the city of merchants. (He pulled away the highness of its branches, and carried it into the land of merchandising, and put it in the city of merchants.)

<sup>5</sup> And he took of the seed of the land, and setted it in the land for seed, that it should make steadfast root on many waters (or so that it would make a steadfast root by many waters); and he setted it in the higher part.

<sup>6</sup> And when it had grown, it increased into a larger vinery, in low stature; for the boughs thereof beheld to that eagle, and the roots thereof were under that eagle; therefore it was made a vinery, and it made fruit into scions, and sent out boughs. (And when it had grown, it increased into a long spreading vine, on the ground; for its branches looked upward to that eagle, and its roots were under that eagle; and so it was made a vine, and it made its fruit among the leaves, and sent out its branches.)

<sup>7</sup> And another great eagle was made, with great wings, and many feathers; and lo! this vinery as sending his roots to that eagle, stretched forth his scions to that eagle, that he should moist it (out) of the cornfloors of his seed. (And another great eagle was made, with great wings, and many feathers; and behold! this vine sending its roots toward that (eagle), stretched forth its leaves toward that (eagle), so that it could water itself from the threshing floors of its seed.)

<sup>8</sup> Which is planted in a good land on many waters, that it make boughs, and bear fruit, that it be into a great vinery. (Which is planted in a good land by many waters, so that it can make branches, and bear fruit, and so that it be a great vine.)

<sup>9</sup> Say thou, Ezekiel, The Lord God saith these things, Therefore whether he shall have prosperity? Whether Nebuchadnezzar shall not pull away the roots of him, and shall constrain the fruits of him? And he shall make dry all the scions of burgeoning thereof, and it shall be dry; and not in great arm, neither in much people, that he should draw it out by the roots. (Say thou, Ezekiel, The Lord God saith these things, And so shall it have

*prosperity? Shall Nebuchadnezzar not pull away its roots, and shall constrain its fruit? And he shall make dry all the leaves of its burgeoning, and it shall be dry; and he shall not need a great arm, nor a great many people, to draw it out by its roots.)*

<sup>10</sup> Lo! it is planted, therefore whether it shall have prosperity? Whether not when burning wind shall touch it, it shall be made dry, and shall wax dry in the cornfloors of his seed? *(or and shall grow dry on the threshing floors of its seed?)*

<sup>11</sup> And the word of the Lord was made to me, and he said,

<sup>12</sup> Say thou to the house *(of Israel)* stirring *(me)* to wrath, Know ye not what these things signify? Say thou, Lo! the king of Babylon cometh into Jerusalem; and he shall take the king and the princes thereof, and he shall lead them to himself into Babylon, *(or and he shall take hold of the king and its princes, or its leaders, and he shall bring them back with himself to Babylon).*

<sup>13</sup> And he shall take of the seed of the realm, and shall smite with it a bond of peace, and he shall take of it an oath; but also he shall take away the strong men of the land, *(And he shall take one of the king's children, and shall strike a covenant, or a treaty, with him, and he shall make him swear an oath; and he shall also take away the strong men of the land.)*

<sup>14</sup> that it be a meek realm, and be not raised *[up]*, but that it keep the covenant of him, and hold it. *(so that it be a humble kingdom, and not be raised up, but that it keep his covenant, and hold it firm.)*

<sup>15</sup> Which went away from him, and sent messengers into Egypt, that it should give to him horses and much people. Whether he that did these things, shall have prosperity, either shall get health? and whether he that breaketh *[a]* covenant, shall escape? *(Who then went away from him, and sent messengers to Egypt, that they should give him horses and a great many people. Shall he who did these things, have prosperity, or shall get salvation, or deliverance? and shall he who breaketh a covenant, be able to escape?)*

<sup>16</sup> *(As)* I live, saith the Lord God, for in the place of the king that made him king *(or for there in the place of the king who made him king)*, whose oath he made void, and brake the covenant, which he had with him, *(there)* in the midst of Babylon he shall die.

<sup>17</sup> And not in great host, neither in much people, Pharaoh shall make battle against him, in the casting *(up)* of *[an heap of]* earth, and in building of pales, that he slay many persons. *(And not with a great army, nor with a great many people, shall Pharaoh make battle against him, in the throwing up of heaps of earth, and in the building of stockades, that he kill many people.)*

<sup>18</sup> For he despised the oath, that he should break the bond of peace, and lo! he gave his hand; and when he hath done all these things, he shall not escape. *(For he had so despised the oath, that he broke the covenant, (or the treaty), and behold! he had raised up his hand, (or he had sworn an oath to it); and now that he hath done all these things, he shall not escape.)*

<sup>19</sup> Therefore the Lord God saith these things, *(As)* I live, for I shall set on his head the oath which he despised, and the bond of peace which he brake *(or and the covenant which he broke).*

<sup>20</sup> And I shall spread abroad my net *[up]* on him, and he shall be taken in my net, and I shall bring him into Babylon; and there I shall deem him in the trespassing, by which he despised me, *(or and there I shall judge him for the trespassing, by which he despised me).*

<sup>21</sup> And all his fleers-away with all his company shall fall down by sword, forsooth the remnants shall be scattered into each wind; and ye shall know, that I the Lord spake.

<sup>22</sup> The Lord God saith these things, And I shall take of the marrow of an high cedar, and I shall set a tender thing of the top of his branches *(or and I shall break a tender thing from off the top of its branches)*; I shall constrain *(it)*, and I shall plant *(it)* on an high hill, and appearing far *(off)*.

<sup>23</sup> In the high hill of Israel I shall plant it; and it shall break out into burgeoning, and it shall make fruit, and it shall be into a great cedar, and all birds shall dwell under it; each volatile shall make *(a)* nest under the shadow of his boughs. *(On the high hill of Israel I shall plant it; and it shall break out into burgeoning, and it shall make fruit, and it shall be a great cedar; and all the birds shall live under it; each bird shall make a nest under the shadow of its branches.)*

<sup>24</sup> And all *[the]* trees of the country shall know, that I *am* the Lord; I made low the high tree, and I enhanced the low tree, and I made dry the green tree, and I made the dry tree to bring forth boughs; I the Lord have spoken, and I have done. *(And all the trees of the countryside shall know, that I am the Lord; I made low the high tree, and I*

*lifted, or I raised, up the low tree, and I dried up the green tree, and I made the dry tree to bring forth branches; I the Lord have spoken, and I have done it.)*

## CHAPTER 18

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> What is it, that ye turn a parable among you into this proverb, in the land of Israel, and say, *[The] Fathers ate a bitter grape, and the teeth of (the) sons be on edge, either (be) astonished? (What is this proverb, that ye have in the land of Israel, when you say, The fathers ate bitter grapes, but the children's teeth be on edge, that is, they be astonished, or they be startled?)*

<sup>3</sup> I live, saith the Lord God, this parable shall no more be into a proverb to you in Israel. *(As I live, saith the Lord God, this parable, or this saying, shall no longer be a proverb for you in Israel.)*

<sup>4</sup> Lo! all souls be mine; as the soul of the father, so and the soul of the son is mine, *(or like the father's soul, so also the son's soul is mine)*. That soul that doeth sin, shall die.

<sup>5</sup> And if a man is just, and doeth doom and rightfulness, *(But if a man is righteous, and doeth what is just and right, or honest.)*

<sup>6</sup> *(and)* eateth not in *[the]* hills, and raiseth not his eyes to the idols of the house of Israel; and defouleth not the wife of his neighbour, and nigheth not to a woman defouled with unclean blood;

<sup>7</sup> and maketh not a man sorry, yieldeth the wed to the debtor, ravisheth nothing by violence, giveth his bread to the hungry, and covereth a naked man with a cloth; *(and maketh not a man sorrowful, but giveth back the pledge to the debtor, taketh nothing by force, giveth his bread to the hungry, and covereth a naked person with a cloak;)*

<sup>8</sup> lendeth not to usury, and taketh not more; turneth away his hand from wickedness, and maketh true doom betwixt man and man; *(lendeth not for usury, and taketh not more than is just, or is right; turneth away his hand from wickedness, and maketh true justice between one person and another;)*

<sup>9</sup> and goeth in my commandments, and keepeth my dooms, that he do truth; this is a just man, he shall live in life, saith the Lord God. *(and goeth in my commandments, and keepeth, or obeyeth, my laws, so that he do them in truth, or truthfully; this is a just, or a righteous, man, and he shall live, saith the Lord God.)*

<sup>10</sup> That if he engendereth a son, a thief, shedding out blood, and doeth *(not)* one of these things, *(And if he begetteth a son, yea, a thief who sheddeth out blood, and doeth not any of these good, or righteous, things,)*

<sup>11</sup> and soothly not doing all these things, but eating in hills, and defouling the wife of his neighbour; *(and truly not doing any of these good things, that his father did, but eateth on hills, and defileth his neighbour's wife;)*

<sup>12</sup> making sorrowful a needy man and poor, ravishing ravens, not yielding a wed, raising his eyes to idols, doing abomination; *(maketh sorrowful the needy and the poor, robbeth spoils, giveth not back a pledge, raiseth his eyes to idols, doeth abomination;)*

<sup>13</sup> giving to usury, and taking more; whether he shall live? he shall not live; when he hath done all these abominable things, he shall die by death, his blood shall be in him. *(lendeth for usury, and taketh more than he should; shall he live? no! he shall not live; for he hath done all these abominable things, he shall die, and his blood shall be upon him.)*

<sup>14</sup> That if he begetteth a son, which seeth all the sins of his father, which he did, and dreadeth, and doeth none like those; *(And if he begetteth a son, who seeth all his father's sins, which he did, and feareth, and doeth none like them;)*

<sup>15</sup> eateth not on hills, and raiseth not *(up)* his eyes to the idols of the house of Israel; and defouleth not the wife of his neighbour *(or and defileth not his neighbour's wife)*,

<sup>16</sup> and maketh not sorry a man, withholdeth not a wed, and ravisheth not raven, giveth his bread to the hungry, and covereth the naked with a cloth; *(and maketh not any person sorrowful, withholdeth not a pledge, and robbeth not any spoils, but giveth his bread to the hungry, and covereth the naked with a cloak;)*

<sup>17</sup> turneth away his hand from the wrong of a poor man, taketh not usury and overabundance, *that is, nothing more than he lent*, and doeth my dooms, and goeth in my commandments; this son shall not die in the wickedness of his father, but he shall live in life. *(turneth away his hand from doing wrong to the poor; taketh not usury and overabundance, that is, nothing more than he lent, and keepeth, or obeyeth, my laws, and goeth in my commandments; this son shall not die in the wickedness of his father, but he shall live.)*

<sup>18</sup> For his father made false challenge, and did violence to his brother, and wrought evil in the midst of his people, lo! he is dead in his wickedness. *(Because his father oppressed, and did violence to his kinsman, and wrought evil in the midst of his people, behold! he shall die because of his wickedness.)*

<sup>19</sup> And ye say, Why beareth not the son the wickedness of the father? That is to say, for the son wrought doom and rightfulness, he kept all my commandments, and did those, he shall live in life. *(And ye say, Why beareth not the son his father's wickedness? Because the son did what was just and right, he kept all my commandments, and did them, and so he shall live.)*

<sup>20</sup> That soul that doeth sin, shall die; the son shall not bear the wickedness of the father, and the father shall not bear the wickedness of the son; the rightfulness of a just man shall be on him, and the wickedness of a wicked man shall be on him, *(or the righteousness of a just person shall be upon him, and the wickedness of a wicked person shall be upon him).*

<sup>21</sup> Forsooth if a wicked man doeth penance of all his sins which he wrought, and keepeth all my behests, and doeth doom and rightfulness, he shall live by life, and shall not die. *(And if a wicked person doeth penance for all his sins which he did, and keepeth, or obeyeth, all my commands, and doeth what is just and right, then he shall live, and shall not die.)*

<sup>22</sup> I shall not have mind of all his wickednesses which he wrought; he shall live in his rightfulness which he wrought. *(I shall not remember all his wickednesses which he did; he shall live in his righteousness, or because of his righteous deeds, which he hath done.)*

<sup>23</sup> Whether the death of the wicked man is of my will, saith the Lord God, and not that he be converted from his ways, and live? *(Is the death of the wicked person my desire, saith the Lord God, and not, rather, that he be turned from his evil ways, and so live?)*

<sup>24</sup> Forsooth if a just man turneth away himself from his rightfulness, and doeth wickedness by all his abominations, which a wicked man is wont to work, whether he shall live? All his rightfulnesses which he did, shall not be had in mind; in his trespassing by which he trespassed, and in his sin which he sinned, he shall die in those. *(And if a just person turneth himself away from his righteousness, and doeth wickedness with all his abominations, which a wicked person is wont to do, shall he live? No! All his righteousness which he did, shall not be remembered; and in the trespassing by which he trespassed, and in the sin in which he sinned, in those he shall die.)*

<sup>25</sup> And ye said, The way of the Lord is not even. Therefore, the house of Israel, hear ye, whether my way is not even, and not more, your ways be shrewd? *(And ye said, The way of the Lord is not equal, or not fair. And so, O house of Israel, hear ye, is not my way equal, or fair; and not only that, but that your ways be depraved?)*

<sup>26</sup> For when a rightful man turneth away himself from his rightfulness, and doeth wickedness, he shall die in it; he shall die in the unrightfulness which he wrought. *(For when a righteous person turneth himself away from his righteousness, and doeth wickedness, he shall die in it; he shall die in the unrighteousness which he hath done.)*

<sup>27</sup> And when a wicked man turneth away himself from his wickedness which he wrought, and doeth doom and rightfulness, he shall quicken his soul. *(And when a wicked person turneth himself away from his wickedness which he hath done, and doeth what is just and right, he shall quicken his soul, that is, he shall save his own life.)*

<sup>28</sup> For he beholding and turning away himself from all his wickednesses which he wrought, *[he]* shall live in life, and shall not die. *(For by considering and then turning himself away from all of the wickednesses which he hath done, he shall live, and shall not die.)*

<sup>29</sup> And the sons of Israel say, The way of the Lord is not even. Whether my ways be not even, ye house of Israel, and not more, your ways be shrewd? *(And the Israelites say, The way of the Lord is not equal, (or not fair). Is not my way equal, (or fair), ye house of Israel, and not only that, but that your ways be depraved? Yea!)*

<sup>30</sup> Therefore, thou house of Israel, I shall deem each man by his ways, saith the Lord God. Turn ye together, and do ye penance for all your wickednesses, and wickedness shall not be to you into falling. *(And so, O house of Israel, I shall judge each person by their ways, saith the Lord God. Altogether turn ye, and do ye penance for all your wickednesses, and wickedness shall not be to you into falling.)*

<sup>31</sup> Cast away from you all your trespassings, by which ye trespassed, and make ye a new heart and a new spirit to you *(or and get yourselves a new heart and a new spirit), and then why shall ye die, the house of Israel?*

<sup>32</sup> For I desire not the death of him that dieth, saith the Lord God, *(or For I do not desire the death of anyone who dieth)*; turn ye again, and live ye.

## CHAPTER 19

<sup>1</sup> And thou, son of man, take wailing on the princes of Israel; *(And thou, son of man, take up a wailing for the princes of Israel)*;

<sup>2</sup> and thou shalt say, Why thy mother, a lioness, lay among lions? In the midst of little lions she nourished her whelps, *(and thou shalt say, Thy mother, a lioness, lay among the lions! In the midst of the little lions she nourished, (or brought up), her cubs.)*

<sup>3</sup> and led out one of her little lions; he was made a lion, and he learned to take prey, and to eat men.

<sup>4</sup> And heathen men heard of him, and took him not without their wounds; and they brought him in chains into the land of Egypt. *(And the heathen, or the nations, heard of him, and caught him in their pit; and they brought him in chains to the land of Egypt.)*

<sup>5</sup> Which mother when she had seen, that she was sick, and the abiding of him perished, took *(another)* one of her little lions, and made him a lion. *(Which mother when she had seen, that her hope was gone, and her waiting was for nought, took another one of her little lions, and made him a lion.)*

<sup>6</sup> Which went among *(the)* lions, and was made *(like)* a *(young)* lion; and *[he]* learned to take prey, and to devour men.

<sup>7</sup> He learned to make widows, and to bring the cities of men into desert; and the land and the fullness thereof was made desolate, of the voice of his roaring. *(He learned to make widows, and to lay waste the peoples? cities; and the land and its fullness was made desolate, at the sound of his roaring.)*

<sup>8</sup> And heathen men came together against him on each side from provinces, and spread on him their net; he was taken in the wounds of those *heathen men*. *(And from the provinces the heathen came together against him on every side, and spread their net upon him; and he was caught in the pit of those heathen.)*

<sup>9</sup> And they sent him into a cave in chains, and brought him to the king of Babylon; and they sent him into prison, that his voice were no more heard on the hills of Israel, *(or and they sent him into prison, so that his roar was never heard again on the hills of Israel.)*

<sup>10</sup> Thy mother as a vinery in thy blood was planted on water; the fruits thereof and the boughs thereof increased *(by reason)* of many waters. *(Thy mother like a vine in thy vineyard was planted by the water; its fruits and its branches increased because of the many waters.)*

<sup>11</sup> And firm rods were made to it into sceptres of lords, and the stature thereof was enhanced among boughs; and it saw his highness in the multitude of his scions. *(And its firm branches were made into sceptres for lords, and its stature was raised up among the other branches; and it saw its highness amid the multitude of its leaves.)*

<sup>12</sup> And it was drawn out in wrath, and was cast forth into *[the]* earth; and a burning wind dried the fruit thereof, and the rods of strength thereof withered, and were made dry, and the fire ate it. *(And it was drawn out in anger, and was thrown forth onto the ground; and a burning wind dried up its fruit, and its strong branches withered, and were dried up, and the fire ate it.)*

<sup>13</sup> And now it is planted over in desert, in a land without way, and thirsty. *(And now it is planted again in the wilderness, in a thirsty land without a way, or without a road, or in a dry and thirsty land.)*

<sup>14</sup> And fire went out of a rod of the branches thereof, that ate the fruit thereof. And a strong rod, the sceptre of lords, was not in it. It is *(a)* wailing, and it shall be into wailing, *(or This is a lament, and it shall be sung for a lament.)*

## CHAPTER 20

<sup>1</sup> And it was done in the seventh year, in the fifth month, in the tenth day of the month *(or on the tenth day of the month)*, men of the elders of Israel came to ask the Lord; and they sat before me.

<sup>2</sup> And the word of the Lord was made to me, and he said,

<sup>3</sup> Son of man, speak thou to the elder men of Israel; and thou shalt say to them, The Lord God saith these things, Whether ye came to ask me? I live, for I shall not answer to you, saith the Lord God. *(Son of man, speak thou to the elders of Israel; and thou shalt say to them, The Lord God saith these things, Did ye come here to ask me something? As I live, I shall not answer you, saith the Lord God.)*

<sup>4</sup> Son of man, if thou deemest them, if thou deemest, show thou to them the abominations of their fathers. *(Son of man, if thou judgest them, yea, if thou judgest them, show thou to them their forefathers? abominations.)*

<sup>5</sup> And thou shalt say to them, The Lord God saith these things, In the day in which I chose Israel, and raised mine hand for the generation of the house of Jacob, and I appeared to them in the land of Egypt, and I raised mine hand for them, and I said, I am your Lord God, *(And thou shalt say to them, The Lord God saith these things, On the day on which I chose Israel, and raised up my hand for the descendants of the house of Jacob, and I appeared to them in the land of Egypt, and I raised up my hand for them, and I said, I am the Lord your God.)*

<sup>6</sup> in that day I raised mine hand for them, that I should lead them out of the land of Egypt, *(or on that day that I raised up my hand for them, that I would lead them out of the land of Egypt)*, into the land which I had purveyed for them, a land flowing with milk and honey, which is noble among all lands.

<sup>7</sup> And I said to them, Each man cast away the offences of his eyes, and do not ye be defouled in the idols of Egypt; I am your Lord God. *(And I said to them, Each person throw away the abominations before his eyes, and do not ye be defiled with the idols of Egypt; I am the Lord your God.)*

<sup>8</sup> And they stirred me to wrath, and would not hear me; each man casted not away the abominations of his eyes, neither they forsook the idols of Egypt. And I said, that I would shed out mine indignation on them, and [ful] fill my wrath in them, in the midst of the land of Egypt. *(And they stirred me to anger, and would not listen to me; each person did not throw away the abominations before their eyes, nor did they abandon the idols of Egypt. And I said, that I would pour out my indignation upon them, and fulfill my anger against them, in the midst of the land of Egypt.)*

<sup>9</sup> And I did for my name, that it should not be defouled before heathen men, in the midst of whom they were, and among whom I appeared to them, that I should lead them out of the land of Egypt. *(And I did it for the sake of my name, so that it would not be defiled before the heathen, in the midst of whom they were, and among whom I appeared to them, so that I could lead them out of the land of Egypt.)*

<sup>10</sup> Therefore I casted them out of the land of Egypt, and I led them out into desert; *(And so I brought them out of the land of Egypt, and I led them out into the desert, or into the wilderness;)*

<sup>11</sup> and I gave to them my commandments, and I showed to them my dooms, which a man shall do, and live in those. *(and I gave them my commandments, and I showed them, or I taught them, my laws, which a person shall do, and shall live because of them.)*

<sup>12</sup> Furthermore and I gave to them my sabbaths, that it should be a sign betwixt me and them, and that they should know, that I am the Lord hallowing them. *(And furthermore I gave them my Sabbaths, so that they would be a sign between me and them, and so that they would know, that I am the Lord who maketh them holy.)*

<sup>13</sup> And the house of Israel stirred me to wrath in desert; they went not in my commandments, and they casted away my dooms, which a man that doeth, shall live in those; and they defouled greatly my sabbaths. Therefore I said, that I would shed out my strong vengeance on them in desert, and waste them; *(And the house of Israel stirred me to anger in the wilderness; they went not in my commandments, and they threw away my laws, which a person who doeth them, shall live in them; and they greatly defiled my Sabbaths. And so I said, that I would pour out my strong vengeance upon them in the wilderness, and destroy them;)*

<sup>14</sup> and I did for my name, lest it were defouled before heathen men, from whom I casted them out in the sight of those. *(and I did it for the sake of my name, lest it were defiled before the heathen, from whom I brought them out in their sight.)*

<sup>15</sup> Therefore I raised mine hand on them in the desert, that I brought not them into the land which I gave to them, the land flowing with milk and honey, the best of all lands. *(And so I raised up my hand before them in the wilderness, and said that I would not bring them into the land which I had given them, the land flowing with milk and honey, yea, the best of all lands.)*

<sup>16</sup> For they casted away my dooms, and went not in my commandments, and they defouled my sabbaths; for the heart of them went after idols. *(For they threw away my laws, and went not in my commandments, and they defiled my Sabbaths; for their hearts went after idols.)*

<sup>17</sup> And mine eyes spared on them, that I killed not them, neither I wasted them in the desert. *(And my eyes spared them, so that I did not kill them, and I did not destroy them in the wilderness.)*

<sup>18</sup> Forsooth I said to the sons of them in wilderness, Do no ye go in the commandments of your fathers, neither keep ye the dooms of them, neither be ye defouled in the idols of them. *(For I said to them in the wilderness, Do no ye go in the commandments of your forefathers, neither keep ye, or obey ye, their laws, nor be ye defiled with their idols.)*

<sup>19</sup> I am your Lord God, go ye in my commandments, and keep ye my dooms, and do ye those. *(I am the Lord your God, go ye in my commandments, and keep ye, or obey ye, my laws, and do ye them.)*

<sup>20</sup> And hallow ye my sabbaths, that it be a sign betwixt me and you, and that it be known, that I am your Lord God. *(And make ye holy my Sabbaths, so that it be a sign between me and you, and so that it be known, that I am the Lord your God.)*

<sup>21</sup> And the sons stirred me to wrath, and went not in my commandments, and kept not my dooms, that they did those, which when a man hath done, he shall live in those, and they defouled my sabbaths. And I menaced to them that I would shed out my strong vengeance on them, and [ful] fill my wrath in them in the desert. *(But they stirred me to anger, and went not in my commandments, and kept not, or obeyed not, my laws, so that they did them, which when a person hath done them, he shall live in them, and they defiled my Sabbaths. And I threatened them that I would pour out my strong vengeance upon them, and fulfill my anger against them in the wilderness.)*

<sup>22</sup> But I turned away mine hand, and I did this for my name, that it were not defouled before heathen men, from which I casted them out before the eyes of those. *(But I turned away my hand, and I did this for the sake of my name, so that it was not defiled before the heathen, from whom I brought them out before their eyes.)*

<sup>23</sup> Again I raised (up) mine hand against them in (the) wilderness, that I should scatter them into (the) nations, and winnow them into (other) lands;

<sup>24</sup> for that that they had not done my dooms, and had reprov'd my commandments, and had defouled my sabbaths, and their eyes had been (longing) after the idols of their fathers. *(because they had not followed my laws, and had rejected my commandments, and had defiled my Sabbaths, and their eyes had been longing after their forefathers' idols.)*

<sup>25</sup> Therefore and I gave to them commandments (that were) not good, and dooms in which they shall not live. *(And so I gave them commandments that were not good, and laws that would not bring them life.)*

<sup>26</sup> And I defouled them in their gifts (or And I let them defile themselves with their gifts), when they offered to me for their trespasses all thing that openeth the womb; and (so) they shall know, that I am the Lord.

<sup>27</sup> Wherefore speak thou, son of man, to the house of Israel, and thou shalt say to them, The Lord God saith these things, Yet and in this your fathers blasphemed me, when they despising had forsaken me, (or And yet in this your forefathers blasphemed me, when they despising me had deserted me),

<sup>28</sup> and I had brought them into the land on which I raised (up) mine hand, that I should give [it] to them, they saw each high little hill, and each tree full of boughs, and they offered there their sacrifices, and they gave there their offerings, into stirring (me) to wrath; and they set there the odour of their sweetness, and they offered their moist sacrifices, (or and they set forth their offerings of sweet aroma, and they offered their wine offerings).

<sup>29</sup> And I said to them, What is the high thing, to which ye enter? And the name thereof is called High Thing till to this day. *(And I said to them, What is the high place, or the hill shrine, to which ye enter? And its name is called High Place, or Hill Shrine, or Bamah, unto this day.)*

<sup>30</sup> Therefore say thou to the house of Israel, The Lord God saith these things, Certainly ye be defouled in the way of your fathers, and ye do fornication after the offendings of them, *(And so say thou to the house of Israel, The Lord God saith these things, Truly ye be defiled in the ways of your forefathers, and ye do fornication, or idolatry, after their abominations.)*

<sup>31</sup> and in the offering of your gifts, when ye led over your sons by fire, ye be defouled in all your idols till today, and shall I answer to you, the house of Israel? I live, saith the Lord God, for I shall not answer to you; *(and in the offering of your gifts, when ye led your sons and your daughters through the fire, ye be defiled with all your idols unto this day, and so shall I answer you, O house of Israel? As I live, saith the Lord God, I shall not answer you;)*

<sup>32</sup> neither the thought of your soul shall be done, that say, We shall be as heathen men, and as [the] nations of earth, that we worship trees and stones. *(nor shall the thoughts of your souls be done, that say, We shall be like the heathen, and like the nations of the earth, so that we worship wood and stones.)*

<sup>33</sup> (As) I live, saith the Lord God, for in strong hand, and in arm stretched forth, and in strong vengeance shed out, I shall reign [up] on you *(or I shall rule over you).*

<sup>34</sup> And I shall lead out you from peoples, and I shall gather you from lands, in which ye be scattered; in strong hand, and in arm stretched forth, and in strong vengeance shed out I shall reign on you. *(And I shall lead you out from the peoples, or from the nations, and I shall gather you from the lands, in which ye be scattered; yea, with a strong hand, and an arm stretched forth, and with strong vengeance poured out I shall rule over you.)*

<sup>35</sup> And I shall bring you into desert of peoples, and I shall be deemed there with you face to face. *(And I shall bring you into the wilderness of the nations, and I shall judge you there face to face.)*

<sup>36</sup> As I strived in doom against your fathers in the desert of the land of Egypt, so I shall deem you, saith the Lord; *(Like I pronounced judgement against your forefathers in the desert, or in the wilderness, in the land of Egypt, so now I shall judge you, saith the Lord.)*

<sup>37</sup> and I shall make you subject to my sceptre, and I shall bring in you in the bonds of peace. *(and I shall make you subject to my rod, or to my rule, and I shall bring you within, or make you obey, the covenant.)*

<sup>38</sup> And I shall choose of you trespassers, and wicked men, *(or And I shall purge you of trespassers, and those who be wicked);* and I shall lead them out of the land of their dwelling, and they shall not enter into the land of Israel; and ye shall know, that I am the Lord.

<sup>39</sup> And ye, the house of Israel, the Lord God saith these things, Go ye each man after your idols, and serve ye those. That and if ye hear not me in this, and defoul more mine holy name in your gifts, and in your idols, *(And ye, O house of Israel, the Lord God saith these things, Go ye each person after your idols, and serve ye them. But if ye do not listen to me, or obey me, in this, and more defile my holy name with your gifts, and with your idols,)*

<sup>40</sup> in mine holy hill, in the high hill of Israel, saith the Lord God, *ye shall be punished grievouslier.* There all the house of Israel shall serve me, soothly all men in the land *(or truly all those in the land),* in which they shall please me; and there I shall seek your first fruits, and the beginning of your tithes in all your hallowings.

<sup>41</sup> I shall receive you into odour of sweetness *(or I shall receive your offerings of sweet aroma),* when I shall lead you out of *(the)* peoples, and shall gather you from *(the)* lands, in which ye were scattered; and I shall be hallowed in you before the eyes of the nations.

<sup>42</sup> And ye shall know, that I am the Lord, when I shall bring you into the land of Israel, into the land for which I raised *(up)* mine hand, that I should give it to your fathers *(or that I would give it to your forefathers).*

<sup>43</sup> And ye shall have mind there on your ways, and on all your great trespasses, by which ye be defouled in those; and ye shall displease you in your sight, in all your malices which ye did. *(And ye shall remember there your ways, and all your great trespasses, by which ye be defiled in them; and ye shall displease yourselves in your own sight, with all your malices which ye did.)*

<sup>44</sup> And ye shall know, that I am the Lord, when I shall do well to you for my name *(or when I shall do well with you for the sake of my name);* *(and)* not by your evil ways, neither by your worst trespasses, ye house of Israel, saith the Lord God.

<sup>45</sup> And the word of the Lord was made to me, and he said,

<sup>46</sup> Thou, son of man, set thy face against the way of the south, and drop thou *(thy word)* to the south, and prophesy thou to the forest of the midday, *[or south],* field. *(Thou, son of man, set thy face toward the way of the south, and drop thou thy word to the south, and prophesy thou to the forest of the south, or to the Negeb.)*

<sup>47</sup> And thou shalt say to the midday, *[or south(ern)],* forest, Hear thou the word of the Lord. The Lord God saith these things, Lo! I shall kindle a fire in thee, and I shall burn in thee each green tree, and each dry tree; the flame of burning shall not be quenched, and each face shall be burnt therein, from the south till to the north. *(And thou shalt say to the southern forest, (or to the Negeb), Hear thou the word of the Lord. The Lord God saith these things, Behold! I shall kindle a fire in thee, and I shall burn each green tree, and each dry tree, in thee; the flame of burning shall not be quenched, and each face shall be burned there, from the south unto the north.)*

<sup>48</sup> And each man shall see (*or And each person shall see*), that I the Lord have kindled it, and it shall not be quenched.

<sup>49</sup> And I said, A! A! A! Lord God, they say of me, Whether this man speaketh not by parables? (*And I said, O! O! O! Lord God, they say of me, Speaketh this man only by parables?*)

## CHAPTER 21

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Thou, son of man, set thy face to Jerusalem, and drop thou (*thy word*) to the saintuaries, and prophesy thou against the earth of Israel. (*Thou, son of man, set thy face toward Jerusalem, and drop thou thy word against the sanctuaries, and prophesy thou against the land of Israel.*)

<sup>3</sup> And thou shalt say to the land of Israel, The Lord God saith these things, Lo! I to thee, and I shall cast my sword out of his sheath, and I shall slay in thee a just man and a wicked man. (*And thou shalt say to the land of Israel, The Lord God saith these things, Behold! I am against thee, and I shall draw my sword out of its sheath, and I shall kill there the righteous and the wicked.*)

<sup>4</sup> Forsooth for that that I have slain in thee a just man and a wicked man, therefore my sword shall go out of his sheath to each man, from the south till to the north; (*Yea, because I shall kill there the righteous and the wicked, and so my sword shall go out of its sheath against every person, from the south unto the north;*)

<sup>5</sup> that each man know, that I the Lord have drawn out my sword from his sheath, that shall not be called again. (*so that every person know, that I the Lord have drawn out my sword from its sheath, and it shall not be called back, or recalled.*)

<sup>6</sup> And thou, son of man, wail in [*the*] sorrow of loins, and in bitterness thou shalt wail before them.

<sup>7</sup> And when they shall say to thee, Why wailest thou? thou shalt say, For [*the*] hearing (*or For the news*), for it cometh; and each heart shall fail, and all hands shall be benumbed, and each spirit shall be feeble, and waters shall flow down by all knees; lo! it cometh, and it shall be done, saith the Lord God.

<sup>8</sup> And the word of the Lord was made to me, and he said,

<sup>9</sup> Son of man, prophesy thou; and thou shalt say, The Lord God saith these things, Speak thou, The sword, the sword is made sharp, and is made bright;

<sup>10</sup> it is made sharp to slay sacrifices; it is made bright, (*so*) that it shine. Thou that movest the sceptre of my son, hast cut down each tree.

<sup>11</sup> And I gave it to be furnished, that it be holden with hand; this sword is made sharp, and this is made bright (*or and it is made bright*), that it be in the hand of the slayer.

<sup>12</sup> Son of man, cry thou, and yell, for this sword is made in my people, this in all the dukes of Israel; they that fled be given to sword with my people. Therefore smite thou on thine hip, (*Son of man, cry thou, and yell, for this sword is sent upon my people, it shall be upon all the princes, or all the leaders, of Israel; they who fled be given to the sword along with my people. And so strike thou upon thy hip.*)

<sup>13</sup> for it is proved; and this when it hath destroyed the sceptre, and it shall not be, saith the Lord God.

<sup>14</sup> Therefore, son of man, prophesy thou, and smite thou hand to hand (*or and strike thou one hand to the other; that is, clap thy hands*), and the sword be doubled, and the sword of the slayers be trebled; this is the sword of great slaying, that shall make them astonished, and to fail in heart, and multiplieth fallings.

<sup>15</sup> In all the gates of them I gave (*the*) troubling of a sword, sharp and made bright to shine, girded to slaying.

<sup>16</sup> Be thou made sharp, go thou to the right side, either to the left side, whither ever the desire of thy face is (*or wherever the desire of thy face is or wherever thou desireth*).

<sup>17</sup> Certainly and I shall smite with hand to hand (*or Truly I shall clap my hands*), and I shall [*ful*] fill mine indignation; I the Lord spake.

<sup>18</sup> And the word of the Lord was made to me, and he said,

<sup>19</sup> And thou, son of man, set to thee two ways, (*so*) that the sword of the king of Babylon (*may*) come; both shall go out of one land, and by the hand he shall take conjecturing; he shall conjecture in the head of the way of the city, (*or and so carve a signpost, and then place it at the head of the ways to two cities*),

<sup>20</sup> setting a way, that the sword come to Rabbath of the sons of Ammon, and to Judah into Jerusalem most strong. (*pointing the way, so that the sword come to Rabbath of the Ammonites, and to Judah into the fortified Jerusalem.*)

<sup>21</sup> For the king of Babylon stood in the meeting of two ways, in the head of two ways, and sought divining, and meddled arrows; he asked idols, and took counsel at entrails. *(For the king of Babylon stood at the meeting of two ways, at the head of two ways, and sought divining, and mixed, or mingled, the arrows; he asked idols, and received counsel, or advice, from entrails.)*

<sup>22</sup> Divining was made to his right side on Jerusalem, that he set engines, that he open [the] mouth in slaying, that he raise [the] voice in yelling, that he set engines against the gates, that he bear together [an heap of] earth, that he build strongholds. *(Divining was made at his right hand for Jerusalem, that he set up battering rams, and that he open his mouth in killing, and that he raise up his voice in yelling, yea, that he set up battering rams against the gates, and that he bear together heaps of earth, and that he build strongholds.)*

<sup>23</sup> And he shall be as counselling in (a) vain god's answer before the eyes of them, and serving (on) the rest of sabbaths; but he shall have mind on (their) wickedness, to take (them). *(And he shall be like the counselling in an idol's answer before their eyes, and serving on the rest of the Sabbaths; but he shall remember their wickedness, to take them captive.)*

<sup>24</sup> Therefore the Lord God saith these things, For that that ye had mind on your wickednesses, and showed your trespassings, and your sins appeared in all your thoughts, forsooth for that that ye had mind, ye shall be taken by the (enemies?) hand.

<sup>25</sup> But thou, cursed wicked duke of Israel, whose day before-determined is come in the time of wickedness, *(But thou, cursed wicked prince of Israel, whose predetermined day hath come in the time of wickedness.)*

<sup>26</sup> The Lord God saith these things, Do away the mitre, take away the crown; whether it is not this that raised the meek man, and made low the high man?

<sup>27</sup> Wickedness, wickedness, wickedness, I shall put it; and this shall not be done till he come, whose the doom (it) is, and I shall betake (it) to him. *(Ruin, ruin, ruin, so I shall make it; but this shall not be done until he come, who shall render the judgement, and I shall deliver it to him.)*

<sup>28</sup> And thou, son of man, prophesy, and say, The Lord God saith these things to the sons of Ammon, and to the shame of them; and thou shalt say, A! thou sword, A! thou sword, drawn out to slay, made bright, that thou slay and shine, *(And thou, son of man, prophesy, and say, The Lord God saith these things to the Ammonites, yea, for their shame; and thou shalt say, O thou sword! O thou sword! drawn out to kill, made bright, that thou shine and kill,)*

<sup>29</sup> when vain things were seen to thee, and leasings were divined, that thou shouldest be given on the necks of wicked men wounded, the day of which before-determined shall come in the time of wickedness, *(when false things were seen by thee, and lies were divined, so that thou shouldest be brought down upon the necks of the wicked who be killed, the which predetermined day hath come in the time of wickedness,)*

<sup>30</sup> turn thou again into thy sheath, into the place in which thou were made. I shall deem thee in the land of thy birth, *(turn thou again into thy sheath. And in the place where thou were made, I shall judge thee, yea, in the land of thy birth,)*

<sup>31</sup> and I shall shed out mine indignation on thee; in the fire of my strong vengeance I shall blow in thee, and I shall give thee into the hands of unwise men, and making death. *(and I shall pour out my indignation upon thee; I shall blow against thee, with the fire of my strong vengeance, and I shall give thee into the hands of the unwise, and those making, or bringing in, death.)*

<sup>32</sup> Thou shalt be meat to fire, thy blood shall be in the midst of earth; thou shalt be given to forgetting, for I the Lord spake. *(Thou shalt be food for the fire, thy blood shall be in the midst of the land; and thou shalt be forgotten, for I the Lord have spoken.)*

## CHAPTER 22

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> And thou, son of man, whether thou deemest not the city of bloods? And thou shalt show to it all his abominations, *(And thou, son of man, judgest thou not this city of bloodshed, or this city of murder? And thou shalt show it all of its abominations,)*

<sup>3</sup> and thou shalt say, The Lord God saith these things, *This is a city shedding out blood in the midst of itself, that the time thereof come; and which made idols against itself, that it should be defouled. (and thou shalt say, The Lord God saith these things, This is a city shedding out blood in the midst of itself, and its time hath come; yea, it made idols for itself to worship, so that it would be defiled.)*

<sup>4</sup> In thy blood which is shed out of thee, thou trespassedest, and thou art defouled in thine idols which thou madest; and thou madest thy days to nigh, and thou broughtest the time of thy years. Therefore I gave thee to *be(a)* shame to heathen men, and *(a)* scorning to all lands *(In the blood which thou hast shed out, thou hast trespassed, and thou art defiled with thy idols which thou hast made; and thou madest thy days to come, and thou broughtest the time of thy years. And so I gave thee to be a shame to the heathen, and a mocking to all lands)*

<sup>5</sup> that be nigh thee, and that be far from thee; thou foul city, noble, great in perishing, they shall have victory of thee *(or they shall have the victory over thee).*

<sup>6</sup> Lo! *[the]* princes of Israel, all in their arm, were in thee, to shed out blood. *(Behold! the leaders of Israel, all in their power; were in thee, to shed out blood.)*

<sup>7</sup> They punished with wrongs *[the]* father and *(the)* mother in thee, they challenged falsely a comeling in the midst of thee, they made sorry a fatherless child, and a widow at thee. *(They treated wrongfully the father and the mother there with thee, they oppressed a newcomer in the midst of thee, they made sorrowful a fatherless child, and a widow there with thee.)*

<sup>8</sup> Ye despised my saintuaries, and ye defouled my sabbaths. *(Ye despised my sanctuaries, and ye defiled my Sabbaths.)*

<sup>9</sup> Men backbiters were in thee, to shed out blood, and eat on hills in thee *(or and to eat on thy hills)*; they wrought great trespass in the midst of thee.

<sup>10</sup> They uncovered the shamefuller things of the father[s] in thee, they made low in thee the uncleanness of a woman in unclean blood.

<sup>11</sup> And each man wrought abomination against the wife of his neighbour, and the father of the husband defouled his son's wife unleavefully; a brother oppressed in thee his sister, the daughter of his father. *(And each man did abomination with his neighbour's wife, and the father of the husband lewdly defiled his son's wife; a brother in thee oppressed his sister; his father's daughter.)*

<sup>12</sup> They took gifts of thee, to shed out blood; thou tookest usury and overabundance, and thou challengedest greedily thy neighbours, and thou hast forgotten me, saith the Lord God. *(They took gifts, or bribes, in thee to shed out blood; thou hast taken usury and overabundance, and thou hast oppressed thy neighbours for greed, and thou hast forgotten me, saith the Lord God.)*

<sup>13</sup> Lo! I have smitten together mine hands on thine avarice, *[or greediness]*, which thou didest, and on the blood which is shed out in the midst of thee. *(Behold! I have struck my fist into my hand over thy greediness, and over the blood which is shed out in thy midst.)*

<sup>14</sup> Whether thine heart shall sustain, either thine hands shall have power, in the days which I shall make to thee? For I the Lord spake, and I shall do. *(Shall thy heart be able to sustain thee, or shall thy hands have any power left, in the days when I shall deal with thee? For I the Lord spoke, and I shall do it.)*

<sup>15</sup> And I shall scatter thee into *(the)* nations, and I shall winnow, *[or blow]*, thee into *(other)* lands; and I shall make thine uncleanness to fail from thee,

<sup>16</sup> and I shall wield thee in the sight of heathen men *(or and I shall be in possession of thee before the heathen)*; and thou shalt know, that I *am* the Lord.

<sup>17</sup> And the word of the Lord was made to me, and he said,

<sup>18</sup> Thou, son of man, the house of Israel is turned to me into dross, *either filth of iron, (or Thou, son of man, to me the house of Israel is turned into dross, or slag, that is, the filth of iron)*; all these *be* brass, and tin, and iron, and lead, in the midst of a furnace; they *(even)* be made the dross of silver.

<sup>19</sup> Therefore the Lord God saith these things, For that all ye be turned into dross, *(or Because ye all be turned into dross, or slag)*, lo! I shall gather you together in the midst of Jerusalem,

<sup>20</sup> by the gathering together of silver *(or like the gathering together of silver)*, and of latten, and of iron, and of tin, and of lead, in the midst of a furnace; and I shall kindle therein a fire, to well together; so I shall gather you together in my strong vengeance, and in my wrath, and *(then)* I shall rest. And I shall well you together;

<sup>21</sup> and I shall gather you together, and I shall set you afire in the fire of my strong vengeance, and ye shall be welled together in the midst thereof.

<sup>22</sup> As silver is welled together in the midst of a furnace, so ye shall be in the midst thereof; and ye shall know, that I *am* the Lord, when I have shed out mine indignation *[up]* on you. *(Like silver is welled together in the midst of a furnace, so ye shall be in its*

*midst; and ye shall know, that I am the Lord, when I have poured out my indignation upon you.)*

<sup>23</sup> And the word of the Lord was made to me, and he said,

<sup>24</sup> Son of man, say thou to it, Thou art a land unclean (*or Thou art an unclean land*), and not berained in the day of strong vengeance.

<sup>25</sup> Swearing together, *either conspiring*, of prophets is in the midst thereof; as a lion roaring and taking prey (*or like a lion roaring and taking prey*), they devoured men, they took riches, and price; they multiplied widows thereof in the midst thereof.

<sup>26</sup> *[The] Priests thereof despised my law, and defouled my sanctuaries, (or Its priests despised my Law, and defiled my sanctuaries); they had not difference betwixt holy thing and unholy, they understood not betwixt defouled thing and clean thing; and they turned away their eyes from my sabbaths, and I was defouled in the midst of them.*

<sup>27</sup> The princes thereof in the midst thereof *were* as wolves ravishing prey, to shed out blood, and to lose men, and in following luces greedily. (*Its princes in its midst were like wolves tearing apart their prey, who shed out blood, and destroy people, to greedily acquire filthy lucre.*)

<sup>28</sup> Forsooth the prophets thereof *pargeted* them without tempering, and saw vain things, and divined leasings to them, and said, The Lord God saith these things, when the Lord spake not. (*And its prophets mortared them without tempering, and saw empty and futile things, and divined lies for them, and said, The Lord God saith these things, when the Lord did not speak.*)

<sup>29</sup> The peoples of the land challenged false challenge, and ravished by violence; they tormented a needy man and (*a*) poor (*man*), and oppressed a comeling by false challenge, without doom. (*The peoples of the land oppressed, and robbed with violence; they tormented the needy and the poor, and oppressed newcomers, without justification.*)

<sup>30</sup> And I sought of them a man, that should set an hedge betwixt, and stand set against me for the land, that I should not destroy it, and I found not. (*And I sought someone among them, who would make a hedge between, and would stand against me for the land, so that I would not destroy it, but I found no one.*)

<sup>31</sup> And I shed out on them mine indignation, and I wasted them in the fire of my wrath; and I yielded the way of them on the head of them, saith the Lord God. (*And so I poured out my indignation upon them, and I destroyed them in the fire of my anger; and I gave back their ways onto their own heads, saith the Lord God.*)

## CHAPTER 23

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Thou, son of man, two women were the daughters of one mother,

<sup>3</sup> and did fornication in Egypt; in their young waxing age they did fornication; there the breasts of them were made low, and the teats of the time of marriage of them were broken.

<sup>4</sup> Forsooth the names of them *be*, Oholah, the more *sister*, and Oholibah, the less sister of her. And I had them, and they childed sons and daughters; certainly the names of them *be* Samaria Oholah, and Jerusalem Oholibah. (*And their names be, Oholah, the elder sister, and Oholibah, her younger sister. And I had them, and they gave birth to sons and daughters; yea, their names be Samaria Oholah, and Jerusalem Oholibah.*)

<sup>5</sup> Therefore Oholah did fornication on me, and was wild on her lovers, on Assyrians nighing, (*And then Oholah did fornication against me, and was mad for her lovers, yea, for the Assyrians, who were nearby.*)

<sup>6</sup> (*who were*) clothed with jacinth, princes, and magistrates, young men of covetousness, all knights (*or all of them horsemen*), (*yea*), riders of horses.

<sup>7</sup> And she gave her fornications on them, on all the chosen sons of Assyrians; and in all on which she was wild, she was defouled in the uncleanness of them. (*And she did her fornications with them, with all the chosen sons of the Assyrians; and with all whom she was mad for, she was defiled in their uncleanness.*)

<sup>8</sup> Furthermore and she left not her fornications, which she had in Egypt, (*or And furthermore, she left not her fornications, which she had practised in Egypt*); for why and they slept with her in the youth of her, and they brake the teats of the time of marriage of her, and they shed out their fornication [*up*] on her.

<sup>9</sup> Therefore I gave her into the hands of her lovers, into the hands of the sons of Assur, on whose lechery she was wild. (*And so I gave her into the hands of her lovers, into the hands of the sons of the Assyrians, whose lechery she was mad for.*)

<sup>10</sup> They discovered the shame of her; they took away the sons and the daughters of her, and killed her with sword; and the women were made (in)famous, that is, made a scandal, and they did dooms in her. *(They uncovered her shame, or her nakedness; they took away her sons and her daughters, and killed her with the sword; and she was made infamous, that is, was made a scandal, among women, and they brought in judgements against her.)*

<sup>11</sup> And when her sister Oholibah had seen this, she was wild in lechery more than that sister, and gave unshamefastly her fornication, on the fornication of her sister, *(And when her sister Oholibah had seen this, she was mad with lechery more than her (elder sister was), and unshamefastly, (or unabashedly), she did her fornication, more than her sister's fornication.)*

<sup>12</sup> to the sons of Assyrians, to dukes and magistrates coming to her, that were clothed with diverse cloth(ing), to knights that were borne on horses, and to young men with noble shape, to all men. *(with the sons of the Assyrians, with princes, or leaders, and magistrates coming to her; who were clothed with diverse clothing, with horsemen who were carried by horses, and with young men of noble form, yea, with all their men.)*

<sup>13</sup> And I saw that one way of both sisters was defouled, *(And I saw that in one way both sisters were defiled.)*

<sup>14</sup> and she increased her fornications. And when she had seen men painted in the wall, the images of Chaldees expressed with colours, *(but she increased her fornications. And when she had seen men painted on the wall, the images of the Chaldeans expressed with colours.)*

<sup>15</sup> and girded on the reins with knights? girdles, and caps painted on the heads of them, the forms of all dukes, the likeness of the sons of Babylon, and of the land of Chaldees *(or of the land of Chaldea), in which they were born;*

<sup>16</sup> she was wild on them by covetousness of her eyes *(or she was mad for them with the covetousness of her eyes), and she sent messengers to them into Chaldea.*

<sup>17</sup> And when the sons of Babylon were come to her, to the bed of teats, they defouled her in their lecheries of virgins; and she was defouled of them, and the soul of her was filled *(with revulsion) of them. (And when the sons of Babylon had come to her; to her bed of love, they defiled her with their lecheries for virgins; and she was defiled by them, until her soul was filled with revulsion for them.)*

<sup>18</sup> Also she made naked her fornications, and discovered her shame; and my soul went away from her, as my soul had gone away from her sister. *(And she made known her fornications, and uncovered her shame, or her nakedness; and my soul went away from her; like my soul had gone away from her sister.)*

<sup>19</sup> For she multiplied her fornications, and had mind on the days of her youth *(or and remembered the days of her youth), in which she did fornication in the land of Egypt.*

<sup>20</sup> And she was wild in lechery on the lying-by of them, whose fleshes be as the fleshes of asses, and as the members of horses be the members of them. *(And she was mad with lechery in their lyings-by, whose flesh be like donkeys? flesh, and their members be like horses? members.)*

<sup>21</sup> And thou (re)visitedest the great trespass of thy youth, when thy breasts were made low in Egypt, and the teats of the time of thy marriage were broken.

<sup>22</sup> Therefore, thou Oholibah, the Lord God saith these things, Lo! I shall raise (up) all thy lovers against thee, of which thy soul was filled *(with revulsion), and I shall gather them against thee in compass (or and I shall gather them against thee all around thee, or on every side);*

<sup>23</sup> the sons of Babylon, and all Chaldees, noble and mighty men and princes, [and] all the sons of Assyrians, and young men of noble form, dukes, and magistrates, all princes of princes, and [the] named riders of horses. *(the sons of Babylon, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians, yea, young men of noble form, leaders, and magistrates, all the princes of princes, and the named, or the famous, riders of horses.)*

<sup>24</sup> And they arrayed with chariot and wheel shall come on thee, the multitude of peoples shall be armed with habergeon, and shield, and basinet, against thee on each side; and I shall give doom before them, and (then) they shall deem thee by their dooms. *(And they arrayed with chariot and wheel shall come against thee, the multitude of peoples shall be armed with breastplates, and shields, and helmets, against thee on every side; and I shall give judgement to them, and then they shall judge thee by their own laws or and then they shall judge thee according to their own judgements.)*

<sup>25</sup> And I shall set my fervour in thee, which they shall use with thee in strong vengeance, *(or And I shall set my jealous anger against thee, and they shall take out their*

*strong vengeance upon thee*); they shall cut away thy nose and thine ears, and they shall slay with sword those things that were left; they shall take thy sons and thy daughters, and thy last thing shall be devoured by fire.

<sup>26</sup> And they shall make thee naked of thy clothes, and they shall take away the vessels of thy glory (*or and they shall take away thy beautiful vessels, or thy jewelry*).

<sup>27</sup> And I shall make thy great trespass to rest from thee, and thy fornication from the land of Egypt; and thou shalt not raise (*up*) thine eyes to them, and thou shalt no more have mind on Egypt (*or and no more shalt thou remember Egypt*).

<sup>28</sup> For the Lord God saith these things, Lo! I shall give thee into the hands of them which thou hatest, into the hands of *them* of which thy soul was filled (*with revulsion*), (*For the Lord God saith these things, Behold! I shall give thee into the hands of those whom thou hatest, into the hands (of those) for whom thy soul was filled with revulsion*).

<sup>29</sup> and they shall do with thee in hatred (*or and they shall deal with thee in hatred or and they shall make thee feel their hatred*). And they shall take away all thy travails, and they shall leave thee naked, and full of shame; and the shame of thy fornications shall be showed.

<sup>30</sup> Thy great trespass and thy fornications have done these things to thee; for thou didest fornication after heathen men, among which thou were defouled in the idols of them, (*or for thou didest fornication with the heathen, and thou were defiled with their idols*).

<sup>31</sup> Thou wentest in the way of thy sister, and I shall give the cup of her in(*to*) thine hand.

<sup>32</sup> The Lord God saith these things, Thou shalt drink the cup of thy sister, the depth, and the broadness; thou that art most able to take, shalt be into scorning, and into mocking, (*or thou shalt be into scorning, and into mocking, more than the cup can hold*).

<sup>33</sup> Thou shalt be filled with drunkenness and sorrow, with the cup of mourning and of heaviness, with the cup of thy sister Samaria.

<sup>34</sup> And thou shalt drink it, and thou shalt drink of (*it*) till to the dregs, (*or unto the lees*), and thou shalt devour the remnants thereof (*or and thou shalt devour its remnants*), and thou shalt rend thy breasts, for I the Lord spake, saith the Lord God.

<sup>35</sup> Therefore the Lord God saith these things, For thou hast forgotten me, and hast cast forth me behind thy body (*or and hast thrown me away behind thy back*), bear thou also thy great trespass and thy fornications.

<sup>36</sup> And the Lord God said to me, and spake, Son of man, whether thou deemest Oholibah and Oholah, and tellest to them the great trespasses of them? (*And the Lord God spoke to me, and said, Son of man, judgest thou Oholibah and Oholah, and tellest them their great trespasses?*)

<sup>37</sup> For they did adultery, and blood was in the hands of them, and they did fornication with their idols; furthermore and they offered to those (*idols*) the sons which they engendered to me, for to be devoured. (*For they did adultery, and blood was upon their hands, and they did fornication, or idolatry, with their idols; and furthermore they offered the children whom they begat for me, to those idols to be devoured.*)

<sup>38</sup> But also they did this to me, they defouled my saintuary in that day, and made unholy my sabbaths. (*But they also did this to me, they defiled my sanctuary on that day, and made my Sabbaths unholy.*)

<sup>39</sup> And when they sacrificed their sons to their idols, and entered into my saintuary in that day, that they should defoul it, they did also these things in the midst of mine house. (*And when they sacrificed their sons and daughters to their idols, and entered into my sanctuary on that day, so that they could defile it, they also did these things in the midst of my House.*)

<sup>40</sup> They sent to men coming from (*a*)far, to which they had sent messengers. Therefore lo! they came, to which thou washedest thee, and anointedest thine eyes with ointment of women, and thou were adorned with women's attire. (*They sent for men coming from afar, to whom they had sent messengers. And so behold! they came, for whom thou hast washed thyself, and hast anointed thine eyes with women's ointment, and thou were adorned with women's attire.*)

<sup>41</sup> Thou satest in a full fair bed, and a board was adorned before thee; thou settedest mine incense and mine ointment on it. (*And thou satest on a very beautiful bed, and a table was adorned before thee; thou hast set my incense and my ointment upon it.*)

<sup>42</sup> And a voice of multitude making full out joy was therein; and in men that were brought of the multitude of men, and came from desert, they setted bands in the hands of them, and fair crowns on the heads of them. (*And the sound of a multitude making*

*great joy was there; and with the multitude of people were the Sabeans, brought in from the wilderness, and they put bands upon their wrists, and beautiful crowns upon their heads.)*

<sup>43</sup> And I said to her, that was defouled in adulteries, Now also this shall do fornication in her fornication. *(And I said to myself about her, who was defiled in (her) adulteries, (that is, by her idolatries), Now they shall also do fornication with her, with her of all women!)*

<sup>44</sup> And (so) they entered to her; as to a woman, an whore, *(or like to a whore-woman)*, so they entered to Oholah and to Oholibah, *(the) cursed women*.

<sup>45</sup> Therefore these men *(that)* be just, these shall deem those *women* by the doom of adulteresses, and by the doom of them that shed out blood; for they be adulteresses, and blood is in the hands of them, and they did fornication with their idols. *(And so these men who be upright, they shall judge those women by the law of adulteresses, and by the judgement of those who shed out blood; for they be adulteresses, and blood is upon their hands, and they did fornication, or idolatry, with their idols.)*

<sup>46</sup> For the Lord God saith these things, Bring thou multitudes to them, and give thou them into noise, and into raven, *(or and give thou them unto terror; and robbery);*

<sup>47</sup> and be they stoned with the stones of *(the) peoples*, and be they sticked together with the swords of them. They shall slay the sons and the daughters of them, and they shall burn with fire the houses of them, *(or They shall kill their sons and their daughters, and they shall burn down their houses).*

<sup>48</sup> And I shall do away great trespass from the land; and all women shall learn, that they do not after the great trespass of them. *(And so I shall do away great trespass from the land; and all women shall learn, that they should not do, or should not follow, after their great trespasses.)*

<sup>49</sup> And they shall give your great trespass on you; and ye shall bear the sins of your idols, and ye shall know, that I *am* the Lord God. *(And ye shall be punished for your great trespass, and for your sin of worshipping idols, and ye shall know, that I am the Lord God.)*

## CHAPTER 24

<sup>1</sup> And the word of the Lord was made to me, in the ninth year, and in the tenth month, in the tenth day of the month *(or on the tenth day of the month)*, and he said,

<sup>2</sup> Thou, son of man, write to thee the name of this day, in which the king of Babylon is confirmed *(in his attack)* against Jerusalem today.

<sup>3</sup> And thou shalt say by a proverb a parable to the house *(of Israel)*, *(the) stirrer* to wrath, and thou shalt speak to them, The Lord God saith these things, Set thou a brazen pot, set thou *(it)* soothly, and put thou water into it. *(And thou shalt speak by a parable to the house of Israel, the stirrer; or provoker; to anger; and thou shalt say to them, The Lord God saith these things, Take thou a bronze pot, yea, take thou it, and put thou water into it.)*

<sup>4</sup> Take thou a beast full fat *(or Take thou a very fat beast)*; gather thou together the gobbets thereof into it, each good part, and the hip, and the shoulder, chosen things and full of bones.

<sup>5</sup> Also dress thou heaps of bones under it; and the seething thereof boiled out, and the bones thereof were sodden in the midst thereof *(or and its bones were boiled in its midst)*.

<sup>6</sup> Therefore the Lord God saith these things, Woe to the city of bloods, to the pot whose rust is therein, and the rust thereof went not out of it; cast thou out it by parts, and by his parts; *(and the) lot* fell not on it. *(And so the Lord God saith these things, Woe to the city of bloodshed, to the pot whose rust is in it, and its rust went not out of it; throw thou it out by its parts, and by its parts; and the lot did not fall on it.)*

<sup>7</sup> For why the blood thereof is in the midst thereof; he shed it out on a full clear stone, he shed not it out on *(the) earth*, that it may be covered with dust, *(For its blood is in its midst; he poured it out on a very clean, or on a very bright, stone, he did not pour it out on the ground, so that it might be covered with dust.)*

<sup>8</sup> that I should bring in mine indignation, and avenge by vengeance; I gave the blood thereof on a full clear stone, that it should not be covered, *(or I spilt its blood on a very clean, or on a very bright, stone, so that it would not be covered up, or hidden).*

<sup>9</sup> Therefore the Lord God saith these things, Woe to the city of bloods *(or Woe to this city of bloodshed, or this city of murder)*, whose burning I shall make great;

<sup>10</sup> gather thou together [*the*] bones, which I shall kindle with fire; (*the*) fleshs shall be wasted, and all the setting together shall be sodden (*or and it shall all be boiled away*), and (*the*) bones shall fail.

<sup>11</sup> Also set thou it void on coals, that the metal thereof wax hot, and be melted, and that the filth thereof be welled together in the midst thereof, and the rust thereof be wasted.

<sup>12</sup> It was sweated by much travail (*or It was sweated over with much travail, or with much labour*), and the over-great rust thereof went not out thereof, neither by fire.

<sup>13</sup> Thine uncleanness is abominable; for I would cleanse thee, and thou art not cleansed from thy filths; but neither thou shalt be cleansed before, till I make mine indignation to rest in thee, (*or and thou shalt not be cleansed, until I make my indignation to rest upon thee*).

<sup>14</sup> I the Lord spake; it shall come, and I shall make (*it*), I shall not pass, neither I shall spare, neither I shall be pleased; by thy ways and by thy findings, I shall deem thee, saith the Lord. (*I the Lord spoke; it shall come, and I shall make it, I shall not pass by, or over; neither shall I spare thee, nor shall I repent, and not do it; by thy ways and by thy doings, I shall judge thee, saith the Lord.*)

<sup>15</sup> And the word of the Lord was made to me, and he said,

<sup>16</sup> Thou, son of man, lo! I take away from thee the desirable thing of thine eyes in vengeance, and thou shalt not wail, neither weep, neither thy tears shall flow down. (*Thou, son of man, behold! with vengeance I take away from thee the desire of thine eyes, (and of thy heart), but thou shalt not wail, nor weep, nor shall thy tears flow down.*)

<sup>17</sup> Wail thou (*while*) being still, thou shalt not make mourning of dead men; thy crown be bound about thine head, and thy shoes shall be in the feet, neither thou shalt cover the mouth with a cloth, neither thou shalt eat the meats of mourners. (*Wail thou, but silently, thou shalt not make mourning for the dead; let thy crown, or thy covering, be put upon thy head, and thy shoes shall be upon thy feet, but thou shalt not cover thy mouth with a cloth, nor shalt thou eat the food of mourners.*)

<sup>18</sup> Therefore I spake to the people in the morrowtide, and my wife was dead in the eventide; and I did in the morrowtide, as he had commanded to me.

<sup>19</sup> And the people said to me, Why showest thou not to us what these things signify, which thou doest?

<sup>20</sup> And I said to them, The word of the Lord was made to me, and he said,

<sup>21</sup> Speak thou to the house of Israel, The Lord God saith these things, Lo! I shall defoul my sanctuary, the pride of your empire, and the desirable thing of your eyes, and on which your soul dreads; and your sons and your daughters, which ye left, shall fall by sword. (*Speak thou to the house of Israel, The Lord God saith these things, Behold! I shall defile my sanctuary, the pride of your empire, and the desire of your eyes, and that which your soul, (or your heart), delighteth in; and your sons and your daughters, whom ye left behind, shall fall by the sword.*)

<sup>22</sup> And ye shall do, as I did; ye shall not cover (*your*) mouths with (*a*) cloth, and ye shall not eat the meat of wailers (*or and ye shall not eat the food of mourners*).

<sup>23</sup> Ye shall have crowns in your heads, and shoes in the feet; ye shall not wail, neither ye shall weep, but ye shall fail in wretchedness, for your wickednesses; and each man shall wail to his brother. (*Ye shall have crowns, or coverings, upon your heads, and shoes upon your feet; and ye shall not wail, nor shall ye weep, but ye shall fail in wretchedness, for your wickednesses; and each person shall wail to another.*)

<sup>24</sup> And Ezekiel shall be to you into a sign of thing to coming; by all things which he did, ye shall do, when this thing shall come; and ye shall know, that I *am* the Lord God. (*And Ezekiel shall be for you a sign of things to come; and when this thing shall come, ye shall do all that he hath done; and ye shall know, that I am the Lord God.*)

<sup>25</sup> And thou, son of man, lo! in the day in which I shall take away from them the strength of them, and the joy of dignity, and the desire of their eyes, on which the souls of them rest, cast away the sons and the daughters of them; (*And thou, son of man, behold! on the day when I shall take away from them their strength, (or their fortress), and their pride and joy, and the desire of their eyes, on which their souls, (or their hearts), rest, (I shall also take away) their sons and their daughters;*)

<sup>26</sup> in that day when a man fleeing shall come to thee, to tell to thee; (*on that day when those who flee, or those who escape, shall come to thee, and shall tell thee their news;*)

<sup>27</sup> in that day soothly thou shalt open thy mouth with him that fled; and thou shalt speak, and shalt no more be still; and thou shalt be to them into a sign of thing to coming, and ye shall know, that I *am* the Lord. (*on that day thou shalt open thy mouth with them*)

*who fled; and thou shalt speak, and shalt no more be silent; and thou shalt be to them a sign of what is to come, and ye shall know, that I am the Lord.)*

## CHAPTER 25

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Thou, son of man, set thy face against the sons of Ammon, and thou shalt prophesy of them. *(Thou, son of man, set thy face toward the Ammonites, and thou shalt prophesy against them.)*

<sup>3</sup> And thou shalt say to the sons of Ammon, Hear ye the word of the Lord God; the Lord God saith these things, For that that ye said, Well! well! on my saintuary, for it is defouled, and on the land of Israel, for it is made desolate, and on the house of Judah, for they be led into captivity; *(And thou shalt say to the Ammonites, Hear ye the word of the Lord God; the Lord God saith these things, Because ye said, Well! well! to my sanctuary, for it is defiled, and to the land of Israel, for it is made desolate, and to the house of Judah, for they be led into captivity;)*

<sup>4</sup> lo! therefore I shall give thee *(to)* the sons of the east into heritage, *(or and so behold! I shall give thee to the sons of the east for a possession)*, and they shall set their folds in thee, and they shall set their tents in thee; they shall eat thy fruits, and they shall drink thy milk.

<sup>5</sup> And I shall give Rabbah into a dwelling place of camels, and the sons of Ammon into a bed of beasts; and ye shall know, that I *am* the Lord. *(And I shall make Rabbah into a dwelling place for camels, and the Ammonites into a bed for beasts; and ye shall know, that I am the Lord.)*

<sup>6</sup> For the Lord God saith these things, For that that thou clappedest with hand(s), and smitedest with the foot, and joyedest of all *[thy]* desire on the land of Israel; *(For the Lord God saith these things, Because thou clappedest with thy hands, and struckest, or hast kicked, with the foot, and joyedest over the land of Israel with all thy desire;)*

<sup>7</sup> therefore lo! I shall stretch forth mine hand *[up]* on thee, and I shall give thee into ravishing of heathen men *(or and I shall give thee into robbing by the heathen)*, and I shall slay thee from *(the other)* peoples, and I shall lose thee, and all-break thee from *(the other)* lands; and ye shall know, that I *am* the Lord.

<sup>8</sup> The Lord God saith these things, For that that Moab and Seir said, Lo! the house of Judah is as all folks, *(The Lord God saith these things, Because Moab and Seir said, Behold! the house of Judah (is) like all the other nations.)*

<sup>9</sup> therefore lo! I shall open the shoulder of Moab of cities, soothly of cities thereof, and of the ends thereof, the noble cities of the land, Bethjeshimoth, Baalmeon, and Kiriathaim, *(and so behold! I shall open the shoulder of Moab and its cities, yea, its cities, and its borders, (from one end unto the other), yea, the noble (cities) of the land, Bethjeshimoth, Baalmeon, and Kiriathaim.)*

<sup>10</sup> to the sons of the east, with the sons of Ammon. And I shall give it into heritage, that mind of the sons of Ammon be no more among heathen men, *(together with the Ammonites, and I shall give them to the sons of the east. And I shall give them for a possession, so that the memory of the Ammonites no more be among the heathen.)*

<sup>11</sup> and in Moab I shall make dooms *(or and I shall bring in judgements upon Moab)*; and they shall know, that I *am* the Lord.

<sup>12</sup> The Lord God saith these things, For that that Idumea did vengeance, that it avenged itself of the sons of Judah, and sinned doing trespass, and asked greatly vengeance of them; *(The Lord God saith these things, Because Edom did vengeance, and avenged itself upon the sons of Judah, and sinned doing trespass, and took great vengeance upon them;)*

<sup>13</sup> therefore the Lord God saith these things, I shall stretch forth mine hand on Idumea, and I shall take away from it man and beast, and I shall make it desert of the south; and they that be in Dedan shall fall by sword. *(and so the Lord God saith these things, I shall stretch forth my hand upon Edom, and I shall take away man and beast from it, and I shall make it into a wasteland, from Teman unto Dedan; and they shall all fall by the sword.)*

<sup>14</sup> And I shall give my vengeance on Idumea, by the hand of my people Israel, *(or And I shall take vengeance upon Edom, through my people Israel)*; and they shall do in Edom by my wrath, and by my strong vengeance; and they shall know my vengeance, saith the Lord God.

<sup>15</sup> The Lord God saith these things, For that that Palestines did vengeance, and avenged themselves, with all will slaying, and filling old enmities; *(The Lord God saith these things, Because the Philistines did vengeance, and avenged themselves, killing with all their will, and fulfilling old enmities;)*

<sup>16</sup> therefore the Lord God saith these things, Lo! I shall stretch forth mine hand on Palestines, and I shall slay [the] slayers, and I shall lose the remnants of the sea coast; (and so the Lord God saith these things, Behold! I shall stretch forth my hand upon the Philistines, and I shall kill the killers, and I shall destroy the rest of those who live on the sea coast;)

<sup>17</sup> and I shall make great vengeance in them, and I shall reprove in strong vengeance; and they shall know, that I am the Lord, when I shall give my vengeance on them. (and I shall bring great vengeance upon them, and I shall rebuke them with strong vengeance; and they shall know, that I am the Lord, when I shall take my vengeance upon them.)

## CHAPTER 26

<sup>1</sup> And it was done in the eleventh year, in the first day of the month (or on the first day of the month), the word of the Lord was made to me, and he said,

<sup>2</sup> Thou, son of man, for that that Tyre said of Jerusalem, Well! the gates of peoples be broken, it is turned to me; I shall be filled, it is forsaken; (Thou, son of man, because Tyre hath said of Jerusalem, Well! the gateway to the nations is broken, and it is open to me; I shall be filled, it is deserted;)

<sup>3</sup> therefore the Lord God saith these things, Lo! Tyre, I on thee; and I shall make many folks to ascend to thee, as the sea flowing ascendeth. (and so the Lord God saith these things, Behold! Tyre, I am against thee; and I shall make many nations to ascend against thee, like the flowing sea ascendeth.)

<sup>4</sup> And they shall destroy the walls of Tyre, and they shall destroy the towers thereof; and I shall raze the dust thereof from it, and I shall give it into a most clear stone. (And they shall destroy the walls of Tyre, and they shall destroy its towers; and I shall raze, or shall sweep away, even the dust from it, and I shall make it into a very clean, or a very bare, rock.)

<sup>5</sup> Drying of nets [it] shall be in the midst of the sea, for I spake, saith the Lord God. And Tyre shall be into ravishing to heathen men. (It shall be for the drying of nets in the midst of the sea, for I have spoken, saith the Lord God. And Tyre shall be for robbing, or for spoils, for the heathen.)

<sup>6</sup> And the daughters thereof that be in the field, shall be slain by sword; and they shall know, that I am the Lord.

<sup>7</sup> For why the Lord God saith these things, Lo! I shall bring to Tyre Nebuchadnezzar, king of Babylon, from the north, the king of kings, with horses, and chariots, and knights, and with a company, and great people. (For the Lord God saith these things, Behold! I shall bring against Tyre Nebuchadnezzar, the king of Babylon, the king of kings, from the north, with horses, and chariots, and horsemen, and with a great company of people.)

<sup>8</sup> He shall slay by sword thy daughters that be in the field, and he shall (en)compass thee with strongholds, and he shall bear together [the heap of] earth in compass. And he shall raise a shield against thee, (He shall kill by the sword thy daughters who be in the fields, and he shall surround thee with strongholds, and he shall bear together heaps of earth all around thee. And he shall raise up a shield against thee,)

<sup>9</sup> and he shall temper engines like vineries, and engines that be called wethers against thy walls; and he shall destroy thy towers by his arms. (and he shall use battering rams against thy walls; and he shall destroy thy towers with his weapons.)

<sup>10</sup> By (the) flowing (by) of his horses, the dust of those shall cover thee; thy walls shall be moved of the sound of knights, and of wheels, and of chariots, (or thy walls shall be shaken at the sound of the horsemen, and the wheels, and the chariots); when he shall enter by the gates, as by enterings of a city destroyed,

<sup>11</sup> with the claws of his horses he shall defoul all thy streets. He shall slay by sword thy people, and thy noble images shall fall down into earth. (with the hoofs of his horses he shall defile all thy streets. He shall kill thy people by the sword, and thy mighty pillars shall fall down to the ground.)

<sup>12</sup> They shall waste thy riches, they shall ravish thy merchandise; and they shall destroy thy walls, and they shall destroy thine houses full clear, and thy stones, and thy trees, and they shall put thy dust in the midst of waters. (They shall destroy thy riches, and they shall rob thy merchandise; they shall destroy thy walls, and they shall destroy thy glorious houses, and thy stones, and thy timber, and they shall put thy dust into the midst of thy waters.)

<sup>13</sup> And I shall make to rest the multitude of thy singers, and the sound of thine harps shall no more be heard;

<sup>14</sup> and I shall give thee into a most clear stone. Thou shalt be (*a place for the*) drying of nets, and thou shalt no more be builded, for I the Lord spake, saith the Lord God. (*and I shall make thee into a very clean, or a very bare, rock. Thou shalt be a place for the drying of nets, and thou shalt never be rebuilt, for I the Lord spoke, saith the Lord God.*)

<sup>15</sup> The Lord God saith these things of Tyre, Whether isles shall not be moved of the sound of thy fall, and of the wailing of thy slain men, when they be slain in the midst of thee? (*The Lord God saith these things to Tyre, Shall not the islands be moved at the sound of thy fall, and at the wailing of thy slain, when they be killed in thy midst?*)

<sup>16</sup> And all the princes of the sea shall go down off their seats, and they shall do away their mantles, *either their spoils of slain enemies*, and they shall cast away their diverse clothes, and shall be clothed with wondering. They shall sit in the earth, and shall be astonished, and shall wonder on thy sudden fall. (*And all the kings of the sea shall go down off their thrones, and they shall do away their mantles, or the spoils of their slain enemies, and they shall throw away their diverse clothes, and they shall be clothed with wondering. They shall sit on the ground, and shall be astonished, and shall wonder at thy sudden fall.*)

<sup>17</sup> And they shall take wailing on thee, and shall say to thee, How perishedest thou, noble city, that dwellest in the sea, that were strong in the sea, with thy dwellers, which dwellers all men dreaded? (*And they shall take up a wailing for thee, and shall say of thee, How thou hast perished, O noble city, that dwellest by the sea, that were strong in the sea, with thy inhabitants, which (inhabitants) all the peoples feared!*)

<sup>18</sup> Now ships shall wonder in the day of thy dread, and isles in the sea shall be troubled, for none goeth out of thee. (*Now the people shall wonder on the day of thy downfall, and the islands in the sea shall be troubled, for no one dwelleth within thee any more.*)

<sup>19</sup> For the Lord God saith these things, When I shall give thee to be a city desolate, as the cities that be not inhabited, and I shall bring on thee the depth of waters, and many waters shall cover thee. (*For the Lord God saith these things, I shall make thee to be a desolate city, like the cities that be not inhabited, and I shall bring upon thee the water from the depths, and many waters shall cover thee.*)

<sup>20</sup> And I shall draw thee down with them that go down into a pit, to the people everlasting; and I shall set thee in the last land, as old wildernesses, with them that be led down into a pit, that thou be not inhabited. Certainly when I shall give glory in the land of livers, (*And I shall draw thee down with those who go down into the pit, with the people of all the ages; and I shall put thee in the last land, an eternal wilderness, with them who be led down into the pit, so that thou be not inhabited. Truly when I shall give glory in the land of the living,*)

<sup>21</sup> I shall drive thee into nought, and thou shalt not be; and thou shalt be sought, and thou shalt no more be found [into] without end, saith the Lord God. (*then I shall drive thee down into nothing, and thou shalt not be; and thou shalt be sought, but thou shalt never be found again, saith the Lord God.*)

## CHAPTER 27

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Therefore thou, son of man, take wailing on Tyre. (*And so thou, son of man, take up a wailing for Tyre.*)

<sup>3</sup> And thou shalt say to Tyre, that dwelleth in the entering of the sea, to the (*selling of*) merchandise of peoples to many isles, The Lord God saith these things, O! Tyre, thou saidest, I am of perfect fairness, (*And thou shalt say to Tyre, that dwelleth at the entrance to the sea, for the selling of the merchandise of the nations to many islands, The Lord God saith these things, O Tyre! thou saidest, I am of great beauty,*)

<sup>4</sup> and I am set in the heart of the sea. They that be in thy coasts that builded thee, [ful] filled thy fairness;

<sup>5</sup> they builded thee with fir trees of Senir, with all works of boards of the sea; they took a cedar of the Lebanon, to make a mast to thee, (*or they took a cedar from Lebanon, to make a mast for thee.*)

<sup>6</sup> They hewed oaks of Bashan into thine oars, they made to thee thy seats of (*the*) rowers of (*the*) ivory of India, and (*thy*) cabins (*of the wood*) of the isles of Italy. (*They cut oaks of Bashan into thy oars, they made the seats for thy rowers out of the ivory of the Ashurites, and thy cabins out of the wood from the islands of Chittim, or of Cyprus.*)

<sup>7</sup> Diverse bis, *either white silk*, of Egypt, was woven to thee into a veil, that it should be set in the mast, (*or Diverse bis, or white silk, from Egypt, was woven for thee into a sail, so that it could be set on the mast*); jacinth and purple of the isles of Elishah were made thy covering.

<sup>8</sup> The dwellers of Sidon and Arvadians were thy rowers (*or The inhabitants of Sidon and the Arvadians were thy rowers*); Tyre, thy wise men were made thy governors.

<sup>9</sup> The old men of Byblos, and the prudent men thereof, had shipmen to the service of thy diverse array of household; all the ships of the sea, and the shipmen of these, were in the people of thy merchandise, (*or all the ships of the sea, and the shipmen from these, were of the people of thy merchandise*).

<sup>10</sup> Persians, and Ludians, and Libyans were in thine host, (*or Persians, and Ludians, and Libyans were in thy army*); thy men warriors hanged in thee a shield and helmet, for thine adorning.

<sup>11</sup> Sons (*of*) Arvadians with thine host were on thy walls in thy compass; but also Gammadims, that were in thy towers, hanged their arrow cases on thy walls by compass; they [*ful*] filled thy fairness. (*The sons of the Arvadians were with thy army upon thy walls all around; and also the Gammadims, who were in thy towers, hung up their arrow cases on thy walls all around; they fulfilled, or made perfect, thy beauty.*)

<sup>12</sup> Carthaginians, thy merchants, of the multitude of all (*kind of*) riches filled thy fairs, with silver, and iron, with tin, and lead. (*Tarshish, thy merchants, filled thy fairs with the multitude of all kinds of riches, with silver, and iron, and tin, and lead.*)

<sup>13</sup> Greece, and Tubal, and Meshech, they were thy merchants, and brought bondmen and brazen vessels to thy people (*or and brought slaves and bronze vessels to thy people*).

<sup>14</sup> From the house of Togarmah they brought horses, and horsemen, and mules, to thy chapping.

<sup>15</sup> The sons of Dedan were thy merchants; many isles (*provided*) the merchandise of thine hand, (*they*)(*ex*)changed teeth of ivory, and of ebony, in thy price (*or at thy price*).

<sup>16</sup> Syria was thy merchant, for the multitude of thy works, they setted forth in thy market gem(s), and purple, and clothes woven diversely at the manner of shields, and bis, and silk, and coral, *either avoirdupois*.

<sup>17</sup> Judah and the land of Israel were thy merchants in the best wheat, and setted forth in thy fairs balm, and honey, and oil, and resin. (*Judah and the land of Israel were thy merchants of the wheat of Minnith, and set forth in thy fairs balm, and honey, and oil, and resin.*)

<sup>18</sup> Damascus was thy merchant, in the multitude of thy works, in the multitude of diverse riches, in fat wine (*or in the wine of Helbon*), and wools of (*the*) best colour.

<sup>19</sup> Dan, and Greece, and Uzal, setted forth in thy fairs iron made subtly, gum of myrrh, and calamus, *that is, a spice sweet smelling*, in thy merchandise. (*Dan, and Greece, and Mosel, set forth in thy markets wrought iron, and gum of myrrh, and calamus, that is, a sweet smelling spice, for thy merchandise.*)

<sup>20</sup> Dedan were thy merchants, in tapets to sit (*upon*). (*Dedan were thy merchants of carpets to sit upon.*)

<sup>21</sup> Arabia and all the princes of Kedar, they were the merchants of thine hand; with lambs, and wethers, and (*goat*) kids, (*they*) thy merchants came to thee.

<sup>22</sup> The sellers of Sheba and of Raamah, they were thy merchants, with all the best sweet smelling spices, and precious stone, and gold, which they setted forth in thy market.

<sup>23</sup> Haran, and Canneh, and Eden, were thy merchants; Sheba, and Assur, and Chilmad, were thy sellers.

<sup>24</sup> They were thy merchants in many manners, in fardels of jacinth, and of clothes of many colours, and of precious riches, that were wrapped and bound with cords.

<sup>25</sup> Also ships of the sea had cedars in their merchandises; thy princes were in thy merchandise; and thou were [*ful*] filled, and were glorified greatly in the heart of the sea. (*And the ships of Tarshish had cedars for their merchandise; they were filled full, and thou were greatly glorified in the heart of the sea.*)

<sup>26</sup> Thy rowers brought thee in(*to*) many waters, (*but*) the south wind all-brake thee; in the heart of the sea were(*Thy rowers brought thee into many waters, but the east wind broke thee in pieces, in the heart of the sea.*)

<sup>27</sup> thy riches, and thy treasures, and thy manifold instrument(s). Thy shipmen, and thy governors that held thy purtenance of household, and were sovereigns of thy people, and thy men warriors that were in thee, with all thy multitude which is in the midst of thee, shall fall down in the heart of the sea, in the day of thy falling. (*Thy riches, and thy treasures, and thy manifold instruments, and thy shipmen, and thy governors who held thy purtenance of household, and thy people's merchants, and thy warriors who were of thee, with all thy multitude who be in thy midst, they all fell down in the heart of the sea, on the day of thy falling.*)

<sup>28</sup> Ships shall be troubled of the sound of the cry of thy governors; *(And the ships were troubled at the sound of the cry of thy governors;)*

<sup>29</sup> and all men that held oar, shall go down *(out)* of their ships. Shipmen and all governors of the sea shall stand in the land; *(and all the men who held an oar shall go down from their ships. The shipmen and all the governors of the sea shall stand upon the land;)*

<sup>30</sup> and shall yell on thee with great voice *(or and they shall yell about thee with a loud voice)*. And they shall cry bitterly, and shall cast powder, *[or dust]*, on their heads, and shall be sprinkled with ashes.

<sup>31</sup> And they shall shave baldness on thee, and shall be gird with hair-shirts, *(or And they shall shave themselves bald for thee, and shall be clothed in hair-shirts)*, and they shall beweepe thee in bitterness of soul, with most bitter weeping.

<sup>32</sup> And they shall take on thee a song of mourning, and they shall bewail thee, *(and say)*, Who is as Tyre, that was dumb in the midst of the sea? *(And they shall take up a song of mourning for thee, and they shall bewail thee, and say, Who is like Tyre, that now is silent in the midst of the sea?)*

<sup>33</sup> And thou, Tyre, filledest *(the needs of)* many peoples in the going out of thy merchandise of the sea; in the multitude of thy riches, and of thy peoples, *(or with the multitude of thy riches, and of thy peoples)*, thou madest rich the kings of *(the)* earth.

<sup>34</sup> Now thou art all-broken of the sea, in the depths of waters. Thy riches and all thy multitude that was in the midst of thee fell down; *(Now thou art broken in pieces by the sea, lying in the depths of the waters. Thy riches and all thy multitude who were in thy midst fell down;)*

<sup>35</sup> all the dwellers of isles and the kings of those were astonied on thee. All they were smitten with tempest, and changed *(their)* cheers; *(all the inhabitants of the islands and their kings were astonished at thee. They were all as if struck with a tempest, or horrified, and changed their faces;)*

<sup>36</sup> the merchants of peoples hissed on, *[or scorned]*, thee. Thou art brought to nought, and thou shalt not be till into without end. *(the merchants of the peoples hissed at, or mocked, thee. Thou art brought down to nothing, and so thou shalt be until forever.)*

## CHAPTER 28

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Son of man, say thou to the prince of Tyre, The Lord God saith these things, For thine heart was raised *[up]*, and thou saidest, I am God, and I sat in the chair of God, in the heart of the sea, since thou art man and not God, and thou gavest thine heart as the heart of God; *(Son of man, say thou to the leader of Tyre, The Lord God saith these things, For thy heart was raised up, and thou saidest, I am a god, and I sat on the throne of a god, in the heart of the sea; yet thou art a man and not a god, even though thou settest thy heart like the heart of a god;)*

<sup>3</sup> lo! thou art wiser than Daniel, each private is not hid from thee; *(behold! art thou wiser than Daniel? is no secret hid from thee?)*

<sup>4</sup> in thy wisdom and prudence thou madest to thee strength, and thou gattest to thee gold and silver in thy treasuries; *(with thy wisdom and prudence thou madest riches for thyself, and thou gottest thyself gold and silver in thy treasures;)*

<sup>5</sup> in the multitude of thy wisdom, and in thy merchandise thou multipliedest to thee strength, and thine heart was raised *[up]* in thy strength; *(in the multitude of thy wisdom, and in thy merchandise thou multipliedest to thee riches, and thy heart was raised up because of thy riches;)*

<sup>6</sup> therefore the Lord God saith these things, For thine heart was raised *[up]* as the heart of God, *(and so the Lord God saith these things, For thy heart was raised up like the heart of a god;)*

<sup>7</sup> therefore lo! I shall bring on thee aliens, the strongest of heathen. And they shall make naked their swords on the fairness of thy wisdom, and they shall defoul thy fairness. *(and so behold! I shall bring strangers, (or foreigners), against thee, yea, the strongest of the heathen. And they shall make their swords naked against the beauty of thy wisdom, and they shall defile thy beauty.)*

<sup>8</sup> They shall slay, and draw down thee *(into the pit)*, *(or They shall kill thee, and draw thee down into the pit)*; and thou shalt die by the death of uncircumcised men, in the heart of the sea.

<sup>9</sup> Whether thou shalt say, and speak, I am God, before them that slay thee; since thou art a man, and not God? In the hand of them that slay thee, *(Shalt thou speak, and say,*

*I am a god, before those who shall kill thee; since thou art but a man, and not a god? In the hands of those who shall kill thee,)*

<sup>10</sup> by death of uncircumcised men, thou shalt die in the hand of aliens; for I the Lord spake, saith the Lord God. *(thou shalt die the death of the uncircumcised, yea, by the hands of strangers, or of foreigners; for I the Lord spoke, saith the Lord God.)*

<sup>11</sup> And the word of the Lord was made to me, and he said,

<sup>12</sup> Son of man, raise thou wailing on the king of Tyre; and thou shalt say to him, The Lord God saith these things, Thou, a print of likeness, full of wisdom, perfect in fairness, *(Son of man, raise thou up a wailing for the king of Tyre; and thou shalt say to him, The Lord God saith these things, Thou, a seal of perfection, full of wisdom, great in beauty,)*

<sup>13</sup> were in the delights of paradise of God. Each precious stone was thy covering, sardius, topaz, and jasper, chrysolite, and onyx, and beryl, sapphire, and carbuncle, and smaragdus; also gold was the work of thy fairness, and thine holes were made ready, in the day in which thou were made. *(were in Eden, the Garden of God. Each precious stone was thy covering, yea, sardius, and topaz, and jasper, chrysolite, and onyx, and beryl, sapphire, and carbuncle, and emerald; and gold was the work of thy beauty, and thy ornaments were prepared, on the day in which thou were made, or were created.)*

<sup>14</sup> Thou were *(with a)* cherub held forth, and covering; and I setted thee in the holy hill of God. In the midst of stones set afire thou wentest, *(Thou were with a mighty cherub who protected thee, and I put thee on the holy hill of God. Thou wentest in the midst of stones set afire,)*

<sup>15</sup> perfect in thy ways from the day of thy making, till wickedness was found in thee.

<sup>16</sup> In the multitude of thy merchandise, thine inner things were filled of wickedness, and thou didest sin; and I casted thee out of the hill of God, and, thou cherub covering *(a)far*, I lost thee from the midst of stones set afire. *(In the multitude of thy merchandise, thy inner things were filled with wickedness, and thou didest sin; and I threw thee far away from the hill of God, and the cherub that protected thee drove thee away from the midst of the stones set afire.)*

<sup>17</sup> And thine heart was raised *[up]* in thy fairness, thou lostest thy wisdom in thy fairness. I casted thee down into *(the)* earth, I gave thee before the face of kings, that they should see thee. *(And thy heart was raised up because of thy beauty, thou lostest thy wisdom because of thy beauty. I threw thee down to the ground, I put thee before the face of kings, so that they would see thee.)*

<sup>18</sup> In the multitude of thy wickednesses, and in the wickedness of thy merchandise, thou defouledest thine hallowing; therefore I shall bring forth fire of the midst of thee, that shall eat thee; and I shall give thee into ashes on *[the]* earth, in the sight of all men seeing thee. *(In the multitude of thy wickednesses, and in the wickedness of thy merchandise, thou defiledest thy sanctuaries; and so I shall bring forth a fire out of the midst of thee, that shall eat thee; and I shall make thee into ashes upon the ground, in the sight of all who see thee.)*

<sup>19</sup> All men that shall see thee among heathen men, shall be astonied on thee; thou art made nought, and thou shalt not be without end. *(All the people who shall see thee among the heathen, shall be astonished at thee; thou art made into nothing, and thou shalt not be forever.)*

<sup>20</sup> And the word of the Lord was made to me, and he said,

<sup>21</sup> Thou, son of man, set thy face against Sidon, and thou shalt prophesy of it; *(Thou, son of man, set thy face toward Sidon, and thou shalt prophesy against it;)*

<sup>22</sup> and shalt say, The Lord God saith these things, Lo! I to thee, Sidon, and I shall be glorified in the midst of thee; and they shall know, that I am the Lord, when I shall do dooms in it, and I shall be hallowed therein. *(and shalt say, The Lord God saith these things, Behold! I am against thee, Sidon, and I shall be glorified in the midst of thee; and they shall know, that I (am) the Lord, when I shall bring in judgements upon it, and I shall be hallowed, (or shall show my holiness), there.)*

<sup>23</sup> And I shall send pestilence into it, and blood in *(to)* the streets thereof, and slain men by sword shall fall down in the midst thereof by compass *(or and people killed by the sword shall fall down in its midst all around it);* and they shall know, that I am the Lord God.

<sup>24</sup> And there shall no more be an hurting of bitterness to the house of Israel, and a thorn bringing in sorrow on each side, by the compass of them, that be adversaries to them; and they shall know, that I am the Lord God. *(And no more shall there be a hurting of bitterness for the house of Israel, and a thorn bringing in sorrow on every side, by those who be their adversaries, all around them; and they shall know, that I am the Lord God.)*

<sup>25</sup> The Lord God saith these things, When I shall gather together the house of Israel from peoples, among which they be scattered, I shall be hallowed in them before heathen men. And they shall dwell in their land, which I gave to my servant Jacob. *(The Lord God saith these things, When I shall gather together the house of Israel from the peoples, among whom they be scattered, I shall be hallowed, or shall be shown holy, in them before the heathen. And they shall live in their land, which I gave to my servant Jacob.)*

<sup>26</sup> And they shall dwell secure therein, and they shall build houses, and they shall plant vines, and they shall dwell trustily, when I shall make dooms in all men that be adversaries to them by compass; and they shall know, that I am the Lord God of them. *(And they shall live in security there, and they shall build houses, and they shall plant vines, and they shall live with trust, when I shall bring in judgements upon all the people who be their adversaries all around them; and they shall know, that I am the Lord their God.)*

## CHAPTER 29

<sup>1</sup> In the tenth year, in the twelfth month, in the first day of the month *(or on the first day of the month)*, the word of the Lord was made to me, and he said,

<sup>2</sup> Thou, son of man, set thy face against Pharaoh, king of Egypt; and thou shalt prophesy of him, and of all Egypt. *(Thou, son of man, set thy face toward Pharaoh, the king of Egypt; and thou shalt prophesy against him, and against all of Egypt.)*

<sup>3</sup> Speak thou, and thou shalt say, The Lord God saith these things, Lo! I to thee, thou Pharaoh, king of Egypt, thou great dragon, that liest in the midst of thy floods, and sayest, The flood is mine, and I made *(it for)* myself. *(Speak thou, and thou shalt say, The Lord God saith these things, Behold! I am against thee, O Pharaoh, the king of Egypt, O great dragon, that liest in the midst of the River; (that is, the Nile), and sayest, The River is mine, and I made it for myself.)*

<sup>4</sup> And I shall set a bridle in thy cheeks, and I shall glue the fishes of thy floods to thy scales; and I shall draw thee out of the midst of thy floods, and all thy fishes shall cleave to thy scales. *(And I shall put a bridle on thy cheeks, or a hook in thy jaw, and I shall glue the fish of the River to thy scales; and I shall draw thee out of the midst of the River; and all thy fish shall cleave to thy scales.)*

<sup>5</sup> And I shall cast thee forth into desert, *(thee)* and all the fishes of thy flood; on the face of *(the)* earth thou shalt fall down, thou shalt not be gathered *[up]*, neither shalt be gathered together *(to thy people)*; to the beasts of *(the)* earth, and to the volatiles of the air, I gave thee to be devoured. *(And I shall throw thee forth into the wilderness, thee and all the fish of thy River; thou shalt fall down upon the face of the earth, thou shalt not be gathered up, nor shalt thou be gathered to thy people, or buried; I shall give thee to be devoured by the beasts of the field, and by the birds of the air.)*

<sup>6</sup> And all the dwellers of Egypt shall know, that I am the Lord, *(or And all the inhabitants of Egypt shall know, that I am the Lord)*. For that that thou were a staff of *(a)* reed to the house of Israel,

<sup>7</sup> *(and)* when they took *(hold of)* thee with *(their)* hand(s), and thou were broken *(or thou were broken)*, and rentest each shoulder of them, and when they rested on thee, thou were made less, and thou hast loosed, *either discomforted*, all the reins of them;

<sup>8</sup> therefore the Lord God saith these things, Lo! I shall bring a sword on thee, and I shall slay of thee man and beast; *(and so the Lord God saith these things, Behold! I shall bring a sword against thee, and I shall kill thy people and thy beasts;)*

<sup>9</sup> and the land of Egypt shall be into desert, and into wilderness, and they shall know, that I am the Lord. For that that thou saidest, The flood is mine, and I made it, *(and the land of Egypt shall be made into a desert, and into a wilderness, and they shall know, that I am the Lord. And because thou hast said, The River is mine, and I made it,)*

<sup>10</sup> therefore lo! I to thee, and to thy floods. And I shall give into wilderness the land of Egypt, destroyed by sword, from the tower of Syene till to the terms of Ethiopia. *(and so behold! I am against thee, and against thy River. And I shall make the land of Egypt into a wilderness, wasted by drought, from the tower of Syene unto the border of Ethiopia.)*

<sup>11</sup> The foot of man shall not pass by it, neither the foot of beast shall go in it, and it shall not be inhabited in forty years *(or and it shall not be inhabited for forty years)*.

<sup>12</sup> And I shall give the land of Egypt forsaken, in the midst of lands forsaken, and the cities thereof in the midst of a city destroyed, and those shall be desolate by forty years. And I shall scatter *(the)* Egyptians into nations, and I shall winnow them into lands. *(And I shall make the land of Egypt to be deserted, in the midst of lands that be deserted, and its cities in the midst of cities that be destroyed, and they shall be desolate for forty years.)*

*And I shall scatter the Egyptians among the nations, and I shall winnow them into other lands.)*

<sup>13</sup> For the Lord God saith these things, After the end of forty years I shall gather together Egypt from peoples, among which they were scattered; *(For the Lord God saith these things, After the end of forty years I shall gather together the Egyptians from the nations, among whom they were scattered;)*

<sup>14</sup> and I shall bring again the captivity of Egypt. And I shall set them *(again)* in the land of Pathros, in the land of their birth; and they shall be there into a meek realm, *(and I shall turn the fortunes of Egypt. And I shall set them again in the land of Pathros, in the land of their birth; but there they shall be a weak kingdom,)*

<sup>15</sup> and among other realms it shall be most low, and it shall no more be raised over nations. And I shall make them less, that they reign not on heathen men; *(and among other kingdoms they shall be the most low, and no more shall they be raised up over other nations. Yea, I shall make them so diminished, that they shall not be able to reign over the heathen, or over the peoples;)*

<sup>16</sup> and they shall no more be to the house of Israel *(to)* trust *(or and they shall no more be trustworthy for the house of Israel), (and)* teaching *(them)* wickedness, that they flee, and follow them; and they shall know, that I *am* the Lord God.

<sup>17</sup> And it was done in the seven and twentieth year, in the first month, in the first day of the month *(or on the first day of the month),* the word of the Lord was made to me, and he said,

<sup>18</sup> Thou, son of man, Nebuchadnezzar, king of Babylon, made his host to serve by great service against Tyre; each head was made bald, and each shoulder was made bare of hair, and meed was not yielded of Tyre to him, neither to his host, *(or and no reward, or money, was given from Tyre to him, nor to his army),* for the service by which he served to me against it.

<sup>19</sup> Therefore the Lord God saith these things, Lo! I shall give Nebuchadnezzar, king of Babylon, in the land of Egypt, and he shall take the multitude thereof; and he shall take in prey the clothes thereof, and he shall ravish the spoils thereof, and meed shall be to his host, *(And so the Lord God saith these things, Behold! I shall give the land of Egypt to Nebuchadnezzar, the king of Babylon, and he shall take its multitude; and he shall take its clothes as prey, and he shall rob its spoils, and it shall be a reward for his army,)*

<sup>20</sup> and to the work for which he served to me against it; and I gave the land of Egypt to him, for that that he travailed to me, saith the Lord God. *(and for the work in which he served me against it; and so I gave the land of Egypt to him, because he laboured for me, saith the Lord God.)*

<sup>21</sup> In that day *(or On that day),* an horn of the house of Israel shall come forth, and I shall give to thee an open mouth in the midst of them; and they shall know, that I *am* the Lord.

## CHAPTER 30

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Son of man, prophesy thou, and say, The Lord God saith these things, Yell ye, Woe! woe! to the day,

<sup>3</sup> for the day is nigh; and the day of the Lord nigheth, the day of a cloud. The time of heathen men shall be *(or The time of the heathen shall be);*

<sup>4</sup> and a sword shall come into Egypt, and dread shall be in Ethiopia, when wounded men shall fall down in Egypt, and the multitude thereof shall be taken away, and the foundations thereof shall be destroyed. *(and a sword shall come into Egypt, and fear shall be in Ethiopia, when the slain shall fall down in Egypt, and the multitude there shall be taken away, and its foundations shall be destroyed.)*

<sup>5</sup> Ethiopia, and Libya, and Lydians, and all the residue common people, and Chub, and the sons of the land of bond of peace, shall fall down by sword with them. *(Ethiopia, and Libya, and the Lydians, and all the rest of the common people, and Chub, and the sons of the land of the covenant, shall fall down by the sword with them.)*

<sup>6</sup> The Lord God saith these things, And they that underset Egypt shall fall down, and the pride of the lordship thereof shall be destroyed *(or and the pride of its power shall be destroyed);* from the tower of Syene they shall fall by sword therein, saith the Lord God of hosts.

<sup>7</sup> And they shall be destroyed in the midst of lands made desolate, and the cities thereof shall be in the midst of cities forsaken *(or and its cities shall be in the midst of deserted cities).*

<sup>8</sup> And they shall know, that I *am* the Lord God, when I shall give fire in Egypt (*or when I shall set Egypt on fire*), and all the helpers thereof shall be all-broken.

<sup>9</sup> In that day messengers shall go out from my face in ships with three orders of oars, to all-break, [*or destroy*], the trust of Ethiopia; and dread shall be in them (*as*) in the day of Egypt, for without doubt it shall come. (*On that day messengers shall go out from before me in ships with three orders of oars, to all-break, or to destroy, the confidence of Ethiopia; and fear shall be upon them like in the day of Egypt, for without doubt it shall come.*)

<sup>10</sup> The Lord God saith these things, And I shall make to cease the multitude of Egypt in the hand of Nebuchadnezzar, king of Babylon. (*The Lord God saith these things, And I shall make an end of the multitude of Egypt by the hand of Nebuchadnezzar, the king of Babylon.*)

<sup>11</sup> He and his people with him, the strongest men of heathen men, shall be brought, to lose the land; and they shall draw out their swords on Egypt, and they shall fill the land with slain men. (*He and his people with him, the strongest men of the heathen, shall be brought to destroy the land; and they shall draw out their swords against Egypt, and they shall fill the land with the slain.*)

<sup>12</sup> And I shall make dry the bottoms of floods, and I shall give the land in(*to*) the hand of the worst men; and I shall destroy the land, and the fullness thereof in the hand of aliens; I the Lord spake. (*And I shall dry up the bottoms of the rivers, or the riverbeds, and I shall give the land into the hands, or into the power, of the worst people; and I shall destroy the land, and its fullness, by the hands of foreigners, or of strangers; I the Lord spoke.*)

<sup>13</sup> The Lord God saith these things, And I shall lose simulacra, and I shall make idols to cease from Memphis, and a duke of the land of Egypt shall no more be. And I shall give dread in the land of Egypt, (*The Lord God saith these things, And I shall destroy the idols, and I shall make the idols to cease to exist in Noph, and a prince, or a leader, shall no more be in the land of Egypt. And I shall bring fear into the land of Egypt.*)

<sup>14</sup> and I shall lose, [*or destroy*], the land of Pathros. And I shall give fire in Tanis, and I shall make my dooms in Alexandria. (*and I shall destroy the land of Pathros. And I shall set fire to Zoan, and I shall bring in my judgements upon No.*)

<sup>15</sup> And I shall shed out mine indignation on Pelusium, the strength of Egypt; and I shall slay the multitude of Alexandria, (*And I shall pour out my indignation upon Sin, the strength of Egypt; and I shall kill the multitude of No.*)

<sup>16</sup> and I shall give fire in Egypt. Pelusium, as a woman travailing of child, shall have sorrow, and Alexandria shall be destroyed, and in Memphis shall be each day's anguishes. (*and I shall set fire to Egypt. Sin, like a woman labouring with child, shall have sorrow, and No shall be destroyed, and in Noph shall be each day's anguishes.*)

<sup>17</sup> The young men of Heliopolis and of Bubastis shall fall down by sword, and those cities shall be led captives (*or and these cities shall go into captivity*).

<sup>18</sup> And in Tahpanhes the day shall wax black, when I shall all-break there the sceptres of Egypt (*or when I shall all-break there the yoke of Egypt*), and the pride of the power thereof shall fail therein. A cloud shall cover it; forsooth the daughters thereof shall be led into captivity,

<sup>19</sup> and I shall make dooms in Egypt (*or and I shall bring in my judgements upon Egypt*); and they shall know, that I *am* the Lord.

<sup>20</sup> And it was done in the eleventh year, in the first month, in the seventh *day* of the month (*or on the seventh day of the month*), the word of the Lord was made to me, and he said,

<sup>21</sup> Thou, son of man, I have broken the arm of Pharaoh, king of Egypt; and lo! it is not wrapped [*about*], that health should be restored thereto, that it should be bound with clothes (*or that it should be bound with a dressing*), and wound (*about*) with linen clothes, and that he might hold (*a*) sword (*again*), when he had received strength.

<sup>22</sup> Therefore the Lord God saith these things, Lo! I to Pharaoh, king of Egypt; I shall make less his strong arm but broken, and I shall cast down the sword from his hand. (*And so the Lord God saith these things, Behold! I am against Pharaoh, the king of Egypt; I shall make less, (or I shall break), both his arms, his strong arm, and his broken arm, and I shall throw down the sword from his hand.*)

<sup>23</sup> And I shall scatter Egypt among heathen men, and I shall winnow them in lands. (*And I shall scatter the Egyptians among the heathen, and I shall winnow them into many lands.*)

<sup>24</sup> And I shall strengthen the arms of the king of Babylon, and I shall give my sword in the hand of him; and I shall break the arms of Pharaoh, and men slain before his face shall wail by wailings. *(And I shall strengthen the arms of the king of Babylon, and I shall put my sword into his hand; but I shall break the arms of Pharaoh, and he shall wail with the wailings of a gravely wounded man before him.)*

<sup>25</sup> And I shall strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down. And they shall know, that I am the Lord, when I shall give my sword in(to) the hand of the king of Babylon; and he shall stretch forth it on the land of Egypt. *(Yea, I shall strengthen the arms of the king of Babylon, but the arms of Pharaoh shall fall down. And they shall know, that I am the Lord, when I shall put my sword into the hand of the king of Babylon; and he shall stretch it forth upon the land of Egypt.)*

<sup>26</sup> And I shall scatter Egypt into nations, and I shall winnow them into lands, *(or And I shall scatter the Egyptians among the nations, and I shall winnow them into other lands);* and they shall know, that I am the Lord.

## CHAPTER 31

<sup>1</sup> And it was done in the eleventh year, in the third month, in the first day of the month *(or on the first day of the month)*, the word of the Lord was made to me, and he said,

<sup>2</sup> Thou, son of man, say to Pharaoh, king of Egypt, and to his people, To whom art thou made like in thy greatness?

<sup>3</sup> Lo! Assur as a cedar in Lebanon, fair in branches, and full of boughs, and high by highness; and his height was raised [up] among thick boughs. *(Behold! Assyria (was) like a cedar in Lebanon, (that was) beautiful in branches, and full of boughs, and high by highness; and its height was raised up among the thick boughs.)*

<sup>4</sup> Waters nourished him, the depth of waters enhanced him; his floods floated out in the compass of his roots, and he sent out his strands to all the trees of the country. *(Waters nourished it, the waters from the depths raised it up, or made it grow; its rivers flowed out all around its roots, and it sent out its streams to all the trees in the country.)*

<sup>5</sup> Therefore his highness was enhanced over all [the] trees of the country, and his trees were multiplied, and his branches were raised [up], for many waters. And when he had stretched forth his shadow, *(And so its highness was lifted up over all the trees of the country, and its boughs were multiplied, and its branches were raised up, because of the abundant waters. And when it had stretched forth its shadow,)*

<sup>6</sup> all the volatiles of the air made nests in his branches; and all the beasts of forests engendered under his boughs, and the company of full many folks dwelled under the shadowing place of him. *(all the birds of the air made nests in its branches; and all the beasts of the forests begat under its boughs, and a great many nations lived under its shadow.)*

<sup>7</sup> And he was full fair in his greatness, and in alarging of his trees; for the root of him was beside many waters. *(And it was very beautiful in its greatness, and in the enlarging of its branches; for its roots were beside many waters.)*

<sup>8</sup> Cedars in the paradise of God were not higher than he; fir trees attained not evenly to the highness of him, and plane trees were not even with the boughs of him. Each tree of (the) paradise of God was not made like him in his fairness. *(The cedars in the Garden of God were not higher than it was; the fir trees attained not equal to its highness, and the plane trees were not equal in height with its branches. Every tree of the Garden of God was not made like it, or was not equal to it, in its beauty.)*

<sup>9</sup> For I made him fair, and with many and thick boughs; and all the trees of lust, that were in the paradise of God, had envy to him. *(For I made it beautiful, and with many thick branches; and all the trees of Eden, that were in the Garden of God, envied it.)*

<sup>10</sup> Therefore the Lord God saith these things, For that that he was raised in highness, and he gave his highness green and thick, and his heart was raised [up] in his highness; *(And so the Lord God saith these things, Because it was raised up into highness, and it made its highness green and thick, its heart was also raised up in its highness;)*

<sup>11</sup> now I have given him into the hands of the strongest man of heathen men. And he doing shall do to that Assur; after the unfaithfulness of him I casted him out. *(so now I have given it into the hands of the strongest man of the heathen. And he doing shall do to that Assyria; yea, because of its unfaithfulness, I have cast it out.)*

<sup>12</sup> And aliens, and the most cruel men of nations, shall cut him down, and shall cast him forth on hills. And his branches shall fall down in all the great valleys, and his trees shall be broken in all rocks of stone of (the) earth. And all the peoples of earth shall go away from his shadowing place, and shall forsake him. *(And foreigners, and the most*

*cruel men of the nations, have cut it down, and have thrown it forth upon the hills. And its branches have fallen down in all the great valleys, and its boughs were broken by all the hard rocks of the earth. And all the peoples of the earth went away from under its shadow, and deserted it.)*

<sup>13</sup> All the volatiles of the air dwelled in the falling of him, and all beasts of the country were in the branches of him. *(All the birds of the air lived on that fallen tree, and all the beasts of the field walked all over its branches.)*

<sup>14</sup> Wherefore all the trees of waters shall not be raised [up] in their highness, neither shall set their highness among places full of wood(s), and full of boughs, and all trees that be moisted of waters shall not stand in the highness of those. For all they be given into death, to the farthest land in the midst of the sons of men, to them that go down into the pit. *(And so all the trees by the waters shall not be raised up in their highness, nor shall set their highness in places full of woods, and full of branches, and all the trees that be watered by these waters shall not stand in their highness. For they all be given over unto death, yea, to the farthest, or to the last, land in the midst of those, who go down into the pit.)*

<sup>15</sup> The Lord God saith these things, In the day when he went down to hells, I brought in mourning; I covered him with depth of waters, and I forbade his floods, and I refrained many waters. The Lebanon was sorry on him, and all the trees of the field were shaken of the sound of his falling. *(The Lord God saith these things, On the day when it went down to Sheol, I brought in mourning; I covered it with the depths of waters, and I forbade its rivers, and I restrained the great waters. Lebanon sorrowed for it, and all the trees of the field were shaken by the sound of its falling.)*

<sup>16</sup> I moved together heathen men, when I led him down to hell, with them that went down into the pit. And all trees of liking, noble trees, and full clear in the Lebanon, all that were moisted with waters, were comforted in the lowest land. *(I altogether shook the heathen, when I led it down to Sheol, with them who went down into the pit. And all the trees of Eden, noble trees, and the most beautiful in Lebanon, all that were watered with water, were comforted in the lowest land.)*

<sup>17</sup> For why also they shall go down with him to hell, to [the] slain men with sword; and the arm of each man, shall sit under the shadowing place of him, in the midst of nations. *(For they shall also go down with it to Sheol, to those killed with the sword; and each person shall sit under its shadow, in the midst of the peoples.)*

<sup>18</sup> To whom art thou likened, thou noble and high among the trees of liking? Lo! thou art led down with the trees of liking to the farthest land. In the midst of uncircumcised men thou shalt sleep, with them that be slain by sword. That is Pharaoh, and all the multitude of him, saith the Lord God. *(To whom art thou likened, O noble and high among the trees of Eden? Behold! thou art led down with the trees of Eden to the farthest, (or to the last), land. Thou shalt sleep in the midst of the uncircumcised, with those who were killed by the sword. This is Pharaoh, and all his multitude, saith the Lord God.)*

## CHAPTER 32

<sup>1</sup> And it was done in the twelfth year, in the twelfth month, in the first day of the month *(or on the first day of the month)*, the word of the Lord was made to me, and he said,

<sup>2</sup> Thou, son of man, take wailing on Pharaoh, king of Egypt, and thou shalt say to him, Thou were made like to a lion of heathen men, and to a dragon which is in the sea. And thou winnowest with horn in thy floods, and thou disturbedest waters with thy feet, and defouledest the floods of those. *(Thou, son of man, take up a wailing for Pharaoh, the king of Egypt, and thou shalt say to him, Thou were made like a lion of the heathen, and like a dragon which is in the sea. And thou winnowest with thy horn in the River, and thou disturbedest the waters with thy feet, and hast defiled those rivers.)*

<sup>3</sup> Therefore the Lord God saith these things, I shall spread abroad my net [up] on thee in the multitude of many peoples, and I shall draw thee out in my net;

<sup>4</sup> and I shall cast forth thee into [the] earth. On the face of the field I shall cast thee away, and I shall make all the volatiles of heaven to dwell on thee, and I shall fill of thee the beasts of all (the) earth. *(and I shall throw thee forth onto the ground. Yea, I shall throw thee upon the face of the field, and I shall make all the birds of the heavens, or of the air, to live upon thee, and I shall fill all the beasts of the field with thee.)*

<sup>5</sup> And I shall give thy flesh on (the) hills, and I shall fill thy little hills with thy root(s);

<sup>6</sup> and I shall moist the earth with the stink of thy blood on mountains, and valleys shall be filled of thee. *(and I shall water the earth with the stink of thy blood upon the mountains, and the valleys shall be filled with thee.)*

<sup>7</sup> And when thou shalt be quenched, I shall cover *(the)* heavens, and I shall make black the stars thereof; I shall cover the sun with a cloud, and the moon shall not give her light.

<sup>8</sup> I shall make all the light-givers of heaven to mourn on thee, and I shall give darkneses on thy land, saith the Lord God; when thy wounded men shall fall down in the midst of *(the)* earth, saith the Lord God. *(I shall make all the light-givers of the heavens to mourn over thee, and I shall make darkneses upon thy land, saith the Lord God; when thy slain shall fall down in the midst of the earth, saith the Lord God.)*

<sup>9</sup> And I shall stir to wrath the heart of many peoples, when I shall bring in thy sorrow among folks, on lands which thou knowest not. *(And I shall stir to anger the heart of many peoples, when I shall bring in thy sorrow among the nations, into lands which thou knowest not.)*

<sup>10</sup> And I shall make many peoples to wonder on thee, and the kings of them shall dread with full great horror, *or hideousness*, on thee, for all thy wickednesses which thou wroughtest, when my sword shall begin to fly on the faces of them. And all men shall be astonished suddenly, for their life, in the day of their falling. *(And I shall make many peoples to have wonder about thee, and their kings shall have fear of thee, with very great horror, or terror, for all thy wickednesses which thou hast done, when my sword shall begin to fly in their faces. And all the people shall suddenly be astonished, for their own lives, on the day of their falling.)*

<sup>11</sup> For the Lord God saith these things, The sword of the king of Babylon shall come to thee;

<sup>12</sup> in swords of strong men I shall cast down thy multitude, all these folks *(that)* be not able to be overcome, *(or with the swords of strong men I shall throw down thy multitude, all these people who be not able to be overcome)*. And they shall waste the pride of Egypt, and the multitude thereof shall be destroyed.

<sup>13</sup> And I shall lose all the beasts thereof, that were on full many waters; and the foot of a man shall no more trouble those waters, neither the claw of beasts shall trouble those. *(And I shall destroy all the beasts there, that were by a great many waters; and no more shall anyone's foot trouble those waters, nor shall the hoofs of beasts trouble them.)*

<sup>14</sup> Then I shall yield the waters of them cleanest, and I shall bring the floods of them as oil, saith the Lord God, *(Then I shall let their waters settle and become clear, and I shall let their rivers run as smooth as oil, saith the Lord God.)*

<sup>15</sup> when I shall give desolate the land of Egypt. Forsooth the land shall be forsaken of his fullness, when I shall smite all the dwellers thereof; and they shall know, that I *am* the Lord. *(when I shall make the land of Egypt desolate. And the land shall be deserted over all its fullness, when I shall strike down all of its inhabitants; and they shall know, that I am the Lord.)*

<sup>16</sup> It is a wailing, and the daughters of heathen men shall bewail him; they shall bewail him on Egypt, and they shall bewail him on the multitude thereof, saith the Lord God. *(It is a wailing, and the daughters of the heathen shall bewail it; they shall bewail it over Egypt, and they shall bewail it over its multitude, saith the Lord God.)*

<sup>17</sup> And it was done in the twelfth year, in the fifteen day of the month *(or on the fifteenth day of the month)*, the word of the Lord was made to me, and he said,

<sup>18</sup> Son of man, sing thou a song of wailing on the multitude of Egypt, and draw thou down it the same, and the daughters of strong heathen men, to the last land, with them that went down into the pit. *(Son of man, sing a song of wailing, thou and the daughters of the strong heathen men, for the multitude of Egypt, whom I shall draw down to the last land, with those who go down into the pit.)*

<sup>19</sup> Inasmuch as thou art fairer, go down, and sleep with uncircumcised men. *(And even though thou art beautiful, go down, and sleep with the uncircumcised.)*

<sup>20</sup> In the midst of slain men they shall fall down by sword *(or In the midst of the slain they shall fall down by the sword)*; a sword is given, and they draw it to, and all the peoples thereof.

<sup>21</sup> The mightest of strong men shall speak to him, from the midst of hell, which with their helpers went down, and slept uncircumcised, and slain by sword. *(The mightest of the strong men shall speak to him, from the midst of Sheol, they who went down with their helpers, and slept uncircumcised, killed by the sword.)*

<sup>22</sup> There is Assur, and all his multitude; the sepulchres of them *be* in the compass of him; all slain men, that fell down by sword, (*Saying, There is Asshur, or Assyria, and all her multitude; their tombs, or their graves, be all around her; all the slain, who fell down by the sword.*)

<sup>23</sup> whose sepulchres be given in the last things of the pit. And the multitude of him is made (*there*) by the compass of his sepulchre; all slain men, and falling down by sword, which gave sometime their fearedfulness in the land of living men. (*whose tombs, or graves, be found in the last things of the pit. And her multitude is buried there all around her tomb, or her grave; all the slain, and those fallen by the sword, who spread abroad their fearfulfulness, or their terror; in the land of the living.*)

<sup>24</sup> There is Elam, and all the multitude thereof by the compass of his sepulchre; all these *were* slain, and falling down by sword, that went down uncircumcised to the last land; which setted their dread in the land of living men, and bare their shame with them that go down into the pit. (*There is Elam, and all her multitude all around her tomb, or her grave; all these were slain, and fallen by the sword, who went down uncircumcised to the last land; who spread abroad their terror in the land of the living, and bare their shame with those who go down into the pit.*)

<sup>25</sup> In the midst of slain men they putted his bed in all the peoples of him; his sepulchre is in the compass of him. All these *were* uncircumcised and slain by sword, for they gave dread in the land of living men, and bare their shame with them that go down into the pit; they be set in the midst of slain men. (*In the midst of the slain they put her bed with all her peoples; yea, their tombs, or their graves, be all around her. All these were uncircumcised and slain by the sword, for they spread abroad their terror in the land of the living, and bare their shame with those who go down into the pit; they be set in the midst of the slain.*)

<sup>26</sup> There *be* Meshech and Tubal, and all the multitude thereof; the sepulchres thereof *be* in the compass thereof. All these men uncircumcised *were* slain, and falling down by sword, for they gave their dread in the land of living men. (*There be Meshech and Tubal, and all their multitudes; their tombs, or their graves, be all around them. All these uncircumcised men were slain, and fallen by the sword, though they once spread abroad their terror in the land of the living.*)

<sup>27</sup> And they shall not sleep with strong men, and falling down, and uncircumcised, that went down into hell with their arms, and putted their swords under their heads. And the wickednesses of them were in the bones of them, for they were made the dread of strong men in the land of living men. (*And they shall not sleep with the strong men, who be the fallen of the uncircumcised, who went down into Sheol with their weapons, and put their swords under their heads. And their wickednesses were in their bones, though once they were made the terror of the strong in the land of the living.*)

<sup>28</sup> And thou therefore shalt be defouled in the midst of uncircumcised men, and shalt sleep with them that be slain with sword. (*And so thou shalt be defiled in the midst of uncircumcised men, and shalt sleep with those who be killed with the sword.*)

<sup>29</sup> There is Idumea, and the kings thereof, and all dukes thereof, that be given with their host, with men slain by sword, and which slept with uncircumcised men, and them that went down into the pit. (*There is Edom, and her kings, and all her princes, or her leaders, who be given with their army, yea, with those who be killed by the sword, and who slept with the uncircumcised, and those who went down into the pit.*)

<sup>30</sup> There *be* all princes of the north, and all hunters, that were led forth with slain men, that be dreading and shamed in their strength, which slept uncircumcised with men slain by sword, and bare their shame with them that went down into the pit. (*There be all the princes of the north, and all the Sidonians, who were led forth with the slain, who spread abroad their terror; but now be ashamed of their strength, who slept with the uncircumcised killed by the sword, and bare their shame with those who went down into the pit.*)

<sup>31</sup> Pharaoh saw them, and was comforted on all his multitude that was slain by sword. And Pharaoh and all his host, saith the Lord God, bare their shame with them that went down into the pit; (*Pharaoh shall see them, and shall be comforted for all his multitude who were killed by the sword. And Pharaoh and all his army shall bear their shame with those who go down into the pit, saith the Lord God.*)

<sup>32</sup> for he gave his dread in the land of living men. And Pharaoh and all his multitude slept in the midst of uncircumcised men, with men slain by sword, saith the Lord God. (*though he spread abroad his terror in the land of the living. And Pharaoh and all his*

*multitude shall sleep in the midst of the uncircumcised, with those killed by the sword, saith the Lord God.)*

## CHAPTER 33

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Thou, son of man, speak to the sons of thy people, and thou shalt say to them, A land when I bring in a sword on it, and the people of the land take one man of his last men, and maketh him a beholder, *either espyer, on him, (Thou, son of man, speak to the sons of thy people, and thou shalt say to them, When I bring in a sword against a land, and if the people of that land take one man of their last men, and maketh him a watchman, or a lookout, for them,)*

<sup>3</sup> and *(when)* he seeth a sword coming on the land, and soundeth with a clarion *(or and bloweth a trumpet)*, and telleth to the people,

<sup>4</sup> forsooth a man that heareth, whoever he is, the sound of the clarion, and keepeth not himself, and the sword cometh, and taketh him away, the blood of him shall be on the head of him. *(if anyone, whoever he is, heareth the sound of the trumpet, and keepeth not himself safe, or taketh no heed, and the sword cometh, and taketh him away, his blood shall be upon his own head.)*

<sup>5</sup> He heard the sound of the clarion, and kept not himself, his blood shall be in him; forsooth if he keepeth himself, he shall save his life. *(He heard the sound of the trumpet, and did not keep himself safe, or did not take heed, and so his blood shall be upon him; but if he keepeth himself safe, or taketh heed, he shall save his own life.)*

<sup>6</sup> That if the beholder, or the espyer, seeth a sword coming, and soundeth not with a clarion, and the people keepeth not himself, and the sword cometh, and taketh away a man of them, soothly he is taken in his wickedness; but I shall seek the blood of him of the hand of the espyer. *(But if the watchman, or the lookout, seeth a sword coming, and bloweth not the trumpet, and the people do not keep themselves safe, or do not take heed, and the sword cometh, and taketh away some of them, they shall be caught in their own wickedness; but I shall seek payment for their blood at the hand of the lookout.)*

<sup>7</sup> And thou, son of man, I gave thee *(as)* an espyer, to the house of Israel; therefore thou shalt hear of my mouth a word, and shalt tell to them of me. *(And thou, son of man, I have made thee a lookout, or a watchman, for the house of Israel; and so thou shalt hear a word from my mouth, and shalt tell it to them for me.)*

<sup>8</sup> If when I say to the wicked man, Thou, wicked man, shalt die by death, *(and)* thou speakest not, that the wicked man keep himself from his way, that wicked man shall die in his wickedness, but I shall seek his blood of thine hand. *(If when I say to a wicked person, Thou, wicked person, shalt die, and thou speakest not, so that that wicked person keep himself from his evil ways, that wicked person shall die in his wickedness, but I shall seek payment for his blood at thy hand, or from thee.)*

<sup>9</sup> Forsooth if when thou tellest to the wicked man, that he be converted from his ways, *(and)* he is not converted from his way(s), he shall die in his wickedness; certainly thou hast delivered thy soul. *(But if thou tellest to that wicked person, so that he be converted from his evil ways, and he is not converted from his evil ways, then he shall die in his wickedness; but thou hast delivered thy own soul.)*

<sup>10</sup> Therefore thou, son of man, say to the house of Israel, Thus ye spake, saying, Our wickednesses and our sins be *[up]* on us, and we fail in those; how therefore may we live?

<sup>11</sup> say thou to them, I live, saith the Lord God, I desire not the death of the wicked man, but that the wicked man be converted from his way(s), and live; be ye converted from your worst ways, and why shall ye die, the house of Israel? *(say thou to them, As I live, saith the Lord God, I do not desire the death of the wicked, but that the wicked person be turned from his evil ways, and live; yea, be ye turned from your evil ways, and then why should ye die, ye house of Israel?)*

<sup>12</sup> Therefore thou, son of man, say to the sons of thy people, The rightfulness of a rightful man shall not deliver him, in whatever day he doeth sin; and the wickedness of a wicked man shall not harm him, in whatever day he is converted from his wickedness; and a just man shall not be able to live in his rightfulness, in whatever day he doeth sin. *(And so thou, son of man, say to thy people, The righteousness of a righteous person shall not save him, on whatever day he doeth sin; and the wickedness of a wicked person shall not harm him, on whatever day he is converted from his wickedness; and a good person shall not be able to live because of his past righteousness, on whatever day he doeth sin.)*

<sup>13</sup> Also if I say to a just man, that he shall live by life, and he trusteth in his rightfulness, and doeth wickedness, all his rightfulnesses shall be given to forgetting, and in his wickedness which he wrought, in that he shall die. *(And if I say to a good person, that he shall live, and he trusteth in his own righteousness, and doeth wickedness, then all his righteousnesses shall be given to forgetting, and he shall die in his wickedness, which he himself did.)*

<sup>14</sup> Forsooth if I say to the wicked man, Thou shalt die by death, and he doeth penance for his sin, and doeth doom and rightfulness, *(And if I say to the wicked person, Thou shalt die, and he doeth penance for his sin, and doeth justice and righteousness,)*

<sup>15</sup> and if that wicked man restoreth a wed, and yieldeth raven, and goeth in the commandments of life, and doeth not any unjust thing, he shall live by life, and shall not die. *(and if that wicked person restoreth a pledge, and giveth back what he hath stolen, and goeth in the commandments of life, and doeth not any unjust thing, then he shall live, and shall not die.)*

<sup>16</sup> All his sins which he sinned, shall not be areckoned to him; he did doom and rightfulness, he shall live by life, *(or he did justice and righteousness, and he shall live).*

<sup>17</sup> And the sons of thy people said, The way of the Lord is not of even weight, *(or (of) even charge);* and the way of them is unjust. *(And thy people said, The way of the Lord is not equal, or not fair; but it is their way that is unjust, or unfair.)*

<sup>18</sup> For when a just man goeth away from his rightfulness, and doeth wickednesses, he shall die in those; *(For when a just, or a righteous, person goeth away from his righteousness, and doeth wickednesses, he shall die in them;)*

<sup>19</sup> and when a wicked man goeth away from his wickedness, and doeth doom and rightfulness, he shall live in those. *(but if a wicked person goeth away from his wickedness, and doeth justice and righteousness, he shall live in them.)*

<sup>20</sup> And ye say, The way of the Lord is not rightful. I shall deem each man by his ways of you, the house of Israel. *(And so ye say, The way of the Lord is not right, or not fair. But I shall judge every one of you after your own ways, ye house of Israel.)*

<sup>21</sup> And it was done in the twelfth year, in the tenth month, in the fifth day of the month of our passing over; he that fled from Jerusalem came to me, and said, The city is destroyed. *(And it was done in the twelfth year; in the tenth month, on the fifth day of the month of our exile, or of our captivity, one who had fled from Jerusalem came to me, and said, The city is destroyed.)*

<sup>22</sup> Forsooth the hand of the Lord was made to me in the eventide, before that he came that fled; and he opened my mouth, till he came to me early; and when my mouth was opened, I was no more still. *(And the hand of the Lord was made upon me in the evening, before that he who had fled had come; and the Lord opened my mouth, until he who had fled came to me early in the morning; and when my mouth was opened, I was silent no more.)*

<sup>23</sup> And the word of the Lord was made to me, and he said,

<sup>24</sup> Thou, son of man, they that dwell in these ruinous things, *either ready to fall down,* on the earth of Israel, say, speaking, Abraham was one, and by heritage he had the land in possession; forsooth we be many, *(and) the land is given to us into possession. (Thou, son of man, they who live in these ruined places, or in places ready to fall down, in the land of Israel, speak, saying, Abraham was but one, and he had the land in possession; and we be many, and the land is given to us by inheritance for a possession.)*

<sup>25</sup> Therefore thou shalt say to them, The Lord God saith these things, Whether ye that eat in blood, and raise your eyes to your uncleannesses, and shed blood, shall have in possession the land by heritage? *(And so thou shalt say to them, The Lord God saith these things, Shall ye who eat things with blood, and raise up your eyes to your idols, and shed blood, have the land in possession by inheritance?)*

<sup>26</sup> Ye stood in your swords, ye did your abominations, and each man defouled the wife of his neighbour; and shall ye wield the land by heritage? *(Ye trusted in your swords, ye did your abominations, and every man defiled his neighbour's wife; and so shall ye get the land by inheritance?)*

<sup>27</sup> Thou shalt say these things to them, Thus saith the Lord God, I live, for they that dwell in ruinous things, *either ready to fall down,* shall fall down by sword, and he that is in the field, shall be given to beasts to be devoured; but they that be in strongholds and in dens, shall die by pestilence. *(Thou shalt say these things to them, Thus saith the Lord God, As I live, for they who live in ruined places, or in places ready to fall down, shall fall by the sword, and he who is in the field, shall be given to the beasts to be devoured; and they who be in strongholds and in dens, shall die by pestilence.)*

<sup>28</sup> And I shall give the land into wilderness, and into desert, and the pride and the strength thereof shall fail; and the hills of Israel shall be made desolate, for none is that shall pass by those. *(And I shall make the land into a wilderness, and into a desert, and its pride and its strength shall fail; and the hills of Israel shall be made desolate, and no one shall travel over them.)*

<sup>29</sup> And they shall know, that I *am* the Lord, when I shall give their land desolate and desert *(or when I shall make their land a desolate wilderness)*, for all their abominations which they wrought.

<sup>30</sup> And thou, son of man, the sons of thy people that speak of thee beside walls, and in the doors of houses, and say, one to another, a man to his neighbour, and speak, Come ye, and hear we, what is the word going out from the Lord; *(And thou, son of man, thy people who speak of thee beside the walls, and in the doors of houses, and speak one to another; yea, a person to his neighbour; and say, Come ye, and hear we, what is the word going out from the Lord;)*

<sup>31</sup> and they come to thee, as if my people entereth, and my people sit before thee, and they hear thy words, and do not those; for they turn those into the song of their mouth, and their heart followeth their avarice; *(and my people come to thee, like any people entereth, and they sit before thee, and they hear thy words, but they do not do them; they turn them into the song of their mouths, but their hearts follow after their greed;)*

<sup>32</sup> and it is to them as a song of music, which is sung by soft and sweet sound; and they hear thy words, and they do not those; *(and it is to them like a song of music, which is sung with a soft and sweet sound; and they hear thy words, but they do not do them;)*

<sup>33</sup> and when that that was before-said cometh, for lo! it cometh, then they shall know, that a prophet was among them. *(and when what was foretold cometh, for behold! it shall come, then they shall know, that a prophet was among them.)*

## CHAPTER 34

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Son of man, prophesy thou of the shepherds of Israel, prophesy thou; and thou shalt say to the shepherds, The Lord God saith these things, Woe to the shepherds of Israel, that fed himself *[or that fed themselves]*; whether flocks be not fed of shepherds? *(Son of man, prophesy thou against the shepherds of Israel, prophesy thou; and thou shalt say to the shepherds, The Lord God saith these things, Woe to the shepherds of Israel, who only feed themselves; should not the shepherds feed the flock?)*

<sup>3</sup> Ye ate *[the]* milk, and were covered with *[the]* wools, and ye killed that that was fat *(or and ye killed what was fat)*; but ye fed not my flock.

<sup>4</sup> Ye made not firm that that was unsteadfast, and ye made not whole that that was sick; ye bound not *(up)* that that was broken, and ye brought not again that that was cast away, and ye sought not that that perished; but ye commanded to them with sternness, and with power.

<sup>5</sup> And my sheep were scattered, for no shepherd was; and they were made into devouring of all beasts of the field, and they were scattered. *(And my sheep were scattered, for there was no shepherd; and they were made into food for all the beasts of the field, and they were scattered.)*

<sup>6</sup> My flocks erred in all mountains, and in each high hill, and my flocks were scattered on all the face of earth, and none was that sought. *(My flock wandered on all the mountains, and on each high hill, yea, my flock was scattered over all the face of the earth, and there was no one who sought them.)*

<sup>7</sup> Therefore, shepherds, hear ye the word of the Lord;

<sup>8</sup> I live, saith the Lord God, for why for that that my flocks be made into raven, and my sheep into devouring of all beasts of the field, for that that no shepherd was, for the shepherds sought not my flock(s), but the shepherds fed themselves, and fed not my flocks; *(As I live, saith the Lord God, because my flock was made into spoils, and my sheep into food for all the beasts of the field, because there was no shepherd, for the shepherds sought not my flock, but the shepherds fed only themselves, and fed not my flock;)*

<sup>9</sup> therefore, shepherds, hear ye the word of the Lord,

<sup>10</sup> The Lord God saith these things, Lo! I myself *am* over *[the]* shepherds; I shall seek my flock of the hand of them, and I shall make them to cease, that they feed no more my flock, and that the shepherds feed no more themselves. And I shall deliver my flock from the mouth of them, and it shall no more be into meat to them. *(The Lord God saith these things, Behold! I (am) against the shepherds; I shall take my flock out of their hands, and I shall make them cease, that they do not feed my flock, but that these shepherds only*

*feed only themselves. And I shall rescue my flock from their mouths, and they shall no more be their food.)*

<sup>11</sup> For the Lord God saith these things, Lo! I myself shall seek (*out*) my sheep, and I shall visit them (*or and I shall search for them*).

<sup>12</sup> As a shepherd visiteth his flock, in the day when he is in the midst of his sheep that be scattered, so I shall visit my sheep; and I shall deliver them from all places in which they were scattered, in the day of cloud, and of darkness. (*Like a shepherd searcheth for his flock, on the day when he is in the midst of his sheep that be scattered, so I shall search for my sheep; and I shall rescue them from all the places in which they were scattered, on the day of cloud, and of darkness.*)

<sup>13</sup> And I shall lead them out of peoples, and I shall gather them from lands, and I shall bring them into their land, and I shall feed them in the hills of Israel, in rivers, and in all seats of earth. (*And I shall lead them out from the nations, and I shall gather them from other lands, and I shall bring them back to their own land, and I shall feed them on the hills of Israel, by the rivers, and on all the green fields.*)

<sup>14</sup> I shall feed them in most plenteous pastures, and the pastures of them shall be in the high hills of Israel; there they shall rest in green herbs, and in fat pastures they shall be fed on the hills of Israel. (*I shall feed them in most plentiful pastures, and their pastures shall be on the high hills of Israel; they shall rest there on green grass, and they shall feed in plentiful pastures, on the hills of Israel.*)

<sup>15</sup> I shall feed my sheep, and I shall make them to lie (*down, or to rest*), saith the Lord God.

<sup>16</sup> I shall seek that that perished, and I shall bring again that that was cast away; and I shall bind (*up*) that that was broken, and I shall make strong that that was sick; and I shall keep that that is fat and strong; and I shall feed them in doom (*or and I shall feed them with justice*);

<sup>17</sup> forsooth ye be my flocks. The Lord God saith these things, Lo! I deem betwixt beast and beast, and a wether and a buck of goats. (*for ye be my flock. The Lord God saith these things, Behold! I judge between beast and beast, and a ram and a goat buck.*)

<sup>18</sup> Whether it was not enough to you to devour good pastures? Furthermore and ye defouled with your feet the remnants of your pastures, and when ye drank clearest water, ye disturbed the residue with your feet. (*Was it not enough for some of you to devour the good pastures? But furthermore, ye defiled the remnants of your pastures with your feet, and after that ye drank of the clearest water; then ye disturbed the residue with your feet.*)

<sup>19</sup> And my sheep were fed with these things that were defouled with your feet; and they drank these things, that your feet had troubled.

<sup>20</sup> Therefore the Lord God saith these things to you, Lo! I myself deem betwixt a fat beast and a lean beast.

<sup>21</sup> For that that ye hurled with (*your*) sides, and shoulders, and winnowed with your horns all sick beasts (*or and winnowed all the sick, or all the weak, beasts with your horns*), till those were scattered withoutforth,

<sup>22</sup> I shall save my flock, and it shall no more be into raven. And I shall deem betwixt beast and beast; (*I shall save my flock, and they shall no more be spoils. And I shall judge between beast and beast;*)

<sup>23</sup> and I shall raise on those one shepherd, my servant David, that shall feed those; he shall feed them, and he shall be a shepherd to them. (*and I shall raise upon them one shepherd, my servant David, who shall feed them; yea, he shall feed them, and he shall be their shepherd.*)

<sup>24</sup> Forsooth I the Lord shall be into God to them, and my servant David shall be prince in the midst of them; I the Lord spake. (*And I the Lord shall be their God, and my servant David shall be their leader in their midst; I the Lord spoke.*)

<sup>25</sup> And I shall make with them a covenant of peace, and I shall make [*the*] worst beasts to cease from [*the*] earth; and they that dwell in desert, shall sleep secure in forests. (*And I shall make a covenant of peace with them, and I shall make evil, or wild, beasts to cease to exist in the land; and then my sheep shall live with security in the field, and shall sleep with peace in the forests.*)

<sup>26</sup> And I shall set them [*a*] blessing in the compass of my little hill, and I shall lead down rain in his time. And rains of blessing shall be, (*And I shall place them all around my little hill for a blessing, and I shall lead down rain in its time. Yea, there shall be blessed rains, or Yea, there shall be rains of blessing.*)

<sup>27</sup> and the tree of the field shall give his fruit, and the earth shall give his seed. And they shall be in their land without dread; and they shall know, that I *am* the Lord, when I shall all-break the chains of their yoke, and shall deliver them from the hand of them that command to them. *(and the tree of the field shall give its fruit, and the earth shall give its seed. And they shall live in their land without any fear; and they shall know, that I am the Lord, when I shall all-break the chains of their yoke, and shall rescue them from the hands, or from the power, of those who commanded to them.)*

<sup>28</sup> And they shall no more be into raven into heathen men, neither the beasts of *[the]* earth shall devour them, but they shall dwell trustily without any dread. *(And they shall no more be spoils for the heathen, nor shall the beasts of the field devour them, but they shall live with trust, and without any fear.)*

<sup>29</sup> And I shall raise to them a just burgeoning named; and they shall no more be made less for hunger in earth, and they shall no more bear the shame of heathen men. *(And I shall raise up for them a burgeoning justly named; and they shall no more be made less because of famine in the land, and they shall no more bear the shame of the heathen.)*

<sup>30</sup> And they shall know, that I *am* their Lord God with them, and they *be* my people, the house of Israel, saith the Lord God. *(And they shall know that I, the Lord their God, am with them, and that they, the house of Israel, be my people, saith the Lord God.)*

<sup>31</sup> Forsooth ye my flocks be men, the flocks of my pasture; and I *am* your Lord God, saith the Lord God. *(For ye people be my flock, the flock of my pasture; and I am the Lord your God, saith the Lord God.)*

## CHAPTER 35

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Thou, son of man, set thy face against the hill of Seir; and thou shalt prophesy to it, *(Thou, son of man, set thy face toward the hill country of Seir; and thou shalt prophesy against it,)*

<sup>3</sup> and shalt say to it, The Lord God saith these things, Thou hill of Seir, lo! I to thee; I shall stretch forth mine hand on thee, and I shall give thee desolate and forsaken. *(and shalt say to it, The Lord God saith these things, Thou hill country of Seir, behold! I am against thee; I shall stretch forth my hand upon thee, and I shall make thee into a desolate wilderness.)*

<sup>4</sup> I shall destroy thy cities, and thou shalt be forsaken; and thou shalt know, that I *am* the Lord.

<sup>5</sup> For thou were an enemy everlasting, and closedest together the sons of Israel into the hands of sword, in the time of their torment, in the time of the last wickedness; *(For thou were an everlasting enemy, and hast altogether enclosed the Israelites in the hands of the sword, in the time of their torment, at the time of the last wickedness;)*

<sup>6</sup> therefore *(as)* I live, saith the Lord God, for I shall give thee to blood, and blood shall pursue thee; and sith *(or since)* thou hatedest *(not)* blood, blood shall pursue thee.

<sup>7</sup> And I shall give the hill of Seir desolate and forsaken *(or And I shall make the hill country of Seir a desolate wilderness)*, and I shall take away from it a goer and a comer-again;

<sup>8</sup> and I shall fill the hills thereof with the carrions of their slain men. Men slain by sword shall fall down in thy little hills, and in thy valleys, and in thy strands. *(and I shall fill its hills with the bodies of their slain. People killed by the sword shall fall down in thy little hills, and in thy valleys, and by thy streams.)*

<sup>9</sup> I shall give thee into everlasting wildernesses, and thy cities shall not be inhabited, *(or I shall make thee into everlasting wildernesses, and thy cities shall not be inhabited);* and ye shall know, that I *am* the Lord God.

<sup>10</sup> For thou saidest, Two folks and two lands shall be mine, and I shall wield those by heritage, when the Lord was there; *(For thou saidest, Those two nations and two lands shall be mine, and I shall possess them by inheritance, even though the Lord was there;)*

<sup>11</sup> therefore I live, saith the Lord God, for I shall do by thy wrath, and by thine envy, which thou didest, hating them *(my people)*, and I shall be made known by them, when I shall deem thee; *(and so as I live, saith the Lord God, I shall do by thy anger, and by thy envy, which thou didest, in hating my people, and I shall be known by them, when I shall judge thee;)*

<sup>12</sup> and *(then)* thou shalt know, that I *am* the Lord. I heard all thy shames, which thou spakest of the hills of Israel, *(or I heard all thy shameful words, which thou spakest against the hills of Israel)*, and saidest, *The hills of Israel* be forsaken, and be given to us, for to devour.

<sup>13</sup> And ye have risen on me with your mouth, and ye have depraved, [*for spoken evil*], against me; I heard your words. (*And ye have risen against me with your mouth, and ye have spoken evil against me; I heard your words.*)

<sup>14</sup> The Lord God saith these things, While all the land is glad, I shall turn thee into (*a*) wilderness.

<sup>15</sup> As thou haddest joy on the heritage of the house of Israel, for it was destroyed, so I shall do to thee; the hill of Seir shall be destroyed, and all Idumea; and they shall know, that I *am* the Lord. (*Like thou haddest joy over the inheritance of the house of Israel, for it was destroyed, so I shall do to thee; the hill country of Seir shall be destroyed, and all of Edom; and they shall know, that I am the Lord.*)

## CHAPTER 36

<sup>1</sup> Forsooth thou, son of man, prophesy on the hills of Israel, (*or And thou, son of man, prophesy to the hills of Israel*); and thou shalt say, Hills of Israel, hear ye the word of the Lord.

<sup>2</sup> The Lord God saith these things, For that that the enemy said of you, Well! everlasting highnesses be given to us into heritage; (*The Lord God saith these things, Because the enemy hath said to you, Well! the everlasting highlands shall be given to us for an inheritance;*)

<sup>3</sup> therefore prophesy thou, and say, The Lord God saith these things, For that that ye be made desolate, and defouled by compass, and be made into heritage to other folks, and ye ascended on the lip of tongue, and on the shame of people; (*and so prophesy thou, and say, The Lord God saith these things, Because ye be made desolate, and defiled all around, and be made into an inheritance to other nations, and ye ascended on the lip of the tongue, and be made a shame to the people;*)

<sup>4</sup> therefore, hills of Israel, hear ye the word of the Lord God. The Lord God saith these things to the mountains, and little hills, to strands, and to valleys, and to pieces of walls left, and to cities forsaken, that be made bare of peoples, and be scorned of other folks by compass. (*and so, hills of Israel, hear ye the word of the Lord God. The Lord God saith these things to the mountains, and to the little hills, to the streams, and to the valleys, and to the pieces of walls that be left standing, and to the deserted cities, that be made empty of people, and be mocked by the other nations all around them;*)

<sup>5</sup> therefore the Lord God saith these things, For in the fire of my fervor I spake of other folks, and of all Idumea, that gave my land into heritage to themselves with joy and all [*the*] heart, and of intent, and casted out it, to destroy it; (*and so the Lord God saith these things, For in the fire of my jealousy I spoke against the other nations, and against all of Edom, who made my land into an inheritance for themselves, with all the joy of their hearts, and with the intent to cast it out, and to destroy it;*)

<sup>6</sup> therefore prophesy thou on the earth of Israel, and thou shalt say to mountains, and little hills, to the highness of hills, and to valleys, The Lord God saith these things, For that that ye be desolate, lo! I spake in my fervor and in my strong vengeance. For that that ye suffered (*the*) shame of heathen men; (*and so prophesy thou about the land of Israel, and thou shalt say to the mountains, and to the little hills, to the highness of the hills, and to the valleys, The Lord God saith these things, For that ye be desolate, behold! I spoke in my jealousy and in my strong vengeance. Because ye have suffered the shame of the heathen;*)

<sup>7</sup> therefore the Lord God saith these things, Lo! I raised mine hand against heathen men, that be in your compass, that they bear their shame. (*and so the Lord God saith these things, Behold! I raised up my hand against the heathen, who be all around thee, so that they bear their shame.*)

<sup>8</sup> Forsooth, ye hills of Israel, bring forth your branches, and bring ye fruit to my people Israel; for it is nigh that it come.

<sup>9</sup> For lo! I to you, (*or For behold! I am for you*), and I shall turn to you, and ye shall be eared, and shall take seed.

<sup>10</sup> And in you I shall multiply men, and all the house of Israel; and cities shall be inhabited, and ruinous things shall be repaired. (*And I shall multiply people in you, in all the house of Israel; and cities shall be inhabited, and the ruined places shall be repaired.*)

<sup>11</sup> And I shall fill you with men and beasts, and they shall be multiplied, and shall increase; and I shall make you to dwell as at the beginning, and I shall reward (*you*) with more goods than ye had at the beginning; and ye shall know, that I *am* the Lord. (*And I shall fill you with people and beasts, and they shall be multiplied, and shall increase;*)

*and I shall make you to live like at the beginning, and I shall reward you with more good things than ye had at the beginning; and ye shall know, that I am the Lord.)*

<sup>12</sup> And I shall bring men on you, my people Israel, and by heritage they shall wield thee, and thou shalt be to them into heritage; and thou shalt no more lay to, that thou be without them. *(And I shall bring back your people, yea, my people Israel, and by inheritance they shall possess thee, and thou shalt be their inheritance; and thou shalt no more be without them.)*

<sup>13</sup> The Lord God saith these things, For that that they say of you *(or Because they say about you)*, Thou art a devouress of men, and stranglest thy folk;

<sup>14</sup> therefore thou shalt no more eat men, and thou shalt no more slay thy folk, saith the Lord God. *(and so thou shalt no more eat the people, and thou shalt no more kill thy nation, saith the Lord God.)*

<sup>15</sup> And I shall no more make heard in thee the shame of heathen men, and thou shalt no more bear the shame of peoples, and thou shalt no more lose thy folk, saith the Lord God. *(And I shall no more make heard in thee the shame of the heathen, and thou shalt no more bear the shame of the nations, and thou shalt no more destroy thy people, saith the Lord God.)*

<sup>16</sup> And the word of the Lord was made to me, and he said,

<sup>17</sup> Thou, son of man, the house of Israel dwelled in their land, and they defouled it in their ways, and in their studies; by the uncleanness of a woman in rotten blood the way of them is made before me. *(Thou, son of man, when the house of Israel lived in their own land, they defiled it with their ways, and with their deeds; their ways were made before me like the uncleanness of a woman in her rotten blood.)*

<sup>18</sup> And I shedded out mine indignation on them, for *[the]* blood which they shedded on the land, and in their idols they defouled it. *(And I poured out my indignation upon them, for the blood which they poured out upon the land, and for their idols with which they defiled it.)*

<sup>19</sup> And I scattered them among heathen men, and they were winnowed into lands; I deemed them by the ways and findings of them. *(And I scattered them among the heathen, and they were winnowed into other lands; I judged them for their ways and their deeds.)*

<sup>20</sup> And they entered to heathen men, to which they entered, and defouled mine holy name, when it was said to them, This is the people of the Lord, and they went out of the land of him. *(And when they entered to the heathen, to whomever they entered, they defiled my holy name, for it was said of them, This is the people of the Lord, and they have gone out of his land.)*

<sup>21</sup> And I spared *(them for the sake of)* mine holy name, which the house of Israel had defouled among heathen men, to which they entered. *(And I spared them for the sake of my holy name, which the house of Israel had defiled among the heathen, to whom they had entered.)*

<sup>22</sup> Therefore thou shalt say to the house of Israel, The Lord God saith these things, O! ye house of Israel, not for you I shall do, but for mine holy name, which ye defouled among heathen men, to which ye entered. *(And so thou shalt say to the house of Israel, The Lord God saith these things, O ye house of Israel! I shall not do this for you, but for the sake of my holy name, which ye defiled among the heathen, to whom ye had entered.)*

<sup>23</sup> And I shall hallow my great name, which is defouled among heathen men, which ye defouled in the midst of them; that heathen men know, that I am the Lord, saith the Lord of hosts, when I shall be hallowed in you before them. *(And I shall consecrate my great name, which is defiled among the heathen, which ye defiled in their midst; so that the heathen know, that I am the Lord, saith the Lord of hosts, when I shall be hallowed, or shall be shown holy, through you before them.)*

<sup>24</sup> For I shall take away you from heathen men *(or For I shall take you away from the heathen)*, and I shall gather you from all *(the)* lands, and I shall bring you *(back)* into your *(own)* land.

<sup>25</sup> And I shall pour out clean water *[up]* on you, and ye shall be cleansed from all your filths; and I shall cleanse you from all your idols.

<sup>26</sup> And I shall give to you a new heart, and I shall set a new spirit in the midst of you; and I shall do away an heart of stone from your flesh, and I shall give to you an heart of flesh,

<sup>27</sup> and I shall set my spirit in *(to)* the midst of you. And I shall make that ye go in my commandments, and *[that ye]* keep and work my dooms *(or and that ye keep and obey my laws)*.

<sup>28</sup> And ye shall dwell in the land, which I gave to your fathers; and ye shall be into a people to me, and I shall be into God to you. (*And ye shall live in the land, which I gave to your fathers; and ye shall be my people, and I shall be your God.*)

<sup>29</sup> And I shall save you from all your filths; and I shall call (*for*) wheat (*or and I shall call for the corn*), and I shall multiply it, and I shall not put hunger on you.

<sup>30</sup> And I shall multiply the fruit of (*the*) tree, and the seeds of the field, that ye bear no more the shame of hunger among heathen men (*or so that ye no more bear the shame, or the reproach, of famine among the heathen.*)

<sup>31</sup> And ye shall have mind on your worst ways, and on studies not good, (*or And ye shall remember your worst ways, and your deeds that were not good*); and your wickednesses, and your great trespasses, shall displease you.

<sup>32</sup> Not for you I shall do (*this*), saith the Lord God, be it known to you; O! the house of Israel, be ye shamed, and be ashamed on your ways. (*I shall not do this for your sakes, saith the Lord God, be it known to you; O the house of Israel! be ye shamed, and be ye ashamed of all your ways.*)

<sup>33</sup> The Lord God saith these things, In the day in which I shall cleanse you from all your wickednesses, and I shall make cities to be inhabited (*again*), and I shall repair ruinous things, (*The Lord God saith these things, On the day in which I shall cleanse you from all your wickednesses, and I shall make the cities to be inhabited again, and I shall repair the ruined places.*)

<sup>34</sup> and the desert land shall be tilled, that was sometime desolate (*or that sometime was desolate*), before the eyes of each waygoer,

<sup>35</sup> they shall say, That land untilled is made as a garden of liking, and cities (*that*) forsaken and destitute and undermined sat, (*now be*) made strong; (*they shall say, That untilled land is made like the Garden of Eden, and the cities that sat deserted and destitute and undermined, now be made strong;*)

<sup>36</sup> and heathen men, which ever be left in your compass, shall know, that I the Lord have builded [*the*] destroyed things, and I have planted untilled things; I the Lord spake, and I did (*it*). (*and the heathen, whomever be left all around you, shall know, that I the Lord have rebuilt the destroyed places, and I have planted the untilled land; I the Lord spoke, and I shall do it.*)

<sup>37</sup> The Lord God saith these things, Yet in this thing the house of Israel shall find me, that I do to them; I shall multiply them as the flock of men, (*The Lord God saith these things, Yet again the house of Israel shall ask me, that I act for them; and I shall multiply them into a flock of people,*)

<sup>38</sup> as an holy flock, as the flock of Jerusalem in the solemnities thereof, so the cities *that be* forsaken shall be full of the flocks of men; and they shall know, that I *am* the Lord. (*like a holy flock, yea, like the flock in Jerusalem at its feasts, so that the cities that be deserted shall again be full of flocks of people; and they shall know, that I am the Lord.*)

## CHAPTER 37

<sup>1</sup> The hand of the Lord was made on me, and led me out in the spirit of the Lord; and he let go me in the midst of a field that was full of bones; (*The hand of the Lord was made upon me, and led me out in the spirit of the Lord; and he let me go in the midst of a field that was full of bones;*)

<sup>2</sup> and he led me about by them in compass. Forsooth those were full many on the face of the field, and dry greatly. (*and he led me about all around them. And they were a great many on the face of the field, and they were all dried up.*)

<sup>3</sup> And he said to me, Guessest thou, son of man, whether these bones shall live? And I said, Lord God, thou knowest.

<sup>4</sup> And he said to me, Prophecy thou of these bones, (*or Prophecy thou over these bones, or Prophecy thou to these bones*); and thou shalt say to them, Ye dry bones, hear the word of the Lord.

<sup>5</sup> The Lord God saith these things to these bones, Lo! I shall send into you a spirit, and ye shall live. (*The Lord God saith these things to these bones, Behold! I shall send breath into you, and ye shall live.*)

<sup>6</sup> And I shall give sinews on you, and I shall make fleshes to wax on you, and I shall stretch forth above skin in you, and I shall give a spirit to you, and ye shall live; and ye shall know, that I *am* the Lord. (*And I shall make sinews upon you, and I shall make flesh to grow upon you, and I shall stretch forth skin over you, and I shall give breath to you, and ye shall live; and ye shall know, that I am the Lord.*)

<sup>7</sup> And I prophesied, as he commanded to me; forsooth a sound was made, while I prophesied, and lo! a stirring together, and bones came to bones, each to his jointure (or each one to its joint, or to its joining).

<sup>8</sup> And I saw, and lo! sinews and flesh waxed upon those, and skin was stretched forth above in them, and those had no spirit. (And I saw, and behold! sinews and flesh grew upon them, and skin was stretched forth over them, but they had no breath.)

<sup>9</sup> And he said to me, Prophecy thou to the spirit, prophecy thou, son of man; and thou shalt say to the spirit, The Lord God saith these things, Come, thou spirit, from four winds, and blow thou on these slain men, and live they again. (And he said to me, Prophecy thou to the wind, prophecy thou, son of man; and thou shalt say to the wind, The Lord God saith these things, Come, thou wind, from the four winds, and breathe thou into these slain, so that they can live again.)

<sup>10</sup> And I prophesied, as he commanded to me; and the spirit entered into those bones, and they lived, and stood on their feet, a full great host. (And I prophesied, as he commanded me; and breath entered into those bones, and they lived, and stood upon their feet, yea, a very great army.)

<sup>11</sup> And the Lord said to me, Thou, son of man, all these bones is the house of Israel; they say, Our bones dried, and our hope perished, and we be cut away. (And the Lord said to me, Thou, son of man, all these bones be the house of Israel; behold! they say, Our bones have dried up, and our hope hath perished, and we be cut off.)

<sup>12</sup> Therefore prophecy thou, and thou shalt say to them, The Lord God saith these things, Lo! I shall open your graves, and I shall lead you out of your sepulchres, my people, (or and I shall lead you out of your tombs, or out your graves, my people), and I shall lead you into your land [of] Israel.

<sup>13</sup> And ye shall know, that I am the Lord, when I shall open your sepulchres, and shall lead you out of your burials, my people; (And ye shall know, that I am the Lord, when I shall open up your tombs, and shall lead you out of your graves, my people;)

<sup>14</sup> And I shall give my spirit in you, and ye shall live. And I shall make you for to rest on your land; and ye shall know, that I the Lord spake, and did, saith the Lord God. (and I shall put my breath in you, and ye shall live. And I shall make you to rest in your own land; and ye shall know, that I the Lord spoke, and did it, saith the Lord God.)

<sup>15</sup> And the word of the Lord was made to me, and he said,

<sup>16</sup> And thou, son of man, take to thee one stick, and write thou on it, To Judah, and to the sons of Israel, and to his fellows. And take thou another stick, and write on it, Joseph, the stick of Ephraim, and of all the house of Israel, and of his fellows. (And thou, son of man, get thyself a stick, and write thou on it, For Judah, and for the Israelites, his fellow citizens. And get thou another stick, and write on it, Joseph, the stick of Ephraim, and for all the house of Israel, his fellow citizens.)

<sup>17</sup> And join thou those sticks one to the tother into one stick to thee; and those shall be into onement in thine hand. (And join thou up those two sticks one to the other, to become one stick for thee; yea, they shall become one stick in thy hand.)

<sup>18</sup> Soothly when the sons of thy people that speak, shall say to thee, Whether thou showest not to us, what thou wilt to thee in these things? (And when thy people shall speak to thee, and say, Showest thou not to us, what thou meanest by these things?)

<sup>19</sup> thou shalt speak to them, The Lord God saith these things, Lo! I shall take the stick of Joseph, which is in the hand of Ephraim, and the lineages of Israel, that be joined to him, and I shall give them together with the stick of Judah; and I shall make them into one stick, and they shall be one in the hand of him. (thou shalt say to them, The Lord God saith these things, Behold! I shall take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, that be joined to him, and I shall put it together with the stick of Judah; and I shall make them into one stick, and they shall become one (stick) in my hand.)

<sup>20</sup> Soothly the sticks on which thou hast written, shall be in thine hand before the eyes of them. (And the sticks on which thou hast written, shall be in thy hand before their eyes.)

<sup>21</sup> And thou shalt say to them, The Lord God saith these things, Lo! I shall take the sons of Israel from the midst of nations, to which they went forth, (or Behold! I shall take the Israelites from the midst of the nations, to which they went forth); and I shall gather them together on each side. And I shall bring them (back) to their (own) land,

<sup>22</sup> and I shall make them one folk in the land, in the hills of Israel, and one king shall be commanding to all; and they shall no more be two folks, and they shall no more be parted into two realms. (and I shall make them one nation in the land, on the hills of

*Israel, and one king shall be commanding to all; and they shall no more be two nations, and they shall no more be divided into two kingdoms.)*

<sup>23</sup> And they shall no more be defouled in their idols, and their abominations, and in all their wickednesses. And I shall make them safe from all their seats, in which they sinned, and I shall cleanse them; and they shall be a people to me, and I shall be God to them. *(And they shall no more be defiled with their idols, and their abominations, and with all their wickednesses. And I shall save them from all their ways, in which they sinned, and I shall cleanse them; and they shall be my people, and I shall be their God.)*

<sup>24</sup> And my servant David shall be king on them, and one shepherd shall be of all them; they shall go in my dooms, and they shall keep my commandments, and shall do those. *(And my servant David shall be the king over them, and there shall be one shepherd for all of them; they shall walk in my laws, and they shall keep, or shall obey, my commandments, and they shall do them.)*

<sup>25</sup> And they shall dwell on the land, which I gave to my servant Jacob, in which your fathers dwelled; and they shall dwell on that land, they, and the sons of them, and the sons of their sons, till into without end; and David, my servant, shall be the prince of them without end. *(And they shall live on the land, which I gave to my servant Jacob, on which your fathers lived or on which their forefathers lived; and they shall live on that land, they, and their sons, and the sons of their sons, unto forever; and my servant David shall be their prince forever.)*

<sup>26</sup> And I shall smite to them a bond of peace; it shall be a covenant everlasting to them, and I shall 'found' them, and I shall multiply [them], and I shall give mine hallowing in the midst of them without end. *(And I shall strike a covenant with them; it shall be an everlasting covenant with them, and I shall 'found' them, and I shall multiply them, and I shall set my sanctuary, or my Temple, in the midst of them forever.)*

<sup>27</sup> And my tabernacle shall be among them, and I shall be God to them, and they shall be a people to me. *(And my Tabernacle, or my Temple, shall be in their midst, and I shall be their God, and they shall be my people.)*

<sup>28</sup> And heathen men shall know, that I am the Lord, (the) hallower of Israel, when mine hallowing shall be in the midst of them without end. *(And the heathen shall know, that I am the Lord, who maketh Israel holy to me, when my sanctuary shall be in their midst forever.)*

## CHAPTER 38

<sup>1</sup> And the word of the Lord was made to me, and he said,

<sup>2</sup> Thou, son of man, set thy face against Gog, and against the land of Magog, the prince of the head of Meshech and of Tubal; and prophesy thou of him. *(Thou, son of man, set thy face toward Gog, the chief leader of Meshech and of Tubal, of the land of Magog, or set thy face toward Gog, the prince of Rosh and Meshech and Tubal, of the land of Magog; and prophesy thou against him.)*

<sup>3</sup> And thou shalt say to him, The Lord God saith these things, A! Gog, lo! I to thee, prince of the head of Meshech and of Tubal; *(And thou shalt say to him, The Lord God saith these things, O Gog! behold! I am against thee, the chief leader of Meshech and of Tubal or the prince of Rosh and Meshech and Tubal;)*

<sup>4</sup> and I shall lead thee about, and I shall set a bridle in thy cheeks, and I shall lead out thee, and all thine host, horses, and horsemen, all clothed with habergeons, a great multitude of men, taking spear, and shield, and sword. *(and I shall lead thee about, and I shall put a bridle upon thy jaw, and I shall lead out thee, and all of thy army, yea, the horses, and the horsemen, all clothed in breastplates, a great multitude of men, taking spears, and shields, and swords.)*

<sup>5</sup> Persians, Ethiopians, and Libyans with them, all be arrayed with shields and helmets.

<sup>6</sup> Gomer, and all the companies of him, the house of Togarmah, the sides of the north, and all the host thereof *(or and all its army)*, and many peoples be with thee.

<sup>7</sup> Make ready, and array thee, and all thy multitude which is gathered to thee, and be thou into commandment to them *(or and be thou ready to follow his commands!)*.

<sup>8</sup> After many days thou shalt be visited; in the last of years thou shalt come to the land, that [is] turned again from sword, and was gathered of many peoples, to the hills of Israel, that were desert full oft; this was led out of peoples, and all men dwelled trustily therein. *(And after many days thou shalt be called; in the latter years thou shalt enter into the land, that is brought back, or restored, from the sword, whose people were gathered from many peoples, back to the hills of Israel, that were deserted for so long; they were led out from the peoples, and all the people shall live there in trust.)*

<sup>9</sup> Forsooth thou shalt ascend, and shalt come as a tempest, and as a cloud, for to cover the land, thou, and all thy companies, and many peoples with thee. *(And thou shalt ascend, and shalt come like a tempest, and like a cloud, and shalt cover the land, yea, thou, and all thy companies, and many peoples with thee.)*

<sup>10</sup> The Lord God saith these things, In that day *(or On that day)*, words shall ascend [up] on thine heart, and thou shalt think the worst thought;

<sup>11</sup> and shalt say, I shall go up to the land without wall(s), I shall come to them that rest, and dwell securely; all these dwell without wall(s), bars, [for locks], and gates be not to them; *(and thou shalt say, I shall go up to the land without walls, I shall come to those who rest, and live in security; yea, all those who live without walls, and bars, or locks, and gates be not to them;)*

<sup>12</sup> that thou ravish spoils, and assail prey; that thou bring in thine hand on them that were forsaken, and afterward restored, and on the people which is gathered of heathen men, that began to wield, and to be inhabiter of the navel of [the] earth. *(in order to rob spoils, and to assail prey; and that thou bring in thy hand upon those who were forsaken, and afterward restored, and upon the people who be gathered back from the heathen, who began to possess their things again, and to be the inhabitants at the centre of the world.)*

<sup>13</sup> Sheba, and Dedan, and the merchants of Tarshish, and all the lions thereof, shall say to thee, Whether thou comest to take spoils? Lo! to ravish prey thou hast gathered thy multitude, *(or Behold! thou hast gathered thy multitude to rob prey)*, that thou take away gold and silver, and do away purtenance of household and cattle, and that thou ravish preys without number.

<sup>14</sup> Therefore prophesy thou, son of man; and thou shalt say to Gog, The Lord God saith these things, Whether not in that day, when my people Israel shall dwell trustily, thou shalt know; *(And so prophesy thou, son of man; and thou shalt say to Gog, The Lord God saith these things, On that day, when my people Israel shall live in trust, thou shalt know about it;)*

<sup>15</sup> and *(thou)* shalt come from thy place, from the sides of the north, thou, and many peoples with thee, all *(the)* riders of horses, a great company, and an huge host *(or and a large army)*;

<sup>16</sup> and thou as a cloud shalt ascend on my people Israel, that thou cover the earth? Thou shalt be in the last days, and I shall bring thee on my land, that my folks know, when I shall be hallowed in thee, thou Gog, before the eyes of them. *(and thou shalt ascend against my people Israel, and like a cloud thou shalt cover the earth. It shall be in the latter days, and I shall bring thee against my land, so that the peoples, or the nations, can know me, when I shall be shown to be holy, by what I shall do through thee, O Gog, before their eyes.)*

<sup>17</sup> The Lord God saith these things, Therefore thou art he of whom I spake in eld days, in the hand of my servants, prophets of Israel, that prophesied in the days of those times, that I should bring thee on them. *(The Lord God saith these things, And so thou art he of whom I spake in the old days, or long ago, by my servants, the prophets of Israel, who prophesied in the days of those times, that I would bring thee against them.)*

<sup>18</sup> And it shall be, in that day, in the day of the coming of Gog on the land of Israel, saith the Lord God, mine indignation shall ascend in my strong vengeance, *(And it shall be, on that day, on the day of the coming of Gog against the land of Israel, saith the Lord God, my indignation shall ascend in my strong vengeance,)*

<sup>19</sup> and in my fervor; I spake in the fire of my wrath. For in that day shall be *(a)* great *(earth-)*moving on the land of Israel; *(and in my jealousy; I spoke in the fire of my anger. For on that day there shall be a great earthquake in the land of Israel;)*

<sup>20</sup> and fishes of the sea, and beasts of [the] earth, and birds of the air, and each creeping beast which is moved on earth, and all men that be on the face of [the] earth, shall be moved from my face; and hills shall be under-turned, and hedges shall fall down, and each wall shall fall down into the earth. *(and the fish of the sea, and the beasts of the field, and the birds of the air; and each creeping beast that moveth upon the earth, and all the people who be on the face of the earth, shall be shaken before me or shall shake, or shall tremble, before me; and the hills shall be turned under, and the hedges shall fall down, and each wall shall fall down to the ground.)*

<sup>21</sup> And I shall call together a sword against him in all mine hills, saith the Lord God; the sword of each man shall be *(ad)*dressed against his brother. *(And I shall altogether call for, or summon, a sword against him, that is, Gog, in all my hills, saith the Lord God; the sword of every man shall be directed against his own kinsman.)*

<sup>22</sup> And then I shall deem him by pestilence, and blood, and great rain, and by great stones; I shall rain fire and brimstone on him, and on his host, and on many peoples that be with him. *(And then in judgement I shall bring upon him pestilence, and blood, and great rain, and great hailstones; yea, I shall rain down fire and brimstone upon him, and upon his army, and upon the many peoples who be with him.)*

<sup>23</sup> And I shall be magnified, and shall be hallowed, and I shall be known before the eyes of many folks; and they shall know, that I *am* the Lord.

## CHAPTER 39

<sup>1</sup> But prophesy thou, son of man, against Gog; and thou shalt say, The Lord God saith these things, Lo! I on thee, thou Gog, prince of the head of Meshech and of Tubal. *(But prophesy thou, son of man, against Gog; and thou shalt say, The Lord God saith these things, Behold! I am against thee, O Gog, the chief leader of Meshech and of Tubal or the prince of Rosh and Meshech and Tubal.)*

<sup>2</sup> And I shall lead thee about, and I shall deceive thee, and I shall make thee to go up from the sides of the north, and I shall bring thee on(to) the hills of Israel.

<sup>3</sup> And I shall smite thy bow in thy left hand, and I shall cast down thine arrows from thy right hand. *(And I shall strike thy bow in thy left hand, and I shall throw down thy arrows from thy right hand.)*

<sup>4</sup> Thou shalt fall down on the hills of Israel, thou, and all thy companies, and peoples that be with thee; I gave thee for to be devoured to wild beasts, to birds, and to each volatile, and to the beasts of the earth. *(Thou shalt fall down on the hills of Israel, thou, and all thy companies, and the peoples who be with thee; I gave thee up to be devoured by the wild beasts, and by the birds, yea, by every bird, and by the beasts of the field.)*

<sup>5</sup> Thou shalt fall down on the face of the field; for I the Lord have spoken, saith the Lord God.

<sup>6</sup> And I shall send fire in Magog, and in them that dwell trustily in isles, *(or And I shall send fire upon Magog, and upon those who live in trust on the islands);* and they shall know, that I *am* the Lord God of Israel.

<sup>7</sup> And I shall make mine holy name known in the midst of my people Israel, and I shall no more *(let them)* defoul mine holy name; and heathen men shall know, that I *am* the Lord God, the Holy of Israel. *(And I shall make my holy name known in the midst of my people Israel, and I shall no more let them defile my holy name; and the heathen shall know, that I am the Lord God, the Holy One of Israel.)*

<sup>8</sup> Lo! it cometh, and it is done, saith the Lord God. This is the day of which I spake.

<sup>9</sup> And dwellers shall go out of the cities of Israel, and they shall set afire, and shall burn armours, shield and spear, bow and arrows, and staves of hand, and shafts without iron; and they shall burn those in fire by seven years. *(And the inhabitants shall go out of the cities of Israel, and they shall set on fire, and shall burn the arms, or the weapons, yea, shield and spear; bow and arrows, and hand-staffs, and shafts without iron; and they shall have enough weapons to burn for seven years.)*

<sup>10</sup> And they shall not bear trees of countries, neither shall cut down of [*the*] forests, for they shall burn armours by fire; and they shall take preys of them, to whom they were preys, and they shall ravish their wasters, saith the Lord God. *(And so they shall not need to carry wood out of the countryside, nor shall they need to cut it down from the forests, for they shall burn all the arms, or all the weapons, in the fire; and they shall take preys of them, to whom they were preys, and they shall rob, or waste, their wasters, saith the Lord God.)*

<sup>11</sup> And it shall be in that day, I shall give to Gog a named place, a sepulchre in Israel, the valley of waygoers at the east of the sea, that shall make them that pass forth for to wonder; and they shall bury there Gog, and all the multitude of him, and it shall be called The valley of the multitude of Gog. *(And it shall be on that day, I shall give to Gog a place for a tomb, or for a grave, there in Israel, yea, the Valley of the Waygoers to the east of the Dead Sea, that shall make them who pass forth to wonder; and they shall bury Gog, and all his multitude there, and it shall be called The Valley of Hamongog.)*

<sup>12</sup> And the house of Israel shall bury them, that they cleanse the land in seven months. *(And it shall take the house of Israel seven months to bury them, yea, that long to cleanse the land.)*

<sup>13</sup> Forsooth all the people of the land shall bury them, and it shall be a named day to them, in which I am glorified, saith the Lord God. *(And all the people of the land shall bury them; and the day on which I am glorified, shall be a day of renown for them, saith the Lord God.)*

14 And they shall ordain busily men compassing the land, that shall bury and seek them that were left on the face of the land, that they cleanse it. Forsooth after seven months they shall begin to seek, *(And they shall ordain men to busily go about the land, to seek out and bury those who were left on the face of the land, so that they may altogether cleanse it. And they shall begin to seek them out after seven months.)*

15 and they shall compass going about the land; and when they shall see the bone of a man, they shall set a title, *or a notable sign*, beside it, till the buriers of carrions bury it in the valley of the multitude of Gog. *(and going about they shall go all around the land; and when they shall see a person's bone, they shall set a title, or a notable sign, beside it, until the buriers of the dead bodies can bury it in the Valley of Hamongog.)*

16 Soothly the name of the city *(nearby)is* Hamonah; and *(so)* they shall cleanse the land.

17 Forsooth, thou, son of man, the Lord God saith these things, Say thou to each bird, and to all fowls, and to all beasts of the field, Come ye together, and haste ye, run ye together on each side to my sacrifice, which I slay to you, a great sacrifice on the hills of Israel, that ye eat flesh, and drink blood. *(And, thou, son of man, the Lord God saith these things, Say thou to each and every bird, and to all beasts of the field, Come ye together; and haste ye, run ye together on every side to my sacrifice, which I shall kill for you, yea, a great sacrifice on the hills of Israel, so that ye can eat flesh, or meat, and drink blood.)*

18 Ye shall eat the flesh of strong men, and ye shall drink the blood of princes of earth, of wethers, of lambs, and of bucks of goats, and of bulls, and of beasts made fat, and of all fat things *(of Bashan)*. *(Ye shall eat the flesh of strong men, and ye shall drink the blood of the princes of the earth, and of rams, and of lambs, and of goat bucks, and of bulls, and of the fat beasts of Bashan.)*

19 And ye shall eat the inner fatness into fullness, and ye shall drink the blood into drunkenness, of the sacrifice which I shall slay to you *(or of the sacrifice which I shall kill for you)*.

20 And ye shall be filled on my board *(or And ye shall be filled full at my table)*, of horse, and of strong horseman, *[or knight]*, and of all men warriors, saith the Lord God.

21 And I shall set my glory among heathen men, and all heathen men shall see my doom, which I have done, and mine hand, which I have set on them. *(And I shall set my glory among the heathen, and all the heathen shall see my judgement, which I have done, and my hand, or my power; which I have put upon them.)*

22 And the house of Israel shall know, that I *am* their Lord God *(or that I am the Lord their God)*, from that day and afterward.

23 And heathen men shall know, that the house of Israel is taken in their wickedness, for that that they forsook me; and I hid my face from them, and I betook them into the hands of *(their)* enemies, and all they fell down by sword. *(And the heathen shall know, that the house of Israel is taken in their wickedness, because they deserted me; and I hid my face from them, and I delivered them into the hands of their enemies, and they all fell down by the sword.)*

24 By the uncleanness and great trespass of them I did to them, and *(then)* I hid my face from them.

25 Therefore the Lord God saith these things, Now I shall lead again the captivity of Jacob, and I shall have mercy on all the house of Israel; and I shall take fervor for mine holy name. *(And so the Lord God saith these things, Now I shall restore the prosperity of Jacob, and I shall have mercy on all the house of Israel; and I shall be jealous for my holy name.)*

26 And they shall bear their shame, and all their trespassing by which they trespassed against me, when they dwelled in their land trustily, and dreaded no man, *(or when they lived in their land with trust, and feared no one);*

27 and *when* I shall bring them again from *(the)* peoples, and shall gather *[them](back)* from the lands of their enemies, and shall be hallowed in them, before the eyes of full many folks *(or before the eyes of a great many nations)*.

28 And they shall know, that I *am* the Lord God of them, for that I translated them into *(the)* nations, and have gathered them on their land, and I left not any of them there. *(And they shall know, that I am the Lord their God, for I led them captive to the nations, but now I have gathered them back again to their own land, and I have not left any of them there.)*

<sup>29</sup> And I shall no more hide my face from them, for I have shed out my spirit on all the house of Israel, saith the Lord God. *(And no more shall I hide my face from them, for I have poured out my spirit upon all the house of Israel, saith the Lord God.)*

## CHAPTER 40

<sup>1</sup> In the five and twentieth year of our passing over, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in this same day the hand of the Lord was made on me, and he brought me thither *(In the twenty-fifth year of our exile, or of our captivity, at the beginning of the year, on the tenth day of the month, in the fourteenth year after that the city was struck, on this same day the hand of the Lord was made upon me, and he brought me there)*

<sup>2</sup> in the revelations of God. And he brought me into the land of Israel, and he let me down on a full high hill, on which was as the building of a city going to the south; *(in a vision from God. And he brought me into the land of Israel, and he let me down on a very high hill, on which were like the buildings of a city going towards the south or on which were like the buildings of a city in front of me;)*

<sup>3</sup> and he led me in thither. And lo! a man, whose likeness was as the likeness of brass, and a cord of flax was in his hand, and a reed of measure in his hand; forsooth he stood in the gate. *(and he led me in there. And behold! a man, whose form was like bronze, and a cord of flax (was) in his hand, and a measuring reed, (or a measuring rod), was in his hand; and he stood by the gate.)*

<sup>4</sup> And the same man spake to me, *(saying)*, Thou, son of man, see with thine eyes, and hear with thine ears, and set thine heart on all things which I shall show to thee, for thou art brought hither that those be showed to thee *(or for thou hast been brought there so that they could be shown to thee)*; tell thou all things which thou seest to the house of Israel.

<sup>5</sup> And lo! a wall withoutforth, in the compass of the house *(of the Lord)* on each side; and in the hand of the man was a reed of measure of six cubits and a span, *that is, an handbreadth*; and he meted the breadth of the building with one reed, and the highness by one reed. *(And behold! a wall outside, all around the House of the Lord, or the Temple, on every side; and in the man's hand was a measuring rod of six cubits, reckoning by the long cubit, that is, a cubit and a hand's breadth; and he measured the breadth of the wall, one rod, and its height, one rod.)*

<sup>6</sup> And he came to the gate that beheld the way of the east, and he ascended by *[the]* degrees of it; and he meted the lintel of the gate, by one reed the breadth, that is, one lintel by one reed in breadth; *(And he came to the gate that faced east, and he went up by its steps; and he measured the lintel of the gateway, one rod in breadth, that is, one lintel was one rod in breadth;)*

<sup>7</sup> and he meted one *(little)* chamber by one reed in length, and by one reed in breadth, and five cubits betwixt *(the little)* chambers; and he meted the lintel of the gate beside the porch of the gate within, by one reed. *(and he measured one little chamber; one rod in length, and one rod in breadth, and five cubits between the little chambers; and he measured the lintel of the gateway beside the porch of the gateway within, one rod.)*

<sup>8</sup> *(This verse omitted in the original text.)*

<sup>9</sup> And he meted the porch of the gate of eight cubits, and the post(s)<sup>\*</sup> thereof by two cubits; soothly the porch of the gate was within. *(And he measured the porch of the gateway, eight cubits, and its posts, two cubits; and the porch of the gateway was within.)*

<sup>10</sup> Certainly the *(little)* chambers of the gateway at the way of the east were three on this side, and three on that side; one measure of three, and one measure of the posts on ever either side. *(And the little chambers of the gateway, facing east, were three on this side, and three on that side; one measurement was of the three, and one measurement was of the posts on both sides.)*

<sup>11</sup> And he meted the breadth of the lintel of the gate of ten cubits, and the length of the gate of thirteen cubits. *(And he measured the breadth of the lintel of the gateway, ten cubits, and the length of the gateway, thirteen cubits.)*

<sup>12</sup> And he meted a margin of one cubit before the *(little)* chambers, and one cubit was the end on each side; forsooth the *(little)* chambers were of six cubits on this side and on that side. *(And he measured a low wall, or a curb, in front of the little chambers, and*

<sup>\*</sup> **CHAPTER 40:9** In the original text, throughout the rest of Ezekiel, 'front/s' and 'post/s' are used interchangeably. To avoid confusion, and to enhance comprehension, only 'post/s' will be used here.

*the curb was one cubit on each side; and the little chambers were six cubits on this side, and six cubits on that side.)*

<sup>13</sup> And he meted the gate from the roof of the (*little*) chamber till to the roof thereof, the breadth of five and twenty cubits, a door against a door. (*And he measured the gateway from the roof of one little chamber unto the roof of another, and the breadth was twenty-five cubits, with a door opposite a door.*)

<sup>14</sup> And he made posts by sixty cubits, and at the post a foreyard<sup>†</sup> of the gate on each side by compass; (*And he made posts of sixty cubits, and at the post a courtyard of the gateway on each side all around;*)

<sup>15</sup> and before the face of the gate that stretcheth forth till to the face of the porch of the inner gate, *he meted fifty cubits. (and he measured the gateway from the front of the gate unto the front of the porch of the inner gate, fifty cubits.)*

<sup>16</sup> And *he meted windows narrow without and large within, in the (little) chambers, and posts of those, that were within the gate on each side by compass. Soothly in like manner also windows were in the porches<sup>‡</sup> by compass within; and the painture of palm trees was graven before the posts. (And he measured the windows that were narrow outside and large within, in the little chambers, and their posts, that were within the gateway on each side all around. And in like manner windows were also in the porch all around within; and images of palm trees were carved on the posts.)*

<sup>17</sup> And he led me out to the outermore foreyard, and lo! treasuries<sup>§</sup>, and (*a*) pavement arrayed with stone in the foreyard by compass; thirty treasuries (*were*) in the compass of the pavement; (*And he led me out to the outer courtyard, and behold! chambers, (or rooms), and a pavement arrayed with stone all around the courtyard; and there were thirty rooms all around the pavement;*)

<sup>18</sup> and the pavement was beneath in the front of the gates, by the length of the gates. (*and the lower pavement was by the sides of the gateways, by the length of the gateways.*)

<sup>19</sup> And he meted the breadth from the face of the lower gate till to the front of the inner foreyard withoutforth, an hundred cubits at the east, and at the north. (*And he measured the breadth from the front of the lower gateway unto the front of the inner courtyard outside, a hundred cubits.*)

<sup>20</sup> And he meted, both in length and in breadth, the gate that beheld (*to*) the way of the north, of the outermore foreyard. (*And he measured, both in length and in breadth, the gateway that faced north, of the outer courtyard.*)

<sup>21</sup> And *he meted the (little) chambers thereof, three on this side, and three on that side, and the post(s) thereof, and the porch thereof, by the measure of the former gate; the length thereof of fifty cubits, and the breadth thereof of five and twenty cubits. (And he measured its little chambers, three on this side, and three on that side, and its posts, and its porch, and they had the same measurements as those of the first gateway; and its length was fifty cubits, and its breadth was twenty-five cubits.)*

<sup>22</sup> Soothly the windows thereof, and the porch, and the engravings, *were* by the measure of the gate that beheld to the east; and the ascending thereof was of seven degrees, and a porch was before it. (*And its windows, and the porch, and the carvings of the palm trees, had the same measurements as the gateway that faced east; and the stairway up to it had seven steps, and its porch was facing them.*)

<sup>23</sup> And the gate of the inner foreyard *was* against the gate of the north, and against the east side; and he meted from the gate till to the gate, an hundred cubits. (*And the gate of the inner courtyard was facing the northern gateway, like the one on the east side; and he measured from gateway unto gateway, a hundred cubits.*)

<sup>24</sup> And he led me out to the way of the south, and lo! the gate that beheld to the south; and he meted the post(s) thereof, and the porch thereof, by the former measures; (*And he led me out to the way of the south, and behold! the gateway that faced south; and he measured its posts, and its porch, and they had the same measurements as the others;*)

<sup>†</sup> **CHAPTER 40:14** In the original text, throughout the rest of *Ezekiel*, both 'foreyard' and 'hall' are used to express a 'court' or a 'courtyard', at times within the same sentence ('hall' is also used to express a 'porch', and once, in a misprint, a 'wall'; 'court' is found elsewhere in the "*Wycliffe Bible*"). To avoid confusion, and to enhance comprehension, only 'foreyard' will be used here. <sup>‡</sup> **CHAPTER 40:16** In the original text, throughout the rest of *Ezekiel*, 'porch/es' and 'hall (way)/s' are used interchangeably. To avoid confusion, and to enhance comprehension, only 'porch/es' will be used here. <sup>§</sup> **CHAPTER 40:17** In the original text, throughout the rest of *Ezekiel*, 'treasury' and 'treasuries' are used where other translations have 'chamber/s', 'room/s', 'cell/s', etc. ('chamber' and 'cell' are found elsewhere in the "*Wycliffe Bible*"). To avoid confusion, and to enhance comprehension, only 'chamber/s' will be used here.

<sup>25</sup> and the windows thereof, and the porch in compass, as [*the*] other windows, (*or and its windows, and the porch all around, like the other windows*); the length of fifty cubits, and the breadth of five and twenty cubits.

<sup>26</sup> And by seven degrees men ascended to it, and a porch *was* before the gates thereof; and palm trees were graven, one in this side, and another in that side, in the post(s) thereof. (*And by seven steps people went up to it, and its porch was facing them; and palm trees were carved, one on this side, and another on that side, on its posts.*)

<sup>27</sup> And the gate of the inner foreyard *was* in the way of the south; and he meted from the gate till to the gate in the way of the south, an hundred cubits. (*And the gateway of the inner courtyard faced south; and he measured from gateway unto gateway facing south, a hundred cubits.*)

<sup>28</sup> And he led me into the inner foreyard, to the south gate; and he meted the gate by the former measures; (*And he led me into the inner courtyard, to the southern gateway; and the gateway had the same measurements as the other gateways;*)

<sup>29</sup> the (*little*) chamber[s] thereof, and the post(s) thereof, and the porch thereof by the same measures; and *he meted* the windows thereof, and the porch thereof in compass; fifty cubits of length, and five and twenty cubits of breadth. (*its little chambers, and its posts, and its porch, had the same measurements as the others; and he measured its windows, and its porch all around; fifty cubits in length, and twenty-five cubits in breadth.*)

<sup>30</sup> And *he meted* the porch by compass, the length of five and twenty cubits, and the breadth thereof of five cubits. (*And he measured the porch all around, its length was twenty-five cubits, and its breadth was five cubits.*)

<sup>31</sup> And the porch thereof *was* to the outermore foreyard, and the palm trees thereof in the post(s); and eight degrees were, by which men ascended through it. (*And its porch faced the outer courtyard, and palm trees were carved on its posts; and there were eight steps, by which people went up to it.*)

<sup>32</sup> And he led me into the inner foreyard, by the east way; and he meted the gate by the former measures; (*And he led me into the inner courtyard, facing east; and he measured the gateway, and it had the same measurements as the other gateways;*)

<sup>33</sup> the (*little*) chamber(s) thereof, and the post(s) thereof, and the porches thereof, as above; and *he meted* the windows thereof, and the porches thereof in compass; the length of fifty cubits, and the breadth of five and twenty cubits; (*its little chambers, and its posts, and its porch, were as above; and he measured its windows, and its porch all around; the length of fifty cubits, and the breadth of twenty-five cubits;*)

<sup>34</sup> and the porch thereof, that is, of the outermore foreyard; and palm trees graven in the post(s) thereof, on this side and on that side; and in eight degrees *was* the ascending thereof. (*and its porch, that is, of the outer courtyard; and palm trees were carved on its posts, on this side and on that side; and the stairway that went up to it had eight steps.*)

<sup>35</sup> And he led me in to the gate that beheld to the north; and he meted by the former measures; (*And he led me to the gateway that faced north; and he measured it, and it had the same measurements as the others;*)

<sup>36</sup> the (*little*) chamber[s] thereof, and the post(s) thereof, and the porch thereof, and the windows thereof by compass; the length of fifty cubits, and the breadth of five and twenty cubits. (*its little chambers, and its posts, and its porch, and its windows all around; the length of fifty cubits, and the breadth of twenty-five cubits.*)

<sup>37</sup> The porch thereof beheld to the outermore foreyard; and the engraving of palm trees *was* in the post(s) thereof, on this side and on that side; and in eight degrees *was* the ascending thereof. (*Its porch faced the outer courtyard; and palm trees were carved on its posts, on this side and on that side; and the stairway that went up to it had eight steps.*)

<sup>38</sup> And by all chambers a door *was* in the posts of gates; and there they washed burnt sacrifice. (*And the chambers, or the rooms, and their doors, were by the gateposts; and they washed the burnt sacrifice there.*)

<sup>39</sup> And in the porch of the gate *were* two boards on this side, and two boards on that side, that burnt sacrifice be offered on those, both for sin and for trespass. (*And on the porch of the gateway were two tables on this side, and two tables on that side, so that the burnt sacrifice could be slaughtered on them, and also the sin offering, and the trespass offering.*)

<sup>40</sup> And at the outermore side, which ascendeth to the door of the gate that goeth to the north, *were* two boards; and at the tother side, before the porch of the gate, *were* two boards. (*And on the outside, as one goeth up to the opening of the northern gateway,*

*were two tables; and on the other side, in front of the porch of the gateway, were two more tables.)*

<sup>41</sup> Four boards on this side, and four boards on that side; by the sides of the gate were eight boards, on which they offered *(the sacrifices)*. *(So, four tables on this side, and four tables on that side, by the sides of the gateway; altogether eight tables on which they offered the sacrifices.)*

<sup>42</sup> Forsooth four boards to burnt sacrifice *were* builded of square stones, in the length of one cubit and an half, and in the breadth of one cubit and an half, and in the height of one cubit; on which *boards* they shall set *(the)* vessels, in which burnt sacrifice and slain sacrifice is offered. *(The four tables for preparing the burnt sacrifice were built of square stones, in the length of one cubit and a half, and in the breadth of one cubit and a half, and in the height of one cubit; on which tables they put the instruments, by which the burnt sacrifice, and the slain sacrifice, were slaughtered.)*

<sup>43</sup> And the brinks of the boards be of an handbreadth, and be bowed again within by compass; forsooth on the boards *were* fleshed of offering. *(And the ledges of the (tables) were a hand's breadth, and were turned within all around; and on the tables (were) the meat for the offerings.)*

<sup>44</sup> And without the inner gate *were* chambers of chanters, in the inner foreyard, that was in the side of the gate beholding to the north; and the faces of those *were* against the south way; one of the side of the east gate, that beheld to the way of the north. *(And outside the inner gate were two rooms, in the inner courtyard, one at the side of the northern gateway facing south, and one at the side of the southern gateway facing north.)*

<sup>45</sup> And he said to me, This chamber, that beholdeth *(to)* the south way, is of the priests that watch in the keepings of the temple. *(And he said to me, This room, that faceth south, is for the priests who serve in, or who be in charge of, the Temple.)*

<sup>46</sup> Soothly the chamber, that beholdeth to the way of the north, shall be of the priests that watch to the service of the altar; these be the sons of Zadok, which of the sons of Levi nigh to the Lord, for to minister to him. *(And the room, that faceth north, is for the priests who serve at, or who be in charge of, the altar; these be the sons of Zadok, who alone among the sons of Levi, may come into the presence of the Lord, to serve him.)*

<sup>47</sup> And he meted the foreyard, the length of an hundred cubits, and the breadth of an hundred cubits, by square, and the altar *(was)* before the face of the temple. *(And he measured the courtyard, the length of a hundred cubits, and the breadth of a hundred cubits, that is, square, and the altar was in front of the Temple.)*

<sup>48</sup> And he led me into the porch of the temple; and he meted the porch by five cubits on this side, and five cubits on that side; and *he meted* the breadth of the gate, of three cubits on this side, and of three cubits on that side. *(And he led me onto the porch of the Temple; and he measured the porch, five cubits on this side, and five cubits on that side; and he measured the breadth of the gateway, three cubits on this side, and three cubits on that side.)*

<sup>49</sup> But *he meted* the length of the porch of twenty cubits, and the breadth of eleven cubits, and by eight degrees men ascended to it; and pillars were in the posts, one on this side, and another on that side. *(And he measured the length of the porch, twenty cubits, and the breadth, eleven cubits, and by eight steps people went up to it; and pillars were by the posts, one on this side, and another on that side.)*

## CHAPTER 41

<sup>1</sup> And he led me into the temple, and he meted the posts, six cubits of breadth on this side, and six cubits of breadth on that side, *(which was)* the breadth of the tabernacle. *(And he led me into the Temple, and he measured the posts, six cubits in breadth on this side, and six cubits in breadth on that side, that is, square.)*

<sup>2</sup> And the breadth of the gate was of ten cubits; and *he meted* the sides of the gate by five cubits on this side, and by five cubits on that side; and he meted the length thereof by forty cubits, and the breadth of twenty cubits. *(And the breadth of the opening was ten cubits; and he measured the sides of the opening, five cubits on this side, and five cubits on that side; and he measured its length, forty cubits, and its breadth, twenty cubits.)*

<sup>3</sup> And he entered within, and he meted in the post of the gate, two cubits; and *he meted* the gate of six cubits, and the breadth of the gate of seven cubits. *(And he entered within, and he measured the post of the opening, two cubits; and he measured the opening, six cubits, and the breadth of the opening, seven cubits.)*

<sup>4</sup> And he meted the length thereof of twenty cubits, and the breadth of twenty cubits, before the face of the temple. And he said to me, This is the holy thing of holy things.

*(And he measured the room at the far end of the Temple; its length was twenty cubits, and its breadth was twenty cubits. And he said to me, This room is the Most Holy Place or This room is the Holy of Holies.)*

<sup>5</sup> And he meted the wall of the house *(of the Lord)* of six cubits, and the breadth of the side *(chambers)* of four cubits, on each side by compass of the house *(of the Lord)*. *(And he measured the wall of the Temple, six cubits; and the breadth of the side chambers was four cubits, on each side all around the Temple.)*

<sup>6</sup> Forsooth the sides *were* twice three and thirty, the side to the side; and those were standing on high, that entered by the wall of the house *(of the Lord)*, in those sides by compass, that those held together; and touched not the wall of the temple. *(And these side chambers were in three stories, with thirty rooms on each floor; and they entered into the wall of the Temple, on each side all around, so that they held together; but they were not joined to the wall of the Temple.)*

<sup>7</sup> And a street was in round, and went upward by a vice, and bare into the solar of the temple by compass; therefore the temple was broader in the higher things; and so from the lower things men ascended to the higher things, and into the midst.

<sup>8</sup> And I saw in the house *(of the Lord)* an highness by compass, *(and)* the sides founded at the measure of a reed in the space of six cubits; *(And I saw in the Temple a high place all around, and the foundations of the side chambers were the measure of a rod, that is, six cubits;)*

<sup>9</sup> and the breadth of the wall of the side withoutforth, of five cubits; and the inner house was in the sides of the house *(of the Lord)*. *(and the breadth of the wall of the side outside was five cubits; and an unused place was at the side of the Temple.)*

<sup>10</sup> And betwixt *(the)* chambers I saw the breadth of twenty cubits in the compass of the house *(of the Lord)* on each side; *(And there was an open space, the breadth of twenty cubits, all around the Temple on every side.)*

<sup>11</sup> and I saw the door(s) of the side to prayer; one door to the way of the north, and one door to the way of the south; and I saw the breadth of *(the)* place to prayer, of five cubits in compass. *(And the doors into the side chambers opened toward the unused place; one door faced north, and one door faced south; and the breadth of the unused place was five cubits all around.)*

<sup>12</sup> And the building that was joined to the place separated, and turned to the way beholding to the sea, *(was)* of the breadth of seventy cubits; soothly the wall of the building *(was)* of five cubits of breadth by compass, and the length thereof of ninety cubits. *(And the building that was at the far end of the open space, and turned toward the west, was seventy cubits in breadth; the wall of the building was five cubits in breadth all around, and its length was ninety cubits.)*

<sup>13</sup> And he meted the length of the house *(of the Lord)*, of an hundred cubits; and that *(place)* that was separated, *(and)* the building, and the walls thereof, *(were)* of the length of an hundred cubits. *(And he measured the length of the Temple, a hundred cubits; and the length of the open space, and the building, and its walls, was also a hundred cubits.)*

<sup>14</sup> Forsooth the breadth of the street before the face of the house *(of the Lord)*, and of that *(place)* that was separated against the east, was of an hundred cubits. *(And the breadth of the street before the front of the Temple, and of the open space facing east, was also a hundred cubits.)*

<sup>15</sup> And he meted the length of the building *(over)* against the face of that *(place)* that was separated at the back; *he meted* the buttresses on ever either side, of an hundred cubits. And *he meted* the inner temple, and the porches of the foreyard, *(And he measured the length of the building at the far end of the open space, that was facing west, and its galleries on either side, and it was a hundred cubits. And the sanctuary, the inner temple, and the porch of the courtyard,)*

<sup>16</sup> lintels, and windows narrow withoutforth and broad within; buttresses in compass by three parts, against the lintel of each, and arrayed with wood by compass all about; soothly from the earth till to the windows, and the windows *were* enclosed *(the)* lintels, and the windows narrow outside and broad within, and the galleries all around on three stories, over against the lintel of each, were arrayed with wood all around, from the ground, or the floor; up to the windows; and the windows were covered.)

<sup>17</sup> on the doors, and till to the inner house, and withoutforth by all the wall(s) in compass, within and withoutforth at measure. *(And above the door; inside and outside, and on all the walls all around, inside and outside, with the same measurements,)*

<sup>18</sup> And cherubims and palm trees *were* made craftily, and *(there was)* a palm tree betwixt cherub and cherub; and *(each)* cherub had two faces, *(were)* cherubim and palm

trees, carved with craftsmanship, that is, made with precision, with a palm tree between one cherub and another cherub; and each cherub had two faces.)

<sup>19</sup> (so that) the face of a man (was) beside the palm tree on this side, and the face of a lion (was) expressed beside the palm tree on the tother side. By all the house (of the Lord) in compass (or By all the Temple all around),

<sup>20</sup> from the earth till to the higher part, cherubims and palm trees were graven in the wall(s) of the temple. (from the ground, or the floor; until above the door, cherubim and palm trees were carved in the walls of the Temple.)

<sup>21</sup> A threshold was four-cornered; and the face of the beholding of the sanctuary was(over) against the beholding of the altar of wood; (The gateposts of the sanctuaries were four-cornered, or square; and in front of the Most Holy Place, or the Holy of Holies, was what appeared to be a wooden altar;)

<sup>22</sup> the height thereof was of three cubits, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood. And he spake to me, This is the board before the Lord. (its height was three cubits, and its length was two cubits; and its corners, and its length, and its walls, were all made of wood. And he said to me, This is the table which stands before the Lord.)

<sup>23</sup> And two doors were in the temple, and in the sanctuary. (And the Temple, and the sanctuary, or the Holy of Holies, both had a double-door.)

<sup>24</sup> And in the two doors on ever either side were two little doors, that were folded together in themselves; for why two doors were on ever either side of the doors. (Each double-door consisted of two little doors, or two leaves, that swung open in the middle.)

<sup>25</sup> And the cherubims, and the engraving of palm trees, were graven in the doors of the temple, as also those were expressed in the walls. Wherefore and greater beams were in the front of the porch withoutforth, (And cherubim and palm trees were carved on the doors of the Temple, like those that were also expressed on its walls. And there were great beams over the front of the porch outside,)

<sup>26</sup> on which the windows narrow without and large within, and the likeness of palm trees were on this side and on that side; in the little shoulders, either undersettings, of the porch, by the sides of the house, and by the breadth of the walls. (and there were windows narrow outside and broad within, and the likeness of palm trees on this side and on that side, on the little shoulders, or the undersettings, of the porch, on the sides of the Temple, and on the breadth of the walls.)

## CHAPTER 42

<sup>1</sup> And he led me out into the outermore foreyard, by the way leading to the north; and he led me into the chamber, that was against the building separated, and against the house going to the north; (And he led me out to the outer courtyard, by the way leading to the north; and he led me into the room that was facing the open space, and the building/s to the north;)

<sup>2</sup> in the face, an hundred cubits of length of the (side of the) door of the north, and fifty cubits of breadth, (on its front, the side of the door on the north was a hundred cubits in length, and fifty cubits in breadth,)

<sup>3</sup> (over) against twenty cubits of the inner foreyard, and (over) against the pavement arrayed with stone of the outermore foreyard, where a porch was joined to (a) three-fold porch.

<sup>4</sup> And before the chambers was a walking (place) of ten cubits of breadth, beholding to the inner things of the way of one (hundred) cubit(s). And the doors of those to the north, (And before the rooms was a walking place of ten cubits in breadth, and a length of one hundred cubits, facing the inner courtyard. And their doors, or their entrances, faced north,)

<sup>5</sup> where (the) chambers were lower in the higher things; for those bare up the porches that appeared on high of those from the lower things, and from the middle things of the building.

<sup>6</sup> For those were of three stages, and had not pillars, as were the pillars of [the] foreyards; therefore those stood on high from the lower things, and from the middle things from [the] earth, by fifty cubits. (For they were of three stages, and did not have pillars, like the pillars of the courtyards; and so they stood on high from the ground, from the lower things, and from the middle things.)

<sup>7</sup> And the outermore hall closing the walking place was by the chambers, that were in the way of the outermore foreyard, before the chambers; the length thereof was of fifty

cubits. *(And the outside wall enclosing the walking place was by the rooms, that were on the way of the outer courtyard, and in front of the rooms; its length was fifty cubits.)*

<sup>8</sup> For the length of the chambers of the outermore foreyard was of fifty cubits, and the length before the face of the temple was of an hundred cubits. *(For the length of the rooms of the outer courtyard was fifty cubits, and the length of the rooms facing the Temple was a hundred cubits.)*

<sup>9</sup> And under these chambers was an entering from the east, of men entering into those, from the outermore foreyard, *(And under these rooms was an entrance from the east, for people entering into them, from the outer courtyard,)*

<sup>10</sup> in the breadth of the wall of the foreyard that was *(over)* against the east way, into the face of the building separated. And *(the)* chambers were before the building, *(in the breadth of the wall of the courtyard that was facing east, opposite the open space, and the building. And the rooms were in the front of the building,)*

<sup>11</sup> and a way was before the face of those, by the likeness of *(the)* chambers that were in the way of the north; by the length of those, so was also the breadth of those. And all the entering of those, and the likenesses and the doors of those, *(and a way was in front of them, like the rooms that were facing north; their length was like their breadth. And all their entrances, and their forms, and their doors,)*

<sup>12</sup> were like the doors of *(the)* chambers that were in the way beholding to the south; a door was in the head of the way, which way was before the porch separated to men entering by the east way. *(were like the doors of the rooms that were facing south; a door was at the head of the way, which way was in front of the porch for people entering from the east.)*

<sup>13</sup> And he said to me, The chambers of the north, and the chambers of the south, that be before the building separated, these be holy chambers, in which the priests be clothed, that nigh to the Lord into the holy of holy things; there they shall put the holy of holy things, and offerings for sin, and for trespass; for it is an holy place. *(And he said to me, The rooms of the north, and the rooms of the south, that face the open space, these be the holy rooms, in which the priests, who come near to the Lord, may eat the holy offerings; yea, they shall put the holy offerings, and the sin offerings, and the trespass offerings there; for it is a holy place.)*

<sup>14</sup> Soothly when priests have entered, they shall not go out of *(the)* holy things into the outermore foreyard; and there they shall put up their clothes in which they minister, for those be holy; and they shall be clothed in other clothes, and so they shall go forth to the people. *(And when the priests have entered, they shall not go out of the Holy Place, or out of the Temple, into the outer courtyard, until they have put away, or have left, their clothes there, in which they minister; for those clothes be holy; and after that they be clothed in other clothes, then they shall go out to the people.)*

<sup>15</sup> And when he had filled the measures of the inner house, he led me out by the way of the gate that beheld to the east way; and he meted it on each side by compass. *(And when he had finished the measurements of the inner temple, he led me out by the gateway that faced east; and he measured it on each side all around.)*

<sup>16</sup> Forsooth he meted against the east wind with the reed of measure, by compass five hundred reeds *[or five hundred rods]*, in a reed of measure by compass. *(And he measured the east side with the measuring rod, five hundred cubits\* in length.)*

<sup>17</sup> And he meted against the wind of the north five hundred reeds *[or five hundred rods]*, in the reed of measure by compass. *(And he measured the north side with the measuring rod, five hundred cubits in length.)*

<sup>18</sup> And at the south wind he meted five hundred reeds *[or five hundred rods]*, with a reed of measure by compass. *(And he measured the south side with the measuring rod, five hundred cubits in length.)*

<sup>19</sup> And at the west wind he meted five hundred reeds *[or five hundred rods]*, with the reed of measure. *(And he measured the west side with the measuring rod, five hundred cubits in length.)*

<sup>20</sup> By *(the)* four winds he meted the wall thereof on each side by compass, the length of five hundred *[cubits]*, and the breadth of five hundred *[cubits]*, *(the wall)* separating betwixt the saintuary and the place of the common people. *(On all four sides he measured its wall, on each side all around, the length of five hundred cubits, and the breadth of five*

\* **CHAPTER 42:16** For verses 16-20, some modern translations state the measurements as cubits, not rods.

*hundred cubits. The wall was to separate the place for the sanctuary, from the place for the common people.)*

## CHAPTER 43

<sup>1</sup> And he led me out to the gate, that beheld to the east way. *(And he led me out to the gate, that faced east.)*

<sup>2</sup> And lo! the glory of God of Israel entered by the east way; and a voice was to it, as the voice of many waters, and the earth shined of the majesty of him. *(And behold! the glory of the God of Israel entered from the east; and his voice was like the sound of many waters, and the earth shone with his majesty.)*

<sup>3</sup> And I saw a vision, by the likeness which I had seen, when he came to destroy the city; and the likeness was like the beholding which I had seen beside the flood Chebar. And I fell down on my face, *(And I saw a vision, of the same form which I had seen, when he had come to destroy the city; and the form was like what I had seen by the Chebar River. And I fell down on my face.)*

<sup>4</sup> and the majesty of the Lord entered into the temple by the way of the gate that beheld to the east. *(and the majesty of the Lord entered into the Temple by way of the gate that faced east.)*

<sup>5</sup> And the Spirit raised me, and led me into the inner foreyard; and lo! the house *(of the Lord)* was filled with the glory of the Lord. *(And the Spirit raised me up, and led me into the inner courtyard; and behold! the Temple was filled with the glory of the Lord.)*

<sup>6</sup> And I heard one speaking to me *(out)* of the house *(of the Lord)*. And the man that stood beside me, *(And I heard someone speaking to me from the Temple. And the man who stood beside me also heard the voice.)*

<sup>7</sup> said to me, Thou, son of man, this is the place of my seat, and the place of the steps of my feet, where I dwell in the midst of the sons of Israel without end; and the house of Israel shall no more defoul mine holy name, they, and the kings of them, in their fornications, and in the fallings of their kings, and in *(their)* high places. *(And the Lord said to me, Thou, son of man, this is the place of my throne, and the place of the steps of my feet, where I shall live in the midst of the Israelites forever; and the house of Israel shall no more defile my holy name, they, and their kings, with their fornications, or their idolatries, and with the fallings of their kings, and with their high places, that is, their hill shrines.)*

<sup>8</sup> Which made their threshold beside my threshold, and their posts beside my posts, and a wall was betwixt me and them; and they defouled mine holy name in abominations which they did; wherefore I wasted them in my wrath, *(or and they defiled my holy name with the abominations which they did; and so I destroyed them in my anger.)*

<sup>9</sup> Now therefore put they away far their fornication, and the fallings of their kings from me; and I shall dwell ever in the midst of them. *(And so now, they must put their fornication, that is, their idolatry, and the sins of their kings, far away from me; and then I shall live forevermore in their midst.)*

<sup>10</sup> But thou, son of man, show the temple to the house of Israel, and be they ashamed of their wickednesses; and mete they the building, *(But thou, son of man, show this Temple to the house of Israel, and measure they the building, and be they ashamed of their wickednesses.)*

<sup>11</sup> and be they ashamed of all things which they did. Thou shalt show to them, and thou shalt write before the eyes of them the figure of the house, and of the building thereof; the out-goings, and the enterings, and all the describings thereof, and all the commandments thereof, and all the order thereof, and all the laws thereof; that they keep all the describings thereof, and commandments thereof, and do those. *(And if they be ashamed of all the things which they have done, then thou shalt show them, and thou shalt draw before their eyes the plan for this Temple, and for its building; the goings out, or the exits, and the enterings, or the entrances, and all its describings, and all its rules and regulations, and all its order, and all its laws; so that they follow all of its describings, and its rules and regulations, and do them.)*

<sup>12</sup> This is the law of the house *(of the Lord)*, in the highness of the hill; all the coasts thereof in compass is the holy of holy things; therefore this is the law of the house *(of the Lord)*. *(This is the law of the House of the Lord, on the highness of the hill; all the area surrounding it is most holy; and so this is the law of the Temple.)*

<sup>13</sup> Forsooth these be the measures of the altar, in a veriest cubit, that had a cubit and a span; in the bosom thereof was a cubit in length, and a cubit in breadth; and the end thereof till to the brink, and one span in compass; also this was the ditch of the altar.

*(And these be the measurements of the altar; in a true cubit, that is, a cubit and a span; its bottom, or its base, was a cubit in height, and a cubit in breadth, or projecting out; and all around its outside edge was a ditch, one span deep; this was the altar's ditch, or its gutter.)*

<sup>14</sup> And from the bosom of the earth till to the last height were two cubits, and the breadth of one cubit; and from the less height *(of the pedestal)*, till to the greater height *(of the pedestal)*, were four cubits, and the breadth was of one cubit; *(And from the top of the base on the ground, unto the top of the second base, was two cubits, set-in one cubit from the edge; and from the top of the second base, unto the top of the pedestal, was four cubits, set-in one cubit from the edge;)*

<sup>15</sup> forsooth that ariel, *that is, the higher part of the altar*, was of four cubits; and from the altar till to above were four horns. *(and the altar was four cubits high; and at the corners all around the altar were four horns, each horn one cubit high.)*

<sup>16</sup> And the altar of twelve cubits in length was four-cornered with even sides, by twelve cubits of breadth. *(And the top of the altar was twelve cubits in length, by twelve cubits in breadth, that is, four-cornered with equal sides.)*

<sup>17</sup> And the height of fourteen cubits of length was by fourteen cubits of breadth, in four corners thereof. And a crown of half a cubit was in the compass thereof, and the bosom thereof was of one cubit by compass; forsooth the degrees thereof were turned to the east. *(And so the space for the altar was fourteen cubits in length, by fourteen cubits in breadth, unto its four corners. And a rim of half a cubit was all around it, and its bottom, or its base, was set-in one cubit all around; and its steps were turned toward the east.)*

<sup>18</sup> And he said to me, Thou, son of man, the Lord God saith these things, These be the customs of the altar, in whatever day it is made, that men offer on it burnt sacrifice, and blood be shed out. *(And he said to me, Thou, son of man, the Lord God saith these things, These be the customs for the altar; or the way to consecrate it, once it is made, so that people can offer burnt sacrifice on it, and blood can be thrown against it.)*

<sup>19</sup> And thou shalt give to priests and deacons that be of the seed of Zadok, that nigh to me, saith the Lord God, that they offer to me a calf of the drove for sin. *(Thou shalt give to the levitical priests, who be the descendants of Zadok, and who alone may come near me, saith the Lord God, a calf from the herd, that they offer to me for a sin offering.)*

<sup>20</sup> And thou shalt take of the blood thereof, and shalt put on four horns thereof, and on four corners of *[the]* height, and on the crown in compass; and thou shalt cleanse it, and *[fully]* make clean. *(And thou shalt take some of its blood, and shalt put it on the four horns on the top of the altar; and on the four corners of the middle section, and on the crown all around it; and so thou shalt cleanse it, and make it fully clean.)*

<sup>21</sup> And thou shalt take the calf which is offered for sin, and thou shalt burn it in a separated place of the house *(of the Lord)*, without the saintuary. *(And then thou shalt take the calf which is offered for sin, and thou shalt burn it in an appointed place of the Temple area, outside the sanctuary.)*

<sup>22</sup> And in the second day thou shalt offer a buck of goats, which is without wem, for sin; and they shall cleanse the altar, as they cleansed *(it)* in the calf. *(And on the second day thou shalt offer a goat buck, which is without blemish, or without fault, for sin; and then they shall cleanse, or shall purify, the altar; like they cleansed it with the calf.)*

<sup>23</sup> And when thou hast *[ful]* filled that cleansing, thou shalt offer a calf of the drove, which calf is without wem, and a wether without wem of the flock. *(And when thou hast finished that cleansing, thou shalt offer a calf from the herd, which calf is without blemish, or without fault, and a ram without blemish from the flock.)*

<sup>24</sup> And thou shalt offer those in the sight of the Lord; and *(the)* priests shall put salt on those, and shall offer those into *(a)* burnt sacrifice to the Lord *(or and shall offer them for a burnt sacrifice to the Lord)*.

<sup>25</sup> By seven days, thou shalt make *(ready)* a buck of goats for sin, each day; and they shall offer a calf of the drove, and a wether unwemmed of sheep. *(For seven days, each day for a sin offering thou shalt offer a goat buck, a calf from the herd, and a ram from the sheep, all of them without blemish, or without fault.)*

<sup>26</sup> By seven days they shall *[fully]* cleanse the altar, and shall make it clean, and they shall *[ful]* fill the hand thereof. *(And so for seven days they shall fully cleanse, or shall fully purify, the altar; and shall make it clean, and they shall consecrate it.)*

<sup>27</sup> Forsooth when seven days be *[ful]* filled, in the eighth day and further, *(the)* priests shall make on the altar your burnt sacrifices, and those things which they offer for peace; and I shall be pleased to you, saith the Lord God. *(And when the seven days be fulfilled, on the eighth day, and afterward, the priests shall offer upon the altar your burnt*

*sacrifices, and your peace offerings; and then I shall be pleased with you, saith the Lord God.)*

## CHAPTER 44

<sup>1</sup> And he turned me (*again*) to the way of the gate of the outermore sanctuary, which gate beheld to the east, and was closed. (*And he returned me to the outer gate of the sanctuary, which gate faced east, and was closed.*)

<sup>2</sup> And the Lord said to me, This gate shall be closed, and shall not be opened, and a man shall not pass through it; for the Lord God of Israel entered [*in*] by it, and it shall (*also*) be closed to the prince.

<sup>3</sup> The prince himself shall sit therein, that he eat bread before the Lord, (*or But the prince himself may sit there, to eat the holy food before the Lord*); he shall go in by the way of the gate of the porch, and he shall go out by the (*same*) way thereof.

<sup>4</sup> And he led me by the way of the north gate, in the sight of the house (*of the Lord*); and I saw, and lo! the glory of the Lord filled the house of the Lord; and I fell down on my face.

<sup>5</sup> And the Lord said to me, Thou, son of man, set thine heart, and see with thine eyes, and hear with thine ears all things which I speak to thee, of all the ceremonies of the house of the Lord, and of all the laws thereof; and thou shalt set thine heart in the ways of the temple, by all the goings out of the sanctuary.

<sup>6</sup> And thou shalt say to the house of Israel stirring me to wrath, The Lord God saith these things, Ye house of Israel, (*let*) all your great trespasses suffice to you (*or let all your great trespasses now suffice for you*),

<sup>7</sup> for ye bring in alien sons, uncircumcised in heart, and uncircumcised in flesh, that they be in my sanctuary, and defoul mine house. And ye offer my loaves, inner fatness, and blood, and break my covenant in all your great trespasses. (*for ye bring in foreigners, or strangers, uncircumcised in heart, and uncircumcised in flesh, who be in my sanctuary, and defile my House, when ye offer my loaves, and the inner fatness, and the blood; and so ye break my covenant with all your great trespasses.*)

<sup>8</sup> And ye kept not the commandments of my sanctuary, and ye setted keepers of my keepings in my sanctuary to yourselves. (*And ye kept not charge of the holy things yourselves, but ye have put these foreigners, or these strangers, in charge of my sanctuary.*)

<sup>9</sup> The Lord God saith these things, Each alien, uncircumcised in heart, and uncircumcised in flesh, shall not enter into my sanctuary; (*not even*) each alien son, which is in the midst of the sons of Israel. (*The Lord God saith these things, No foreigner, or no stranger, uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary; not even any foreigner, who liveth in the midst of the Israelites.*)

<sup>10</sup> But also [*the*] Levites, [*or deacons*], that went far away from me, in the error of the sons of Israel, and erred from me after their idols, and bare their wickedness, (*But the Levites, or the deacons, though they went far away from me, in the error of the Israelites, and went astray from me after their idols, and bare their wickedness.*)

<sup>11</sup> they shall be keepers of [*the*] houses in my sanctuary, and porters of gates of the house (*of the Lord*), and ministers of the house (*of the Lord*); they shall slay burnt sacrifices, and sacrifices for victory of the people; and they shall stand in the sight of the priests for to minister to them. (*they shall still do service in my sanctuary, and as gatekeepers they shall be in charge of the gates of the Temple, and shall also minister, or shall serve, at the Temple; they shall kill the burnt sacrifices, and the sacrifices for the people; and they shall stand before the priests to serve the people.*)

<sup>12</sup> For that that they ministered to those in the sight of their idols, and were made to the house of Israel into offending, *either hurting*, of wickedness; therefore I raised mine hand on them, saith the Lord God, and they bare their wickedness. (*But because they ministered to the people before their idols, and were made to the house of Israel the cause of their falling into wickedness; therefore I have raised up my hand against them, saith the Lord God, and they shall bear their wickedness.*)

<sup>13</sup> And they shall not nigh to me, that they use priesthood to me, neither they shall nigh to all my sanctuary, (*or*) beside (*the*) holy of holy things, but they shall bear their shame, and their great trespasses which they did. (*And they shall not come near me, so that they serve me in the priesthood or so that they serve me as priests, nor shall they come near to my holy things, or into the Holy of Holies, that is, into the Most Holy Place, but they shall bear their shame, and their great trespasses which they did.*)

<sup>14</sup> And I shall make them porters of the house (*of the Lord*), in all the service thereof, and in all things that be done therein. (*And I shall make them servants at the Temple, in all its service, and for all the things that need to be done there.*)

<sup>15</sup> Forsooth priests and deacons, the sons of Zadok, that kept the ceremonies of my sanctuary, when the sons of Israel erred from me, they shall nigh to me, for to minister to me; and they shall stand in my sight, that they offer to me inner fatness and blood, saith the Lord God. (*But the levitical priests, the sons of Zadok, who kept, or continued, the ceremonies of my sanctuary, when the Israelites went astray from me, they shall come near me to minister to me; and they shall stand before me, to offer me the inner fatness and the blood, saith the Lord God.*)

<sup>16</sup> They shall enter into my sanctuary, and they shall nigh to my board, that they minister to me, and keep my ceremonies. (*They shall enter into my sanctuary, and they shall come near to my table, so that they can minister to me, and keep, or conduct, my ceremonies.*)

<sup>17</sup> And when they shall enter into the gates of the inner foreyard, they shall be clothed with linen clothes, neither any woolen thing shall go on them, when they minister in the gates of the inner foreyard, and within; (*And when they shall enter into the gates of the inner courtyard, they shall be clothed with linen clothes, yea, no woolen thing shall be upon them, when they serve me at the gates of the inner courtyard, and within;*)

<sup>18</sup> linen caps, *either mitres*, shall be in the heads of them, and linen breeches shall be in the loins of them, and they shall not be gird in sweat. (*linen caps, or linen mitres, shall be upon their heads, and linen breeches, or linen pants, shall be upon their loins, and so they shall not be covered in sweat.*)

<sup>19</sup> And when they shall go out at the outermore foreyard to the people, they shall despoil them(*selves*) of their clothes in which they ministered, and they shall lay those up in the chamber(s) of the sanctuary; and they shall clothe themselves in other clothes, and they shall not hallow my people in their clothes. (*And when they shall go out to the outer courtyard to the people, they shall remove the clothes in which they ministered, and they shall put them away, or shall leave them, in the rooms of the sanctuary; and so they shall not hallow, or shall not sanctify, my people, or and so they shall not harm my people with the clothes in which they ministered.*)

<sup>20</sup> Forsooth they shall not shave their head[s], neither they shall nurse long hair, but they clipping shall clip their heads.

<sup>21</sup> And each priest shall not drink wine, when he shall enter into the inner foreyard. (*And no priest shall drink wine, before that he shall go into the inner courtyard.*)

<sup>22</sup> And priests shall not take (*for*) wives a widow, and a forsaken woman, but virgins of the seed of the house of Israel; but also they shall take a widow, which is the widow of a priest. (*And priests shall not take for wives a widow, or an abandoned, or a divorced, woman, but only virgins of the descendants of the house of Israel; and they may also take in marriage a widow, who is the widow of a priest.*)

<sup>23</sup> And they shall teach my people, what is betwixt holy thing and defouled; and they shall show to them, *what is betwixt clean thing and unclean.*

<sup>24</sup> And when debate is, they shall stand in my dooms, and shall deem (*by*) my laws; and they shall keep my commandments in all my solemnities, and they shall hallow my sabbaths. (*And when there is debate, or a dispute, they shall stand in my judgements, and shall judge by my laws; and they shall keep my commands for all my solemn feasts, and they shall hallow my Sabbaths or and they shall keep my Sabbaths holy.*)

<sup>25</sup> And they shall not enter to a dead man, lest they be defouled; no but to father, and mother, and to son, and daughter, and to brother, and sister that had not an husband, in which they shall be defouled. (*And they shall not go to a dead person, lest they be defiled; except for their father, or their mother, or their son, or their daughter, or their brother, or their sister who did not have a husband, only for them shall they be defiled.*)

<sup>26</sup> And after that he is cleansed, seven days shall be numbered to him. (*And then after that he is cleansed, or is purified, he shall count, or shall wait, seven days.*)

<sup>27</sup> And in the day of his entering into the sanctuary, to the inner foreyard, that he minister to me in the sanctuary, he shall offer for his sin, saith the Lord God. (*And on the day of his entrance into the sanctuary, into the inner courtyard, so that he minister to me in the sanctuary or so that he serve me in the sanctuary, he shall offer his sin offering, saith the Lord God.*)

<sup>28</sup> Forsooth none heritage shall be to them, (*for*) I am the heritage of them; and ye shall not give to them (*a*) possession in Israel, for I am the possession of them. (*And*

*no inheritance shall be for them, for I am their inheritance; and ye shall not give them a possession, or any parcel of land, in Israel, for I am their possession, or their portion.)*

<sup>29</sup> They shall eat *(the)* sacrifice, and *(that)* for sin, and *(that)* for trespass, and each avow of Israel shall be theirs.

<sup>30</sup> And the first things of all first engendered things, and all moist sacrifices, of all things that be offered, shall be the priests' *part*; and ye shall give the first things of your meats to the priest, that he lay up blessing to his house. *(And the first things of all the first begotten things, and of all the other things that be offered, shall be the portion for the priests; and ye shall give the first things of your food to the priest, so that a blessing may rest upon thy house.)*

<sup>31</sup> Priests shall not eat anything dead by itself, and taken of a beast, of fowls, and of sheep. *(Priests shall not eat anything that dieth naturally, or is killed by a wild beast, neither bird, nor beast.)*

## CHAPTER 45

<sup>1</sup> And when ye shall begin to part the land by parts, separate ye the first things to the Lord, an hallowed thing of the land, five and twenty thousand of reeds in length *(or twenty-five thousand rods in length)*, and ten thousand of reeds in breadth *(and ten thousand rods in breadth)*; it shall be hallowed in all the coast thereof by compass. *(And when ye shall begin to divide the land in parts, separate ye the first things to the Lord, a hallowed, or a holy, portion of the land, twenty-five thousand cubits\* in length, and ten thousand cubits in breadth or and twenty thousand cubits in breadth; all of this portion shall be hallowed, or shall be dedicated to the Lord.)*

<sup>2</sup> And it shall be hallowed on each part in five hundred reeds *(or five hundred rods)*, by five hundred, in four sides by compass, and in fifty cubits into the suburbs thereof by compass. *(And for the Temple shall be a portion five hundred cubits, by five hundred, on four sides all around, with fifty cubits of open space on each side all around it.)*

<sup>3</sup> And from this measure thou shalt mete the length of five and twenty thousand of reeds *(or the length of twenty-five thousand rods)*, and the breadth of ten thousand; and the temple and the holy of holies shall be in it. *(And from this area thou shalt measure the length of twenty-five thousand cubits, and the breadth of ten thousand; and the Temple and the Holy of Holies, that is, the Most Holy Place, shall be there within it.)*

<sup>4</sup> An hallowed thing of the land shall be to *(the)* priests, the ministers of the sanctuary, that nigh to the service of the Lord; and a place shall be to them into houses, and into the sanctuary of holiness. *(A hallowed portion of the land shall be for the priests, the ministers, or the servants, of the sanctuary, who come near to serve the Lord; and a place shall be for their houses, and a holy place for the sanctuary.)*

<sup>5</sup> Soothly five and twenty thousand of length shall be, and ten thousand of breadth; but the deacons that minister to the house, they shall have in possession twenty chambers. *(And twenty-five thousand cubits in length, and ten thousand in breadth, shall be for the Levites, who serve in the Temple; and there will be suburbs there for them to live in.)*

<sup>6</sup> And ye shall give the possession of the city, five thousand reeds of breadth *(or five thousand rods of breadth)*, and five and twenty thousand of length, by the separating of the sanctuary, to all the house of Israel. *(And ye shall make a possession for a city, five thousand cubits in breadth, and twenty-five thousand in length, beside the separated place for the sanctuary, for all the house of Israel.)*

<sup>7</sup> And ye shall give a portion to the prince on this side and on that side, beside the separating of the sanctuary, and beside the possession of the city, against the face of *(the)* separating of the sanctuary, and against the face of *(the)* possession of the city, *(or And ye shall give a portion to the prince on this side and on that side, beside the separated place for the sanctuary, and the possession for the city, facing the separated place for the sanctuary, and the possession for the city)*; from the side of the sea till to the sea, and from the side of the east till to the east, *shall be of the possession of the prince*. Forsooth the length by each of the parts, from the west end till to the east end of the land,

<sup>8</sup> shall be *(the)* possession to him in Israel; and the princes shall no more rob my people, but they shall give *(the rest of)* the land to the house of Israel, by the lineages of them. *(shall be his possession in Israel; and then the princes shall no more rob my people, but they shall give the rest of the land to the house of Israel, by all their tribes.)*

<sup>9</sup> The Lord God saith these things, O! princes of Israel, suffice it to you, leave ye wickedness and raven, and do ye doom and rightfulness; part ye your nigh coasts from

\* CHAPTER 45:1 For verses 1-6, some modern translations state the measurements as cubits, not rods.

my people, saith the Lord God. *(The Lord God saith these things, O princes of Israel! suffice it to you, leave ye behind wickedness and robbery, and do ye law and justice, (or what is right); never again shall ye separate my people from their land, saith the Lord God.)*

<sup>10</sup> A just balance, and a just measure[*of dry things*]called ephah, and a just measure[*of flowing things*]called bath, shall be to you.

<sup>11</sup> Ephah and bath shall be even, and of one measure, *(or An ephah and a bath shall be equal, and of one measure), (so) that (a) bath take the tenth part of the measure called(a) cor, and that (an) ephah take the tenth part of the measure (called a) cor; by the measure of (a) cor shall be even weighing of those.*

<sup>12</sup> Forsooth a shekel shall have twenty halfpence; certainly twenty shekels, and five and twenty shekels, and fifteen shekels *(shall) make a bezant.*

<sup>13</sup> And these be the first fruits which ye shall take away *(or And these be the first fruits which ye shall offer); the sixth part of (an) ephah of a cor of wheat, and the sixth part of (an) ephah of a cor of barley.*

<sup>14</sup> Also the measure of oil; a bath of oil is the tenth part of (a) cor, and ten baths make one cor; for ten baths fill one cor *(or for ten baths equal one cor).*

<sup>15</sup> And one ram, *either wether*, of the flock of two hundred, of these which the men of Israel nourish, into sacrifice, and into burnt sacrifice, and into peaceable sacrifices, to cleanse for them, saith the Lord God. *(And one ram, or one wether; from the flock, out of every two hundred, of those which the Israelites raise. All of these things for a sacrifice, and for a burnt sacrifice, and for peace offerings, to make amends for them, saith the Lord God.)*

<sup>16</sup> All the people of the land shall be bound in these first fruits to the prince in Israel. *(All the people of the land shall bring these first fruits to the prince in Israel.)*

<sup>17</sup> And on the *(part of the)* prince shall be burnt sacrifices, and sacrifice(s), and moist sacrifices, in solemnities, and in calends, *either (the) beginnings of months*, and in sabbaths, and in all the solemnities of the house of Israel; he shall make *(ready the)* sacrifice for sin, and *(the)* burnt sacrifice, and *(the)* peaceable sacrifices, to cleanse for the house of Israel. *(And the prince shall provide the burnt sacrifices, and the sacrifices, and the wine offerings, for the feasts, and on calends, or at the beginning of the months, and on Sabbaths, and for all the solemn feasts of the house of Israel; he shall provide the sacrifice for sin, and the burnt sacrifice, and the peace offerings, to make amends for the house of Israel.)*

<sup>18</sup> The Lord God saith these things, In the first month, in the first day of the month, thou shalt take a calf without wem of the drove, and thou shalt cleanse the saintuary. *(The Lord God saith these things, In the first month, on the first day of the month, thou shalt take a calf without blemish, or without fault, from the herd, and thou shalt cleanse, or thou shalt purify, the sanctuary.)*

<sup>19</sup> And the priest shall take of the blood of the beast that shall be for sin; and he shall put in the posts of the house *(of the Lord)*, and in *(the)* four corners of the height of the altar, and in the posts of the gate of the inner foreyard. *(And the priest shall take the blood of the beast that shall be for the sin offering; and he shall put it on the posts of the Temple, and on the four corners on the top of the altar, and on the gateposts of the inner courtyard.)*

<sup>20</sup> And thus thou shalt do in the seventh day of the month, for each that knew not, and was deceived by error, and thou shalt cleanse for the house. *(And thus thou shalt do on the seventh day of the month, for all who knew not, and were deceived by error; and so thou shalt make amends for the Temple, or shalt keep it holy.)*

<sup>21</sup> In the first month, in the fourteenth day of the month, the solemnity of pask shall be to you; therf loaves shall be eaten by seven days. *(In the first month, on the fourteenth day of the month, ye shall have the Feast of Passover; unleavened bread shall be eaten for seven days.)*

<sup>22</sup> And the prince shall make *(ready)* a calf for sin in that day, for himself and for all the people of the land. *(And on that day, the prince shall provide a calf for a sin offering, for himself and for all the people of the land.)*

<sup>23</sup> And in the solemnity of seven days he shall make burnt sacrifice to the Lord; *he shall offer seven calves and seven wethers without wem each day, by seven days, and each day a buck of goats, for sin. (And for the seven days of the feast he shall provide a burnt sacrifice to the Lord; for seven days, each day he shall offer seven calves and seven rams without blemish, or without fault, and also each day a goat buck for a sin offering.)*

<sup>24</sup> And he shall make the sacrifice of ephah by a calf, and of ephah by a wether, and of oil *the measure* hin, by each ephah. *(And he shall provide a sacrifice of an ephah of grain with each calf, and with each ram, and the measure of a hin of oil with each ephah.)*

<sup>25</sup> In the seventh month, in the fifteenth day of the month, in the solemnity, he shall make as those be before-said, by seven days, as well for sin, as for burnt sacrifice, and in sacrifice, and in oil. *(And in the seventh month, on the fifteenth day of the month, for the seven days of the feast, he shall provide what was before-said, that is, the sin offering, and the burnt sacrifice, and the grain sacrifice, and the oil.)*

## CHAPTER 46

<sup>1</sup> The Lord God saith these things, The gate of the inner foreyard, that beholdeth to the east, shall be closed six days in which work is done; for it shall be opened in the day of sabbath, but also it shall be opened in the day of calends. *(The Lord God saith these things, The gate of the inner courtyard, that faceth east, shall be closed for the six days in which work is done; it shall be opened only on the day of Sabbath, and on the day of calends.)*

<sup>2</sup> And the prince shall enter by the way of the porch of the gate withoutforth, and he shall stand in the threshold of the gate; and priests shall make the burnt sacrifice of him, and the peaceable sacrifices of him; and he shall worship on the threshold of the gate, and he shall go out; forsooth the gate shall not be closed till to the eventide. *(And the prince shall enter by way of the porch of the gate from the outside, and he shall stand at the gate's threshold; and the priests shall offer his burnt sacrifice, and his peace offerings; and he shall worship at the gate's threshold, and then he shall go out; and the gate shall not be closed until the evening.)*

<sup>3</sup> And the people of the land shall worship at the door of that gate, in sabbaths, and in calends, before the Lord. *(And the people of the land shall worship at the door of that gate, on Sabbaths, and on calends, before the Lord.)*

<sup>4</sup> Forsooth the prince shall offer this burnt sacrifice to the Lord in the day of sabbath, six lambs without wem, and a wether without wem, *(And the prince shall offer this burnt sacrifice to the Lord on the day of Sabbath, six lambs without blemish, or without fault, and a ram without blemish.)*

<sup>5</sup> and the sacrifice of ephah by a wether; but in the lambs *he shall offer* the sacrifice which his hand shall give, and of oil *the measure* hin, by each ephah. *(and the sacrifice of an ephah of grain with the ram; and with each lamb he shall offer a sacrifice of whatever his hand shall give, and the measure of a hin of oil, with each ephah.)*

<sup>6</sup> But in the day of calends *he shall offer* a calf without wem of the drove; and six lambs, and wethers shall be without wem, *(And on the day of calends he shall offer a calf of the herd without blemish, and six lambs, and a ram, which shall also be without blemish.)*

<sup>7</sup> and ephah by a calf. Also he shall make the sacrifice, ephah by a wether; but of lambs as his hand findeth, and of oil *the measure* hin, by each ephah. *(And he shall provide the sacrifice of an ephah of grain with the calf, and another ephah of grain with the ram; and with the lambs whatever his hand may find; and the measure of a hin of oil with each ephah.)*

<sup>8</sup> And when the prince shall enter, enter he by the way of the porch of the gate, and go he out by the same way.

<sup>9</sup> And when the people of the land shall enter in the sight of the Lord into *(the)* solemnities, which *people* entereth by the gate of the north for to worship, go it out by the way of the south gate. Certainly the *people* that entereth by the way of the south gate, go *(it)* out by the way of the north gate. It shall not turn again by the way of the gate by which it entered, but even against that way it shall go out. *(And when the people of the land shall enter before the Lord for the feasts, which people entereth by the north gate to worship, go they out by the way of the south gate. And the people who entereth by the south gate, go they out by the way of the north gate. They shall not return by the gate by which they entered, but they shall go out by the opposite way.)*

<sup>10</sup> Forsooth the prince shall be in the midst of them; he shall enter with them that enter, and he shall go out with them that go out. *(And the prince shall be in their midst; he shall go in with those who go in, and he shall go out with those who go out.)*

<sup>11</sup> And in fairs and in solemnities, the sacrifice of ephah shall be by a calf, and ephah by a wether; in lambs shall be sacrifice as his hand findeth, and of oil *the measure* hin, by each ephah. *(And at feasts and at solemn feasts, the sacrifice of an ephah of grain shall be given with a calf, and another ephah of grain with a ram; and with the lambs the*

sacrifice shall be such as his hand may find; and the measure of a hin of oil, with each ephah.)

<sup>12</sup> Forsooth when the prince maketh a willful burnt sacrifice, either willful peaceable sacrifice(s) to the Lord, the gate that beholdeth to the east shall be opened to him; and he shall make his burnt sacrifice, and his peaceable sacrifices, as it is wont to be done in the day of sabbath; and he shall go out, and the gate shall be closed after that he went out. *(And when the prince provideth a voluntary burnt sacrifice, or peace offerings to the Lord, the gate that faceth east shall be opened for him; and he shall make his burnt sacrifice, and his peace offerings, as it is wont to be done on the day of Sabbath; and then he shall go out, and the gate shall be closed after that he hath gone out.)*

<sup>13</sup> And he shall make burnt sacrifice each day to the Lord, a lamb without wem of the same year; ever he shall make it in the morrowtide, *(And thou shalt provide a burnt sacrifice each day to the Lord, a lamb of the first year without blemish; thou shalt provide it every morning,)*

<sup>14</sup> and he shall make sacrifice on it full early; early he shall make the sixth part of ephah, and of oil the third part of hin, that it be meddled with the flour of wheat; it is a lawful sacrifice, continual and everlasting, to the Lord. *(and thou shalt provide an offering with it every morning; yea, each morning thou shalt provide the sixth part of an ephah of grain, and the third part of a hin of oil, that it be mixed, or mingled, with the wheat flour; this is a sacrifice ordained by law, continual, or daily, and everlasting, to the Lord.)*

<sup>15</sup> He shall make *(ready)* a lamb, and sacrifice, and oil, full early; he shall make *(ready)* early *[the]* burnt sacrifice everlasting. *(Thou shalt provide a lamb, and a grain sacrifice, and oil, every morning; yea, each morning thou shalt provide the everlasting burnt sacrifice.)*

<sup>16</sup> The Lord God saith these things, If the prince giveth an house to any of his sons, the heritage of him shall be of his sons; they shall wield it by heritage. *(The Lord God saith these things, If the prince giveth a house to any of his sons, its inheritance shall be for his sons; yea, they shall get it by inheritance.)*

<sup>17</sup> Forsooth if he giveth a bequest of his heritage to one of his servants, it shall be his till to the year of remission, and it shall turn again to the prince; forsooth the heritage of him shall be to his sons. *(But if he giveth a bequest of his inheritance, that is, a gift of his estate, to one of his servants, or to one of his slaves, it shall be his only until the Year of Remission, or the Year of Restoration, and then it shall return to the prince; for his inheritance, or his estate, shall only be for his sons.)*

<sup>18</sup> And the prince shall not take by violence of the heritage of the people, and of the possession of them; but of his own possession he shall give heritage to his sons, that my people be not scattered, each man from his possession. *(And the prince shall not take by violence any of the people's inheritance, or any of their possessions; but out of his own possessions he shall give an inheritance to his sons, so that my people be not scattered, each person from his own possession.)*

<sup>19</sup> And he led me in by the entering, that was on the side of the gate, into the chambers of the saintuary to the priests, which chambers beheld to the north; and there was a place going to the west. *(And he led me in by the entrance, that was by the side of the gate, into the rooms of the sanctuary, or of the Temple, for the priests, which rooms faced north; and there was a place on the western side.)*

<sup>20</sup> And he said to me, This is the place where *(the)* priests shall seethe, both for sin *[of doing]*, and for trespass *[of leaving (undone)]*; where they shall seethe *(the)* sacrifice, that they bear *(it)* not out into the outmore foreyard, and the people be hallowed. *(And he said to me, This is the place where the priests shall boil the offerings, both for the sin of doing, and for the trespass of leaving undone; yea, where they shall boil the sacrifice, so that they do not carry it out into the outer courtyard, and then the people be made holy or and then the people be harmed.)*

<sup>21</sup> And he led me out into the outmore foreyard, and led me about by the four corners of the foreyard; and lo! a little foreyard was in the corner of the foreyard, all little foreyards by the corners of the foreyard; *(And he led me out into the outer courtyard, and led me about by the four corners of the courtyard; and behold! in each corner of the courtyard was a smaller courtyard;)*

<sup>22</sup> in four corners of the foreyard little foreyards were disposed, of forty cubits by length, and of thirty by breadth; four were of one measure; *(yea, in the four corners of the courtyard were placed smaller courtyards, that were forty cubits in length, and thirty cubits in breadth; all four had the same measurements;)*

<sup>23</sup> and a wall by compass went about *(the)* four little foreyards; and kitchens were made under the porches by compass. *(and a wall went all around the four smaller courtyards; and kitchens were made against the porches all around.)*

<sup>24</sup> And he said to me, This is the house of *(the)* kitchens, in which the ministers of the house of the Lord shall see the sacrifice of the people. *(And he said to me, These are the kitchens for the Temple, in which the ministers, or the servants, of the House of the Lord shall boil the people's sacrifices.)*

## CHAPTER 47

<sup>1</sup> And he turned me *(again)* to the gate of the house *(of the Lord)*; and lo! waters went out *(from)* under the threshold of the house to the east; for the face of the house *(of the Lord)* beheld to the east; forsooth the waters came down into the right side of the temple, to the south part of the altar. *(And he returned me to the gate of the House of the Lord; and behold! water went out from under the threshold of the House of the Lord to the east; for the front of the Temple faced east; and the water came down from the right side of the Temple, to the south side of the altar or to south of the altar.)*

<sup>2</sup> And he led me out by the way of the north gate, and he turned me to the way without the outmore gate, to the way that beholdeth to the east; and lo! waters flowing from the right side, *(And he led me out by the way of the north gate, and he turned me to the way outside the outer gate, to the way that faceth east; and behold! water was flowing out from the right side.)*

<sup>3</sup> when the man that had a cord in his hand went out to the east. And he meted a thousand cubits, and led me over through the water till to the heels. *(when that man, who had a cord in his hand, went out to the east. And he measured a thousand cubits, and led me through the water unto my heels.)*

<sup>4</sup> And again he meted a thousand, and led me over through the water till to the knees. And again he meted a thousand, and led me over through the water till to the reins. *(And again he measured a thousand, and led me through the water unto my knees. And again he measured a thousand, and led me through the water unto my waist.)*

<sup>5</sup> And *(again)* he meted a thousand, by the strand which I might not pass *[over]*; for the deep waters of the strand had waxed great, that may not be waded over. *(And again he measured a thousand, and it was now a river, which I could not cross over; for the deep waters of the river had grown so great, that they could not be waded through.)*

<sup>6</sup> And he said to me, Certainly, son of man, thou hast seen *(this)*. And he led me, and he turned me *(again)* to the river of the strand. *(And he said to me, Son of man, mark thou this well or remember that thou hast seen this. And then he led me back to the river bank.)*

<sup>7</sup> And when I had turned me *(again)*, lo! in the river of the strand *(were)* full many trees on ever either side. *(And when I had returned there, behold! on the river bank were a great many trees on either side.)*

<sup>8</sup> And he said to me, These waters that go out to the heaps of sand of the east, and go down into *[the]* plain places of desert, shall enter into the sea, and shall go out; and the waters shall be healed. *(And he said to me, This water that goeth out to the heaps of sand in the east, and goeth down to the plains of the desert, or down to the Arabah, shall enter into the Dead Sea, and then shall go out again; and the waters of the Dead Sea shall be healed.)*

<sup>9</sup> And each living beast that creepeth, shall live, whither ever the strand shall come; and fishes many enough shall be, after that these waters come thither, and *[they]* shall be healed, and shall live; all things to which the strand shall come, shall live. *(And every living beast that moveth, shall live, wherever the stream shall come; and there shall be a great many fish, after that this water cometh there, and they shall be healed, and shall live; yea, everything to which the stream shall come, shall live or shall have life.)*

<sup>10</sup> And fishers shall stand on those waters; from Engedi till to Eneglaim shall be drying of nets; full many kinds of fishes thereof shall be, as the fishes of the great sea, of full great multitude; *(And fishermen shall stand by this water; from Engedi unto Eneglaim shall be the drying of nets; and there shall be a great many kinds of fish, like the fish of the Great Sea, that is, the Mediterranean Sea, yea, of a very great multitude.)*

<sup>11</sup> but in the brinks thereof and in *(the)* marishes *(the)* waters shall not be healed, for those shall be given into places of *(the)* making of salt.

<sup>12</sup> And each tree bearing fruit shall grow on the strand, in the rivers thereof on each side; a leaf thereof shall not fall down, and the fruit thereof shall not fail; by all months it shall bear first fruits, for the waters thereof shall go out of the saintuary; and the fruits

thereof shall be into meat, and the leaves thereof to medicine. *(And every tree bearing fruit shall grow by the stream, on its banks on each side; none of their leaves shall fall down, and none of their fruit shall fail; in every month they shall bear first fruits, for the water there shall have gone out from the sanctuary; and their fruit shall be for food, and their leaves for shall be medicine.)*

<sup>13</sup> The Lord God saith these things, This is the end, in which ye shall wield the land, in the twelve lineages of Israel; for Joseph hath double part. *(The Lord God saith these things, These be the borders, or the boundaries, in which ye shall possess the land, among the twelve tribes of Israel; for Joseph hath a double portion.)*

<sup>14</sup> Forsooth ye shall wield it, each man evenly as his brother; on which I raised mine hand, that I should give to your fathers; and this land shall fall to you into possession. *(And ye shall possess it, each man equally like his brother; on which I raised up my hand, that I should give it to your forefathers; and this land shall fall to you into a possession.)*

<sup>15</sup> This is the end of the land at the north coast, from the great sea, *(by) the way of Hethlon, to men coming to Zedad, (This is the border of the land on the north side, from the Great Sea, by way of Hethlon, to those coming to Zedad.)*

<sup>16</sup> Hamath, Berothah, Sibraim, which is in the midst betwixt Damascus and *[the]* nigh coasts of Hamath, *(to) the house of Hatticon, which is beside the ends of Hauran. (Hamath, Berothah, Sibraim, which is in the midst between Damascus and the border of Hamath, unto Hazarhatticon, which is by the border of Hauran.)*

<sup>17</sup> And the end shall be from the sea till to the porch of Enan, *(to) the end of Damascus, and from the north till to the north, (to) the end of Hamath; forsooth this is the north coast. (And so the border shall be from the Great Sea, unto Hazarenan, to the border of Damascus, and from the north unto the north, to the border of Hamath; this is the north side.)*

<sup>18</sup> Certainly the east coast from the midst of Hauran, and from the midst of Damascus, and from the midst of Gilead, and from the midst of the land of Israel, is Jordan, parting at the east sea, also ye shall mete the east coast. *(And ye shall measure the east side from the midst of Hauran, and from the midst of Damascus, and from the midst of Gilead, and from the midst of the land of Israel, unto the Jordan River; and then south unto the East Sea, that is, the Dead Sea, to Tamar; this is the east side.)*

<sup>19</sup> Forsooth the south coast of midday is from Tamar till to the waters of against-saying of Kadesh; and the strand till to the great sea, and the south coast of midday. *(And the south side is southward from Tamar unto the waters of strife at Kadesh or unto the waters of Meribah-by-Kadesh; and along the river, unto the Great Sea; this is the south side toward the Negeb.)*

<sup>20</sup> And the coast of the sea is the great sea, from the nigh coast by *[the]* straight, till thou come to Hamath; this is the coast of the sea. *(And the west side is the Great Sea, straight north along the coast, until thou come to Hamath; this is the west side.)*

<sup>21</sup> And ye shall part this land to you by the lineages of Israel; *(And ye shall divide this land unto the tribes of Israel;)*

<sup>22</sup> And ye shall send it into heritage to you, and to comelings that come to you, that engendered sons in the midst of you; and they shall be to you as men born in the land among the sons of Israel; with you they shall part possession, in the midst of the lineages of Israel. *(and ye shall divide it into an inheritance for yourselves, and for the newcomers who come to you, who beget children in the midst of you; and they shall be to you like people born in the land among the Israelites; they shall share the possession with you, in the midst of the tribes of Israel.)*

<sup>23</sup> Forsooth in whatever lineage a comeling is, there ye shall give possession to him, saith the Lord God. *(Yea, in whatever tribe a newcomer is, there ye shall give a possession to him, saith the Lord God.)*

## CHAPTER 48

<sup>1</sup> And these *be* the names of *(the)* lineages, from the ends of the north, beside the way *(of)* Hethlon, to men going to Hamath, *(to) the porch of Enan, (to) the term of Damascus, (and) to the north beside Hamath; and the east coast shall be to it the sea, one part shall be of Dan. (And these be the names of the tribes, from the border in the north, by the way to Hethlon, for those going to Hamath, unto Hazarenan, and the border of Damascus, and to the north beside Hamath; and so from the east side unto the west side, one portion shall be for Dan.)*

<sup>2</sup> And from the end of Dan, from the east coast till to the coast of the sea, *one part shall be of Asher. (And from the border of Dan, from the east side unto the west side, one portion shall be for Asher.)*

<sup>3</sup> And on the end of Asher, from the east coast till to the coast of the sea, one of Naphtali. *(And from the border of Asher, from the east side unto the west side, one portion shall be for Naphtali.)*

<sup>4</sup> And on the term of Naphtali, from the east coast till to the coast of the sea, one of Manasseh. *(And from the border of Naphtali, from the east side unto the west side, one portion shall be for Manasseh.)*

<sup>5</sup> And on the end of Manasseh, from the east coast till to the coast of the sea, one of Ephraim. *(And from the border of Manasseh, from the east side unto the west side, one portion shall be for Ephraim.)*

<sup>6</sup> And on the end of Ephraim, from the east coast till to the coast of the sea, one of Reuben. *(And from the border of Ephraim, from the east side unto the west side, one portion shall be for Reuben.)*

<sup>7</sup> And on the end of Reuben, from the east coast till to the coast of the sea, one of Judah. *(And from the border of Reuben, from the east side unto the west side, one portion shall be for Judah.)*

<sup>8</sup> And on the end of Judah, from the east coast till to the coast of the sea, shall be the *(place of the)* first fruits, which ye shall *(set)(a)part* by five and twenty thousand reeds of breadth and of length *[or in five and twenty thousand rods of breadth and of length]*, as all *(the other)* parts be, from the east coast till to the coast of the sea; and the sanctuary shall be in the midst thereof. *(And from the border of Judah, from the east side unto the west side, shall be the place of the first fruits, which ye shall set apart by twenty-five thousand cubits\* in breadth, and its length shall be like all the other parts, from the east side unto the west side; and the sanctuary, or the Temple, shall be in its midst.)*

<sup>9</sup> The *(place of the)* first fruits which ye shall *(set)(a)part* to the Lord, the length shall be in five and twenty thousand, and the breadth in ten thousand. *(The place of the first fruits which ye shall set apart for the Lord, the length shall be twenty-five thousand, and the breadth shall be ten thousand or and the breadth shall be twenty thousand.)*

<sup>10</sup> Forsooth these shall be the first fruits of the sanctuary of *(the)* priests; to the north five and twenty thousand of length, and to the sea ten thousand of breadth; but to the east ten thousand of breadth, and to the south five and twenty thousand of length; and the sanctuary of the Lord shall be in the midst thereof. *(And this shall be the portion of the place of the first fruits for the priests; to the north twenty-five thousand in length, and to the west ten thousand in breadth; and to the east ten thousand in breadth, and to the south twenty-five thousand in length; and the sanctuary of the Lord shall be in its midst.)*

<sup>11</sup> The sanctuary shall be to *(the)* priests of the sons of Zadok, that kept my ceremonies, and erred not, when the sons of Israel erred, as also *[the]* deacons erred. *(This portion of the place of the first fruits shall be for the priests of the sons of Zadok who kept, or who continued, my ceremonies, and went not astray, when the Israelites went astray, like also the Levites went astray.)*

<sup>12</sup> And *(this portion of the place of)* the first fruits shall be to them of the first fruits of the land, the holy of holy things, by the term of Levites, *either deacons. (And this portion of the place of the first fruits shall be a most holy place for them, and it shall be unto the border of the Levites, or the deacons.)*

<sup>13</sup> But also to deacons in like manner by the coasts of priests shall be five and twenty thousand of length, and ten thousand of breadth; all the length of five and twenty thousand, and the breadth of ten thousand. *(And also the Levites in like manner shall have a portion of the place of the first fruits unto the border of the priests, and it shall be twenty-five thousand in length, and ten thousand in breadth; and so all the length shall be twenty-five thousand, and the breadth shall be ten thousand.)*

<sup>14</sup> And they shall not sell thereof, neither shall *(ex)change (any part of their portion);* and the *(place of the)* first fruits of the land shall not be translated, for those be hallowed to the Lord. *(And they shall never sell, or exchange, any part of their portion; and the place of the first fruits of the land shall never be transferred to anyone, for they be holy to, and belong to, the Lord.)*

<sup>15</sup> Soothly the five thousand, that be left over in breadth, by five and twenty thousand, shall be the unholy things, *either common things,* of the city, into dwelling place, and

\* **CHAPTER 48:8** For verses 8-35, some modern translations state the measurements as cubits, not rods.

into suburbs, *(or for a dwelling place, and for common land)*; and the city shall be in the midst thereof.

<sup>16</sup> And these *shall be* the measures thereof; at the north coast, five hundred and four thousand *of reeds* *(or five hundred and four thousand rods)*, and at the south coast, five hundred and four thousand, and at the east coast, five hundred and four thousand, and at the west coast, five hundred and four thousand. *(And these shall be its measurements; on the north side, four thousand five hundred cubits, and on the south side, four thousand five hundred, and on the east side, four thousand five hundred, and on the west side, four thousand five hundred.)*

<sup>17</sup> Forsooth the suburbs of the city at the north shall be two hundred and fifty, and at the south two hundred and fifty, and at the east two hundred and fifty, and at the sea, *that is, (at) the west*, two hundred and fifty.

<sup>18</sup> But that that is residue in length, by the *(place of the)* first fruits of the saintuary, ten thousand into the east, and ten thousand into the west, shall be as the *(place of the)* first fruits of the saintuary; and the fruits shall be into loaves to them that serve the city. *(But what is left over in length, by the place of the first fruits, ten thousand to the east, and ten thousand to the west, which be alongside the place of the first fruits, shall be used to grow food for those who serve in the city.)*

<sup>19</sup> Forsooth they that serve *(in)* the city shall work *(that land)*, *(anyone out)* of all the lineages of Israel. *(And they who serve in the city shall be able to work that land, yea, anyone from all of Israel's tribes.)*

<sup>20</sup> All the *(place of the)* first fruits of five and twenty thousand, by five and twenty thousand in square, shall be separated into the *(place of the)* first fruits of *[the]* saintuary, and into *(the)* possession of the city. *(All the place of the first fruits, twenty-five thousand, by twenty-five thousand square, shall be set apart for the place of the first fruits, unto the possession for the city.)*

<sup>21</sup> Forsooth that that is residue, shall be the prince's *part*, on each side of the *(place of the)* first fruits of *[the]* saintuary, and of the possession of the city, even against *(the)* five and twenty thousand of the *(place of the)* first fruits, till to the east end; but also to the sea even against *(the)* five and twenty thousand, till to the end of the sea, shall be in like manner in the parts of the prince; and the *(place of the)* first fruits of the saintuary, and the saintuary of the temple shall be in the midst of it. *(And what is left over, shall be the prince's (portion), on each side of the place of the first fruits, and the possession of the city; that is, to the east, over against the twenty-five thousand of the place of the first fruits unto the east side, and also to the west, over against the twenty-five thousand, unto the west side, in like manner, both portions shall be for the prince; and the place of the first fruits, and the sanctuary, (that is, the Temple), shall be in their midst.)*

<sup>22</sup> Forsooth from the possession of *(the)* deacons, and from the possession of the city, which is in the midst of *(the)* parts of the prince, shall be into the term, *either portion*, of Judah, and into the term, *either portion*, of Benjamin; and it shall pertain to the prince. *(And from the possession of the Levites, and from the possession of the city, which is in the midst of the portions of the prince, shall be unto the border; or the portion, of Judah, and unto the border; or the portion, of Benjamin; and it shall pertain to the prince.)*

<sup>23</sup> And to *[the]* other lineages, from the east coast till to the west coast, one to Benjamin. *(And for the other tribes, from the east side unto the west side, one portion shall be for Benjamin.)*

<sup>24</sup> And against the term, *either portion*, of Benjamin, from the east coast till to the west coast, one to Simeon. *(And from the border of Benjamin, from the east side unto the west side, one portion shall be for Simeon.)*

<sup>25</sup> And on the term, *(or the end)*, of Simeon, from the east coast till to the west coast, one to Issachar. *(And from the border of Simeon, from the east side unto the west side, one portion shall be for Issachar.)*

<sup>26</sup> And on the term, *(or the end)*, of Issachar, from the east coast till to the west coast, one to Zebulun. *(And from the border of Issachar, from the east side unto the west side, one portion shall be for Zebulun.)*

<sup>27</sup> And on the term, *(or the end)*, of Zebulun, from the east coast till to the west coast, one to Gad. *(And from the border of Zebulun, from the east side unto the west side, one portion shall be for Gad.)*

<sup>28</sup> And on the term, *(or the end)*, of Gad, to the coast of the south into midday, *[or south(ward)]*; and the end shall be from Tamar till to the waters of against-saying of Kadesh, and the heritage against the great sea. *(And from the border of Gad, on the south side toward the Negeb, the border shall be from Tamar unto the waters of strife at Kadesh*

*or unto the waters of Meribah-by-Kadesh, and through the inheritance unto the Great Sea, that is, the Mediterranean Sea.)*

<sup>29</sup> This is the land which ye shall send into part to the lineages of Israel, and these be the partings of those, saith the Lord God. *(This is the land which ye shall divide by lot to the tribes of Israel, and these be their portions, saith the Lord God.)*

<sup>30</sup> And these be the goings out of the city; from the north coast thou shalt mete five hundred and four thousand *reeds(or five hundred and four thousand rods)*. *(And these be the goings out of the city; on the north side thou shalt measure four thousand five hundred cubits.)*

<sup>31</sup> And gates of the city *shall be (named)* in all the lineages of Israel, three gates at the north; one gate of Reuben, one gate of Judah, one gate of Levi. *(And the city gates shall be named for all the tribes of Israel, three gates at the north; one gate for Reuben, one gate for Judah, one gate for Levi.)*

<sup>32</sup> And at the east coast, five hundred and four thousand *reeds(or five hundred and four thousand rods)*, and three gates; one gate of Joseph, one gate of Benjamin, one gate of Dan. *(And on the east side, four thousand five hundred cubits, and three gates; one gate for Joseph, one gate for Benjamin, one gate for Dan.)*

<sup>33</sup> And at the south coast thou shalt mete five hundred and four thousand *reeds(or five hundred and four thousand rods)*, and three gates *shall be* of those; one gate of Simeon, one gate of Issachar; one gate of Zebulun. *(And on the south side thou shalt measure four thousand five hundred cubits, and three gates shall be there; one gate for Simeon, one gate for Issachar; one gate for Zebulun.)*

<sup>34</sup> And at the west coast, five hundred and four thousand *reeds(or five hundred and four thousand rods)*, three gates of those; one gate of Gad, one gate of Asher; one gate of Naphtali. *(And on the west side, four thousand five hundred cubits, and the three gates there; one gate for Gad, one gate for Asher; one gate for Naphtali.)*

<sup>35</sup> By compass eighteen miles; and the name of the city *shall be* from that day, The Lord (is) there. Amen. *(The wall of the city or The city's perimeter shall be eighteen miles all around; and the name of the city shall be from that day, The Lord is There! Amen.)*

## DANIEL

<sup>1</sup> In the third year of the realm of Jehoiakim, king of Judah, *(or In the third year of the reign of Jehoiakim, the king of Judah)*, Nebuchadnezzar, the king of Babylon, came to Jerusalem, and besieged it.

<sup>2</sup> And the Lord betook in his hand Jehoiakim, the king of Judah, and he took a part of the vessels of the house of God; and he bare out those into the land of Shinar, into the house of his god, and he took the vessels into the house of treasure of his god. *(And the Lord delivered Jehoiakim, the king of Judah, into his power, and he took some of the vessels of the House of God; and he carried them back to the land of Shinar, to the house of his god, and he put the vessels in the treasure house of his god.)*

<sup>3</sup> And the king said to Ashpenaz, sovereign of his honest servants and chaste, that he should bring in of the sons of Israel, and of the king's seed, and the children of tyrants, *[or (of) strong men]*, *(And the king said to Ashpenaz, the ruler of his honest and chaste servants, that is, the master of his eunuchs, that he should bring in some of the Israelites, yea, some of the king's descendants, and some of the young men of the strong men.)*

<sup>4</sup> in which were no wem, fair in shape, and learned in all wisdom, wary in knowing, and taught in chastising, *either learning*, and that might stand in the palace of the king, that he should teach them the letters and language of Chaldees. *(in whom there was no blemish, or fault, comely in shape, and learned in all wisdom, yea, knowledgeable, and taught in learning, or in the disciplines, and who might stand in the palace of the king, so that he could teach them the letters and the language of the Chaldeans.)*

<sup>5</sup> And the king ordained to them lifelode by each day of his meats, and of the wine whereof he drank; that they nourished by three years, should stand afterward before the sight of the king. *(And the king ordained for them the daily sustenance of his food, and the wine which he drank; and that after they were nourished for three years, they would stand before the king.)*

<sup>6</sup> Therefore Daniel, Hananiah, Mishael, and Azariah, of the sons of Judah, were among them. *(And so Daniel, Hananiah, Mishael, and Azariah, of the sons of Judah, were among them.)*

<sup>7</sup> And the sovereign of the honest servants and chaste putted to them names *(or And the ruler of the honest and chaste servants, that is, the master of the eunuchs, gave them new names)*; to Daniel he putted Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach, and to Azariah, Abednego.

<sup>8</sup> Forsooth Daniel purposed in his heart, that he should not be defouled of the board of the king, neither of the wine of his drink; and he prayed the sovereign of the honest servants and chaste, that he should not be defouled. *(But Daniel purposed in his heart that he would not be defiled with the king's food, nor with his wine to drink; and he beseeched the ruler of the eunuchs, that he might not be so defiled.)*

<sup>9</sup> Forsooth God gave grace and mercy to Daniel, in the sight of the prince of honest servants and chaste. *(And God made the ruler of the eunuchs to show grace and mercy to Daniel.)*

<sup>10</sup> And the prince of honest servants and chaste said to Daniel, I dread my lord the king, that ordained to you meat and drink; and if he see your faces leaner than *(the)* other young waxing men, your even-eld(er)s, ye shall condemn mine head to the king. *(And the ruler of the eunuchs said to Daniel, I fear my lord the king, who ordained for you food and drink; for if he shall see your faces leaner than the other young men, yea, your fellows, then ye shall condemn my head to the king.)*

<sup>11</sup> And Daniel said to Melzar, whom the prince of honest servants and chaste had ordained on Daniel, Hananiah, Mishael, and Azariah, *(And Daniel said to Melzar, whom the ruler of the eunuchs had ordained over Daniel, Hananiah, Mishael, and Azariah,)*

<sup>12</sup> I beseech, assay thou us thy servants by ten days, and pottages be given to us to eat, and water to drink; *(I beseech thee, assay thou us thy servants for ten days, and let vegetables be given to us to eat, and water to drink;)*

<sup>13</sup> and behold thou our cheers, and the cheers of children that eat the king's meat; and as thou seest, so do thou with thy servants. *(and look thou upon our faces, and upon the faces of the young men who eat the king's food; and as thou seest fit, so do thou with thy servants.)*

<sup>14</sup> And when he heard such a word, he assayed them *(for)* ten days.

<sup>15</sup> Forsooth after ten days the cheers of them appeared better and fatter, than all the children that ate the king's meat. *(And after ten days their faces appeared better and fatter, than all the other young men who ate the king's food.)*

<sup>16</sup> Certainly Melzar took [away] the meats, and the wine of the drink of them, and gave them pottages. *(And so Melzar took away the food, and the wine, and gave them vegetables to eat, and water to drink.)*

<sup>17</sup> Forsooth to these children God gave knowing and learning in each book, and in all wisdom; but to Daniel *God gave understanding of all visions and dreams. (And to these young men God gave knowledge from each book, and learning from all wisdom; but to Daniel alone God gave understanding of all visions and dreams.)*

<sup>18</sup> Therefore when the days were [ful] filled, after which the king said, that they should be brought in, the sovereign of honest servants and chaste brought in them, in the sight of Nebuchadnezzar. *(And so when the days were fulfilled, after which the king had said, that they should be brought in, the ruler of the eunuchs brought them in, before Nebuchadnezzar.)*

<sup>19</sup> And when the king had spoken to them, such were not found of all, as Daniel, Hananiah, Mishael, and Azariah; and they stood in the sight of the king. *(And when the king had spoken to them, such was not found from any of the others, as from Daniel, Hananiah, Mishael, and Azariah; and so they stood before the king, that is, and so they entered into his service.)*

<sup>20</sup> And each word of wisdom and of understanding, which the king asked of them, he found in them tenfold, over all false diviners and astronomers, that were in all his realm, *(or over all the fortune-tellers, and the astrologers, who were in all his kingdom.)*

<sup>21</sup> Forsooth Daniel was *(there)* till to the first year of king Cyrus.

## CHAPTER 2

<sup>1</sup> In the second year of the realm of Nebuchadnezzar, Nebuchadnezzar saw a dream; and his spirit was afeared, and his dream fled away from him. *(In the second year of Nebuchadnezzar's reign, Nebuchadnezzar had a dream; and his spirit was afraid, and then his dream fled away from him.)*

<sup>2</sup> Therefore the king commanded, that the *(false)* diviners, and astronomers, and witches, and Chaldees should be called together, that they should tell to the king his dreams; and when they were come, they stood before the king. *(And so the king commanded, that the fortune-tellers, and the astrologers, and the witches, and the Chaldeans should be called together, so that they could tell the king about his dream; and when they had come, they stood before the king.)*

<sup>3</sup> And the king said to them, I saw a dream, and I am shamed in mind, and I know not what I saw. *(And the king said to them, I had a dream, and I am confused, and I do not know what I saw or and I do not know what it meant.)*

<sup>4</sup> And Chaldees answered the king by Syriack language, King, live thou without end; say thy dream to thy servants, and we shall show to thee the expounding thereof. *(And the Chaldeans answered the king in the Syrian, or in the Aramaic, language and said, O king, may thou live forever; first tell thy dream to thy servants, and then we shall tell thee its interpretation.)*

<sup>5</sup> And the king answered, and said to [the] Chaldees, The word is gone away from me; if ye show not to me the dream, and the expounding thereof, ye shall perish, and your houses shall be forfeited. *(And the king answered, and said to the Chaldeans, The dream hath gone away from me or This is what I have decided; if ye do not tell me the dream, and its interpretation, then ye shall die, and your houses shall be laid waste.)*

<sup>6</sup> Forsooth if ye tell the dream, and the expounding thereof, ye shall take of me meeds and gifts, and much honour; therefore show ye to me the dream, and the interpreting thereof. *(But if ye tell me the dream, and its interpretation, then ye shall receive from me rewards and gifts, and much honour; and so tell me the dream, and its interpretation.)*

<sup>7</sup> They answered the second time, and said, The king say the dream to his servants, and we shall show the interpreting thereof. *(They answered a second time, and said, Let the king tell his servants the dream, and then we shall tell its interpretation.)*

<sup>8</sup> The king answered, and said, Certainly I know, that ye again-buy the time, and know that the word is gone away from me. *(And the king answered, Certainly I see, that ye be trying to gain time, for ye know that the dream hath gone away from me or because ye know that this is what I have decided.)*

<sup>9</sup> Therefore if ye show not to me the dream, one sentence is of you, for ye make an interpreting both false and full of deceit, that ye speak to me till the time pass; therefore

say ye the dream to me, that I know that ye speak also the very interpreting thereof. *(And so if ye do not tell me the dream, one punishment shall be for all of you, for ye make an interpretation both false and full of deceit, and ye shall just speak to me until the time pass; and so tell me the dream, so that I know that ye also say its true interpretation.)*

<sup>10</sup> Therefore [the] Chaldees answered before the king, and said, King, no man is on earth that may [ful] fill thy word; but neither any great man and mighty of kings asketh such a word of any (false) diviner, and astronomer, and of a man of Chaldea. *(And so the Chaldeans answered the king, and said, O king, there is no one on earth who can fulfill thy request; nor would any great king, or mighty man, ask such a request of any fortune-teller, or astrologer, or a man of Chaldea.)*

<sup>11</sup> For the word which thou, (O) king, askest, is grievous, neither any shall be found that shall show it in the sight of the king *(nor shall anyone be found who can tell it to the king)*, except (the) gods, whose living is not with men.

<sup>12</sup> And when this word was heard, the king commanded, in strong vengeance and in great ire, that all [the] wise men of Babylon should perish. *(And when this word was heard, the king commanded, with strong vengeance and with great anger, that all the wise men of Babylon should be put to death.)*

<sup>13</sup> And by the sentence gone out, the wise men were (to be) slain; and Daniel and his fellows were sought, that they should perish. *(And by the order gone out, the wise men were to be killed; and Daniel and his fellows were sought, so that they could be put to death.)*

<sup>14</sup> Then Daniel asked of the law and sentence of Arioch, prince of [the] chivalry of the king, that was gone out to slay the wise men of Babylon. *(And Daniel asked about the law and the sentence, (or the order), to Arioch, the leader of the king's cavalry, (or of his bodyguard), who had gone out to kill the wise men of Babylon.)*

<sup>15</sup> And he asked him, that had taken power of the king, for what cause so cruel a sentence went out from the face of the king. Therefore when Arioch had showed the thing to Daniel, *(And he asked him, who had received the power of life and death from the king, for what cause such a cruel order had gone out from the king. And so when Arioch had told the reason to Daniel.)*

<sup>16</sup> Daniel entered, and prayed the king, that he should give time to him to show the solving to the king. *(Daniel entered in, and beseeched the king, that he would give him some time, so that he could tell the interpretation to the king. And the king agreed.)*

<sup>17</sup> And he entered into his house, and showed the need to Hananiah, and Mishael, and Azariah, his fellows,

<sup>18</sup> that they should ask mercy of the face of God of heaven on this sacrament, *(or hid truth)*; and that Daniel and his fellows should not perish with other wise men of Babylon. *(that they should ask for mercy from the God of heaven, and that he explain this secret, or this hidden truth, so that Daniel and his fellows would not die along with the other wise men of Babylon.)*

<sup>19</sup> Then the private\* was showed to Daniel by a vision in night. And Daniel blessed (the) God of heaven, *(Then the mystery, or the secret, was revealed to Daniel by a vision in the night. And Daniel blessed the God of heaven.)*

<sup>20</sup> and said, The name of the Lord be blessed from the world, and till into the world, for wisdom and strength be his; *(and said, The Lord's name be blessed forever and ever, for wisdom and strength be his;)*

<sup>21</sup> and he changeth times and ages, he translateth realms and ordaineth; he giveth wisdom to wise men, and knowing to them that understand teaching, *(either chastising; (and he changeth times and ages, he transfereth kingdoms and ordaineth them; he giveth wisdom to the wise, and knowledge to those who understand teaching, or the disciplines;)*

<sup>22</sup> he showeth deep things and hid *(or he revealeth secrets, or mysteries, and hidden things)*, and he knoweth things set in darkneses, and light is with him.

<sup>23</sup> God of our fathers, I acknowledge to thee, and I praise thee, for thou hast given wisdom and strength to me; and now thou hast showed to me those things which we prayed thee, for thou hast opened to us the word of the king. *(God of our forefathers, I acknowledge to thee, and I praise thee, for thou hast given wisdom and strength to me; and now thou hast shown me those things for which we prayed to thee, for thou hast opened to us the matter concerning the king.)*

\* **CHAPTER 2:19** Throughout *Daniel*, where the "Later Version" uses 'private' or 'privates', the "Early Version" uses 'mystery' or 'mysteries'.

<sup>24</sup> After these things Daniel entered to Arioch, whom the king had ordained, that he should lose the wise men of Babylon, and thus he spake to him, Lose thou not the wise men of Babylon; lead thou me in before the sight of the king, and I shall tell the solving to the king. *(And after these things Daniel went to Arioch, whom the king had ordered, that he should destroy the wise men of Babylon, and he said this to him, Destroy thou not the wise men of Babylon; lead thou me in before the king, and I shall tell the interpretation to the king.)*

<sup>25</sup> Then Arioch hasting led in Daniel to the king, and said to him, I have found a man of the sons of *(the)* passing over of Judah, that shall tell the solving to the king. *(Then Arioch, making haste, led Daniel in to the king, and said to him, I have found a man of the sons of the captivity of Judah, who shall tell the interpretation to the king.)*

<sup>26</sup> The king answered, and said to Daniel, to whom the name was Belteshazzar; Whether guessest thou, that thou mayest verily show to me the dream which I saw, and the interpreting thereof? *(And the king said to Daniel, who was also called Belteshazzar; Thinkest thou, that thou can truly tell me the dream which I saw, and its interpretation?)*

<sup>27</sup> And Daniel answered before the king, and said, The private which the king asketh, *[the]* wise men, and astronomers, and *(false)* diviners, and lookers of altars, may not show to the king. *(And Daniel answered the king, and said, The mystery, or the secret, which the king asketh about, the wise men, and the astrologers, and the fortune-tellers, and the lookers on altars, cannot tell the king.)*

<sup>28</sup> But God is in heaven that showeth privates, which hath showed to thee, thou king Nebuchadnezzar, what things shall come in the last times. Thy dream and visions of thine head, in thy bed, be such. *(But there is God in heaven who revealeth mysteries, or secrets, and he hath shown thee, O King Nebuchadnezzar; what things shall come in the last times, or at the end of the age. Thy dream and the visions in thy head, on thy bed, be such.)*

<sup>29</sup> Thou, king, beganest to think in thy bed, what was to coming after these things; and he that showeth privates *(or and he who revealeth mysteries, or secrets)*, showed to thee what things shall come.

<sup>30</sup> And this sacrament, *[or hid truth]*, is showed to me not by wisdom which is in me more than in all living men, but that the interpreting should be made open to the king, and thou shouldest know the thoughts of thy soul. *(And this secret, or this hidden truth, is shown to me not by any wisdom which is in me more than in anyone else alive, but so that the interpretation can be made open to the king, and so that thou wouldest know the thoughts in thy mind.)*

<sup>31</sup> Thou, king, sawest, and lo! as one great image, *(or Thou, king, sawest, behold! one great image, (or one large figure))*; that image was great, and high in stature, and stood before thee, and the looking thereof was fearedful.

<sup>32</sup> The head of this image was of best gold, but the breast and arms were of silver; certainly the womb and thighs were of brass, *(The head of this figure was made of the best gold, and the chest and the arms were made of silver; the belly and the thighs were made of bronze.)*

<sup>33</sup> but the legs were of iron; forsooth some part of the feet was of iron, some was of earth. *(and the legs were made of iron; and a part of the feet was made of iron, and a part was made of clay.)*

<sup>34</sup> Thou sawest thus, till a stone was cut down *(out)* of the hill, without hands, and smote the image in the iron feet thereof and earthen, and all-brake those. *(Thou sawest it so, until a stone was cut down from the hill, without the use of any hands, and it struck the figure on its iron and clay feet, and broke them all in pieces.)*

<sup>35</sup> Then the iron, tilestone, either earthen vessel, brass, silver, and gold, were all-broken *(al)together*; and driven as into a dead spark of a large summer hall, that be ravished of wind, and no place is found to those; forsooth the stone, that smote the image, was made a great hill, and filled all earth. *(Then the iron, the tilestone, or the clay, the bronze, the silver, and the gold, were all broken in pieces, and driven like dead sparks on a threshing floor in the summer; that be carried away by the wind, and there is no place where they can be found; and then the stone, that struck the figure, was made into a great mountain, and it filled all the earth.)*

<sup>36</sup> This is the dream. Also, thou king, we shall say before thee the interpreting thereof. *(That is the dream. And, O king, now we shall tell thee its interpretation.)*

<sup>37</sup> Thou art king of kings, and God of heaven gave to thee realm, strength, and empire, and glory; *(Thou art king of kings, and the God of heaven gave thee a kingdom, and power, and empire, and glory;)*

<sup>38</sup> and he gave in(to) thine hand all things in which the sons of men, and the beasts of the field, and the birds of the air dwell, and ordained all things under thy lordship; therefore thou art the golden head.

<sup>39</sup> And another realm less than thou shall rise after thee; and the third realm, another of brass, that shall have the empire of all earth. *(And after thee, another kingdom less than thou, shall rise up; and then the third kingdom, one of bronze, that shall have rule over all the earth.)*

<sup>40</sup> And the fourth realm shall be as iron; as iron maketh less, and maketh tame all things, so it shall make less, and shall all-break all these realms. *(And the fourth kingdom shall be like iron; and like iron shattereth, or breaketh in pieces, and maketh everything tame, or subdueth all things, so it shall make less, and shall all-break all these kingdoms.)*

<sup>41</sup> Forsooth that thou sawest a part of the feet, and fingers, *(or toes)*, of earth, *[or clay]*, of a potter, and a part of iron, the realm shall be parted, *(or And that thou sawest that the feet, and the toes, were partly made of the clay of a potter, and partly made of iron, the kingdom shall be divided)*; which nevertheless shall rise *(up out)* of the planting of *(the)* iron, by that that thou sawest iron mingled with a tilestone of clay,

<sup>42</sup> and the toes of the feet, in part of iron, and in part of earth, in part the realm shall be firm, and in part broken. *(and like the toes of the feet, were in part made of iron, and in part made of clay, so the kingdom in part shall be firm, or shall be strong, and in part it shall be broken, or shall be weak.)*

<sup>43</sup> Forsooth that thou sawest iron mingled with a tilestone of clay, soothly those shall be mingled together with man's seed; but those shall not cleave to themselves, as iron may not be meddled with tilestone. *(And that thou sawest iron mingled with clay, truly people shall mix their seed together; that is, they shall intermarry; but they shall not cleave long to each other; just like iron cannot successfully be mixed with clay.)*

<sup>44</sup> Forsooth in the days of those realms, *(the)* God of heaven shall raise *(up)* a realm, that shall not be destroyed without end, and his realm shall not be given to another people; it shall make less, and *(shall)* waste all these realms, and it shall stand without end,

<sup>45</sup> by this that thou sawest, that a stone was cut down *(out)* of the hill, without hands, and made less, *[or brake]*, the tilestone, and the iron, and the brass, and the silver, and the gold, *(or by this that thou sawest, that a stone was cut down from the hill, without the use of any hands, and broke the clay, and the iron, and the bronze, and the silver, and the gold)*. *[The]* Great God hath showed to the king what things shall come afterward; and the dream is true, and the interpreting thereof is faithful.

<sup>46</sup> Then king Nebuchadnezzar fell down on his face, and worshipped Daniel, and commanded sacrifices and incense to be brought, that those should be sacrificed to him *(or so that they could be sacrificed to him)*.

<sup>47</sup> Therefore the king spake, and said to Daniel, Verily your God is God of gods, and Lord of kings, that showeth mysteries, for thou mightest open this sacrament, *(or hid truth)*. *(And so the king spoke, and said to Daniel, Truly your God is God of gods, and Lord of kings, who revealeth mysteries, for thou could open this secret, or this hidden truth.)*

<sup>48</sup> Then the king raised *(up)* Daniel on high, and gave many gifts and great to him *(or and gave him many great gifts)*; and ordained him prince and prefect, *either chief justice*, over all the provinces of Babylon, and master over all the wise men of Babylon.

<sup>49</sup> Forsooth Daniel asked of the king, and *(he)* ordained Shadrach, Meshach, and Abednego over all the works of the province of Babylon; but Daniel himself was in the gates of the king *(or but Daniel himself was at the king's court)*.

## CHAPTER 3

<sup>1</sup> Nebuchadnezzar, the king, made a golden image, in the height of sixty cubits, and in the breadth of six cubits; and he setted it in the field of Dura, of the province of Babylon. *(And King Nebuchadnezzar made a gold figure, sixty cubits high, and six cubits broad, or wide; and he put it in the field of Dura or and he set it up on the Dura Plain, in the province of Babylon.)*

<sup>2</sup> Therefore Nebuchadnezzar sent to gather together the wise men, magistrates, and judges, and dukes, and tyrants, *[or strong men]*, and prefects, and all princes of countries, that they should come together to the hallowing of the image which the king Nebuchadnezzar had raised *[up]*. *(And so Nebuchadnezzar sent out word to gather together the wise men, and magistrates, and judges, and leaders, and strong men, and prefects, and all the rulers, or all the governors, of the provinces, that they should come together to the dedication of the figure which King Nebuchadnezzar had raised up.)*

<sup>3</sup> Then the wise men, magistrates, and judges, and dukes, and tyrants, (*or strong men*), and best men, that were set in powers, and all the princes of countries, were gathered together; that they should come together to the hallowing of the image, which the king Nebuchadnezzar had raised [*up*]. Forsooth they stood in the sight of the image, which Nebuchadnezzar had set (*up*); (*Then the wise men, and magistrates, and judges, and leaders, and strong men, and best men, who were set in power, and all the governors of the provinces, were gathered together; that they should all come together to the dedication of the figure, which King Nebuchadnezzar had raised up. And they stood before the figure, which Nebuchadnezzar had set up;*)

<sup>4</sup> and a beadle cried mightily, It is said to you, peoples, kindreds, and languages; (*and a crier shouted out loudly, It is said to you, all the peoples, and nations, or tribes, of every language;*)

<sup>5</sup> in the hour in which ye hear the sound of trump, and of pipe, and of harp, of sambuca, and of psaltery, and of symphony, and of all kind of musics, fall ye down, and worship the golden image which the king Nebuchadnezzar made. (*at the time when ye hear the sound of the trumpet, and pipe, and harp, and zither, and lute, yea, of a symphony, and of all kinds of music, fall ye down, and worship the gold figure which King Nebuchadnezzar hath made.*)

<sup>6</sup> Soothly if any man falleth not down, and worshippeth not, in the same hour he shall be sent into a furnace of fire burning. (*Truly if anyone falleth not down, and worshippeth not, in that same hour he shall be sent into a furnace of burning fire.*)

<sup>7</sup> Therefore after these things, anon as all peoples heard the sound of trump, and of pipe, and of harp, of sambuca, and of psaltery, of symphony, and of all kind of musics, all peoples, lineages, and languages fell down, and worshipped the golden image which the king Nebuchadnezzar had made. (*And so after these things, as soon as all the people heard the sound of the trumpet, and pipe, and harp, and zither, and lute, yea, of a symphony, and of all kinds of music, all the peoples, and tribes, or nations, of every language, fell down, and worshipped the gold figure which King Nebuchadnezzar had made.*)

<sup>8</sup> And anon in that time men of Chaldea nighed, and accused the Jews, (*And at once, the Chaldeans approached, and accused the Jews,*)

<sup>9</sup> and said to the king Nebuchadnezzar (*or and said to King Nebuchadnezzar*), King, live thou without end.

<sup>10</sup> Thou, king, hast set a decree, that each man that heareth the sound of trump, of pipe, and of harp, of sambuca, and of psaltery, and of symphony, and of all kind of musics, bow down himself, and worship the golden image; (*Thou, king, hast made a decree, that everyone who heareth the sound of the trumpet, and pipe, and harp, and zither, and lute, yea, of a symphony, and of all kinds of music, bow he himself down, and worship the gold figure;*)

<sup>11</sup> forsooth if any man falleth not down, and worshippeth not, be he sent into the furnace of fire burning. (*and if anyone falleth not down, and worshippeth not, be he sent into the furnace of burning fire.*)

<sup>12</sup> Therefore men Jews be, Shadrach, Meshach, and Abednego, which thou hast ordained on the works of the country of Babylon. Thou king, these men have despised thy decree; they honour not thy gods, and they worship not the golden image, which thou raisedest. (*And so there be some Jews, Shadrach, Meshach, and Abednego, whom thou hast ordained over the works of the province of Babylon. O king, these men have despised thy decree; they do not honour thy gods, and they do not worship the gold figure, which thou hast raised up.*)

<sup>13</sup> Then Nebuchadnezzar commanded, in strong vengeance and in wrath, that Shadrach, Meshach, and Abednego should be brought; which were brought anon in the sight of the king (*or who were brought in at once before the king*).

<sup>14</sup> And the king Nebuchadnezzar pronounced, and said to them, Whether verily Shadrach, Meshach, and Abednego, ye honour not my gods, and worship not the golden image which I made? (*And King Nebuchadnezzar said to them, Shadrach, Meshach, and Abednego, do ye truly not honour my gods, and not worship the gold figure which I have made, or which I have raised up?*)

<sup>15</sup> Now therefore be ye ready, in whatever hour ye hear the sound of trump, of pipe, of harp, of sambuca, of psaltery, and of symphony, and of all kind of musics, bow ye down you, and worship the image which I made; that if ye worship not, in the same hour ye shall be sent into the furnace of fire burning; and who is God that shall deliver you from mine hand? (*And so now be ye ready, at whatever hour ye hear the sound of the trumpet, and pipe, and harp, and zither, and lute, yea, of a symphony, and of all kinds*

*of music, to bow ye yourselves down, and worship the figure which I have made; but if ye do not worship it, in that same hour ye shall be sent into the furnace of burning fire; and then what god shall rescue you, or shall save you, from my power?)*

<sup>16</sup> Shadrach, Meshach, and Abednego answered, and said to the king Nebuchadnezzar (or and said to King Nebuchadnezzar), It needeth not, that we answer of this thing to thee.

<sup>17</sup> For why our God, whom we worship, may ravish us from the chimney of fire burning, and may deliver from thine hands, thou king. *(For our God, whom we worship, can rescue us from the furnace of burning fire, and can save us from thy hands, O king.)*

<sup>18</sup> That if he do not, be it known to thee, thou king, that we honour not thy gods, and we worship not the golden image which thou hast raised. *(But even if he shall not do that, be it known to thee, O king, that we shall not honour thy gods, and we shall not worship the gold figure which thou hast raised up.)*

<sup>19</sup> Then Nebuchadnezzar was filled with strong vengeance, and the beholding of his face was changed on Shadrach, Meshach, and Abednego. And he commanded that the furnace should be made hotter sevenfold than that it was wont to be made hot. *(Then Nebuchadnezzar was filled with rage, and the look on his face was changed toward Shadrach, Meshach, and Abednego. And he commanded that the furnace should be made seven times hotter than that it was wont to be made.)*

<sup>20</sup> And he commanded to the strongest men of his host that they should bind the feet of Shadrach, Meshach, and Abednego, and send them into the furnace of fire burning. *(And he commanded to the strongest men of his army that they should bind together the feet of Shadrach, Meshach, and Abednego, and then send them into the furnace of burning fire.)*

<sup>21</sup> And anon those men were bound, with breeches, and caps, and shoes, and clothes, and were sent into the midst of the furnace of fire burning; *(And at once those men were bound, still wearing their breeches, or pants, and caps, and shoes, and other clothes, and they were sent into the midst of the furnace of burning fire.)*

<sup>22</sup> for why the commandment of the king constrained. Forsooth the furnace was made full hot; certainly the flame of the fire killed those men, that had sent Shadrach, Meshach, and Abednego into the furnace. *(And because the king's order was unyielding, and the furnace was made so very hot, the flame of the fire killed those men, who sent Shadrach, Meshach, and Abednego into the furnace.)*

<sup>23</sup> Soothly these three men, Shadrach, Meshach, and Abednego, fell down bound in the midst of the chimney of fire burning. *(And these three men, Shadrach, Meshach, and Abednego, fell down bound in the midst of the furnace of burning fire.)*

<sup>24</sup> Then king Nebuchadnezzar was astonished, and rose hastily, and said to his best men, Whether we sent not three men fettered into the midst of the fire? Which answered the king, and said, Verily, king. *(Then King Nebuchadnezzar was astonished, and rose hastily, and said to his best men, Did we not send three fettered men into the midst of the fire? And they answered the king, and said, Truly we did, O king.)*

<sup>25</sup> The king answered, and said, Lo! I see four men unbound, and going in the midst of the fire, and nothing of corruption is in them; and the likeness of the fourth is like the son of God *(or and the appearance of the fourth is like an angel, or is like a son of God, or is like the Son of God).*

<sup>26</sup> Then the king Nebuchadnezzar nighed to the door of the furnace of fire burning, and said, Shadrach, Meshach, and Abednego, the servants of high God living, go ye out, and come ye. And anon Shadrach, Meshach, and Abednego went out of the midst of the fire. *(Then King Nebuchadnezzar came near to the door of the furnace of burning fire, and said, Shadrach, Meshach, and Abednego, the servants of the living Most High God, come ye out now. And at once Shadrach, Meshach, and Abednego went out from the midst of the fire.)*

<sup>27</sup> And the wise men, and magistrates, and judges, and mighty men of the king were gathered together, and beheld those men, for the fire had nothing of power in the bodies of them, and an hair of their head was not burnt; also the breeches of them were not changed, and the odour of fire had not passed by them. *(And the wise men, and magistrates, and judges, and mighty men of the king were gathered together, and saw that the fire had no power to harm their bodies, and that not even a hair on their heads was burned; and that their breeches, or their pants, were not burned, and that the odour of the fire had passed them by, or did not linger about them.)*

<sup>28</sup> And Nebuchadnezzar brake out, and said, Blessed be the God of them, that is, of Shadrach, Meshach, and Abednego, that sent his angel, and delivered his servants that

believed into him, *(or who sent his angel, and rescued his servants who believed in him)*, and changed the word of the king, and gave their bodies, that they should not serve, and that they should not worship any god, except their God alone.

<sup>29</sup> Therefore this decree is set of me, That each people, and languages, and lineages, whoever speaketh blasphemy against God of Shadrach, of Meshach, and of Abednego, perish, and his house be destroyed; for none other is God, that may save so. *(And so this decree is made by me, That any person, of any language, or tribe, or nation, whomever speaketh blasphemy against the God of Shadrach, Meshach, and Abednego, shall be put to death, and his house shall be destroyed; for there is no other God who can save anyone in this manner.)*

<sup>30</sup> Then the king advanced Shadrach, Meshach, and Abednego, in the province of Babylon; and sent into all the land an epistle, containing these words.

## CHAPTER 4

<sup>1</sup> Nebuchadnezzar, the king, writeth *thus* to all peoples, *[folks]*, and languages, that dwell in all earth, peace be multiplied to you. *(King Nebuchadnezzar writeth this to all the peoples, and nations, of every language, who live on all the earth, peace be multiplied to you.)*

<sup>2</sup> *(The)* High God made at me miracles and marvels; therefore it pleased me to preach his miracles, *(The Most High God made miracles and marvels before me; and so it pleased me to preach about his miracles.)*

<sup>3</sup> for those be great, and his marvels, for those *be* strong; and his realm is an everlasting realm, and his power is into generation and into generation. *(for they be great, and his marvels, for they be overwhelming; and his kingdom is an everlasting kingdom, and his power is forever and ever.)*

<sup>4</sup> I, Nebuchadnezzar, was restful in mine house *(or was comfortable in my house)*, and flourishing in my palace;

<sup>5</sup> I saw a dream that made me afeared; and my thoughts in my bed, and the sights of mine head, disturbed me. *(I had a dream that made me afraid; and my thoughts on my bed, and the sights in my head, greatly disturbed me.)*

<sup>6</sup> And a decree was set forth by me, that all the wise men of Babylon should be brought in before my sight, and that they should show to me the solving of the dream *(or and that they should tell me the dream's interpretation)*.

<sup>7</sup> Then false diviners, astronomers, Chaldees, and beholders of altars entered; and I told the dream in the sight of them, and they showed not to me the solving thereof, *(Then the fortune-tellers, the astrologers, the Chaldeans, and the beholders on altars entered; and I told them the dream, but they could not tell me its interpretation.)*

<sup>8</sup> till the fellow in office, Daniel, to whom the name was Belteshazzar, by the name of my god, entered in my sight, the which Daniel hath the spirit of *(the)* holy gods in himself; and I spake the dream before him. *(And I said),*

<sup>9</sup> Belteshazzar, prince of *(false)* diviners, whom I know, that thou hast in thee the spirit of holy gods, and each sacrament, *either private*, is not impossible to thee, tell thou to me the visions of my dreams which I saw, and the solving of those. *(O Belteshazzar, the chief of the fortune-tellers, whom I know, that thou hast in thee the spirit of the holy gods, and every secret, or mystery, or hidden truth, is not impossible to thee, listen thou to me about the vision of my dream which I saw, and then tell me its interpretation.)*

<sup>10</sup> *This* is the vision of mine head in my bed. I saw, and lo! a tree was in the midst of *(the)* earth, and the highness thereof was full great. *(This is the vision that I had in my head on my bed. I saw, and behold! a tree was in the midst of the earth, and its height was very great.)*

<sup>11</sup> And the tree was great and strong, and the height thereof touched heaven *(or and its height touched the heavens, or the sky)*, and the beholding thereof was unto the ends of all *(the)* earth.

<sup>12</sup> The leaves thereof were full fair, and the fruit thereof was full much, and the meat of all was in it; beasts and wild beasts dwelled under it, and birds of the air lived in the branches thereof, and each man ate of it. *(Its leaves were beautiful, and its fruit was bountiful, and there was food on it for all; the wild beasts lived under it, and the birds of the air lived in its branches, and all who were alive ate from it.)*

<sup>13</sup> Thus I saw in the vision of mine head, on my bed. And lo! a waker, and holy came down from heaven, *(This I saw in the vision in my head, on my bed. And behold! a watcher, yea, a holy one, came down from heaven.)*

<sup>14</sup> and he cried (*out*) strongly, and said thus, Hew ye down the tree, and cut ye down the boughs thereof, and shake ye away the leaves thereof, and scatter ye abroad the fruits thereof; beasts flee away, that be under it, and birds from the boughs thereof. (*and he cried out loudly, and said this, Cut ye down the tree, and cut ye off its branches, and shake ye away its leaves, and scatter ye abroad its fruits; let the beasts flee away, that be under it, and the birds fly away from its branches.*)

<sup>15</sup> Nevertheless suffer ye the seed of the roots thereof in [*the*] earth, and be he bound with a band of iron and of brass, in herbs that be withoutforth; and in the dew of heaven be he dyed, and his part be with wild beasts in the herb of the earth. (*But allow ye the stump of the tree, with its roots, to remain in the ground, and be it bound with a band of iron and of bronze, amidst the herbs that be outside; and let the man be sprinkled, or drenched, with the dew of heaven, and his part be with the wild beasts amidst the herbs, or upon the pastures, of the land.*)

<sup>16</sup> His heart be changed from man's heart, and the heart of a wild beast be given to him, and seven times be changed on him. (*And let his heart be changed from a man's heart, and the heart of a wild beast be given to him, and then let seven years pass over him.*)

<sup>17</sup> In the sentence of wakers it is deemed, and it is the word and asking of saints, till living men know, that [*the*] high God is Lord in the realm of men; and he shall give it to whomever he will, and he shall ordain on it the meekest man. (*In the decision of the watchers so it is determined, and it is the word and the asking of the saints, until all those living know, that the Most High God is Lord over the kingdom of people; and he shall give it to whomever he will, and he may ordain upon it even the most humble person.*)

<sup>18</sup> I, Nebuchadnezzar, the king, saw this dream. Therefore thou, Belteshazzar, tell hastily the interpreting, for all the wise men of my realm be not able to say to me the solving; but thou mayest, for the spirit of [*the*] holy gods is in thee. (*I, King Nebuchadnezzar, had this dream. And so, O Belteshazzar, quickly tell me its interpretation, for all the wise men of my kingdom cannot tell me its interpretation; but I know that thou can, for the spirit of the holy gods is in thee.*)

<sup>19</sup> Then Daniel, to whom the name was Belteshazzar, began to think privily within himself, as in one hour, and his thoughts disturbed him. Forsooth the king answered, and said, Belteshazzar, the dream and the interpreting thereof, disturb not thee. Belteshazzar answered, and said, My lord, the dream be to them that hate thee, and the interpreting thereof be to thine enemies. (*Then Daniel, who was called Belteshazzar, began to think privately within himself, for one hour, and his thoughts disturbed him. And the king said, Belteshazzar, do not let the dream, or its interpretation, disturb thee. And Belteshazzar answered, My lord, I wish that the dream was for those who hate thee, and its interpretation was for thy enemies, and not for thee.*)

<sup>20</sup> The tree which thou sawest high and strong, whose height stretched till to heaven (*or whose height stretched unto the heavens, or up to the sky*), and the beholding thereof into each land,

<sup>21</sup> and the fairest branches thereof, and the fruit thereof full much, and the meat of all in it, and (*the*) beasts of the field dwelling under it, and the birds of the air dwelling in the boughs thereof, (*and its beautiful branches, and its bountiful fruit, and the food on it for all, and the beasts of the field living under it, and the birds of the air living in its branches,*)

<sup>22</sup> thou art, king, that art magnified, and waxedest strong, and thy greatness increased, and came till to heaven, and thy power into the ends of all earth. (*thou art it, O king, who was magnified, and grewest strong, and thy greatness increased, and came unto the heavens, or up to the sky, and thy power unto the ends of all the earth.*)

<sup>23</sup> Soothly that the king saw a waker and holy come down from heaven, and say, Hew ye down the tree, and destroy ye it, nevertheless leave ye the seed of (*the*) roots thereof in (*the*) earth, and be he bound with iron and brass, in herbs withoutforth; and be he besprinkled with the dew of heaven, and his meat be with wild beasts, till seven times be changed on him; (*Truly that the king saw a watcher, yea, a holy one, come down from heaven, and say, Cut ye down the tree, and destroy ye it, but leave ye the stump of the tree, with its roots, in the ground, and be it bound with a band of iron and of bronze, amidst the herbs that be outside; and let the man be sprinkled with the dew of heaven, and his food be with the wild beasts, until seven years pass over him;*)

<sup>24</sup> this is the interpreting of the sentence of the Highest, which sentence is come on my lord, the king. (*this is the interpretation of the decree from the Most High God, which decree is come upon my lord, the king.*)

<sup>25</sup> They shall cast thee out from men, and thy dwelling shall be with beasts and wild beasts, and thou shalt eat hay, as an ox *doeth*, but also thou shalt be beshed with the dew of heaven, also seven times shall be changed on thee, till thou know that *[the] high God* is Lord over the realm of men, and giveth it to whomever he will. *(They shall throw thee out from among people, and thy habitation shall be with the beasts and the wild beasts, and thou shalt eat grass, like an ox doeth, but also thou shalt be sprinkled with the dew of heaven, and seven years shall pass over thee, until thou knoweth, or thou acknowledgeth, that the Most High God is Lord over the kingdom of people, and giveth it to whomever he will.)*

<sup>26</sup> Forsooth that he commanded that the seed of *(the) roots* thereof, that is, of the tree, should be left, thy realm shall *(still)* dwell to thee, after that thou knowest that the power is of heaven. *(And that he commanded that the stump of the tree, with its roots, should be left, so thy kingdom shall still remain with thee, after that thou knowest, or thou acknowledgest, that the power is from heaven.)*

<sup>27</sup> Wherefore, king, my counsel please thee, and again-buy thy sins with alms-deeds, and again-buy thy wickednesses with mercies of poor men; in hap God shall forgive thy trespasses. *(And so, O king, let my counsel please thee, and redeem thy sins with alms-deeds, and redeem thy wickednesses with mercies for the poor; perhaps God shall forgive thy trespasses.)*

<sup>28</sup> All these things came on Nebuchadnezzar, the king. *(And indeed all these things came upon King Nebuchadnezzar.)*

<sup>29</sup> After the end of twelve months he walked in the hall *(of the palace)* of Babylon; *(Yea, after twelve months, when he walked in the hall of the palace in Babylon;)*

<sup>30</sup> and the king answered, and said, Whether this is not Babylon, the great city, which I builded into the house of *(the)* realm, in the might of my strength, and in the glory of my fairness? *(and the king said to himself, Is this not Babylon, the great city, which I have built into the capital of my kingdom, or of my empire, by the might of my strength, and in the glory of my beauty?)*

<sup>31</sup> When the word was yet in the mouth of the king, a voice fell down from heaven, *(and said), Nebuchadnezzar, king, it is said to thee, Thy realm is passed from thee, (And when these words were still in the king's mouth, a voice came down from heaven, and said, King Nebuchadnezzar, it is said to thee, Thy kingdom hath now passed from thee or Thy kingdom is now taken away from thee,)*

<sup>32</sup> and they shall cast thee out from men, and thy dwelling shall be with beasts and wild beasts; thou shalt eat hay, as an ox *doeth*, and seven times shall be changed on thee, till thou know that *[the] high God* is Lord in the realm of men, and giveth it to whomever he will. *(and they shall throw thee out from among people, and thy habitation shall be with the beasts and the wild beasts; thou shalt eat grass, like an ox doeth, and seven years shall pass over thee, until thou knowest, or thou acknowledgest, that the Most High God is the Lord over the kingdom of people, and giveth it to whomever he will.)*

<sup>33</sup> In the same hour the word was fulfilled *[up]* on Nebuchadnezzar, and he was cast out from men, and he ate hay, as an ox *doeth*, and his body was coloured with the dew of heaven, till his hairs waxed at the likeness of eagles' *(feathers)*, and his nails as the nails, *[or (the) claws]*, of birds. *(In that same hour the word was fulfilled upon Nebuchadnezzar, and he was thrown out from among people, and he ate grass, like an oxdoeth, and his body was sprinkled with the dew of heaven, until his hair grew into the likeness of eagles' feathers, and his nails like birds' claws.)*

<sup>34</sup> Therefore after the end of days, I, Nebuchadnezzar, raised mine eyes to heaven, and my wit was yielded to me; and I blessed the Highest, and I praised, and glorified him that liveth without end; for why his power is everlasting power, and his realm is in generation and into generation. *(And so at the end of these days, I, Nebuchadnezzar, raised up my eyes to heaven, and my mind, or my sanity, was restored to me; and I blessed the Most High God, and I praised, and glorified him who liveth forever; because his power is everlasting power, and his kingdom is forever and ever.)*

<sup>35</sup> And all the dwellers of earth be areckoned into nought at him; for by his will he doeth, both in the hosts of heaven, and in the dwellers of earth, and none is that *(can)* against-standeth his hand, and saith to him, Why didest thou so? *(And all the inhabitants of the earth be reckoned as nothing by him; for he doeth by his will, both to the armies of heaven, and to the inhabitants of the earth, and there is no one who can stand against his power, and can say to him, Why didest thou so?)*

<sup>36</sup> In that time my wit turned again to me, and I came fully to the honour and fairness of my realm, and my figure turned again to me, *(or At that time my mind, or my*

sanity, returned to me, and I was fully restored to the honour and beauty and glory of my kingdom); and my best men and my magistrates sought me (out), and I was set in my realm, and my great doing was increased (even) greater to me.

<sup>37</sup> Now therefore I Nebuchadnezzar praise, and magnify, and glorify the king of heaven; for all his works be true, and all his ways be dooms; and he may make meek, [or (make) low], them that go in pride. (And so now I, Nebuchadnezzar, praise, and magnify, and glorify the King of heaven; for all his works be true, and all his ways be right and just; and he can humble, or make low, all those who go in pride.)

## CHAPTER 5

<sup>1</sup> (Years later), Belshazzar, the king, made a great feast to his best men a thousand, and each man drank after his age. (Years later, King Belshazzar had a great feast for a thousand of his best men, and they all drank together.)

<sup>2</sup> Forsooth the king, then drunken, commanded that the golden and silveren vessels should be brought forth, which Nebuchadnezzar, his father\*, had borne out of the temple that was in Jerusalem, (so) that the king, and his best men, his wives, and his concubines, should drink in those vessels. (And then the king, now drunk, commanded that the gold and silver vessels should be brought forth, which Nebuchadnezzar, his predecessor, had carried out of the Temple that was in Jerusalem, so that the king, and his best men, and his wives, and his concubines, could drink out of those vessels.)

<sup>3</sup> Then the golden vessels and silveren, which he had borne out of the temple that was in Jerusalem, were brought forth; and the king, and his best men, and his wives, and his concubines, drank in those vessels. (Then the gold and silver vessels, which had been carried out of the Temple that was in Jerusalem, were brought forth; and the king, and his best men, and his wives, and his concubines, drank from those vessels.)

<sup>4</sup> They drank wine, and praised their gods of gold, and of silver, of brass, and of iron, and of tree, and of stone. (They drank wine, and praised their gods made of gold, and silver, and brass, and iron, and wood, and stone.)

<sup>5</sup> In the same hour fingers appeared, as of the hand of a man, writing (over) against the candlestick, in the plain part of the wall of the king's hall; and the king beheld the fingers of the hand (that was) writing. (In the same hour fingers appeared, like a man's hand, writing opposite the lamp, on the plain part of the wall of the king's hall; and the king watched the fingers of the hand that was writing.)

<sup>6</sup> Then the face of the king was changed, and his thoughts disturbed him; and the jointures of his reins were loosed, and his knees were hurtled to themselves together. (Then the king's face went pale, and his thoughts disturbed him; and his joints became loose, and his knees were hurtled together against themselves.)

<sup>7</sup> Therefore the king cried strongly, that they should bring in (the) astronomers, Chaldees, and diviners by looking of altars. And the king spake, and said to the wise men of Babylon, Whoever shall read this scripture, and maketh open the interpreting thereof to me, shall be clothed in purple, and he shall have a golden band in the neck, and he shall be the third in my realm. (And so the king loudly cried out, that they should bring in the astrologers, the Chaldeans, and the diviners by looking on altars. And then the king spoke, and said to the wise men of Babylon, Whoever shall read this writing, and maketh open to me its interpretation, shall be clothed in purple, and he shall have a gold band around his neck, and he shall be the third in power in my kingdom.)

<sup>8</sup> Then all the wise men of the king entered, and might not read the scripture, neither show to the king the interpreting thereof. (Then all the wise men of the king entered, but they could not read the writing, nor could they tell the king its interpretation.)

<sup>9</sup> Wherefore king Belshazzar was disturbed enough, and his cheer was changed, but also his best men were disturbed. (And so King Belshazzar was greatly disturbed, and his face was pale, and also his best men were disturbed.)

<sup>10</sup> Forsooth the queen entered into the house of feast, for the thing that had befelled to the king, and (his) best men; and she spake, and said, King, live thou without end. Thy thoughts disturb not thee, and thy face be not changed, (or Let not thy thoughts disturb thee, and thy face be so pale).

<sup>11</sup> A man is in thy realm, that hath the spirit of holy gods in himself, and in the days of thy father knowing and wisdom were found in him; for why and Nebuchadnezzar, thy

\* CHAPTER 5:2 There were several kings of Babylon between Nebuchadnezzar and Belshazzar. 'Father' may mean 'predecessor' or the name 'Nebuchadnezzar' may have been used for 'Nabonidus'. (Good News Bible)

father, made him prince of astronomers, of enchanters, of Chaldees, and of diviners by looking on altars; soothly thy father, thou king, *did this; (There is a man in thy kingdom, who hath the spirit of the holy gods in himself, and in the days of thy predecessor, knowledge and wisdom were found in him; because of this, Nebuchadnezzar, thy predecessor, made him the chief of the astrologers, the enchanters, the Chaldeans, and the diviners by looking on altars; truly thy predecessor, O king, did this;)*

<sup>12</sup> for [the] more spirit, and more prudent, and understanding, and interpreting of dreams, and showing of privates, and solving of bound things were found in him, that is, in Daniel, to whom the king putted the name Belteshazzar. Now therefore Daniel be called, and he shall tell the interpreting. *(for great ability, and much prudence, or wisdom, and understanding, and the interpreting of dreams, and the revealing of mysteries, or of secrets, and the solving of bound things were found in him, that is, in Daniel, to whom the king gave the name Belteshazzar. And so now let Daniel be called, and he shall tell thee the interpretation.)*

<sup>13</sup> Therefore Daniel was brought in before the king. To whom the foresaid king said, Art thou Daniel, of the sons of the captivity of Judah, whom my father, the king, *(or whom my predecessor, the king), brought from Judah?*

<sup>14</sup> I have heard of thee, that thou hast in thee the spirit of (the) gods, and (that) more knowing, and understanding, and wisdom be found in thee.

<sup>15</sup> And now wise men, astronomers, entered in my sight, to read this scripture, and to show to me the interpreting thereof; and they might not say to me the understanding of this word. *(And now wise men, yea, the astrologers, have come before me, to read this writing, and to tell me its interpretation; but they could not say to me the understanding, or the meaning, of these words.)*

<sup>16</sup> Certainly I have heard of thee, that thou mayest interpret dark things, and unbind bound things; therefore if thou mayest read the scripture, and show to me the interpreting thereof, thou shalt be clothed in purple, and thou shalt have a golden band about thy neck, and thou shalt be the third prince in my realm. *(Certainly I have heard of thee, that thou can interpret secret, or hidden, things, and unbind bound things; and so if thou can read this writing, and tell me its interpretation, thou shalt be clothed in purple, and thou shalt have a gold band around thy neck, and thou shalt be the third in power in all my kingdom.)*

<sup>17</sup> To which things Daniel answered, and said before the king, Thy gifts be to thee, and give thou to another man the gifts of thine house; forsooth, king, I shall read the scripture to thee, and I shall show to thee the interpreting thereof. *(To which Daniel answered, and said to the king, Let thy gifts be to thee, and give thou to someone else the gifts of thy house; but, O king, I shall read this writing to thee, and I shall tell thee its interpretation.)*

<sup>18</sup> O! thou king, [the] highest God gave realm, and great worship, and glory, and honour, to Nebuchadnezzar, thy father. *(O thou king! the Most High God gave kingdom, and great worship, and glory, and honour; to Nebuchadnezzar; thy predecessor.)*

<sup>19</sup> And for [the] great worship which he had given to that Nebuchadnezzar, all peoples, lineages, and languages, trembled and dreaded him; he killed which he would, and he smote which he would, and he enhanced which he would, and he made low which he would. *(And for the great power which he gave to that Nebuchadnezzar, all the peoples, and the tribes, or the nations, of every language, trembled and feared him; he killed whom he would, and he struck down whom he would, and he exalted, or he lifted up, whom he would, and he made low whom he would.)*

<sup>20</sup> Forsooth when his heart was raised [up], and his spirit was made obstinate in pride, he was put down off the seat of his realm *(or he was taken down off the throne of his kingdom);* and his glory was taken away,

<sup>21</sup> and he was cast out from the sons of men; but also his heart was set with beasts, and his dwelling was with wild asses; also he ate hay as an ox doeth, and his body was coloured with the dew of heaven, till he knew, that the Highest hath power in the realm of men, and he shall raise on it whomever he will. *(and he was thrown out from among people; and his mind became like that of the beasts, and his habitation was with the wild donkeys, or with the wild beasts; and he ate grass, like an ox doeth, and his body was sprinkled with the dew of heaven, until he acknowledged, that the Most High God hath power over the kingdom of people, and that he shall raise upon it whomever he will.)*

<sup>22</sup> And thou, Belshazzar, the son of him, meekedest not thine heart, when thou knewest all these things; *(And thou, Belshazzar, his successor, hast not humbled, or made meek, thy heart, even though thou knewest all these things;)*

<sup>23</sup> but thou were raised [up] against the Lord of heaven, and the vessels of his house were brought before thee, and thou, and thy best men, and thy wives, and thy concubines, drank wine in those vessels; and thou praisedest gods of silver, and of gold, and of brass, and of iron, and of tree, and of stone, that see not, neither hear, neither feel; certainly thou glorifiedest not God, that hath thy blast, and all thy ways in his hand. (*but thou were raised up against the Lord of heaven, and the vessels of his House were brought before thee, and thou, and thy best men, and thy wives, and thy concubines, drank wine from those vessels; and thou praisedest gods made of silver, and gold, and bronze, and iron, and wood, and stone, that see not, neither hear, nor feel; certainly thou glorifiedest not God, who hath thy breath, and all thy ways, in his hands.*)

<sup>24</sup> Therefore the finger of the hand was sent of him, which hand wrote this thing that is written. (*And so the fingers of this hand were sent from him, which hand wrote this thing that is written.*)

<sup>25</sup> Soothly this is the scripture which is described, Mene, Tekel, Peres. (*Truly this is the writing that is written there, Mene, Tekel, Upharsin.*)

<sup>26</sup> And this is the interpreting of the word. Mene, God hath numbered thy realm, and hath [ful] filled it; (*And this is the interpretation of the words. Mene, God hath numbered the days of thy kingdom, and hath finished, or hath ended, it.*)

<sup>27</sup> Tekel, thou art weighed in a balance, and thou art found having less; (*Tekel, thou art weighed in a balance, and thou art found wanting;*)

<sup>28</sup> Peres, thy realm is parted, and is given to Medes and Persians. (*Peres, thy kingdom is parted, or divided, and it is given to the Medes and the Persians.*)

<sup>29</sup> Then, for the king commanded, Daniel was clothed in purple, and a golden band was given about his neck; and it was preached of him, that he had power, and was the third in the realm. (*Then, for the king commanded, Daniel was clothed in purple, and a gold band was put around his neck; and it was preached of him, that he had power, and was the third in the kingdom.*)

<sup>30</sup> In the same night, Belshazzar, the king of Chaldees, was slain; (*On that same night, Belshazzar; the king of the Chaldeans, was killed;*)

<sup>31</sup> and Darius of Media/and Darius of Medes was successor to the realm, and he was two and sixty years eld. (*and Darius the Mede was his successor in the realm or and Darius the Mede took his kingdom, and he was sixty-two years old.*)

## CHAPTER 6

<sup>1</sup> It pleased Darius, and he ordained sixscore dukes over the realm, that they should be in all his realm. (*And it pleased Darius, and he ordained one hundred and twenty governors over the kingdom, and that they should be throughout all his kingdom.*)

<sup>2</sup> And over them he ordained three princes, of which Daniel was one; that the dukes should yield reason to them, and that the king should not suffer any dis-ease. (*And over them he ordained three princes, of whom Daniel was one; so that the governors could report to them, and so that the king need not suffer any distress.*)

<sup>3</sup> Therefore Daniel overcame all the princes and dukes, for [the] more spirit of God was in him. Certainly the king thought to ordain him on all the realm. (*And soon Daniel outshone the other princes, and the governors, for he had more God-given ability than any of the others. And the king decided to ordain him over all the kingdom.*)

<sup>4</sup> Wherefore (the) princes and dukes, either prefects, sought to find occasion to Daniel, of the side of the king; and they might find no cause and suspicion, for he was faithful, and no blame and suspicion was found in him. (*And so the other princes, and the governors, (or the prefects), sought to find occasion against Daniel, who stood at the king's side; but they could find no cause, (or reason), for suspicion about him, for he was faithful, and so no blame or suspicion was found in him.*)

<sup>5</sup> Therefore those men said, We shall not find any occasion to this Daniel, no but in hap in the law of his God. (*And so those men said, We shall not find any occasion against this Daniel, except perhaps in regard to the Law of his God.*)

<sup>6</sup> Then the princes and dukes made false suggestion to the king, and spake thus to him, King Darius, live thou without end. (*And then the princes and the governors made a sly suggestion to the king, and they said to him, King Darius, may thou live forever!*)

<sup>7</sup> All the princes of thy realm, and magistrates, and dukes, senators, and judges, have made a counsel, that a decree and commandment of the emperor go out, that each man that asketh any asking of whatever god and man, till to thirty days, no but of thee, thou king, he be sent into the pit of lions. (*All the princes of thy kingdom, and the magistrates, and governors, and senators, and judges, have taken counsel, and agree that a decree and*

*a command, or an order, of the emperor should go out, that for thirty days, anyone who asketh anything of any god or any man, except of thee, O king, that that person should be sent into the lions' pit.)*

<sup>8</sup> Now therefore, king, confirm thou the sentence, and write thou the decree, that this that is ordained of Medes and Persians be not changed, neither be it leaveful to any man to break. *(And so now, O king, confirm thou the matter, and write thou the decree, that what is ordained by the Medes and the Persians be not changed, nor be it lawful for anyone to break it.)*

<sup>9</sup> Forsooth Darius, the king, setted forth, and confirmed the decree. *(And so King Darius put forth, and confirmed the decree.)*

<sup>10</sup> And when Daniel had found *(out)* this thing, that is, *(that)* the law *(was)* ordained, he entered into his house; and the while the windows were open in his solar against Jerusalem, in three times in the day he bowed his knees, and worshipped, and acknowledged before his God, as he was wont to do before. *(And when Daniel had learned about this, that is, that the law was ordained, he entered into his house; and at the windows in his solarium that were open toward Jerusalem, three times a day he bowed his knees, and worshipped, and acknowledged his God, as he was wont to do before the decree had been issued.)*

<sup>11</sup> Therefore those men inquired full busily, and found Daniel praying, and beseeching his God.

<sup>12</sup> And they nighed and spake to the king of the commandment, *(and said)*, King, whether thou ordainedest not, that each man that asked any *(asking)* of gods and of men, till to thirty days, no but *(of)* thee, thou king, he should be sent into the pit of lions? To which men the king answered, and said, The word is sooth, by the decree of Medes and Persians, which it is not leaveful to break. *(And they came and spoke to the king about his command, or his order, and said, O king, did thou not ordain, that for thirty days, anyone who asked anything of gods or of men, except of thee, O king, that that person should be sent into the lions' pit? To whom the king answered, and said, The word is true, by the decree of the Medes and Persians, which it is not lawful to break.)*

<sup>13</sup> Then they answered, and said before the king, Daniel, of the sons of *(the)* captivity of Judah, reckoned not of thy law, and of the commandment which thou ordainedest, but three times by the day he prayeth in his beseeching. *(Then they answered, and said to the king, Daniel, of the sons of the captivity of Judah, hath not reckoned of thy law, and of the command, or the order, which thou hast ordained, but three times each day he prayeth in his beseeching to his God.)*

<sup>14</sup> And when the king had heard this word, he was sorry enough, and he setted the heart for Daniel, for to deliver him, *(or and he set his heart, to try to save Daniel)*; and till to the going down of the sun he travailed for to deliver him.

<sup>15</sup> But those men understood the king, and said to him, Know thou, king, that it is the law of Medes and of Persians, that it is not leaveful that any decree be changed, which the king ordaineth. *(But those men understood what the king was trying to do, and said to him, O king, thou knowest, that it is the law of the Medes and Persians, that it is not lawful that any decree be changed which the king hath ordained.)*

<sup>16</sup> Then the king commanded, and they brought Daniel, and sent him into the pit of lions. And the king said to Daniel, Thy God, whom thou worshippes ever<sup>more</sup>, he shall deliver thee. *(Then the king commanded, and they brought Daniel, and sent him down into the lions' pit. And the king said to Daniel, Thy God, whom thou worshippes forevermore, he shall rescue thee.)*

<sup>17</sup> And one stone was brought, and was put on the mouth of the pit, which the king asealed with his ring, and with the ring(s) of his best men, lest anything were done against Daniel.

<sup>18</sup> Then the king went into his house, and slept without supper, and meats were not brought before him; furthermore and sleep went away from him. *(Then the king went back to his palace, and went to bed without any supper, yea, no food was brought before him; but all sleep went away from him.)*

<sup>19</sup> Then the king rose in the first *(of the)* morrowtide, and went hastily to the pit of lions; *(Then the king rose early in the morning, and went hastily to the lions' pit;)*

<sup>20</sup> and he nighed to the pit, and cried on Daniel with *[a]* weeping voice, and spake to him, Daniel, the servant of God living, guessest thou, whether thy God, whom thou servest ever<sup>more</sup>, might deliver thee from the lions? *(and he came near to the pit, and called down to Daniel with a weeping voice, and spoke to him, and said, Daniel, the*

*servant of the living God, knowest thou now or tellest thou me, whether thy God, whom thou servest forevermore, hath saved thee from the lions?)*

<sup>21</sup> And Daniel answered the king, and said, King, live thou without end. *(And Daniel answered the king, and said, O king, may thou live forever!)*

<sup>22</sup> My God sent his angel, and closed together the mouths of *(the)* lions, and they harmed not me, for rightfulness is found in me before him; but also, thou king, I did no trespass before thee. *(My God sent his angel, and closed up the lions' mouths, and they did not harm me, for rightfulness, or innocence, is found in me before him; and also, O king, I did no trespass against thee.)*

<sup>23</sup> Then the king made joy greatly on him, and commanded Daniel to be led out of the pit. And Daniel was led out of the pit, and none hurting was found in him, for he believed to his God. *(Then the king greatly rejoiced, and commanded that Daniel should be lifted up out of the pit. And Daniel was lifted up out of the pit, and there was no hurt, or injury, found on him, for he had believed in his God.)*

<sup>24</sup> Forsooth the king commanded, and those men, that accused Daniel, were brought *[forth]*, and were sent into the pit of lions, they, and the sons of them, and the wives of them; and they came not unto the pavement of the pit, till the lions ravished them, and all-brake all the bones of them. *(And the king commanded, and those men, who had accused Daniel, were brought forth, and were sent down into the lions' pit, yea, they, and their sons, and their wives; and they had not even come to the pavement, (or the floor), of the pit, when the lions sprang upon them, and broke all their bones, (and they all died).)*

<sup>25</sup> Then Darius, the king, wrote to all peoples, lineages, and languages, dwelling in all earth, *(and said)*, Peace be multiplied to you. *(Then King Darius wrote to all the peoples, and the tribes, or the nations, in every language, living on all the earth, and said, Peace be multiplied to you.)*

<sup>26</sup> Therefore a decree is ordained of me, *(which is)*, That in all mine empire and realm men tremble, and dread the God of Daniel; for he is God living, and everlasting into worlds, and his realm shall not be destroyed, and his power is till into without end. *(And so a decree is ordained by me, which is, That in all my empire and kingdom, people tremble before, and fear the God of Daniel; for he is the living God, everlasting and forever, and his kingdom, or his reign, shall never be destroyed, and his power shall last forever.)*

<sup>27</sup> He is deliverer and saviour, making miracles and marvels in heaven and in earth, which delivered Daniel from the pit of lions. *(He is the Deliverer and the Saviour, making miracles and marvels in heaven and on earth, who rescued Daniel from the lions' pit.)*

<sup>28</sup> Certainly Daniel dwelled stably till to the realm of Darius, and till to the realm of Cyrus of Persia. *(Certainly Daniel prospered during the reign of Darius, and also during the reign of Cyrus of Persia.)*

## CHAPTER 7

<sup>1</sup> In the first year of Belshazzar, king of Babylon, Daniel saw a sweven, *either a dream*. Forsooth he wrote the vision of his head in his bed, and the dream, and comprehended in short word; *(In the first year of Belshazzar, the king of Babylon, Daniel had a dream. And he wrote down the vision in his head, the dream that he had on his bed, and recorded it in a few words;)*

<sup>2</sup> and he touched shortly the sentence, and said, I saw in my vision in *(the)* night, and lo! four winds of heaven fought in the midst of the great sea. *(yea, he touched briefly upon it, and said, I saw in my vision in the night, and behold! the four winds of the heavens fought in the midst of the Great Sea.)*

<sup>3</sup> And four great beasts, diverse betwixt themselves, went up from the sea.

<sup>4</sup> The first *beast* was as a lioness, and had wings of an eagle. I beheld till the wings thereof were pulled away, and it was taken away from *[the]* earth, and it stood as a man on the feet, and the heart thereof was given to it. *(The first beast was like a lioness, and it had the wings of an eagle. I watched until its wings were pulled off, and it was lifted up from the ground, and it stood upon its feet like a man, and the mind of a man was given to it.)*

<sup>5</sup> And lo! another *beast*, like a bear in part, stood, and three orders were in the mouth thereof, and three princes in the teeth thereof, *(or And behold! another beast, like a bear in part, stood up, and it had three ribs in its teeth)*. And thus they said to it, Rise thou, eat thou full many fleshes.

<sup>6</sup> After these things I beheld, and lo! another *beast* as a leopard, and it had on itself four wings of a bird; and four heads were in the *beast* *(or and four heads were on that beast)*, and power was given to it.

<sup>7</sup> After these things I beheld in the vision of *(the)* night, and lo! the fourth beast, fearedful, and wonderful, and full strong. It had great iron teeth, and it ate, and made less, and defouled with his feet other things; forsooth it was unlike *(the)* other beasts, which I had seen before it, and it had ten horns. *(After these things I saw in the vision of the night, and behold! the fourth beast, fearful, and wonderful, and very strong. It had great iron teeth, and it ate, and devoured, and it defiled, (or trampled upon), everything with its feet; and it was unlike the other beasts, which I had seen before it, for it had ten horns.)*

<sup>8</sup> I beheld the horns, and lo! another little horn came forth *(out)* of the midst of those, and three of the first horns were drawn out from the face thereof *(or and three of the first horns were drawn out to make room for it);* and lo! eyes as *(the)* eyes of a man were in this horn, and a mouth speaking great things.

<sup>9</sup> I beheld, till that thrones were set, and the Eld of days sat; his cloth was white as snow, and the hairs of his head were as clean wool; his throne was as flames of fire, his wheels were as fire kindled. *(I watched, until the thrones were set in place, and the Old, or the Ancient, of Days sat down; his cloak was as white as snow, and the hair on his head was like clean wool; his throne was like flames of fire, and its wheels were like kindled fire.)*

<sup>10</sup> A flood of fire and running fast went out from *(before)* his face; a thousand thousands ministered to him, and ten times a thousand times an hundred thousand stood nigh *[to]* him; the doom sat, and books were opened. *(A river of fire, running fast, went out from before his face; a thousand thousands served him, and ten times a thousand times a hundred thousand stood near to him; the court sat, and the books were opened.)*

<sup>11</sup> I beheld for the voice of great words which that horn spake; and I saw that the beast was slain, and his body was perished, and was given to be burnt in fire. *(I watched because of the great words which that horn spoke; and I saw that the beast was killed, and its body perished, and it was given to be burned in the fire.)*

<sup>12</sup> And I saw that the power of *(the)* other beasts was taken away, and the times of life were ordained to them, till to time and time.

<sup>13</sup> Therefore I beheld in the vision of *(the)* night, and lo! *(one)* as a son of man came with the clouds of heaven; and he came fully till to the Eld of days, and in the sight of him they offered him. *(And so I watched in the vision of the night, and behold! one like the son of a man or one like the Son of man came with the clouds of the heavens; and he came unto the Old, (or the Ancient), of Days, and was presented to him.)*

<sup>14</sup> And he gave to him power, and honour, and realm, and all the peoples, lineages, and languages shall serve him; his power is everlasting power, that shall not be taken away, and his realm, that shall not be corrupted. *(And he gave to him power, and honour, and kingdom, so that all the peoples, and tribes, or nations, of every language, would serve him; his power is everlasting power; that shall never be taken away, and his kingdom shall never be corrupted, or shall never end.)*

<sup>15</sup> My spirit had horror, *either hideousness;* I, Daniel, was afeared in these things, and the sights of mine head disturbed me. *(My spirit felt horror, or terror; and I, Daniel, was afraid of these things, and the sights in my head disturbed me.)*

<sup>16</sup> I nighed to one of the standers nigh, and I asked of him the truth of all these things. And he said to me the interpreting of these words, and he taught me, *(or And he told me the interpretation of these things, and he taught me.)*

<sup>17</sup> These four great beasts be four realms, that shall rise of *[the]* earth. *(And he said, These four great beasts be four kingdoms, that shall rise upon the earth.)*

<sup>18</sup> Forsooth holy men shall take the realm of highest God, and they shall hold the realm, till into the world, and unto the world of worlds. *(But the holy men of the Most High God shall receive the kingdom, and they shall hold the kingdom, until forever and ever.)*

<sup>19</sup> After these things I would learn diligently of the fourth beast, that was greatly unlike from all *(the others),* and was full fearedful, *(for)* the teeth and nails thereof were of iron; it ate, and made less, and defouled with his feet other things. *(After these things I wanted to learn about the fourth beast, that was greatly unlike all the others, and was very fearful, for its teeth and its claws were made of iron; it ate, and devoured, and defiled, or trampled upon, everything with its feet.)*

<sup>20</sup> And of ten horns which it had in the head, and of the tother horn that came forth, before which three horns fell down; and of that horn that had eyes, and a mouth speaking great things, and was greater than others; *(And about the ten horns which it had on its head, and about the other horn that came forth, before which three horns*

*fell down; and that horn had eyes, and a mouth speaking great things, and it was greater than the other horns;)*

<sup>21</sup> I beheld, and lo! that horn made battle against holy men, and had mastery of them, *(I watched, and behold! that horn made battle against the holy people, and had the mastery over them,)*

<sup>22</sup> till the Eld of days came, and high God gave doom to holy men; and lo! time came, and holy men got realm. *(until the Old, (or the Ancient), of Days came, and the Most High (God) gave judgement in favour of the holy people; and behold! the time came, and the holy people got the kingdom.)*

<sup>23</sup> And he said thus, The fourth beast shall be the fourth realm in *(the)* earth, that shall be more than all realms, and it shall devour all *(the)* earth, and it shall defoul, and make less that *earth*. *(And he said this, The fourth beast shall be the fourth kingdom on the earth, that shall be more than all the other kingdoms, and it shall devour all the earth, and it shall defile, or trample upon, and break in pieces all the earth.)*

<sup>24</sup> Forsooth *(the)* ten horns shall be ten kings of that realm; and another *king* shall rise *(up)* after them, and he shall be mightier than the former; and he shall make low three kings.

<sup>25</sup> And he shall speak words against the high God, and he shall defoul the saints of the Highest; and he shall guess, that he may change times and laws, *(or And he shall speak words against the Most High God, and he shall defile, or shall oppress, the saints of the Most High God; and he shall think, that he can change the times for the feasts, and the laws;)* and they shall be given into his hands, till to time, and times, and the half of time.

<sup>26</sup> And *(the)* doom shall sit, that the power be taken away, and be all-broken, and perish till into the end. *(Then the court shall sit, and his power shall be taken away, and be altogether broken, and destroyed forever.)*

<sup>27</sup> Soothly that the realm, and power, and the greatness of realm, which is under each heaven, be given to the people of the saints of the Highest, whose realm is *(an)* everlasting realm, and all kings shall serve, and obey to him. *(Truly the kingdom, and the power, and the greatness of the kingdom, which is under all heaven, shall be given to the people of the saints of the Most High God, whose kingdom is an everlasting kingdom, and all kings shall serve him, and obey him.)*

<sup>28</sup> Hitherto is the end of the word. I, Daniel, was disturbed much in my thoughts, and my face was changed in me; forsooth I kept the word in mine heart. *(Heretofore is the end of the word. I, Daniel, was very disturbed in my thoughts about all of this, and my face grew pale; but I kept all these things in my heart.)*

## CHAPTER 8

<sup>1</sup> In the third year of the realm of Belshazzar, the king, a vision appeared to me. I, Daniel, after that thing that I had seen in the beginning, *(In the third year of the reign of King Belshazzar; a vision appeared to me. I, Daniel, after what I had seen before, or at the beginning.)*

<sup>2</sup> saw in my vision, when I was in the castle of Susa, which is in the country of Elam; soothly I saw in the vision that I was on the gate *(of)* Ulai. *(saw in my vision, that I was in the castle at Susa, which is in the province of Elam; truly I saw in the vision that I was by the Ulai River.)*

<sup>3</sup> And I raised *(up)* mine eyes, and I saw; and lo! one ram stood before the marsh, and had high horns, and one higher than the other, and under-waxing *(or and growing)*.

<sup>4</sup> Afterward I saw the ram winnowing with *(his)* horns against the east, and against the west, and against the north, and against the south; and all beasts might not against-stand it, neither be delivered from the hands of it, *(or and no beast could stand against it, nor could be saved from its power)*. And it did by his will, and was magnified.

<sup>5</sup> And I understood. Lo! forsooth a buck of goats came from the west on the face of all *(the)* earth, and touched not the earth *(or and did not touch the ground)*; forsooth the buck of goats had a noble horn betwixt his eyes;

<sup>6</sup> and he came till to that horned ram, which I had seen standing before the gate, and he ran in the fierceness of his strength to that *ram*. *(and he came unto that horned ram, which I had seen standing by the river; and he ran in all the fierceness of his strength at that ram.)*

<sup>7</sup> And when he had nighed nigh the ram, he hurtled fiercely on him, and he smote the ram, and all-brake *(the)* twain horns of him, and the ram might not against-stand him. And when he had sent that *ram* into *[the]* earth, he defouled *[him]*; and no man might deliver the ram from his hand. *(And when he had come close to the ram, he hurtled*

*fiercely against him, and he struck the ram, and broke its two horns, and the ram could not stand against him. And when he had sent that ram down to the ground, he defiled, or trampled upon, him; and no one could rescue, or could save, the ram from his power.)*

<sup>8</sup> Forsooth the buck of goats was made full great; and when he had increased, the great horn was broken, and four horns rised (up) under it, by four winds of heaven (or by the four winds of the heavens).

<sup>9</sup> Forsooth of one of them went out one little horn, and it was made great against the south, and against the east, and against the strength. (And out of one of them grew one little horn, and it was made great toward the south, and toward the east, and toward the glorious land, or the Promised Land.)

<sup>10</sup> And it was magnified till to the strength of heaven, and it casted down of the strength and of (the) stars, and defouled those. (And it was magnified unto the host of heaven, and it threw down some of that army, and some of the stars, and it defiled, or trampled upon, them.)

<sup>11</sup> And he was magnified till to the prince of (the) strength, and he took away from him the continual sacrifice, and casted down the place of his hallowing. (And it was magnified unto the Prince of the host, and it took away from him the continual, or the daily, sacrifice, and threw down his sanctuary, or destroyed his Temple.)

<sup>12</sup> Forsooth strength was given to him against the continual sacrifice for sins, and truth shall be cast down in (the) earth; and he shall have prosperity, and shall do. (And the heavenly host was delivered unto it, and it raised itself up against the continual, or the daily, sacrifice for sins, and it threw down the truth to the ground; and it prospered, or was successful, in all that it did.)

<sup>13</sup> And I heard one of [the] holy angels speaking; and one holy angel said to another, I know not to whom speaking, How long the vision, and the continual sacrifice, and the sin of desolation, [or discomfort], which is made, and the saintuary, and the host, shall be defouled? (And I heard one of the holy ones speaking; and one holy one said to another, I know not speaking to whom, For how long shall the period of this vision last, concerning the continual, or the daily, sacrifice, and the sin of desolation, or the sin of discomfort, that is done, and the sanctuary shall be defiled, and the host shall be trampled upon?)

<sup>14</sup> And he said to him, Till to the eventide and morrowtide, two thousand days and three hundred; and the saintuary shall be cleansed. (And he said to him, Until the evening and the morning, two thousand and three hundred days; and then the sanctuary shall be cleansed.)

<sup>15</sup> Forsooth it was done, when I, Daniel, saw the vision, and asked the understanding, lo! as the likeness of a man stood in my sight. (And it was done, when I, Daniel, saw the vision, and tried to understand it, behold! someone with the appearance of a man stood before me.)

<sup>16</sup> And I heard the voice of a man betwixt (the banks of the) Ulai, and he cried (out), and said, Gabriel, make thou Daniel to understand this vision.

<sup>17</sup> And he came, and stood beside where I stood; and when he was come, I dreaded, and fell on my face. And he said to me, Thou, son of man, understand, for the vision shall be [ful] filled in the time of end. (And he came, and stood beside where I stood; and when he came, I was afraid, and fell on my face. And he said to me, O, son of man, understand, for the vision shall be fulfilled at the time of the end.)

<sup>18</sup> And when he spake to me, I slid down groveling, either flat to the earth. And he touched me, and setted me in my degree, (or And he touched me, and set me upright).

<sup>19</sup> And he said to me, I shall show to thee what things shall come in the last of cursing, for the time hath his end. (And he said to me, I shall tell thee what things shall come at the end of the cursing, for the time hath its end.)

<sup>20</sup> The ram, whom thou sawest have horns, is the king of Medes and of Persians. (The ram, which thou sawest to have two horns, signifieth the kings of Media and of Persia.)

<sup>21</sup> Forsooth the buck of goats is the king of Greeks (or And the goat buck is the king of Greece); and the great horn that was betwixt his eyes, he is the first king.

<sup>22</sup> Forsooth that when that horn was broken, four horns rised for it, four kings shall rise of the folk of him, but not in the strength of him. (And when that horn was broken, and four horns rose up for it, four kings shall rise up out of his nation, but they shall not have power equal to his.)

<sup>23</sup> And after the realm of them (or And after their kingdoms, or their reign), when wickednesses have increased, a king shall rise (up) unshamefast in face, and understanding propositions, either reasons set forth;

<sup>24</sup> and his strength shall be made stalworthy, but not in his [own] strengths. And more than it may be believed, he shall waste all things, and he shall have prosperity, and shall do. And he shall slay strong men, and the people of saints, *(and his strength shall be made stalwart, but not by his own power. And more than it can be believed, he shall destroy everything, and he shall prosper, or be successful, in all that he shall do. And he shall kill the strong, and the people of the saints.)*

<sup>25</sup> by his will, and guile shall be (ad)dressed in his hand. And he shall magnify his heart, and in abundance of all things, he shall slay full many men. And he shall rise against the prince of princes, and without hand he shall be all-broken. *(willfully, and deceit shall be directed in his hand. And he shall magnify his heart, and in the abundance of everything, he shall kill a great many people. And he shall rise up against the Prince of princes, but he shall be broken, without the use of any hands.)*

<sup>26</sup> And the vision, which is said in the morrowtide and eventide, is true. Therefore seal thou the vision, for it shall be after many days.

<sup>27</sup> And I, Daniel, was astonied, and was sick by full many days; and when I had risen, I did the works of the king; and I was astonied at the vision, and none was, that interpreted, *either expounded. (And I, Daniel, was astonished, and was made sick by all of this for a great many days; and then I rose up, and did my work for the king; yea, I was astonished by the vision, but there was no one who could interpret, or who could expound, it for me.)*

## CHAPTER 9

<sup>1</sup> In the first year of Darius, the son of Ahasuerus, of the seed of Medes, that was emperor on the realm of Chaldees, *(In the first year of Darius, the son of Ahasuerus, or of Xerxes, of Media or a Mede, who was the emperor over the kingdom of the Chaldeans.)*

<sup>2</sup> in the first year of his realm, I, Daniel, understood in books the number of years, of which *number* the word of the Lord was made to Jeremy, the prophet, that seventy years of *(the)* desolation of Jerusalem should be [ful] filled. *(in the first year of his reign, I, Daniel, understood by books the number of years, of which number the word of the Lord was made to the prophet Jeremiah, yea, the seventy years of the desolation of Jerusalem that would be fulfilled.)*

<sup>3</sup> And I setted my face to my Lord God, to pray and beseech in fastings, in sackcloth, and ashes. *(And I set my face before the Lord my God, to pray and to beseech him, with fasting, in sackcloth, and ashes.)*

<sup>4</sup> And I prayed my Lord God, and I acknowledged, and said, I beseech, thou Lord God, great and fearful, keeping covenant and mercy to them that love thee, and keep thy commandments. *(And I prayed to the Lord my God, and I acknowledged, and said, I beseech thee, O Lord God, great and fearful, keeping covenant and giving mercy to those who love thee, and who obey thy commandments.)*

<sup>5</sup> We have sinned, we have done wickedness, we did unfaithfully, and went away, and bowed away from thy commandments and dooms. *(We have sinned, we have done wickedness, we did unfaithfully, and rebelled, and turned away from thy commandments and thy judgements or thy commandments and thy laws.)*

<sup>6</sup> We obeyed not to thy servants, *(the)* prophets, that spake in thy name to our kings, to our princes, and to our fathers, and to all the people of the land. *(We did not obey thy servants, the prophets, who spoke in thy name to our kings, to our leaders, to our forefathers, and to all the people of the land.)*

<sup>7</sup> Lord, rightfulness is to thee, forsooth shame of face is to us, as *(it)* is today to a man of Judah, and to the dwellers of Jerusalem *(or and to the inhabitants of Jerusalem)*, and to all Israel, to these men that be nigh, and to these men that be afar in all lands, to which thou castedest them out for the wickednesses of them, in which, Lord, they sinned against thee.

<sup>8</sup> Shame of face is to us, to our kings, to our princes, and to our fathers, that sinned; *(Shame is to us, to our kings, to our rulers, and to our forefathers, who sinned;)*

<sup>9</sup> but mercy and benignity is to thee, our Lord God, *(or but mercy and generosity of spirit, or forgiveness, is to thee, O Lord our God)*. For we went away from thee,

<sup>10</sup> and heard not the voice of our Lord God, that we should go in the law of him, which he setted to us by his servants, *(the)* prophets. *(and did not listen to the voice of the Lord our God, that we should go in his Law, which he gave to us by his servants, the prophets.)*

<sup>11</sup> And all Israel brake thy law, and bowed away, *(so)* that they heard not thy voice; and *(the)* cursing and *(the)* loathing, which is written in the book of Moses, the servant of God, dropped on us, for we sinned to him *(or for we have sinned against him)*.

<sup>12</sup> And he ordained his words, which he spake on us, and on our princes, that deemed us, that they should bring in on us great evil, what manner evil was never under all heaven, by that that is done in Jerusalem, *(And he ordained his words, which he spoke against us, and against our rulers, who judged us, so that they would bring in upon us great evil, what manner evil was never under all heaven, by that which is done in Jerusalem.)*

<sup>13</sup> as it is written in the law of Moses. All this evil came [up] on us, and, our Lord God, we prayed not thy face, that we should turn again from our wickednesses, and should think (on) thy truth. *(as it is written in the Law of Moses. All this evil came upon us, and, O Lord our God, we did not pray to thee, that we should turn back from our wickednesses, and should think upon thy truth.)*

<sup>14</sup> And the Lord waked on malice, and brought it on us; our Lord God is just in all his works which he made, for we heard not his voice. *(And the Lord watched, and then brought in this malice upon us; for the Lord our God is just, and right, in all his works which he made, but we did not listen to him, or obey him.)*

<sup>15</sup> And now, our Lord God, that leddest thy people out of the land of Egypt in strong hand, and madest to thee a name by this day, we have sinned, we have done wickedness, *(And now, O Lord our God, who leddest thy people out of the land of Egypt with a strong hand, and madest to thee a name by this day, we have sinned, yea, we have done wickedness.)*

<sup>16</sup> Lord, against all thy rightfulness. I beseech, thy wrath and thy strong vengeance be turned away from thy city Jerusalem, and from thy holy hill; for why for our sins, and for the wickednesses of our fathers, Jerusalem and thy people be in shame, to all men by our compass. *(O Lord, according to all thy righteousness, I beseech thee, let thy anger and thy strong vengeance be turned away from thy city Jerusalem, and from thy holy hill; and because of our sins, and the wickednesses of our forefathers, Jerusalem and thy people be in shame, to all those who live all around us.)*

<sup>17</sup> But now, our God, hear thou the prayer of thy servant, and the beseechings of him, and show thy face on thy sanctuary, which is forsaken. *(But now, our God, hear thou the prayer of thy servant, and his beseechings, and for thy own sake, let thy face shine upon thy sanctuary, which is deserted.)*

<sup>18</sup> My God, for thyself bow down thine ear, and hear; open thine eyes, and see our desolation, and the city, on which thy name is called to help. For not in our (own) justifying we set forth meekly prayers before thy face, but in thy many merciful doings. *(My God, bow down thy ear, and hear; open thine eyes, and see our desolation, and the city, which is called by thy name. For not in our own justifying do we humbly put forth our prayers before thee, but for thy many merciful doings.)*

<sup>19</sup> Lord, hear thou; Lord, be thou pleased, perceive thou, and do; my Lord God, tarry thou not, for thyself, for thy name is called to help on the city, and on thy people. *(Lord, hear thou; Lord, forgive thou; Lord, perceive thou, and do; for thy own sake, my God, tarry thou not, for this city and thy people be called by thy name.)*

<sup>20</sup> And when I spake yet, and prayed, and acknowledged my sins, and the sins of my people Israel, that I should set forth meekly my prayers in the sight of my God *(or that I should humbly put forth my prayers before my God),* for the holy hill of my God,

<sup>21</sup> the while I spake yet in my prayer, lo! the man Gabriel, whom I had seen in vision at the beginning, flew soon, and touched me in the time of eventide sacrifice; *(and yet while I spoke my prayer; behold! the angel Gabriel, whom I had seen in vision before, (or at the beginning), flew swiftly, and touched me at the time of the evening sacrifice;)*

<sup>22</sup> and he taught me, and he spake to me, and said, Daniel, now I went out, that I should teach thee, and thou shouldst understand. *(and he taught me, and he spoke to me, and said, Daniel, I have come now to teach thee, so that thou wouldest understand.)*

<sup>23</sup> From the beginning of thy prayers a word went out. Forsooth I came to show to thee, for thou art a man of desires, *(or And I came to show thee, because thou art a man much beloved);* therefore perceive thou the word, and understand thou the vision.

<sup>24</sup> Seventy weeks of years be abridged on thy people, and on thine holy city, that trespassing be ended, and sin take an end *(or and sin is brought to an end),* and that wickedness be done away, and everlasting rightfulness be brought, and that the vision and prophecy be [ful] filled, and the Holy (Place) of (the) saints be anointed.

<sup>25</sup> Therefore know thou, and perceive; from the going out of the word that Jerusalem be builded again, till to Christ, the duke, shall be seven weeks of years and two and sixty weeks of years; and again the street shall be builded, and walls, in the anguish of times. *(And so know thou, and understand; from the going out of the word that Jerusalem be rebuilt, until the Anointed One, yea, the Prince, or the Ruler, shall be seven weeks of years)*

*and sixty-two weeks of years; and the streets and the walls shall be rebuilt, in the time of anguish.)*

<sup>26</sup> And after two and sixty weeks of years Christ shall be slain. And it shall not be his people, that shall deny him. And the people with the duke to coming shall destroy the city, and the saintuary; and the end thereof shall be destroying, and after the end of battle shall be ordained desolation. *(And after sixty-two weeks of years the Anointed One shall be killed. And it shall not be his own people, who shall deny him life, that is who shall kill him. Yea, other people, coming with their own ruler, shall destroy the city, and the sanctuary; and its end shall be in utter destruction, and after the end of the battle there shall be ordained a desolation.)*

<sup>27</sup> Forsooth one week of years shall confirm the covenant to many men, and the offering and sacrifice shall fail in the midst of the week of years; and abomination of desolation shall be in the temple, and the desolation shall continue till to the performing and end. *(And one week of years shall confirm the covenant to many people, and the offering and the sacrifice shall be stopped in the midst of the week of years; and the abomination that maketh desolation shall be placed in the Temple, and the desolation shall continue until the performing and the end of it.)*

## CHAPTER 10

<sup>1</sup> In the third year of the realm of Cyrus, king of Persians, a word was showed to Daniel, Belteshazzar by name; and a true word, and (of) great strength, and he understood the word; for why understanding is needful in vision. *(In the third year of the reign of Cyrus, the king of Persia, a word was showed to Daniel, who was also called Belteshazzar; and it was a true word, and of great strength, and he understood the word; because understanding is needed to interpret a vision.)*

<sup>2</sup> In those days I, Daniel, mourned by the days of three weeks; *(In those days I, Daniel, was mourning for three weeks;)*

<sup>3</sup> I ate not desirable bread *(or I did not eat tasty bread)*, and flesh, and wine entered not into my mouth, but neither I was anointed with ointment, till the days of three weeks were [ful] filled.

<sup>4</sup> Forsooth in the four and twentieth day of the first month, I was beside the great flood, which is Tigris. *(And on the twenty-fourth day of the first month, I was standing on the bank of the great Tigris River;)*

<sup>5</sup> And I raised mine eyes, and I saw, and lo! one man was clothed with linen clothes, and his reins were girded with shining gold; *(And I raised up my eyes, and I saw, and behold! a man (who was) clothed in linen clothes, and he (had) on his waist a belt made of the gold of Uphaz, (or of Ophir);)*

<sup>6</sup> and his body was as chrysolite, and his face was as the likeness of lightning, and his eyes were as a burning lamp, and his arms and those things that were beneath till to the feet were as the likeness of brass being white, and the voice of his words was as the voice of (a) multitude. *(and his body was like chrysolite, and his face was like the appearance of lightning, and his eyes were like a burning lamp, and his arms and those things that were beneath unto the feet were like the appearance of shining, or polished, bronze, and his voice was like the voice of a multitude.)*

<sup>7</sup> Forsooth I, Daniel, alone saw the vision; certainly the men that were with me saw not, but full great fearedfulness fell in on them, and they fled into an hid place. *(And I, Daniel, alone saw the vision; certainly the men who were with me did not see it, but a very great fearfulness fell in upon them, and they fled to a place where they could hid.)*

<sup>8</sup> But I was left alone, and I saw this great vision, and strength dwelled not in me; but also my likeness was changed in me, and I was stark *(or and I was made stiff, or rigid, like in a trance)*, and I had not in me anything of strengths.

<sup>9</sup> And I heard the voice of his words, and I heard, and lay astonished on my face, and my face cleaved to the earth. *(And I heard the sound of his words, and as I listened, I fell down on my face astonished, with my face to the ground.)*

<sup>10</sup> And lo! an hand touched me, and raised me on my knees, and on the toes of my feet *[or and upon the fingers of mine hands].*

<sup>11</sup> And he said to me, Thou, Daniel, a man of desires, understand the words which I speak to thee, and stand in thy degree; for now I am sent to thee. And when he had said this word to me, I stood quaking. *(And he said to me, O Daniel, a man much beloved, understand the words which I speak to thee, and stand upright; for I am now sent to thee. And when he had said these words to me, I stood up, trembling and shaking.)*

<sup>12</sup> And he said to me, Daniel, do not thou dread, for from the first day in which thou settest thine heart to understand, that thou shouldst torment thee in the sight of thy God, thy words were heard, and I came for thy words. *(And he said to me, Daniel, do not thou fear, for from the first day when thou settest thy heart to understand, and that thou didest torment, or humble, thyself before thy God, thy prayers were heard, and I came because of thy prayers or and I came in answer to thy prayers.)*

<sup>13</sup> Forsooth the prince of the realm of Persians against-stood me one and twenty days, and lo! Michael, one of the first princes, came into mine help, and I dwelled still there beside the king of Persians. *(And the angel prince of the kingdom of Persia stood against me for twenty-one days, and behold! Michael, one of the chief angels or one of the chief princes, came to my help, because I still lived there with the prince of Persia.)*

<sup>14</sup> Forsooth I am come to teach thee, what things shall come to thy people in the last days; for yet the vision is delayed into days *(or for this vision is for those days).*

<sup>15</sup> And when he spake to me by such words, I casted down my cheer to the earth, and was still. *(And when he spoke to me with such words, I cast down my face to the ground, and was silent.)*

<sup>16</sup> And lo! as the likeness of the son of a man touched my lips; and I opened my mouth, and spake, and said to him that stood before me, My Lord, in thy sight my joints be unknit, and nothing of strengths dwelled in me. *(And behold! one like the son of a man touched my lips; and I opened my mouth, and spake, and said to him who stood before me, My lord, this vision hath caused my joints to be unknit, and no strength remaineth in me.)*

<sup>17</sup> And how shall the servant of my Lord be able to speak with my Lord? nothing of strengths dwelled in me, but also my breath is closed betwixt, *[or stopped]. (And how shall my lord's servant be able to speak with my lord? for no strength remaineth in me, and also my breath is taken away.)*

<sup>18</sup> Therefore again *(the one)* as the sight of a man touched me, and comforted me, *(And so again the one with the appearance of a man touched me, and strengthened me.)*

<sup>19</sup> and said, Man of desires, do not thou dread; peace be to thee, be thou comforted, and be thou strong. And when he spake with me, I waxed strong, and said, My Lord, speak thou, for thou hast comforted me. *(and said, O man much beloved, do not thou fear; peace be to thee, be thou strengthened, and be thou strong. And when he spoke with me, I grew strong, and said, My lord, speak thou, for thou hast strengthened me.)*

<sup>20</sup> And he said, Whether thou knowest not, why I came to thee? And now I shall turn again, to fight against the prince of Persians. For when I went out, the prince of Greece appeared coming. *(And he said, Knowest thou not, why I came to thee? And now I must return, to fight against the angel of Persia. And after I have gone out, the angel of Greece shall soon appear; or And now I must return, to fight against the prince of Persia. And after I have gone out, the prince of Greece shall soon appear.)*

<sup>21</sup> Nevertheless I shall tell to thee that, that is expressed in the scripture of truth; and none is mine helper in all these things, no but Michael, your prince. *(Nevertheless I shall tell thee what is written in The Book of Truth; and no one is my helper in all of these things, except Michael, your angel or your prince.)*

## CHAPTER 11

<sup>1</sup> Forsooth from the first year of Darius of Media, I stood, that he should be comforted, and made strong. *(And from the first year of the reign of Darius the Mede, I have stood, so that he would be encouraged, and made strong.)*

<sup>2</sup> And now I shall tell to thee the truth. And lo! three kings shall stand yet in Persia, and the fourth shall be made rich with full many riches over all *(of them)*. And when he hath waxed strong by his riches, he shall raise all men against the realm of Greece, *(or And when he hath grown strong through his riches, he shall raise up all the people against the kingdom of Greece).*

<sup>3</sup> Forsooth a strong king shall rise, and shall be lord in great power, and shall do that, that shall please him*(self)*.

<sup>4</sup> And when he shall stand, his realm shall be all-broken, and it shall be parted into four winds of heaven, but not into his heirs, neither by the power of him in which he was lord; for his realm shall be rent, yea, into strangers besides these. *(And when he shall reign, all his kingdom shall be broken in pieces, and it shall be parted to the four winds of the heavens, but not to his heirs, for his kingdom shall be torn apart for others besides them; yea, for strangers, though no one shall have as great a power as he had, when he was lord and master.)*

<sup>5</sup> And the king of the south shall be comforted; and of the princes of him, one shall have power above him, and he shall be lord in power; for why his lordship shall be much. *(And the king of the south shall be strengthened; and of his leaders, one shall get more power than him, and he shall be the lord, or the greater, in power; yea, his lordship shall be very great.)*

<sup>6</sup> And after the end of years they shall be knit in peace; and the daughter of the king of the south shall come to the king of the north, to make friendship. And she shall not get strength of arm, neither the seed of her shall stand; and she shall be betaken, and the younglings of her that brought her, and he that comforted her in *(these)* times, *(or But she shall not get the power, nor shall her descendants stand, or long endure; and she, and her children who brought her, and he who strengthened her in these times, shall all be killed).*

<sup>7</sup> And a planting of the seed of the roots of her shall stand; and he shall come with an host *(or and he shall come with an army)*, and shall enter into the province of the king of the north, and he shall misuse them, and he shall get *(the victory)*;

<sup>8</sup> furthermore *he shall get* both the gods of them, and graven images. And he shall lead into Egypt *[the]* precious vessels of gold, and of silver, taken in battle. He shall have the mastery against the king of the north; *(and furthermore he shall take their false gods, and their carved idols. And he shall also bring back to Egypt the precious vessels of gold, and of silver, taken in battle. He shall have the mastery against the king of the north;)*

<sup>9</sup> and the king of the south shall enter into the realm, and shall turn again to his land. *(and the king of the south shall enter into the kingdom, but then he shall retreat, and return to his own land.)*

<sup>10</sup> Forsooth the sons of him shall be stirred to wrath, and they shall gather together a multitude of full many coasts. And he shall come hasting and flowing, and he shall turn again, and shall be stirred, and shall begin battle with his stronghold. *(But his sons shall be stirred to anger, and they shall gather together the multitude of a great many armies. And one of them shall come hastily and flowing, and he shall return, and shall be stirred, and shall begin battle with his enemy's stronghold.)*

<sup>11</sup> And the king of the south shall be stirred *[to wrath]*, and shall go out, and shall fight against the king of the north, and shall make ready a full great multitude; and the multitude shall be given *in(to)* his hand.

<sup>12</sup> And he shall take the multitude, and his heart shall be enhanced, *(or and his heart shall be lifted up, or exalted)*; and he shall cast down many thousands, but he shall not have the mastery.

<sup>13</sup> For the king of the north shall turn *(again)*, and shall make ready a multitude, much more than before; and in the end of times and of years he shall come hasting with a full great host, and with full many riches.

<sup>14</sup> And in those times many men shall rise together against the king of the south; and the sons of trespassers of thy people shall be enhanced, that they *[ful]* fill the vision, and they shall fall down. *(And at that time many men shall rise together against the king of the south; and the sons of the trespassers of thy people shall exalt themselves, so that they fulfill the vision, but they shall all fall down.)*

<sup>15</sup> And the king of the north shall come, and shall bear together *[heaps of]* earth, and he shall take *(the)* strongest cities; and the arms of the south shall not sustain, *(or and the armies, or the powers, of the south shall not be able to sustain them)*. And the chosen men thereof shall rise together, to against-stand, and *(their)* strength shall not be *(enough)*.

<sup>16</sup> And he shall come *[up]* on him, and shall do by his will; and none shall be that shall stand against his face. And he shall stand in the noble land, and it shall be wasted in his hand. *(And he shall come against him, and shall do by his own will; and there shall be no one who shall stand against him. And he shall stand in the glorious land, that is, in the Promised Land, and it shall come wholly under his power.)*

<sup>17</sup> And he shall set his face, that he come to hold all the realm of him, and he shall do rightful things with him. And he shall give to him the daughter of women, to destroy him; and it shall not stand, and it shall not be his, *(or but she shall not stand by his side, and she shall not be his).*

<sup>18</sup> And he shall turn his face to *(the)* isles, and shall take many isles. And he shall make cease the prince of his shame, and his shame shall turn *(again)* into him, *(or And he shall make the reproof of their leader to cease, and his reproof shall return upon him).*

<sup>19</sup> And he shall turn his face to the lordship of his land, and he shall stumble, and fall down, and he shall not be found.

<sup>20</sup> And the vilest and (*most*) unworthy to the king's honour shall stand in the place of him, and in few days he shall be all-broken, not in strong vengeance, neither in battle, (*or but not openly, nor in battle*).

<sup>21</sup> And a despised man shall stand in the place of him, and the honour of a king shall not be given to him; and he shall come privily, and he shall get the realm by guile, (*or but he shall come privately, or furtively, and he shall get the kingdom by deceit, or by trickery*).

<sup>22</sup> And the arms of the fighter shall be overcome of his face, and shall be all-broken, furthermore and the duke of (*the*) bond of peace. (*And the armies of the fighters shall be overcome before him, and furthermore even the Prince of the Covenant shall be broken.*)

<sup>23</sup> And after friendship with him, he shall do guile. And he shall ascend, and shall overcome with little people; (*And after friendship with him, then he shall do treachery, or deception. And he shall ascend, and shall overcome with only a few people;*)

<sup>24</sup> and he shall enter into great and rich cities, and he shall do things which his fathers, and the fathers of his fathers, did not. He shall destroy the ravens, and prey, and riches of them, and against most steadfast thoughts he shall take counsel, and this till to a time, (*or He shall divide the spoils, and the prey, and their riches, and he shall make plans against strongholds, but only for a time*).

<sup>25</sup> And the strength of him, and the heart of him shall be stirred against the king of the south with a great host. And the king of the south shall be stirred to battle with many helps and full strong; and they shall not stand, for they shall take counsels against him. (*And his strength, and his heart, shall be stirred to fight against the king of the south with his great army. And the king of the south shall be stirred to battle against him, with many strong men to help him; but they shall not stand, for they shall make traitorous plans against him.*)

<sup>26</sup> And they that eat bread with him shall all-break him; and his host shall be oppressed, and full many men of his shall be slain, and fall down. (*Yea, they who eat bread with him shall destroy him; and his army shall be destroyed, and a great many men of his shall be killed, and shall fall down.*)

<sup>27</sup> And the heart of (*the*) two kings shall be, that they do evil, and at one board they shall speak leasing, and they shall not profit, (*or and at one table, they shall speak lies to each other, but no one shall profit from it*); for yet the end shall be into another time.

<sup>28</sup> And he shall turn again into his land with many riches, and his heart shall be against the holy testament, and he shall do, and shall turn again into his land. (*And he shall return to his own land with many riches, and his heart shall be against the Holy Covenant, yea, he shall do as he pleaseth, and then shall return to his own land.*)

<sup>29</sup> In time ordained he shall turn again (*or And at the time ordained he shall return*), and shall come (*back*) to the south, and the last shall not be like the former.

<sup>30</sup> And ships with three orders of oars, and Romans, shall come [*up*] on him, and he shall be smitten. And he shall turn again, and shall have indignation against the testament of the saintuary, and he shall do. And he shall turn again, and he shall think against them that forsook the testament of the saintuary. (*And Romans in ships with three orders of oars shall come against him, and he shall be struck. And so he shall turn back, and shall have indignation against the Holy Covenant, yea, so shall he do. And he shall turn back, and he shall plot with those who have deserted the Holy Covenant.*)

<sup>31</sup> And [*the*] arms of him shall stand, and shall defoul the saintuary of strength, and shall take away the continual sacrifice, and shall give (*the*) abomination into desolation. (*And his army shall stand there, and shall defile both the sanctuary, and the stronghold, or the fortress, and shall stop the continual, or the daily, sacrifice, and shall set up the abomination that maketh desolation.*)

<sup>32</sup> And wicked men shall feign (*the*) testament guilefully; but the people that knoweth their God shall hold, and do. (*And by deceit, or by trickery, he shall get the wicked who have deserted the Holy Covenant to join him; but the people who knoweth their God shall hold fast, or shall hold firm, and do battle.*)

<sup>33</sup> And taught men in the people shall teach full many men, and shall fall in sword, and in flame, and into captivity, and into raven of days. (*And those who be learned among the people shall teach a great many, but they shall fall by the sword, and in flame, and into captivity, and into the spoils of days.*)

<sup>34</sup> And when they have fallen down, they shall be raised [*up*] by a little help; and full many men shall be applied to them guilefully. (*But when they have fallen down, they shall be raised up with a little help; and a great many shall deceitfully, or insincerely, join them.*)

<sup>35</sup> And *(some)* of *(the)* learned men shall fall, that they be welled together, and be chosen, and be made white till to a time determined; for yet another time shall be.

<sup>36</sup> And the king shall do by his will, and he shall be raised *[up]*, and magnified against each god, and against God of gods he shall speak great things; and he shall be *(ad)*dressed *(or directed)*, till wrathfulness be *[ful]* filled. For the determining is perfectly made. *(And the king shall do by his own will, and he shall be raised up, and magnified against every god, and he shall say terrible things against the God of gods or and he shall say that he is even greater than the God of gods; and he shall prosper, until the wrathfulness be fulfilled. For what is determined shall be done.)*

<sup>37</sup> And he shall not areckon *(with)* the God of his fathers, and he shall be in the covetousness of women, and he shall not charge any of gods, for he shall rise against all things. *(And he shall not have regard for the god of his fathers, or the god beloved by women, indeed he shall not have regard for any god, for he shall raise himself up, or shall exalt himself, above all of them.)*

<sup>38</sup> Forsooth he shall honour *(the)* god of Maoozim in his place, and he shall worship *(a)* god, whom his fathers knew not, with gold, and silver, and precious stone(s), and precious things. *(Instead he shall honour the god of strongholds in his place, and he shall worship a god, whom his forefathers did not know, with gold, and silver, and precious stones, and precious things.)*

<sup>39</sup> And he shall do that he make strong Maoozim, with the alien god which he knew, *(or And he shall strengthen his strongholds with foreigners, who worship a strange, or a foreign, god)*. And he shall multiply glory, and shall give power to them in many things; and shall part the land at his will.

<sup>40</sup> And in the time determined the king of the south shall fight against him, and the king of the north shall come as a tempest against him, in chariots, and with knights, and in great navy. And he shall enter into lands, and shall defoul *them*; and he shall pass forth, *(And at the time determined the king of the south shall fight against him, and the king of the north shall come like a tempest against him, with chariots, and soldiers, and with a great navy. And he shall enter into lands, and shall defile them, or shall trample them down; and then he shall pass forth,)*

<sup>41</sup> and shall enter into the glorious land, and many shall fall. Forsooth these *lands* alone shall be saved from his hand, Edom, and Moab, and *[the]* princes of the sons of Ammon. *(and shall enter into the Promised Land, and many shall fall. But these lands alone shall be saved from his hand, yea, Edom, and Moab, and the remnant of the Ammonites.)*

<sup>42</sup> And he shall send his hand into lands, and the land of Egypt shall not escape. *(And he shall reach his hand into land after land, and even the land of Egypt shall not escape his assault.)*

<sup>43</sup> And he shall be lord of treasures of gold, and of silver, and in all precious things of Egypt; also he shall pass by Libya and Ethiopia. *(And he shall be the lord of the treasures of gold, and of silver, and of all the precious things in Egypt; and he shall also take over Libya and Ethiopia.)*

<sup>44</sup> And fame from the east and from the north shall disturb him; and he shall come with a great multitude to all-break, and to slay full many men. *(And then news from the east and from the north shall trouble him; and he shall come with a great multitude to all-break, and to kill a great many men.)*

<sup>45</sup> And he shall set his tabernacle(s) in Apadno, betwixt the seas, on the noble hill and holy; and he shall come till to the height thereof, and no man shall help him. *(And he shall set up the tents of his palace between the sea and the noble holy hill; but finally he shall come to his end, with no one to help him.)*

## CHAPTER 12

<sup>1</sup> Forsooth in that time Michael, the great prince, shall rise, that standeth for the sons of thy people. And *(a)* time *(of trouble)* shall come, what manner time was not, from that time from which folks began to be, till to that time. And in that time thy people shall be saved, each that is found written in the book of life. *(Now at that time Michael, the great angel, shall rise, who standeth guard over thy people. And a time of trouble shall come, what manner time was not, from the time in which nations began to be, until that time. And at that time thy people shall be saved, all those whose names be written in The Book of Life.)*

<sup>2</sup> And many of them that sleep in the dust of *(the)* earth, shall awake fully, some into everlasting life, and others into shame, that they see ever[more]. *(And many of those*

*who sleep in the dust of the earth, shall fully awaken, some to everlasting life, and others to shame, that they shall see, or shall experience, forevermore.)*

<sup>3</sup> Forsooth they that be taught, [*or wise*], shall shine as the shining of the firmament, and they that teach many men to rightfulness, *shall shine* as stars into everlasting everlastingsnesses. (*And they who be wise, shall shine like the shining of the firmament, and they who turn many to righteousness, shall shine like the stars into everlasting everlastingsness.*)

<sup>4</sup> But thou, Daniel, close the words, and aseal the book, till to the time ordained; full many men shall pass, and knowing shall be manyfold. (*But thou, Daniel, close up the words, and seal the book, until the time ordained; yea, a great many shall live and die, and knowledge shall be manifold.*)

<sup>5</sup> And I, Daniel, saw, and lo! as twain other *men* stood; one stood on this side, on the brink of the flood, and another on that side, on the tother part of the flood. (*And I, Daniel, saw, and behold! two other (men) stood there; one stood on this side, on the bank of the river; and the other stood on the other side of the river.*)

<sup>6</sup> And I said to the man that was clothed in linen clothes, that stood on the waters of the flood, How long shall *be(until)* the end of these marvels? (*And I said to the man who was clothed in linen clothes, who stood on the bank of the river; How long shall it be until the end of all these marvels?*)

<sup>7</sup> And I heard the man, that was clothed in linen clothes, that stood on the waters of the flood, when he had raised his right hand and left hand to heaven, and had sworn by him that liveth without end, (*say*), For into a time, and times, and the half of time. And when the scattering of the hand of the holy people is [*ful*] filled, all these things shall be (*ful*)filled. (*And I heard the man, who was clothed in linen clothes, who stood on the bank of the river; when he had raised up his right hand and his left hand to heaven or unto the heavens, and had sworn by him who liveth forever; say, For unto a time, and times, and the half of time. And when the scattering of the power of the holy people is finished, or shall cease, then all these things shall be come to an end.*)

<sup>8</sup> And I heard, and understood not, (*or And I heard, but I did not understand*); and I said, My lord, what shall be after these things?

<sup>9</sup> And he said, Go thou, Daniel, for the words be closed (*up*) and asealed, till to the time determined.

<sup>10</sup> Many men shall be chosen, and shall be made white, and shall be proved, as (*by*) fire, and wicked men shall do wickedly, neither all wicked men shall understand (*or but none of the wicked shall understand*); certainly taught men shall understand.

<sup>11</sup> And from the time when continual sacrifice is taken away, and abomination is set into discomfort, *shall be* a thousand days two hundred and ninety. (*And from the time when the continual, or the daily, sacrifice is stopped, and the abomination that maketh desolation is set up, shall be one thousand two hundred and ninety days.*)

<sup>12</sup> He is blessed that abideth, and cometh fully, to a thousand days three hundred and five and thirty. (*He shall be happy, who waiteth for it, and who endureth until one thousand three hundred and thirty-five days be finished, or fulfilled.*)

<sup>13</sup> But go thou, Daniel, to the time determined; and thou shalt rest, and stand in thy part, in the end of days. (*But go thou, Daniel, until the time determined; and thou shalt rest, or shalt die, and then thou shalt stand in thy lot, at the end of days, or and then thou shalt receive thy reward, at the end of the age.*)

## HOSEA

<sup>1</sup> The word of the Lord that was made to Hosea, the son of Beeri, in the days of Uzziah\*, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, son of Jehoash†, the king of Israel.

<sup>2</sup> The beginning of the speaking to the Lord in Hosea. And the Lord said to Hosea, Go thou, take to thee a wife of fornications, and make to thee sons of fornications, for the land doing fornication shall do fornication, (*going away*) from the Lord. (*The beginning of the word of the Lord that came to Hosea. And the Lord said to Hosea, Go thou, take thee a wife of adulteries, or of idolatries, and make thee children of adulteries, for the land hath done adultery, or idolatry, going away from the Lord.*)

<sup>3</sup> And he went, and took Gomer, the daughter of Diblaim; and she conceived, and childed a son to him. (*And he went, and took Gomer, Diblaim's daughter; and she conceived, and gave birth to a son for him.*)

<sup>4</sup> And the Lord said to him, Call thou the name of him Jezreel; for yet a little, and I shall visit the blood of Jezreel on the house of Jehu, and I shall make to rest the realm of the house of Israel. (*And the Lord said to him, Call thou his name Jezreel; for in a little while, I shall bring the blood of Jezreel upon the house of Jehu, and I shall bring an end to the kingdom of the house of Israel.*)

<sup>5</sup> And in that day, I shall all-break the bow of Israel in the valley of Jezreel. (*And on that day, I shall altogether break Israel's bow, or their power, in the Jezreel Valley.*)

<sup>6</sup> And she conceived yet, and childed a daughter. And the Lord said to him, Call thou the name of her Without mercy, for I shall no more lay to, for to have mercy on the house of Israel, but by forgetting I shall forget them. (*And she conceived again, and gave birth to a daughter. And the Lord said to him, Call thou her name Loruhamah, or Without mercy, for I shall no longer have mercy on the house of Israel, but by forgetting I shall forget all about them.*)

<sup>7</sup> And I shall have mercy on the house of Judah, and I shall save them in their Lord God; and I shall not save them in bow, and sword, and battle, and in horses, and in horsemen, either knights. (*But I shall have mercy on the house of Judah, and I shall save them by the Lord their God; and I shall not save them by bow, or sword, or battle, or by horses, or by horsemen, or knights.*)

<sup>8</sup> And (s)he weaned her that was Without mercy. And she conceived, and childed a son to him. (*And she weaned Loruhamah. And then she conceived, and gave birth to another son.*)

<sup>9</sup> And he said, Call thou his name Not my people, for ye shall not be my people, and I shall not be your God. (*And he said, Call thou his name Loammi, or Not my people, for ye shall not be my people, and I shall not be your God.*)

<sup>10</sup> And the number of the sons of Israel shall be as gravel of the sea, which gravel is without measure, and it shall not be numbered; and it shall be in the place, where it shall be said to them, *Ye be not my people*; it shall be said to them, *Ye be the sons of God living*. (*And the number of the Israelites shall be like the sand of the sea, which sand is without measure, and it cannot be numbered, or counted; and it shall be in the place, where it was said to them, Ye be not my people, but now it shall be said to them, Ye be the children of the living God.*)

<sup>11</sup> And the sons of Judah and the sons of Israel shall be gathered together, and they shall set one head to themselves, and they shall go up from the earth, for the day of Jezreel is great. (*And the people of Judah and the people of Israel shall be gathered together, and they shall make one person to be their head, or their leader, and then they shall go up from their land, for great shall be the day of Jezreel.*)

## CHAPTER 2

<sup>1</sup> Say ye to your brethren, *They be my people*; and to your sister(s), That (*that*) hath gotten mercy, (*Say ye to your brothers, They be Ammi, or My People; and to your sisters, Ruhamah, or Ye be loved.*)

<sup>2</sup> Deem ye your mother, deem ye, for she is not my wife, and I *am* not her husband. Do she away her fornications from her face, and her adulteries from the midst of her breasts; (*Plead ye with your mother, yea, plead ye with her, for she is no longer my wife,*

\* CHAPTER 1:1 Also known as Azariah. † CHAPTER 1:1 Also known as Joash.

and I am no longer her husband. Do she away her adulteries, or her idolatries, from before her; and her adulteries from the midst of her breasts;)

<sup>3</sup>lest peradventure I spoil her naked, and set her naked by the day of her nativity. And I shall set her as a wilderness, and I shall ordain her as a land without (a) way, and I shall slay her in thirst. (lest perhaps I strip her naked, yea, make her as naked as she was on the day of her birth. And I shall make her as bare as a wilderness, and I shall ordain her as a land without a way, and I shall kill her with thirst.)

<sup>4</sup>And I shall not have mercy on the sons of her, for they be the sons of fornications; (And then I shall not have mercy on her children, for they be the children of adulteries, or of idolatries;)

<sup>5</sup>for the mother of them did fornication, she is shamed that conceived them, for she said, I shall go after my lovers, that give [my] loaves to me, and my waters, and my wool, and my flax, and mine oil, and my drink. (for their mother did adultery, or idolatry, yea, she is shamed who conceived them, for she said, I shall go after my lovers, who give me my bread, and my water; and my wool, and my flax, and my oil, and my drink.)

<sup>6</sup>For this thing, lo! I shall hedge thy way with thorns, and I shall hedge it (about) with a wall, and she shall not find her paths.

<sup>7</sup>And she shall follow her lovers, and shall not (over)take them, and she shall seek them, and shall not find [them]; and she shall say, I shall go, and turn again to my former husband, for it was well to me then more than now. (And she shall follow after her lovers, but shall not overtake them, and she shall seek after them, but shall not find them; and then she shall say, I shall go, and return to my former husband, for it was better for me then, than it is now.)

<sup>8</sup>And this Jerusalem knew not, that I gave to her wheat, wine, and oil; and I multiplied silver and gold to her, (of) which they made (offering) to Baal. (And this Jerusalem knew not, that it was I who gave her the corn, and the wine, and the oil; and I multiplied her silver and her gold, which they then offered to Baal.)

<sup>9</sup>Therefore I shall turn (again), and take (back) my wheat in his time, and my wine in his time; and I shall deliver my wool, and my flax, by which they covered the shame thereof. (And so I shall return, and take back my corn in its time, and my wine in its time; and I shall take away my wool, and my flax, with which she covered her shame, or her nakedness.)

<sup>10</sup>And now I shall show the folly of her before the eyes of her lovers, and a man shall not deliver her from mine hand; (And now I shall show her folly to her lovers, and no one shall be able to rescue her out of my hands;)

<sup>11</sup>and I shall make to cease all the joy thereof, the solemnity thereof, the new moon thereof, that is, the feast of the new moon, the sabbath thereof, and all the feast times thereof. (and I shall make to cease all her joy, and all her solemn feasts, yea, her new moons, that is, the feast of the new moon, and her Sabbaths, and her other feasts.)

<sup>12</sup>And I shall destroy the viney thereof, [and her fig tree], of which she said, These be mine hires which my lovers gave to me; and I shall set it into a forest, and a beast of the field shall eat it. (And I shall destroy her vines, and her fig trees, of which she said, These be my wages which my lovers gave me; and I shall turn them into a forest, and the wild beasts shall eat them, or shall destroy them, or and the beasts of the fields shall eat there.)

<sup>13</sup>And I shall visit on it\* (for) the days of (the) Baalim, in which it burnt incense, and was adorned with her earring(s), and her brooch, and went after her lovers, and forgot me, saith the Lord. (And I shall punish her for the days in which she burned incense to the Baalim, and was adorned with her earrings, and her brooches, and went after her lovers, and forgot me, saith the Lord.)

<sup>14</sup>For this thing lo! I shall give milk to it, and I shall bring it into wilderness, and I shall speak to the heart thereof. (And then behold! I shall give her milk, and I shall bring her into the wilderness again, and I shall speak to her heart or and I shall speak words of love to her.)

<sup>15</sup>And I shall give to it vine-tillers thereof of the same place, and the valley of Achor, that is, of troubling, for to open hope. And it shall sing there by the days of her youth, and by the days of her going up from the land of Egypt. (And I shall give her back her vineyards from the same place, and turn the Valley of Achor; that is, the Valley of Trouble,

\* CHAPTER 2:13 In Chapters 2 and 3 of Hosea, where the "Later Version" uses 'it' and 'thereof', the "Early Version" and other translations use 'she' and 'her'.

*into a door of hope. And she shall sing there like in the days of her youth, and like in the days of her going out of the land of Egypt.)*

<sup>16</sup> And it shall be in that day, saith the Lord, she shall call me Mine husband, and she shall no more call me Baali; *(And it shall be on that day, saith the Lord, that she shall call me Ishi, or My husband, and she shall no more call me Baali, or My lord, or My master;)*

<sup>17</sup> And I shall take away the names of Baalim from her mouth, and she shall no more have mind of the name(s) of those. *(and I shall take away the names of the Baalim from out of her mouth, and no more shall she remember their names.)*

<sup>18</sup> And I shall smite to them a bond of peace in that day, with the beast of the field, and with the bird of the air, and with the creeping beast of the earth. And I shall all-break bow, and sword, and battle from *[the]* earth; and I shall make them to sleep trustily. *(And on that day, I shall strike a covenant for them with the wild beasts, and with the birds of the air, and with the creeping beasts of the earth. And I shall altogether break the bow, and the sword, and the battle from off the earth, and then they all shall be able to sleep with trust, or in peace.)*

<sup>19</sup> And I shall spouse thee to me *[into]* without end; and I shall spouse thee to me in rightfulness, and in doom, and in mercy, and in merciful doings. *(And I shall betroth thee to me forever; and I shall betroth thee to me in righteousness, and in judgement, and in love, and in giving mercy.)*

<sup>20</sup> And I shall spouse thee to me in faith; and thou shalt know that I am the Lord. *(And I shall betroth thee to me in faith; and thou shalt know that I am the Lord.)*

<sup>21</sup> And it shall be, in that day I shall hear, saith the Lord, and I shall hear *(the)* heavens, and those shall hear the earth; *(And it shall be, on that day, that I shall give an answer; saith the Lord, and I shall answer with the heavens, and they shall answer with the earth;)*

<sup>22</sup> and the earth shall hear *(the)* wheat, and wine, and oil, and these shall hear Jezreel. *(and the earth shall answer with the corn, and the wine, and the oil, and all of them shall answer with Jezreel, that is, with Israel.)*

<sup>23</sup> And I shall sow it to me into a land, and I shall have mercy on it that was without mercy. And I shall say to *that*, that is not my people, Thou art my people, and it shall say, Thou art my God. *(And I shall sow Israel in the land for me, and I shall show love to Loruhamah, and I shall say to Loammi, Thou art my people, and they shall say to me, or he shall say to me, Thou art my God.)*

### CHAPTER 3

<sup>1</sup> And the Lord said to me, Yet go thou, and love a woman loved of a friend, and a woman adulteress, as the Lord loveth the sons of Israel; and they behold to alien gods, and love the dregs of grapes. *(And the Lord said to me, Now go thou, and love a woman loved by a friend, yea, a woman who is an adulteress, like the Lord loveth the Israelites; even though they turn to strange, or foreign, gods, and love the dregs, or the lees, of grapes.)*

<sup>2</sup> And I delved it to me by fifteen pence, and by a cor of barley, and by half a cor of barley. *(And so I bought her back for me for fifteen pieces of silver, and for a cor of barley, and for half a cor of barley.)*

<sup>3</sup> And I said to it, By many days thou shalt abide me; thou shalt not do fornication, and thou shalt not be with an husband, but also I shall abide thee. *(And I said to her, For many days thou shalt wait for me; thou shalt not do adultery, or idolatry, and thou shalt not be with a husband, and also I shall wait for thee.)*

<sup>4</sup> For by many days the sons of Israel shall sit without king, without prince, and without sacrifice, and without altar, and without priest's cloth *(or cloak)*, and without teraphim, that is, images. *(And so for many days the Israelites shall sit without a king, and without a prince or yea, without a leader, and without sacrifices, and without altars, and without sacred pillars, and without teraphim, or idols.)*

<sup>5</sup> And after these things the sons of Israel shall turn again, and shall seek their Lord God, and David, their king; and they shall dread at the Lord, and at the good of him, in the last days. *(And after these things the Israelites shall repent, and shall seek the Lord their God, and David, their king; and they shall fear the Lord, and shall receive good things from him, in the coming days.)*

### CHAPTER 4

<sup>1</sup> Sons of Israel, hear ye the word of the Lord, for why doom is to the Lord with the dwellers of earth; for why truth is not, and mercy is not, and knowing of the Lord is not in earth. *(Israelites, hear ye the word of the Lord, for judgement is with the Lord for*

*the inhabitants of the land; for there is no truth, or love, or knowledge of the Lord, in the land.)*

<sup>2</sup> Curse, and leasing, and man-quelling, and theft, and adultery flowed, and blood touched blood. *(Curses, and lies, and man-killing, or murder, and theft, and adultery flowed, and blood touched blood.)*

<sup>3</sup> For this thing the earth shall mourn, and each that dwelleth in that land shall be sick, in the beast of the field, and in the bird of the air; but also the fishes of the sea shall be gathered together. *(For this thing the land shall mourn, and everyone who liveth in that land shall die, and with them the wild beasts, and the birds of the air; and even the fish of the sea shall be gathered together, and taken away.)*

<sup>4</sup> Nevertheless each man deem not, and a man be not reproved; for thy people is as they that against-say the priest. *(Nevertheless let no one judge the people, and let no one rebuke them; for my quarrel is with you, false priest/s.)*

<sup>5</sup> And thou shalt fall today, and the prophet also shall fall with thee; in the night I made thy mother to be still *(or and in the night I shall make thy mother Israel to die).*

<sup>6</sup> My people was still, for it had not knowing; for thou hast put away knowing, I shall put thee away, that thou use not priesthood to me; and for thou hast forgotten the law of thy God, also I shall forget thy sons. *(My people were destroyed, for they had no knowledge; and for thou hast put away knowledge, I shall put thee away, so that thou be not my priests, or My people were destroyed, for they did not acknowledge me; and for thou hast not acknowledged me, I shall put thee away, so that thou be not my priests; and for thou hast forgotten the Law, or the teaching, of thy God, I shall also forget thy sons and daughters.)*

<sup>7</sup> By the multitude of them, so they sinned against me. I shall change the glory of them into shame.

<sup>8</sup> They shall eat *(from)* the sins of my people, and they shall raise *(up)* the souls of them to the wickedness of them.

<sup>9</sup> And it shall be, as the people, so the priest; and I shall visit on him the ways of him, and I shall yield to him the thoughts of him. *(And it shall be, as for the people, so for the priests; and I shall punish them for their ways, and I shall repay them for their deeds.)*

<sup>10</sup> And they shall eat, and they shall not be *[ful]* filled; they did fornication, and ceased not, for they forsook the Lord in not keeping *(his word)*. *(And they shall eat, but they shall not be fulfilled; for they worshipped idols, and ceased not, yea, they deserted the Lord, and followed other gods.)*

<sup>11</sup> Fornication, and wine, and drunkenness do away the heart. *(Wine and drunkenness do away clear thinking.)*

<sup>12</sup> My people asked in his tree, and the staff thereof told to it; for the spirit of fornication deceived them, and they did fornication, *(going away)* from their God. *(My people asked for counsel, or advice, from their piece of wood, and a staff, or a stick, told them what to do; and so the spirit of adultery, or of idolatry, deceived them, and they did adultery, or idolatry, and went away from their God.)*

<sup>13</sup> On the heads, *either tops*, of mountains they made sacrifice, and on the little hills they burnt incense under an oak, and a poplar, and a terebinth, for the shadow thereof was good. Therefore your daughters shall do fornication, and your wives shall be adulteresses. *(On the tops of the mountains they made sacrifice, and on the little hills they burned incense under an oak, and a poplar, and a terebinth, for its shadow was good. And so your daughters do adultery, or idolatry, and your wives be adulteresses.)*

<sup>14</sup> I shall not visit on your daughters, when they do fornication, and on your wives, when they do adultery; for they lived with whores, and made sacrifice with men turned into women's conditions. And the people that understandeth not, shall be beaten. *(Yet I shall not punish your daughters, when they do adultery, or idolatry, and your wives, when they also do adultery, or idolatry; for ye yourselves have sought out whores, and made sacrifice to idols. And so the people who understandeth not, shall bring ruin upon themselves.)*

<sup>15</sup> If thou, Israel, doest fornication, namely *(thou)* Judah, trespass not; and do not ye enter into Gilgal, and go ye not into Bethaven, neither swear ye, The Lord liveth. *(Even if thou, Israel, doest adultery, or idolatry, do not thou, Judah, trespass; and do not ye go to Gilgal, and go ye not to Bethaven, nor swear ye, As the Lord liveth.)*

<sup>16</sup> For as a wild cow Israel bowed away; now the Lord shall feed them as a lamb in broadness. *(For Israel hath run away like a wild cow; but now the Lord shall feed them like a lamb in a broad pasture.)*

<sup>17</sup> Ephraim\* is the partner of idols, leave thou him;

<sup>18</sup> the feast of them is parted. By fornication they did fornication, the defenders thereof loved to bring shame. *(their feast is over; they did adultery after adultery, that is, idolatry after idolatry, and they loved shame more than honour, or glory.)*

<sup>19</sup> The spirit bound him in his wings *(or The wind shall bind them up in its wings), and they shall be ashamed of their sacrifices.*

## CHAPTER 5

<sup>1</sup> Priests, hear ye this, and the house of Israel, perceive ye, and the house of the king, harken ye; for why doom is to you, for ye be made a snare to looking afar, and as a net spread abroad on Tabor, *(or because now judgement is for you, for ye be made a snare at Mizpah, and like a net spread abroad upon Tabor).*

<sup>2</sup> And ye bowed down sacrifices into *(the) depth; and I am the learner of all them. (And ye made the most base, or wretched, sacrifices; and so I shall punish all of you.)*

<sup>3</sup> I know Ephraim, and Israel is not hid from me; for now Ephraim did fornication, Israel is defouled. *(I know Ephraim, yea, Israel is not hid from me; for now Ephraim hath done adultery, or idolatry, Israel is now defiled.)*

<sup>4</sup> They shall not give their thoughts that they turn again to their God; for the spirit of fornication is in the midst of them, and they knew not the Lord. *(They shall not turn their thoughts so that they return to their God; for the spirit of adultery, or of idolatry, is in their midst, and they do not know, or acknowledge, the Lord.)*

<sup>5</sup> And the boast of Israel shall answer into the face thereof, and Israel and Ephraim shall fall in their wickedness; also Judah shall fall with them. *(And the boast of Israel crieth out against them, and Israel, yea, Ephraim, shall fall by their own wickedness; and Judah shall fall with them.)*

<sup>6</sup> In their flocks and in their droves, they go to seek the Lord, and they shall not find *(him); he is taken away from them. (With their flocks and their herds, they go to seek the Lord, but they shall not find him; for he hath taken himself away from them.)*

<sup>7</sup> They trespassed against the Lord, for they engendered alien sons; now the month shall devour them with their parts. *(They trespassed against the Lord, for they have begotten children who be strange, or foreign, to him; and soon they and their fields shall be devoured, or destroyed.)*

<sup>8</sup> Sound ye with a clarion in Gibeah, with a trump in Ramah; yell ye in Bethaven, after thy back, Benjamin.

<sup>9</sup> Ephraim shall be into desolation, in the day of amending, and in the lineages of Israel I showed faith. *(Ephraim shall be into desolation, on the day of correction; ye tribes of Israel, I have made known what shall surely be!)*

<sup>10</sup> The princes of Judah be made as *(those) taking (over the) term; I shall shed out on them my wrath as water. (Judah's rulers be made just like those who take over the land; I shall pour out my anger upon them like water.)*

<sup>11</sup> Ephraim suffereth false challenge, and is broken by doom, *(or Ephraim suffereth oppression, and is broken by injustice); for he began to go after filths.*

<sup>12</sup> And I am as a moth to Ephraim, and as rot to the house of Judah. *(And I am like a moth to Ephraim, or Israel, and like rot to the house of Judah.)*

<sup>13</sup> And Ephraim saw his sickness, and Judah saw his bond. And Ephraim went to Assur, and sent to the king venger. And he may not save you, neither he may unbind the bond from you. *(And Ephraim saw his sickness, and Judah saw his wound. And Ephraim went to Assyria, and sent to the great king for help. But he cannot save you, nor can he cure you of your wound.)*

<sup>14</sup> For I am as a lioness to Ephraim, and as a whelp of a lion to the house of Judah. I myself shall take, and go, and take away, and none is that shall deliver. *(For I (am) like a lioness to Ephraim, and like a lion's cub to the house of Judah. I myself shall go, and shall tear them apart, and then shall carry them away, and no one shall be able to save, (or rescue), them.)*

<sup>15</sup> I shall go, and turn again to my place, till ye fail, and seek my face. In their tribulation they shall rise early to me. *(I shall go, and return to my place, until they fail, or suffer enough, and then seek my face. In their tribulation, they shall rise early in the morning to seek me.)*

\* **CHAPTER 4:17** Throughout *Hosea* (and also *Isaiah*), Ephraim is another name for the Northern Kingdom of Israel, consisting of the Ten Tribes.

## CHAPTER 6

<sup>1</sup> Come ye, and turn we again to the Lord; for he took, and shall heal us; he shall smite, and shall make us whole. *(Come ye, let us return to the Lord; for he hath torn us, but he shall heal us; he hath struck us, but he shall make us whole again.)*

<sup>2</sup> He shall quicken us after two days, and in the third day he shall raise us, and we shall live in his sight. *(He shall revive us after two days, and on the third day he shall raise us up, and we shall live before him.)*

<sup>3</sup> We shall know, and follow, (so) that we know the Lord. His going out is made ready at the morrowtide, and he shall come as a rain to us, *which is timeful and lateful to the earth.*

<sup>4</sup> Ephraim, what shall I do to thee? Judah, what shall I do to thee? Your mercy is as a cloud of the morrowtide, and as dew passing forth early. *(Ephraim, what shall I do with thee? Judah, what shall I do with thee? Your love, or your loyalty, is like a morning cloud, and like dew that passeth away early in the morning.)*

<sup>5</sup> For this thing, I [have] hewed (them) in prophets, I (have) killed them in the words of my mouth; and thy dooms shall go out as light. *(For this thing, I have cut them down by the prophets, I have killed them with the words of my mouth; and thy judgement shall go forth like the light.)*

<sup>6</sup> For I would mercy, and not sacrifice, and I would the knowing of God, more than burnt sacrifices. *(For I desire love, and not sacrifices, yea, I desire the knowing of God, more than any burnt sacrifices.)*

<sup>7</sup> But they as Adam brake the covenant; there they trespassed against me. *(But they, like other people, broke the covenant; they trespassed against me there.)*

<sup>8</sup> Gilead, the city of them that work idol, is supplanted with blood; *(Gilead, their city where they do evil, is overcome with blood;)*

<sup>9</sup> and as the cheeks of men that be thieves. *(So be the) Partner(s) of priests slaying in the way men going from Shechem, for they wrought great trespass. (like thieves waiting in ambush, so be the companies of priests killing those going on the way to Shechem; for indeed they wrought great trespass.)*

<sup>10</sup> In the house of Israel I saw an horrible thing; there the fornications of Ephraim. Israel is defouled; *(In the house of Israel I saw a horrible thing; there is the worshipping of idols by Ephraim. Yea, Israel is defiled;)*

<sup>11</sup> but also thou, Judah, set [the] harvest to thee, when I shall turn (again) the captivity of my people. *(and also thou, Judah, a time of reckoning hath been set for thee.)*

## CHAPTER 7

<sup>1</sup> When I would heal Israel, the wickedness of Ephraim was showed, and the malice of Samaria was showed, for they wrought leasing. And a night thief entered, and robbed; (and) a day thief was withoutforth. *(When I desired to restore the prosperity of my people, and to heal Israel, then the wickedness of Ephraim was shown, and the malice of Samaria, for they were all liars. And they entered inside like a night thief, and robbed; and outside, like a day thief, they stole from the people.)*

<sup>2</sup> And lest they say in their hearts, that I have mind on all the malice of them, now their findings have compassed them, those be made before my face. *(And lest they say in their hearts, that I only remember all their malice, now their own deeds have surrounded them, and they all be before me.)*

<sup>3</sup> In their malice they gladdened the king, and in their leasings the princes. *(They gladdened the king with their malice, and the princes with their lies.)*

<sup>4</sup> All that do adultery, be as an oven made hot of a baker. The city rested a little from the meddling of sourdough, till all was made sour. *(All of them who do adultery, or idolatry, be made hot like a baker's oven. Then the city rested a little from the mixing of the sourdough, until all was made sour;)*

<sup>5</sup> The day of our king, the princes began to be wild of wine; he stretched forth his hand with scorners. *(On the day of our king's celebration, the princes began to be wild with wine; yea, he stretched forth his hand with mockers.)*

<sup>6</sup> For they applied their heart as an oven, when he setted treason to them. All the night he slept (while) baking them; in the morrowtide he was made hot, as the fire of flame. *(For they heated up their hearts like an oven, while they plotted their treasons. They slept through the night while baking them; and in the morning their anger was made as hot as a flame of fire.)*

<sup>7</sup> All were made hot as an oven, and they devoured their judges. All the kings of them fell down, and none is among them that crieth to me. *(All of them were made as hot as*

*an oven, and they destroyed their rulers, or their leaders. All their kings fell down, and no one is among them who crieth to me.)*

<sup>8</sup> Ephraim himself was meddled among peoples; Ephraim was made a loaf baked under ashes, which is not turned again. *(The people of Ephraim have mixed, or mingled, themselves in among the nations; Ephraim was made like a loaf baked under ashes, that is not turned, or is only half-baked.)*

<sup>9</sup> Aliens ate the strength of him, and he knew not; but also hoar hairs were shed out in him, and he knew not. *(Strangers, or foreigners, ate up their strength, but they knew it not; and their gray hair turned white, but they knew it not.)*

<sup>10</sup> And the pride of Israel shall be made low in the face thereof; they turned not again to their Lord God, and they sought not him in all these things. *(And the pride of Israel shall be made low before them; but they did not return to the Lord their God, and they have not sought him, even after all these things.)*

<sup>11</sup> And Ephraim was made like to a culver deceived, not having heart. They called Egypt to help, they went to Assyrians. *(And Ephraim was made like a silly pigeon, yea, without having any sense. First they called to Egypt for help, then they went to Assyria, or to the Assyrians.)*

<sup>12</sup> And when they be gone forth, I shall spread abroad on them my net, I shall draw them down as a bird of the air. I shall beat them, by the hearing of the company of them. *(And when they be gone forth, I shall spread abroad my net upon them, and I shall draw them down like a bird in the air. I shall beat them, like their company, or their congregation, hath heard, or I shall beat them, for the evil which they have done.)*

<sup>13</sup> Woe to them for they went away from me; they shall be destroyed, for they trespassed against me. And I again-bought them, and they spake leasings against me, *(or And I wanted to save, or rescue, them, but they spoke lies about me.)*

<sup>14</sup> And they cried not to me in their heart, but yelled in their beds. They chewed cud on wheat, and wine, and they went away from me. *(And they did not cry to me in their hearts, but wailed upon their beds. They gashed, or wounded, themselves for corn, and for wine, and they went away from me.)*

<sup>15</sup> And I taught, and comforted the arms of them, and they thought malice against me. *(And I taught them, and I strengthened them, and still they thought malice against me.)*

<sup>16</sup> They turned again, that they should be without yoke; they be made as a guileful bow. The princes of them shall fall down by sword for the strong vengeance of their tongue; this is the scorning of them in the land of Egypt. *(They turned away again, so that they would be without my yoke; they be made like a crooked bow. And so their leaders shall fall down by the sword because of the boasting and the deceitfulness of their tongues; this shall be their mocking in the land of Egypt.)*

## CHAPTER 8

<sup>1</sup> A trumpet be in thy throat, as an eagle on the house of the Lord; for that that they went over my bond of peace, and brake my law. *(Let a trumpet be at thy lips, like an eagle on the House of the Lord; for they have broken my covenant, and rebelled against my teaching.)*

<sup>2</sup> They called me to help, *(and said), A! my God, we Israel have known thee. (They called to me for help, and said, O my God! we Israel have known thee.)*

<sup>3</sup> Israel hath cast away good [thing], the enemy shall pursue him. *(But Israel hath thrown away a good thing, and the enemy shall pursue them.)*

<sup>4</sup> They reigned, and not of me; they were princes, and I knew not. They made their gold and silver *(into)* idols to them, that they should perish. *(They reigned, but not by me; they ordained rulers, but I did not know them. They made their silver and gold into idols for themselves, and so now they shall perish.)*

<sup>5</sup> A! Samaria, thy calf is cast away; my strong vengeance is wroth against them. How long may they not be cleansed? *(O Samaria! thy calf is thrown away; my strong vengeance is raging against them. How long until they be cleansed?)*

<sup>6</sup> for also it is of Israel. A craftsman made it, and it is not *(a)* god; for the calf of Samaria shall be into webs of araneida. *(for it is also of Israel. A craftsman made it, and it is not God; for the calf of Samaria shall be like spider webs.)*

<sup>7</sup> For they shall sow wind, and they shall reap whirlwind. A stalk standing *(up)* is not in them, the seed shall not make meal; that if also it maketh meal, aliens shall eat it. *(For they shall sow the wind, and they shall reap the whirlwind. A standing stalk is not among them, the seed shall not make meal, or grain; and even if it maketh meal, foreigners, or strangers, shall eat it up.)*

<sup>8</sup> Israel is devoured; now *Israel* is made as an unclean vessel among nations (*or and now Israel is made like an unclean, or a worthless, vessel among the peoples*),

<sup>9</sup> for they ascended to Assur. Ephraim is a wild ass, solitary to himself, (*or for they went up to Assyria. Ephraim is like a wild donkey, alone unto itself*). They gave gifts to *[their] lovers*;

<sup>10</sup> but also with meed they hired nations (*or and with money they hired men from among the nations*). Now I shall gather them together, and they shall rest a little from *(the)* burden of the king and of *(the)* princes.

<sup>11</sup> For Ephraim multiplied altars to do sin, altars were made to him into trespass. (*For Ephraim multiplied altars to do sin, yea, altars were made for them to do sin.*)

<sup>12</sup> I shall write to them my manifold laws, that be reckoned as alien laws. (*I wrote for them my many laws, but they be reckoned as foreign, or strange, laws.*)

<sup>13</sup> They shall bring sacrifices, they shall offer, and eat flesh; and the Lord shall not receive those. Now he shall have mind on the wickednesses of them, and he shall visit the sins of them; they shall turn (*again*) into Egypt. (*They shall bring sacrifices, they shall offer, and eat the meat, but I the Lord shall not receive them. Now I shall remember their wickednesses, and I shall punish their sins; and they shall return to Egypt.*)

<sup>14</sup> And Israel forgot his maker, and builded temples to *his idols*, and Judah multiplied strong cities; and I shall send fire into the cities of him, and it shall devour the houses of him. (*For Israel forgot their Maker; and built temples to their idols, and Judah made many fortified cities; but I shall send fire into their cities, and it shall devour their houses, or their palaces.*)

## CHAPTER 9

<sup>1</sup> Israel, do not thou be glad, do not thou make full out joy as *(other)* peoples; for thou hast done fornication, (*going away*) from thy God. Thou lovedest meed on all the cornfloors of wheat. (*Israel, do not thou be happy, do not thou rejoice like other peoples; for thou hast done adultery, or idolatry, going away from thy God. Thou hast received thy reward, or thy bounty, on all the threshing floors for corn.*)

<sup>2</sup> The cornfloor and presser shall not feed them, and wine shall lie to them. (*But soon the threshing floor and the winepress shall not feed them, and the wine shall fail before them.*)

<sup>3</sup> They shall not dwell in the land of the Lord. Ephraim turned again in to Egypt, and ate defouled thing among Assyrians. (*They shall not live in the land of the Lord. Ephraim shall return to Egypt, and shall eat defiled things among the Assyrians.*)

<sup>4</sup> They shall not offer wine to the Lord, and they shall not please him. The sacrifices of them *be* as bread of mourners; all that shall eat it shall be defouled. For the bread of them *is* to the life of them; they shall not enter into the house of the Lord. (*They shall not offer wine to the Lord, and they shall not please him. Their sacrifices be like the bread of mourners; all who shall eat it shall be defiled. For their bread shall only be for their life, or for their sustenance; they shall not enter into the House of the Lord with it.*)

<sup>5</sup> What shall ye do in the solemn day, in the day of the feast of the Lord? (*What shall ye do on the solemn day, yea, on the feast day of the Lord?*)

<sup>6</sup> For lo! they be gone out from destroying. Egypt shall gather them together, Memphis shall bury them. A nettle shall inherit the desirable silver of them, a clote shall *be* in the tabernacles of them, (*or Nettles shall inherit their treasures of silver; thorns shall grow in their tents.*)

<sup>7</sup> Days of visitation be come, days of yielding be come. Know ye, that Israel is a fool, a mad prophet, a spiritual man, for the multitude of thy wickedness is also the multitude of madness. (*Days of punishment have come, days of yielding vengeance have come, and Israel shall know it. And now the prophet shall be made a fool, and the spiritual man a madman, for the multitude of thy wickedness and thy hatred.*)

<sup>8</sup> The beholder of Ephraim with my God is a prophet; a snare of falling is made now on all the ways of him, strong vengeance is in the house of his God. (*The watchman for Ephraim was sent from his God; but the prophet is made a snare of falling in all their ways, and strong vengeance is in the House of his God, or but a snare of falling is made on all the ways of the prophet, and strong vengeance is in the House of his God.*)

<sup>9</sup> They sinned deeply, as in the days of Gibeah. *The Lord* shall have mind on the wickedness of them, and shall visit the sins of them. (*They sinned deeply, like in the days of Gibeah. The Lord shall remember their wickedness, and shall punish them for their sins.*)

<sup>10</sup> I found Israel as grapes in desert, I saw the fathers of them as the first apples of a fig tree, in the top thereof; but they entered to Baalpeor, and were aliened [away] in[to] confusion, and they were made abominable as those things which they loved. *(I found Israel like grapes in the wilderness, I saw their forefathers like the first fruits of a fig tree, high on the top of it; but they turned to Baalpeor, and went their way in confusion, and they were made as abominable as those things which they loved.)*

<sup>11</sup> Ephraim as a bird flew away; the glory of them is of child-bearing, and of the womb, and of conceiving. *(The glory of Ephraim shall fly away like a bird; yea, away from child-bearing, and away from the womb, and even away from conceiving.)*

<sup>12</sup> *(So)* That if they nurse their sons, I shall make them without children among men, *(or And even if they do nourish their children, I shall soon make them to be without any children)*. But also woe to them, when I shall go away from them.

<sup>13</sup> I saw that Ephraim was as Tyre, founded in fairness; and Ephraim shall lead out his sons to the slayer. *(I saw that Ephraim was like Tyre, founded in beauty; but Ephraim shall lead out their sons to the killer.)*

<sup>14</sup> Lord, give thou to them; what shalt thou give to them? give thou to them a womb without children, and dry teats. *(Lord, give thou them; but what shalt thou give them? give thou them childless wombs, and dry breasts!)*

<sup>15</sup> All the wickednesses of them be in Gilgal, for there I had them hateful; for the malice of their findings. I shall cast them out of mine house; I shall not lay to, that I love them. All the princes of them go away *(from me)*. *(All their wickednesses be in Gilgal, and it was there that I began to hate them. For the malice of their deeds, I shall throw them out of my House; and no more shall I love them. All their leaders have rebelled against me.)*

<sup>16</sup> Ephraim is smitten, the root of them is dried up; they shall not make fruit. That though they engender, I shall slay the most loved things of their womb. *(Ephraim is struck down, their roots be dried up; they shall not make fruit. And if they do beget, or give birth, then I shall kill the most beloved things from their wombs.)*

<sup>17</sup> My God shall cast them away, for they heard not him, *(or My God shall cast them away, for they did not listen to him)*; and they shall be of unstable dwelling among *(the)* nations.

## CHAPTER 10

<sup>1</sup> Israel was a vine full of boughs, fruit was made even to him, *(or Israel was a vine full of branches, bringing forth fruit unto himself)*; by the multitude of his fruit he multiplied *(the)* altars, by the plenty of his land he was plenteous. *[Israel a vine full of boughs, fruit is made even to him; after the multitude of his fruit he multiplied altars, after the plenty of his land he was plenteous in simulacra, or false gods.]*

<sup>2</sup> In simulacra the heart of them is parted, now they shall perish. He shall break the simulacra of them, he shall rob the altars of them. *(Their hearts be all turned toward their idols, and now they shall perish. Yea, God shall destroy their idols, and shall rob their altars.)* *[The heart of them is parted, now they shall perish. He shall break together the simulacra of them, he shall spoil the altars of them, (or He shall altogether break their idols, he shall spoil their altars).]*

<sup>3</sup> For then they shall say, A king is not to us, for we dread(ed) not the Lord. And what shall a king do to us? *(And then they shall say, We have no king, for we did not fear the Lord. But what good could a king do for us anyway?)*

<sup>4</sup> Speak ye words of unprofitable vision, and ye shall smite bond of peace with leasing; and doom as bitterness shall burgeon on the furrows of the field. *(Speak ye words of unprofitable vision, and ye shall strike a covenant with lies; and a bitter justice shall burgeon on the furrows of the field.)*

<sup>5</sup> The dwellers of Samaria worshipped the kine of Bethaven. For the people thereof mourned on that calf, and the keepers of the house thereof; they made full out joy on it in the glory thereof, for it passed from that people. *(The inhabitants of Samaria worshipped the calf of Bethaven. And so the people there, and the keepers of its temple, mourned when that calf was taken away; yea, they had rejoiced over it in its glory, before that it was taken away from that people.)*

<sup>6</sup> For also it was borne to Assur, a gift to the king venger. Confusion shall take Ephraim, and Israel shall be shamed in his will. *(For it shall be carried over to Assyria, as a gift to the great king. And so shame shall overtake Ephraim, yea, Israel shall be ashamed of their own willfulness or Israel shall be shamed by their own willfulness.)*

<sup>7</sup> Samaria made his king to pass *(away)* as froth on the face of *(the)* water. *(Samaria and his king were swept away, like froth upon the water.)*

<sup>8</sup> And the high things of idol, the sin of Israel, shall be lost. A clote and a briar shall ascend on the altars of them, *(or And the high places, that is, the hill shrines, of Aven, or of Bethaven, the sin of Israel, shall be destroyed. Thorns and briars, or nettles, shall grow upon their altars)*. And they shall say to mountains, Cover ye us, and to little hills, Fall ye down on us.

<sup>9</sup> From the days of Gibeah Israel sinned; there they stood. Battle shall not *(over)*take them in Gibeah, on the sons of wickedness. *(From the days of Gibeah Israel hath sinned; and they have stood there in rebellion. So now in Gibeah shall not the battle overtake them?)*

<sup>10</sup> By my desire I shall chastise them; peoples shall be gathered together on them *(or peoples shall be gathered together against them)*, when they shall be chastised for their two wickednesses.

<sup>11</sup> Ephraim is a cow calf, taught for to love threshing; and I went on the fairness of the neck thereof. I shall go upon Ephraim. Judah shall ear, and Jacob shall break furrows to himself. *(Ephraim is a cow calf, taught to love threshing; and I put a yoke upon its comely neck. And I shall go upon, or I shall drive, Ephraim. Yea, Judah shall plow, and Jacob, or Israel, shall break the furrows for themselves.)*

<sup>12</sup> Sow ye to you righteousness in truth, and reap ye in the mouth of mercy, and make ye new to you a field newly brought to tilth. Forsooth time is to seek the Lord, when he cometh, that shall teach you righteousness. *(And so I said, Sow ye for yourselves righteousness, or justice, in truth, and reap ye in the mouth of mercy, and make ye new to you a field newly brought to fallow. For it is time to seek the Lord, and when he cometh, he shall rain blessings upon you.)*

<sup>13</sup> Ye have eared unfaithfulness, ye have reaped wickedness, ye have eaten the corn of leasing. For thou trustedest in thy ways, and in the multitude of thy strong men. *(But instead, ye have plowed unfaithfulness, ye have reaped wickedness, and ye have eaten the fruit of lies. For thou hast trusted in thy chariots, and in the multitude of thy strong men.)*

<sup>14</sup> Noise shall rise in thy people, and all thy strongholds shall be destroyed; as Shalman was destroyed of the house of him, that took vengeance on Betharbel; in the day of battle, when the mother was hurtled down on the sons. *(And so now the noise of battle shall rise against thy people, and all thy strongholds shall be destroyed; like Shalman destroyed Betharbel in the day of battle, when the mother and her sons were hurtled down to the ground.)*

<sup>15</sup> So Bethel did to you, for the face of malice of your wickednesses. As the morrowtide passeth, the king of Israel shall pass forth. *(So Bethel, it shall be done to you, for the great malice of your wickednesses. Like the morning passeth into the day, so the king of Israel shall be swept away.)*

## CHAPTER 11

<sup>1</sup> For Israel was a child, and I loved him; and from Egypt I called my son. *(When Israel was a boy, I loved him; and I called my son out of Egypt.)*

<sup>2</sup> They called them, so they went away from the face of them. They offered to Baalim, and made sacrifice to simulacra. *(And I called to them, but they went further away from me. They offered to the Baalim, and made sacrifice to idols.)*

<sup>3</sup> And I as a nurse of Ephraim bare them in mine arms, and they knew not, that I kept them. *(And I as the nurse of Ephraim carried them in my arms, but they did not know, that it was I who had kept them safe.)*

<sup>4</sup> I shall draw them in the ropes of Adam, in the bonds of charity. And I shall be to them as he that enhanceth the yoke on the cheeks of them; and I bowed down to him that he should eat. *(I drew them to me with the ropes of man, or of people, yea, with the bonds of love. And I was to them like he who lifteth up a little child to his cheeks or like he who lifteth off their yoke; and I bent down to feed them.)*

<sup>5</sup> He shall not turn again into the land of Egypt. And Assur, he shall be king of him, for they would not turn *(again to me)*. *(And so they shall (not) return to the land of Egypt. And the Assyrian, he shall be their king, because they would not return to me.)*

<sup>6</sup> A sword began in the cities thereof, and it shall waste the chosen men thereof, and shall eat the heads of them. *(And a sword shall begin in their cities, and it shall destroy their chosen ones, and it shall eat their leaders.)*

<sup>7</sup> And my people shall hang, at my coming again. But a yoke shall be put to them *(al)together*; that shall not be taken away. *(But my people shall persist in their rebellion. And a yoke shall be put upon them, and it shall not be taken away.)*

<sup>8</sup> How shall I give thee (*up*), Ephraim? shall I defend thee, Israel? how shall I give thee (*up*)? As Admah I shall set thee; as Zeboiim. Mine heart is turned within me; my repentance is disturbed together. (*How can I give thee up, Ephraim? how can I abandon thee, Israel? how can I give thee up? Shall I make thee like Admah? or like Zeboiim? My heart is turned within me; my repentance is altogether kindled.*)

<sup>9</sup> I shall not do the strong vengeance of my wrath. I shall not turn (*again*), to lose Ephraim; for I *am* God, and not man. I *am* Holy in the midst of thee, and I shall not enter into a city. (*I shall not do the strong vengeance of my anger. I shall not return, or turn back, to destroy Ephraim; for I am God, and not a man. I am the Holy One in thy midst, and I shall not enter into thy cities.*)

<sup>10</sup> They shall go after the Lord. He shall roar as a lion, for he shall roar, and the sons of the sea shall dread. (*They shall follow after the Lord. And he shall roar like a lion, and when he shall roar; his sons shall come to him from the west.*)

<sup>11</sup> And they shall fly away as a bird from Egypt, and as a culver from the land of Assyrians. And I shall set them in their houses, saith the Lord. (*And they shall fly away like a bird out of Egypt, and like a dove out of the land of Assyria. And I shall put them again in their own houses, saith the Lord.*)

<sup>12</sup> Ephraim compassed me in denying, the house of Israel in guile. But Judah a witness went down with God, and with faithful saints. (*Ephraim surroundeth me with denial, or with treachery, yea, the house of Israel surroundeth me with deceitfulness. And Judah still rebelleth against me, the faithful and the holy God.*)

## CHAPTER 12

<sup>1</sup> Ephraim feedeth (*on the*) wind, and followeth heat. All day he multiplieth leasing, and destroying; and he made bond of peace with Assyrians, and bare oil into Egypt. (*Ephraim feedeth on the wind, and followeth after the east wind. All day they multiplieith lies, and destruction; and they made a covenant of peace with Assyria, and carried tributes of oil to Egypt.*)

<sup>2</sup> Therefore the doom of the Lord is with Judah, and visiting is on Jacob; by the ways of him, and by the findings of him, he shall yield to him. (*And so the Lord hath a judgement to bring against Judah, and Jacob shall be punished; yea, because of their ways, and their deeds, the Lord shall yield vengeance unto them.*)

<sup>3</sup> In the womb he supplanted his brother, and in his strength he wrestled with the angel.

<sup>4</sup> And he was strong to the angel, and was comforted, [*for And he had victory at the angel, and he was comforted*]; he wept, and prayed (*to*) him; in Bethel he found him, and there he spake with us. (*And he was strong against the angel or And he fought against the angel, and was the stronger; and he wept, and prayed to him; yea, he found him in Bethel, and there he spoke with him.*)

<sup>5</sup> And the Lord God of hosts, the Lord, is the memorial of him. (*With the Lord God of hosts, yea, the Lord is his name.*)

<sup>6</sup> And thou shalt turn (*again*) to thy God. Keep thou mercy and doom, and hope thou ever[*more*] in thy God. (*And thou shalt return to thy God. Practise thou love and justice, or Practise thou love and judgement, and hope thou forevermore in thy God.*)

<sup>7</sup> Canaan loved false challenge, a guileful balance in his hand. (*The merchant loved false practises, yea, a deceitful balance was in his hands.*)

<sup>8</sup> And Ephraim said, Nevertheless I am made rich, I have found an idol to me; all my travails shall not find to me the wickedness, which I sinned. (*And Ephraim said, Nevertheless I am made rich, I have made my fortune; and in all my labours no one shall not find any wickedness in me, by which I have sinned.*)

<sup>9</sup> And I *am* thy Lord God from the land of Egypt; yet I shall make thee to sit in tabernacles, as in the days of feast. (*And I am the Lord thy God since thy days in the land of Egypt; and I shall make thee to sit in tents again, like in the old days.*)

<sup>10</sup> And I spake by prophets, and I multiplied vision, *either prophesy*, and I was likened in the hand of (*the*) prophets. (*And I spoke by prophets, and I multiplied visions, or prophesies, and I used likenesses, or parables, in the hands of the prophets.*)

<sup>11</sup> If Gilead worshipping an idol, therefore they err in vain offering to oxen in Gilgal; for why and the altars of them *shall be* as heaps on the furrows of the field.

<sup>12</sup> Jacob fled into the country of Syria, and Israel served for a wife, and served, *either kept (sheep) for a wife*. (*Jacob fled into the country of Syria, or Aram, and then Israel served a man in order to get a wife, yea, served him, and kept sheep, for a wife.*)

<sup>13</sup> But by a prophet the Lord led Israel out of Egypt, and by a prophet he was kept (safe). *(But by a prophet the Lord led Israel out of Egypt, and by a prophet they were kept alive.)*

<sup>14</sup> Ephraim stirred me to wrathfulness in his bitternesses, and the blood of him shall come on him; and his Lord shall restore to him the shame of him. *(Ephraim stirred me to bitter anger, and his blood shall come upon him; and his Lord shall return his shame unto him.)*

## CHAPTER 13

<sup>1</sup> For Ephraim spake, hideousness assailed Israel; and he trespassed in Baal, and was dead. *(For when the people of Ephraim spoke, fear, or terror, assailed the other Israelites; and they trespassed by worshipping Baal, and many died.)*

<sup>2</sup> And now they added to do sin, and made to them a molten image of their silver, as the likeness of idols; all is the making of craftsmen. To these they say, A! ye men, offer, and worship calves. *(And they added to do more sin, and made for themselves a cast image, and idols made out of silver; yea, all the making of craftsmen. To whom they say, O ye men! offer to these, and worship the calves.)*

<sup>3</sup> Therefore they shall be as a morrowtide cloud, and as the dew of morrowtide, that passeth forth, as dust ravished by whirlwind from the cornfloor, and as smoke of a chimney. *(And so they shall be like a morning cloud, and like the morning dew, that passeth away, and like the dust that is taken up by the whirlwind from the threshing floor, and like the smoke out of a chimney.)*

<sup>4</sup> Forsooth I am thy Lord God from the land of Egypt; and thou shalt not know God, except me, and no saviour is, except me. *(But I am the Lord thy God since thy days in the land of Egypt; and thou shalt know no other god, except me, and there is no other saviour, except me.)*

<sup>5</sup> I knew thee in the desert, in the land of wilderness.

<sup>6</sup> By their pastures they were filled, and had abundance; they raised [up] their heart, and forgot me, *(or then they raised up their hearts, and forgot me).*

<sup>7</sup> And I shall be as a lioness to them, as a leopard in the way of Assyrians. *(And I shall be like a lioness to them, I shall watch them like a leopard by the wayside.)*

<sup>8</sup> I as a female bear, when the whelps be ravished, shall meet them; and shall all-break the inner things of the maw of them. And I as a lion shall waste them there; a beast of the field shall rend them. *(I shall meet them like a female bear, robbed of her cubs, and I shall break the inner things of their maw, or I shall tear apart their innards. And like a lion I shall destroy them there; yea, I shall tear them apart like a wild beast.)*

<sup>9</sup> Israel, thy perdition is of thee; thine help is only of me. *(Israel, thy perdition (is from me); now who (can) help thee? or and now only I (can) help thee!)*

<sup>10</sup> Where is thy king? mostly save he thee now in all thy cities; and where be thy judges, of which thou saidest, Give thou to me a king and princes? *(Where is thy king now? let him save thee in all thy cities; and where be thy rulers, of whom thou saidest, Give thou me a king and princes?)*

<sup>11</sup> I shall give to thee a king in my strong vengeance, and I shall take away in mine indignation. *(I gave thee a king in my strong vengeance, and then in my indignation I took him away.)*

<sup>12</sup> The wickedness of Ephraim is bound together; his sin is hid. *(The wickedness of Ephraim is recorded; and the records of his sins be hidden away.)*

<sup>13</sup> The sorrows of a woman travailling of child shall come to him; he is a son not wise. For now he shall not stand in the defouling of sons. *(The sorrows of a woman labouring with child shall come to him; he is not a wise son, for he would not leave the place of his conceiving.)*

<sup>14</sup> I shall deliver them from the hand of death, and I shall again-buy them from death. Thou death, I shall be thy death; thou hell, I shall be thy morsel. Comfort is hid from mine eyes, *(But I shall save, or rescue, them from the hand of death, and I shall buy them back from death. O death, bring on thy death; O Sheol or O grave, bring on thy destruction. Mercy is hid from my eyes.)*

<sup>15</sup> for he shall part betwixt brethren. The Lord shall bring a burning wind, going up from desert; and it shall make dry the veins thereof, and it shall make desolate the well(s) thereof; and he shall ravish the treasure of each desirable vessel. *(and I shall divide between brothers. Yea, the Lord shall bring in a burning wind, going up from the desert; and it shall dry up their springs, and make their wells desolate; and it shall take away all their valuable treasures.)*

<sup>16</sup> *(Let) Samaria perish, for it stirred his God to bitterness; perish it by sword. The little children of them be hurtled down, and the women with child thereof be carved. (And so Samaria shall perish, for she stirred her God to bitterness; she shall perish by the sword. Their little children shall be hurtled down, and their women with child shall be carved, or cut, up.)*

## CHAPTER 14

<sup>1</sup> Israel, be thou turned again to thy Lord God, for thou fallest down in thy wickedness. *(Israel, return thou to the Lord thy God, for thou hast fallen down in thy wickedness.)*

<sup>2</sup> Take ye words with you, and be ye turned again to the Lord; and say ye to him, Do thou away all wickedness, and take thou good; and we shall yield the calves of our lips. *(Make ye your words ready, and return to the Lord; and say ye to him, Do thou away all our wickedness, and accept our prayers; and we shall give, or offer, sacrifices with our lips.)*

<sup>3</sup> Assur shall not save us, we shall not go upon horse; and we shall no more say, Our gods be the works of our hands; for thou shalt have mercy on that motherless child, which is in thee. *(Assyria shall not save us, and we shall not go on horses; we shall no more say to the works of our hands, Ye be our gods; for only in thee is there mercy, or love, for the motherless child.)*

<sup>4</sup> *(And the Lord saith),* I shall make whole the sorrows of them; I shall love them willfully *(or I shall love them willingly),* for my strong vengeance is turned away from them. *[I shall heal the contrition of them; I shall love them of my free will, for my strong vengeance is turned away from them.]*

<sup>5</sup> I shall be as dew, and Israel shall burgeon as a lily. And the root thereof shall break out as of the Lebanon; *(I shall be like the dew, and Israel shall flower like a lily. And it shall be rooted like the mighty trees of Lebanon;)*

<sup>6</sup> the branches thereof shall go *(forth)*. And the glory thereof shall be as an olive tree, and the odour thereof shall be as of the Lebanon. *(and its branches shall go forth. And its glory shall be like an olive tree, and its aroma shall be like the trees of Lebanon.)*

<sup>7</sup> They shall be turned again, and sit in the shadow of him; they shall live by wheat, and shall burgeon as a vine. The memorial thereof shall be as the wine of Lebanon. *(The people shall return, and shall sit under my shadow; they shall grow an abundance of corn, and shall flower like a vine. They shall be as famous as the wine of Lebanon.)*

<sup>8</sup> Ephraim, what shall idols do more to me? I shall hear him, and I shall dress him as a green fir tree. Thy fruit is found of me. *(What more shall Ephraim, or the people of Israel, have to do with idols? Now I shall hear them, and I shall shelter them like a green fir tree. Remember, thy fruit cometh from me.)*

<sup>9</sup> Who is wise, and shall understand these things? *who* is understanding, and shall know these things? For the ways of the Lord be rightful, and just men shall go in those; but trespassers shall fall in those. *(Those who be wise, shall understand these things; and those who have understanding, shall know these things. For the ways of the Lord be right, and the righteous, or the just, shall walk in them; but sinners shall fall in them.)*

## JOEL

<sup>1</sup> The word of the Lord is this, that was made to Joel, the son of Pethuel.

<sup>2</sup> Eld men, hear ye this, and all dwellers of the land, perceive ye with ears. If this thing was done in your days, either in the days of your fathers. (*Old men, hear ye this, and all the inhabitants of the land, listen! Was such a thing as this ever done in your days, or in the days of your forefathers?*)

<sup>3</sup> Of this thing tell ye to your sons, and your sons tell to their sons, and the sons of them tell to another generation. (*Tell ye this thing to your children, and your children tell their children, and their children tell to another generation.*)

<sup>4</sup> A locust ate the residue of a wortworm, and a bruchus ate the residue of a locust, and rust ate the residue of a bruchus.

<sup>5</sup> Drunken men, wake ye, and weep; and yell ye, all that drink wine in sweetness; for it perished from your mouth. (*Drunken people, wake ye up, and weep; and yell ye, all who drink wine for its sweetness; for it hath perished from your mouth.*)

<sup>6</sup> For why a folk strong and unnumberable ascended on my land. The teeth thereof be as the teeth of a lion, and the cheek teeth thereof be as of a whelp of a lion. (*For a people, strong and innumerable, came upon my land. Their teeth (be) like the teeth of a lion; and their molars (be) like that of a lion's cub.*)

<sup>7</sup> It setted my vinery into desert, and took away the rind of my fig tree. It made naked and spoiled that vinery, and casted forth; the branches thereof be made white. (*They destroyed my vines, and took the rind off my fig trees. They made bare and spoiled that vineyard, and cast it down; its branches were made white.*)

<sup>8</sup> Wail thou, as a virgin girded with a sackcloth on the husband of her time of marriage. (*Wail thou, like a virgin clothed with a sackcloth for her husband, at the time of her marriage.*)

<sup>9</sup> Sacrifice and moist sacrifice perished from the house of the Lord; and priests, the ministers of the Lord, mourned. (*There is no grain or wine to offer in the House of the Lord; and the priests, the ministers of the Lord, mourned.*)

<sup>10</sup> The country is made bare of people. The earth mourned; for wheat is destroyed. Wine is shamed, and oil was sick, either failed. (*The land is made bare of people. The earth mourned, for the corn, or the grain, is destroyed. The wine is dried up, and the oil languished, or failed.*)

<sup>11</sup> The earth-tillers be shamed, the vine-tillers yelled on wheat and barley; for the ripe corn of the field is perished. (*The earth-tillers despaired, the vine-tillers mourned for the wheat and the barley; for the harvest of the field hath perished.*)

<sup>12</sup> The vinery is shamed; and the fig tree was sick. The pomegranate tree, and the palm tree, and the fir tree, and all the trees of the field dried up; for joy is shamed from the sons of men. (*The vines be dried up, and the fig trees languished, or failed. The pomegranate tree, the palm tree, the fir tree, and all the trees of the field have dried up; and joy is gone away from among the people.*)

<sup>13</sup> Ye priests, gird you(rselves), and wail; ye ministers of the altar, yell. Ministers of my God, enter ye, lie ye in sackcloth; for why sacrifice and moist sacrifice perished from the house of your God (*or for there is no grain or wine to offer in the House of your God.*)

<sup>14</sup> Hallow ye fasting, call ye the company, gather ye together old men, and all dwellers of the earth, into the house of your God; and cry ye to the Lord, (*Call ye for a fast, call ye the congregation, gather ye together the old men, that is, the elders, and all the people of the land, into the House of your God; and cry ye to the Lord.*)

<sup>15</sup> A! A! A! to the day; for the day of the Lord is nigh, and shall come as a tempest from the (A)lmighty. (*O! O! O! what a day! for the day of the Lord is near, and it shall come like a tempest from the Almighty.*)

<sup>16</sup> Whether foods perished not before your eyes; gladness and full out joy perished from the house of your God? (*All the food hath perished before our eyes; and happiness and rejoicing have departed from the House of our God.*)

<sup>17</sup> Beasts waxed rotten in their drit. Barns be destroyed, cellars be destroyed, for wheat is shamed. (*The seed grew rotten in the dirt, or the dry earth. The barns be empty, and the cellars be bare, for the corn, or the grain, is parched, or dried up.*)

<sup>18</sup> Why wailed a beast? why lowed the flocks of oxen and kine? for no pasture is to them; but also the flocks of sheep perished. (*Why do the beasts wail? why do the herds*

*of oxen and cattle bellow? because there is no pasture for them; and the flocks of sheep have also perished.)*

<sup>19</sup> Lord, I shall cry to thee, for fire ate the fair things of desert, and flame burnt all the trees of the country. *(Lord, I shall cry to thee, for fire ate up the beautiful things of the desert or for fire ate up the pastures of the wilderness, and flames burned down all the trees of the countryside.)*

<sup>20</sup> But also beasts of the field, as a cornfloor thirsting rain, beheld [up] to thee; for the wells of waters be dried up, and fire devoured the fair things of desert. *(And the beasts of the field, like a threshing floor thirsting for rain, looked up to thee; for the water wells be dried up, and fire devoured the beautiful things of the desert or and fire devoured the pastures of the wilderness.)*

## CHAPTER 2

<sup>1</sup> Sing ye with a trump in Zion, yell ye in mine holy hill. All the dwellers of earth be disturbed; for the day of the Lord cometh, *(Sing ye with a trumpet in Zion, yell ye upon my holy hill. All the people of the land be troubled; for the day of the Lord cometh.)*

<sup>2</sup> for the day of darkneses and of mist is nigh, the day of cloud and of whirlwind. *(These locusts be)* As the morrowtide spread abroad on hills, *(like)* a much people and strong. None was like it from the beginning, and after it shall not be, till into years of generation and of generation. *(for the day of darkness and of mist is near, the day of cloud and of whirlwind. These locusts be like the morning spread abroad upon the hills, like a strong, innumerable host, or army. Nothing was ever like them before, and after them, nothing shall ever be like them again.)*

<sup>3</sup> Before the face thereof *shall be* fire devouring, and after it *shall be* burning flame; as a garden of liking the land *shall be* before them, and wilderness of desert *(it)* *shall be* after them, and none is that shall escape them. *(At the front, they be like a devouring fire, and at the back, they be like a burning flame; before they come, the land shall be like a Garden of Eden, but after they leave, it shall be a wilderness of the desert, and there is nothing that shall escape them.)*

<sup>4</sup> The looking of them *shall be* as the looking of horses; and as horsemen, so they shall run.

<sup>5</sup> As the sound of carts on the heads of hills they shall skip; as the sound of the flame of fire devouring stubble, as a strong people made ready to battle. *(They shall skip over the hilltops, sounding like the rattle of carts, and like the flames of fire devouring stubble; they shall come like a strong, innumerable host, or army, prepared to do battle.)*

<sup>6</sup> Peoples shall be tormented of the face thereof, all faces shall be *(as)* driven into a pot. *(The peoples shall be tormented before them, yea, all their faces shall turn pale with fear.)*

<sup>7</sup> As strong men they shall run, as men warriors they shall ascend on the wall. *(These)* Men shall go in their ways, and they shall not bow away from their paths. *(They shall run like strong men, and like fighting men they shall go up on the walls. They shall go straight in their ways, and they shall not turn away from their paths.)*

<sup>8</sup> Each man shall not make strait his brother, each man shall go in his path; but also they shall fall down by windows, and shall not be hurt. *(No one shall divert his neighbour, each one shall go on his own path; and they shall go in through the windows, and not be hurt.)*

<sup>9</sup> They shall enter into the city, they shall run on the wall; they shall ascend on houses, they shall enter as a night thief by windows. *(They shall enter into the city, they shall run upon the walls; they shall go up on the houses, and they shall go in through the windows like a night thief.)*

<sup>10</sup> The earth trembled of his face, heavens were moved, the sun and the moon were made dark, and stars withdrew their shining. *(The earth trembled before them, the heavens were moved, the sun and the moon were made dark, and the stars withdrew their shining.)*

<sup>11</sup> And the Lord gave his voice before the face of his host, for his hosts be full many; for *those be* strong, and do the word of him. For the day of the Lord is great, and full fearedful, and who shall suffer it?

<sup>12</sup> Now therefore saith the Lord, Be ye turned again to me in all your heart, in fasting, and weeping, and wailing; *(And yet even now, saith the Lord, turn ye again to me or return to me, with all your heart, with fasting, and weeping, and wailing;)*

<sup>13</sup> and carve ye your hearts, and not your clothes, and be ye turned again to your Lord God, for he is benign, and merciful, patient, and of much mercy, and abiding,

*either forgiving, on malice. (and carve ye, or rend ye, your hearts, and not your clothes, and turn ye again to the Lord your God or and return to the Lord your God, for he is benign, and merciful, patient, and of much mercy, and forgiving of malice.)*

<sup>14</sup> Who knoweth, if God be (not) turned again, and forgive, and leave blessing after him? sacrifice and moist sacrifice to our Lord God. *(Who knoweth, if God shall not turn again, (or repent), and forgive, and even leave a blessing behind him? so, offer ye grain and wine to the Lord our God!)*

<sup>15</sup> Sing ye with a trump in Zion, hallow ye fasting, call ye (a) company; *(Sing ye with a trumpet in Zion, call ye for a fast, call ye the congregation;)*

<sup>16</sup> gather together the people, hallow ye the church, *(or gather together the people, call ye the congregation),* gather ye together *(the)* eld men, gather ye together *(the)* little children, and *(those)* sucking the breasts; a spouse go out of his bed, and a spousess *(out)* of her chamber.

<sup>17</sup> Priests, the ministers of the Lord, shall weep betwixt the porch and the altar, and shall say, Lord! spare thou, spare thy people, and give thou not thine heritage into shame, that nations be lords of them. Why say they among peoples, Where is the God of them? *(The priests, the ministers of the Lord, shall weep between the porch and the altar, and shall say, Lord! spare thou, spare thy people, and give thou not thy own inheritance into shame, so that the nations be their lords. Why let the heathen say, Where is their God?)*

<sup>18</sup> The Lord loved jealously his land, and spared his people. *(And then the Lord jealously, or zealously, loved his land, and spared his people.)*

<sup>19</sup> And the Lord answered, and said to his people, Lo! I shall send to you wheat, and wine, and oil, and ye shall be [ful] filled with those; and I shall no more give you *(to be a)* shame among heathen men. *(And the Lord said to his people, Behold! I shall send you corn, (or grain), and wine, and oil, and ye shall be fulfilled, (or satisfied), with them, or and ye shall be filled full with them; and I shall no more allow you to be the reproach of the heathen.)*

<sup>20</sup> And I shall make him that is at the north far from you; and I shall cast him out into a land without way, and desert; his face against the east sea, and the last part thereof at the last sea; and the stink thereof shall go up, and the root thereof shall ascend, for he did proudly. *(And I shall make those who be at the north to go far away from you; and I shall throw them out into a land without a way, and turned into a desert; their front forces shall turn toward the East Sea, or the Dead Sea, and their last parts toward the West Sea, or the Mediterranean Sea; and the stink of their carrion, or of their corpses, shall go up, for I shall go out against them, because of what they did so proudly to thee.)*

<sup>21</sup> Earth, do not thou dread, make thou full out joy, and be glad; for the Lord magnified that he should do. *(O earth or O land, do not thou fear, rejoice, and be happy; for the Lord magnified what he said he would do.)*

<sup>22</sup> Beasts of the country, do not ye dread, for the fair things of desert burgeoned; for the tree brought his fruit, the fig tree and [the] vinery gave their strength. *(Beasts in the fields, do not ye fear, for the beautiful things of the desert have burgeoned or for the pastures of the wilderness have become green; the trees have brought forth their fruit, and the fig trees and the vines gave their harvest.)*

<sup>23</sup> And the sons of Zion, make ye full out joy, and be ye glad in your Lord God, for he gave to you a teacher of rightfulness, and he shall make morrowtide rain and eventide rain to come down to you, as in the beginning. *(And people of Zion, rejoice, and be ye happy in the Lord your God, for he gave you a teacher of righteousness or for he gave you the right amount of rain, and he shall make the morning, or the early, rain and the evening, or the late, rain come down to you, like before.)*

<sup>24</sup> And cornfloors shall be [ful-]filled of wheat, and pressers shall flow with wine and oil. *(And the threshing floors shall be filled full with grain, and the winepresses shall flow with wine and oil.)*

<sup>25</sup> And I shall yield to you the years which the locust, bruchus, and rust, and wortworm, my great strength, ate, which I sent into you. *(And I shall give back to you the years which the locust, and the bruchus, and rust, and the wortworm, my great host, or my great army, ate, which I sent against you.)*

<sup>26</sup> And ye shall eat eating, and ye shall be [ful] filled; and ye shall praise the name of your Lord God, that made marvels with you; and my people shall not be shamed [into] without end. *(And ye shall have plenty to eat, and ye shall be fulfilled, or satisfied, or and ye shall be filled full; and ye shall praise the name of the Lord your God, who made miracles for you; and my people shall not be shamed forever.)*

<sup>27</sup> And ye shall know, that I am in the midst of Israel; and I am your Lord God, and none is more; and my people shall not be shamed [into] without end. *(And ye shall know, that I am in the midst of Israel; and I am the Lord your God, and no one is greater; and my people shall not be shamed forever.)*

<sup>28</sup> And it shall be, after these things I shall shed out my spirit on each man, *(or And it shall be, after these things I shall pour out my spirit upon everyone)*; and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions.

<sup>29</sup> But also I shall shed out my spirit on my servants, and handmaids, in those days; *(And I shall even pour out my spirit upon slaves, and slave-girls, in those days;)*

<sup>30</sup> and I shall give great wonders in heaven, and in earth, blood, and fire, and the heat of smoke. *(and I shall give great wonders in the heavens, and upon the earth, yea, blood, and fire, and the heat of smoke.)*

<sup>31</sup> The sun shall be turned into darknesses, and the moon into blood, before that the great day and horrible of the Lord come. *(The sun shall be turned into darkness, and the moon into blood, before that the great and terrible day of the Lord come.)*

<sup>32</sup> And it shall be, each that calleth to help the name of the Lord shall be safe; for why salvation, *either saving*, shall be in the hill of Zion and in Jerusalem, as the Lord said, and in the residue men, which the Lord calleth. *(And it shall be, that everyone who calleth on the name of the Lord for help, shall be saved; for salvation, or saving, shall be on Mount Zion, and in Jerusalem, as the Lord hath said, and among those who remain, or those who survive, that is, the remnant, whom the Lord calleth.)*

### CHAPTER 3

<sup>1</sup> For lo! in those days, and in that time, when I shall turn the captivity of Judah and of Jerusalem, *(For behold! in those days, and at that time, when I shall restore the prosperity of Judah and Jerusalem,)*

<sup>2</sup> I shall gather all folks, and I shall lead them [forth] into the valley of Jehoshaphat\* ; and I shall dispute there with them on my people, and mine heritage Israel, which they scattered among nations; and they parted my land, *(I shall gather all the nations, and I shall lead them forth into the Valley of Doom, or the Valley of Judgement; and I shall judge them there on behalf of my people Israel, my own inheritance, whom they have scattered among the nations; for they have divided up my land.)*

<sup>3</sup> and sent lot on my people; and they setted a knave child in the bordel house, and sold a damsel for wine, that they should drink. *(and cast lots for my people; and they put a boy child in the bordellery, and sold a young girl for wine, so that they could have something to drink.)*

<sup>4</sup> But what to me and to you, thou Tyre, and Sidon, and each end of Palestine? Whether ye shall yield venging to me? and if ye venge you against me, soon swiftly I shall yield while to you on(to) your head. *(But what be you to me, O Tyre, and Sidon, and all of Philistia? Shall ye avenge yourselves against me? if ye do avenge yourselves against me, soon and swiftly I shall turn back your despicable deeds upon your own heads.)*

<sup>5</sup> Ye took away my silver and gold, and ye brought my desirable things and fairest things into your temples of idols. *(Ye took away my silver and gold, and ye brought my most desired and beautiful things into your temples of idols.)*

<sup>6</sup> And ye sold the sons of Judah, and the sons of Jerusalem, to the sons of (the) Greeks, that ye should make them far from their coasts. *(And ye sold the people of Judah, and of Jerusalem, to the Greeks, so that ye could send them far away from their own coasts.)*

<sup>7</sup> Lo! I shall raise them from the place in which ye sold them; and I shall turn your yielding into your head. *(Behold! I shall raise them up from the place into which ye sold them; and I shall turn back your (despicable) deeds upon your own heads.)*

<sup>8</sup> And I shall sell your sons and your daughters in(to) the hands of the sons of Judah, and they shall sell them to (the) Sabean, a far(-off) folk, for the Lord spake.

<sup>9</sup> Cry ye this thing among heathen men, hallow ye battle *(or prepare ye for battle)*, raise ye (up) strong men; all men warriors, nighth, and goeth up.

<sup>10</sup> Beat ye together your plows† into swords, and your mattocks, *either pickaxes*, into spears; a feeble man say, that I am strong, *(or let the weak say, I am strong)*.

\* **CHAPTER 3:2** Also known as the Kidron Valley; it is said to be the setting for the Last Judgement, and so it is called the 'Valley of Doom' in other translations. † **CHAPTER 3:10** In other writings, John Wycliffe renders this word in this verse as 'plowghschares' ('ploughshares'/'plowshares').

<sup>11</sup> All folks, break ye out, and come from compass (*about*), and be ye gathered together; there the Lord shall make thy strong men to die. (*All the nations, break ye out, and come from all around, and be ye gathered together; and there the Lord shall make thy strong men to die.*)

<sup>12</sup> Folks rise together, and goeth up into the valley of Jehoshaphat; for I shall sit there, to deem all folks in compass. (*Let all the nations rise up, and go into the Valley of Doom, or the Valley of Judgement; for there I shall sit, and judge all the nations around them.*)

<sup>13</sup> Send ye sickles, *either scythes*, for [*the*] ripe corn waxed; come ye, and go ye down, for the presser is full; pressers be plenteous, for the malice of them is multiplied. (*Send ye in sickles, or scythes, for the grain is ripe, or the harvest is ready; come ye, and go ye down, for the winepress is full; yea, the winepresses be overflowing, for their malice, or their wickedness, is multiplied.*)

<sup>14</sup> Peoples, peoples in the valley of cutting down; for the day of the Lord is nigh in the valley of cutting down. (*Peoples, peoples in the Valley of Doom, (or the Valley of Judgement); for the day of the Lord is near in the Valley of Doom!*)

<sup>15</sup> The sun and the moon be made dark, and (*the*) stars withdraw their shining.

<sup>16</sup> And the Lord shall roar from Zion, and shall give his voice from Jerusalem, and (*the*) heavens and (*the*) earth shall be moved; and the Lord is the hope of his people, and the strength of the sons of Israel, (*or and the Lord is the hope of his people, and the defender of the Israelites.*)

<sup>17</sup> And ye shall know, that I am your Lord God, dwelling in Zion, in mine holy hill; and Jerusalem shall be holy, and aliens shall no more pass by it. (*And ye shall know, that I am the Lord your God, living in Zion, on my holy hill, or living upon Mount Zion, my holy hill; and Jerusalem shall be holy, and foreigners shall no more pass through, or invade, it.*)

<sup>18</sup> And it shall be, in that day, mountains shall drop sweetness, and little hills shall flow with milk, and waters shall go by all the rivers of Judah; and a well shall go out of the house of the Lord, and shall moist the strand of thorns. (*And it shall be, on that day, the mountains shall drip with sweetness, and the little hills shall flow with milk, and all the rivers of Judah shall flow with water; and a fountain, or a spring, shall go out of the House of the Lord, and shall water the Shittim Valley.*)

<sup>19</sup> Egypt shall be into desolation, and Idumea into desert of perdition; for that that they did wickedly against the sons of Judah, and shedded out innocent blood in their land. (*Egypt shall become a desolation, and Edom a wilderness of perdition; because they did wickedly against the people of Judah, and poured out innocent blood in their land.*)

<sup>20</sup> And Judah shall be inhabited [*into*] without end, and Jerusalem into generation and into generation. (*And Judah shall be inhabited forever, and Jerusalem for all generations.*)

<sup>21</sup> And I shall cleanse the blood of them, which I had not cleansed; and the Lord shall dwell in Zion. (*And I shall purge unto the blood, that is, unto the death, those whom I have not yet purged; and then the Lord shall live in Zion or and then the Lord shall live upon Mount Zion.*)

## AMOS

<sup>1</sup> The words of Amos *be these*, that was in the shepherds' things of Tekoa, which he saw on Israel, in the days of Uzziah, *that is, Azariah*, king of Judah, and in the days of Jeroboam, son of Jehoash\*, king of Israel, before two years of the earth-moving. *(These be the words of Amos, a shepherd from Tekoa, what he said about Israel, in the days of Uzziah, the king of Judah, and in the days of Jeroboam, the son of Jehoash, the king of Israel, two years before the earthquake.)*

<sup>2</sup> And he said, The Lord shall roar from Zion, and shall give his voice from Jerusalem; and the fair things of shepherds mourned, and the top of Carmel was made dry, *(or and the pastures of the shepherds were parched, and the top of Mount Carmel was made dry).*

<sup>3</sup> The Lord saith these things, On three great trespasses of Damascus, and on four, I shall not convert it, for it threshed Gilead in iron wains. *(The Lord saith these things, For the three great trespasses of Damascus, and for the fourth, I shall not turn away their punishment, for they carved, or sliced, up the people of Gilead with iron wagons, or with iron sleds.)*

<sup>4</sup> And I shall send fire into the house of Hazeal, and it shall devour the houses of Benhadad.

<sup>5</sup> And I shall all-break the bar(s), *[or locks]*, of Damascus, and I shall lose a dweller from the field of idol, and him that holdeth the sceptre from the house of lust and of lechery; and the people of Syria shall be translated to Kir, saith the Lord. *(And I shall altogether break the locks of Damascus, and I shall destroy the inhabitants of the field of Aven, and him who holdeth the sceptre of the house of Eden; and the people of Syria, or of Aram, shall be carried away captive to Kir, saith the Lord.)*

<sup>6</sup> And the Lord saith these things, On three great trespasses of Gaza, and on four, I shall not convert it, for it translated perfect captivity, to close that together in Idumea. *(And the Lord saith these things, For the three great trespasses of Gaza, and for the fourth, I shall not turn away their punishment, for they carried away their Israelite captives, and delivered up, or sold, them to Edom.)*

<sup>7</sup> And I shall send fire into the wall of Gaza, and it shall devour the houses thereof. *(And I shall send fire onto the city walls of Gaza, and it shall devour the houses there.)*

<sup>8</sup> And I shall lose the dwellers of Ashdod, and him that holdeth the sceptre of Ashkelon; and I shall turn mine hand on Ekron, and the remnants of Philistines shall perish, saith the Lord God. *(And I shall destroy the inhabitants of Ashdod, and him who holdeth the sceptre of Ashkelon; and I shall turn my hand against Ekron, and the remnants of the Philistines shall perish, saith the Lord God.)*

<sup>9</sup> The Lord God saith these things, On three great trespasses of Tyre, and on four, I shall not convert it, for they closed together perfect captivity in Idumea, and had not mind on the bond of peace of brethren. *(The Lord God saith these things, For the three great trespasses of Tyre, and for the fourth, I shall not turn away their punishment, for they delivered up, or sold, their Israelite captives to Edom, and did not remember their covenant with their kinsmen.)*

<sup>10</sup> And I shall send fire into the wall of Tyre, and it shall devour the houses thereof. *(And I shall send fire onto the city walls of Tyre, and it shall devour the houses there.)*

<sup>11</sup> The Lord saith these things, On three great trespasses of Edom, and on four, I shall not convert it, for it pursued by sword his brother, and defouled the mercy of him, and poured further his strong vengeance, and kept his indignation till into without end. *(The Lord saith these things, For the three great trespasses of Edom, and for the fourth, I shall not turn away their punishment, for they pursued their own kinsmen with swords, and defiled their own mercy or and gave them no mercy, and poured out more of their strong vengeance, and kept their indignation kindled forevermore.)*

<sup>12</sup> And I shall send fire into Teman, and it shall devour the houses of Bozrah.

<sup>13</sup> The Lord saith these things, On three great trespasses of the sons of Ammon, and on four, I shall not convert him, for he carved the women with child of Gilead, for to enlarge his term. *(The Lord saith these things, For the three great trespasses of Ammon, and for the fourth, I shall not turn away their punishment, for they carved up the women with child in Gilead, in order to enlarge their boundaries.)*

\* CHAPTER 1:1 Also known as Joash.

<sup>14</sup> And I shall kindle fire in the wall of Rabbah, and it shall devour the houses thereof, in yelling in the day of battle, and in whirlwind in the day of moving together. *(And I shall send fire onto the city walls of Rabbah, and it shall devour its houses, and there shall be shouting on the day of battle, and in the great moving, or in the tumult, on the day of the whirlwind.)*

<sup>15</sup> And Malcham shall go into captivity, he and his princes together, saith the Lord. *(And their king shall go into captivity, he and his leaders together, saith the Lord.)*

## CHAPTER 2

<sup>1</sup> The Lord God saith these things, On three great trespasses of Moab, and on four, I shall not convert it, for it burnt the bones of the king of Idumea till to ashes. *(The Lord God saith these things, For the three great trespasses of Moab, and for the fourth, I shall not turn away their punishment, for they burned the bones of the king of Edom unto ashes.)*

<sup>2</sup> And I shall send fire into Moab, and it shall devour the houses of Kerioth; and Moab shall die in sound, in the noise of a trumpet, *(or and Moab shall die amid the sound of trumpets).*

<sup>3</sup> And I shall lose a judge of the midst thereof, and I shall slay with it all the princes thereof, saith the Lord. *(And I shall destroy their judge, or their ruler, in their midst, and I shall kill all their leaders along with him, saith the Lord.)*

<sup>4</sup> The Lord saith these things, On three great trespasses of Judah, and on four, I shall not convert him, for he hath cast away the law of the Lord, and kept not the commandments of him; for their idols, after which the fathers of them went, deceived them. *(The Lord saith these things, For the three great trespasses of Judah, and for the fourth, I shall not turn away their punishment, for they have thrown away the Law of the Lord, and they did not obey his commandments; for they were deceived by the same idols, which their forefathers served.)*

<sup>5</sup> And I shall send fire into Judah, and it shall devour the houses of Jerusalem.

<sup>6</sup> The Lord saith these things, On three great trespasses of Israel, and on four, I shall not convert him, for that that he sold a just man for silver, and a poor man for shoes. *(The Lord saith these things, For the three great trespasses of Israel, and for the fourth, I shall not turn away their punishment, because they sold the righteous, or the innocent, into slavery for some silver; and the poor for a pair of shoes.)*

<sup>7</sup> Which all-foul the heads of poor men on the dust of *[the]* earth, and bow away the way of meek men; and the son and his father went to a damsel, that they should defoul mine holy name. *(Who push down the heads of the poor into the dust of the earth, and push the meek out of their way; and the son and his father went after the same young woman, and in doing so, they defile my holy name.)*

<sup>8</sup> And they ate on clothes laid to wed beside each altar, and drank the wine of condemned men in the house of their God. *(And they lie down beside each altar, on clothes taken as a pledge from the poor, and drink the wine of the condemned in the house of their gods.)*

<sup>9</sup> Forsooth I destroyed Amorite from the face of them, whose highness was the highness of cedars, and he was strong as an oak; and I all-brake the fruit of him above, and the roots of him beneath. *(And I destroyed the Amorites before them, who were as tall as cedars, and were as strong as oaks; and I altogether broke their fruit above, and their roots below.)*

<sup>10</sup> I am, that made you to go up from the land of Egypt, and led you out in desert by forty years, that ye should wield the land of *(the)* Amorite. *(I am he, who brought you up from the land of Egypt, and led you through the wilderness for forty years, so that ye could possess the land of the Amorites.)*

<sup>11</sup> And I raised of your sons into prophets, and *(into)* Nazarites of your young men. Whether it is not so, ye sons of Israel? saith the Lord. *(And I raised up prophets from among your sons, and Nazarites from out of your young men. Is that not so, ye Israelites? saith the Lord.)*

<sup>12</sup> And ye poured out wine to *(the)* Nazarites, and commanded to *(the)* prophets, and said, Prophecy ye not.

<sup>13</sup> Lo! I shall creak under you, as a wain charged with hay creaketh. *(Behold! I shall creak under you, like a wagon, loaded with hay, creaketh.)*

<sup>14</sup> And flight shall perish from a swift man, and a strong man shall not hold his strength, and a stalworthy man shall not save his life; *(And the swift shall not be able to escape, and a strong man shall not be able to hold onto his own strength, and a stalwart man, or a warrior, shall not be able to save his own life;)*

<sup>15</sup> and he that holdeth a bow shall not stand, and a swift man shall not be saved by his feet; and the rider of an horse shall not save his life, *(and he who holdeth a bow shall not stand, and the swift shall not be saved by their own feet; and the rider of an horse shall not be able to save his own life,)*

<sup>16</sup> and a strong man of heart shall flee naked among strong men in that day, saith the Lord. *(and even the most strong-hearted of the strong shall flee away naked on that day, saith the Lord.)*

### CHAPTER 3

<sup>1</sup> Sons of Israel, hear ye the word which the Lord spake on you, and on all the kindred, which I led out of the land of Egypt, and said, *(Israelites, hear ye the word which the Lord spoke about you, yea, about all the tribes, whom he led out of the land of Egypt, and he said,)*

<sup>2</sup> Only I knew you of all the kindreds of earth; therefore I shall visit on you all your wickednesses. *(It was only you I knew, and cared for, out of all the families, or all the nations, of the earth; and so I shall punish you for all your wickednesses.)*

<sup>3</sup> Whether twain shall go together, no but it accord to them? *(Shall two walk together, unless both of them agree?)*

<sup>4</sup> Whether a lion shall roar in a forest, no but he have prey? Whether the whelp of a lion shall give voice from his den, no but he take anything? *(Shall a lion roar in a forest, unless he first have some prey? Shall a lion's cub give voice from his cave, unless he first catch something?)*

<sup>5</sup> Whether a bird shall fall into a snare of *(the)* earth, without a fowler? Whether a snare shall be taken away from *(the)* earth, before that it take something? *(Shall a bird fall into a snare on the ground, without a fowler having first set it there? Shall a snare spring from the ground, before that it catch something?)*

<sup>6</sup> Whether a trump shall sound in a city, and the people shall not dread? Whether evil shall be in a city, which evil the Lord shall not make? *(Shall a trumpet sound in a city, and the people have no fear? Shall evil be in a city, which evil the Lord did not send? or which evil the Lord shall not come to fight against?)*

<sup>7</sup> For the Lord God shall not make a word, no but he show his private to his servants *(the)* prophets. *(For the Lord God shall not do anything, unless first he tell his secret, or his private, plans to his servants, the prophets.)*

<sup>8</sup> A lion shall roar, who shall not dread? the Lord God spake, who shall not prophesy? *(A lion shall roar, who shall not be afraid? the Lord God hath spoken, who shall not prophesy?)*

<sup>9</sup> Make ye heard in the houses of Ashdod, and in the houses of the land of Egypt; and say ye, Be ye gathered together on the hills of Samaria, and see ye many strong vengeance in the midst thereof, and them that suffer false challenge in the privy places thereof. *(Make ye heard in the great houses, or the palaces, of Ashdod, and in the palaces of the land of Egypt; and say ye, Be ye gathered together on the hills of Samaria, and see ye many strong vengeance in their midst, and those who suffer oppression there.)*

<sup>10</sup> And they could not do rightful thing or And they knew not *(to)* do rightful thing, saith the Lord, and they treasured wickedness and raven in their houses. *(And they did not know how to do what is right or And they do not know how to be honest, saith the Lord, and they treasured wickedness and spoils in their palaces.)*

<sup>11</sup> Therefore the Lord God saith these things, The land shall be troubled, and be *(en)*compassed; and thy strength shall be drawn down of thee, and thine houses shall be ravished *[or and thine houses shall be robbed]*. *(And so the Lord God saith these things, The land shall be troubled, and surrounded; and thy strength shall be drawn out of thee or and thy fortress shall be pulled down, and thy palaces shall be robbed.)*

<sup>12</sup> The Lord saith these things, As if a shepherd ravisheth from the mouth of a lion twain hips, either the last thing of the ear, so the children of Israel shall be ravished, that dwell in Samaria, in the country of *(a)* bed, and in the bed of Damascus. *(The Lord saith these things, Like a shepherd taketh out of the mouth of a lion only two legs, or the last part of an ear; so only a few Israelites, who live in Samaria, shall be rescued, from the corner of a bed there, and from their beds in Damascus.)*

<sup>13</sup> Hear ye, and witness ye in the house of Jacob, saith the Lord God of hosts.

<sup>14</sup> For in the day, when I shall begin to visit the trespassings of Israel on him, I shall visit also on the altars of Bethel; and the horns of the altar shall be cut away, and shall fall down into the earth. *(For on the day, when I shall begin to punish Israel for their*

*trespasses, I shall destroy the altars of Bethel; and the corners of the altars shall be cut off, and shall fall to the ground.)*

<sup>15</sup> And I shall smite the winter house with the summer house, and the houses of ivory shall perish, and many houses shall be destroyed, saith the Lord. *(And I shall strike down both the winter house and the summer house, and the ivory houses, or the palaces, shall perish, yea, every great house shall be destroyed, saith the Lord.)*

## CHAPTER 4

<sup>1</sup> Ye fat kine, that be in the mount of Samaria, hear this word; which make false challenge to needy men, and break poor men; which say to your lords, Bring ye, and we shall drink. *(Ye fat cows of Bashan, who live on the mount of Samaria, hear this word; ye who oppress the needy, and trample down the poor; who say to your lords, (or to your masters), Bring ye us something to drink!)*

<sup>2</sup> The Lord God swore in his holy (*place*), for lo! days shall come on you; and they shall raise you in shafts, and your remnants in boiling pots. *(The Lord God swore by his holiness, for behold! days shall come upon you; and then they shall raise you up with shafts, and shall put your remnants into boiling pots.)*

<sup>3</sup> And ye shall go out by the openings, one against another, and ye shall be cast forth into Harmon, saith the Lord. *(And ye shall go out by the openings in the walls, one after the other, and ye shall be thrown forth onto the dunghill, saith the Lord.)*

<sup>4</sup> Come ye to Bethel, and do ye wickedly; to Gilgal, and multiply your trespassing; and offer ye early your sacrifices, in three days your tithes, *(or and offer ye your sacrifices early in the morning, and your tithes every three days.)*

<sup>5</sup> And sacrifice ye praising of bread made sour, and call ye (*out about your*) willful offerings, and tell ye; for ye, sons of Israel, would so, saith the Lord God. *(And offer ye the unleavened bread of thanksgiving, and shout ye out about your freewill offerings, and tell ye everyone; for ye, Israelites, delight to do so, saith the Lord God.)*

<sup>6</sup> Wherefore and I gave to you astonishing of teeth in all your cities, and neediness of loaves in all your places, [*or Wherefore and I gave to you edging of teeth in all your cities, and need of loaves in all your places*]; and ye turned not again to me, saith the Lord. *(And so I set your teeth on edge in all your cities, and made you to need food in all your places; and yet ye turned not again to me or and still ye did not return to me, saith the Lord.)*

<sup>7</sup> Also I forbad rain from you, when three months were yet to coming, till to ripe corn; and I rained on one city, and on another city I rained not; one part was berained, and the part dried upon (*that*) which I rained not. *(And I forbade any rain to come to you, when there were yet three months left until the harvest; and I rained on one city, and on another city I did not rain; yea, one part was berained, and the part on which I did not rain, dried up.)*

<sup>8</sup> And twain and three cities came to one city, to drink water, and those were not [*ful*] filled; and ye came not again to me, saith the Lord. *(And the people of two or three cities came to one city, to drink water; and still they were not fulfilled, or satisfied; and still ye did not come back to me, saith the Lord.)*

<sup>9</sup> I smote you with burning wind, and with rust, *either mildew*, the multitude of your orchards, and of your vineries; and a wortworm ate your olive places, and your fig places; and ye came not again to me, saith the Lord. *(I struck you with burning wind, and with rust, or mildew; yea, the multitude of your orchards, and your vineyards; and the wortworms ate your olive places, and your fig places; and still ye did not come back to me, saith the Lord.)*

<sup>10</sup> I sent into you death (*as*) in the way of Egypt, I smote with sword your young men, till to the captivity of your horses, and I made the stink of your hosts to go up into your nostrils; and ye came not again to me, saith the Lord. *(I sent death into you, like I did into Egypt, and I struck down your young men with the sword, and I took away your horses, and I made the stink of the corpses, or of the carrion, in your tents, or in your camps, to go up into your nostrils; and still ye did not come back to me, saith the Lord.)*

<sup>11</sup> I destroyed you, as God destroyed Sodom and Gomorrah, and ye be made as a brand ravished (*out*) of (*the*) burning; and ye turned not again to me, saith the Lord. *(I destroyed you, like God destroyed Sodom and Gomorrah, and ye were made like a brand, or a stick, snatched from the fire; and still ye did not return to me, saith the Lord.)*

<sup>12</sup> Wherefore, thou Israel, I shall do these things to thee; but after that I shall do to thee these things, Israel, be made ready into against-coming of thy God. *(And so, O Israel, I*

*shall do these things to thee; and after I shall do these things to thee, Israel, prepare to meet thy God or prepare to face my judgement.)*

<sup>13</sup> For lo! he formeth hills, and maketh wind, and telleth to man his speech; and he maketh a morrow mist, and goeth on high things of earth; the Lord God of hosts is the name of him. *(For behold! he formeth the hills, and maketh the wind, and telleth his thoughts and his words to the people; and he maketh a mist in the morning, and goeth on all the high places of the earth; yea, the Lord God of hosts (is) his name.)*

## CHAPTER 5

<sup>1</sup> Hear ye this word, for I raise on you a wailing. *[Hear ye, house of Israel, this word, that I raise on you a wailing.]*

<sup>2</sup> The house of Israel fell down, he shall not put to, that it rise again; the virgin of Israel is cast down into her land, none is that shall raise her *(up)*. *[The maiden of Israel fell down, she shall not put to, that she rise again; she is cast down into her earth (or she is cast down onto the ground), there is not that shall raise her (up again).]*

<sup>3</sup> For the Lord God saith these things, The city of which a thousand went out, an hundred shall be left therein; and of which an hundred went out, ten shall be left therein, in the house of Israel.

<sup>4</sup> For the Lord saith these things to the house of Israel, Seek ye me, and ye shall live;

<sup>5</sup> and do not ye seek *(out)* Bethel, and do not ye enter into Gilgal, and ye shall not pass to Beersheba; for why Gilgal shall be led *(away)* captive, and Bethel shall be unprofitable. *(and do not ye go to Bethel, and do not ye enter into Gilgal, and ye shall not go on to Beersheba; because Gilgal shall be led away captive, and Bethel shall come to nothing.)*

<sup>6</sup> Seek ye the Lord, and live ye, lest peradventure the house of Joseph be burnt as fire; and it shall devour Bethel, and there shall none be, that shall quench. *(Seek ye the Lord, and live ye, lest perhaps the house of Joseph shall burn like fire; and it shall devour Bethel, and there shall be no one, who shall quench it.)*

<sup>7</sup> Which convert doom into wormwood, and forsake rightwiseness in the land, *(Ye who change justice, or judgement, into wormwood, and desert righteousness in all the land.)*

<sup>8</sup> and forsake him that maketh Arcturus and Orion, and him that turneth *(the)* darkneses into the morrowtide, and him that changeth day into night; which calleth waters of the sea, and poureth out them on the face of *[the]* earth; the Lord is name of him. *(and desert him who maketh Arcturus, or the Pleiades, and Orion, and him who turneth the darkness into the morning, and him who changeth the day into the night; he who calleth to the waters of the sea, and poureth them out onto the face of the earth; the Lord is his name.)*

<sup>9</sup> Which scorneth destroying on the strong, and bringeth robbing on the mighty. *(Who bringeth destruction and destitution, to the strong and the mighty.)*

<sup>10</sup> They hated a man reproving in the gate, and they loathed a man speaking perfectly. *(They hated the man who rebuked them in the court, and they loathed the man who spoke truthfully.)*

<sup>11</sup> Therefore for that that ye robbed a poor man, and took from him the chosen prey, ye shall build houses with square stone, and ye shall not dwell in them; ye shall plant most loved vineyards, and ye shall not drink the wine of them. *(And so for ye robbed the poor, and took away the chosen prey from them, ye shall build houses with square stones, but ye shall not live in them; ye shall plant the most beautiful vineyards, but ye shall not drink their wine.)*

<sup>12</sup> For I knew your great trespasses many, and your strong sins; enemies of the rightwise man, taking a gift, and bearing down poor men in the gate. *(For I know of your great many trespasses, and of your strong, or your mighty, sins; ye, the enemies of the righteous, taking bribes, and oppressing the poor in the courts.)*

<sup>13</sup> Therefore a prudent man shall be still in that time, for the time is evil. *(And so the prudent shall be silent at that time, for the time is evil.)*

<sup>14</sup> Seek ye good, and not evil, *(so)* that ye live, and the Lord God of hosts shall be with you, as ye said *(that he is)*.

<sup>15</sup> Hate ye evil, and love ye good, and ordain ye in the gate doom *(or and ordain ye justice in the court)*; if peradventure the Lord God of hosts have mercy on the remnants of Joseph.

<sup>16</sup> Therefore the Lord God of hosts, having lordship, *(or And so the Lord God of hosts, who ruleth, or who is sovereign)*, saith these things, Wailing shall be in all streets, and in all things that be withoutforth it shall be said, Woe! woe! and they shall call an earth-tiller to mourning, and them that know how to wail, to wailing.

<sup>17</sup> And wailing shall be in all ways, for I shall pass forth in the middle of thee, saith the Lord. *(And there shall be wailing on all the ways, for I shall pass through in the midst of thee, saith the Lord.)*

<sup>18</sup> Woe to them that desire the day of the Lord; whether to *desire ye* it to you? This day of the Lord *shall be* darknesses, and not light. *(Woe to those who desire the day of the Lord; do ye desire it for yourselves? or do ye desire that it come to you? This day of the Lord shall be darkness, and not light.)*

<sup>19</sup> As if a man run from the face of a lion, and a bear run to him; and he enter into the house, and lean with his hand on the wall, and a serpent dwelling in *(the)* shadow bite him.

<sup>20</sup> Whether the day of the Lord *shall not be* darknesses, and not light; and mist, and not shining therein? *(Shall not the day of the Lord be darkness, and not light; and cloud, or fog, and not sunshine, or brightness.)*

<sup>21</sup> I hated and casted away your feast days, and I shall not take the odour of your companies. *(I hated and threw away your feast days, and I shall not receive the aroma from your offerings.)*

<sup>22</sup> That if ye offer to me your burnt sacrifices, and gifts, I shall not receive, and I shall not behold the avows of your fat things. *(And if ye offer me your burnt sacrifices, and gifts, I shall not receive them, and I shall not look upon the fat beasts of your vows, or of your offerings.)*

<sup>23</sup> Do thou away from me the noise of thy songs, and I shall not hear the songs of thine harp.

<sup>24</sup> And doom shall be showed as water, and rightwiseness as a strong stream. *(Let justice flow like a river; and righteousness like a strong stream.)*

<sup>25</sup> Whether ye offered to me hosts, and sacrifices in desert forty years, ye house of Israel? *(Did ye offer me gifts, and sacrifices, for forty years in the wilderness, ye house of Israel?)*

<sup>26</sup> And ye have borne tabernacles to Moloch, your god, and *(the)* image of your idols, the star of your god, which ye made to you. *(No! but now ye carry about the tent, (or the shrine), of your god Moloch, and your images of Chium, the star of your god or your star god, which ye made for yourselves.)*

<sup>27</sup> And I shall make you for to pass over Damascus, said the Lord; God of hosts is the name of him. *(And so I shall make you to go into captivity beyond Damascus, saith the Lord; the God of hosts is his name.)*

## CHAPTER 6

<sup>1</sup> Woe to you, that be full of riches in Zion, and trust in the hill of Samaria, ye principal men, the heads of peoples, that go proudly to the house of Israel. *(Woe to you, who be very rich in Zion, and trust in the hill of Samaria, ye principal men, yea, the leaders of the people, whom the house of Israel proudly followeth.)*

<sup>2</sup> Go ye into Calneh, and see ye, and go ye from thence into Hemath the great; and go ye down into Gath of Palestines, and to all the best realms of them, if their term be broader than your term. *(Go ye into Calneh, and see ye, and go ye from there into the great city of Hamath; and go ye down into Gath of the Philistines, for be those kingdoms any better than yours? or be their territories any broader, or larger, than your territories?)*

<sup>3</sup> And ye be parted into the evil day, and nigh to the seat of wickedness; *(And ye declare that the evil day is far off, and yet ye do the very wicked things that shall bring it nigh;)*

<sup>4</sup> and ye sleep in beds of ivory, and do lechery in your beds; and ye eat a lamb of the flock, and calves of the middle of the drove, *(or and ye eat a lamb from the flock, and calves out of the midst of the herd);*

<sup>5</sup> and ye sing at the voice of *(the)* psaltery. As David they guessed them, for to have *(made)* instruments of song, *(and ye sing with the voice of the lute, for ye think yourselves like David, and so make instruments of song;)*

<sup>6</sup> and drink wine in vials; and with best ointment *they were* anointed; and in nothing they had compassion on the sorrow, *either defouling,* of Joseph. *(and drink wine from basins, and anoint yourselves with the best ointment; but ye have no compassion on the sorrow, or on the defiling, of Joseph.)*

<sup>7</sup> Wherefore now they shall pass in the head of men passing over, and the doing, *or treason,* of men doing lechery, shall be done away. *(And so now ye shall be the first to go into captivity, and then the treason of people doing lechery, shall be done away, or shall be ended.)*

<sup>8</sup> The Lord God swore in his soul, saith the Lord God of hosts, I loathe the pride of Jacob, and I hate the houses of him, and I shall betake the city with his dwellers; *(The Lord God swore in his soul, saith the Lord God of hosts, yea, I loathe Jacob's pride, or his arrogance, and I hate his houses, and I shall deliver the city and its inhabitants unto the enemy;)*

<sup>9</sup> That if ten men be left in one house, and they shall die. *(and if only ten men be left in one house, they shall still all die.)*

<sup>10</sup> And his neighbour shall take him, and shall burn him, that he bear out *(the)* bones of the house. And he shall say to him, that is in the privy place of the house, Whether there is yet *(any)* with thee? And he shall answer, An end is. And he shall say to him, Be thou still, and think thou not on the name of the Lord. *(And his friend, or his relative, shall take him up, to bury him, and he shall carry his bones out of the house. And he shall say to him who is in the private place of the house, Is there anyone left in there with thee? And he shall answer, No. And he shall say to him, Be thou silent, and do not thou even say the Lord's name.)*

<sup>11</sup> For lo! the Lord shall command, and shall smite the greater house with fallings, and the less(er) house with carvings, *either (with) breakings.*

<sup>12</sup> Whether horses may run in stones, either it may be eared with wild oxen? For ye turned doom into bitterness, and the fruit of rightwiseness into wormwood. *(Can horses run on stones, or can the sea be plowed with oxen? For ye turned justice into bitterness, and the fruit of righteousness into wormwood.)*

<sup>13</sup> And ye be glad in nought, and ye say, Whether not in our strength we took to us horns? *(And ye be happy over nothing, and ye say, Did we not get our power by our own strength?)*

<sup>14</sup> Lo! I shall raise on you, the house of Israel, saith the Lord God of hosts, a folk; and it shall all-break you from the entry of Hemath unto the stream of desert. *(Behold! O house of Israel, I shall raise up a nation against you, saith the Lord God of hosts; and it shall altogether break you from the entrance to Hamath unto the Stream of the Arabah, (or the Brook of the Desert).)*

## CHAPTER 7

<sup>1</sup> The Lord God showed these things to me; and lo! a maker of locust(s) in the beginning of burgeoning things of eventide rain, and lo! eventide rain after the clipper of the king. *(The Lord God showed these things to me; and behold! he made locusts at the beginning of the burgeoning things of the late growth, and behold! it was the late growth after the king's clippings, (or the first cutting).)*

<sup>2</sup> And it was done, when he had ended for to eat the herb of *(the)* earth, I said, Lord God, I beseech, be thou merciful; who shall raise Jacob, for he is little? *(And it was done, when the locusts had finished eating the herbs of the earth, I said, Lord God, I beseech thee, be thou merciful; who shall raise up Jacob, for he is so small? or for they be so weak?)*

<sup>3</sup> The Lord had mercy on this thing; It shall not be, said the Lord God.

<sup>4</sup> The Lord God showed to me these things; and lo! the Lord God shall call doom to fire, and it shall devour much depth of water, and it ate *(al)together* a part. *(The Lord God showed me these things; and behold! the Lord God called for judgement by fire, and it devoured a great depth of water; and it ate a part of it.)*

<sup>5</sup> And I said, Lord God, I beseech, rest thou; who shall raise Jacob, for he is little? *(And I said, Lord God, I beseech thee, rest thou; for who shall raise up Jacob, for he is so small? or for they be so weak?)*

<sup>6</sup> The Lord had mercy on this thing; But also and this thing shall not be, said the Lord God. *(The Lord had mercy on this thing; And also this shall not be, said the Lord God.)*

<sup>7</sup> The Lord God showed to me these things; and lo! the Lord standing on a wall pargeted, *or plastered*, and in the hand of him was a trowel of a mason. *(The Lord God showed me these things; and behold! the Lord was standing by a plastered wall; and in his hand was a mason's trowel or a plumb line.)*

<sup>8</sup> And the Lord said to me, What seest thou, Amos? And I said, A trowel of a mason. And the Lord said, Lo! I shall put a trowel in the middle of my people Israel; I shall no more put to, for to over-lead it; *(And the Lord said to me, What seest thou, Amos? And I said, A mason's trowel, or A plumb line. And the Lord said, Behold! I shall put a trowel in the midst of my people Israel, or I shall put a plumb line in the midst of my people Israel; no more shall I pass by them;)*

<sup>9</sup> and the high things of idol shall be destroyed, and the hallowings of Israel shall be desolate; and I shall rise on the house of Jeroboam by sword. *(and the high places, or*

*the hill shrines, of Isaac shall be destroyed, and the sanctuaries of Israel shall be made desolate; and I shall rise against the house of Jeroboam with a sword.)*

<sup>10</sup> And Amaziah, priest of Bethel, sent to Jeroboam, king of Israel, and said, Amos rebelled against thee, in the middle of the house of Israel; the land may not sustain all his words. *(And Amaziah, the priest of Bethel, sent word to Jeroboam, the king of Israel, and said, Amos is conspiring against thee in the midst of the house of Israel; the land cannot survive all his words.)*

<sup>11</sup> For Amos saith these things, Jeroboam shall die by sword, and Israel *(taken)* captive shall pass from his land. *(For Amos saith these things; Jeroboam shall die by the sword, and the people of Israel shall be taken away captive from their own land.)*

<sup>12</sup> And Amaziah said to Amos, Thou that seest, go; flee thou into the land of Judah, and eat thou there thy bread; and there thou shalt prophesy. *(And then Amaziah said to Amos, Go thou away, O seer or O prophet; flee thou into the land of Judah, and eat thy food there; and there thou shalt prophesy.)*

<sup>13</sup> And thou shalt no more put to, that thou prophesy in Bethel, for it is the hallowing of the king, and is the house of the realm. *(But no more shalt thou come forth here, so that thou prophesy at Bethel, for it is the king's place of worship, and the house of the realm, or for it is the sanctuary of the king, and a royal palace.)*

<sup>14</sup> And Amos answered, and said to Amaziah, I am not a prophet, and I am not *[the]* son of a prophet; but an herder of neat I am, drawing up sycamores. *(And Amos answered, and said to Amaziah, I am not a prophet, and I am not the son of a prophet; but I am a herdsman, and a gatherer of the figs of the sycamores.)*

<sup>15</sup> And the Lord took me, when I followed the flock; and the Lord said to me, Go, and prophesy thou to my people Israel.

<sup>16</sup> And now hear thou the word of the Lord. Thou sayest, Thou shalt not prophesy on Israel, and thou shalt not drop *(thy word)* on the house of idol. *(And so now hear the word of the Lord. Thou hast said, Thou shalt not prophesy against Israel, and thou shalt not drop thy word against the house of Isaac.)*

<sup>17</sup> For this thing the Lord saith these things, Thy wife shall do fornication in the city, and thy sons and thy daughters shall fall by sword, and thy land shall be meted with a little cord; and thou shalt die in a polluted land, and Israel *(taken)* captive shall pass from his land. *(For this thing the Lord saith these things, Thy wife shall go a whoring in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured with a little cord; and thou shalt die in a polluted land, and the people of Israel shall be taken away captive from their own land.)*

## CHAPTER 8

<sup>1</sup> The Lord God showed to me these things; and lo! an hook of apples. *(The Lord God showed me these things; and behold! a basket of summer fruit.)*

<sup>2</sup> And the Lord said, What seest thou, Amos? And I said, An hook of apples. And the Lord said to me, The end is come on my people Israel; I shall no more put to, that I pass by him. *(And the Lord said, What seest thou, Amos? And I said, A basket of summer fruit\*. And the Lord said to me, The end is come for my people Israel; no more shall I pass them by.)*

<sup>3</sup> And the hinges, *either twists*, of the temple shall greatly sound in that day, saith the Lord God. Many men shall die, silence shall be cast forth in each place. *(And on that day, wailings shall be heard in the palace, saith the Lord God. Many shall die everywhere; they shall be thrown out in silence, or Many shall die; they shall be thrown out everywhere! Silence!)*

<sup>4</sup> Hear ye this thing, which all-break a poor man, and make needy men of the land for to fail; *(Hear ye this, which shall altogether break the poor, and shall make the needy of the land to fail;)*

<sup>5</sup> and ye say, When shall harvest pass, and we shall sell merchandises? and the sabbath, and we shall open *(our)* wheat *(again)*? that we make less the measure, and increase the shekel, and that we set privily guileful balances; *(and ye say, When shall the new moon pass, and then we can sell our corn again? and the Sabbath end, and we can sell our wheat again? and we can make the measure less, and increase the shekel, and we can secretly, or privately, set deceptive balances, or scales, again;)*

\* CHAPTER 8:2 A play on the Hebrew words for 'summer (fruit)' and 'end', which sound similar.

<sup>6</sup> that we wield for silver needy men, and poor men for shoes, and we sell out-castings of wheat? *(and we can buy the needy for some silver; and the poor for a pair of shoes, and we can sell the refuse of our wheat again?)*

<sup>7</sup> The Lord swore against the pride of Jacob, *(yea)*, I shall not forget till to the end all the works of them. *(The Lord swore by the pride of Jacob, Yea, I shall never forget any of their works, or their deeds.)*

<sup>8</sup> Whether on this thing, the earth shall not be moved together, and each dweller thereof shall mourn? And it shall go up as all the flood, and shall be cast out, and shall float away, as the strand of Egypt. *(For on this matter; shall not the earth be altogether moved, and each of its inhabitants shall mourn? It all shall go up like a river; and shall be thrown out, and shall flow away, like the River of Egypt, that is, the Nile.)*

<sup>9</sup> And it shall be, saith the Lord, in that day the sun shall go down in midday, and I shall make the earth to be dark in the day of light. *(And it shall be, saith the Lord, on that day the sun shall go down at midday, and I shall make the earth to be dark in the light of day.)*

<sup>10</sup> And I shall convert your feast days into mourning, and all your songs into wailing; and I shall bring in on each back of you a sackcloth, and on each head of you baldness; and I shall put it as the mourning of *[an]* one begotten son, and the last things thereof as a bitter day. *(And I shall turn your feast days into mourning, and all your songs into wailing; and I shall put a sackcloth on every back, and baldness on every head; and I shall make it like the mourning for an only son, and the last things, or the end, of it shall be like a bitter day.)*

<sup>11</sup> Lo! the days come, saith the Lord *[God]*, and I shall send out hunger into *(the)* earth; not hunger of bread, neither thirst of water, but of hearing the word of God. *(Behold! the days shall come, saith the Lord God, and I shall send out hunger; (or famine), into the earth; not a hunger for food, or a thirst for water, but a hunger for hearing the word of God.)*

<sup>12</sup> And they shall be moved *(al)together* from the sea till to the sea, and from the north till to the east they shall compass *(about)*, seeking the word of the Lord, and they shall not find. *(And they shall wander about from sea unto sea, and they shall go all around, from the north unto the east, seeking the word of the Lord, but they shall not find it.)*

<sup>13</sup> In that day fair maidens shall fail, and young men in thirst, *(On that day beautiful young women, and strong young men, shall fail for thirst.)*

<sup>14</sup> which swear in the trespass of Samaria, and say, Dan, thy god liveth, and the way of Beersheba liveth; and they shall fall, and they shall no more rise again. *(yea, they who swear by the trespass of Samaria, and say, O Dan, as thy god liveth, or By the god of Dan, and By the sacred way of Beersheba; they all shall fall, and they shall never rise again.)*

## CHAPTER 9

<sup>1</sup> I saw the Lord standing on the altar, and he said, Smite thou the hinge(s), and the over-thresholds, *either lintels*, be moved *(al)together*; for avarice is in the head of all, and I shall slay by sword the last of them; there shall no flight be to them, and he that shall flee of them, shall not be saved. *(I saw the Lord standing by the altar; and he said, Strike thou the hinges, and the lintels be shaken; for greed is in all their hearts, and I shall kill all of them with the sword; there shall be no escape for them, and even he who shall flee, shall not be saved.)*

<sup>2</sup> If they shall go down till to hell, from thence mine hand shall lead out them; and if they shall ascend till to heaven, from thence I shall draw them down. *(Yea, if they shall go down to Sheol, or the land of the dead, my hand shall bring them out of there; and if they shall go up to heaven, I shall pull them down from there.)*

<sup>3</sup> And if they shall be hid in the top of Carmel, from thence I seeking shall do them away, *(or And if they shall be hidden on top of Mount Carmel, I shall seek them out there, and I shall do them away);* and if they shall hide themselves from mine eyes in the deepness of the sea, there I shall command a serpent, and it shall bite them, *(and devour them).*

<sup>4</sup> And if they shall go away into captivity before their enemies, there I shall command to sword, and it shall slay them. And I shall put mine eyes on them into evil, and not into good. *(And if they be taken away into captivity by their enemies, I shall command to the sword there, and it shall kill them. I shall look upon them for evil, and not for good, or I shall look at them to do evil, and not to do good.)*

<sup>5</sup> And the Lord God of hosts *shall do these things, (he)* that toucheth earth, and it shall fail, and all men dwelling therein shall mourn; and it shall go up as each strand, and it

shall float away as the flood of Egypt. *(And the Lord God of hosts shall do these things, yea, he who toucheth the earth, and it faileth, and all the people living there shall mourn; and it shall go up like a stream, and it shall flow away like the River of Egypt.)*

<sup>6</sup> He that buildeth his going up in heaven, *shall do these things*, and founded his burden on earth; which calleth waters of the sea, and poureth out them on the face of *(the)* earth; the Lord *is(the)* name of him. *(He who buildeth his stairway in the heavens, and putteth his dome over the earth, shall do these things; who calleth for the waters of the sea, and poureth them out upon the face of the earth; the Lord is his name.)*

<sup>7</sup> Whether not as the sons of Ethiopians ye be to me, the sons of Israel? saith the Lord God. Whether I made not Israel for to go up from the land of Egypt, and Palestines from Cappadocia, and Syrians from Kir? *(Be ye not like the Ethiopians to me, ye Israelites? saith the Lord God. Did I not make Israel to go up from the land of Egypt, like the Philistines from Caphtor, and the Syrians, or the Aramaeans, from Kir?)*

<sup>8</sup> Lo! the eyes of the Lord God be on the realm sinning *(or Behold! the eyes of the Lord God (be) upon the sinning realm, (or upon this sinful kingdom))*, and I shall all-break it from *(off)* the face of *[the]* earth; nevertheless I all-breaking shall not all-break the house of Jacob, saith the Lord.

<sup>9</sup> For lo! I shall command, and shall shake together the house of Israel in all folks, as wheat is shaken together in a riddle, and a little stone shall not fall on the earth. *(For behold! I shall command, and shall altogether shake the house of Israel among all the nations, like corn, (or grain), is altogether shaken in a sieve, and yet a little stone of it shall not fall upon the earth.)*

<sup>10</sup> All sinners of my people shall die by sword, which say, Evil shall not nigh, and shall not come on us. *(All the sinners of my people shall die by the sword, yea, they who say, Evil shall not come near us, and it shall not come upon us.)*

<sup>11</sup> In that day I shall raise the tabernacle of David, that fell down, and I shall again-build openings of the walls thereof, and I shall restore the things that fell down; and I shall again-build it, as in old days, *(On that day I shall raise up David's house, that fell down, and I shall rebuild, or repair, the openings in its walls, and I shall restore the things that fell down; and I shall rebuild it, like in the old days.)*

<sup>12</sup> that they wield the remnants of Idumea, and all nations; for that my name is called to help on them, saith the Lord doing these things. *(so that they possess the remnants of Edom, and of all the nations that were once called mine, saith the Lord, and he shall do this.)*

<sup>13</sup> Lo! days come, saith the Lord, and the earer shall *(over)*take the reaper *(or Behold! days shall come, and the plowman shall overtake the harvester)*, and the treader, *or (the) stamper*, of *(the)* grape(s) shall *(over)*take the man sowing seed; and mountains shall drop sweetness, and all small hills shall be tilled.

<sup>14</sup> And I shall convert the captivity of my people Israel, and they shall build *(up the)* forsaken cities, and shall dwell; and shall plant vineyards, and they shall drink wine of them; and shall make gardens, and shall eat fruits of them. *(And I shall restore the prosperity of my people Israel, and they shall rebuild the deserted cities, and they shall live in them; and they shall plant vineyards, and shall drink their wine; and they shall make gardens, and shall eat their fruit.)*

<sup>15</sup> And I shall plant them on their land, and I shall no more draw out them of their land, which I gave to them, saith the Lord thy God. *(And I shall plant them on their land, and no more shall I pull them out of their land, which I gave them, saith the Lord thy God.)*

## OBADIAH

<sup>1</sup> *[The] Vision of Obadiah. The Lord God saith these things to Edom. We heard an hearing of the Lord, and he sent a legatē, either a messenger, to heathen men. Rise ye, and together rise we against him into battle. (The vision, or the prophecy, of Obadiah. The Lord God saith these things about Edom. We heard a word from the Lord, and he sent a messenger to the heathen. And he said, Rise ye, let us rise up together against Edom in battle.)*

<sup>2</sup> *Lo! I gave thee (to be) little in heathen men, thou art full much worthy to be despised. (Behold! I made thee, (O Edom), to be the least among the heathen, and thou art very worthy to be despised.)*

<sup>3</sup> *The pride of thine heart enhanced thee, dwelling in the crazings of stones, araising thy seat. Which sayest in thine heart, Who shall draw me down into earth? (The pride of thy heart exalted thee, or raised thee up, thou living in the chinks of stones, and making thy home high in the heights. Who sayest in thy heart, Who can ever pull me down to the ground?)*

<sup>4</sup> *Though thou shalt be raised as an eagle, and thou shalt put thy nest among stars, from thence I shall draw thee down, saith the Lord. (But even though thou shalt be raised up like an eagle, and even if thou shalt put thy nest among the stars, I shall still pull thee down from there, saith the Lord.)*

<sup>5</sup> *If night thieves had entered to thee, if outlaws by night, how shouldest thou have been still? whether they should not have stolen things enough to them? If gatherers of grapes had entered to thee, whether they should have left namely raisins, or clusters, to thee? (If night thieves come in upon thee, yea, outlaws by night, do they not steal only what they want for themselves? And if gatherers of grapes come in upon thee, do they not at least leave the raisins, (or the clusters), for thee? But thy enemies have left thee with nothing!)*

<sup>6</sup> *How sought they Esau, searched the hid things of him? (Yea, how they sought out Esau, and searched for all his hidden treasures, (or all his riches)!)*

<sup>7</sup> *Till to the terms they sent out thee; and all men of thy covenant of peace scorned, either deceived, thee, men of thy peace waxed strong against thee; they that shall eat with thee, shall set ambush, either treasons, under thee; (and they shall say), there is no prudence (left) in him. (And they sent thee out unto thy borders; and all thy allies mocked, or deceived, thee, yea, men at peace with thee grew strong against thee; those who ate with thee, set ambush for thee; and they said, There is no wisdom left in him.)*

<sup>8</sup> *Whether not in that day, saith the Lord, I shall lose the wise men of Idumea, and prudence (out) of the mount of Esau? (On that day, saith the Lord, I shall destroy the wise men of Edom, and leave no wisdom on the mount of Esau!)*

<sup>9</sup> *And thy strong men shall dread of midday, either south, that a man of the hill of Esau perish. (And thy strong men, O Teman, shall have fear, and everyone on the mount of Esau shall perish.)*

<sup>10</sup> *For slaying and for wickedness against thy brother Jacob, confusion shall cover thee, and thou shalt perish [into] without end. (For the killing and the wickedness done against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever.)*

<sup>11</sup> *In the day when thou stoodest against him, when aliens took the host of him, and strangers entered into the gates of him, and sent lot on Jerusalem, thou were also as one of them. (For on the day when thou stoodest aside, and when foreigners took all of his wealth, and strangers entered into his gates, and cast lots for Jerusalem, thou were just like one of them.)*

<sup>12</sup> *And thou shalt not despise in the day of thy brother, in the day of his pilgrimage, and thou shalt not be glad on the sons of Judah, in the day of perdition of them; and thou shalt not magnify thy mouth in the day of anguish, (And thou should not have had glory on the day of thy brother, on the day of his misfortune, and thou should not have been happy over the sons of Judah, on the day of their perdition; and thou should not have opened thy mouth in laughter, and mocking, on the day of their anguish.)*

<sup>13</sup> *neither thou shalt enter into the gate(s) of my people, in the day of falling of them; and thou shalt not despise in the evils of him, in the day of his destroying; and thou shalt not be sent out against his host, in the day of his destroying; (nor should thou have entered into the gates of my people, on the day of their falling; and thou should not have*

*seized their treasures, or their riches, on the day of their destruction; and thou should not have gone out against their host, or their army, on the day of their destruction;)*

<sup>14</sup> neither thou shalt stand in the going out *[of the ways]*, that thou slay them that fled; and thou shalt not close together the residues, *either left men*, of him, in the day of tribulation, *(nor should thou have stood in the going out of the ways, so that thou could kill those who fled; and thou should not have enclosed their remnants, or those who were left, on the day of their tribulation.)*

<sup>15</sup> for the day of the Lord is nigh on all heathen men. As thou hast done, it shall be done to thee; he shall convert thy yielding into thine head. *(for the day of the Lord is near for all the heathen. As thou hast done, now it shall be done to thee; and what thou hast yielded, shall now return upon thy own head.)*

<sup>16</sup> For as ye drank on mine holy hill, all heathen men shall drink busily, and they shall drink, and they shall swallow up; and they shall be as if they be not. *(For as ye drank on my holy hill, all the heathen shall busily drink, and they shall drink, and they shall swallow it all down; and then they shall be as if they had never been.)*

<sup>17</sup> And salvation shall be in the hill of Zion, and it shall be holy; and the house of Jacob shall wield them which wielded them. *(And deliverance shall be upon Mount Zion or And those who escape shall be upon Mount Zion, and it shall be holy; and the house of Jacob shall rule those who once ruled them.)*

<sup>18</sup> And the house of Jacob shall be fire, and the house of Joseph *shall be flame*, and the house of Esau *shall be stubble*; and they shall be kindled in them, and they shall devour them; and remnants shall not be of the house of Esau, for the Lord spake, *(or and no one of the house of Esau shall be left, for the Lord hath spoken.)*

<sup>19</sup> And these that be at the south, shall inherit the hill of Esau; and they that be in the low fields, *shall inherit* Philistines; and they shall wield the country of Ephraim, and the country of Samaria; and Benjamin shall wield Gilead. *(And then those who be at the south, or in the Negeb, shall inherit the mount of Esau; and those who be in the low lands, or in the Shephelah, shall inherit the Philistines; and they shall possess the countryside of Ephraim, and the countryside of Samaria; and Benjamin shall possess Gilead.)*

<sup>20</sup> And transmigration, *either passing over*, of this host of sons of Israel *shall wield* all places of Canaanites, till to Zarephath; and the transmigration of Jerusalem, which is in Sepharad, shall wield the cities of the south. *(And this army of the exiles of the Israelites shall possess all the places of the Canaanites, unto Zarephath; and the exiles of Jerusalem, who be in Sardis, shall possess the cities of the south, or of the Negeb.)*

<sup>21</sup> And saviours shall go up into the hill of Zion, for to deem the hill of Esau, and a realm shall be to the Lord. *(And the victors shall go up from Mount Zion, to judge the mount of Esau, and the kingdom shall be the Lord's.)*

## JONAH

<sup>1</sup> And the word of the Lord was made to Jonah, the son of Amittai, and said,

<sup>2</sup> Rise thou, and go into Nineveh, the great city, and preach thou therein, for the malice thereof goeth up before me. *(Rise thou up, and go to the great city of Nineveh, and preach thou there, for the malice of the people there goeth up before me.)*

<sup>3</sup> And Jonah rose for to flee into Tarshish, from the face of the Lord. And he came down to Joppa, and found a ship going into Tarshish, and he gave ship-hire to them; and he went down into it, for to go with them into Tarshish, from the face of the Lord. *(But Jonah rose up to flee to Tarshish, away from the Lord. And he came down to Joppa, and found a ship going to Tarshish, and he bought passage with them; and he went down into it, to go with them to Tarshish, away from the Lord.)*

<sup>4</sup> Forsooth the Lord sent a great wind into the sea, and a great tempest was made in the sea, and the ship was in peril for to be all-broken.

<sup>5</sup> And shipmen dreaded, and men cried to their god; and sent vessels, that were in the ship, into the sea, that it were made lighter of them. And Jonah went down into the inner things of the ship, and slept by a grievous sleep. *(And the shipmen feared, and the men cried out to their god; and they sent vessels, or equipment, and other things, that were on the ship, into the sea, so that it was made lighter. And Jonah was down in the hold of the ship, and slept a troubled sleep.)*

<sup>6</sup> And the governor came to him, and said to him, Why art thou cast down in sleep? rise thou, call thy God to help, if peradventure God again-think of us, and we perish not. *(And the captain came down to him, and said, Why art thou sleeping? rise thou up, call thy God to help us, and perhaps your God shall remember us, and then we shall not perish.)*

<sup>7</sup> And a man said to his fellows, Come ye, and cast we lots, and know we, why this evil is to us. And they cast lots, and lot fell on Jonah. *(And a man said to his fellows, Come ye, and cast we lots, and then we shall know, why this evil hath come upon us. And they cast lots, and the lot fell upon Jonah.)*

<sup>8</sup> And they said to him, Show thou to us, for cause of what thing this evil is to us; what is thy work, which is thy land, and whither goest thou, either of what people art thou? *(And they said to him, Tell thou us, for what cause, or for what reason, hath this evil come upon us; what is thy work, which is thy land, and where goest thou, and of what people art thou?)*

<sup>9</sup> And he said to them, I am an Hebrew, and I dread the Lord God of heaven, that made the sea and the dry land. *(And he said to them, I am a Hebrew, and I fear the Lord God of heaven, who made the sea and the dry land.)*

<sup>10</sup> And the men dreaded with great dread, and said to him, Why didest thou this thing? for the men knew that he flew from the face of the Lord, for Jonah had showed to them. *(And the men had great fear, and said to him, Why didest thou do this? for the men knew that he had fled from the Lord, for earlier Jonah had told them that.)*

<sup>11</sup> And they said to him, What shall we do to thee, and the sea shall cease from us? for the sea went, and waxed great on them. *(And they said to him, What shall we do to thee, and then the sea shall cease from threatening us? for the sea grew great against them.)*

<sup>12</sup> And he said to them, Take ye me, and throw or send me into the sea, and the sea shall cease from you; for I know, that for me this great tempest is on you. *(And he said to them, Take ye me, and throw me into the sea, and then the sea shall cease from threatening you; for I know, that it is because of me, that this great tempest hath come upon you.)*

<sup>13</sup> And the men rowed, for to turn again to the dry land, and they might not, for the sea went, and waxed great on them. *(And the men rowed, to try to return to the dry land, but they could not, for the sea grew great against them.)*

<sup>14</sup> And they cried to the Lord, and said, Lord, we beseech, that we perish not in the life of this man, and that thou give not on us innocent blood; for thou, Lord, didest as thou wouldest. *(And they cried out to the Lord, and said, Lord, we beseech thee, that we perish not for taking the life of this man, and that thou do not put innocent blood upon us; for all this, Lord, is as thou desirest, or for all this is thy doing, Lord.)*

<sup>15</sup> And they took Jonah, and threw into the sea; and the sea stood of his boiling. *(And then they took Jonah, and threw him into the sea; and at last the sea ceased its roiling.)*

<sup>16</sup> And the men dreaded the Lord with great dread, and offered hosts to the Lord, and vowed avows. *(And the men feared the Lord with great fear, and offered sacrifices to the Lord, and vowed vows.)*

<sup>17</sup> And the Lord made ready a great fish, that he should swallow Jonah; and Jonah was in the womb of the fish three days and three nights. *(And the Lord made ready a great fish, that would swallow Jonah; and then Jonah was in the belly of the fish for three days and three nights.)*

## CHAPTER 2

<sup>1</sup> And Jonah prayed to the Lord his God from the fish's womb,

<sup>2</sup> and said, I cried to God of my tribulation, and he heard me, *(or and he said, I cried out to God in my tribulation, and he heard me);* from the womb *(or the belly)* of hell I cried, and thou heardest my voice.

<sup>3</sup> Thou castedest me down into deepness, in the heart of the sea, and the floods compassed me *[about];* all thy swells and thy waves passed on me. *(Thou hast thrown me down into the depths, into the heart of the sea, and the water surrounded me; yea, all thy swells and thy waves passed over me.)*

<sup>4</sup> And I said, I am cast away from the sight of thine eyes; nevertheless again I shall see thine holy temple. *(And I said, Though I am thrown away from thy sight; nevertheless I shall see thy holy Temple again.)*

<sup>5</sup> Waters *(en)*compassed me till to my soul, deepness environed me, the sea *(weed)* covered mine head. *(The water surrounded me unto my very breath, the depths environed me, the seaweed covered my head.)*

<sup>6</sup> I went down to the uttermost places of hills, the bars of earth *(en)*closed me *(al)*together, into without end; and thou, my Lord God, shalt raise up my life from corruption. *(I went down to the uttermost places, or the very roots, of the hills, or of the mountains, and there the bars, or the gates, of the earth would have locked me in forever; but thou, my Lord God, raised up my life from corruption.)*

<sup>7</sup> When my soul was anguished in me, I bethought on the Lord, that my prayer come to thee, to thine holy temple. *(And when my soul was anguished within me, I thought about the Lord, and that my prayer would come to thee, in thy holy Temple.)*

<sup>8</sup> They that keep vanities, forsake their mercy idly. *(Those who worship idols, idly desert thy mercy.)*

<sup>9</sup> But I in voice of praising shall offer to thee; whatever things I vowed, I shall yield to the Lord, for mine health. *(But I shall offer to thee, with my words of praise; yea, whatever I have vowed, I shall give to the Lord, for my deliverance, or my salvation.)*

<sup>10</sup> And the Lord said to the fish, and it casted out Jonah on/to the dry land. *(And then the Lord spoke to the fish, and it cast out Jonah on/to the dry land.)*

## CHAPTER 3

<sup>1</sup> And the word of the Lord was made the second time to Jonah, and said,

<sup>2</sup> Rise thou, and go into Nineveh, the great city, and preach thou in it the preaching which I speak to thee. *(Rise thou up, and go to the great city Nineveh, and preach thou in it the preaching which I tell thee or which I told thee before.)*

<sup>3</sup> And Jonah rose, and went into Nineveh, by the word of the Lord. And Nineveh was a great city, of the journey of three days. *(And Jonah rose up, and went to Nineveh, by the word of the Lord. And Nineveh was such a great, or such a large, city, that it took three days' journey to walk across it.)*

<sup>4</sup> And Jonah began for to enter into the city, by the journey of one day, and cried, and said, Yet forty days, and Nineveh shall be overturned, or destroyed. *(And after one day's journey in the city, Jonah cried aloud, and said, In forty days, Nineveh shall be destroyed!)*

<sup>5</sup> And men of Nineveh believed to the Lord, and preached fasting, and were clothed with sackcloths, from the more till to the less. *(And the people of Nineveh believed the word of the Lord, and proclaimed a fast, and were clothed with sackcloths, from the greatest unto the least.)*

<sup>6</sup> And the word came to the king of Nineveh; and he rose off his seat, and casted away his clothing from him, *(or and he rose up off his throne, and threw off his clothes),* and was clothed with sackcloth, and sat in ashes.

<sup>7</sup> And he cried, and said in Nineveh of the mouth of the king and of his princes, saying, Men, and work beasts, and oxen, and sheep, taste not anything, neither be fed, neither drink water. *(And he cried aloud, and had it said in Nineveh by the command of the*

king and of his princes, saying, People, and work beasts, and oxen, and sheep, taste not anything, neither be fed, nor drink water.)

<sup>8</sup> And men be covered with sackcloths, and work beasts, *(and)* cry to the Lord in strength; and be a man converted, *or all-turned*, from his evil way, and from *(the)* wickedness that is in the hands of them. *(And let everyone, and their work beasts, be covered with sackcloths, and cry out to the Lord with all their strength; let everyone be turned, or converted, from their evil ways, and from the wickedness that they do.)*

<sup>9</sup> Who knoweth, if God be converted, and forgive, and be turned away from strong vengeance of his wrath, and we shall not perish? *(Who knoweth, if God shall not be converted, (or shall not change his thinking), and forgive us, and turn away from the strong vengeance of his anger, and then we shall not perish!)*

<sup>10</sup> And God saw the works of them, that they were converted from their evil way; and God had mercy on the malice which he spake, that he would do to them, and did not. *(And indeed God saw their works, and that they were converted, or were turned, from their evil ways; and God repented for the malice, which he had said he would do to them, and so he did not harm them.)*

## CHAPTER 4

<sup>1</sup> And Jonah was tormented with great torment, and was wroth. *(And Jonah was greatly tormented, and was very angry, about what happened.)*

<sup>2</sup> And he prayed to the Lord, and said, Lord, I beseech, whether this is not my word, when I was yet in my land? For this thing I purposed for to flee into Tarshish; for I know, that thou, God, art meek and merciful, patient, and of much merciful doing, and forgiving of malice. *(And he prayed to the Lord, and said, Lord, I beseech thee, was this not just what I said would happen, when I was still in my own land? For this very reason I fled to Tarshish; for I knew, that thou, God, art humble and merciful, patient, and of much merciful doing, and forgiving of malice.)*

<sup>3</sup> And now, Lord, I pray, take my life from me; for death is better to me than life.

<sup>4</sup> And the Lord said, Guessesst thou, whether thou art well wroth? *(And the Lord said, Thinkest thou, that thou art right to be so angry?)*

<sup>5</sup> And Jonah went out of the city, and sat against the east of the city, and made to him a shadowing place there; and sat under it in shadow, till he saw what befell to the city. *(And Jonah went out of the city, and sat down to the east of it, and made a place of shade for himself; and he sat there in the shadows or and he sat there in the shade, until he saw what befell the city.)*

<sup>6</sup> And the Lord God made ready an ivy, and it went upon the head of Jonah, that *(a)* shadow/that shade were on his head, and covered him; for he had travailed. And Jonah was glad on the ivy, with great gladness. *(And the Lord God made ready some ivy, and it went up over Jonah's head, so that a shadow, or some shade, was over his head, and it covered him; for he had laboured so. And Jonah was glad for the ivy, yea, with great gladness.)*

<sup>7</sup> And God made ready a worm, in the going up of gray day on the morrow; and it smote the ivy, and it dried up. *(And then God made ready a worm, at the dawning of the day the next morning; and it struck, or attacked, the ivy, and it dried up, and died.)*

<sup>8</sup> And when the sun was risen, the Lord commanded to the hot wind and burning; and the sun smote on the head of Jonah, and he sweltered. And he asked to his soul that he should die, and said, It is better to me to die, than to live. *(And when the sun was risen, the Lord commanded to the hot and burning wind; and the sun shone down upon Jonah's head, and he sweated. And he said to himself that he wanted to die, yea, he said, It is better for me to die, than to live.)*

<sup>9</sup> And the Lord said to Jonah, Guessesst thou, whether thou art well wroth on the ivy? And he said, I am well wroth, till to the death. *(And the Lord said to Jonah, Thinkest thou, that thou art right to be so angry about the ivy? And he said, Yea, I am right to be so angry about it, unto the death!)*

<sup>10</sup> And the Lord said, Thou art sorry on the ivy, in which thou travailedest not, neither madest that it waxed, which was grown under one night, and perished in one night. *(And the Lord said, Thou art sorry about, or thou art grieved over; the ivy, over which thou hast not laboured, nor madest that it grew, and furthermore which grew up in one night, and then perished in one night.)*

<sup>11</sup> And shall I not spare the great city Nineveh, in which be more than sixscore thousand of men, which know not what is betwixt their right half and left half, and

many beasts? *(And yet should I not be sorry over; and so then spare the great city Nineveh, in which be more than one hundred and twenty thousand people, who know not their right hand from their left hand, yea, and the many beasts that also be there?)*

## MICAH

<sup>1</sup> The word of the Lord, which was made to Micah (*the*) Morasthite, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah; which word he saw on Samaria and Jerusalem (*or which vision he saw concerning Samaria and Jerusalem*).

<sup>2</sup> Hear ye, all peoples, and the earth perceive, and the plenty thereof, and be the Lord God to you into a witness, the Lord from his holy temple. (*Hear ye, all the peoples, or all the nations, and the earth, and its plenty, understand, that the Lord God shall be a witness against you, yea, the Lord in his holy Temple.*)

<sup>3</sup> For lo! the Lord shall go out of his place, and shall come down, and shall tread on high things of earth. (*For behold! the Lord shall go out of his place, and shall come down, and shall tread upon the high places of the earth.*)

<sup>4</sup> And mountains shall be wasted under him, and valleys shall be cut, as wax from the face of fire, and as waters that run down into a pit. (*And the mountains shall be destroyed under him, and the valleys shall be cut open, like wax in the fire, and like the water that runneth down into a pit.*)

<sup>5</sup> In the great trespass of Jacob is all this thing, and in the sins of the house of Israel. Which is the great trespass of Jacob? whether not Samaria? and which be the high things of Judah? whether not Jerusalem? (*All of this is because of the great trespass of Jacob, and the sins of the house of Israel. What is the great trespass of Jacob? is it not Samaria? and what is the high place, or the hill shrine, of Judah? is it not Jerusalem?*)

<sup>6</sup> And I shall put Samaria as an heap of stones in the field, when a vineyard is planted; and I shall draw away the stones thereof into a valley, and I shall show the foundations thereof. (*And I shall make Samaria into a heap of stones in a field, where a vineyard can be planted; and I shall put all its stones into a valley, and I shall lay bare its foundations.*)

<sup>7</sup> And all graven images thereof shall be beaten together, and all hires thereof shall be burnt in fire; and I shall put all the idols thereof into perdition; for of the hires of an whore those be gathered, and to hire of an whore those shall turn again. (*And all its carved idols shall be altogether broken, and all its images, or all its figures, shall be burned in the fire; and so I shall put all its idols into perdition; for they be bought with the wages of a whore, and they shall return to the wages of a whore.*)

<sup>8</sup> On this thing I shall wail and yell, I shall go spoiled and naked; I shall make wailing as of dragons, and mourning as of ostriches. (*On this thing I shall wail and yell, I shall go robbed of my clothes and naked; I shall wail like the jackals, and mourn like the owls.*)

<sup>9</sup> For wound thereof is despaired; for it came till to Judah, it touched the gate of my people, till to Jerusalem. (*For its wound is incurable; for it came unto Judah, and it touched the gate of my people, yea, it came unto Jerusalem.*)

<sup>10</sup> In Gath do not ye tell (*it*), by tears weep ye not; in the house of dust with dust (*al*)together sprinkle you. (*Do not ye tell it out in Gath, weep ye not with tears; in Beth-aphrah sprinkle yourselves all over with dust.*)

<sup>11</sup> And ye (*of*) a fair dwelling, pass to you, which is confounded with evil fame; it is not gone out, which dwelleth in the going out; a nigh house shall take of you wailing, which stood to itself. (*And ye of Shaphir; go ye away, shamed with evil fame, or with ill repute; they who live in Zaanan be afraid to go out; they of Beth-ezel shall wail, and there shall be no refuge there.*)

<sup>12</sup> For it is made sick [*in*] to good, which dwelleth in bitternesses. For evil came down from the Lord into the gate of Jerusalem, (*They who live in Maroth wait anxiously for something good; for evil came down from the Lord unto the very gate of Jerusalem.*)

<sup>13</sup> The noise of [*a*] four-horsed cart, of dread to the people dwelling at Lachish, (*or Bind the horses to the chariots, ye people living in Lachish*). It is the beginning of (*the*) sin of the daughter of Zion, for the great trespasses of Israel be found in thee.

<sup>14</sup> Therefore he shall give warriors on the heritage of Gath, on the houses of leasing into deceit to (*the*) kings of Israel. (*And so he shall send warriors against Moreshethgath; the town of Achzib shall give no help to the kings of Israel.*)

<sup>15</sup> Yet I shall bring an heir to thee, that dwellest in Mareshah; the glory of Israel shall come till to (*the cave in*) Adullam. (*And yet I shall bring an heir to thee, who livest in Mareshah; the glory, or the leaders, of Israel shall go and hide in the cave at Adullam.*)

<sup>16</sup> Be thou made bald, and be thou clipped on the sons of thy delights; enlarge thy baldness as an eagle, for they be led (*away*) captive from thee. (*Be thou made bald, yea,*

*shave thyselfes, for the children that thou lovest; make thy baldness like that of a vulture, for they be led away captive from thee.)*

## CHAPTER 2

<sup>1</sup> Woe to you, that think unprofitable thing, and work evil in your beds; in the morrowtide light they do it, for the hand of them is against God. *(Woe to you, who think up unprofitable things, and work out evil plots in your beds; then in the morning light they do it, for they have the power in their hands.)*

<sup>2</sup> They coveted fields, and took violently; and ravished houses, and falsely challenged a man and his house, a man and his heritage. *(They coveted fields, and violently took them; and they robbed houses, and oppressed a man and his house, yea, every man and his inheritance.)*

<sup>3</sup> Therefore the Lord saith these things, Lo! I think on this family evil, from which ye shall not take away your necks; and ye shall not walk proud, for the worst time is. *(And so the Lord saith these things, Behold! I think evil against this family, from which ye shall not be able to take away your necks, (or be able to escape); and ye shall not walk proudly, for this shall be the worst time for you.)*

<sup>4</sup> In that day a parable shall be taken on you, and a song shall be sung with sweetness of men, saying, By robbing we be destroyed; a part of my people is changed; how shall he go away from me, when he turneth again that shall part your countries? *(On that day a parable shall be made about you, and a song shall be sung with sadness by people, saying, We be destroyed by robbing; a part, or a portion, of my people hath been taken away; he hath divided up our countryside unto those who took us captive.)*

<sup>5</sup> For this thing, none shall be to thee sending a little cord of lot, in company of the Lord. *(And because of this, no one shall be casting for thee a little cord by lot, in the congregation of the Lord.)*

<sup>6</sup> A! thou Israel, speak ye not speaking; it shall not drop *(a word)* on these men, confusion shall not catch, *(O thou Israel! thou saith to me, Speak ye not! ye shall not drop a word upon us, for shame shall not catch us!)*

<sup>7</sup> saith the house of Jacob. Whether the Spirit of the Lord is abridged, either such be the thoughts of him? Whether my words be not good, with him that goeth rightly? *(O house of Jacob, is the Spirit of the Lord abridged, that is, is his patience at an end, or do such things be his thoughts? Be my words not good, to him who goeth uprightly?)*

<sup>8</sup> And on the contrary, my people rose together into an adversary; ye took away the mantle above the coat, and ye turned into battle them that went simply. *(But on the contrary, my people altogether rose up like an adversary; ye took away the cloak over the coat, from those who returned from battle, and thought themselves safe.)*

<sup>9</sup> Ye casted the women of my people out of the house of their delights; from the little children of them ye took away my praising without end. *(Ye threw the women of my people out of their happy homes; and took away my blessings, or my glory, from their little children forever.)*

<sup>10</sup> Rise ye, and go, for here ye have no rest; for the uncleanness thereof it shall be corrupted with the worst rot.

<sup>11</sup> I would that I were not a man having spirit, and rather that I spake a leasing. I shall drop *(a word)* to thee into wine, and into drunkenness; and this people shall be, on whom it is dropped. *(I wish that I did not have God's spirit, but rather that I spoke lies. And then I would drop a word to thee about wine, and about drunkenness; and this people shall be, on whom it is dropped.)*

<sup>12</sup> With gathering I shall gather Jacob; I shall lead together thee all into one, the remnants of Israel. I shall put him together, as a flock in the fold; as sheep in the middle of folds they shall make noise, *(by reason)* of multitude of men. *(With gathering I shall gather Jacob; I shall lead thee, the remnants of Israel, all together into one. I shall put them like a flock in the fold; and like sheep in the middle of the fold they shall make noise, because of the multitude of the people.)*

<sup>13</sup> For he shall go up showing *(the)* way before them; they shall depart, and pass the gate, and shall go out thereby; and the king of them shall pass before them, and the Lord in the head of them, *(or and their king shall go before them, and the Lord shall beat their head.)*

## CHAPTER 3

<sup>1</sup> And I said, Ye princes of Jacob, and

dukes of the house of Israel, hear. Whether it is not yours for to know doom, (*And I said, Ye leaders of Jacob, and rulers of the house of Israel, listen. Is it not for you to know what is right, or to do what is just,*)

<sup>2</sup> which hate good, and love evil? Which violently take away the skins of them from above them, and the flesh of them from above the bones of them. (*ye who hate good, and love evil? Who violently take away their very skin, and their flesh from off their bones.*)

<sup>3</sup> Which ate the flesh of my people, and (*un*)covered, [*or flayed (off)*], the skin of them from above; and brake together the bones of them, and cutted (*them up*) together as in a cauldron, and as flesh in the middle of a pot. (*Who eat the flesh of my people, and uncover, or flay off, their skin; and altogether break their bones, and altogether cut them up, as if to put them into a cauldron, yea, like meat in the middle of a pot.*)

<sup>4</sup> Then they shall cry to the Lord, and he shall not hear them; and he shall hide his face from them in that time, as they did wickedly in their findings. (*Then they shall cry to the Lord, but he shall not hear them; and he shall hide his face from them at that time, for they did wickedly in their deeds.*)

<sup>5</sup> The Lord saith these things on the prophets that deceive my people, that bite with their teeth, and preach peace; and if any man giveth not in the mouth of them anything, they hallow battle on him. (*The Lord saith these things about the prophets who deceive my people, who bite with their teeth, and preach peace; and if anyone will not put something into their mouths, or into their pockets, they proclaim battle against them.*)

<sup>6</sup> Therefore night shall be to you for vision, *or prophecy*, and darknesses to you for divination; and the sun shall go down on the prophets, and the day shall be made dark on them.

<sup>7</sup> And they shall be confounded that see visions, and diviners shall be confounded, and all shall cover their cheeks, for it is not the answer of God. (*And they who see visions shall be shamed, and diviners shall be shamed, and all of them shall cover their faces, for it is not the answer of God.*)

<sup>8</sup> Nevertheless I am filled with (*the*) strength of the Spirit of the Lord, and with doom and power (*or and with judgement and with power*), (*so*) that I show to Jacob his great trespass, and to Israel his sin.

<sup>9</sup> Hear these things, ye princes of the house of Jacob, and doomsmen of the house of Israel, which loathe doom, and pervert all right things; (*Hear these things, ye leaders of the house of Jacob, and rulers of the house of Israel, who hate justice, and pervert, or warp, every good, or right, thing;*)

<sup>10</sup> which build Zion in bloods, and Jerusalem in wickedness. (*who build up Zion with bloodshed, and Jerusalem with wickedness.*)

<sup>11</sup> The princes thereof deemed for gifts, and [*the*] priests thereof taught for hire, and the prophets thereof divined for money; and on the Lord they rested, and said, Whether the Lord is not in the middle of us? evils shall not come (*up*) on us. (*Its leaders judged, or governed, for bribes, and its priests taught for pay, and its prophets divined for money; and yet they rested, or relied, upon the Lord, and said, Is not the Lord here in the midst of us? yea, evil shall not come upon us.*)

<sup>12</sup> For this thing because of you, Zion as a field shall be eared; and Jerusalem shall be as an heap of stones, and the hill of the temple *shall be* into high things of woods. (*For this thing, because of you, Zion shall be plowed under like a field, and Jerusalem shall become a heap of stones, and the Temple mount shall become the high place of a forest.*)

## CHAPTER 4

<sup>1</sup> And in the last days, the hill of the house of the Lord shall be made ready in the top of [*the*] hills, and shall be high over small hills. And peoples shall flow to him, (*And in the last days, the hill of the House of the Lord shall be made to be above the tops of all the other hills, and shall be high over all the small hills. And the peoples, or the nations, shall flow to it,*)

<sup>2</sup> and many peoples shall hasten, and shall say, Come ye, ascend we to the hill of the Lord, and to the house of God of Jacob; and he shall teach us of his ways, and we shall go in his paths. For the law shall go out from Zion, and the word of the Lord from Jerusalem; (*yea, many people shall hasten there, and shall say, Come ye, go we up to the hill of the Lord, and to the House of the God of Jacob, or Come ye, let us go up the hill of the Lord, to the House of the God of Jacob; and he shall teach us his ways, and we shall go on his paths. For the Law shall go out from Zion, and the word of the Lord from Jerusalem;*)

<sup>3</sup> and he shall deem betwixt many peoples, and shall chastise strong folks till into far. And they shall beat together their swords into shares<sup>\*</sup>, and their spears into pickaxes; folk shall not take sword against folk, and they shall no more learn to fight. *(and he shall judge between many peoples, and shall chastise, or shall discipline, strong nations afar off. And they shall beat their swords into plowshares, and their spears into pickaxes; yea, nation shall not take up sword against nation, and they shall no more prepare for battle.)*

<sup>4</sup> And a man shall sit under his vineyard, and under his fig tree; and there shall not be that shall make afeared *(or and there shall be no one and nothing that shall make him afraid)*, for the mouth of the Lord of hosts spake.

<sup>5</sup> For all peoples shall go, each man in the name of his Lord God; but we shall walk in the name of our Lord God into the world, and over. *(For all peoples go forth, each person in the name of their god; but we shall walk in the name of the Lord our God, forever and ever.)*

<sup>6</sup> In that day, saith the Lord, I shall gather the halting, and I shall gather her that I casted away, and whom I tormented I shall strengthen. *(On that day, saith the Lord, I shall gather together the halt, or the lame, and those whom I have cast away, and I shall strengthen those whom I tormented.)*

<sup>7</sup> And I shall put the halting into remnants, and her that travailed in[to] a strong folk. And the Lord shall reign *(up)* on them in the hill of Zion, from this time now and till into without end. *(And I shall make the halt into a remnant, and those who laboured, or who struggled, into a strong nation. And the Lord shall reign over them on Mount Zion, from this time now until forever.)*

<sup>8</sup> And thou, dark tower of the flock of the daughter of Zion, unto thee he shall come, and the first power shall come, the realm of the daughter of Jerusalem. *(And thou, dark tower of the flock of the daughter of Zion, it shall come unto thee, yea, the former power shall come unto the kingdom of the daughter of Jerusalem.)*

<sup>9</sup> Now why art thou drawn together with mourning? whether a king is not to thee, either thy counsellor perished? for sorrow hath taken thee as a woman travailing of child. *(Now why art thou altogether drawn with mourning? is there not a king for thee, or hath thy counsellor perished? hath sorrow taken thee like a woman with child in labour, or giving birth?)*

<sup>10</sup> Thou daughter of Zion, make sorrow, and haste, as a woman travailing of child; for now thou shalt go out of the city, and shalt dwell in the country, and shalt come unto Babylon; there thou shalt be delivered, there the Lord shall again-buy thee, from the hand of thine enemies. *(O daughter of Zion, make sorrow, and make haste, like a woman with child in labour; for now thou shalt go out of the city, and shalt live in the open country, and shalt come to Babylon; there thou shalt be saved, there the Lord shall rescue thee, from the hands of thy enemies.)*

<sup>11</sup> And now many folks be gathered on thee, which say, Be it stoned, and our eye behold into Zion. *(And now many nations be gathered against thee, who say, Let it be stoned, and brought down unto ruins, and then we shall look upon Zion.)*

<sup>12</sup> Forsooth they knew not the thoughts of the Lord, and understood not the counsel of him, for he gathered them as the hay of the field. *(But they did not know the Lord's thoughts, and did not understand his counsel, or his advice, for he gathered them like the hay of the field.)*

<sup>13</sup> Rise thou, and thresh, daughter of Zion, for I shall put thine horn of iron, and I shall put thy nails brazen; and thou shalt lose, *either waste*, many peoples, and shalt slay to the Lord *(for an offering)* the ravens of them, and the strength of them to the Lord of all earth. *(Rise thou, and thresh, O daughter of Zion, for I shall make thy horns out of iron, and thy hooves out of bronze; and thou shalt destroy, or shalt waste, many peoples, or many nations, and shalt offer their stolen goods, or their spoils, to the Lord, yea, their wealth to the Lord of all the earth.)*

## CHAPTER 5

<sup>1</sup> Now thou, daughter of a thief, shalt be destroyed; they putted on us besieging, in a rod they shall smite the cheek of the judge of Israel. *(Now, daughter of a thief, thou shalt be destroyed; they have put besieging against us, and they shall strike the cheek of the judge, or of the ruler, of Israel with a rod.)*

<sup>\*</sup> **CHAPTER 4:3** In other writings, John Wycliffe renders this word in this verse as 'plowghschaers' ('ploughshares'/ 'plowshares').

<sup>2</sup> And thou, Bethlehem Ephratah, art little in the thousands of Judah; he that is the lordly governor in Israel shall go out of thee to me, *(or but he who shall be the ruler; or the governor; in Israel shall go out of thee to me)*; and the going out of him is from *[the]* beginning, from *(the)* days of everlastingness.

<sup>3</sup> For this thing he shall give them *(up)*, till to the time in which the *(woman)* travelling of child shall bear child, and the remnants of his brethren shall be turned again to the sons of Israel. *(For this thing he shall give them all up, until the time in which the woman with child in labour shall give birth to her child, and then the remnants of his kinsmen shall return to the Israelites.)*

<sup>4</sup> And he shall stand, and shall feed in the strength of the Lord, in the height of the name of his Lord God; and they shall be converted, for now he shall be magnified till to the ends of all earth. *(And he shall stand, and shall rule them in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall continue in safety and security, for now he shall be magnified unto the ends of the earth.)*

<sup>5</sup> And this shall be peace, when *(the)* Assyrian shall come into our land, and when he shall tread in our houses; and we shall raise on him seven shepherds, and eight primates men, *either the first in dignity. (And he shall be a man of peace. But when the Assyrians shall come into our land, and when they shall tread down our houses, then we shall raise up against them seven or eight shepherds, or primates, that is, those who be the first in dignity.)*

<sup>6</sup> And they shall waste the land of Assur by sword, and the land of Nimrod by *(the)* spears of him; and he shall deliver us from Assur, when he shall come into our land, and when he shall tread in our coasts. *(And they shall destroy the land of Assyria with the sword, and the land of Nimrod with their spears; and they shall save us from the Assyrians, when they shall come into our land, and when they shall tread upon all our coasts.)*

<sup>7</sup> And remnants of Jacob shall be in the midst of many peoples, as dew of the Lord, and as drops on herb, which abideth not man, and shall not abide the sons of men. *(And the remnants of Jacob shall be in the midst of many peoples, like dew from the Lord, and like drops on the grass, which do not wait for people, and do not follow their commands.)*

<sup>8</sup> And remnants of Jacob shall be in heathen men, in the middle of many peoples, as a lion among beasts of the woods, and as a whelp of a lion roaring in flocks of sheep; and when he passeth, and defouleth, and taketh, there is not that shall deliver. *(And the remnants of Jacob shall be among the heathen, in the midst of many peoples, like a lion among the beasts of the woods, and like a lion's cub roaring among the flocks of sheep; and when he passeth by, and taketh, and defileth them, there is no one who shall save them.)*

<sup>9</sup> And thine hand shall be raised *(up)* on thine enemies, and all thine enemies shall perish.

<sup>10</sup> And it shall be, in that day, saith the Lord, I shall take away thine horses from the middle of thee, and I shall destroy thy four-horsed carts. *(And it shall be, on that day, saith the Lord, I shall take away thy horses from thy midst, and I shall destroy thy chariots.)*

<sup>11</sup> And I shall lose the cities of thy land, and I shall destroy all thy strongholds, *either wardings; (And I shall destroy the cities of thy land, and I shall destroy all thy fortresses;)*

<sup>12</sup> and I shall do away witchcrafts from thine hand, and divinations, *either tellings by devil's craft, shall not be in thee. (and I shall do away witchcraft from thee, and no more shall there be divinations, or fortune-telling by the devil's craft, among thee.)*

<sup>13</sup> And I shall make for to perish thy graven images, and I shall break together from the middle of thee thine images, and thou shalt no more worship the works of thine hands. *(And I shall make thy carved idols to perish, and I shall altogether break thy images, or thy figures, in thy midst, and thou shalt no more worship the works of thy hands.)*

<sup>14</sup> And I shall draw out of the midst of thee thy woods *(dedicated to idols)*, and I shall all-break thy cities. *(And I shall pull down thy sacred poles in thy midst, and I shall altogether break, or completely destroy, thy cities.)*

<sup>15</sup> And I shall make in wrath and indignation vengeance in all folks, which heard not. *(And in anger and indignation, I shall take vengeance upon all the nations, who did not obey me.)*

## CHAPTER 6

<sup>1</sup> Hear ye which things the Lord speaketh. Rise thou, strive thou by doom against mountains, and little hills hear thy voice. *(Listen ye to what the Lord saith. Rise thou, state thy case to the mountains, and let the little hills hear thy voice.)*

<sup>2</sup> Mountains and the strong foundations of earth, hear the doom of the Lord; for the doom of the Lord shall be with his people, and he shall be deemed with Israel. (*O mountains and the strong foundations of the earth, listen to the Lord's case; for the Lord hath a case against his people, and he shall judge Israel.*)

<sup>3</sup> My people, what have I done to thee, either (*in*) what was I grievous to thee? Answer thou to me. (*My people, what have I done to thee, or how have I grieved thee? Answer thou me.*)

<sup>4</sup> For I led thee out of the land of Egypt, and of the house of servage I delivered thee; and I sent before thy face Moses, and Aaron, and Mary. (*For I led thee out of the land of Egypt, and I brought thee out of the house of servitude, or of slavery; and I sent thee Moses, and Aaron, and Miriam.*)

<sup>5</sup> My people, bethink, I pray, what Balak, king of Moab, thought, and what Balaam, son of Beor, of Shittim, answered to him till to Gilgal, that thou shouldest know the rightwiseness of the Lord. (*My people, remember; I pray thee, what Balak, the king of Moab, thought, or planned, to do against you, and what Balaam, the son of Beor, answered to him; remember the journey from Shittim to Gilgal, so that thou shalt know the Lord's righteousness.*)

<sup>6</sup> What worthy thing shall I offer to the Lord? shall I bow the knee to the high God? Whether shall I offer to him brunt sacrifices, and calves of one year? (*What worthy thing shall I offer to the Lord? shall I bow my knee to the Most High God? Shall I offer him burnt sacrifices, and one year old calves?*)

<sup>7</sup> Whether God may be satisfied in thousands of wethers, either in many thousands of fat goat bucks? Whether I shall give my first begotten for my great trespass, the fruit of my womb for sin of my soul? (*Can God truly be satisfied even with thousands of rams, or with many thousands of fat goat bucks? Shall I give my first begotten son for my great trespass, yea, the fruit of my womb for the sin of my soul?*)

<sup>8</sup> I shall show to thee, thou man, what is good, and what the Lord asketh of thee; forsooth for to do doom, and for to love mercy, and be busy for to walk with thy God. (*I shall tell thee, ye people, what is good, and what the Lord asketh of thee; and that is, to act rightly, or with justice, and to love mercy, or and to love mercifully, and to be busy, or committed, to walk with thy God.*)

<sup>9</sup> The voice of the Lord crieth to the city, and health shall be to all men dreading thy name. Ye lineages, hear; and who shall approve it? (*The voice of the Lord crieth to the city, and success, or victory, shall be for all those who fear his name or for all those who revere his name. Listen, ye tribes, to him who hath gathered thee together; or Listen, ye tribes, all ye who gather together in the city.*)

<sup>10</sup> Yet fire is in the house of unpius men, the treasures of wickedness, and a less measure, (*which make me*) full of wrath. (*Yet in the house of the unrighteous, or of the wicked, there is fire, yea, the treasures of wickedness, and a false measure, which make me very angry.*)

<sup>11</sup> Whether I shall justify the wicked balance, and the guileful weights of a little sack, (*Can I justify a wicked, or a false, balance, and a bag of deceitful weights,*)

<sup>12</sup> in which rich men thereof be filled with wickedness? And men dwelling therein spake leasing, and the tongue of them was guileful in the mouth of them. (*in which the rich there be filled with wickedness? And those living there spoke lies, and their tongues were deceitful in their mouths.*)

<sup>13</sup> And I therefore began for to smite thee, in(*to*) perdition on thy sins. (*And so I began to strike thee down unto perdition, for thy sins.*)

<sup>14</sup> Thou shalt eat, and shalt not be [*ful*] filled, and thy meeking is in the middle of thee (*or and thy humbling is in thy midst*); and thou shalt take (*hold*), and shalt not save; and (*that*) which thou shalt save, I shall give into (*the*) sword.

<sup>15</sup> Thou shalt sow, and shalt not reap; thou shalt tread the olive, and shalt not be anointed with oil; and (*make*) must, and shalt not drink (*the*) wine.

<sup>16</sup> And thou keptest the behests of Omri, and all the work of the house of Ahab, and hast walked in the lusts of them, that I should give thee into perdition, and men dwelling in it into hissing, *either scorning*, and ye shall bear the shame of my people. (*And thou hast followed the ways of Omri, and all the work of the house of Ahab, and hast walked in their lusts, so that now I shall give thee unto perdition, and the people living there unto hissing, or mocking, and ye shall bear the shame of my people.*)

## CHAPTER 7

<sup>1</sup> Woe to me, for I am made as he that gathereth in harvest (*the*) raisins of (*the*) grapes; there is no cluster for to eat; my soul desired (*the*) figs ripe before (*the*) others.

<sup>2</sup> The holy (*man*) perished from [*the*] earth, and (*a*) rightful (*man*) is not in men; all ambush, *either set treason*, in blood; a man hunteth his brother to death. (*The holy people have perished from the earth, and there is no one upright among the people; all ambush, or set treason, for blood; everyone hunteth his brother, or his kinsman, unto the death.*)

<sup>3</sup> The evil of their hands they say good; the prince asketh, and the doomsman is in yielding; and a great man spake the desire of his soul, and they troubled together it. (*They say that the evil of their hands is good; the leader, or the ruler, and the judge, ask for gifts, or bribes; the great man spoke of the evil desire of his heart, and he got it; yea, they all make trouble together.*)

<sup>4</sup> He that is the best in them, is as a paliurus, *that is, a teasel, either a sharp bush*; and he that is rightful is as a thorn of hedge. The day of thy beholding, thy visiting cometh, now shall be destroying of them. (*He who is the best in them, is like a paliurus, that is, a teasel, or a sharp bush; and he who is upright is like a thorn on a hedge. The day of thy beholding, and of thy punishment, cometh, yea, now shall be their destruction.*)

<sup>5</sup> Do not ye believe to a friend, and do not ye trust in a duke; from her that sleepeth in thy bosom, keep thou the closings of thy mouth. (*Do not ye believe a friend, and do not ye trust in a leader; and keep thou the private, or the secret, words of thy mouth, from her who sleepeth in thy bosom.*)

<sup>6</sup> For the son doeth wrong to the father, and the daughter shall rise (*up*) against her mother, and the wife of the son against the mother of her husband; the enemies of a man be the (*ones*) at home, *either the household members*, of him, (*or a man's enemies (be) those who be at home with him, (or the members of his own household).*)

<sup>7</sup> Forsooth I shall behold to the Lord, I shall abide God my saviour; the Lord my God shall hear me. (*But I shall look to the Lord, I shall wait for God my Saviour; and the Lord my God shall hear me.*)

<sup>8</sup> Thou, mine enemy, be not glad on me (*or do not be happy over me*), for I fell down, (*for*) I shall rise (*up again*); (*and*) when I sit in darknesses, the Lord is my light.

<sup>9</sup> I shall bear wrath of the Lord, for I have sinned to him, till he deem my cause, and make my doom; he shall lead out me into light, I shall see [*the*] rightwiseness of him. (*I shall bear the anger of the Lord, for I have sinned against him, until he judge my case, and declare my sentence; and then he shall lead me out into the light, and I shall see his righteousness.*)

<sup>10</sup> And mine enemy shall behold me, and she shall be covered with confusion, which saith to me, Where is thy Lord God? Mine eyes shall see her, now she shall be into defouling, as clay, *either fen, of streets*. (*And then my enemies shall see me, and shall be covered with shame, they who say to me, Where is the Lord thy God? My eyes shall see them, and they shall be defiled, like the clay, or the mud, in the streets.*)

<sup>11</sup> Day shall come, that thy walls be builded; in that day law shall be made afar. (*The day shall come, when thy walls shall be rebuilt; on that day, thy borders shall be enlarged.*)

<sup>12</sup> In that day, and Assur shall come till to thee, and till to strong cities, and from strong cities till to [*the*] flood; and to sea from sea, and to hill from hill. (*On that day, they shall come to thee from Assyria, and from the fortified cities, yea, from the fortified cities unto the Euphrates River; and from every sea, and from every hill, or from every mountain.*)

<sup>13</sup> And [*the*] earth shall be into desolation for her dwellers, and for fruit of the thoughts of them. (*And the earth shall be made into desolation, or into a wasteland, because of what her inhabitants did; yea, this shall be the fruit of their deeds.*)

<sup>14</sup> Feed thou thy people in thy rod, the flock of thine heritage, that dwell alone in [*the*] wild wood; in the middle of Carmel they shall be fed of Bashan and of Gilead, (*as*) by eld days, (*Feed thou thy people with thy rod, yea, the flock of thy inheritance, who live alone in the wild wood, and in the midst of the fertile land; they shall be fed in Bashan and in Gilead, like in the old days.*)

<sup>15</sup> by days of thy going out of the land of Egypt. I shall show to him wonderful things; (*Make thou for us miracles, (or wonders), like in the days of our going out of the land of Egypt; I shall show thee miracles, (or wonders), like in the days of thy going out of the land of Egypt;*)

<sup>16</sup> heathen men shall see, and they shall be confounded on all their strength; they shall put hands on their mouth, the ears of them shall be deaf; (*the heathen shall see,*

*and they shall be confounded in spite of all their strength; they shall put their hands upon their mouths, and their ears shall be deaf;)*

<sup>17</sup> they shall lick dust as a serpent; as creeping things of *[the]* earth they shall be disturbed, *or troubled, (out)* of their houses; they shall not desire our Lord God, and they shall dread thee. *(they shall lick the dust like serpents, or snakes, yea, like creeping things upon the earth; they shall be distressed, and shall come out of their strongholds; and they shall come to thee, O Lord our God, and they shall fear thee.)*

<sup>18</sup> God, who is like thee, that doest away wickedness, and bearest over the sin of the remnants of thine heritage? He shall no more send in his strong vengeance, for he is willing mercy; *(God, who is like thee, who doest away wickedness, and passest over the sins of the remnants of thy inheritance? He shall no more send in his strong vengeance, for he delighteth in mercy;)*

<sup>19</sup> he shall turn again, and have mercy on us. He shall put down our wickednesses, and shall cast far into deepness of the sea all our sins. *(he shall return, and have mercy upon us. He shall put down our wickednesses, and shall throw down all our sins into the depths of the sea.)*

<sup>20</sup> Thou shalt give truth to Jacob, mercy to Abraham, which thou sworest to our fathers from eld days. *(Thou shalt give truth to Jacob, and mercy, or love, to Abraham, as thou sworest to our forefathers in the old days.)*

## NAHUM

<sup>1</sup> The burden of Nineveh; the book of (*the*) vision of Nahum (*the*) Elkoshite.

<sup>2</sup> The Lord is a punisher, and the Lord is venging; the Lord is venging, and having strong vengeance; the Lord is venging against his adversaries, and he is wrathing to his enemies (*or and he is raging at his enemies*).

<sup>3</sup> The Lord is patient, and great in strength, and he cleansing shall not make (*the wicked*) innocent. The Lord cometh in tempest, and the ways of him be in whirlwind, and clouds be the dust of his feet; (*The Lord is patient, and great in strength, and in cleansing, he shall not make the wicked innocent, or let them go unpunished. The Lord cometh in the tempest, and his ways be in the whirlwind, and the clouds be the dust of his feet;*)

<sup>4</sup> he blameth the sea, and drieth it, and bringeth all floods into desert, (*or he rebuketh the sea, and it drieth up, and maketh all the rivers into deserts, or into dry riverbeds*). Bashan is made sick, and (*also*) Carmel, and the flower(s) of Lebanon languished.

<sup>5</sup> Mountains be moved together of him, and little hills be desolate. And [*the*] earth trembled together from the face of him, and the roundness of earth, and all dwelling therein. (*The mountains be altogether moved, or shaken, before him, and the little hills be made desolate. And the earth altogether trembled, or shook, before his face, yea, the whole earth, and all those who live upon it.*)

<sup>6</sup> Who shall stand before the face of his indignation? and who shall against-stand in the wrath of his strong vengeance? His indignation is shed out as fire, and stones be dissolved, *either broken*, of him. (*Who can stand before his anger? yea, who can stand against the anger of his strong vengeance? His indignation is poured out like fire, and the stones be dissolved, or broken, by him.*)

<sup>7</sup> The Lord is good, and strengthening in the day of tribulation, and knowing them that hope in him. (*The Lord is good, and a stronghold, or a fortress, in the day of tribulation, and he knoweth those who trust in him.*)

<sup>8</sup> And in great flood passing forth, he shall make end of his place; and darknesses shall pursue his enemies. (*And like a great river flowing forth, he shall make an end of the place of his enemies; and darkness shall pursue his enemies.*)

<sup>9</sup> What think ye against the Lord? He shall make end; double tribulation shall not rise together. (*What do ye plan, or plot, against the Lord? He shall make an end; and tribulation shall not rise up a second time.*)

<sup>10</sup> For as thorns embrace themselves together, so the feast of them drinking together shall be wasted, as stubble full of dryness. (*For as tangled thorns, like very dry stubble, be quickly destroyed, or burned up, so shall be the feasts of those of you drinking together.*)

<sup>11</sup> Of thee shall go out a man thinking malice against the Lord, and treat trespassing in soul. (*Out of thee came a man plotting malice against the Lord, and treating, or pondering, trespassing in his soul.*)

<sup>12</sup> The Lord saith these things, If they shall be perfect, and so many, and thus they shall be clipped, and it shall pass by. I tormented thee, and I shall no more torment thee. (*The Lord saith these things, Though they be perfect, and so many, still they shall be cut down, or destroyed, and they shall pass away from thee. I have tormented thee, but I shall torment thee no more.*)

<sup>13</sup> And now I shall all-break the rod of him from (*off*) thy back, and I shall break thy bonds.

<sup>14</sup> And the Lord shall command on thee, it shall no more be sown of thy name. Of the house of thy god I shall slay; I shall set thy sepulchre a graven image, and an image welled together, *either molten*, for thou art unworshipped. (*And the Lord hath commanded about thee, that thy name shall no more be sown. In the temples of thy gods I shall destroy the carved figures and the figures welded together, or cast. And I shall build thy sepulchre, or thy tomb, for thou art dishonourable.*)

<sup>15</sup> Lo! on hills the feet of the (*one*) evangelizing and telling peace. Judah, hallow thou thy feast days, and yield thy vows, for why Belial shall no more put to, that he pass forth in thee; all he is perished. (*Behold! upon the hills the feet of the messenger bringing good news and telling peace. Judah, consecrate thou thy feast days, and pay thy vows, for the wicked shall no more pass through thee; they have altogether perished.*)

## CHAPTER 2

<sup>1</sup> He went up, that shall scatter before thee, that shall keep *[the]* besieging; behold thou the way, comfort thou loins, strengthen thou virtue greatly. *(He went up, who shall scatter thee, and shall make the siege, or the attack; look thou on the way, and strengthen thou thy loins, yea, greatly strengthen thou, or brace, thyselfes.)*

<sup>2</sup> For as the Lord yielded the pride of Jacob, so the pride of Israel; for destroyers scattered them, and destroyed the generations of them. *(For the Lord shall restore the pride of Jacob, and the pride of Israel; for the destroyers scattered them, and destroyed their generations, or their descendants.)*

<sup>3</sup> The shield(s) of strong men of him *be* fiery, men of the host *be* in red clothes; reins of fire of *[the]* chariot(s), in the day of his making ready; and the leaders thereof *be* asleep. *(The shields of their strong men be painted fiery red, the men in their army be clothed in red clothes; the reins of the chariots flash like fire, on the day of their preparation for battle; and their leaders be on alert.)*

<sup>4</sup> In ways they *be* troubled together, carts of four horses *be* hurtled together in streets; the sight of them as lamps, as lightnings running about. *(On the ways they make the people altogether troubled, or full of fear, yea, carts with four horses hurtle through the streets; they look like lamps, like lightning running about.)*

<sup>5</sup> He shall bethink of his strong men, they shall fall in their ways; and swiftly they shall go up on the walls thereof, and *[the]* shadowing place shall be made ready. *(They shall call out their strong men, and they shall stumble as they hastily make their way forward; but they shall go up swiftly on the walls, and prepare the battering rams for the siege.)*

<sup>6</sup> Gates of floods *be* opened, and the temple is broken down to *[the]* earth. *(The gates by the river be opened, and the palace is broken into, and falleth down to the ground.)*

<sup>7</sup> And a knight is led away captive, and the handmaids thereof shall be driven sorrowing as culvers, grutching in their hearts. *(And their horsemen be led away captive, and the slave-girls there be driven away, sorrowing like doves, grumbling in their hearts.)*

<sup>8</sup> And Nineveh, as a cistern of waters the waters thereof; forsooth they fled; Stand ye, stand ye, *(they cried)*, and there is not that shall turn again. *(And so Nineveh was made like a water cistern, yea, like its water; as it fled away; Stand ye! stand ye in your place! they cried; but there was no one who turned back.)*

<sup>9</sup> Ravish ye silver, ravish ye gold; and there is none end of riches, of all desirable vessels. *(Steal ye the silver, rob ye the gold; yea, there is no end of the riches, of all their desirable vessels.)*

<sup>10</sup> It is destroyed, and cut, and rent, *(or torn)*, and heart failing, and unknitting of small knees, and failing in all reins; and the face of all *be* as *(the)* blackness of a pot.

<sup>11</sup> Where is the dwelling of lions, and *[the]* pastures of whelps of lions? To which city the lion went, that the whelp of the lion should enter thither, and there is not that shall make afear'd. *(Where now is the lions' den, and the pastures of the lion's cubs? To which city the lion went in first, so that the lion's cubs could enter in there afterward, and there would be no one who would make them afraid.)*

<sup>12</sup> The lion took enough to his whelps, and slew to his lionesses; and filled their dens with prey, and his couch with raven. *(The lion took enough for his cubs, and killed prey for his lionesses; yea, he filled their dens with prey, and his lair with spoils.)*

<sup>13</sup> Lo! I to thee, saith the Lord God of hosts; and I shall burn thy carts of four horses till to the highest, and sword shall eat thy small lions, *(or Behold! I am against thee, saith the Lord God of hosts; and I shall burn up thy carts with four horses unto smoke, and the sword shall eat thy small lions)*; and I shall destroy thy prey from the land, and the voice of thy messengers shall no more be heard.

## CHAPTER 3

<sup>1</sup> Woe to the city of bloods, all of leasing, full of rending; raven shall not go away from thee. *(Woe to the city of bloodshed, or to the murderous city, all of lies, full of tearing apart; all the spoils, or the prey, shall never be taken away from thee.)*

<sup>2</sup> Voice of scourge, and voice of rush of wheel, and of horse making noise, and of *[a]* four-horsed cart burning, *(The sound of the scourge, and the sound of the rush of wheels, and of horses making noise, and of charging carts with four horses.)*

<sup>3</sup> and of knight going up, and of shining sword, and glistening spear, and of *[the]* slain multitude, and of grievous falling,

neither there is end of carrions. And they shall fall together in their bodies, *(and of horsemen going up, or mounting, and of shining swords, and of glistening spears, and of*

*the slain multitude, and of grievous falling, and there is no end of corpses. Yea, they shall altogether fall, or shall stumble, over all the bodies.)*

<sup>4</sup> for the multitude of *[the]* fornications of the whore fair and pleasant, and having witchcrafts; which sold folks in her fornications, and families in her enchantments, *either sorceries. (for the multitude of the fornications of Nineveh the whore, who is beautiful and pleasing, and useth witchcrafts; she who duped nations by her fornications, and families by her enchantments, or her sorceries.)*

<sup>5</sup> Lo! I to thee, saith the Lord God of hosts; and I shall show thy shameful things in thy face; and I shall show to folks thy nakedness, and to realms thine evil fame, *either shame. (Behold! I am against thee, saith the Lord God of hosts; and I shall show thy shameful, (or thy private), parts in public; yea, I shall show thy nakedness to the nations, and thy shame to every kingdom.)*

<sup>6</sup> And I shall cast out on thee thine abominations, and I shall punish thee with despites, and I shall put thee into ensample. *(And I shall cast out upon thee thy abominations, and I shall punish thee with despising, and I shall make thee into an example.)*

<sup>7</sup> And it shall be, each man that shall see thee, shall leap away from thee, and shall say, Nineveh is destroyed. Who shall move head on thee? whereof shall I seek to thee a comforter? *(And it shall be, that all who shall see thee, shall leap away from thee, and shall say, Nineveh is destroyed. Who shall shake their head in pity over thee? And now where shall I find a comforter for thee?)*

<sup>8</sup> Whether thou art better than Alexandria of peoples, that dwelleth in floods? Waters *be* in compass thereof, whose riches is the sea, waters *be[the]* walls thereof. *(Art thou any better than Thebes, or No, of the peoples of Egypt, which is set by the river? Water is all around it, and its protection cometh from the sea, yea, the waters be its walls.)*

<sup>9</sup> Ethiopia *is[the]* strength thereof, and Egypt, and there is none end; Africa and Libya were in help thereof. *(Ethiopia and Egypt were its strength, and there was no end to its power; Africa and Libya were its helpers.)*

<sup>10</sup> But and it in transmigration, *or passing over*, is led into captivity; the little children thereof be hurtled down in the head of all ways. And on the noble men thereof they cast lot, and all great men thereof be set together in gyves, *either fetters. (But they were carried away into exile, and they were led off into captivity; its little children were hurtled down in the corners of all the streets. And they cast lots on its noble men, and all of its great men were placed in bonds, or in chains.)*

<sup>11</sup> And thou therefore shalt be drunken, and shalt be despised, and thou shalt seek help *(because)* of the enemy.

<sup>12</sup> All thy strongholds be as a fig tree, with his figs unripe, *(or All thy fortresses be like fig trees, with their ripe figs);* if they shall be shaken, they shall fall into the mouth of the eater.

<sup>13</sup> Lo! thy people *be* women in the middle of thee; the gates of thy land shall be showed to opening to thine enemies; fire shall devour thine hinges. *(Behold! thy soldiers in thy midst (be) like women; the gates of thy land be wide open to thy enemies; and fire shall devour thy hinges.)*

<sup>14</sup> Draw up to thee water for asieging, build thy strongholds; enter in<sup>[to]</sup> fen, and tread, thou undergoing hold a tilestone. *(Draw up for thyselfes water for the siege, and build up thy fortresses; enter into the clay, and tread it, and form some bricks.)*

<sup>15</sup> There fire shall eat thee, thou shalt perish by sword, it shall devour thee, as bruchus *doeth;* be thou gathered together as a bruchus, be thou multiplied as a locust. *(But even so, the fire shall still eat thee, and thou shalt perish by the sword, yea, it shall devour thee, like the bruchus doeth; be thou gathered together like the bruchuses, be thou multiplied like the locusts.)*

<sup>16</sup> Thou madest thy merchants more than be stars of heaven; a bruchus is spread abroad, and fly away. *(Thou haddest more merchants, or more traders, than there be stars in the heavens; but now all of them be gone, like a bruchus that spreadeth its wings, and flieth away.)*

<sup>17</sup> Thy keepers *be* as locusts, and thy little children *be* as locusts of locusts, which sit together in hedges in the day of cold; *(then)* the sun is risen, and they fled away, and the place of them is not known, where they were. *(Thy lords be like the locusts, and thy chiefs be like the grasshoppers, which sit together in hedges on a cold day; then when the sun is risen, they flee away or they fly away, and the place where they have gone is not known.)*

<sup>18</sup> Thy shepherds nap, thou king *(of)* Assur, thy princes shall be buried; thy people oft was hid in hills, and there is not that shall gather. *(Thy shepherds nap, O king of Assyria,*

*yea, thy princes, or thy leaders, now be buried; thy people be hid in the hills, and there is no one who shall gather them together, and lead them home.)*

<sup>19</sup> Thy sorrow is not privy, thy wound is worst; all men that heard thine hearing pressed together hand on thee, for on whom passed not thy malice evermore? *(Thy sorrow shall never be assuaged, thy wound is the very worst it could be; all those who heard of thy news, or of thy fate, clapped their hands for joy over thee, for upon whom did not fall thy unceasing malice?)*

## HABAKKUK

<sup>1</sup> The burden that Habakkuk, the prophet, saw. *(The vision that the prophet Habakkuk saw.)*

<sup>2</sup> How long, Lord, shall I cry, and thou shalt not hear? I suffering violence shall cry on high to thee, and thou shalt not save? *(How long, Lord, shall I cry, and thou shalt not hear me? I suffering violence shall cry aloud to thee, and shalt thou not save me?)*

<sup>3</sup> Why showedest thou to me wickedness and travail, for to see prey and unrighteousness against me? Why beholdest thou despisers, and art still, the while the unpius man defouleth a right-fuller than himself? And thou shalt make men as fishes of the sea, and as creeping things not having a leader; and doom is made, and against-saying is more mighty. *(Why hast thou shown me wickedness and struggle, in order to see robbery and unrighteousness done against me? Why beholdest thou despisers, and art silent, while the wicked defile someone more upright than themselves? Shalt thou make people like the fish of the sea, and like the creeping things that do not have a leader? yea, judgement is made, or justice is given, but saying against, or contention, is more mighty, or more powerful.)*

<sup>4</sup> For this thing law is broken, and doom cometh not till to the end; for the unpius man hath might against the just, therefore wayward doom shall go out. *(And so because of this, the law is broken, and judgement, or justice, cometh not unto its proper end; for the wicked have might, or power, against the just, or the righteous, and so perverted justice, or warped judgement, shall go forth.)*

<sup>5</sup> Behold ye in heathen men, and see ye, and wonder ye, and greatly dread ye; for a work is done in your days, which no man shall believe, when it shall be told. *(Behold ye the heathen, and see ye, and wonder ye, and greatly fear ye; for a work is done in your days, which no one shall believe, when it shall be told to them.)*

<sup>6</sup> For lo! I shall raise Chaldees, a bitter folk and swift, going on the breadth of earth, that he wield tabernacles not his. *(For behold! I shall raise up the Chaldeans, a swift and bitter nation, going upon the breadth of the earth, in order to take tents, (or homes), not their own.)*

<sup>7</sup> It is horrible, and dreadful; the doom and the burden thereof shall go out of itself. *(They be terrible, and fearful, that is, they instill terror, and fear; and law, and justice, or judgement, shall go out from them alone.)*

<sup>8</sup> His horses be lighter than leopards, and swifter than eventide wolves, and his horsemen shall be scattered abroad; for why his horsemen shall come from far, they shall fly as an eagle hasting to eat. *(Their horses be lighter than leopards, and swifter than wolves in the night, and their horsemen shall be spread abroad everywhere; yea, their horsemen shall come from afar, and they shall fly like eagles hastening to eat.)*

<sup>9</sup> All *(these)* men shall come to prey, the faces of them is as a burning wind; and he shall gather as gravel *(the)* captivity, *(All these men shall come for prey, their faces be like the burning wind; and they shall gather up captives like the sand.)*

<sup>10</sup> and he shall have victory of kings, and tyrants shall be of his scorning. He shall laugh on all stronghold, and shall bear together *[an]* heap of earth, and shall take it. *(and they shall have victory over kings, and only scorn, or mocking, for any tyrant. They shall laugh at every stronghold, or every fortress, and shall bear together heaps of earth, and then shall take, or shall capture, them.)*

<sup>11</sup> Then the spirit *[of him]* shall be changed, and he shall pass forth, and fall down; this is the strength of him, of his god. *(Then their spirit shall be changed, and they shall pass forth, and shall fall down, or Then they shall pass forth like the changing wind, and shall fall down; for their own strength was their god.)*

<sup>12</sup> Whether thou art not from the beginning, thou, Lord my God, mine holy, and we shall not die? Lord, into doom thou hast set him, and thou groundedest him strong, that thou shouldst chastise. *(Lord, art thou not God from the beginning? yea, my God, my Holy One, and so we shall not die. Lord, thou hast ordained them for judgement, and thou hast used them, O strong God, to chastise, or to discipline, us.)*

<sup>13</sup> Thine eyes be clean, see thou not evil, and thou shalt not be able to behold to wickedness. Why beholdest thou not on men doing wickedly, and thou art still, while the unpius man devoureth a more just man than himself? *(Thine eyes be pure, thou seest no evil, and thou art not able to look upon wickedness. But why beholdest thou not upon those doing wickedly, and thou art silent, while the wicked devour those who be more just, or more righteous, than themselves?)*

<sup>14</sup> And thou shalt make men as fishes of the sea, and as a creeping thing not having a prince. *(And shalt thou make people like the fish of the sea, and like the creeping things that do not have a leader?/And why makest thou people like the fish of the sea, and like the creeping things that do not have a leader?)*

<sup>15</sup> He shall lift up all in the hook; he drew it in his great net, and gathered into his net; on this thing he shall be glad, and make joy withoutforth. *(For they lift up all the people by their hooks; they gather them into their great nets, and draw them along in their nets; and then they be happy, and rejoice, over this.)*

<sup>16</sup> Therefore he shall offer to his great net, and shall make sacrifice to his net; for in them his part is made fat, and his meat is chosen. *(And they even make offerings to their great nets, and make sacrifices to their nets; for by them their portions be made fat, and their meats be chosen and tasty.)*

<sup>17</sup> Therefore for this thing he spreadeth abroad his great net, and evermore he ceaseth not for to slay folks. *(And so for this they spread abroad their great nets, and they never cease to slaughter the nations.)*

## CHAPTER 2

<sup>1</sup> On my keeping I shall stand, and shall pitch my step on *[the]* warding; and I shall behold, that I see what thing shall be said to me, and what I shall answer to him that reproveth me. *(I shall stand watch at my station, and shall climb the stairs of the watchtower; and I shall see, what shall be said to me, and what I shall answer to him who rebuketh me.)*

<sup>2</sup> And the Lord answered to me, and said, Write thou the sight, *either revelation*, and make it plain on tables, that he *(may)* run, that shall read it. *(And the Lord said to me, Write thou what thou seest, and make it clear on a tablet, ready for a courier to carry it with haste or so that it can easily be read.)*

<sup>3</sup> For yet the vision is far, and it shall appear into the end, and shall not lie; if it shall make dwelling, abide thou it, for it coming shall come, and shall not tarry. *(For yet the vision is far off, but it shall appear in the end, and it shall not lie; and even if it appeareth to be delayed, wait thou for it, for it is coming, and indeed shall come, and shall not be late.)*

<sup>4</sup> Lo! the soul of him, that is unbelievful, shall not be rightful in himself; forsooth the just man shall live in his faith. *(Behold! the soul of him, who is unbelieving, shall not be right within himself; but the just, (or the righteous), shall live by faith.)*

<sup>5</sup> And as wine deceiveth a man drinking, so shall the proud man be, and he shall not be made fair; for as hell he enlarged his soul, and he is as death, and he is not *[ful]* filled; and he shall gather to him all folks, and he shall gather together to him all peoples. *(And like wine deceiveth someone who is drinking, so shall be the proud person, and he shall never be content, or at peace; for he enlarged his soul, or his mouth, as wide as Sheol, or the land of the dead, but he, like death itself, shall never be satisfied, or fulfilled; even though he shall gather all the nations unto himself, yea, though he shall gather together all the peoples unto himself.)*

<sup>6</sup> Whether not all these peoples shall take a parable on him, and the speaking of dark sentences of him? And it shall be said, Woe to him that multiplieth things not his own; how long, and he aggregateth against himself thick clay? *(Shall not all these (peoples) turn him into a parable, (or an example), and speak dark sentences about him? And so it shall be said, Woe to you who multiplieth riches not your own! how long shall you gather unto yourself things taken in pledge?)*

<sup>7</sup> Whether not suddenly they shall rise together, that shall bite thee? And they shall be raised tearing thee, and thou shalt be into raven to them; and thine ambushers in evil shall wake. *(Shall they not suddenly rise up, and bite thee? Yea, they shall be raised up, and shall tear thee apart, and thou shalt become prey, or spoils, to them; and thy ambushers in evil shall watch for thy fall.)*

<sup>8</sup> For thou robbedest many folks, all shall rob thee, which shall be residue, *either left*, of peoples, for blood of man, and for wickedness of land, of the city, and of all men dwelling in it. *(For thou hast robbed many nations, all who shall be the residue, or those left, of the peoples, shall rob thee, for the bloodshed, or the murder, of the people, and for the wickedness done in the land, to the city, and to all the people who live there.)*

<sup>9</sup> Woe to him that gathereth evil covetousness to his house, that his nest be on high, and guesseth him for to be

delivered (out) of the hand of evil. (*Woe to you who gathereth evil gain, or filthy lucre, unto your house, so that your nest would be on high, and thinketh yourself to be delivered, or saved, from the hand of evil.*)

<sup>10</sup> Thou thoughtest confusion to thine house; thou hast slain many peoples, and thy soul sinned. (*Thou hast brought shame to thy house; thou hast killed many people, yea, thy soul hath sinned.*)

<sup>11</sup> For the stone of the wall shall cry, and a tree that is betwixt jointures of buildings shall answer. (*And so the stones in the walls shall cry out, and a beam of the timbers that is between the joinings of the building shall answer them.*)

<sup>12</sup> Woe to him that buildeth a city in bloods, and maketh ready a city in wickedness. (*Woe to you who buildeth a city with bloodshed, or with murder, and who maketh ready a city with wickedness.*)

<sup>13</sup> Whether not these things be of the Lord of hosts? For peoples shall travail in much fire, and folks in vain, and they shall fail. (*Be not all these things from the Lord of hosts? For peoples and nations shall labour, or shall struggle, amid much fire, or much adversity, and all for nothing, for they all shall fail.*)

<sup>14</sup> For the earth shall be filled, that it know the glory of the Lord, as waters covering the sea. (*For the earth shall be filled with the knowledge of the glory of the Lord, like the waters covering, or filling, the sea.*)

<sup>15</sup> Woe to him that giveth drink to his friend, and sendeth his gall, and maketh drunken, that he behold his nakedness. (*Woe to you who sendeth your gall, or your anger, onto your friend, as if giving him drink, and maketh him drunk, so that you can behold his shame, or his nakedness.*)

<sup>16</sup> He is filled with evil fame for glory; and thou drink, and be fast asleep; the cup of the right half of the Lord shall compass thee, and casting up, either spewing, of evil fame (shall be)[up] on thy glory. (*Thou shalt be filled with shame and not with glory; yea, thou shalt drink, and then be asleep; the cup of the right hand of the Lord shall be given to thee, and then thy shame shall exceed thy glory.*)

<sup>17</sup> For the wickedness of Lebanon shall cover thee, and [the] destruction of beasts shall make them afeared, of bloods of man, and of wickedness of [the] land, and of the city, and of all men dwelling therein. (*For the wickedness done to Lebanon shall now be done to thee, and the destruction of its beasts shall now make thee afraid, because of the bloodshed, or the murder; of the people, and the wickedness done in the land, to the city, and to all the people who live there.*)

<sup>18</sup> What profiteth the graven image, for his maker graved it, a welled thing together, and [a] false image? for the maker thereof hoped in [the] making, that he made dumb simulacra. (*What is the profit, or the benefit, of an engraved figure? for its maker engraved it, a thing welded together; yet it is but a false, or an empty, and useless, image; even though its maker hoped in the making of it, he hath made only dumb idols.*)

<sup>19</sup> Woe to him that saith to a tree, Wake thou; (and), Rise thou, to a stone being still; whether he shall be able to teach? Lo! this (thing) is covered with gold and silver; and no spirit is in his entrails. (*Woe to you who saith to a piece of wood, Wake up thou! and, Rise thou! to a stone being still; shall it be able to teach you (anything)? Behold! this thing is covered with gold and silver; but there is no breath in its innards.*)

<sup>20</sup> Forsooth the Lord is in his holy temple, all earth be still from his face. (*But the Lord is in his holy Temple, let all the earth be silent before him.*)

## CHAPTER 3

<sup>1</sup> *The prayer of Habakkuk, the prophet, for unknowing men. (The prayer of the prophet Habakkuk, for those without knowledge.)*

<sup>2</sup> Lord, I heard thy praising, and I dreaded; Lord, it is thy work, in the middle of years, quicken thou it. In the middle of years, thou shalt make (thyself) known; when thou shalt be wroth, thou shalt have mind of mercy. (*Lord, I have heard of thy deeds, and I am filled with reverence for thee; Lord, it is thy work, in the midst of the years, quicken thou it or do thou it again. In the midst of the years, thou shalt make thyself known; even when thou shalt be angry, thou shalt remember to be merciful.*)

<sup>3</sup> God shall come from the south, and the holy from the mount of Paran. The glory of him covered heavens, and the earth is full of his praising. (*God shall come from Teman, the Holy One from Mount Paran. His glory shall cover the heavens, and the earth shall be full of his praising.*)

<sup>4</sup> The shining of him shall be as light; *(with)* horns in the hands of him. There the strength of him was hid, *(His shining shall be like the light; with rays coming from his hands. That is where his strength, or his power, is hidden.)*

<sup>5</sup> death shall go before his face; the devil shall go out before his feet. *(death shall go out before him; and the devil shall follow his feet or and the devil shall follow him.)*

<sup>6</sup> He stood, and meted the earth; he beheld, and unbound folks, and hills of the world were all-broken; the little hills of the world were bowed down, of the ways of his everlastingness. *(He shall stand, and shall measure the earth; he shall look, and the nations shall tremble, or shall shake; the mountains of the world shall be altogether broken, and the little hills of the world shall be bowed down, unto his everlasting ways.)*

<sup>7</sup> For wickedness I saw the tents of Ethiopia, the skins of the land of Midian shall be troubled. *(I saw that the tents of Cushan were under wickedness, and that the tent curtains of the lands of Midian were troubled, or trembled.)*

<sup>8</sup> Lord, whether in floods thou art wroth, either in floods is thy strong vengeance, either in the sea is thine indignation? Which shalt ascend on thine horses; and on thy four-horsed carts is salvation. *(Lord, art thou angry with the rivers, or is thy indignation against the sea? Thou shalt go upon thy horses; and salvation, or deliverance, is in thy four-horsed carts, or and victory is in thy chariots.)*

<sup>9</sup> Thou raising shalt raise thy bow, *(according to the)* oaths to lineages which thou hast spoken; thou shalt part the floods of earth. *(Thou shalt raise thy bow, in accordance with the oaths to the tribes which thou hast spoken; thou shalt divide the earth with thy rivers.)*

<sup>10</sup> Waters saw thee, and hills sorrowed, the gutter of waters passed; deepness gave his voice, highness raised his hands. *(The mountains saw thee, and they trembled; the waters from the gutters of the heavens passed by; the depths gave their voices, and raised up their hands into the highness, or on high.)*

<sup>11</sup> The sun and moon stood in their dwelling place; in the light of thine arrows they shall go, in the shining of thy spear glistening. *(The sun and the moon stood in their dwelling places; they shall go in the light of thy arrows, and in the shining of thy glistening spear.)*

<sup>12</sup> In gnashing thou shalt defoul earth, and in strong vengeance thou shalt astonish folks. *(Thou shalt defile the earth with thy gnashing, and thou shalt greatly astonish the nations with thy vengeance.)*

<sup>13</sup> Thou art gone out into health of thy people, into health with thy christ; thou hast smitten the head of the house of the unpius man, thou hast made naked the foundation till to the neck. *(Thou hast gone forth for the salvation of thy people, and for the salvation of thy anointed king; thou hast struck the head of the house of the unrighteous, or of the wicked, and thou hast made naked its foundations unto the neck, or unto the rock.)*

<sup>14</sup> Thou cursedest the sceptre, *either power,* of him, *(that is),* the head of his fighters, to men coming as whirlwind for to scatter me; *(thou heardest)* the joying withoutforth of them, as of him that devoureth a poor man in huddles. *(Thou hast cursed his sceptre, or his power; that is, thou hast pierced the leaders of his fighting men, who came like a whirlwind to destroy me; thou hast heard their rejoicing, like those who devour the poor in secret.)*

<sup>15</sup> Thou madest a way in the sea to thine horses, in clay of many waters. *(Thou hast made a way in the sea with thy horses, through the clay of many waters.)*

<sup>16</sup> I heard, and my womb is troubled together; my lips trembled together of the voice. Rot entered in[to] my bones, and sprang under me; that I rest again in the day of tribulation, and I shall go up to our people girded together. *(I heard, and my belly altogether shook; my lips altogether trembled at the sound. Rot entered into my bones, and sprang up under me. O! that I might rest again after the day of tribulation, when thou shalt go up against those who assail us.)*

<sup>17</sup> For the fig tree shall not flower, and burgeoning shall not be in vineyards; the work of [the] olive tree shall lie *(down),* and fields shall not bring *(forth)* meat; a sheep shall be cut away from the fold, a drove shall not be in cratches. *(Yea, though the fig tree flowereth not, and burgeoning be not be in the vineyards; the work of the olive tree falleth down, and the fields bring not forth a harvest; and the sheep be cut away from the fold, and there be no herd in the stalls;)*

<sup>18</sup> Forsooth I shall have joy in the Lord, and I shall make joy withoutforth in God my Jesus. *(still I shall have joy in the Lord, and I shall rejoice in God my Saviour.)*

<sup>19</sup> God the Lord is my strength, and he shall put my feet as of harts; and on mine high things, the overcomer shall lead forth me, singing in psalms. *(The Lord God is my*

*strength, and he shall make my feet like the feet of harts; and the Overcomer shall lead me forth on the high places, singing in psalms.)*

## ZEPHANIAH

<sup>1</sup> The word of the Lord, that was made to Zephaniah, son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah, the son of Amon, king of Judah.

<sup>2</sup> I gathering shall gather all things from the face of *(the)* earth, saith the Lord;

<sup>3</sup> I gathering man and beast, I gathering volatiles of *(the)* heaven(s), and fishes of the sea; and fallings of unpioous men shall be, and I shall lose men from the face of *[the]* earth, saith the Lord. *(I shall gather people and beasts, and I shall gather the birds of the air; and the fish of the sea; and I shall bring the unrighteous, or the wicked, unto their downfall, or unto their knees, and I shall destroy all the people from off the face of the earth, saith the Lord.)*

<sup>4</sup> And I shall stretch out mine hand on Judah, and on all the dwellers of Jerusalem; and I shall lose from this place the remnants of Baal, and the names of keepers of *[the]* houses, with *[the]* priests; *(And I shall stretch out my hand over Judah, and over all the inhabitants of Jerusalem; and I shall destroy from this place the last remnants of Baal, and the very names of the heathen priests;)*

<sup>5</sup> and them that worship on roofs the knighthood of heaven, and worship, and swear in the Lord, and swear in Malcham; *(and those who worship upon rooftops the host of the heavens, and who worship, and swear by the Lord, and then also swear by Molech, or Milcom;)*

<sup>6</sup> and which be turned away behind the back of the Lord, and which sought not the Lord, neither ensearched him. *(and those who be turned away behind the back of the Lord, and those who did not seek the Lord, nor consulted him.)*

<sup>7</sup> Be ye still from the face of the Lord God, for nigh is the day of the Lord; for the Lord made ready a sacrifice, he hallowed his called men. *(Be ye still before the face of the Lord God, for the day of the Lord is near; for the Lord hath made ready a sacrifice, and he hath consecrated, or hath dedicated, his chosen people.)*

<sup>8</sup> And it shall be, in the day of sacrifice of the Lord, I shall visit on princes, and on sons of the king, and on all that be clothed with pilgrims', *either strange, clothing. (And it shall be, on the day of the sacrifice of the Lord, I shall punish the leaders, and the king's sons, and all those who be clothed in foreign, or in strange, clothing.)*

<sup>9</sup> And I shall visit on each that proudly entereth on the threshold in that day, which fill the house of their Lord God with wickedness and guile. *(And I shall punish all who proudly enter onto the threshold on that day, they who fill their lord's house with wickedness and deceit.)*

<sup>10</sup> And there shall be in that day, saith the Lord, a voice of cry from the gate of fishes, and yelling from the second *gate*, and great defouling from little hills. *(And there shall be on that day, saith the Lord, loud cries from the Fish Gate, and yelling from the second gate, or from the second quarter, and great defiling from the little hills.)*

<sup>11</sup> Yell ye, dwellers of Pila; all the people of Canaan was still together, all men wrapped in silver perished. *(Yell, ye inhabitants of Maktesh; and then all the merchant people were altogether silent, or perished, and also all those dealing in silver perished.)*

<sup>12</sup> And it shall be, in that time, I shall seek *(throughout)* Jerusalem with lanterns, and I shall visit on all men pitched in their dregs, which say in their hearts, The Lord shall not do well, and he shall not do evil. *(And it shall be, at that time, I shall seek throughout Jerusalem with lanterns, and I shall punish all those pitched in their dregs, yea, those who say in their hearts, The Lord shall not do good, and he shall not do evil.)*

<sup>13</sup> And the strength of them shall be into ravishing, and the houses of them into desert; and they shall build houses, and shall not inhabit; and they shall plant vineyards, and they shall not drink the wine of them. *(And their wealth shall be robbed, and their houses shall be made desolate, or deserted; and they shall build houses, but shall not inhabit them; and they shall plant vineyards, but they shall not drink their wine.)*

<sup>14</sup> Nigh is the great day of the Lord, nigh and swift full much; the voice of the day of the Lord is bitter, a strong man shall be in tribulation there. *(The great day of the Lord is near, near and coming very swiftly, or very soon; the day of the Lord shall be bitter, the strong shall cry out in tribulation there.)*

<sup>15</sup> That day is a day of wrath, day of tribulation and anguish, day of neediness and wretchedness, day of darknesses and mist, day of cloud and whirlwind,

<sup>16</sup> day of trump and of noise on strong cities and on high corners. *(a day of trumpets and of battle cries against the fortified cities and the high towers.)*

<sup>17</sup> And I shall trouble men, and they shall walk as blind, for they have sinned against the Lord; and the blood of them shall be shed out as earth, and the bodies of them shall be as turds. *(And I shall trouble people, and they shall walk as if they be blind, for they have sinned against the Lord; and their blood shall be poured out like dust, and their bodies shall be like turds.)*

<sup>18</sup> But the silver of them, and [the] gold of them, shall not be able to deliver them in the day of wrath of the Lord; in fire of his fervor all earth shall be devoured, for he shall make end with hasting to all men inhabiting the earth. *(But their silver, and their gold, shall not be able to save them on the day of the Lord's anger; in the fire of his fervor all the earth shall be devoured, for he shall make a hasty end to all those who inhabit the earth.)*

## CHAPTER 2

<sup>1</sup> Come ye together, be [ye] gathered, ye folk not worthy to be loved, *(Come ye, be ye gathered together; ye nation not worthy to be loved.)*

<sup>2</sup> before that (his) commanding bring forth as dust (the) passing day; before that wrath of strong vengeance of the Lord come (up)on you, before that the day of his indignation come [up] on you. *(before that by his commanding the day pass away like the dust; before that the anger of the strong vengeance of the Lord come upon you, before that the day of his indignation come upon you.)*

<sup>3</sup> All mild, either patient, men of earth, seek ye the Lord, which have wrought the doom of him; seek ye the just, seek ye the mild, if any manner ye be hid in the day of strong vengeance of the Lord. *(All meek, or humble, people of the earth, seek ye the Lord, yea, they who have obeyed his commands; seek ye to be just, or to be righteous, seek ye to be meek, or to be humble, so that perhaps ye can be hid on the day of the strong vengeance of the Lord.)*

<sup>4</sup> For Gaza shall be destroyed, and Ashkelon shall be into desert; they shall cast out Ashdod in midday, and Ekron shall be drawn out by the root. *(For Gaza shall be destroyed, and Ashkelon shall be made into a desert, or shall be deserted; they shall throw down Ashdod at midday, and Ekron shall be drawn out by the roots.)*

<sup>5</sup> Woe to you that dwell in the little part of the sea, a folk of lost men. The word of the Lord on you, Canaan, the land of Philistines, and I shall destroy thee, so that a dweller be not; *(Woe to you who live by the sea coast, ye nation of the Cherethites. Here is the word of the Lord about you, Canaan, the land of the Philistines; I shall destroy thee, so that there be no inhabitants left there;)*

<sup>6</sup> and the little part of the sea shall be rest of shepherds, and folds of sheep. *(and the sea coast shall be a resting place for shepherds, and folds for sheep.)*

<sup>7</sup> And it shall be a little part of him, that shall be left of the house of Judah, there they shall be fed in the houses of Ashkelon; at eventide they shall rest, for the Lord God of them shall visit them, and shall turn away the captivity of them. *(And the coast shall be for those who shall be left of the house of Judah; they shall pasture their sheep there, and they shall rest in the evening in the houses of Ashkelon; for the Lord their God shall return to them, and shall restore their prosperity.)*

<sup>8</sup> I heard the shame of Moab, and blasphemies of the sons of Ammon, which they said shamefully to my people, and they were magnified on the terms of them. *(I heard the insults of Moab, and the taunts of the Ammonites, which they shamefully said to my people, as they encroached upon their land.)*

<sup>9</sup> Therefore I live, saith the Lord of hosts, God of Israel, for Moab shall be as Sodom, and the sons of Ammon as Gomorrah; dryness of thorns, and heaps of salt, and desert till into without end. The remnants of my people shall ravish them, the residues of my folk shall wield them. *(And so as I live, saith the Lord of hosts, the God of Israel, Moab shall become like Sodom, and the Ammonites like Gomorrah; yea, dryness of thorns, and heaps of salt, and a desert, or a wasteland, forevermore. The remnants of my people shall rob them, yea, those of my nation who remain, or who survive, shall rule over them.)*

<sup>10</sup> Soothly this thing shall come to them for their pride, for they blasphemed, and were magnified [up] on, *(or lorded themselves over),* the people of the Lord of hosts.

<sup>11</sup> The Lord shall be horrible on them, and he shall make feeble all gods of earth; and men of their place shall worship him, all the isles of heathen men. *(And so the Lord shall be terrible to them, or shall terrify them, and he shall make feeble, or shall bring down unto nothing, all the gods of the earth; and the people in the places there, shall worship him, yea, on all the islands of the heathen.)*

<sup>12</sup> But and ye, Ethiopians, shall be slain by my sword. (*And ye Ethiopians shall also be killed by my sword.*)

<sup>13</sup> And he shall stretch forth his hand on the north, and shall lose Assur; and he shall put the fair city Nineveh into wilderness, and into without way, and as desert. (*And he shall stretch out his hand over the north, and shall destroy Assyria; and he shall make the beautiful city of Nineveh into a wilderness, and without a way, and like a desert.*)

<sup>14</sup> And flocks, and all the beasts of folks, shall lie, (*or shall rest*), in the middle thereof; and onocrotalus, and urchin shall dwell in [*the*] thresholds thereof; voice of the singing in the window, and a crow in the lintel, for I shall make thine the strength thereof. (*And flocks, and all the beasts of the nations, or of every kind, shall lie down, or shall rest, in its midst; and owls, and bitterns shall live on its thresholds; the sound of the singing, or of the chirping, at the windows, and of the crows cawing on the lintels, for I shall make all its structures thine.*)

<sup>15</sup> This is the glorious city dwelling in trust, which said in her heart, I am, and there is none other more without me. How is it made unto desert, a couch of beast; each man that shall pass by it, shall hiss, and shall move his hand. (*This is the glorious city living in false trust, which said in her heart, I am, and there is no other besides me. How it shall be made into a desert, (or into a wilderness), yea, a den for beasts! Everyone who shall pass by it, shall hiss, and shall wave their hands, (or shall shake their fists).*)

### CHAPTER 3

<sup>1</sup> Woe! thou city, stirrer to wrath, and bought again a culver. (*Woe! O city, a stirrer to anger, filthy and defiled.*)

<sup>2</sup> It heard not the voice of the Lord, and received not teaching, either chastising; it trusted not in the Lord, it nighed not to her God. (*It did not listen to the voice of the Lord, and did not accept his discipline, or his correction; it did not trust in the Lord, it did not come near to its God.*)

<sup>3</sup> Princes thereof in middle thereof were as lions roaring; judges thereof were wolves, in the eventide they left not into morrow. (*Its princes in its midst were like roaring lions; its judges were like wolves, and by the evening they had left nothing for the next morning.*)

<sup>4</sup> [*The*] Prophets thereof were wild, and unfaithful men; [*the*] priests thereof defouled holy thing, they did unjustly against the law. (*Its prophets were wild, and unfaithful men; its priests defiled the holy things or its priests defiled the holy place, and they did unrighteously, or wickedly, against the Law.*)

<sup>5</sup> The Lord is just in the middle thereof, and shall not do wickedness; early, early he shall give his doom in light, and it shall not be hid; forsooth the wicked people knew not confusion. (*But the Lord in its midst is just, or is righteous, and shall never do wickedness; morning after morning he bringeth forth his judgement, and it shall never be hid; but the wicked people there were still not ashamed.*)

<sup>6</sup> I lost folks, and the corners of them be destroyed; I made the ways of them desert, while there is not that shall pass. The cities of them be desolate, for a man is not left, neither any dweller. (*The Lord saith, I have destroyed nations, and I have also destroyed their towers, or their fortresses; I have made their ways deserted, where there is no one who shall pass by. Their cities be desolate, for now no one is left there, not one inhabitant.*)

<sup>7</sup> I said, Nevertheless thou shalt dread me, thou shalt receive teaching; and the dwelling place thereof shall not perish, for all things in which I visited it; nevertheless full early they rising, have corrupted all their thoughts. (*And I said, Now, my people, thou shalt fear me or thou shalt revere me, and thou shalt receive my discipline, or my correction; and thy dwelling place shall not perish, even after all the things which I did to it; but rising very early, they have continued to be corrupt in all their thoughts, and in all their doings.*)

<sup>8</sup> Wherefore abide thou me, saith the Lord, in the day of my rising again into coming. For my doom is, that I gather folks, and I shall gather realms; and I shall shed out on them mine indignation, and all the wrath of my strong vengeance; for in fire of my fervour all earth shall be devoured. (*And so wait thou for me, saith the Lord, for the day to come of my rising again. For my judgement, or my justice, is, that I shall gather people, and I shall gather kingdoms; and then I shall pour out upon them my indignation, and all the anger of my strong vengeance; for in the fire of my fervour all the earth shall be devoured.*)

<sup>9</sup> For then I shall yield to peoples a chosen lip, that all call inwardly in the name of the Lord, and serve to him with one shoulder. (*And then I shall give pure lips to the peoples, so that all of them can call upon the name of the Lord, and they shall serve him with one shoulder, or with one accord.*)

<sup>10</sup> Over the floods of Ethiopia, from thence my beseechers, the sons of my scattered men, shall bring gift to me. *(Over the rivers of Ethiopia, from there my beseechers, the children of my scattered people, shall bring gifts to me.)*

<sup>11</sup> In that day thou shalt not be confounded on all thy findings, in which thou trespassedest against me; for then I shall take away from the middle of thee great speakers of thy pride, and thou shalt no more put to, for to be enhanced in mine holy hill. *(On that day thou shalt no longer be ashamed for all thy doings, in which thou hast trespassed against me; for then I shall take away from thy midst all those who proclaim, or who declare, thy great pride, and thou shalt no more exalt, or no more raise up, thyselfes upon my holy hill or and thou shalt no more rebel against me upon my holy hill.)*

<sup>12</sup> And I shall leave in the middle of thee a poor people and needy; and they shall hope in the name of the Lord. *(And I shall leave in the midst of thee a poor and needy people; and they shall trust, or shall seek safety, in the name of the Lord.)*

<sup>13</sup> The remnants of Israel shall not do wickedness, neither shall speak leasing, and a guileful tongue shall not be found in the mouth of them; for they shall be fed, and shall rest, and there shall not be that shall make afeared. *(The remnants of Israel shall not do wickedness, nor shall speak lies, and a deceitful tongue shall not be found in their mouths; for they shall be fed, and shall rest, and there shall not be anyone who shall make them afraid.)*

<sup>14</sup> These things saith the Lord, Daughter of Zion, praise thou heartily, sing thou, Israel; be thou glad, and make thou joy withoutforth in all thine heart, thou daughter of Jerusalem.

<sup>15</sup> The Lord hath taken away thy doom, *[he]* hath turned away thine enemies; the king of Israel, the Lord, *is* in the middle of thee, thou shalt no more dread evil. *(The Lord hath stopped thy judgement, or thy punishment, he hath turned away thy enemies; the King of Israel, the Lord, is in thy midst, thou shalt no more fear any evil.)*

<sup>16</sup> In that day it shall be said, Jerusalem, do not thou dread; Zion, thine hands be not aclumsid. *(On that day it shall be said, Jerusalem, do not thou fear; Zion, let not thy hands be benumbed, or be made limp.)*

<sup>17</sup> Thy Lord God *is* strong in the middle of thee, he shall save *[thee]*; he shall make joy on thee in gladness, he shall be still in thy loving, he shall make joy withoutforth on thee in praising. *(The Lord thy God is strong in thy midst, he shall save thee; he shall rejoice over thee with great happiness, he shall show you his love once again, he shall rejoice over thee with great praise, or with shouts of joy.)*

<sup>18</sup> I shall gather the fools, *either vain men*, that went away from the law, for they were of thee, that thou have no more shame on them. *(I shall gather the fools, or the empty and useless people, who went away from the Law, for they were of thee, so that no more shalt thou have shame over them.)*

<sup>19</sup> Lo! I shall slay all men that tormented thee in that time, and I shall save him that halteth, and I shall gather her that was cast out; and I shall put them into praising, and into name in each land of confusion of them, *(Behold! I shall kill all those who tormented thee at that time, and I shall save, (or shall rescue), him who halteth, (or who was lame), and I shall gather her back who was cast out; and I shall get them praise and a good, (or a respected), name, in each land where they were put to shame.)*

<sup>20</sup> in that time in which I shall bring you, and in the time in which I shall gather you. For I shall give you into name, and into praising to all peoples of earth, when I shall convert your captivity before your eyes, saith the Lord. *(at that time in which I shall bring you back, and at the time in which I shall gather you. For I shall get you a good name and praise among all the peoples of the earth, when I shall restore your prosperity before your eyes, saith the Lord.)*

## HAGGAI

<sup>1</sup> In the second year of Darius, king of Persia, in the sixth month, in the first day of the month, the word of the Lord was made in the hand of Haggai, prophet, to Zerubbabel, son of Shealtiel, duke of Judah, and to Joshua, the great priest, [the] son of Josedech\*, and said, *(In the second year of Darius, the king of Persia, in the sixth month, on the first day of the month, the word of the Lord was made by the prophet Haggai, to Zerubbabel, the son of Shealtiel, the ruler, or the governor, of Judah, and to Joshua, the son of Josedech, the High Priest, who said,)*

<sup>2</sup> The Lord of hosts saith these things, and speaketh, This people saith, Yet cometh not the time of the house of the Lord to be builded. *(The Lord of hosts speaketh these things, and saith, This people saith, The time hath not yet come for the House of the Lord, or the Temple, to be rebuilt.)*

<sup>3</sup> And the word of the Lord was made in the hand of Haggai, the prophet, and said, *(And the word of the Lord was made by the prophet Haggai, who said,)*

<sup>4</sup> Whether it is time to you, that ye dwell in houses coupled with timber, and this house be desert(ed), either forsaken? *(Is it right for you to live in houses built with timber, while this House, my Temple, is deserted, or abandoned, or while this House of mine lieth in ruins?)*

<sup>5</sup> And now the Lord God of hosts saith these things, Put ye your hearts on your ways. *(And now the Lord God of hosts saith these things, Think ye upon the ways of your lives.)*

<sup>6</sup> Ye have sown much, and brought in little; ye have eaten, and ye be not [ful] filled; ye have drunk, and ye be not full of drink; ye covered you, and ye be not made hot; and he that gathered hires sent those into a sack holed, either broken. *(Ye have sown much, and brought in little; ye have eaten, and ye be not satisfied; ye have drunk, and ye be not full of drink; ye have clothed yourselves, and ye be not made hot; and he who gathered wages, or money, put them into a sack, or into a bag, with holes.)*

<sup>7</sup> The Lord of hosts saith these things, Put ye your hearts on your ways. *(The Lord of hosts saith these things, Think ye upon the ways of your lives.)*

<sup>8</sup> Go ye up into the mountain, bear ye trees, and build ye an house; and it shall be acceptable to me, and I shall be glorified, saith the Lord. *(Then, go ye up the mountain, carry ye back some wood, and build ye a House for me; and it shall be acceptable to me, and I shall be glorified, saith the Lord.)*

<sup>9</sup> Ye beheld to more, and lo! it is made less; and ye brought into the house, and I blew it out. For what cause, saith the Lord of hosts? for mine house is desert(ed), and ye hasten each man into his house. *(For ye looked for more, and behold! it is made less; and ye brought (the harvest) back home, and I blew it out. For what reason, (or why), saith the Lord of hosts? because my House lieth in ruins, while each person hasteneth into his own house.)*

<sup>10</sup> For this thing heavens be forbidden, that they should not give dew on you; and the earth is forbidden, that it should not give his burgeoning. *(And so because of this, the heavens be forbidden, so that they shall not give you any of their dew; and the earth is forbidden, so that it shall not give you any of its produce.)*

<sup>11</sup> And I called dryness on earth, and on mountains, and on wheat, and on wine, and on oil, and whatever things the earth bringeth forth; and on men, and on beasts, and on all labour of hands. *(And I have called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon whatever things the earth bringeth forth; and upon the people, and upon the beasts, and upon all the products of their labour.)*

<sup>12</sup> And Zerubbabel, the son of Shealtiel, and Joshua, the great priest, the son of Josedech, and all remnants of the people, heard the voice of their God, and the words of Haggai, the prophet, as the Lord God of them sent him to them; and all the people dreaded of the face of the Lord. *(And Zerubbabel, the son of Shealtiel, and Joshua, the son of Josedech, the High Priest, and all the remnants of the people, heard the voice of their God, and the words of the prophet Haggai, for the Lord their God had sent him to them; and all the people had fear before the Lord.)*

\* **CHAPTER 1:1** In the "Early Version", throughout Haggai, it is 'Joshua, the son of Josedech, the great priest'.

<sup>13</sup> And Haggai, a messenger of the Lord, of the messengers of the Lord, said to the people, and spake, I am with you, saith the Lord. *(And Haggai, a messenger of the Lord, with the message of the Lord, spoke to the people, and said, I am with you, saith the Lord.)*

<sup>14</sup> And the Lord raised the spirit of Zerubbabel, the son of Shealtiel, duke of Judah, and the spirit of Joshua, the great priest, the son of Josedech, and the spirit of the remnants of all people; and they entered, and made work in the house of the Lord of hosts, their God. *(And the Lord raised up the spirit of Zerubbabel, the son of Shealtiel, the ruler, or the governor, of Judah, and the spirit of Joshua, the son of Josedech, the High Priest, and the spirit of the remnants of all the people; and they went, and began to work on, or to rebuild, the House of the Lord of hosts, their God.)*

<sup>15</sup> In the four and twentieth day of the month, in the sixth month, in the second year of king Darius. *(On the twenty-fourth day of the month, in the sixth month, in the second year of King Darius.)*

## CHAPTER 2

<sup>1</sup> In the seventh month, in the one and twentieth day of the month, the word of the Lord was made in the hand of Haggai, the prophet, and said, *(In the seventh month, on the twenty-first day of the month, the word of the Lord was made to the prophet Haggai, and said,)*

<sup>2</sup> Speak thou to Zerubbabel, the son of Shealtiel, the duke of Judah, and to Joshua, the great priest, the son of Josedech, and to others of the people, and say thou, *(Speak thou to Zerubbabel, the son of Shealtiel, the ruler, or the governor, of Judah, and to Joshua, the son of Josedech, the High Priest, and to all the people, and say thou,)*

<sup>3</sup> Who in you is left, that saw this house in his first glory? and what see ye this now? whether it is not thus, as if it be not before your eyes? *(Who is left among you, who saw this House in its first glory? and how do ye see it now? is it not thus, as if it be not before your eyes?)*

<sup>4</sup> And now, Zerubbabel, be thou strengthened, saith the Lord, and Joshua, the great priest, the son of Josedech, be thou strengthened, and all the people of the land, be thou strengthened, saith the Lord of hosts; and do ye, for I am with you, saith the Lord of hosts. *(And now, Zerubbabel, take courage! saith the Lord, and Joshua, the son of Josedech, the High Priest, take courage! and all the people of the land, take courage! saith the Lord of hosts; and build ye (it), for I am with you, saith the Lord of hosts.)*

<sup>5</sup> *(This is)* The word that I covenanted with you, when ye went out of the land of Egypt, and my Spirit shall be in the midst of you. Do not ye dread, *(This is what I promised you, when ye went out of the land of Egypt, and my Spirit shall always be in your midst. Do not ye fear or Fear not,)*

<sup>6</sup> for the Lord of hosts saith these things, Yet one little thing is, and I shall move heaven, and earth, and sea, and dry land; *(for the Lord of hosts saith these things, Yet a little while, and then I shall move, or I shall shake, heaven, and earth, and the sea, and the dry land,)*

<sup>7</sup> and I shall move all folks, and the desired to all folks shall come; and I shall fill this house with glory, saith the Lord of hosts. *(and I shall shake all the nations, and the treasure of all the nations shall come here; and I shall fill this House with glory, saith the Lord of hosts.)*

<sup>8</sup> Mine is *(the)* silver; and mine is *(the)* gold, saith the Lord of hosts.

<sup>9</sup> The glory of this last house shall be great, more than of the first, saith the Lord of hosts. And in this place I shall give peace, saith the Lord of hosts. *(The glory of this latter House, or of this Temple, shall be greater than that of the first House, saith the Lord of hosts. And I shall give thee peace and prosperity in this place, saith the Lord of hosts.)*

<sup>10</sup> In the four and twentieth day of the ninth month, in the second year of king Darius, the word of the Lord was made to Haggai, the prophet, and said, *(On the twenty-fourth day of the ninth month, in the second year of King Darius, the word of the Lord was made to the prophet Haggai, and said,)*

<sup>11</sup> The Lord God of hosts saith these things, Ask thou priests the law, and say thou, *(The Lord God of hosts saith these things, Ask thou the priests about the Law, and say thou,)*

<sup>12</sup> If a man taketh hallowed flesh in the hem of his clothing, and toucheth of the highness thereof bread, either pottage, either wine, either oil, either any meat, whether it shall be hallowed? Soothly priests answered, and said, Nay. *(If a person taketh consecrated meat in the hem of his clothing, and with part of his clothes toucheth any bread, or broth, or wine, or oil, or any other meat, shall that thing become consecrated, or sanctified? And the priests answered, and said, No.)*

<sup>13</sup> And Haggai said, If a man defouled in soul toucheth of all these things, whether it shall be defouled? And priests answered, and said, It shall be defouled. *(And then Haggai asked, If a person with a defiled soul toucheth any of these things or If a person who hath touched a dead body toucheth any of these things, shall that thing then become defiled? And the priests answered, and said, Yea, it shall be defiled.)*

<sup>14</sup> And Haggai answered, and said, So is this people, and so is this folk before my face, saith the Lord, and so is all the work of their hands; and all things which they offer there shall be defouled. *(And Haggai answered, and said, And so is this people, and so is this nation before me, saith the Lord, and so be all the works of their hands; and all the things which they offer there shall be defiled.)*

<sup>15</sup> And now put ye *(this on)* your hearts, from this day and above, before that a stone on a stone was put in the temple of the Lord, *(And now think ye about this, from this day and back, before that a stone was put upon a stone in the Temple of the Lord.)*

<sup>16</sup> when ye went to an heap of twenty bushels, and there were made ten; ye entered to the presser, that ye should press out fifty gallons, and there were made twenty. *(when ye went to a heap of grain expecting twenty bushels, and there were made but only ten; and ye went to the winepress, so that ye could press out fifty gallons, and there were made but only twenty.)*

<sup>17</sup> I smote you with burning wind, and with mildew, and hail, *(in)* all the works of your hands; and there was none in you that turned again to me, saith the Lord. *(I struck you with burning wind, and with mildew, and with hail, on all the works of your hands; and still there was no one among you who returned to me, saith the Lord.)*

<sup>18</sup> Put ye *(this on)* your hearts from this day, and into coming, from the four and twentieth day of the ninth month, from the day in which foundations of the temple of the Lord be casted, put ye *(this)* on your heart. *(Think ye upon this, from this day forward, from the twenty-fourth day of the ninth month, from the day on which the foundations of the Temple of the Lord be laid, think ye upon this.)*

<sup>19</sup> Whether now seed is in burgeoning? and yet vineyard, and fig tree, and pomegranate, and the tree of olive flowered not. From this day I shall bless. *(Is the seed burgeoning now? have the vineyard, and the fig trees, and the pomegranates, and the olive trees flowered yet? No! But from this day forth, I shall bless (thee).)*

<sup>20</sup> And the word of the Lord was made the second time to Haggai, in the four and twentieth day of the month, and said, *(And the word of the Lord was made the second time to Haggai, on the twenty-fourth day of the month, and said.)*

<sup>21</sup> Speak thou to Zerubbabel, duke of Judah, and say thou, I shall move heaven and earth together, *(Speak thou to Zerubbabel, the ruler; or the governor, of Judah, and say thou, I shall altogether move, or I shall shake, heaven and earth.)*

<sup>22</sup> and I shall destroy the seat of realms, and I shall all-break the strength of *[the]* realm(s) of heathen men, and I shall destroy a four-horsed cart, and the rider thereof; and *[the]* horses shall go down, and *[the]* riders of them, a man by sword of his brother. *(and I shall destroy the thrones of kings, and I shall altogether break the power of the kings of the heathen, and I shall destroy the four-horsed carts, and their riders, or and I shall destroy the chariots, and their drivers; and the horses shall fall down, and their riders, yea, every man by the sword of his kinsman.)*

<sup>23</sup> In that day, saith the Lord of hosts, thou Zerubbabel, son of Shealtiel, my servant, I shall take thee, saith the Lord; and I shall put thee as a signet, for I chose thee, saith the Lord of hosts. *(On that day, saith the Lord of hosts, I shall take thee, Zerubbabel, my servant, the son of Shealtiel, and I shall wear thee like a signet ring, that is, I shall appoint thee to rule in my name, saith the Lord; for I have chosen thee, saith the Lord of hosts.)*

## ZECHARIAH

<sup>1</sup> In the eighth month, in the second year of Darius, the word of the Lord was made to Zechariah, the son of Berechiah, the son of Iddo, *(the) prophet*, and said,

<sup>2</sup> The Lord is wroth on your fathers with wrathfulness. *(The Lord was truly angry with your forefathers.)*

<sup>3</sup> And thou shalt say to them, The Lord of hosts saith these things. Be ye turned again to me, saith the Lord of hosts, and I shall be turned again to you, saith the Lord of hosts. *(And thou shalt say to the people, The Lord of hosts saith these things. Return ye to me, saith the Lord of hosts, and I shall return to you, or Come ye back to me, saith the Lord of hosts, and I shall come back to you.)*

<sup>4</sup> Be ye not as your fathers, to which the former prophets cried, saying, The Lord of hosts saith these things, Be ye converted from your evil ways, and your worst thoughts; and they heard not, neither took attention to me, saith the Lord of hosts. *(Do not ye be like your forefathers, to whom the earlier prophets, or the prophets of old, cried, saying, The Lord of hosts saith these things, Turn ye away from your evil ways, and your worst thoughts; and they did not listen, nor pay any attention to me, saith the Lord of hosts.)*

<sup>5</sup> Where be your fathers and *(the) prophets?* whether they shall live *[into]* without end? *(And now where be your forefathers, and the prophets? do they live forever?)*

<sup>6</sup> Nevertheless my words and my lawful things, which I commanded to my servants *(the) prophets*, whether they caught not your fathers? And they were turned again, and said, As the Lord of hosts thought for to do to us by our ways, and by our findings, he did to us. *(Nevertheless my words and my laws, which I commanded to my servants the prophets, did they not catch, or overtake, your forefathers? And then they repented, or turned, and said, As the Lord of hosts thought to do to us because of our ways, and our deeds, so he hath done to us.)*

<sup>7</sup> In the four and twentieth day of the eleventh month Sebat, *that is, January*, in the second year of Darius, the word of the Lord was made to Zechariah, son of Berechiah, son of Iddo, prophet, and said, *(On the twenty-fourth day of the eleventh month, that is, January, in the second year of Darius, the word of the Lord was made to the prophet Zechariah, the son of Berechiah, the son of Iddo, and said.)*

<sup>8</sup> I saw by night, and lo! a man going on a red horse; and he stood betwixt places where myrtles waxed, that were in the depth, and after him were horses red, diverse *(or dappled)*, and white.

<sup>9</sup> And I said, My lord, who be these? And an angel of the Lord said to me, that spake in me, I shall show to thee what these be. *(And I said, My lord, what be these horses? And the angel of the Lord who spoke to me, said to me, I shall show thee what these horses be.)*

<sup>10</sup> And the man that stood betwixt places where myrtles waxed, answered, and said, These it be, which the Lord sent, that they walk through *(the) earth*. *(And the man who stood between the places where the myrtles grew, answered, and said, These be they, which the Lord sent, to walk through the earth.)*

<sup>11</sup> And they answered to the angel of the Lord, that stood betwixt places where myrtles waxed, and said, We have walked through *(the) earth*, and lo! all *(the) earth* is inhabited, and resteth.

<sup>12</sup> And the angel of the Lord answered, and said, Lord of hosts, how long shalt thou not have mercy on Jerusalem, and on *[the]* cities of Judah, to which thou art wroth? *(or with whom thou art angry?)* This now is the seventieth year.

<sup>13</sup> And the Lord answered to the angel, that spake in me *(or who spoke to me)*, good words, and words of comfort.

<sup>14</sup> And the angel that spake in me, said to me, Cry thou, saying, The Lord of hosts saith these things, I loved Jerusalem and Zion in great fervor; *(And the angel who spoke to me, said to me, Cry thou, saying, The Lord of hosts saith these things, I loved Jerusalem and Zion with great fervor;)*

<sup>15</sup> and in great wrath I shall be wroth on rich folks; for I was wroth a little, forsooth they helped into evil. *(and with great anger I shall rage against the rich nations; because before, when I was but a little angry, they helped evil to increase.)*

<sup>16</sup> Therefore the Lord saith these things, I shall turn again to Jerusalem in mercies. Mine house shall be builded in it, saith the Lord of hosts; and a plummet shall be stretched out on Jerusalem. *(And so the Lord saith these things, I have returned to*

*Jerusalem with mercy. My House shall be rebuilt in it, saith the Lord of hosts; and a plumb line shall be stretched out upon Jerusalem.)*

<sup>17</sup> Yet cry thou, saying, The Lord of hosts saith these things, Yet my cities shall flow with goods, and yet the Lord shall comfort Zion, and yet he shall choose Jerusalem. *(Once again cry thou, saying, The Lord of hosts saith these things, Once again my cities shall overflow with good things, and once again the Lord shall comfort Zion, and once again he shall choose Jerusalem.)*

<sup>18</sup> And I raised mine eyes, and I saw, and lo! four horns. *(And I raised up my eyes, and I saw, and behold! four horns.)*

<sup>19</sup> And I said to the angel, that spake in me, What be these? *(or And I said to the angel, who spoke to me, What be these horns?)* And he said to me, These be *(the)* horns that winnowed Judah, and Israel, and Jerusalem.

<sup>20</sup> And the Lord showed to me four smiths. *(And the Lord showed me four men with hammers.)*

<sup>21</sup> And I said, What come these for to do? Which spake, saying, These be the horns, that winnowed Judah by all men, and no man of them raised his head; and these came for to make them afear'd, that they cast down the horns of heathen men, which raised the horn on the land of Judah, for to scatter it. *(And I said, What do these smiths come to do? Who answered and said, These be the horns, that winnowed all the people of Judah, so that no one could raise up their head; and these smiths came to make the heathen afraid, yea, so that they cast down the horns of the heathen, who raised the horns upon the land of Judah, in order to scatter it.)*

## CHAPTER 2

<sup>1</sup> And I raised mine eyes, and saw, and lo! a man, and lo! in his hand, a little cord of meters. *(And I raised up my eyes, and saw, and behold! a man, and behold! in his hand, a little measuring cord.)*

<sup>2</sup> And I said, Whither goest thou? And he said to me, That I mete Jerusalem, and Judah; *(to see)* how much is the breadth thereof, and how much is the length thereof. *(And I said, Where goest thou? And he said to me, So that I can measure Jerusalem, and Judah; to see how much is its breadth, and how much is its length.)*

<sup>3</sup> And lo! the angel that spake in me, went out, and another angel went out into the meeting of him, *(And behold! the angel who spoke to me, went out, and another angel went out to meet him,)*

<sup>4</sup> and said to him, Run thou, speak to this young man, and say thou, Jerusalem shall be inhabited without wall, for the multitude of men and beasts in the middle thereof. *(and said to him, Run thou, speak to this young man, and say thou, Jerusalem shall be inhabited like a city without walls, for the multitude of the people and of the beasts in its midst.)*

<sup>5</sup> And I shall be to it, saith the Lord, a wall of fire in compass; and I shall be in glory in *[the]* middle thereof. *(And I shall be to it, saith the Lord, a wall of fire all around it; and I shall also be the glory in its midst.)*

<sup>6</sup> A! A! A! flee ye from the land of the north, saith the Lord, for in four winds of heaven I scattered you, saith the Lord. *(O! O! O! flee ye from the land of the north! saith the Lord, for by the four winds of the heavens I have scattered you, saith the Lord.)*

<sup>7</sup> A! thou Zion, flee, that dwellest at the daughter of Babylon. *(O thou Zion! flee, thou who livest in Babylon.)*

<sup>8</sup> For the Lord of hosts saith these things, After glory he sent me to heathen men, which robbed you; for he that shall touch you, shall touch the apple of mine eye. *(For the Lord of hosts saith these things, After the glory he hath sent me to the heathen, who robbed you; for he who toucheth you, toucheth the apple of my eye.)*

<sup>9</sup> For lo! I raise mine hand on them, and they shall be preys to these that served them; and ye shall know, that the Lord of hosts sent me. *(For behold! I shall raise my hand against them, and they shall be prey for those who served them; and then ye shall know, that the Lord of hosts hath sent me.)*

<sup>10</sup> Daughter of Zion, praise thou, and be glad; for lo! I come, and I shall dwell in *[the]* middle of thee, saith the Lord. *(Daughter of Zion, praise thou, and be happy; for behold! I come, and I shall live in thy midst, saith the Lord.)*

<sup>11</sup> And many folks shall be joined to the Lord in that day, and they shall be to me into a people, and I shall dwell in the middle of thee; and thou shalt know that the Lord of hosts sent me to thee. *(And many nations shall join the Lord on that day, and they shall*

*be his people, and he shall live in their midst; and then thou shalt know that the Lord of hosts hath sent me to thee.)*

<sup>12</sup> And the Lord shall wield Judah into his part, in the land hallowed, and shall choose yet Jerusalem. *(And the Lord shall take Judah for his portion, in the hallowed, or in the consecrated, land, and shall once again choose Jerusalem.)*

<sup>13</sup> Each flesh be still from the face of the Lord, for he rose of his holy dwelling place. *(Each person be still before the face of the Lord, for he hath risen up from his holy dwelling place.)*

## CHAPTER 3

<sup>1</sup> And the Lord showed to me the great priest Joshua, standing before the angel of the Lord; and Satan stood on his right half, that he should be adversary to him. *(And the Lord showed me Joshua, the High Priest, standing before the angel of the Lord; and Satan stood at his right hand or and the Adversary stood at his right hand, so that he could accuse him, or so that he could be adverse, or hostile, to him.)*

<sup>2</sup> And the Lord said to Satan, The Lord blame in thee, Satan, and the Lord that chose Jerusalem, blame in thee. Whether this is not a dead brand ravished from the fire? *(And the Lord said to Satan or And the Lord said to the Adversary, The Lord rebuke thee, Satan, yea, the Lord who chose Jerusalem, rebuke thee. Is not this man like a firebrand snatched from the fire?)*

<sup>3</sup> And Joshua was clothed with foul clothes, and stood before the face of the angel. *(And Joshua was clothed with filthy clothes, and stood before the angel.)*

<sup>4</sup> Which answered, and said to them that stood before him, and he said, Do ye away foul clothes from him. And he said to him, Lo! I have done away from thee thy wickedness, and I have clothed thee with changing (of) clothes. *(Who answered, and said to those who stood before him, and he said, Do ye away his filthy clothes. And then he said to him, Behold! I have done away thy wickedness from thee, and I have clothed thee with a change of clothing or and I have clothed thee with clean clothes.)*

<sup>5</sup> And he said, Put ye a clean mitre on his head. And they putted a clean mitre on his head, and clothed him with clothes. And the angel of the Lord stood, *(And he said, Put ye a clean turban upon his head. And they put a clean turban upon his head, and clothed him with clean clothes. And the angel of the Lord stood by.)*

<sup>6</sup> and the angel of the Lord witnessed to Joshua, and said,

<sup>7</sup> The Lord of hosts saith these things, If thou shalt go in my ways, and shalt keep my keeping, also and thou shalt deem mine house, and shalt keep my porches; and I shall give to thee goers, of these that now here stand nigh. *(The Lord of hosts saith these things, If thou shalt go in my ways, and shalt perform your duties, then thou shalt judge, or thou shalt rule, my House, and shalt keep charge of my courtyards, and I shall give thee the right to come and go amongst those who now stand here nearby.)*

<sup>8</sup> Hear thou, Joshua, great priest, thou and thy friends that dwell before thee, for they be men signifying thing[s] to coming. Lo! soothly I shall bring my servant springing up, either Christ born. *(Hear thou, Joshua, the high priest, thou and thy friends who be seated before thee, for they signify the things to come. Behold! truly I shall bring forth my servant, The Branch.)*

<sup>9</sup> For lo! the stone which I gave before Joshua, on one stone be seven eyes; and lo! I shall grave the graving thereof, saith the Lord of hosts, and I shall do away the wickedness of that land in one day. *(For behold! the stone which I put before Joshua, and on that one stone be seven eyes, (or seven facets); and behold! I shall engrave its engraving, (or its inscription), saith the Lord of hosts, and I shall do away the wickedness of that land in one day.)*

<sup>10</sup> In that day, saith the Lord of hosts, a man shall call his friend under a vine, and under a fig tree. *(On that day, saith the Lord of hosts, a man shall call his friends to come, and sit down, and rest under a vine, and under a fig tree.)*

## CHAPTER 4

<sup>1</sup> And the angel turned again, that spake in me, and raised me, as a man that is raised (up out) of his sleep. *(And the angel who spoke to me, returned, and raised me up, like a man who is raised up from his sleep.)*

<sup>2</sup> And he said to me, What seest thou? And I said, I saw, and lo! a candlestick all of gold, and the lamp thereof on the head thereof, and seven lanterns thereof on it, and seven vessels for to hold oil to the lanterns, that were on the head thereof. *(And he said*

to me, What seest thou? And I said, Behold! I see a gold candlestick, and a lamp on top of it, and seven lanterns on it, and seven vessels to hold oil for the lanterns, on top of them.)

<sup>3</sup> And two olives thereon, one of the right half of the lamp, and another on the left half thereof. (And two olive trees beside it, one on the right side of the lamp, and the other on its left side.)

<sup>4</sup> And I answered, and said to the angel that spake in me, and I said, What be these things, my lord? (And I answered, and said to the angel who spoke to me, and I said, What be these things, my lord?)

<sup>5</sup> And the angel that spake in me, answered, and said to me, Whether thou knowest not what be these things? And I said, No, my lord. (And the angel who spoke to me, answered, and said to me, Knowest thou not what these things be? And I said, No, my lord.)

<sup>6</sup> And he answered, and said to me, and spake, This is the word of the Lord, saying to Zerubbabel, Not in host, neither in strength, but in my spirit, saith the Lord of hosts. (And he answered, and spoke to me, and said, This is the word of the Lord, saying to Zerubbabel, Not by army, nor by strength, but by my spirit, saith the Lord of hosts.)

<sup>7</sup> Who art thou, great hill, before Zerubbabel, into plain? and he shall lead out the first stone, and shall make even grace to grace thereof. (Who (art) thou, great mountain, compared to Zerubbabel? nothing but a flat plain! yea, he shall lay the first stone, and shall make the (last stone's) beauty equal to the beauty of the (first stone).)

<sup>8</sup> And the word of the Lord was made to me, and said,

<sup>9</sup> The hands of Zerubbabel founded this house, and the hands of him shall perform it; and ye shall know, that the Lord of hosts sent me to you. (Zerubbabel's hands founded this House, and his hands shall finish it; and then ye shall know, that the Lord of hosts sent me to you.)

<sup>10</sup> Who forsooth despised little days? and they shall be glad, and shall see a stone of tin in the hand of Zerubbabel, (or Who hath despised the day of small things? they shall be happy, and shall see the plumb bob in Zerubbabel's hand). These be the seven eyes of the Lord, that run about into all (the) earth.

<sup>11</sup> And I answered, and said to him, What be these twain olives on the right half of the candlestick, and at the left half thereof? (And I answered, and said to him, What be these two olive trees on the right side of the candlestick, and on its left side?)

<sup>12</sup> And I answered the second time, and said to him, (or And I spoke a second time, and asked him), What be the twain ears, either ripe fruit, of olives that be beside the two pipes of gold, in which be (the) oil vessels of gold?

<sup>13</sup> And he said to me, and spake, Whether thou knowest not what be these things? And I said, No, my lord. (And he spoke to me, and said, Knowest thou not what these things be? And I said, No, my lord.)

<sup>14</sup> And he said, These be two sons of oil shining, which stand nigh to the lordly governor of all earth. (And he said, These be the two sons shining with oil, who stand near to the Lord who ruleth over all the earth.)

## CHAPTER 5

<sup>1</sup> And I was converted, and raised mine eyes, and saw, and lo! a book flying. (And I turned, and raised up my eyes, and behold! I saw a flying book, or and behold! I saw a scroll flying through the air.)

<sup>2</sup> And he said to me, What seest thou? And I said, Lo! I see a book flying; the length thereof was of twenty cubits, and the breadth thereof of ten cubits. (And I said, Behold! I see a flying book, or Behold! I see a scroll flying through the air; its length (was) twenty cubits, and its breadth (was) ten cubits.)

<sup>3</sup> And he said to me, This is the curse, that goeth on the face of all (the) earth; for each thief shall be deemed, as it is written there; and each man swearing (falsely) shall be deemed of this also. (And he said to me, This is the curse, that goeth forth over the face of all the earth; for each thief shall be judged, as it is written there; and each person who falsely sweareth shall also be judged by this, and swept away.)

<sup>4</sup> I shall lead out it, saith the Lord of hosts, and it shall come to the house of a thief, and to the house of him that sweareth falsely in my name; and it shall dwell in the middle of his house, and shall waste him, and his trees, and his stones. (I have sent it out, saith the Lord of hosts, and it shall come to the thief's house, and to the house of him who sweareth falsely in my name; and it shall stay, (or remain), in the midst of his house, and it shall destroy him, and his wood, (or his timber), and his stones.)

<sup>5</sup> And the angel went out, that spake in me (*or who spoke to me*), and said to me, Raise (*up*) thine eyes, and see, what this thing is that goeth out.

<sup>6</sup> And I said, What is it? And he said, This is an amphora, *either a pot*, going out. And he said, This is the eye of them in all earth, (*or And he said, This is their sin in all the earth*).

<sup>7</sup> And lo! a talent of lead was borne (*up from it*); and lo! a woman (*was*) sitting in (*the*) middle of the pot.

<sup>8</sup> And he said, This is unpiety, *either unfaithfulness*. And he casted down her in(*to*) the middle of the pot, and sent a gobbet of lead into the mouth thereof. (*And he said, This is Unrighteousness, or Wickedness. And he threw her down into the midst of the pot, and put the piece of lead back into the mouth of the pot.*)

<sup>9</sup> And I raised mine eyes, and saw, and lo! two women going out, and a spirit in the wings of them; and they had wings as the wings of a kite, and raised the pot betwixt heaven and earth. (*And I raised up my eyes, and saw, and behold! two women going out, and the wind in their wings; and they had wings like the wings of a stork, and they raised up the pot between heaven and the earth.*)

<sup>10</sup> And I said to the angel that spake in me, Whither bear these the pot? (*And I said to the angel who spoke to me, Where shall they take the pot?*)

<sup>11</sup> And he said to me, That an house be builded thereto in the land of Shinar, and be stablished, and set there on his fundament. (*And he said to me, To the land of Shinar; or to Babylon, so that a house, or a temple, can be built for it, and it can be established, and put there upon its own foundation, or upon its own base.*)

## CHAPTER 6

<sup>1</sup> And I was converted, and raised mine eyes, and saw, and lo! four [*four*]-horsed carts going out of the middle of twain hills, and the hills were hills of brass. (*And I turned, and raised up my eyes, and saw, and behold! four four-horsed carts, (or four chariots), going out from the midst of, (or between), two bronze hills.*)

<sup>2</sup> In the first four-horsed cart were red horses, and in the second four-horsed cart were black horses; (*The first four-horsed cart, or chariot, had red horses, and the second four-horsed cart, or chariot, had black horses;*)

<sup>3</sup> and in the third four-horsed cart were white horses, and in the fourth four-horsed cart were diverse horses, and strong. (*and the third four-horsed cart, or chariot, had white horses, and the fourth four-horsed cart, or chariot, had dappled horses.*)

<sup>4</sup> And I answered, and said to the angel that spake in me, What be these things, my lord? (*And I said to the angel, who spoke to me, What be these things, my lord?*)

<sup>5</sup> And the angel answered, and said to me, These be four winds of heaven, which go out, that they stand before the lordshipper of all earth. (*And the angel answered, and said to me, These be the four winds of the heavens, which go out from before the Lord, who ruleth over all the earth.*)

<sup>6</sup> In which were black horses, they went out into the land of the north; and the white went out after them; and the diverse went out into the land of the south. (*The cart, or the chariot, which had the black horses went out to the land of the north; and that which had the white horses went out to the west; and that which had the dappled horses went out to the land of the south.*)

<sup>7</sup> Forsooth they that were strongest went out, and sought for to go, and run about by all earth. And he said, Go ye, and walk ye through the earth. And they walked through the earth. (*And the chariot with the red horses went out to the east; and they all sought to go, and to run about through all the earth. And he said, Go ye, and run ye through all the earth. And so they ran through all the earth.*)

<sup>8</sup> And he called me, and spake to me, and said, Lo! they that go out into the land of the north, made my spirit for to rest in the land of the north.

<sup>9</sup> And the word of the Lord was made to me, and said,

<sup>10</sup> Take thou of them that (*be*) of the transmigration, *either captivity*, of Heldai, and of Tobijah, and of Jedaiah; and thou shalt come in that day, and shalt enter into the house of Josiah, son of Zephaniah, that came from Babylon. (*Take thou the gifts from those who be of the exiles, or of the captives, yea, from Heldai, and from Tobijah, and from Jedaiah; and thou shalt go that day, and shalt enter into the house of Josiah, the son of Zephaniah, who came from Babylon.*)

<sup>11</sup> And thou shalt take gold and silver; and shalt make crowns, and put on the head of Joshua, the great priest, the son of Josedech; (*And thou shalt take that gold and that*

*silver; and thou shalt make a crown, and put it on the head of Joshua, the son of Josedech, the High Priest;)*

<sup>12</sup> and shalt speak to him, and say, The Lord of hosts saith these things, saying, Lo! a man, Coming forth, *either Born*, is his name, and under him it shall spring. And he shall build a temple to the Lord, *(and shalt speak to him, and say, The Lord of hosts saith these things, saying, Behold! a man whose name (is) The Branch shall come forth, and shall spring up. And he shall rebuild the Temple of the Lord.)*

<sup>13</sup> and he shall make a temple to the Lord; and he shall bear glory, and shall sit, and shall be lord on his seat; and the priest shall be on his seat, and counsel of peace shall be betwixt them twain. *(yea, he shall build the Temple of the Lord; and he shall bear glory, and shall sit, and shall be lord, or shall rule, upon his throne; and the priest shall be beside his throne, and a concord of peace shall be between these two.)*

<sup>14</sup> And crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen, the son of Zephaniah, *(as) a memorial in the temple of the Lord. (And the crown shall be in the charge, or under the care, of Heldai, and Tobijah, and Jedaiah, and Josiah, the son of Zephaniah, as a memorial in the Temple of the Lord.)*

<sup>15</sup> And they that be far, shall come, and build in the temple of the Lord; and ye shall know, that the Lord of hosts sent me to you. Soothly this thing shall be, if by hearing ye shall hear the voice of your Lord God. *(And they who be far, shall come, and help to rebuild the Temple of the Lord; and then ye shall know, that the Lord of hosts hath sent me to you. Truly this shall be, if by hearing ye shall obey the voice of the Lord your God.)*

## CHAPTER 7

<sup>1</sup> And it is made in the fourth year of Darius, king, the word of the Lord was made to Zechariah, in the fourth day of the ninth month, that is Chisleu, *that is, November. (And it was done in the fourth year of King Darius, the word of the Lord was made to Zechariah, on the fourth day of the ninth month, that is Chisleu, or November.)*

<sup>2</sup> And Sherezer, and Regemmelech, and men that were with them, sent to the house of the Lord, for to pray the face of the Lord; *(And Sherezer, and Regemmelech, and the men who were with them, sent word to the House of the Lord, for them to pray to the Lord;)*

<sup>3</sup> that they should say to priests of the house of the Lord of hosts, and to prophets, and speak, Whether it is to weep to me in the fifth month, either I shall hallow me, as I did now many years? *(and so that they could ask the priests of the House of the Lord of hosts, and the prophets, Is it for me to weep and to consecrate, or to dedicate, myself in the fifth month, as I have done now for so many years?)*

<sup>4</sup> And the word of the Lord *[of hosts]* was made to me, and said,

<sup>5</sup> Speak thou to all the people of the land, and to priests, and say thou, When ye fasted, and wailed in the fifth and seventh month *(s)*, by these seventy years, whether ye fasted a fast to me? *(Speak thou to all the people of the land, and to the priests, and say thou, When ye fasted, and wailed in the fifth month and in the seventh month, during those seventy years, did ye ever fast in honour of me?)*

<sup>6</sup> And when ye ate, and drank, whether ye ate not to you, and drank not to yourselves? *(And when ye ate, and drank, did ye not eat, and drink, to please only yourselves?)*

<sup>7</sup> Whether the words of prophets be not, which the Lord spake in the hand of the former prophets, when yet Jerusalem was inhabited, and was full of riches, and it, and the cities thereof in compass thereof, and at the south and in field place was inhabited? *(Were not these the words of the prophets, which the Lord spoke by the earlier prophets, or by the prophets of old, when Jerusalem was still inhabited, and was full of riches, and it, and the cities there all around it, and to the south, or in the Negeb, and on the lowlands, or on the Shephelah, were all inhabited?)*

<sup>8</sup> And the word of the Lord was made to Zechariah, and said,

<sup>9</sup> The Lord of hosts saith these things, and speaketh, Deem ye true doom, and do ye mercy, and doings of mercy, each man with his brother. *(The Lord of hosts speaketh these things, and saith, Judge ye with true justice, and do ye mercy, and doings of mercy, each man with his brother or each person with his neighbour.)*

<sup>10</sup> And do not ye falsely challenge a widow, and fatherless, *either motherless*, and comeling, and poor man; and a man think not in his heart evil to his brother. *(And do not ye oppress a widow, or the fatherless, or the motherless, child, or a newcomer; that is, a stranger; or a poor person; and do not let anyone think evil in his heart against his brother, or against his neighbour.)*

<sup>11</sup> And they would not take heed, and they turned away the shoulder, and went away, and made heavy their ears *(or and closed their ears)*, lest they heard.

<sup>12</sup> And they set their heart as an adamant (*stone*), lest they heard the law, and words which the Lord of hosts sent in his [*holy*] Spirit, by the hand of the former prophets; and great indignation was made of the Lord of hosts. (*And they hardened their hearts like a stone, lest they heard the Law, and the words which the Lord of hosts sent by his Holy Spirit, by the earlier prophets, or by the prophets of old; and so the Lord of hosts had great indignation.*)

<sup>13</sup> And it is done, as he spake; and as they heard not, so they shall cry, and I shall not hear [*them*], saith the Lord of hosts. (*And it is done, as he had said it would be; and because they did not listen to me, so now they shall cry, and I shall not hear them or and I shall not listen to them, saith the Lord of hosts.*)

<sup>14</sup> And I scattered them by all realms, which they knew not, and the land is desolate from them; for that there was not a man going and turning again, and they have put [*the*] desirable land into desert. (*And I scattered them into all the kingdoms, which they did not know about, and the land was made empty of them; and because there was no one going forth, and returning, they have made, or turned, this most desirable land into a desert, or deserted and desolate.*)

## CHAPTER 8

<sup>1</sup> And the word of the Lord of hosts was made to me, and said,

<sup>2</sup> The Lord of hosts saith these things, I hated Zion with great fervor, and with great indignation I hated it. (*The Lord of hosts saith these things, I hated the enemies of Zion with great fervor; and I hated them with great indignation.*)

<sup>3</sup> The Lord of hosts saith these things, I am turned again to Zion, and I shall dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth, and [*the*] hill of the Lord of hosts shall be called an hill hallowed. (*The Lord of hosts saith these things, I have returned to Zion, and I shall live in the midst of Jerusalem; and Jerusalem shall be called the City of Truth, and the hill, or the mount, of the Lord of hosts shall be called The Holy Hill, or the Sacred Mountain.*)

<sup>4</sup> The Lord of hosts saith these things, Yet old men and old women shall dwell in the streets of Jerusalem, and the staff of a man shall be in his hand, for the multitude of years. (*The Lord of hosts saith these things, Once again old men and old women shall sit in the streets of Jerusalem, and the staff of a man shall be in his hand, for the multitude of his years.*)

<sup>5</sup> And the streets of the city shall be filled with young children and damsels, playing in the streets thereof. (*And the streets of the city shall be filled with young boys and young girls, playing in its streets.*)

<sup>6</sup> The Lord of hosts saith these things, Though it shall be seen (*as*) hard (*to do*) before the eyes of the remnants of this people in those days, whether before mine eyes it shall be hard (*to do*), saith the Lord of hosts? (*The Lord of hosts saith these things, Though it shall be seen as impossible by those who be the remnants of this people in those days, shall I see it as impossible to do, saith the Lord of hosts?*)

<sup>7</sup> The Lord of hosts saith these things, Lo! I shall save my people from the land of the east, and from the land of the going down of the sun;

<sup>8</sup> and I shall bring them (*back*), and they shall dwell in the middle of Jerusalem; and they shall be to me into a people, and I shall be to them into God, and in truth, and in rightwiseness. (*and I shall bring them back, and they shall live in the midst of Jerusalem; and they shall be my people, and I shall be their God, in truth, and in righteousness.*)

<sup>9</sup> The Lord of hosts saith these things, Be your hands strengthened, which hear in these days these words by the mouth of prophets, in the day in which the house of the Lord of hosts is founded, that the temple should be builded (*again*). (*The Lord of hosts saith these things, Be strong! you who hear in these days these words from the mouths of the prophets, yea, those prophets from the days in which the House of the Lord of hosts was founded, who say that the Temple should now be built.*)

<sup>10</sup> Soothly before those days hire of men was not, neither hire of work beasts was, neither to man entering and going out was peace for tribulation; and I let go all men, each against his neighbour. (*Truly before those days there was no hiring of men, or of work beasts, nor was there peace from tribulation for anyone entering in or going out; yea, I let everyone go, each against his neighbour or each against the other.*)

<sup>11</sup> But now not after the former days I shall do to the remnants of this people, saith the Lord of hosts, (*But now I shall not do to the remnants of this people like in the earlier days, saith the Lord of hosts.*)

<sup>12</sup> but the seed of peace shall be; the vine shall give his fruit, and the earth shall give his burgeoning, and heavens shall give their dew; and I shall make the remnants of this people for to wield all these things. *(but they shall sow, or plant, their seeds in peace; the vine shall give its fruit, and the earth shall give its burgeoning, or its produce, and the heavens shall give their dew; and I shall make the remnants of this people to possess all these things, or all that they want.)*

<sup>13</sup> And it shall be, as ye, the house of Judah, and the house of Israel, were cursing among heathen men, so I shall save you, and ye shall be blessing. Do not ye dread, be your hands strengthened; *(And it shall be, (that) as ye, the house of Judah, and the house of Israel, were examples of a curse among the heathen, so now I shall save you, and ye shall be examples of a blessing. Do not ye fear or Fear not, but take courage!)*

<sup>14</sup> for the Lord of hosts saith these things, As I thought to torment you, when your fathers had stirred me to wrath, saith the Lord, and I had not mercy, *(for the Lord of hosts saith these things, As I thought to torment you, when your forefathers had stirred me to anger, saith the Lord, and I had no mercy,)*

<sup>15</sup> so I converted thought in these days to do well to the house of Judah and to Jerusalem; do not ye dread. *(but now turned, I have thought, or I have resolved, in these days to do good to the house of Judah and to Jerusalem; do not ye fear or fear not.)*

<sup>16</sup> Therefore these be the words which ye shall do; speak ye truth, each man with his neighbour; deem ye truth and the doom of peace in your gates; *(And so these be the things which ye shall do; speak ye truth, each person with his neighbour; judge ye truthfully, and give ye the kind of justice that bringeth peace within your gates;)*

<sup>17</sup> and think ye not in your hearts, any man, evil against his friend, and love not a false oath; for all these things it be which I hate, saith the Lord. *(and think ye not in your hearts, anyone, evil against his friend, or against his neighbour; and do not love to make a false oath, or to commit perjury; for all these be the things which I hate, saith the Lord.)*

<sup>18</sup> And the word of the Lord of hosts was made to me, and said,

<sup>19</sup> The Lord of hosts saith these things, The fasting of the fourth month, and the fasting of the fifth, and the fasting of the seventh, and the fasting of the tenth, shall be to the house of Judah into joy and gladness, and into solemnities full clear; love ye only truth and peace. *(The Lord of hosts saith these things, The fasting of the fourth month, and the fasting of the fifth month, and the fasting of the seventh month, and the fasting of the tenth month, shall be cheerful feasts of happiness, and joy, for the house of Judah; love ye only truth and peace.)*

<sup>20</sup> The Lord of hosts saith these things, Peoples shall come on each side, and dwell in many cities; *(The Lord of hosts saith these things, Peoples shall come from everywhere, and shall live in many cities;)*

<sup>21</sup> and the dwellers shall go, one to another, and say, Go we, and beseech the face of the Lord, and seek we the Lord of hosts; also I shall go. *(and the inhabitants shall go, one to another, and say, Let us go, and beseech the face of the Lord, and seek we the Lord of hosts; and I shall also go, or yea, come with me.)*

<sup>22</sup> And many peoples shall come, and strong folks, for to seek the Lord of hosts in Jerusalem, and to beseech the face of the Lord. *(And many peoples, and strong nations, shall come to seek the Lord of hosts in Jerusalem, and to beseech the face of the Lord.)*

<sup>23</sup> The Lord of hosts saith these things, In those days, in which ten men of all languages of heathen men shall take *(hold)*, and they shall take the hem of a man a Jew, and say, We shall go with you; for we have heard that God is with you. *(The Lord of hosts saith these things, In those days, in which ten men of all the languages of the heathen shall take hold, yea, they shall take hold of the hem of a Jewish man, and say, We shall go with you; for we have heard that God is with you.)*

## CHAPTER 9

<sup>1</sup> The burden of the word of the Lord, in the land of Hadrach, and of Damascus, *(which shall be)* the rest thereof; for of the Lord is the eye of man, and of all *[the]* lineages of Israel. *(The charge, or the heavy burden, of the word of the Lord, for the land of Hadrach, and the city of Damascus, which shall be its resting place; and the eyes of these people, like those of all the tribes of Israel, shall be upon the Lord.)*

<sup>2</sup> And Hemath shall be in the terms thereof, and Tyrus, and Sidon; for they took to them wisdom greatly. *(And Hamath shall be within its borders, and Tyre, and Sidon; even though they think themselves to have great wisdom.)*

<sup>3</sup> And Tyrus builded his stronghold, and gathered silver as earth, and gold as fen of streets. *(And Tyre built its fortress, and gathered silver like the dust, and gold like the mire, or like the mud, in the streets.)*

<sup>4</sup> Lo! the Lord shall wield it, and shall smite in the sea the strength thereof, and it shall be devoured by fire. *(Behold! the Lord shall possess it, and shall strike down its strength into the sea, and the city itself shall be devoured by fire.)*

<sup>5</sup> Ashkelon shall see, and shall dread; and Gaza, and shall sorrow full much; and Ekron, for the hope thereof is confounded; and the king shall perish from Gaza, and Ashkelon shall not be inhabited; *(Ashkelon shall see it, and shall have great fear; and Gaza, and it shall have great sorrow; and Ekron too, for its hope is confounded, or what it trusted in hath perished; and the king shall perish from Gaza, and Ashkelon shall not be inhabited;)*

<sup>6</sup> and a parter shall sit in Ashdod, and I shall destroy the pride of Philistines. *(and those who be parted, or who be half-breeds, shall live in Ashdod, and I shall destroy the pride of the Philistines.)*

<sup>7</sup> And I shall take away the blood of him from the mouth of him, and the abominations of him from the middle of the teeth of him, and he also shall be left to our God; and he shall be as a duke in Judah, and Ekron as Jebusite. *(And I shall take away the blood-filled sacrifice from their mouths, and the abominations from the midst of their teeth, and they shall belong to our God; and they shall be like a family in Judah, and Ekron shall be like the Jebusites.)*

<sup>8</sup> And I shall compass mine house of these that hold knighthood to me, and go, and turn again; and an exactor, or unjust asker, shall no more pass on them, for now I saw with mine eyes. *(And I shall surround my House with those of my host, or of my army, yea, they who go, and return, at my command; and no more shall an oppressor overrun them, for now I have seen their suffering with my own eyes.)*

<sup>9</sup> Thou daughter of Zion, make joy withoutforth enough; sing, thou daughter of Jerusalem; lo! thy king shall come to thee, he (is) just, and (a) saviour; he (is) poor, and ascending on a she-ass, and on a colt or a foal, the son of a she-ass. *(O daughter of Zion, make full out joy, (or rejoice); sing, O daughter of Jerusalem; behold! thy King shall come to thee, he is just, and a saviour; or and the victor; he (is) poor, and riding on a female donkey, and on a colt or a foal, the son of a female donkey.)*

<sup>10</sup> And I shall lose the four-horsed cart of Ephraim, and an horse of Jerusalem, and the bow of battle shall be destroyed; and he shall speak peace to heathen men, and the power of him shall be from sea till to sea, and from floods, till to the ends of [the] earth. *(And he shall destroy the four-horsed carts, or the chariots, of Ephraim, and the horses of Jerusalem, and the bows for battle shall be destroyed; and he shall speak peace to the heathen, and his power shall be from sea unto sea, and from the Euphrates River; unto the ends of the earth.)*

<sup>11</sup> And thou in the blood of thy testament sentest out thy bound men from the lake in which is no water. *(And by the blood of my covenant with thee, I sent out thy bound men from the pit in which there was no water.)*

<sup>12</sup> Ye bound of hope, be turned again to (the) stronghold; and today I tell, and I shall yield to thee double things, *(Ye prisoners of hope, return to the stronghold, or to the fortress; for today I declare that I shall give thee double for all thy trouble.)*

<sup>13</sup> for I shall stretch forth to me Judah as a bow, I filled the land of Ephraim. And I shall raise thy sons, thou Zion, on thy sons, thou land of Greeks, and I shall set thee as the sword of strong men. *(for I shall stretch forth Judah unto me like a bow, and I have filled the land of Ephraim with arrows. And I shall raise up thy sons, O Zion, against thy sons, O Greece, and I shall make thee like the sword of the strong.)*

<sup>14</sup> And the Lord God shall be seen on them, and the dart of him shall go out as lightning. And the Lord God shall sing in a trump, and shall go in whirlwind of the south; *(And the Lord God shall be seen above them, and his darts, or his arrows, shall go out like the lightning. And the Lord God shall blow the trumpet, and then shall go forth in the whirlwinds of the south;)*

<sup>15</sup> the Lord of hosts shall defend them, and they shall devour, and make subject with stones of a sling; and they drinking, shall be filled as with wine, and shall be filled as vials, or cruets, and as horns of the altar. *(the Lord of hosts shall defend them, and they shall devour them, and make them subject with the stones of a sling; and they drinking, shall be filled with wine, and shall be filled up like the basins, or like the bowls, and like the horns, or like the corners, of the altar.)*

<sup>16</sup> And the Lord God of them shall save them in that day, as a flock of his people, for holy stones shall be raised [up] on the land of him. *(And the Lord God of them shall save*

*them on that day, his people like a flock, and like holy stones that shall be raised up on his land.)*

<sup>17</sup> For what is the good of him, and what is the fair thing of him, no but wheat of chosen men, and wine (of) burgeoning (for the) virgins? (For what is his good thing, and what (is) his beautiful, (or his wonderful), thing? it is wheat for the chosen, and new wine for the virgins!)

## CHAPTER 10

<sup>1</sup> Ask ye of the Lord rain in late time, and the Lord shall make snows, and rain of might of cloud; and he shall give to them, to each by himself, herb in the field. (*Ask ye of the Lord for a late rain, and the Lord shall make snows, and for rain out of the might, or out of the power, of the clouds; and he shall give to all, to each one in his turn, grass, or hay, in his field.*)

<sup>2</sup> For simulacra spake unprofitable things, and diviners saw leasing; and dreamers spake vainly, idly they comforted; therefore they be led away as a flock, they shall be tormented, for a shepherd is not to them. (*For idols spoke unprofitable things, and diviners saw lies; and dreamers spoke in vain, yea, they comforted in vain; and so the people be led away like a flock of sheep, and they shall be tormented, for they do not have a shepherd.*)

<sup>3</sup> On shepherds my strong vengeance is wroth, and on the bucks of goats I shall visit; for the Lord of hosts hath visited his flock, the house of Judah, and hath put them as an horse of his glory in battle. (*My strong vengeance is very angry against the shepherds, and I shall punish the goat bucks; for the Lord of hosts hath visited his flock, the house of Judah, and hath made them like a horse of his glory in battle.*)

<sup>4</sup> Of him shall be a corner(stone), and of him a little pale, of him a bow of battle, and of him each exactor, either unjust asker, shall go out together. (*From out of them shall come a cornerstone, and a little post, or a peg, and out of them a bow of battle, and every oppressor; or all the commanders, shall go out together.*)

<sup>5</sup> And they shall be as strong men, defouling (the) clay of (the) ways in battle, and they shall fight, for the Lord is with them; and riders of horses shall be confounded. (*And they shall be like the strong men, who defile, or trample down, the clay of the ways in battle, and they shall fight, for the Lord is with them; and the riders of horses shall be confused, or shall be routed.*)

<sup>6</sup> And I shall comfort the house of Judah, and I shall save the house of Joseph; and I shall convert them, for I shall have mercy on them; and they shall be as they were, when I had not cast away them; for I shall be the Lord God of them, and I shall graciously hear them. (*And I shall strengthen the house of Judah, and I shall save the house of Joseph; and I shall restore them, for I shall have mercy upon them, and they shall be as they were, when I had not cast them away; for I shall be the Lord their God, and I shall graciously hear, or I shall graciously answer, them.*)

<sup>7</sup> And they shall be as the strong men of Ephraim, and the heart of them shall be glad, as of wine; and the sons of them shall see, and be glad, and the heart of them shall make joy withoutforth in the Lord. (*And they shall be like the strong men of Ephraim, and their hearts shall be happy, as if from wine; and their sons shall see, and be happy, and their hearts shall rejoice in the Lord.*)

<sup>8</sup> I shall hiss to them, and I shall gather them, for I again-bought them, and I shall multiply them, as they were multiplied before. (*I shall whistle for them, and I shall gather them together; for I have redeemed them, and I shall multiply them, so that they become as numerous as they were before.*)

<sup>9</sup> And I shall sow them among peoples, and from far they shall bethink of me; and they shall live with their sons, and shall turn again. (*And I shall sow them among the nations, and from far off they shall remember me; and they shall live with their children, and then shall return.*)

<sup>10</sup> And I shall bring again them from the land of Egypt, and I shall gather them from Assyrians; and I shall bring them to the land of Gilead and of Lebanon, and place shall not be found to them. (*And I shall bring them back from the land of Egypt, and I shall gather them from Assyria; and I shall bring them to the lands of Gilead and of Lebanon, until there be no more places found for them.*)

<sup>11</sup> And he shall pass in the wave of the sea, and shall smite waves in the sea, and all depths of flood shall be confounded; and the pride of Assur shall be meeked, and the sceptre of Egypt shall go away. (*And they shall pass through their sea of trouble, and I shall strike the waves of the sea, and all the depths of the River; or of the Nile, shall dry*

*up; and the pride of Assyria shall be made humble, and the sceptre, or the power, of Egypt shall pass away.)*

<sup>12</sup> I shall comfort them in the Lord, and they shall walk in the name of him, saith the Lord. *(I shall strengthen them in the Lord, and they shall walk proudly in his name, saith the Lord.)*

## CHAPTER 11

<sup>1</sup> Thou Lebanon, open thy gates, and *(then the)* fire shall eat thy cedars.

<sup>2</sup> Yell, thou fir tree, for the cedar fell down, for great men be destroyed; yell, ye oaks of Bashan, for the strong forest is cut down.

<sup>3</sup> The voice of yelling of shepherds, for the great worship of them is destroyed; the voice of roaring of lions, for the pride of Jordan is wasted. *(The sound of the yelling of the shepherds, or of the leaders, for their great glory is destroyed; the sound of the roaring of the lions, for the thickets of Jordan be destroyed.)*

<sup>4</sup> My Lord God saith these things, Feed thou beasts of slaughter; *(The Lord my God saith these things, Feed thou the beasts for slaughter;)*

<sup>5</sup> which they that wielded slew; and sorrowed not, and sold them, and they said, Blessed be the Lord, we be made rich. And the shepherds of them spared not them, *(which they who possessed them killed; and they did not have any sorrow, or any regret, and they sold them, and they said, Blessed be the Lord, for we be made rich. And their shepherds did not spare them,)*

<sup>6</sup> and I shall no more spare on them that inhabit the earth, saith the Lord. Lo! I shall betake men, each into the hand of his neighbour, and in(to) the hand of his king, and they shall rend together the land; and I shall not deliver from the hand of them, *(and so no more shall I spare any who inhabit the earth, saith the Lord. Behold! I shall deliver all of the people, each one into the hands of his neighbour, and into the hands of his king, and they shall altogether, (or shall completely), tear down the land; and I shall not rescue them from their hands,)*

<sup>7</sup> and I shall feed the beast of slaying. For this thing, ye poor men of the flock, hear, *(or and I shall feed the beasts for slaughter. And so for this, ye poor of the flock, listen).* And I took to me two staffs; one I called Fairness, *(or Favour)*, and the tother I called Little Cord; and I fed the flock.

<sup>8</sup> And I cutted down three shepherds in one month, and my soul was drawn *(al)together* in them; for also the soul of them varied in me. *(And I cut down three shepherds in one month, for I lost patience with them; and their souls loathed me.)*

<sup>9</sup> And I said, I shall not feed you; that that dieth, die; and that that is cut down, be cut down; and the residues devour, each man the flesh of his neighbour. *(And I said, I shall not feed you; he who shall die, die; and he who shall be cut down, be cut down; and the rest devour each other, yea, each person the flesh of his neighbour.)*

<sup>10</sup> And I took my staff, that was called Fairness, and I cutted down it, that I should make void my covenant, which I smote with all peoples. *(And I took my staff, that was called Fairness, or Favour; and I cut it down, or I broke it in two, so that I would make void my covenant, which I struck with all the peoples, or all the nations.)*

<sup>11</sup> And it was made void in that day; and the poor men of the flock that kept to me, knew thus, for it is the word of the Lord. *(And it was made void, or annulled, on that day; and the poor of the flock who were watching me, knew this, for it was the word of the Lord.)*

<sup>12</sup> And I said to them, If it is good in your eyes, bring ye my meed *(or bring ye my reward, or my wages)*; and if nay, rest ye. And they weighed my meed, thirty pieces of silver.

<sup>13</sup> And the Lord said to me, Cast away it to the maker of images, the fair price, by which I am appraised of them. And I took *[the]* thirty pieces of silver, and casted forth them in the house of the Lord, to the maker of images. *(And the Lord said to me, Throw it forth to the maker of figures, the fair price, by which I was appraised by them. And I took the thirty pieces of silver, and threw them into the House of the Lord, to the maker of figures, and the Lord said to me, Throw it forth into the Temple treasury, the fair price, by which I was appraised by them. And I took the thirty pieces of silver, and threw them into the House of the Lord, into the Temple treasury.)*

<sup>14</sup> And I cutted down my second staff, that was called Little Cord, that I should part, *or unbind*, the brotherhood betwixt Judah and Israel. *(And I broke in half my second staff, that was called Little Cord, or Union, so that I could part, or unbind, the brotherhood between Judah and Israel.)*

<sup>15</sup> And the Lord said to me, Yet take to thee the vessels of a fond shepherd; (*And the Lord said to me, Now get thee for thyself the implements of a foolish shepherd.*)

<sup>16</sup> For lo! I shall raise a shepherd in earth, which shall not visit forsaken things, and shall not seek scattered things, and he shall not heal a thing all-broken, and shall not nourish forth that that standeth. And he shall eat fleshes of the fat, and shall unbind the claws of them. (*for behold! I shall raise up a shepherd in the land, who shall not visit the forsaken, or seek out the scattered, and he shall not heal anyone who is broken, (or who is ill), and shall not feed anyone who standeth up straight, (or who is healthy). But he shall eat the flesh of the fat beasts, and he shall cut off their hoofs.*)

<sup>17</sup> Al! the shepherd, and idol, forsaking the flock; sword on his arm, and on his right eye; the arm of him shall be dried with dryness, and his right eye waxing dark shall be made dark. (*O the idle shepherd! deserting his flock; the sword shall fall upon his arm, and upon his right eye; and his arm shall be dried up with dryness, and his right eye growing dark shall be made dark, (or shall go blind).*)

## CHAPTER 12

<sup>1</sup> The burden of the word of the Lord on Israel. And the Lord said, stretching forth heaven, and founding the earth, and making the spirit of a man in him, (*The charge, or the heavy burden, of the word of the Lord for Israel. And the Lord said, stretching forth the heavens, and founding the earth, and making, or forming, the spirit of a man within him.*)

<sup>2</sup> Lo! I shall set Jerusalem (*as*) a lintel of gluttony to all peoples in compass, but also Judah shall be in besieging against Jerusalem.

<sup>3</sup> And it shall be, in that day I shall set Jerusalem a stone of burden to all peoples; all that shall lift it shall be drawn with cutting down, and all realms of earth shall be gathered against it. (*And it shall be, on that day I shall make Jerusalem like a burdensome stone to all the nations; yea, all who shall try to lift it shall be drawn, or shall be cut, down, and all the kingdoms of the earth shall be gathered against it.*)

<sup>4</sup> In that day, saith the Lord, I shall smite each horse in[to] dread, *either losing of mind*, and the rider of him in[to] madness; and on the house of Judah I shall open mine eyes, and shall smite with blindness each horse of (*the*) peoples. (*On that day, saith the Lord, I shall strike each horse with fear; that is, unto the losing of its mind, and his rider with madness; and I shall open my eyes upon the house of Judah, and I shall strike each horse of the nations with blindness.*)

<sup>5</sup> And the dukes of Judah shall say in their hearts, Be the dwellers of Jerusalem strengthened to me in the Lord of hosts, the God of them. (*And the leaders of Judah shall say in their hearts, Let the inhabitants of Jerusalem find their strength in the Lord of hosts, their God.*)

<sup>6</sup> In that day I shall set the dukes of Judah as a chimney of fire in wood, and as a brand of fire in hay; and they shall devour at the right side and left side all peoples in compass. And Jerusalem shall be inhabited again in his place, in Jerusalem. (*On that day I shall make the leaders of Judah like a chimney of fire in the woods, and like a firebrand in the hay; and they shall devour on the right side and on the left side all the nations around them. And Jerusalem shall be inhabited again in its place, yea, in Jerusalem.*)

<sup>7</sup> And the Lord shall save the tabernacles of Judah, as in the beginning, that the house of David glory not greatly, and the glory of men dwelling in Jerusalem *be not against* Judah. (*And the Lord shall save the tents, or the armies, of Judah first, so that the glory of the house of David, and the glory of those who live in Jerusalem, be not greater than that of Judah.*)

<sup>8</sup> In that day the Lord shall defend the dwellers of Jerusalem; and he that shall offend of them, shall be in that day as David, and the house of David *shall be as of* God, as the angel of the Lord in the sight of him. (*On that day the Lord shall defend the inhabitants of Jerusalem; and he of them who shall stumble on that day, shall be as strong as David, and the house of David shall be like God, yea, like the angel of the Lord going before them.*)

<sup>9</sup> And it shall be, in that day I shall seek to all-break all folks that come against Jerusalem. (*And it shall be, on that day, I shall seek to destroy all the nations that come against Jerusalem.*)

<sup>10</sup> And I shall pour out on the house of David, and on the dwellers of Jerusalem, the spirit of grace, and of prayers; and they shall behold to me, whom they pricked. And they shall bewail him with wailing, as on the one begotten son; and they shall make sorrow on him, as sorrow is wont to be made in the death of the first begotten son. (*And I shall pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit*

*of grace, and the spirit of prayer; and they shall look upon me, whom they have pierced. And they shall bewail me with wailing, as if over their only child; and they shall make sorrow upon him, as sorrow is wont to be made upon the death of the first-born son.)*

<sup>11</sup> In that day great wailing shall be in Jerusalem, as the wailing of Hadadrimmon in the field of Megiddon. *(On that day great wailing shall be in Jerusalem, like the wailing of Hadadrimmon on the Plain of Megiddo.)*

<sup>12</sup> And the land shall wail; families and families by themselves; the families of the house of David by themselves, and the women of them by themselves; families of the house of Nathan by themselves, and the women of them by themselves;

<sup>13</sup> families of the house of Levi by themselves, and the women of them by themselves; families of Shimei by themselves, and the women of them by themselves.

<sup>14</sup> All other families, families and families by themselves, and the women of them by themselves.

## CHAPTER 13

<sup>1</sup> In that day an open well shall be to the house of David, and to men dwelling at Jerusalem, into washing away of a sinful man, and of a woman defouled in unclean blood. *(On that day there shall be an open well for the house of David, and for those who live in Jerusalem, to wash clean any sinful man, and any woman defiled with unclean blood.)*

<sup>2</sup> And it shall be, in that day, saith the Lord of hosts, I shall destroy the names of idols from the land, and they shall no more be thought on; and I shall take away from earth false prophets, and an unclean spirit. *(And it shall be, on that day, saith the Lord of hosts, I shall destroy the names of idols from off the land, and they shall no more be thought upon; and I shall take away from the land the false prophets, and the unclean spirits.)*

<sup>3</sup> And it shall be, when any man shall prophesy any more, his father and mother that engendered him, shall say to him, Thou shalt not live, for thou hast spoken leasing in the name of the Lord; and his father and his mother, the engenderers of him, shall prick him, when he hath prophesied. *(And it shall be, when any man shall prophesy any more, his father and his mother who begat him, shall say to him, Thou shalt not live, for thou hast spoken lies in the name of the Lord; and his father and his mother, who begat him, shall pierce, or shall stab, him, when he hath prophesied.)*

<sup>4</sup> And it shall be, in that day, prophets shall be ashamed, each of his vision, when he shall prophesy; neither they shall be covered with a mantle of sackcloth, that they lie; *(And it shall be, on that day, every prophet shall be ashamed of his vision, when he shall prophesy; nor shall any of them be covered with a mantle of sackcloth, because they lie;)*

<sup>5</sup> but he shall say, I am not a prophet; I am a man an earth-tiller, for Adam is mine ensample from my youth. *(but he shall say, I am not a prophet; I am a farmer, and mankind is my example from my youth.)*

<sup>6</sup> And it shall be said to him, What be these wounds in the middle of thine hands? And he shall say, With these I was wounded in the house of them that loved me. *(And it shall be said to him, What be these wounds in the midst of thy hands? And he shall say, I was wounded with these in the house of those who loved me.)*

<sup>7</sup> Sword, be thou raised on my shepherd, and on a man cleaving to me, saith the Lord of hosts; smite thou the shepherd, and the sheep of the flock shall be scattered. And I shall turn mine hand to the little *(ones)*. *(Sword, be thou raised against my shepherd, and against a man cleaving to me, saith the Lord of hosts; strike thou down the shepherd, and the sheep of the flock shall be scattered. And then I shall turn my hand against the young ones.)*

<sup>8</sup> And two parts *(of the people)* shall be in each land, saith the Lord, and they shall be scattered, and shall fail, and the third part shall be left in it.

<sup>9</sup> And I shall lead the third part by *(the)* fire, and I shall burn them, as silver is burnt, and I shall prove them, as gold is proved. He shall call to help my name, and I shall graciously hear him; and I shall say, Thou art my people, and he shall say, *Thou art my Lord God.* *(And I shall lead the third part through the fire, and I shall burn them, like silver is burned, and I shall prove them, like gold is proved. They shall call my name for help, and I shall graciously hear; or I shall graciously answer; them; and I shall say, Thou art my people, and they shall say, Thou art the Lord our God.)*

## CHAPTER 14

<sup>1</sup> Lo! days shall come, saith the Lord, and thy spoils shall be parted in the middle of thee. *(Behold! days shall come, saith the Lord, and thy prey, (or thy spoils), shall be divided in thy midst.)*

<sup>2</sup> And I shall gather all folks to Jerusalem, into battle; and the city shall be taken, and houses shall be destroyed, and women shall be defouled. And the half part of the city shall go out into captivity, and the residue of the people shall not be taken away from the city. *(And I shall gather all the nations to Jerusalem, into battle; and the city shall be taken, and the houses shall be destroyed, and the women shall be defiled. And half the city shall go out into captivity, but the rest of the people shall not be taken away from the city.)*

<sup>3</sup> And the Lord shall go out, and shall fight against those folks, as he fought in the day of strife. *(And the Lord shall go out, and shall fight against those nations, like he fought in the former days of strife.)*

<sup>4</sup> And his feet shall stand in that day on the hill of Olives, which is against Jerusalem at the east. And the hill of Olives shall be parted of the middle part thereof to the east, and to the west, by full great before-breaking; and the half of the hill shall be departed to the north, and the half thereof to the south. *(And his feet shall stand that day on the Mount of Olives, which is toward Jerusalem at the east. And the Mount of Olives shall be divided at its middle to the east, and to the west, by a very great breaking, or a very great earthquake; and half of the mountain shall be removed to the north, and half of it to the south.)*

<sup>5</sup> And ye shall flee to the valley of mine hills, for the valley of hills shall be joined together till to the next. And ye shall flee, as ye fled from the face of earth-moving in the days of Uzziah, king of Judah; and my Lord God shall come, and all saints with him. *(And ye shall flee to the valley of my hills, for this new valley shall reach unto Azal. And ye shall flee, as ye fled from the face of the earthquake in the days of Uzziah, the king of Judah; and the Lord my God shall come, and all the saints with him.)*

<sup>6</sup> And it shall be, in that day light shall not be, but cold and frost. *(And it shall be, on that day there shall not be any light, but only cold and frost.)*

<sup>7</sup> And there shall be one day, which is known to the Lord, not day, neither night, and in the time of eventide light shall be. *(And there shall be one day, which is known only to the Lord, which is not day, or night, and there shall be daylight in the evening.)*

<sup>8</sup> And it shall be, in that day quick waters shall go out of Jerusalem, the half of them shall go out to the east sea, and the half of them to the last sea; in summer and in winter they shall be. *(And it shall be, on that day living, or fresh, water shall go out of Jerusalem, half of it shall go out to the East Sea, that is, the Dead Sea, and half of it shall go out to the West Sea, or the Mediterranean Sea; this shall happen both in summer, and in winter.)*

<sup>9</sup> And the Lord shall be king on all earth; in that day there shall be one Lord, and his name shall be one. *(And the Lord shall be King over all the earth; and on that day there shall be one Lord, and his name shall be the one name.)*

<sup>10</sup> And all earth shall turn again till to desert, from the little hill Rimmon to the south of Jerusalem. And it shall be raised, and shall dwell in his place, from the gate of Benjamin till to the place of the former gate, and till to the gate of the corners, and from the tower of Hananeel till to the pressers of the king. *(And all the land shall turn again into desert, from Geba unto Rimmon, and southward. But Jerusalem shall be raised up, and shall remain in its place, from the Benjamin Gate to the place of the former gate, and unto the Corner Gate, and from the Tower of Hananeel unto the king's winepresses, or the king's vats.)*

<sup>11</sup> And they shall dwell therein, and cursedness shall no more be, but Jerusalem shall sit secure. *(And they shall live there, and there shall be no more cursedness, but Jerusalem shall be safe and secure.)*

<sup>12</sup> And this shall be the wound by which the Lord shall smite all folks that fought against Jerusalem; the flesh of each man standing on his feet shall fail, *either rot*, and his eyes shall fail together in their holes, and their tongue shall fail together in their mouth. *(And this shall be the plague by which the Lord shall strike down all the nations that fought against Jerusalem; the flesh of everyone standing on their feet shall rot, and their eyes shall altogether fail in their holes, and their tongues shall altogether fail in their mouths.)*

<sup>13</sup> In that day great noise of the Lord shall be in them, and a man shall catch the hand of his neighbour; and his hand shall be locked together on the hand of his neighbour. *(On that day great panic sent from the Lord shall be among them, and each person shall*

*take hold of the hand of his neighbour; yea, his hand shall be locked upon the hand of his neighbour.)*

<sup>14</sup> But also Judah shall fight against Jerusalem; and the riches of all folks in compass shall be gathered together; gold, and silver, and many clothes enough. *(And also Judah shall fight against Jerusalem; and the riches of all the nations around shall be gathered together; yea, gold, and silver; and a great deal of clothes.)*

<sup>15</sup> And so falling shall be of horse, and (of) mule, and of camel, and of ass, and of all beasts that were in those castles, as this falling. *(And a plague shall fall upon every horse, and mule, and camel, and donkey, yea, upon all the beasts that be in their camps, or yea, upon all the beasts that were with those armies.)*

<sup>16</sup> And all that shall be residue of all folks, that came against Jerusalem, shall go up from year into year, that they worship the king, Lord of hosts, and hallow the feast of tabernacles. *(And all who shall remain of all the nations, that came against Jerusalem, shall go up year after year; in order to worship the King, the Lord of hosts, and to keep, or to celebrate, the Feast of Tabernacles.)*

<sup>17</sup> And it shall be, rain shall not be on them that shall not go up of the families of earth to Jerusalem, that they worship the king, Lord of hosts. *(And it shall be, that rain shall not fall upon those families of the earth, who shall not go up to Jerusalem to worship the King, the Lord of hosts.)*

<sup>18</sup> That and if the family of Egypt shall not go up, and shall not come, neither on them shall be rain; but falling shall be, by which the Lord shall smite all folks, which went not up, for to hallow the feast of tabernacles. *(And if any family of Egypt shall not go up, and shall not come, no rain shall fall upon them; but they shall suffer the same dis-ease, or the same disaster; with which the Lord shall strike all the nations, which do not go up to Jerusalem, to celebrate the Feast of Tabernacles.)*

<sup>19</sup> This shall be the sin of Egypt, and this the sin of all folks, that ascended not, for to hallow the feast of tabernacles. *(This shall be the punishment of Egypt, and this shall be the punishment of all the nations, that did not go up, to celebrate the Feast of Tabernacles, that is, the Festival of Shelters.)*

<sup>20</sup> In that day, that that is on the bridle of the horse shall be *(inscribed)*, Holy to the Lord; and cauldrons shall be in the house of the Lord, as vials, or *cruets*, before the altar. *(On that day, what is on the bridle of the horse shall be inscribed, Holy to the Lord; and cauldrons, or pots, shall be in the House of the Lord, like the basins, or the bowls, before the altar.)*

<sup>21</sup> And every cauldron in Jerusalem and Judah shall be hallowed to the Lord of hosts. And all men shall come offering, and shall take of those, and shall seethe in those; and a merchant shall no more be in the house of the Lord of hosts in that day. *(And every cauldron, or pot, in Jerusalem and Judah shall be dedicated to the Lord of hosts. And everyone shall come to make an offering, and shall take these pots, and shall boil the flesh in them; and from that day forth, no more shall there be any merchants, or any traders, in the House of the Lord of hosts.)*

## MALACHI

<sup>1</sup> The burden of the word of the Lord to Israel, in the hand of Malachi, the prophet. *(The charge, or the heavy burden, of the word of the Lord to Israel, by the prophet Malachi.)*

<sup>2</sup> I loved you, saith the Lord, and ye said, In what thing lovedest thou us? Whether Esau was not the brother of Jacob, saith the Lord, and I loved Jacob, *(I loved you, saith the Lord, and ye said, How hast thou loved us? or How hast thou shown that thou loved us? Was not Esau Jacob's brother, saith the Lord, and I loved Jacob.)*

<sup>3</sup> but I hated Esau? And I have put Seir, the hills of him, into wilderness, and his heritage into dragons of desert. *(but I hated Esau? And I have made Seir, his hill country, into a wilderness, and his inheritance into a wilderness fit only for jackals, or for wild animals.)*

<sup>4</sup> That if Idumea saith, We be destroyed, but we shall turn again, and build those things that be destroyed; the Lord of hosts saith these things, These men shall build, and I shall destroy; and they shall be called the terms of wickedness, and a people to whom the Lord is wroth, till into without end. *(And when Edom saith, We be destroyed, but we shall return, and rebuild those things that be destroyed; the Lord of hosts saith these things, These people can rebuild, but then I shall destroy it again; and they shall be called the land of wickedness, and a people with whom the Lord is angry forevermore.)*

<sup>5</sup> And your eyes shall see, and ye shall say, The Lord be magnified on the term(s) of Israel. *(And your eyes shall see, and ye shall say, The Lord is great even beyond the borders of Israel.)*

<sup>6</sup> The son honoureth the father, and the servant shall dread his lord; therefore if I am *(a) father*, where is mine honour? and if I am *(a) lord*, where is my dread? saith the Lord of hosts. A! ye priests, to you that despise my name; and ye say, Wherein have we despised thy name? *(The son honoureth the father, and the servant shall fear his lord; so if I am a father, where is my honour? and if I am a lord, where is your fear of me? saith the Lord of hosts. O ye priests! to you who despise my name; and ye say, How have we despised thy name?/The son honoureth the father, and the servant shall revere, or shall respect, his lord; so if I am a father, where is my honour? and if I am a lord, where is your reverence, or your respect, for me? saith the Lord of hosts. O ye priests! to you who despise my name; and ye say, How have we despised thy name?)*

<sup>7</sup> Ye offer on mine altar defouled, either *unclean*, bread, and ye say, Wherein have we defouled thee? In that thing that ye say, The board of the Lord is despised. *(Ye offer on my altar defiled, (or unclean), food, and ye say, How have we defiled thee? Because ye say, The table of the Lord can be despised, or The Lord's altar is contemptible, (or it is worthy to be despised).)*

<sup>8</sup> If ye offer a blind *beast* to be sacrificed, whether it is not evil? And if ye offer a crooked and sick *beast*, whether it is not evil? Offer thou it to thy duke, if it shall please him, either if he shall receive thy face, saith the Lord of hosts. *(If ye offer a blind beast to be sacrificed, is that not evil? And if ye offer a lame, or a sick, beast, is that not evil? Offer thou it to thy ruler, and see if it shall please him, or if he shall even receive thee, saith the Lord of hosts.)*

<sup>9</sup> And now beseech ye the cheer of the Lord, that he have mercy on you; for of your hand this thing is done, if in any manner he receive your faces, saith the Lord of hosts. *(And now, beseech ye before the Lord's face, that he should have mercy upon you, for this thing is done by your hand, and also if there is any way that he shall receive you, saith the Lord of hosts.)*

<sup>10</sup> Who is in you that closeth doors, and burneth *(on)* mine altar of his own will, either *freely*? Will is not to me in you, saith the Lord of hosts; and I shall not receive a gift of your hand. *(Who is there among you who shall close the Temple doors, and so not allow anything to be burned upon my altar? I take no pleasure in you, saith the Lord of hosts; and I shall not receive any gift from your hands.)*

<sup>11</sup> For from the rising of the sun till to the going down, my name is great among heathen men; and in each place a clean offering is sacrificed, and offered to my name; for my name is great among heathen men, saith the Lord of hosts. *(For from the rising of the sun unto the going down of the same, my name is great among the heathen, or the Gentiles; and in each place a clean, or a pure, offering is sacrificed, and offered in my name; for my name is great among the heathen, or the Gentiles, saith the Lord of hosts.)*

<sup>12</sup> And ye have defouled it in that that ye say, The board of the Lord is defouled, and that that is put above is contemptible, or worthy for to be despised, with [the] fire that devoureth it. *(But ye have defiled it because ye say, The table of the Lord, (or the Lord's altar), can be defiled, and that the food that is put upon it is contemptible, (or it is worthy to be despised), by the fire that devoureth it.)*

<sup>13</sup> And ye said, Lo! of travail; and ye have blown it away, saith the Lord of hosts. And ye brought in of ravens a crooked thing, and sick, and brought (it) in (as) a gift; whether I shall receive it of your hand? saith the Lord. *(And ye said, Behold! so much trouble! or how wearisome! and ye have blown it all away, saith the Lord of hosts. And then ye have brought in from your robberies a lame thing, or a sick thing, and brought it in as a gift (for me); shall I receive it from your hand? saith the Lord. No!)*

<sup>14</sup> Cursed is the guileful, that hath in his flock a male beast, and he making a vow, offereth a feeble *beast* to the Lord; for I am a great king, saith the Lord of hosts, and my name is dreadful among folks. *(Cursed is the deceiver; who hath in his flock a male beast, yet when making a vow, he offereth a sick or a weak beast to the Lord; for I am a great King, saith the Lord of hosts, and my name is feared among the heathen.)*

## CHAPTER 2

<sup>1</sup> And now, A! ye priests, this commandment is to you. *(And now, O ye priests! this command, (or this decree), is for you.)*

<sup>2</sup> If ye will (not) hear, and if ye will not put on the heart, that ye give glory to my name, saith the Lord of hosts, I shall send neediness into you, and I shall curse your blessings; and I shall curse them, for ye have not put on the heart. *(If ye will not listen to me, and if ye will not put it in your hearts, that ye should give glory to my name, saith the Lord of hosts, I shall send need, or want, into you, and I shall curse your blessings; yea, I shall curse them, for ye have not put it in your hearts.)*

<sup>3</sup> Lo! I shall cast forth to you the arm, and I shall scatter on your face the drit of your solemnities, and it shall take you with it. *(Behold! I shall cut off your arms, (that is, I shall punish your children), and I shall rub the dirt, (or the dung), from (the animals that you offer at) your solemn feasts, all over your faces, and then you shall be taken away with it.)*

<sup>4</sup> And ye shall know, that I sent to you this commandment, that my covenant were with Levi, saith the Lord of hosts. *(And ye shall know, that I have given you this command, (or that I have issued this decree), so that my covenant with the Levites shall not be broken, saith the Lord of hosts./And ye shall know, that I have given you this command, (or that I have issued this decree), that my covenant with the Levites is not finished, (or it is not over), saith the Lord of hosts.)*

<sup>5</sup> My covenant was with him of life and peace; and I gave to him a dread, and he dreaded me, and he dreaded of the face of my name. *(My covenant for life and peace was with them; and I gave them the fear of me, and they did fear me, and they were afraid before my name, or and I gave them reverence, or respect, for me, and they did revere, or respect, me, and they did have reverence, or awe, before my name.)*

<sup>6</sup> The law of truth was in his mouth, and wickedness was not found in his lips; in peace and in equity he walked with me, and he turned away many men from wickedness. *(The Law of Truth was in their mouths, and wickedness was not found on their lips; they walked with me in peace and in uprightness, and they turned many people away from wickedness.)*

<sup>7</sup> For the lips of a priest keep knowing, and they shall again-see the law of his mouth, for he is the angel of the Lord of hosts. *(For a priest's lips (should) guard (my gift of) knowledge, and (my) people should seek the Law from his mouth, because he is the messenger of the Lord of hosts.)*

<sup>8</sup> But ye went away from the way, and caused to stumble full many in the law; ye made void the covenant of Levi, saith the Lord of hosts. *(But then ye went away from the way, and have caused a great many people to stumble in the Law; ye priests have made void my covenant with the Levites, saith the Lord of hosts.)*

<sup>9</sup> For the which thing and I gave you worthy to be contemptible, either worthy to be despised, and bowed to all peoples, as ye kept not my ways, and took a face [of a person] in the law. *(For which thing I made you worthy to be held contemptible, or worthy to be despised, and bowed low before all the people of Israel, for ye have not kept my ways, and took a face of a person in the law, that is, ye have shown partiality.)*

<sup>10</sup> Whether not one father is of all you? whether not one God made of nought you? Why therefore each of you despiseth his brother, and defouleth the covenant of your fathers? *(Is there not one Father of us all? did not the one God make all of us out of*

*nothing? And so why do each of you despise his brother, or his kinsman, and defile your forefathers' covenant?)*

<sup>11</sup> Judah trespassed, and abomination is done in Israel, and in Jerusalem; for Judah defouled the hallowing of the Lord, which he loved, and he had the daughter of an alien god. *(The people of Judah trespassed, and abomination was done in Israel, and in Jerusalem; for the people of Judah defiled the holiness of the Lord or for the people of Judah defiled the Temple of the Lord, and they married the daughters of a foreign, or of a strange, god.)*

<sup>12</sup> The Lord destroy the man that shall do this thing, the master and disciple, from the tabernacle[s] of Jacob, and him that offereth a gift to the Lord of hosts. *(May the Lord destroy any man who shall do this thing, a master or a disciple, yea, let him be thrown out of, or banished from, the tents of Jacob, even though he may offer a gift to the Lord of hosts.)*

<sup>13</sup> And again ye did this thing; ye covered with tears the altar of the Lord, with weeping, and wailing; so that I behold no more to *(the)* sacrifice, neither receive anything *(as)* pleasant of your hand. *(And ye also did this thing; ye covered the altar of the Lord with tears, with weeping, and wailing; and so I shall no more look upon your sacrifice, nor receive anything as pleasing, or acceptable, from your hands.)*

<sup>14</sup> And ye said, For what cause? For the Lord witnessed betwixt thee and the wife of thy puberty, *that is, (of the) time of (thy) marriage*, whom thou despisedest, and this is thy fellow, and the wife of thy covenant of peace. *(And ye said, For what reason? Because the Lord hath witnessed what is between thee and the wife of thy youth, she whom thou hast despised, even though she is thy partner, or thy companion, and the wife of thy covenant of peace, or to whom thou hast pledged thy troth, or hast promised to be faithful.)*

<sup>15</sup> Whether one *(he)* made not, and the residue of spirit is his? and what seeketh *(the)* one *(God)*, no but the seed of God? Therefore keep ye your spirit, and do not thou despise the wife of thy youth; *(Did not God make two one, both flesh and spirit? and what seeketh he, but a godly seed? And so keep ye watch over your spirit, and do not thou despise the wife of thy youth;)*

<sup>16</sup> when thou hatest her, leave thou *her(not)*, saith the Lord God of Israel. Forsooth wickedness shall cover the cloth of him, saith the Lord of hosts; keep ye your spirit, and do not ye despise. *(even if thou hatest her, leave thou her not, saith the Lord God of Israel. Yea, let his cloak cover his wickedness, saith the Lord of hosts; so keep ye watch over your spirit, and do not ye despise her.)*

<sup>17</sup> Ye made the Lord for to travail in your words, and ye said, Wherein made we him for to travail? In that that ye say, Each that doeth evil, is good in the sight of the Lord, and such men please him; either certainly, Where is God of doom? *(Ye have travailed, or tired, the Lord with your words, and ye have said, How have we travailed, or tired, him? Because ye say, Everyone who doeth evil, is good in the sight of the Lord, and such people please him; and certainly when ye say, Where is the God of judgement?)*

## CHAPTER 3

<sup>1</sup> Lo! I shall send mine angel, and he shall make ready the way before my face; and anon the Lord, whom ye seek, shall come to his holy temple, and the angel of the testament, whom ye will. Lo! he cometh, saith the Lord of hosts; *(Behold! I shall send my messenger, and he shall prepare the way before my face; and at once the Lord, whom ye seek, shall come to his holy Temple, and also the messenger of the covenant, whom ye delight in. Behold! he cometh, saith the Lord of hosts;)*

<sup>2</sup> and who shall be able to think *(on)* the day of his coming? and who shall stand to see him? For he *shall be* as fire welling together, and as the herb of fullers, *either tuckers; (and then who shall be able to even think, let alone endure, on the day of his coming? and who shall be able to stand firm to see him? For he shall be like a fire welling together, or purging and refining, and like fuller's, or tucker's, soap;)*

<sup>3</sup> and he shall sit welling together and cleansing silver, and he shall purge the sons of Levi; and he shall purge them as gold and as silver, and they shall be offering to the Lord sacrifices in righteousness. *(and he shall sit welling together and cleansing, or purging and refining, silver, and he shall purge the Levites; yea, he shall refine them like gold and silver, and then they shall offer to the Lord sacrifices in righteousness.)*

<sup>4</sup> And the sacrifice of Judah and of Jerusalem shall please the Lord, as the days of the world, and as old years. *(And then the sacrifices, or the offerings, of Judah and of Jerusalem shall please the Lord, like in the days of old, and like in the years long ago.)*

<sup>5</sup> And I shall come to you in doom, and I shall be a swift witness to mis-doers, *either enchanters of devil's craft, and to adulterers, and to forsworn men, and that falsely challenge the hire of an hired man, and widows, and fatherless children, and oppress a pilgrim, and dreaded not me, saith the Lord of hosts. (And I shall come to you in judgement, and I shall be a swift witness against all evil-doers, that is, enchanters of the devil's craft, and adulterers, and perjurers, and those who cheat hired men out of their wages, and do wrong to widows, and fatherless, or motherless, children, and foreigners, yea, those who do not fear me, or those who do not revere or respect me, saith the Lord of hosts.)*

<sup>6</sup> Forsooth I am the Lord, and I am not changed; and ye sons of Jacob be not wasted. *(Yea, I am the Lord, and I do not change; and so ye sons of Jacob be not completely lost, or separated from me.)*

<sup>7</sup> Forsooth from the days of your fathers ye went away from my lawful things, and kept not; turn ye again to me, and I shall again turn to you, saith the Lord of hosts. And ye said, In what thing shall we turn again? *(Though from the days of your forefathers ye went away from my laws, and did not keep them; return ye to me, and I shall return to you, saith the Lord of hosts. And ye said, How can we return (to thee)?/Though from the days of your forefathers ye went away from my laws, and did not keep them; turn ye back to me, and I shall turn back to you, saith the Lord of hosts. And ye said, How do we turn back (to thee)?)*

<sup>8</sup> If a man shall torment God, for ye tormented me. And ye said, In what thing tormented we thee? In tithes and in first fruits; *(Shall a man rob God, for ye have robbed me. And ye said, How have we robbed thee? In the matter of tithes and of first fruits;)*

<sup>9</sup> and ye be cursed in neediness, and all ye folk deceived me, and tormented. *(and so ye be cursed with need, or with want, yea, your whole nation hath deceived me, and hath robbed me.)*

<sup>10</sup> Bring ye each tithe into my barn, that meat be in mine house, and prove ye me on this thing, saith the Lord, if I shall not open to you the gutters of heaven, and shall shed out to you blessing, till to abundance. *(Bring ye each tithe into my barn, so that there be food in my House, and prove ye me on this thing, saith the Lord; see if I shall not open the windows of heaven for you, and pour out blessings upon you, yea, in abundance.)*

<sup>11</sup> And I shall blame for you that that devoureth, and he shall not destroy the fruit of your land; neither barren vine shall be in the field, saith the Lord of hosts, *(And I shall rebuke the devourers, or I shall forbid the pests, for your sakes, and they shall not destroy the fruit of your land; nor shall there be any barren vines in your fields, saith the Lord of hosts,)*

<sup>12</sup> and all folks shall say you blessed; for ye shall be a desirable land, saith the Lord of hosts. *(and all the nations shall say that you be blessed; for ye shall have a very desirable land, or for yours shall be a very desirable land, saith the Lord of hosts.)*

<sup>13</sup> Your words waxed strong on me, saith the Lord; and ye said, What have we spoken against thee? *(Your words have grown strong against me, saith the Lord; and ye said, What have we said against thee?)*

<sup>14</sup> And ye said, He is vain, that serveth God; and what winning for we kept his behests, and for we went sorrowful before the Lord of hosts? *(Ye have said, It is empty and futile to serve God; and what profit, or what benefit, is there for us, though we have kept his commands, and we have gone sorrowfully before the Lord of hosts, because of our shortcomings?)*

<sup>15</sup> Therefore now we say proud men [be] blessed; for they be builded doing wickedness, and they tempted God, and be made safe. *(And so now we say that proud people be blessed; for they be built up, or become prosperous, doing wickedness, and they tempted God, and came to no harm.)*

<sup>16</sup> Then men dreading God spake, each with his neighbour; and the Lord perceived, and heard, and a book of mind is written before him, to them that dreaded God, and thought on his name. *(Then those who feared God spoke, each with his neighbour; and the Lord perceived, and heard, and a Book of Remembrance was written before him, listing those who feared God, and who kept his name in their thoughts./Then those who revered God spoke, one to another; and the Lord perceived, and heard, and a Book of Remembrance was written before him, listing those who revered God, and who kept his name in their thoughts.)*

<sup>17</sup> And they shall be to me, saith the Lord of hosts, in the day in which I shall make, into a special treasure; and I shall spare them, as a man spareth his son serving to him. *(And on that day that I shall make, or And on that day when I shall act, saith the Lord of*

*hosts, they shall be my special treasure; and I shall spare them, like a man spareth his son who serveth him.)*

<sup>18</sup> And ye shall be turned again, and ye shall see, what is betwixt the just man and the unpious, betwixt the *(one)* serving to the Lord, and *(the one)* not serving to him. *(And ye shall turn, and ye shall see, what shall happen to the righteous, and to the unrighteous, yea, to those who serve the Lord, and to those who do not serve him.)*

## CHAPTER 4

<sup>1</sup> For lo! a day shall come, burning as a chimney; and all proud men, and all that do unpiety shall be stubble; and the day coming shall enflame them, saith the Lord of hosts, which shall not leave to them root and burgeoning. *(For behold! a day shall come, burning like a chimney; and all who be proud, and all who do unrighteousness, (or wickedness), shall become stubble; and this coming day shall enflame them, (or shall set all of them ablaze), saith the Lord of hosts, and it shall not leave them with any roots, or with any burgeoning.)*

<sup>2</sup> And to you dreading my name the sun of righteousness shall rise, and health in *(the)* pens of him; and ye shall go out, and shall leap, as a calf of the drove. *(And to those of you who fear my name, or who revere my name, the Sun of righteousness shall rise, with healing in his wings; and ye shall go out, and shall leap, like a calf of the herd.)*

<sup>3</sup> And ye shall tread the unpious men, when they shall be ashes under the sole(s) of your feet, in the day in which I do, saith the Lord of hosts. *(And ye shall tread upon the unrighteous, or upon the wicked, when they shall be ashes under the soles of your feet, on the day in which I shall do this, saith the Lord of hosts.)*

<sup>4</sup> Bethink ye on the law of my servant Moses, which I commanded to him in Horeb, to all Israel commandments and dooms. *(Remember ye the Law of my servant Moses, which I commanded to him at Mount Sinai, yea, my ordinances and judgements, or laws, for all the people of Israel.)*

<sup>5</sup> Lo! I shall send to you Elijah, the prophet, before that the great day and horrible of the Lord come. *(Behold! I shall send you the prophet Elijah, before that the great and terrible day of the Lord shall come.)*

<sup>6</sup> And he shall turn again the heart of fathers to sons, and the heart of sons to the fathers of them, lest peradventure I come, and smite the earth with *(a)* curse. Amen. *(And he shall turn the hearts of the fathers toward their sons, and the hearts of the sons toward their fathers, lest perhaps I come, and strike the land with a curse, and destroy it. Amen.)*

## TOBIT

<sup>1</sup> Tobit\* was of the lineage and of the city of Naphtali, which is in the higher parts of Galilee, above Hazor, behind [or after] the way that leadeth to the west, and it hath in the left side the city of Thisbe,

<sup>2</sup> when he was taken [or caught] in the days of Shalmaneser, king of Assyrians [or king of Assyria], never-theless he set in captivity, either taken prisoner, forsook not the way of truth,

<sup>3</sup> so that he parted each day all things which he might have, with his captive brethren that were of his kin.

<sup>4</sup> And when he was younger than all (the) others in the lineage of Naphtali, nevertheless he did no childish thing in work [or in deed].

<sup>5</sup> Forsooth when all the Jews went to worship the golden calves, which Jeroboam, the king of Israel, had made, this Tobit alone fled the companies of all those Jews;

<sup>6</sup> and he went to Jerusalem, to the temple of the Lord, and there he worshipped the Lord God of Israel; and he offered faithfully all his first fruits, and his tithes;

<sup>7</sup> so that in the third year he gave all his tithes to converts, that is, men that were turned to the belief [or the converted from Gentiles], and to comelings (or to newcomers).

<sup>8</sup> The young man kept (or did) these things, and things like these, by [or after] (or according to) the law of (the) God of heaven.

<sup>9</sup> And when he was made a man, he took a wife, Anna, of his lineage; and he engendered [or he begat] of (or by) her a son, and he put his own name to him;

<sup>10</sup> whom he taught from young childhood to dread God, and for to abstain from all sin.

<sup>11</sup> Therefore when by captivity Tobit was come, with his wife and son, into the city of Nineveh, with all his lineage,

<sup>12</sup> and all ate there of the meats of heathen men [or and all ate of the meats of (the) Gentiles], this Tobit kept his soul, or his conscience, clean, and he was never defouled (or defiled) in (or with) the meats of them, that were forbidden to (the) Jews by Moses' law.

<sup>13</sup> And for he was mindful of the Lord in all his heart, God gave grace to him in the sight of Shalmaneser, the king;

<sup>14</sup> and he gave to Tobit power to go wither ever he would, and he had freedom to do whatever things he would.

<sup>15</sup> Therefore he went by (or unto) all men that were in (the) captivity, and gave to them the behests of health (or of deliverance).

<sup>16</sup> And when he was come into Rages, a city of Media, and had ten talents of silver, of these things by [or with] which he was honoured of (or by) the king;

<sup>17</sup> and (when) he saw Gabael needy, that was of his lineage, with much company of his kin, Tobit gave to him, under an obligation, [or under writing], (or pledge), the foresaid weight of silver.

<sup>18</sup> And after much time, after that Shalmaneser, the king, was dead, when Sennacherib, his son, reigned for him [or when his son Sennacherib reigned for him], and had the sons of Israel hateful in his sight,

<sup>19</sup> Tobit went each day by all his kindred, and comforted them, and he parted (some) of his chattel to each man [or divided to each], as he might;

<sup>20</sup> he fed hungry men, and gave clothes to naked men, and he busily ordained sepulchre(s) to (or for) dead men and (the) slain.

<sup>21</sup> And when king Sennacherib (re)turned again, fleeing from Judea for the vengeance that God did there to him for his blasphemy, and was wroth, and killed [or slew] many of the sons of Israel, Tobit buried their bodies.

<sup>22</sup> And after that this was told to the king, he commanded Tobit to be slain, and he took (away) from him all his chattel [or all his substance].

<sup>23</sup> And Tobit fled with his son and with his wife, and he was hid naked, that is, spoiled, (or bereft), of all his chattel, for many men loved him.

<sup>24</sup> Forsooth after five and forty days, the sons of the king killed [or slew] the king;

<sup>25</sup> and then Tobit (re)turned again to his house, and all his chattel [or and all his faculties] was restored to him.

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\* CHAPTER 1:1 This story of Tobit befell in the sixth year of king Hezekiah.

## CHAPTER 2

<sup>1</sup> Forsooth after these things, when a feast day of the Lord was, and a good meat (*or meal*) was made in the house of Tobit, he said to his son,

<sup>2</sup> Go thou, and bring some men of our lineage, that dread God, (*so*) that they (*can*) eat with us.

<sup>3</sup> And when he, *young* Tobias, was gone *forth*, (*later*) he (*re*)turned again, and told to his father, that one of the sons of Israel lay strangled in the street; and anon (*or at once*) Tobit rose up from his sitting place, and left the meat (*or the meal*), and came fasting to the body;

<sup>4</sup> and he took it, and bare *it* to his house privily, for to bury him warily [*or slyly*], when the sun was gone down.

<sup>5</sup> And when he had hid the body, he ate bread with mourning and trembling,

<sup>6</sup> and remembered the word, which the Lord said by Amos, the prophet, Your feast days shall be turned into mourning and lamentation, *either wailing*, [*or into wailing and sorrowing*].

<sup>7</sup> And when the sun was gone down, Tobit went, and buried him.

<sup>8</sup> Forsooth all his neighbours blamed him, and said, Now for the cause of this thing thou were commanded to be slain, and scarcely thou hast escaped the behest of death, and again thou buriest dead men?

<sup>9</sup> But Tobit dreaded more God than the king, and he took away the bodies of slain men, and hid *them* in his house, and buried those in the middle of (*the*) nights.

<sup>10</sup> And it befell, that in (*or on*) a day Tobit was made weary of (*or from*) burying *dead bodies*; and he came home, and laid himself beside a wall, and slept *there*;

<sup>11</sup> and while he slept, hot turds, or drit, fell down from the nest of swallows upon his eyes; and he was made blind.

<sup>12</sup> And therefore the Lord suffered (*or allowed*) this temptation to befall to him, (*so*) that the ensample of his patience should be given to (*his*) after-comers, as also *it is* of holy Job.

<sup>13</sup> For why when Tobit dreaded God ever[*more*] from his young childhood, and kept his commandments, he was not sorry, *or heavy*, *or grutching*, (*or grumbling*) against God, for that the sickness of blindness came to him;

<sup>14</sup> but he dwelled unmoveable in the dread of God, and did thankings to God in all the days of his life.

<sup>15</sup> For why as kings upbraided saint Job, or blessed Job, so *it befelled* to this *Tobit*, that his elders and kinsmen scorned his life, and said,

<sup>16</sup> Where is thine hope\*, for which thou didest alms-deeds and buryings?

<sup>17</sup> And Tobit blamed them, and said,

<sup>18</sup> Do not ye speak so, for we be the sons of holy men, and we abide that life, which God shall give to them that change never their faith from him.

<sup>19</sup> And Anna, his wife, went each day to the work of weaving, and she brought *home* the livelode (*or the livelihood*) which she might get of (*or from*) the travail of her hands.

<sup>20</sup> Whereof it befell, that she took (*or received*) a kid of goats, *for her weaving*, and she brought *it* home.

<sup>21</sup> And when her husband had heard the voice of this kid bleating, he said, Look ye, lest peradventure this kid be *gotten* of (*or from*) theft [*or it be stolen*], but *if it so be* yieldeth it *again*(*or back*) to his lords; for it is not leaveful (*or lawful*), either to eat either to touch anything of theft.

<sup>22</sup> At these words the wife of Tobit was wroth, and answered, Now is openly thine hope made vain, and thine alms-deeds have appeared, *that is, feigned and void, as done for hypocrisy*.

<sup>23</sup> And by these and other such words she said shame [*or reproof*] to him.

## CHAPTER 3

<sup>1</sup> Then Tobit inwardly sorrowed, and began to pray with tears, and said,

<sup>2</sup> Lord, thou art just, and all thy dooms be just, and all thy ways be mercy, and truth, and doom.

<sup>3</sup> And now, Lord, have thou mind of (*or on*) me, and take thou not vengeance of (*or for*) my sins, neither have thou mind of (*or on*) my trespasses [*or remember my guilts*], neither of my fathers.

\* **CHAPTER 2:16** *These believed the rewarding of good and of evil is only in present life, as the friends of Job did.*

<sup>4</sup> For we obeyed [*or obeished*] not to thy commandments, and *therefore* we be taken into rifling [*or into wasting*], and into captivity, and into death, and into a fable or jangling, and into shame [*or into reproof*] to all nations, among which thou hast scattered us.

<sup>5</sup> And now, Lord, thy dooms be great *and dreadful*; for we have not done after thy commandments, and we have not gone cleanly [*or clearly*] before thee.

<sup>6</sup> And now, Lord, by [*or after*] thy will do thou mercy with me, and command thou my spirit to be received in peace; for it speedeth more to me (*or it is more expedient for me*) to die than to live.

<sup>7</sup> And also it befel in the same day, that Sarah, the daughter of Raguel, was in Rages (*or in Ecbatana*), a city of Media, and she heard shame [*or the reproof*] of (*or from*) one of the handmaids of her father;

<sup>8</sup> for she was given to seven husbands, and a fiend [*or a devil*], Asmodeus by name, killed them, anon (*or at once*) as they had entered [*in*] to her.

<sup>9</sup> And when Sarah blamed her maid for her guilt, (*or for her sin*), the damsel answered to her, and said, Thou slayeress of thine husbands, see we never upon (*the*) earth son either [*or*] daughter of thee;

<sup>10</sup> whether also thou wilt slay me, as also thou hast slain seven men? At this word Sarah went into the higher closet [*or into the over bed-place*] of her house, and three days and three nights she ate not, neither drank;

<sup>11</sup> but she continued in prayer with tears, and besought God, that he should deliver her from this shame [*or reproof*].

<sup>12</sup> And it was done in (*or on*) the third day, while she had fulfilled her prayer, (*or her praying*),

<sup>13</sup> she blessed the Lord, and said, God of our fathers, thy name is blessed, which when thou hast been wroth, [*thou*] shalt do mercy, and in time of tribulation thou forgivest sins to them, that inwardly call thee.

<sup>14</sup> Lord, to thee I turn (*al*)together my face [*or To thee, Lord, I turn my face*]; and I lift up mine eyes to thee.

<sup>15</sup> Lord, I ask *of thee*, that thou loose me from the bond of this shame, either certainly that thou take me away from above the earth [*or certainly from above the earth thou deliver me*].

<sup>16</sup> Lord, thou knowest, that I never coveted (*a*) man *for fleshly lust*, and I have kept my soul clean from all covetousness [*or from all lust*].

<sup>17</sup> I meddled [*or I mingled*] me never with players *dissolutely and dishonestly*, neither I gave myself *to be* (*a*) partner with them that go in unstable-ness.

<sup>18</sup> But, *Lord*, I consented to take an husband with thy dread, not with my lust.

<sup>19</sup> And either I was unworthy to them, either thy peradventure were not worthy to me; for in hap [*or peradventure*] thou hast kept me to (*or for*) another husband.

<sup>20</sup> For thy counsel is not in the power of man *to know it*.

<sup>21</sup> Forsooth each that worshippeth thee hath this for certain, that if his life is in proving, he shall be crowned, *if he continue patiently*; soothly if he is in tribulation, he shall be delivered; and if he is in chastising, it shall be leaveful (*or lawful*) to come to thy mercy.

<sup>22</sup> For thou delightest not in our losses; for after tempest thou makest peaceable, and after mourning and weeping thou bringest in [*or thou pourest in*] full out joying.

<sup>23</sup> God of Israel, thy name be blessed into worlds, *that is, till into without end*.

<sup>24</sup> In that time the prayers of both *Tobit and Sarah* were heard in (*the*) sight of the glory of the highest God;

<sup>25</sup> and Raphael, the holy angel of the Lord, was sent to heal them both, whose prayers were rehearsed in one time (*or were spoken at the same time*) in the sight of the Lord.

## CHAPTER 4

<sup>1</sup> Therefore when Tobit guessed his prayer to be heard, that he might die, he called Tobias, his son, to him,

<sup>2</sup> and said to him, My son, hear thou the words of my mouth, and build or ground thou them as a fundament (*or as a foundation*) in thine heart.

<sup>3</sup> When God hath taken my soul, bury thou my body; and thou shalt have (*or thou shalt give*) honour to thy mother in all the days of her life or and in all the days of thy life thou shalt do honour to thy mother;

<sup>4</sup> for thou owest to be mindful (*or thou ought to remember*), what perils and how great *perils* she suffered for thee in her womb.

<sup>5</sup> And when also she hath [*full*]-filled or hath ended the time of her life, thou shalt bury her beside me.

<sup>6</sup> And in all the days of thy life have thou God in mind, and be thou ware [*or beware*], lest anytime thou consent to sin, and forsake the behests (*or the commandments*) of our God.

<sup>7</sup> And of thy own chattel [*or thy substance*] do thou alms-*[deed(s)]*, and do not thou turn away thy face from any poor man<sup>\*</sup>; and so it shall be done, that the face of the Lord be not turned away from thee.

<sup>8</sup> As thou mayest, *that is, after thy power*, be thou merciful.

<sup>9</sup> If thou hast much, give thou plenteously [*or abundantly*]; if thou hast a little, also be thou busy to part willfully, (*or willingly*), or gladly a little.

<sup>10</sup> Certainly *then* thou treasurest to thee a good meed (*or a good reward*), in the day of need;

<sup>11</sup> for why alms-*[deed (s)]* delivereth from all sin and from death, and shall not suffer (*or allow*) the soul to go into darknesses.

<sup>12</sup> Alms-*[deed(s)]* shall be the great trust before the highest God to all men doing it.

<sup>13</sup> Son, take heed to thyself, and flee from all fornication, and besides thy wife, suffer (*or allow*) thou never to know (*that*) sin.

<sup>14</sup> And suffer (*or allow*) thou never pride to have lordship in thy wit, neither in thy word; for all loss [*or all perdition*], *either damnation*, took beginning in *pride*.

<sup>15</sup> Whoever worketh anything to (*or for*) thee, yield thou anon his meed (*that is, give him his reward at once*), and utterly the hire of thine hired man, or thy workman, dwell it not with thee.

<sup>16</sup> That that thou hatest to be done to thee of (*or by*) another man, see thou, lest anytime thou do that *thing* to another man. [*That of another thou hatest to be done to thee, look thou, that anytime thou do it not to another.*]

<sup>17</sup> Eat thy bread with hungry men and needy, and with thy clothes cover thou naked men.

<sup>18</sup> Ordain thy bread and thy wine on the sepulchre, or the burying, of a just [*or (a) rightwise*] man, and do not thou eat and drink thereof with sinners.

<sup>19</sup> Ever<sup>[more]</sup> seek thou perfectly counsel of (*or from*) a wise man.

<sup>20</sup> In all time bless thou God, and ask thou of (*or from*) him, that he (*ad*)dress, (*or he direct*), [*or make ready*] thy ways, and all thy counsels dwell in him.

<sup>21</sup> Also, my son, I show (*or I tell*) to thee, that while thou were yet a little child [*or a little infant*], I gave ten talents of silver to Gabael, in Rages, a city of Media; and I have his obligation [*or the writ of it*] with me;

<sup>22</sup> therefore inquire thou busily, how thou shalt come to him, and receive *thou* of (*or from*) him the foresaid weight of silver, and restore to him his obligation [*or his writ*].

<sup>23</sup> My son, do not thou dread; for-sooth we lead a poor life, but we shall have many goods (*or many good things, or rewards*), if we dread God, and go away from all sin<sup>†</sup>, and do well.

## CHAPTER 5

<sup>1</sup> Then Tobias answered to his father and said, Father, I shall do all things, whichever thou commandedest to me [*or Whatever thou hast commanded to me, Father; I shall do*];

<sup>2</sup> but I know not, how I shall get this money; Gabael knoweth not me, and I know not him; what token shall I give to him? but neither I knew anytime the way, by which me goeth thither.

<sup>3</sup> Then his father answered to him, and said, Certainly I have his obligation here with me, which the while thou showest *it* to him, he shall restore [*or he shall yield*] anon (*or at once*) the money.

<sup>4</sup> But go now, and inquire, [*or ensearch, (or search out)*] to (*or for*) thee some faithful man, that shall go with thee for his hire safe, (*so*) that thou receive that money *yet while I live*.

<sup>5</sup> Then Tobias went forth, and he found a shining young man, standing, tucked up [*or gird(ed)*], and as ready to go;

<sup>6</sup> and he knew not that it was the angel of God [*or an angel of God*]. And he greeted the young *man*, and said, Of whence have we thee, good young man?

<sup>7</sup> And he answered, *I am* of the sons of Israel. And Tobias said to him, Knowest thou the way, that leadeth into the country of Media?

\* CHAPTER 4:7 If thou mayest not give chattel, give thou will (*or a resolve to help*), and (*a*) sign of compassion.

† CHAPTER 4:23 That is, deadly (*or mortal*) sin, for we may not utterly eschew all (*that is*) venial in this life.

<sup>8</sup> To whom he answered, I know *it*, and I have gone often all the ways thereof, and I have dwelled with Gabael, your cousin or your brother, that dwelleth in Rages, a city of Media, which *city* is set in Ecbatana.

<sup>9</sup> To whom Tobias said, I beseech *thee*, abide thou me *here*, till I tell these things to my father.

<sup>10</sup> Then Tobias entered, and told all these things to his father; on the which things his father wondered, and he prayed *the young man*, that he would enter in to him [*for that he should come in to him*].

<sup>11</sup> Then he entered, and greeted, or saluted, Tobit, and said *to him*, Joy be ever[*more*] to thee!

<sup>12</sup> And Tobit said, What manner joy shall be to me, that sit in darkneses, and see not the light of heaven?

<sup>13</sup> To whom the young man said, Be thou of strong wit; it is in the most nigh *time*, or full nigh (*time*), that thou be healed of (*or by*) God [*for full nigh it is that of God thou be cured*].

<sup>14</sup> Then Tobit said to him, Whether thou mayest lead my son to Gabael into Rages, a city of Media, and when thou comest again, I shall restore [*for I shall yield*] thy need to thee?

<sup>15</sup> And the angel said to him, I shall lead *him thither*, and bring again him to thee or and I shall lead again him whole to thee.

<sup>16</sup> To whom Tobit answered, I pray thee, show to me, of what house, either [*or*] of what lineage thou art?

<sup>17</sup> To whom Raphael, the angel, said, Askest thou the kin [*or the kindred*] of the hired man, either *askest thou who* is the hired man himself, that shall go with thy son?

<sup>18</sup> But lest peradventure I make thee doubtful, I am Azariah, *that is interpreted, the helper of God*, the son of the great Ananias, *that is interpreted, the grace of God*.

<sup>19</sup> And Tobit answered, Thou art of great kin; but I ask (*I*) *pray thee*, that thou be not wroth, that I would know thy kin [*or thy kindred*].

<sup>20</sup> And the angel said to him, I shall lead forth thy son whole [*or sound*], and I shall bring again to thee thy son whole [*or sound*] or I shall lead him again whole [*or sound*] to thee.

<sup>21</sup> And Tobit answered, and said, Well go ye, and the Lord be in (*or on*) your way, and his angel go with you.

<sup>22</sup> Then when all things were ready, that should be borne in (*or on*) the way *with them*, Tobias made farewell to his father and his mother; and both went together or and they walked forth both together.

<sup>23</sup> And when they were gone forth, his mother began to weep, and to say *to Tobit her husband*, Thou hast taken the staff\*, *or the substance*, of our eld (*age*), and hast sent *him* away from us;

<sup>24</sup> I would that that money had never been, that thou hast sent him for, or for which thou sentest him;

<sup>25</sup> our poverty sufficed to us, (*so*) that we should have areckoned this thing *to be riches to us*, or (*so*) that we should areckon this riches, that we see our son.

<sup>26</sup> And Tobit said to her, Do not thou weep; our son shall come safe *thither*, and he shall (*re*)turn again safe to us, and thine eyes shall see him (*again*).

<sup>27</sup> Soothly (*or Truly*) I believe, that the good angel of God goeth with him, and he/*that angel* shall dispose well all things, that be done about him, so that he (*re*)turn again with joy to us.

<sup>28</sup> At this voice, *or word*, his mother ceased to weep, and was still.

## CHAPTER 6

<sup>1</sup> And Tobias went forth, and a dog pursued him [*and an hound followed him*], and he dwelled, *or abode*, in the first dwelling of *his journey* beside the flood of Tigris (*or by the Tigris River*).

<sup>2</sup> And he went forth to wash his feet; and lo! a great fish went out to devour him.

<sup>3</sup> Which fish Tobias dreaded, and cried with (*a*) great (*or a loud*) voice, and said, *Sire*, he/*this fish* assaileth me.

\* **CHAPTER 5:23** *That is, the sustaining, for children owe to fathers and mothers the service of reverence, and of needful purveyance, if they have need.*

<sup>4</sup> And the angel said to him, Take the fish by the gill, *or by the jaw*[*or Catch his fin*], and draw him to thee. And when he had done this thing, he drew the fish into a dry place, and it began to sprawl, [*or to quop, (or to flap)*] before his feet.

<sup>5</sup> Then the angel said to him, Draw out the entrails of this fish [*or Open this fish*], and keep to thee (*or keep for thyself*) his heart and gall and maw; for these things be needful to (*or for*) medicines profitably.

<sup>6</sup> And when he had done this thing, he roasted the flesh thereof, and they took (*it*) with them in (*or on*) the way; and they salted (*the*) other things, that should suffice to them in (*or on*) the way, till they came into Rages, the city of Media.

<sup>7</sup> Then Tobias asked the angel, and said to him, Azarias, brother, I beseech thee, that thou say to me, what remedy these things shall have, which thou hast commanded to be kept of the fish.

<sup>8</sup> And the angel answered, and said to him, If thou puttest a little part of his heart upon hot coals, the smoke thereof driveth away all kind of fiends [*or devils*], either [*or*] from man either from woman, so that it nigh (*or approach*) no more to them.

<sup>9</sup> And the gall is much worthy to anoint eyes, in which is a web [*or rime*], and they shall be healed [*or be whole*].

<sup>10</sup> And Tobias said to him, Where wilt thou, that we dwell, *or abide*?

<sup>11</sup> And the angel answered, and said, (*Living*) Here is a man, Raguel by name, a nigh man of thy lineage, and he hath a daughter, Sarah by name; but neither he hath (*a*) male child neither any other female or maid child, except her.

<sup>12</sup> All his chattel [*or all his substance*] is due to thee; and it behooveth thee (*to*) have her to (*or for*)thy wife.

<sup>13</sup> Therefore ask thou her of her father (*or And so ask thou her father for her*); and he shall give her (*for*) a wife to thee.

<sup>14</sup> Then Tobias answered, and said, I have heard, that she was given to seven husbands, and all they be dead; but I have heard this also, that a fiend killed them [*or a devil slew them*].

<sup>15</sup> And therefore I dreaded, lest per-adventure also these things befall to me; and since I am an only son to my father and mother, I dread to put down to hell their eld [*or old*] (*age*) with dreariness (*or I fear to drive them to the grave through great sorrow*).

<sup>16</sup> Then the angel Raphael said to him, Hear thou me, and I shall show to thee, who they be, over whom the fiend [*or the devil*] hath mastery;

<sup>17</sup> *certainly the fiend hath power* over them, that take so their weddings [*or (their) wedlock*], that they close out God from them, and from their mind; the fiend [*or the devil*] hath power over them, that give so (*much*) attention to their lechery [*or to their lusts*], as an horse and a mule *do*, that have none understanding.

<sup>18</sup> But when thou hast taken her *to (or as thy) wife*, enter into thy bed-place, and by three days be thou continent from her, or be thou chaste abstaining thee from her *in all fleshly lust*, and to none other thing thou shalt give attention (*to*) with her, but only to prayers.

<sup>19</sup> Forsooth in that *first* night, when the maw of the fish is burnt, the fiend [*or the devil*] shall be driven away.

<sup>20</sup> And in the second night, thou shalt be received [*or admitted*] in(*to*) the coupling, *or (the) marriage (covenant)*, of (*the*) holy patriarchs.

<sup>21</sup> And in the third night, thou shalt get blessing, that whole (*or healthy*) sons be engendered of (*or by*) you.

<sup>22</sup> But when the third night is passed, (*then*) thou shalt take the virgin [*or the maiden*] with the dread of the Lord, and thou shalt be led more by the love of *begetting* of children than by lust, (*so*) that in the seed of Abraham thou get blessing in sons.

## CHAPTER 7

<sup>1</sup> Forsooth they entered [*or went in*] to Raguel; and Raguel received them with joy.

<sup>2</sup> And Raguel beheld Tobias, and said to Edna, his wife, This young man is full like (*or very like*) my sister's son [*or How like is this young man to our aunt's son*].

<sup>3</sup> And when he had said these things, he said, Of whence be ye, young men, our brethren? And they said, We be of the lineage of Naphtali, of the captivity of Nineveh.

<sup>4</sup> And Raguel said to them, Know ye Tobit, my brother? And they answered, We know him.

<sup>5</sup> And when he spake many good things of (*or about*) Tobit, the angel said to Raguel, Tobit, of whom thou askest, is the father of this man (*Tobias*).

<sup>6</sup> Then Raguel bowed down himself, and with tears he kissed Tobias, and he wept on his neck,

<sup>7</sup> and said, My son, blessing be to thee; for thou art the son of a good and a full noble man.

<sup>8</sup> And Edna, his wife, and Sarah, their daughter, wept.

<sup>9</sup> And after that they had spoken *thus*, Raguel commanded a wether (*or a ram*) to be slain, and a feast to be made ready. And when Raguel moved them to sit down to meat (*or for the meal*),

<sup>10</sup> Tobias said, I shall not eat, neither drink here today, no but thou confirm first mine asking, and [*thou*] promise to give to me Sarah, thy daughter *to (or for my) wife*.

<sup>11</sup> And when this word was heard, Raguel dreaded, witting (*or knowing*) what befel to those seven men; and he began to dread, lest peradventure it should befall in like manner to this Tobias, [*and he die*]. And when he doubted, *or mused in this manner*, and gave none answer to the asker,

<sup>12</sup> the angel said to him, Do not thou dread to give her to this man; for thy daughter oweth (*or ought*) to be given to this man dreading God (*or who feareth the Lord*); therefore another man might not have her.

<sup>13</sup> Then Raguel said, I doubt not, that God hath received my prayers and my tears in his sight.

<sup>14</sup> And I believe, that therefore the Lord made you to come to me, that also this woman should be joined to her kindred by, [*or after*], (*or according to*) the law of Moses; and now, *Tobias*, do not thou bear *any* doubt, that I shall give her to thee.

<sup>15</sup> And he took the right hand of his daughter, and gave (*it*) to the right hand of Tobias, and said, God of Abraham, and God of Isaac, and God of Jacob, be with you, and he join you together, and he [*full*]-fill his blessing in you.

<sup>16</sup> And they took a charter, and they made together a writing *of witnessing* of the marriage [*or the wedlock*].

<sup>17</sup> And after these things they [*plenteously*] ate, and blessed God.

<sup>18</sup> And Raguel called to him(*self*) Edna, his wife, and commanded [*to*] her to make ready another bed-(*place*).

<sup>19</sup> And she led Sarah, her daughter, in to it, and Sarah wept; and Edna said to her, My daughter, be thou of strong wit; the Lord of heaven give to thee joy, for the annoy(*ance*), (*or all the harm*), that thou hast suffered.

## CHAPTER 8

<sup>1</sup> And after that they had supped, they brought the young man *Tobias* in to her.

<sup>2</sup> And Tobias bethought *him (self)* of (*or on*) the words of (*Raphael*) the angel, and brought forth, or he drew out of (*or from*) his scrip [*or his bag*] a part of the maw *of the fish*, and he putted it upon (*the*) quick (*or the live*) coals.

<sup>3</sup> And then Raphael, the angel, took the fiend [*or the devil*], and bound him *fast(or securely)* in the desert of higher Egypt.

<sup>4</sup> Then Tobias admonished the virgin [*or the maiden*], and said to her, Sarah, rise up, and pray we (*to*) God today, and tomorrow, and the second morrow or and after tomorrow; for in these three nights we be joined to God; and when the third night is passed, we shall be in our marriage [*or wedlock*];

<sup>5</sup> for we be the children of holy men, and we may not, or we be not able to be joined or coupled together as (*the*) heathen men [*or as (the) Gentiles*]/*be*, that know not God.

<sup>6</sup> Soothly they rose up together, and they both prayed together busily, that health (*or deliverance*) should be given to them.

<sup>7</sup> And Tobias said, Lord God of our fathers, (*the*) heavens, and *all* lands or earths, and the sea, and wells, and floods (*or rivers*), and each creature of thine, that is in those, bless thee;

<sup>8</sup> thou madest Adam (*out*) of the slime of [*the*] earth, and thou gavest to him an help (*or a helper*), Eve.

<sup>9</sup> And now, Lord, thou knowest, that I take my sister *to (or for my) wife*, not for cause [*or because*] of lechery, but for love alone of heirs, or of begetting [*or of bringing forth*] of children, in which thy name be blessed into worlds of worlds.

<sup>10</sup> And then Sarah said, Lord, have thou mercy on us, have thou mercy on us, and wax we both eld together whole *in body and soul*.

<sup>11</sup> And it was done about the cock's crowing or the crowing of the cock's, Raguel made [*or commanded*] his servants to be called, and they went with him to dig a grave.

<sup>12</sup> For he dreaded, lest it had befallen in like manner to Tobias, that befelled also to the other seven men, that entered *into wedlock* to (*or with*) Sarah *before*.

<sup>13</sup> And when they had made ready a pit, Raguel went again to his wife, and said to her,

<sup>14</sup> Send one of thine handmaids, and see she, whether Tobias is dead, (*so*) that I (*can*) bury him, before that (*the*) light of day come.

<sup>15</sup> And she sent one of her hand-maids, which entered into the closet, [*or into the bed-place*] (*or the bed chamber*), and found them safe and sound, sleeping together by them-selves (*or with each other*).

<sup>16</sup> And she (*re*)turned again, and told (*a*) good message. And they blessed the Lord, that is, Raguel and Edna, his wife,

<sup>17</sup> and said, Lord God of Israel, we bless thee, for it hath not befallen to us, as we (*had*) guessed;

<sup>18</sup> for thou hast done thy mercy with us, and hast shut out from us the enemy pursuing us.

<sup>19</sup> Soothly thou hast done mercy with (*those*) two alone. My Lord, make thou them to bless thee fullier [*or more fully*], and for to offer to thee the sacrifice of thy praising, and of their health (*or their deliverance*), (*so*) that the university, *or the multitude*, of folks know, that thou art God alone in all (*the*) earth.

<sup>20</sup> And anon (*or at once*) Raguel commanded his servants to fill (*in*) the pit, which they had made, before that (*the*) light of day came [*or before that it waxed light*].

<sup>21</sup> And Raguel said to his wife, that she should array a feast, and make ready all things, that were needful to men making journey [*or were necessary to (or for) way-goers*].

<sup>22</sup> Also he made to be slain two fat kine, and four weathers (*or four rams*), and [*plenteous*] meats to be made ready to (*or for*) all his neighbours, and to (*or for*) all his friends.

<sup>23</sup> And Raguel made Tobias to swear, or to promise him, that he should abide with him (*for*) two weeks.

<sup>24</sup> And (*of*) all (*the*) things, that Raguel had in possession, he gave the half part to Tobias; and he made this scripture (*or a written obligation*), that the half part, that was left of *his chattel*, should come to the lordship of Tobias after the death of him and his wife.

## CHAPTER 9

<sup>1</sup> Then Tobias called to him(*self*) the angel (*Raphael*), whom soothly he guessed (*to be*) a man. And Tobias said to him, Azarias, brother, I ask of *thee*, that thou harken (*to*) my words.

<sup>2</sup> If I shall betake or Though I betake myself (*as*)[*a*] servant to thee, yet I shall not *by my cunning*, (*or by my knowing*, *or my knowledge*), be even worthy to thy purveyance, *or wisdom*.

<sup>3</sup> Nevertheless I beseech thee, that thou take to (*or with*) thee (*some*) beasts, either (*or and some*) servants, and go thou to Gabael into Rages, a city of Media, and yield or betake thou to him his obligation [*or his writ*]; and take [*or receive*] of (*or from*) him the money *that he oweth to my father*, and pray him to come to my weddings [*or my bridals*].

<sup>4</sup> For thou knowest, that my father numbereth the days of *our journey*, and if I [*shall*] tarry one day more, his soul [*or his life*] shall be made sorry.

<sup>5</sup> And certainly thou seest, how Raguel hath charged me to dwell here with him, whose charging I may not despise.

<sup>6</sup> Then Raphael took four of the servants of Raguel, and two camels, and went into Rages, a city of Media, and he found Gabael, and gave to him his obligation [*or his writ*], and received of (*or from*) him all the money;

<sup>7</sup> and he showed (*or told*) to him of (*or about*) Tobias, the son of Tobit, *and all (the) things* that were done. And he made Gabael to come with him to the weddings [*or to the bridals*].

<sup>8</sup> And when Gabael entered into the house of Raguel, he found Tobias sitting at the meat (*or the meal*); and Tobias rose up anon (*or at once*), and they kissed themselves together (*or and they greeted each other*).

<sup>9</sup> And Gabael wept, and blessed God, and said, The Lord God of Israel bless thee, for thou art the son of a full good man, and just [*or rightwise*], and dreading God, and doing alms-deeds;

<sup>10</sup> and the blessing of God be brought *or come* upon thy wife, and upon your fathers and mothers,

<sup>11</sup> and see ye your sons, and the sons of your sons, till into [*or unto*] the third and the fourth generation; and your seed be blessed of (*or by the*) God of Israel, that reigneth into worlds of worlds, or without end, (*or forever*).

<sup>12</sup> And when all men had said Amen, they went to the feast or to (*the*) meat (*or to the meal*); and they used the feast of those weddings [*or (the) brideals*] with the dread of the Lord.

## CHAPTER 10

<sup>1</sup> Soothly when Tobias made tarry-ing for cause of his weddings [*or by reason of the brideals*], Tobit his father was heaved, or anguished, and he said to *his wife*, Why guessest thou, that my son tarrieth thus, either why he is withholden there? or he is held there *thus long*?

<sup>2</sup> Guessest thou, whether Gabael is dead, and no man yieldeth to him the money?

<sup>3</sup> Forsooth he began to be sorry full much, and Anna, his wife, with him; and both began to weep together, for that their son (*re*)turned not home again to them in (*or on*) the day set.

<sup>4</sup> Then his mother wept with tears without remedy [*or with unremediable tears*], and said, Alas to me! my son, why sent we thee *to go (on)* a pilgrimage, *thou (who) art* the light of our eyes, the staff\* of our eld (*age*), the solace of our life, and the hope of our heirs, or after-comers?

<sup>5</sup> We had all things together in thee alone, and we ought not to have let thee go (*away*) from us [*or we should not (have) let thee go from us*].

<sup>6</sup> To whom Tobit said, Be still, and do not thou be troubled [*or disturbed*]; our son is whole *and safe*; for that man is faithful enough, with whom we sent him *forth*.

<sup>7</sup> But his mother might not be comforted in any manner, but each day she went out, and looked about *after (or for) him*, and compassed all the ways, by which the hope of his again-coming (*or his coming again*) seemed to *her*, to see him coming (*from*) afar, if it might be done.

<sup>8</sup> And soothly Raguel said to (*Tobias*), the husband of his daughter [*or his son-in-law*], Dwell thou here, or Abide thou here *with me*, and I shall send a messenger to *tell* of thine health to Tobit, thy father.

<sup>9</sup> To whom Tobias said, I know, that my father and my mother reckon now [*or count*] the days of *mine absence from them*, and their spirit is tormented in them.

<sup>10</sup> And when Raguel had prayed Tobias with many words, and he would not hear Raguel, or consent to him by, or for, any reason, Raguel betook to him Sarah, and half the part of all his chattel, or of all his good(s) [*or he took to him Sarah, and the half part of all his substance*], in servants, and damsels or handmaidens, in sheep and camels, and in kine, and in much money; and he delivered from himself Tobias safe and joying, and said,

<sup>11</sup> The holy angel of the Lord be in your way, and bring you sound *home*, [*or and full bring you sound*], (*or The holy angel of the Lord be with you on your way, and bring you home safe and sound*), and find ye all things rightfully [*or right*] about your father and your mother,

<sup>12</sup> and mine eyes see your sons, before that I die. And (*then*) the father and mother took their daughter, and kissed her, and let her go *forth with Tobias her husband*,

<sup>13</sup> and admonished her to honour the father and mother of her husband [*or her father-and mother-in-law*], and to love her husband, and to rule *well her* *meine (or household)*, and to govern *wisely* her house, and to show herself unprovable (*or beyond reproach*).

## CHAPTER 11

<sup>1</sup> And when they (*re*)turned again, they came to Haran, which is in the middle of the way against (*or towards*) Nineveh, in (*or on*) the eleventh day (*of their journey*) from departing from the house of Raguel.

<sup>2</sup> And (*Raphael*) the angel said, Tobias, brother, thou knowest, how [*or (in) what manner*] thou leftest thy father.

<sup>3</sup> Therefore if it pleaseth thee, go we before; and the *meine (or the household)*, with thy wife, together with the beasts, pursue [*or follow*] they our way with soft(er) going.

<sup>4</sup> And when this thing pleased *Tobias*, that they should go *before*, Raphael said to Tobias, Take with thee of the gall of the fish, for it shall be needful. Then Tobias took *with him* of that gall, and they went forth.

\* **CHAPTER 10:4** For as a sick man is sustained by a staff, so father and mother in eld (*age*) owe (*or ought*) to be sustained of (*or by*) sons.

<sup>5</sup> And Anna sat beside the way each day in the cop (*or on the top*) of the hill, from whence she might behold from afar.

<sup>6</sup> And while she beheld from the same place the coming of him, she saw (*him*) afar; and she knew anon (*or at once that*) her son (*was*) coming; and she ran *home*, and told to her husband, and said, Lo! thy son cometh.

<sup>7</sup> And Raphael said to Tobias, When thou hast entered into thine house, anon (*or at once*) worship thou the Lord thy God, and do thou thankings to him, and *then* nigh (*or approach*) to thy father, and kiss him.

<sup>8</sup> And anon (*or at once*) anoint on his eyes of (*or with*) this gall of the fish, which thou barest with thee; for why know thou, that anon (*or at once*) his eyes shall be opened, and thy father shall see the light of heaven, and he shall be joyful in (*or at*) thy sight.

<sup>9</sup> Then the dog [*for the hound*] ran (*ahead*) before (*them*), that was together in the way (*or that was with them on the way*), and he made joy with the fanning of his tail *to old Tobit and his wife*, as a messenger coming and bringing good tidings.

<sup>10</sup> And his blind father rose up, and began to run, stumbling with his feet, and when he had given his hand to a child (*or to a servant*) to lead him, he ran against (*or towards*) his son.

<sup>11</sup> And Tobit, with his wife, received *their son*, and kissed him, and both began to weep for joy.

<sup>12</sup> And when they had worshipped God, and had done thankings *to him*, they sat down together.

<sup>13</sup> And then Tobias took of the gall of the fish, and anointed the eyes of his father.

<sup>14</sup> And he (*Tobit*) abode the working of *that medicine* almost half an hour, and *then* the web, [*for the rime*], as the little skin of an egg, began to go out of his eyes.

<sup>15</sup> Which web Tobit took, and drew *it* from his eyes, and anon (*or at once*) he received his sight.

<sup>16</sup> And they glorified God, that is, Tobit, and his wife, and all that knew him.

<sup>17</sup> And Tobit said, Lord God of Israel, I bless thee, for thou hast chastised me, and thou hast saved me; and lo! *now* I see Tobias, my son.

<sup>18</sup> Then also Sarah, the wife of his son, entered after seven days, and all the *meine* (*or all the household*), and the beasts whole, and (*the*) camels, and much money of (*or with*) the wife, but also the money which he had received of Gabael (*or and also the money which Tobias had received from Gabael*).

<sup>19</sup> And he told to his father and mother all the benefices, [*for benefits*], or all the goodnesses of God, which he had done about him by the man, that had led him in (*or on*) the way.

<sup>20</sup> And Achior and Nadab, the nigh cousins of Tobit, came to Tobit, and were joyful with him, and they thanked God with him of (*or for*) all the good-nesses that God had showed about him.

<sup>21</sup> And by (*or for*) seven days they ate, and joyed [*for gladdened*] with great joy.

## CHAPTER 12

<sup>1</sup> Then Tobit called to him his son (*Tobias*), and said to him, What may we give to this holy man, that came with thee?

<sup>2</sup> And Tobias answered, and said to his father, Father, what meed (*or what reward*) shall we give to him, either what thing may be worthy to (*or for*) his benefices, [*for his benefits*], or his goodnesses?

<sup>3</sup> He led *me forth*, and he hath brought me again whole; and he received of (*or from*) Gabael the money that he owed to thee; and he made me to have a wife, and he drove away the fiend [*for the devil*] from her; he made joy to (*or for*) her father and mother; he delivered me from the devouring of a fish; and he made thee to see the light of heaven; and we be full-filled with all goods by him; what thing worthy to these things may we give to him?

<sup>4</sup> But, father, I ask thee, *that is, I beseech thee*, that thou pray him, if peradventure he shall vouchsafe to take to (*or for*) himself the half part of all (*the*) things, whatever things be brought *hither*.

<sup>5</sup> And the father and the son called him, (*that is, Raphael the angel*), and took him asides half, and they began to pray *him*, that he would vouchsafe to have acceptable the half part of all (*the*) things, which they had brought *thither*.

<sup>6</sup> Then *Raphael* said to them privily, Bless ye God of heaven, and acknowledge ye to him before all men living, [*for before all things living*], (*or before all those who live*), for he hath done his mercy with you.

<sup>7</sup> For it is good to hide the private (*or the secret*) of an *earthly* king; but it is worshipful to show and acknowledge the works of God.

<sup>8</sup> Prayer is good with fasting, and with alms-*[deed(s)]*, more than to hide treasures of gold;

<sup>9</sup> for why alms-*[deed(s)]* delivereth from death, and those alms-*(deeds)* it is that purgeth sins, and maketh *man* to find everlasting life.

<sup>10</sup> Forsooth they that do sin and wickedness, be enemies of their (*own*) soul.

<sup>11</sup> Therefore I (*shall*) show (*or I shall tell*)*[the]* truth to you, and I shall not hide from you a privy word.

<sup>12</sup> When thou, *Tobit*, prayedest with tears, and buriedest dead men *[or and thou buriedest the dead]*, and leftest *thy* meat (*or thy meal*), and hidest *those* dead men by day in thine house, and buriedest *them* in the night, I offered thy prayers\* to the Lord.

<sup>13</sup> And for thou were acceptable to, *[or accepted (by)]* the Lord, it was need-ful that temptation should prove thee.

<sup>14</sup> And now (*or And so*) the Lord sent me for to cure *[or to heal]* thee, and to deliver Sarah, the wife of thy son, from the fiend *[or the devil]*.

<sup>15</sup> For I am Raphael, the angel, one of the seven that be present *[or that stand]* before the Lord.

<sup>16</sup> And when they had heard this, they were disturbed, or troubled, *that is, they wondered and were astonish-ed*, and they fell down trembling upon their face(s).

<sup>17</sup> And the angel said to them, Peace be to you, do not ye dread;

<sup>18</sup> for when I was with you, I was (*there*) by God's will. *Therefore* bless ye him, and sing ye to him.

<sup>19</sup> Certainly I seemed to eat and to drink with you; but I use invisible meat, and drink that may not be seen of (*or by*) men.

<sup>20</sup> Therefore it is time, that I (*re*)turn again to him, that sent me; but bless ye God, and tell ye out all his marvels; bless ye him, and sing ye to him.

<sup>21</sup> And when he had said these things, he was taken away *[or borne away]* from their sight; and they might no more see him.

<sup>22</sup> Then they felled down upon their face(s) the space of three hours, and they blessed God; and (*then*) they rising up, told (*out*) all his marvels (*to everyone*).

## CHAPTER 13

<sup>1</sup> Forsooth the elder Tobit opened his mouth, and blessed God, and said, Lord, thou art great without end, and thy realm is into all worlds (*or forever*);

<sup>2</sup> for thou beatest *[or thou scourgest]*, and makest safe; thou ledest down to hells (*or to the grave*), and ledest (*up*) again; for none is that escapeth thine hand.

<sup>3</sup> Sons of Israel, acknowledge ye to the Lord, and praise ye him in the sight of heathen men *[or (the) Gentiles]*;

<sup>4</sup> for therefore he scattered you among (*the*) heathen men, that know not God, (*so*) that ye tell out his marvels, and make them to know, that none other God is almighty besides him or that there is none other God Almighty except him.

<sup>5</sup> He hath chastised us for our wickednesses; and he shall save us for his mercy.

<sup>6</sup> Therefore behold ye, what things he hath done with you, and acknowledge ye to him with dread and trembling; and enhance ye (*or exalt ye*) the King of worlds in your works.

<sup>7</sup> Forsooth I in the land of my captivity shall acknowledge to him; for he hath showed his majesty upon, *[or into]*, (*or unto*) a sinful folk.

<sup>8</sup> Therefore, ye sinners, be ye converted, *that is, be ye altogether in heart, and word, and deed, turned from your sin*, and do ye rightfulness *[or rightwiseness]* before God, and *then* believe ye, that he shall do his mercy with you.

<sup>9</sup> Soothly I and my soul shall be glad in him.

<sup>10</sup> All (*the*) chosen of the Lord, bless ye him; make ye the days of gladness, and acknowledge ye to him.

<sup>11</sup> Jerusalem, the city of God, the Lord hath chastised\* thee for the works of thine hands.

\* **CHAPTER 12:12** For angels offer to God the prayers of just men; they be spirits of service sent into service, for them that take the heritage of health (*or who receive the inheritance of deliverance*); to (*or see the Book of*) Hebrews, in the first Chapter. \* **CHAPTER 13:11** That is, shall chastise (*thee*), for it was not (*yet*) destroyed in the time of Tobit.

<sup>12</sup> Acknowledge thou to God in thy goods (*or for thy good things*), and bless thou God of worlds, *that is, without ending, (so)* that he build again in thee his tabernacle, and again-call to thee all thy prisoners [*or call again to thee all thy captives*]; and (*so*) that thou have joy into all worlds of worlds (*or forever*).

<sup>13</sup> Thou shalt shine with bright light, and all the coasts of the earth shall worship [*or honour*] thee.

<sup>14</sup> Nations, *that is, many men from diverse countries*, shall come from [*a*] far to thee, and they shall bring gifts to thee, and shall worship the Lord in thee, and they shall have thy land into hallowing;

<sup>15</sup> for they shall call in thee the great name./and in thee, *Jerusalem*, they shall inwardly call the great name of the Lord.

<sup>16</sup> And they shall be cursed, that despise thee, and they shall be damned or condemned, that blaspheme thee; and they shall be blessed, that build [*up*] thee.

<sup>17</sup> Forsooth, *Jerusalem*, thou shalt be glad in thy sons, for all they shall be blessed [*or for all shall be blessed*], and they shall be gathered together to the Lord.

<sup>18</sup> Blessed be all that love thee, and that have joy upon thy peace.

<sup>19</sup> My soul, bless thou the Lord, for the Lord our God hath delivered Jeru-salem, his city, from all tribulations thereof.

<sup>20</sup> I shall be blessed, if the relics (*or the remnants*), or the after-comers of my seed shall be *abiding* to see the clearness, [*or the clarity*], (*or the glory*) of Jerusalem.

<sup>21</sup> The gates of Jerusalem shall be builded of sapphire, and of smaragdus (*or of emerald*), and of precious stone(s); all the compass of the walls thereof *shall be* of white and clean stone.

<sup>22</sup> And all the streets thereof shall be strewed; and alleluia, *that is, the praising of God*, shall be sung through(out) the streets thereof.

<sup>23</sup> Blessed be the Lord, that hath enhanced (*or hath exalted*) it, (*so*) that his realm be upon it into worlds of worlds (*or forever*). Amen.

## CHAPTER 14

<sup>1</sup> And *thus* the words of Tobit were ended; and after that he was lightened of his blindness[*or after that he is lighted to see*], he lived two and forty years, and saw the sons of his son's sons.

<sup>2</sup> And when an hundred years and twain were filled, he was buried wor-shipfully (*or honourably*) in Nineveh.

<sup>3</sup> Soothly when Tobit was of six and fifty years he lost the light of his eyes; and when he was sixty years (*of*) age he received his sight again.

<sup>4</sup> Forsooth the residue of his life was in joy, and he went [*or passed*] in peace with (*a*) good increasing of God's dread.

<sup>5</sup> And in the hour of his death, he called to him(*self*) Tobias, his son, and (*the*) seven young sons of him, his son's sons, and said to them,

<sup>6</sup> The perishing, *or (the) destruction*, of Nineveh shall be nigh, for the word of God shall not fall away void; and your brethren, that be scattered from the land of Israel, shall (*re*)turn again to it.

<sup>7</sup> And all (*the*) desert land of it shall be full-filled, and the house of God, which is burnt therein, shall be builded again, and all that dread God shall (*re*)turn again thither.

<sup>8</sup> And heathen men shall forsake their idols, and they shall come to Jerusalem, and shall inhabit it or and they shall dwell therein.

<sup>9</sup> And all the kings of (*the*) earth shall have joy therein, and they shall worship [*or honour*] the King of Israel.

<sup>10</sup> Therefore, my sons, hear ye your father; serve ye the Lord in dread and in truth; and inquire ye [*or inwardly seeketh*] to do those things that be pleasant to him.

<sup>11</sup> And command ye your sons to do rightwisenesses and alms-deeds; and that they be mindful of God, and bless God in all time, in truth, and in all their virtue or power.

<sup>12</sup> Now therefore, my sons, hear ye me, and do not ye dwell here in *Nineveh*, but in whatever day ye have buried your mother beside me in a sepulchre, from that day (*ad*)dress (*or direct*) ye your steps, (*so*) that ye go out from hence;

<sup>13</sup> soothly I see that the wickedness of *Nineveh* shall bring destruction thereto.

<sup>14</sup> And it was done after the death of his mother, Tobias went away from *Nineveh*, with his wife, and his sons, and with the sons of his sons, and he (*re*)turned again to the father and mother of his wife.

<sup>15</sup> And he found them sound in good eld (*age*). And he did the care of them, and he closed their eyes; and after that he took all the heritage (*or all the inheritance*) of the house of Raguel, and *Tobias* saw the fifth generation, the sons of his sons.

<sup>16</sup> And when ninety years and nine were fulfilled in the dread of the Lord, they buried him with joy.

<sup>17</sup> Forsooth all his kindred, and all his generation, dwelled perfectly in good life, and in holy conversation, so that they were acceptable both to God and to men, and to all that dwelled in (*the*) earth (*or in the land*).

## JUDITH

<sup>1</sup> And so Arphaxad, king of Medes, had made subject many folks to his empire; and he builded a full mighty city, which he called Ecbatana.

<sup>2</sup> Of square stones and carved [*or hewn*] he made the walls thereof, in the height of threescore cubits and ten [*or seventy cubits*], and in the breadth of thirty cubits. And he set the towers thereof in the height of an hundred cubits.

<sup>3</sup> And by the squareness of the towers ever either side was stretched forth, by [*or in*] the space of twenty feet; and he set the gates of that city in (*or to*) the height of those towers.

<sup>4</sup> And he had glory, as a mighty man in the power of his host, and in the glory of his chariots [*for his four-horsed carts*].

<sup>5</sup> Therefore Nebuchadnezzar, king of Assyrians, that reigned in the great city Nineveh, in the twelfth year of his realm he fought against Arphaxad, and he got, *or took*, Arphaxad in a great field,

<sup>6</sup> that was called Ragau, beside the flood (*s*), (*or the rivers*), of Euphrates, and Tigris, and Hydaspes, in the field of Arioch, the king of Elamites.

<sup>7</sup> Then the realm of Nebuchadnezzar was enhanced (*or exalted*), and his heart was raised (*up*) into pride; and he sent to all men, that dwelled in Cilicia, and in Damascus, and in Lebanon,

<sup>8</sup> and to (*the*) folks, that were in Carmel, and in Gilead, and to men dwelling in Galilee, and in the great field of Esdraelon,

<sup>9</sup> and to all men [*for to all*], that were in Samaria, and beyond the flood (*or the river*) of Jordan, unto Jerusalem; and to all the land of Goshen, till that men come to the hills of Ethiopia.

<sup>10</sup> To all these men, Nebuchadnezzar, king of Assyrians, sent messengers;

<sup>11</sup> and all these (*men*) against-said with one will, and they sent (*back*) again his messengers void, and they casted *them* away without honour.

<sup>12</sup> Then Nebuchadnezzar was wroth to all that land, and he swore by his realm and by his throne, that he would defend him(*self*) from all these countries [*or regions*], that is, (*that he would*) assail all those countries.

## CHAPTER 2

<sup>1</sup> In the thirteenth year of king Nebuchadnezzar, in the two and twentieth day of the first month, a word was made [*or is done*] in the house of Nebuchadnezzar, king of (*the*) Assyrians, that he would defend him(*self*) from his enemies.

<sup>2</sup> And he called to him(*self*) all his elder men, and all the dukes, (*and*) his warriors [*or his fighters*]; and had with them the private of his counsel (*or his secret counsel*).

<sup>3</sup> And he said, that his thought *and intent* was set in that thing, to make subject each land to his empire.

<sup>4</sup> And when this saying had pleased all (*his*) men, king Nebuchadnezzar called Holofernes, the prince of his chivalry, and said to him,

<sup>5</sup> Go thou out against each realm of the west, and against them principally (*or specifically*), that despised my commandment [*or mine empire*].

<sup>6</sup> Thine eye shall not spare any realm, and thou shalt make subject to me each strengthened (*or fortified*) city.

<sup>7</sup> Then Holofernes called the dukes and (*the*) magistrates of the power of (*the*) Assyrians, and he numbered men into the making ready, [*or the speeding*, (*or expediting*)], of (*the*) battle, as the king commanded to him, sixscore thousand of footmen fighters, and twelve thousand horsemen and archers.

<sup>8</sup> And he made all his purveyance to go before *him* in multitude of unnumberable camels, with those things that sufficed plenteously to his hosts, and he sent droves of oxen, and flocks of sheep, of which (*there*) was none number.

<sup>9</sup> He ordained wheat to be made ready of (*or from*) all Syria in his passage.

<sup>10</sup> And he took with *him* much gold and silver of (*or from*) the king's house.

<sup>11</sup> And Holofernes, and all his host, went forth with chariots [*or four-horsed carts*], and horsemen, and archers, which covered the face of the earth, as locusts.

<sup>12</sup> And when he had passed the ends [*or the coasts*] of (*the*) Assyrians, he came to the great hills called Auge, that be at the left half [*or side*] of Cilicia; and he went up into all the castles (*or the villages*) of them, and he got [*or wielded*] each strong place there.

<sup>13</sup> And he brake *and destroyed* the most strong city *called* Bectileth, and he robbed all the sons of Rassis, and the sons of Ishmael, that were against *(or towards)* the face of *(the)* desert, and at the south *coast* of the land of *(the)* Cheleans.

<sup>14</sup> And he passed *[over](the)* Eu-phrates, and came into Mesopotamia, and he brake, *and wasted*, all the high cities that were there, from the strand *[or the stream]* of Abron till that men come to the sea.

<sup>15</sup> And he occupied the ends or the coasts thereof from Cilicia unto the ends of Japheth, that be at the south.

<sup>16</sup> And he brought *with him* all the sons of Midian *(or the Midianites)*, and he took from them all their riches; and he killed *[or he slew]* by the sharpness of sword all men against-standing him.

<sup>17</sup> And after these things he came down into the fields of Damascus, in the days of ripe corn *[or of reap(ing)]*, *that is, in harvest*, and he burnt all those corns *[or all the sown things]*, and he made all the trees and vines to be cut down;

<sup>18</sup> and his dread *[or the dread of him]* fell upon all men inhabiting the land or dwelling upon *(the)* earth *[or in the land]*.

### CHAPTER 3

<sup>1</sup> Then the kings and princes of all *(the)* cities and provinces, that is, of Syria, of Mesopotamia, and Celosyria *(or Greater Syria)*, and of Lebanon, and of Cilicia, sent their messengers, *[or their legates]*, *(or their ambassadors)*. And when they came to Holofernes, they said,

<sup>2</sup> Thine indignation cease about us; for it is better, that we live and serve Nebuchadnezzar, the great king, and to be subject to thee, than that we die, and suffer with our perishing the harms of our servage *(or our servitude)*, *that is, suffer more harms than is servage*.

<sup>3</sup> Each city of ours *[or All our cities]*, and all our possession(s), all *our* mountains, and little hills, and *our* fields, and droves of oxen, and flocks of sheep, and of goats, and of horses, and of camels, and all our riches and *our* meines *(or families)* be in thy sight;

<sup>4</sup> *(yea)*, all things be under thy law.

<sup>5</sup> Also we and our children be thy servants.

<sup>6</sup> Come thou *and be thou* a peace-able lord to us, and use thou our service, as it pleaseth thee.

<sup>7</sup> Then *Holofernes* came down from the hills, with knights *[or with horsemen]* in great strength *(or force)*, and he got each city, and each man inhabiting the land, or and each man that dwelled in that land.

<sup>8</sup> And of *(or from)* all the cities he took to him helpers *(or got for himself helpers)*, strong men and chosen to battle.

<sup>9</sup> And so *(the)* great dread of *Holofernes* lay *[or fell]* upon all *(the)* provinces, *(so)* that the dwellers of all *(the)* cities, *and* the princes and men of honour, went together out with *their* peoples to meet him coming *towards them*,

<sup>10</sup> and received him with crowns and lamps, and they led dances *before him* with pipes and tympana *[or (with) trumps and timbrels]*.

<sup>11</sup> Nevertheless they doing these things might not assuage the fierceness of his heart;

<sup>12</sup> for why both he destroyed their cities, and hewed down their *[maumet]* woods.

<sup>13</sup> For king Nebuchadnezzar had commanded to him, that he should destroy all the gods of *(the)* earth *[or of the land]*, that is, that he alone should be said god of all these nations, that might be made subject/s by the power of Holofernes.

<sup>14</sup> And *Holofernes* passed over all Celosyria *(or through all Greater Syria)*, and all the *country* of Appany, and all Mesopotamia, and he came to *(the)* Idumeans in the land of Geba;

<sup>15</sup> and he took the cities of them, and dwelled there by thirty days, in which days he commanded all the host of his power to be gathered together.

### CHAPTER 4

<sup>1</sup> Then the sons of Israel, that dwelled in the land of Judea, heard these things, and they dreaded greatly of the face of *Holofernes*.

<sup>2</sup> Also trembling and hideousness assailed the wits of them, lest he should do this thing to Jerusalem, and to the temple of the Lord, which thing he had done to other cities and temples of them.

<sup>3</sup> And they sent into all Samaria, by compass till to Jericho, and before-occupied all the cops *(or the tops)*, or the heights, of the hills;

<sup>4</sup> and they compassed their towns with walls, and gathered together wheat into the making ready of (*or for*) battle.

<sup>5</sup> Also the (*high*) priest Joakim wrote to all men, that were *dwelling(over)* against Esdraelon, which is even against (*or opposite*) the face of the great field besides Dothan, and to all men by whom passage might be,

<sup>6</sup> that they should hold [*or wield*] the goings-up of the hills, by which *hills* a way to (*or for*) their enemies might be to Jerusalem, and that they should keep (*or be on guard*) there, where (*a*) straight way might be among the hills.

<sup>7</sup> And the sons of Israel did after this *behest (or command)*, that Joakim, the (*high*) priest of the Lord, had ordained to them.

<sup>8</sup> And all the people cried to the Lord with great instance, *or hearty beseeching*, and they and the women of them meeked their souls in fastings.

<sup>9</sup> And the priests clothed them-selves with hair-shirts, and the young children bowed themselves against (*or towards*) the face of the temple of the Lord, and they covered the altar of the Lord with an hair-shirt.

<sup>10</sup> And they cried together to the Lord God of Israel, lest the children of them should be given into prey, and the wives of them into parting, or departing, *by (the) violence of ravishers*, and their cities into destroying, and their holy things into defouling (*or their temple defiled*).

<sup>11</sup> Then Joakim, the great (*or high*) priest of the Lord, compassed all Israel, and spake to them, and said,

<sup>12</sup> Know ye, that the Lord shall hear your prayers, if ye dwelling dwell perfectly [*or abide still*] in fastings and in prayers in the sight of the Lord.

<sup>13</sup> Be ye mindful of Moses, the servant of the Lord, which not in fighting with iron, but in praying with holy prayers, casted down Amalek (*or the Amalekites*) trusting in his virtue, or in his strength, and in his power, and in his host, and in his shields, and in his chariots, and in his knights [*or in his horsemen*];

<sup>14</sup> and so shall all the enemies of Israel be cast down, if ye continue in this work, which ye have begun.

<sup>15</sup> Therefore at this exciting, *or stirring*, [*or exhortation*], of (*or by*) him, the *men of Israel* prayed heartily to the Lord, and dwelled in the sight of the Lord,

<sup>16</sup> so that also they, that offered burnt sacrifices to the Lord, were girt with hair-shirts, and they offered sacrifices to the Lord, and ashes were *put* upon their heads.

<sup>17</sup> And all men of all their heart prayed to the Lord, that he would visit his people Israel.

## CHAPTER 5

<sup>1</sup> And it was to Holofernes, (*the*) prince of the chivalry of (*the*) men of Assyria, that the children of Israel made ready themselves to against-stand [*or to withstand*]him, and that they had closed (*al*)together the ways of the hills.

<sup>2</sup> And by over-great madness he burnt out into great wrathfulness [*or with full much madness he burned out into great wrath*]; and he called all the princes of Moab, and the dukes of Ammon,

<sup>3</sup> and said to them, Say ye to me, who this people is [*or who be these people*], that besiegeth the hilly places; either which, and what manner, and how great be their cities; also what is the virtue, or the strength, of them, either what is the multitude of them, either who is the king of their chivalry;

<sup>4</sup> and why before all men, that dwell in the east, have these men despised me, and they have not gone out to receive us with peace?

<sup>5</sup> Then Achior, duke of all the sons of Ammon, answered and said, My lord, if thou vouchest safe to hear me, I shall say the truth in thy sight of (*or about*) this people that dwelleth in the hilly places [*or the mountains*], and a false word shall not go out of my mouth.

<sup>6</sup> This people is of the generation of (*the*) Chaldeans;

<sup>7</sup> and this people dwelled first in Mesopotamia; for they would not pursue [*or follow*] the gods of their fathers, that were in the land of Chaldea.

<sup>8</sup> Therefore they forsook the ceremonies of their fathers, that were with the multitude of gods,

<sup>9</sup> and they worshipped (*the*) one God of heaven, which also commanded to them to go out from thence, and to dwell in Canaan. And when hunger had covered all the land, they went down into Egypt, and there they were so multiplied by four hundred years

[*or and there by four hundred years so be multiplied*], (*so*) that the host of them might not be numbered\*.

<sup>10</sup> And when the king of Egypt had grieved them, and had made them subjects [*or had under-yoked them*] in the buildings of his cities in clay and tilestone, they cried to their God, and he smote all the land of Egypt with diverse vengeancees.

<sup>11</sup> And when (*the*) men of Egypt had cast out from them(*selves*) the men of Israel, and the vengeance had ceased from the men of Egypt, and (*then*) again *when* they would take the men of Israel, and again-call *them* to their service,

<sup>12</sup> *then(the)* God of heaven opened the sea to (*or for*) these men of Israel fleeing away, so that on this side and on that side [*or so that on either side*] the waters were made (*as*) firm as walls, and in their walking these men with dry feet passed the deepness of the sea.

<sup>13</sup> In which place the while (*an*) unnumberable host of (*the*) men of Egypt pursued Israel, it was (*or they were*) so covered with waters, that there dwelled not namely one man *alive*, that should tell the deed to (*their*) after-comers.

<sup>14</sup> Also the men of Israel went out of the Red Sea (*or the Reed Sea*), and they occupied the deserts of the hill of Sinai (*or of Mount Sinai*), in which *deserts* there might never (*a*) man dwell, neither *any* son of man rest *there*.

<sup>15</sup> There bitter wells were made sweet to them for to drink; and by forty years they got livelode (*or their livelihood*) from heaven.

<sup>16</sup> And wherever they entered, their God fought for them, and he overcame *their* adversaries without bow and arrow, and without shield and sword.

<sup>17</sup> And there was no man that casted down this people, no but when it went away from the worshipping of their Lord God (*or the Lord their God*).

<sup>18</sup> Soothly as often ever as they worshipped any other except that their own God, they were given into prey, and into sword, and into shame [*or reproof*].

<sup>19</sup> But as often ever as they repented that they had gone away from the worshipping of their God, (*the*) God of heaven gave to them virtue (*or strength*) to against-stand *their* enemies.

<sup>20</sup> Certainly they casted down the king(s) of Canaanites, and of Jebusites, and of Perizzites, and of Shechemites, and of Girgashites, and of Amorites, and all the mighty men of Heshbon, and they had in possession the lands of them, and the cities of them;

<sup>21</sup> and till that they had sinned in the sight of their God, good things *and prosperity* were with them, for the God of them hateth wickedness.

<sup>22</sup> For why and before these years, when they had gone away from the way which God had given to them, that they should go therein, they were destroyed of (*or by*)*diverse* nations by (*or in*) many battles, and full many of them were led prisoners [*or led captive*] into a land not theirs.

<sup>23</sup> But a while ago they (*re*)turned again to the Lord their God, and they were gathered together from the scatter-ing, in which they were scattered; and *now* they have gone up into all these hilly places, and again they have Jerusalem in possession, where the holy of holy things be (*or where the Temple is*).

<sup>24</sup> Now therefore, my lord, inquire thou perfectly, if any wickedness of them is in the sight of their God, and go *then* up to them; for their God betaking shall betake them to thee, and they shall be made subject under the yoke of thy might.

<sup>25</sup> Truly if none offence of this people is before their God, we be not able to against-stand them; for the God of them shall defend them, and we shall be into shame to all earth (*or in reproof to all the land*).

<sup>26</sup> And it was done, when Achior had ceased to speak these words, all the great men of Holofernes were wroth *against him*, and they thought to slay him, and they said together,

<sup>27</sup> Who is this that saith, that the sons of Israel, men without armour, [*or arms, (or weapons)*], and without virtue, or strength, and without cunning, (*or knowing, or knowledge*), of the craft of fighting be able to against-stand king Nebuchadnezzar and his hosts?

<sup>28</sup> Therefore (*so*) that *this* Achior know, that he deceiveth us, go we up into the hilly places [*or the mountains*]; and when the mighty men of them be taken, then he shall be pierced with a sword with the same men;

<sup>29</sup> and (*then*) all folk (*shall*) know, that Nebuchadnezzar is (*the*) god of (*the*) earth, and except him there is none other.

\* CHAPTER 5:9 *This nativity beginneth at Isaac, and endeth in the going out of Egypt.*

## CHAPTER 6

<sup>1</sup> And it was done, when they had ceased to speak, Holofernes had disdain greatly, and he said to Achior,

<sup>2</sup> For thou hast prophesied to us, and saidest, that the folk of Israel is defended of (*or by*) their God, (*so*) that I show to thee, that no god is but Nebuchadnezzar;

<sup>3</sup> when we have slain them all as one man, or when we as one man have slain all the sons of Israel, then also thou shalt perish with them by the sword of (*the*) men of Assyria, and all Israel shall perish diversely with thee in perdition;

<sup>4</sup> and thou shalt prove, that Nebuchadnezzar is lord of all (*the*) earth; and then the sword of my chivalry shall pass through thy sides, and thou shalt be pierced, and thou shalt fall among the wounded men of Israel, and thou shalt no more breathe again [*or shalt no more take breath*], till thou be destroyed with them.

<sup>5</sup> But certainly if thou guessest thy prophecy sooth, thy cheer (*or thy face*) fall not down; and the paleness that hath gotten thy face, go away from thee, if thou guessest that these my words may not be fulfilled.

<sup>6</sup> But that thou know, that thou shalt feel this thing together with the children of Israel, lo! from this hour thou shalt be fellowshipped to the people of them, (*so*) that when they have taken, *or suffered*, worthy pains of my sword, thou be subject to like vengeance.

<sup>7</sup> Then Holofernes commanded to his servants to take Achior, and to lead him into Bethulia, and to betake him into the hands of the sons of Israel.

<sup>8</sup> And the servants of Holofernes took him, and they went forth by the field places, but when they had nighed (*or approached*) to the hilly places [*or to the mountains*], slingers, or men throwing stones with slings, went out against them.

<sup>9</sup> And they turned away from the side of the hill, and they bound Achior to a tree by his hands and feet, and so they left him bound with ropes [*or cords*], and they (*re*)turned again to their lord.

<sup>10</sup> And the sons of Israel went down from Bethulia, and they came to Achior, whom they unbound [*or loosed*], and led him to Bethulia, and they set him in the midst of the people, and they asked [*him*], what manner of things befell, (*so*) that the men of Assyria had left him bound.

<sup>11</sup> In those days *these* princes *of(the)Jews* were there, Uzziah, the son of Micah, of the lineage of Simeon, and Charmis, which is also *called* Gothoniel.

<sup>12</sup> Therefore in the midst of (*the*) elder men [*or in the middle of the elders*], and in the sight of all men, Achior said all the things, which he was asked of (*or by*) Holofernes, and had told *to Holofernes*, and how the people of Holofernes would slay him for this word *that he had said*,

<sup>13</sup> and how Holofernes himself was wroth, and commanded him to be betaken for this cause to the men of Israel, that the while he overcame the sons of Israel, then he commanded that also that Achior perish with diverse torments, for this thing that he had said, (*that the*) God of heaven is the defender of *his people*.

<sup>14</sup> And when Achior had expounded all *these* things, all the people felled down on their face(s), and worshipped the Lord; and with common wailing [*or lamenting*] and weeping they shed out to the Lord their prayers of (*or with*) one will,

<sup>15</sup> saying, Lord God of heaven and of earth, behold the pride of them, *thine enemies*, and behold thou to our meekness, and take heed to the face of thy saints, and show that thou forsakest not men trusting in thee, and that thou makest low men trusting of (*or in*) themselves, and men having glory, or and them that have glory, of (*or in*) their own virtue, *or strength*.

<sup>16</sup> Therefore when the weeping was ended, and the prayer of the people by all the day was fulfilled,

<sup>17</sup> they comforted Achior, and said, God of our fathers, whose virtue or power thou hast preached, he is (*a*) rewarder of *all goodness*, and he shall give thee *grace[or recompensation]* for this while, (*so*) that thou see more the perishing of them.

<sup>18</sup> And when the Lord our God hath given this freedom to his servants, *that we have overcome our enemies*, also the Lord be *then* with thee in the midst or in the middle of us, that as it shall please thee, so thou live with all thy thing(s)[*or with all (of) thine thou dwell*].

<sup>19</sup> Then after that this council was ended, Uzziah, *the chief priest*, received Achior into his house, and made a great supper to (*or for*) him.

<sup>20</sup> And when all the priests were called together, after that the fasting was (*ful*)filled, they refreshed Achior and themselves[*or they ate*].

<sup>21</sup> And afterward all the people was called together, and they prayed by [*or throughout*] all the night within the church, and they asked (*for the*) help of (*the*) God of Israel.

## CHAPTER 7

<sup>1</sup> Forsooth in the tother day (*or on the next day*) Holofernes commanded his hosts to go up against Bethulia.

<sup>2</sup> And there were with them six-score thousand of footmen fighters, and twelve thousand knights [*or horse-men*], without [*or besides*] those men, that were *there* ready, which the captivity had occupied, and were brought from (*the*) provinces and cities, (*out*) of all (*the*) youth, *or of able fighters*.

<sup>3</sup> And all *there* together made them-(*selves*) ready to (*or for*) battle against the sons of Israel; and they came by the side of an hill unto the cop (*or the top*), or the height *thereof*, that beholdeth Dothan, from the place which is said Balbaim unto Cyamon, which is (*over*) against Esdraelon.

<sup>4</sup> And the sons of Israel, as soon as they saw the multitude of them, they bowed down themselves upon the earth, and threw [*or putting*] ashes upon their heads, and they prayed with one will, that God of Israel should show his mercy upon his people.

<sup>5</sup> And they took their armours, [*or their arms, (or weapons)*] of battle, and they sat by the places by which the path of the straightway betwixt the hilly places (*was*), and they kept those places all the day and night.

<sup>6</sup> Certainly Holofernes, the while he went about by compass, found that the well, that flowed into the water conduit of (*the*)men of Israel, was (*ad*)dressed (*or directed*) at the south part without the city, and he commanded their water conduit to be cut asunder [*or to be hewn down*].

<sup>7</sup> Nevertheless (*the*) wells were not far from the walls of *the city*, of which wells (*the*) men of Israel were seen to draw water by stealth, *or privily*, rather to refresh *them (selves)* than to drink.

<sup>8</sup> But the sons of Ammon (*or of Edom*) and of Moab nighed to Holofernes, and they said to *him*, The sons of Israel trust not in spear and arrow, but (*the*) hills [*or the mountains*] defend them, and (*the*) little hills set in the rock of stone make them strong.

<sup>9</sup> Therefore (*so*) that thou mayest overcome them without (*the*) assailing of battle, set thou [*or put*] keepers of (*or about*)*their* wells, (*so*) that they draw not *water(out)* of those; and thou shalt slay them without sword, either certainly when they be made faint [*or wearied*]*for default of water*, they shall betake to *thee* their city, the which *city, for it is set in the hills, they guess it may not be overcome*.

<sup>10</sup> And these words pleased before Holofernes, and before all his knights; and he ordained by compass by each well an hundred men.

<sup>11</sup> And when this keeping was filled by twenty days or And when by twenty days the keeping of the wells was fulfilled, the cisterns and the gatherings of waters failed to (*or for*) all the men of Israel dwelling in Bethulia, so that there was not (*anything*) of *water* within the city, whereof they should be fulfilled, namely one day, for the water was given by measure to the people each day.

<sup>12</sup> Then all men and women, young men and eld, and little children, were gathered together to Uzziah, *the chief priest*, and all *they* said together with one voice,

<sup>13</sup> The Lord deem betwixt us and thee, for thou, not willing (*or desiring*) to speak peaceably with the men of Assyria, hast done evil things against us, and for this thing God hath sold us into the hands of them.

<sup>14</sup> And therefore there is none that helpeth us, when we be cast [*or thrown*] down in thirst, and in great loss before their eyes [*or in great perdition*].

<sup>15</sup> And now *therefore* gather ye together all men, that be in *this city*, (*so*) that all we peoples betake us-selves by free will to Holofernes.

<sup>16</sup> It is better that we be made prisoners [*or captive*], and bless God and live, then that we die *thus*, and we be shame [*or reproof*] to each man, and since we see our wives and our young children die *for default, (or because of our own failure)*, before our eyes.

<sup>17</sup> We call into witnessing today [*or We take to witness today*] heaven and earth, and the God of our fathers, that punisheth us after our sins, that now ye betake *this city* into the hands of the chivalry of Holofernes, and that our end be made short in the sharpness of sword, which *end is now* made longer in the dryness [*or the drought*] of thirst.

<sup>18</sup> And when they had said these things, great weeping and yelling was made of (*or by*) all men in the great church, and by many hours they cried with one voice to the Lord, and said,

<sup>19</sup> We and our fathers have sinned, we have done unjustly [*or unrightwise-ly*], and we have done wickedness.

<sup>20</sup> Thou, *Lord*, for thou art merciful, have mercy on us, and avenge our wickednesses with thy scourge; and, *Lord*, do not thou betake men acknowl-edging thee to a people that knoweth not thee,

<sup>21</sup> (*so*) that they say not among heathen men [*or (the) Gentiles*], Where is the God of them?

<sup>22</sup> And when they were made faint with these cries, and were made weary with these weepings, and were still, Uzziah rose up, all beshed with tears, and said,

<sup>23</sup> Brethren, be ye patient, and by these five days abide we the mercy of the Lord;

<sup>24</sup> for in hap (*or perhaps*) he shall cut [*or put*] away his indignation, and he shall give glory to his name.

<sup>25</sup> Soothly if when these five days be passed, help cometh not, we shall do these words which ye have spoken.

## CHAPTER 8

<sup>1</sup> And it was done, when Judith, the widow, had heard these words, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elkhiah, the son of Ananias, the son of Gideon, the son of Raphaim, the son of Ahitub, the son of Elijah, the son of Eliab, the son of Nathanael, the son of Salamiel, the son of Sarasadai, the son of Israel.

<sup>2</sup> And her husband was Manasseh, that was dead in the days of (*the*) barley harvest;

<sup>3</sup> for he stood busily over (*the*) men binding together reaps [*or sheaves*] in the field, and (*the*) heat came upon his head, and he was dead in Bethulia his city, and he was buried there with his fathers.

<sup>4</sup> And Judith left of (*or by*) him, *or living after him*, was (*a*) widow then three years and six months.

<sup>5</sup> And in the higher parts of her house she made to her (*or for herself*) a privy closet, in which she dwelled close with her damsels [*or handwomen*];

<sup>6</sup> and she had an hair-shirt on her loins, and she fasted all the days of (*her*) life, except sabbaths, and the beginnings of months, or the first days of the moon [*or new moons*], and the feasts of the house of Israel.

<sup>7</sup> And she was of full seemly beholding, to whom her husband had left many riches, and plenteous meine, (*or household, or servants*), and possessions full of [*or with*] droves of oxen, and of flocks of sheep.

<sup>8</sup> And this *Judith* was most famous among all men; for she dreaded God greatly, neither any was that spake of her an evil word [*or nor there was that should speak of her (an) evil word*].

<sup>9</sup> Therefore when this Judith had heard, that Uzziah had promised, that when the fifth day was passed, he would betake the city to *Holofernes*, she sent to (*or for Uzziah, and for*) the priests Chabris and Charmis.

<sup>10</sup> And they came to her; and she said to them, What is this word, in which (*thou*) Uzziah hath consented to betake the city to (*the*) men of Assyria, if within five days help come not to us?

<sup>11</sup> And who be ye that tempt the Lord?

<sup>12</sup> This is no word that stirreth mercy; but rather it stirreth *God's* wrath, and kindleth his madness (*or his anger*).

<sup>13</sup> Have ye set a time of (*or for*) the mercy doing of the Lord, and in your will (*or by your determining*) have ye set a day to (*or for*) him? [*Ye have set a time of mercy doing of the Lord, and in your doom ye have ordained a day to him.*]

<sup>14</sup> But for the Lord is patient, do we penance for this sin, and ask we with tears his forgiveness;

<sup>15</sup> for God shall not menace so as man, neither as a son of man he shall be inflamed to wrathfulness [*or wrath*].

<sup>16</sup> And therefore meek we our souls to him, and in a contrite spirit and made meek serve we to him;

<sup>17</sup> and say we weeping to the Lord, that after his will so he do his mercy with us; and as our heart is troubled [*or disturbed*] in the pride of them, *our enemies*, so have we glory in our meekness.

<sup>18</sup> For we have not pursued [*or followed*] the sins of our fathers, that forsook their God, and worshipped alien gods;

<sup>19</sup> for which great trespass they were given to their enemies into sword, and into raven, and into confusion; but we know not another God besides him.

<sup>20</sup> Therefore, we being meek, abide we his comfort, and he shall seek, *or avenge*, our blood of (*or for*) the torments [*or the tormenting*] of (*or from*) our enemies; and he shall make meek all folks [*or all (the) Gentiles*], whichever have risen against us; and the Lord God shall make them without honour.

<sup>21</sup> And now, brethren, for ye be priests in (*or of*) the people of God, and the soul of them hangeth (*on the words*) of you, raise ye up their hearts *to God* at (*or with*) your speech, (*so*) that they be mindful (*or remember*), that our fathers were tempted, (*so*) that they should be proved, whether they worshipped God verily (*or truly*)[*or if verily they praised their God*].

<sup>22</sup> They owe to be mindful (*or ought to remember*), how our father Abraham was tempted, or assayed, and *how* he was proved by many tribulations, and he was made the friend of God.

<sup>23</sup> So Isaac, so Jacob, so Moses, and all that pleased the Lord, passed forth faithful(*ly*) by (*or after*) many tribulations.

<sup>24</sup> And they that received not (*or could not take the*) temptations with the dread of the Lord, and brought forth their unpatience, and the shame [*or the reproof*] of their grutching (*or grumbling*) against the Lord,

<sup>25</sup> were destroyed of (*or by*) a destroyer, and they perished of (*or by*) serpents.

<sup>26</sup> And therefore avenge we not us [*or ourselves*] for these things which we suffer;

<sup>27</sup> but areckon we, that these same torments be less than our sins, and believe we, as servants of the Lord that be chastised, that the beatings, or the torments, [*or the scourges*] of the Lord be come to (*or for*)our amending, and not to (*or for*) our perdition.

<sup>28</sup> And Uzziah and the priests said to Judith, All these things, that thou hast spoken, be sooth (*or be true*), and no reproving is in thy words.

<sup>29</sup> Now therefore pray thou for us, for thou art an holy woman, and dreading God.

<sup>30</sup> And Judith said to them, As ye know (*or So that ye know*), that this thing, that I might speak, is of (*or from*) God,

<sup>31</sup> so prove ye, if this that I have purposed to do, is of (*or from*) God, and pray ye, that God make steadfast my counsel.

<sup>32</sup> Ye shall stand at the gate this night, and I shall go out, or I shall go forth, with my free handmaid; and pray ye, that, as ye said, the Lord behold his people Israel *these* five days.

<sup>33</sup> But I desire not, that ye inquire (*into*) my doing, and till I tell to you, none other thing be done, or be there done none other thing *of (or by) you*, no but prayer for me to our Lord God.

<sup>34</sup> And Uzziah, the prince of Judah, said to her, Go thou in peace, and the Lord be with thee in the vengeance [*or in the avenging*] of our enemies. And they, *Uzziah and the priests*, turned, and went away.

## CHAPTER 9

<sup>1</sup> And while they went away, Judith entered into her oratory, and she clothed herself with an hair-shirt, and putted ashes upon her head; and she bowed down herself to the Lord, and cried to the Lord, and said,

<sup>2</sup> Lord God of my father Simeon, which gavest to him a sword into defense of (*or from the*) aliens, that were defoulers in their defouling, and made naked the hip of a virgin [*or the maiden*] into *her own* confusion;

<sup>3</sup> and thou gavest the women of them into prey, and the daughters of them into captivity, and all the prey into parting [*or division*] to thy servants, that loved fervently thy fervent love; Lord, I beseech *thee*, help thou me a widow.

<sup>4</sup> For thou madest the former things, and those things thou thoughtest to make afterward, and this thing is made *to us*, which thou wouldest.

<sup>5</sup> For all thy ways be ready, and thou hast set thy dooms in thine *own* purveyance.

<sup>6</sup> Behold thou the strengths, (*or the strongholds*), [*or the tents*] of the men of Assyria now, as then thou vouchested safe to behold the strengths, (*or the strongholds*), [*or the tents*] of the men of Egypt, when they came armed after thy servants, and trusted in *their* chariots [*or four-horsed carts*], and in the multitude of their knights, and in the multitude of *their* warriors [*or fighters*].

<sup>7</sup> But thou beheldest on the powers [*or the tents*] of them, and darknesses made them faint [*or over-travailed them*];

<sup>8</sup> the bottom of the sea held their feet, and (*the*) waters covered them.

<sup>9</sup> Lord, also these men be made so, that trust in their multitude, or Lord, be these men made also in like manner, which trust in their multitude, and in their chariots, and in *their* sharp shafts without iron [*or in (their) weapons*], and in their arrows; and have vain glory in their spears;

<sup>10</sup> and they know not, that thou thyself art our God, that all-breakest battles from the beginning, and the Lord is (*the*) name to thee.

<sup>11</sup> Raise up thine arm, *that is, thy power*, as *thou didest* at [*or from*] the beginning, and hurtle down the power of them in thy virtue (*or with thy power*), or and in thy virtue (*or with thy power*) hurledest down the power of them; (*yea*), the power of them fall it down in thy wrathfulness, which promise them(*selves*) to defoul thine holy things (*or the Temple*), and to defoul [*or to pollute*] the tabernacle of thy name, or which promise them(*selves*) to defoul (*or to defile*) the tabernacle of thy name, and to cast down with their sword the horn, or the might, of thine altar.

<sup>12</sup> Lord, make thou, that the pride of them be cut off [*or cut away*] with their own sword;

<sup>13</sup> and be *Holofernes* taken with the snare of his eyes in (*or on*) me; and (*then*) thou shalt smite him with the lips of my charity, *that is, by my sweet words, and showing love*.

<sup>14</sup> Give, Lord, thou to me steadfastness in soul, (*so*) that I despise him and his virtue, or his power; and destroy him.

<sup>15</sup> For it shall be a memorial, or a mindfulness, (*or a remembrance*) to thy name, when the hands of a woman have cast [*or have thrown*] him down.

<sup>16</sup> For why, Lord, thy virtue, or thy power, is not in multitude, neither thy will is in the strengths of horses; and proud spirits [*or proud men*] pleased not thee at [*or from*] the beginning, but the prayer of meek men and mild hath ever[*more*] pleased thee.

<sup>17</sup> God of heavens, thou art (*the*) Creator of (*the*) waters, and Lord of all creature(s), or of each creature, (*or of all Creation*), hear thou me (*a*) wretched woman praying, and trusting of (*or in*) thy mercy.

<sup>18</sup> Lord, have thou mind of thy testa-ment (*or of thy covenant*), and give a word in my mouth *to speak*, and make thou strong the counsel of *thee* in mine heart, (*so*) that thine house dwell perfectly in thine hallowing;

<sup>19</sup> and that all folks know, that thou art God, and that none other is except thee [*or and there is none other besides thee*].

## CHAPTER 10

<sup>1</sup> And it was done, when *Judith* had ceased to cry to the Lord, she rose up from the place, in which she lay bowed down to the Lord.

<sup>2</sup> And she called her free handmaid, and came down into her house; and she took away from herself the hair-shirt, and unclothed herself from the clothing of her widowhood.

<sup>3</sup> And she washed her body, and anointed her[*self*] with (*the*) best myrrh, and she setted [*or she pleated*] the hair of her head, and setted a mitre on her head, and she clothed her(*self*) with the clothes of her gladness, and clothed her feet with sandals; and she took the ornaments of (*or for her*) arms, and lilies, and earrings, and [*finger*] rings, and she adorned herself with all her adornments or ornaments.

<sup>4</sup> To whom also the Lord gave brightness or fairness, for all this ornament hanged not of lechery, but of virtue; and therefore the Lord made large this fairness on her, (*so*) that by uncomparable fairness, or fairness that might not be compared, she appeared *seemly* to the eyes of all men. [*To whom also the Lord gave brightness, for all this composition not of lust, but of virtue hung or hanged; and therefore the Lord made more this fairness into her; that she appeared to the eyes of all men with fairness uncomparable.*]

<sup>5</sup> And then she putted upon her free handmaid a bottle of wine *to bear with her*, and a vessel of oil, and meat (*or food*) made of meal [*or pottage*], and dried figs, and loaves, and cheese, and they went forth.

<sup>6</sup> And when they were come to the gate of the city, they found *Uzziah* and the priests of the city abiding (*or waiting for*)her(*there*).

<sup>7</sup> And when they had seen her, they were astonished, and wondered [*or marvelled*] full much on her fairness.

<sup>8</sup> Nevertheless they asked her nothing, and they let *her* pass forth, and said, The God of our fathers give grace to thee, and make strong with his virtue all the counsel of thine heart, and Jerusalem have glory on thee, and thy name be in the number of holy and just men [*or in the number of saints and righteous men*].

<sup>9</sup> And all they, that were there, said with one voice, Be it done! be it done!

<sup>10</sup> Certainly Judith [*or Then Judith*] prayed (*to*) the Lord, and she passed forth through the gates, and her hand-maid with her.

<sup>11</sup> And it was done, when she came down off (*or from*) the hill about the rising of the day, the spyers [*for the spies*] of (*the*) Assyrians met her, and they held her, and said, From whence comest thou, either whither goest thou?

<sup>12</sup> And she answered, I am a daughter of (*the*) Hebrews, and therefore I have fled from the face of them, for I know, that it shall come, that they shall be given to you into prey, for they have despised you, and for they would not betake themselves willfully (*or willing-ly*) to you, (*so*) that they should have found grace in your sight.

<sup>13</sup> And for this cause I thought within me, and I said, I shall go to the face, or the presence, of the prince Holo-fernes, for to show to him the privates (*or the secrets*) of *the men of Israel*, and I shall show to him, by what entry he may get them, so that not one man of his host fall down [*for so that there fall not one man of his host*].

<sup>14</sup> And when those men had heard the words of her, they beheld her face, and wondering was in their eyes, for they wondered greatly on her fairness [*or they marvelled full much (at) the fairness of her*].

<sup>15</sup> And they said to her, Thou hast kept thy life, for thou hast found such a counsel, that thou wouldest come down to our lord.

<sup>16</sup> And know thou this thing, that, when thou standest in his sight, he shall do well to thee, and thou shalt be most acceptable [*or most accepted*] in his heart. And they led her to the tabernacle (*or to the tent*) of Holo-fernes, and they showed her *to him*.

<sup>17</sup> And when she had entered before his face, anon (*or at once*) Holofernes was taken by his eyes [*or is caught in his eyes*] with lust.

<sup>18</sup> And his knights said to him, Who shall despise the people of Jews, that have so fair women, that we owe (*or we ought*) not to fight skillfully against them for these women?

<sup>19</sup> And Judith saw Holofernes sitting within a curtain, *that is, in a chair, covered with such a curtain, [or in (or under) the canopy]*, that was wide beneath, and narrow or sharp above, that was woven of purple and gold, and smaragdus (*or emerald*), and most precious stones,

<sup>20</sup> and when she had looked into his face, she worshipped [*or honoured*] him, and bowed down herself on the earth; and the servants of Holofernes raised her up, for their lord commanded so.

## CHAPTER 11

<sup>1</sup> Then Holofernes said to her, Be thou comforted, and do not thou dread in thine heart, for I (*have*) never annoyed (*or harmed any*) man, that would serve Nebuchadnezzar, the king of Assyria.

<sup>2</sup> And if thy people had not despised me, I had not raised mine hand or my power upon it.

<sup>3</sup> But now say to me, for what cause wentest thou away from them, and *why* it pleased thee to come to us.

<sup>4</sup> And Judith said, Take thou the words of thine handmaid; for, if thou pursuest [*or followest*] the words of thine handmaid, the Lord shall make [*or shall do*] a perfect thing with thee.

<sup>5</sup> Forsooth Nebuchadnezzar, the king of [*the*] earth, liveth, and his virtue or his power liveth, which is in thee to the chastising of all souls or all lives erring; for not only by thee men shall serve him, but also (*the*) beasts of the field shall obey to him *by thee*.

<sup>6</sup> For the prudence of thy soul is told to all folks; and it is showed [*or it is open*] to all the world, that thou alone art good and mighty in all his realm; and thy teaching is preached in all provinces.

<sup>7</sup> Neither this thing is hid, which Achior hath spoken, neither that thing is unknown, which thou commandedest to befall to him.

<sup>8</sup> For it is known, that our God is so offended by sins, that he hath sent by his prophets to the people, that he would betake them *to their enemies* for their sins.

<sup>9</sup> And for the sons of Israel know, that they have offended the Lord their God, the trembling of him [*or his trembling*] is upon them.

<sup>10</sup> Furthermore also hunger hath assailed them, and for (*the*) dryness [*or the drought*] of water they be reckoned [*or counted*] now among dead men.

<sup>11</sup> And this thing they ordain, that they slay their beasts, and drink their blood;

<sup>12</sup> and they have thought to give these holy things of their Lord to buy with, (*yea*), wheat, wine, and oil, which God commanded to be not touched, and they will waste the things, which they ought not to touch with hands; therefore for they do these things, it

is certain that they shall be given into perdition. [*and the holy things of their Lord, that God commanded not to be touched, wheat, wine, and oil, these things they have thought to give out, and will waste those things, that with hands they should not touch; then for these things they do, it is certain that into losing (or destruction) they shall be given.*]

<sup>13</sup> Which thing I, thine handmaid, know, and *therefore* I fled from them, and the Lord hath sent me to tell these same things to thee.

<sup>14</sup> For I, thine handmaid, worship God, also now with thee; and thine handmaid shall go forth, and I shall pray *(to)* God;

<sup>15</sup> and he shall say to me, when he shall yield to them, *(yea), the Jews, (for) their sin;* and I shall come, and tell to thee, so that I bring thee through the midst [*or by the middle*] of Jerusalem, and thou shalt have all the people of Israel as sheep to which is no shepherd, and there shall not bark, or chide, *either speak foul,* against thee namely one;

<sup>16</sup> for these things be said to me by the purveyance of God.

<sup>17</sup> And for God is wroth to them, I am sent to tell to thee these same things.

<sup>18</sup> Certainly all these words pleased before Holofernes, and before his servants; and they wondered [*or marvelled*] at the wisdom of her;

<sup>19</sup> and one said to another [*for to the tother*], There is not such a woman on earth in sight, in fairness, and in wit of words.

<sup>20</sup> And Holofernes said to her, God did well, that sent thee before the people, that thou give or betake it *(or them)* into mine hands;

<sup>21</sup> and for thy promise is good, if thy God doeth these things to *(or for)* me, he shall be also my God, and thou shalt be great in the house of Nebuchadnezzar; and thy name shall be named in all *(the)* earth.

## CHAPTER 12

<sup>1</sup> Then Holofernes commanded her to enter, where his treasures were kept, and he commanded her to dwell there; and he ordained, what should be given to her of his feast.

<sup>2</sup> To whom Judith answered, and said, Now I may not eat of these things, which thou commandedest to be given to me, lest offence come on me; but I shall eat of these things, which I have brought with me.

<sup>3</sup> To whom Holofernes said, If these things fail, which thou hast brought with thee, what shall we then do to *(or for)* thee?

<sup>4</sup> And Judith said, Lord, *(as)* thy soul liveth, for thine handmaid shall not spend all these things, till God shall do in mine hands these things which I have thought *to do*. And his servants led her into the tabernacle, wither he had commanded.

<sup>5</sup> And she asked *of (or from) Holofernes,* while she entered, that freedom should be given to her to go out to prayer, in the night, and before the light *of the day came,* to beseech the Lord.

<sup>6</sup> And he commanded to his cham-berlains, that, as it pleased her, she should go out, and enter [*or come*] in, for to pray *(to)* her God by *(or for)* three days.

<sup>7</sup> And she went out, or went forth, in *(the)* nights into the valley of Bethulia, and washed herself in a well of water.

<sup>8</sup> And as she went up *there,* she prayed the Lord God of Israel, that he would *(ad)dress,* *(or direct), [or govern]* her way to the deliverance of his people.

<sup>9</sup> And she entered in, and dwelled clean in the tabernacle, till that she took her meat *(or her food)* in the eventide.

<sup>10</sup> And it was done in *(or on)* the fourth day, Holofernes made a supper to *(or for)* his servants, and he said to Bagoas, the chamberlain [*or (a) gelding*], Go thou, and counsel [*or sweetly move*] that Hebrew woman, *(so)* that she consent willfully *(or willingly)* to dwell with me.

<sup>11</sup> For it is a foul thing with men of Assyria, if a woman scorn a man, in her doing, and that she pass free from him.

<sup>12</sup> Then Bagoas entered in to Judith, and said, A good damsel be not ashamed to enter in to my lord, *(so)* that she be honoured before his face, and that she eat with him, and drink wine with gladness.

<sup>13</sup> To whom Judith answered, Who am I, that I against-say my lord?

<sup>14</sup> I shall do all *(the)* thing(s), that shall be good and best before his eyes. And whatever thing pleaseth him, this thing shall be best to *(or for)* me in all the days of my life.

<sup>15</sup> And she rose up, and adorned herself with her clothes, and entered, and stood before the face of Holofernes.

<sup>16</sup> And the heart of Holofernes was stirred *to lust*; for he was burning in *fleshly* covetousness [*or lust*] of (*or for*) her.

<sup>17</sup> And Holofernes said to her, Drink thou now, and take meat in gladness [*or Drink now, and sit down in joy*]; for thou hast found grace before me.

<sup>18</sup> And Judith said, Lord, I shall drink, for my soul is magnified today before all the days of my life.

<sup>19</sup> And she took, and ate, and drank before him those things, which her handmaid had made ready to (*or for*) her.

<sup>20</sup> And Holofernes was made glad [*or merry*] towards her, and he drank full much wine, how much he had never drank in one day in his life.

## CHAPTER 13

<sup>1</sup> Forsooth as *soon as* eventide was made, his servants hast(*en*)ed to their inns [*or their harbourgeries*], *that is, (to their) tents*; and Bagoas closed together the doors of the closet *where Holofernes lay*, and went forth.

<sup>2</sup> For all men were made faint, *or drunk*, of (*or from the*) wine;

<sup>3</sup> and Judith alone was there within the closet [*or the privy chamber*](*with him*).

<sup>4</sup> Certainly Holofernes lay in the bed, asleped [*or asleep*] with full much drunkenness.

<sup>5</sup> And Judith said to her damsel, that she should stand withoutforth before the door of the closet [*or the privy chamber*], and espy, [*or wait about*], (*or watch*), *that no man were nigh*.

<sup>6</sup> And Judith stood before the bed of *Holofernes*, and she prayed with tears, and with moving of *her* lips she said in silence,

<sup>7</sup> Lord God of Israel, confirm me, *or make me stable*, and in this time behold thou to the works of mine hands, (*so*) that, as thou hast promised, thou raise up Jerusalem thy city; and that I perform this thing, which thing I believing thought to be able to be done by thee.

<sup>8</sup> And when she had said this, she nighed [*or went*] to the pillar that was at the head of his bed, and she loosed his sword, that hanged [*or hung*] *there* bound on the pillar.

<sup>9</sup> And when she had drawn out of the sheath that *sword*, she took the hair of his head; and said, Lord God of Israel, confirm me in this hour.

<sup>10</sup> And she smote twice on [*or into*] his neck, and she cutted off his head; and she took away his curtain [*or his canopy*] from the pillars, and she wallowed (*or rolled*) away his body headless.

<sup>11</sup> And after a little [*while*] she went out, and she betook the head of Holofernes to her handmaid, and commanded, that she should put it into her scrip (*or into her bag*).

<sup>12</sup> And the two women went out or went forth by their custom, as (*if*) to (*or for*) prayer, and they passed the tents, *that is, (the) host, of (the) Assyrians*, and they compassed the valley, and came to the gate of the city.

<sup>13</sup> And Judith said afar to the keepers of the walls, Open ye the gates, for God is with us, that hath done great virtue in Israel.

<sup>14</sup> And it was done, when the men had heard her voice, they called the priests of the city.

<sup>15</sup> And all men from the least till to the most ran to her; for they hoped not, that she should come now (*or for they had not even hoped, or expected, that she would ever return*).

<sup>16</sup> And they tended (*the*) lights, and all men compassed about her. And she went up into an higher place, and commanded silence to be made. And when all (*the*) men were still [*or had held their peace*], Judith said,

<sup>17</sup> Praise ye the Lord our God, that hath not forsaken them that trust in him, and by me, his handmaid,

<sup>18</sup> he hath fulfilled his mercy, which he promised to the house of Israel, and in this night he hath slain in (*or by*) mine hand the enemy of his people.

<sup>19</sup> And she took out of the scrip (*or the bag*) the head of Holofernes, and showed it to them, and said, Lo! the head of Holofernes, prince of the chivalry of (*the*) Assyrians; and lo! his curtain [*or the canopy of him*], in (*or under*) which he lay in his drunkenness, where also the Lord our God killed him by the hand of a woman.

<sup>20</sup> Forsooth the Lord God liveth, for his angel hath kept me, both going from hence, and dwelling there, and (*re*)turn-ing again from thence hither; and the Lord hath not suffered (*or allowed*) his handmaid to be defouled (*or defiled*), but without defouling [*or pollution*] of sin he hath again-called me to you, and I have joy in (*the*) victory of the Lord, or in his victory, and in my escaping, and in your deliverance.

<sup>21</sup> Acknowledge ye all to him, or to the Lord, for he is good, for his mercy is into without end.

<sup>22</sup> Soothly all men worshipped the Lord, and said to her, The Lord hath blessed thee in his virtue, for by thee he hath brought to nought our enemies.

<sup>23</sup> And then Uzziah, the prince of the people of Israel, said to Judith, Daughter, thou art blessed (*or by*) the high Lord God, before all women (*the*) earth.

<sup>24</sup> Blessed be the Lord God, that made heaven and earth, and that (*ad*)dressed (*or directed*) thee into the wounds of the head of the prince of our enemies;

<sup>25</sup> for today he hath magnified so thy name, that thy praising go not away from the mouth of men, that shall be mindful of the virtue of the Lord without end (*or who shall remember the power of the Lord forever*); for which thou sparedest not thy life for the anguish and tribulations of thy kin [*for thy kindred*], but helpedest the falling before the sight of our God, or for which men thou sparedest not thy life, *but puttedest it* for the anguish and tribulations of thy kin, and thou hast holpen (*or hast helped*) the falling *of the people* before the sight of our God.

<sup>26</sup> And all the people said, Amen! amen! or Be it *thus done!* be it *thus done!* [*or So be it! so be it!*]

<sup>27</sup> And then Achior was called, and he came; and Judith said to him, That God of Israel, to whom thou gavest witnessing, that he avengeth him(*self*) of his enemies, hath cut off the head of all unbelievful men in this night by mine hand.

<sup>28</sup> And (*so*) that thou prove that it is so, lo! the head of Holofernes, which in the despite of his pride despised God of Israel, and he menaced death to thee, and said, When the people of Israel is taken, I shall command thy sides to be pierced with a sword.

<sup>29</sup> And when Achior saw the head of Holofernes, he was anguished for dread, and he fell down on his face upon the earth, and his soul suffered anesthetizing, *that is, swooning*.

<sup>30</sup> And after that he had taken again his spirit, and was comforted, he felled down at the feet of Judith, and wor-shipped [*for honoured*] her, and said,

<sup>31</sup> Blessed art thou of thy God in all the tabernacles of Jacob; for in all folk, that shall hear thy name, God of Israel shall be magnified in thee.

## CHAPTER 14

<sup>1</sup> Forsooth Judith said to all the people, Brethren, hear ye; hang ye up this head upon your walls.

<sup>2</sup> And it shall be, when the sun riseth, each man take his armours, [*for his arms*], (*or weapons*), and go ye out with fierceness, not that ye go all down beneath *the hill*, but as men making (*an*) assault.

<sup>3</sup> And then it shall be need(*ed*), that the spyers [*or the spies*] of the land flee to raise up their prince to battle.

<sup>4</sup> And when the dukes of them shall run together to the tabernacle of Holofernes, and find him headless [*or beheaded*], wallowed, [*or wrapped*], (*or rolled up*), in his (*own*) blood, dread shall fall down upon them.

<sup>5</sup> And when ye know that they flee, go ye securely after them, for God shall all-break them [*or tread them*] under your feet.

<sup>6</sup> Then Achior saw the virtue that God of Israel had done, and he forsook the custom of heatheness, and he believed to (*or in*) God; and he cir-cumcised the flesh of his rod, and he was put (*or was joined*) to the people of Israel, and all the after-coming of his kin till into this day, or unto this time.

<sup>7</sup> Forsooth anon (*or at once*) as the day rose, they hanged the head of Holofernes on the wall; and each man took his armours, (*or his arms, or weapons*), and they went out with great noise and yelling.

<sup>8</sup> Which thing the spyers [*or the spies*] saw, and they ran to the tabernacle of Holofernes.

<sup>9</sup> And they, that were in the taber-nacle, came, and made noise before the entering of the bed-(*place*) [*or the in-coming of the privy chamber*] of Holofernes, and they imagined by craft(y) unrestfulness for cause of up-raising [*him*], that Holofernes should awake not (*because*) of the raisers, but (*because*) of the noise of(*the*) sounders.

<sup>10</sup> For no man was hardy, (*or bold enough*), to open the tabernacle of the virtue, *that is, of the prince of the chivalry (or cavalry)*, of (*the*) Assyrians by knocking, either by entering.

<sup>11</sup> But when his dukes, and his tribunes [*or the leaders of thousands*], and all the greater men of the host of the king of Assyria were come, they said to the chamberlains,

<sup>12</sup> Enter ye, and raise ye him up; for mice be gone out of the caves, and they dare *(to)* move us [*or to call forth us*] to battle.

<sup>13</sup> Then Bagoas entered into his closet [*or into his privy chamber*], and he stood before the curtain of *his bed*, and he made beating together (*or clapping*) with his hands; for he supposed him to sleep with Judith.

<sup>14</sup> But when by the wit, *or listening*, of his ears he perceived not any stirring [*or moving*] of (*or by*) Holofernes lying *there*, he came nigh *and nighed* to the curtain, and he drew it up, or he raised it, and he saw the dead body of Holofernes without (*his*) head, defouled [*or rotting*] in his (*own*) blood, and lying upon the earth (*or the ground*), and he cried [*out*] with (*a*) great (*or a loud*) voice with weeping, and rent his clothes.

<sup>15</sup> And Bagoas entered into the tabernacle of Judith, and found not her [*or (and) found her not*], and anon (*or at once*) he went out to the people,

<sup>16</sup> and said, An Hebrew woman hath made confusion in the house of king Nebuchadnezzar; for lo! Holofernes lieth in the earth (*or on the ground*), and his head is not with him.

<sup>17</sup> And when the princes of the virtue, or the power, of (*the*) Assyrians had heard this thing, all they rent their clothes, and unsufferable [*or intolerable*] dread and trembling felled down upon them, and their souls were troubled greatly.

<sup>18</sup> And (*an*) uncomparable cry was made by the middle of their tents or throughout their tents.

## CHAPTER 15

<sup>1</sup> And when all the host had heard (*that*) Holofernes (*was*) beheaded, mind and counsel fled from them, and they shaken by trembling and dread alone, or they stirred with only trembling and dread, took the help [*or the succour*] of flight,

<sup>2</sup> so that no man spake with his neighbor; but *each man* bowing down his head, and all *their* things were forsaken or left behind (*by*) them, they were busy to escape the Jews or (*the*) Hebrews, which they had heard to come armed upon them; and they fled by the ways of fields, and by the paths of little hills.

<sup>3</sup> Therefore the sons of Israel saw (*the*) Assyrians fleeing, or flying away, and they pursued [*or followed*] after them, and came down, and they sounded with (*their*) trumps, and yelled after them.

<sup>4</sup> And for (*the*) Assyrians not gather-ed together went headlong into flight, forsooth the sons of Israel pursuing (*them*) with a company made feeble all the men of *them*, which they might find.

<sup>5</sup> And Uzziah sent messengers by (*or to*) all the cities and countries [*or regions*] of Israel.

<sup>6</sup> Therefore each country and each city, sent forth chosen young men armed after them; and they, the Jews, pursued those Assyrians with the sharpness of sword, till they came to the last part of their coasts.

<sup>7</sup> And the residue men, or the remnant, of the sons of Israel, that were *left in the city* of Bethulia, entered into the tents of (*the*) Assyrians, and took away with them the prey, which (*the*) Assyrians fleeing (*away*) had left, and (*the*) men of Israel were greatly charged with *chattel*.

<sup>8</sup> And they that were overcomers, *in (or after) their pursuit*(re)turned again to the city(*of*) Bethulia, and they took away with them all (*the*) things whatever were of those Assyrians, so that there was no number in sheep, and beasts, and in all (*the*) moveable things of them, so that from the least unto the most, all (*the*) men of Israel were made rich of (*or by*) the preys.

<sup>9</sup> Forsooth Joakim, the highest [*or the high*] bishop, (*or the High Priest*), came from Jerusalem into Bethulia with all the priests, to see Judith.

<sup>10</sup> And when she had gone out to him, all they blessed her with one voice, and said, Thou art the glory of Jerusalem, and thou art the gladness of Israel, (*and*) thou art the honour of our people, which hast done manly,

<sup>11</sup> and *certainly* thine heart was comforted *in God*(*or was strengthened by God*), for thou lovedest chastity, and after thine husband thou knew not another man; therefore and the hand of the Lord comforted (*or strengthened*) thee, and therefore thou shalt be blessed [*into*] without end.

<sup>12</sup> And all the people said, Be it *done!* be it *done!* or Amen! amen!

<sup>13</sup> Forsooth by thirty days scarcely were the spoils of (*the*) men of Assyria gathered up of (*or by*) the men of Israel.

<sup>14</sup> Certainly they gave to Judith all (*the*) things, that were proved to be proper (*or the property*) of Holofernes, in gold, in silver, and in clothes, and in gems, and in all appurtenance of household; and all (*these*) things were given to her of (*or by*) the people.

<sup>15</sup> And all (*the*) peoples, with women, and virgins, and with young men, made joy, in (*or with*) organs and harps.

## CHAPTER 16

<sup>1</sup> Then Judith sang this song to the Lord,

<sup>2</sup> and said, Begin ye *to praise God* in (*or with*) tympan[s] [*or timbrels*]; sing ye to the Lord in (*or with*) cymbals; sing ye sweetly a new psalm to him; fully make ye joy [*or full out joyeth*], and inwardly call ye his name.

<sup>3</sup> The Lord all-breaketh battles, the Lord is (*the*) name to him;

<sup>4</sup> which hath set his castles, *that is, (his) angels*, or his strengths, (*or his strongholds*) in the midst of his people [*or that put his tents in the middle of his people*], for to deliver us from the hand of all our enemies.

<sup>5</sup> Assur (*or The Assyrians*) came from the hills, from the north, in the multitude of his strength; whose multitude stopped (*the*) strands [*or the streams*], and the horses of them covered (*the*) valleys.

<sup>6</sup> And he said, that he should (*or that he would*) burn my coasts, and slay my young men with (*the*) sword, to give my young children into prey, and the virgins *thereof* into captivity.

<sup>7</sup> But the Lord Almighty annoyed (*or harmed*) him, and betook him into the hands of a woman, and she shamed [*or confounded*] him.

<sup>8</sup> For the mighty *prince* of them felled not down *by (the) strength* of young men, neither the sons of giants killed him, neither high giants putted themselves to him; but Judith, the daughter of Merari, overcame him by the fairness of her face.

<sup>9</sup> For she unclothed her(*self*) from the cloth (*or the cloak*) of [*her*] widow-hood, and clothed her(*self*) with [*or in*] the cloth (*or the cloak*) of gladness, into the full out joying of the sons of Israel.

<sup>10</sup> She anointed her face with ointment, and she bound together the tresses of her hairs with a coronal [*or a mitre*], to deceive him.

<sup>11</sup> Her sandals ravished his eyes, her fairness made his soul captive; with a sword she cut off his neck.

<sup>12</sup> Men of Persia had hideousness of (*or at*)[*or dreaded*] her steadfastness, and men of Media of (*or at*) her hardness.

<sup>13</sup> Then the strong powers of the men of Assyria [*or (the) Assyrians*] yelled *for dread*, when my meek men of *Israel*, waxing dry for thirst, appeared *to them*.

<sup>14</sup> The sons of young women have pricked them, and they have killed them as children fleeing; they perished in battle from (*or before*) the face of my God [*or the face of my Lord*].

<sup>15</sup> Sing we an hymn to the Lord, and sing we a new hymn to our God.

<sup>16</sup> Lord God, thou art a great Lord, and full [*or all*] clear *art thou* in thy virtue, whom no man may overcome.

<sup>17</sup> Each creature of thine serve thee, for thou saidest, and *so all* things were made; thou sentest thy Spirit, and *then all* things were made [*or formed*](*out*) of nought; and none is that against-standeth thy commandment.

<sup>18</sup> For (*the*) hills shall be moved from the foundations (*or their foundations*) with (*the*) waters; and (*the*) stones shall float abroad as wax before thy face [*or as wax shall melt before thy face*].

<sup>19</sup> And they that dread thee, shall be great with thee by (*or in*) all things.

<sup>20</sup> Woe to the folk rising up upon my kin; for the Lord Almighty shall take vengeance in (*or on*) them, and in the day of doom he shall visit them.

<sup>21</sup> For he shall give fire and worms in the flesh of them, (*so*) that they be burnt, and live, and they feel *the fierceness thereof* till into without end.

<sup>22</sup> And it was done after these things, all the people after the victory came to Jerusalem to worship the Lord; and anon (*or at once*) as they were cleansed [*or were purified*](*after* or *according to*) the law, all men offered burnt sacrifices, and avows, and their promises.

<sup>23</sup> Forsooth Judith gave *then* into the cursing of forgetting all the armours, [*or all the arms, (or the weapons)*] of battle of Holofernes, which the people had given to her, also the curtain, [*or the canopy*], which she had taken away.

<sup>24</sup> Certainly all the people was merry after (*or before*) the face of (*the*) holy men [*or (the) saints*]; and by three months the joy of this victory was hallowed with Judith.

<sup>25</sup> And after those days each man went again into his own things, or into his own *dwelling place*; and Judith was made great in Bethulia, and she was more clear (*or more glorious*) than all *the women* of the land of Israel.

<sup>26</sup> For chastity was joined to her virtue *of steadfastness*, so that she knew no man *fleshly* all the days of her life, since Manasseh, her husband, was dead.

<sup>27</sup> In (*the*) holidays (*or the holy days*), or the feast days, Judith came forth, and with great glory *she was worshipped (or honoured) before (all) other women*.

<sup>28</sup> And she dwelled in the house of her husband an hundred years and five; and she left, (*or let go*), *or made* her handmaid free. And *then* Judith was dead, and she was buried with her husband in Bethulia, or And (*then*) she was dead, and buried with her husband in Bethulia;

<sup>29</sup> and all the people bewailed her (*for*) seven days.

<sup>30</sup> Forsooth in all the space of her life, there was none that overcame, or disturbed, (*or troubled*) Israel, and (*for*) many years after her death.

<sup>31</sup> And the day of the victory of this feast is taken of (*or by*) Hebrews, *and reckoned* in the number of holy days, and it is worshipped of the Jews (*or hon-oured or celebrated by the Jews*), from that time till into this present day.

## ADDITIONS TO ESTHER

The Greek version of Esther, found in the Septuagint, contains six additions not found in the Hebrew version of Esther that is in most Bibles. These additions to Esther consist of a prologue, prayers by Mordecai and Esther, the texts of the decrees from King Ahasuerus, amplifications to, and elaborations of, the narrative, and a postscript. In the "Wycliffe Bible" and the first edition of the King James Bible (1611), these additions to Esther are included, but are placed at the end of the Hebrew version of Esther, beginning with verse 4 of Chapter 10, and concluding in Chapter 16. That format is followed here; but in addition, the place where each passage occurs in the Greek version of Esther, and where it would belong in the Hebrew version of Esther, is indicated at the beginning of each section in parentheses. (Modern translations of the Apocrypha, such as the *New English Bible*, and the *Good News Bible*, print the entire Greek version of Esther with these additions clearly marked.) Also, in the Greek version of Esther, the names of several of the principals are spelled differently. In order to avoid confusion, and to aid comprehension, here they have been changed to the Hebrew names.

(In the Greek Esther, the following verses also appear as verses 4-13 of Chapter 10.)

### CHAPTER 10

<sup>4</sup> And Mordecai said, These things be done of (*or by*) God.

<sup>5</sup> I have mind on a dream, which I saw, signifying these same things, and nothing of those was void.

<sup>6</sup> A little well, that waxed [*or grew*] into a flood (*or a river*), and was turned into light, and (*the*) sun, and (*then was*) turned again into full many waters, *this well* is Esther, whom the king took into wife, and would that she were his queen.

<sup>7</sup> And the two dragons, I am, and Haman;

<sup>8</sup> and (*the*) folks that came together, be these, that endeavoured to do away the name of (*the*) Jews.

<sup>9</sup> But my folk Israel it is, that cried to the Lord; and the Lord made safe his people, and he hath delivered us from all evils, and he hath done great signs, or tokens, and wonders among (*the*) heathen men [*or the Gentiles*];

<sup>10</sup> and he hath commanded two lots to be, one of God's people, and the other of all heathen men [*or of all (the) Gentiles*].

<sup>11</sup> And then ever either lot came into a day ordained, or determined, [*or set*], from that time before God and all folks.

<sup>12</sup> And the Lord had mind on his people, and had mercy on his heritage.

<sup>13</sup> And these days shall be kept in the month (*of*) Adar, *or March*, in the fourteenth and the fifteenth day of the same month, with all busyness and joy of the people gathered into one company, into all the generations of the people of Israel afterward.

(In the Greek Esther, and likewise for the Hebrew Esther, the following verse serves as a Postscript after the 10 new verses added to Chapter 10.)

### CHAPTER 11

<sup>1</sup> In the fourth year, when Ptolemy and Cleopatra reigned, Dositheus, that said himself to be a priest and of the kin of Levi, and Ptolemy, his son, brought this epistle of lots into Jerusalem, which epistle they said, that Lysimachus, the son of Ptolemy, translated. *This is a rubric; for this beginning was in the common translation, which beginning is not told in Hebrew, neither at any of the translators. [The fourth year; reigning Ptolemy and Cleopatra, Dositheus, that a priest and of Levi kindred said himself to be, and Ptolemy, his son, brought this epistle of Purim, the which they said, Lysimachus, the son of Ptolemy, in Jerusalem to have interpreted. This forsooth was the beginning in the common translation, that neither in Hebrew, nor with any of the interpreters is told.]*

(In the Greek Esther, verses 2-12 that follow, serve as a Prologue to Chapter 1; in the Hebrew Esther, they would be placed at verse 5 of Chapter 2.)

<sup>2</sup> In the second year, when Arta-xerxes\*, (*that is, Xerxes, or Ahasuerus*), the mightiest king reigned, Mordecai, the son of Jair, the son of Shimei, the son of Kish, of the lineage of Benjamin, saw a dream in the first day of the month Nisan, *that is, June*; [*The second year; reigning Arta-xerxes\* the most, the first day of the month Nisan, Mordecai, the son of Jair, son of Shimei, son of Kish, of the lineage of Benjamin,*]

\*In the Hebrew Esther, this king is called Ahasuerus; his son is called Artaxerxes (though historically the son may have been "Artaxerxes II" and the father "Artaxerxes

I"). In order to avoid confusion, and to aid comprehension, the Hebrew name of the king will be used in this translation.

<sup>3</sup> and *Mordecai* was a man a Jew, that dwelled in the city of Susa, a great man, and among the chief or the first men, of the king's hall. [*a man Jew, that dwelt in the city of Susa, a great man, and among the first of the king's hall, saw a sweven (or a dream).*]

<sup>4</sup> And he was of that number of prisoners [*or captives*], which Nebuchadnezzar, the king of Babylon, had translated (*or had transferred*) from Jerusalem with Jeconiah, king of Judah. And this was his dream.

<sup>5</sup> *He saw that* voices, and noises, and thunders, and earth-movings [*or earthquakes*], and *great troubling* [*or disturbing*], appeared upon the earth.

<sup>6</sup> And lo! two great dragons, and *they were* made ready against them-selves into battle;

<sup>7</sup> at whose cry all (*the*) nations were stirred together, to fight against the folk of just [*or rightwise*] men.

<sup>8</sup> And that was a day of darkneses, and of peril, of tribulation, and of anguish, and great dread [*or great fear*] was *then* upon the earth.

<sup>9</sup> And the folk of just [*or rightwise*] men, dreading their (*own*) evils, was disturbed (*or troubled*), and made ready to (*or for the*) death.

<sup>10</sup> And they cried to God; and when they cried, a little well increased [*or waxed*] into a full great flood, and it turned again into full many waters.

<sup>11</sup> *And then* the light and the sun rose up; and meek men were enhanced (*or exalted*), and devoured (*the*) noble men.

<sup>12</sup> And when *Mordecai in his sleep* had seen this thing, and had risen from his bed, he thought, what God would do, and he had fast set [*or fixed*] in his soul *this vision*, and coveted to know, what the dream signified.

(*In the Greek Esther, verses 1-6 that follow conclude the Prologue to Chapter 1; in the Hebrew Esther, they would be placed at verse 21 of Chapter 2.*)

## CHAPTER 12

<sup>1</sup> Forsooth *Mordecai* dwelled (*at*) that time in the hall of the king, with *Bigthan (or Gabatha)* and *Teresh (or Tharra)*, the honest servants and chaste (*or the honest and chaste servants*), [*or (the) geldings*] of the king, that were porters, (*or doorkeepers, or guards*), of the palace.

<sup>2</sup> And when he had understood the thoughts of them, and had before-seen full diligently their busynesses, he learned that they endeavoured them(*selves*) to set [*or to put*] their hand(s) upon the king *Ahasuerus*, and he told of that thing to the king.

<sup>3</sup> And when enquiring was had of ever either *of them*, the king com-manded them, that acknowledged [*or had confessed*]*their treason*, to be led to the death.

<sup>4</sup> And the king wrote in books that thing, that was done, and also *Mordecai* took mind of this thing to *be written in letters*./Forsooth the king wrote in books that, that was done, but also *Mordecai* betook the mind, (*or the memory, or remembrance*) of the thing to letters.

<sup>5</sup> And the king commanded *Mordecai*, that he should dwell in the hall of the palace, and he gave to him gifts for the telling.

<sup>6</sup> Forsooth *Haman*, the son of *Ham-medatha*, a Bougaean (*or an Agagite*), was most glorious before the king, and he would have annoyed (*or harmed*) *Mordecai*, and his people, for the twain honest (*and chaste*) servants (*or the two eunuchs*) of the king that were slain. *Hitherto is the proem; those things, that pursue(or that follow), were set in that place where it is written in the book*, And they took away the goods, either the chattels of them; *which things we found in the common translation. [Haman forsooth, the son of Hammedatha, (a) gelding, was most glorious before the king, and would annoy (or do harm) to Mordecai, and his people, for the two geldings of the king that were slain. Hitherto the proem; those things, that follow, in that place were put, where is written in the volume, And they wasted the goods, or their substances; the which only in the common translation we have found.]*

(*In the Greek Esther, verses 1-7 below follow verse 13 of Chapter 3; in the Hebrew Esther, these 7 verses would also follow verse 13 of Chapter 3.*)

## CHAPTER 13

<sup>1</sup> *Soothly this was the sampler of the epistle*. The greatest king *Ahasuerus*, from India unto Ethiopia, saith health to the princes and dukes of an hundred and seven and twenty provinces, which *princes and dukes* be subject/s to his empire.

<sup>2</sup> When I was lord of full many folks, and I had made subject all the world to my lordship, I would not mis-use the greatness of (*my*) power, but govern (*my*) subjects by (*or with*) mercy and softness, (*so*) that they, leading *their* life in silence without any dread, should use peace coveted of (*or by*) all deadly (*or mortal*) men.

<sup>3</sup> And when I asked of my coun-sellers, how this might be [*ful*] filled, one, Haman by name, that (*sur*)passed other men in wisdom and faithfulness, and was the second after the king,

<sup>4</sup> showed [*or told*] to me, that a people was scattered in all the round-ness of lands, the which *people* used new laws, and did against the custom of all folks, and despised the commandments of kings, and defouled by his dissention the according of all nations, [*or the one accord, or the concord, of diverse nations with their dissentions defoul.*]

<sup>5</sup> And when we had learned this thing, and saw, that one folk rebel against all the kind of men, and that it used wayward, [*or shrewd, (or de-praved)*] laws, and was contrary to our commandments, and disturbed, or troubled, the peace and according [*or the accord*] of provinces subject to us,

<sup>6</sup> we commanded, that whichever [*or whosoever*] Haman showed, which (*or who*) is sovereign [*or provost*] of all (*the*) provinces, and is the second from the king, and whom we honour in the place of (*a*) father, (*that*) they with their wives and children, be done away of (*or by*) their enemies, and no man have mercy upon them, in the fourteenth day of the twelfth month (*of*) Adar, *or March*, of the present year;

<sup>7</sup> (*so*) that (*the*) cursed [*or wicked*] men go down to hell (*or into the grave*) in one day, and yield peace to our empire, which they had troubled [*or disturbed*]. *Hitherto is the sampler of the epistle; these things, that pursue[or (that) follow], I found written after that place, where it is read, And Mordecai went, and did all things, which Esther had commanded to him; nevertheless those things be not had in Hebrew, and utterly those be not said at (or by) any of the translators[or interpreters].*

*(In the Greek Esther, verses 8-19 below follow verse 17 of Chapter 4; in the Hebrew Esther, these 11 verses would also follow verse 17 of Chapter 4.)*

<sup>8</sup> Forsooth Mordecai besought the Lord, and was mindful of all his works, or and he was mindful of all the works of the Lord, [*Mordecai forsooth pray-ed the Lord, mindful of all his works,*]

<sup>9</sup> and said, Lord God, King Almighty, all things be set in thy lordship, *either power*, and there is none, that may against-stand thy will; if thou deemest for to save Israel, we shall be delivered anon (*or at once*). [*and said, Lord, Lord, king almighty, in thy power all things be set, and there is not, that may withstand to thy will; if thou deem to save Israel, anon we shall be delivered.*]

<sup>10</sup> Thou madest heaven and earth, and whatever thing [*or and all thing that*] is contained in the compass of heaven.

<sup>11</sup> Thou art Lord of all things, and there is none that against-standeth thy majesty.

<sup>12</sup> Thou knowest all things, and knowest, that not for pride and spite, *neither* for any covetousness of *vain* glory I did this thing, that I worship-ped not Haman the most proud man[*or that I honour not the most proud Haman;*]

<sup>13</sup> for I was ready willfully (*or will-ingly*) to kiss, or for I was ready to have kissed willfully (*or willingly*), yea, the steps of his feet for the health (*or the deliverance*) of Israel, [*forsooth gladly for the health of Israel also the steps of his feet I were ready to kiss,*]

<sup>14</sup> but I dreaded, lest I should bear over to man, or to a man, the honour of my God, and lest I should worship any man except my God.

<sup>15</sup> And now, Lord King, God of Abraham, have thou mercy on thy people, for our enemies will lose us (*or they desire to destroy us*), and do away thine heritage;

<sup>16</sup> despise not thy part, which thou again-boughtest (*or redeemedest*) from Egypt. [*not despise thou thy part, that thou hast again-bought from Egypt.*]

<sup>17</sup> Hear thou my prayer, and be thou merciful to the lot, and the part of thine heritage; and turn thou our mourning into joy, (*so*) that we living praise thy name, Lord; and close thou not the mouths of men praising thee.

<sup>18</sup> And all Israel with like mind and beseeching cried to the Lord, for cause that certain death nighed to them (*or because that certain death approached unto them*).

*(In the Greek Esther, verses 1-19 below follow the preceding verses, prior to Chapter 5; in the Hebrew Esther, these 19 verses would also follow the preceding verses, prior to Chapter 5.)*

## CHAPTER 14

<sup>1</sup> Also queen Esther fled [*or flew*] to the Lord, and dreaded the peril, that nighed (*or approached*).

<sup>2</sup> And when she had put away the king's clothes *that pertained to the queen*, she took clothes covenable to (*or suitable for*) weepings and mourn-ing; and for diverse ointments, she filled (*or covered*) her head with ashes and drit, or vile power, *or dust*, and she meeked (*or humbled*) her body with fastings; and with braiding, or twisting [*or tearing or pulling*] away of her hair, she filled all (*the*) places, in which she was wont to be glad;

<sup>3</sup> and she besought the Lord God of Israel, and said, My Lord, which alone art our King, help me a woman left alone, and of whom none other helper is except thee; [*And she pray-ed the Lord God of Israel, saying, My Lord, that art king alone, help me (who is) solitary (or alone), and of whom save thee is none other helper;*]

<sup>4</sup> my peril is in my hands.

<sup>5</sup> I have heard of (*or from*) my father, that thou, *Lord*, hast taken away Israel from all folks [*or shouldest have taken Israel from all Gentiles*], and our fathers from all their greater men before, (*so*) that thou shouldest wield an everlast-ing heritage; and thou hast done to them, as thou hast spoken, *or (hast) promised(them)*.

<sup>6</sup> We have sinned in thy sight, and therefore thou hast betaken us into the hands of our enemies;

<sup>7</sup> for we worshipped the gods of them. Lord, thou art just [*or Rightwise thou art, Lord*];

<sup>8</sup> and now it sufficeth not to them, that they oppress us with hardest servage (*or with the harshest servi-tude*), but they reckon the strength of their hands to the power of (*their*) idols [*or maumets*],

<sup>9</sup> and *therefore* they will change thy behests (*or thy commands*), and do away thine heritage, and close the mouths of men praising thee, and quench the glory of thy temple and [*of thine*] altar;

<sup>10</sup> that they open the mouths of heathen men, or and they will open the mouths of heathen men, and praise the strength of (*their*) idols, and preach a fleshly king without end. [*that they open the mouths of Gentiles, and praise the strength of maumets, and preach a fleshly king into evermore.*]

<sup>11</sup> Lord, give thou not thy king's rod (*or thy sceptre*) to them, that be nought, lest they laugh at our falling; but turn thou the counsel of them upon themselves, and destroy thou him, that began to be cruel against us.

<sup>12</sup> Lord, have thou mind, and show thee to us in the time of tribulation; and, Lord, King of gods, and *King* of all power; give thou trust to me; [*Have mind, Lord, and show thee to us in time of our tribulation; and give to me trust, Lord, king of Jews, and of all power;*]

<sup>13</sup> give thou a word well (*ad*)dressed (*or well-directed*), [*for a seemly word*], in my mouth in the sight of the lion *Ahasuerus\**, and turn over his heart into the hatred of our enemy, (*so*) that both he perish, and other men that consented to him.

*\*"Ahasuerus" is here in the original text.*

<sup>14</sup> But deliver us in (*or with*) thine hand, and help me, having none other help but thee,

<sup>15</sup> Lord, that hast the cunning (*or the knowing, or the knowledge*) of all things; and Lord, thou knowest that I hate the glory of wicked men, and that I loathe the bed of uncircumcised men, and of each alien [*or of all (the) heathen*].

<sup>16</sup> *Lord*, thou knowest my frailty and my need, that I hold abominable the sign of my pride and of my glory, which is on mine head in the days of my showing, and that I loathe it as the cloth of a woman having unclean blood, and I bear (*it*) not, *or use it*, in the days of my stillness, [*Thou know-est infirmity and my need, that I loathe the sign of pride and of my glory, that is upon mine head in the days of my showing, and I loathe it as the cloth of the woman in flux of blood, and I bear not in the days of my silence.*]

<sup>17</sup> and that I ate not in the board of Haman (*or at Haman's table*), neither the feast of the king pleased me, and I drank not the wine of moist (*or liquid*) sacrifices (*or the drink offerings*),

<sup>18</sup> and that thine handmaid was never glad, since I was translated (*or brought*) hither till into (*the*) present day, but in thee, Lord God of Abraham.

<sup>19</sup> A! (*or O*) strong God above all, hear thou the voice of them, that have none other hope *than thee*, and deliver thou us from the hand(s) of wicked men, and deliver thou me from my dread.

(In the Greek Esther, the next 2 verses would follow verse 8 of Chapter 4; in the Hebrew Esther, these 2 verses would also follow verse 8 of Chapter 4.)

1' And no doubt that Mordecai sent to Esther, that she should enter to the king, and pray for her people, and for her country.

1" He said, Be thou mindful of the days of thy meekness, how thou were nourished (or brought up) in (or by) mine hand; for Haman, ordained the second from the king, or which is ordained the second person in power from the king, spake against us into death; therefore thou inwardly call the Lord, and speak to the king for us, and deliver us from death.

(In the Greek Esther, verses 1-16 below, follow Esther's prayer, which follows Mordecai's prayer, all of which precede Chapter 5; in the Hebrew Esther, these 16 verses would replace the first 2 verses of Chapter 5.)

## CHAPTER 15

<sup>1</sup> Forsooth in the third day she putted off the clothes of her adorning (*or of her mourning*), and was compassed with her glory.

<sup>2</sup> And when she shined in the king's (*or in the royal*) clothing, and had inwardly called the Governor of all things and the Saviour God, she took two servantesses,

<sup>3</sup> and soothly she leaned on one, as not sustaining to bear her body, for delights and full great tenderness; [*and upon the one forsooth she leaned, as for delights and full much tenderness not suffering to bear her own body;*]

<sup>4</sup> but the other servantess pursued the lady, and bare up her clothes trailing down upon the earth (*or upon the ground*). [*the tother forsooth of the damsels followed the lady, bearing up the clothes flowing down into the earth.*]

<sup>5</sup> Soothly she was beshed [*or thrush-ed*] with (*the*) colour of roses in the cheer, or in (*or on*) her face, or And Esther in her face was coloured with rose colours, and with her pleasant and shining [*or bright*] eyes she covered her sorrowful soul, that was drawn together with full much dread.

<sup>6</sup> Therefore she entered through all the doors by order, and she stood against (*or before*) the king, where he sat upon the seat of his realm, and was clothed in the king's clothes, and shined in gold and precious stones, and he was dreadful in sight. [*Then she gone in all the doors by order, stood against (or before) the king, where he sat upon the see (or the throne) of his reign, clothed with king's clothes, and shining with gold and precious stones; and he was fearful in sight.*]

<sup>7</sup> And when he had raised up his face, and had showed the madness, or austereness, of his heart with burning eyes, the queen felled [*or fell*] down *before him*; and when her colour was changed into paleness, she rested her head bowed down upon her handmaid.

<sup>8</sup> And God turned the spirit of the king into mildness, and he hast(*en*)ed, and dreaded, and skipped [*or started*] out of the seat, or and the king hast(*en*)-ing, and dreading, rose up anon of (*or at once from*) his seat; and he sustain-ed her, or he held up the queen with his arms, till she came again to herself; and he spake fair *to her* by these words,

<sup>9</sup> Esther, what *grief* hast thou? I am thy brother; do not thou dread,

<sup>10</sup> thou shalt not die, *for this coming to me without (my) calling*; for this law is not made for thee, but for all (*other*)men. Therefore nigh thou hither, (*or And so approach thou to me*), [*or Come hither then*],

<sup>11</sup> and touch the sceptre, *that is, the king's rod*. And when she was still, he took the golden rod, and putted (*it*) on her neck; [*and touch the king's rod. And when she held her peace, he took the king's rod, and put (it) upon her neck;*]

<sup>12</sup> and he kissed her, and said, Why speakest thou not to me?

<sup>13</sup> And she answered, Lord, I saw thee as an angel of God, and mine heart was troubled for the dread of thy glory; [*The which answered, I saw thee, lord, as the angel of God, and mine heart is disturbed for dread of thy glory;*]

<sup>14</sup> for, lord, thou art full wonderful, and thy face is full of graces.

<sup>15</sup> And when she spake, again she felled down *in a swoon*, and was al-most dead. [*And when she spake, again she fell down, and utterly swooned.*]

<sup>16</sup> Soothly the king was troubled, and all his servants comforted her.

(In the Greek Esther, verses 1-24 below, follow verse 12 of Chapter 8; in the Hebrew Esther, these 24 verses would also follow verse 12 of Chapter 8.)

1' The sampler of the letter of king Ahasuerus, which he sent for the Jews to all the provinces of his realm; and this same sampler is not had in the book of Hebrew. [*The sample of the epistle of king Ahasuerus, that for the Jews he sent to all the provinces of his realm; the which and it is not had in (the) Hebrew volume.*]

## CHAPTER 16

<sup>1</sup> The great king Ahasuerus, from India unto Ethiopia, saith health to the dukes and princes of an hundred and seven and twenty provinces, that obey to our commandment. [*Ahasuerus, the great king, from India unto Ethiopia, of an hundred and seven and twenty provinces, to dukes and princes, that to our commanding obeish, saith greeting(s).*]

<sup>2</sup> Many men mis-use into pride the goodness and *(the)* honour of princes, which is given to them;

<sup>3</sup> and not only they endeavor to oppress subjects to kings [*or and not only endeavor to oppress the subjects to the king*], but they bear not *duly* the glory given to them, and make ready treasons against them, that give *their glory to them*.

<sup>4</sup> And they be not appeased (*or satisfied*) to do not thankings for *(these)* benefices or goodnesses, and to defoul in themselves the laws of courtesy; but also they deem, that they may flee, or be able to flee, the sentence of God seeing all things.

<sup>5</sup> And they break out into so much madness, that they endeavor *them-(selves)* with *(the)* ropes of leasings (*or of lies*) to destroy them, that keep diligently the offices betaken to them, and do so all things, *(so)* that they be worthy *(of)* the praising of all men; [*And in so much to madness break out, that to them that busily keep the offices taken to them, and so all things do, that they be worthy (of) the praising of all men, with the privy and subtle flatterings, or little cords, of leasings they endeavour to turn upside-down.*]

<sup>6</sup> while by subtle fraud *false men* deceive the simple ears of kings, and guessing other men by *(or to be of)* their own kind, and while *malicious men* guessing other men by *(or to be of)* their own kind *blameful* by subtle fraud, they deceive the simple ears of kings.

<sup>7</sup> Which thing is proved both by eld stories, and by these things that be done each day; how the studies of kings be made shrewd (*or depraved*) by evil suggestions of some men. [*The which thing and of old stories is proved, and of these things that be done each day; how by evil suggestions of some men the studies of kings be depraved.*]

<sup>8</sup> Wherefore it is to purvey for the peace of all *(the)* provinces.

<sup>9</sup> And though we command diverse things, ye owe *(or ye ought)* not to guess, that this cometh of *(or from)* the unstableness of our soul, or of our heart; but that we give sentence *by our counsel* for the manner and need of times, as the profit of the common thing asketh.

<sup>10</sup> And that ye understand more openly that thing, that we say; Haman the son of Hammedatha, a man of Macedonia by soul and folk [*or (by) will and kindred*], and an alien from the blood of Persians, and defouling our piety with his cruelty, was a pilgrim, or a stranger, and was received of *(or by)* us;

<sup>11</sup> and he feeled (*or experienced*) in himself so great courtesy of *(or from)* us, that he was called our father, and he was worshipped [*or honoured*] of *(or by)* all men as the second person after the king;

<sup>12</sup> the which Haman was raised into so great swelling of pride, that he endeavoured to deprive us of the realm and of our life [*or of (our) spirit*].

<sup>13</sup> For by some new and unheard *(of)* casts he asked into death Mordecai, by whose faith and benefices we live, and *also* the fellow of our realm, Esther, with all her folk;

<sup>14</sup> and he thought these things, that when they were slain, he should set treason to our aloneness, *that is, to us-self (or ourselves) alone, [or our only-hood]*, and that he should trans-late, *(or transfer)*, [*or over-bear; (or bear over)*] the realm of *(the)* Persians into the realm of the Macedonians.

<sup>15</sup> Forsooth we found not the Jews in any guilt utterly, that were ordained to death by *him* that is the worst of dead-ly (*or mortal*) men; but again-ward (*or on the contrary*) that they/the Jews, use just laws, [*We forsooth utterly find in no blame the Jews, ordained to death of (or by) the worst man of deadly men; but again-ward, using right laws.*]

<sup>16</sup> and be the sons of the highest and most God, and ever-living, and be the sons of the highest and most, and of everlasting God, by whose benefice, or goodness, the realm was given both to our fathers and to us, and is kept unto this day. [*and (be) the sons of the highest, and the most, and evermore living God, through whose benefit and to our fathers and to us the realm is taken, and unto today is kept.*]

<sup>17</sup> Wherefore know ye, that those letters be void, which that Haman sent under our name. [*Wherefore those letters, that under our name he gave forth, knoweth to be as none.*]

<sup>18</sup> For which great trespass both he that imagined *it*, and all his kindred, hangeth in gibbets before the gates of the city of Susa; for not we, but God yielded to him that, that he deserved. [*For the which hideous guilt before the gates of this city, that is, Susa, and*

*he that cast, and all his kindred, hangeth in gibbets; not us, but God to him yielding that (that) he deserved.]*

<sup>19</sup> Forsooth this commandment, which we send now, be *(it)* set forth in all *(the)* cities, / Therefore this behest, that we send forth now, be *it* set up in all *(the)* cities, *(so)* that it be leaveful to *(or lawful for)* the Jews to use their *(own)* laws.

<sup>20</sup> Which Jews or Whom *also* ye owe *(or ye ought)* to help, *(so)* that they may slay them, that made them-selves ready to *(or for)* the death of *(the)* Jews, in the thirteenth day *[or the fourteenth day]* of the twelfth month, which is called Adar, *or March*;

<sup>21</sup> for Almighty God hath turned this day of wailing and of mourning *[or of sorrow and of wailing]* into joy to *(or for)* them.

<sup>22</sup> Wherefore and ye *(shall)* have this day among other feast days, and hallow it with all gladness;

<sup>23</sup> *(so)* that it be known afterward, that all men, that obey faithfully to *the kings of* Persia, receive worthy meed *(or reward)* for their faith; and that they, that set treason to the realm of them, perish for the felony.

<sup>24</sup> And each province and city, that will not be partner of this solemnity, perish by *(the)* sword and by fire; and be it so undone or destroyed, that not only it be without way to men, but also to beasts without end, for *(an)* ensample of despising and disobedience.

## WISDOM OF SOLOMON

<sup>1</sup> Ye that deem the earth, love rightfulness; feel ye of the Lord in goodness, and seek ye him in the simpleness of heart. [*Love ye right-wiseness, that deem the earth; feeleth of the Lord in goodness, and in simpleness of heart seeketh him.*]

<sup>2</sup> For he is found of them, that tempt not him [*or that tempt him not*]; for-sooth he appeareth to them, that have faith into him. (*For he is found by those, who do not test him; he appeareth to those, who have faith in him.*)

<sup>3</sup> For why wayward thoughts part [*or sever*](*one*) from God; but proved virtue reproveth unwise men.

<sup>4</sup> For why wisdom shall not enter into an evil-willed soul; neither *it* shall dwell in a body subject to sins. [*For into an evil-willing soul shall not go in wisdom; nor shall dwell in a body subject to sins.*]

<sup>5</sup> Forsooth the Holy Ghost of wisdom shall fly or flee away from a feigned man, and he shall take away himself from thoughts, that be with-out understanding; and *the unwise man* shall be punished of (*or by*) wick-edness coming above (*or upon him*). [*An holy spirit forsooth shall flee the feigner; or the feigned thing, of dis-ci-pline, and shall take himself away from thoughts, that be without under-standing; and he shall be chastised from the overcoming wickedness.*]

<sup>6</sup> For the spirit of wisdom is benign, and he shall not deliver a cursed man from his lips; for why God is witness of his reins, and the searcher of his heart is true, and the hearer of his tongue.

<sup>7</sup> For why the Spirit of the Lord hath filled the world; and this thing, that containeth all things, hath the cun-ning (*or the knowing*) of (*the*) voice.

<sup>8</sup> Therefore this he that speaketh wicked thing [*or For that he that speaketh wicked things*], may not be hid; and doom and punishing shall not pass (*by*) him.

<sup>9</sup> For why asking shall be in the thoughts of a wicked man [*or the un-pious*]. Forsooth the hearing of his words shall come to God, and to the punishing [*or the correction*] of his wickednesses;

<sup>10</sup> for the ear of fervent love heareth all things [*or for the ear of the jealous heareth all things*], and the noise of grutchings (*or of grumblings*) shall not be hid.

<sup>11</sup> Therefore keep ye you from grutch-ing (*or from grumbling*), that profiteth nothing, and from back-biting spare ye the tongue; for a dark word shall not go into vain; forsooth the mouth that lieth, slayeth the soul.

<sup>12</sup> Do not ye covet death, in the error of your life, neither get ye perdition in (*or with*) the works of your hands;

<sup>13</sup> for God made not death, neither he is glad in the perdition of living men.

<sup>14</sup> For why God made (*out*) of nought all things [*or Forsooth God made, that all things were*], that those should be; and he made the nations of the world able to be healed. For why medicine of destroying is not in those men, neither the realm of hells [*or of hell*] is in (*the*) earth.

<sup>15</sup> For rightfulness is everlasting, and undeadly (*or immortal*); but unrightfulness is(*the*) getting of death. [*Right-wiseness forsooth is perpetual, and undeadly; unrightwiseness forsooth purchasing of death.*]

<sup>16</sup> Forsooth wicked [*or un-pious*] men called that *unrightfulness* by hands and words, and they guessed [*or esteemed*] it a friend, and floated away, and they putted promises to it; for they be worthy (*of*) the death, that be of the part thereof.

## CHAPTER 2

<sup>1</sup> Forsooth wicked men said, thinking with themselves not rightfully, The time of our life is little, and with annoy-ance (*or harm*); no refreshing is in the end of a man, and none there is, that is known, that (*re*)turned again from hells (*or from the grave*)[*or from hell*].

<sup>2</sup> For we were born (*out*) of nought, and after this *time* we shall be, as if we had not been; for why smoke is blown out in (*or of*) our nostrils, and a word of sparkle to stir our heart.

<sup>3</sup> For our body shall be quenched ashes, and the spirit shall be scattered abroad as soft air; and our life shall pass as the step of a cloud, and it shall be departed as a mist, which is driven away of (*or by*) the beams of the sun, and is grieved of (*or by*) the heart thereof.

<sup>4</sup> And our name shall take forget-ting by *the passing of time*; and no man shall have mind (*or remembrance*) of our works.

<sup>5</sup> For why our time is the passing of a shadow, and no (*re*)turning again of (*or after*) our end there is [*for and there is not turning again of (or after) our end*]; for it is asealed, and no man (*re*)turneth again.

<sup>6</sup> Therefore come ye, and use we the goods that be, and use we a creature, as in youth, swiftly.

<sup>7</sup> Fill we us with precious wine and ointments; and the flower of time pass not (*by*) us.

<sup>8</sup> Crown we us with roses, before that they wither; no meadow be, that our lechery pass not by [*or through*].

<sup>9</sup> No man of us be there without part of our lechery; everywhere leave we the signs of gladness; for this is our part, and this is our heritage, (*or our inheritance*), [*for our lot*].

<sup>10</sup> Oppress we a poor just [*or rightwise*] man, and spare we not a widow, neither reverence we hoar hairs of an old man of much time.

<sup>11</sup> But our strength be the law of rightfulness; for why that that is feeble, is found unprofitable.

<sup>12</sup> Therefore deceive we a just [*or the rightwise*] man, for he is unprofit-able to us, and *he is* contrary to our works; and he upbraideth [*or reprovngly putteth*] to us the sins of (*the*) law, and he defameth on [*or against*] us the sins of our teaching.

<sup>13</sup> He promiseth that he hath the cunning (*or the knowing*) of God, and he nameth himself the son of God.

<sup>14</sup> He is made to us into showing of our thoughts.

<sup>15</sup> He is grievous to us, yea, to see; for why his life is unlike to other men, and his ways be changed.

<sup>16</sup> We be guessed of him *to be triflers, that is, men of no virtue*, and he abstaineth himself from our ways, as from uncleannesses; and he before-setteth [*or telleth before*] the last things of just men, and he hath glory, that he hath God (*as*)his father.

<sup>17</sup> Therefore see we, if his words be true; and assay we, what things shall come to him; and we shall know, what shall be the last things of him.

<sup>18</sup> For if he is the very (*or the true*) son of God, he shall up-take him, and shall deliver him from the hands of them that be contrary *to him*.

<sup>19</sup> Ask we him by despising and tor-ment, (*so*) that we know his reverence, and that we prove his patience.

<sup>20</sup> By most foul death condemn we him, for why beholding [*or respect*] shall be of his words.

<sup>21</sup> They thought these things, and they erred; for why their malice blinded them.

<sup>22</sup> And they knew not the sacra-ments of God, neither they hoped (*for*) the meed (*or the reward*) of rightful-ness [*or rightwiseness*], neither they deemed the honour of holy souls.

<sup>23</sup> For why God made man unable to be destroyed, [*or undeadly*], (*or immortal*), and God made man to the image of his likeness.

<sup>24</sup> But by envy of (*or from*) the devil death entered into the world; forsooth they pursue him, that be of his part.

### CHAPTER 3

<sup>1</sup> Forsooth the souls of just men be in the hand of God; and the torment of death shall not touch them.

<sup>2</sup> They seemed to the eyes of unwise men to die; and torment was deemed the outgoing of them.

<sup>3</sup> And from (*a*) just way they went into destroying, and that that is of (*or for*) us the way of destroying [*or destruction*]; but they be in peace.

<sup>4</sup> Though they suffered torments before men, the hope of them is full of undeadliness (*or of immortality*).

<sup>5</sup> They *were* travailed in a few things, *and they* shall be disposed well in many things; for why God assayed them, and found them worthy to (*or for*) himself.

<sup>6</sup> He proved them as gold in a furnace, and he took them as the offering of (*a*) burnt sacrifice;

<sup>7</sup> and the beholding of them shall be in (*the*) time of *yielding*. Just men shall shine, and they shall run about as sparkles in a place of reeds. [*and in time shall be the beholding of them. They shall shine rightwise, and as sparkles in reedy places they shall run hither and thither.*]

<sup>8</sup> They shall deem nations, and shall be lords of peoples; and the Lord of them shall reign without end.

<sup>9</sup> They that trust on (*or in*) him, shall understand truth; and faithful men in love shall assent to him; for why (*free*) gift and peace is to his chosen men.

<sup>10</sup> But wicked men, by [*or after*] those things that they thought, shall have punishing [*or corrections*]; which despised just thing [*or the rightwise*], and went away from the Lord.

<sup>11</sup> For he that casteth away wisdom and lore, is cursed [*or is unhappy*]; and the hope of wicked men is void, and their travails *be* without fruit, and their works *be* uninhabitable, and unprofitable.

<sup>12</sup> The women of them be unwitty [*or unwise*], and the sons of them *be* full wayward [*or most wicked*].

<sup>13</sup> The creature (*or the generation*) of them *is* cursed; for why *the woman* barren and undefouled is blessed [*or for happy is the barren, and the undefouled*], that hath not known the bed in trespass; she shall have fruit in the beholding of holy souls.

<sup>14</sup> And a man unmighty to engender, or to (*be*)get, [*or a gelding*], *is* blessed, that hath not wrought wickedness by (*or with*) his hands, neither thought most wayward [*or wicked*] things against the Lord; for why a chosen [*free*] gift of faith shall be given to him, and a most acceptable [*or most allowed*] heritage (*or inheritance*) in the temple of God.

<sup>15</sup> For why the fruits of good travails is glorious, and the root of wisdom that falleth not down.

<sup>16</sup> But the sons of adulterers shall be in destroying, and the seed of a wicked bed shall be destroyed [*or outlawed*].

<sup>17</sup> And soothly though they shall be of long life, they shall be areckoned into nought; and the last eld (*age*) of them shall be without honour.

<sup>18</sup> And if they be dead swiftilier, they shall not have hope, neither allowing in the day of knowing.

<sup>19</sup> Forsooth wicked nations be of hard ending.

## CHAPTER 4

<sup>1</sup> How fair is a chaste generation with clearness [*or clarity*]; for the mind thereof is undeadly, for it is known, both with God, and with men.

<sup>2</sup> When it is present, they pursue [*or follow*] it; and they desire it, when it hath led out itself, and it over-coming getteth by victory the meed of battles undefouled, and is crowned without end.

<sup>3</sup> But the manyfold engendered multitude of wicked [*or unpius*] men shall not be profitable; and (*as*) plantings of adultery they shall not give deep roots, neither shall set stable steadfastness.

<sup>4</sup> Though they burgeon in boughs [*or (in) branches*] for a time, they set unsteadfastly shall be moved of (*or by*) the wind, and they shall be drawn out by the root of the greatness of winds [*or and of the muchliness of winds (they shall be) pulled up by the roots*].

<sup>5</sup> For why boughs [*or branches*] unperfect shall be broken (*al*)together; and the fruits of them *be* unprofitable, and sour to eat, and covenable to (*or suitable for*) nothing.

<sup>6</sup> For why all (*the*) sons, that be born of wicked men, be witnesses of wickedness against fathers and mothers, in their asking.

<sup>7</sup> But a just man [*or The rightwise*], though he be before-occupied by death, shall be in refreshing.

<sup>8</sup> For why worshipful eld (*age*) is not of long time [*or long enduring*], neither it is reckoned by the number of years;

<sup>9</sup> the wits of a man be hoary, and the age of eld (*or old age*) is life without wem, (*or spot*), [*or undefouled*].

<sup>10</sup> He pleased God, and was made dearworth(y), [*or loved*], and he living among sinners was translated, *or borne over*;

<sup>11</sup> he was ravished, lest malice should change his understanding, either lest feigning should deceive [*or beguile*] his soul.

<sup>12</sup> For why deceiving of trifling maketh dark good things, and the unstable-ness of covetousness turneth over [*or overturneth*] the wit without malice.

<sup>13</sup> He was ended in short time, and [*ful*] filled many times;

<sup>14</sup> for why his soul was pleasant to [*or pleased*] God; for this thing *God* hast(en)ed to lead him out from the midst of wickednesses;

<sup>15</sup> but peoples saw and understood not, neither setted *[or putted]* such things in their hearts or entrails. For the grace and mercy of God is on *(or with)* his saints, and *(the)* beholding *[or (the) respect]* of God is on *(or for)* his chosen men.

<sup>16</sup> Forsooth a just man dead condemn-eth quick wicked men; and youth ended swiftlier condemneth the long life of an unjust man. *[Forsooth the rightwise dead condemneth the un-pious men alive; and youth swiftlier ended, the long life of the unrightwise.]*

<sup>17</sup> For they shall see the end of a wise man, and they shall not under-stand, what thing God thought of him, and why the Lord made him less *[or diminished him]*.

<sup>18</sup> For they shall see, and shall despise him; but the Lord shall scorn them. And after these things they shall be falling down without honour, and in despising among dead men without end.

<sup>19</sup> For he shall all-break them swollen without voice, and he shall move them from the foundations *(or the foundations)*; and they shall be desolate till to the last thing. And they shall be wailing, and the mind *(or the memory)* of them shall perish.

<sup>20</sup> They shall come fearedful in the thought of their sins; and their wickednesses on the contrary side shall lead them over.

## CHAPTER 5

<sup>1</sup> Then just *[or rightwise]* men shall stand in great steadfastness against them that anguished them, and which took away their travails.

<sup>2</sup> They shall see *(it)*, and shall be disturbed *(or troubled)* with horrible dread, and they shall wonder in the suddenly *[or marvel in the sudden-ness]* of their health *(or of their deliverance)* unhoped *(for)*;

<sup>3</sup> and they shall wail for anguish of spirit, and they shall say, doing penance within themselves, and wailing for the anguish of spirit, These men it be, which we had sometime into scorn, and into likeness of upbraiding.

<sup>4</sup> We mad men guessed their life madness, and the end of them without honour;

<sup>5</sup> how therefore be they reckoned *[or counted]* among the sons of God, and their part *[or lot]* is among *(the)* saints?(!)

<sup>6</sup> Therefore we erred from the way of truth, and the light of rightfulness *[or of rightwiseness]* shined not to us, and the sun of understanding rose not up to *(or on)* us.

<sup>7</sup> We were made weary in the way of wickedness and of perdition; and we went *[or we have gone]* hard ways. But we knew not the way of the Lord;

<sup>8</sup> what profited pride to us, either what brought the boast of riches to us? *[what profited to us pride, or boast of riches what gave it to us?]*

<sup>9</sup> All those things passed as *(a)* shadow, and as a messenger before running *[or running before]*.

<sup>10</sup> And as a ship, that passeth through the flowing water, of *[the]* which when it hath passed, it is not to find a step *[or a step is not to find]*, neither the path of the bottom thereof in *(the)* waves.

<sup>11</sup> Either as a bird, that flyeth over in the air, of which no proof is found of the way thereof *[or of the which none evidence is found of his way]*, but only the sound of wings beating *(the)* light wind, and carving *[or cutting]* the air by the might of *(the)* way, and with wings moved together it flew over, and after this no sign is found of the way thereof *[or of his way]*.

<sup>12</sup> Either as an arrow shot out into a place ordained, the air is parted, and is closed again anon *(or at once)*, *(so)* that the passing thereof be not known.

<sup>13</sup> Right so we born ceased anon *(or at once)* to be, and soothly we might show no sign of virtue; but we were wasted in our malice. They that sinned, said such things in hell *(or in the grave)*.

<sup>14</sup> For the hope of a wicked man *[or the un-pious]* is as the flower of a briar, *[or (a) thistledown]*, which is taken away of *(or by)* the wind, and as small froth *[or foam]* which is scattered abroad of *(or by)* a tempest, and as smoke which is spread abroad of *(or by the)* wind, and as the mind of a guest of one day, that passeth forth.

<sup>15</sup> But just *[or rightwise]* men shall live without end, and the meed of them is with the Lord; and the thought of them is with the Highest.

<sup>16</sup> Therefore they shall take of *(or from)* the hand of the Lord the realm of fairness, and a diadem of comeli-ness; for he shall govern them with his right hand, and he shall defend them with his holy arm. *[Therefore they shall take the realm of worship, and the diadem of fairness of (or from) the hand of the Lord; for with his right hand he shall cover them, and with his holy arm defend them.]*

<sup>17</sup> And his fervent love [*or the jealousy of him*] shall take armour, and he shall arm the creature to the vengeance of (*his*) enemies.

<sup>18</sup> He shall clothe rightfulness for an habergeon (*or a breastplate*), and he shall take certain doom for a basinet (*or a helmet*); [*He shall clothe for the breastplate rightwiseness, and he shall take for the helmet certain doom;*]

<sup>19</sup> he shall take a shield that may not be overcome, equity, either evenness; [*he shall take the shield unquench-able equity;*]

<sup>20</sup> forsooth he shall whet [*or sharpen*] hard wrath into a spear, and the world shall fight with him against unwitty (*or unwitting*) men [*or the unwise*].

<sup>21</sup> Straight sendings-out of lightnings shall go, and as the sides of a rainbow, when the bow of clouds is crooked, they shall be destroyed; and they shall skip into a certain place. [*The sendings-out of lightnings shall go even right, and as at the teasing the bow of clouds bent, they shall be outlawed; and to a certain place they shall leap in.*]

<sup>22</sup> And full hailstones shall be sent from a stony wrath, and the water of the sea shall wax white against them, and (*the*) floods shall run (*al*)together hard.

<sup>23</sup> The spirit of virtue shall stand against them, and as the whirling of wind it shall depart them; and the wickedness of them shall bring all the land to desert, and malice shall destroy the seats of mighty men. Wisdom is better than strengths (*or strongholds*), and a prudent man doeth more than a strong man.

## CHAPTER 6

<sup>1</sup> Therefore, ye kings, hear, and understand; and ye judges of the coasts of (*the*) earth, learn.

<sup>2</sup> Ye that hold together multitudes, and please you(*r*selves) in the companies of nations, give ears;

<sup>3</sup> for why power is given of (*or from*) the Lord to you, and virtue is given of (*or from*) the Highest, that shall ask (*about*) your works, and shall search (*your*) thoughts.

<sup>4</sup> For when ye were ministers of his realm, ye deemed not rightfully [*or rightly*], neither ye kept the law of rightfulness, neither ye went by the will of God.

<sup>5</sup> Hideously [*or Horribly*] and soon he shall appear to you; for why harsh-est [*or most hard*] doom shall be made in (*or on*) them, that be sovereigns.

<sup>6</sup> Forsooth mercy is granted to a little man [*or to the little*]; but mighty men shall suffer torments mightily.

<sup>7</sup> For the Lord, which (*or who*) is lord of all things, shall not withdraw the person of any man, neither he shall dread the greatness of any man; for he made both the little man and the great man, and charge is to him evenly of all men [*or for little and great he made, and evenly care is to him of all*].

<sup>8</sup> But stronger torment nigheth (*or approacheth*) to stronger men.

<sup>9</sup> Therefore, ye kings, these my words be to you, (*so*) that ye learn wisdom, and that ye fall not down.

<sup>10</sup> For they that keep rightfulness [*or rightwiseness*], shall be deemed right-fully; and they, that learn just things, shall find, what they shall answer.

<sup>11</sup> Therefore covet ye my words, and love ye those [*or loveth them*]; and ye shall have teaching.

<sup>12</sup> Wisdom is clear, and that shall never fade; and it is seen lightly of (*or easily by*) them that love it, and it is found of (*or by*) them that seek it.

<sup>13</sup> It before-occupieth them that covet it, (*so*) that it show itself the former (*or first*) to them.

<sup>14</sup> He [*or Who*] that waketh by light to it, shall not travail; forsooth he shall find it sitting nigh his gates.

<sup>15</sup> Therefore to think on wisdom is perfect wit, and he that waketh (*or watcheth*) for it, shall soon be secure.

<sup>16</sup> For why it goeth about, and seek-eth men worthy to (*or of*) it; and in their ways [*or and in his ways*] it shall show itself gladly to them, and in all purveyance it shall meet them.

<sup>17</sup> For why the beginning of wisdom is the veriest (*or truest*) covetousness of learning [*or (the) most very coveting of discipline*]. Therefore the busyness of learning is love [*or (the) care of discipline is loving*];

<sup>18</sup> and love is the keeping of (*the*) laws thereof [*or of his laws*]. Soothly the keeping of laws is (*the*) perfection of uncorruption;

<sup>19</sup> forsooth uncorruption maketh (*us*) to be next to God.

<sup>20</sup> Therefore the covetousness of wisdom shall bring *(one)* to *(an)* everlasting realm [or kingdom].

<sup>21</sup> Therefore if ye, kings of the people, delight in seats *(or thrones)*, and in kings' rods *(or sceptres)*, [or kings' dignities], or regalties, love ye wisdom, *(so)* that ye reign without end. All ye, that be sovereigns to peoples, love the light of wisdom.

<sup>22</sup> Soothly what is wisdom, and how it is made, I shall tell *(you)*; and I shall not hide from you the sacraments *(or the secrets)* of God; but from the begin-ning of birth I shall seek *(for)*, and I shall set into the light the cunning thereof *(or the knowing of it)*, and I shall not pass *(by)*[or beside]*(the)* truth.

<sup>23</sup> And I shall not have *(or go the)* way with envy waxing rotten; for such a man shall not be a partner of *(or with)* wisdom.

<sup>24</sup> Forsooth the multitude of wise men is the health *(or the deliverance)* of the world; and a wise king is the establish-ing [or the stability] of the people.

<sup>25</sup> Therefore take ye teaching [or discipline] by my words, and it shall profit to you.

## CHAPTER 7

<sup>1</sup> Forsooth and I am a deadly *(or a mortal)* man, like *other* men, and of *(the)* earthly kind of him that was made first,

<sup>2</sup> and in the womb of my mother I was formed flesh. In the time of ten months I was crudded *(or curdled)* together in blood, of the seed of man, and by *(the)* according delight [or *(the)* covenable delighting] of *(or with)* sleep.

<sup>3</sup> And I was born, and took common air; and in like manner I fell down into *(or onto)* the earth made [or into the made earth]; and I weeping sent out the first voice, like all men.

<sup>4</sup> I was nursed in wrappings [or swaddling clothes], and in great busy-nesses;

<sup>5</sup> for why no man of kings had other beginning of birth.

<sup>6</sup> Therefore one entering *(or one entrance)* to life is to *(or for)* all men, and like going out. [One entry is to *(or for)* all to life, and like issue.]

<sup>7</sup> Wherefore I desired, and wit *(or understanding)* was given to me; and I inwardly called, and the spirit of wisdom came into me.

<sup>8</sup> And I setted wisdom before realms *(or kingdoms)*, and seats *(or thrones)*; and I said, that riches be nought [or be nothing] in comparison thereof,

<sup>9</sup> and I comparisoned not a precious stone to it; for why all gold in comparison thereof is *(but)* a little gravel, and silver shall be areckoned as clay in the sight thereof.

<sup>10</sup> I loved wisdom more than health and fairness; and I purposed to have it for light, for the light thereof may not be quenched [or for unquenchable is the light of it].

<sup>11</sup> Forsooth all goods *(or all good things)* came together to me with it; and unnumberable honesty *(or incalculable honour)* is by the works thereof. [Forsooth there came to me all goods together with it; and unnumberable honesty by the hands of it.]

<sup>12</sup> And I was glad in all things; for this wisdom went before me, and I knew not, for it is the mother of all goods *(or and I did not know, that she is the mother of all good things)*.

<sup>13</sup> Which wisdom I learned without feigning, and I commune without envy; and I hide not the honesty, *(or the honour, or the riches)* thereof.

<sup>14</sup> For it is treasure without number to men, and they, that used that treasure, were made partners of God's friendship, and were praised for the gifts of cunning, *(or of knowing)*, [or of discipline].

<sup>15</sup> Forsooth God gave to me to say of sentence, and to before take [or and to take before] *(the)* worthy things of these things that be given to me; for he is the leader of wisdom, and amender of wise men.

<sup>16</sup> For why both we, and our words, and all wisdom, and learning [or discipline] of cunning *(or of knowing)* of works be in his hand.

<sup>17</sup> Forsooth he gave to me the very cunning *(or the true knowing)* of these things that be, *(so)* that I know the disposition of the world, and the virtues of *(the)* elements;

<sup>18</sup> the beginning, and the ending, and the middle of times; the changings of whiles, and the endings of times; the changings of manners, and *(the)* partings [or the divisions] of times;

<sup>19</sup> the courses of the year, and the dispositions of *(the)* stars;

<sup>20</sup> the kinds of beasts, and the wraths of wild beasts; the strength of *(the)* winds, and the thoughts of men; the differences of trees, and the virtues of roots.

<sup>21</sup> And I learned whatever things be hid and unpurveyed;

<sup>22</sup> for why wisdom, the craftsman of all things, taught me. For in that *wisdom unmade* is the spirit of under-standing, holy, manyfold, one alone, subtle, temperate, wise, moveable, undefouled, certain, sweet, loving a good deed, which *spirit* forbiddeth nothing to do well; [*forsooth the craftsman of all things taught me by wisdom. Forsooth there is in it the spirit of understanding, holy, manyfold, only, subtle, mannerly, fair speaking, moveable, undefouled, certain, sweet, loving a good deed, that nothing prevented or hindered to do well;*]

<sup>23</sup> courteous, benign, stable, secure, having all virtue, beholding all things, and which taketh all spirits able to understand [*or all intelligible spirits*], he is clean, and subtle.

<sup>24</sup> For why wisdom is more moveable than all moveable things; forsooth it stretcheth forth everywhere [*or forsooth it attaineth over all*], for his cleanness.

<sup>25</sup> For it is a breathing of God's virtue (*or God's power*), and it is some clean coming forth of the clearness of Almighty God; and therefore no defouled thing runneth into it.

<sup>26</sup> For it is (*the*) brightness of ever-lasting light, and it is a mirror without wem of God's majesty [*or and a mirror without wem of the majesty of God*], and it is an image of his goodness.

<sup>27</sup> And when it is one [*or And since it is one*], it may (*or it can do*) all things; and it dwelleth in itself, and reneweth all things, and by nations it beareth over itself into holy souls; it maketh the friends of God, and prophets.

<sup>28</sup> For God loveth no man, but him that dwelleth with wisdom.

<sup>29</sup> For why this *wisdom* is fairer than the sun, and is above all the disposition of (*the*) stars; wisdom compared to light, [*fit*] is found the former (*or better or before it*).

<sup>30</sup> For why night cometh after the light; but wisdom overcometh malice.

## CHAPTER 8

<sup>1</sup> Therefore wisdom stretcheth forth from the end till to the end strongly, and disposeth all things sweetly.

<sup>2</sup> I loved this *wisdom made* [*or This I loved*], and I sought it out from my youth; and I sought to take it (*as*) a spousess to me, and I am made a lover of the fairness thereof [*or of the form of it*].

<sup>3</sup> He that hath the fellowship of God, glorifieth the gentleness thereof [*or It having the company of God, glorifieth the gentleness of it*]; but also the Lord of all things loved it.

<sup>4</sup> For it is the teacheress of the learning [*or of the discipline*] of God, and chooserss of his works.

<sup>5</sup> And if riches be coveted [*or be desired*] in life, what is richer than wisdom, that worketh all things?

<sup>6</sup> Soothly if wit worketh, who is a craftsman [*or craftsman*] more than wisdom, of these things that be?

<sup>7</sup> And if a man loveth rightfulness [*or rightwiseness*], the travails of this *wisdom* have great virtues; for it teach-eth soberness, and prudence, and right-fulness [*or rightwiseness*], and virtue; and nothing is profitabler [*or more profitable*] than these in life to men.

<sup>8</sup> And if a man desireth (*a*) multi-tude of cunning (*or much knowing*), wisdom knoweth things (*which have*) passed, and guesseth of things to coming; it knoweth the fellnesses or falsenesses of words, and (*the*) assoil-ings of arguments; it knoweth signs and showings of things to coming, before that they be made [*or the tokens and wonders it knoweth, ere they be done*]; and the befallings [*or chances*] of times and of worlds.

<sup>9</sup> Therefore I purposed to bring to me this *wisdom*, to live together (*with me*); witting that it shall commune with me of goods (*or about good things*), and speaking together of (*or about*) my thought(s), and of mine annoyances, (*or about my troubles*), shall be.

<sup>10</sup> For this *wisdom* I shall have clear-ness at (*or with*) companies (*or crowds*), and honour at (*or with the*) elder men;

<sup>11</sup> I shall be found young and sharp in doom (*or in judgement*), and in the sight of mighty men I shall be won-derful, and the faces of princes shall worship me [*or shall marvel (at) me*].

<sup>12</sup> They shall abide me, being still, and they shall behold me, speaking; and the while I speak many things, they shall set (*their*) hands on their mouth(s).

<sup>13</sup> Furthermore by this *wisdom* I shall have undeadliness (*or immortality*); and I shall leave everlasting mind to them, that shall come after me.

<sup>14</sup> I shall dispose peoples; and nations shall be subject to me.

<sup>15</sup> Hideous kings hearing me shall dread (*or fear*); and in (*the*) multitude I shall be seen good, and strong in battle.

<sup>16</sup> I shall enter into mine house, and I shall rest with wisdom; for the conversation thereof hath no bitter-ness, and the dwelling together thereof hath none annoyance (*or troubles*), but gladness and joy.

<sup>17</sup> I thought these things at (*or with-in*) me, and I remembered in mine heart; for why wisdom is undeadly (*or immortal*) in thought,

<sup>18</sup> and good delighting is in the friendship thereof; and honesty (*or honour*) without default is in the works of (*the*) hands thereof [*or and in the works of the hands of it honesty without failing*]; and wisdom is in the strife of (*the*) speech thereof; and great clearness is in the communing of (*the*) words thereof; I went about, seeking to take wisdom to me.

<sup>19</sup> Forsooth I was a witty child, and I got a good soul.

<sup>20</sup> And when I was more good, I came to a body undefouled.

<sup>21</sup> And as I knew, that else I may not be chaste [*or continent*], no but God give it, and this same thing was wisdom, to know whose this gift was; I went to the Lord, and I besought him, and I said, of (*or with*) all mine entrails [*of mine heart*].

## CHAPTER 9

<sup>1</sup> God of my fathers, and Lord of mercy, that madest all things by thy word [*or with thy word*],

<sup>2</sup> and ordainedest man by thy wisdom, that he should be lord of (*the*) creature(s), which is made of (*or by*) thee,

<sup>3</sup> that he dispose the world in equity and rightfulness [*or rightwiseness*], and deem doom in right ruling of heart;

<sup>4</sup> give thou to me wisdom, that standeth nigh (*to*) thy seats; and do not thou reprove me from (*among*) thy children.

<sup>5</sup> For I am thy servant, and the son of thine handmaid; *I am* a sick [*or a feeble*] man, and of little time, and less to the understanding of doom and of laws.

<sup>6</sup> And if any man is perfect among the sons of me, if thy wisdom fleeth away from him, he shall be reckoned into nought.

<sup>7</sup> Forsooth thou hast chosen me (*to be a*) king to thy people, and a judge [*or (a) doomsman*] of thy sons and daughters;

<sup>8</sup> and thou saidest, that I should build a temple in thine holy hill, and an altar in the city of thy dwelling place; the likeness of thine holy tabernacle, which thou madest ready at the beginning [*or that thou preparedest from the beginning*].

<sup>9</sup> And thy wisdom is with thee, that knoweth thy works, which also was present then, when thou madest the world, and knew what was pleasant (*or pleasing*) to thine eyes, and what was (*ad*)dressed, (*or directed*), [*or right*] in thy commandments.

<sup>10</sup> Send thou that wisdom from thine holy heavens, and from the seat of thy greatness, (*so*) that it be with me, and travail with me; and that I know what is acceptable [*or allowed*] with thee.

<sup>11</sup> For why that wisdom knoweth and understandeth all things; and it shall lead me forth in my works soberly, and it shall keep me in his power.

<sup>12</sup> And my works shall be acceptable, and I shall dispose thy people justly [*or rightwisely*], and I shall be worthy of the seats (*or of the seat*) of my father.

<sup>13</sup> For who of men may know the counsel of God? either who may think, what (*is the*) will (*of*) God?

<sup>14</sup> For why the thoughts of deadly (*or of mortal*) men be dreadful (*or fearful*), and our purveyances be uncertain.

<sup>15</sup> For why the body that is corrupt[ed], grieveth the soul; and (*the*) earthly dwelling presseth down the wit, thinking many things.

<sup>16</sup> And of hard we guess *those things*, that be in (*or on the*) earth; and we find with travail *those things*, that be in beholding. But who shall search *those things*, that be in (*the*) heavens?

<sup>17</sup> But who shall know thy wit, no but thou give wisdom, and send thine Holy Spirit from (*the*) highest things?

<sup>18</sup> And if the paths of them, that be in lands, be amended, and if men have learned *those things*, that please thee. For why, Lord, whichever pleased thee from the beginning, were made whole by wisdom.

## CHAPTER 10

<sup>1</sup> This *wisdom of God* kept him, that was formed first of God, the father of the world, when he alone was made (*out*) of nought. And *this wisdom* led him out of his trespass, and led [*for brought*] him out of the slime of the earth,

<sup>2</sup> and gave to him virtue (*or power*) to hold together all things, *that is, gave to him the lordship over all lower things.*

<sup>3</sup> As the unjust man in his ire went away from this *wisdom*, brotherhood perished by the ire of man-quelling. [*From this as the unrightwise went away in his wrath, by the wrath of manslaughter perished fraternity.*]

<sup>4</sup> For which thing when the water did away the earth, wisdom healed (*it*) again; governing a just [*for the rightwise*] man by a despicable tree.

<sup>5</sup> This *wisdom* also in the consent of pride, when nations had raised them-selves, knew a just man [*for knew the rightwise*], and kept (*him*) without (*com*)plaint [*or blame*] to God; and *this wisdom* kept strong mercy in sons.

<sup>6</sup> And it delivered a just man [*for the rightwise*] fleeing from wicked [*or un-pious*] men perishing, when fire came down into the place of five cities.

<sup>7</sup> For which *wicked men* the land smoking is made desert, into witness-ing of waywardness, [*for shrewdness, (or depravity)*], and trees having fruits in uncertain time; and the mind of an unbelievful soul standing an image of salt.

<sup>8</sup> For why men passing (*by, or ignoring*) wisdom, not only fell in this, that they knew not goods [*or (the) good things*], but also they left to men the mind of their unwisdom, (*so*) that in these sins, which they did, they might not be hid.

<sup>9</sup> Forsooth wisdom delivered them from sorrows, that keep it.

<sup>10</sup> Soothly this *wisdom* led forth a just man [*or (the) rightwise*] by rightful [*or right*] ways, that fled from the ire [*or the wrath*] of his brother; and it showed him the realm [*or the kingdom*] of God, and gave to him the cunning (*or the know-ing*) of saints; it made him honest (*or rich*) in travails, and fulfilled his travails.

<sup>11</sup> It helped him in the fraud of deceivers [*for the guile of the men coming about to him*], and made him honest, (*or honourable, or rich*).

<sup>12</sup> It kept him from (*his*) enemies, and defended him from deceivers; and it gave to him a strong battle, (*so*) that he should overcome, and know, that wisdom is the mightiest of all.

<sup>13</sup> This *wisdom* forsook not the just [*or rightwise*] man (*when he was*) sold, *that is Joseph, when his brothers sold him to men of Ishmael*, but delivered him from (*the*) sinners; and it went down with him into a ditch, *that is, (in)to the prison of the king of Egypt*;

<sup>14</sup> and it forsook not him in bonds, till it brought to him the sceptre of the realm, and power against them that oppressed him; and it showed them (*to be*) liars, that defouled him, and it gave to him everlasting clearness (*or glory*).

<sup>15</sup> This *wisdom* delivered a just [*or rightwise*] people, and wholly without (*com*)plaint [*or blame*], from (*the*) nations that oppressed it.

<sup>16</sup> It entered into the soul of God's servant, and he stood against hideous kings, in great wonders and miracles [*or in great wonders and signs*].

<sup>17</sup> And it yielded to (*the*) just [*or rightwise*] men the meed of their travails, and led them forth in a wonderful [*or a marvellous*] way; and it was to them in (*a*) covering of the day, and in the light of stars by night.

<sup>18</sup> And it translated, *either led over*, them through the Reed Sea or the Red Sea; and bare them over through full much water.

<sup>19</sup> But it drenched (*or drowned*) down the enemies of them into the sea; and led them out from the depth of hells [*or the deepness of hell*], *that is, from the bottom of the sea.*

<sup>20</sup> Therefore just [*or rightwise*] men take away the spoils of wicked [*or un-pious*] men; and, Lord, they magnified in song thine holy name, and praised together thine hand, (*their*) overcomer.

<sup>21</sup> For why wisdom opened the mouth of dumb men, and made the tongues of young children not speak-ing to be wise [*or (to be) fair speaking*].

## CHAPTER 11

<sup>1</sup> He (*ad*)dressed (*or directed*) the works of them, in the hands of an holy prophet. [*It right-ruled the works of them, in the hands of the holy prophet.*]

<sup>2</sup> They made journey by deserts, that were not inhabited; and they made little houses, *or cottages*, in desert places.

<sup>3</sup> They stood against kings, and a-vengeed them(*selves*) of (*their*) enemies. [*They stood against enemies, and of the enemies they venged themselves.*]

<sup>4</sup> They thirsted, and they inwardly called thee; and water (*out*) of (*or from*) a full high stone was given to them, and (*the*) rest of thirst was given to them(*out*) of (*or from*) an hard stone.

<sup>5</sup> For by which things the enemies of them suffered pains, for (*the*) default-[*ing*] of their drink, and the sons of Israel were glad, when they had plenty; by these things, when these failed to those *enemies*, it was done well with them.

<sup>6</sup> For soothly for the well of everlasting flood, thou gavest man's blood to unjust men.

<sup>7</sup> And when they were made less [*or diminished*], in the leading away of young children slain, thou gavest suddenly plenteous water to them [*or thou gave to them abounding water in manner not hoped (for)*];

<sup>8</sup> and showedest by the thirst, that was then, how thou wouldest enhance thy *servants*, and wouldest slay the adversaries of them.

<sup>9</sup> For when they were assayed, soothly they took chastising with mercy; they knew, how wicked [*or unpius*] men deemed with ire [*or with wrath*], should suffer torments.

<sup>10</sup> Soothly thou admonishing as a father, provedest these men; but thou as an hard king asking condemnedest them (*or the others*).

<sup>11</sup> For why men absent and *men* present were tormented in like manner.

<sup>12</sup> For why double annoyance [*or troubles*] had taken them, and wailing with the mind (*or the remembrance*) of things passed.

<sup>13</sup> Soothly when they heard, that it was done well with themselves by their torments, they bethought on the Lord, and wondered on the end of the out-going.

<sup>14</sup> For at the end of the befalling, they worshipped (*or honoured*) him, whom they scorned (*had*) cast out in shrewd (*or depraved*) putting forth; and thou didest not in like manner to just men.

<sup>15</sup> Forsooth for unwise thoughts the wickednesses of them *were punished*; for some men erring worshipped dumb serpents [*or adders*], and superfluous beasts, thou sentest into them a multi-tude of dumb beasts, into vengeance;

<sup>16</sup> (*so*) that they should know, that by what things a man sinneth, he is tormented also by these things [*or by those things also he shall be tormented*].

<sup>17</sup> For why thine hand almighty [*or thine almighty hand*], that made the world of matter unseen, was not un-mighty to send into them a multitude of bears, either [*or*] hardy lions,

<sup>18</sup> either beasts of new kind full of ire, and unknown beasts, either *beasts* frothing heat of fires, either bringing forth the odour of smoke, either sending out from the eyes hideous sparkles (*or sparks*); [*or of new kind of unknown beasts, and full of wrath, or spitting breathing(s) of fires, or bringing forth smell of smoke, or putting out grizzly (or dreadful) sparks from (the) eyes;*]

<sup>19</sup> of which *beasts* not only the hurting might destroy them, but also the sight [*or the looking*] might slay by dread.

<sup>20</sup> For why and without these *beasts* they might be slain by one spirit, and suffer persecution of those (*or by them for*) their own deeds, and be scattered by the spirit of thy virtue (*or by the breath of thy power*). But also thou hast disposed all things in measure, and in number, and in weight;

<sup>21</sup> for it was left ever to thee alone to be able to do much; and who shall against-stand the virtue (*or the power*) of thine arm?

<sup>22</sup> For as the tongue (*or a pointer*) of a balance, so is the world before thee; and as a drop of dew rising before the light [*or and as a drop of morrowtide dew*], that cometh down into (*or onto the*) earth.

<sup>23</sup> And thou hast mercy of (*or for*) all things (*or for all*), for thou mayest or thou be able to (*do*) all things; and thou dissemblest, *either forbearst*, the sins of men, for penance.

<sup>24</sup> For thou lovest all things that be, and thou hatest nothing of those, that thou madest; for thou not hating any-thing ordainedest, either madest.

<sup>25</sup> But how might anything dwell, no but thou wouldest? or but if thou wouldest? (*or if thou haddest not willed it?*) either how should a *thing* be kept, that were not called of (*or by*) thee?

<sup>26</sup> But, Lord, thou lovest souls, thou sparest all things; for those things be thine.

## CHAPTER 12

<sup>1</sup> Lord, how good, and how sweet is thy Spirit in all things; [*O! how good, and how sweet, Lord, is thy Spirit in us;*]

<sup>2</sup> and therefore thou chastisest by parts these men that err; and thou admonishest [*or warnest*], of which things they sin, and thou speakest *to them*, (*so*) that when they have forsaken (*their*) malice, they believe in thee, Lord.

<sup>3</sup> For *thou wouldst lose(or destroy)* those *eld [or old]* dwellers of thine holy land, which thou loatest;

<sup>4</sup> for they did works hateful to thee, by medicines, *that is, by witchcrafts, and false divinings, and sacrifices offered to fiends,* and unjust *[or unrightwise]* sacrifices;

<sup>5</sup> and the slayers of their sons, with-out mercy, and eaters of *(the)* entrails *[or the bowels]* of men, and *(the)* devourers of blood;

<sup>6</sup> and by the hands of our fathers thou wouldst lose *(or destroy)* from thy middle sacrament, *that is, from Judea,* fathers and mothers, authors of souls, *that is, of their children,* unhelped;

<sup>7</sup> *(so)* that our fathers should take the worthy pilgrimage of God's children, which is to thee the dearworthiest land of all.

<sup>8</sup> But also thou sparedest these as men, and thou sentest wasps, the before-goers of thine host, *(so)* that those *[or they]* should destroy them *(by)* little and little.

<sup>9</sup> Not for thou were unmighty to make wicked *[or unpiious]* men subject to just *[or rightwise]* men in battle, either to destroy at once, by cruel beasts, either by an hard word;

<sup>10</sup> but thou deemedest by parts, and gavest place to penance, and knewest, that the nation of them was wayward *[or shrewd (or depraved)],* and their malice was kindly *(or by kind), that is, made hard by long custom,* and that their thought might not be changed without end.

<sup>11</sup> For it was a cursed seed at *[or from]* the beginning. And thou not dreading any man, gavest forgiveness to the sins of them.

<sup>12</sup> For why who shall say to thee, What hast thou done? either *[or]* who shall stand against thy doom? either *[or]* who shall come in thy sight, *to be(the)* avenger of wicked men? either who shall areckon *[or reckon]* to thee, if nations perish, which thou madest?

<sup>13</sup> For why none other than thou is God, to whom is charge of all things, that thou show, that thou deemest doom not unjustly. *[Forsooth there is none other God than thou, to whom is care of all, that thou show, for not unrightwisely thou deemest doom.]*

<sup>14</sup> Neither king neither tyrant in thy sight shall inquire of these men, which thou hast lost *[or hast destroyed].*

<sup>15</sup> Therefore since thou art just, thou disposest justly all things *[or Since then thou art rightwise, all things rightwise-ly thou disposest];* also Father, thou condemnest him, that oweth not *(or ought not)* to be punished\*, and thou guessest him a stranger from thy virtue.

<sup>16</sup> For why thy virtue *(or thy power)* is the beginning of rightfulness *[or of rightwiseness];* and for this *(or because of this),* that thou art lord *(or the Lord)* of all men, thou makest thee to spare all men.

<sup>17</sup> For thou, that art not believed to be perfect *[or full ended]* in virtue *(or in strength),* thou showest virtue *(or strength);* and thou leadeest over these men, that know not thee, in hardiness.

<sup>18</sup> But thou, lord *[or lordshipper]* of virtue, deemest with peaceableness, and disposest us with great reverence; for it is subject to thee to be able to, when thou wilt.

<sup>19</sup> Forsooth thou hast taught thy people by such works, that it behooveth a *judge* to be just, and benign, *either merciful;* and thou madest thy sons *(to be)* of good hope, for thou deemest, and givest place to *(or for)* penance in sins.

<sup>20</sup> For if thou tormentedest the enemies of thy servants, and men due to death with so great perceiving, *either attentiveness,* and deliveredest, and gavest time and place *[or giving time and place],* by which they might be changed from malice;

<sup>21</sup> with how great diligence deemest thou thy sons, to whose fathers thou gavest oaths and covenants of good promises?

<sup>22</sup> Therefore when thou givest chastising *[or discipline]* to us, thou beatest *[or thou scourgest]* manifold our enemies, *(so)* that we, *(when)* deeming, think *(of)* thy goodness; and when it is deemed of us, that we hope *(for)* thy mercy.

<sup>23</sup> Wherefore and to them, that lived unwisely, and unjustly in their life, thou gavest sovereign torments, by these things which they worshipped.

<sup>24</sup> For they erred full long in the way of error, and guessest *to be* gods these things that be superfluous in beasts, and lived by custom of young children unwittingly *[or living by manner of unwise young children].*

\* **CHAPTER 12:15** *That is, punishest sometime, to (or for the) proving of his patience, (as) it is open (ly) (known) of saint Job.*

<sup>25</sup> For this thing thou gavest doom, into scorn, as to children unwitty [*or unwise children*];

<sup>26</sup> but they, that were not amended by scorings and blamings, feeled the worthy doom of God.

<sup>27</sup> For they bare heavily in these things, which they suffered, in which things they suffering had indignation [*or disdained*]; they seeing him, whom they denied sometime them to know, knew *him*(as *the*) very (*or the true*) God, by these things which they guessed (*to be*) gods among them, when those were destroyed; for which thing and the end of their condem-nation shall come on them.

## CHAPTER 13

<sup>1</sup> Forsooth all men be vain, *that is, void of truth*, in which the cunning (*or the knowing*) of God is not; and of these things that be seen (*to be*) good, they might not understand him, that is, and they perceiving the works knew not, who was the worker [*or (the) craftsman*];

<sup>2</sup> but they guessed (*to be the*) gods (*and*) governors of the world, either the fire, either the wind, either the air made swift, either the compass of stars, either full much water, either the sun and moon;

<sup>3</sup> and if they delighted in the fairness of those things, and guessed *them*(*to be*) gods, know they, how much the Lord of those things is fairer than those; for why the engenderer of fairness made all these things. [*in whose fairness delighted, if they guessed (to be) gods, know they, how much more the lordshipper of them is the fairer; the (be)getter forsooth of fairness all these thing ordained.*]

<sup>4</sup> Either [*Or*] if they wondered on the virtue and works of those things, understand they of those [*things*], that he that made these things, is stronger than those;

<sup>5</sup> for by the greatness [*or the muchliness*] of fairness and of (*the*) creature(s) the Creator of these might be seen knowingly, *either might be known by his works*.

<sup>6</sup> But nevertheless yet in these men is less (*com*)plaint; for they err, in hap seeking God, and willing (*or desiring*) to find (*him*).

<sup>7</sup> For when they live in his works, they seek, and hold for a sooth (*or a truth*), that those things be good, that be seen.

<sup>8</sup> Again soothly it oweth (*or ought*) not to be forgiven to these men.

<sup>9</sup> For if they might know so much, that they might guess (*at*) the world, how found they not lightlier (*or easier*) the Lord thereof?

<sup>10</sup> forsooth they be cursed, and the hope of them is among dead men, that called gods the works of men's hands, gold, and silver, the finding of craft, and likenesses of beasts, either a stone unprofitable, the work of an eld hand. [*Unhappy forsooth they be, and among the dead the hope of them is, that called gods the works of the hands of men, gold, and silver; the finding of craft, and the likenesses of beasts, or unprofit-able stone, the work of the old hand.*]

<sup>11</sup> Either [*Or*] if any craftsman, a carpenter, heweth down of the woods a straight tree, and eraseth away perfectly all the rind thereof [*or and of this taughtly pare away all the rind*], and useth his craft diligently, and maketh a vessel full profitable into conversation of life;

<sup>12</sup> soothly he useth the reliefs (*or the remnants*) of this work to the making ready of (*his*) meat;

<sup>13</sup> and the residue of these things, which he maketh to no work [*or that to none use*], a crooked tree, and full of knots, he engraveth diligently by his voidness, *that is, made of (or by) him by his engraving*, and by the cunning (*or the knowing*) of his craft he figureth it, and likeneth it to the image of a man,

<sup>14</sup> either maketh it like to some of beasts, and anointeth (*it*) with red colour, and maketh the colour thereof ruddy with painture, and anointeth, [*or daubing, or painting*] each spot which is in it,

<sup>15</sup> and maketh to (*or for*) it a worthy dwelling place, and setteth it in the wall, and he fasteneth it with iron,

<sup>16</sup> lest peradventure it fall down; and he purveyeth for it, and knoweth, that it may not help itself; for it is an image, and help is needful thereto.

<sup>17</sup> And he maketh a vow, and in-quireth of his chattel, and of his sons, and of weddings; he is not ashamed to speak with him, that is without (*a*) soul;

<sup>18</sup> and soothly for health he beseech-eth a thing unmighty [*or feeble*], and for life he prayeth (*to*) a thing without life, [*or and for life he prayeth (to) the dead*] and he calleth

an unprofitable thing into (*or for*) help. And for (*a good*) journey he asketh of that thing, that may not go;

<sup>19</sup> and of getting and of working, and of (*the*) befalling of all things he asketh of him, which is unprofitable in all things. [*and of purchasing, and of working, and of the chance of all things he asketh of it, that in all things is unprofitable.*]

## CHAPTER 14

<sup>1</sup> Again another man thinking to sail in a ship [*or Again another think-ing to sail*], and beginning to make journey through fierce waves, inwardly calleth (*upon*) a tree (*or a piece of wood*) more frail than the tree (*or the piece of wood*) that beareth him.

<sup>2</sup> For why covetousness to get *money*[*or winning*] found (*or was the reason to create*) that *idol*; and a craftsman made it by his wisdom.

<sup>3</sup> But thou, Father, governest by purveyance, for thou gavest (*a*) way in the sea [*or for thou hast given in the sea (a) way*], and a most steadfast path among (*the*) waves;

<sup>4</sup> showing that thou art mighty to make whole of [*or to heal*] all things, yea, (*even*) if a man goeth to the sea without (*a*) ship;

<sup>5</sup> but that the works of thy wisdom should not be void, for this thing men betake their lives, yea, to a little tree, and they pass (*over*) the sea, and be delivered (*or saved*) by a ship.

<sup>6</sup> But at the beginning, when proud giants perished, the hope of the world fled to a ship, and sent again seed of birth to the world, which was governed by thine hand.

<sup>7</sup> For why blessed is the tree (*or the wood*), by which rightfulness was made. [*Blessed forsooth is the tree, by the which is done rightwiseness.*]

<sup>8</sup> But the idol which is made by hand(s) is cursed, both it, and he that made it, for soothly he wrought great trespass [*or unbelievfulness*]; soothly that *idol*, when it was frail, was named God (*or a god*).

<sup>9</sup> Forsooth in like manner the wicked man and his wickedness [*or the unpius and the unpiusness of him*] be hateful to God.

<sup>10</sup> For why that that is made shall suffer torments, with him that made it.

<sup>11</sup> For this thing and to the idols of nations shall not be (*a*) beholding [*or (a) reward*]; for the creatures of God be made into hatred, and into temptation to the soul of men, and into a trap [*or a mouse-catch*], to the feet of unwise men.

<sup>12</sup> For the beginning of fornication, *that is, idolatry, which is ghostly (or spiritual) fornication*, is the seeking out of idols, and the finding of those *idols* is the corruption of life.

<sup>13</sup> Forsooth those were not at the beginning, neither those shall be without end. [*Forsooth they were not from the beginning, nor shall be into without end.*]

<sup>14</sup> For why the voidness of men found (*or brought*) these *idols* into the world; and therefore the end of those is (*or shall be*) found short(*ly*), (*or soon*).

<sup>15</sup> For why the father making sorrow with bitter mourning, made soon to him an image of the son *that was* ravished; and began to worship (*or to honour*) him now as a god, that was dead then as a man; and he ordained holy things [*or temples*] and sacrifices among his servants.

<sup>16</sup> Afterward in time coming betwixt, when the wicked custom was strong, this error was kept as a law, and images were worshipped by (*the*) lordship (*or under the commands*) of tyrants.

<sup>17</sup> The figure of them was brought from (*a*)far, which the men might not honour in open, for they were far (*off*)[*or These whom in open men might not worship, for that afar they were, from afar the figure of them is brought*]; and they made an open image of the king, whom they would honour; that by their busyness they should worship him as present, that was absent.

<sup>18</sup> Forsooth the noble [*or the great*] diligence of a craftsman brought in also them, that knew not, to the worship-ping of these *things*, or of these *kings*.

<sup>19</sup> For he willing (*or desiring*) more to please the *king*, that took him, *that is, chose him to make an image to (or of) the king*, travailed perfectly by his craft, to make a likeness into better, *that is, in making the king (appear) fairer, [or that the likeness into better he should figure]*.

<sup>20</sup> Soothly the multitude of men, deceived by the fairness of (*the*) work, guessed [*or esteemed*] him now a god, that was honoured as a man before *that* time.

<sup>21</sup> And this was the deceit [*or the deceiving*] of man's life; for why men serving greatly, either to affection, either to kings, putted to stones and trees the name that may not be communed, (*or communicated*), [*for the uncommunicable name*].

<sup>22</sup> And it sufficed not, that they erred about the cunning (*or the knowing*) of God; but also they living in great battle of un cunning, call so many and so great evils peace.

<sup>23</sup> For either they slaying their sons in sacrifice, either [*or*] making dark sacrifices, either having wakings [*or watches*] full of madness,

<sup>24</sup> keep now neither clean life, neither clean weddings [*or spousals*]; but also one man slayeth another man by envy, either [*or*](*by*) doing adultery maketh sorry *his neighbor*.

<sup>25</sup> And all things be meddled, [*or mingled*], (*or mixed*) together, blood, manslaughter [*or manslaughter*], theft, and feigning, corruption, unfaithfulness, dis-turbing (*or troubling*), and forswearing,

<sup>26</sup> noise, forgetting of goods of the Lord (*or of the good things from the Lord*), defouling of souls, changing of birth (*or gender*), unsteadfastness of weddings, unordaining of lechery and of unchastity. [*strife, the unminding of the goods of the Lord, the defouling of souls, the mis-changing of birth, the unstableness of bridals, the unordain-ing of lechery and of uncleanness.*]

<sup>27</sup> For why the worshipping of cursed idols is the cause, and the beginning, and the end, of all evil.

<sup>28</sup> For why either they wax mad, while they be glad; either [*or*] certainly they prophesy false things, either [*or*] they live unjustly, either [*or*] they forswear soon.

<sup>29</sup> For the while they trust in idols, that be without soul, they swear evil, and hope not, that they shall be annoyed (*or harmed*).

<sup>30</sup> Therefore ever either shall come to them worthily; for they deemed evil of God, and gave attention to idols [*or taking heed to maumets*], and they swore unjustly in an idol, and they despised rightfulness [*or rightwiseness*].

<sup>31</sup> For why an oath is not virtue, but the pain of sinners goeth forth ever[*more*], into the breaking of just [*or rightwise*] things.

## CHAPTER 15

<sup>1</sup> Forsooth thou, our God, *art* sweet, and true, and patient, and disposeth all things in mercy.

<sup>2</sup> For if we sin, we be thine, and know thy greatness; and if we sin not, we know, that we be accounted at thee [*or for with thee we be counted*].

<sup>3</sup> For why to know thee, is perfect rightfulness [*or full ended rightwise-ness*]; and to know thy rightfulness [*or rightwiseness*], and virtue, is the root of undeadliness (*or immortality*).

<sup>4</sup> Forsooth the thinking out of evil craft of men brought not us into error, neither the shadow of painture [*or of painting*] travail without fruit, an image graven by (*or with*) diverse colours;

<sup>5</sup> whose beholding giveth covetous-ness to an unwise man, and he loveth the likeness of a dead image without (*a*) soul. [*whose sight to the unwise giveth coveting, and loveth the like-ness of the dead image without soul.*]

<sup>6</sup> The lovers of evils be worthy (*of*) the death, that have hope in such [*things*]; and they that make those, and they that love (*them*), and they that wor-ship (*them*)*be worthy (of) the death.*

<sup>7</sup> But also a potter, thrusting (*or squeezing*)[*the*] nesh earth, by great travail maketh each vessel to (*or for*) our uses; and (*out*) of the same clay he maketh vessels that be clean to use (*or be for clean uses*), and in like manner those that be contrary to these; forsooth what use is of these vessels, the potter is (*the*) judge.

<sup>8</sup> And (*then*) he that was made of earth a little before, maketh a god of the same clay with vain travail; and the potter, asked to *yield* the debt of the soul which he had, leadeth himself after a little time (*back*)*to the earth*, from whence he was taken. [*And with vain travail (a) god he maketh (out) of the same clay, he that a little before of earth was made; and after a little he leadeth himself (from) whence he is taken, again asked (for) the debt of the soul that he had.*]

<sup>9</sup> But he hath care, not for he shall travail, neither for his life is short, but he striveth with goldsmiths and silver-smiths; but also he pursueth [*or followeth*] workers of brass, and setteth before glory; for he maketh superfluous [*or over-void*] things.

<sup>10</sup> For the heart of him is ashes, and superfluous earth is his hope, and his life is viler [*or fouler*] than clay.

<sup>11</sup> For he knew not *God*, that made him, and that inspired a soul (*in*)to him [*or that inspired to him a soul*]; and he loveth those things which he hath wrought; and *he knew not God*, that blowed in him a spirit of life.

<sup>12</sup> But they guessed fleshly delight-ing [*or a playing place*] to be our life, and the conversation of life *to be* made to (*or for*) winning, *either covetousness*, and that it behooveth to get on each side, yea, of (*or by*) evil.

<sup>13</sup> Forsooth this man that maketh frail vessels, and graven images of the matter (*or material*) of earth, knoweth that he trespasseth above all men.

<sup>14</sup> Forsooth, *Lord*, all (*the*) unwise men and cursed be proud over the measure of their soul, and *be* enemies of thy people, and upbraid it [*or (be) mis-saying to it*];

<sup>15</sup> for they guessed all the idols of (*the*) nations *to be* gods, that have neither sight of eyes to see, neither nostrils to perceive a spirit, *either wind*, neither ears to hear, neither fingers of hands to touch, but also their feet *be* slow to go.

<sup>16</sup> For why a man made those [*or A man forsooth made them*], and he that borrowed a spirit, made those; for why no man may make a god like himself.

<sup>17</sup> For since he is deadly (*or mortal*), by wicked hands he maketh a dead idol [*or the dead he maketh with wicked hands*]; for he is better than these *gods*, which he worshippeth; for soothly he lived, when he was deadly (*or mortal*), but they *lived* never.

<sup>18</sup> But also most wretched men worship beasts; for why unreasonable *beasts*, compared to these men, be worse than they.

<sup>19</sup> But neither by sight any man may of these beasts behold goods [*or good things*]; forsooth they have driven away [*or they (have) fled*] the praising of God, and his blessing.

## CHAPTER 16

<sup>1</sup> For these things, and things like these, they suffered torments worthily, and they were destroyed by (*a*) multitude of beasts.

<sup>2</sup> For which torments thou disposed-est well thy people, to which thou gavest covetousness of their delight-ing a new savour, making ready meat to (*or for*) them a curlew, *that is, a multitude of curlews*.

<sup>3</sup> That soothly they coveting meat, were turned away, yea, from needful coveting, for those things that were showed, and sent to them; but these men made poor in short time, tasted new meat.

<sup>4</sup> For soothly it behooved perishing to come on them without excusing, using tyranny; but to show only to these *Hebrews*, how their enemies were destroyed. [*Forsooth it behooved to them, haunting tyranny, death to come on without excusation; to them forsooth only to show, how the enemies of them were destroyed.*]

<sup>5</sup> Forsooth when the fierce ire of beasts came on them, they were destroyed by the bitings of wayward serpents. But, *Lord*, thine ire dwelled not without end [*or But not into evermore thy wrath abode still*];

<sup>6</sup> but they were troubled in short time (*un*)to (*their*) amending [*or (their) correction*], and had a sign of health (*or of deliverance*), to (*the*) remember-ing of the commandment of thy law.

<sup>7</sup> For he that was converted, was healed not by that that he saw, but by thee, (*the*) Saviour of all men [*or (the) saviour of all*].

<sup>8</sup> Forsooth in this thou showedest to our enemies, that thou it art [*or thou art*], that deliverest from all evil.

<sup>9</sup> Forsooth the bitings of locusts and of flies killed them, and health of (*or for*) their life was not found; for they were worthy to be destroyed of (*or by*) such things.

<sup>10</sup> But neither the teeth of dragons, neither of venomous beasts overcame thy children; for why thy mercy came, and healed them.

<sup>11</sup> For they were tormented in mind of (*or by*) thy words, *that is, that they should be mindful of thy behests*, and they were healed swiftly [*or swiftly they were saved*]; lest they falling into deep forgetting of God, [*they*] might not use thine help.

<sup>12</sup> For neither herb, neither plaster healed them; but, *Lord*, thy word [*or but thy word, Lord*], that healeth all things.

<sup>13</sup> *Lord*, thou art, that hast (*the*) power of life and of death; and leadest forth to the gates of death, and leadest (*up*) again.

<sup>14</sup> But soothly a man slayeth his soul by malice; and when the spirit is gone out, it shall not (*re*)turn again, neither *the body* shall again-call the soul, which is received;

<sup>15</sup> but it is impossible to escape thine hand.

<sup>16</sup> For why wicked [*or unpious*] men, denying to know thee, were torment-ed [*or scourged*] by the strength of thine arm; they suffered persecution by [*or with*] new waters, and hails, and rains, and were wasted by fire.

<sup>17</sup> For why that was wonderful, the fire had more might in the water, that quencheth all things; for why the world was (*the*) avenger of (*or for*) just [*or rightwise*] men.

<sup>18</sup> For why sometime the fire was mild [*or tamed*], lest the beasts should be burnt, that were sent to (*or sent against*) wicked [*or unpiious*] men; but that they seeing should know, that they suffer persecution by the doom of God.

<sup>19</sup> And sometime *the fire* burnt on high on each side in the water, above the virtue (*or the power*) of fire, to destroy the wicked nation of the land.

<sup>20</sup> For which things thou nourished-est thy people with (*the*) meat of angels, and thou gavest from heaven bread made ready to (*or for*) them, without travail; having all delighting in itself, and the sweetness of all savour.

<sup>21</sup> For thou showedest thy chattel [*or thy substance*], and thy sweetness, which thou hast, to sons; and *the bread* serving to the will of each man, was turned to that, that each man would (*or desired*).

<sup>22</sup> Forsooth snow and ice suffered the might [*or the strength*] of (*the*) fire, and melted not; (*so*) that they should know, that fire burning, in hail and rain lightning, destroyed the fruits of (*the*) enemies.

<sup>23</sup> Soothly again this *was wonderful*, also (*the*) fire forgot his virtue (*or its own strength*), (*so*) that (*the*) just men should be nourished.

<sup>24</sup> For why the creature serving to thee the Maker, waxeth white into torment against unjust men [*or burneth out into torment against unrightwise men*], and is made lighter [*or softer*] to do well, for them that trust in thee.

<sup>25</sup> For this thing and all things trans-figured then, *that is, changed from the property of their kind*, served to thy grace, nourisher of all things, to the will of them, that be desired of (*or by*) thee;

<sup>26</sup> (*so*) that, Lord, thy sons should know, which thou lovedest [*or that thy sons, whom thou lovedest, Lord, should know*], that not the fruits of birth, *that is, not only (the) fruits coming forth of (or from the) earth*, feed men, but thy word keepeth them, that believe in thee.

<sup>27</sup> For why that that might not be destroyed of (*or by the*) fire, *that is, manna*, melted anon (*or at once*) as it was made hot of (*or by*) a little beam of the sun;

<sup>28</sup> (*so*) that it were known to all men, that it behooveth to come before the sun to thy blessing, and to worship thee at the rising of the light [*or and at the springing of light to honour thee*].

<sup>29</sup> Forsooth the hope of an unkind man shall melt away as (*the*) ice of winter, and shall perish as superfluous water.

## CHAPTER 17

<sup>1</sup> Forsooth, Lord, thy dooms be great, and thy words may not be (*or be not able to be*) fully told out; unlearned souls erred for these. [*Forsooth great be thy dooms, Lord, and untellable thy words; for these the undisciplined souls erred.*]

<sup>2</sup> For the while wicked men hold for steadfast, (*so*) that they may be lords of (*the*) holy nation, they were fettered with bonds of darkneses, and of long night, and were closed under roofs; and they fugitives were subject to everlasting [*or perpetual*] purveyance.

<sup>3</sup> And the while they guess them-(*selves*) to be hid in (*their*) dark sins, they were scattered by (*the*) dark hiding of forgetting [*or by the dark veil of forgetting they be scattered*], dreading hideously, and disturbed (*or troubled*) with full great wondering.

<sup>4</sup> For the den that withheld them, kept not without dread; for why sound coming down disturbed (*or troubled*) them, and sorrowful persons appearing to them, gave dread to them.

<sup>5</sup> And soothly no might [*or strength*] of [*the*] fire might give light to them, and the clear flames of stars might not lighten that hideous night.

<sup>6</sup> Soothly sudden fire full of dread appeared to them [*or Forsooth there appeared to them sudden fire, full of dread*]; and they were smitten with the dread of that face, that was not seen, and guessed those things to be worse, that were seen.

<sup>7</sup> And (*the*) scorns of witchcraft were laid to (*it*), and the glory of wisdom was chastising with despising. [*And of divining craft the scorns were laid to (it), and the glory of wisdom correction with strife.*]

<sup>8</sup> For they, that promised themselves to put away dreads and disturbings [*or perturbations*] from a sick soul, were full with scorn, and were sick for dread.

<sup>9</sup> For why though nothing of the wonders against kind disturbed them, they were moved [*or stirred (up)*] by the passing of beasts, and by the hissing of adders,

<sup>10</sup> and they trembled, and perished [*or fearful, they perished*]; and denied, that they saw the air, which a man might not escape [*or flee*](*from*), by any reason; for why worst things before-occupy often, while the conscience reprovethe.

<sup>11</sup> For since wickedness is dreadful, it is given into condemnation of (or by) all men; for why a conscience disturbed (or troubled) presumeth ever-[more] wicked things.

<sup>12</sup> For why dread is nothing, but help of presumption, and showing of thought of helps [or (and a) betraying of the helps of thought].

<sup>13</sup> And the while less abiding is from within, it guesseth greater power of that cause, of which it giveth torment.

<sup>14</sup> Forsooth they, that came into a mighty night, and coming above (or up-on) from (the) lowest things, and from (the) highest things, they sleeping the same sleep, [They forsooth, that verily the unmighty night, and sleeping the same sleep, overcoming from the lowest, and from the highest,]

<sup>15</sup> were hurled sometime by dread of wonders against kind, sometime the souls failed by leading over; for why sudden dread and unhoped (for), came on them.

<sup>16</sup> Afterward if any of them had fell down, he was kept closed in (a) prison, without iron (bars);

<sup>17</sup> for if any churl was, either shep-herd, either a workman of (the) fields, and was before-occupied, he suffered need that might not be escaped [or (was) unescapable]. For why all men were bound together by [or with] one chain of darknesses;

<sup>18</sup> either a wind hissing, either (a) sweet sound of birds betwixt the thick boughs of trees, either the fierceness of water running down greatly,

<sup>19</sup> either a strong sound of stones cast down, either the running unseen of beasts playing, either the strong voice of beasts lowing, either (an) echo sounding again from (the) highest hills, made them failing for dread. [or strong sound of stones falled down, or the unseem course of playing beasts, or the strong voice of lowing beasts, or the again-sounding rebounding of sound from the highest hills, made them failing for dread.]

<sup>20</sup> Forsooth all the world was light-ened with clear light, and was not withholden in works hindered. [For-sooth all the roundness of (the) earth's was lighted with clear light, and con-tained in works not letted (or hindered).]

<sup>21</sup> But a grievous night, the image of darknesses, that was to coming on them, was set on them alone; there-fore they were grievouser to themselves than the darknesses. [Forsooth only to them was overset a grievous night, image of darknesses, that was to come onto, or unto, them; then they to them-selves were more grievous than the darknesses.]

## CHAPTER 18

<sup>1</sup> But full great light there was to thine holy servants[or To thy saints forsooth was most light], and soothly (the) enemies heard the voice of them, but they saw not the figure, either shape; and for also they suffered not by the same things, they magnified thee.

<sup>2</sup> And for they were hurt before, they did thankings [or graces] to thee, for (or because) they were not hurt; and that (a) difference should be betwixt them and (the) Egyptians, they asked thee, God.

<sup>3</sup> For which thing they had a burn-ing pillar of fire, the leader of (the) unknown way; and thou gavest the sun, without hurting of good harbour.

<sup>4</sup> Forsooth they were worthy to want [or to lack] light, and to suffer the prison of darknesses, which held [or kept] thy sons enclosed; by which sons[or by whom] the uncorrupt light of (the) law began to be given to the world.

<sup>5</sup> When they thought to slay the young children of (the) just men [or the infants of (the) rightwise men]; and when one son was put forth, and delivered, (to reprove them) thou tookest away the multitude of (their) sons, that is, of the first engendered of Egypt, for the leading over of them, and thou lostest (or destroyedest) them (al)together in strong water.

<sup>6</sup> Forsooth that night was known before of (or by) our fathers, that they witting verily to which [or what] oaths they believed, should be more patient [or more steadfast].

<sup>7</sup> Forsooth health (or the deliverance) of just [or rightwise] men was received verily of thy people, and also destroy-ing of unjust [or unrightwise] men.

<sup>8</sup> For as thou hurtedest our adversaries, so thou excitedest also us, and magnifiedest us.

<sup>9</sup> For why (the) just [or the right-wise] children of good men made sac-rifice privily, and disposed the law of rightfulness [or of rightwiseness] into according; they disposed just [or right-wise] men to receive goods and evils in like manner, and sung [or singing] praises to the Father of all men.

<sup>10</sup> But (the) unseemly voice of (the) enemies sounded, and weepful wail-ing of beweepers of young children [or weepful wailing of bewept young children] was heard.

<sup>11</sup> Forsooth the servant was torment-ed by like pain with the lord; and a man of the people suffered things like the king.

<sup>12</sup> Therefore in like manner all men by one name of death had dead men unnumberable, for neither quick (*or living*) men sufficed to bury (*those dead*); for why the nation of them, that was clearer *than (the) others*, was des-troyed in one moment. [*Then (in) like manner all with one name of death had unnumberable dead men, nor the quick forsooth sufficed to bury; for (in) one moment the nation of them, that was more clear, is destroyed.*]

<sup>13</sup> Forsooth of all (*the*) *Egyptians(the)* men not believing for benefices, prom-ised them(*selves*) then to be God's people, when the destroying of the first engendered things was first. [*Of all forsooth they not believing for the benefits, then when first was the death of the first (be)gotten, they promised themselves the people of God to be.*]

<sup>14</sup> Forsooth when all things held restful silence, and the night had the middle way in his course, [*When for-sooth quiet silence contained all things, and the night in his course had the mean way.*]

<sup>15</sup> Lord, thy word almighty coming swiftly from heaven, came from the king's seats (*or throne*); [*thine almighty word, Lord, going out from heaven, from the king's seats (or seat) came;*]

<sup>16</sup> a sharp sword bearing thy commandment not feigned, came forth, overcomer into the middle of the land of destroying; and it stood, and filled all things with death, and it stood in (*or on the*) earth, and stretched forth till to heaven.

<sup>17</sup> Then anon the sights of evil dreams disturbed (*or troubled*) them, and dreads not hoped (*for*) came above (*or upon them*).

<sup>18</sup> And another man cast forth half quick [*or alive*] into another place, showed for what cause of death he died.

<sup>19</sup> For why (*the*) sights that disturbed (*or troubled*) them, before-warned (*of*) these things, (*so*) that they should perish not unwittingly [*or unknowing-ly*], why they suffered evils.

<sup>20</sup> Forsooth (*the*) temptation of death, *that is, punishment by death*, touched then also just [*or rightwise*] men, and moving (*al*)together of (*the*) multitude was made in (*the*) desert; but thine ire dwelled not long, [*or and there is made of the multitude a stirring in (the) wilderness; but not long abode still thy wrath.*]

<sup>21</sup> For a man without (*com*)plaint [*or without blame*] hast(*en*)ed to beseech [*or to pray*] for (*the*) peoples, and he brought forth prayer the shield of his service, and he alleged (*or he offered up*) prayer by incense, and against-stood ire [*or withstood to the wrath*]; and he setted [*or put*] an end to the need, and showed that he was thy servant.

<sup>22</sup> Forsooth he overcame companies, not by virtue of body, neither by armour, (*or arms, or weapons*) of power; but he remembered the oaths, and the testament(*s*) of (*the*) fathers (*or the covenants made with the fathers*), and by word he made him(*self*) subject, that travailed himself.

<sup>23</sup> For when dead men fell down by heaps, each on (*the*) other, he stood betwixt [*or between*] *dead men and living, or the dead and the quick (or the living)*, and cut away the fierce-ness of *burning*, and parted that way, that led to quick (*or living*) men.

<sup>24</sup> For why all the world, by signify-ing either figure, was in the cloth (*or the cloak*) lasting to the heels, which he had; and the great things of (*the*) fathers were engraved in four orders of stones; and, *Lord*, thy magnificence was written in (*or on*) the diadem of his head. [*Forsooth in the clothing of the priest('s) cape, that he had, was all the roundness of (the) earth's; and the great things of (the) fathers were graven in four orders of stones; and thy great doing in (or on) the diadem of his head was written.*]

<sup>25</sup> Forsooth he that destroyed, gave stead to these things, and dreaded these things, for why the temptation alone was sufficient to ire. [*To these forsooth he gave stead, that destroyed, and these things he full out dreaded; forsooth there was alone sufficient tempting of wrath.*]

## CHAPTER 19

<sup>1</sup> Forsooth ire without mercy came on wicked men till into the last, *that is, till to the drenching (or the drown-ing) of them*; for why *God* before-knew also the things to coming of them.

<sup>2</sup> For when they were turned, and had suffered (*or allowed*), that they should lead out them, and had before-sent them with great busyness, the deeds of repenting pursued them.

<sup>3</sup> For they having yet mourning be-twixt the hands, and they beweeeping at the sepulchres of dead men [*or and weeping at the monuments of the dead*], took to them(*selves*) another thought of uncurring, (*or of unknow-ing, or of ignorance*); and they pur-sued those *Hebrews*, as fleers away, which they praying had sent forth.

<sup>4</sup> For why worthy need [*or worthy necessity*] led them to this end, and they lost remembering of these things, that had befallen, that punishing should [*ful*] fill those things, that failed [*lacked*] of torments,

<sup>5</sup> and that soothly thy people should pass wonderfully; forsooth that they should find a new death.

<sup>6</sup> For why each creature serving to thine behests (*or thy commands*), was reformed to his kind at the beginning, (*so*) that thy children should be kept unhurt.

<sup>7</sup> For why a cloud beshadowed the castles of them (*or their camp*), and dry earth appeared in water that was before (*or where water was before*), and a way without letting (*or hindrance*) appeared in the Red Sea or the Reed Sea, and a field burgeoning from (*a*) full great depth;

<sup>8</sup> by which *field* all the nation passed, that was covered with thine hand; forsooth they saw thy marvels and wonders.

<sup>9</sup> For they as horses devoured meat, *that is, took the armours of (the) Egyptians, which they saw dead on the brink of the sea (or on the sea-shore)*, and as lambs they made full out joy, magnifying thee, Lord, that deliveredest them.

<sup>10</sup> For they were mindful yet of those things, that were done in the dwelling of them among (*the*) *Egyptians*; how the land brought forth flies, for the nation of beasts, and the flood (*or the river*) brought forth (*a*) multitude of paddocks [*or frogs*] for fishes.

<sup>11</sup> Forsooth at the last they saw a new creature of birds, when they were led by covetousness, and asked (*for*) meats of feast.

<sup>12</sup> For in the speaking to, *that is, at the asking of them, of (or for) their desire*, a curlew ascended [*or went up*] to them from the sea;

<sup>13</sup> and dis-eases [*or travails*] came on (*the*) sinners, and not without provings [*or evidences*] of those things, that were done before by the fierceness [*or the force*] of floods. For they suffered justly, by [*or after*] their wickednesses; for they ordained more abominable unhospitality.

<sup>14</sup> Soothly some received not un-known comelings; soothly others took good men harboured into thralldom, [*or servage, (or servitude)*].

<sup>15</sup> And not only *they did* these things, but soothly also another beholding [*or respect*] of them was, that they against their will received strangers.

<sup>16</sup> Forsooth they that used the same ordinances, tormented with cruelest sorrows them, that (*they had*) received with gladness.

<sup>17</sup> Forsooth they were smitten with blindness, as they in the gates of the just man [*or the rightwise*], when they were covered with sudden darknesses; each man sought the passing (*out*) of his (*own*) door.

<sup>18</sup> Forsooth while elements be turn-ed into themselves, as the sound of manner [*or of quality*] is changed in (*an*) organ, and (*yet*) all things keep their sound; wherefore it may be guessed of that certain sight.

<sup>19</sup> Beasts of the field were turned into beasts of water; whatever were swim-ming things, went in (*or on*) the land.

<sup>20</sup> Fire in water had power above his virtue (*or its own strength*); and (*the*) water forgot the kind quenching.

<sup>21</sup> Again-ward flames of corruptible beasts dis-eased not the fleshs of (*the*) *Hebrews* going together (*with them*); neither departed that good meat, that was departed (*as*) lightly as ice.

<sup>22</sup> Forsooth, Lord, thou magnifiedest thy people in all things, and honouredest; and despisedest not, and helpedest them in each time and in each place.

## ECCLESIASTICUS

<sup>1</sup> All wisdom is of (*or from*) the Lord God, and was ever with him, and is before the world.

<sup>2</sup> Who numbered the gravel of the sea, and the drops of rain, and the days of the world?

<sup>3</sup> Who measured the highness [*or the height*] of heaven, and the breadth of (*the*) earth, and the depth of the sea? Who ensearched (*or searched for*) the wisdom of God, that goeth before all things?

<sup>4</sup> Wisdom was formed first of all things, and the understanding of prudence, from the world, *that is, from without beginning.*

<sup>5</sup> The well of wisdom is the son of God in high things; and the entering of that *wisdom is (the) everlasting commandments. [The well of wisdom (is) the word of God in heights; and the in-going of it (is) everlasting commandments.]*

<sup>6</sup> To whom was the root of wisdom showed? and who knew the subtleties thereof?

<sup>7</sup> To whom was the lore [*or the discipline*] of wisdom showed, and made open? and who understood the multiplying of the entering thereof, *that is, of the work thereof?*

<sup>8</sup> One is the highest Creator [*or the maker (out) of nought*] of all things, almighty, and a mighty king, and worthy to be dreaded full much, sitting on the throne of that *wisdom*, and God having lordship.

<sup>9</sup> He formed it in the Holy Ghost, and he saw, and numbered, and he measured (*it*). And he shedded [*or poured*] out it [*up*] on all his works,

<sup>10</sup> and on each flesh by his gift [*or and upon all flesh after his gift*]; he giveth it to them that love him.

<sup>11</sup> The dread of the Lord is glory, and glorying [*or joying*], and gladness, and a crown of full out joying.

<sup>12</sup> The dread of the Lord shall delight the heart; and shall give gladness and joy into [*the*] length of days.

<sup>13</sup> To him that dreadeth God, it shall be well in the last things, or in the last days; and he shall be blessed in the day of his death. Forsooth they to whom *wisdom* appeareth in sight, *that is, by (the) revelation of prophecy*, love it in sight, and in (*the*) knowing of his great things. The love of God is honourable wisdom.

<sup>14</sup> The beginning of wisdom is the dread of the Lord; and it is formed together in the womb with faithful men, and it goeth with chosen women, and it is known with just [*or rightwise*] men and faithful.

<sup>15</sup> The dread (*or fear*) of the Lord is religiosity of cunning, (*or knowing, or knowledge*). Religiosity shall keep, and shall justify the heart; and shall give mirth and joy. It shall be well to him that dreadeth God; and he shall be blessed in the days of his comfort [*or (the) ending of him*].

<sup>16</sup> The fullness of wisdom is for to dread God; and fullness is of the fruits thereof.

<sup>17</sup> It shall fill each gift [*or each house*] of him of (*or for*) generations, and (*the*) receipts of (*or the recep-tacles with*) the treasures thereof.

<sup>18</sup> The crown of wisdom is the dread of the Lord, and filleth peace [*or ful-filling peace*], and the fruit of health. And he saw, and numbered it; for-sooth ever either be the gifts of God.

<sup>19</sup> Wisdom shall part the cunning (*or the knowing*) and understanding of prudence; and it enhanceth the glory of them, that hold it.

<sup>20</sup> The root of wisdom is for to dread God; forsooth the branches thereof *be long enduring [or long living]*. Understanding and religiosity of cunning, (*or knowing, or knowl-edge*) *be* in the treasures of wisdom; but wisdom is abomination to sinners.

<sup>21</sup> The dread of the Lord putteth away sin, for he that is without dread of God, may not be [*or shall not be able to be*] justified;

<sup>22</sup> for why the wrathfulness of his pride [*or willfulness*] is the destroying of him.

<sup>23</sup> A patient man shall suffer *the dis-eases of a proud man* till into (*a*) time; and afterward there shall be yielding of mirth.

<sup>24</sup> Good wit shall hide the words of him till into a time; and the lips of many men shall tell out the wit of him.

<sup>25</sup> In the treasures of wisdom is signifying of cunning (*or of knowing*); but the worshipping of God is (*an*) abomination to a sinner.

<sup>26</sup> A! (*or O*) son, coveting wisdom, keep thou rightfulness [*or rightwise-ness*], and God shall give it to thee.

<sup>27</sup> For why the dread of the Lord is wisdom, and cunning (*or knowing*), [*or discipline*], and that that is well pleasant (*or well-pleasing*) to him is faith and mildness (*or meekness*); and God[*or it*] shall [*full*] fill the treasures of him.

<sup>28</sup> Be thou not rebel(*lious*), and unbelievel to the dread of the Lord; and nigh (*or approach*) thou not to him in [*or with*](*a*) double heart.

<sup>29</sup> Be thou not an hypocrite in the sight of men; and be thou not slandered in (*or caused to stumble by*) thy lips.

<sup>30</sup> Take thou keep (*or care*) to those [*things*], lest thou fall, and bring dishonor to thy soul; and lest God show thy privates (*or thy secrets*), [*or hid things*], and hurtle thee down in the midst of the synagogue, *that is, of (the) gathering together of faithful men*; for thou nighedest wickedly [*or maliciously*] to the Lord, and thine heart was full of guile and of falseness.

## CHAPTER 2

<sup>1</sup> Son, nighing to the service of God, stand thou in rightfulness [*or rightwiseness*], and dread; and make ready [*or prepare*] thy soul to (*or for*) temptation.

<sup>2</sup> Bear down thine heart, and suffer, and bow down thine ear, and take the words of understanding, and haste thou not into the time of death [*or oppressing*].

<sup>3</sup> Suffer thou the sustainings of God; be thou joined to God, and abide thou, (*so*) that thy life wax, (*or grow, or increase*) in the last time.

<sup>4</sup> Take thou all thing that is set to thee, and suffer thou in sorrow, and have thou patience in thy lowness [*or meekness*].

<sup>5</sup> For why gold and silver is proved in fire; forsooth men worthy to be received *be proved* in the chimney of lowness [*or of meekness*].

<sup>6</sup> Believe thou to God, and he shall recover thee; and (*ad*)dress (*or direct*) thou thy way, and hope thou into him. Keep thou his dread, and wax thou eld therein [*or in him wax old*].

<sup>7</sup> Ye that dread the Lord, abide his mercy, and bow ye not away from him, lest ye fall down [*or lest ye fall*].

<sup>8</sup> Ye that dread the Lord, believe to (*or in*) him, and your meed (*or your reward*) shall not be voided [*away*].

<sup>9</sup> Ye that dread the Lord, hope into him, and mercy shall come to you into delighting.

<sup>10</sup> Ye that dread the Lord, love him, and your hearts shall be lightened or enlightened. Sons, behold ye the nations of men, and know ye, that no man hoped in the Lord, and was shamed (*or confounded*); *none* dwell-ed [*or abode still*] in his behests (*or commandments*), and was forsaken; either who inwardly called him, and he despised him?

<sup>11</sup> For why God is piteous (*or com-passionate*), and merciful, and he shall forgive sins in the day of trib-ulation; and he is (*the*) defender to (*or of*) all men, that seek him in truth.

<sup>12</sup> Woe *to the* double in heart, and with cursed lips, and mis-doing [*or evil-doing*] hands; and to a sinner entering [*or going*] into the land by two ways.

<sup>13</sup> Woe to them that be dissolute of [*or unstable in*] heart, that believe not to God; and therefore they shall not be defended of (*or by*) him.

<sup>14</sup> Woe to them that have lost patience, and that have forsaken rightful [*or right*] ways, and have turned away [*or aside*] into shrewd (*or depraved*) ways. And what shall they do, when the Lord shall begin to behold (*upon them*)?

<sup>15</sup> They that dread the Lord, shall not be unbelievel to his word; and they that love him, shall keep his way(s).

<sup>16</sup> They that dread the Lord, shall inquire (*of*)[*or inwardly seek*] those things, that be well pleasant (*or well-pleasing*) to him; and they that love him, shall be filled with his law.

<sup>17</sup> They that dread the Lord, shall make ready [*or prepare*] their hearts, and shall hallow their souls in his sight. They that dread the Lord, shall keep his commandments, and they shall have patience till to the beholding of him;

<sup>18</sup> and shall say, If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men. For by the greatness of him, so and his mercy is with him. The sons of wisdom *be* the church of just [*or rightwise*] men, and the nation of them is obedience and love.

## CHAPTER 3

<sup>1</sup> Dearworthy sons, hear ye the doom of the father; and do ye so, (so) that ye be safe (or be saved).

<sup>2</sup> For why God honoured the father in (or over the) sons, and he seeketh, and hath made steadfast the doom of the mother into (or over the) sons.

<sup>3</sup> He that loveth God, shall pray for (his) sins, and he shall abstain himself from those [or from them], and he shall be heard in the prayer of days.

<sup>4</sup> And as he that treasureth, so he that honoureth his mother.

<sup>5</sup> He that honoureth his father, shall be made merry in sons, and he shall be heard in the day of his prayer.

<sup>6</sup> He that honoureth his father, shall live by [or with] longer life; and he that obeyeth to the father, shall refresh the mother, that is, shall comfort her.

<sup>7</sup> He that dreadeth the Lord, honoureth father and mother; and he shall serve in work, and word, and in all patience to them that engendered [or begat] him, as to lords.

<sup>8</sup> Honour thy father, (so) that the blessing of God come to thee; and his blessing dwelleth in the last.

<sup>9</sup> The blessing of the father maketh steadfast the houses of sons; but the cursing of the mother draweth out the foundations (or the foundations)[by the root].

<sup>10</sup> Have thou not glory in the des-pising of thy father; for it is not glory to thee, but confusion [or shame].

<sup>11</sup> For why the glory of a man is of the honour of his father; and the shame of the son is a father without honour.

<sup>12</sup> Son, receive the eld [or the last age] of thy father, and make thou not him sorry [or (have) sorrow] in his life;

<sup>13</sup> and if he faileth in wit, give thou forgiveness, and despise thou not him in thy virtue (or in thy strength);

<sup>14</sup> for why the alms-[deed(s)] of (or for) the father shall not be [in] forget-ting (or forgotten). For why good shall be restored to thee for the sin of the mother, and building [up] shall be made to thee in rightfulness [or rightwiseness];

<sup>15</sup> and it shall remember of thee in the day of tribulation, and thy sins shall be released [or loos(en)ed], as ice in (the) clearness, either heat, of the sun.

<sup>16</sup> He is of full evil fame, that forsaketh the father; and he that wratheth the mother, is cursed of (or by) God.

<sup>17</sup> Son, perform thy works in mild-ness (or in meekness), and thou shalt be loved over the glory of men.

<sup>18</sup> In as much as thou art great, make thee meek in all things, and thou shalt find grace before God;

<sup>19</sup> (This verse is omitted in the original text.)

<sup>20</sup> for why the power of God alone is great, and he is honoured of (or by) meek men.

<sup>21</sup> Seek thou not higher things than thou [or thyself], and inquire [or search] thou not (about) stronger things than thou;

<sup>22</sup> but ever[more] think thou (upon) those things, which God commanded to thee; and be thou not curious in (or about the) full many works of him. For it is not needful to (or for) thee to see with thine eyes those things, that be hid.

<sup>23</sup> In superfluous things do not thou seek [or ensearch] manyfold; and be thou not curious in (the) many works of him; for why full many things above the wit of men be showed to thee.

<sup>24</sup> For the suspicion of many men hath deceived them(selves), and with-held their wits in vanity.

<sup>25</sup> (This verse is omitted in the original text.)

<sup>26</sup> An hard heart shall have evil in the last time; and he that loveth peril shall perish therein. An heart that entereth [or going] by two ways, that is, that hath the knowing of good in understanding, and malice in will, shall not have prosperities, either rest; and a man of shrewd (or depraved) heart, shall be slandered in those (or shall be caused to stumble by them).

<sup>27</sup> A wicked heart shall be grieved in sorrows; and a sinner shall heap to, or add to, [or lay to], to do sin.

<sup>28</sup> Health (or Deliverance) shall not be to the synagogue of proud men; for why the thick wood [or bush] of sin shall be drawn out [or taken up] by the root in them, and it shall not be understood, of (or by) sinners who will not think on God's dooms.

<sup>29</sup> The heart of a wise man is understood in wisdom, and a good ear shall hear wisdom with all covetousness. A wise heart and able to understand shall abstain itself from sins, and shall have prosperities in the works of rightfulness [*or rightwise-ness*].

<sup>30</sup> Water quenqueth (a) fire burning, and alms-[*deeds*] against-standeth sins.

<sup>31</sup> And God, the beholder of him that yieldeth grace, *that is, (that) doeth alms-(deeds)*, hath mind after-ward; and he shall find steadfastness in the time of his fall.

## CHAPTER 4

<sup>1</sup> Son, defraud thou not the alms-[*deed(s)*] of a poor man, and turn not over (*or away*) thine eyes from a poor man [*or from the poor*].

<sup>2</sup> Despise thou not an hungry man, and wrath thou not a poor man in his neediness. [*The hungry soul not despise thou, and stir thou not out to wrath the poor in his mis-ease.*]

<sup>3</sup> Torment thou not the heart of a needy man, and tarry thou not the gift to a man *that is set in anguish.* [*The heart of the helpless not torment thou, and draw thou not along (a) gift to the man put in straits.*]

<sup>4</sup> Cast thou not away the praying of a man set in tribulation, and turn not away thy face from a needy man. [*The praying of the troubled not cast thou away, and turn thou not away thy face from the needy.*]

<sup>5</sup> Turn not away thine eyes from a poor man for ire [*or wrath*], and give not *occasion, [or cause]*, to men asking to curse thee (*from*) behind.

<sup>6</sup> For the prayer of him that curseth thee in the bitterness of soul, shall be heard; forsooth he that made him, shall hear him.

<sup>7</sup> Make thee easy to speak to the congregation of poor men, and make meek thy soul to a priest, *that is, do thou due reverence to an eld man*, and make meek thine head to a great man.

<sup>8</sup> Bow down without sorrow thine ear to a poor man [*or to the poor*], and yield thy debt, and answer thou peaceably in mildness (*or with meekness*).

<sup>9</sup> Deliver thou him that suffereth wrong from the hand of a proud man, and bear thou not heavily in thy soul (*when deeming*).

<sup>10</sup> In deeming be thou merciful as a father to fatherless children, and *be thou* for an husband to the mother of them; and thou shalt be as an obedient son of the Highest, and he shall have mercy on thee more than a mother *hath mercy on her child*.

<sup>11</sup> Wisdom inspireth [*or inbreathed*] life to his (*or to its*) sons, and receiveth men seeking him (*or it*), and shall go before (*them*) in the way of rightfulness [*or rightwiseness*];

<sup>12</sup> and he that loveth that *wisdom*, loveth life, and they that wake to it, shall embrace the peaceableness, [*or the gladness, either sweetness, thereof*].

<sup>13</sup> They that hold it, shall inherit life; and whither it shall enter, God shall bless.

<sup>14</sup> They that serve it, shall be obeying to the Holy (*One*); and God loveth them, that love it.

<sup>15</sup> He that heareth it, deemeth folks; and he that beholdeth it, shall dwell trustily.

<sup>16</sup> If a man believeth to it [*or give faith to it*], he shall dwell, and inherit it; and the creatures of them shall be in confirming, *that is, the works of them shall be confirmed in good*.

<sup>17</sup> For in temptation it goeth with him, and among the first it chooseth him. It shall bring in on him dread, and fear, and proving, and it shall torment him in the tribulation of his doctrine [*or his teaching*], till it tempt him in his thoughts, and (*it*) believe to (*or in*) his soul.

<sup>18</sup> And it shall make him steadfast, and shall bring (*the*) right way to him, and it shall make him glad; and shall make naked his privates to him (*or shall make open his secrets to him*), and shall treasure on him cunning (*or knowing*), and understanding of rightfulness [*or rightwiseness*].

<sup>19</sup> Forsooth if he erreth, *God[or it]* shall forsake him, and shall betake him into the hands of his enemy.

<sup>20</sup> Son, keep thou [*or wait (on)](the) time*, and eschew thou [*or shun away*] from evil. Be thou not ashamed (*even*) for thy life to say (*the*) truth;

<sup>21</sup> for why there is shame that bringeth sin, and there is shame that bringeth glory and grace.

<sup>22</sup> Take thou not a face against thy face, *that is, against thy soul*, neither a leasing (*or a lie*) against thy soul.

<sup>23</sup> Shame thou not thy neighbour in his fall[ing], neither withhold thou a word in the time of health.

<sup>24</sup> Hide not thy wisdom in the fairness thereof; for why wisdom is known in *(the)* tongue, and wit, and cunning *(or knowing)*, and teaching in the word of a wise man; and stead-fastness is in the works of rightfulness *[or rightwiseness]*.

<sup>25</sup> Against-say thou not *(or Say thou not against)* the word of truth in any manner; and be thou ashamed of the leasing *(or lies)* of thy mis-learning.

<sup>26</sup> Be thou not ashamed to acknowledge thy sins; and make thee not subject to each man for sin.

<sup>27</sup> Do not thou stand against *[or withstand]* the face of the mighty, neither enforce *(or endeavor)* thou against the stroke of the flood *(or the river)*.

<sup>28</sup> For rightfulness fight thou for *the health* of thy soul, and till to the death strive thou for rightfulness; and God shall overcome thine enemies for thee. *[For rightwiseness fight for thy soul, and unto death strive for rightwiseness; and God shall outfight, or overcome, for thee thine enemies.]*

<sup>29</sup> Do not thou be swift in *(or with)* thy tongue, and unprofitable and slack, *[or sloth(ful)]*, in *(or with)* thy works.

<sup>30</sup> Do not thou be as a lion in thine house, turning upside down thy menials, and oppressing them that be subject/s to thee.

<sup>31</sup> Thine hand be not ready to take, and closed *(a)together* to give.

## CHAPTER 5

<sup>1</sup> Do not thou take heed to wicked possessions, and say thou not, Sufficient life is to me *[or There is to me sufficient life]*, that is, long is to coming to me, therefore I must get many things; for it shall nothing profit in the time of vengeance, and of failing *[or oppressing]*, either death.

<sup>2</sup> Pursue thou not the covetousness of thine heart in thy strength, *[Not follow thou in thy strength the coveting of thine heart,]*

<sup>3</sup> and say thou not, As I might, either, who shall make me subject for my deeds? For why God avenging shall avenge.

<sup>4</sup> Say thou not, I have sinned, and what sorrowful thing befell to me? For the Highest is a patient yielder.

<sup>5</sup> Of the forgiveness of sins, do not thou be without dread, neither heap thou, *[or lay thou]*, sin upon sin.

<sup>6</sup> And say thou not, The merciful doing of God is great *[or The mercy of God is great]*; he shall have mercy on the multitude of my sins. For why mercy and ire nigheth soon from him, and his ire beholdeth on sinners.

<sup>7</sup> Tarry thou not to be converted to the Lord, and delay thou not *[or put thou it off]* from day into day. For why his ire shall come suddenly, and he shall lose *(or destroy)* thee in the time of vengeance.

<sup>8</sup> Do not thou be anguished in unjust *[or unright]* riches; for those *[or they]* shall not profit in the day of failing, either *of death*, and of vengeance.

<sup>9</sup> Winnow thee not into each wind, and go thou not into each way; for so a sinner is proved in *(or with a)* double tongue.

<sup>10</sup> Be thou steadfast in the way of the Lord, and in truth and cunning *(or the knowing)* of thy wit; and the word of peace and of rightfulness *[or of rightwiseness]* pursue thee perfectly.

<sup>11</sup> Be thou mild *(or meek)* to hear the word of God, *(so)* that thou understand, and with wisdom bring thou forth a true answer.

<sup>12</sup> If thou hast understanding, answer thy neighbor; else thine hand be on thy mouth, lest thou be taken *(or caught)* in a word unwisely taught, and be ashamed.

<sup>13</sup> Honour and glory is in the word of a wise man; but the tongue of an unprudent man is his destroying.

<sup>14</sup> Be thou not called a privy evil speaker in thy life, and be thou not taken in *(or with)* thy tongue, and be ashamed. Shame and penance is on a thief, and worst shame, either *cursing*, is on a man of *(or with a)* double tongue. Forsooth hatred and enmity and despising is to a privy backbiter.

<sup>15</sup> Justify thou a little man and a great man *[or the little and the great]* in like manner.

## CHAPTER 6

<sup>1</sup> Do not thou for a friend (*or instead of a friend*) be made (*an*) enemy to *thy* neighbour; for why an evil man shall inherit upbraiding and despising, and each sinner envious and double-tongued.

<sup>2</sup> Enhance thee not in the thought of thy soul, as a bull *doeth*; lest thy virtue [*or strength*] be hurtled down by folly,

<sup>3</sup> and it eat thy leaves, and lose (*or destroy*) thy fruits, and thou be left as a dry tree in (*the*) desert [*or (the) wilderness*].

<sup>4</sup> Forsooth a wicked, [*or shrewd, (or depraved)*] soul shall lose [*or destroy*] him that hath it, and it giveth him into the joy of the enemy, and it shall lead forth into the part of wicked men.

<sup>5</sup> A sweet word multiplieth friends, and assuageth enemies; and a tongue well gracious shall be plenteous [*or abound*] in a good man.

<sup>6</sup> Many peaceable men be to thee, and (*or but*) one (*out*) of a thousand be a counsellor to thee.

<sup>7</sup> If thou hast a friend, have him in temptation, *that is, prove thou him in thine adversity*, and betake not lightly [*or not lightly open, or trust*], thyself to him.

<sup>8</sup> For there is a friend by (*or for*) his (*own*) time, and he shall not dwell [*or abide*] in the day of tribulation.

<sup>9</sup> And there is a friend which is turned to enmity; and there is a friend, that shall show openly hatred, and chiding [*or strife*], and despisings.

<sup>10</sup> Forsooth there is a friend, (*a*) fellow of (*the*) table, and (*he*) dwell-eth not in the day of need.

<sup>11</sup> If a friend dwelleth steadfast, he shall be as a man even with thee, and he shall do trustily in (*or with*) thy menial [*or homely*] things.

<sup>12</sup> If he meeketh himself before thee, and hideth him(*self*) from thy face, thou shalt have good friendship of one accord [*or of one will*].

<sup>13</sup> Be thou parted from thine enemies, and take heed of thy friends.

<sup>14</sup> A faithful friend is a strong defending [*or strong protection*]; for-sooth he that findeth him, findeth treasure.

<sup>15</sup> No comparison is to a faithful friend; weighing of gold and of silver is not worthy against the goodness of his faithfulness.

<sup>16</sup> A faithful friend is(*the*) medicine of life, and of undeadliness (*or of immortality*); and they that dread the Lord, shall find him.

<sup>17</sup> He that dreadeth the Lord, shall have evenly good friendship; for why his friend shall be at the likeness of him.

<sup>18</sup> Son, from thy youth take thou doctrine, and till to [*thine*] hoar hairs thou shalt find wisdom.

<sup>19</sup> As he that eareth (*or ploweth*), and that soweth, nigh thou to it, and abide thou (*for*) the good fruits there-of. For thou shalt travail a little in the work thereof, and thou shalt eat soon of the generations thereof [*or the gettings of it*].

<sup>20</sup> Wisdom is over-sharp or is full-sharp to untaught men, and an heart-less man shall not dwell therein.

<sup>21</sup> As the virtue (*or the strength*) of a stone, proving shall be in them; and they shall not tarry to cast away it [*or to throw it afar*].

<sup>22</sup> Forsooth the wisdom of teaching is by the name thereof, and it is not open to many men; but it dwelleth with them, of whom it is known, till to the sight of God.

<sup>23</sup> Son, hear thou, and take the counsel of understanding, and cast thou not away my counsel.

<sup>24</sup> Set in thy foot into the stocks thereof, and thy neck into the bies, (*or the bands*), [*or the collars*] thereof.

<sup>25</sup> Make subject thy shoulder, and bear it, and be thou not annoyed (*or harmed*) in the bonds thereof.

<sup>26</sup> In all thy will go to it, and in all thy virtue keep the ways thereof [*or of it*].

<sup>27</sup> Inquire thou (*of or about*) it [*or Ensearch it*], and it shall be made open to thee; and thou made holding *wisdom* forsake not it.

<sup>28</sup> For in the last things thou shalt find rest therein, and it shall turn [*or shall be turned*] to thee into delight-ing.

<sup>29</sup> And the stocks thereof shall be to thee in defence [*or protection*] of strength, and the foundations of virtue, and the bie(s), (*or the bands*), [*or the collars*] thereof, in(*to*) a stole of glory.

<sup>30</sup> For why the fairness of life is in wisdom, and the bonds thereof *be heal(th)ful, [or wholesome]* binding.

<sup>31</sup> Thou shalt wear it as a stole of glory, and thou shalt set *[or shalt put]* on thee a crown of thanking.

<sup>32</sup> Son, if thou takest heed to me, thou shalt learn wisdom; and if thou givest thy will, thou shalt be wise.

<sup>33</sup> If thou bowest down thine ear, thou shalt take *(or receive)* teaching; and if thou lovest for to hear, thou shalt be wise.

<sup>34</sup> Stand thou in the multitude of prudent priests, and be thou joined of *(or in)* heart to the wisdom of them;

<sup>35</sup> *(so)* that thou mayest hear each telling of God, and the proverbs of praising flee or fly not away from thee.

<sup>36</sup> And if thou seest a wise man, wake thou to him, and thy foot *[often]* tread on the grees *(or the steps)* of his doors.

<sup>37</sup> Have thou thought in *(or on)* the commandments of God, and be thou most busy in his behests; and he shall give to thee *[an]* heart, and covetous-ness of wisdom shall be given to thee.

## CHAPTER 7

<sup>1</sup> Do not thou do evils, and those shall not take *[or catch]* thee.

<sup>2</sup> Depart thou from wickedness *[or Go away from the wicked]*, and evils shall fail from thee.

<sup>3</sup> Sow thou not evils in the furrows of unrightfulness *[or unrightwiseness]*, and thou shalt not reap those in sevenfold.

<sup>4</sup> Do not thou seek of *(or from)* a man *(the)* leading *[or the dignity of a leader]*, neither of a king the chair of honour.

<sup>5</sup> Justify thou not thee *(or thyself)* before God, for he is the knower of the heart; and do not thou desire to be seen wise with the king.

<sup>6</sup> Do not thou seek to be made a judge, no but thou mayest break wickednesses by *(thy)* virtue; lest thou dread the face of a mighty man, and set slander *(or a cause of stumbling)* in thy swiftmess.

<sup>7</sup> Do not thou sin in *(or against)* the multitude of a city, neither send thee, *(or thyself)*, *(down)* into the people;

<sup>8</sup> neither bind thou *[to]* double sins, for thou shalt not be guiltless in one.

<sup>9</sup> Do not thou be a coward in thy soul, to pray; and despise thou not to do alms-*[deeds]*.

<sup>10</sup> Say thou not, God shall behold in the multitude of my gifts; and when I shall offer to God alder-Highest *[or to the highest God]*, he shall take my gifts.

<sup>11</sup> Scorn thou not a man in the bitterness of *(his)* soul; for why God is the beholder, that maketh meek, and enhanceth *(or exalteth)*.

<sup>12</sup> Do not thou love a leasing *(or a lie)* against thy brother; neither do thou in like manner against a friend.

<sup>13</sup> Do not thou desire to lie any leasing *(or any lie)*; for why the continuance thereof *[or the busyness forsooth of them]* is not good.

<sup>14</sup> Do not thou be a jangler *[or full of words]* in the multitude of priests; and rehearse thou not a word in thy prayer.

<sup>15</sup> Hate thou not travailous works, and earth-tilthing, *[or churlish doing]* made of *(or from)* the Highest.

<sup>16</sup> Areckon thou not thee in the multitude of unlearned men. Have thou mind on ire *[or wrath]*, for it shall not tarry.

<sup>17</sup> Make thou meek greatly thy spirit, for why the vengeance of the flesh of an unpious man is fire, and worm(s).

<sup>18</sup> Do not thou trespass against thy friend delaying money; neither despise thou a full dearworth(y) brother for gold.

<sup>19</sup> Do not thou depart *[or go away]* from a wise woman, and good, whom thou hast gotten in the dread of the Lord; for why the grace of her shame-fastness is above gold.

<sup>20</sup> Hurt thou not a servant working in truth, neither an hired man giving his life.

<sup>21</sup> A witty, *(or a witting, or knowing)* servant be dearworthy to thee as thy *(own)* soul; defraud thou not him of freedom, neither forsake thou him *(when)* needy.

<sup>22</sup> Beasts be to thee? take thou heed to those *[or them]*; and if those *[or they]* be profitable, dwell those still at *[or with]* thee.

<sup>23</sup> Sons be to thee? teach thou them, and bow thou them *under chastising* from their childhood.

<sup>24</sup> Daughters be to thee? keep thou the body of them, and show thou not (*a*) glad face to them.

<sup>25</sup> Give thy daughter *to marriage*, and thou doest a great work; and give thou her to a wise man.

<sup>26</sup> If a woman is to thee after thy soul, cast her not away; and (*or but*) betake thou not thee in all thine heart to an hateful *woman*.

<sup>27</sup> Honour thy father; and forget thou not the wailings of thy mother.

<sup>28</sup> Have thou mind that thou haddest not been, no but by them, and yield thou to them as they *did* to thee.

<sup>29</sup> In all thy soul dread thou God, and hallow thou his priests.

<sup>30</sup> In all thy virtue (*or strength*) love thou him that made thee; and forsake thou not his ministers [*or servants*].

<sup>31</sup> Honour thou God of (*or with*) all thy soul; and honour thou priests, and cleanse thee with (*thine*) arms, *that is, by offerings gotten with thy travail*. Give thou to them the part of the first fruits, and of purging, as also it is commanded to thee; and of thy negligence purge thou thee with few men. Thou shalt offer to the Lord the gift of thine arms, and the sacrifice of hallowing, the beginnings, *that is, the first fruits and dimes (or tithes)*, of holy men [*or holy things*].

<sup>32</sup> And (*ad*)dress (*or direct*)[*or put forth*] thine hand to a poor man, (*so*) that thy mercy and (*thy*) blessing be performed.

<sup>33</sup> Grace is given [*or Grace of gift*] in the sight of each that liveth; and forbid thou not grace to a dead man.

<sup>34</sup> Fail thou not in (*or to do*) comfort to them that weep; and go thou with them that mourn.

<sup>35</sup> Be thou not slow to visit a sick man [*or the sick*]; for by these things thou shalt be made steadfast in love.

<sup>36</sup> In all thy works have thou mind on [*or have in mind*] thy last things; and thou shalt not do sin without end.

## CHAPTER 8

<sup>1</sup> Chide [*or Strive*] thou not with a mighty man, lest thou fall into his hands.

<sup>2</sup> Strive thou not with a rich man, lest peradventure he make (*a*) play again-ward to (*or towards*) thee [*or he set strife to thee*]. For why gold and silver hath lost (*or destroyed*) many men; and it stretcheth forth till to the heart[s] of kings, and turneth (*them*).

<sup>3</sup> Chide thou not with a man, a jangler, [*or Strive thou not with a tonguery man*], and lay thou not trees into his fire.

<sup>4</sup> Commune thou not with an untaught man, lest he speak evil of thy kindred.

<sup>5</sup> Despise thou not a man turning away himself from sin, neither upbraid thou him [*nor put thou reproof to him*]; have thou mind, that all we be in corruption.

<sup>6</sup> Despise thou not a man in his eld (*age*); for why (*some*) of us men wax eld [*or old*].

<sup>7</sup> Do not thou make joy of (*or over*) thine enemy (*being*) dead, witting that all we die (*or knowing that we all die*), and will (*or desire*) not (*to*) come into joy of (*or with*) *our enemies*.

<sup>8</sup> Despise thou not the telling of wise priests, and be thou conversant [*or (al)together dwell*] in the proverbs of them; for of (*or from*) them thou shalt learn wisdom, and teaching of understanding, and to serve without (*com*)plaint to great men.

<sup>9</sup> The telling of elder men pass not (*by*) thee; for they have learned of (*or from*) their fathers. For of (*or from*) them thou shalt learn understanding; and in the time of need thou shalt give [*an*] answer.

<sup>10</sup> Kindle thou not the coals of sinners, and reprove them; and be thou not burnt with the flame of [*the*] fire of their sins.

<sup>11</sup> Stand thou not against the face of a man full of despising [*or of the strifeful*]; lest he sit as an espyer to thy mouth.

<sup>12</sup> Do not thou lend to a man stronger than thou [*or than thyself*]; that (*or but*) if thou hast lent, have thou it as lost.

<sup>13</sup> Promise thou not above [*or over*] thy power or virtue; that (*or but*) if thou hast promised, bethink thou as yielding, *for thou art holden to do thy might, (that is, thou art held to pay it back)*.

<sup>14</sup> Deem thou not against a judge; for he deemeth after that, that is just.

<sup>15</sup> Go thou not in the way with an hardy man, lest peradventure he aggregate (*or bring together all*) his evils in (*or on*) thee; for he goeth after his (*own*) will (*or desire*), and thou shalt perish together with (*him through*) his folly.

<sup>16</sup> Make thou not chiding [*or jangling*] with a wrathful man, and go thou not into (*a*) desert with an hardy man; for why blood, *that is, shedding out of innocent blood*, is as nought before him, and where none help is, (*or where there is no help*), he shall hurtle thee down.

<sup>17</sup> Have thou not counsel with fools; for they may not (*or be not able to*) love, no but those things that please them(*selves*).

<sup>18</sup> Make thou not a counsel before a stranger; for thou knowest not, what he shall bring forth.

<sup>19</sup> Make not thine heart known to each man [*or To all men thine heart open thou not*], *but only to a very (or a true) friend, and proved*; lest peradventure he bring to thee false grace, *that is, feigned friendship*, and despise thee.

## CHAPTER 9

<sup>1</sup> Love thou not jealously the woman of thy bosom [*or Be thou not jealous to the woman of thy bosom*]; lest she show on thee the malice of evil doctrine.

<sup>2</sup> Give thou not to a woman the power of (*or over*) thy soul; lest she enter in thy virtue, and thou be shamed [*or confounded*].

<sup>3</sup> Behold thou not a woman of many wills (*or desires*), *that coveteth now this man, now that man*; lest peradventure thou fall into the snares of her.

<sup>4</sup> Be thou not customable with a danceress, neither hire thou her; lest peradventure thou perish in the speedy work of her.

<sup>5</sup> Behold thou not a virgin [*or a maiden*]; lest peradventure thou be caused to stumble in (*or by*) the fairness of her.

<sup>6</sup> Give thou not thy soul to whores in anything; lest thou lose thee, and thy soul, and thine heritage, (*or lest thou destroy thyself, and thy soul, and thy inheritance*).

<sup>7</sup> Do not thou behold about in the lanes of the city; neither err thou (*or wander*) in the large streets thereof. [*Do thou not behold about in the ways of the city; nor err thou about in the streets of it.*]

<sup>8</sup> Turn away thy face from a woman well-arrayed; and behold thou not about the fairness of another or of another *man's wife*. Many men have perished for the fairness of a woman; and thereby covetousness [*or lust*] burneth on high as fire or burneth out as fire. Each woman which is an whore, *either customable to fornication*, shall be defouled as a fen, or a turd, in the way. Many men wondering on the fairness of an alien woman were made reprobable, for why the speech of her burneth on high as fire.

<sup>9</sup> Sit thou not in any manner with an alien woman, neither rest thou with her on a bed [*or nor lie thou with her upon the arm*]; and jangle [*or strive*] thou not with her in wine, lest peradventure thine heart bow [*or she bow down thine heart*] into her, and thou fall [*or slide*] into perdition by thy blood.

<sup>10</sup> Forsake thou not an eld [*or old*] friend; for a new friend shall not be like him. New wine *is(like)* a new friend; (*after*) it shall wax eld [*or old*], and (*then*) thou shalt drink it with sweetness.

<sup>11</sup> Covet thou not the glory and riches of a sinner; for thou knowest not, what destroying of him shall come. [*Love thou not the glory and riches of the sinner; forsooth thou knowest not, what be to come (of) the turning upside-down of him.*]

<sup>12</sup> The wrong of unjust [*or unright-wise*] men please not thee, and know thou that a wicked man [*or the unpious*] shall not please till to hells, [*or unto hell*], (*or the grave*).

<sup>13</sup> Be thou far from a man that hath power to slay, *that is, from a cruel tyrant*, and thou shalt not have suspicion of the dread of death; and if thou nighest to him, do not thou do any trespass [*or anything do amiss*], lest peradventure he take away thy life. Know thou the communing of death; for thou shalt enter into the midst of snares, and thou shalt go on the armours, [*or arms*], (*or weapons*) of them that sorrow.

<sup>14</sup> By thy virtue, keep thee (*away*) from thy neighbour *that may speak against thee to a tyrant*; and treat thou with wise men and prudent men.

<sup>15</sup> Just [*or Rightwise*] men be guests, *or meat-frères, (or meal companions)* to thee; and thy glorying be in the dread of God.

<sup>16</sup> And the thought of God be to thee in wit, *that is, apply thy wit to think on God*; and all thy telling-*[out]be* in the behests (*or about the commands*) of the Highest.

<sup>17</sup> Works shall be praised in (*or from*) the hand of craftsmen, and the prince of the people in the wisdom of his word; forsooth in the wit of elder men [*or of elders*] a word *shall be praised*.

<sup>18</sup> A man, a jangler, [*or a tonguey man*], is dreadful [*or fearful*] in his city; and a foolhardy man in his word shall be hateful.

## CHAPTER 10

<sup>1</sup> A wise judge shall deem his people; and the princehood of a witty, (*or a witting, or a knowing*) man shall be steadfast [*or be stable*].

<sup>2</sup> After the judge of the people, so and his ministers [*or the servants of him*]; and what manner man is the governor of the city, such *be* also men dwelling therein.

<sup>3</sup> An unwise king shall lose (*or destroy*) his people; and (*or but*) cities shall be inhabited by the wit of prudent men.

<sup>4</sup> The power of (*the*) earth is in the hand of God, and all the wickedness of heathen men [*or the Gentiles*] is abominable; and he shall raise (*up*) a profitable governor at a time [*or in (due) time*] on it.

<sup>5</sup> The power of man is in the hand of God; and he shall set his honour on the face of a wise man in the law [*or the scribe*].

<sup>6</sup> Have thou not mind on all the wrong of the neighbour; and do thou nothing in the works of wrong-*(doing)*.

<sup>7</sup> Pride is hateful before God and men; and all the wickedness of (*the*) heathen men [*or (the) Gentiles*] is abominable.

<sup>8</sup> A realm is translated, *either taken away, [or borne over]*, from a folk into folk for unrightfulnesses, and wrongs, and despisings, and diverse guiles, [*or for unrightwisenesses, and wrongs, and strives, and diverse treacheries*].

<sup>9</sup> Nothing is curseder than an avarice man. What (*or Why*) art thou proud, thou earth and ashes? Nothing is worse, than for to love money, [*or Nothing is more wicked, than to love money*]; for why this man hath, yea, his soul set to (*or for*) sale, for in his life he hath cast away his innerest things, [*or this forsooth hath his soul sellable, or able to be sold, for in his life he threw away his (most) inward things*].

<sup>10</sup> Each power is short life (*or short-lived*); long sickness [*or infirmity*] grieveth the leech (*or the physician*). A leech (*or The physician*) cutteth away [*or cutteth off*] short sickness; so and a king is today [*or today is*], and tomorrow he shall die.

<sup>11</sup> Forsooth when a man shall die, he shall inherit serpents, and beasts, and worms.

<sup>12</sup> The beginning of [*the*] pride of man was to be apostate [*or to go backward*] from God; for his heart went away from him that made him.

<sup>13</sup> For why pride is the beginning of all sin [*or For the beginning of all sin is pride*]; he that holdeth it, shall be filled with cursings, and it shall destroy him into the end. Therefore the Lord hath shamed the covents, or convents, (*or the gatherings*) of evil men, and hath destroyed them unto the end.

<sup>14</sup> God destroyed the seats (*or the thrones*) of proud dukes; and made mild men to sit for them.

<sup>15</sup> God made dry the roots of proud folks; and planted meek men of those folks.

<sup>16</sup> The Lord destroyed the lands of folks [*or Gentiles*]; and lost those [*or destroyed them*] unto the fundament (*or unto the foundation of the earth*).

<sup>17</sup> He made dry *the roots* of them, and lost (*or destroyed*) them; and made the mind of them (*or their memory*) to cease from the earth. God lost the mind of proud men; and left the mind of meek men in wit, (*or God destroyed the memory of the proud; but left the memory of the humble*).

<sup>18</sup> Pride was not made to (*or for*) men; neither wrathfulness to (*or for*) the nation of women, *that is, to all men born of women*.

<sup>19</sup> This seed of men that dreadeth God, shall be honoured; but this seed shall be dishonoured, that over-pass-eth (*or that passeth over*) the commandments of the Lord.

<sup>20</sup> In the midst of brethren the governor of them is in honour; and they that dread God, shall be in his eyes, *that is, shall be honourable, and please him*.

<sup>21</sup> (This verse is omitted in the original text.)

<sup>22</sup> The glory of rich men honoured and of poor men is the dread of God.

<sup>23</sup> Do not thou despise a just [*or the rightwise*] poor man; and do not thou magnify a rich sinful man.

<sup>24</sup> The judge is great, and he is mighty in honour; and (*or but*) he is not greater than that man that dread-eth God. [*Great is a judge, and the mighty is in worship; and (or but) he is not more than he that dreadeth God.*]

<sup>25</sup> Free children serve a witty, (*or a witting, or a knowing*) servant; and a prudent man and learned shall not grutch (*or grumble*), when he is blamed, and an uncunning, (*or an unknowing, or an ignorant*) man shall not be honored.

<sup>26</sup> Do not thou enhance thee in thy work to be done; and do not thou be slow [*or despair*] in the time of anguish.

<sup>27</sup> He is better that worketh, and hath plenty [*or aboundeth*] in all things, than he that hath glory, (*or boasteth*), and needeth bread.

<sup>28</sup> Son, keep thy soul in mildness (*or in meekness*), that holdeth due measure, and refraineth (*from*) excess; and give thou honour to it, after his (*or its*) merit.

<sup>29</sup> Who shall justify him that sinneth against his (*own*) soul? and who shall honour him that dishonoureth his (*own*) soul?

<sup>30</sup> A poor man hath glory by his learning and dread; and there is a man that is honoured for his chattel [*or his substance*].

<sup>31</sup> Forsooth if a man hath glory in poverty, how much more in chattel [*or substance*]? and he that hath glory in chattel [*or in substance*], dread poverty.

## CHAPTER 11

<sup>1</sup> The wisdom of a man made meek shall enhance his head; and shall make him to sit in the midst of great men.

<sup>2</sup> Praise thou not a man in (*or for*) his fairness; neither despise thou a man in (*or for*) his sight.

<sup>3</sup> A bee is little among birds; and his fruit hath the beginning of sweet-ness.

<sup>4</sup> Have thou never glory in cloth-ing, and be thou not enhanced (*or exalted*) in the day of thine honour; for why the works of the Highest alone *be* wonderful, and his works *be* glorious, and hid, and unseen.

<sup>5</sup> Many tyrants have set in (*or upon a*) throne; and a man of whom was no supposing bare the diadem (*or crown*).

<sup>6</sup> Many mighty men be oppressed strongly; and glorious men be given into the hands of other men. [*Many mighty men be oppressed greatly; and the glorious be taken into the hands of other men.*]

<sup>7</sup> Before that thou ask, blame thou not any man; and when thou hast asked, blame thou justly [*or chastise thou rightly*].

<sup>8</sup> Before that thou hear, answer thou not a word; and in the midst of elder men add thou not to speak.

<sup>9</sup> Strive thou not, of (*or in*) that thing that dis-easeth [*or grieveth*] not thee; and stand thou not in the doom of sins [*or (with) sinners*].

<sup>10</sup> Son, thy deeds be not in many things; and if thou art rich, thou shalt not be without part of guilt. For if thou pursuest [*or shalt follow*](*after*), thou shalt not [*over*]-take; and thou shalt not escape, if thou runnest before.

<sup>11</sup> There is a man travelling, and hast(*en*)ing, and sorrowing, and unpius; and by so much the more he shall not have plenty [*or he shall not abound*].

<sup>12</sup> There is a man fade, *that is, feeble, failing more than others*, needy of recovering, failing more in virtue, and plenteous in poverty; and the eye of God beheld him in good, and raised him (*up*) from his lowness, [*There is a man withered, needing recovering, more failing in virtue, and abounding in poorness; and the eye of God beheld him in good, and reared him (up) from his lowness;*]

<sup>13</sup> and enhanced his head; and many men wondered [*or marvelled*] in (*or about*) him, and honoured [*or worshipped*] God.

<sup>14</sup> Goods and evils, *that is, prosperities and adversities*, life and death, poverty and honesty (*or honours or riches*), be of (*or from*) God.

<sup>15</sup> Wisdom, and learning, and cunning (*or knowing*) of the law *be* with the Lord; love [*or loving*] and the ways of good men *be* at, [*or with*], (*or from*) him.

<sup>16</sup> Error and darkneses be made together to (*or with*) sinners; forsooth they that make full out joy in evil, wax eld [*or old*] together into evils.

<sup>17</sup> The gift of God dwelleth to (*or with*) just [*or rightwise*] men; and (*the*) increasings of him shall have prosperities [*into*] without end.

<sup>18</sup> *Some* man there is made rich in doing scarcely [*or (in) scarcely doing*], and this is the part of his meed,

<sup>19</sup> in that that he saith, I have found rest to (*or for*) me, and now I alone shall eat of my goods. And he know not that time passeth him, and death nigheth (*or approacheth*), and he shall leave all things to other men, and shall die [*or and die*].

<sup>20</sup> Stand thou in thy testament, and speak thou (*al*)together in it; and wax thou eld [*or old*] in the work of thy behests (*or of thy commands*).

<sup>21</sup> Dwell [*or Abide*] thou not in the works of sinners; but trust thou in God, and dwell in thy place. For it is easy in the eyes of God, suddenly to make honest (*or rich*) a poor man.

<sup>22</sup> The blessing of God hast(en)eth into the meed of a just man [*or the rightwise*]; and the going forth of him maketh fruit in swift honour.

<sup>23</sup> Say thou not, What is need to me (*or What do I need?*) and what goods (*or good things*) shall be (*for*) me hereafter?

<sup>24</sup> Say thou not, I am sufficient, and what shall I be made worse hereafter?

<sup>25</sup> In the day of goods (*or good things*), be thou not unmindful of evils, and in the day of evils, be thou not unmindful of goods (*or good things*); (*On a good day do not forget the bad days, and on a bad day do not forget the good days*);

<sup>26</sup> for it is easy before God to yield in the day of death, to each man after his ways.

<sup>27</sup> The malice of one hour maketh forgetting of most lechery; and in the end of a man is making naked of his works.

<sup>28</sup> Praise thou not any man before his death; for why a man is known in (*or by*) his sons.

<sup>29</sup> Bring thou not each man into thine house; for why many treasons be of a guileful man.

<sup>30</sup> For why as the entrails of stinking things break out, and as a partridge is led into a trap, *either (a) net*, and as a capret is led into a snare, so and the heart of proud men; and as a behold-er seeing the fall of his neighbour.

<sup>31</sup> For he turneth goods [*or good things*] into evils, and setteth treasons, and putteth a wem, (*or a spot, or a blemish*) on chosen men.

<sup>32</sup> Fire is increased of a sparkle (*or by a spark*), and blood is increased of (*or by*) a guileful (*or treacherous*) man; for why a sinful man setteth treason [*or waiteth*] to (*or lieth in wait for*) blood.

<sup>33</sup> Take heed to thee from a guileful man, for he maketh [*or forgeth*] evils; lest peradventure he bring in on thee scorning without end.

<sup>34</sup> Receive thou an alien that is customable [*or is busy*] in evils, and he shall destroy thee in a whirl-wind, and he shall make thee alien (*or alienated*) from thine own ways.

## CHAPTER 12

<sup>1</sup> If thou doest well, know thou to whom thou doest (*it*); and much grace shall be to [*or there shall be much grace in*] thy goods (*or thy good doings*).

<sup>2</sup> Do thou well to a just man [*or to the rightwise*], and thou shalt find great yielding; though not [*or if not*] of (*or from*) him, certainly of (*or from*) the Lord.

<sup>3</sup> It is not well to him that is customable [*or is busy*] in evils, and to him that giveth not alms; for why the Highest both hateth sinners, and doeth mercy to them that do penance.

<sup>4</sup> Give thou to a merciful man [*or to the merciful*], and receive thou not a sinner, *that is, (one) obstinate in sins*; God shall yield vengeance both to unfaithful men and to sinners, keep-ing them in the day of vengeance. Give thou to a good man, and receive thou not a sinner.

<sup>5</sup> Do thou good [*or well*] to a meek man, and give thou not to an unpious man, *that is, (one) obstinate in sin*; forbid thou (*thyself*) to give loaves to him, lest in those [*or (with) them*], he be(*come*) mightier than thou. For (*then*) thou shalt find double evils in all goods, whichever [*or whatever*] thou doest to (*or for*) him;

<sup>6</sup> for why the Highest both hateth sinners, and shall yield vengeance to unfaithful men [*or the unpious*].

<sup>7</sup> (This verse is omitted in the original text.)

<sup>8</sup> A friend shall not be known in goods (*or in good times*), and an enemy shall not be hid in evils, *that is, adversities*.

<sup>9</sup> In the goods (*or the good times*) of a man, his enemies *be sorry*; and a friend is known in the sorrow and malice of him, *that is, in (the) adversity of him*.

<sup>10</sup> Believe thou never to [*or Not trust*] thine enemy; for his wickedness rusteth as (*or like*) iron.

<sup>11</sup> Though he be made meek, and go low, cast away thy soul [*or throw away thy will*], and keep thee from him.

<sup>12</sup> Set thou not him beside thee, neither sit he at thy right side, lest he turn (*against thee*), and stand in thy place; lest peradventure he turn into thy place, and inquire (*about*) thy chair, and in (*or at*) the last time thou know (*or remember*) my words, and be pricked in (*or with*) my words.

<sup>13</sup> Who shall do medicine to an enchanter smitten of (*or by*) a serpent, and to all men that nigh to (*or approach*) beasts,

<sup>14</sup> and to *him* that goeth with an evil man, and is wrapped (*up*) in the sins of him?

<sup>15</sup> In one hour he shall dwell with thee; soothly if thou bowest away, he shall not bear up.

<sup>16</sup> The enemy maketh sweet in (*or with*) his lips, and in his heart he setteth treason to overturn thee into the ditch. The enemy weepeth in (*or with*) his eyes; and (*or but*) if he find-eth (*the*) time, he shall not be [*full*]-filled of (*or with enough*) blood.

<sup>17</sup> If evils befall to thee, thou shalt find him the former (*or the first*) there. The enemy shall weep before thine eyes, and he as helping shall under-mine thy feet.

<sup>18</sup> He shall stir [*or move*] his head, and he shall beat, [*or flap, (or clap) for joy*] with (*his*) hand(s); and he shall speak privily many evils of (*or about*) thee, and shall change his cheer (*or his face*).

## CHAPTER 13

<sup>1</sup> He that toucheth pitch, shall be defouled of (*or by*) it; and he that communeth with a proud man, shall (*be*) clothe(*d*)(*with*)[*or in*] pride\*.

<sup>2</sup> He raiseth [*or taketh*] a weight [*up*] on himself, that communeth with a more honest (*or more honoured*) man than himself; and be thou not fellow to a man richer than thou. What (*or How*) shall a caldron commune to (*or with*) a pot? for when those hurtle themselves together, *the pot* shall be broken.

<sup>3</sup> A rich man shall do unjustly, and shall gnash, *as ready yet to do worse*; but a poor man hurt shall be still [*or shall hold his peace*].

<sup>4</sup> If thou givest, he shall take (*from*) thee; and if thou hast not, he shall forsake thee.

<sup>5</sup> If thou hast, he shall live together with thee, and shall make thee void; and he shall not have sorrow on thee.

<sup>6</sup> If thou art needful [*or necessary*] to him, he shall deceive [*or beguile*] thee; and he shall flatter, and shall give hope, telling to thee all goods (*or every good thing*); and shall say, What is need to thee [*or What need is to thee*]?

<sup>7</sup> And he shall shame thee in his meats, till he annihilate or extinguish thee twice and thrice, and at the last he shall scorn thee; afterward he shall see, and shall forsake thee, and he shall move his head to (*or at*) thee. Be thou made meek to God, and abide thou his hands.

<sup>8</sup> Take heed, lest thou be deceived, and be made low in folly. Do not thou be low in thy wisdom, lest thou be made low, and be deceived into folly.

<sup>9</sup> When thou art called of (*or by*) a mightier man, go thou away; for by this he shall more call thee.

<sup>10</sup> Be thou not greatly pressing, lest thou be hurtled down; and be thou not far from him, lest thou go into forgetting.

<sup>11</sup> Withhold thou not to speak with him evenly, *that is, speak thou to him without reverence*, and believe thou not to his many words; for of (*or with*) much speech he shall tempt thee, and he shall laugh privily, and shall ask thee of (*or about*) thine hid things.

<sup>12</sup> His cruel soul shall keep thy words, and he shall not spare of [*or from*] malice, and of [*or from*] bonds.

<sup>13</sup> Beware to thee, and take heed diligently to thine hearing; for thou goest with thy destroying. But thou hearing those things, see as in sleep, and thou shalt wake.

<sup>14</sup> In all thy life love thou God, and inwardly call thou him in thine health, *that is, for thine health (or thy deliverance), (both) temporal and everlasting*.

<sup>15</sup> Each beast loveth a beast like itself; so and each man oweth (*or ought*) to love his neighbour.

<sup>16</sup> Each flesh shall be joined to *flesh* like itself, and each man shall be fellowshipped to a man like himself.

<sup>17</sup> As a wolf shall commune some-time with a lamb, so a sinner with a just [*or a rightwise*] man.

<sup>18</sup> What communing [*or communi-cation*] is of an holy man to (*or with*) a dog? either what good part is of a rich man to (*or with*) a poor man?

<sup>19</sup> The hunting of a lion is a wild ass in (*the*) desert [*or wilderness*]; so (*in*) the pastures of rich men be poor men.

<sup>20</sup> And as meekness is (*an*) abomi-nation to a proud man, so and a poor man is (*an*) abomination of (*or to*) a rich man.

\* **CHAPTER 13:1** For why men be inclined to undue desire of (*or for*) their own excellence, wherein pride standeth, wherefore it cleaveth lightly (*or easily*) to a man.

<sup>21</sup> A rich man moved, *that is, disturbed, either hurled*, is confirmed of (*or by*) his friends; but a meek man, when he falleth, shall be cast [*or put*] out, yea, of (*his*) known men (*or by his friends*).

<sup>22</sup> Many recoverers (*or helpers*) be to a rich man deceived; he spake proudly, and they justified him. (*But*) A meek man is deceived, furthermore also he is reproved; he spake wisely, and no place was given to him.

<sup>23</sup> The rich man spake, and all men were still [*or held their peace*]; and they shall bring [*or shall bear*] his word till to the clouds. (*But*) A poor man spake, and they say, Who is this? and if he offendeth (*or if he stumble*), they shall destroy him.

<sup>24</sup> Chattel [*or substance*] is good to him, to whom is no sin in conscience; and the worst poverty is in the mouth of a wicked man [*or the unpiouſ*].

<sup>25</sup> The heart of a man changeth his face, either in good either in evil. Of hard and with travaill, thou shalt find the step of a good heart, and a good face (*together*).

<sup>26</sup> (This verse is omitted in the original text.)

## CHAPTER 14

<sup>1</sup> Blessed is the man, that stood not by the word(s) of [*or from*] his mouth, and was not pricked in (*or with*) the sorrow of trespass.

<sup>2</sup> He is blessed, that hath not sorrow of (*or in*) his soul, and falleth not down [*or away*] from his hope.

<sup>3</sup> Chattel, *that is, riches*, is without reason to a covetous man, and hard niggard, (*or stingy, or miserly*); and whereto is gold to an envious man?

<sup>4</sup> He that gathereth of his will un-justly, gathereth to (*or for*) other men; and another man shall make waste [*or do lechery*] in (*or with*) his goods.

<sup>5</sup> To what other man shall he be good, which is wicked to himself? and he shall not be merry in his goods.

<sup>6</sup> Nothing is worse, than he that hath envy to himself; and this is the yielding of his malice.

<sup>7</sup> And if he doeth good, he doeth (*it*) unwittingly, and not willfully (*or willingly*); and at the last he showeth his malice.

<sup>8</sup> The eye of an envious man is wicked, and turning away the face, and despising his soul.

<sup>9</sup> The eye of the covetous man is never filled; he shall not be filled into the part of wickedness, till he perform unrightfulness [*or unrightwiseness*], and make dry his soul.

<sup>10</sup> An evil eye to evils, and the needy man shall not be filled of [*or with*] bread; and he shall be in sorrow on (*or at*) his table.

<sup>11</sup> Son, if thou hast, do well with thyself, and offer thou worthy offerings to God.

<sup>12</sup> Be thou mindful that death shall not tarry, and the testament of hells [*or of hell*], *that is, the ordinance of God, of the death of each man*, which is showed to thee; for why the testament of this world shall die by death.

<sup>13</sup> Before (*thy*) death do thou good to (*or for*) thy friend, and by thy mights [*or strengths*] stretch thou forth, and give to a poor man.

<sup>14</sup> Be thou not deceived [*or beguiled*] of (*or from*) a good day, and a little part of a good day pass not thee (*unfulfilled or unappreciated*).

<sup>15</sup> Whether thou shalt not leave to other men thy sorrows, and [*thy*] travails?

<sup>16</sup> In the parting of lot give thou, and take, and justify thy soul.

<sup>17</sup> Before thy death work thou rightfulness [*or rightwiseness*]; for at hells, [*or hell*], (*or in the grave*), it is not to find meat.

<sup>18</sup> Each man shall wax eld [*or old*] as hay, and as a leaf bringing fruit in a green tree. Others be engendered, and others be cast [*or fall*] down; so the generation of flesh and blood, another is ended, and another is born.

<sup>19</sup> Each corruptible work shall fail in the end; and he that worketh it, shall go with it. And all [*or each*] chosen work shall be justified; and he that worketh it, shall be honoured in (*or by*) it.

<sup>20</sup> Blessed is the man, that shall dwell in wisdom, and that shall be-think in rightfulness [*or rightwiseness*], and shall think in wit (*about*) the beholding of God.

<sup>21</sup> Which [*or Who*] thinketh out, *either findeth out*, the ways of him in his heart, and shall be understanding in the hid things of him;

<sup>22</sup> going as a searcher after it, and standing in the ways of it.

<sup>23</sup> Which beholdeth by the windows thereof, and heareth in (*or at*) the gates thereof; [*Who beholdeth by the windows of it, and in the gates of it is hearing;*]

<sup>24</sup> which [*or who*] resteth nigh the house thereof, and setteth a stake in the walls thereof. [*who resteth beside the house of it, and in the walls of it pitcheth a pale.*]

<sup>25</sup> He shall set his little house at the hands of him, and goods (*or good things*) shall rest in his little house, by (*the*) enduring of the world;

<sup>26</sup> he shall set his sons under the covering thereof [*or the roof of it*], and he shall dwell under the boughs [*or branches*] thereof;

<sup>27</sup> he shall be covered under the covering thereof [*or the roof of it*] from heat, and he shall rest in the glory thereof.

## CHAPTER 15

<sup>1</sup> He that dreadeth God, shall do good *works*; and he that holdeth rightfulness [*or rightwiseness*], shall take (*or receive*) it, *that is, wisdom*.

<sup>2</sup> And it as a mother honoured shall meet him, and as a woman from virginity [*or from maidenhood*] it shall take (*or shall receive*) him.

<sup>3</sup> It shall feed him with the bread of life, and of understanding; and it shall give drink to him with water of heal(*th*)ful [*or of wholesome*] wisdom;

<sup>4</sup> it shall be made steadfast in him, and he shall not be bowed (*or turned away*) from the evenness of *rightfulness*. And it shall hold him, and he shall not be shamed [*or confounded*];

<sup>5</sup> and it shall enhance him at (*or it shall exalt him above*) his neighbours. And in the midst of the church he [*or it*] shall open his mouth; and *God* shall fill him with the spirit of wisdom, and of understanding, and shall clothe him with the stole of glory.

<sup>6</sup> *God* shall treasure on him mirth, and full out joying; and shall inherit him with (*an*) everlasting name.

<sup>7</sup> Fond men [*or Men fools*] shall not take that *wisdom*, and (*or but*) witty men shall meet (*with*) it. (*Yea*), Fond men [*or Men fools*] shall not see it;

<sup>8</sup> for why it goeth away far from pride, and guile [*or treachery*]. Men leasing-mongers [*or liars*] shall not be mindful thereof, and soothfast men be found therein; and shall have pros-perity unto the beholding of *God*.

<sup>9</sup> Praising is not fair in the mouth of a sinner, for he is not sent of the Lord (*or it was not sent to him from the Lord*).

<sup>10</sup> For why wisdom went forth from *God*; forsooth praising shall stand nigh (*to*) the wisdom of *God*, and it shall be plenteous [*or abound*] in a faithful mouth, and the Lord shall give it to him.

<sup>11</sup> Say thou not, It goeth away by *God*; for why do thou not those things (*or why do thou do those things*), which *God* hateth. [*Thou shalt not say, By God it is away; those things forsooth it hateth, thou shalt not do.*]

<sup>12</sup> Say thou not, He made me for to err; for why wicked [*or unpius*] men be not needful to him.

<sup>13</sup> The Lord hateth all cursedness of error, and it (*also*) shall not be amiable [*or loveful*] to them, that dread him.

<sup>14</sup> At the beginning *God* made [*or ordained*] man, and left him (*or let him go*) in the hand of his counsel.

<sup>15</sup> He added his commandments, and laws; if thou wilt keep the commandments, those [*or they*] shall keep thee, and keep pleasant (*or pleasing*) faith without end.

<sup>16</sup> He hath set to thee water and fire; (*ad*)dress, (*or direct*), [*or put forth*] thine hand to that, that thou wilt.

<sup>17</sup> Before man is life and death, good and evil; that, that pleaseth him, shall be given to him.

<sup>18</sup> For why the wisdom of *God* is much, and he is strong in power, and seeth all men without ceasing.

<sup>19</sup> The eyes of the Lord *be* to them, that dread him; and he knoweth all the travail [*or all the work*] of man.

<sup>20</sup> He commanded not to any man to do wickedly [*or unpiusly*]; and he gave not to any man space to do sin.

## CHAPTER 16

<sup>1</sup> For he coveteth not the multitude of sons unfaithful and unprofitable.

<sup>2</sup> Be thou not glad in wicked [*or unpius*] sons, if they be multiplied; neither delight thou on (*or in*) them, if the dread of *God* is not in them.

<sup>3</sup> Believe thou not to (*or in*) the life of them, and behold thou not into the travails of them. For why better is one dreading God, than a thousand wicked [*or unpious*] sons. And it is more profitable to die without sons, than to leave wicked [*or unpious*] sons.

<sup>4</sup> A country shall be inhabited of (*or by*) one witty man; and it shall be made (*a*) desert of (*or by*) three wicked men.

<sup>5</sup> Mine eye saw many other things, and mine ear heard stronger things than these.

<sup>6</sup> Fire shall burn on high in the synagogue of sinners, and ire shall burn on high in a folk unbelievful.

<sup>7</sup> Eld [*for Old*] giants that were destroyed, trusting on their virtue (*or in their own strength*), prayed not for their sins;

<sup>8</sup> and God spared not the pilgrim-age of them, *that is, their life, which is a pilgrimage (here) on earth*, but he killed [*or smote*] them, and cursed them, for the pride of their word(s).

<sup>9</sup> He had not mercy on them, and he lost [*or destroying*] all the folk enhancing (*or exalting*) themselves in their sins.

<sup>10</sup> And as *he killed* six hundred thousand of footmen, that were gather-ed together in the hardness of their heart(s), *that is, rebely (or in rebellion) against God*;

<sup>11</sup> and if one had been hard-nolled, (*it is a*) wonder if he had been guilt-less. For why mercy and ire [*or wrath*] is with him; prayer is mighty, and shedding out ire [*or pouring out wrath*].

<sup>12</sup> By, [*for After*], (*or According to*) his mercy, *so is* the chastising of each man; he is deemed by, [*for he deemeth a man after*], (*or according to*) his works.

<sup>13</sup> A sinner in (*or with his*) raven shall not escape; and the sufferance of him that doeth mercy shall not tarry.

<sup>14</sup> All mercy shall make (*a*) place to (*or for*) each man, after the merit of his works, and after the understanding of his pilgrimage.

<sup>15</sup> (This verse is omitted in the original text.)

<sup>16</sup> (This verse is omitted in the original text.)

<sup>17</sup> Say thou not, I shall be hid from God; and from the highest, *that is, heaven*, who shall have mind on me? *Say thou not*, I shall not be known in (*such*) a great (*number of*) people; for why which [*or what*] is my soul in so great a (*number of*) creature(s)?

<sup>18</sup> Lo! heaven, and the heavens of heavens, the great ocean, [*or (the) deepness*], and all [*the*] earth, and those things that be in those [*or in them*], shall be moved in his sight (*or by his presence*);

<sup>19</sup> (*the*) mountains (*al*)together, and (*the*) little hills, and the foundations (*or the foundations*) of (*the*) earth; and when God beholdeth those [*or them*], those [*or they*] shall be shaken (*al*)to-gether with trembling.

<sup>20</sup> And in all these things the heart is unwise, and (*or but*) each heart is understood of (*or by*) him. And (*or But*) who understandeth his ways?

<sup>21</sup> and a tempest, which the eye of man saw not? For why full many works of him be in hid things,

<sup>22</sup> but who shall tell out the works of his rightfulness, either [*or*] who shall suffer (*them*)? For why the testament is far from some men; and the asking of men is in the ending.

<sup>23</sup> He that is made little in heart, thinketh (*upon*) vain things; and a man unprudent and a fool thinketh (*upon*) fond things [*or follies*].

<sup>24</sup> Son, hear thou me, and learn thou teaching [*or discipline*] of wit, and give thou attention to my words in thine heart;

<sup>25</sup> and I shall say teaching in equity, and I shall seek to tell out wisdom. And give thou attention to my words in thine heart; and I say in equity of spirit the virtues, which God hath set on his works at the beginning [*or that God put into his works from the beginning*], and in truth I tell out the cunning (*or the knowing*) of him.

<sup>26</sup> In the doom of God *be* his works from the beginning; and in the ordinance of those, he parted [*or severed*] the parts of those [*or them*], and *he parted* the beginnings of those [*or them*] in his folks.

<sup>27</sup> He adorned without end the works of them; they hungered not, neither travailed, and they ceased not of their works.

<sup>28</sup> Each shall not make strait [*or anguish*] the next to him, till into without end. Be thou not unbeliev-ful to the word of him.

<sup>29</sup> After these things God beheld into the earth, and filled it with his goods (*or his good things*).

<sup>30</sup> Forsooth the soul of each living thing told before his face; and that *soul* is again the turning again of those things.

## CHAPTER 17

- <sup>1</sup> God formed man (*out*) of (*the*) earth; and after his image he made man.
- <sup>2</sup> And again he turned man into that *image*; and after himself he clothed him with virtue, (*or with power, or strength*).
- <sup>3</sup> He gave to him the number of days, and (*a short*) time; and he gave to him power of (*or over*) those things that be on (*the*) earth.
- <sup>4</sup> He setted [*or put*] the dread of man on all flesh, and he was lord of beasts and of flying birds [*or fowls*].
- <sup>5</sup> He formed of man an help like him[*self*];
- <sup>6</sup> he gave to them counsel, and tongue, and eyes, and ears, and heart to think out (*things*); and he filled them with [*the*] teaching [*or discipline*] of understanding.
- <sup>7</sup> He made to them the cunning (*or the knowing*) of spirit, he filled the heart of them with wit (*or understand-ing*); and he showed to them evils and goods.
- <sup>8</sup> He setted the eye of them (*or He set his eye*) on the hearts of them, to show to them the great things of his works, (*so*) that they praise (*al*)to-gether the name of hallowing;
- <sup>9</sup> and to have glory in his marvels [*or to glory in the marvellous things of him*], (*so*) that they tell out the great things of his works.
- <sup>10</sup> (This verse is omitted in the original text.)
- <sup>11</sup> He added to them teaching; and he inherited them with the law of life.
- <sup>12</sup> He ordained an everlasting testament (*or covenant*) with them; and he showed to them his rightfulness, and dooms.
- <sup>13</sup> And the eye(s) of them saw the great things of his honour, and the ears of them heard the honour of (*his*) voice;
- <sup>14</sup> and he said to them, Take heed to you from all wicked thing. And he commanded to them, to each man of his neighbour.
- <sup>15</sup> The ways of them be ever before him; those [*or they*] be not hid from his eyes.
- <sup>16</sup> (This verse is omitted in the original text.)
- <sup>17</sup> On each folk he made sovereign a governor; and Israel was made the open part of God.
- <sup>18</sup> (This verse is omitted in the original text.)
- <sup>19</sup> And all the works of them *be* as the sun in the sight of God; and his eyes behold without ceasing in (*or on*) the ways of them.
- <sup>20</sup> Testaments were not hid from the wickedness of them; and all the wickednesses of them *were* in the sight of God.
- <sup>21</sup> (This verse is omitted in the original text.)
- <sup>22</sup> The alms of a man *is* as a bag [*or a little sack*] with him, and it shall keep the grace of a man as the apple of the eye;
- <sup>23</sup> and afterward *man* shall rise again, and it shall yield to them a yielding, to each *man* into (*or onto*) the head of them; and (*it*) shall (*re*)turn into the lower parts of (*the*) earth.
- <sup>24</sup> Forsooth it gave to men repenting the way of rightfulness [*or rightwise-ness*], and confirmed men failing to suffer, and ordained to them the part of truth.
- <sup>25</sup> (*Re*)turn thou to the Lord, and forsake thy sins; pray thou before the face of the Lord, and make thou less hurtings [*or the occasions of guilts*].
- <sup>26</sup> Turn thou again to the Lord, and turn thou away from thine unrightful-ness [*or unrightwiseness*], and hate thou greatly cursing, *that is, cursed sin*.
- <sup>27</sup> And know thou the rightfulnesses [*or rightwisenesses*], and (*the*) dooms of God; and stand thou in the part of good purpose, and of prayer of (*or to*) the highest God. Go thou into the parts of the holy world, with men living [*or with men alive*], and giving acknowledging to God.
- <sup>28</sup> Dwell thou not in the error of wicked men. Acknowledge thou before death; acknowledging [*or confession*] perisheth from a dead man, as nothing. Living thou shalt acknowledge, living and whole thou shalt acknowledge, and shalt praise God; and thou shalt have glory in the merciful doings of him.
- <sup>29</sup> The mercy of God *is* full great, and his help to them that convert to him. [*How great the mercy of God, and the mitigation, or help, of him to men converting to him.*]
- <sup>30</sup> For why not all things may be or be able to be in men; for why the son of man is not undeadly (*or immortal*), and malices pleased into vanity.

<sup>31</sup> What is clearer [*or more clear*] than the sun? and this shall fail; either [*or*] what is worse than that, that flesh and blood thought out? and of this he shall be reproved.

<sup>32</sup> He beholdeth the virtue of [*the*] highness of heaven; and all men *be*(*but*) earth and ashes.

## CHAPTER 18

<sup>1</sup> He that liveth without beginning and end, made (*out*) of nought all things together;

<sup>2</sup> God alone shall be justified,

<sup>3</sup> and he dwelleth a King unover-come [*or unvanquished*] without end.

<sup>4</sup> Who shall suffice to tell out his works? for why who shall seek (*out*) the great [*worthy*] things of him?

<sup>5</sup> But who shall tell out the virtue (*or the strength*) of his greatness? either [*or*] who shall lay to for to tell out his mercy?

<sup>6</sup> It is not to make less, neither to lay to; neither it is to find the great things of God. [*There is not to lessen, nor to add (to); nor there is to find the great worthy things of God.*]

<sup>7</sup> When a man hath ended, then he shall begin [*or beginneth*]; and when he hath rested, (*then*) he shall work.

<sup>8</sup> What is a man, and what is the glory of him? and what is good, either [*or*] what is the wicked thing of him?

<sup>9</sup> The number of the days of men, *that be* commonly [*or as much (as)*] an hundred years,

<sup>10</sup> be reckoned as the drops of the water of the sea; and as the stone (*or a stone*) of gravel, so a few years in the day of everlastingness [*or the spiritual world*].

<sup>11</sup> For this thing God is patient in (*or with*) them, and sheddeth [*or he shall pour*] out on them his mercy.

<sup>12</sup> He saw the presumption, [*or (the) pride*], of their heart, for it was evil; and he knew the destroying of them, for it was wicked, [*or shrewd, (or depraved)*]. Therefore he filled his mercy in them, and showed to them the way of equity.

<sup>13</sup> The merciful doing of man *is* about his neighbour; but the mercy of the Lord *is* over each [*or upon all*] flesh. He that hath mercy, and teach-eth, and chastiseth as a shepherd his flock,

<sup>14</sup> do *he* mercy, taking the teaching of merciful doing; and he that hast(en)-eth in the dooms thereof [*or of him*].

<sup>15</sup> Son, in goods [*or good things*] give thou not (*com*)plaint, and in (*or with*) each gift give thou not heaviness of an evil word.

<sup>16</sup> Whether dew shall not cool heat? so and a word *is* better than (*a*) gift.

<sup>17</sup> Lo! whether a word *is* not above [*or over*] a good gift? but ever either *is* with a man justified [*or a justified man*].

<sup>18</sup> A fool shall upbraid sharply [*or shall give reproof*]; and the gift of an untaught man maketh (*the*) eyes to fail.

<sup>19</sup> Before the doom make thou ready rightfulness to thee; and learn thou, before that thou speak. Before sickness give thou [*or take*] medicine;

<sup>20</sup> and before the doom ask thyself, and thou shalt find mercy in the sight of God.

<sup>21</sup> Before sickness make thee meek, and in the time of sickness show thy living. [*Before sickness meek thee, and in the time of infirmity show thou thy conversation or thy living.*]

<sup>22</sup> Be thou not hindered to pray ever[*more*], and dread thou not to be justified till to [*or unto the*] death; for why the meed of God dwelleth without end.

<sup>23</sup> Before prayer make ready [*or prepare*] thy soul; and do not thou be as a man that tempteth God, *that is, that a man betake himself to peril, and believe that that he may do reasonably, and (then) abide to be delivered of (or by) God.*

<sup>24</sup> Have thou mind of (*or remember the*) ire [*or wrath*] in the day of ending; and make thou in living [*or conversation*] the time of yielding.

<sup>25</sup> Have thou mind of (*or remember*) poverty in the day of abundance [*or the time of plenty*]; and the need of poverty in the time [*or day*] of riches.

<sup>26</sup> From the morrowtide unto the eventide the time shall be changed; and all these things *be* swift [*or hasted*] in the eyes of God.

<sup>27</sup> A wise man shall dread in all things; and in the days of trespasses he shall flee from uncunning (*or unknowing*), either sloth.

<sup>28</sup> Each fell, [*or witty, (or witting, or knowing)*] man, *that is, attentive to eschew evils, by God's dread, know-eth wisdom; and to him that findeth it, he shall give acknowledging (to it).*

<sup>29</sup> Witty, (or *Witting*, or *knowing*) men in words also they did wisely, and understood truth, and rightful-ness [or *rightwiseness*]; and besought proverbs and dooms.

<sup>30</sup> Go thou not after thy covetous-nesses; and be thou turned away from thy will. [*After thy lusts go thou not; and from thy will turn thee away.*]

<sup>31</sup> If thou givest to thy soul the covetousnesses thereof [or *(its) lusts*], it shall make thee into joy to thine enemies.

<sup>32</sup> Delight thou not in companies (or *crowds*), neither in little *companies*[or in *small things*]; for why the sinning [or *the trespassing*] of them is continual.

<sup>33</sup> Be thou not mean in the striving of love [or *for money*], and something is [not] to thee in the bag; for why thou shalt be envious to thy (*own*) soul.

## CHAPTER 19

<sup>1</sup> A drunken workman shall not be made rich; and he that chargeth not little *sins*[or *despiseth little things*], falleth down into *grievouser sins*, little and little.

<sup>2</sup> Wine and women make to be apostates, yea, wise men, [or *Wine and women make also wise men to go backward*]; and they reprove witty, (or *witting*, or *knowing*) men. And he that joineth himself to whores, shall be wicked;

<sup>3</sup> rot and worms shall inherit him, and he shall be set on high into more ensample, and his soul shall be taken away from (*the*) number of *chosen men*.

<sup>4</sup> He that believeth soon, is un-stable [or *light*] in heart, and shall be made less; and he that trespasseth against his (*own*) soul, shall be had furthermore.

<sup>5</sup> He that joyeth in wickedness, shall be cursed; and he that hateth blaming [or *correction*], shall be made less in life;

<sup>6</sup> and he that hateth jangling [or *much speech*], queneth malice. He that sinneth against his (*own*) soul, shall [not] repent [or *do penance*]; and that is merry in malice, shall be cursed [or *reproved*].

<sup>7</sup> Rehearse thou (or *Repeat*) not an hard word, and wicked; and thou shalt not be made less.

<sup>8</sup> Do not thou tell thy wit to friend and (or) to (*an*) enemy; and if trespass is to thee, do not thou make (*it*) naked.

<sup>9</sup> For he shall hear thee, and shall keep thee, and he as defending the sin shall hate thee; and so he shall be ever(*more*) with thee.

<sup>10</sup> Thou hast heard a word against thy neighbour; die it (*al*)together in (or *with*) thee, and trust thou that it shall not break thee.

<sup>11</sup> A fool travaileth greatly of (or *in*) the face of a word, as the sorrow of (*the*) bearing of a young child [or (*the*) *wailing of the birth of a child*].

<sup>12</sup> An arrow fastened [or *fixed*] in the hip of a dog, so a word in the heart of a fool.

<sup>13</sup> Reprove thou [or *Chastise*] a friend, lest peradventure he understand not, and say, I did (*it*) not; either if he hath done (*it*), lest he add to do (*it*) again.

<sup>14</sup> Reprove thou [or *Chastise*] a neighbour, lest peradventure he say (*it*) not; and if he saith [or *said*](*it*), lest per-adventure he rehearse (or *repeat it*).

<sup>15</sup> Reprove thou [or *Chastise*] a friend, for why trespassing is done often; and believe thou not to each word.

<sup>16</sup> There is a man that falleth [or *that slideth*] by his tongue, but not of will, *that is, wittingly and of (or on) purpose*. For why who is he, that trespasseth not in (or *with*) his tongue?

<sup>17</sup> Reprove thou [or *Chastise*] a neighbour, *betwixt thee and him*, before that thou menace [or *threaten*](*him*); and give thou place to the dread of the Highest.

<sup>18</sup> (This verse is omitted in the original text.)

<sup>19</sup> (This verse is omitted in the original text.)

<sup>20</sup> For why all wisdom is the dread of God, and in that *wisdom* for to dread God; and the ordinance [or *the disposing*] of (*the*) law is in all wisdom.

<sup>21</sup> (This verse is omitted in the original text.)

<sup>22</sup> And the teaching of wickedness is not wisdom; and the prudence of sins is not good thought. [*And wisdom is not the discipline of shrewdness (or depravity); and good thinking is not the prudence of sins.*]

<sup>23</sup> There is wickedness of prudence, and cursedness is therein; and there is an unwise man, which is made little in wisdom. [*There is shrewdness (or depravity) of prudence, and in it cursing; and there is an unwise man, that is less(en)ed in wisdom.*]

<sup>24</sup> Better is a man that hath little wisdom, and failing in wit, in the dread of God, than he that hath plenty of [or *aboundeth in*] wit, and breaketh the law of the Highest.

<sup>25</sup> There is (a) certain subtlety [or slyness], and it is wicked. And there is a man, that sendeth out a certain word, telling out (the) truth.

<sup>26</sup> There is a man that meeketh himself wickedly to deceive men the more; and his inner things be full of guile. [There is, that shrewdly meeketh himself; and the entrails of him be full of treachery.]

<sup>27</sup> And there is a just [or rightwise] man, that maketh low greatly [or under-putteth] himself of (or by) much meek-ness; and there is a just [or rightwise] man, that boweth the face, and feign-eth him(self) to see not that, that is unknown.

<sup>28</sup> (Even) Though [or And if] he is forbidden of (or by the) feebleness [or infirmity] of strengths to do sin; if he findeth (the) time to do evil, he shall do evil.

<sup>29</sup> A man is known by (his) sight (or by his appearance); and a witty, (or a witting, or a knowing) man is known by meeting of face.

<sup>30</sup> The clothing of (the) body, and the laughing of teeth, and the enter-ing [or the going in] of a man, tell out of him.

## CHAPTER 20

<sup>1</sup> There is false reproving in the ire of a man full of despising [or There is lying correction in (the) wrath of the wrongful]; and there is doom which is not proved to be good; and there is a still man, and he is prudent.

<sup>2</sup> It is full good to reprove [or How good (it) is to reprove], more than to be wroth, and to forbid not a man acknowledging in prayer.

<sup>3</sup> The covetousness of a gelding hath defouled the maidenhood of a young woman, so (or is as) he that maketh wicked doom by violence. [The lust of the gelding deflowered the young woman, or (made her) bereft of her maidenhood, so he that doeth by force wicked doom.]

<sup>4</sup> It is full good, that a man that is reproved, show openly penance; for so thou shalt escape willful sin. [How good (it) is, the chastised to show penance; so forsooth thou shalt flee away (from) willful sin.]

<sup>5</sup> There is a still man, which is found wise; and he (that) is hateful, which is foolhardy to speak.

<sup>6</sup> Soothly there is a still man, not having wit of speech; and there is a still man, knowing the season of coven-able, (or of suitable, or opportune) time.

<sup>7</sup> A wise man shall be still till to (the right) time; but a jolly, [or reck-less, or wild] man and (an) unprudent man shall not keep time.

<sup>8</sup> He that useth many words, hurteth his (own) soul; and he that taketh power to himself unjustly [or wrongfully], shall be hated.

<sup>9</sup> There is going forth in evils to a man unlearned [or undisciplined]; and there is finding into (im)pairing [or into harm].

<sup>10</sup> There is a gift, which is not profitable; and there is a gift, whose yielding is double.

<sup>11</sup> There is making less for glory; and there is a man, which shall raise the head from meekness.

<sup>12</sup> There is a man, that again-buyeth many sins for (a) little price, and restoreth those [or them] in sevenfold.

<sup>13</sup> A wise man in words maketh himself amiable [or lovable]; but the graces of fools shall be shed [or poured] out.

<sup>14</sup> The gift of an unwise man shall not be profitable to thee; for his eyes be sevenfold, that is, his intent is manyfold and diverse.

<sup>15</sup> He shall give little things [or Few things he shall give], and he shall up-braid many things; and the opening of his mouth is enflaming. Today a man lendeth, and tomorrow he asketh (for)[it](again); and such a man is hateful.

<sup>16</sup> A friend shall not be to a fool, and grace shall not be to his goods. For they that eat his bread, be of false tongue, that is, flatterers praising his follies;

<sup>17</sup> how often, and how many men shall scorn him?(!) For he parteth [or he dealt] not by even wit that, that was worthy to be had; in like manner and that, that was not worthy to be had.

<sup>18</sup> The falling [or sliding] of a false tongue is as he that falleth in (or on) the pavement; so the falls of evil men shall come hastily.

<sup>19</sup> A man without grace is as a vain fable; and it shall be customable in the mouth of unlearned men. [An unkind man as a vain fable; and it shall be often in the mouth of the undisciplined.]

<sup>20</sup> A parable, that is, a true sentence and great, shall be reproved (when it cometh out) of the mouth of a fool; for he saith not it [or he saith it not] in his (or its) time.

<sup>21</sup> There is a man, that is forbidden to do sin, for (*or because of*) poverty; and he shall (*not*) be pricked in his rest.

<sup>22</sup> There is a man, that shall lose (*or destroy*) his (*own*) soul for shame; and for the unprudence of a person he shall lose it. Forsooth he shall lose (*or destroy*) himself for the taking (*or the favouring*) of a person.

<sup>23</sup> There is a man, that for shame promiseth to a friend; and (*then*) he hath gotten [*or won*] him(*self*)(*an*) enemy without cause, [*or willfully, (or willingly)*].

<sup>24</sup> Leasing (*or Lying*) is a wicked shame in a man; and it shall be cus-tomably [*or busily*] in the mouth of unlearned men [*or the undisciplined*].

<sup>25</sup> Better, *or less evil*, is a thief than the customableness of a man, a leas-ing-monger; *that is, a man accustomed to lying, [or a liar]*; forsooth both they (*or both of them*) shall inherit perdition.

<sup>26</sup> The manners of men leas-ing-mongers [*or liars*] be without honour; and their shame is with them without ceasing.

<sup>27</sup> A wise man in words shall bring forth himself; and a prudent man shall please great men.

<sup>28</sup> He that worketh his land, shall make high the heap of fruits; and he that worketh rightfulness, shall be enhanced (*or exalted*). Soothly he that pleaseth great men, shall escape wickedness.

<sup>29</sup> Presents and gifts blind the eyes of judges; and as (*one*) dumb in the mouth it [*or he*] turneth away the chastisings of them.

<sup>30</sup> Wisdom hid, and treasure unseen, what profit is in ever either?

<sup>31</sup> He is better, that hideth his unwisdom, than a man that hideth his wisdom.

<sup>32</sup> (This verse is omitted in the original text.)

## CHAPTER 21

<sup>1</sup> Son, thou hast done sin? [*or Son, hast thou sinned?*] add thou (*to it*) not again; but beseech thou for the former sins, that those [*or they*] be forgiven to thee.

<sup>2</sup> As from the face of a serpent [*or a shadow adder*] flee thou sins; and if thou nighest (*or approachest*) to them, those [*or they*] shall take thee. The teeth of a lion be(*as*) the teeth there-of, that slay the souls of men.

<sup>3</sup> All wickedness is as a sharp sword on either side; health is not to the wound thereof [*or of it*].

<sup>4</sup> Chidings and wrongs shall destroy chattel [*or substance*]; and an house that is over-rich, shall be destroyed by pride; so the chattel [*or substance*] of a proud man shall be drawn up by the root.

<sup>5</sup> The prayer of a poor man shall come from the mouth unto (*the*) ears of God; and doom shall come to him hastily.

<sup>6</sup> He that hateth reproving, is (*in*) a step of the sinner; and (*or but*) he that dreadeth God, shall be turned [*or converted*] to (*him in*) his heart.

<sup>7</sup> A mighty man with an hardy tongue is known afar; and a witty (*or a witting or a knowing*) man can or knoweth how to keep himself [*or to slide*] from that man.

<sup>8</sup> He that buildeth his house with other men's costs, is as he that gather-eth his stones in winter.

<sup>9</sup> Sheaves, or stubble, [*or flax top(s)*], gathered together is the synagogue of sinners; and the ending of them is the flame of fire.

<sup>10</sup> The way of sinners is set (*al*)-to-gether [*or planted*] with stones; and in the end of them be hells\*, [*or hell*], and darkneses, and pains.

<sup>11</sup> He that keepeth rightfulness, shall hold the wit (*or the understanding*) thereof. The perfection of God's dread is wisdom and wit.

<sup>12</sup> He shall not be taught, which is not wise in (*what is*) good. Forsooth unwisdom is, which is plenteous in evil; and wit is not, where (*there*) is bitterness. [*He shall not be learned, that is not wise in good. There is forsooth unwisdom, that aboundeth in evil; and there is not wit, where is bitterness.*]

<sup>13</sup> The cunning, (*or knowing, or the knowledge*) of a wise man shall be plenteous as flowing (*water*); and the counsel of him dwelleth as a well of life.

<sup>14</sup> The heart of a fool is as a broken vessel; and it shall not hold any wisdom.

<sup>15</sup> Whatever wise word a cunning (*or a knowing*) man heareth, he shall praise (*it*), and lay to (*or add to it*). A lecherous man heard (*it*), and it shall displease him; and he shall cast [*or throw*] it away behind his back.

\* CHAPTER 21:10 It is said 'hells' in plural number, for many places be there.

<sup>16</sup> The telling of a fool is as a burden in (*or on*) the way; for why grace shall be found in (*or on*) the lips of a wise man.

<sup>17</sup> The mouth of a prudent man is sought in the church; and *men* shall think (*on*) his words in their hearts.

<sup>18</sup> As an house destroyed, so is wisdom to a fool; and the cunning (*or the knowing*) of an unwise man is words that may not be or be not able to be told out [*or (that be) untellable*].

<sup>19</sup> Stocks in (*or on*) the feet is teach-ing [*or doctrine*] to a fool; and as bonds of hands on the right hand.

<sup>20</sup> A fool enhanceth his voice in laughing; but a wise man shall laugh scarcely still.

<sup>21</sup> Teaching is a golden ornament to a prudent man; and as an ornament of the arm [*or an arm-circle*] in (*or on*) the right arm.

<sup>22</sup> The foot of a fool is light (*or easily*) into the house of a neighbour; and a wise man shall be ashamed of the person of a mighty man.

<sup>23</sup> A fool beholdeth from the window into the house; but a learned man shall stand withoutforth.

<sup>24</sup> It is folly of a man to harken by the door; and a prudent man shall be grieved by despising [*or with strife*].

<sup>25</sup> The lips of unprudent men shall tell fond things [*or follies*]; but the words of prudent men shall be weigh-ed in a balance.

<sup>26</sup> The heart of fools is in their mouth; and the mouth of wise men is in their heart.

<sup>27</sup> When a wicked man curseth the devil, he curseth his own soul.

<sup>28</sup> A privy backbiter shall defoul his soul, and in all things he shall be hated, and he that dwelleth, shall be hated; a still man and wise shall be honoured.

## CHAPTER 22

<sup>1</sup> A slow man is (*as*) stunned in (*or as*) a stone of clay; and all men shall speak on [*or off*] the [*great*] despising of him.

<sup>2</sup> A slow man is (*as*) stunned of (*or as*) the dung of oxes [*or the drit of oxen*]; and each man that toucheth him, shall shake the hands.

<sup>3</sup> The shame of a father is of a son unlearned [*or undisciplined*]; but a fond [*or a fool(ish)*] daughter shall be in decreasing [*or diminishing*]of the honour of father and mother.

<sup>4</sup> A prudent daughter is heritage to her husband; for she that shameth *her husband*, is in despising [*or in reproof*] of (*or by*) the father.

<sup>5</sup> A bold woman, that is, shame-less, shameth the father and husband, and shall not be made less than unfaithful men; forsooth she shall not be honoured of (*or by*) ever either.

<sup>6</sup> Melody in mourning is uncoven-able (*or unsuitable*) telling; beatings and teaching, [*or scourges and doc-trine*], (*be*) in all time with wisdom.

<sup>7</sup> He that teacheth a fool, (*is*) as he that glueth together a tilestone, [*or a sherd, (or shard)*]. He that telleth a word to him that heareth not, *is* as he that raiseth a man sleeping from a grievous [*or heavy*] sleep.

<sup>8</sup> He that telleth wisdom to a fool, speaketh with a man sleeping; and in the end of the telling he shall say, Who is this?

<sup>9</sup> (This verse is omitted in the original text.)

<sup>10</sup> (This verse is omitted in the original text.)

<sup>11</sup> Weep thou on (*or for*) a dead man, for why his light [*or the light of him*] failed; and weep thou on (*or for*) a fool, for he failed of wit. Weep thou a little on (*or for*) a dead man, for he hath rested. Forsooth the life of a full wicked man is full wicked, more than the death of a fool.

<sup>12</sup> The mourning of (*or for*) a dead man is seven days; but *the mourning* of (*or for*) a fool and of (*or for*) a wick-ed man is all the days of their life.

<sup>13</sup> Speak thou not much with a fool, and go thou not with an unwise man. Keep thee from him, (*so*) that thou have not dis-ease [*or grief*]; and thou shalt not be defouled in the sin of him. Bow thou away from him, and thou shalt find rest; and be thou not annoyed (*or harmed*) by his folly.

<sup>14</sup> What shall be made heavier than lead? and what other name than a fool is to it [*or to him*]?

<sup>15</sup> It is lighter (*or easier*) to bear gravel, and salt, and a gobbet of iron, than a man unprudent [*or an impru-dent man*], and a fool, and unfaithful.

<sup>16</sup> As an heap [*or (a) joining*] of trees, bound together in the fundament of the building, shall not be unbound [*or unloosed*], so and an heart confirmed in the thought of counsel.

<sup>17</sup> The thought of a wise man shall not be made shrewd (*or depraved*) in any time, neither dreaded.

<sup>18</sup> As chaffs in high places, and sand without meddling of him [*or and mor-tar without due cost*], set against the face of the wind, shall not dwell; so and a dreadful heart in the thought [*or in the thinking*] of a fool against-standeth not against the fierceness of dread. As adorning, *either pargetting*, full of gravel in a clear wall, so and a fearedful heart in the thought of a fool [*or the trembling heart in the thinking of a fool*] shall not dread in any time; so and he that dwelleth ever[*more*] in the behests (*or the commands*) of God.

<sup>19</sup> He that pricketh the eye, shall lead out tears; and he that pricketh the heart, bringeth forth wit.

<sup>20</sup> He that casteth [*or throwing*] a stone to (*or at*) birds, shall cast down those [*or them*]; so and he that doeth wrong to a friend, departeth [*or loseth*] friendship.

<sup>21</sup> Though thou bringest forth a sword to a friend, despair thou not; for there is going again to the friend.

<sup>22</sup> If he openeth a sorrowful mouth, dread thou not; for why there is according, except (*for*) despising, and shame, and pride, and showing [*or opening*] of private(s), (*or of secrets*), and a treacherous wound; in all these things a friend shall fly [*or flee*] away.

<sup>23</sup> Have thou faith with a friend in his poverty, (*so*) that thou be glad also in his goods. In the time of his tribulations, dwell thou [*or abide still*] faithful to him, (*so*) that also thou be even-heir in the heritage of him.

<sup>24</sup> Heat and smoke of fire is made high before the fire of a chimney; so and cursings, and despisings, and menaces, [*or curses, and wrongs, and threats*], come before blood.

<sup>25</sup> I shall not be ashamed for to greet [*or to salute*] a friend, and I shall not hide me from his face;

<sup>26</sup> (*even*) though [*or and if*] evils come to me by him, I shall suffer. Each man that shall hear, shall keep warily himself from him.

<sup>27</sup> Who shall give keeping to (*or keep watch over*) my mouth, and a certain sealing on my lips, (*so*) that I fall not by those, and that my tongue lose (*or destroy*) not me? [*Who shall give to my mouth ward, and upon my lips a certain mark, that I fall not from them, and my tongue lose me?*]

## CHAPTER 23

<sup>1</sup> Lord, Father, and lordly governor of my life, forsake thou me not in the thought [*or the thinking*] and (*the*) counsel of them, *that is, of fools and unfaithful men*; neither suffer (*or allow*) thou me to fall in that shame.

<sup>2</sup> Who setteth above in my thought(s) beatings, and in mine heart the teaching of wisdom, that in the uncunnings, (*or unknowings, or ignorances*) of them he spare not me, and that the trespasses of them appear not? [*Who putteth upon in my thinking scourges, and in mine heart doctrine of wisdom, that to the unknowings of them he spare not to me, and appear not the guilts of them?*]

<sup>3</sup> Lest mine uncunnings, (*or my unknowings, or ignorances*) increase, and my trespasses be multiplied, and my sins be plenteous [*or abound*]; and lest I fall in the sight of mine adversaries, and mine enemy have joy.

<sup>4</sup> Lord, Father, and God of my life, forsake thou not me in the thought(s) of them. Give thou not to me enhancing of mine eyes, *yea, suffer not (or do not allow) that pride be lord over me*;

<sup>5</sup> and turn thou away from me all shrewd (*or depraved*) desire.

<sup>6</sup> Do thou away from me the covetousnesses of the womb, and the covetousnesses of lechery [*or of lust*] take me not; and give thou not me (*over*)(*in*)to a soul unreverent and undiscreet or unsavoury.

<sup>7</sup> Sons, hear ye the teaching of (*the*) mouth; and he that keepeth it, shall not perish by his lips, neither shall be caused to stumble in worst works.

<sup>8</sup> A sinner and proud man shall be taken [*or caught*] in his vanity; and a cursed man shall be caused to stumble in those [*or in them*].

<sup>9</sup> Thy mouth be not customable (*or accustomed*) to swearing; for why many fallings be therein. [*To swearing use not thy mouth; many forsooth fallings be in it.*]

<sup>10</sup> Forsooth the naming of God be not customable [*or continual*] in thy mouth, and be thou not meddled to, [*or mingled, (or mixed with)*] the names of saints; for thou shalt not be guiltless of them.

<sup>11</sup> For as a servant *that is* asked busily, shall not want (*or lack*) wan-ness, [*or envy*]; so each man swearing and naming shall not be purged of sin in all. A man swearing much shall be filled with wickedness; and venge-ance shall not go away from his house. And

if he deceiveth a brother, his trespass shall be above [*or upon*] him; and if he feigneth, he shall trespass doubly [*or double*]. And if he sweareth in vain, he shall not be justified; for why his house shall be filled with worst yielding.

<sup>12</sup> Also again-ward another speech is into death; be it not found in the heritage of Jacob. For why all these things shall be done away from merciful men; and they shall not delight in trespasses.

<sup>13</sup> Thy mouth be not customable (*or accustomed*) to unreverent speech; for why a word of sin is in it. [*To the undisciplined speech use not thy mouth; forsooth there is in it the word of sin.*]

<sup>14</sup> Have thou mind on (*or Think upon*) thy father and mother; for (*or when*) thou standest in the midst of great men. Lest peradventure God forget thee in the sight of them; and lest thou made a fool by thus customableness [*or busyness*], suffer shame, *either scorning, [or reproof]*, and haddest rather to be not born, and curse the day of thy birth.

<sup>15</sup> A man customable in (*or accustomed to using*) the words of shame [*or reproof*], in all (*his*) days shall not be taught.

<sup>16</sup> Two kinds be plenteous [*or abound*] in sins, and the third bring-eth ire and perdition. An hot soul burn-ing as fire shall not be quenched, till it swallow something; and a wicked man in the mouth of his flesh shall not fail, till he kindle (*a*) fire.

<sup>17</sup> Each bread is sweet to a lecher-ous man; he shall not be made weary, trespassing till to the end.

<sup>18</sup> Each man that passeth [*or that over-goeth*] his bed, doeth despite against his soul, and saith, Who seeth me? Darknesses (*en*)compass me, and (*the*) walls cover me, and no man behold-eth me. Whom dread I? The Highest shall not have mind on my sins.

<sup>19</sup> And he understandeth not, that the eye of him, *that is, of God*, seeth all things; for why the dread of such a man putteth away from him(*self*) the dread of God, and the eyes of men that dread him *put away from him God's dread*. And he knew not, that the eyes of the Lord be much more clearer than the sun, and behold all the ways of men, and the depth of the sea, and they behold the hearts of men into hid parts.

<sup>20</sup> For why all things were known to the Lord, before that they were made [*or formed*] (*out*) of nought; so and after the making, he beholdeth all things.

<sup>21</sup> This *man* shall be punished in the streets of the city; he shall be driven away as an horse colt, and he shall be taken [*or caught*], where he hopeth not. And he shall be shame to all men; for he understood not the dread of the Lord.

<sup>22</sup> So and each woman forsaking her husband shall do sin, and ordaining heritage, *that is, (an) heir of her husband, of (or by) an alien matrimony*.

<sup>23</sup> For first she was unbelievful in the law of the Highest, and the second time she forsook her husband; and the third time she was defouled in adultery, and ordained to him sons of (*or by*) another man.

<sup>24</sup> She, this *woman*, shall be brought into the church, and men shall behold on her sons.

<sup>25</sup> Her sons shall not give [*or take*] roots, and her branches shall not give fruit.

<sup>26</sup> They shall leave the mind (*or the memory*) of her into cursing, and the shame of her shall not be done away.

<sup>27</sup> And they that be left shall know, that nothing is better than the dread of God, and nothing is sweeter than to behold in the commandments of the Lord.

<sup>28</sup> It is great glory to pursue [*or to follow*] the Lord; for why length of days shall be taken of (*or received from*) him.

## CHAPTER 24

<sup>1</sup> Wisdom shall praise his soul, and he shall be honoured in God; and he shall have glory in the midst of his people.

<sup>2</sup> And he shall open his mouth in the churches of the Highest; and he shall have glory in the sight of his virtue (*or his power*). And he shall be enhanced in the midst of his people; and he shall [*much*] wonder in holy fullness, *either plenty*. And in the multitude of chosen men he shall have praising; and among blessed men he shall be blessed, and say,

<sup>3</sup> I, the first engendered [*or (be)got-ten*] before each creature, came forth from [*or (out) of*] the mouth of the Highest. I (*was*) made in (*the*) heavens, that (*or where*) light never failing rose up, and as a cloud I covered all (*the*) earth,

<sup>4</sup> I dwelled in highest things, and my throne (*is*) in a pillar of [*a*] cloud.

<sup>5</sup> I alone went about the compass [*or the circle*] of heaven, and I pierced the depth of the sea;

<sup>6</sup> and I went in the waves of the sea, and I stood in (*or on*) all the land [*or all (the) earth*]. And I had the first dignity in each people, and in each folk; and I trod by virtue (*or power*) on the necks of all excellent men and meek [*or all high and low*];

<sup>7</sup> and in all these *men* I sought rest, and I shall dwell in the heritage (*or inheritance*) of the Lord.

<sup>8</sup> Then the Creator [*or the former*] of all [*things*] commanded, and said to me; and he that formed me, rested in my tabernacle; and he said to me, Dwell thou in Jacob, and take thou heritage in Israel, and send thou roots in(*to*) my chosen men [*or my chosen*].

<sup>9</sup> I was engendered from the begin-ning and before worlds, and I shall not fail unto the world to coming; [*From the beginning and before worlds I am formed, and unto the world to come I shall not cease to be;*]

<sup>10</sup> and I ministered [*or served*] in an holy dwelling before him. And so I was made steadfast in Zion,

<sup>11</sup> and in like manner I rested in a city hallowed, and my power was in Jerusalem. [*and in an hallowed city (in) like manner I rested, and in Jerusalem (was) my power.*]

<sup>12</sup> And I rooted in a people honour-ed; and the heritage thereof into the parts of my God, and my withholding in the plenty or the fullness of saints.

<sup>13</sup> I was enhanced as a cedar in Lebanon, and as a cypress tree in the hill of Zion.

<sup>14</sup> I was enhanced as a palm tree in Cades or in Kedes, (*or in Engedi*), and as the planting of (*a*) rose in Jericho. And as a fair olive tree in fields; and I was enhanced as a plane [*or a platan*] tree besides (*the*) water in streets.

<sup>15</sup> As canel and balm giving great smell, I gave odour; as chosen myrrh I gave the sweetness of odour. And as storax, and galbanum, and unguam, and gum, and as Lebanon not cut down, I made hot [*or I smoked*] my dwelling place; and mine odour as balm [*or balsam*] not meddled, [*or mingled, (or mixed)*].

<sup>16</sup> I as terebinth stretched forth my boughs [*or branches*]; and my boughs [*or branches*] be boughs (*or branches*) of honour, and of glory [*or grace*].

<sup>17</sup> I as a vine made fruit the sweet-ness of odour; and my flowers be the fruits of honour, and of honesty (*or of riches*).

<sup>18</sup> I am a mother of fair love, and of dread, and of knowing, and of holy hope. In me is all grace of way, and of truth; in me is all hope of life and of virtue.

<sup>19</sup> All ye that covet me, pass (*or come*) to me; and be ye filled of (*or with*) my generations.

<sup>20</sup> For why my spirit is sweet above [*or over*] honey; and mine heritage is above [*or over*] honey, and honey-comb. My mind is in(*to*) the gener-ation of worlds (*or I shall always be remembered*).

<sup>21</sup> They that eat me, shall hunger yet [*or yet shall hunger*]; and they that drink me, shall thirst yet [*or yet shall thirst*].

<sup>22</sup> He that heareth me, shall not be shamed; and they that work in me, shall not do sin; and they that declare me, shall have everlasting life.

<sup>23</sup> All these things is the book of life, and the testament of the Highest, and the knowing [*or acknowledging*] of (*the*) truth. Moses commanded a law in the commandments of rightfulness [*or the behests of rightwise-nesses*], and (*for an*) heritage to the house of Jacob, and (*the*) promises to Israel.

<sup>24</sup> He setted, *that is, ordained, either promised*, to David, his child, to raise [*up*] of (*or from*) him a king most strong, and sitting without end in the throne of honour.

<sup>25</sup> Which king filleth wisdom, as Pishon *sheddeth out water*; and as Tigris in the days of new things.

<sup>26</sup> Which, as Euphrates, [*full*]-filleth wit; which multiplieth, as (*the*) Jordan in the time of harvest [*or reap(ing)*].

<sup>27</sup> Which sendeth teaching as (*the*) light; and is nigh all men, as Gihon in the day of vintage.

<sup>28</sup> Which maketh perfectly first to know that wisdom [*or That perform-eth first to know it*]; and a feebler man shall not ensearch it.

<sup>29</sup> For why the thought(s) thereof shall be (*as*) plenteous of (*or as*) the sea, *that is, his knowing is more plenteous than the sea*; and his counsel in the great ocean [*or in the great deepness*] is uncomprehensible. I wisdom shedded [*or poured*] out floods; I as a way, *that is, a strong running*, of full great water [*or water without measure*] of the flood.

<sup>30</sup> I as the flood Dorix, and as a water conduit I went out of [*or from*] paradise.

<sup>31</sup> I said, I shall water my garden of plantings; and I shall greatly fill the fruit of my child-bearing. And lo! a plenteous way of water is made to (*or for*) me; and my flood nighed to the sea.

<sup>32</sup> For I (*en*)lighten teaching as the cheer morrowtide [*or morrowtide light*] to all men; and I shall tell out it unto far. I shall pierce all the lower [*or nether*] parts of (*the*) earth, and I shall behold all that sleep; and I shall (*en*)lighten all that hope in the Lord.

<sup>33</sup> Yet I shall shed [*or pour*] out teach-ing as prophecy, and I shall leave it to them that seek wisdom; and I shall not fail into the generations [*or pro-genies*] of them, till into the holy world.

<sup>34</sup> See ye, that I travailed not to me alone, but to all that seek out (*the*) truth.

## CHAPTER 25

<sup>1</sup> In three things it is pleased to my spirit, which be approved before God and men; [*the*] according of brethren, and (*the*) love of neighbours, [*and*] a man and woman well consenting to themselves.

<sup>2</sup> My soul hated three species, (*or kinds*), and I am grieved greatly to (*or by*) the soul of them; a poor man proud, and a rich man (*that is a*) liar, and an eld [*or old*] man (*that is*) a fool and unwitty (*or unwise*), [*or doted*].

<sup>3</sup> How shalt thou find in thine eld (*age*) those things, which thou gather-ed not in thy youth?

<sup>4</sup> Doom of discretion is full fair in hoariness, either (*an*) eld man, [*or How fair the doom in hoariness*], and to priests to know counsel.

<sup>5</sup> Wisdom is full fair to eld [*or old*] men, and glorious understanding, and counsel.

<sup>6</sup> The crown of eld men is in much cunning, (*or knowing, or knowledge*); and the glory of them is the dread of God.

<sup>7</sup> I magnified nine things unsus-pect(ed) of the heart; and I shall say the tenth thing by tongue to men. A man which living is merry in sons [*or A man that is joyed in sons living*], and seeing the destroying of his enemies.

<sup>8</sup> He is blessed that dwelleth with a witty (*or with a wise*) woman, and he that fell not [*or not slidden*] by his tongue, and he that served not to men unworthy to himself.

<sup>9</sup> He is blessed that findeth a very (*or a true*) friend, and he that telleth out rightfulness to an ear hearing.

<sup>10</sup> He is full great that findeth wisdom and cunning (*or knowing*); but he is not above [*or over*] him that dreadeth God\*.

<sup>11</sup> The dread of God hath set itself above [*or over*] all things. Blessed is the man to whom it is given to have the dread of God; to whom shall he be likened, that holdeth that dread?

<sup>12</sup> The dread of God is the beginning of his love; forsooth the beginning of faith is to be fast-joined thereto [*or to him*].

<sup>13</sup> The sorrow of (*the*) heart is each wound; and the wickedness of a woman is all malice†. A leech (*or A physician*) shall see each wound, and (*or but*) not the wound of (*the*) heart; and all wickedness, and (*or but*) not the wickedness of a woman;

<sup>14</sup> and each covering [*or all hid thing*], that is, (*the*) colouring of malice, and not the covering [*or the hid thing*] of haters; and each [*or all*] vengeance, and not the vengeance of enemies.

<sup>15</sup> None head is worse [*or wickeder*] than the head of an adder dwelling in (*a*) shadow; and none ire [*or wrath*] is above [*or over*] the ire of a woman.

<sup>16</sup> It shall please more to dwell with a lion and a dragon, than to dwell with a wicked woman.

<sup>17</sup> The wickedness of a woman changeth her face; and she blinded her cheer (*or her face*) as a bear doeth, and she shall show as a sack(*cloth*) in the midst of (*her*) neighbours.

<sup>18</sup> Her husband [*greatly*] wailed; and his wicked wife heard, and sighed a little, [*or hearing (her), sighed a little*].

<sup>19</sup> All malice is short on (*or is little compared to*) the malice of a woman; the part [*or the lot*] of sinners, that is, the pain of hell, fall on her.

\* CHAPTER 25:10 The dread of God is the more (*or the most*) good, and passeth all (*other*) goods before said.

† CHAPTER 25:13 That is, as the sorrow of heart passeth each wound of (*the*) body, so the malice of a woman passeth all the malice of a man. (This verse, and those which follow to the end of this chapter, are only found in some early copies of this book, and are more reflective of that author's bitter personal experience, than of divine inspiration. And, of course, it goes without saying, that anyone could fashion a list of comparable grievances regarding life with a wicked man. T.P.N.)

<sup>20</sup> As a going-up (*or an ascent*) full of gravel in (*or to*) the feet of an eld [*or old*] man, so is a woman (*that is*) a great jangler to a peaceable [*or quiet*] man.

<sup>21</sup> Behold thou not the fairness of a woman, and covet thou not a woman for (*her*) fairness.

<sup>22</sup> The ire and unreverence of a woman *to her husband is a great shame (or reproof)*. If a woman hath the first dignity [*(the) mastery*], *either chief governail*, she is contrary to her husband.

<sup>23</sup> A low heart, and (*a*) sorrowful face, and (*a*) wound of death, *is(from) a wicked woman*. Feeble hands and knees unbound, (*resulteth from*) a woman that blesseth not her husband.

<sup>24</sup> The beginning of sin was made of (*or by*) a woman; and all we die by her.

<sup>25</sup> Give thou not issue to thy water; yea, not a little issue; neither to a wicked woman freedom, [*or leave*], of going forth [*or going out*].

<sup>26</sup> If she goeth not at thine hand, she shall shame thee in the sight of (*thine*) enemies. Cut her away from thy fleshs, lest ever[*more*] she mis-use thee.

## CHAPTER 26

<sup>1</sup> The husband of a good woman is blessed; for why the number of their years *is double [or the number for-sooth of the years of him double]*.

<sup>2</sup> A strong woman, *that is, against sins*, delighteth her husband; and (*he*) shall [*ful*] fill in peace the years of his life.

<sup>3</sup> A good woman *is a good part (or partner)*; in the good part of them that dread God, she shall be given to a man for [*his*] good deeds.

<sup>4</sup> Forsooth (*if*) the heart of a rich man and (*or*) of a poor man *is good*; in all time their cheer (*or his face*) *is glad*.

<sup>5</sup> Mine heart dreaded of three things, and my face dreaded [*or was afeared*] in (*or of*) the fourth thing. Betraying of a city, and the gathering together of people, *that is, in conspiring of the people against the prince*, and false challenge; all (*these*) things (*be more*) grievous on (*or worse than*) death.

<sup>6</sup> The sorrow of heart, and mourn-ing, *is a jealous woman*. In a jealous woman *is(a) beating [or scourge] of (the) tongue*, and she communeth with all men.

<sup>7</sup> As a yoke of oxes [*or oxen*] which is moved, so and a wicked woman; he that holdeth her, *is as he that taketh [or caught](hold of) a scorpion*.

<sup>8</sup> A drunken woman *is great ire*, and despising [*or strife*]; and her filth-(*hood*)[*or nakedness*] shall not be covered.

<sup>9</sup> The fornication of a woman *is in the raising of (her) eyes*; and [*she*] shall be known in (*or by*) the eyelids of her.

<sup>10</sup> Make thou firm the keeping in (*or of*) a daughter not turning away her-self; lest she mis-use herself, if she findeth (*an*) occasion.

<sup>11</sup> Be thou ware of all unreverence of her eyes; and wonder thou not, if she despiseth thee.

<sup>12</sup> As a way-goer thirsting shall open the mouth at a well, and shall drink of each water next; and *the foresaid daughter* shall sit against each pale, and shall open the arrow case against each arrow [*or against all arrow(s) shall open the quiver*], till she fail.

<sup>13</sup> The grace of a busy woman shall delight her husband; and shall make fat his bones.

<sup>14</sup> The cunning (*or the knowing*) of her is the gift of God. A wise woman and a still (*one*) is not (*ex*)changing of (*or with*) a learned [*or the taught*] soul.

<sup>15</sup> Grace [*up*] on grace is an holy woman, and shamefast. Forsooth all weighing is not worth a continent soul.

<sup>16</sup> As the sun rising in the world in the highest things of God, so the fairness of a good woman *is into the ornament, or the adornment, of her house*.

<sup>17</sup> A lantern shining on an holy candlestick, and the fairness of a face on (*or in*)[*the*] steadfast age, *that is, as such a lantern lighteneth the church, and such a face maketh fair ripe age, so a good woman maketh fair her house*.

<sup>18</sup> Golden pillars on silvern founda-ments (*or foundations*), and steadfast feet on the soles of a steadfast [*or a stable*] woman. Everlasting founda-ments on a firm stone, and the behests, (*or the commands*), [*or the commandments*] of God in the heart of an holy woman.

<sup>19</sup> (This verse is omitted in the original text.)

<sup>20</sup> (This verse is omitted in the original text.)

<sup>21</sup> (This verse is omitted in the original text.)

<sup>22</sup> (This verse is omitted in the original text.)

<sup>23</sup> (This verse is omitted in the original text.)

<sup>24</sup> (This verse is omitted in the original text.)

<sup>25</sup> (This verse is omitted in the original text.)

<sup>26</sup> (This verse is omitted in the original text.)

<sup>27</sup> (This verse is omitted in the original text.)

<sup>28</sup> In two things mine heart was made sorry [*or is made sorrowful*], and in the third thing wrathfulness came to me. A man warrior failing by neediness, and a wise man despised. And God hath made him ready to (*or for*) the sword, that passeth over [*or over-goeth*] from rightfulness [*or rightwiseness*] to sin.

<sup>29</sup> Two species appeared hard and perilous to me; a merchant is deliver-ed of hard from his negligence, and a taverner shall not be justified of [*or from*](*the*) sins of lips.

## CHAPTER 27

<sup>1</sup> Many men have trespassed for neediness; and he that seeketh to be made rich, turneth away his eye.

<sup>2</sup> As a stake [*or a pale*] is fastened in the midst of a heap [*or a joining*] of stones, so and a man shall be anguished by sins betwixt the midst of selling and buying. Trespass shall be all-broken with him that trespasseth.

<sup>3</sup> If thou holdest not thee diligently in the dread of the Lord, thine house shall soon be turned upside down.

<sup>4</sup> As dust shall dwell in the holes of a riddle, so the anguish of a man shall dwell in the thought(s) of him.

<sup>5</sup> A furnace proveth the vessels of a potter; and the temptation of tribu-lation proveth just [*or rightwise*] men.

<sup>6</sup> As churl-like travail [*or earth-working*] about a tree showeth the fruit thereof, so a word of thought showeth the heart of man.

<sup>7</sup> Praise thou not a man before a word fully ended; for why this is the temptation, *that is, (the) proving*, of men.

<sup>8</sup> If thou pursuest rightfulness [*or followest rightwiseness*], thou shalt take it; thou shalt clothe it as a long cloth, (*or a cloak*), [*or an aube*] of honour, and thou shalt dwell with it, and it shall defend thee without end, and in the day of knowing thou shalt find steadfastness.

<sup>9</sup> Volatiles [*or Fowls*] come together to birds like themselves; and truth shall (*re*)turn again to them that work it.

<sup>10</sup> (As) a lion setteth espies [*or wait-eth (or lieth in wait)*] ever[*more*] to hunting; so sins to them that work wickedness.

<sup>11</sup> An holy man dwelleth in wisdom, as the sun dwelleth; for why a fool is changed as the moon.

<sup>12</sup> In the midst of unwise men keep thou a word to (*the*) time; but be thou busy in the midst of them that think (*upon*) the law of God.

<sup>13</sup> The telling of sinners is hateful; and the laughing of them is in the trespasses of sin.

<sup>14</sup> Speech swearing much shall make (*for*) standing up of hairs, for astonishing, to the head; and unrever-ence thereof [*or (the) irreverence of it*] is stopping of (*the*) ears.

<sup>15</sup> The shedding out of blood is in the chiding [*or jangling*] of proud men; and the cursing of them is grievous hearing, *for in their chiding they blaspheme God often, and it is full grievous to faithful ears to hear such blasphemy of God.*

<sup>16</sup> He that showeth openly the privates (*or the secrets*) of a friend, loseth (*or destroyeth*) faithfulness; and he shall not find a friend to his soul.

<sup>17</sup> Love thou a neighbour, and be thou joined with him in faith. For (*or But*) if thou showest openly the privates (*or the secrets*) of him, thou shalt not perfectly pursue after him.

<sup>18</sup> For as a man that loseth his friend, so he that loseth the friendship of his neighbour.

<sup>19</sup> And as a man that letteth go a bird from [*or out of*] his hand, so thou that hast forsaken thy neighbour, and thou shalt not take (*or get*) him (*again*).

<sup>20</sup> Thou shalt not pursue [*or follow*] him, for he is far absent [*or far he is away*]; for he escaped as a capret from a snare, for the soul of him is wounded.

<sup>21</sup> Thou shalt no more be able to bind him together; but of (*or after*) evil saying is according. Soothly to show openly the privates (*or the secrets*) of a friend, is despair of a soul unblessed [*or unfaithful*].

<sup>22</sup> He that twinkleth with the eye, maketh [*or forgeth*] wicked things; and no man shall cast him away.

<sup>23</sup> In the sight of thine eyes he shall defoul his mouth, and he shall wonder on thy words; but at the last he shall turn waywardly [*or pervert*] his mouth, and in his word he shall give slander [*or in (or regarding) thy words he shall give slander*].

<sup>24</sup> I [*have*] heard many things, *that is, evils*, and I made (*them*) not even to him, *yea, I reckoned not another malice even to the malice of this man*; and the Lord shall hate him.

<sup>25</sup> If a man casteth a stone on high it shall fall on his (*own*) head; and the guileful wound of a guileful [*or treach-erous*] man shall part wounds.

<sup>26</sup> And he that diggeth a ditch, shall fall into it; and he that setteth a stone to a neighbour, shall offend therein [*or shall stumble in it*]; and he that setteth a snare to another man, shall perish therein.

<sup>27</sup> If a man maketh worst [*or wicked*] counsel, it shall be turned [*up*] on him; and he shall not know from whence it shall come to him.

<sup>28</sup> The scorning and despising of proud men and vengeance shall set espy to him, as a lion doeth.

<sup>29</sup> They that delight in the fall of just [*or rightwise*] men, shall perish by a snare; forsooth sorrow shall waste them, before that they die.

<sup>30</sup> Ire [*or Wrath*] and madness or rage, ever either be abominable; and a sinful man shall hold those [*or them*].

## CHAPTER 28

<sup>1</sup> He that will be avenged, shall find of (*or from*) the Lord vengeance; and he keeping shall keep his sins *to be punished harder by his rightfulness*.

<sup>2</sup> Forgive thou to thy neighbour that annoyeth (*or harmeth*) thee, and then (*thy*) sins shall be released [*or be forgiven*] to thee (*after*) praying.

<sup>3</sup> A man keepeth ire [*or wrath*] to (*or for a*) man; and seeketh he of (*or from*) God medicine (*or remedy*)?

<sup>4</sup> He hath no mercy on a man like himself; and (*yet*) beseecheth he the Highest for his own sins?

<sup>5</sup> He the while he is flesh, reserveth ire; and asketh he of God mercy? who shall pray for his sins?

<sup>6</sup> Have thou mind on the [*or thy*] last things, and cease thou [*or leave (off)*] to be (*anyone's*) enemy. For why failing and death nigh not in the commandments of God, [*or Rotten-ness forsooth and death, stand on in the behests of him*].

<sup>7</sup> Have thou mind on [*or Remem-ber*] the dread of the Lord, and be not wroth to the neighbour. Have thou mind on the testament of the Highest, and despise thou the ignorance of thy neighbour.

<sup>8</sup> Abstain thee from strife, and thou shalt decrease, *either abridge, (thy) sins*. For why a wrathful man kindleth strife;

<sup>9</sup> and a sinful man, *that is, a sower of discords*, shall disturb (*or shall trouble*) friends, and he shall send in enmity in the midst of men having peace.

<sup>10</sup> For why after the trees of the wood, so [*the*] fire shall burn on high; and after the might of a man, so his wrathfulness shall be, and after his chattel [*or his substance*] he shall enhance his ire.

<sup>11</sup> Hasty striving [*or An hasted strife*] shall kindle fire, and hasty chiding shall shed out blood; and a tongue bearing witnessing shall bring death.

<sup>12</sup> If thou blowest, as fire it shall burn on high; and if thou spittest thereon, it shall be quenched; ever either, *that is, a word kindling ire, and a word refraining it*, come forth (*out*) of the mouth.

<sup>13</sup> A privy backbiter, and a double-tongued man, *yea, he that speaketh fair before a man, and evil behind him, is cursed*; for he disturbed (*or troubled*) many men having peace.

<sup>14</sup> The third tongue hath stirred many men, and hath scattered them from folk into folk. It hath destroyed walled cities of rich men, and hath mined down (*or undermined*) the houses of great men. It hath cut down the virtues of peoples, and hath unknit strong folks.

<sup>15</sup> The third tongue hath cast out wedded, or honest, women, and hath (*de*)prived them of their travails.

<sup>16</sup> He that beholdeth *the third tongue*, shall not have rest; neither shall have a friend, in whom he shall rest.

<sup>17</sup> The wound of [*a*] beating maketh wanness; but the wound of (*the*) tongue shall make less [*or break*] the bones.

<sup>18</sup> Many men fell down by the sharp-ness of *(the)* sword; but not so *(many)*, *(or not as many)* as they that perished *[or died]* by their tongue.

<sup>19</sup> *He* is blessed that is covered from a wicked, *[or shrewd, (or depraved)]* tongue; and he that passed not in the wrathfulness thereof, and he that drew not the yoke thereof, and was not bound in the bonds thereof.

<sup>20</sup> For why the yoke thereof is an iron yoke, and the bond thereof is a brazen bond.

<sup>21</sup> The death thereof is the worst death; and hell is more profitable, *that is, the pain of hell is less evil*, then it.

<sup>22</sup> The perseverance thereof shall not dwell, but it shall hold the ways of unjust men; in his flame it shall not burn just *[or rightwise]* men.

<sup>23</sup> They that forsake God, shall fall into it; and it shall burn greatly in them, and it shall not be quenched; and as a lion it shall be sent into them, and as a *(leo)pard* it shall hurt them.

<sup>24</sup> Beset thine ears with thorns, and do not thou hear a wicked tongue; and make thou doors to *(or for)* thy mouth, and locks to *(or for)* thine ears. Well thou *[or melt together]*, *or temper thou*, thy gold, and thy silver;

<sup>25</sup> and make thou a balance to *(or for)* thy words, and rightful bridles to *(or for)* thy mouth.

<sup>26</sup> And take heed, lest peradventure thou slide in *(or with thy)* tongue, and fall in the sight of enemies, set-ting treason, *[or waiting, (or lying in wait)]* to *(or for)* thee, and thy fall be incurable *[or unhealable]* into death.

## CHAPTER 29

<sup>1</sup> He that doeth mercy, lendeth to his neighbour; and he that is full mighty in hand, keepeth the commandments.

<sup>2</sup> Lend thou to thy neighbour in the time of his need; and again yield thou to a neighbour in his time.

<sup>3</sup> Confirm thou a word, and do thou faithfully with him; and in all time thou shalt find that, that is needful to thee.

<sup>4</sup> Many men guessed borrowing as finding, and gave dis-ease *[or grief]* to those men that helped them.

<sup>5</sup> Till they take *(or receive)*, they kiss the hands of the giver; and in promises they make meek their voice. And in *(or at)* the time of yielding, he shall ask *(for more)* time, *[or delay-ing]*, and he shall speak words of annoy*(ance)*, *(or of hurt)*, and of grutchings *(or grumblings)*, and he shall challenge falsely, *[or plead (for), or complain (about)]* the time, *to tarry the paying of (the) debt*.

<sup>6</sup> Forsooth if he may yield, he shall be adversary *[or enemy]*; of a shilling scarcely he shall yield the half *[or scarcely of the whole he shall yield the half]*, and he shall reckon that as *(re)fund*ing. Else he shall defraud him in *(or of)* his money, and *the lender* shall have him *(as)* an enemy without cause. And he shall yield to him, *that is, to the lender*, wrongs and cursings; and for honour and benefice, he shall yield to him despising.

<sup>7</sup> Many men lend not, not for cause of wickedness, but they dreaded to be defrauded without cause *[or will-fully]*.

<sup>8</sup> Nevertheless on *(or for)* a meek man in soul, *that is, a full poor debtor*, be thou stronger; and for alms-*[deed(s)]* draw thou not him *(along)*.

<sup>9</sup> For the commandment of God take *(or receive)* thou a poor man; and for his neediness leave thou not him void *(or do not let him go away empty-handed)*.

<sup>10</sup> Lose thou money for a brother and friend, and hide thou not it under a stone, into perdition.

<sup>11</sup> Put thy treasure in the command-ments of the Highest; and it shall profit to thee more than gold.

<sup>12</sup> *(En)close* thou alms in the bosom of a poor man; and this *alms* shall pray for thee *to be delivered of (or by) God* from all evil. The alms of a man is as a bag *[or a little sack]* with him; and it shall keep the grace of *[a] man, that is, God's grace, given to man*, as the apple of the eye. And afterward it shall rise again, and shall yield to them a yielding, to each man into *(or onto)* the head of them.

<sup>13</sup> Above *[or Over (or Better than)]* the shield of a mighty man, and above *[or over (or better than)]* a spear it shall fight against thine enemy.

<sup>14</sup> A good man maketh faith to *(or for)* his neighbour *in becoming (a) borrow (er), (or a guarantor), for him in need*; and he that loseth, shall leave shame to him.

<sup>15</sup> Forget thou not the grace of the borrower *(or of the guarantor)*; for he gave his life for thee.

<sup>16</sup> A sinful man [*or The sinner*] and unclean fleeth the promiser. A sinner areckoneth to himself the good words of the borrower (*or of the guarantor*);

<sup>17</sup> and the unkind man in wit forsaketh a man delivering him.

<sup>18</sup> A man promiseth for his neighbour; and when *he* hath lost reverence, *that is, shamefastness before God and man, the borrower* shall be forsaken of (*or by*) him. Worst [*or Most shrewd (or depraved)*] promise, *by which the neighbour promised falsely to deliver his borrow, hath lost [or spoiled]* many loving men, and hath moved them as the waves of the sea. It going in compass made mighty men to pass over [*or to go out (or to go away)*]; and (*then*) they wandered about among alien folks.

<sup>19</sup> A sinner breaking [*or overpass-ing*] the commandment of the Lord shall fall into a wicked promise; and he that endeavoureth to do many things, shall fall into doom.

<sup>20</sup> Recover thy neighbour by thy virtue (*or according to thy power*); and take heed to thyself, lest thou fall (*in the same manner*).

<sup>21</sup> The beginning of (*the*) life of a man is water, and bread, and clothing, and (*a*) house covering filth-*[hood]*(*or nakedness*).

<sup>22</sup> Better is the lifelode (*or the liveli-hood*) of a poor man under the cover-ing of spars, than [*plenteous*] shining feasts in pilgrimage without (*a*) house,

<sup>23</sup> The least thing pleaseth thee for a great thing, and thou shalt not hear the shame [*or reproof*] of pilgrimage.

<sup>24</sup> *It is(a)* wicked life to seek harbour from house into house; and where he shall be harboured, he shall not do trustily, neither he shall open the mouth.

<sup>25</sup> He shall be harboured, and he shall feed, and give drink to unkind men; and yet he shall hear bitter things.

<sup>26</sup> Pass, thou that art harboured, [*or Go, guest*], and array a table; and give thou meats to other men, (*of*) those things that thou hast in the hand.

<sup>27</sup> Go thou out from the face of the honour of my friends, for the friend-ship, *either affinity, of mine house [or for (the) need of mine house]*; by harbouring thou art made a brother to me.

<sup>28</sup> These things *be* grievous to a man having wit; the reproving of house, and the despising of the usurer [*or the lender*].

## CHAPTER 30

<sup>1</sup> He that loveth his son, giveth busily beatings to him, (*so*) that he be glad in his last thing, and (*so*) that *the son* touch not the doors of neighbours.

<sup>2</sup> He that teacheth his son, shall be praised in (*or for*) him; and shall have glory in him in the midst of (*his*) menials.

<sup>3</sup> He that teacheth his son, sendeth the enemy into envy; and in the midst of friends he shall have glory in that *son*.

<sup>4</sup> (*And though*) The father of him is dead, and (*yet*) he is as not dead; for he hath left after him *a son* like him.

<sup>5</sup> He saw in his life, and was glad in (*or over*) him; and in his death he was not sorry [*or sorrowed not*], neither was ashamed before (*his*) enemies.

<sup>6</sup> For he left a defender of the house against (*his*) enemies; and (*one*) yielding grace to (*his*) friends.

<sup>7</sup> For *defending* the souls (*or the lives*) of *his* sons, he shall bind together his wounds; and his entrails [*or the bowels of him*] shall be disturbed (*or troubled*) on each voice.

<sup>8</sup> An horse untamed, *either unchastised*, shall escape hard, and a son unchastised shall escape heady (*or become headstrong*).

<sup>9</sup> Flatter thou the son, and he shall make thee dreading; play thou with him, and he shall make thee sorry [*or sorrow(ful)*].

<sup>10</sup> Laugh thou not with him *of (or about) his follies*, lest thou have sorrow together, and at the last thy teeth shall be astonished.

<sup>11</sup> Give thou not power to him in youth, and despise thou not his thoughts.

<sup>12</sup> Bow thou (*down*) his neck in youth, and beat thou his sides, while he is a young child; lest peradventure he wax hard [*or inwardly harden*], and believe not to thee, and he shall be (*a*) sorrow of (*or to thy*) soul to thee.

<sup>13</sup> Teach thy son, and work in him; lest thou offend into the filth of him (*or lest his filthy behaviour offend thee*).

<sup>14</sup> Better is a poor man whole, and strong in mights [*or strengths*], than a rich man feeble, and beaten with malice.

<sup>15</sup> The health of *(the)* soul *(or of the body)* is in the holiness of rightfulness *[or rightwiseness]*, and it is better than any gold and silver; and a strong body is better than full much chattel *[or than money without measure]*.

<sup>16</sup> No chattel is above the chattel of *(the)* health of *(the)* body; and no liking is above the joy of *(the)* heart. *[There is not money over the money of the health of (the) body; and there is not liking over the joy of (the) heart.]*

<sup>17</sup> Better is death than *(a)* bitter life, and everlasting rest is better than sickness dwelling continually *[or enduring]*.

<sup>18</sup> Goods hid in a closed mouth be as settings forth of meats set about a sepulchre.

<sup>19</sup> What shall sacrifice profit to an idol? for why it shall not eat, neither shall smell. So he that is driven away from the Lord,

<sup>20</sup> and beareth the meeds *(or rewards)* of wickedness, *[or of shrewdness, (or of depravity)]*, seeing with eyes, and wailing inwardly, as a gelding embracing a virgin *[or a maiden]*, and sighing.

<sup>21</sup> Give thou not sorrow to thy soul, *that is, unreasonable sorrow, that annoyeth (or harmeth) both body and soul*, and torment not thyself in *(or with)* thy *(own)* counsel, as they do that despair through sorrow, and then slay themselves.

<sup>22</sup> Mirth of heart, this is the life of man, and *is(a)* treasure of holiness without failing; and full out joying of a man is long life *[or long living]*.

<sup>23</sup> Have thou mercy on thy soul, and please thou God; and hold together and gather together thine heart in the holiness of him, and put far away sorrow from thee. For why sorrow hath slain many men; and none health is therein *[or there is not profit in it]*.

<sup>24</sup> Envy and wrathfulness shall make *(for)* less days *[or Envy and wrath shall lessen days]*; and thoughts shall bring eldness before the time.

<sup>25</sup> A shining *[or bright]* heart is good in meats, *(or for meals or digestion)*; for why meats thereof be made diligently.

## CHAPTER 31

<sup>1</sup> Waking of honesty shall make flesh to fail, *(or Waiting for, or Watching over riches shall make the flesh to pine away)*; and *(the much)* thought thereof shall take away sleep.

<sup>2</sup> Thought(s) of before-knowing turn-eth away wit; and grievous sickness maketh sober the soul.

<sup>3</sup> A rich man travailed in the gather-ing of *(his)* chattel *[or (his) substance]*; and in his rest he shall be filled with his goods.

<sup>4</sup> A poor man travailed in *(the)* decreasing *[or the less(en)ing]* of *(his)* lifelode; and in the end he is made needy. *(A poor man worked hard, even though his livelihood continued to decrease; and in the end, he is still needy.)*

<sup>5</sup> He that loveth gold, shall not be justified; and he that pursueth *[or followeth](after)* wasting *(or corrup-tion)*, shall be *[full]-filled* thereof.

<sup>6</sup> Many men be given into the fallings of gold, *that is, many men felled into sins for gold*; and the perdition *[or the loss]* of them was made in the fairness thereof *[or of it]*.

<sup>7</sup> A tree of offense, *(or of offence, or a stumbling block)*, is the gold of them that make sacrifice; woe to them that pursue *[or follow]* it, and each unprudent man shall perish therein.

<sup>8</sup> Blessed is a rich man, which is found without wem of covetousness and avarice; and that went not after gold, neither hoped in money, and treasures.

<sup>9</sup> Who is this, and we shall praise him? for he did marvels in his life.

<sup>10</sup> Which *[or Who]* is proved, *(or tried, or tested)* therein *[or in (or by) it]*, and is found perfect, and ever-lasting glory shall be to him? which might trespass, and trespassed not, and do evils, and did not.

<sup>11</sup> Therefore his goods be estab-lished in the Lord; and all the church of saints shall tell out his alms-deeds.

<sup>12</sup> Thou hast set at a great board *(or a bountiful table)*; open thou not first thy cheek on it, *that is, begin thou not to eat first. [And]* Say thou not, whether those be many things, that be on it.

<sup>13</sup> Have thou mind *(or Remember)*, that an evil eye is *(a)* wayward, *[or shrewd, (or depraved)](thing)*. What thing worse, than an eye is made? therefore of all his face he *(or it)* shall weep, when he seeth.

<sup>14</sup> Stretch thou not forth first thine hand; and thou defouled by envy, be ashamed. Be thou not oppressed of *(or by)* wine in a feast.

<sup>15</sup> Understand of thyself the things, that be of thy neighbour. *[Understand what be of thy neighbour, of thyself]*

<sup>16</sup> Use thou as a discreet and temperate man these things that be set forth to thee; and (so) be thou not hated, when thou eatest (*too*) much.

<sup>17</sup> Cease thou first because of learn-ing, *either nurture*; and do not thou be outrageous [*or do thou not be too much*], lest peradventure thou offend.

<sup>18</sup> And if thou hast set in the midst of many men, stretch not forth [*or not stretch thou out*] thine hand sooner than they; and ask thou not first for to drink.

<sup>19</sup> A little wine is full(y) sufficient to a learned man; and in sleeping thou shalt not travail for that *wine*, and thou shalt not feel travail.

<sup>20</sup> Waking, and choler, *either bitter moisture*, and gnawing [*or anguish*] to an undiscreet and untemperate man. But the sleep of health is in a scarce (*or a moderate*) man; he shall sleep unto the morrowtide; and his soul (*or his body*) shall delight with him.

<sup>21</sup> And if thou art constrained in eating [*too*] much, rise thou from the midst, and spew thou; and it shall refresh thee, and thou shalt not bring sickness to thy body.

<sup>22</sup> Son, hear thou me, and despise thou not me; and at the last thou shalt find (*that*) my words (*be true*). In all thy works be thou swift; and all sickness shall not come to thee.

<sup>23</sup> The lips of many men shall bless a shining man in loaves; and the witnessing of his truth is faithful.

<sup>24</sup> The city shall grutch (*or grumble*) in the worst bread; and the witness-ing of wickedness thereof is sooth (*or true*).

<sup>25</sup> Do not thou excite [*or stir (up)*] them that be diligent [*or busy*] in (*or with*) wine; for why wine hath destroyed many men.

<sup>26</sup> Fire proveth hard iron; so wine drunken in drunkenness shall reprove the hearts of proud men.

<sup>27</sup> Even life to men is wine *drunken* in soberness; if thou drinkest it meas-urably, thou shalt be sober. What is the life which is made less by wine? What defraudeth life? death. Wine was made in gladness, not in drunken-ness, at [*or from*] the beginning.

<sup>28</sup> Wine drunken measurably is full out joying of soul and of body. Sober drink is (*the*) health of (*the*) soul and of (*the*) body.

<sup>29</sup> Wine drunken much maketh voiding, and ire [*or wrath*], and many fallings, *or mischiefs*.

<sup>30</sup> Wine drunken much is bitterness of (*the*) soul. Strength of drunkenness and hurting of an unprudent man maketh virtue less, and making wounds.

<sup>31</sup> In the feast of wine, reprove thou not a neighbour; and despise thou not him in his mirth. Say thou not words of shame [*or of reproof*] to him; and oppress thou not him in [*again*]-asking.

## CHAPTER 32

<sup>1</sup> They have set thee a governor; do not thou be enhanced (*or exalted*); be thou among them as one of them. Have thou (*the*) care of them, and so behold thou; and when all thy care is filled, sit thou to meat [*or (to) rest*].

<sup>2</sup> That thou be glad for them, and take the ornament of grace; and get (*a*) crown, and (*the*) dignity of (*the*) congregation (*or assembly*).

<sup>3</sup> Speak thou, the greater man in birth; for why the word of him that loveth cunning, (*or knowing, or knowl-edge*) become thee first; and hinder thou not (*the*) music.

<sup>4</sup> Where hearing is not, shed [*or pour*] thou not out a word; and do not thou be enhanced uncovenably (*or inopportunistly*) in thy wisdom.

<sup>5</sup> A gem of carbuncle in the ornament of gold; and comparison of musics in the feast of wine.

<sup>6</sup> As in the making [*or (the) forging*] of gold is a signet of smaragdus (*or emerald*), so the number of musics is in merry and measurable [*or temper-ate*] wine.

<sup>7</sup> Hear thou [(*while*) being] still, and good grace shall come to thee for reverence. Young man, speak thou scarcely in (*or for*) thy cause, (*only*) when need is. If thou art asked twice, the head have thine answer.

<sup>8</sup> In many things be thou as uncunning (*or as unknowing*), and hear thou [(*while*) being] still (*al*)-to-gether, and asking [*or seeking*].

<sup>9</sup> And presume thou not to speak in the midst of great men; and where eld [*or old*] men be, speak thou not much.

<sup>10</sup> Lightning shall go before hail, and grace shall go before shamefastness, and good grace shall come to thee for reverence.

<sup>11</sup> And in the hour of rising, trifle thee not, *that is, make thee no tarrying in arraying, either trifling of hairs, as women do*; forsooth run thou before first into thine house, and there call thou thee to *answer[or and there be thou called to]*, and there play thou.

<sup>12</sup> And do thy conceits *[or thy conceivings]*, *that is, perform thy good purpose conceived there*, and not in sins, and in a proud word.

<sup>13</sup> On all these things, bless thou the Lord, that made thee, and filling thee greatly of *(or with)* all his goods.

<sup>14</sup> He that dreadeth God, shall take his teaching; and they that wake to him, shall find blessing.

<sup>15</sup> He that seeketh the law, shall be filled thereof; and he that doeth traitorously, shall be caused to stumble therein.

<sup>16</sup> They that dread God, shall find just doom; and shall kindle rightfulness *[or rightwisenesses]* as *(a)* light.

<sup>17</sup> A sinful man, *that is, obstinate in sin*, shall eschew blaming *[or shall shun correction]*; and after his will *(or according to his desire)*, he shall find comparison.

<sup>18</sup> A man of counsel shall not lose *[or destroy]* understanding; *(but)* a man alien and proud shall not dread dreading. Yea, after that he hath done with that *dread* without counsel, and he shall be reproved by his pursuings *[or his followings]*.

<sup>19</sup> Son, do thou nothing without counsel; and after the deed thou shalt not repent.

<sup>20</sup> Go thou not in the way of falling, and offend *(or stumble)* thou not against *(the)* stones *[or and thou shalt not offend (or stumble) against (the) stones]*.

<sup>21</sup> Betake thou not thee to a travailous way, lest thou set slander to thy soul *(or thou cause thy own soul to stumble)*;

<sup>22</sup> and be thou ware of thy sons, and perceive thou *[or take heed]* of thy menials.

<sup>23</sup> In all thy work believe thou by *(or in the)* faith of thy soul; for why this is the keeping of *(the)* commandments.

<sup>24</sup> He that believeth to *(or in)* God, taketh heed to the commandments; and he that trusteth in him, shall not be made less, *either deceived*.

## CHAPTER 33

<sup>1</sup> Evils shall not come to him that dreadeth God; but God shall keep *(or shall guard)* him in temptation, and shall deliver *[him]* from evils.

<sup>2</sup> A wise man hateth not the commandments, and rightfulnesses *[or rightwisenesses]*; and he shall not be hurtled down, as in the tempest of a ship *(or as a ship in a tempest)*.

<sup>3</sup> A wise man believeth in the law of God, and the law is faithful to him.

<sup>4</sup> He that maketh open asking, shall make ready *[or shall prepare]* a word; and so he shall pray, and shall be heard, and he shall keep *(the)* teaching, and then he shall answer.

<sup>5</sup> The entrails of a fool *be* as a wheel of a cart, and his thoughts as an axle able to turn about.

<sup>6</sup> An horse a stallion, so and a friend a scorner, neigheth under each *(one)* sitting above.

<sup>7</sup> Why a day overcometh a day, and again the light *overcometh* light, and a year *overcometh* a year, *(and)* the sun *overcometh* the sun?

<sup>8</sup> Those be parted of *(or separated by)* the cunning *(or the knowing)* of the Lord, by the sun made, and keeping the commandment of God.

<sup>9</sup> And it *[or he]* shall change *[the]* times and the feast days of them, and in those *times the Jews* hallowed holy days, or holidays, at an hour. God enhanced and magnified of those *holy days* or *holidays*; and of those he setted *[or put]* into the number of days;

<sup>10</sup> and *God made* all men of firm earth, and of nesh earth *[or soil]*, whereof Adam was formed.

<sup>11</sup> In the multitude of *(the)* cunning *(or the knowing)* of the Lord, he parted them, and changed the ways of them.

<sup>12</sup> *(Some)* Of them *God* blessed, and enhanced *(or exalted)*; and *(some)* of them he hallowed, and chose to *(or for)* himself *[or presented]*; *(some)* of them he cursed, and made low, and turned them from the departing *[or to the severing]* of them.

<sup>13</sup> As *(the)* clay of a potter is in the hand of him, to make *[or to form]* and dispose, *(so)* that all the ways thereof *be* after the ordinance of him *[or after his disposition]*; so a man is in the hand of him that made him; and he shall yield to him by *[or after]* his doom.

<sup>14</sup> Against evil is good, and against life is death; so and a sinner is against a just man *[or the rightwise]*.

<sup>15</sup> And so behold thou into all the works of the Highest; two things against twain, and one thing against one *[or two against two, one against one]*.

<sup>16</sup> And I the last waked, and as he that gathereth dregs of grapes, after the gatherers of grapes. And I hoped in the blessing of God; and as he that gathereth grapes, I filled the presser.

<sup>17</sup> Behold ye, for I travailed not to (*or for*) me alone, but to [*or for*] all that seek cunning, (*or knowing, or knowledge*).

<sup>18</sup> Great men, and all peoples hear ye me; and ye governors of the church, perceive with ears.

<sup>19</sup> Give thou not power over thee in thy life to a son, and to a woman [*or a wife*], to a brother, and to a friend; and give thou not thy possession to another man, lest peradventure it repent thee, and thou beseech for those (*again*).

<sup>20</sup> While thou art alive, [*or livest*], and breathest yet, each man shall not change thee.

<sup>21</sup> For it is better, that thy sons pray thee, than that thou behold into the hands of thy sons.

<sup>22</sup> In all thy works be thou sove-reign; give thou not a wem into thy glory.

<sup>23</sup> In the day of (*the*) ending of (*the*) days of thy life, and in the time of thy going out [*or thy death*], part [*or deal (out)*] thine heritage.

<sup>24</sup> Meats, and a rod, and a burden to an ass; bread, and chastising [*or disci-pline*], and work to (*or for*) a servant.

<sup>25</sup> He worketh in, *or under*, chastis-ing, and seeketh to have rest; slake or slack thou (*thine*) hands to him, and he seeketh freedom.

<sup>26</sup> A yoke and bridle bow down an hard neck; and busy workings bow down a servant. Torment and stocks to (*or for*) an evil-willed servant;

<sup>27</sup> send thou him into working, lest he be idle; for why idleness hath taught much malice.

<sup>28</sup> Ordain thou [*or set*] him in work, for so it becometh him; (*so*) that if he obeyeth not, bow thou down him in stocks,

<sup>29</sup> and make thou not *him* large over any man, *that is, give thou not to him power over any man*, but without doom, do thou nothing grievous [*or heavy*].

<sup>30</sup> If a faithful servant is to thee, be he as thy soul [*or thy life*] to thee; treat thou him so as a brother, for thou hast bought him in (*or with*) the blood of life.

<sup>31</sup> If thou hurtest him unjustly, he shall be turned into fleeing away [*or into flight*]; and if he enhancing goeth away, thou knowest not whom thou shalt seek, and in what way thou shalt seek him.

## CHAPTER 34

<sup>1</sup> Vain hope and a leasing (*or a lie*), to an unwise man; and dreams [*or swevens*] enhance unprudent men.

<sup>2</sup> As he that taketh [*or catcheth (at)*] a shadow, and pursueth wind, so and he that taketh heed to leasings seen, [*or to the seen leasings*], *or in vain dreams*.

<sup>3</sup> After this thing is the sight of dreams [*or swevens*]; before the face of a man is the likeness of another man.

<sup>4</sup> What shall be cleansed of him that is unclean [*or Of the unclean, what shall be cleansed*], and what true thing shall be said of a liar?

<sup>5</sup> False divining of error, and false divinings by chattering (*or chattering*) of birds, and dreams of witches, (*all*) is vanity. And as the heart of a woman travailing of [*or bearing (a)*] child, thine heart suffereth fantasies;

<sup>6</sup> no but visitation is sent out of (*or from*) the Highest, give thou not thine heart in (*or to*) those dreams.

<sup>7</sup> For why dreams have made many men for to err, and men hoping in those fell down. [*Many men forsooth swevens made to err, and (they) fell away hoping in them.*]

<sup>8</sup> The word of the law of God and of his prophets, shall be made perfect without leasing (*or without lies*); and wisdom in the mouth of a faithful man shall be made plain.

<sup>9</sup> What knoweth he, that is not assayed? A man assayed in many things, shall think many things; and he that learned many things, shall tell out understanding.

<sup>10</sup> He that is not assayed [*or not expert (or experienced)*], knoweth few things; forsooth he that is a fool in many things, shall multiply malice.

<sup>11</sup> What manner things know he, that is not assayed? He that is not planted, *that is, hath not set root of (or in) understanding, and desire in (or for) good*, shall be plenteous in wickedness [*or shall abound (in) shrewdness (or in depravity)*]. I saw many things in telling out, and full many customs of words.

<sup>12</sup> Sometime I was in peril unto death, for the cause of these things; and I was delivered by the grace of God.

<sup>13</sup> The spirit of them that dread God is sought, and shall be blessed in the beholding of him. For why the hope of them is into *God* saving them; and the eyes of the Lord *be* into (*or upon*) them, that love him.

<sup>14</sup> He that dreadeth God, shall not tremble [*or quake*] for anything, and he shall not dread; for why *God* is his hope.

<sup>15</sup> The soul of him that dreadeth the Lord, is blessed. To whom beholdeth he, and who is his strength?

<sup>16</sup> The eyes of the Lord *be* on them that dread him. *God* is a defender of might, steadfastness [*or firmament*] of virtue, covering of (*or from*) heat, and a shadowing place of (*or at*) midday; beseeking of offending, *that is, hearing beseeking for offenses*, and help of (*or from*) falling,

<sup>17</sup> enhancing the soul, and lighten-ing the eyes, and giving health, and life, and blessing.

<sup>18</sup> The offering of him that offereth of wicked thing, *that is, of thing gotten unjustly*, is defouled; and the scornings of unjust men be not well pleasant [*or well-pleasing*].

<sup>19</sup> The Lord alone *is* to them that abide him in the way of truth, and of rightfulness [*or of rightwiseness*]. The Highest approveth not (*of*) the gifts of wicked men, neither beholdeth in (*or on*) the offerings of wicked men, neither in (*or for*) the multitude of their sacrifices he shall do [*or shall have*] mercy to (*or for their*) sins.

<sup>20</sup> He that offereth sacrifice of the chattel [*or substance*] of poor men, *is* as he that slayeth the son in the sight of his father.

<sup>21</sup> The bread of needy men is the life of a poor man; he that defraudeth him, is a man of blood.

<sup>22</sup> He that taketh away bread (*earn-ed*) in (*or with*) sweat, *is* as he that slayeth his neighbour. He that shed-deth out blood, and he that doeth fraud to an hired man, be brethren.

<sup>23</sup> One building, and one destroy-ing; what profiteth it to them, no but travail?

<sup>24</sup> One praying, and one cursing; whose voice shall the Lord hear?

<sup>25</sup> What profiteth the washing of him, that is washed for a dead body, and toucheth again a dead body?

<sup>26</sup> So a man that fasteth in his sins, and again doing the same sins, what profiteth he in meeking himself? who shall hear his prayer?

## CHAPTER 35

<sup>1</sup> He that keepeth the word of *God*, multiplieth prayer. Wholeful [*or Wholesome*] sacrifice is to take heed to (*or of*) the commandments, and to depart [*or go away*] from all wicked-ness. And to offer the pleasing of sacrifice for unrightfulnesses [*or (for) unrightwisenesses*], and beseeking for sins, *is* to go away from unrightful-ness [*or unrightwiseness*].

<sup>2</sup> He that offereth purest flour of wheat, shall yield grace, *that is, shall give a pleasing (or a pleasing) service to God*; and he that doeth mercy, offereth a sacrifice.

<sup>3</sup> It is well pleasant [*or well-pleas-ing*] to the Lord, to go away from wickedness; and prayer *is* to go away from unrightfulness [*or unrightwise-ness*].

<sup>4</sup> Thou shalt not appear void (*or empty*) before the sight of God;

<sup>5</sup> for why all these things be done for the behests, (*or for the commands, or the commandments*) of God.

<sup>6</sup> The offering of a just man [*or of the rightwise*] maketh fat the altar, and is (*the*) odour of sweetness in the sight of the Highest.

<sup>7</sup> The sacrifice of a just man is acceptable, and the Lord shall not for-get the mind (*or the memory*) of him.

<sup>8</sup> With good will yield thou glory to God, and make thou not less the first fruits of thine hands.

<sup>9</sup> In each gift [*or In all gifts*] make glad thy cheer, and in full out joying hallow thy tithes.

<sup>10</sup> Give thou to the Highest after his [*free*] gift, *that is, after the quantity of thy goods, which thou hast of (or from) God*; and with good eye make thou the findings of thine hands, *that is, with rightful intent, ordain thy good works, to the praising of God and not of man*.

<sup>11</sup> For why the Lord is a yielder, and he shall yield sevenfold so much [*or as much*] to thee.

<sup>12</sup> Do not thou offer shrewd (*or de-praved*) gifts; for he shall not receive those [*or them*]. And do not thou behold an unjust [*or the unrightwise*] sacrifice; for the Lord is judge, and glory, *or taking*, (*or favouring*) of person(s) is not at [*or with*] him.

<sup>13</sup> The Lord shall not take a person against a poor man (*or The Lord will not favour some person over a poor person*); and he shall hear the prayer of him that is hurt.

<sup>14</sup> He shall not despise the prayers of a fatherless child, neither a widow, if she sheddeth [*or poured*] out (*the*) speech of wailing.

<sup>15</sup> Whether the tears of a widow go not down to the cheek, and the crying of her on him that leadeth forth those *tears*? For why those ascend from the cheek unto heaven, and the Lord hearing shall not delight in those [*or in them*].

<sup>16</sup> He that worshippeth God in delighting, shall be received; and his prayer shall nigh unto the clouds.

<sup>17</sup> The prayer of him that meeketh himself shall pierce (*the*) clouds, and till it nigheth (*or approacheth*), he shall not be comforted, and he shall not go away, till the Highest behold (*him*). And the Lord shall not be far [*or long away*], but he shall judge just [*or rightwise*] men, and shall make doom;

<sup>18</sup> and the Strongest shall not have patience in those [*or (towards) them*], that (*or till*) he trouble the back(s) of them. And he shall yield vengeance to (*the*) folks [*or (the) Gentiles*], till he take away the fullness [*or the plenty*] of proud men, and trouble (*al*)to-gether the sceptres of wicked men;

<sup>19</sup> till he yield to men after their deeds, and after the works of Adam\*, and after the presumption of him; till he deem the doom of his people, and shall delight just [*or rightwise*] men in his mercy.

<sup>20</sup> The mercy of God is fair in the time of tribulation, as clouds of rain in the time of dryness [*or of drought*].

## CHAPTER 36

<sup>1</sup> God of all things, have thou mercy on us; and behold thou us, and show to us the light of thy merciful doings.

<sup>2</sup> And send thy dread on heathen men, that sought not thee, (*so*) that they know that no God is, no but thou; that they tell out thy great [*worthy*] deeds.

<sup>3</sup> Raise [*up*] thine hand on heathen men aliens, (*so*) that they see thy power.

<sup>4</sup> For as thou were hallowed in us in the sight of them, so in our sight thou shalt be magnified in them;

<sup>5</sup> (*so*) that they know thee, as and we have known (*thee*), that none other is God, except thee, Lord.

<sup>6</sup> Make thou new signs, and change thou marvels; glorify the hand, and the right arm.

<sup>7</sup> Raise [*up*] thou strong vengeance, and shed out ire [*or pour out wrath*]; take away the adversary, and torment the enemy.

<sup>8</sup> Haste thou the time, and have thou mind on the end, (*so*) that they tell out thy marvels.

<sup>9</sup> And he that is saved, be devour-ed in the ire of flame; and they that treat worst thy people, find perdition.

<sup>10</sup> All-break thou the head(s) of princes, and of enemies, saying, None other is [*or There is none other*], except us.

<sup>11</sup> Gather thou together all the lineages of Jacob, and know they that no God is, no but thou [*or there is no God but thou*], (*so*) that they tell out thy great deeds; and thou shalt inherit them, as at the beginning.

<sup>12</sup> Have thou mercy on thy people, on which thy name is called in to help; and on Israel, whom thou madest even to thy first engendered [*(be)gotten*] son.

<sup>13</sup> Have thou mercy on Jerusalem, the city of thine hallowing, on the city of thy rest.

<sup>14</sup> [*Full*]-fill thou Zion with thy virtues, that may not be told out [*or untellable*], and fill thy people with thy glory.

<sup>15</sup> Give thou witnessing, that at [*or from*] the beginning they were thy creatures; and raise thou (*the*) prayers, which the former prophets spake in thy name.

<sup>16</sup> Lord, give thou meed (*or reward*) to them that abide thee, (*so*) that thy prophets be found true [*or faithful*];

<sup>17</sup> and hear thou the prayer of thy servants. After the blessing of Aaron give thou to thy people, and (*ad*)dress (*or direct*) thou us into the way of rightfulness; (*so*) that all men know, that dwell in (*or on the*) earth, that thou art God, the beholder of worlds.

\* CHAPTER 35:19 By (*or For*) Hebrews, this word 'Adam' signifieth man commonly.

<sup>18</sup> The womb shall eat all meat(s), and *one* meat is better than *another* meat.

<sup>19</sup> Cheeks touch meat almost, and an unwise heart *receiveth* false [*or leasing (or lying)*] words.

<sup>20</sup> A shrewd (*or depraved*) heart shall give heaviness, and a wise man shall against-stand [*or withstand*] it.

<sup>21</sup> A woman shall take each knave [*or male*] child, and (*or but*) a daughter is [*or there is a daughter*] better than a son.

<sup>22</sup> The fairness of a woman maketh glad the face of her husband, and (*so*) she shall bring desire (*for herself*) over all the covetousness [*or (the) lust*] of (*her*) man.

<sup>23</sup> If there is a tongue of healing, [*or of curing, (or of caring)*], there is also (*one*) of assuaging, and of mercy; (*and*) the husband of her is not after (*or like most of*) the (*other*) sons of men.

<sup>24</sup> He that hath in possession a good woman, beginneth (*a*) possession; she is an help like (*to*) him(*self*), and a pillar as (*or of*) rest.

<sup>25</sup> Where an hedge is not, the possession shall be ravished (*or snatched*) away [*or broken*]; and where a woman is not, a needy man waileth.

<sup>26</sup> To whom believeth he that hath no nest, and boweth down wherever it is dark, as a thief girt [*or girded up*], skipping out from city into city?

## CHAPTER 37

<sup>1</sup> Each friend shall say, And I have coupled friendship; but that [*or there*] is a friend, a friend by name alone.

<sup>2</sup> Whether sorrow is not till to death? Forsooth a fellow of (*the*) table and a friend shall be turned to enmity.

<sup>3</sup> Al! the worst [*or O! most shrewd (or depraved)*] presumption, whereof art thou made to cover dry malice, and the guilefulness thereof [*or the treachery of it*]?

<sup>4</sup> A fellow of (*the*) table shall be merry with a friend in delightings, and in the day of tribulation he shall be (*an*) adversary.

<sup>5</sup> A fellow of (*the*) table shall have sorrow with a friend, for cause [*or because*] of the womb (*or the belly*); and he shall take (*up a*) shield against an enemy.

<sup>6</sup> Forget thou not thy friend in thy soul, and be thou not unmindful of him in thy works. Do not thou take counsel with the father of thy wife; and hide thou counsel from them that have envy to thee.

<sup>7</sup> Each counsellor showeth counsel, but there is a counsellor to, [*or in*], (*or only for*) himself.

<sup>8</sup> Keep thy soul from an evil counsellor; first know thou, what is his need, and what he shall think in his soul; lest peradventure he send a stake, [*or he put a pole, or a pale*] into the earth,

<sup>9</sup> and say to thee, Thy way is good, and (*then*) he stand again-ward, to see what shall befall to thee.

<sup>10</sup> With an unreligious man, treat thou <sup>\*</sup>(*not*) of (*or about*) holiness, and with an unjust [*or unrightwise*] man, (*not*) of (*or about*) rightfulness [*or rightwiseness*]<sup>†</sup>,

<sup>11</sup> and with a woman, (*not*) of (*or about*) these things which she hateth [*or envieth*]. With a fearful man, treat thou (*not*) of (*or about*) battle, with a merchant, (*not*) of (*or about*) carrying over of merchandises to *chapping*[*or (about)(ex)changing*]; with a buyer, (*not*) of (*or about*) selling, with an envious man, (*not*) of (*or about*) graces to be done; with an unpitoeous man, (*not*) of (*or about*) pity, with an dishonest man, (*not*) of (*or about*) honesty, with a workman of the field [*or the field worker*], (*not*) of (*or about*) each work; with a work-man hired by the year [*or the annual worker*], (*not*) of (*or about*) the ending of the year, with a slow servant, (*not*) of (*or about*) much working. Give thou not attention [*or Take thou not heed*] to these men in all counsel,

<sup>12</sup> but be thou busy with an holy man, whomever thou knowest (*is*) keeping God's dread, whose soul is after thy soul. Whoever doubteth in darkneses, shall not have sorrow with thee.

<sup>13</sup> And establish thou the heart of good counsel with thee; for why another thing is not more than it (*is*) to thee.

<sup>\*</sup> **CHAPTER 37:10** *The author of this book speaketh here (and also in verse 11 below) in scorn, and understandeth the contrary of his saying.* <sup>†</sup> **CHAPTER 37:10** In verse 12 of the Early Version, but not in the Later Version, the following sentence appears: Do thou not counsel with him that hath thee suspect, and from men envying to thee, hide thou thy counsel. See verse 10 of the KJV.

<sup>14</sup> The soul of an holy man telleth out truths sometime; more than seven beholders [*or lookers about*], sitting on high for to behold.

<sup>15</sup> And in all these things beseech thou the Highest, that he (*ad*)dress (*or direct*) thy way in truth.

<sup>16</sup> Before all works a soothfast (*or a true*) word go before thee; and a stead-fast counsel go before each deed.

<sup>17</sup> A wicked, [*or shrewd, (or de-praved)*] word shall change the heart,

<sup>18</sup> of which *heart* four parts come forth; good and evil, life and death; and a busy tongue is lord of those.

<sup>19</sup> A wise man hath taught many men, and (*or but*) he is (*not*) sweet to his (*own*) soul.

<sup>20</sup> He that speaketh sophistically, *either by sophism*, is hateful; he shall be defrauded in each thing.

<sup>21</sup> For why grace is not given of (*or from*) the Lord to him, for he is defrauded of all wisdom.

<sup>22</sup> A wise man is wise to his (*own*) soul, and the fruits of his wit be worthy to be praised.

<sup>23</sup> A wise man teacheth his people, and the fruits of his wit be faithful.

<sup>24</sup> A wise man shall be filled with blessings, and they that see him shall praise *him*.

<sup>25</sup> The life of a man is in the number of days; but the days of Israel be unnumberable.

<sup>26</sup> A wise man in the people shall inherit honour, and his name shall be living without end.

<sup>27</sup> Son, assay thy soul in thy life; and if it is wicked, give thou not power to it;

<sup>28</sup> for why not all things speed to (*or be expedient for*) all men, and not each kind pleaseth each soul.

<sup>29</sup> Do not thou be greedy in each eating, and shed thou not out thee [*or pour thee not out*] [*up*] on each meat.

<sup>30</sup> For in many meats shall be sickness, and greediness shall nigh unto choler.

<sup>31</sup> Many men died for (*or from*) gluttony; but he that is abstinent, shall increase [*or add (to)*](*his*) life.

## CHAPTER 38

<sup>1</sup> Honour thou a leech (*or Honour a physician*), for need; for why the Highest hath made [*or formed*] him.

<sup>2</sup> For why all medicine is of (*or from*) God; and he shall take of (*or receive from*) the king a gift.

<sup>3</sup> The cunning of a leech shall enhance his head (*or The knowledge of a physician shall exalt or lift up his head*); and he shall be praised in the sight of great men.

<sup>4</sup> The Highest hath made [*or (hath) formed*](*out*) of the earth medicine; and a prudent man shall not loathe it.

<sup>5</sup> Whether bitter water was not made sweet of (*or by*) a tree? The virtue of those things came by *experience* to the knowing of men;

<sup>6</sup> and the Highest gave cunning (*or knowing*) to men, for to be honoured in his marvels.

<sup>7</sup> A man healing [*or curing*] in (*or with*) these things, shall assuage sorrow,

<sup>8</sup> and an ointment-maker shall make pigments of sweetness, and shall make anointings of health; and his works shall not be ended. For why the peace of God is on the face of (*the*) earth.

<sup>9</sup> My son, despise not thyself in thy sickness; but pray thou (*to*) the Lord, and he shall heal [*or cure*] thee.

<sup>10</sup> Turn thou away from sin, and (*ad*)dress (*or direct*) thine hands, and cleanse thine heart from all sin.

<sup>11</sup> Give thou sweetness, and the mind (*or a memorial*) of clean [*or tried*] flour of wheat, and make thou (*a*) fat offering;

<sup>12</sup> and give thou place to a leech (*or to a physician*). For the Lord made him, and depart he not [*or go he not away*] from thee; for his works be needful to thee.

<sup>13</sup> For why (*a*) time is (*or shall be*), when thou shalt fall into the hands of them.

<sup>14</sup> Forsooth they shall beseech the Lord, that he (*ad*)dress (*or direct*) the work of them, and health for their living.

<sup>15</sup> He that trespasseth in the sight of him, that made him, shall fall into the hands of the leech (*or the physician*).

<sup>16</sup> Son, bring thou forth tears on, (*or over; or for*) a dead man, and thou as suffering hard things begin to weep; and by [*or after*] doom, (*or according to custom*), cover thou the body of him, and despise thou not his bury-ing.

<sup>17</sup> But for backbiting, bear thou bitterly the mourning of him (*for*) one day; and be thou comforted for sorrow [*or take comfort for heavi-ness*]. And make thou mourning after his merit [*or deserving*](*for*) one day, either twain [*or two*], for backbiting.

<sup>18</sup> For why death hast(en)eth of (*or from*) sorrow, and covereth virtue (*or strength*); and the sorrow of heart boweth the head.

<sup>19</sup> Sorrow dwelleth in leading away; and the chattel [*or the substance*] of a needy man is after his heart.

<sup>20</sup> Give thou not thine heart in sorrow, but put it away from thee; and have thou mind on the last things,

<sup>21</sup> and do not thou forget. For why no (*re*)turning is *from death to this present life*, and thou shalt nothing profit to this *dead man*[*or*] and to this thou shalt nothing profit; and thou shalt harm worst thyself.

<sup>22</sup> Be thou mindful of my doom (*or Remember my judgement*); for also thine shall be thus, to me yesterday, and to thee today.

<sup>23</sup> In the rest of a dead man, make thou his mind (*or his memory*) to have rest; and comfort thou him, in the going out of his spirit.

<sup>24</sup> Write thou wisdom in the time of voidness; and he that is made less in (*doing*) deeds, shall perceive wisdom; for he shall be filled of [*or with*] wisdom.

<sup>25</sup> He that holdeth the plow (*or the plough*), and he that hath glory in a goad, driveth oxes [*or oxen*] with a prick, and he liveth in the works of those [*or them*]; and his telling is in the sons of bulls.

<sup>26</sup> He shall give his heart to turn furrows; and his waking *shall be* about the fatness of (*the*) kine.

<sup>27</sup> So each carpenter, and principal workman, that passeth the night as the day; that engraveth images en-graved [*or the which graved graven brooches*], and the busyness of him diverseth [*or varieth*] the painture; he shall give his heart [*in*] to the likeness of painture (*or of painting*), and by his waking he performeth the work.

<sup>28</sup> So a smith sitting beside the anfelt (*or the anvil*), and beholding the work of iron, the heat of fire burneth his flesh; and he striveth in the heat of the furnace. The voice of a hammer maketh new his ear; and his eye is against (*or towards*) the like-ness of a vessel. He shall give his heart into the performing of (*the*) works; and by his waking he shall adorn unperfection, *that is, matter (or material) which he bringeth to perfection of form*.

<sup>29</sup> So a potter sitting at his work, turning a wheel with his feet, which is put ever[*more*] in busyness for his work; and all his working is unnumberable.

<sup>30</sup> In his arm he shall form (*the*) clay; and before his feet he shall bow (*down*) his virtue (*or strength*). He shall give his heart to end perfectly something; and by his waking he shall cleanse the furnace.

<sup>31</sup> All these men hoped in their hands; and each man is wise in his craft.

<sup>32</sup> A city is not builded without all these men. And they shall not dwell [*in*], neither go [*in*];

<sup>33</sup> and they shall not skip over into the church. They shall not sit on the seat of a judge; and they shall not understand the testament of doom, neither they shall make open teach-ing and doom; and they shall not be found in parables.

<sup>34</sup> But they shall confirm the creature (*or the nature*) of the world, and their prayer is the working of craft;

## CHAPTER 39

<sup>1</sup> and they give their soul, and they ask together [*or together seeking*] in the law of the Highest. A wise man shall seek out the wisdom of all (*the*) eld [*or old*] men; and he shall give attention in (*or to the*) prophets.

<sup>2</sup> He shall keep the telling(s) of (*the*) named men; and he shall enter (*al*)together into the hard sentences [*or the slynesses*] of parables.

<sup>3</sup> He shall seek out the privy things of proverbs; and he shall be conver-sant in the hid things of parables.

<sup>4</sup> He shall minister in the midst of great men; and he shall appear in the sight of the chief judge. He shall pass into the land of alien folks; for he shall assay goods, and evils in all *things*.

<sup>5</sup> He shall give his heart to wake early to the Lord that made him; and he shall beseech in the sight of the Highest. He shall open his mouth in prayer; and he shall beseech for his trespasses.

<sup>6</sup> For if the great Lord will (*or desire to*), he shall fill him with the spirit of understanding. And he shall send the words of his wisdom, as rains; and in prayer he shall acknowledge to the Lord.

<sup>7</sup> And he, *that is, the Lord*, shall (*ad*)dress (*or direct*) his counsel, and teaching; and shall counsel in his hid things.

<sup>8</sup> He shall make open the wisdom of his teaching; and he shall have glory in the law of the testament of the Lord.

<sup>9</sup> Many men shall praise his wisdom; and it shall not be done away till into the world. His mind shall not go away [*or The memory of him shall not go away*]; and his name shall be sought from generation into generation.

<sup>10</sup> Folks shall tell out his wisdom; and the church shall tell [*out*] his praising.

<sup>11</sup> If his name dwelleth, he shall leave more than a thousand; and if he resteth, it shall profit to him.

<sup>12</sup> Yet I shall take counsel to tell out, for I am [*full*]-filled as with madness; and *mine inner spirit* saith in voice,

<sup>13</sup> Ye fruits of God, hear me, and make ye fruit, as roses planted on (*or by*) the rivers of waters.

<sup>14</sup> Have ye odour of sweetness, as the Lebanon *hath*. Bring forth flowers, as a lily; give ye odour, and make ye boughs into grace. And praise ye together a song; and bless ye the Lord in his works.

<sup>15</sup> Give ye great honour to his name, and acknowledge ye to him in the voice of your lips, in songs of lips, and in harps; and thus ye shall say in acknowledging,

<sup>16</sup> All the works of the Lord be full good.

<sup>17</sup> Forsooth water as an heap of *stones* stood at his word; and as receptacles of waters in the word of his mouth.

<sup>18</sup> For why peaceableness is made in his commandment; and no default [*or less(en)ing*] is in the health of him, *that is, in (the) saving made by him*.

<sup>19</sup> The works of each [*or all*] flesh *be* before him; and nothing is hid from his eyes.

<sup>20</sup> He beholdeth from the world till into the world; and nothing is won-derful [*or is marvellous*] in his sight.

<sup>21</sup> It is not to say, What is this thing, either; What is that thing? for why all things shall be sought in their time.

<sup>22</sup> The blessing of him shall flow as a flood;

<sup>23</sup> and as the great flood filled greatly the earth, so his ire [*or wrath*] shall inherit in folks, that sought not him.

<sup>24</sup> As he turned waters into dryness-es [*or into drought*], and the earth was dried, and his ways were (*ad*)dressed (*or directed*) to the ways of them; so offenses (*or stumbling blocks*) in his ire [*or in (his) wrath*]*be (ad) dressed (or directed) to sinners*.

<sup>25</sup> Good things were made at the beginning to (*or for*) good men; so good things and evil *be made to (or for) worst men*.

<sup>26</sup> The beginning of needful [*or necessary*] thing(s) to the life of men, (*be*) water, fire, and iron, and salt, and milk, and bread of clean [*or tried*] flour of wheat, and honey, and a cluster of grape(s), and oil, and cloth(es)[*or clothing*].

<sup>27</sup> All these things shall turn to holy men into goods; so and to unfaithful [*or unpius*] men and to sinners into evils.

<sup>28</sup> Spirits *be that be made [or formed] to (or for) vengeance*; and in their madness they confirmed their torments. And in the time of ending they shall shed [*or pour*] out virtue; and they shall confound (*or confuse*) the strong vengeance of him that made them.

<sup>29</sup> Fire, hail, hunger, and death; all these things *be made [or be formed] to (or for) vengeance*;

<sup>30</sup> the teeth of beasts, and scorpions, and serpents, and a sword punishing wicked men into destroying.

<sup>31</sup> In the commandments of him, those [*or they*] shall eat, and those [*or they*] shall be made ready on the earth in need; and in their times those [*or they*] shall not (*over*)-pass one word.

<sup>32</sup> Therefore from the beginning I was confirmed (*or certain*); and I counselled, and thought, and left (*it all*) written (*down*).

<sup>33</sup> All the works of the Lord *be good*; and each work shall serve in his (*or its*) hour.

<sup>34</sup> It is not to say, This is worse than that; for why all things shall be (*ap*)proved in their time.

<sup>35</sup> And now in all the heart and mouth praise ye together, and bless ye the name of the Lord.

## CHAPTER 40

<sup>1</sup> Great occupation is made to all men, and an heavy yoke on the sons of Adam, from the day of the going out of the womb of their mother, till into the day of burying into the mother of all men, *that is, into the earth.*

<sup>2</sup> The thoughts of them, and the dreads of *(the)* heart, *(the)* findings of abiding, and the day of ending;

<sup>3</sup> from him that sitteth before on a glorious seat *(or a throne of glory)*, unto a man made low into earth and ashes;

<sup>4</sup> from him that useth jacinth, *(or hyacinth)*, *[or blue silk]*, and beareth a crown, unto him that is covered with raw linen cloth *(or a linen cloak)*,

<sup>5</sup> madness *(or anger)*, envy, noise, doubting, and dread of death, wrath-fulness dwelling continually, and strife; and in the time of resting *[or repast]* in the bed, the sleep of night changeth his cunning *(or his know-ing, or his knowledge)*.

<sup>6</sup> Forsooth a little is as nought in rest; beholding is of him in sleep as in the day. He is disturbed *(or is troubled)* in the sight of his heart, as he that escapeth *[or escaped]* in the day of battle.

<sup>7</sup> He rose up in the day of his health, *(or his deliverance)*, and dread-ing not at any dread,

<sup>8</sup> with all flesh, from man unto beast, and sevenfold *(more)*, *that is, grievous punishment, shall come on sinners.*

<sup>9</sup> At these things, death, blood, striving *[or strife]*, and sword, oppressings, hunger, and sorrow, and beatings;

<sup>10</sup> all these things be made on wicked men, and the great flood was made for them.

<sup>11</sup> For why all *(the)* things that be of the earth, shall *(re)*turn into the earth; and all *(the things that be of the)* waters shall *(re)*turn into the sea.

<sup>12</sup> All gift, *given for (the) destroying of rightfulness*, and wickedness, *done for gift*, shall be done away; and faith shall stand into the world *(for ever-more)*.

<sup>13</sup> The riches *[or The substances]* of unjust men shall be made dry *[or dried (up)]* as a flood; and shall sound as a great thunder in *(the)* rain.

<sup>14</sup> An *unjust man* shall be glad in opening his hands; so trespassers *[or law-breakers]* shall fail in the end.

<sup>15</sup> The sons of *(the)* sons of wicked *[or unpius]* men shall not multiply branches; and *(be like)* unclean roots sown on the cop *(or the top)* of a stone.

<sup>16</sup> Greenness beside each water; and at the brink of the flood *(or bank of the river)*, it shall be drawn out by the root before all *(the)* hay.

<sup>17</sup> Grace as paradise in blessings; and mercy dwelleth into the world.

<sup>18</sup> The life of a workman sufficient to himself shall be made sweet; and thou shalt find treasure therein.

<sup>19</sup> *(The)* Building of a city shall con-firm a name; and a woman without wem *[or undefouled]* shall be reckon-ed above *[or over]* this, *for why her steadfastness shall stand without end.*

<sup>20</sup> Wine and music make glad the heart; and *(or but the)* love of wisdom *gladdeth* above *[or over]* ever either.

<sup>21</sup> Pipes and psaltery make sweet melody; and *(or but)* a sweet tongue *(is)* above *[or over]* ever either.

<sup>22</sup> An eye shall desire grace and fair-ness; and green sowings above these things *[or over these green tilthes]*.

<sup>23</sup> A friend and *[a meat]-fellow* coming together in time; and *(or but)* a woman with a man *(is)* above *[or over]* ever either.

<sup>24</sup> Brethren into help in the time of tribulation *comfort much*; and *(or but)* mercy shall deliver more than they *[or over them]*.

<sup>25</sup> Gold and silver, and setting of feet; and *(or but)* counsel well-pleas-ing is above *[or over]* ever either.

<sup>26</sup> Riches and virtues enhance the heart; and *(or but)* the dread of the Lord *(is)* more than this. Making less *[or less(en)ing]* is not in the dread of the Lord; and in that *dread* it is not to seek help.

<sup>27</sup> The dread of the Lord is as *(a)* paradise of blessing; and *the blessings of God* covered him above all glory.

<sup>28</sup> Son, in the time of thy life, be thou not needy, *that is, in (the) time of (thy) present life, granted to thee to work well, be thou not idle*; for it is better to die, then to be needy, *that is, it is better to die bodily, then to be idle, by which a man dieth ghostly (or spiritually)*.

<sup>29</sup> A man beholding into another man's board, his life is not in the thought of lifelode (*or about liveli-hood*); for he sustaineth his life with other men's meats. Forsooth a chas-tised man and learned [*or disciplined and taught*], shall keep himself.

<sup>30</sup> Neediness shall be defouled [*or made*] in the mouth of an unprudent, *or (a) slow and idle*, man; and (*or but*) fire shall burn in his womb.

## CHAPTER 41

<sup>1</sup> A! [*or O!*] death, thy mind is full bitter to an unjust [*or an unrightwise*] man, and having peace in his riches; to a restful [*or quiet*] man, and whose ways be (*ad*)dressed (*or directed*) in all things, *that is, hath prosperity in all temporal things*, and yet mighty to take meat.

<sup>2</sup> A! [*or O!*] death, thy doom (*or thy judgement*) is good to a needy man, and which is made less in strengths, and faileth for age, and to whom is care of all things, and unbelievful, that loseth (*or destroyeth*) wisdom.

<sup>3</sup> Do not thou dread the doom of death, *that is, set thou thee in such a state, (so) that the doom of death be good to (or for) thee*; have thou mind what things were before thee, and what things shall come on (*or after*) thee; this doom is of the Lord to each man.

<sup>4</sup> And those things that shall come on (*or after*) thee in the good pleasance (*or through the good pleasure*) of the Highest; whether ten years, either an hundred, either a thousand. For why none accusing (*or excusing*) of life is in hell (*or in the grave*), *that is, no man may excuse him (self) there, in alleging (the) goodness of (his) life*.

<sup>5</sup> The sons of abominations be the sons of sinners; and they that dwell beside the houses of wicked men.

<sup>6</sup> The heritage of the sons of sinners shall perish; and the continuance of shame [*or reproof*] with the seed of them.

<sup>7</sup> (*The*) Sons (*will*)(*com*)plain of a wicked father; for they be in shame [*or in reproof*] for him.

<sup>8</sup> Woe to you, ye wicked men, that have forsaken the law of the Highest.

<sup>9</sup> And if ye be born, ye shall be born in cursedness; and if ye be dead, your part shall be in cursedness.

<sup>10</sup> All things that be of the earth, shall (*re*)turn into the earth; so wicked men *shall turn* from cursing into perdition.

<sup>11</sup> The mourning of men is in (*or for*) the body of them; but the name of wicked men shall be done away.

<sup>12</sup> Have thou busyness of (*or for*) a good name; for why this shall dwell more with thee, than a thousand treasures great and precious.

<sup>13</sup> The number of days is *the term* of (*a*) good life; but a good name shall dwell without end.

<sup>14</sup> Sons, keep ye teaching in peace; for why wisdom hid, and treasure unseen, what profit is in ever either?

<sup>15</sup> Better is a man that hideth his folly, than a man that hideth his wisdom.

<sup>16</sup> Nevertheless (*re*)turn ye again in these things that come forth of (*or from*)[*or go out of*] my mouth. For it is not good to keep all unreverence, and not all things please all men in faith.

<sup>17</sup> Be ye ashamed of fornication, before father, and before mother; and of a leasing (*or of a lie*), before a justice, and before a mighty man;

<sup>18</sup> and of trespass, before a prince, and before a judge; and of wicked-ness, before a synagogue, and a people; and of unrightfulness, or unrightwiseness, before a fellow, and a friend;

<sup>19</sup> and of theft, in the place wherein thou dwellest; of the truth and the testament of God; of sitting [*down*] at the meat in loaves; and of the blem-ishing [*or darkening*] of [*the*] gift (*or of giving*), and (*of*) taking [*of (the) taken*];

<sup>20</sup> of stillness, before them that greet [*or saluting*](*thee*); of the beholding of a lecherous woman; and of the turning away of the cheer (*or the face*) of a cousin.

<sup>21</sup> Turn thou not away thy face from thy neighbour; and *be thou ware* of taking away a part, and not restoring (*it*). Behold thou not the woman of another man;

<sup>22</sup> and ensearch thou not her hand-maid, neither stand thou at her bed. Be thou ware of friends, of the words of upbraiding [*or of reproof*]; and when thou hast given, upbraid thou not.

<sup>23</sup> Double thou not a word of hearing, (*and*) of the showing of an hid word;

<sup>24</sup> and thou shalt be verily (*or truly*) without shame [*or confusion*], and thou shalt find grace in the sight of all men.

## CHAPTER 42

<sup>1</sup> Be thou not (*a*)shamed for all these things; and take [*or accept*] thou not a person, (*so*) that thou do trespass.

<sup>2</sup> *Be thou ware* of the law and testament of the Highest, of doom to justify a wicked man; [*of the law of the Highest, and of the testament of doom, to justify the unpiou[s];*]

<sup>3</sup> of the word of fellows, and of way-goers, and of the giving of (*the*) heritage of friends;

<sup>4</sup> of the evenness of balance, and of weights, of the getting of many things, and of few things;

<sup>5</sup> of (*the*) corruption of buying, and of merchants, and of much chastising [*or much discipline*] of sons; and of a worst servant, to make the side to bleed.

<sup>6</sup> A sealing, *either closing*, is good on a wicked woman. Where be many hands, close thou (*up*);

<sup>7</sup> and whatever thing thou shalt betake (*or receive*), number thou, and weigh thou; forsooth describe thou, *either write (down)*, each gift, and taking (*or receiving in*).

<sup>8</sup> *Abstain thou* from the teaching of an unwitty (*or unwise*) man, and fool, and of elder men that be deemed of (*or by the*) young men; and thou shalt be learned in all things, and thou shalt be commendable [*or (ap)prov-able (or approved)*] in the sight of all men.

<sup>9</sup> An hid daughter of a father is waking [*or watch(ing)*] and busyness of (*or for*) him; she shall take away sleep; lest peradventure she be made (*an*) adulteress in her young waxing age, and lest she dwelling with the husband, be made hateful;

<sup>10</sup> lest anytime she be defouled in her virginity [*or be polluted in her maidenhood*], and be found with child in the keeping of her father; lest peradventure she dwelling with the husband, do trespass, either certainly be made barren.

<sup>11</sup> Ordain thou keeping [*or ward*] on a lecherous daughter, lest any time she make thee to come into shame [*or reproof*] to [*thine*] enemies, of backbiting in the city, and of casting out of the people; and she make thee ashamed in the multitude of people.

<sup>12</sup> Do not thou take heed to each man (*or to each person*) in the fair-ness, *that is, in delighting in the beholding of his (or their) fairness*; and do not thou dwell in the midst of women.

<sup>13</sup> For why a moth cometh forth of (*or from*) clothes, and (*the*) wicked-ness of a man cometh forth of (*or from*) a woman.

<sup>14</sup> For why the wickedness of a man is better, *that is, less evil*, than a woman doing well, and a woman shaming into shame (*or reproach*)\*.

<sup>15</sup> Therefore be thou mindful of the works of the Lord; and I shall tell (*out*) the works of the Lord, which I saw, in the words of the Lord.

<sup>16</sup> The sun lightening [*or shining through*] beheld by all things; and the work thereof is full of the glory of the Lord.

<sup>17</sup> Whether the Lord made not holy men to tell out all his marvels, which the Lord Almighty steadfast in his glory shall confirm?

<sup>18</sup> He shall ensearch the depth, and the heart of men; and he shall think in (*or on*) the fellness, [*for the sty wit, or guile*], of them. For the Lord knew all cunning (*or all knowing or knowl-edge*), and beheld into the sign(s) of the world;

<sup>19</sup> telling [*out*] those things that be passed, and those things that shall come; showing the steps of hid things.

<sup>20</sup> And no thought passeth him (*by*), and no word hideth itself from him.

<sup>21</sup> He made fair the great works of his wisdom, which is before the world, and till into the world; neither anything is increased [*or added*], neither is decreased [*or less(en)ed*], and he hath no need to the counsel of any [*man*].

<sup>22</sup> All his works be full desirable, and to behold, as a sparkle which is.

<sup>23</sup> All these things live, and dwell into the world (*or evermore*); and all things obey to him in all need.

<sup>24</sup> All things *be* double, one against one; and he made not anything to fail.

<sup>25</sup> He shall confirm the goods of each [*or of everything*]; and who shall be filled, seeing his glory?

## CHAPTER 43

<sup>1</sup> The firmament of highness is the fairness thereof [*or The firmament of the height is the fairness of him*]; the fairness of heaven in the sight of glory.

<sup>2</sup> The sun in beholding, telling in going out, is a wonderful vessel, the work of (*the*) high God[*or the (Most) High*].

\* CHAPTER 42:14 See note above, for Chapter 25, verse 13.

<sup>3</sup> In the time of midday it burneth the earth; and who shall be able to suffer (*or to endure*) in the sight of his (*or its*) heat?

<sup>4</sup> Keeping a furnace in the works of heat; the sun burning hills in three manners, sending out beams of fire [*or blasting out fiery beams*], and shining again with his (*or its*) beams, blindeth (*the*) eyes.

<sup>5</sup> The Lord is great, that made it; and in the words of him it hast(*en*)ed (*its*) journey [*or hied the way*].

<sup>6</sup> And the moon in all *men*[*or things*] in his (*or its*) time *is*(*a*) show-ing of time, and a sign of the world.

<sup>7</sup> A sign of the feast [*or holy*] day *is taken* of (*or from*) the moon; the light which is made little in the end.

<sup>8</sup> The month is increasing by [*or after*] the name thereof, wonderfully into the ending. A vessel of castles (*or of the hosts*) in high things, shining gloriously in the firmament of heaven.

<sup>9</sup> The fairness of heaven *is* the glory of stars; the Lord on high lighteneth the world.

<sup>10</sup> In (*or At*) the words of the Holy (*One*), those (*or they*) shall stand at the doom; and those shall not fail in their wakings [*or their watches*].

<sup>11</sup> See thou the rainbow, and bless thou him that made it; it is full fair in his (*or its*) shining.

<sup>12</sup> It went about heaven in the compass [*or the circuit*] of his (*or its*) glory; the hands of (*the*) high *God*[*or the (Most) High*] opened it.

<sup>13</sup> By his commandment he hast(*en*)-ed the snow; and he hast(*en*)eth to send out the lightnings of his doom.

<sup>14</sup> Therefore (*the*) treasures were opened, and clouds fled out [*or flew away*] as bees [*or birds*].

<sup>15</sup> In his greatness he setted [*the*] clouds; and stones of hail were broken.

<sup>16</sup> Hills shall be moved in (*or at*) his sight; and the south wind shall blow in (*or at*) his will.

<sup>17</sup> The voice of his thunder shall beat [*or beateth*] the earth; the tem-pest of the north, and the gathering together of (*the*) wind. And as a bird putting down to sit sprinketh (*or scattereth the*) snow, and the coming down of that *snow* is as a locust drenching (*or drowning*) down.

<sup>18</sup> The eye shall wonder [*or marvel*] on the fairness of (*the*) whiteness thereof; and an heart dreadeth [*or the heart quaketh*] on the rain thereof.

<sup>19</sup> He shall shed [*or pour*] out frost as salt on the earth; and while *the wind* bloweth, it shall be made as (*the*) cops (*or tops*) of a briar [*or the bramble (bush)*].

<sup>20</sup> The cold northern wind blew, and (*the*) crystal of (*the*) water froze together; it resteth on all the gather-ing together of waters, and it clotheth itself with waters, as with an habergeon (*or breastplate*).

<sup>21</sup> And it shall devour hills, and it shall burn the desert; and it shall quench green thing as fire.

<sup>22</sup> The medicine of all things *is* in the hast(*en*)ing of a cloud; a dew, meeting *the heat* coming of (*or after the*) burning, shall make it low.

<sup>23</sup> The wind was still [*or held his peace*] in (*or by*) the word of *God*; by his thought he made peaceable the depth of (*the*) waters; and the Lord Jesus\*, *that is, God, which is (the) Saviour of all men*, planted it.

<sup>24</sup> They that sail in (*or on*) the sea, tell out the perils thereof; and we hearing with our ears, shall wonder.

<sup>25</sup> There *be* full clear works, and wonderful [*or marvellous*], diverse kinds of beasts, and of all little beasts, and the creature(s), (*or the creation*), of wonderful fishes.

<sup>26</sup> The end of (*the*) way is confirmed for it [*or (by) him*]; and all things be made in (*or by*) the word of him.

<sup>27</sup> We say many things, and (*yet*) we fail in words; forsooth he is the (*full*) ending of words.

<sup>28</sup> To what thing shall we be mighty, that have (*or who hath*) glory in all things? for he *is* all-mighty above [*or over*] all his works.

<sup>29</sup> The Lord is fearedful, and full great; and his power is wonderful.

\* **CHAPTER 43:23** *Though the author of this book, that was an Hebrew man, wrote this book in Greek, nevertheless he setted in here an Hebrew name. (This gloss from the "Wycliffe Bible" notwithstanding, modern translations do not have this or any name here. T.P.N.)*

<sup>30</sup> Glorify ye the Lord as much as ever ye may or as ye be able to, yet he shall be mightier; and his great doing is wonderful [*or marvellous*]. Ye blessing the Lord, enhance (*or exalt*) him as much as ye may or as ye be able to; for he is more than all praising. Ye enhancing him shall be filled with virtue; travail ye not *to know God perfectly in this life*, for ye shall not take (*or shall not receive it*) perfectly, *that is, for it is impossible*.

<sup>31</sup> Who saw him, and shall tell (*it*) out? and who shall magnify him, as he is from the beginning?

<sup>32</sup> Many things greater than these be hid *from us*; for we have seen (*only a*) few things of his works.

<sup>33</sup> Forsooth the Lord made all things; and he gave wisdom to men doing faithfully [*or piously*].

## CHAPTER 44

<sup>1</sup> Praise we glorious men, and our fathers [*and mothers*] in their gener-ation.

<sup>2</sup> The Lord made much glory by his great doing, from the world.

<sup>3</sup> Great men in virtue were lords in their powers, and rich in their prudence; telling in (*or by the*) prophets, (*or by prophecies*), the dignity of (*the*) prophets,

<sup>4</sup> and commanding in (*the*) present people, and telling holiest words to (*the*) peoples, by the virtue of prudence.

<sup>5</sup> Seeking manners of music in their cunning (*or in their knowing*), and telling songs [*or ditties*] of scriptures.

<sup>6</sup> Rich men in virtue, having the study of fairness, making peace in their houses.

<sup>7</sup> All these men got glory in the generations of their folk; and be had in praisings in their days.

<sup>8</sup> They that were born of them, left a name to tell the praisings of them.

<sup>9</sup> And *some* there be, of which is no mind (*or memory*); they perished as they that were not, and they were born as not born; and their sons *perished* with them.

<sup>10</sup> But also the men of mercy be, whose pieties [*or pioussnesses*] failed not;

<sup>11</sup> and good heritage dwelled continually with the seed of them. And the seed of their sons' sons stood in (*the*) testament,

<sup>12</sup> and the heritage of their sons dwelleth for them, till into without end;

<sup>13</sup> the seed of them, and the glory of them, shall not be forsaken.

<sup>14</sup> The bodies of them be buried in peace; and the name of them shall live into generations and generations.

<sup>15</sup> (*The*) Peoples (*shall*) tell (*of*) the wisdom of them; and the church telleth the praising of them.

<sup>16</sup> Enoch\* pleased God, and was translated into paradise, (*so*) that he give wisdom to folks.

<sup>17</sup> Noah was found perfect and just [*or rightwise*], and he was made reconciling in the time of wrathful-ness. Therefore residue seed was left to (*the*) earth, when the great flood was made.

<sup>18</sup> (*The*) Testaments of the world were set with him, lest all flesh might be done away by the great flood.

<sup>19</sup> Abraham *was* the great father of the multitude of folks; and none was found like him in glory, *that is, in virtuous work*,

<sup>20</sup> which kept the law of (*the*) high God[*or of the Highest*], and was in testament (*or in covenant*) with him. He made a testament to stand in his flesh; and he was found faithful in temptation.

<sup>21</sup> Therefore God with an oath gave to him glory in his folk; God *made* him to increase, as an heap of earth, and to enhance his seed as (*the*) stars, and to inherit them from the sea unto the sea, from the flood (*or the river*) unto the ends of (*the*) earth.

<sup>22</sup> And to (*or for*) Isaac God did in the same manner, (*as*) for Abraham, his father. The Lord gave to him the blessing of all folks; and confirmed his testament

<sup>23</sup> on the head of Jacob. He knew him in his blessings, and gave heritage to him; and parted [*or divided*] to him a part in (*the*) twelve lineages.

## CHAPTER 45

<sup>1</sup> And he kept to him men of mercy, finding grace in the sight of each man [*or of all flesh*]. Moses was loved of (*or by*) God and of (*or by*) men; whose mind (*or memory*) is in blessing.

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\* **CHAPTER 44:16** *He shall come again from paradise about the world's end, with Elijah, to preach against (the) Antichrist.*

<sup>2</sup> He made him like in (*or to*) the glory of (*the*) saints, and he magnified him in the dread of (*his*) enemies;

<sup>3</sup> and in his words he made peace-able the wonders against kind. He glorified him in the sight of kings, and he commanded to him before his people, and showed his glory to him.

<sup>4</sup> In the faith and mildness (*or meek-ness*) of him *God* made him holy; and chose him (*out*) of all men.

<sup>5</sup> For he heard him, and his voice; and led him in(*to*) a cloud. And gave to him an heart to (*or for the*) commandments, and to (*or for*) the law of life, and to (*or for*) teaching; to teach Jacob a [*or his*] testament, and Israel his dooms.

<sup>6</sup> He made high Aaron, his brother, and like him of the lineage of Levi.

<sup>7</sup> He ordained to him an ever-lasting testament, *or covenant*, and gave to him the priesthood of the folk. And he made him blessful in glory, and girt him with a girdle of rightfulness [*or rightwiseness*]; and [*he*] clothed him with a stole of glory, and crowned him in the ornaments or the adornments of virtue.

<sup>8</sup> He setted on him sandals [*or shoes*], and breeches, and a cloth (*or a cloak*) on the shoulder(s)[*or (a) cape*],

<sup>9</sup> and girt him about with full many small [*or little*] golden bells in compass (*or all around*); to give sound in his going, [*and*] to make (*the*) sound heard in the temple, into mind to the sons of his folk.

<sup>10</sup> *God gave to him* an holy stole, a woven work, with gold and jacinth (*or hyacinth*), [*or blue violet*], and purple, the work of a wise man, made rich with doom and truth (*or with Urim and Thummim*);

<sup>11</sup> the work of a craftsman, in writhed [*fire*-red thread, with precious gems engraved in the binding of gold, and engraved by the work of a craftsman of stones [*or the lapidary*], into mind, by [*or after*] the number of the lineages of Israel.

<sup>12</sup> A golden [*or gold*] crown on his mitre, set forth with the sign of holiness, the glory of honour, and the work of virtue, adorned to (*or for the*) desire of (*the*) eyes.

<sup>13</sup> Such things so fair were not before him, unto the east. None alien was clothed therein, but only his sons, and his sons' sons alone, by (*or for*) all time.

<sup>14</sup> His sacrifices were ended each day by [*or with*] fire.

<sup>15</sup> Moses filled his hands, *that is, (made him) sacred (or consecrated himx)*, and anointed him with holy oil. It was made to him into (*an*) ever-lasting testament, and to his seed as the days of heaven, to use [*the office of*] priesthood, and to have praising, *that is, to have the office to praise God*, and to glorify his people in his name.

<sup>16</sup> *God* chose him (*out*) of each living man [*or all (the) living*], to offer sacrifice to God, incense, and good odour, into mind, for to please [*or to make peace*] for his people.

<sup>17</sup> And he gave to him power in his commandments, and in the testaments of dooms, to teach Jacob (*the*) witnessings, and in his law to give light to Israel.

<sup>18</sup> For aliens stood against him, and men that were with Dathan and Abiram, and the congregation of Korah, in wrathfulness compassed him for envy, in (*the*) desert.

<sup>19</sup> The Lord saw (*this*), and it pleased not him; and they were wasted in the fierceness of (*his*) wrathfulness. He made to them wonders against kind, and in the flame of fire he wasted them, *for the earth swallowed them, and they went down quick (or alive) into hell*.

<sup>20</sup> And he increased glory to Aaron, and gave (*an*) heritage to him; and he parted [*or he divided*] to Aaron the first things of (*the*) fruits of the earth. He made ready [*or prepared*] his bread in the first things, into fullness;

<sup>21</sup> for why and they shall eat the sacrifices of the Lord, which he gave to him, and to his seed.

<sup>22</sup> But in the land of his folk he shall not have heritage, and no part is to (*or for*) him among the folk; for why *God* is the part and heritage of him.

<sup>23</sup> Phineas, the son of Eleazar, was the third in glory, in pursuing [*or following*] him in the dread of God, and to stand in the reverence of the folk; in the goodness and gladness of his soul he pleased God of Israel.

<sup>24</sup> Therefore God ordained to him the testament of peace, and *made him(the)* prince of (*the*) holy men, and of his folk; (*so*) that the dignity of (*the*) priesthood be to him and to his seed, without end.

<sup>25</sup> And the testament of David, the son of Jesse, of the lineage of Judah, *was* heritage to him, and to his seed;

<sup>26</sup> (so) that he should give wisdom into our heart(s), to deem his folk in rightfulness [or in rightwiseness], lest their goods shall be done away; and he made the glory of them to be everlasting, in the folk of them.

## CHAPTER 46

<sup>1</sup> Jesus (or Joshua the son of) Nun, the successor of Moses in prophets (or in prophecies), was strong in battle, that was great by [or after] his name. The greatest into the health (or the deliverance) of (the) chosen men of God, to overcome enemies rising against them, (so) that he should get the heritage of Israel.

<sup>2</sup> Which [or What] glory he got in raising (up) his hands, and in casting sharp arrows against (the) cities.

<sup>3</sup> Who before him against-stood so? [or Who before him so withstood?] for why the Lord himself smote the enemies.

<sup>4</sup> Whether the sun was not letted (or hindered) in the wrathfulness of him, and one day was made as twain [or two]?

<sup>5</sup> He called to help the highest God, mighty in overcoming enemies on each side; and God, great and holy, heard him,

<sup>6</sup> in stones of hail of full great virtue (or of power). He made assault against the folk enemy [or the hostile folk], and in the coming down he lost (or destroyed) the adversaries; (so) that (the) heathen men know the might of him, for it is not easy to fight against the Lord; and he pursued [or followed](the) mighty men at the back [or behind].

<sup>7</sup> And in the days of Moses, he and Caleb, the son of Jephunneh, did mercy; to stand against the enemy, and to forbid the folk from sins, and to refrain [or to draw away] the grutching (or the grumbling) of malice.

<sup>8</sup> And they twain [or two] were steadfast, and were delivered from peril, of (or from) the number of six hundred thousand footmen, to bring them into the heritage, into the land that floweth (with) milk and honey.

<sup>9</sup> And the Lord gave strength to that Caleb, and till into his eld (age) virtue (or strength) dwelled perfectly to (or with) him; (so) that he went up into the high place(s) of the land, and his seed got (an) heritage (or inheritance).

<sup>10</sup> And all the children of Israel saw, that it is good to obey to (the) holy God.

<sup>11</sup> And all (the) judges by their name(s), the heart of whom was not corrupt(ed) by avarice, but were strong in battle, (and) which were not turned away from the Lord by idolatry; (so) that the mind (or the memory) of them be in blessing,

<sup>12</sup> and their bones appear [or burgeon] from their place; and their name dwelleth without end, for the glory of holy men dwelleth at (or with) the sons of them.

<sup>13</sup> Samuel, the prophet of the Lord, that was loved of (or by) his Lord God, made new [or renewed] the empire, and anointed princes in (or over) his folk.

<sup>14</sup> In the law of the Lord, he deemed the congregation, and he saw the Lord of Jacob,

<sup>15</sup> and in his faith, he was proved a (true) prophet. And he was known faithful in (or by) his words, for he saw the Lord of light.

<sup>16</sup> And he called into help the Lord Almighty, in overcoming enemies standing about on each side, in the offering of a man undefouled (or undefiled).

<sup>17</sup> And the Lord thundered from heaven, and in (or with)[a] great sound he made his voice heard.

<sup>18</sup> And he all-brake [or trod (down)] the princes of (the) men of Tyre, and the dukes (or rulers) of (the) Philistines.

<sup>19</sup> And before the time of (the) end of his life, and of the world, he gave witnessing (or testimony) in the sight of the Lord, and of Christ (or of his christ, or his anointed), that is, Saul, anointed into king; he took not of (or from) any man riches, yea, till to the shoe; and no man accused him.

<sup>20</sup> And after this he slept, and he made known to the king, that is, (to) Saul, and he showed to him the end of his life; and he enhanced (or raised up) his voice from the earth in prophecy, to do away the wickedness of the folk.

## CHAPTER 47

<sup>1</sup> After these things Nathan, the prophet, rose (up), in the days of David.

<sup>2</sup> And as inner fatness departed [or tallow severed] from the flesh, so David from the sons of Israel.

<sup>3</sup> He played with lions, as with lambs; he did in like manner with bears, as with lambs of sheep.

<sup>4</sup> Whether in his youth he killed not a giant, and took away shame [*or reproof*] from the folk? In raising (*up*) the hand in (*or with*) a stone of a sling, he casted down the full out joying of Goliath,

<sup>5</sup> where he called to help the Lord Almighty; and he gave in his right hand to do away a strong man in battle, and to enhance the horn of his folk.

<sup>6</sup> So he glorified him, *that is, made him to be praised*, in (*or with*) ten thousand, and he praised him in the blessings of the Lord, in offering to him the crown of glory.

<sup>7</sup> For he all-brake enemies on each side, and drew out by the root (*the*) Philistines contrary, unto this day; he all-brake the horn of them unto with-out end.

<sup>8</sup> David in each [*or all*] work gave acknowledging to (*the*) holy God, and high, in the word of glory (*or with words of glory*). Of (*or With*) all his heart he praised God, and he loved the Lord that made him, and gave to him power [*or might*] against (*the*) enemies.

<sup>9</sup> And he made singers to stand against (*or before*) the altar; and he made sweet motets in (*or by*) the sound of them.

<sup>10</sup> And he gave fairness in hallow-ings, and he adorned times, *or solemnities*, unto the ending of life; (*so*) that they should praise the holy name of the Lord, and make large (*or magnify*) early the holiness of God.

<sup>11</sup> Christ\* purged the sins of him, and enhanced his horn without end; and he gave to him the testament of kings, and the seat [*or a seat*] of glory in Israel.

<sup>12</sup> After him rose (*up*) a witty (*or a wise*) son; and for him he, (*that is, God*), casted down all the power [*or all the might*] of (*their*) enemies.

<sup>13</sup> Solomon reigned in the days of peace, to whom God made subject all [*the*] enemies, (*so*) that he should make an house in the name of God, and make ready holiness (*or the sanctuary*) without end, as he was learned [*or taught*] in his youth.

<sup>14</sup> And he was filled with wisdom as a flood *is filled*; and his soul un-covered [*or again-covered*] the earth.

<sup>15</sup> And thou, *Solomon*, filledest dark figurative speeches in likenesses;

<sup>16</sup> and thy name was published to isles afar, and thou were loved in (*or for*) thy peace.

<sup>17</sup> Lands, *that is, men dwelling in (those) lands*, wondered in (*or at*) songs, and in (*or at*) proverbs, and in (*or at*) likenesses [*or comparisons*], and interpretings, *either expositions*;

<sup>18</sup> and in the name of the Lord, to whom the surname is [*or to whom is the surname*] God of Israel. Thou gatheredest together gold as latten, and thou filledest silver as lead.

<sup>19</sup> And thou bowedest [*in*] thy thighs to women; thou haddest power in thy body *to fill the lust of thy body*.

<sup>20</sup> Thou hast given a wem in thy glory, and madest unholy [*or cursed-est*] thy seed, to bring in wrathfulness to thy children, and thy folly in other men [*or in other things thy folly*];

<sup>21</sup> (*so*) that thou shouldest make the realm parted into twain [*or two*], and of Ephraim to command an hard commandment.

<sup>22</sup> But God shall not forsake his mercy, and shall not destroy, neither do away his works, neither he shall lose (*or destroy*) from generation the sons' sons of his chosen king David, [*nor lose from the stock his chosen sons' sons*]; and he shall not destroy the seed of him that loveth the Lord. Forsooth God gave (*a*) remnant to Jacob, and to David of that generation [*or lineage*].

<sup>23</sup> And Solomon had an end with his fathers. And he left after him of his seed Rehoboam, (*yea*), the folly of the folk, and made less from prudence; which *Rehoboam* turned away the folk by his counsel. And Jeroboam, the son of Nebat, that made Israel to do sin, and gave to Ephraim (*the*) way to do sin;

<sup>24</sup> and full many sins of them were plenteous, for they turned them away greatly from their land, *that is, sins great and horrible made them to be prisoners far from their land*.

<sup>25</sup> And the lineage (*or tribe*) of Ephraim sought (*out*) all wickedness-es, till defence came to them; and (*he*) delivered them from all (*their*) sins.

## CHAPTER 48

<sup>1</sup> And Elijah, the prophet, rose (*up*) as fire, *that is, burning in the fervent love of God*; for why his word burnt as a brand (*or as a torch*).

<sup>2</sup> Which brought in hunger on them, and they pursuing [*or follow-ing*] him were made few for [*or by*] envy; for they might not suffer the commandments of the Lord.

\* CHAPTER 47:11 All modern translations have "The Lord" here.

<sup>3</sup> By [*or Through*] the word of the Lord he held together heaven, and casted down from it fire to the earth, *that is, by the virtue (or the power) of his prayer, he made fire come down from heaven, on his burnt sacrifice.*

<sup>4</sup> So Elijah was alarged, (*or en-larged, or magnified*) in his marvels; and who may have glory in like manner with thee,

<sup>5</sup> which tookest away a dead man from hells, [*or hell*], (*or from the grave*), (*yea*), from the heritage of death, in the word of the Lord God?()

<sup>6</sup> Which castedest down kings to death, and hast broken (*al*)together lightly (*or easily*) the power of them, and glorious men from their bed.

<sup>7</sup> Which heardest (*the*) doom in Sinai, and in Horeb dooms of defence, *that is, of God's vengeance.*

<sup>8</sup> Which anointest kings to penance, and makest prophets (*to be*) success-ors after thee.

<sup>9</sup> Which were received in a whirlwind of fire, in a chariot of horses of fire.

<sup>10</sup> Which art written in the dooms of (*their*) times, to please, [*or assuage*], (*or appease*) the wrathfulness of the Lord, to reconcile the heart of the father to the son, and to restore the lineages of Jacob.

<sup>11</sup> They be blessed, that saw thee, and were made fair in thy friendship; for why we live only in life, but after death our name shall not be such.

<sup>12</sup> Elijah, that was covered in (*or with*) a whirlwind; and his spirit was [*full*]-filled in(*to*) Elisha. *Elisha* in his days dreaded not the prince, and no man overcame him by power [*or by might*];

<sup>13</sup> neither any word overcame him, and his dead body prophesied.

<sup>14</sup> In his life he did wonders against kind [*or huge marvels*]; and in death he wrought marvels [*or marvellous things*].

<sup>15</sup> In all these things the people did not penance, and went not away from their sins, till when they were cast away from their land, and were scattered into each land. And a full few folk was left, and a prince in the house of David.

<sup>16</sup> Some of them did that, that pleased God; but others did many sins.

<sup>17</sup> Hezekiah made strong his city, and brought water into the midst thereof; and he digged a rock with iron, and builded a pit to (*or for the*) water.

<sup>18</sup> In his days Sennacherib ascended, or went up, and sent Rabshakeh; and he raised (*up*) his hand against Zion, and was made proud in his power.

<sup>19</sup> Then the hearts and hands of them were moved; and they had sorrow as women travailing of [*or with*] child.

<sup>20</sup> And they called to help the merciful Lord, and they spreaded abroad the hands, and raised (*them*)[*up*] to heaven; and the holy Lord God heard soon the voice of them. He had not mind on [*or remembered not*] their sins, neither gave them to their enemies; but he purged them in (*or by*) the hand of Isaiah, the holy prophet, *by Isaiah praying for them.*

<sup>21</sup> The angel of the Lord casted down the castles (*or the hosts*) of (*the*) Assyrians, and all-brake them.

<sup>22</sup> For why Hezekiah did that that pleased the Lord, and went strongly in the way of David, his father; which way Isaiah, the great prophet, and faithful in the sight of God, commanded to him.

<sup>23</sup> In the days of him the sun went again aback; and *God* increased life to the king.

<sup>24</sup> With (*or By*)[*a*] great spirit he saw the last things; and he comforted the mourners in Zion, into without end.

<sup>25</sup> He showed things to coming [*or to come*] and hid things, before that those came.

## CHAPTER 49

<sup>1</sup> The mind (*or the memory*) of Josiah made in the making of odour, is (*like*) the work of a pigment-maker. In each mouth his mind (*or his memory*) shall be made (*as*) sweet as honey, and as music [*or as melody*] in the feast of wine.

<sup>2</sup> He was (*ad*)dressed (*or directed*) of (*or by*) God in the penance of (*the*) folk, *for he brought the people of his realm to penance for their sins, and to the worshipping of (the) very (or the true) God, and destroyed idolatry; and he took away the abominations of wickedness.*

<sup>3</sup> And the heart of him governed (*un*)to the Lord [*or And he governed (un)to the Lord his heart*]; and in the days of sins he strengthened piety.

<sup>4</sup> Except David, Hezekiah, and Josiah, all [*the*] kings did sin. For why the kings of Judah left the law of (*the*) mighty *God*, and despised the dread of God.

<sup>5</sup> For they gave their realm to other men, and their glory to an alien folk.

<sup>6</sup> They burnt the chosen city of holiness; and they made the ways thereof forsaken [or *desert(ed)*] in the hand of Jeremy (or *Jeremiah*).

<sup>7</sup> For they treated evil him, which from the womb of the mother was hallowed [or *is (made) sacred, (or consecrated)*] a prophet, to turn upside-down, and to lose, (or *to destroy*), and again to build [up], and make new.

<sup>8</sup> (It was) Ezekiel, that saw the sight of glory, which *the Lord* showed to him in (or *on*) the chariot of cherubim.

<sup>9</sup> For he made mind of [or *remem-bered*](*the*) enemies in (*the*) rain, that is, in (*the*) word of his prophecy, to do well to (or *for*) them, that showed rightful [or *right*] ways.

<sup>10</sup> And the bones of (*the*) twelve prophets appear [or *spring out*] from their place; and they strengthened Jacob, and again-bought (or *redeem-ed*) them in (or *by*) the faith of their virtue.

<sup>11</sup> How shall we alarge (or *magnify*) Zerubbabel, that is, praise him worthily? for why and he was a sign (or *a signet*) in (or *on*) the right hand of God to Israel;

<sup>12</sup> and Jesus (or *Joshua*), the son of Jehozadak? which in their days build-ed an house [or *the house*], and enhanced the holy temple to the Lord, made ready into everlasting glory.

<sup>13</sup> And Nehemiah in the mind of much time, that raised [up] to (or *for*) us the walls, that were cast down, and made the gates and (*the*) locks to stand; which *Nehemiah* raised [up] our houses.

<sup>14</sup> No man born in (or *on the*) earth was such as Enoch; for why and he was received (or *taken up*) from the earth.

<sup>15</sup> And Joseph, that was born a man, the prince of brethren, the steadfast-ness of (*the*) folk, the governor of (*his*) brethren, the establishing of (*the*) people; and his bones were visited, and [they] prophesied after (*his*) death.

<sup>16</sup> Seth and Shem, these got glory with men, and over each man in the generation of Adam.

## CHAPTER 50

<sup>1</sup> Simon, the son of Onias, was a great priest [or *Simon, Onias' son, the great priest*], which in his life under-sett-ed the house, and in his days strengthened the temple.

<sup>2</sup> Also the highness of the temple was build-ed of (or *by*) him, that is, repaired, (*yea*), the double building, and (*the*) high walls of the temple.

<sup>3</sup> In the days of him the pits of (or *for the*) waters came forth; and as the sea, those [or *they*] were filled above measure.

<sup>4</sup> Which *Simon* healed (or *cared for*) his folk, and delivered it from perdition. Which was mighty to alarge (or *enlarge*) the city;

<sup>5</sup> which got glory in the conver-sation of (*the*) folk; and alarged (or *enlarged*) the entering of the house, and of the large compass [or *the porch*] about.

<sup>6</sup> As the day star [or *the morrow-tide*] in the midst of a cloud, and as a full moon shineth in his (or *in its*) days;

<sup>7</sup> and as the sun shining, so he shined in the temple of God; as a rainbow shining among the clouds of glory,

<sup>8</sup> and as a flower of roses in the days of ver (or *of springtime*), and as lilies, that be in the passing [or *in the goings*] of water, and as incense smelling in the days of summer;

<sup>9</sup> as fire shining, and incense burn-ing in fire; as a firm [or *massive*] vessel of gold, adorned with each precious stone;

<sup>10</sup> as an olive tree springing forth, and a cypress tree raising itself on high;

<sup>11</sup> while he took the stole (or *the robe*) of glory, and was clothed in the perfection of virtue. In the ascending [or *the going up*] of the holy altar, the clothing [or *amic*] of holiness gave glory.

<sup>12</sup> Forsooth in taking (*the*) parts (*out*) of the hand(s) of (*the*) priests, that is, the *tithe of tithes*, which the priests took of (or *received from*) the people, and he stood beside the altar. The crown of brethren, as a planting of [a] cedar in the hill Lebanon, was about him; so they stood about him as boughs of palm tree(s),

<sup>13</sup> and all the sons of Aaron stood in their glory. Soothly the offering of the Lord was in the hands of them, before all the synagogue [or *gathering*] of Israel;

<sup>14</sup> and he used full ending on the altar, to alarge, [or *to make large*], (or *to magnify*) the offering of the high King.

<sup>15</sup> And he (*ad*)dressed (or *directed*) his hand in (or *to the*) moist, [or *liquor, (or liquid)*] sacrifice; and sacrificed in (or *with*) the blood of (*the*) grape. He shedded [or *poured*]

out in the fundament (*or at the foundation*) of the altar, the odour of God to the high prince.

<sup>16</sup> Then the sons of Aaron cried (*a*)loud; they sounded in (*or with*) trumpets beaten out with hammers, and made a great voice (*or a loud noise*) heard into mind before God.

<sup>17</sup> Then all the people hast(*en*)ed together, and fell down on the face on the earth, for to worship their Lord God, and to give prayers to Almighty God on high.

<sup>18</sup> And men singing in their voices alarged, *that is, praised God largely*; and a sound full of sweetness was made in the great house.

<sup>19</sup> And the people prayed (*to*) the high Lord in prayer, till that the honour of the Lord was done perfect-ly, and they performed their [*or his*] gift (*or his service*).

<sup>20</sup> Then *Simon* came down, and raised (*up*) [*or put out*] his hands into all the congregation of the sons of Israel, to give glory to God by (*or with*) his lips, and to have glory in the name of him.

<sup>21</sup> And he rehearsed (*or repeated*) his prayer, willing (*or desiring*) to show the virtue of God.

<sup>22</sup> And he prayed more (*to*) the Lord of all, that made [*or did*] great things in each land [*or all (the) earth*]; which increased our days from the womb of our mother, and did with us by [*or after*] his mercy.

<sup>23</sup> Give he gladness of heart to us, and that peace be made in Israel by everlasting days;

<sup>24</sup> that Israel believe, that God's mercy is with us, (*and*) that he deliver them in their days.

<sup>25</sup> My soul hateth two folks; but the third is not a folk, whom I hate.

<sup>26</sup> They that sit in the hill of Samaria, and the Philistines, and the fond [*or fool(ish)*] people, that dwell-eth in Shechem.

<sup>27</sup> Jesus, the son of Sirach, a man of Jerusalem, wrote in this book the teaching [*or the doctrine*] of wisdom, and of cunning, (*or of knowing, or knowledge*); and he renewed (*the*) wisdom of (*or from*) his heart.

<sup>28</sup> He is blessed, that dwelleth in these good [*thing*] s; he that setteth those [*things*] in his heart, shall ever-*[more]* be wise.

<sup>29</sup> For if he doeth these things, he shall be mighty to all things; for why the light of God is the step of him.

## CHAPTER 51

<sup>1</sup> Lord King, I shall acknowledge to thee; and I shall (*al*)together praise thee, my Saviour. I shall acknowledge to thy name,

<sup>2</sup> for thou art made an helper and defender to me; and thou hast delivered my body from perdition, from the snare of a wicked tongue, and from the lips of them that work a leasing (*or a lie*); and in the sight of them that stand nigh, thou art made an helper to me.

<sup>3</sup> And thou hast delivered me, by [*or after*] the multitude of mercy of thy name, from roars made ready to (*or for*) meat; from the hands of them that sought my soul, and from many tribulations that (*en*)compassed me;

<sup>4</sup> from (*the*) over-laying of flame that compassed me, and in the midst of (*the*) fire I was not burnt;

<sup>5</sup> from the depth of the womb of hell, and from a tongue defouled, and from a word of leasing (*or from lying words*);

<sup>6</sup> from a wicked king, and from a tongue unjust [*or an unrightwise tongue*]. Unto the death, my soul shall praise thee, Lord; and my life was nighing in (*or to*) hell (*or the grave*) beneath.

<sup>7</sup> They compassed me on each side, and none was that helped (*me*); I was beholding into (*or looking for*) the help of men, and none was.

<sup>8</sup> Lord, I had mind on thy mercy, and on thy working (*al*)together, that be from the world; for thou deliverest them that abide thee, and thou deliverest them from the hand(s) of heathen men.

<sup>9</sup> Thou enhancedest my dwelling on (*the*) earth; and I besought for death floating [*or flowing*] down.

<sup>10</sup> I called to help the Lord, (*the*) father (*or the Father*) of my Lord, that he forsake not me in the day of my tribulation, and *forsake not me* with-out help, in the time of them that be proud.

<sup>11</sup> I shall praise thy name continual-ly, and I shall praise it (*al*)together in acknowledging [*or in confession*]; and my prayer is heard.

<sup>12</sup> And thou hast delivered me from perdition, and thou hast delivered me from the wicked time. Therefore I shall acknowledge, and I shall say praising to thee; and I shall bless the name of the Lord.

<sup>13</sup> When yet I was younger, before that I erred, *or that I wandered, (or before that I travelled abroad)*, I sought wisdom openly in my prayer.

<sup>14</sup> Before the time *of eld (age)*, I asked for it, and unto the last things, I shall inquire *(for) it [or I shall greatly seek it];*

<sup>15</sup> and it shall flower as a grape ripe before others. Mine heart was glad therein *[or in it]*, my foot went a right-ful way; from my youth I sought it.

<sup>16</sup> I bowed down a little mine ear, and I took it. I found much wisdom in myself,

<sup>17</sup> and I profited much therein *[or much I profited in it]*. I shall give glory to him, that giveth wisdom to me.

<sup>18</sup> For why I took counsel to do it; I loved fervently *[or greatly](that which is)* good, and I shall not be *(a)shamed*.

<sup>19</sup> My soul wrestled together therein *[or in it]*; and I was confirmed in doing it. I stretched forth mine hands on high; and my soul shined *[or wailed]* in the wisdom of him, and he *(en)lightened* mine uncunnings, *(or my unknowings, or my ignorances)*.

<sup>20</sup> I *(ad)dressed (or directed)* my soul to it; and I found it in knowing *(or in knowledge)*. I had peaceably from the beginning an heart with those, *that is, works, either (en) lightenings of wisdom, [or I welded with them (my) heart from the beginning (or I have joined my heart with it from the beginning)]*; for this thing I shall not be forsaken.

<sup>21</sup> My soul was disturbed *(or troubled)* in seeking it; therefore I shall have peaceably *[or shall wield]* a good possession.

<sup>22</sup> For why the Lord gave to me a tongue *(for)* my meed *(or my reward)*; and in *(or with)* it I shall praise him.

<sup>23</sup> Ye untaught men, *[cometh]* nigh to me; and gather ye you into the house of teaching.

<sup>24</sup> What tarry ye yet? *[or What yet ye tarry?]* and what say ye in these things? your souls thirst greatly.

<sup>25</sup> I opened my mouth, and I spake, Buy ye wisdom to you *(or for your-selves)* without silver,

<sup>26</sup> and make your neck subject to the yoke thereof, and your soul receive teaching, *[or and your neck under-layeth to the yoke of it, and your soul undertake discipline]*; for why it is in the next to find it.

<sup>27</sup> See ye with your eyes, that I travailed *(only)* a little, and *(then)* I found much rest to *(or for)* me.

<sup>28</sup> Take ye teaching in *(or for)* much number of silver, and wield ye plenteous gold therein.

<sup>29</sup> Your soul be glad in the mercy of him; and ye shall not be *(a)shamed* in the praising of him.

<sup>30</sup> Work ye your work before the time; and he shall give to you your meed *(or reward)* in his *(good)* time.

## BARUCH

<sup>1</sup> And these be the words of the book, which Baruch, the son of Neriah, son of Mahseiah, son of Zedekiah, son of Hasadiah, son of Hilkiah, wrote in Babylon;

<sup>2</sup> in the fifth year, in the seventh day of the month, in the time wherein *(the)* Chaldeans took Jerusalem, and burnt it with fire.

<sup>3</sup> And Baruch read the words of this book to the ears of Jeconiah, son of Jehoiakim *(or son of Joachim)*, king of Judah, and to the ears of all the people coming to *(hear)* the book;

<sup>4</sup> and to the ears of the mighty *[men]*, *(and of the)* sons of *(the)* kings, and to the ears of *(the)* priests, and to the ears of the people, from the most unto the least of them, of all *(those)* dwelling in Babylon, and at the flood Sud *(or by the Sud River)*.

<sup>5</sup> Which heard, and wept, and fasted, and prayed in the sight of the Lord.

<sup>6</sup> And they gathered money, by *[or after]* that that each man's hand might;

<sup>7</sup> and *[they]* sent *(it)* into Jerusalem to Jehoiakim, the *(high)* priest, the son of Hilkiah, son of Shallum, and to the priests, and to all the people that were found with him in Jerusalem;

<sup>8</sup> when he took *(or when he received)* the vessels of the temple of the Lord, that were taken away from the temple, to again-call *(them)* into the land of Judah, in the tenth day of the month Sivan, *or May*; the silvern *[or the silver]* vessels, which Zedekiah, the king of Judah, the son of Josiah, *(had)* made,

<sup>9</sup> after that Nebuchadnezzar, king of Babylon, had taken *(away)* Jeconiah, and *(the)* princes, and all *(the)* mighty men, and the people of the land from Jerusalem, and led them bound into Babylon.

<sup>10</sup> And they said, Lo! we have sent to you riches *[or monies]*, of *(or with)* which buy ye burnt sacrifices, and incense, and make ye sacrifice, and offer ye for sin at the altar of your Lord God.

<sup>11</sup> And pray ye for the life of Nebuchadnezzar, king of Babylon, and for the life of Belshazzar, his son, that the days of them be on *(the)* earth as the days of heaven;

<sup>12</sup> that the Lord give virtue *(or strength)* to us, and *(en)lighten* our eyes, that we live under the shadow of Nebuchadnezzar, king of Babylon, and under the shadow of Belshazzar, his son; and that we serve them by many days, and find grace in the sight of them.

<sup>13</sup> And pray ye for us to our Lord God, for we have sinned to our Lord God, and his strong vengeance is not turned away from us, till into this day.

<sup>14</sup> And read ye this book, which we *[have]* sent to you, to be rehearsed *(or to be read aloud)* in the temple of the Lord, in a solemn day, and in a covenable day, *(or on solemn days, and on other suitable days)*.

<sup>15</sup> And ye shall say, Rightfulness *[or rightwiseness]* is to our Lord God, but shame of our face is to us, as this day *(it)* is, to all Judah, and to *(the)* dwellers in Jerusalem,

<sup>16</sup> to our kings, and to our princes, to our priests, and to our prophets, and to our fathers.

<sup>17</sup> We sinned before our Lord God,

<sup>18</sup> and believed not, and trusted not in him. And we were not ready to be subject to him, and we obeyed not to the voice of our Lord God, *(so)* that we went in his commandments, which he gave to us;

<sup>19</sup> from the day in which he led our fathers out of the land of Egypt, till into this day, we were unbelievful to our Lord God; and we were scattered, and went away, *(so)* that we heard not the voice of him.

<sup>20</sup> And many evils and cursings, which the Lord ordained to his servant Moses, cleaved to us; which *Lord* led our fathers out of the land of Egypt, to give to us a land flowing *(with)* milk and honey, as *(it is)* in this day.

<sup>21</sup> And we heard not the voice of our Lord God, by *[or after]* all the words of *(the)* prophets, which he sent to us, and to our judges;

<sup>22</sup> and we went away, each man into the wit *(or the understanding)* of his evil heart, to work to alien gods *(or to serve foreign gods)*, and we did evils before the eyes of our Lord God.

## CHAPTER 2

<sup>1</sup> For which thing our Lord God set steadfastly his word, which he spake to us, and to our judges, that deemed in Israel, and to our kings, and to our princes, and to all Israel and Judah;

<sup>2</sup> that the Lord should bring on us great evils, that were not done under heaven, as those be done in Jerusalem; by [*for after*] those things that be written in the law of Moses,

<sup>3</sup> that a man should eat the fleshies [*for the flesh*] of his (*own*) son, and the fleshies [*for the flesh*] of his (*own*) daughter.

<sup>4</sup> And he gave them into the hand of all (*the*) kings, that be in our compass, into shame [*for reproof*], and into desolation in all peoples, among which the Lord scattered us.

<sup>5</sup> And we be made beneath, and not above; for we sinned to our Lord God, in not obeying to the voice of him.

<sup>6</sup> Rightfulness [*for rightwiseness*] is to our Lord God, but shame of face is to us and to our fathers, as this day (*it*) is.

<sup>7</sup> For the Lord spake on us all these evils, that came on us.

<sup>8</sup> And we besought not the face of our Lord God, that we should turn again, each of us from our worst ways.

<sup>9</sup> And the Lord waked in evils (*or watched for evils*), and brought those [*for them*] on us; for the Lord is just [*for rightwise*] in all his works, which he commanded to us.

<sup>10</sup> And we heard not the voice of him, that we should go in the commandments of the Lord, which he gave before our face.

<sup>11</sup> And now, Lord God of Israel, that ledest [*for broughtest*] thy people out of the land of Egypt in (*or with*) a strong hand, and in (*or with*) miracles, and in (*or with*) great wonders, and in thy great virtue (*or with thy great power*), and in (*or with*) an high arm, and madest to thee a name, as this day (*it*) is;

<sup>12</sup> We have sinned, we have done unfaithfully, we have done wickedly, our Lord God, in all thy rightfulnesses [*for rightwisenesses*].

<sup>13</sup> (*Let*) Thy wrath be turned away from us; for we be left a few among (*the*) heathen men, where thou hast scattered us.

<sup>14</sup> Lord, hear thou our askings, and our prayers, and lead [*for bring*] us out for thee; and give thou to us to find grace before the face of them, that led us away;

<sup>15</sup> (*so*) that all (*the*) earth know, that thou art our Lord God, and that thy name is called to help on Israel, and on the kin of him (*or by his kin*).

<sup>16</sup> Lord, behold thou from thine holy house on us, and bow down thine ear, and hear us.

<sup>17</sup> Open thine eyes, and see; for not (*the*) dead men that be in hell (*or in the grave*), whose spirit is taken from their entrails, shall give honour [*for worship*] and justifying to the Lord;

<sup>18</sup> but a soul which is sorry [*up*] on the greatness [*for muchliness*] of evil, and goeth bowed, and sick (*or feeble*), [*for meeked*], and [*the*] eyes failing, and an hungry soul [*for the soul hunger-ing*], giveth glory to thee, and rightfulness [*for rightwiseness*] to the Lord.

<sup>19</sup> For not by [*for after*] the rightwise-nesses of our fathers we poured out prayers, and asked (*for*) mercy before thy sight, our Lord God;

<sup>20</sup> but for thou sentest thy wrath and thy strong vengeance on us, as thou spakest in the hands of thy children (*the*) prophets (*or by thy servants the prophets*), and saidest,

<sup>21</sup> Thus saith the Lord, Bow ye your shoulder[s], and your neck(s), and do ye travail to (*or for*) the king of Babylon; and ye shall sit in the land, which I gave to your fathers.

<sup>22</sup> That (*or But*) if ye do not, neither hear the voice of your Lord God, to work to (*or for*) the king of Babylon,

<sup>23</sup> I shall make your failing from the cities of Judah, and from the gates of Jerusalem; and I shall take away from you the voice of gladness [*for of mirth*], and the voice of joy, and the voice of (*the*) spouse, and the voice of (*the*) spouses; and all the land shall be with-out step of them that dwell therein.

<sup>24</sup> And they heard not thy voice, that they should work to (*or for*) the king of Babylon; and (*so*) thou hast set stead-fastly thy words, which thou spakest in the hands of thy children, (*the*) prophets (*or by thy servants the prophets*); that the bones of our kings, and the bones of our fathers should be borne over [*for translated*] from their place.

<sup>25</sup> And lo! they be cast forth in the heat of the sun, and in the frost of the night; and men [*or they*] be dead in the worst sorrows, in hunger, and in sword, and in sending out.

<sup>26</sup> And thou hast set (*or brought down low*) the temple in which thy name was called to (*or for*) help, as this day *showeth*, for the wickedness of the house of Israel, and of the house of Judah.

<sup>27</sup> And thou, our Lord God, hast done in (*or with*) us by [*or after*] all thy goodness, and by all that great merciful doing of thee, [*or after all that thy great mercy doing*],

<sup>28</sup> as thou spakest in the hand of thy child Moses (*or by thy servant Moses*), in the day in which thou command-est to him to write thy law, before the sons of Israel, and saigest,

<sup>29</sup> If ye hear not my voice, this great adorning and much [*or this great multitude*] shall be turned into the least among (*the*) heathen men, whither I shall scatter them.

<sup>30</sup> For I knew, that the people shall not hear me, for it is a people of (*or with*)[*an*] hard noll. And it (*or But they*) shall (*re*)turn to their heart(s) in the land of their captivity;

<sup>31</sup> and they shall know, that I am the Lord God of them. And I shall give to them an heart, and they shall under-stand, and ears, and they shall hear.

<sup>32</sup> And they shall praise me in the land of their captivity, and they shall be mindful of my name.

<sup>33</sup> [*And*] They shall turn away them-selves from their hard back, and from their wickednesses; for they shall have mind of [*or shall remember*] the way of their fathers, that sinned against me.

<sup>34</sup> And I shall again-call them into the land, which I swore to give to the fathers of them, to Abraham, Isaac, and Jacob; and they shall be lords of it. And I shall multiply them, and they [*shall*] not be made less.

<sup>35</sup> And I shall ordain to them another testament everlasting, that I be to them into God, and they shall be to me into a people. And I shall no more move my people, the sons of Israel, from the land which I gave to them.

### CHAPTER 3

<sup>1</sup> And now, Lord Almighty, God of Israel, a soul in anguishes, and a spirit annoyed (*or harmed*), crieth to thee.

<sup>2</sup> Lord, hear thou, and have mercy, for thou art merciful God; and have thou mercy on us, for we have sinned before thee,

<sup>3</sup> (*for*) thou sittest without end, and we shall not perish without end.

<sup>4</sup> Lord God Almighty, God of Israel, hear thou now the prayer of the dead men of Israel, and of the sons of them, that [*have*] sinned before thee, and heard not the voice of their Lord God, and evils be fastened [*or joined*] to us.

<sup>5</sup> Do not thou have mind on (*or remember*) the wickedness of our fathers, but have thou mind on thine hand, and on thy name, in this time;

<sup>6</sup> for thou art our Lord God, and, Lord, we shall praise thee.

<sup>7</sup> For why for this thing thou hast given thy dread in our hearts, (*so*) that we call (*on*) thy name to (*or for*) help, and praise thee in our captivity; for we shall be converted [*or turned*] from the wickedness of our fathers, that sinned against thee.

<sup>8</sup> And lo! we be in our captivity today, whither thou scatterdest us, into shame, and into cursing, and into sin, by [*or after*] all the wickedness of our fathers, that went away from thee, thou our Lord God.

<sup>9</sup> Israel, hear thou the command-ments of life; perceive thou with ears, (*so*) that thou know prudence.

<sup>10</sup> Israel, what (*or why*) is it, that thou art in the land of (*thy*) enemies? Thou waxedest (*or grewest*) eld in an alien land, thou art defouled with dead men,

<sup>11</sup> (*and*) thou art areckoned with them, that go down into hell (*or the grave*)?

<sup>12</sup> Thou hast forsaken the well of wisdom;

<sup>13</sup> for why if thou haddest gone in the ways of God, soothly thou haddest dwelled in peace on (*the*) earth.

<sup>14</sup> Learn thou, where is wisdom, where is prudence, where is virtue, where is understanding, (*so*) that thou know (*al*)together, where is long enduring of life, and lifelode, (*or livelihood*), (*and*) where is (*the*) light of (*the*) eyes, and peace.

<sup>15</sup> Who found the place thereof, and who entered into the treasures thereof?

<sup>16</sup> Where be the princes of (*the*) heathen men, and that be lords over the beasts, that be on (*the*) earth?

<sup>17</sup> Which played with the birds of heaven; which treasure silver and gold, in which men trust, and none end [*there*] is of the purchasing of them?

<sup>18</sup> Which make silver, and be busy, and no finding is of their works?

<sup>19</sup> They be destroyed, and went down to hells, [*or to hell*], (*or to the grave*); and other men rose (*up*) in the place of them.

<sup>20</sup> The young men of them saw light, and dwelled on (*the*) earth. But they knew not the way of wisdom,

<sup>21</sup> neither understood the paths thereof; neither the sons of them received it. It was made far from the face of them;

<sup>22</sup> it is not heard (*of*) in the land of Canaan, neither [*it*] is seen in Teman.

<sup>23</sup> Also the sons of Hagar, that sought out prudence which is of (*or on the*) earth, the merchants of (*the*) earth, and of Teman, and the tale tellers [*or the fablers, or janglers*], and seekers out of prudence, and of understanding. But they knew not the way of wisdom, neither had mind on the paths thereof.

<sup>24</sup> O! Israel, the house of God is full great, and the place of his possession is great;

<sup>25</sup> it is great and hath none end, high and great without measure.

<sup>26</sup> (*The*) Named giants were there; they that were of great stature at the beginning, and knew (*or knowing in*) battle.

<sup>27</sup> The Lord chose not these, neither they found the way of wisdom [*or of discipline*]; therefore they perished.

<sup>28</sup> And for they had not wisdom, they perished for their unwisdom.

<sup>29</sup> Who ascended, or went up, into heaven, and took that *wisdom*, and brought it down from the clouds?

<sup>30</sup> Who (*hath*) passed over the sea, and found it, and brought it more than chosen gold?

<sup>31</sup> None is [*or There is not*], that may know the way thereof, neither that seeketh [*out*] the paths thereof;

<sup>32</sup> but he that have all things [*or that knoweth all things*], knew it, and found it by his prudence. Which made ready the earth in everlasting time, and filled it with two-footed beasts, and (*with*) four-footed beasts.

<sup>33</sup> Which sendeth out (*the*) light, and it goeth, and called it (*again*); and it obeyeth to him in trembling.

<sup>34</sup> Forsooth (*the*) stars gave light in their keepings, and were glad; those [*or they*] were called, and those said, We be present [*or they said, We come to (thee)*]; and those (*or they*) shined to him with mirth, that made those [*or them*].

<sup>35</sup> This is our God, and none other shall be guessed against him.

<sup>36</sup> This [*or He*] found each way of wisdom, and gave it to Jacob, his child (*or his servant*), and to Israel, his darling [*or his dearworth(y)*].

<sup>37</sup> After these things he was seen in (*many*) lands, and lived with men.

## CHAPTER 4

<sup>1</sup> This (*is the*) book of God's behests [*or commandments*], and the law which is without end. All that hold it, shall come to life. But they that have forsaken it, *shall come* into death.

<sup>2</sup> Jacob, be thou converted, and take thou (*hold of*) [*or catch*] it; go thou [*or walk*] by the way at the brightness thereof, against the light thereof.

<sup>3</sup> Give thou not thy glory to another, and thy dignity to an alien, (*or to a strange, or foreign*) folk.

<sup>4</sup> Israel, we be blessed; for those things that please God, be open to us [*or be known to us*].

<sup>5</sup> The people of God, Israel worthy to be had in mind (*or remembered*), be thou patienter, *either of better comfort*.

<sup>6</sup> Ye be sold to (*the*) heathen men, not into perdition; but for that that ye in ire [*or wrath*] stirred God to wrath-fulness, ye be betaken to adversaries.

<sup>7</sup> For ye wrathed that God ever-lasting, that made you; and ye offered to fiends, and not to God. [*Forsooth ye stirred to bitterness the everlasting God, that made you; offering to devils, and not to God.*]

<sup>8</sup> For ye forgot him that nourished or nursed you, and ye made sorry [*or sorrowful*] your nurse, Jerusalem.

<sup>9</sup> For it saw (*the*) wrathfulness of God coming to you, and it said, Ye nigh coasts of Zion, hear; forsooth God hath brought great mourning to me.

<sup>10</sup> For I saw the captivity of my people, of my sons and daughters, which he that is without beginning and end [*or the Everlasting*] brought on them.

<sup>11</sup> For I nourished them with mirth; but I left them (*or I let them go*) with weeping and mourning.

<sup>12</sup> No man have joy on (*or over*) me, a widow and desolate. I am forsaken [*or left*] of (*or by*) many, for the sins of my sons; for they bowed away from the law of God.

<sup>13</sup> Forsooth they knew not (*the*) right-fulnesses of him; neither they went [*or walked*] by the ways of God's behests (*or commandments*), neither by the paths of his truth they entered with rightfulness [*or rightwiseness*].

<sup>14</sup> The nigh coasts of Zion come, and have they mind on, [*or bethink they (of)*], (*or remember*) the captivity of my sons and daughters, which he that is without beginning and end [*for the Everlasting*] brought on them.

<sup>15</sup> For he brought on them a folk from (*a*)far, an evil folk, and of another lan-guage; that revered not an eld [*or an old*] man, neither had mercy on children;

<sup>16</sup> and they led away the dear-worthy sons of a widow, and made a woman alone desolate of sons.

<sup>17</sup> But what may I help you? (*or How can I help you?*)

<sup>18</sup> For he that brought on you evils, shall deliver you from the hands of your enemies.

<sup>19</sup> Go ye, sons, go ye; for I am forsaken, or I am left alone.

<sup>20</sup> I have unclothed me of the stole, *either long robe*, of peace; but I have clothed me with a sackcloth of beseeching, and I shall cry to the Highest in my days.

<sup>21</sup> Sons, be ye of better comfort [*or be of better heart, or stabler*]; cry ye to the Lord, and he shall deliver you from the hand of princes, that *be your* enemies.

<sup>22</sup> For I hoped (*for*) your health without end, and joy came to me from the Holy (*One*) on (*or for the*) mercy, that shall come to you from your Saviour without beginning and end [*for your Saviour Everlasting*].

<sup>23</sup> For I sent you out with mourning and weeping; but God shall bring [*or shall lead*] you again to me, with joy and mirth without end.

<sup>24</sup> For as the neighbouresses [*for the neighbours*] of Zion saw your captivity *made of (or by) God*, so they shall see and in swiftness [*or in haste*] your health of (*or your deliverance from our*) God, which *health (or deliverance)* shall come to you from above, with great honour and everlasting shining.

<sup>25</sup> Sons, suffer ye patiently (*the*) ire [*or the wrath*] that came on you; for thine enemy pursued thee, but thou shalt see soon the perdition of him [*or soon thou shalt see the perdition of him*], and thou shalt ascend (*or go*) upon the necks of him.

<sup>26</sup> My delicate men went (*in*) sharp ways; for they as a flock *that is ravished* were led (*away*) of (*or by the*) enemies. [*My delicates, or nourished in delights, walked sharp ways; soothly they were led as a flock ravished with enemies.*]

<sup>27</sup> Sons, be ye patienter [*or of evener heart, or stabler*], and cry ye [*a*] far to the Lord; for why your mind shall be of (*or on*) him that leadeth you.

<sup>28</sup> For as your wit was, that ye erred from God, ye shall convert again, and shall seek him ten times so much (*the more*).

<sup>29</sup> For he that brought in evils to you, shall bring again everlasting mirth to you with your health (*or your deliverance*).

<sup>30</sup> Jerusalem, be thou of better com-fort; for he that named thee, exciteth thee. [*Jerusalem, be thou more stable, or of better heart; soothly he that named thee, admonisheth thee.*]

<sup>31</sup> They that travailed thee, shall perish guilty; and they that thanked, [*or joyed*], in (*or at*) thy falling, shall be punished.

<sup>32</sup> [*The*] Cities to which thy sons served, shall be punished, and that city that took thy sons, *shall be punished*.

<sup>33</sup> For as *Babylon* made joy in thy hurling down [*or in thy falling*], and was glad in thy fall, so it shall be made sorry [*or it shall be sorrowful*] in his (*or its own*) desolation.

<sup>34</sup> And the full out joy of the multitude thereof shall be cut away, and the joy thereof shall be into mourning.

<sup>35</sup> For why fire shall come on it from him that is without beginning and end [*or (from) the Everlasting*], in full long days; and it shall be inhabited of (*or by*) fiends [*or devils*], into the multitude [*or (the) muchliness*] of time.

<sup>36</sup> Jerusalem, behold about to the east, and see thou (*the*) mirth coming of (*or from*) God to thee.

<sup>37</sup> For lo! thy sons come, which [*or whom*] thou leftest (*or thou lettest go*) scattered; they come gathered from the east unto the west, in (*or by*) the word of the Holy (*One*), and make joy [*or joying*] to the honour of God.

## CHAPTER 5

<sup>1</sup> Jerusalem, unclothe thee of the stole of thy mourning, and travailing [*or of thy travail*]; and clothe thou thee in [*or with*] the fairness, and (*the*) honour of it, which is of (*or from*) God to thee in everlasting glory [*or that is to thee of (or from) God in everlasting glory*].

<sup>2</sup> God of rightfulness [*or rightwise-ness*] shall (*en*)compass thee with a double cloth (*or a double cloak*), and shall set [*or put*] on thine head a mitre of everlasting honour.

<sup>3</sup> For God shall show his brightness in (*or to*) thee, which is under heaven.

<sup>4</sup> For thy name shall be named of (*or by*) God to thee without end, The peace of rightfulness [*or rightwise-ness*], and The honour of piety.

<sup>5</sup> Jerusalem, rise up, and stand in an high place [*or stand in (or on) high*], and behold about to the east; and see thy sons gathered together from the sun rising till to the west, in (*or by*) the word of the Holy (*One*), that make joy in the mind of God.

<sup>6</sup> For they went out from thee, and were led (*away*) of enemies on feet (*or were led away on foot by their enemies*); but the Lord shall bring to thee them borne into honour, as the sons of (*the*) realm [*or the sons of (the) kingdom*].

<sup>7</sup> For God hath ordained to make low each high hill, and (*the*) ever-lasting rocks of stones, and great valleys, to fill the unevenness of (*the*) earth; (*so*) that Israel (*may*) go diligently into the honour of God.

<sup>8</sup> Forsooth the woods, and each tree of sweetness, (*over*)shadowed Israel, by the commandment of God.

<sup>9</sup> For God shall bring Israel with mirth, into [*or in*] the light of his majesty, with mercy and rightfulness [*or right-wiseness*], which is of (*or from*) him.

## EPISTLE OF JEREMIAH

<sup>1</sup> Here beginneth a sample of the epistle of the same Baruch, which epistle Jeremy (or Jeremiah) sent to the Jews, that were led away (as) prisoners into Babylon, of (or by) the king of (the) Babylonians, that he should tell to them, by that that was commanded of (or by) God to him [or after that it is commanded to him of (or by) God].

<sup>2</sup> For the sins which ye sinned before God, ye shall be led (away as) prisoners [or (as) captives] into Babylon, of (or by) Nebuchadnezzar, king of (the) Babylonians.

<sup>3</sup> Therefore ye shall enter into Babylon [or And so ye go into Babylon], and ye shall be there full many years, and into (a) long time, till to seven generations; forsooth after this I shall lead out you from thence with peace.

<sup>4</sup> But now ye shall see in Babylon gods of gold, and of silver, and of stone, and of tree (or of wood), to be borne on shoulders, showing dread to (the) heathen men [or to (the) folks].

<sup>5</sup> Therefore see ye, lest also ye be made like [to] alien deeds, and lest ye dread, and [that] dread take you in them. Therefore when ye see a company behind and before (them), worship ye God, [or And so the company of people seen from behind (them) and from before worshipping (them)],

<sup>6</sup> (then) say in your hearts, Lord God, it behooveth that thou be worshipped [or it behooveth thee for to be worshipped].

<sup>7</sup> Forsooth mine angel is with you, but (or and) I shall seek your souls [or (and) I myself shall seek out your souls].

<sup>8</sup> For why the trees (or the wood) of them be polished of (or by) a carpenter; also they be arrayed with gold, and arrayed with silver, and be false [or they also engolded and ensilvered be false], and may not (or be not able to) speak.

<sup>9</sup> And as to a virgin [or to a maiden] loving ornaments, so, when gold is taken, ornaments be made to (or for the) idols. Certainly the gods of them have golden crowns on their heads;

<sup>10</sup> wherefore priests withdraw from those gods gold and silver, and spend it in (or on) themselves.

<sup>11</sup> Soothly they give also of that to whores, and array [or adorn] whores; and again when they receive that of (or from) whores, they array [or they adorn] their gods.

<sup>12</sup> But those [or these] gods be not delivered from rust and moths. For-sooth when they be covered with a cloth (or a cloak) of purple,

<sup>13</sup> priests shall wipe the face(s) of them, for (the) dust of the house (or because of the dust of the temple), which is full much among those gods [or that is full much among them].

<sup>14</sup> Forsooth (these) idols have a sceptre, [or (a) king's rod], as a man hath; (yea), as the judge of a country, (but) that slayeth not a man sinning against himself.

<sup>15</sup> Also they have in the hand a sword, and an ax; but they deliver not themselves from battle and from thieves.

<sup>16</sup> Wherefore be it known to you, that they be not gods; therefore worship (or dread) ye not them.

<sup>17</sup> For as a broken vessel of a man is made unprofitable, such also be the gods of them. When they be set (up) in the house (or in the temple), the eyes of them be full of dust, of (or from) the feet of men entering [in].

<sup>18</sup> And as [the] gates be set about a man, that offended the king, either as when a dead man is brought to the sepulchre, so priests keep securely the doors with closings, and locks, lest they be robbed of (or by) thieves.

<sup>19</sup> They tend lanterns to (or for) them, and soothly many lanterns, of which they may or be able to see none;

<sup>20</sup> forsooth they be as (the) beams in an house (or in the temple). Soothly men say that (the) serpents, that be of (the) earth, lick out the hearts of them; (yet) while the serpents eat them, and their cloth(es) [or (the) clothing of them], and they feel it not.

<sup>21</sup> The faces of them be black of (or from) the smoke, which is made in the house (or in the temple).

<sup>22</sup> Night crows (or bats) and swallows fly above the body (or the bodies) of them, and above the head(s) of them, and birds also, and cats (sit upon them) in like manner.

<sup>23</sup> Wherefore know ye, that they be not gods; therefore dread ye not them.

<sup>24</sup> Also the gold which they have, is to *(or for their)* fairness; no but some man wipe away the rust, they shall not shine. For they *(even)* feeled *(it)* not, the while those were welled together [*for Forsooth neither (even) the while they were molten together, they feeled (it).*]

<sup>25</sup> They be bought of all price *(or for a very high price)*, in which no spirit *(or breath)* is in them. [*They be bought of all price, in which things spirit is not in them.*]

<sup>26</sup> They without feet be borne on *(the)* shoulders of men, and show openly their unnobility to men;

<sup>27</sup> be they shamed also that worship them. Therefore if they fall down to *(the)* earth, they shall not rise *(up)* of *(or by)* themselves; and if any man setteth that *idol* upright, it shall not stand by itself, but as to *(or for)* dead things [*for as to (or for) dead men*] shoulders shall *(or must)* be put to them.

<sup>28</sup> The priests of them sell the sacrifices of them, and mis-use; in like manner and the women of them ravish [*for taking*] away, neither to a sick man, neither to a beggar, they give anything.

<sup>29</sup> Of their sacrifices foul women, and in unclean blood, touch. Therefore know ye by these things, that they be not gods, and dread ye not them. [*Of the sacrifices of them women with child, and menstruate, or in unclean blood, touch (al)together. And so witting of these things, for they be not gods, dread ye them not.*]

<sup>30</sup> For whereof be they called gods? For women set sacrifices to gods of silver, and of gold, and of tree *(or of wood)*;

<sup>31</sup> and *(the)* priests that have coats rent, and *(their)* heads and beard(s) shaven, whose heads be naked, sit in the houses of them *(or in their temples)*. [*and in the houses of them sit (the) priests having torn, or cut, coats, and heads and beard(s) shaven, whose heads be naked.*]

<sup>32</sup> Soothly they roar and cry against *(or before)* their gods, as in *(or at)* the supper of a dead man.

<sup>33</sup> *(And the)* Priests take away the clothes of them, and clothe their wives, and their children.

<sup>34</sup> And if they suffer anything of evil of *(or from)* any man, or if they suffer anything of good, they may not *(or be not able to)* yield back *(or to repay it)*. Neither they may or be able to ordain [*or (to) make*] a king, neither do *(him)* away.

<sup>35</sup> In like manner they may neither give riches, neither yield evil [*thing*]. If any man maketh a vow to them, and yieldeth not, they ask not *(for)* this [*for If any man shall avow to them, and shall not yield, neither they require, or ask, (for) this thing.*]

<sup>36</sup> They deliver not a man from death, neither ravish a sick *(or a weak)* man from a mightier [*for neither deliver a sick man from a more mighty*].

<sup>37</sup> They restore not a blind man to sight; they shall not deliver a man from need.

<sup>38</sup> They shall not have mercy on a widow, neither they shall do good to fatherless children.

<sup>39</sup> Their gods of tree *(or of wood)*, and of stone, and of gold, and of silver, be like *(the)* stones of the mountain; forsooth they that worship them, shall be shamed [*or shall be confounded*].

<sup>40</sup> How therefore is it to guess, either to say [*or to be said*], that they be gods? for why yet when *(even the)* Chaldeans honour not them.

<sup>41</sup> Which when they hear that a dumb man may not speak, offer him to Bel, and ask of him to *(be able to)* speak; as if they that have no stirring, may or be able to feel.

<sup>42</sup> And they, when they shall understand, shall forsake those *idols*; for those gods of them have no wit.

<sup>43</sup> Forsooth women gird *(about)* with ropes [*or cords*] sit in ways, and kindled *(or burned)* bones of olives. Soothly when any of these women is drawn away of *(or by)* any man passing, and sleepeth *with him*, she despiseth her neighbour, that she is not had worthy as herself, neither her rope [*or her cord*] is broken.

<sup>44</sup> Forsooth all things that be done to them, be false. How therefore is it to guess, either to say, that those *(or that they)* be gods? [*How is it to be guessed, or to be said, them to be gods?*]

<sup>45</sup> Forsooth those *idols* be made of *(or by)* smiths [*or carpenters*], and of *(or by)* goldsmiths. They shall be none other thing, no but that that *(the)* priests will *(or desire)* that they be [*for that (the) priests will for to be*].

<sup>46</sup> Also those goldsmiths that make them, be not of much time; therefore whether those things [*or the things*] that be made of *(or by)* them, may be or be able to be gods?

<sup>47</sup> Soothly they left false things, and shame (*or reproof*) to men to coming afterward [*or coming after*].

<sup>48</sup> For why when battles and evils come on them, priests think, where they shall hide themselves with those [*or with them*].

<sup>49</sup> How therefore owe (*or ought*) those [*or they*] to be deemed, that they be gods, which neither deliver them-selves from battle, neither deliver themselves from evils?

<sup>50</sup> For why when those [*or they*] be of tree (*or of wood*), and of stone, and of gold, and of silver, it shall be known afterward,

<sup>51</sup> of (*or by*) all folks, and kings, that those things be false, that be made open; for those be not gods, but the works of (*the*) hands of men, and no work of God is with (*or is in*) them. [*to all folks and kings; which be open, or known, for they be not gods, but (the) works of men's hands, and no work of God (is) with (or is in) them.*]

<sup>52</sup> Whereof therefore it is known, that they be not gods, but the works of (*the*) hands of men [*or but (the) works of men's hands*], and no work of God is in them.

<sup>53</sup> They raise not a king to a country, neither shall give rain to men.

<sup>54</sup> Also they shall not deem [*or judge*](a) doom, neither they shall deliver the country from wrong. For those be able to (*do*) nothing [*or For they may (do) nothing*], as little crows betwixt the midst of heaven and of (*the*) earth.

<sup>55</sup> For when fire falleth into the house of gods of tree (*or of wood*), and of gold, and of silver, soothly the priests of those [*or the priests of them*] shall flee, and shall be delivered; but they shall be burnt as (*the*) beams in the midst.

<sup>56</sup> Forsooth they shall not against-stand a king and battle. How there-fore is it to guess, or to receive, that they be gods? [*How therefore is it to be guessed, or to be received, for they be gods?*]

<sup>57</sup> Gods of tree (*or of wood*), and of stone, and of gold, and of silver, shall not deliver themselves from night thieves, neither from day thieves, and wicked men be stronger than those gods.

<sup>58</sup> They shall take away gold, and silver, and cloth(es), by which those [*or they*] be covered, and (*then*) they shall go away; neither they (*be able to*) help themselves.

<sup>59</sup> Therefore it is better to be a king showing his virtue (*or his power*), either [*or (else)*] a profitable vessel in the house, in which he shall have glory that wieldeth it, than false gods; either [*or (else)*] a door in the house, that keepeth those things that be in it, is better than false gods.

<sup>60</sup> Forsooth the sun, and moon, and stars, when they be bright [*or when they be shining*], and sent out to profits, obey.

<sup>61</sup> In like manner and [*the*] light-ning, when it appeareth, is clear. Soothly the same thing and (*the*) wind breatheth in each country.

<sup>62</sup> And (*the*) clouds, to which, when it is commanded of (*or by*) God to go through all the world, perform that, that is commanded to those [*or do what thing is commanded to them*].

<sup>63</sup> Also (*the*) fire sent from above, to waste mountains and woods, doeth that, that is commanded to it [*or doeth what thing is commanded to it*]; but these *idols* be not like to one of those things, neither by forms, neither by virtues (*or in power*).

<sup>64</sup> Wherefore it is neither to guess, neither to say, that they be gods, when they may not (*or be not able to*) neither deem doom, neither do (*good*) to men. [*Whereof neither it is to be guessed, neither to be said, them for to be gods, when they may neither deem doom, neither do to men.*]

<sup>65</sup> Therefore know ye that those be not gods, and dread ye not them. [*And so witting for they be not gods, therefore ye shall not dread them.*]

<sup>66</sup> For they shall neither curse, neither bless kings.

<sup>67</sup> Also they show not to (*the*) heathen men signs in (*the*) heaven(s), neither those [*or they*] shall shine as the sun, neither they shall give light as the moon.

<sup>68</sup> Beasts that may or be able to flee under a roof, and do profit to them-selves, be better than they. [*Beasts be better than they, which may flee under a roof, and profit to themselves.*]

<sup>69</sup> Therefore by no manner it is open to you, that they be gods. For which thing, dread ye not them.

<sup>70</sup> For why as a man of rags, or shoeless, in a place where gourds [*or cucumbers, that be bitter herbs*], waxed, keepeth nothing, so be their gods of tree (*or of wood*), and of silver, and of gold.

<sup>71</sup> In the same manner and a white-thorn (*bush*) in a garden [*or in a yard*]keepeth nothing, on which *thorn* each bird sitteth, (*and*) in like manner and their gods of tree

(*or of wood*), and of gold, and of silver, be like [*to*] a dead man cast forth in(*to*)(*the*) darkneses.

<sup>72</sup> Also of purple and of marble, which they hold above it; therefore ye shall know, that they be not gods. Also those be eaten at the last, and it shall be into shame in the country. [*And of the purple and marble, that they hold above them(selves), ye shall know also, for they be no gods. Also at the last they themselves be eaten, and it shall be into reproof in the country.*]

<sup>73</sup> Better is a just man, that hath no simulacra, for why he shall be far from shames (*or reproofs*).

## PRAYER OF AZARIAH & SONG OF THE THREE

<sup>1</sup> And they walked in the midst of the flame, and praised God, and blessed the Lord. [*And they walked in the middle of the flame, praising God, and blessing the Lord.*]

<sup>2</sup> Forsooth Azariah stood, and prayed thus; and he opened his mouth in the midst of the fire, and said,

<sup>3</sup> Lord, God of our fathers, thou art blessed, and worthy to be praised, and thy name is glorious into worlds; [*Blessed art thou, Lord God of our Fathers, and praiseful, or worthy to be praised, and thy name glorious into worlds;*]

<sup>4</sup> for thou art rightful in all (*the*) things which thou didest to us, and all thy works be true; and thy ways be rightful [*or right*], and thy dooms (*or thy judgements*) be true.

<sup>5</sup> For thou hast done true dooms, by [*or after*] all (*the*) things which thou broughtest in on us, and on Jeru-salem, the holy city of our fathers; for in truth and in doom, thou broughtest in all these things for our sins.

<sup>6</sup> For we sinned, and did wickedly, going away from thee,

<sup>7</sup> and we trespassed in all things, and we heard not, neither kept thy commandments, neither we did as thou commandedest to us, (*so*) that it should be well to (*or with*) us. [*and trespassed in all things, and heard not thine behests, neither kept (them), neither did as thou commandedest to us, that it were well to us.*]

<sup>8</sup> Therefore thou didest by thy very doom (*or in thy true judgement*) all (*the*) things which thou broughtest in on us, and all (*the*) things which thou didest to us; [*Therefore all (the) things that thou leddest in upon us, and all (the) things that thou didest to us, in very doom thou hast done;*]

<sup>9</sup> and thou hast betaken us in(*to*) the hands of (*our*) enemies, wicked men, and worst trespassers, and to the unjust king, and worst over all (*the*) earth.

<sup>10</sup> And now we may not (*or we be not able to*) open the mouth; we be made (*a*) shame and (*a*) reproof to thy servants, and to them that worship thee.

<sup>11</sup> We beseech (*thee*), give thou not us to (*our*) enemies without end, for thy name, and destroy thou not thy testament (*or thy covenant*), [*We pray, betake not us into without end, for thy name, and destroy not thy testament,*]

<sup>12</sup> and take thou not away thy mercy from us, for Abraham, thy darling [*or thy dearworthy*], and Isaac, thy servant, and Israel, [*or Jacob*], thine holy (*one*);

<sup>13</sup> to which thou spakest, promising that thou shouldest multiply their seed as the stars of heaven, and as (*the*) gravel which is in (*or on*) the brink of the sea.

<sup>14</sup> For why, Lord, we be made little, more than all folks, and we be low in all (*the*) earth today, for our sins. [*For, Lord, we be made little, more than all heathen men, and we be meek, or low, in each land this day, for our sins.*]

<sup>15</sup> And in this time is no prince [*or And there is not in this time prince*], and (*or*) duke, and (*or*) prophet, neither burnt sacrifice, neither sacrifice, neither offering, neither incense, neither place of first fruits before thee, (*so*) that we may or we be able to find thy mercy;

<sup>16</sup> but be we received in (*or with a*) contrite soul, and in (*or with a*) spirit of meekness.

<sup>17</sup> As in (*the*) burnt sacrifice of rams, and of bulls, and as in thousands of fat lambs, so our sacrifice be made today in thy sight, that it please thee; for no shame [*or confusion*] is to them that trust in thee.

<sup>18</sup> And now we pursue (*or follow*) thee in (*or with*) all the heart, and we dread thee, and we seek thy face.

<sup>19</sup> Shame thou not us, but do with us by [*or after*] thy mildness, and by [*or after*] the multitude of thy mercy.

<sup>20</sup> And deliver thou us in thy marvels, and give thou glory to thy name, Lord; and all men be (*a*)shamed, that show evils to thy servants;

<sup>21</sup> be they shamed in all thy might (*or in all their might*), and the strength of them be all-broken; [*be they confounded in all thy power (or in all their power), and the strength of them be broken (al)together;*]

<sup>22</sup> and they shall know, that thou art the Lord God alone, and glorious on (*or over*) the roundness of (*the*) lands [*or the roundness of (the) earth's*]. (*Amen*).

<sup>23</sup> And the ministers (*or the servants*) of the king, that had sent them (*in*), ceased not to make hot the furnace with cement [*or naphtha*], and hards of flax [*or of hemp*], and pitch, and scions [*or cuttings*] of vines.

<sup>24</sup> And the flame was shed [*or poured*] out over the furnace by nine and forty cubits,

<sup>25</sup> and brake out, and burnt them that it found of *(the)* Chaldeans beside the furnace. [*and brake out, and burnt whom of (the) Chaldeans it found beside the furnace.*]

<sup>26</sup> Forsooth the angel of the Lord came down with Azariah and his fellows, into the furnace, and smote out the flame of the fire from the furnace;

<sup>27</sup> and made the midst of the furnace as the wind of dew blowing; and utterly the fire touched not them, neither made sorry, neither did anything of dis-ease [*or neither made sorrowful, neither brought in anything of heaviness.*]

<sup>28</sup> Then these three as of one mouth praised and glorified God, and blessed God in the furnace, and said,

<sup>29</sup> Lord God of our fathers, thou art blessed, and worthy to be praised, and glorious, and above enhanced into worlds (*or for evermore*); [*Blessed art thou, Lord God of our fathers, and worthy to be praised, and glorious, and above enhanced into worlds;*]

<sup>30</sup> and blessed is the name of thy glory, which *name* is holy, and worthy to be praised, and above enhanced in(to) all worlds. [*and blessed (is) the name of thy glory, the which is holy, and worthy to be praised, and above raised in(to) all worlds.*]

<sup>31</sup> Thou art blessed in the holy temple of thy glory, and above praiseable, and glorious into worlds. [*Blessed art thou in the holy temple of thy glory, and thou above praiseful, and glorious into worlds.*]

<sup>32</sup> Thou art blessed in (*or on*) the throne of thy realm, and above praiseable, and above enhanced into worlds. [*Blessed art thou in the throne of thy realm, and above praiseful, and above raised into worlds.*]

<sup>33</sup> Thou art blessed, that beholdest *(the)* depths of *(the)* waters, and sittest on cherubim, and praiseable, and above enhanced into worlds. [*Blessed art thou, that beholdest (the) deepness-es, and sittest upon cherubim, and praiseful, and above raised into worlds.*]

<sup>34</sup> Thou art blessed in the firmament of heaven, and praiseable, and glorious into worlds. [*Blessed art thou in the firmament of heaven, and praiseful, and glorious into worlds.*]

<sup>35</sup> All *(the)* works of the Lord, bless ye the Lord; praise ye, and above enhance (*or raise*) ye him into worlds.

<sup>36</sup> Angels of the Lord, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>37</sup> Heavens, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>38</sup> All *(the)* waters that be above *(the)* heavens, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>39</sup> All the virtues of the Lord, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds. (*All the hosts or the powers of the Lord, bless ye the Lord; praise ye, and exalt him above all for evermore.*)

<sup>40</sup> Sun and moon, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>41</sup> Stars of heaven, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>42</sup> Rain and dew, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>43</sup> Each spirit of God, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>44</sup> Fire and heat, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>45</sup> Cold and summer, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>46</sup> Dews and white frost, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>47</sup> Black frost and cold, bless ye the Lord; praise ye, and above enhance ye him into worlds. [*Binding frost and cold, bless ye to the Lord; praise ye, and above raise ye him into worlds.*]

<sup>48</sup> Ices and snows, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>49</sup> Nights and days, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>50</sup> Light and darkness, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>51</sup> Lightnings and clouds, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>52</sup> The earth bless the Lord; praise it, and above enhance it him [*or above raise (ye) him*] into worlds. (*The earth, bless ye the Lord; praise ye, and exalt ye him above all for evermore.*)

<sup>53</sup> Mountains and little hills, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>54</sup> All burgeoning things in (*the*) earth, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>55</sup> Wells, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>56</sup> Seas and floods (*or Seas and rivers*), bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>57</sup> Whales, and all things that be moved in (*the*) waters (*or Whales, and all things that move in the waters*), bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>58</sup> All birds of the air, bless ye the Lord; praise ye, and above enhance ye him into worlds. [*All fowls of heaven, bless ye to the Lord; praise ye, and above raise ye him into worlds.*]

<sup>59</sup> All wild beasts and tame beasts, bless ye the Lord; praise ye, and above enhance ye him into worlds. [*All beasts and eatable (or edible), or little, beasts, bless ye to the Lord; praise ye, and above raise ye him into worlds.*]

<sup>60</sup> Sons of men, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>61</sup> Israel bless the Lord; praise it, and above enhance it him [*or above raise (ye) him*] into worlds. (*Israel, bless ye the Lord; praise ye, and exalt ye him above all for evermore.*)

<sup>62</sup> Priests of the Lord, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>63</sup> Servants of the Lord, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>64</sup> Spirits and souls of just men, bless ye the Lord; praise ye, and above enhance [*or raise*] ye him into worlds.

<sup>65</sup> Holy men and meek of heart, bless ye the Lord; praise ye, and above enhance ye him into worlds. [*Holy and meek in heart, bless ye to the Lord; praise ye, and above raise ye him into worlds.*]

<sup>66</sup> Hananiah, Azariah, and Mishael, bless ye the Lord; praise ye, and above enhance ye him into worlds. The which *Lord* ravished us from hell, and saved (*us*) from the hand of death, and delivered us from the midst of flame burning, and ravished us from the midst of (*the*) fire, (*or The which Lord delivered us from the grave, and saved us from the hand of death, and delivered us from the midst of the burning flame, yea, delivered us from the midst of the fire.*) [*Hananiah, Azariah, and Mishael, bless ye to the Lord; praise ye, and above raise ye him into worlds. Which delivered us from hell, and made safe from the hand of death, and delivered from the middle of the burning flame, and ravished us out of the middle of the fire.*]

<sup>67</sup> Acknowledge ye to the Lord, for he is good; for his mercy is into the worlds (*or for evermore*).

<sup>68</sup> All religious men [*or All (the) religious*], bless ye the Lord, God of gods; praise ye, and acknowledge to him, for his mercy is into all worlds (*or for evermore*).

## DANIEL AND SUSANNA

<sup>1</sup> *Here beginneth an epistle of (or about) holy Susanna.* In those days a man was in Babylon, and his name was Joakim./A man was in Babylon, and his name was Joakim.

<sup>2</sup> And he took a wife, Susanna by name, the daughter of Hilkiah, a *woman full fair*, and dreading the Lord.

<sup>3</sup> Forsooth her father and mother, when they were rightful [*or just*], taught their daughter\* by [*or after*] the law of Moses.

<sup>4</sup> Soothly Joakim was full rich, and had a garden nigh his house; and the Jews came to him, for he was the most worshipful [*or more honourable*] of (*or than*) all (*the others*).

<sup>5</sup> And twain eld men [*or two old men*] were ordained to be judges in that year, of which the Lord spake, that wickedness went out of Babylon, of (*or from*) the elder judges, that seemed to govern the people.

<sup>6</sup> These *judges* used often the house of Joakim; and all men that had dooms came to them. [*These often haunted the house of Joakim; and all that had dooms came to them.*]

<sup>7</sup> Forsooth when the people had (*re*)turned again (*home*) after midday, Susanna entered, and walked in the garden of her husband.

<sup>8</sup> And the (*two*) elder men saw her entering each day, and walking; and they burnt out into the covetousness or concupiscence of (*or for*) her. [*And the (two) elder men saw her each day entering, and walking; and they burned in the covetousness of her;*]

<sup>9</sup> And they turned away their wit, and bowed down [*or bowed away*] their eyes, (*so*) that they saw not heaven, neither bethought on just dooms.

<sup>10</sup> Soothly both were wounded by the love of (*or for*) her, and they showed not their sorrow to them-selves together (*or to each other*);

<sup>11</sup> for they were ashamed to show to themselves (*or to each other*) their covetousness or concupiscence, will-ing (*or desiring*) to lie fleshly by [*or with*] her.

<sup>12</sup> And they espied each day more busily to see her.

<sup>13</sup> And the one said to the tother, Go we home, for the hour of meat is.

<sup>14</sup> And they went out, and parted from themselves. And when they had (*re*)turned again, they came into one place (*or But then they returned again, and they came to the same place*); and they asked each of (*the*) other (*or each other*) the cause, and they acknowledged their covetousness. And then in common they ordained a time, when they might find her alone.

<sup>15</sup> Forsooth it was done, when they espied a covenable (*or an opportune*) day, she entered sometime, as yester-day and the third day ago, with two damsels alone, and would be washed in the garden; for why heat was (*or it was hot*).

<sup>16</sup> And there was not any man (*there*), or And no man was there, except the two eld men [*or (the) two old men*] hid (*there*), beholding her.

<sup>17</sup> Therefore she said to the damsels, Bring ye to me oil, and ointments; and close the doors of the garden, (*so*) that I (*can*) be washed. [*And she said to the maidens, Bring ye to me oil, and soap, or ointment; and shut ye the doors of the garden, that I be washed.*]

<sup>18</sup> And they did as she commanded; and they closed the doors of the garden, and went out by a postern (*or by a back door*), to bring those things that she had commanded. And they knew not, that the (*two*) eld men were hid within.

<sup>19</sup> Soothly when the damsels were gone out, (*the*) twain eld men rised (*up*)/[*or the two old men rose (up)*], and ran to her, and said,

<sup>20</sup> Lo! the doors of the garden be closed, and no man seeth us, and we be in the covetousness or concupis-cence of (*or for*) thee. Wherefore assent thou to us, and be thou meddled (*or mingled*) with us, [*or Wherefore accord to us, and be joined with us*].

<sup>21</sup> And if thou wilt not, we shall say witnessing against thee, that a young man was with thee, and for this cause thou sentest out the damsels from thee.

<sup>22</sup> And Susanna inwardly sorrowed, and said, Anguishes be to me on each side; for if I do this [*thing*], death is to me; forsooth if I do (*it*) not, I shall not escape your hands.

<sup>23</sup> But it is better for me to fall into your hands, without work, than to do sin [*or to sin*] in the sight of the Lord.

<sup>24</sup> And (*then*) Susanna cried with (*a*) great (*or with a loud*) voice, but also the eld men [*or the old men*] cried (*out*) against her.

<sup>25</sup> Forsooth one ran [*or Soothly the one ran*], and opened the door of (*or to*) the garden.

\* **13** *Here fathers and mothers be admonished to teach by the law of God, not only their sons, but also their daughters.*

<sup>26</sup> Soothly when the servants of the house had heard the cry in the garden, they fell in by the postern (*or by the back door*), to see what it was.

<sup>27</sup> But after that the eld men [*or the old men*] spake, the servants were ashamed greatly, for never was such a word said of (*or about*) Susanna.

<sup>28</sup> And the morrow day was made. And when the people was come to Joakim, her husband, also the two priests (*or the two eld men*) full of wicked thoughts came against Susanna, for to slay her. [*And the morrow day is made. And when the people came to her husband Joakim, and the two priests (or the two old men) came full of evil thought against Susanna, for to slay her.*]

<sup>29</sup> And they said before all the people, Send ye to Susanna (*or Send for Susanna*), the daughter of Hilkhiah, the wife of Joakim. And anon (*or at once*) they sent (*for her*).

<sup>30</sup> And she came with her father, and mother, and children, and all [*her*] kinsmen.

<sup>31</sup> And certainly Susanna was full delicate, *either tender*, and fair of shape [*or form*].

<sup>32</sup> And those wicked men command-ed, that she should be uncovered, for she was covered; that namely so (*or so that namely*) they should be filled of [*or with*] her fairness.

<sup>33</sup> Therefore her *kinsmen*[*or her nigh friends*] wept, and all that knew her.

<sup>34</sup> Forsooth the two priests (*or the two old men*) rised together in the midst of the people, and set [*or putted*] their hands on the head of her.

<sup>35</sup> And she wept, and beheld to heaven, for her heart had trust in the Lord. [*Which weeping beheld to heaven, forsooth the heart of her was having trust in the Lord.*]

<sup>36</sup> And the priests (*or the two old men*) said, When we walked alone in the garden, this Susanna entered with two damsels [*or with two maidens*]; and she closed the door of the garden, and let go the damsels.

<sup>37</sup> And a young man, that was hid, came to her, and lay by her [*or did lechery with her*].

<sup>38</sup> Certainly when we were in a corner of the garden, we saw the wickedness, and ran to them, [*For-sooth we, when we were in a corner of the garden, seeing the wickedness, ran to them,*]

<sup>39</sup> and we saw them meddled together. And soothly we might not take (*hold of*)[*or catch*] him, for he was stronger than we; and when he had opened the doors, he skipped out [*or he leapt out*].

<sup>40</sup> But when we had taken (*hold of*) this *woman*, we asked, who was the young man; and she would not show to us. Of this thing we be witnesses.

<sup>41</sup> The multitude believed to them, as to (*or because they were*) the elder men and judges of the people, and condemned her to death.

<sup>42</sup> Forsooth Susanna cried loud with (*a*) great voice, and said, Lord God, without beginning and end [*or Lord God everlasting*], thou art or that art (*the*) knower of hid things, that know-est all things before that they be done [*or be made*];

<sup>43</sup> thou knowest, that they have borne false witnessing against me. And lo! I die, when I have not done any of these things, which these men have made (*out*) maliciously against me.

<sup>44</sup> Forsooth the Lord heard the voice of her.

<sup>45</sup> And when she was led to the death, the Lord raised (*up*) the holy spirit of a young child (*or of a young man*), whose name was Daniel.

<sup>46</sup> And he cried (*out*) loud with a great voice, I am clean of (*or I am clear from*) the blood of this *woman*.

<sup>47</sup> And all the people turned again to(*wards*) him [*or And all the people together turned to him*], and said, What is this word, which thou hast spoken?

<sup>48</sup> And when he stood in the midst of them, he said, So ye, fond children of Israel, [*or So ye, fools, sons of Israel*], not deeming neither knowing that that is true, (*have*) condemned the daughter of Israel.

<sup>49</sup> Turn ye again to the doom (*or Return to the judgement seat*), for they spake false witnessing against her. [*Turn ye again to doom, for they have spoken false witnessing against her.*]

<sup>50</sup> Therefore the people (*re*)turned again with haste. And the (*other*) eld [*or old*] men *of the people*, not those two priests(*or not those two old men*), said to him, Come thou, and sit in the midst of us, and show (*it*) to us; for God hath given to thee the honour of (*an*) elder.

<sup>51</sup> And Daniel said to them, Part ye (*or Separate*) them atwain afar, [*or each from (the) other*], and I shall deem them.

<sup>52</sup> Therefore, when they were parted one from the other, he called one of them, and said to him, Thou eld man of evil days, now thy sins be come, which thou wroughtest

before [*or Thou old (man) of evil days, now thy sins come on thee, which thou wroughtest before*],

<sup>53</sup> deeming unjust dooms, oppress-ing innocents, and delivering (*or free-ing*) guilty men, when the Lord saith, Thou shalt not slay an innocent and just man.

<sup>54</sup> But now, if thou sawest her, say thou, under what tree thou sawest them speaking together to themselves (*or with each other*)? Which said, Under an haw(*thorn*) tree. [*Now for-sooth, if thou sawest her, say thou, under what tree thou saw them speaking to themselves (or to each other)? Which said, Under a sloe (or a blackthorn) tree.*]

<sup>55</sup> Forsooth Daniel said, Rightly thou liest in (*or against*) thine (*own*) head; for lo! the angel of the Lord, by a sentence taken of (*or from*) him, shall cut thee by (*or across*) the middle.

<sup>56</sup> And when he was (*re*)moved away, he commanded the tother to come, and said to him, Thou seed of Canaan, and not of Judah, fairness hath deceived thee, and covetousness hath mis-turned thine heart; [*And him removed away, he commanded the tother for to come, and said to him, Seed of Canaan, and not of Judah, form, or fairness, deceived thee, and covetousness turned thine heart upside-down;*]

<sup>57</sup> thus ye did to (*or with*) the daughters of Israel, and they dreaded, and spake to (*or with*) you, but the daughter of Judah suffered not (*or would not allow*) your wickedness.

<sup>58</sup> Now therefore say to me, under what tree thou sawest them speaking together to themselves (*or with each other*)? Which said, Under a black-thorn (*tree*)[*or Which saith, Under a plum tree*].

<sup>59</sup> Forsooth Daniel said to him, Rightly also thou liest in (*or against*) thine (*own*) head; for the angel of the Lord dwelleth, and hath a sword, that he cut thee by (*or across*) the middle, and slay you.

<sup>60</sup> Therefore all the people cried (*out*) loud with (*a*) great voice, and blessed God, that saveth them that hope in him. [*And so all the people cried with great voice, and blessed the Lord, that saveth men hoping in him.*]

<sup>61</sup> And they rised (*up*) together against the two priests (*or the two old men*); for Daniel had convicted them by (*or with*) their (*own*) mouth(s), (*so*) that they had borne false witnessing; [*And they rose together against the two priests; soothly Daniel had convicted them of their mouth, for to have said false witnessing;*]

<sup>62</sup> and they did to them, as they had done evil (*or had intended evilly to do*) against the neighbouress, that they should do by the law of Moses, and they killed them. And (*so the*) guilt-less blood was saved in (*or on*) that day. [*and they did to them, as they had done evil against the neighbour; that they did after the law of Moses, and slew them. And the guiltless blood is saved in that day.*]

<sup>63</sup> Forsooth Hilkiah and his wife praised the Lord in (*or on*) that day for Susanna, their daughter, with Joakim, her husband, and with all her kins-men, for a foul thing was not found in her. [*Forsooth Hilkiah and his wife praised God in that day, for their daughter Susanna, with Joakim, her husband, and all her cousins, for foul thing was not found in her.*]

<sup>64</sup> Forsooth Daniel was made great in the sight of the people, from that day and afterward.

## DANIEL, BEL, AND THE SNAKE

<sup>1</sup> And king Astyages was put to his fathers, and Cyrus of Persia took [*or received*] his realm.

<sup>2</sup> Forsooth Daniel ate with the king, and was honoured above all the friends of him.

<sup>3</sup> Also an idol, Bel by name, was at Babylon, and twelve measures of clean flour, of which *measures* each contained three bushels, and forty sheep, and six measures of wine, *that be called amphoras*, were spended in it (*or were spent upon it*) each day.

<sup>4</sup> And the king worshipped that *Bel*, and went each day to honour him; certainly Daniel worshipped his God. And the king said to him, Why worshippes thou not Bel?

<sup>5</sup> Which answered, and said to him, For I worship not idols made by hand, but God living [*or (the) living God*], that made (*out*) of nought heaven and earth, and hath power of (*or over*) each flesh.

<sup>6</sup> And the king said to him, Whether it seemeth not to thee, that Bel is a living god? whether thou seest not, how great things he eateth and drinketh each day?

<sup>7</sup> And Daniel said laughing, King, err thou not; for why this *Bel* is (*made*) of clay within, and of brass withoutforth, and eateth not, [*neither drinketh*], any time.

<sup>8</sup> And the king was wroth, and called the priests thereof [*or the priests of him*], and said to them, If ye say not to me, who it is that eateth these costs, *either expenses*, ye shall die.

<sup>9</sup> Forsooth if ye show that Bel eateth these things, Daniel shall die, for he blasphemed Bel. And Daniel said to the king, Be it done by [*or after*] thy word.

<sup>10</sup> Forsooth the priests of Bel were seventy, besides (*their*) wives, and little children, *either servants*, and sons. And the king came with Daniel into the temple of Bel.

<sup>11</sup> And the priests of Bel said, Lo! We shall go out, and thou, king, set (*forth the*) meats, and meddle (*or mix the*) wine, and close thou the door, and aseal it with thy ring.

<sup>12</sup> And when thou comest [*in*] early, if thou findest not all things eaten of (*or by*) Bel, we shall die by death, either [*or*] Daniel shall die, that lied against us.

<sup>13</sup> Soothly they trusted, for they had made a privy [*or an hid*] entering under the board (*or they had made a secret entrance under the table*), and by it they entered ever[*more*] (*or repeatedly*), and deoured those things.

<sup>14</sup> Forsooth it was done, after that they went out, and the king setted (*forth the*) meats before Bel, Daniel commanded to his children (*or his servants*), and they brought ashes, and he riddled (*them*) through(*out*) all the temple, before the king (*alone*). And (*then*) they went out, and closed the door, and asealed (*it*) with the ring of the king, and went forth [*or away*].

<sup>15</sup> But the priests entered in the night, by their custom, and the wives, and (*the*) children of them, and ate and drank all things.

<sup>16</sup> Forsooth the king rose most early, and Daniel with him.

<sup>17</sup> And the king said, Daniel, whether the seals be safe? And he answered, King, *those (or they) be safe*.

<sup>18</sup> And anon when they had opened the door, the king beheld the board (*or at the table*), and he cried on high with a great (*or a loud*) voice, Bel, thou art great, and no guile is at (*or with*) thee.

<sup>19</sup> And Daniel laughed, and he held the king, (*so*) that he entered not with-in. And Daniel said, Lo! the pavement, perceive thou whose steps these be.

<sup>20</sup> And the king said, I see (*the*) steps of men, and of women, and of young children. And the king was wroth.

<sup>21</sup> Then the king took (*hold of*) the priests, and the wives, and (*the*) children of them; and they showed to him (*the*) little privy (*or secret*) doors, by which they entered, and wasted those things that were on the board (*or consumed those things that were on the table*).

<sup>22</sup> Therefore the king killed them, and betook Bel into the power of Daniel, which destroyed that *Bel*, and his temple.

<sup>23</sup> And a great dragon (*or a large snake*) was (*also*) in that place, and (*the*) Babylonians worshipped it.

<sup>24</sup> And the king said to Daniel, Lo! now thou mayest not say, that this is not a quick [*or a living*] god; therefore worship thou him.

<sup>25</sup> And Daniel said to the king, I worship my Lord God, for he is God living [*or (the) living God*].

<sup>26</sup> But thou, king, give power to me, and I shall slay the dragon (*or I will kill the snake*), without sword or staff. And the king said, I give (*leave*) to thee.

<sup>27</sup> Therefore Daniel took pitch, and tallow [*or fatness*], and hairs, and seethed (*or boiled them*) together; and he made gobbets (*or lumps*), and gave (*them*) into the mouth of the dragon (*or and put it into the mouth of the snake*), and the dragon was all-broken [*or burst*]. And Daniel said, Lo! whom ye worship.

<sup>28</sup> And when (*the*) Babylonians had heard this thing, they had indignation greatly; and they were gathered (*together*) against the king, and said, The king is made a Jew; he destroyed Bel, and killed the dragon (*or the snake*), and slew [*or killed*] the priests.

<sup>29</sup> And they said, when they were come to the king, Betake thou [*or Give*] to us Daniel, that destroyed Bel, and killed [*or slew*] the dragon (*or the snake*); (*or*) else we shall slay thee, and thine house.

<sup>30</sup> Therefore the king saw, that they fell in on him greatly; and he was compelled by need, and he betook [*or gave*] Daniel to them.

<sup>31</sup> Which sent him into the pit of lions [*or into the lake of lions*], and he was there (*for*) seven days.

<sup>32</sup> Certainly seven lions were in the pit, and two bodies and two sheep were given to them each day. And then those were not given to them, (*so*) that they should devour Daniel.

<sup>33</sup> Forsooth Habakkuk, the prophet, was in Judea [*or Habakkuk was a prophet in Judea*], and he had sodden pottage, and had set in (*or put some*) loaves in a little pannier [*or vessel*], (*or basket or bowl*); and he went into the field, to bear (*it*) to (*the*) reapers.

<sup>34</sup> And the angel of the Lord said to Habakkuk, Bear thou the meat (*or Take the meal*), which thou hast, into Babylon, to Daniel, which is in the pit of (*the*) lions.

<sup>35</sup> And Habakkuk said, Lord, I saw not Babylon, and I knew not [*or know not*](*where*) the pit (*is*).

<sup>36</sup> And the angel of the Lord took him by his top, and bare him by the hair of his head; and set him (*down*)[*or put him (down)*] in Babylon, on (*or above*) the pit, in the fierceness of his spirit.

<sup>37</sup> And Habakkuk cried, and said, Daniel, the servant of God, take thou the meat (*or the meal*), that God hath sent to thee.

<sup>38</sup> And Daniel said, Lord God, thou hast mind on me, and hast not forsaken them that love thee.

<sup>39</sup> And Daniel rose, and ate; certainly the angel of the Lord restored Habakkuk anon in(*to*) his (*own*) place (*again*).

<sup>40</sup> Therefore the king came in (*or on*) the seventh day to bewail Daniel; and he came to the pit, and looked in, and lo! Daniel (*was*) sitting in the midst of (*the*) lions.

<sup>41</sup> (*And*) The king cried on high with (*a*) great (*or a loud*) voice, and said, Lord God of Daniel, thou art great;

<sup>42</sup> and *the king* drew him out of the pit. Certainly he sent into the pit them, that were (*the*) cause of his perdition, and they were devoured in a moment before him.

<sup>43</sup> Then the king said, They that dwell in all the earth, dread the God of Daniel, for he is God living into worlds (*or the living God forevermore*); he is (*the*) deliverer, and (*the*) Saviour, doing miracles and marvels in heaven and in (*or on the*) earth, that delivered Daniel from the pit of (*the*) lions.

## 1ST MACCABEES

<sup>1</sup> And it was done, after that Alexan-der (*the son*) of Philip, king of Mace-donia, which reigned first in Greece, and went out of the land of Kittim, smote Darius, king of Persians and of Medes or king of Persia and of Media,

<sup>2</sup> he ordained many battles, and got strengths (*or strongholds*) of (*or from*) all; and he slew the kings of (*the*) earth,

<sup>3</sup> and passed forth till to the ends of (*the*) earth, and took spoils of (*or from a*) multitude of folks; and (*then*) the earth was still in the sight of him.

<sup>4</sup> And he gathered virtue, and host full strong (*or And he gathered a very strong army*), and the heart of him was enhanced and lift(ed) up. And he got the countries of folks, and tyrants, *either strong men*; and they were made to him into tribute.

<sup>5</sup> And after these things he fell into the bed, and knew that he should die.

<sup>6</sup> And he called his noble children (*or his honourable servants*), that were nourished with him from their youth, and parted to them his kingdom, when he lived yet.

<sup>7</sup> And (*so*) Alexander reigned twelve years, and was dead.

<sup>8</sup> And his children wielded the realm (*or And his servants ruled the kingdom*), each in his place,

<sup>9</sup> and all putted to them diadems (*or they all put crowns upon themselves*) after his death, and the sons of them after them, (*for*) many years; and evils were multiplied in (*or on the*) earth.

<sup>10</sup> And there went out of them a root of sin, Antiochus the noble (*or Antiochus Epiphanes*), the son of Antiochus the king, that was at Rome in hostage, and reigned in the hundred and seven and thirtieth year of the realm of (*the*) Greeks.

<sup>11</sup> In those days wicked sons of Israel went out, and counselled many, and said, Go we, and ordain we [*a*] testa-ment (*or covenant*) with (*the*) heathen men, that be about us; for since we parted from them, many evils found us.

<sup>12</sup> And the word was seen good before the eyes of them.

<sup>13</sup> And some of the people sent, and went to the king; and he gave power to them for to do (*the*) rightfulness of (*the*) heathen men.

<sup>14</sup> And they builded a school in Jerusalem, by [*or after*](*the*) laws of (*the*) nations;

<sup>15</sup> and made to them prepuces (*or made themselves uncircumcised*), and went away from the holy testament, and were joined to (*the*) nations, and were sold for to do evil.

<sup>16</sup> And the realm had prosperity in the sight of Antiochus, and he began to reign in the land of Egypt, (*so*) that he should reign on two realms.

<sup>17</sup> And he entered into Egypt with a grievous multitude, in (*or with*) chariots, and elephants, and horsemen, *either knights*, and [*a*] plenteous multitude of ships,

<sup>18</sup> and he ordained battle against Ptolemy, king of Egypt, and Ptolemy dreaded of his face, and flew (*or fled*); and many were wounded, and fell down.

<sup>19</sup> And he took the strong cities in the land of Egypt, and [*he*] took the preys of the land of Egypt.

<sup>20</sup> And Antiochus (*re*)turned, after that he (*had*) smote Egypt, in the hundred and three and fortieth year, and went up to Israel. And he went up to Jerusalem with a grievous multitude,

<sup>21</sup> and entered into the hallowing (*or the Temple*) with pride; and he took (*away*) the golden altar, and the candle-stick of light, and all the vessels thereof,

<sup>22</sup> and the board of proposition (*or the table of the showbread*), and (*the*) vessels of floating (*or liquid*) sacrifices, and cruets, and golden mortars, and veil, and crowns, and golden ornament that was in the face (*or on the front*) of the temple; and he brake all.

<sup>23</sup> And he took (*the*) silver and (*the*) gold, and all (*the*) desirable vessels, and he took the privy (*or hidden*) treasures, which he found;

<sup>24</sup> and when he had taken up all things, he went into his land. And he made (*a*) slaughter of men, and spake in (*or with*) great pride.

<sup>25</sup> And great wailing was made in Israel, and in each place of them;

<sup>26</sup> and (*the*) princes sorrowed inward-ly, and elder men, and (*the*) maidens, and (*the*) young men were made sick (*or feeble*), and (*the*) fairness of women was changed.

<sup>27</sup> Each husband took (*up*) wailing, and they that sat in (*the*) husband's bed, mourned.

<sup>28</sup> And the land was moved (*al*)to-gether on (*or for the*) men dwelling therein, and all the house of Jacob was clothed with confusion.

<sup>29</sup> And after two years of days, the king sent a prince of tributes into the cities of Judea, and he came to Jerusalem with *(a)* great company.

<sup>30</sup> And he spake to them peaceable words in guile, and they believed to him. And suddenly he fell in on the city, and smote it with a great wound, and lost much people of Israel.

<sup>31</sup> And he took preys of the city, and burnt it with fire, and destroyed houses thereof, and walls thereof in compass.

<sup>32</sup> And they led *(the)* women captive, and children, and wielded *(the)* beasts.

<sup>33</sup> And they builded the city of David with *[a]* great wall and firm, and firm towers; and it was made to them into an high tower, *either strength (or a stronghold)*.

<sup>34</sup> And they putted there a folk of sinners, wicked men, and they were strong in it;

<sup>35</sup> and they putted arms, and meats *(or food)*, and gathered *(the)* preys of Jerusalem; and putted up there, and were made into a great snare.

<sup>36</sup> And this thing was made into espysings in evil, *either treasons*, to *(the)* hallowing *(or against the Temple)*, and into an evil devil in Israel evermore.

<sup>37</sup> And they shed out innocent blood, by compass of the hallowing *(or all around the Temple)*, and defouled the hallowing *(or and defiled the Temple)*.

<sup>38</sup> And *(the)* dwellers of Jerusalem fled for them, and it was made *(an)* habitation of strangers, and it was made strange, *either alien*, to his seed, and *(the)* sons thereof forsook it.

<sup>39</sup> The hallowing thereof *(or Its Temple)* was *(as)* desolate as *(a)* wilder-ness; *(the)* feast days thereof were turned into mourning, *(the)* sabbaths thereof into shame *(or reproof)*, *(and the)* honours thereof into nought.

<sup>40</sup> By *[or After]* the glory thereof, the evil fame thereof was multiplied, and *(the)* highness thereof was turned into mourning.

<sup>41</sup> And king Antiochus wrote to all his realm, that all the people should be one.

<sup>42</sup> And they forsook each man his law; and all folks consented by *[or after]* the word of king Antiochus,

<sup>43</sup> and many of Israel consented to him, and sacrificed to idols, and defouled *(or defiled the)* sabbath.

<sup>44</sup> And king Antiochus sent books by the hands of messengers into Jerusalem, and into all cities of Judea, that they should pursue *(or follow the)* laws of *(the)* folks of *(the)* earth,

<sup>45</sup> and should forbid burnt sacrifices, and sacrifices, and pleasings for to be done in the temple of God, and that they should forbid the sabbath for to be hallowed, and solemn days,

<sup>46</sup> and holy things for to be defouled *(or and that they should defile the Temple)*, and the holy people of Israel.

<sup>47</sup> And he commanded altars for to be builded, and temples, and idols; and swine's flesh for to be sacrificed, and unclean beasts;

<sup>48</sup> and for to leave their sons uncircumcised, and the souls of them for to be defouled in all uncleanness-es and abominations,

<sup>49</sup> so that they should forget the law, and should change all the justifying of God.

<sup>50</sup> And *(that)* whoever did not by the word of king Antiochus, should die.

<sup>51</sup> By all these words he wrote to all his realm, and above-set *[or before-set]* princes to the people, which should constrain these things for to be done. And they commanded to *(the)* cities of Judea for to make sacrifice.

<sup>52</sup> And many of the people were gathered to them, which forsook the law of the Lord, and did evils on earth.

<sup>53</sup> And they drived *[or drove]* out the people of Israel from *(or into)* privy places, and in *(to)* hid places of *(or for)* fugitives, *either fleeing men*.

<sup>54</sup> In the fifteenth day of the month Kislev, *that answereth to our November*, in the hundred and five and fortieth year, king Antiochus builded *(the)* abominable idol of desolation, *either [or (of)] discomfort*, on the altar of God; and by all *(the)* cities of Judea in compass they builded altars.

<sup>55</sup> And before the gates of the houses and in streets, they burnt incenses, and sacrificed;

<sup>56</sup> and burnt by fire the books of the law of God, and carved them *(up)*.

<sup>57</sup> And with whomever the books of *[the]* testament of the Lord were found, and whoever kept the law of the Lord, by *[or after]* the commandment of the king, they slew him.

<sup>58</sup> In their virtue, *either power*, they did these things to the people of Israel, that was found in each month in the cities.

<sup>59</sup> And in the five and twentieth day of the month, they sacrificed on the (*idol*) altar, that was against (*or on top of*) the altar of God.

<sup>60</sup> And women, that circumcised their sons, were strangled, by [*or after*](*the*) commandment of king Antiochus;

<sup>61</sup> and they hanged (*the*) children by the necks, by all houses of them, and strangled them that circumcised them.

<sup>62</sup> And many of the people of Israel determined, *either fully deemed*, with-(*in*) them(*selves*), that they should not eat unclean things,

<sup>63</sup> and choosed more for to die, than for to be defouled with unclean meats. And they would not break the holy law of God, and they were slain;

<sup>64</sup> and full great wrath was made on the people (*of Israel*).

## CHAPTER 2

<sup>1</sup> In those days Mattathias, the son of John, son of Simeon, and he *was* a priest of the sons of Joarib, rose from Jerusalem, and sat in the hill Modin.

<sup>2</sup> And he had five sons; John, (*that*) was named Gaddis;

<sup>3</sup> and Simon, that was named Thassis;

<sup>4</sup> and Judas, that was called Maccabeus;

<sup>5</sup> and Eleazar, that was named Avaran; and Jonathan, that was named Apphus.

<sup>6</sup> These saw the evils that were done in the people of Judea and Jerusalem.

<sup>7</sup> And Mattathias said, Woe to me! whereto am I born, for to see the destroying of my people, and the defouling of the holy city, and for to sit there, when it is given into the hands of (*our*) enemies? Holy things be made in the hand of strangers (*or The Temple is given into the hands of strangers*);

<sup>8</sup> the temple thereof (*is*) as a man unnoble;

<sup>9</sup> (*the*) vessels of glory thereof be led away captive. Eld [*or Old*] men thereof be slain in (*the*) streets, and young men thereof fell down by (*the*) sword of (*the*) enemies.

<sup>10</sup> What folk inherited not the kingdom thereof, and wielded not (*the*) preys thereof?

<sup>11</sup> All (*the*) adorning thereof is borne away; she that was free, is made the handmaiden.

<sup>12</sup> And lo! our holy thing, and our fairness, and our clarity, is desolate, and heathen men defouled it.

<sup>13</sup> What therefore is it to us for to live (*any longer*)?

<sup>14</sup> And Mattathias and his sons rent their clothes, and covered them(*selves*) with hair-shirts, and wailed greatly.

<sup>15</sup> And they that were sent of (*or by*) king Antiochus, came thither, for to constrain them that fled together into the city of Modin, for to offer and burn incenses, and for to depart from the law of God.

<sup>16</sup> And many of the people of Israel consented, and came to them; but Mat-tathias and his sons stood steadfastly.

<sup>17</sup> And they answered, that were sent of (*or by*) Antiochus, and said to Mat-tathias, Thou art (*a*) prince, and most clear (*or glorious*), and great in this city, and adorned with sons and brethren.

<sup>18</sup> Therefore go thou the former (*or the first*), and do the commandment of the king, as all folks have done, and men of Judea, and they that (*be*) left in Jerusalem. And thou shalt be, and thy sons, among (*the*) friends of the king, and made large in silver and gold, and many gifts.

<sup>19</sup> And Mattathias answered, and said with (*a*) great (*or a loud*) voice, Though all (*the*) folks obey to king Antiochus, (*so*) that they go away each man from the service of the law of his fathers, and consent to his commandments,

<sup>20</sup> I, and my sons, and my brethren shall obey to the law of our fathers.

<sup>21</sup> God be helpful to us; it is not profitable to us for to forsake the law, and (*the*) rightfulnesses of God.

<sup>22</sup> We shall not hear the words of king Antiochus, neither shall make sacrifice/s to *idols*, and break the commandments of our law, that we go by another way.

<sup>23</sup> And as he ceased for to speak these words, some Jew went to, before the eyes of all men, for to sacrifice to idols on the altar, in the city of Modin, by [*or after*](*the*) commandment of the king.

<sup>24</sup> And Mattathias saw, and sorrowed, and his reins trembled together, and his madness, *that is, great wrath by (his) fervent love*, was kindled by [*or after*](*the*) doom of the law; and he leaped in, and slew him on the altar.

<sup>25</sup> But and (*or also*) he slew in that time the man whom king Antiochus sent, which compelled (*them*) for to offer, and he destroyed the altar.

<sup>26</sup> And he loved fervently the law, as Phinehas did to Zimri, son of Salu.

<sup>27</sup> And Mattathias cried with (*a*) great (*or a loud*) voice in the city, and said, Each man that hath fervent love of (*or for*) the law, ordain a testament, *that is, a covenant*, and go he out after me.

<sup>28</sup> And he flew (*or fled*), and his sons, into (*the*) mountains, and left whatever things they had in the city.

<sup>29</sup> Then many seeking doom and rightwiseness, went down into (*the*) desert, that they should sit there,

<sup>30</sup> they and the sons of them, and (*the*) women of them, and (*the*) beasts of them; for evils were hard on them.

<sup>31</sup> And it was told to men of the king, and to the host, that were in Jerusalem, [*in*] the city of David, that some men went away, that destroyed the commandment of the king, into privy places in (*the*) desert; and many had gone after them.

<sup>32</sup> And anon (*or at once*) they went to (*or after*) them, and ordained against them battle, in the day of sabbaths;

<sup>33</sup> and said to them, Against-stand ye also now yet? go ye out, and do after the word of king Antiochus, and ye shall live.

<sup>34</sup> And they said, We shall not go out, neither [*we*] shall do the word of the king, that we defoul the day of sabbaths.

<sup>35</sup> And they stirred battle against them.

<sup>36</sup> And they answered not to them, neither threw a stone to (*or at*) them, neither stopped privy places,

<sup>37</sup> and said, Die we all in our simple-ness (*or our innocence*), and heaven and earth shall be witnesses on (*or for*) us, that unjustly ye lose (*or destroy*) us.

<sup>38</sup> And they gave to them battle in (*or on the*) sabbaths, and they were dead, and (*the*) wives of them, and (*the*) sons of them, and (*the*) beasts of them, till to a thousand persons of men.

<sup>39</sup> And Mattathias knew, and his friends; and they had mourning on them greatly.

<sup>40</sup> And a man said to his neighbor, If we all shall do as our brethren did, and shall not fight against (*the*) heathen men, for our lives, and our justifiings, the sooner they shall destroy us from (*off*) the earth.

<sup>41</sup> And they thought in that day, and said, Each man whoever cometh to us in battle, in the day of sabbaths, fight we against him, and die we not all, as our brethren be dead in privy places.

<sup>42</sup> Then the synagogue of (*the*) Jews, strong in mights of Israel, was gathered to them. Every willful (*or willing*) man in the law,

<sup>43</sup> and all that fled from evils, were added to them, and they were made to them to steadfastness.

<sup>44</sup> And they gathered an host, and smited sinners in their wrath, and wicked men in their indignation; and the others fled to nations, for to escape.

<sup>45</sup> And Mattathias environed, and his friends, and destroyed (*the*) altars,

<sup>46</sup> and circumcised children uncircumcised, how many ever they found in the coasts of Israel, in strength.

<sup>47</sup> And they pursued the sons of pride, and the work had prosperity in their hands.

<sup>48</sup> And they got the law from (*or out of*) the hands of (*the*) heathen men, and from (*or out of*) the hands of kings, and gave not strength to the sinner.

<sup>49</sup> And (*the*) days of Mattathias of (*or for*) dying nighed, and he said to his sons, Now pride is comforted, and chastising, and time of destruction, and the wrath of indignation.

<sup>50</sup> Now therefore, sons, be ye pur-suers, *either lovers*, of the law, and give ye your lives for the testament (*or the covenant*) of (*our*) fathers.

<sup>51</sup> And bethink ye on the works of (*our*) fathers, which they did in their generations, and ye shall receive great glory, and (*an*) everlasting name.

<sup>52</sup> Whether in temptation Abraham was not found true, *either faithful*, and it was reckoned to him to rightwiseness?

<sup>53</sup> Joseph, in (*the*) time of his anguish, kept (*the*) commandment, and was made lord of Egypt.

<sup>54</sup> Phinehas, our father, in fervently loving the fervent love of God, took testament (*or received the covenant*) of (*an*) everlasting priesthood.

<sup>55</sup> Jesus, *either Joshua*, while he [*ful*] filled the word, was made (*a*) duke in Israel.

<sup>56</sup> Caleb, while he witnessed in the church (*or before the congregation*), took heritage (*or received the inheritance*).

<sup>57</sup> David, in (*or for*) his mercy, got the seat of (*the*) kingdom, into worlds.

<sup>58</sup> Elijah, while he fervently loved the fervent love of the law, was received into heaven.

<sup>59</sup> Hananiah, Azariah, and Mishael, believed, and were delivered from the flame.

<sup>60</sup> Daniel, in his simpleness (*or his integrity*), was delivered from the mouth of lions.

<sup>61</sup> And thus bethink ye by generation and generation, for all that hope into him be not made unsteadfast.

<sup>62</sup> And dread ye not of the words of a man a sinner, for the glory of him is turd(s) and worm(s);

<sup>63</sup> today he is enhanced (*or is exalted*), and tomorrow he shall not be found, for he is (*re*)turned into his earth, and his thought shall perish.

<sup>64</sup> Therefore, ye sons, be comforted (*or strengthened*), and do ye manly in the law; for when ye shall do those things that be bidden to you in the law of your Lord God, in it ye shall be glorious.

<sup>65</sup> And lo! Simon, your brother; I know, that he is a man of counsel, hear ye him evermore, and he shall be (*a*) father to you.

<sup>66</sup> And Judas Maccabeus, strong in might from his youth, be to you a prince in [*or off*] (*the*) knighthood, and he shall do (*the*) battle of (*or for*) the people.

<sup>67</sup> And ye shall bring to you all (*the*) doers of the law, and avenge ye the vengeance of your people.

<sup>68</sup> Yield ye yielding to (*the*) heathen men, and take ye attention to the behest(s), (*or commandments,*) of the law.

<sup>69</sup> And he blessed them, and was put to his fathers.

<sup>70</sup> And he was dead in the hundred and six and fortieth year, and was buried of (*or by*) his sons into (*the*) sepulchre of his fathers in Modin; and all Israel wailed him with great wailing.

### CHAPTER 3

<sup>1</sup> And Judas, that was called Maccabeus, the son of Mattathias, rose (*up*) for him.

<sup>2</sup> And all his brethren helped him, and all that joined them(*selves*) to his father, and they fought the battle of Israel with gladness.

<sup>3</sup> And he alarged (*or enlarged*) glory to his people, and clothed him(*self*) with an habergeon as a giant, and girt him(*self*) with his armours of battle in battles, and defended castles (*or the host, or his army*) with his sword.

<sup>4</sup> He was made like a lion in his works, and as a whelp of a lion roaring in his hunting.

<sup>5</sup> And he pursued wicked men, and sought them (*out*); and he burnt them in flames, that disturbed, or troubled, his people.

<sup>6</sup> And his enemies were put aback for dread of him, and all workers of wick-edness were troubled (*al*)together; and health was (*ad*)dressed in his hand (*or deliverance was directed by his hand*).

<sup>7</sup> And he wrathed many kings, and gladdened Jacob, *that is, the people of Israel*, in his works, and into (*the*) world his mind (*or memory*)is in blessing.

<sup>8</sup> And he went through the cities of Judea, and lost unpius men of them, and turned away wrath from Israel.

<sup>9</sup> And he was named till to the utmost of (*the*) earth, and he gathered men perishing.

<sup>10</sup> And Apollonius gathered (*the*) folks, and from Samaria much virtue, and great, (*or a very great host, or army*), for to fight against Israel.

<sup>11</sup> And Judas knew, and went out against him, and smote, and slew him. And many wounded fell down, and the others fled;

<sup>12</sup> and he took (*the*) preys of them. And Judas took away the sword of Apollonius, and was fighting there-with in all (*his*) days.

<sup>13</sup> And Seron, (*a*) prince of the host of Syria, heard, that Judas gathered a gathering, and the church (*or the con-gregation*) of faithful men with him.

<sup>14</sup> And he said, I shall make to me a name, and I shall be glorified in the realm, and I shall overcome Judas, and them that be with him, which despised the king's word.

<sup>15</sup> And he made ready him(*self*); and the castles (*or the host*) of unpius men, strong helpers, went up with him, for to do vengeance on the sons of Israel.

<sup>16</sup> And they nighed unto Bethhoron; and Judas went out against them, with (*a*) few men.

<sup>17</sup> Forsooth as they saw the host coming to them in meeting, they said to Judas, How may we few fight against so great (*a*) multitude, so strong; and we be made weary by fasting this day?

<sup>18</sup> And Judas said, It is light, *either easy*, that many be closed (*up*)(*al*)to-gether in (*the*) hand(s) of (*a*) few; and difference is not in (*the*) sight of God of heaven, for to deliver in (*or with*) many either in (*or with a*) few;

<sup>19</sup> for not in (*the*) multitude of host is the victory of battle, but of (*or from*) heaven is strength.

<sup>20</sup> They come to us in rebel multitude, and pride, for to destroy us, and our wives, and our sons, and for to rob us.

<sup>21</sup> Forsooth we shall fight for our lives, and our laws;

<sup>22</sup> and the Lord himself shall all-break them before our face; forsooth dread ye not them.

<sup>23</sup> Soothly as he ceased for to speak, he hurled into them suddenly; and Seron was all-broken, and his host, in the sight of him.

<sup>24</sup> And he pursued him in the going down of Bethhoron, till into the field; and eight hundred men of them fell down, the others forsooth fled into the land of (*the*) Philistines.

<sup>25</sup> And the dread of Judas, and of his brethren, and the inward fearedness, fell on all (*the*) heathen men in (*the*) compass of them;

<sup>26</sup> and the name of him came to the king, and all (*the*) folks told of the battles of Judas.

<sup>27</sup> Soothly as king Antiochus heard these words, he was wroth in soul; and he sent, and gathered the host of all his realm, full strong castles (*or host*).

<sup>28</sup> And he opened his treasury, and gave solds (*or wages*) to his host, into a year, and commanded them, that they should be ready to all things.

<sup>29</sup> And (*then*) he saw, that money failed of (*or from*) his treasures, and (*the*) tributes of the country were little, for (*the*) dissention and vengeance that he did in the land, for to do away the lawful things that were of the first days.

<sup>30</sup> And he dreaded, that he should not have as once and twice into (*the*) costs and gifts, which he had given before with (*a*) large hand; and he was rich over kings that were before him.

<sup>31</sup> And he was astonished in soul greatly, and thought for to go into Persia, and for to take tributes of (*or from the*) countries, and for to gather much silver.

<sup>32</sup> And (*so*) he left Lysias, a noble man of the king's kin, on (*or over*) the king's needs, from the flood (*or river*) Euphrates, till to the flood of Egypt;

<sup>33</sup> and that he should nourish (*up*) Antiochus, his son, till he came again.

<sup>34</sup> And he betook to him the half of his host, and elephants, and command-ed to him of all these things that he would (*have done*), and of (*the*) men inhabiting Judea and Jerusalem;

<sup>35</sup> and that he should send to them a host, for to all-break, and to destroy utterly the virtue (*or strength*) of Israel, and the reliefs (*or remnants*) of Jeru-salem, and for to do away the mind (*or memory*) of them from (*that*) place;

<sup>36</sup> and for to ordain (*as*) dwellers (*the*) sons (*of*) aliens in all the coasts of them, and by lot for to part the land of them.

<sup>37</sup> And the king took a part of the residue host, and went out of (*or from*) Antioch, (*the*) city of his realm, in the hundred and seven and fortieth year; and passed over the flood Euphrates, and went through the higher countries.

<sup>38</sup> And Lysias chose Ptolemy, the son of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends.

<sup>39</sup> And he sent with them forty thousand of men, and seven thousand of horsemen, *either knights*, that they should come into the land of Judea, and destroy it, by [*or after*] the word of the king.

<sup>40</sup> And they went forth, for to go with all their power; and they came, and landed (*or encamped*) at Emmaus, in the field land.

<sup>41</sup> And (*the*) merchants of countries (*or the country*) heard the name of them, and took silver and gold full much, and children (*or servants*), and came into castles (*or the camp*), for to take the sons of Israel into servants (*or slaves*); and the hosts of Syria, and (*of*) the lands of aliens, were added to them.

<sup>42</sup> And Judas saw, and his brethren, that evils were multiplied, and the host applied, *or landed*, (*or encamped*) at the coasts of them; and they knew the words of the king, which he commanded the people for to do, into perishing and ending.

<sup>43</sup> And they said, each man to his neighbour, Raise we (*up*) the casting down of our people, and fight we for our people, and our holy things.

<sup>44</sup> And (*the*) coming together of (*the*) host was gathered, for to be ready into battle, and for to pray, and ask (*for*) mercy, and (*for*) merciful doings.

<sup>45</sup> And Jerusalem was not inhabited, but was as *(a)* desert; there was not that entered and went out, of *(its)* children thereof; and the holy thing was defouled *(or and the Temple was defiled)*, and *(the)* sons of aliens were in the high tower, *(yea)*, there was the dwelling of *(the)* heathen men; and the liking *(or joy)* was done away from Jacob, and pipe and harp failed there.

<sup>46</sup> And they were gathered, and came into Mizpeh *(over)* against *(or opposite)* Jerusalem; for *(the)* place of prayer was in Mizpeh, sooner, *(or earlier)*, [*or before*] then in Jerusalem.

<sup>47</sup> And they fasted in that day, and clothed them*(selves)* with hair-shirts, and putted ashes in *(or on)* their head*(s)*, and rent their clothes.

<sup>48</sup> And they spreaded abroad *(the)* books of the law, *(out)* of the which *(the)* heathen men sought *(the)* likeness of their simulacra *(or idols, or images)*;

<sup>49</sup> and they brought *(the)* ornaments of *(the)* priests, and *(the)* first fruits, and *(the)* tithes; and they raised *(or stirred up the)* Nazirites, that had [*ful*] filled *(their)* days.

<sup>50</sup> And they cried with *(a)* great *(or a loud)* voice to heaven, and said, What shall we do to *(or with)* these, and whither shall we lead them?

<sup>51</sup> And thine holy things be trodden, and defouled *(or And thy Temple is trodden down, and defiled)*, and thy priests be made into mourning, and into casting down, *either despising*.

<sup>52</sup> And lo! *(the)* nations came together against us, for to destroy us; thou know-est what things they think against us.

<sup>53</sup> How shall we be able to with-stand before the face of them, no but thou, God, help us?

<sup>54</sup> And they cried in *(or with)* trumps, *(and)* with *(a)* great *(or a loud)* voice.

<sup>55</sup> And after these things Judas or-dained dukes of the people, tribunes, *that is, [one]leading a thousand*, and centurions, *(one) leading an hundred*, and pentacotrarks, *(one) leading fifty*, and decurions, *(one) leading ten*.

<sup>56</sup> And he said to these that builded houses, and wedded wives, and plant-ed vineyards, and to dreadful men, that they should *(re)turn* again, each man into his house, by [*or after*] the law.

<sup>57</sup> And they moved castles, *either (the) host (s) of armed men*, and they setted together at the south of Emmaus.

<sup>58</sup> And Judas said, Be ye gird, and be ye mighty sons, and be ye ready in the morning, and *(so)* that ye fight against these nations, that came together for to destroy us, and our holy things *(or our Temple)*.

<sup>59</sup> For better *it is*, that we die in battle, than for to see evils of our folk, and holy things *(or of our Temple)*.

<sup>60</sup> Soothly as *(the)* will *(of God)* shall be in heaven, so be it done.

## CHAPTER 4

<sup>1</sup> And Gorgias took five thousand of men, and a thousand chosen horsemen; and they moved *(the)* tents by night,

<sup>2</sup> for to apply to *(or to attack)* the tents of *(the)* Jews, and for to smite them suddenly; and *(the)* sons that were of the high tower, were *(the)* leaders of them.

<sup>3</sup> And Judas heard *(of this)*, and he rose *(up)*, and *(his)* mighty men, for to smite the power of *(the)* hosts of the king, that was in Emmaus;

<sup>4</sup> for yet the host was scattered from *(the)* tents.

<sup>5</sup> And Gorgias came into the tents of Judas by night, and found no man; and they sought them in *(the)* hills, for he said, These flee from us.

<sup>6</sup> And when day was made, Judas appeared in the field with three thousands of men only, which had not coverings and swords.

<sup>7</sup> And they saw the tents of *(the)* heathen men strong, and *(the)* men habergeoned, and the multitude of horsemen in compass of them, and these *were* taught to battle.

<sup>8</sup> And Judas said to his men, that were with him, Dread ye not the multitude of them, and dread ye not inwardly the fierceness of them.

<sup>9</sup> Bethink ye how our fathers were made safe in the Red Sea, when Pharaoh pursued them with much host.

<sup>10</sup> And now cry we to heaven, and the Lord shall have mercy on us, and shall be mindful of the testament of our fathers, and shall all-break this host before our face today.

<sup>11</sup> And *(then)* all *(the)* folks shall know, that it is God, that shall again-buy *(or who shall redeem)*, and deliver Israel.

<sup>12</sup> And (*the*) aliens raised (*up*) their eyes, and saw them coming of (*or from*) the contrary part, [*or even against (them)*],

<sup>13</sup> and went out of (*the*) tents into battle. And they that were with Judas, sang in (*or with*) trump(s).

<sup>14</sup> And they went together, and (*the*) heathen men were all-broken, and fled into the field;

<sup>15</sup> forsooth the last fell down by (*the*) sword. And they pursued them till to Gazara, and till into the fields of Idumea (*or Edom*), and Azotus, and Jamnia; and there fell down of them till to three thousands of men.

<sup>16</sup> And Judas (*re*)turned again, and his host pursuing him.

<sup>17</sup> And he said to the people, Covet ye not (*the*) preys, for (*a*) battle is against us (*or is before us*),

<sup>18</sup> and Gorgias and his host *be* in the hill nigh us; but stand ye now against our enemies, and overcome them, and after these things ye shall take preys securely (*or boldly take the prey*).

<sup>19</sup> And yet while Judas spake these things, lo! some part (*of them*) appear-ed, beholding forth from the hill.

<sup>20</sup> And Gorgias saw, that his *helpers* were (*al*)together turned into flight, and tents were burnt; for (*the*) smoke that was seen, declared that that was done.

<sup>21</sup> And when they beheld these things, they dreaded greatly, beholding together both Judas and the host, ready to (*or for*) battle in the field.

<sup>22</sup> And they fled all in(*to*) the field of aliens,

<sup>23</sup> and Judas (*re*)turned again to (*the*) preys of the tents; and they took much gold, and silver, and jacinth, and purple of the sea, and great riches.

<sup>24</sup> And they converted (*or turned and went back*), and sung an hymn, *or praising*, and blessed God into heaven; for he is good, for the mercy of him *is* into the world (*or evermore*).

<sup>25</sup> And great health (*or deliverance*) was made in Israel in that day.

<sup>26</sup> Forsooth whoever of (*the*) aliens (*had*) escaped, came, and told to Lysias all (*the*) things that befell.

<sup>27</sup> And when he heard these things, he was astonished in soul, and failed; for not what manner things he would, such befell in Israel, and what manner things the king commanded.

<sup>28</sup> And in the year pursuing, Lysias gathered of chosen men sixty thousand, and of horsemen five thousand, for to overcome them.

<sup>29</sup> And they came into Judea, and setted tents in Bethhoron (*or And they came into Idumea, and set up their tents in Bethsura*); and Judas ran to them with ten thousand of men.

<sup>30</sup> And they saw (*the*) strong host, and he prayed, and said, Blessed art thou, (*O*) Saviour of Israel, that hast all-broken the fierceness of the mighty *Goliath* in the hand of thy servant David, and betookest the castles [*or tents*], *or hosts*, of (*the*) aliens into the hands of Jonathan, son of Saul, and of his squire.

<sup>31</sup> Close thou (*up*)(*al*)together also this host in the hand of thy people Israel, and be they confounded in their host, and horsemen.

<sup>32</sup> Give thou to them inward dread, and make the hardiness of their virtue to fail, and be they moved (*al*)together in their breaking (*al*)together.

<sup>33</sup> Cast down them by the sword of men loving thee, and all that know thy name, (*al*)together praise thee in hymns.

<sup>34</sup> And they joined together battle, and five thousand of men fell down of the host of Lysias.

<sup>35</sup> Lysias forsooth saw the flight of his men, and the hardiness of (*the*) Jews; and that they were ready either for to live, either for to die strongly. And he went to Antioch, and chose knights, that they multiplied should come again into Judea.

<sup>36</sup> Forsooth Judas said to his brethren [*or Forsooth Judas said, and his brethren*], Lo! our enemies be all-broken; go we up or ascend we now, for to cleanse (*the*) holy things (*or the Temple*), and make (*it*) new (*again*).

<sup>37</sup> And all the host was gathered, and they went up into the hill of Zion.

<sup>38</sup> And they saw (*the*) hallowing (*or Temple*) desert(*ed*), *either forsaken*, and the altar unhallowed, *or defouled by idolatry*, and the gates burnt, and in the porches tender trees grown, as in (*the*) wild wood, or (*the*) mountains, and (*the*) little cells destroyed.

<sup>39</sup> And they rent their clothes, and wailed with great wailing; and putted ashes on their head(s),

<sup>40</sup> and fell on the face of the earth, and cried in (*or with the*) trumps of signs, and cried into heaven.

<sup>41</sup> Then Judas ordained men, for to fight against them that were in the high tower, as long as (*or until*) they cleansed holy things (*or the Temple*).

<sup>42</sup> And he chose priests without wem, having will in (*or for*) the law of God;

<sup>43</sup> and they cleansed (*the*) holy things (*or Temple*), and took away (*the*) stones of defouling into an unclean place.

<sup>44</sup> And he thought on the altar of burnt sacrifices, that was unhallowed, (*and*) what he should do thereof.

<sup>45</sup> And a good counsel fell into him, for to destroy it, lest it were to them into shame (*or reproof*), for (*the*) heathen men (*had*) defouled it.

<sup>46</sup> And (*so*) they destroyed it, and kept [*or putted*](*the*) stones in the hill of the house, in (*a*) covenable (*or a suitable*) place, till that a prophet came, and answered of (*or for*) them.

<sup>47</sup> And they took whole stones, by [*or after*] the law, and builded a new altar, like that that was (*there*) before.

<sup>48</sup> And they builded holy things (*or the Temple*), and the things that were within the house withinforth; and they hallowed the house, and the porches.

<sup>49</sup> And they made new holy vessels, and brought in a candlestick, and (*the*) altar of incenses, and a board (*or a table*) into the temple.

<sup>50</sup> And [*they*] putted incense on the altar, and tended (*the*) lanterns, that were on the candlestick, and gave light in the temple.

<sup>51</sup> And they putted loaves on the board (*or table*), and hanged veils, and ended all (*the*) works that they made.

<sup>52</sup> And before morrowtide they rose (*up*), in the five and twentieth day of the ninth month, this is the month Kislev, *that is, November-December*, of the hundred and eight and fortieth year.

<sup>53</sup> And they offered sacrifice by [*or after*] the law, on the new altar of burnt sacrifices, which they made by [*or after*](*a*) time.

<sup>54</sup> And by the day in which heathen men defouled it, in (*or on*) that (*day*), it was made new, in songs, and harps, and citherns, *that be instruments of music, either gitterns*, and cymbals.

<sup>55</sup> And all the people fell on their face(s), and worshipped *God*, and blessed into heaven him that made prosperity to (*or for*) them.

<sup>56</sup> And (*so*) they made (*the*) hallow-ing of the altar in (*or for*) eight days, and offered burnt sacrifices with glad-ness, and helpful things of praising.

<sup>57</sup> And they adorned the face of the temple with golden crowns, and small shields; and hallowed (*the*) gates, and (*the*) little houses, *either small cells*, and putted (*on*)to them gates (*or doors*).

<sup>58</sup> And full great gladness was made in the people, and the shame of heathen men was turned away.

<sup>59</sup> And Judas ordained, and his brethren, and all the church (*or all the congregation*) of Israel, that the day of hallowing of the altar be done in his (*or its*) times, from year into year, by eight days, from the five and twen-tieth day of the month Kislev, *that is, December*, with gladness and joy.

<sup>60</sup> And they builded in that time the hill of Zion, and by compass high walls, and firm towers, lest any time (*the*) heathen men would come, and defoul it, as they did before.

<sup>61</sup> And he set there an host, for to keep it; and he warded it, for to keep Bethsura, (*so*) that the people should have strengthening [*or warding*] against the face of Idumea (*or of Edom*).

## CHAPTER 5

<sup>1</sup> And it was done, as heathen men heard in compass, that the altar was builded, and the saintuary (*or sanctuary*) as before, they were wroth greatly.

<sup>2</sup> And they thought for to do away, *either destroy*, the kin of Jacob, that was among them; and they began for to slay of the people, and pursue (*after them*).

<sup>3</sup> And Judas overcame the sons of Esau in Idumea, and them that were in Acrabattene, for they sat about (*the*) men of Israel; and he smote them with a great wound.

<sup>4</sup> And he thought on the malice of the sons of Bean, that were into (*a*) snare, and into (*an*) offence to the people of Israel, and espied it, *either set ambushments to it*, in (*or on*) the way(s).

<sup>5</sup> And these were closed (*up*)(*al*)to-gether from him in the towers; and he applied to them (*or he encamped near them*), and cursed them, and burnt with fire the towers of them, with all (*the*) men that were in them.

<sup>6</sup> And he passed (*over*) to the sons of Ammon, and found (*a*) strong hand, and plenteous people, and Timothy (*or Timotheus*), (*the*) duke of them.

<sup>7</sup> And he smote many battles with them, and they were broken in (*or at*) the sight of him; and he smote them.

<sup>8</sup> And he took the city (*of*) Jazer, and (*the*) villages thereof; and he (*re*)turned again into Judea.

<sup>9</sup> And (*the*) heathen men that were in Gilead, were gathered against (*the*) Israelites, that were in the coasts of them, to do away them [*or do them away*]; and they fled into the strength-ening (*or the stronghold*) of Dathema.

<sup>10</sup> And they sent letters to Judas, and his brethren, and said, (*The*) Heathen men be gathered against us by compass, that they do away us [*or do us away*];

<sup>11</sup> and they make ready for to come, and occupy the strengthening (*or the stronghold*), into which we fled; and Timothy is duke of the host of them.

<sup>12</sup> Now therefore come thou, and deliver us from their hands, for a multitude of us fell down;

<sup>13</sup> and all our brethren that were in places of Tubias, everywhere be slain; and they led away captive the wives of them, and children, and took spoils; and killed there almost a thousand men.

<sup>14</sup> And yet (*while these*) epistles were read, and lo! other messengers came from Galilee, with coats rent (*or torn*), and told by these words,

<sup>15</sup> and said, *that* men came together against them from Ptolemais, and Tyre, and Sidon, and all Galilee is [*full*]-filled with aliens, for to destroy us.

<sup>16</sup> Soothly as Judas heard, and the people, these words, a great church (*or a great congregation*) came together; for to think what they should do to (*or for*) their brethren, that were in tribulation, and were overcome of (*or by*) them.

<sup>17</sup> And Judas said to Simon, his brother; Choose to thee (*some*) men, and go, and deliver thy brethren in Galilee; I forsooth and my brother Jonathan, shall go into Gilead.

<sup>18</sup> And (*so*) he left Joseph, son of Zechariah, and Azariah, dukes of the people, with the residue host in Judea to keeping (*it*), (*or to guard it*);

<sup>19</sup> and [*he*] commanded to them, and said, Be ye sovereigns to this people, and do not ye smite battle against (*the*) heathen men, till we (*re*)turn again.

<sup>20</sup> And men were given to Simon three thousands, for to go into Galilee; to Judas soothly eight thousand, into Gilead.

<sup>21</sup> And Simon went into Galilee, and joined many battles with (*the*) heathen men. And (*the*) heathen men were all-broken from his face,

<sup>22</sup> and he pursued them till to the gate of Ptolemais. And there fell down of (*the*) heathen men almost three thousand of men; and he took the spoils of them.

<sup>23</sup> And he took them that were in Galilee, and in Arbattis, with (*their*) wives, and (*their*) children, and all things that were to them; and brought (*them*) into Judea with great gladness.

<sup>24</sup> And Judas Maccabeus, and Jonathan, and his brethren passed (*over the*) Jordan, and went forth the way of three days into (*the*) desert.

<sup>25</sup> And Nabathites or the Nabateans came against them, and received them peaceably, and told to them all things that befell to their brethren in Gilead;

<sup>26</sup> and that many of them were taken [*or caught*] in Bozrah, and Bosor, and in Alema, and in Casphor, and Maked, and Carnaim; all these *were* strong cities and great.

<sup>27</sup> But and in other cities of Gilead they be holden caught. And on the mor-row they ordained for to move the host to those cities, and for to take (*them*), and (*to*) do away them in one day.

<sup>28</sup> And Judas turned, and his host, the way into (*the*) desert of Bozrah suddenly; and [*he*] occupied the city, and slew each male by the sharpness of (*the*) sword, and took all the spoils of them, and burnt it with fire.

<sup>29</sup> And they rose thence in (*the*) night, and went unto the strengthening.

<sup>30</sup> And it was made in (*the*) springing of (*the*) day, when they raised (*up*) their eyes, and lo! much people, of whom was no number, bearing ladders and engines, for to take the strengthening (*or the stronghold*), and overcome them.

<sup>31</sup> And Judas saw, that battle began, and cry of battle ascended into heaven, as [*a*] trump, and great cry of [*a*] city.

<sup>32</sup> And he said to his host, Fight ye today for your brethren.

<sup>33</sup> And he came, and three orders after them [*or And he came in three orders after them*], and they cried with trumps, and cried in prayer.

<sup>34</sup> And (*the*) hosts of Timothy (*or of Timotheus*) knew, that it was Macca-beus, and they fled from his face. And they have smitten them with (*a*) great wound; and there fell down of them in that day almost eight thousand of men.

<sup>35</sup> And Judas turned away into Miz-peh; and [*he*] overcame (*it*), and took it, and slew each male thereof, and took (*the*) spoils of it, and burnt it with fire.

<sup>36</sup> From thence he went, and took Casphor, and Maked, and Bosor, and other cities of Gilead.

<sup>37</sup> Forsooth after these words, Timothy gathered another host, and putted tents against Raphon, over the stream.

<sup>38</sup> And Judas sent for to behold the host, and they told again to him, and said, That all (*the*) heathen men that be in our compass, full much host, came together to him.

<sup>39</sup> And they hired Arabians into help to (*or for*) them, and they have set (*up their*) tents over the stream, *and be ready for to come to thee into battle*. And Judas went against (*or towards*) them.

<sup>40</sup> And Timothy said to the princes of his host, When Judas nigheth, and his host, to the stream of water, if he passeth former (*or over first*) to us, we shall not be able to abide him, for he mighty shall be able to be against us.

<sup>41</sup> Soothly if he dreadeth for to pass (*over*), and setteth (*up his*) tents beyond the flood (*or river*), pass we over to them, and we shall be able to be against him.

<sup>42</sup> Forsooth as Judas nighed to the stream of water, he ordained scribes, *either writers*, of the people, beside the stream, and commanded to them, and said, Leave ye none of (*the*) men, but come all into (*the*) battle.

<sup>43</sup> And he the former (*or first*) passed over to them, and all the people after him. And all these heathen men were all-broken from the face of them, and they casted away their arms; and they fled to the temple, that was at Carnaim.

<sup>44</sup> And Judas occupied that city, and burnt the temple with fire, and all that were in it; and Carnaim was oppress-ed, and might not abide [*or sustain*] against the face of Judas.

<sup>45</sup> And Judas gathered all Israelites that were in Gilead, from the least to the most, and wives of them, and children, and a full great host, that they should come into the land of Judea.

<sup>46</sup> And they came till to Ephron, and this great city, put in the entry, *was full strong*; and there was not for to bow away from it, in (*the*) right half or left, but the way was through the middle.

<sup>47</sup> And they that were in the city closed in them(*selves*), and stopped (*up*) the gates with stones.

<sup>48</sup> And Judas sent to them with peace-able words, and said, Pass we by your land, for to go into our land, and no man shall annoy (*or shall harm*) you, only on feet we shall go. And they would not open to them.

<sup>49</sup> And Judas commanded for to preach in (*the*) tents, *either (the) host*, that each man should apply, (*or encamp at*), in what place he was.

<sup>50</sup> And (*the*) men of virtue applied them (*or And the fighting men encamp-ed themselves*), and he fought against that city all day and all night, and the city was betaken in(*to*) his hand(*s*).

<sup>51</sup> And they slew each male by the sharpness of (*the*) sword, and drew up by the roots it [*or drew it up by the roots*], and took the spoils thereof, and passed by all the city on the slain men.

<sup>52</sup> And they passed over (*the*) Jordan, in the great field against the face of (*or opposite*) Bethshan.

<sup>53</sup> And Judas was gathering the last men, and admonished the people by all the way, till they came into the land of Judea.

<sup>54</sup> And they went up into the hill of Zion with gladness and joy, and offered burnt sacrifices, that no man of them fell down, *or was dead*, till they (*re*)turned again in peace.

<sup>55</sup> And in the days in which Judas was, and Jonathan, in the land of Gilead, and Simon, his brother, in Galilee, against the face of Ptolemais,

<sup>56</sup> Joseph, son of Zechariah, heard, and Azariah, prince of virtue (*or the leaders of the hosts*), the things done well, and (*the*) battles that were made.

<sup>57</sup> And he said, Make we also a name to us, and go we for to fight against heathen men, that be in our compass.

<sup>58</sup> And he commanded to these that were in his host, and they went forth to Jamnia.

<sup>59</sup> And Gorgias went out of the city, and his men, against them, into fight.

<sup>60</sup> And Joseph and Azariah were driven into, or unto, the ends of Judea; and there fell down in that day of the people of Israel, men to two thousands.

<sup>61</sup> And a great wound was made in the people; for they heard not Judas and his brethren, and guessed them-(*selves*) to do (*something*) strongly.

<sup>62</sup> Forsooth they were not of (*or from*) the seed of those men, by which health (*or deliverance*) was made in Israel.

<sup>63</sup> And (*the*) men of Juda(s) were magnified greatly in the sight of all Israel (*or And Judas and his men were greatly magnified in the sight of all Israel*), and of all (*the*) heathen men, where the name of them was heard.

<sup>64</sup> And they came together, crying to them prosperity, *either praisings*.

<sup>65</sup> And Judas went out, and his brethren, and overcame the sons of Esau, in the land that is at the south; and he smote Hebron, and (*the*) villages thereof, and destroyed the wardings, or the walls, thereof, and burnt with fire (*the*) towers thereof in compass.

<sup>66</sup> And he moved (*the*) tents, for to go into the land of (*the*) aliens; and went through Samaria.

<sup>67</sup> In that day (*some*) priests fell down in battle, while they would (*or desired to*) do strongly, while (*or for*) without counsel they went out into battle.

<sup>68</sup> And Judas bowed away (*or turned*) into Azotus, in the land of (*the*) aliens, and destroyed (*the*) altars of them, and burnt in fire the spoils of their gods, and took (*the*) preys of (*the*) cities; and (*then*)(*re*)turned again into the land of Judea.

## CHAPTER 6

<sup>1</sup> And king Antiochus walked through the high countries, and heard that a city, Elymais, was in Persia, the noblest and (*most*) plenteous in silver and gold;

<sup>2</sup> and a temple in it *was full rich (or and in it was a very rich temple)*, and there *were* golden veils, and haber-geons, and shields, which Alexander (*the son*) of Philip, king of Macedonia, left, that reigned the first in Greece.

<sup>3</sup> And he came, and sought for to take the city, and (*to*) rob it; and he might not, for the word was known to them that were in the city.

<sup>4</sup> And they rised up into battle, and he flew from thence, and went away with great heaviness, and (*re*)turned again to Babylon.

<sup>5</sup> And there came *one*, that told to him in Persia, that the hosts that were in the land of Judea were driven (*away*),

<sup>6</sup> and that Lysias went with strong virtue in (*or with the great power of*) the first, *or (the) best*, men, and was driven (*away*) from the face of (*the*) Jews, and (*that*) they waxed strong in arms, and strengths (*or strongholds*), and many preys, which they took of tents, *either (the) hosts*, that they slew;

<sup>7</sup> and that they destroyed the abomination, which he builded on the altar that was in Jerusalem, and they (*en*)compassed with high walls the hallowing (*or the Temple*), as before, but and Bethsura, his city.

<sup>8</sup> And it was done, as the king heard these words, he dreaded, and was moved greatly, and fell down into a bed, and fell into a great sickness for heaviness, for it was not done as he thought.

<sup>9</sup> And he was there many days, for great heaviness was renewed in him, and he deemed himself for to die.

<sup>10</sup> And he called all his friends, and said to them, Sleep passed away from mine eyes, and I failed in heart, and fell down for busyness [*or I fell down in heart for busyness*];

<sup>11</sup> and I said in mine heart, Into how great tribulation became I [*or came I*], and into what waves of heaviness in which I am now, that was merry, and beloved in my power?

<sup>12</sup> Now forsooth I bethink on the evils that I did to Jerusalem, from whence and I took all (*the*) golden spoils, and silvern, that were therein; and I sent without cause, that men dwelling in Judea to be done away.

<sup>13</sup> Therefore I knew that these evils found me therefore, and lo! I perish by great heaviness in an alien land.

<sup>14</sup> And he called (*for*) Philip, one of his friends, and made him sovereign on all his realm;

<sup>15</sup> and gave to him a diadem, and his stole, and ring, for to lead Antiochus, his son, and nourish him (*up*), (*or to nurse him*), and that he should reign.

<sup>16</sup> And king Antiochus died there, in the hundred and nine and fortieth year.

17 And Lysias knew, that the king was dead, and [he] ordained Antiochus, the son of him, for to reign, whom he nourished (*or nursed, when he was*) young; and [he] called his name Eupator.

18 And they that were in the high tower, closed (*up*)(*al*)together Israel in compass of holy things (*or the Temple*), and sought to them evils evermore, to (*the*) strengthening of heathen men.

19 And Judas thought for to destroy them, and called together all the people, for to besiege them.

20 And they came together, and besieged them, in the hundred and fiftieth year; and they made arblasts (*or arrow-blasters*), that is, an instrument for to cast shafts, and stones, and engines.

21 And some of them that were besieged, went out; and some unfaithful [*or unpious*] men of Israel joined themselves to them,

22 and went to the king, and said, How long doest thou not doom, and avengest not our brethren?

23 And we deemed for to serve thy father, and for to walk in his behests, and obey to his commandments.

24 And the sons of our people aliened (*or alienated*) them(*selves*) from us for this thing; and whichever (*or whom-ever*) were found of us, were slain, and our heritages were ravished away.

25 And not only to us they stretched out the hand, but and into all our coasts.

26 And lo! they applied today to (*or encamped at*) the high tower in Jerusalem, for to occupy it, and they strengthened a strengthening (*or stronghold*) in Bethsura.

27 And if thou shalt not before come them more swiftly, they shall do greater things than these, and thou shalt not be able to wield them.

28 And the king was wroth, as he heard this thing, and called together all his friends, and princes of his host, and them that were over (*the*) horsemen;

29 but also an hired host from other realms, and (*the*) isles, and (*the*) coasts came to him.

30 And the number of his host was an hundred thousand of footmen, and twenty thousand of horsemen, and two and thirty elephants taught to battle.

31 And they came by Idumea (*or through Edom*), and they applied to (*or encamped at*) Bethsura, and fought (*for*) many days; and they made en-gines, and they went out, and burnt them in (*or with*) fire, and fought manly.

32 And Judas went from the high tower, and moved tents to Bethzech-ariah, against (*the*) tents of the king.

33 And the king rose before the light, and stirred the host into fierceness, against (*or towards*) the way of Beth-zechariah; and the hosts made ready them(*selves*)(*al*)together into (*or for*) battle, and sang in (*or with*) trumps.

34 And to (*the*) elephants they showed (*the*) blood of grape(s), and (*of*) morus, *or* (*of*) mulberry trees, for to whet them into battle.

35 And they parted the beasts by (*or among the*) legions; and to each elephant a thousand men stood nigh in habergeons chained, *or mailed*, together; and brazen helmets in (*or on*) their heads, and five hundred horse-men chosen [*or chosen horsemen*] were ordained to (*or for*) each beast.

36 These were there before the time, wherever the beast was; and whither ever it went, they went, and departed not therefrom.

37 But and firm towers of tree (*or of wood*)were on them, defending by all the beasts, and on them were engines, and on each by themselves men of virtue (*or strong men*) two and thirty, which fought from above, and within was the master of the beast.

38 And he ordained the residue multitude of (*the*) horsemen on this half and (*on*) that half, into two parts, for to move (*al*)together the host with (*the*) trumps, and for to constrain the men made thick in their legions.

39 And as the sun shined into (*or onto*) the golden shields, and brazen, the hills shined again of (*or from*) them, and shined again, as lamps of fire.

40 And a part of the king's host was parted by (*or to the*) high hills, and other(s) by (*or to the*) low places; and they went warily, and ordinally.

41 And all men dwelling in the land were moved (*al*)together of (*or by*) the voice of (*the*) multitude of them, and (*the*) in-going of (*the*) company, and (*the*) hurtling together of (*the*) armours; for the host was full great and strong.

42 And Judas and his host nighed into battle; and there fell down of the king's host six hundred men.

<sup>43</sup> And Eleazar, the son of Avaran, saw one of the beasts habergeoned with habergeons of the king, and it was high standing over *(the)* other beasts; and it was seen to him *(or it seemed to him)*, that the king was on it.

<sup>44</sup> And he gave himself for to deliver his people, *(and)* for to get to him*(self)* a name everlasting.

<sup>45</sup> And he ran thereto hardily, into the middle of *(the)* legion, and killed on the right half and on the left; and they fell down from him hither and thither.

<sup>46</sup> And he went under the feet of the elephant, and under-putted himself thereto, and slew it; and it fell down into *(or onto the)* earth on him, and he was dead there.

<sup>47</sup> And they saw the virtue *(or the strength)* of the king, and the fierceness of his host, and turned away them-selves from them.

<sup>48</sup> Forsooth *(the)* tents *(or the host)* of the king went up against them, into Jerusalem; and *(the)* tents of the king applied to Judea, and to the hill of Zion *(or the king pitched his tents before or towards Judea, and mount Zion)*;

<sup>49</sup> and he made peace with these that were in Bethsura. And they went out of the city, for foods were not to them closed *(up)(al)*together there, for the sabbaths of *(the)* earth were.

<sup>50</sup> And the king took Bethsura, and ordained there *(a)* keeping, for to keep it.

<sup>51</sup> And he turned the tents to the place of hallowing *(for)* many days *(or And he turned the host, to besiege the Temple for many days)*; and ordained there arblasts *(or arrow-blasters)*, and engines, and darts, *or castings*, of fire, and torments for to cast stones and darts, and scorpions for to shoot arrows, and slings.

<sup>52</sup> Forsooth and they made engines against the engines of them, and *[they]* fought *(for)* many days.

<sup>53</sup> Forsooth meats were not in the city, for that it was the seventh year; and they that *(were)* left of *(the)* heathen men in Judea, had wasted the reliefs *(or had eaten the remnants)* of those things that were kept.

<sup>54</sup> And few men left in holy things *(or And there were only a few men left in the Temple)*, for hunger had taken them; and they were scattered, each man into his *(own)* place.

<sup>55</sup> And Lysias heard, that Philip, whom king Antiochus ordained, when he lived yet, that he should nourish *(up)* Antiochus, his son, *(so)* that he should reign,

<sup>56</sup> *(re)*turned again from Persia and Media, and the host that went with him. And that he seeketh for to take the causes of the realm,

<sup>57</sup> *Lysias* hast*(en)*ed for to go, and said to the king, and *(the)* dukes of the host, We fail each day, and little meat *(or food)* is *(left)* to *(or for)* us, and the place which we besiege, is strong, and it falleth to us for to ordain of the realm.

<sup>58</sup> Therefore now give we right hands to these men, and make we peace with them, and with all the folk of them;

<sup>59</sup> and ordain we to them, *(so)* that they go in lawful things as before; for why for the lawful things of them which we despised, they be wroth, and have done all these things.

<sup>60</sup> And the word pleased in the sight of the king, and of *(the)* princes; and he sent to them for to make peace, and they received it.

<sup>61</sup> And the king swore to them, and *(the)* princes; and they went out of the strengthening *(or the stronghold)*.

<sup>62</sup> And the king entered into the mount Zion, and he saw the strength-ening of the place; and he brake full soon the oath that he swore, and commanded for to destroy the wall in compass.

<sup>63</sup> And he departed away hastily, and *(re)*turned again to Antioch, and found Philip reigning in the city; and he fought against him, and occupied the city by strength.

## CHAPTER 7

<sup>1</sup> In the hundred year and one and fifty, Demetrius, son of Seleucus, went out from the city of Rome, and went up with a few men into a city nigh the sea, and reigned there.

<sup>2</sup> And it was done, as he entered into the house of the realm of his fathers, the host caught Antiochus, and Lysias, for to bring them to him.

<sup>3</sup> And the thing was known to him, and he said, Do not ye show to me the face(s) of them.

<sup>4</sup> And the host slew them. And Demetrius sat on the seat of his realm;

<sup>5</sup> and wicked men and unfaithful of Israel came to him, and Alcimus, duke of them, that would be made *(the high)* priest;

<sup>6</sup> and accused the people with the king, and said, Judas and his brethren lost *(all)* thy friends, and diversely lost *(or drove)[or scattered]* us from our land.

<sup>7</sup> Now therefore send thou a man, to whom thou believest, that he go, and see all the destroying that he hath done to us, and to *(the)* countries of the king; and *(then)* he punish all *(the)* friends of him, and *(the)* helpers of them.

<sup>8</sup> And the king chose of his friends Bacchides, that was lord over the great flood *(or beyond the Euphrates River)* in the realm, and true to the king,

<sup>9</sup> and *[he]* sent him, for to see the destroying that Judas did; and he ordained unfaithful Alcimus into *(the)* priesthood, and bade him *(to)* do vengeance on the sons of Israel.

<sup>10</sup> And they rose, and came with *(a)* great host into the land of Judea; and they sent messengers, and spake to Judas and his brethren, with peace-able words in guile.

<sup>11</sup> And they gave not attention to their words; for they saw, that they came with *(a)* great host.

<sup>12</sup> And the congregation of scribes came together to Alcimus and Bacchides, for to ask *(for)* those things that be just;

<sup>13</sup> and the first *(were the)* Hasideans, that were among the sons of Israel, and they asked of them *(for)* peace.

<sup>14</sup> For they said, A man, *(a)* priest of the seed of Aaron, cometh, *(and)* he shall not deceive us.

<sup>15</sup> And he spake with them peace-able words, and swore to them, and said, We shall not bring into you evils, neither to your friends.

<sup>16</sup> And they believed to him. And *(then)* he caught of them sixty men, and slew them in one day, by *[or after]* the word that is written,

<sup>17</sup> They shed out the fleshes of thy saints, and *(the)* blood of them in compass of Jerusalem, and there was not that buried *(them)*.

<sup>18</sup> And dread and trembling fell into all the people, for they said, There is not truth and doom in them; for they have broken the statute, *or ordinance*, and the oath that they swore.

<sup>19</sup> And Bacchides moved tents from Jerusalem, and applied into *(or pitched at)* Bethzaith; and sent *(for)*, and caught many of them that fled from him; and he killed some of the people, and casted *(them)* into a great pit.

<sup>20</sup> And he betook the country to Alcimus, and left with him help, into *(the)* helping of him. And Bacchides went to the king,

<sup>21</sup> and Alcimus did enough, for the princehood of his priesthood.

<sup>22</sup> And all came together to him, which disturbed, or troubled, their people, and wielded the land of Judea; and *[they]* did great vengeance in Israel.

<sup>23</sup> And Judas saw all the evils, that Alcimus did, and they that were with him, to the sons of Israel, much more than *(the)* heathen men.

<sup>24</sup> And he went out into all the coasts of Judea in compass, and did vengeance on men forsakers, and they ceased for to go out further into the country.

<sup>25</sup> Forsooth Alcimus saw, that Judas had *(the)* victory, and they that were with him; and he knew that he may not *(or he was not able to)* abide them, and he went again to the king, and accused them in *(or of)* many sins.

<sup>26</sup> And the king sent Nicanor, one of his nobler princes, that was haunting enmities against Israel, and command-ed him for to destroy the people.

<sup>27</sup> And Nicanor came into Jerusalem, with *(a)* great host, and he sent to Judas and his brethren with guile, by peaceable words, saying,

<sup>28</sup> Fight be not betwixt me and you; I shall come with *(a)* few men, for to see your faces with peace.

<sup>29</sup> And he came to Judas, and they greeted them*(selves)* together peace-ably; and *(the)* enemies were ready for to ravish *(or to kidnap)* Judas.

<sup>30</sup> And the word was known to Judas, that with guile he came to him; and he was afeared of him, and he would no more see his face.

<sup>31</sup> And Nicanor knew, that his coun-sel was known, and he went out against Judas into fight, beside Capharsalama.

<sup>32</sup> And there fell down of Nicanor's host almost five thousand men, and they fled into the city of David.

<sup>33</sup> And after these words Nicanor went up into the hill of Zion, and there went out of *(the Temple some)* priests of the people, for to greet him in peace, and for to show to him *(the)* burnt sacri-fices, that were offered for the king.

<sup>34</sup> And he scorned and despised them, and defouled *(them)*, and spake proudly,

<sup>35</sup> and swore with wrath, saying, If Judas shall not be taken, and his host, into mine hands, anon when I shall *(re)turn* again in peace, I shall burn *(down)* this house. And he went out with great wrath.

<sup>36</sup> And *(the)* priests entered, and stood before the face of the altar and *(the)* temple, and weeping, they said,

<sup>37</sup> Thou, Lord, hast chosen this house, for to call to help thy name in it, that it should be an house of prayer and beseeching to *(or for)* thy people;

<sup>38</sup> do thou vengeance in *(or to)* this man, and his host, and fall they by *(the)* sword; have mind on their blasphemies, and give not to them that they abide *(any longer)*.

<sup>39</sup> And Nicanor went out from Jeru-salem, and applied tents to Bethhoron *(or and pitched his tents in Bethhoron)*; and the host of Syria came to him.

<sup>40</sup> And Judas applied in *(or pitched at)* Adasa, with three thousand men. And Judas prayed, and said,

<sup>41</sup> Lord, an angel went out, and smote an hundred thousand fourscore and five thousands of them, that were sent from king Sennacherib, for they blasphemed thee;

<sup>42</sup> so all-break this host in our sight today, and *(so that)* other men know, that he spake evil on thine holy things *(or against thy Temple)*; and deem thou him by *[or after]* the malice of him.

<sup>43</sup> And the hosts joined battle in the thirteenth day of the month Adar, *that is, February-March*; and the tents, *(or the host)*, of Nicanor were all-broken, and he fell down first in *(the)* battle.

<sup>44</sup> Soothly as his host saw, that Nicanor fell down, they casted away their arms, *(or weapons)*, and fled.

<sup>45</sup> And they pursued them the way of one day, from Adasa till men come into Gazara; and they sung in *(or with)* trumps after them with signifyings.

<sup>46</sup> And they went out of all *(the)* castles, *(or towns)* of Judea in compass, and winnowed them with horns, and again they were converted *(or turned back)* to them; and all falled *[or fell]* by *(the)* sword, and there was left of them not one.

<sup>47</sup> And they took the spoils of them *[in]* to prey; and they girded *[or cutted]* off the head of Nicanor, and his right hand which he stretched forth *(so)* proudly, and they brought, and hang-ed *(them up)* against Jerusalem.

<sup>48</sup> And the people was glad greatly, and they did that day in great gladness;

<sup>49</sup> and ordained this day for to be done in all years, in the thirteenth day of the month Adar.

<sup>50</sup> And the land of Judea was still *(for)* a few days.

## CHAPTER 8

<sup>1</sup> And Judas *(had)* heard the name *(or the fame)* of *(the)* Romans, that they be mighty in strengths, and accord to all things that be asked of them; and whoever went to them, they ordained with them friendships;

<sup>2</sup> and that they be mighty in strengths. And they heard *(of the)* battles of them, and good virtues, that they did in Galatia, for they wielded them, and led *them* under tribute;

<sup>3</sup> and how many things they did in the country of Spain, and that they brought into power metals of silver and gold that be there;

<sup>4</sup> and *(that)* they wielded each place with their counsel, and *(with)* patience, *or wisdom*, places that were full far from them; and they all-brake kings that came on them from the utmost places of *(the)* earth, and they smited them with *(a)* great wound; forsooth others give to them tribute by all years.

<sup>5</sup> And they all-brake in battle Philip, and Perseus, kings *[or king]* of Kittim, and others that bare arms *(or weapons)* against them, and wielded them.

<sup>6</sup> And *they wielded* Antiochus, the great king of Asia, that gave battle to them, and had an hundred and twenty elephants, and multitude of horsemen, and chariots, and full great host all-broken of *(or by)* them;

<sup>7</sup> and that they took him quick *(or captured him alive)*, and ordained to him, that he should give great tribute, and they that reigned after him; and that he should give pledges and ordinance,

<sup>8</sup> in the country of India; and *they putted out* men of Media, and of Lydia, from the best countries of them, and they gave those *countries* taken of *(or from)* them to king Eumenes;

<sup>9</sup> and that they that were with *(the)* Greeks, would go, and take away them;

<sup>10</sup> and the word was known to these *Romans*, and they sent to them one duke, and they fought against them; and many of them fell, and they led their wives captives, and sons, and robbed them; and wielded the land of them, and destroyed the walls of them, and brought them into servage *(or into servitude)*, till into this day.

<sup>11</sup> And they destroyed other realms and isles, that sometime against-stood them, and brought [them] into (or under their) power.

<sup>12</sup> Forsooth with their friends, and (they) that had rest in them, they kept friendship, and they wielded realms that were next (or were near), and that were far; for whoever heard the name of them, dreaded them.

<sup>13</sup> For they reigned, to whom they would be in help for to reign; forsooth which they would, they disturbed (or displaced) from (their) realm; and they were greatly enhanced (or exalted).

<sup>14</sup> (Yet) In all these Romans, no man bare (a) diadem, neither was clothed in purple, for to be magnified therein.

<sup>15</sup> And [for] they made to (or for) them(selves) a court, and each day they counselled three hundred and twenty, doing counsel evermore of (the) multitude, (so) that they do what things be worthy.

<sup>16</sup> And they betake to one man their mastery, either chief governance, by each year, for to be lord of all their land; and all obeish (or obey) to one, and envy is not, neither wrath among them.

<sup>17</sup> And Judas chose Eupolemus, the son of John, son of Accos, and Jason, the son of Eleazar, and sent them to Rome, for to ordain with them friend-ship and fellowship;

<sup>18</sup> and (so) that they should take away from them the yoke of (the) Greeks, for they saw that they oppressed the realm of Israel into servage (or into servitude).

<sup>19</sup> And they went to Rome, a full great way, and they entered into the court, and said,

<sup>20</sup> Judas Maccabeus, and his brethren, and the people of (the) Jews, sent us to you, for to ordain with you fellow-ship and peace, and for to write together us (as) your fellows and friends.

<sup>21</sup> And the word pleased in the sight of them.

<sup>22</sup> And this is the again-writing, which they again-wrote in brazen tables (or wrote upon brass or bronze tablets), and sent into Jerusalem, (so) that it were there a memorial, either a thing of mind, of peace and fellowship.

<sup>23</sup> Be it well to (the) Romans, and to the folk of (the) Jews, in the sea and (the) land, without end; and sword and enemy be far from them.

<sup>24</sup> That if battle befall to (the) Romans before, [or former], (or first), either to all fellows of them in all the lordship of them,

<sup>25</sup> the folk of (the) Jews shall bear help, as time asketh, with (their) full heart;

<sup>26</sup> and the Romans shall not give, neither privily minister to the Jews fighting, wheat, armours, (or arms, or weapons), money, ships, as it pleased to (the) Romans; and they shall keep the commandments of them, and take nothing of (or from) them.

<sup>27</sup> Forsooth in like manner, and if battle falleth before (or first) to the folk of (the) Jews, (the) Romans shall help of (or with)(a)[good] heart, as time suffereth (or alloweth) them;

<sup>28</sup> and to (the)Romans helping, wheat shall not be given, neither armours, (nor arms, or weapons), money, neither ships, as it pleased to (the) Romans; and they shall keep the commandments of them without guile.

<sup>29</sup> By [or After] these words the Romans ordained to the people of (the) Jews,

<sup>30</sup> That if after these words, these either they will put anything to, either do away, they shall do of (or by) their common assent; and whatever things they shall put to, either do away, they shall be steadfast.

<sup>31</sup> But also of (the) evils which king Demetrius hath done against them, we have written to him, and we said Why hast thou grieved thy yoke on our friends and fellows, the Jews?

<sup>32</sup> Therefore if again they shall come to us against thee, we shall do doom to them, and shall fight with thee by land and (by) sea.

## CHAPTER 9

<sup>1</sup> In the meantime, where (or when) Demetrius heard that Nicanor fell, and his host, in battle, he putted to again for to send Bacchides and Alcimus into Judea, and the right half of the battle array with them.

<sup>2</sup> And they went the way that leadeth into Gilgal, and they setted (up their) tents in Mesaloth, that is in Arbela; and they occupied it, and slew many persons of men.

<sup>3</sup> In the first month of the hundred and two and fifty year, they applied the host to Jerusalem (or they pitched their tents near Jerusalem).

<sup>4</sup> And twenty thousand of men, and two thousand of horsemen, have risen, and went into Berea.

<sup>5</sup> And Judas setted (up his) tents in Eleasa, and three thousand men chosen [or chosen men] with him.

<sup>6</sup> And they saw the multitude of the host, that they be many, and they dreaded greatly; and many withdrew them(*selves*) from (*the*) tents (*or out of the host*), and there (*were*) left not of them no but eight hundred men.

<sup>7</sup> And Judas saw that his host fled away, and (*that the*) battle constrained him, and he was broken (*al*)together in heart, for he had not time to gather them, and he was discomforted.

<sup>8</sup> And he said to these that were residue, Rise we, and go we to our adversaries, if we shall be able to fight against them.

<sup>9</sup> And they turned away (*from*) him, and said, We shall not be able to, but deliver we [*now*] our own lives, and (*re*)turn again we to our brethren, and then we shall fight against them; forsooth we be few.

<sup>10</sup> And Judas said, Far be it for to do this thing, that we flee from them; and if our time hath nighed, die we in virtue (*or bravely*) for our brethren, and give we not crime to our glory.

<sup>11</sup> And the host (*of Bacchides*) moved from (*their*) tents, and they stood against them. And (*the*) horsemen were parted into two parts, and slingers and archers went before the host, and the first men of battle (*were*) all the mighty (*men*).

<sup>12</sup> Forsooth Bacchides was in the right horn, or battle array. And the legion of two parts came nigh, and cried with (*the*) trumps.

<sup>13</sup> Forsooth and these that were on [*or off*] the part of Judas, cried also, and the earth was moved (*al*)together of (*or by*) the voice (*or the noise*) of (*the*) hosts, and (*the*) battle was joined from the morrowtide till to eventide.

<sup>14</sup> And Judas saw, that the part of Bacchides' host was firmer in (*or on*) the right half, and all (*the*) steadfast in heart came together with him.

<sup>15</sup> And the right part was all-broken of (*or by*) them; and he pursued them unto the hill of Azotus.

<sup>16</sup> And they that were in the left horn, *or battle array*, saw, that the right horn, *or battle array*, was all-broken, and they pursued (*or followed*) at the back after Judas, and them that were with him.

<sup>17</sup> And the battle was made grievous, and there fell many wounded of these and of them.

<sup>18</sup> And Judas fell, and the others fled.

<sup>19</sup> And Jonathan and Simon took their brother Judas, and buried him in the sepulchre of his fathers, in the city of Modin.

<sup>20</sup> And all Israel bewept him with great wailing, and mourned (*for*) many days, and said,

<sup>21</sup> How fell the mighty (*man*), that made Israel safe (*or who saved Israel*).

<sup>22</sup> And other words of (*the*) battles of Judas, and of (*the*) virtues that he did, and of his greatnesses, be not written (*here*); for those [*or they*] were full many.

<sup>23</sup> And it was done, after the death of Judas, all wicked men in all the coasts of Israel rose out (*or rose up*), and all that wrought wickedness came forth.

<sup>24</sup> In those days full great hunger was made, and all the country of them betook themselves to Bacchides with them.

<sup>25</sup> And Bacchides chose unpius men, and ordained them lords of the country.

<sup>26</sup> And they asked out (*or about*), and sought the friends of Judas, and brought them to Bacchides; and he avenged on them, and scorned (*them*).

<sup>27</sup> And great tribulation was made in Israel, what manner was not from the day in which a prophet was not seen in Israel.

<sup>28</sup> And all the friends of Judas were gathered, and said to Jonathan,

<sup>29</sup> Since thy brother Judas is dead, there is no man like him, that shall go out against (*our*) enemies, Bacchides and them that be (*the*) enemies of our folk.

<sup>30</sup> Therefore now we choose thee today for to be prince and duke to us for him, for to fight our battle(s).

<sup>31</sup> And (*so*) Jonathan received in that time the princehood, and rose (*up*) in the place of Judas, his brother.

<sup>32</sup> And Bacchides knew (*this*), and sought for to slay him.

<sup>33</sup> And Jonathan knew (*this*), and Simon, his brother; and all that were with him, and [*they*] fled into (*the*) desert of Tekoa, and sat together at the water of the lake Asphar.

<sup>34</sup> And Bacchides knew (*this*), and in the day of sabbath he came, and all his host, over (*the*) Jordan.

<sup>35</sup> And *Jonathan* sent his brother (*John*), (*a*) leader of *that* people, and prayed (*the*) *Nabathites* or *Nabateans*, his friends, that he should betake to them his apparel, that was plenteous.

<sup>36</sup> And (*the*) sons of *Jambri* went out of *Medaba*, and caught *John*, and all (*the*) things that he had, and went away, having (*or taking*) those things.

<sup>37</sup> After these words it was told again to *Jonathan*, and *Simon*, his brother, that the sons of *Jambri* make great wed-dings, and wed a wife of *Nadabath*, the daughter of one of the great princes of *Canaan*, with great pride and apparel.

<sup>38</sup> And they bethought on the blood of *John*, their brother, and went up, and hid themselves under (*the*) cover-ing of the hill.

<sup>39</sup> And they raised (*up*) their eyes, and saw, and lo! noise, and great apparel; and a spouse, *or* (*the*) husband, came forth, and his friends, and his brethren, against (*or towards*) them, with tympan, and musics, and many arms.

<sup>40</sup> And they rose (*up*) to (*or against*) them from (*the*) ambushments, and slew them, and many wounded fell down, and the residues fled into the hill, and they took all the spoils of them;

<sup>41</sup> and (*the*) weddings were converted into mourning, and voice (*or the sound*) of their musics into wailing.

<sup>42</sup> And they avenged the vengeance of their brother's blood, and [*they*](*re*)-turned again to the brink of (*the*) *Jordan*.

<sup>43</sup> And *Bacchides* heard, and came in the day of sabbaths till to the utmost part of (*the*) *Jordan*, in great strength.

<sup>44</sup> And *Jonathan* said to his (*men*), Rise we (*up*), and fight against our enemies; for it is not today as yesterday, and the third day ago.

<sup>45</sup> For lo! (*the*) battle is even against (*or before us*); soothly the water of (*the*) *Jordan* is on this half and on that half, and rivers, and marshes, and forests [*or wild woods*], and there is no place of turning away (*or aside*).

<sup>46</sup> Now therefore cry ye into heaven, (*so*) that ye be delivered from (*the*) hand of your enemies.

<sup>47</sup> And (*the*) battle was joined. And *Jonathan* straightened out (*or stretched forth*) his hand, for to smite *Bacchides*, and he turned away from him behind.

<sup>48</sup> And *Jonathan* skipped down, and they that were with him, into (*the*) *Jordan*, and swam over (*the*) *Jordan* to them.

<sup>49</sup> And there fell of *Bacchides* part in that day a thousand men,

<sup>50</sup> and they, *that is*, *Bacchides* and his men, (*re*)turned again into *Jerusalem*; and (*re*)built (*the*) strong cities in *Judea*, the strength (*or the stronghold*) that was in *Jericho*, and in *Emmaus*, and in *Bethhoron*, and *Bethel*, and *Thamnatha*, *Pharathoni*, and *Taphon*, with high walls, and gates, and locks.

<sup>51</sup> And he setted keeping in them, (*so*) that they should haunt enmities in (*or upon*) *Israel*;

<sup>52</sup> and he strengthened the city (*of*) *Bethsura*, and *Gazara*, and the high tower, and putted in them helps, and apparel of meats (*or food*).

<sup>53</sup> And he took the sons of princes of the country in (*or for*) hostage(s), *or pledges*, and putted them in the high tower in *Jerusalem*, in keeping.

<sup>54</sup> And in the hundred year and three and fifty [*or fiftieth*], in the second month, *Alcimus* commanded (*that*) the walls of the holy inner house for to be destroyed, and the works of (*the*) prophets for to be destroyed,

<sup>55</sup> and he began for to destroy (*them*). In that time *Alcimus* was smitten, and the works of him were hindered. And his mouth was closed, and he was dissolved, *either made feeble*, by palsy, neither he might speak more a word, and command of (*or to*) his house.

<sup>56</sup> And *Alcimus* was dead in that time, with great torment.

<sup>57</sup> And *Bacchides* saw, that *Alcimus* was dead, and he (*re*)turned again to the king, and the land was still two years.

<sup>58</sup> And all (*the*) wicked men thought, saying, Lo! *Jonathan*, and they that be with him, dwell in silence, and trust; now therefore bring we *Bacchides*, and he shall take them all in one night.

<sup>59</sup> And they went forth, and gave counsel to him.

<sup>60</sup> And he rose (*up*), for to come with much host. And he sent epistles privily to his fellows, that were in *Judea*, that they should catch *Jonathan*, and them that were with him; but they might not, for their counsel was known to them.

<sup>61</sup> And *Jonathan* caught (*those*) of men of the country, that were princes of knighthood, fifty men, and slew them.

<sup>62</sup> And Jonathan and Simon went, and they that were with him, into Bethbasi, that is in *(the)* desert, and *(re)*buildd the destroyed things there-of, and made it strong.

<sup>63</sup> And Bacchides knew *(this)*, and gathered all his multitude, and announced to them that were of Judea.

<sup>64</sup> And he came, and setted *(up)* tents above Bethbasi, and fought against it many days, and made engines *(of war)*.

<sup>65</sup> And Jonathan left Simon, his brother, in the city, and went out into the coun-try, and came with *(a)* number *(of men)*;

<sup>66</sup> and smote Odomera, and his brethren, and *(the)* sons of Phasiron, in the tabernacles of them *(or tents)*,

<sup>67</sup> and *[he]* began for to smite, and wax in virtues *(or increase his forces)*. Simon soothly, and they that were with him, went out of the city, and burnt *(up the)* engines *(of war)*.

<sup>68</sup> And they fought against Bacchides, and he was all-broken of *(or by)* them; and they tormented him greatly, for his counsel and his assailing was void.

<sup>69</sup> And he was wroth against wicked men, that gave counsel to him for to come into their country, and slew many of them; forsooth he thought with others for to go into his country.

<sup>70</sup> And Jonathan knew, and sent legates to him, for to make peace with him, and to yield to him *(the)* prisoners.

<sup>71</sup> And willfully he took *(or accepted)*, and did by *[or after]* his words, and swore that he should not do to him any evil in all the days of his life.

<sup>72</sup> And he yielded to him the captivity, *that is, (the Jewish) prisoners*, which he took by prey before *(out)* of the land of Judea. And he *(re)*turned, and went into his land, and putted no more for to come into his coasts.

<sup>73</sup> And *(the)* sword ceased from Israel. And Jonathan dwelled in Michmash, and there Jonathan began for to deem the people, and he destroyed the un-faithful *[or unpiou]*s men *(out)* of Israel.

## CHAPTER 10

<sup>1</sup> And in the hundred and sixtieth year Alexander, the son of Antiochus, went up, that is named noble *(or who was surnamed Epiphanes)*, *[or that is named noble, went up]*, and occupied Ptolemais; and they received him, and he reigned there.

<sup>2</sup> And king Demetrius heard, and gathered an host full copious, and went out against him into battle.

<sup>3</sup> And Demetrius sent *[an]* epistle to Jonathan with peaceable words, for to magnify him.

<sup>4</sup> For he said, Before take we for to make peace with him, before that he make *(an accord)* with Alexander against us;

<sup>5</sup> for he shall have mind of or on all *(the)* evils, that we have done against him, and against his brother(s), and against his folk.

<sup>6</sup> And he gave to him power to gather *(an)* host, and for to make arms, and him for to be his fellow. And he commanded *(that the)* hostages, *either (the) pledges*, that were in the high tower, for to be given to him.

<sup>7</sup> And Jonathan came into Jerusalem, and read *(the)* epistles *(or the letter)*, in *(the)* hearing of all the people, and of them that were in the high tower.

<sup>8</sup> And they dreaded with great dread, for they heard, that the king gave him power to gather an host.

<sup>9</sup> And *(the)* hostages were betaken to Jonathan, and he yielded them *(back)* to their fathers and mothers.

<sup>10</sup> And Jonathan dwelt in Jerusalem, and began for to build and renew the city.

<sup>11</sup> And he said to men doing *(the)* works, that they should make up the walls, and the hill of Zion in compass, with square stones to *(or for)* strengthening; and they did so.

<sup>12</sup> And *(the)* aliens fled, that were in the strengths *(or in the strongholds)*, which Bacchides had buildd;

<sup>13</sup> and each man left his place, and went into his *(own)* land.

<sup>14</sup> Only in Bethsura dwelt some of them, that forsook the law and the behests of God; for why this was to *(or for)* them the *(place of)* refuge.

<sup>15</sup> And Alexander the king heard *(the)* promises, that Demetrius *(had)* promised to Jonathan, and they told to him *(of)* the battles and virtues which he did, and his brethren, and the travails which they travailed.

<sup>16</sup> And he said, Whether we shall find any such man? And now make we him our friend and fellow.

<sup>17</sup> And he wrote (*an*) epistle, and sent (*it to him*), by these words, saying,

<sup>18</sup> King Alexander to Jonathan, brother, health.

<sup>19</sup> We have heard of thee, that thou art a mighty man in strengths, and art able that thou be our friend.

<sup>20</sup> And now we ordain thee today (*to be the*) highest priest of thy folk, and that thou be called (*the*) friend of the king. And he sent to him purple, and a golden crown, that thou feel with us what things be ours, and keep friendships to (*or with*) us.

<sup>21</sup> And Jonathan clothed him(*self*) with an holy stole, in the seventh month, in the hundred and sixtieth year, in the solemn day of Scenopegia (*or Feast of Tabernacles*). And he gathered an host (*or army*), and made copious or plen-teous arms (*or prepared many weapons*).

<sup>22</sup> And Demetrius heard these words, and was made full sorrowful, and said,

<sup>23</sup> What have we done this thing, that Alexander before-occupied us, for to catch (*the*) friendship of (*or with the*) Jews, to his (*own*) strengthening?

<sup>24</sup> And I shall write to him praying words, and (*promise him*) dignities, and gifts, (*so*) that he be with me in help.

<sup>25</sup> And (*so*) he wrote to him by these words, King Demetrius to the folk of (*the*) Jews, health.

<sup>26</sup> For ye kept to us covenant, and dwelt in our friendship, and went not to our enemies, we heard, and joyed.

<sup>27</sup> And now last ye yet for to keep to us faith; and we shall (*re*)quite to you good things, for these things that ye did to (*or for*) us,

<sup>28</sup> and we shall forgive to you many [*givings of*] rents, and we shall give gifts to you.

<sup>29</sup> And now I assoil (*or I absolve*) you, and all (*the*) Jews, of tributes, and I forgive to you the prices of salt, and forgive crowns (*or crown taxes*),

<sup>30</sup> and the third part of (*the*) seed; and I leave to you from this day and afterward, the half part of (*the*) fruit of the tree(s), that is of my portion, (*so*) that it be not taken of the land of Judea, and of (*the*) three cities that be added thereto, of Samaria and Galilee, from this day and into all time.

<sup>31</sup> And (*let*) Jerusalem be holy, and free, with his (*or its*) coasts; and tithes and tributes be of it.

<sup>32</sup> Also I forgive the power of the high tower, that is in Jerusalem; and I give it to the high or highest priest, that he ordain therein men, whichever he shall choose, that shall keep it.

<sup>33</sup> And each person of (*the*) Jews, that is captive (*out*) of the land of Judea, in all my realm, I deliver free willfully, *or without money*, that all be absolved of their tributes, yea, of their beasts.

<sup>34</sup> And all solemn days, and sabbaths, and new moons, and all days ordained, and three days before the solemn day, and three days after the solemn day, all these be days of immunity, *or franchise*, and of remission, to all (*the*) Jews that be in my realm.

<sup>35</sup> And no man shall have power for to do anything, and move needs, *or causes*, against any of them in (*or for*) any cause.

<sup>36</sup> And that there be written (*in*) of (*the*) Jews in the king's host, (*up*) to thirty thousands of men; and plenties shall be given to them, as it behoov-eth to all (*the*) hosts of the king.

<sup>37</sup> And of them shall be ordained, that be in the great strengths (*or strongholds*) of the king; of them shall be ordained over needs of the realm, that be done of faith, and (*their*) princes be of them; and walk they in their laws, as the king commanded in the land of Judea.

<sup>38</sup> And (*the*) three cities, that be added to Judea of (*or from*) the country of Samaria, be areckoned, *or deemed*, with Judea; (*so*) that they be under one, and obey not to (*any*) other power, no but to the highest priest;

<sup>39</sup> (*As for*) Ptolemais, and the coasts thereof, which I have given (*as*) a gift to holy men that be in Jerusalem, to needful costs of saints (*or the Temple*).

<sup>40</sup> And I shall give in each year fifteen thousand of shekels of silver, of the king's reasons, that pertain to me;

<sup>41</sup> and all that is residue, which they that were over (*the*) needs yielded not in former years, from this time they shall give into the works of the house.

<sup>42</sup> And over this, five thousand shekels of silver, which they took of reason of holy things by each year; and these things shall pertain to (*the*) priests, that use [*or be set in*] ministry.

<sup>43</sup> And whoever shall flee to the temple that is in Jerusalem, and in all *(the)* coasts thereof, and be guilty to the king, in any cause, be dismissed, *or released*; and have they free all things, that be to them in my realm.

<sup>44</sup> And to build, *or restore*, works of holy things *(or the works of the Temple)*, costs, *or expenses*, shall be given *(out)* of the king's reason, *or rent*, *(or out of the king's accounts)*,

<sup>45</sup> and for to build out the walls of Jerusalem; and for to make *(them)* strong in compass, expenses shall be given *(out)* of the king's reason, *or rent*, for to make out *(the)* walls in Judea.

<sup>46</sup> As Jonathan and the people heard these words, they believed not to them, neither received *them*; for they had *(in)* mind of the great malice that he had done in Israel, and *(that he)* had troubled them greatly.

<sup>47</sup> And it pleased *(al)together* to them in *(or with)* Alexander, for he was to them *(the)* prince of words of peace, and to him they bare help in all days.

<sup>48</sup> And king Alexander gathered a great host, and moved *(his)* tents against Demetrius.

<sup>49</sup> And the kings joined battle, and the host of Demetrius fled; and Alexander pursued him, and lay on them;

<sup>50</sup> and the battle was full strong, till the sun went down, and Demetrius fell in that day.

<sup>51</sup> And Alexander sent to Ptolemy, king of Egypt, legates by *(or ambass-adors with)* these words, and said,

<sup>52</sup> For I came again into my realm, and sat in the seat of my fathers; and I have wielded princehood, and I have all-broken Demetrius, and have wield-ed our country;

<sup>53</sup> and I have joined fight with him, and he and his hosts be all-fouled [*or is broken (al)together*] of *(or by)* us, and we sat in the seat of his realm.

<sup>54</sup> And now ordain we together friendship, and give thy daughter *(as)* a wife to me, and I shall be thy daughter's husband; and I shall give to thee gifts, and to her dignity.

<sup>55</sup> And king Ptolemy answered, say-ing, Blessed be the day in which thou *(re)turnedest* again to the land of thy fathers, and hast sat in the seat *(or on the throne)* of the realm of them.

<sup>56</sup> And now I shall do to thee which things thou hast written; but come thou against me to *(or meet me in)* Ptolemais, *(so)* that we see us together, and I promise to thee, as thou saigest.

<sup>57</sup> And Ptolemy went out of Egypt, he and Cleopatra, his daughter; and he came to Ptolemais, in the hundred and two and sixtieth year.

<sup>58</sup> And Alexander, the king, came to him; and he gave to him Cleopatra, his daughter, and made his weddings at Ptolemais, as kings in great glory *(do)*.

<sup>59</sup> And king Alexander wrote to Jonathan, that he should come against him *(or should come to meet him)*.

<sup>60</sup> And he went with glory to Ptolemais, and met there *(the)* two kings, and gave to them much silver, and gold, and gifts; and found grace in the sight of them.

<sup>61</sup> And men of Israel, full of venom, came together against him, wicked men, asking against him, and *(or but)* the king took no attention to them;

<sup>62</sup> and commanded Jonathan for to be made naked of his clothes, and him for to be clothed in purple; and they did so.

<sup>63</sup> And the king setted him for to sit with him, and said to his princes, Go ye out with him into the middle of the city, and preach ye, that no man ask against him of *(or about)* any need, *or cause*, neither any man be heavy to him of *(or for)* any reason.

<sup>64</sup> And it was done, as they that *(had)* asked, [*or appealed (against) him*], *(or when they that had accused him)*, saw his glory that was preached, and him covered with purple, all fled *(away)*.

<sup>65</sup> And the king magnified him, and wrote him among the first friends, and putted him *(a)* duke, and partner, *or fellow*, of *(his)* princehood.

<sup>66</sup> And Jonathan *(re)turned* again into Jerusalem, with peace and gladness.

<sup>67</sup> In the hundred year and five and sixtieth, Demetrius, the son of Demetrius, came from Crete into the land of his fathers.

<sup>68</sup> And king Alexander heard, and was made full sorrowful, and *(re)turned* again to Antioch.

<sup>69</sup> And Demetrius ordained Apollonius duke, that was sovereign of Celosyria *(or who was the governor of Greater Syria)*; and he gathered his great host, and came to Jamnia; and sent to Jonathan, the highest priest, and said,

<sup>70</sup> Thou alone against-standest us; I am made into scorn and shame *(or reproof)* therefore, for thou hauntest power in *(the)* hills against us.

<sup>71</sup> Now therefore if thou trustest in thy virtues (*or thy strength*), come down to us into the field; and there assemble [*or comparison*] we together; for with me is (*the*) virtue (*or power*) of battles.

<sup>72</sup> Ask thou, and learn who I am, and others that be in help to me, and which say, that your foot may not stand against our face, for thy fathers were converted into flight twice into (*or in*) their (*own*) land.

<sup>73</sup> And now how shalt thou be able to sustain (*the*) multitude of horsemen, and so great host in the field, where is no stone, nor rock, neither place of fleeing?

<sup>74</sup> Soothly as Jonathan heard these words of Apollonius, he was moved in (*his*) heart; and he chose ten thousand men, and went out from Jerusalem, and Simon, his brother, came to him into help.

<sup>75</sup> And they applied (*or pitched their*) tents in Joppa, and it, *that is, the people of Joppa*, shutted out him [*or shut him out*] from the city, for Joppa was the keeping of Apollonius;

<sup>76</sup> and he fought against it, *that is, Jonathan fought against Joppa*. And they were aghast, that were within the city, and opened to him; and (*so*) Jonathan wielded Joppa.

<sup>77</sup> And Apollonius heard, and moved three thousand of horsemen, and much host; and went to Azotus, as making (*the*) way. And anon he went out into the field, for that he had (*a*) multitude of horsemen, and he trusted in them;

<sup>78</sup> and Jonathan pursued him into Azotus, and they joined battle.

<sup>79</sup> And Apollonius left in (*the*) tents a thousand horsemen behind them privily.

<sup>80</sup> And Jonathan knew that ambush-ments were behind him, and they environed his tents (*or his host*), and casted darts into the people, from the morrow till to eventide.

<sup>81</sup> Forsooth the people stood, as Jonathan commanded, and the horses of them travailed out.

<sup>82</sup> And Simon led out his host, and joined (*battle*) against the legion; for-sooth (*the*) horsemen were made weary, and were all-broken of him, and fled.

<sup>83</sup> And they that were scattered in the field, fled into Azotus; and entered into the house of Dagon [*or into Bethdagon*], their idol, (*so*) that there they should deliver themselves.

<sup>84</sup> And Jonathan burnt Azotus, and (*the*) cities that were in compass thereof, and took (*the*) spoils of them; and he burnt in (*or with*) fire the temple of Dagon, and them that (*had*) fled into it.

<sup>85</sup> And there were that fell by (*the*) sword with them that were burnt, almost eight thousand men.

<sup>86</sup> And from thence Jonathan moved (*his*) tents, and applied them to (*or encamped at*) Ascalon; and they went out of the city against him in great glory.

<sup>87</sup> And Jonathan (*re*)turned again to Jerusalem with his men, having many spoils.

<sup>88</sup> And it was done, as king Alexander heard these words, he putted to yet for to glorify Jonathan.

<sup>89</sup> And he sent to him a golden lace, *either (an) ouch, (or clasp)*, as custom is to be given to (*the*) cousins of kings; and he gave to him Ekron, and all (*the*) coasts thereof in possession.

## CHAPTER 11

<sup>1</sup> And the king of Egypt gathered an host, as gravel that is about the brink of the sea, and many ships; and sought for to wield the realm of Alexander in guile, and add it to his realm.

<sup>2</sup> And he went out into Syria with peaceable words, and they opened to him cities, and came to him; for why king Alexander commanded (*them*) for to go out against (*or to meet*) him, for he was (*the*) father of the king's wife.

<sup>3</sup> Soothly when Ptolemy entered into a city, he putted keepings of knights in each city.

<sup>4</sup> And as he nighed to Azotus, they showed to him the temple of Dagon burnt in fire, and Azotus, and other things thereof (*that*) were destroyed, and (*the*) bodies cast forth, and the burials of them that were slain in battle, which they made beside the way.

<sup>5</sup> And they told to the king that Jonathan did these things, for to make envy to him; and the king was still.

<sup>6</sup> And Jonathan came to the king with glory into Joppa, and they greeted them together; and they slept there.

<sup>7</sup> And Jonathan went with the king till to the flood that is called Eleutherus, and (*re*)turned again into Jerusalem.

<sup>8</sup> Soothly king Ptolemy wielded the lordship of (*the*) cities till to Seleucia, by the sea coast, and thought against Alexander evil counsels;

<sup>9</sup> and sent legates (*or ambassadors*) to Demetrius, and said, Come thou, make we betwixt us (*a*) covenant, and I shall give to thee my daughter, whom Alexander hath, and thou shalt reign in the realm of thy father.

<sup>10</sup> For it rueth me, that I gave to him my daughter; for he sought for to slay me.

<sup>11</sup> And he despised him therefore, for he coveted the realm of him.

<sup>12</sup> And he took away his daughter, and gave her to Demetrius, and aliened (*or alienated*) him(*self*) from Alexander; and his enmities were made known.

<sup>13</sup> And Ptolemy entered into Antioch, and putted two diadems (*on*) to his head, of Egypt and of Asia.

<sup>14</sup> Forsooth Alexander, the king, was in Cilicia in those days, for they rebelled, that were in those places.

<sup>15</sup> And Alexander heard, and came to him into battle; and Ptolemy, the king, brought forth the host, and came to him in (*or with a*) strong hand, and drove him away.

<sup>16</sup> And Alexander flew into Arabia, for to be defended there; soothly king Ptolemy was enhanced (*or was exalted*).

<sup>17</sup> And Zabdiel of Arabia took away Alexander's head, and sent (*it*) to Ptolemy.

<sup>18</sup> And king Ptolemy was dead in the third day (*after*); and they that were in (*the*) strengths perished, of them that were within the castles (*or villages*).

<sup>19</sup> And Demetrius reigned in the hundred year and seven and sixtieth.

<sup>20</sup> In those days Jonathan gathered them that were in Judea, for to overcome the high tower, that is in Jerusalem; and they made against it many engines.

<sup>21</sup> And some wicked men, that hated their (*own*) folk, went to the king Demetrius [*or went to king Demetrius*], and told to him, that Jonathan besieged the high tower.

<sup>22</sup> And as he heard (*this*), he was wroth, and anon he came to Ptolemais, and wrote to Jonathan, that he should not besiege the high tower, but should come to him in haste, to speak together.

<sup>23</sup> Soothly as Jonathan heard (*this*), he commanded for to besiege (*it still*); and he chose (*some*) of the elder men of Israel, and (*the*) priests, and gave him(*self*) to peril.

<sup>24</sup> And he took gold, and silver, and cloth(*es*), and many other presents; and went to the king, to Ptolemais, and found grace in the sight of him.

<sup>25</sup> And some wicked men of his folk (*had*) asked (*or had spoken*) against him;

<sup>26</sup> and (*yet*) the king did to him, as they that were before him, did to him; and he enhanced (*or exalted*) him in (*the*) sight of all his friends,

<sup>27</sup> and ordained to him princehood of priesthood, and whatever other precious things (*that*) he had before; and made him prince of his friends.

<sup>28</sup> And Jonathan asked of the king, that he should make Judea free, and (*also the*) three princehoods of three places, and Samaria, and nigh coasts thereof; and he promised to him (*in return*) three hundred talents.

<sup>29</sup> And the king consented, and wrote to Jonathan epistles of (*or about*) all these things, containing (*or in*) this manner:

<sup>30</sup> King Demetrius to Jonathan, brother, health, and to the folk of (*the*) Jews.

<sup>31</sup> The ensample (*or copy*) of (*the*) epistle, which we have written to Lasthenes, our father, of (*or about*) you, we sent to you, that ye should know.

<sup>32</sup> King Demetrius to Lasthenes, father (*or our kinsman*), health.

<sup>33</sup> To the people of (*the*) Jews, our friends, and keeping which things be just with us, we deemed for to do well, for (*the*) benignity of them that they have with us.

<sup>34</sup> Therefore we ordained to them, all the coasts of Judea, and (*the*) three cities of offerings, Lydda, and Ramath-aim, and Apherema, that be added to Judea, and (*or from*) Samaria, and all the nigh coast of them, for to be sequestered, *or parted*, to all men doing sacrifice in Jerusalem, for these things that the king took before of (*or received from*) them by all years, and for (*the*) fruits of the earth, and of apples.

<sup>35</sup> And of other things that pertained to us, of tithes, and tributes, from this time (*forth*) we forgive to them; and the plain places of salt-making, and the crowns that were borne to us (*or the crown taxes, that be due to us*), all things we grant to them;

<sup>36</sup> and nothing of these shall be void, from this *time* and into all time.

<sup>37</sup> Now therefore busy ye for to make (*an*) ensample (*or a copy*) of these things, and be it given to Jonathan, and be (*it*) put in the holy mount, and in the solemn [*or the holy*] place.

<sup>38</sup> And king Demetrius saw, that the land was still in his sight, and that nothing againststood him, and left (*or let go*) all his host, each man into his (*own*) place, except the strange host (*or except for the host of strangers, or of foreigners*), that he drew from (*the*) isles of (*the*) heathen men; and all the hosts of his fathers *were* enemies to him.

<sup>39</sup> Forsooth one Tryphon was of the parts of Alexander before, and he saw that all the host grumbled against Demetrius; and he went to Imalcue (*the*) Arabian, that nourished (*up*), (*or nursed*) Antiochus, the son of Alexander.

<sup>40</sup> And he made great instance (*or great insistence*) to him, that he should betake him to him, for to reign instead of his father; and [*he*] told out to him, how great things Demetrius had done, and the enmities of his hosts against him; and he dwelt there many days.

<sup>41</sup> And Jonathan sent to king Demetrius, that he should cast out them, that were in the high tower in Jerusalem, and which were in (*the*) helps, *or strengths*, (*or strongholds*), for they impugned Israel.

<sup>42</sup> And Demetrius sent to Jonathan, and said, Not only this I shall do to (*or for*) thee, and thy folk, but I shall make thee noble by glory, and thy folk, when it shall be covenable (*or opportune*).

<sup>43</sup> Now therefore rightly thou shalt do, if thou shalt send men in to help to me, for all mine host went away.

<sup>44</sup> And Jonathan sent to him three thousand of strong men, to Antioch; and they came to the king, and the king delighted in the coming of them.

<sup>45</sup> And there came together that were of the city sixscore thousand of men, and would slay the king.

<sup>46</sup> And the king fled into the hall. And they that were of the city occupied the ways of the city, and begun for to fight.

<sup>47</sup> And the king called (*the*) Jews into help, and all came together to him, and all were scattered by the city; and slew in that day an hundred thousand of men,

<sup>48</sup> and [*they*] burnt the city, and took many spoils in that day, and delivered the king.

<sup>49</sup> And they saw, (*they*) that were of the city, that (*the*) Jews had taken the city as they would; and they were made unsteadfast in their soul, and cried to the king with prayers, and said,

<sup>50</sup> Give to us right hands, and cease the Jews for to fight against us and the city.

<sup>51</sup> And they casted away their arms, (*or weapons*), and made peace. And (*the*) Jews were glorified in the sight of the king, and in the sight of all men that were in his realm, and were named in the realm. And they went again into Jerusalem, having many spoils.

<sup>52</sup> And king Demetrius sat in the seat (*or throne*) of his realm, and the land was still (*or quiet*) in his sight.

<sup>53</sup> And he lied (*in*) all things, what-ever he said, and alienated him from Jonathan, and yielded not to him by benefices, which he had given to him; and *Demetrius* travailed him greatly.

<sup>54</sup> After these things Tryphon (*re*)turn-ed again, and (*had*) Antiochus, a young child, with him; and (*he*) reigned, and putted on him a diadem.

<sup>55</sup> And all (*the*) hosts were gathered (*un*)to him, which king Demetrius (*had*) scattered; and they fought against him, and he flew, and turned backs.

<sup>56</sup> And Tryphon took (*the*) beasts, *that is, (the) elephants of the host of Demetrius*, and wielded Antioch.

<sup>57</sup> And Antiochus the young wrote to Jonathan, and said, I ordain to thee (*the high*) priesthood, and I ordain thee on (*the*) four cities, (*and*) that thou be (*one*) of the king's friends.

<sup>58</sup> And he sent to him golden vessels, into ministry (*or for service*), and gave to him power to drink in gold, and for to be in purple, and for to have a golden lace, *either (an) ouch, (or buckle)*.

<sup>59</sup> And he ordained Simon, his brother, duke from the ends of Tyre, till to the ends of Egypt.

<sup>60</sup> And Jonathan went out, and walked over the flood (*or beyond the river*) by the cities; and all the host of Syria was gathered to him into help. And he came to Ascalon, and they of the city came against him worshipfully (*or with due honour or deference*).

<sup>61</sup> And from thence he went to Gaza, and they that were at Gaza closed (*up*) them(*selves*)(*al*)together, and he besieged it. And he burnt what things were in compass of the city, and spoiled it by (*or for*) prey.

<sup>62</sup> And (*the*) men of Gaza prayed Jonathan, and he gave to them (*the*) right hand, *either peace*. And he took the sons of them in(*to*) hostage (*or for hostages*), or (*as*) pledges, and he sent them into Jerusalem, and walked through the country till to Damascus.

<sup>63</sup> And Jonathan heard, that the princes of Demetrius trespassed in Kedes, that is in Galilee, with much host, willing (*or desiring*) to remove him from (*the*) need of the realm;

<sup>64</sup> and he came against them (*or he came to meet them*). Forsooth he left Simon, his brother, within the province.

<sup>65</sup> And Simon applied to (*or encamp-ed at*) Bethsura, and fought against it (*for*) many days, and closed (*up*)(*al*)to-gether them.

<sup>66</sup> And they asked of him for to take right hands, and he gave (*it*) to them. And he casted out them from thence, and took the city, and putted therein (*a*) strength (*or a stronghold*).

<sup>67</sup> And Jonathan and his host applied to the water of Gennesar, (*or encamped at the Lake of Gennesaret, or by the Sea of Galilee*), and before the light they walked in the light [*or the field*] of Asor.

<sup>68</sup> And lo! the hosts of aliens came against (*or met*) them in the field, and setted to him spies, (*or men in ambush*), in the hills. Soothly he came against (*them*) of (*or on*) the contrary part.

<sup>69</sup> Soothly the spies or ambushments, (*that is, men in ambush*), rose up (*out*) of their places, and joined battle. And all that were of Jonathan's part fled,

<sup>70</sup> and no man of them was left, no but Mattathias, son of Absalom, and Judas, son of Chalphi, prince(s) of (*the*) knighthood and host (*or the army*).

<sup>71</sup> And Jonathan rent (*or tore*) his clothings, and putted earth in (*or on*) his head, and prayed.

<sup>72</sup> And Jonathan (*re*)turned again to them into battle, and (*al*)together turned them into flight, and fought (*them*).

<sup>73</sup> And they of his part that fled saw (*this*), and they (*re*)turned again to him, and pursued with him till to Kedesh, to their (*own*) tents, and fully [*they*] came till thither.

<sup>74</sup> And there felled down in that day of aliens three thousand of them, and Jonathan (*re*)turned again into Jerusalem.

## CHAPTER 12

<sup>1</sup> And Jonathan saw that the time helped him; and he chose men, and sent them to Rome, for to ordain and renew friendship with them.

<sup>2</sup> And to (*the*) Spartans (*or Lacedae-monians*), and to other places, he sent epistles by [*or after*] the same form.

<sup>3</sup> And they went to Rome, and entered into the court, and said, Jonathan, highest priest, and the folk of Jews, sent us, for to renew friendship and fellowship, by the former (*times*).

<sup>4</sup> And they gave to them epistles to them by places, (*so*) that they should lead forth them [*or lead them forth*] into the land of Judea with peace.

<sup>5</sup> And this is the ensample of (*the*) epistles, which Jonathan wrote to (*the*) Spartans (*or to the Lacedaemonians*).

<sup>6</sup> Jonathan, (*the*) highest priest, and the elder men of the folk, and priests, and other people of Jews, to Spartans (*or Lacedaemonians*), brethren, health.

<sup>7</sup> Now before epistles were sent to Onias, (*the*) highest priest, from Darius, that reigned with you; for ye be our brethren, as the rescript, [*or (the) writing*], containeth, that is under-put.

<sup>8</sup> And Onias received the man, that was sent, with honour, and took (*or received the*) epistles, in which was signified of fellowship and friendship.

<sup>9</sup> When we had no need of these, and had in comfort [*or in solace*](*the*) holy books that be in our hands, we had rather for to send to you,

<sup>10</sup> for to renew brotherhood and friendship, lest peradventure we be made aliens from (*or to*) you; for why many times passed, since ye sent to us.

<sup>11</sup> We therefore in all time without ceasing, in solemn days, and others, in which it behooveth, be mindful of you in (*the*) sacrifices that we offer, and in observances, as leaveful is (*or as it is lawful*), and beseemeth, for to have had mind of (*our*) brethren.

<sup>12</sup> Therefore we be glad of your glory.

<sup>13</sup> Forsooth many tribulations and many battles envired us; and kings, that be in our compass, fought against us.

<sup>14</sup> Therefore we would not be grievous to you, neither to other fellows, and our friends, in these battles.

<sup>15</sup> For we had help of (*or from*) heaven, and be delivered, and our enemies be made low.

<sup>16</sup> Therefore we have chosen Numen-ius, *the son* of Antiochus, and Anti-pater, son of Jason, and sent (*them*) to (*the*) Romans, for to renew with them both friendship and former fellowship.

17 Therefore we commanded to them, that they come also to you, and greet you, and yield to you our epistles of *(the)* renewing of our brotherhood.

18 And now ye shall do well, answering to us to *[or of]* these things.

19 And this is the rescript, *or (the) again-writing, (or copy)* of *(the)* epistles, that Oniaries *(or that Arius)*, the king of *(the)* Spartans, sent *(to Onias)*.

20 Oniaries *(or Arius)* to Jonathan, great priest, health. *(Arius king of the Spartans, or Lacedaemonians, to Onias, the great priest, greetings.)*

21 It is found in *(the)* writing of *(the)* Spartans *(or of the Lacedaemonians)*, and of *(the)* Jews, that they be brethren, and that they be of the kin of Abraham.

22 And now since we know these things, ye do well, writing to us of your peace.

23 But and we have again-written to you. Our beasts and our possessions be yours, and yours ours. Therefore we command *(our legates)*, for to tell these things to you.

24 And *(then)* Jonathan heard, that the princes of Demetrius went out with much host, over that *(than)* before, for to fight against him.

25 And he went out from Jerusalem, and ran against *(or met)* them in the country of Hamath; for he gave no space to them, for to enter into his country.

26 And he sent spies into *(or unto)* the tents of them, and they *(re)*turned again, and told *(him)*, that they ordained for to come over thither in *(the)* night.

27 And when the sun had gone down, Jonathan bade his *men(to)* wake *(or to watch)*, and be ready in arms to battle all *(the)* night. And he setted keepers by compass of *(or about the)* tents;

28 and *(the)* adversaries heard, that Jonathan was ready with his *men* in battle, and they dreaded, and inwardly were aghast in their heart(s), and tended fires in their tents, *as if they dwelled still in their tents, but they fled privily.*

29 Forsooth Jonathan, and they that were with him, knew not till to the mor-row; for they saw *(the)* lights burning.

30 And Jonathan pursued them, and caught not them; for they passed *(over)* the flood *(or river)* Eleutherus.

31 And Jonathan turned to *(the)* Arab-ians, that were called Zabadeans; and smote them, and took spoils of them;

32 and joined *in gathering together his host*, and came to Damascus, and walked by *(or through)* all that country.

33 Forsooth Simon went out, and came till to Ascalon, and to the next strengths *(or strongholds)*; and he bow-ed down into Joppa, and occupied it.

34 For he heard, that they would give *(the)* help *(or the stronghold)* to *(the)* parties of Demetrius; and he putted there keepers, for to keep it.

35 And Jonathan *(re)*turned again, and called together the elder men of the people, and thought with them for to build strengths *(or strongholds)* in Judea,

36 and for to build walls in Jerusalem, and for to raise a great height *(or a mound)*, betwixt the middle of the high tower and the city, for to part it from the city, *(so)* that it were alone, and neither they buy, neither sell, *(in it)*.

37 And they came together, for to build *(up)* the city. And the wall fell down *(al)together*, that was on the stream, from the rising of the sun; and he repaired it, that is called Caphenatha.

38 And Simon builded Adida in Sephela, and strengthened it, and putted on gates and locks.

39 And when Tryphon thought for to reign at *(or in)* Asia, and take a diadem, and stretch out *(his)* hand into *(or upon)* Antiochus *(the)* king,

40 he dreaded, lest peradventure Jonathan should not suffer *(or allow)* him, but fight against him; and he sought for to catch him, and slay *(him)*. And he rose up, and went into Bethshan.

41 And Jonathan went out against *him*, with forty thousand of chosen men into battle, and came to Bethshan.

42 And Tryphon saw, that Jonathan came with much host, for to stretch out hands into *(or against)* him.

43 And he dreaded, and received him with honour, and commended him to all his friends; and gave to him gifts, and commanded to his hosts, for to obey to him as to himself.

44 And he said to Jonathan, Whereto *(or Why)* hast thou travailed all the people, when battle is not to us?

45 And now send again them *[or send them again]* into their houses. But choose thou to thee a few men, that be with thee, and come thou with me to Ptolemais, and I shall

give it to thee, and other strengths, and host(s), (*or other strongholds, and armies*), and all sovereignties of offices; and I shall (*re*)turn, and I shall go away. For why therefore I came.

<sup>46</sup> And he believed to him, and did as he said, and let go the host; and they went away into the land of Judea.

<sup>47</sup> Forsooth he withheld with him(*self*) three thousand of men, of which he sent again into Galilee two thousand; soothly a thousand came with him.

<sup>48</sup> Forsooth as Jonathan entered into Ptolemais, (*the*) men of Ptolemais shutted the gates, and caught (*hold of*) him; and slew by (*the*) sword, all that entered with him.

<sup>49</sup> And Tryphon sent (*an*) host, and horsemen into Galilee, and into the great field, for to lose (*or to destroy*) all the fellows of Jonathan.

<sup>50</sup> And when they knew that Jonathan was taken, and perished, and all that were with him, they admonished them-selves, and went out ready into battle.

<sup>51</sup> And they saw that pursued, that thing was to them (*to fight*) for the life, and (*they*) turned (*back*) again.

<sup>52</sup> Forsooth they came all with peace into the land of Judea. And they bewailed Jonathan greatly, and all that were with him, and Israel mourned with great mourning.

<sup>53</sup> And all (*the*) heathen men that were in the compass of them, sought for to all-break them; for they said, They have no prince and helper; now therefore overcome we them, and take away from men the mind of them.

## CHAPTER 13

<sup>1</sup> And as Simon heard, that Tryphon (*had*) gathered a great host, for to come into the land of Judea, and for to destroy it,

<sup>2</sup> and saw that the people was in trembling and dread, he went up to Jerusalem, and gathered the people;

<sup>3</sup> and admonished, and said, Ye know, how great things I, and my brethren, and the house of my father, have done, for (*the*) laws, and for holy things (*or the Temple*), (*the*) battles, and what manner anguishes we saw.

<sup>4</sup> For love, [*or For grace, or cause*], of these things all my brethren perished for Israel, and I alone am left.

<sup>5</sup> And now befall it not to me, for to spare my (*own*) life, [*or my soul*], in all the time of tribulation; for I am no better than my brethren.

<sup>6</sup> Therefore I shall avenge my folk, and holy things (*or the Temple*), and our children, and (*our*) wives; for all (*the*) heathen men be gathered, for to destroy us, because of enmity.

<sup>7</sup> And the spirit of the people was kindled together, as it (*or as they*) heard these words.

<sup>8</sup> And they answered with (*a*) great voice, saying, Thou art our duke instead of Judas, and Jonathan, thy brother(s);

<sup>9</sup> fight thou our battle(s), and all things whatever thou shalt say to us, we shall do.

<sup>10</sup> And he gathered all (*the*) men fighters, and hast(*en*)ed for to end (*or to finish*) all the walls of Jerusalem, and [*he*] strengthened it in compass.

<sup>11</sup> And he sent Jonathan, the son of Absalom, and with him a new host, into Joppa. And when he had put [*or cast*] out these men that were in it, he dwelt there.

<sup>12</sup> And Tryphon moved from Ptolemais, with much host, for to come into the land of Judea, and Jonathan with him in keeping (*or his prisoner*).

<sup>13</sup> Forsooth Simon applied in Adida (*or But Simon encamped at Adida*), (*over*) against the face of the field.

<sup>14</sup> And as Tryphon knew, that Simon rose (*up*), in the stead [*or instead*] of his brother Jonathan, and that he was to joining battle with him, he sent to him legates (*or messengers*), and said,

<sup>15</sup> For (*the*) silver, that thy brother Jonathan ought (*or owed*), in (*the*) accounts of the king, (*is the reason that*) we (*have*) withheld him.

<sup>16</sup> And now send thou an hundred talents of silver, and his two sons (*as*) pledges (*or hostages*), (*so*) that he not dismissed (*or released*) flee from us, and we shall again-send him (*or let him go*).

<sup>17</sup> And Simon knew, that with guile he spake with him. Nevertheless he commanded the silver for to be given, and (*the*) children, lest he should take great enmity of the people of Israel,

<sup>18</sup> saying, For he sent not to him (*the*) silver and (*the*) children, therefore he (*Jonathan*) perished.

<sup>19</sup> And he sent the children, and an hundred talents. And he (*Tryphon*) lied, and dismissed not Jonathan.

<sup>20</sup> And after these things, Tryphon came within the country, for to destroy it. And they compassed by the way that leadeth to Adora; and Simon and his host walked into each place, whither ever they went.

<sup>21</sup> Soothly they that were in the high tower, sent legates, or messengers, to Tryphon, for to hasten (*himself*) to come by (*the*) desert, and send to them foods.

<sup>22</sup> And Tryphon made ready all the multitude of horsemen, for to come in that night. Soothly there was full much snow, and (*so*) he came not (*there, but instead went*) into Gilead.

<sup>23</sup> And when he nighed to Bascama, he slew Jonathan, and his sons, there.

<sup>24</sup> And (*then*) Tryphon (*re*)turned, and went into his land.

<sup>25</sup> And Simon sent, and took the bones of Jonathan, his brother, and buried those in Modin, the city of his fathers.

<sup>26</sup> And all Israel bewailed him with great wailing, and they bemoaned [*or mourned*] him (*for*) many days.

<sup>27</sup> And Simon builded on the sepulchre of his father and his brethren an high building (*or to*) the sight, with stone(s) polished, *or fair dighted, (or hewn)*, behind and before.

<sup>28</sup> And he ordained seven small buildings, *broad beneath and sharp above*, one against one, to (*or for his*) father, and mother, and four brethren.

<sup>29</sup> And to these he putted about great pillars, and on the pillars (*their*) armours, to (*or for*) everlasting mind; and beside (*the*) armours ships engraved [*or graven ships*], which should be seen of (*or by*) men sailing in (*or on*) the sea.

<sup>30</sup> This is the sepulchre that *Simon* made in Modin, (*there*) till into this day.

<sup>31</sup> Forsooth when Tryphon made way with Antiochus, the young king, in guile he slew him,

<sup>32</sup> and reigned in his stead; and [*he*] putted on him(*self*) the diadem of Asia, and made great vengeance in the land.

<sup>33</sup> And Simon builded (*the*) strengths of Judea, and warded them with high towers, and great walls, and gates, and locks; and putted foods in (*the*) strengthenings (*or the strongholds*).

<sup>34</sup> And Simon chose men, and sent to King Demetrius, (*so*) that he should make remission (*or give forgiveness*) to the country, for all (*the*) deeds of Tryphon were done by ravishing.

<sup>35</sup> And king Demetrius answered to him to (*or with*) these words, and wrote such an epistle.

<sup>36</sup> King Demetrius to Simon, highest priest, and friend of kings, and to the elder men, and folk of Jews, health.

<sup>37</sup> We received the golden crown, and (*the*) baheu, *that is, an ornament of (or for) the neck, made with gold rings*, which ye sent, and be ready for to make with you great peace, and for to write to (*the*) provosts of the king, for to release to you what things we forgave;

<sup>38</sup> for whatever things we ordain to you, be stable. The strengths (*or the strongholds*) that ye builded, be to you;

<sup>39</sup> and we forgive ignorances and sins, till into this day, and the crown that ye ought (*or also the crown tax that ye owe us*); and if any other thing was tributary, *either bound to tribute*, in Jerusalem, now be it not tributary.

<sup>40</sup> And if any of you be able for to be written together among our men, be they written together, and peace *be* betwixt us.

<sup>41</sup> The hundred year and seventieth, the yoke of (*the*) heathen men was taken away from Israel.

<sup>42</sup> And the people began to write in tables (*or on tablets*), and common [*or open*] doings, in the first year under Simon, (*the*) highest priest, (*the*) great duke, and prince of (*the*) Jews.

<sup>43</sup> In those days Simon applied to (*or encamped at*) Gazara, and environed it with tents, *either men of arms, (or with armed men)*, and made engines, and applied (*or set them close*) to the city, and smote one tower; and took it.

<sup>44</sup> And they that brake out, were within the engine in the city, and (*then a*) great stirring was made in the city.

<sup>45</sup> And they went up, that were in the city, with their wives, and sons, on the wall(s), with their coats cut, and cried with (*a*) great voice, asking of Simon that right hands be given to them,

<sup>46</sup> and said, Yield thou not to us by [*or after*] our malices, but by [*or after*] thy mercies, and we shall serve to thee.

<sup>47</sup> And Simon was bowed, *either folded*, and fought not against them; nevertheless he casted them out of the city, and cleansed fully the houses in which were simulacra (*or idols*), and then he entered into it with hymns, and blessed the Lord [*or blessing the Lord*].

<sup>48</sup> And when all uncleanness was cast out thereof, he setted therein men, that should do the law; and he strengthened it, and made an habitation to him(*self*).

<sup>49</sup> Forsooth they that were in the high tower of Jerusalem, were forbid-den for to go out and go in, into the country, and buy, and sell; and they hungered greatly, and many of them perished for hunger.

<sup>50</sup> And they cried to Simon, for to take right hands, and he gave (*it*) to them; and he casted out them from thence, and cleansed the high tower from defoulings (*or deflings*).

<sup>51</sup> And they entered into it in the three and twentieth day of the second month, in the hundred and one and seventy year, with praising, and branches of palms, and instruments of music, *either gitterns, (or citherns)*, and cymbals, and harps, [*or psalteries*], and hymns, and songs, for the great enemy of Israel was all-broken.

<sup>52</sup> And he ordained, that in all years these days should be done with glad-ness. And he strengthened the hill of the temple, that was beside the high tower, and dwelt there, he, and they that were with him.

<sup>53</sup> And Simon saw John, his son, that he was a man of battle, and he putted him duke (*or leader*) of all virtues, *that is, warriors*, and he dwelt in Gazara.

## CHAPTER 14

<sup>1</sup> In the hundred and two and seventy [*or seventieth*] year, king Demetrius gathered his host, and went to Media, for to draw together helps to him(*self*), for to overcome Tryphon.

<sup>2</sup> And as Arsaces, king of Persia and Media, heard that Demetrius entered into his nigh coasts, he sent one of his princes, for to take him quick, and that he should bring him to himself.

<sup>3</sup> And he went, and smote the host of Demetrius, and took him, and led him to Arsaces, and he putted him into keeping (*or into prison*).

<sup>4</sup> And the land of Judea was still, *either peaceable*, in all the days of Simon, and he sought good things of (*or for*) his folk; and his power and his glory pleased them in all days.

<sup>5</sup> And with all his glory he took Joppa into haven, and made entry into (*the*) isles of the sea;

<sup>6</sup> and alarged (*or enlarged*) the coasts of his people, and wielded the country.

<sup>7</sup> And he gathered much captivity, and was lord in Gazara, and Beth-sura, and the high tower; and he did away (*the*) uncleannesses of it, and there was not that against-stood him.

<sup>8</sup> And each man tilled his own land in peace, and the land of Judea gave his (*or its*) fruits, and (*the*) trees of (*the*) fields their fruit.

<sup>9</sup> (*The*) Elder men sat all in (*the*) streets, and treated of (*the*) goods of the land; and young men clothed them(*selves*) in glory, and stoles of battle, *that is armours, in the time of peace*.

<sup>10</sup> And to the cities he gave foods, and ordained those [*or them*], that those [*or they*] were vessels of strengthening, till that the name of his glory was named till to the last of (*the*) earth.

<sup>11</sup> He made peace on the land, and Israel was glad with great gladness;

<sup>12</sup> and each man sat under his vine, and under his fig tree, neither there was that feared them (*or made them afraid*).

<sup>13</sup> The fighting man against them failed on (*the*) earth; (*the*) kings were all-broken in those days.

<sup>14</sup> And he confirmed all meek men of his people, and he sought out the law, and did away all evil and wickedness;

<sup>15</sup> and he glorified holy things, and multiplied vessels of holy things. (*and he beautified the Temple, and multi-plied the vessels of the Temple.*)

<sup>16</sup> And it was heard at Rome, that Jonathan was dead, and till into (*the*) Spartans, and they were full sorrowful.

<sup>17</sup> Forsooth as they heard, that Simon, his brother, was made highest priest in his stead, and he wielded the country, and (*the*) cities in it,

<sup>18</sup> they wrote to him in brazen tables (*or on brass or bronze tablets*), for to renew (*the*) friendship, and fellowship, that they made with Judas and Jonathan, his brethren;

<sup>19</sup> and they were read in the sight of the church (*or the congregation*) in Jerusalem.

<sup>20</sup> And this is the ensample (*or a copy*) of (*the*) epistles, that (*the*) Spartans (*or Lacedaemonians*) sent. The prince and the cities, *that is, (the) governors of the cities,* of (*the*) Spartans to Simon, (*the*) great priest, and to the elder men, and priests, and to (*the*) other people of (*the*) Jews, brethren, health.

<sup>21</sup> (*The*) Legates that were sent to our people, told to us of your glory, and honour, and gladness, and we joyed in (*or at*) the entry of them.

<sup>22</sup> And we have written what things were said of them in (*the*) councils [*or in (the) council*] of (*the*) people, thus. Numenius, *the son* of Antiochus, and Antipater, the son of Jason, (*the*) legates of (*the*) Jews, came to us, and renewed with us the former friendship.

<sup>23</sup> And it pleased to the people, for to receive the men gloriously, and to put (*an*) ensample of their words in departed books of the people (*or and to put a copy of their address in the public records*), that it be to mind to the people of (*the*) Spartans (*or so that it be remembered by the Lacedaemon-ians*); forsooth we have written (*an*) ensample (*or a copy*) of these things to Simon, the great priest.

<sup>24</sup> Forsooth after these things, Simon sent Numenius to Rome, having a great golden shield, in (*the*) weight of a thousand bezants, for to ordain fellowship with them.

<sup>25</sup> Soothly when the people of Rome heard these words, they said, What doing of thankings shall we yield to Simon, and his sons?

<sup>26</sup> For he restored his brethren, and overcame the enemies of Israel from them. And they ordained to him liberty [*or they ordained to them (their) liberty*],

<sup>27</sup> and wrote (*it*) in brazen tables (*or on brass or bronze tablets*), and (*the*) Jews putted in titles (*or on pillars*), in the mount of Zion. And this is (*an*) en-sample (*or a copy*) of (*the*) writing. In the eighteenth day of the month Elul, *that is, August*, in the hundred and two and seventy [*or seventieth*] year, the third year under Simon, (*the*) great priest,

<sup>28</sup> in Saramel, in the great coming together of (*the*) priests, (*and*) of the people, and (*the*) princes, and (*the*) folk, and the elder men [*or seniors*] of the country, these things were made known;

<sup>29</sup> for many times battles were done [*or be made*] in your country. Forsooth Simon, the son of Mattathias, of the sons of Jarib, and his brethren, gave themselves to peril, and against-stood (*the*) adversaries of their folk, (*so*) that their holy things (*or their Temple*) and (*the*) law should stand; and by great glory they glorified their folk (*or they brought great glory to their people*).

<sup>30</sup> And Jonathan gathered his folk (*together*), and was made to them a great priest, and is put to his people.

<sup>31</sup> And the enemies of them would defoul holy things (*or defile the Temple*), and destroy the country of them, and stretch forth hands into holy things of them (*or upon their Temple*).

<sup>32</sup> Then Simon against-stood, and fought for his people, and gave many riches [*or much money*], and armed (*the*) men of virtue of his folk, and gave to them solds (*or wages*);

<sup>33</sup> and strengthened the cities of Judea, and Bethsura, that was in the ends of Judea, where before were (*the*) armours of (*the*) enemies, and he put-ted there (*a*) help, [*or (a) strength*], (*or a stronghold*), (*with*) men of (*the*) Jews.

<sup>34</sup> And he strengthened Joppa, that was at the sea, and Gazara, that was in the coasts of Azotus, in which (*the*) enemies (*had*) dwelt before; and he setted there Jews, and whatever things were able to (*the*) amending of them, he putted in them.

<sup>35</sup> And the people saw the doing of Simon, and (*the*) glory that he thought for to do to his folk, and they made him their duke, and prince of priests, for that he had done all these things, and rightwiseness, and faith that he kept to his folk; and he sought out in all manner for to raise (*up*) his people.

<sup>36</sup> And in his days it had prosperity in his hands, (*so*) that heathen men were taken away from the country of them, (*and*) which were (*also*) in the city of David in Jerusalem, in the high tower, from which they came out, and defouled all things that were in compass of holy things (*or around the Temple*), and gave great wound to (*its*) chastity (*or its purity*).

<sup>37</sup> And he setted therein men Jews, to defending of the country, and (*the*) city, and raised (*up*) the walls in (*or of*) Jerusalem.

<sup>38</sup> And king Demetrius ordained to him the highest priesthood;

<sup>39</sup> by this he made him his friend, and glorified him in great glory.

<sup>40</sup> For he heard, that (*the*) Jews were called of (*or by the*) Romans (*their*) friends, and fellows, and brethren, and that they received (*the*) legates (*or the ambassadors*) of Simon gloriously;

<sup>41</sup> and that (*the*) Jews, and (*the*) priests of them, consented, him for to be their duke, and highest priest [*into*] without end, till there rise a faithful prophet;

<sup>42</sup> and that he be duke on them, and care, *or busyness*, were to him for (*the*) holy things; and that he should ordain governors [*or provosts*] on the works of them, and on the country, and on arms, and on strengths (*or strongholds*); and care be to him of (*the*) holy things (*or the Temple*);

<sup>43</sup> and that he be heard of (*or obey-ed by all*) men, and all (*the*) writings in the country be written together under the name of him, and that he be covered with purple and gold;

<sup>44</sup> and that it be not leaveful to (*or lawful for*) any of the people, and to priests, for to make anything of these void, and against-say (*or gainsay*) to these things that be said of him, either for to call together (*a*) covent, or convent, (*or an assembly*) in the country without him; and for to be clothed in purple, and for to use a golden lace, or (*an*) ouch (*or clasp*).

<sup>45</sup> Soothly he that shall do without this, either [*or*] shall make void any of these (*things*), shall be guilty.

<sup>46</sup> And (*so*) it pleased (*al*)together to all the people, for to ordain Simon, and do by [*or after*] these words.

<sup>47</sup> And Simon received (*this*), and it pleased him, that he should use [*or that he was set in*](*the*) high priesthood or (*the*) highest priesthood, and be duke and prince of the folk of (*the*) Jews, and priests, and be the sovereign of all men.

<sup>48</sup> And they ordained for to put this writing in brazen tables (*or on brass tablets*), and put them in the wall about the compassing [*or the walking place*] of (*the*) holy things (*or the Temple precincts*), in (*a*) solemn place;

<sup>49</sup> forsooth for to put (*an*) ensample (*or copy*) of these in the treasury, (*so*) that Simon have (*them*) and his sons.

## CHAPTER 15

<sup>1</sup> And king Antiochus, the son of Demetrius, sent epistles from (*the*) isles of the sea to Simon, the priest, and prince of the folk of (*the*) Jews, and to all the folk;

<sup>2</sup> and those were containing this manner (*or contents*). King Antiochus to Simon, (*the*) great priest, and to the folk of (*the*) Jews, health.

<sup>3</sup> For (*as*) some men bearing pestilence wielded the realm of our fathers, forsooth I will challenge the realm, and restore it, as it was before; I made a chosen multitude of host, and I made ships of war.

<sup>4</sup> Forsooth I will go forth by coun-tries, (*so*) that I do vengeance on them that destroyed our country, and that made many cities desolate in my realm.

<sup>5</sup> Now therefore I ordain, *either confirm*, to thee all offerings, that kings before me forgave to thee, and what-ever other gifts they forgave to thee;

<sup>6</sup> and I suffer (*or allow*) thee for to make print, or smiting, of thine own money, in thy region, *or country*.

<sup>7</sup> Soothly I suffer Jerusalem for to be holy and free (*or I allow Jerusalem and the Temple to be free*), and all arms that be made, and strengths (*or strongholds*), that thou hast made out, and that thou holdest, dwell to thee;

<sup>8</sup> and all debt of (*or owing to*) the king, and those that be to coming of (*the*) king's things, from this time and into all-time be forgiven to thee.

<sup>9</sup> Soothly when we shall wield our realm, we shall glorify thee, and thy folk, and temple, with great glory, so that your glory be showed in all earth.

<sup>10</sup> In the hundred year and four and seventieth year Antiochus went out into the land of his fathers, and all (*the*) hosts came together to him, so that few were left with Tryphon.

<sup>11</sup> And king Antiochus pursued him, and Tryphon came into Dora, and fled [*or fleeing*] by the sea coast;

<sup>12</sup> for he knew, that evils were gathered on him, and (*that*) the host forsook him.

<sup>13</sup> And Antiochus applied on (*or encamped at*) Dora, with sixscore thousand of fighting men, and eight thousand of horsemen;

<sup>14</sup> and he compassed the city, and ships came from the sea; and they travailed the city by land and (*by*) sea, and suffered (*or allowed*) no man for to enter, either [*or*] go out.

<sup>15</sup> Forsooth Numenius came, and they that were with him, from Rome, and had epistles written to *(the)* kings and countries, in which these things were contained.

<sup>16</sup> Lucius, consul, *or chief governor*, of Romans, to king Ptolemy, health.

<sup>17</sup> Legates, *either messengers*, of Jews came to us, *(who be)* our friends, renewing the former friendship and fellowship, sent of *(or from)* Simon, prince of priests, and people of Jews.

<sup>18</sup> Soothly they brought also a golden shield of a thousand bezants.

<sup>19</sup> Therefore it pleased to us for to write to *(the)* kings and countries, that they do not *(do)* evils to them, neither impugn them, and their cities, and their countries, and that they bear not help to men fighting against them.

<sup>20</sup> Forsooth it is seen to us, for to receive of *(or from)* them the shield.

<sup>21</sup> Therefore if any men of pestilence shall flee from the country of them to you, betake ye them to Simon, *(the)* prince of priests, *(so)* that he do vengeance on them by *[or after]* his law.

<sup>22</sup> These same things be written to king Demetrius, and Attalus, and Ariarathes, and Arsaces,

<sup>23</sup> and into all *(the)* countries, and *(to)* Sampsames, and Spartans, and Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodes, and Aradus *(or Phaselis)*, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

<sup>24</sup> Forsooth they have written *(an)* ensample of these to Simon, prince of priests, and to the people of *(the)* Jews.

<sup>25</sup> Forsooth Antiochus, the king, applied tents in *(or encamped at)* Dora the second time, moving to it evermore hands, and making engines; and he closed *(up)(al)*together Tryphon, lest he went out.

<sup>26</sup> And Simon sent to him two thousand of chosen men, into help, and silver, and gold, and plenteous vessels;

<sup>27</sup> and he would not take those. But he brake all things that he covenanted with him before, and alienated himself from him.

<sup>28</sup> And he sent to him Athenobius, one of his friends, for to treat with him, and said, Ye hold Joppa, and Gazara, and the high tower that is in Jerusalem, cities of my realm;

<sup>29</sup> ye have wasted the coasts of them, and have done great destroying in the land, and without *(or through-out)* the coasts of Judea ye be lords by many places in my realm.

<sup>30</sup> Now therefore give ye the cities, which ye occupied, and *(the)* tributes of places, of which ye be lords, out of *(the)* ends of Judea.

<sup>31</sup> Either *[Or]* else give ye for them five hundred talents of silver, and of *(the)* destroying that ye have destroyed, and of *(the)* tributes of cities, *(an)* other five hundred talents; either *[or]* else we shall come, and overcome you.

<sup>32</sup> And Athenobius, *(the)* friend of the king, came into Jerusalem, and saw the glory of Simon, and clearness, in gold, and silver, and plenteous apparel, and was astonished; and *[he]* told to him the words of the king.

<sup>33</sup> And Simon answered, and said to him, Neither we took alien land, neither withheld other men's things, but heri-tage of our fathers, that was wielded sometime unjustly of our enemies.

<sup>34</sup> Soothly we have time, and challenge the heritage of our fathers.

<sup>35</sup> For why of Joppa and Gazara that thou askest, they did great vengeance in our people, and *[in our]* country; of these we *(shall)* give an hundred talents. And Athenobius answered not a word.

<sup>36</sup> Soothly he *(re)*turned again with wrath to the king, and told again to him these words, and the glory of Simon, and all things that he saw. And the king was wroth with great wrath.

<sup>37</sup> Forsooth Tryphon flew *(or fled)* by ship into Orthosia.

<sup>38</sup> And the king ordained Cendebeus, duke of the sea coast, and gave to him *(an)* host of footmen and horsemen;

<sup>39</sup> and commanded him for to move *(his)* tents against *(or towards)* the face of Judah; and commanded him for to *(re)*build Kedron, and stop the gates of the city, and overcome the people; forsooth the king pursued Tryphon.

<sup>40</sup> And Cendebeus came to Jamnia, and began for to stir the people to wrath, and for to defoul Judea, and make the people captive, and slay *(them)*.

<sup>41</sup> and *(to)(re)*build Kedron. And he setted there horsemen and *(a)* host, *(so)* that they should go out, and should walk by *(the)* way(s) of Judea, as the king ordained to him.

## CHAPTER 16

<sup>1</sup> And John ascended or went up from Gazara, and told to Simon, his father, what things Cendebeus did in (*or to*) the people of them.

<sup>2</sup> And Simon called his twain elder sons, Judah and John, and said to them, I, and my brethren, and the house of my father, have overcome the enemies of Israel, from youth till into this day; and it had prosperity in our hands, for to deliver Israel sometimes.

<sup>3</sup> Forsooth now I have elded, [*or olded*], (*or gotten old*), but be ye in my stead, and of my brother, and go ye out, and fight for our folk; forsooth (*the*) help of heaven be with you.

<sup>4</sup> And he chose (*out*) of the country twenty thousand of fighting men, and horsemen; and they went out to (*or against*) Cendebeus, and slept in Modin.

<sup>5</sup> And they rose early, and went into the field, and lo! a copious host *came* into the meeting of them, of footmen and horsemen; and a running flood (*or river*) was betwixt the midst of them.

<sup>6</sup> And he and his people moved the battle array [*or the tents*](*over*) against the face of them, (*or opposite them*), and he saw the people trembling to pass over the stream of water, and he passed over the first; and (*the*) men saw him, and passed (*over*) after him.

<sup>7</sup> And he parted the people, and horsemen in the middle of footmen; forsooth the multitude of horsemen of (*the*) adversaries was full plenteous.

<sup>8</sup> And they cried on high with (*the*) holy trumps; and Cendebeus was turned into flight, and his host, and many of them fell wounded; soothly the residues fled into (*the*) strength.

<sup>9</sup> Then Judas, the brother of John, was wounded; forsooth John pursued them, till Cendebeus came to Kedron, which he (*had*) builded (*again*).

<sup>10</sup> And they fled till to (*the*) towers, that were in the fields of Azotus, and he burnt them with fire; and there fell of them two thousand of men, and he (*re*)turned again into Judea in peace.

<sup>11</sup> And Ptolemy (*or Ptolemeus*), the son of Abubus, was ordained duke in the field of Jericho, and [*he*] had much silver and gold;

<sup>12</sup> for he wedded the daughter of the highest priest.

<sup>13</sup> And the heart of him was raised (*up*), and he would wield the country; and he thought guile against Simon and his sons, for to do away them.

<sup>14</sup> Forsooth Simon walked by (*the*) cities that were in the country of Judea, and bare busyness of them, and came down into Jericho, he, and Mattathias, his son, and Judas, in the hundred year and seven and seventieth, in the eleventh month; this is the month of Shebat, *that is, January-February*.

<sup>15</sup> And (*Ptolemy*) the son of Abubus, received them into a little strength, that is called Docus, with guile, which he (*had*) builded; and made to them a great feast, and hid men there.

<sup>16</sup> And when Simon was full of drink, and his sons, Ptolemy rose with his *men*, and took their arms, and entered into the feast, and slew him, and his two sons, and some children of him.

<sup>17</sup> And he did a great deceit in Israel, and yielded evils for goods.

<sup>18</sup> And Ptolemy wrote these things, and sent to the king, for to send to him an host into help, and he should (*or would*) betake to him the country and (*the*) cities of them, and tributes.

<sup>19</sup> And he sent others into Gazara, for to do away John; and to the tribunes he sent epistles, that they should come to him, and he should give to them silver, and gold, and gifts.

<sup>20</sup> And he sent other men, for to occupy Jerusalem, and the mount of the temple.

<sup>21</sup> And some man ran before, and told to John in Gazara, that his father perished, and his brethren, and that he, (*Ptolemy*), sent that thou also be slain.

<sup>22</sup> Forsooth as he heard, he wonder-ed [*or dreaded*] greatly; and he caught the men that came to lose (*or destroy*) him, and he slew them; for he knew, that they sought for to lose him.

<sup>23</sup> And other things of John's words, and of his battles, and good virtues, in which he did strongly, and of (*the*) building of walls, which he fully made, and of things done of (*or by*) him,

<sup>24</sup> lo! these be written in the book of days of his priesthood, since he was made prince of priests after his father.

## 2ND MACCABEES

<sup>1</sup> To brethren Jews, that be *scattered* through(out) Egypt, (*the*) brethren, that be in Jerusalem, (*the*) Jews, and that be in the country of Judea, say health and good peace.

<sup>2</sup> God do well to you, and have mind of his testament, that he spake to Abraham, Isaac, and Jacob, *that be of the number of his true servants*;

<sup>3</sup> and give he (*an*) heart to you all, (*so*) that ye worship him, and do the will of him with (*a*) great heart and (*a*) willful (*or a willing*) soul.

<sup>4</sup> Open he your heart in his law, and in his behests, and make he peace;

<sup>5</sup> hear he graciously your prayers, and be reconciled to you, neither forsake you in evil time.

<sup>6</sup> And now we be here praying for you.

<sup>7</sup> While Demetrius reigneth in the hundred year and sixty and ninth, we Jews have written to you in tribulation and fierceness, that came above to (*or upon*) us in these years, and since Jason went out of the holy land and realm.

<sup>8</sup> They burnt the gate, and shedded out innocent blood; and we prayed to the Lord, and we be graciously heard, and we have offered sacrifice, and clean flour, and have tended lanterns, and have put forth loaves.

<sup>9</sup> And now make ye solemn the days of Scenopegia (*or Feast of Taber-nacles*), *either cleansing of the temple*, of the month Kislev, *that is, November*.

<sup>10</sup> In the hundred year and eight and eightieth, the people that is in Jerusalem, and in Judea, and the elder men, and Judas, to Aristobulus, master (*or teacher*) of Ptolemy, (*the*) king, that is of the kin of (*the*) anointed priests, and to them that be in Egypt, (*the*) Jews, health of soul, and health of body.

<sup>11</sup> We delivered of (*or by*) God from great perils, do thankings to him hugely, as we that have fought against such a king.

<sup>12</sup> For he made for to boil out of Persia them that fought against us and the holy city.

<sup>13</sup> For why when the duke himself was in Persia, and with him a great host, he fell in the temple of Nanea, and deceived by the counsel of the priest(s) of Nanea.

<sup>14</sup> Forsooth Antiochus came to the place, as to dwelling with him, and his friends, and for to take many riches [*or much monies*] by name of dower (*or in the mane of a dowry*).

<sup>15</sup> And when (*the*) priests of Nanea had put forth those [*or had put them forth*], and he with few entered within the compass of the temple, they closed the temple, when Antiochus had entered.

<sup>16</sup> And when the privy entry of the temple was opened, they threw stones, and smited the duke, and them that were with him, and they parted (*them*) limb-meal (*or limb for limb*); and when the heads were girded off, they casted (*them*)(*with*)outforth.

<sup>17</sup> By all things blessed *be* God, that betook unpius men.

<sup>18</sup> Therefore we to making purify-ing, *or cleansing*, of the temple, in the five and twentieth day of the month Kislev, *that is, November*, led (*it*) needful for to signify to you, that and ye do also the day of Scenopegia, and the day of fire, that was given, when Nehemiah offered sacrifices, after that the temple and the altar were builded.

<sup>19</sup> For why when our fathers were led into Persia, (*the*) priests that then were worshippers of God, hid privily fire taken of (*or from*) the altar, in a valley, where was a deep pit and dry; and therein they kept it, so that the place was unknown to all men.

<sup>20</sup> Forsooth when many years had passed, and it pleased God that Nehemiah was sent from the king of Persia, he sent the sons' sons of the priests that (*had*) hidden (*it*), for to seek the fire; and as they told to us, they found not fire, but fat water.

<sup>21</sup> And he commanded them for to draw (*it up*), and bring (*it*) to him. And Nehemiah, the priest, commanded the sacrifices, that were put on, for to be sprinkled with the water, those and the trees (*or the wood*), and those things that were put above (*or upon them*).

<sup>22</sup> And as this was done, and the time came, in which the sun shone again, that before was in (*a*) cloud, a great fire was kindled, so that all men wondered.

<sup>23</sup> Forsooth all (*the*) priests made (*a*) prayer, while the sacrifice was ended; and Jonathan began, and others forsooth answered.

<sup>24</sup> And the prayer of Nehemiah was having this manner: Lord God, Maker (*out*) of nought of all things, dreadful and strong, just and merciful, which alone art (*the*) good King,

<sup>25</sup> alone giving, alone just, and almighty, and without beginning and end, which deliverest Israel from all evil, which madest (*the*) fathers chosen, and hallowedest them;

<sup>26</sup> take thou (*the*) sacrifice for all thy people Israel, and keep thy part, and hallow (*it*).

<sup>27</sup> Gather our dispersion, *or scattering*, deliver them that serve to heathen men, and behold thou despised men, and made abominable, (*so*) that heathen men know, that thou art our God.

<sup>28</sup> Torment thou men oppressing us, and doing despite in pride.

<sup>29</sup> Ordain thy people in thine holy place, as Moses said.

<sup>30</sup> Forsooth (*the*) priests sung hymns, till the sacrifice was ended.

<sup>31</sup> Forsooth when the sacrifice was ended, Nehemiah commanded (*that*) the more (*or the great*) stones for to be beshed of (*or with*) the residue water;

<sup>32</sup> and as this thing was done, (*a*) flame was kindled of (*or from*) them, but it was wasted of (*or by*) the light, that again-shined of (*or from*) the altar.

<sup>33</sup> Forsooth after the thing was known, it was told to the king of Persia, that in the place in which the priests that were translated (*or were led away*), had hid fire, water appeared, of (*or with*) which Nehemiah and they that were with him cleansed (*the*) sacrifices.

<sup>34</sup> Forsooth the king beholding and diligently examining the thing, made a temple to (*or for*) him(*self*), for to prove that thing that was done.

<sup>35</sup> And when he had proved (*it*), he gave many goods to (*the*) priests, and other gifts; and he took (*them*) with his hand, and he gave (*them*) to them.

<sup>36</sup> Forsooth Nehemiah called this place Nephthar, that is interpreted, *either expounded*, cleansing; forsooth with many it is called Naphtha.

## CHAPTER 2

<sup>1</sup> Forsooth it is found in (*the*) writings [*or (the) describings*] of Jeremy (*or Jere-miah*), the prophet, that he commanded them that passed over (*or who were carried away*), for to take (*of the*) fire, as it is signified, and as he bade to men passing over, *or (taken) captive*.

<sup>2</sup> And he gave to them the law, lest they forgot the behests of the Lord; and that they should not err in (*their*) souls, [*or understandings*], seeing gold-en and silvern simulacra, and (*the*) ornaments or adornments of them.

<sup>3</sup> And he said other such things, and admonished, that they should not remove the law from their hearts.

<sup>4</sup> Soothly it was in that writing, how the prophet bade, by God's answer made to him, that the tabernacle and the ark follow with them (*or with him*), till he went out into the hill in which Moses ascended, and saw the heritage of God.

<sup>5</sup> And Jeremy came, and found there a place of [*a*] den (*or a cave*), and brought in thither the tabernacle, and the ark, and (*the*) altar of incense, and stopped the door.

<sup>6</sup> And some men came together that followed, for to mark the place to (*or for*) them, and [*they*] might not find (*it*).

<sup>7</sup> Forsooth as Jeremy knew, he blamed them, and said, that the place shall be unknown, till God gather the congregation [*together*] of people, and be made helpful, *or merciful*.

<sup>8</sup> And then the Lord shall show these things, and the majesty of the Lord shall appear; and a cloud shall be, as to Moses it was showed, and as when Solomon asked, that the place should be hallowed to the great God, this *cloud* showed;

<sup>9</sup> and as having wisdom, he offered (*the*) sacrifice of (*the*) hallowing, and of (*the*) performing (*or the completion*) of the temple.

<sup>10</sup> As and Moses prayed to the Lord, and fire came down from heaven, and wasted the burnt sacrifice(s); as and Solomon prayed, and fire came down from heaven, and wasted the burnt sacrifice[s].

<sup>11</sup> And Moses said, For that it is not cleansed, that was for sin, and (*so*) it was wasted.

<sup>12</sup> Also and Solomon in eight days made solemn the hallowing (*or celebrated the feast*).

<sup>13</sup> Forsooth and these same things were put in descriptions, and expo-sitions, [*for the almeries, (or aumbries)*] of Nehemiah; and as he made a little bible (*or a library*), and gathered books of countries, and of prophets, and of David, and epistles of kings, and gifts.

<sup>14</sup> Also soothly and Judas gathered all those things which he learned by battle, that befell to us, and they be with us.

<sup>15</sup> Therefore if ye desire these, send ye (*someone*) which shall bear (*them*) to you.

<sup>16</sup> Therefore we doing purifying, have written to you; therefore ye shall do well, if ye shall do these days.

<sup>17</sup> Forsooth it is God that delivered his people, and yielded his heritage to all, and realm, and priesthood, and *(the)* hallowing *(or the Temple)*,

<sup>18</sup> as he promised in the law, we hope that soon he shall have mercy on us, and shall gather *(us together)* from under heaven into the holy place; for he delivered us from great perils, and purged the place.

<sup>19</sup> Soothly of Judas Maccabeus, and his brethren, and of *(the)* purifying of the great temple, and of *(the)* hallow-ing of the altar;

<sup>20</sup> but and of the battles, that pertain to Antiochus the noble, *(or Antiochus Epiphanes)*, and his son Eupator;

<sup>21</sup> and of lightnings that were made from heaven, to them that strongly did for *(the)* Jews, so that, when they were few, they avenged all the country, and drove *(out)* an heathen multitude,

<sup>22</sup> and recovered the most famous temple in all the world; and delivered the city, *(so)* that the laws that were done away were restored; for the Lord was made helpful to them, with all peaceability.

<sup>23</sup> And also we attempted or assayed for to abridge in one book, *(all the)* things comprehended of *(or by)* Jason of Cyrene in five books.

<sup>24</sup> Forsooth we beheld the multitude and *(the)* hardness *(or the difficulty)* of books, to men willing *(or desiring)* for to begin the tellings of stories, for *(the)* multitude of things;

<sup>25</sup> and soothly we had busyness, *(or concern)*, *[or we cared]*, that it were delectation, *or liking*, of soul to men willing *(or desiring)* for to read; forsooth to studious men, that they might lightlier *(or easier)* betake to mind; forsooth that to all men reading profit be given.

<sup>26</sup> And soothly we took to us-selves *[or ourselves]* that received this work, by cause *(or because)* of abridging, not *(an)* easy travail, but soothly a work full of wakings *(or watching)* and *[of]* sweat.

<sup>27</sup> As these that make ready a feast, and seek for to please to the will of other men, for *(the)* grace of many men, we suffer willfully travail *(or willingly we suffer this travail)*;

<sup>28</sup> forsooth we grant the truth of all authors, but we us-self *[or we our-selves]* study to shortness, by the form given.

<sup>29</sup> Forsooth as it is to the chief carpenter *[or the wright]* of a new house, to be busy of *[or to care (for)]* all the building; to him soothly that busyeth for to paint, those things be to be sought out, that be covenable to *(or suitable for)* adorning; so it is to be guessed also in *(or with)* us.

<sup>30</sup> Forsooth for to gather understand-ing, and ordain a word, and full busily for to inquire all parts of the story, each by themselves, accordeth to an author;

<sup>31</sup> forsooth for to pursue *(or to follow)* shortness of saying, and for to eschew out pursuings of things, is to be granted to the abridger.

<sup>32</sup> Therefore from henceforth we shall begin the telling; be it enough for to have said so much of prefaction *(or of prefacing)*, *or before speaking*; for it is folly for to float out, *either be long*, before the story, but in that story for to be made short.

## CHAPTER 3

<sup>1</sup> Therefore when the holy city was inhabited in all peace, laws also yet were best kept, for the faithfulness of Onias, *(the)* bishop *[or for ordinance and piety of Onias, (the high priest)]*, and for souls hating evil things,

<sup>2</sup> it was made, that both they kings and princes led the place worthy *(to the)* highest honour, and lighted the temple with *(their)* greatest gifts;

<sup>3</sup> so that Seleucus, king of Asia, gave of his rents all *(the)* expenses pertain-ing to the service of *(the)* sacrifices.

<sup>4</sup> Forsooth Simon, of the lineage of Benjamin, that was ordained sovereign *[or provost]* of the temple, when the prince of priests against-stood him, strove for to cast some wicked thing in the city.

<sup>5</sup> But when he might not overcome Onias, he came to Apollonius, son of Thraseus, that in that time was duke of Celosyria and Phenice *(or governor of Greater Syria and Phoenicia)*;

<sup>6</sup> and told to him, that the treasury in Jerusalem was full with riches *[or with monies]* unnumberable; and that common riches be great, which pertain not to the reason *(or to the account)* of *(the)* sacrifices; forsooth that it was possible, that all things fall under *(the)* power of the king.

<sup>7</sup> And when Apollonius had told to the king of *(the)* riches [*or monies*] that were borne in, he sent Heliodorus called, that was on *(or over)* his needs, with commandments for to bear out the foresaid money.

<sup>8</sup> And anon *(or at once)* Heliodorus took the way, soothly by form as if he were to passing by Celosyria and Phenice cities *(or visiting the cities of Greater Syria and Phoenicia)*, but in true thing to performing the king's purpose.

<sup>9</sup> But when he came to Jerusalem, and was received benignly of *(or by)* the highest priest in the city, he told of *(the)* doom given of the riches [*or (the) monies*], and opened for cause of what thing he came; forsooth he asked, if verily these things were so.

<sup>10</sup> Then the highest priest showed, that these things were kept to the lifelodes [*or the livelodes*](*or for the livelihoods*) of widows, and of father-less either motherless children;

<sup>11</sup> that some soothly were of Hyrcanus *(son of)* Tobias, a man full noble in these things, that unpious Simon had told; forsooth that all the talents of silver were four hundred, and of gold two hundred;

<sup>12</sup> for that it was impossible on all manner, that they be deceived, that betook their things to be kept to the place and temple, that by *(or in)* all the world was honoured for his worship-ping *(or its distinction)* and holiness.

<sup>13</sup> And he said, for these things that he had in commandments of the king, That in all kind those should be borne to the king.

<sup>14</sup> Forsooth in the day ordained Heliodorus entered, to ordain of these things; forsooth there was not a little trembling through all the city.

<sup>15</sup> Forsooth *(the)* priests casted them-selves before the altar, with *(their)* priests' stoles, and called to help from heaven him that gave *(a)* law of things put in keeping, *(so)* that he should keep those things safe to *(or for)* them that had put those [*or them*] in keeping.

<sup>16</sup> Now forsooth he that saw the cheer *(or the face)* of the highest priest, was wounded in soul; for the face and colour was changed, and declared the inward sorrow of *(his)* soul.

<sup>17</sup> For some sorrowfulness was shed about to the man, and hideousness of body, by which the sorrow of heart was made known to men beholding.

<sup>18</sup> Also other men gathered together flock-meal, and came out of *(their)* houses, beseeching with open beseech-ing, for that that the place was to coming into despite.

<sup>19</sup> And *(the)* women were gird on the breast with hair-shirts, and flowed together by *(or in the)* streets; but and virgins, that were closed *(up)(al)*-to-gether, ran to Onias; others forsooth to the walls, some soothly beheld by *(the)* windows.

<sup>20</sup> Forsooth all held forth *(their)* hands into heaven, and besought;

<sup>21</sup> for there was a wretched abiding of *(the)* multitude mingled *(or mixed)*, and of the highest priest ordained in strife, *or anguish*.

<sup>22</sup> And these soothly called Almighty God to help, that things taken in keeping should be kept in all holi-ness, to *(or for)* them that had put those [*or had put them*] in keeping.

<sup>23</sup> Forsooth Heliodorus performed that thing, that he had deemed,

<sup>24</sup> and he was present with his knights in the same place about the treasury. But the Spirit of Almighty God made great evidence of his show-ing, so that all that were hardy for to obey to him, fell down by *(the)* virtue *(or the power)* of God, and were con-verted into feebleness, [*or unstrength*], and inward dread.

<sup>25</sup> For an horse appeared to them, and had a dreadful sitter *(upon him)*, adorn-ed with *(the)* best coverings; and he with fierceness rushed the former feet to Heliodorus *(or he rushed with fierce-ness at Heliodorus with his forefeet)*; forsooth he that sat on him, seemed [*or was seen*] for to have golden armours.

<sup>26</sup> Also two other young men appear-ed, fair in virtue *(or in strength)*, best in glory, and fair in clothing, that stood about him, and on each side scourged him without ceasing, and beat *(him)* with many wounds.

<sup>27</sup> Soothly forsooth Heliodorus fell down to the earth, and they ravished him shed about with much darkness, and casted out him, put in *(to)* a pack saddle, *either (a) horse's litter*.

<sup>28</sup> And he that entered with many runners and knights into the foresaid treasury, was borne, when no man helped him, for the open virtue *(or manifest power)* of God was known;

<sup>29</sup> and forsooth by God's virtue he lay dumb, and *(de)prived* of all hope and health.

<sup>30</sup> Forsooth these *Jews* blessed the Lord, for he magnified his place; and the temple, that a little before was full of dread and noise, is *(now)* filled with joy and gladness, for the Lord Almighty appeared.

<sup>31</sup> Then forsooth some of Heliodorus' friends prayed anon Onias, for to call to help the Highest, and for to give life to him, that was set in the last spirit.

<sup>32</sup> Soothly the highest priest beheld, lest peradventure the king would suppose any malice fully done of (*or by the*) Jews about Heliodorus, and offered for (*the*) health of the man a wholeful or an healthful sacrifice.

<sup>33</sup> And when the highest priest prayed, the same younglings, clothed in the same clothes, stood nigh [*to*] Heliodorus, and said, Do thou thank-ings to Onias, the priest; for why for him the Lord hath given life to thee;

<sup>34</sup> thou soothly, that art scourged of (*or by*) God, tell to all men the great do-ings and power of God. And when these things were said, they appeared not.

<sup>35</sup> Heliodorus soothly, when a sacrifice was offered to God, and great avows were promised to him, that granted him for to live, and did thankings, or thanks, to Onias; and when his host was received, he went again to the king.

<sup>36</sup> Soothly he witnessed to all men (*about*) the works of (*the*) great God, which he saw under (*or with*) his eyes.

<sup>37</sup> Forsooth when the king asked Heliodorus, who was able to be sent yet once (*again*) to Jerusalem, he said,

<sup>38</sup> If thou hast any enemy, either traitor of thy realm, send thither; and thou shalt receive him beaten, if never-theless he shall escape; for some virtue (*or power*) of God is verily (*or is truly*) in the place.

<sup>39</sup> For why he that hath dwelling in heavens, is (*a*) visitor and (*a*) helper of that place; and he smiteth and loseth (*or destroyeth*) them, that come to mis-do.

<sup>40</sup> Therefore of Heliodorus, and (*the*) keeping of the treasury, thus the thing hath itself.

## CHAPTER 4

<sup>1</sup> Simon forsooth before-said, accuser of (*the*) riches [*or monies*], and of the country, spake evil of (*or about*) Onias, as if he had stirred Heliodorus to these things, and he had been stirrer of evils;

<sup>2</sup> and he durst say (*that*) the pur-veyor of the city, and defender of his folk, and lover of the law of God, (*was a*) traitor [*or enemy*] of the realm.

<sup>3</sup> But when (*their*) enmities came forth in so much, that also by some familiar, [*or nigh*], friends of Simon, manslayings were done,

<sup>4</sup> Onias beheld the peril of strife, and that Apollonius was mad, as duke of Celosyria and Phenice (*or governor of Greater Syria and Phoenicia*), for to increase the malice of Simon.

<sup>5</sup> And Onias gave himself to the king; not as (*an*) accuser of (*the*) citizens, but beholding with himself the common profit of all the multitude.

<sup>6</sup> For he saw, that it was impossible that peace were given to things with-out the king's purveyance, and that Simon might not cease of his folly.

<sup>7</sup> But after the passing out of Seleucus' life, when Antiochus, that was called noble (*or Epiphanes*), had taken (*the*) realm, Jason, the brother of Onias, coveted the highest priest-hood or the high priesthood;

<sup>8</sup> and Jason went to the king, and promised to him three hundred talents and sixty of silver, and of other rents fourscore talents;

<sup>9</sup> over these things he promised also other talents an hundred and fifty, if it were granted to his power, for to ordain a school, and (*a*) gather-ing of young men to him; and for to write them that were in Jerusalem (*known as the*) Antiochenes, or (*the*) men of Antiochus.

<sup>10</sup> And when the king had granted this, and he wielded the princehood, anon he began to translate to heathen custom(s), (*the*) men of his lineage.

<sup>11</sup> And when these things were done away, which by cause (*or because*) of humanity, either courtesy, were ordain-ed of (*or by*) kings to (*the*) Jews by John, the father of Eupolemus, which was ordained in lawful message of friendship and fellowship with (*the*) Romans, he destroyed (*the*) rights, or (*the*) laws, of (*the*) citizens, and made shrewd (*or depraved*) ordinances;

<sup>12</sup> for he was hardy for to ordain a school of heathenness under that high tower, and for to put all the best of (*the*) fair young men in bordel houses.

<sup>13</sup> Forsooth this was not beginning, but some increasing and profit of heathen and alien life, for the unleaveful and unheard great trespass of unpious(ness), and not priest Jason;

<sup>14</sup> so that (*the*) priests not now were given about offices of the altar, but they despised the temple, and left (*the*) sacrifices, and they hast(en)ed for to be made fellows of

wrestling or of rassing, and of unjust giving of him, *that is, of his giving of (the) worst teaching*, and in occupations of a dish, *either playing with a leaden dish (or discus)*.

<sup>15</sup> And soothly they had *(the) honours of (their) fathers at nought, and deemed (the) Greek glories best*.

<sup>16</sup> For cause of which perilous contention had them, and they followed their ordinances; and by all things they coveted them for to be like them, which *[or whom]* they had *(as their) enemies and destroyers*.

<sup>17</sup> Forsooth for to do unfaithfully against God's laws it befalleth not without pain, but the time pursuing *(or following)* shall declare these things.

<sup>18</sup> Soothly when Justus, done once in five years *(or Now when the athletic game that was done every five years)*, was made solemnly in Tyre, and the king was present,

<sup>19</sup> Jason, full of great trespasses, sent from Jerusalem men sinners, *(or some Antiochenes)*, bearing three hundred double drachmas of silver into *(or for the) sacrifice of Hercules*; which these men that bare out asked, that those *[or that they]* were not given in sacri-fices, for it needed not, but that those shall be ordained into other expenses.

<sup>20</sup> But soothly these were offered of *(or by)* him that sent into *(or for)* the sacrifice of Hercules; soothly for *(the) men present, those [or they]* were given into *(the) making of great ships*.

<sup>21</sup> Forsooth Apollonius, son of Menes-theus, was sent into Egypt for primates, *or princes*, of Ptolemy Philometor, the king; when Antiochus knew him made alien from needs of the realm, he counselled for *[or to]* his own profits, and went from thence, and came to Joppa, and from thence to Jerusalem.

<sup>22</sup> And he was received of *(or by)* Jason and the city worshipfully *(or honourably)*, with *(the) lights of brands, and praisings, and went in, and from thence he turned the host into Phenice (or unto Phoenicia)*.

<sup>23</sup> And after the time of three years, Jason sent Menelaus, the brother of Simon above-said, bearing riches *[or monies]* to the king, and of necessary causes to bearing answers.

<sup>24</sup> And he was commended to the king, and, when he had magnified the face of his power, he turned into *(or unto)* himself the highest priesthood, and setted above *[or above putting to]* Jason three hundred talents of silver.

<sup>25</sup> And by commandments taken of the king, he came, soothly having nothing worthy to *(or of)* priesthood; but he bare the soul of a cruel tyrant, and *(the) wrath of [a] wild beast*.

<sup>26</sup> And soothly that Jason, that took his own brother captive, was deceived, and was outlawed, and put out into the country of *(the) Ammonites*.

<sup>27</sup> But Menelaus forsooth wielded the princehood, but of *(or as for the)* riches promised to the king, he did nothing, when Sostratus, that was *(the) sovereign of the high tower, made exaction, or masterful asking[or that was provost of the high rock, made exaction, or unjust asking]*,

<sup>28</sup> For why raising *[or extraction]* of tributes pertained to him; for which cause both were called to the king.

<sup>29</sup> And Menelaus was removed from priesthood, and Lysimachus, his brother, was *(his) successor*; soothly Sostratus was made sovereign of men of Cyprus.

<sup>30</sup> And when these things were done, it befell *(to them of)* Tarsus and Mallus for to move debate, for that they were given in gift to the concubine of Antiochus, the king.

<sup>31</sup> Therefore the king hastily came, for to assuage them, and left one of his earls suffectus *(or suffect consuls)*, Andronicus, in dignity, *or lieutenant*.

<sup>32</sup> Forsooth Menelaus deemed that he had taken covenable time, and stole some golden vessels of *(or from)* the temple, and gave *(some of them)* to Andronicus, and he sold to Tyre others, and by *(or to the)* nigh cities.

<sup>33</sup> And when Onias had known this thing most certainly, he reproved him, and held himself in *(to)* a secure place at Antiochia, beside Daphne.

<sup>34</sup> Wherefore Menelaus went to Andronicus, and prayed that he would slay Onias. And when he came to Onias, and had given right hands with an oath, though he was suspect to him, he counselled him for to go forth *(out)* of asylum, and anon he slew him, and dreaded not rightwiseness.

<sup>35</sup> For which cause not only *(the) Jews*, but and other nations, were wroth, and bare heavily of *(or for)* the unjust death of so great a man.

<sup>36</sup> But Jews at Antioch, and *(the) Greeks*, together *(com)plained of (or about)* the unjust death of Onias, and went to the king, that *(re)turned again from (the) places of (or about) Cilicia*.

<sup>37</sup> Therefore the king Antiochus was sorry in soul for Onias, and was bowed to mercy, and shedded tears, and bethought on the soberness and mildness (*or humility*) of the dead man.

<sup>38</sup> And his heart was kindled, and he commanded that Andronicus, unclouted of (*his*) purple, be led about by all the city, and that in that place in which he had done unpius(*ly*) against Onias, the cursed man be (*de*)prived of life; for the Lord gave to him even-worthy pain.

<sup>39</sup> Forsooth when many sacrileges were done of (*or by*) Lysimachus, by counsel of Menelaus, in the temple, and the fame (*or story*) was published, (*a*) multitude was gathered against Lysimachus; for much gold was then borne out.

<sup>40</sup> Forsooth when the companies rose, and souls were filled with wrath, Lysimachus began for to use almost three thousand armed wicked hands, by some tyrant leader, old [*or old*] in age, and also in madness.

<sup>41</sup> But as they understood the endeavouring of Lysimachus, others took stones, others strong staffs, (*and*) some soothly casted ashes into (*or onto*) Lysimachus.

<sup>42</sup> And many soothly were wounded, some forsooth were cast down, all forsooth were (*al*)together turned into flight; also they slew him (*the*) sacrileger, *either (the) thief of (the) holy things*, beside the treasury.

<sup>43</sup> Therefore of these things doom be-gan for to be moved against Menelaus.

<sup>44</sup> And when the king came to Tyre, three men were sent of the elder men, and brought the cause to him.

<sup>45</sup> And when Menelaus was over-come, he promised for to give many riches [*or many monies*] to Ptolemy, for to counsel the king.

<sup>46</sup> Therefore Ptolemy went to the king, set in some porch, as for cause of refreshing, either colding, [*or cool-ing*], and led away from (*the*) sentence;

<sup>47</sup> and absolved from (*the*) crimes Menelaus, guilty truly of all the malice. Forsooth he condemned by death these wretches, which should be deemed innocents, yea, if they had led cause with (*the*) Scythians.

<sup>48</sup> Therefore soon they gave unjust pain to them, that pursued (*the*) cause for the city, and [*for the*] people, and (*for the*) holy vessels.

<sup>49</sup> Wherefore and (*the*) men of Tyre were wroth, and were most liberal with the burying of them.

<sup>50</sup> Forsooth for (*the*) covetousness of them that were in power, Menelaus dwelt in power, waxing in malice, and to deceits (*or deceiving*) of citizens.

## CHAPTER 5

<sup>1</sup> In the same time Antiochus made ready the second going into Egypt.

<sup>2</sup> Forsooth it befell, that by each city of men of Jerusalem, were seen by forty days, horsemen running about by the air, having golden stoles, and shafts, as companies of knights armed;

<sup>3</sup> and courses of horses wisely set by orders, and assailings, *or fightings together*, for to be made nigh, and movings of shields, and multitude of helmeted men, with (*unre*)strained swords, and castings of darts, and shining of golden armours, and of all kind of habergeons (*or breastplates*).

<sup>4</sup> Wherefore all men prayed, that the monsters, *or wonders, tokens of things to coming*, be converted [*or be (al)together turned*] into good.

<sup>5</sup> But when false tiding [*or false rumour*] went out, as if Antiochus had gone out of life, Jason suddenly assailed the city, with men taken not less than a thousand; and when (*the*) citizens fled to the wall together, and at the last the city was taken, Menelaus fled into the high tower.

<sup>6</sup> Forsooth Jason spared not in slay-ing his citizens, neither he thought prosperity against (*his*) cousins; and he deemed it for to be most evil, that he should take victories of (*his*) enemies, and not of (*his*) citizens.

<sup>7</sup> And soothly he wielded not (*the*) princehood, but took confusion end of his deceits, or his espies; and he flew again, and went into Ammonites.

<sup>8</sup> And at the last into undoing of him, he was (*en*)closed together of Aretas, tyrant of Arabians, and flew [*or flee-ing*] from city into city, and was odious to all men, as (*an*) apostate, *or (a) forsaker of (the) laws*, and abomin-able, as (*an*) enemy of (*his*) country and citizens, and was cast out into Egypt.

<sup>9</sup> And he that had put out many of their country, perished in pilgrimage, and went to (*the*) Lacedaemonians, as for cousinage to have there refuge.

<sup>10</sup> And he that had casted away many unburied, is cast out both unwailed and unburied, and neither useth strange sepulchre, neither taketh part of (*his*) fathers' sepulchre.

<sup>11</sup> And when these things were done so, the king supposed, that Jews should forsake fellowship; and for this he went out of Egypt with mad souls, and took the city soothly with arms.

<sup>12</sup> Forsooth he commanded to the knights, for to slay, neither [*to*] spare to men running against (*them*), and to go up by houses, and strangle.

<sup>13</sup> Therefore there were made slay-ings of young and elder, destroyings of women and children, and deaths of maidens and little children.

<sup>14</sup> Forsooth in all three days, four-score thousand were slain, forty thousand bound, forsooth not less sold;

<sup>15</sup> but neither these things sufficed. Also he was hardy for to enter into the temple holier than all the land, by Menelaus (*the*) leader; that was traitor of (*the*) laws and (*to his*) country.

<sup>16</sup> And he touched unworthily, and defouled, taking in cursed hands the holy vessels, that were put (*there*) of (*or by*) other kings and cities, to (*the*) adorning and glory of the place.

<sup>17</sup> Antiochus was so alienated from mind, *or understanding*, and beheld not, that, for (*the*) sins of men inhab-iting, the Lord was wroth (*for*) a little (*while*) to the city; for which thing also despising befell about the place.

<sup>18</sup> (*Or*) Else if it had not befallen them for to be wrapped in many sins, as Heliodorus, that was sent from king Seleucus for to rob the treasury, also this (*man*) anon coming should be beaten, and forsooth put aback from (*his*) hardness.

<sup>19</sup> But the Lord chose not the folk for the place, but place for the folk.

<sup>20</sup> And therefore also that place was made partner of evils of the people; afterward forsooth it shall be made fellow also of (*the*) goods, and it, that is forsaken in wrath of Almighty God, again in reconciling of the great Lord, shall be enhanced with great glory.

<sup>21</sup> Therefore Antiochus, when he had taken away a thousand and eight hundred talents of the temple, swiftly (*re*)turned again to Antiochia, and deemed him for pride to lead the land for to sail, (*and*) the sea forsooth for to make journey, for pride of (*his*) soul.

<sup>22</sup> Forsooth he left also sovereigns, to torment the folk, in Jerusalem soothly Philip, of the kin of (*the*) Phrygians, crueler than himself in manners, of whom he was ordained;

<sup>23</sup> forsooth in Gerizim, Andronicus and Menelaus, which more grievously than others lay on, [*or annoyed, (or harmed)*], (*the*) citizens. And when he was set against (*the*) Jews,

<sup>24</sup> he sent an odious prince, Apollon-ius, with an host (*of*) two and twenty thousands, and commanded to him for to slay all of perfect age, for to sell (*the*) women and young children.

<sup>25</sup> Which when he came to Jerusalem, feigned peace, and rested till the holy day of sabbath. And then while (*the*) Jews held (*the*) holiday, or the holy day, he commanded his men for to take arms (*or weapons*),

<sup>26</sup> and [*he*] strangled all that came forth together to the spectacle, *or (the) beholding*; and he ran about the city with armed men, and slew a great multitude.

<sup>27</sup> Forsooth Judas Maccabeus, that was the tenth, went into (*a*) desert place, and there led life with men, among wild beasts in hills; and [*they*] dwelt eating meat (*or meals*) of hay, lest they were partners of defouling.

## CHAPTER 6

<sup>1</sup> But not after much time, the king sent an eld [*or old*] man of Antiochia, (*or of Athens*), which should constrain (*the*) Jews, that they should translate [*or transfer (over)*] themselves from (*the*) laws of (*the*) fathers, and of God;

<sup>2</sup> also he should defoul the temple in Jerusalem, and should call it (*the Temple*) of Jupiter Olympus, and in Gerizim, as they were, that inhabited the place, of Jupiter Hospitality.

<sup>3</sup> Forsooth the falling in of evils was worst and grievous to all;

<sup>4</sup> for why the temple was full of lechery and gluttony of (*the*) heathen men, and of men doing lechery with whores, and women bare in themselves to (*the*) hallowed houses, at their own will, bearing within those things which it was not leaveful (*or lawful*).

<sup>5</sup> Also the altar was full of unleaveful things, which were forbidden by laws.

<sup>6</sup> Soothly neither sabbaths were kept, neither solemn days of (*the*) fathers were kept, neither simply, neither openly, [*or plainly*], any man acknowledged him(*self*)(*to be*) a Jew.

<sup>7</sup> Forsooth they were led with bitter need in the day of the king's birth to sacrifices. And when *(the)* holy things of Liber, *that is Bacchus, either a false god, which the heathen men called (the) god of wine,* were made solemnly, *[or hallowed],* they were crowned with ivy, and were constrained for to go about with Liber *(or unto Bacchus).*

<sup>8</sup> Soothly the doom went out into the next cities of *(the)* heathen men, by Ptolemy procuring, that in like manner also they should do against *(the)* Jews, that they should do sacrifice;

<sup>9</sup> soothly that they should slay them, that would not pass *(or agree)* to the ordinances of heathen men. Therefore it was to see wretchedness *[or it was wretchedness for to see these things].*

<sup>10</sup> For why two women were accused, that they had circumcised their children; and when they had led them about openly by the city, with *[the]* infants hanged at *their* breasts, they casted *[them]* down by the walls.

<sup>11</sup> Forsooth other men went together to the next dens, and hallowed privily the day of sabbath, *(and)* when they were showed to Philip, they were burnt in flames, for they dreaded for religion and observance, for to bear help to themselves with hand.

<sup>12</sup> Therefore I beseech them, that shall read this book, that they dread not for adversities; but areckon they those things that befell to be not to perishing, but to *[or for](the)* amending of our kin.

<sup>13</sup> For why for to not suffer by much time sinners for to do of sentence, *[or doom],* but anon for to give vengeance, is the showing of *(his)* great benefice.

<sup>14</sup> For why, not as in other nations, the Lord abideth patiently, *(so)* that when the day of doom shall come, he punish them in *(the)* plenty of *(their)* sins, so and in us he ordaineth,

<sup>15</sup> that when our sins be turned about into *(the)* end, so at the last he avenge on us.

<sup>16</sup> For which thing soothly he never removeth his mercy from us; but he chastiseth his people, and forsaketh not in adversities.

<sup>17</sup> But these things be said of *(or by)* us *[or to you]* in *(a)* few words to the admonishing of men reading; now forsooth it is to come to the telling.

<sup>18</sup> Therefore Eleazar, one of the former *(or first)* of the scribes, *or men of law,* and a man waxed in age, and fair in cheer, was compelled, yawning with open mouth, for to eat swine's flesh.

<sup>19</sup> And he embraced, *or chose,* more glorious death, than hateful life, and willfully went before to torment.

<sup>20</sup> Forsooth he beheld how it behooved for to go, and suffered patiently, and ordained for to not do unleaveful things for the love of life.

<sup>21</sup> Soothly these that stood nigh, were moved *(al)together* by wicked mercy, for eld *[or old]* friendship of the man, and they took him privily, and prayed that fleshes should be brought, which it was leaveful to him for to eat, *(so)* that he were feigned to have eaten, as the king commanded, of the flesh of sacrifice;

<sup>22</sup> *(so)* that by this deed he should be delivered from death; and for eld friendship of the man, they did this humanity, *or courtesy,* in *(or to)* him.

<sup>23</sup> And he began for to think *(about)* the worthy excellence of age, and of his eld *(age),* and the free-born hoari-ness of nobility, and of *(his)* best living from child<sup>[hood]</sup>; and by the ordinances of holy law, and made of God, he answered soon, saying, that he would be sent before into hell.

<sup>24</sup> For he said, It is not worthy to *(or for)* our age for to feign, *(so)* that many young men deem, that Eleazar of four-score year and ten, hath passed to the life of aliens *(or the religion of strangers).*

<sup>25</sup> and that they be deceived by my feigning, and that for *(a)* little time of corruptible life, and that by this I get spot and execration, *or cursedness,* to mine eld *(age).*

<sup>26</sup> For why though in present time I be delivered from *(the)* torments of men, but neither quick *(or alive),* neither dead, I shall *(not)* escape the hand of *[the]* Almighty.

<sup>27</sup> Wherefore in passing the life strongly, *that is, in dying for the law of God,* soothly I shall appear worthy of *(my)* age;

<sup>28</sup> forsooth I shall leave strong ensample to young men, if I use perfectly honest death with ready will, and strongly for the worthiest and holiest laws. When these things were said, anon *(or at once)* he was drawn to *(the)* torment.

<sup>29</sup> Forsooth these that led him, and *(that)* a little before were milder, were turned into wrath, for the words said of *(or by)* him, which they deemed brought forth by pride of heart.

<sup>30</sup> But when he should be slain with wounds, he sorrowed inwardly, and said, Lord, that hast holy knowing, openly thou knowest, that when I might be delivered from death,

I (*now*) suffer hard sorrows of (*or in*)(*my*) body; for-sooth by soul willfully (*or willingly*) I suffer these things, for thy dread.

<sup>31</sup> And soothly this man on [*or in*] this manner departed from life; not only leaving the mind of his death to young men, but and to all the folk, to (*an*) ensample of virtue and strength.

## CHAPTER 7

<sup>1</sup> Forsooth it befell, that seven brethren taken together with the mother, were constrained of (*or by*) the king, for to taste against the law swine's flesh; and were tormented with scourgings, and torment made of (*or from*) bull's leather.

<sup>2</sup> Forsooth one of them, that was the first, said thus, What seekest thou? and what wilt thou learn of (*or from*) us? we be ready for to die, more than to break the fathers' laws of God.

<sup>3</sup> Therefore the king was wroth, and commanded brazen pans, [*or pans of brass*], and brass pots for to be made full hot.

<sup>4</sup> And when those anon were made full hot, he commanded the tongue for to be cut off from him that spake first; and when the skin of the head (*or his head*) was drawn away, *he bade* (*or commanded*) both the highest parts of his hands and of his feet for to be cut off, the while the other brethren of him and the mother of him beheld.

<sup>5</sup> And when he was made then [*or now*] unprofitable by (*or in*) all things, he commanded fire for to be brought to him, and yet all quick, breathing, *or groaning*, for to be burnt in the brazen pan; in which when he was long tormented, the others together with the mother, admonished them(*selves*) together for to die strongly, saying,

<sup>6</sup> The Lord God shall behold truth, and shall give comfort, *or give solace*, in (*or to*) us, as Moses declared in before-witnessing of his song, And in (*or to*) his servants he shall give comfort.

<sup>7</sup> Therefore when that first was dead in this manner, they led forth the next for to be scorned; and when the skin of his head was drawn off, with the hairs, they asked, if he would eat, before that he were punished in all the body, by all (*the*) members by themselves.

<sup>8</sup> And he answered by the [*country*] voice (*or language*) of (*his*) fathers, and said, I shall not do *it*. For which thing, and this in (*the*) pursuing place, received like torments of (*or as*) the first.

<sup>9</sup> And when he was ordained in the last spirit, he said thus, Soothly thou most wicked, *or cursed*, lokest us in this life, but the King of the world shall raise us (*up*)that *be* dead for his laws, in again-rising of everlasting life.

<sup>10</sup> After this the third was scorned; and when he was bidden, he proffered soon forth his tongue, and steadfastly held forth his hands,

<sup>11</sup> and said with trust, Of heaven I wield these limbs, but for the laws of God now I despise these same; for I hope, that I shall receive those [*or them*] of (*or from*) him (*again*).

<sup>12</sup> So that the king, and they that were with him, wondered on the wisdom of the young man, that he led the torments as nought.

<sup>13</sup> And when this was thus dead, they travailed the fourth, and tormented him in like manner.

<sup>14</sup> And when he was then at the death, he said thus, Well the rather it is need, that men given to death of (*or by*) men, abide the hope of God, for they shall be raised-again again of (*or by*) him; forsooth (*the*) again-rising to life (*or resurrection*) shall not be to thee.

<sup>15</sup> And when they had brought the fifth, they travailed him.

<sup>16</sup> And he beheld into him, and said, Thou hast power among men, and though thou be corruptible, thou doest what thou wilt; but do not thou guess, that our kin is forsaken of God.

<sup>17</sup> But abide thou patiently, and thou shalt see the great power of him, how he shall torment thee, and thy seed.

<sup>18</sup> After [*this*] they brought also the sixth; and this began for to die, and said thus, Do not thou err idly; for we suffer these things for ourselves, sinning against our God, and things worthy of wondering be made in us;

<sup>19</sup> but deem thou not, that it shall be without pain to (*or for*) thee, that thou hast tempted for to fight against God.

<sup>20</sup> Forsooth the mother (*of them*) is wonderful above manner, and worthy (*of*) the mind of good men (*or worthy to be remembered by all good people*), which beheld (*her*) seven

sons perishing under the time of one day, and suffer-ed above manner with good will, for the hope that she had into God;

<sup>21</sup> she admonished each of them by *(the)* voice *(or language)* of *(her fore)-fathers, [or of (her) country]*, and was strongly filled with wisdom, and setted man's wit to woman's thought, and said to them,

<sup>22</sup> Sons, I know not how ye appear-ed in my womb; for neither I have given to you spirit, and *(or)* soul, and *(or)* life, and I myself joined not to-gether the members of each *(of you)*;

<sup>23</sup> but the Maker *(out)* of nought of the world, that formed the nativity of man, and found *(out the)* beginning of all, shall yield again to you spirit, and life, with mercy, as now ye despise yourselves for the laws of him.

<sup>24</sup> Forsooth Antiochus deemed him-*(self)* for to be despised, and also by *(the)* despicable voice of a reprover *[or despised by voice of the reprovng]*, and when yet the younger was alive, not only he admonished by words, but with an oath he affirmed to make him rich and blissful *[or blessed]*, and to have him *(for)* a friend, translated *(or turned)* from *(the)* laws of *(his)* fathers, and to give to him needful things.

<sup>25</sup> But when the young man was not bowed to these things, the king called the mother, and softly counselled her, that she should be made to the young man into health *(or his deliverance)*.

<sup>26</sup> Forsooth when he admonished her by many words, she promised him for to counsel her son.

<sup>27</sup> Therefore she bowed down to him, and scorned the cruel tyrant, and said in *(her)* country's voice *(or language)*, Son, have mercy on me, that bare thee in *(my)* womb *(for)* nine months, and gave *(thee)* milk by *(or for)* three years, and nourished or nursed *(thee)*, and fully brought *(thee)* into this age.

<sup>28</sup> I ask, child, that thou behold to heaven and earth, and all things that be in them, and understand, that God made them *(out)* of nought, and the kind of men *(or and mankind also)*.

<sup>29</sup> So it shall be done, that thou dread not this tormentor, but be thou made worthy to *(or of)* thy brethren, and receive death, that in that mercy doing I receive thee *(again)* with thy brethren.

<sup>30</sup> When she said yet these things *[or When she yet said these things]*, the young man said, Whom abide ye? I obey not to the bidding of the king, but to *(the)* commandment of the law, that was given to us by Moses.

<sup>31</sup> Forsooth thou, that art made *(the)* finder of all malice against *(the)* Hebrews, shalt not escape the hand of God.

<sup>32</sup> For we suffer these things for our sins;

<sup>33</sup> and though our Lord be a little wroth to *(or with)* us, for *(our)* blaming and chastising, but again he shall be reconciled to his servants.

<sup>34</sup> Forsooth thou cursed, and most flagitious, *or fullest of evil doings, and stirrings*, of all men, do not thou vainly be enhanced, that art enflamed by vain hope against his servants;

<sup>35</sup> for thou hast not escaped yet the doom of Almighty God, and behold-ing all things.

<sup>36</sup> For my brethren suffered now a little sorrow, and be made under *(the)* testament of everlasting life; thou soothly by *(the)* doom of God shall pay just pains of *(or for)(thy)* pride.

<sup>37</sup> Soothly I, as my brethren, betake my soul and *(my)* body for the laws of *(our)* fathers; and I call God to help *[or in-calling God]*, that more ripely he be made helpful to our folk, and that thou acknowledge with *(or after)* torments and beatings, that he is God alone.

<sup>38</sup> Forsooth the wrath of *(the)* Almighty shall fail, or shall have an end, in me, and in my brethren, which is justly brought in *[up]* on all our kin.

<sup>39</sup> Then the king was kindled with wrath, and was fierce against him more cruelly above all; and bare *(it)* unworthily, *either heavily*, himself *(to be)* scorned.

<sup>40</sup> Therefore this *(man)* was clean *(or undefouled)*, and died, trusting by all things in the Lord.

<sup>41</sup> Forsooth at the last also the mother was wasted, *either died*, after the sons.

<sup>42</sup> Therefore of sacrifices, and over-great cruelties, is enough said.

## CHAPTER 8

<sup>1</sup> Forsooth Judas Maccabeus, and they that were with him, entered privily into *(the)* castles *(or entered privately, or secretly, into the towns)*; and called together cousins, and

friends, and took them that dwelt in Judea [*or in Jewry*], *or in (the) keeping of the law of (the) Jews*, and led out men to six thousands.

<sup>2</sup> And they called the Lord to (*or for*) help, for to behold on the people, that was defouled of (*or who were trampled upon by*) all men; (*and*) for to have mercy on the temple, that was defouled of unpius men;

<sup>3</sup> and for to have mercy on (*the*) destroying of the city, that was anon to be made plain (*al*)together (*or to be levelled to the ground*); and for to hear the voice of (*the*) blood crying to him,

<sup>4</sup> and for to have mind on the wickedest deaths of little children innocents, and of (*the*) blasphemies given to (*or against*) his name; and for to have indignation on these things.

<sup>5</sup> And Maccabeus, with the multitude gathered, was made unsufferable to (*the*) heathen men; for the wrath of the Lord was converted into mercy.

<sup>6</sup> And he above-came to castles (*or towns*) and cities, unwarned (*or unan-nounced*), and burnt them (*up*); and occupied covenable places, and gave not few slayings of (*his*) enemies.

<sup>7</sup> Soothly in (*the*) nights he was most borne to seek out runnings; and fame of his virtue was shed out, *either showed*, everywhere.

<sup>8</sup> Forsooth Philip saw, that the man by little and little came to increase, and that full often things befell to him in prosperity; and he wrote to Ptol-emy, duke of Celosyria and Phenice (*or Ptolemeus, the governor of Greater Syria and Phoenicia*), that he should bear help to the king's need.

<sup>9</sup> And he swiftly sent Nicanor (*the son*) of Patroclus, (*one*) of the former (*or first*), *or (the) worthier*, friends, and gave to him not less than twenty thousands of armed folks mingled (*al*)together; for to do away all the kin of (*the*) Jews; and joined to him Gorgias, a knightly man, and most expert (*or experienced*) in things of battle.

<sup>10</sup> Forsooth Nicanor promised stead-fastly to the king, that he should fill the tribute that was to be given to (*the*) Romans, two thousands of talents, (*out*) of (*or from*) the (*sale of the*) captivity of (*the*) Jews (*or of the Jewish captives*).

<sup>11</sup> And anon he sent to (*the*) cities of the sea coast, and called together to (*or for*) even-buying of (*the*) prisoners, *or of (the) bondmen*, of (*the*) Jews; and promised, that he shall sell ninety bondmen for a talent [*or one talent*], not beholding to the vengeance that should pursue him of Almighty God.

<sup>12</sup> Forsooth when Judas found (*out this*), he showed to these Jews that were with him, the coming of Nicanor.

<sup>13</sup> Of which [*or Of whom*] some inwardly dreaded, and believed not to (*or in*) the rightwiseness of God, and were turned into flight;

<sup>14</sup> others soothly, if any left of them, came (*or others sold all that they had left, and came*), and together besought the Lord, for to deliver them from (*the*) wicked Nicanor, which had sold them before that he came nigh;

<sup>15</sup> and though not for them, but for the testament that was to the fathers of them, and for the calling to help of his holy name and great on them.

<sup>16</sup> Forsooth Maccabeus called to-gether seven thousands that were with him, and prayed, that they should not be reconciled to (*the*) enemies, neither should dread the multitude of (*the*) enemies wickedly coming against them, but strongly should fight;

<sup>17</sup> having before the(*ir*) eyes, the despite that was done in the holy place, unjustly of (*or by*) them, and also the wrong of the city, had in scorning; yet also the ordinances of (*the*) eld [*or old*] men destroyed.

<sup>18</sup> For why he said, They soothly trust in arms (*or weapons*)(*al*)together and hardiness; forsooth we trust in the Lord Almighty, that may do away with one looking, both them that come against us, and all the world.

<sup>19</sup> Forsooth he admonished them also of (*the*) helps of God, that were done against (*their*) fathers; and that under Sennacherib an hundred thousand fourscore thousand and five thousand [*or an hundred fourscore and five thousand*] perished;

<sup>20</sup> and of the battle that was to them against (*the*) Galatians, in Babylon; whether if it come to the thing, *or (the) truth*, when all fellows Macedonians doubted, they six thousands alone slew an hundred thousand and twenty thousands [*or an hundred and twenty thousands*], for (*the*) help given to them from heaven; and for these things they had full many benefices.

<sup>21</sup> By these words they were made steadfast, and ready for to die for (*the*) laws and (*the*) country.

<sup>22</sup> Therefore he ordained his brethren leaders to (*or of*) each order, Simon, and Joseph, and Jonathan, and made subject to each a thousand and five hundred (*men*).

<sup>23</sup> Also to this thing, when the holy book was read to them of Ezra, and a token was given of God's help, he *was* duke (*or leader*) in the first battle array, and joined battle with Nicanor.

<sup>24</sup> And for the Almighty was made (*the*) helper to (*or of*) them, they slew over nine thousand of men; forsooth they constrained the more part of Nicanor's host, made feeble by wounds, for to flee.

<sup>25</sup> Forsooth when the riches [*or the monies*] of them, that came to (*or for*) the buying of them, were taken up, on each side they pursued them; but they (*re*)turned again, closed (*al*)to-gether by an hour;

<sup>26</sup> For why it was before (*the*) sabbath, for which cause they lasted not (*in*) pursuing (*them*).

<sup>27</sup> Forsooth they gathered the arms or armours of them, and (*the*) spoils, and did (*the*) sabbath, and blessed the Lord, that delivered them in (*or unto*) this day, dropping into (*or upon*) them (*the*) beginning of mercy.

<sup>28</sup> Forsooth after the sabbath, they parted spoils to the feeble folks, and fatherless, and motherless, and widows; and they with theirs had the residues.

<sup>29</sup> When these things were thus done, and commonly of (*or by*) all men beseeching was made, they asked the merciful Lord, for to be reconciled into the end to his servants.

<sup>30</sup> And of these that were with Timothy (*or Timotheus*) and Bacchides, striving against themselves, they slew over twenty thousand, and they wielded his strengths (*or strongholds*); and they parted more preys, and made even portion to (*the*) feeble folks, fatherless, and motherless, and widows, but and (*also*) to (*the*) elder men.

<sup>31</sup> And when they had gathered the arms or armours of them, diligently they putted together, *or kept*, all things in covenantable places; forsooth they bare to Jerusalem the residue spoils.

<sup>32</sup> And they slew Philarches, that was with Timothy (*or Timotheus*), a man full of great trespasses, that had tormented (*the*) Jews in many things.

<sup>33</sup> And when (*the*) feasts of [*or for*](*the*) victory were done in Jerusalem, they burnt them that had burnt (*the*) holy gates, that is to say, Callisthenes, when he had flown into an house; for why worthy meed (*or reward*) was yielded to them for their unpioussnesses.

<sup>34</sup> Forsooth the wickedest Nicanor, that brought a thousand merchants to the selling [*or buying*] of (*the*) Jews,

<sup>35</sup> was meeked, *or made low*, by (*the*) help of the Lord, of them which he guessed none; and when he had put away the cloth(es) of glory, he fled alone by privy places, and came to Antioch, and had (*the*) highest infelicity, *or wretchedness*, of (*or over*) the death of his host.

<sup>36</sup> And he that (*had*) promised him-(*self*) to restore tribute to (*the*) Romans, of (*or from*) the captivity of (*the*) men of Jerusalem, preached now that (*the*) Jews had one defender God, and for (*or because of*) him, they were unable for to be wounded, for they pursued laws ordained of him.

## CHAPTER 9

<sup>1</sup> In the same time Antiochus (*re*)turned again dishonestly (*or with disgrace or dishonour*) from Persia.

<sup>2</sup> For he had entered into that city, that is said Persepolis, *that is, the chief city of Persia*, and he attempted for to rob the temple, and oppress the city; but for (*or because*) the multitude ran together to (*their*) arms, they were turned into flight; and so it befell, that Antiochus after flight vile-like, [*or lowly*], (*re*)turned again.

<sup>3</sup> And when he came about (*to*) Ecbatana, he knew what things were done against Nicanor and Timothy.

<sup>4</sup> Forsooth he was enhanced in wrath, and deemed that he might (*re*)turn into (*the*) Jews the wrong of them, that had driven him (*away*). And therefore he bade the chariot to be led in haste, doing journey without ceasing; for why heavenly doom drove, *or constrained*, him, for that he spake so proudly, that he shall come to Jerusalem, and to make it a gathering of (*the*) sepulchre(s) of (*the*) Jews.

<sup>5</sup> But the Lord God of Israel, that beholdeth all things, smote him with a wound incurable and invisible; for as he ended this same word, an hard sorrow of entrails took him, and bitter torments of inward things.

<sup>6</sup> And soothly justly enough, for he that had tormented the entrails of other men, with many and new torments,

<sup>7</sup> though he in no manner ceased of (*or from*) his malice. Forsooth over this he was filled with pride, and breathed fire in (*his*) soul against (*the*) Jews, and commanding the need for (*it*) to be hast(en)ed, it befell, that he going in fierceness fell down off the chariot, and that the members were travailed with the grievous hurtling (*al*)together of (*his*) body.

<sup>8</sup> And he that seemed to himself for to command also to (*the*) waves of the sea, and over man's manner was filled with pride, and for to weigh in (*the*) balance the heights of (*the*) hills, was then made low to (*the*) earth, and was borne in a bier, *either (a) horse-litter*, and witnessed in himself the open virtue (*or manifest power*) of God;

<sup>9</sup> so that (*the*) worms boiled out of the body of the unpious man, and the quick (*or living*) fleshes of him floated out in sorrows. Also with the savour of him, and stinking, his host was grieved;

<sup>10</sup> and (*now*) no man might bear him, for (*the*) unsuffering of (*his*) stink (*or his insufferable smell*), that a little before (*had*) deemed him(*self*) for to touch the stars of heaven.

<sup>11</sup> Therefore hereby he was led down from grievous pride, and began for to come to (*the*) knowing of himself, and was warned by God's vengeance, for by all moments his sorrows took increases.

<sup>12</sup> And when he might not then [*or now*] suffer his (*own*) stink, thus he said, It is just for to be subject to God, and that a deadly (*or a mortal*) man feel not even things to God.

<sup>13</sup> Forsooth the cursed man prayed (*to*) the Lord of these things, of whom he should not get mercy or of whom he should get no mercy.

<sup>14</sup> And now he desireth to yield free the city, to which he came hast(en)-ing, for to draw down it [*or to lead it down*] to (*the*) earth (*or the ground*), and for to make a sepulchre of things borne together.

<sup>15</sup> And now he promiseth to make the Jews even to (*the*) men of Athens, which Jews he said that he should not have worthy, yea, of (*a*) sepulchre, but to betake to fowls and wild beasts, for to be drawn, and to destroy with (*their*) little children;

<sup>16</sup> also to adorn with best gifts the holy temple, which he (*had*) robbed before, and to multiply (*its*) holy vessels, and to (*the*) giving of his rents (*for the*) costs (*or charges*) pertaining to (*the*) sacrifices;

<sup>17</sup> over these things and that he shall be made a Jew, and to walk by each place of the land, and to preach the power of God.

<sup>18</sup> But, for (*the*) sorrows ceased not, the just doom of God had above come on him (*or had come upon him*), he despaired, and wrote to (*the*) Jews, by manner of beseeching, an epistle, containing these things.

<sup>19</sup> To the best citizens, (*the*) Jews, most health, and welfare, and to be rich, *or in prosperity*, the king and prince Antiochus.

<sup>20</sup> If ye fare well, and your sons, and all things be to you of sentence, *that is, befall at (or to) your will*, we do most thankings.

<sup>21</sup> And I am ordained in sickness, and soothly I am mindful benignly of you, and I (*re*)turned again from places of Persia, and am caught with (*a*) grievous infirmity, and I led (*it*) needful for to have care for (*the*) common profit;

<sup>22</sup> and I despair not of (*or for*) myself, but I have much hope to escape (*this*) sickness.

<sup>23</sup> For I behold that also my father, in what times he led (*an*) host in(*to*)(*the*) higher places, showed, who after him should receive princehood;

<sup>24</sup> if that any contrary thing befell, or hard thing were told, these that were in countries (*or in the land*), shall know to whom the sum, *or charge*, of [*all*] things was left, and should not be troubled.

<sup>25</sup> To these things I beheld of (*or to*) next, that all the mighty men and neighbours espy times, and abide coming, and I have ordained my son Antiochus king, whom I, running again often into (*the*) high realms (*or the high provinces of my kingdom*), commended to many of you, and I wrote to him what things be subject.

<sup>26</sup> Therefore I pray you, and ask, that ye be mindful of (*the*) benefices openly and privily, and that each *of you* keep faith to(*wards*) me, and to(*wards*) my son.

<sup>27</sup> For I trust, that he shall do mildly, and manly (*or humanely*), *or courteously*, and pursue my purpose, and be common, *or treatable*, to you.

<sup>28</sup> Therefore the man-queller and blasphemer was smitten worst, and as he had treated others, he died in pilgrimage in (*the*) mountains, in wretchedful death.

<sup>29</sup> Forsooth Philip, his even-sucker, translated [*or transferred*], *or bare over*, the body; which dreaded the son of Antiochus, and went to Ptolemy Philometor, into Egypt.

## CHAPTER 10

<sup>1</sup> Forsooth Maccabeus, and they that were with him, for the Lord defended them, received soothly the temple, and *(the)* city.

<sup>2</sup> Forsooth he destroyed the altars, that aliens made by *(or in)(the)* streets, and also *[the]* temples of washing.

<sup>3</sup> And when the temple was purged, they made another altar, and of stones fired, *or flints*, by fire conceived, they offered sacrifices after two years, and putted incense, and lanterns, and loaves of proposition.

<sup>4</sup> And when these things were done, they were cast down to *(the)* earth, and prayed the Lord, that they should no more fall *in[to]* such evils; but though in anytime they had sinned, that they should be chastised of *(or by)* him more easily, and should not be betaken to barbarians, *[or heathen]*, and blasphemous men.

<sup>5</sup> Forsooth in what day the temple was defouled of *(or by)(the)* aliens, it befell that in the same day cleansing was made, in the five and twentieth day of the month, that was Kislev.

<sup>6</sup> And with gladness in *(or for)* eight days they did by manner of *(the Feast of)* Tabernacles, bethinking that before a little of time they had done the solemn day of Tabernacles, in hills and in dens, by *(the)* custom of beasts.

<sup>7</sup> For which thing they bare before rods, and green branches, and palms, to him that gave prosperity for to cleanse his place.

<sup>8</sup> And they deemed with common behest *(or command)*, and with doom, to all the folk of *(the)* Jews, for to do these feast days in all years.

<sup>9</sup> And the ending of *(the)* life of Antiochus, that was called noble, *(or Epiphanes)*, had it thus.

<sup>10</sup> Now forsooth we shall tell of Eupator, son of unpious Antiochus *(or And now we shall tell of Antiochus Eupator, who was the son of this unpious man)*, what things were done, and abridge, *or shortly tell*, the evils that were done in battles.

<sup>11</sup> For when this Eupator had received the realm, he ordained on *(or over)(the)* needs of the realm a man *(called)* Lysias, prince of knight-hood, of Phenice and *(Celo)*Syria *(or the governor of Phoenicia and Greater Syria)*.

<sup>12</sup> For why Ptolemy, that was said *(or called)* Macron, ordained for to hold just things against *(or unto)(the)* Jews, and most<sup>(ly)</sup> for *(the)* wicked-ness that was done against them, and peaceably for to do with them.

<sup>13</sup> But for this thing he was accused of *(or by)(the king's)* friends with *(or before)* Eupator, when he heard often, *Thou* traitor, for that he had forsaken Cyprus, betaken to him of *(or by)* Philometor, and had translated to Antiochus noble *(or Epiphanes)*, also he had gone away from him, *(and)* with venom he ended the life.

<sup>14</sup> Forsooth Gorgias, when he was duke of places, with comelings taken, overcame often *(the)* Jews in battle.

<sup>15</sup> Forsooth *(the)* Jews that held covenable strengths *(or strongholds)*, received men driven from Jerusalem, and assayed, *either attempted*, for to fight.

<sup>16</sup> These forsooth that were with Maccabeus, prayed the Lord by prayers, that he should be *(a)* helper to them, and they made *(an)* assault into *(the)* strengths of *(the)* Idumeans.

<sup>17</sup> And they were busy by much strength, and wielded places, and slew men running again, and strangled all together; not less than five and twenty thousands.

<sup>18</sup> Forsooth when some fled together into two towers full strong, having all apparel to against-fight,

<sup>19</sup> Maccabeus left Simon, and Joseph, and again Zacchaeus, and them that were with them *(or with him)*, many enough, to the overcoming of them; and he was converted *[or turned again]* to those battles that constrained more.

<sup>20</sup> Soothly these that were with Simon, were led by covetousness, and were counselled by money, of *(or by)* some that were in the towers; and when they had taken seventy thousand double drachmas, they let some *[to]* flee out.

<sup>21</sup> Forsooth when that thing that was done, was told to Maccabeus, he gathered the princes of *(the)* people, and he accused *(them)*, that they had sold *(their)* brethren for money, for they delivered *[or dismissed](or had freed)(the)* adversaries of them.

<sup>22</sup> Therefore he slew these *(men)* made traitors, and anon *(or at once)* occupied the two towers.

<sup>23</sup> Forsooth in doing all things weal-somely, *either by prosperity*, in arms, and hands, he slew in the two strengths more than twenty thousands.

<sup>24</sup> And Timothy (*or Timotheus*), that before was overcome of (*or by*)(*the*) Jews, called [*or gathered*] together an host of strange (*or foreign*) multitude, and gathered the multitude of horse-men of Asia, and came with arms (*or weapons*), as to take Judea.

<sup>25</sup> Forsooth Maccabeus, and they that were with him, when he nighed, besought God, and besprinkled the(*ir*) head(s) with earth, and before-girded the(*ir*) loins with hair-shirts,

<sup>26</sup> and kneeled down at the brink of the altar, (*so*) that he should be helpful to them, forsooth that to (*the*) enemies of them he were (*an*) enemy, and were (*an*) adversary to (*their*) adversaries, as the law saith.

<sup>27</sup> And so after (*the*) prayer, when they had taken arms, they went forth far from the city, and they were made next to (*their*) enemies, and sat (*waiting*).

<sup>28</sup> Forsooth in (*or at*) the first rising of the sun, both joined battle; these soothly had the Lord (*as a*) promiser of victory and prosperity; for they had hardiness (*as*) the duke of (*the*) battle.

<sup>29</sup> But when (*the*) great fight was, five fair man, *that is, angels in the likeness of men*, on horses with golden bridles, appeared to (*the*) adversaries from heaven, and gave leading to (*the*) Jews;

<sup>30</sup> of which twain [*or of whom two*] had Maccabeus in the middle, and set about with their armours or arms, and kept him sound, *either without harm*. Forsooth they casted darts and lightnings against (*the*) adversaries; of which thing and they were shamed [*or confused*] with blindness, and were [*full*]-filled with perturbation, and fell down.

<sup>31</sup> Forsooth there were slain of foot-men twenty thousand and five hundred, and horsemen six hundred.

<sup>32</sup> Soothly Timothy (*or Timotheus*) fled into the stronghold [*or a strong-hold*] of Gazara, of which *stronghold* Chereas was sovereign.

<sup>33</sup> Forsooth Maccabeus, and they that were with him, were glad, and besieged the stronghold by four days.

<sup>34</sup> And they that were within, trusted in the secureness of the place, and cursed above manner, and casted, *or proudly pronounced*, cursed words, *that is, blasphemy against God*.

<sup>35</sup> But when the fifth day shined, twenty young men of these that were with Maccabeus, were kindled in (*their*) souls for (*the*) blasphemy, and went manly to the wall, and they went with fierce will, and went up;

<sup>36</sup> but and others also ascended [*or going up*], and assailed for to burn (*the*) towers and (*the*) gates, and (*al*)together burn the cursers quick (*or alive*). Forsooth by continual two days they wasted the stronghold,

<sup>37</sup> and slew Timothy, hiding himself, found in some place; and they slew his brother Chereas, and Apollophanes.

<sup>38</sup> When these things were done, they blessed the Lord in (*or with*) hymns and confessions, which (*or who*) did great things in Israel, and gave them (*the*) victory.

## CHAPTER 11

<sup>1</sup> But a little time after, Lysias, the procurator of the king, and kinsman, and sovereign of offices [*or provost of needs*], bare grievously of these things that befell,

<sup>2</sup> and gathered fourscore thousands, and all the multitude of horsemen, and came against (*the*) Jews, and deemed himself to make the city taken a dwelling to (*or for*) heathen men,

<sup>3</sup> forsooth to have the temple into winning of money, as other temples of (*the*) heathen men, and (*the*) priest-hood set to sale by each year;

<sup>4</sup> and bethought not on the power of God, but in mind, *or understanding*, he was made without bridle, and trusted in (*the*) multitude of footmen, and in thousands of horsemen, and in fourscore elephants.

<sup>5</sup> Soothly he went into Judea, and came nigh to Bethsura, that was in a strait place, from Jerusalem in (*the*) space of five furlongs, and fought against that strength (*or stronghold*).

<sup>6</sup> Soothly when Maccabeus, and they that were with him, knew that (*the*) strengths (*or strongholds*) were impugned, with weeping and tears they prayed the Lord, and all the company together, for to send a good angel to the health of Israel.

<sup>7</sup> And Maccabeus himself took first arms, and admonished others to take together peril with him, and bear help to (*or for*) their brethren.

<sup>8</sup> And when they went forth together with ready will from Jerusalem, an horseman, *that is, an angel in the likeness of an horseman, or knight*, appeared going before them in white cloth(es), in golden armours or arms, and flourishing a shaft.

<sup>9</sup> Then all together (*they*) blessed the merciful Lord, and waxed strong in souls (*or grew confident*); and were ready for to pierce not only men, but and most fierce beasts, and iron walls.

<sup>10</sup> Therefore they went ready, having an helper of (*or from*) heaven, and the Lord having mercy on them.

<sup>11</sup> Soothly by (*or in*)(*the*) custom of lions, in fierceness they hurled into (*the*) enemies, and casted down of them eleven thousands of footmen, and a thousand and six hundred of horsemen. Soothly they turned all (*the others*) into flight;

<sup>12</sup> forsooth many of them wounded, escaped naked, but and Lysias him-self foully fleeing escaped.

<sup>13</sup> And for he was not witless, he areckoned with(*in*) himself the making less done against him, and understood that (*the*) Hebrews be unovercome, and trust to (*the*) help of Almighty God;

<sup>14</sup> and he sent to them, and promised him(*self*) to consent to all things that be just, and to compel the king for to be made (*a*) friend.

<sup>15</sup> Forsooth Maccabeus granted to the prayers of Lysias, and counselled to profit in all things; and whatever things Maccabeus wrote of (*the*) Jews to Lysias, the king granted those things.

<sup>16</sup> For why epistles were written to (*the*) Jews from Lysias, containing (*or in*) this manner. Lysias to the people of (*the*) Jews, health.

<sup>17</sup> John and Absalom, that were sent from you, betook writs, and asked, that I should [*ful*] fill those things that were signified by them.

<sup>18</sup> Therefore whatever things might be brought forth to the king, I expounded, and which the thing suffered, *that is, was covenable (or suitable) and just*, he granted.

<sup>19</sup> Therefore if in needs ye keep faith, also from henceforth I shall endeavour or shall attempt for to be (*the*) cause of good things to (*or for*) you.

<sup>20</sup> Of other things soothly I com-manded by all words, both to these and to them that be sent of (*or from*) me, for to speak together with you.

<sup>21</sup> Fare ye well. In the hundred year and eight and fortieth, in the four and twentieth day of the month Dios-corinthius, *that is, in June*.

<sup>22</sup> Forsooth the epistle of the king contained these things. King Antiochus to Lysias, brother, health.

<sup>23</sup> For our father is translated among (*the*) gods, we will (*or desire*) that they that be in our realm do without noise, and give diligence to their things;

<sup>24</sup> we have heard that (*the*) Jews assented not to the father, to be translated (*or brought over*) to the custom of (*the*) Greeks, but will (*or desire*)[*for to*] hold their (*own*) ordinance, and that therefore they ask of us, that their lawful things be granted to them.

<sup>25</sup> Therefore we will (*or desire*) that also this folk be quiet, and have ordained and deemed, that the temple be restored to them, (*so*) that they should do by [*or after*] the custom of their greater men.

<sup>26</sup> Therefore thou shalt do well, if thou shalt send to them, and shalt give (*to them*)(*the*) right hand; (*so*) that, when our will (*or desire*) is known, they be in (*or of*) good comfort, and serve to their own profits.

<sup>27</sup> Soothly to the Jews the king's epistle was such. King Antiochus to the senate, *or (the) elder men, of (the) Jews, and to (the) other Jews, health*.

<sup>28</sup> If ye fare well, so it is as we will, but and we (*our*)selves fare well.

<sup>29</sup> Menelaus came to us, and said, that ye will (*or that ye desire to*) go down to yours, that be with us.

<sup>30</sup> Therefore to these that (*shall*) go together, we give right hands of secureness till to the thirtieth day of the month Xanthicus, *that is, April*,

<sup>31</sup> (*and*) that (*the*) Jews use their (*own*) meats, and laws, as and before; and no man of them in any manner suffer dis-ease (*because*) of these things, that be done by ignorance.

<sup>32</sup> Soothly we sent also Menelaus, that shall speak to you.

<sup>33</sup> Fare ye well. In the hundred year and eight and fortieth, the fifteenth day of the month Xanthicus,

<sup>34</sup> also (*the*) Romans sent an epistle, having it thus. Quintus Memmius, and Titus Manlius, legates of (*the*) Romans, to the people of (*the*) Jews, health.

<sup>35</sup> Of these things that Lysias, (*the*) cousin of the king, hath granted to you, also we granted.

<sup>36</sup> Forsooth of which things he deemed to be told again to the king, anon (*or at once*) send ye some man; and speak ye among you diligentlier, (*so*) that we deem as it accordeth unto you. For we go to Antioch,

<sup>37</sup> and therefore haste(n) ye for to again-write, that and we know of what will ye be (or *what your desire is*).

<sup>38</sup> Fare ye well. In the hundred year and four and fortieth, in the fifteenth day of the month Xanthicus,

## CHAPTER 12

<sup>1</sup> when these covenants were made, Lysias went to the king; forsooth (*the*) Jews gave work to earth-tilling.

<sup>2</sup> But these that dwelt, or *were resident*, Timothy, and Apollonius, the son of Gennaues, but and Jerome, and Demophon proud, and Nicanor, prince of Cyprus, suffered not them for to do in silence and quiet, or *rest*.

<sup>3</sup> Forsooth men of Joppa have done such a felony; they prayed (*the*) Jews with which they dwelt, for to go up, with wives, and sons, into small boats, which they had made ready, as if none enmities lay privily among them.

<sup>4</sup> Therefore by [*or after*] the common doom of the city, and for they accorded, and for (*the*) cause of peace, had nothing suspect, when they came into the depth, they drowned two hundred (*of them*), not less.

<sup>5</sup> And as (*or when*) Judas knew (*of*) this cruelty done against (*some*) men of his folk, he commanded to (*the*) men that were with him;

<sup>6</sup> and he called to help [*or in-called*] the just doomsman God, and he came against the slayers of (*his*) brethren, and by night he burnt the haven, he burnt the boats, (*and*) forsooth he slew by sword them that fled from the fire.

<sup>7</sup> And when he had done these things, he went away, as again to (*re*)turning again, and utterly to des-troying [*or to destroy*] all men of Joppa.

<sup>8</sup> But when he knew, that also they that were at Jamnia would do in like manner to (*the*) Jews dwelling with them,

<sup>9</sup> also to (*the*) Jamnites he above came by night, and burnt the haven, with (*the*) ships; so that the light appeared to Jerusalem from two hundred furlongs and forty (*away*).

<sup>10</sup> When they had gone then from thence by nine furlongs [*or When now they had gone thence by nine furlongs*], and made journey to(*wards*) Timothy, men of Arabia, five thousand men, and horsemen five hundred, joined battle with him.

<sup>11</sup> And when (*a*) strong fight was made, and by (*the*) help of God it befell easily, or by *prosperity*, the residue of (*the*) men of Arabia, that *were* overcome, asked of Judas the right hands for to be given to them; promising themselves to give pastures, and to profiting in other things.

<sup>12</sup> Forsooth Judas deemed verily (*or truly*) them (*to be*) profitable in many things, and promised (*them*) peace; and when they had taken right hands, they departed to their tabernacles.

<sup>13</sup> Forsooth he assailed also some city (*made*) firm by bridges (*or buttress-es*), and about-set (*or set about*) with walls, which was inhabited of (*or by*) companies of heathen men mingled (*or mixed*), both men and women, to which the name (*of it*) was Caspin.

<sup>14</sup> Forsooth these that were within, trusted in the stableness of (*the*) walls, and in (*the*) apparel of foods, and did slacklier, stirring Judas with curses, *either swearings*, and blaspheming, and speaking which things it is not leaveful (*or lawful*)(*to speak*).

<sup>15</sup> Soothly Maccabeus called to help [*or in-called*] the great Prince of the world, which without wethers, *that be engines like wethers (or rams)*, and without engines, in the times of Jesus, *either Joshua*, casted down Jericho; and hurled fiercely to the walls,

<sup>16</sup> and took the city by (*the*) will of the Lord, and did unnumberable slayings; so that the pool of standing water of two furlongs of (*or in*) breadth, seemed [*or was seen*] to flow with (*the*) blood of slain men.

<sup>17</sup> From thence they went seven hundred and fifty furlongs, and came into Charax, to the Jews that be called Toubiani.

<sup>18</sup> And soothly they caught not Timothy in those places; and (*or for*) when no journey [*or no need*] was fully done, Timothy(*re*)turned again, while (*a*) most firm strength (*or force*) was left in a certain place.

<sup>19</sup> Forsooth Dositheus and Sosipater, that were dukes with Maccabeus, slew ten thousand men left of (*or by*) Timothy in the strength.

<sup>20</sup> And Maccabeus ordained about him six thousand, and ordained by cohorts, *or companies of knights*, and went forth against Timothy, having with him an hundred and twenty thousand of footmen, and of horse-men two thousand and five hundred.

<sup>21</sup> Forsooth when the coming of Judas was known, Timothy before-sent (*the*) women, and sons, and other apparel into a strength (*or a stronghold*) that is called Carnaim; for it was unable to be overcome, and hard in going-to, for (*the*) straitnesses of (*the*) places.

<sup>22</sup> And when the first company of Judas appeared, dread was made to (*the*) enemies by (*the*) presence of God, that beholdeth all things; and they were turned into flight, one after another, so that they were cast down more of (*or by*) their own, and were feebled with strokes of their swords.

<sup>23</sup> Judas soothly continued greatly, punishing unholy men, and [*he*] casted down of them thirty thousand of men.

<sup>24</sup> Timothy soothly himself fell into the parts (*or the hands*) of Dositheus and Sosipater; and he asked by many prayers, that he were delivered quick (*or alive*); for he had fathers, and mothers, and brethren, of many of (*the*) Jews, which it should befall for to be deceived by his death.

<sup>25</sup> And when he had given faith, that he should restore them by (*the*) covenant, [*or after (the) thing ordained*], they dismissed him unhurt, for (*the*) health (*or deliverance*) of brethren.

<sup>26</sup> Forsooth Judas (*re*)turned again from Carnaim, after that he had slain five and twenty thousands.

<sup>27</sup> After the flight and death of these (*men*), he moved the host to(*wards*) Ephron, (*a*) strong city, in which the multitude of diverse folks dwelt; and strong young men, standing together for (*the*) walls, strongly fought against (*him*); forsooth in this were many engines, and apparels of darts.

<sup>28</sup> But when they had called to help the Almighty, that by his power all-breaketh (*the*) mights of (*his*) enemies, they took the city, and casted down of them that were within five and twenty thousand.

<sup>29</sup> From thence they went to the city of Scythes (*or Scythopolis*), which was far from Jerusalem (*by*) six hundred furlongs.

<sup>30</sup> Forsooth for these Jews that were with (*the*) Scythopolitans witnessed, that they were had of them benignly, yea, in times of adversity, and that they did mildly with them,

<sup>31</sup> they did thankings to them; and also stirred from henceforth for to be benign against (*or towards*) their kin, and came to Jerusalem, when the solemn day of weeks nighed.

<sup>32</sup> And after Pentecost, they went against Gorgias, (*the*) sovereign [*or provost*] of Idumea (*or of Edom*).

<sup>33</sup> Soothly he went out with three thousand footmen, and four hundred horsemen;

<sup>34</sup> and when they were assembled, it befell that a few of (*the*) Jews felled down.

<sup>35</sup> Forsooth Dositheus, an horsemen of Bacenor, a strong man, held Gorgias; and when he would take him quick (*or alive*), an horseman of Thracia fell on him, and cutted off his shoulder; and so Gorgias flew into Marisa.

<sup>36</sup> And when they that were with Gorgias (*had*) fought longer, and they were made weary, Judas inwardly called the Lord for to be made (*their*) helper, and duke of (*the*) battle;

<sup>37</sup> and he began with (*a*) country voice (*or in his own language*), and with hymns raised (*up a*) cry, and made the knights of Gorgias to flee.

<sup>38</sup> Forsooth Judas with the host gathered, came into the city (*of*) Adullam; and when the seventh day came above, they were cleansed by [*or after*](*the*) custom, and did (*the*) sabbath in the same place.

<sup>39</sup> And in the day pursuing (*or following*), Judas came with his *men*, for to take away the bodies of (*the*) men cast down, and for to put (*them*) with (*their*) fathers, and mothers, in (*the*) sepulchres of (*their*) fathers.

<sup>40</sup> Forsooth they found under (*the*) coats of (*the*) slain men, of the gifts of (*or for the*) idols that were at Jamnia, from which the law forbiddeth Jews; therefore it was made known to all men, that they fell down for this cause.

<sup>41</sup> And therefore all blessed the just doom of the Lord, which made privy things known.

<sup>42</sup> And so they converted (*or turned*) to prayers, and prayed, that that trespass that was done, were betaken to forgetting. And soothly the strongest Judas admonished the people, for to keep them(*selves*) without sin, seeing under (*or right before*)(*their*) eyes, what things were done for (*the*) sins of them that were cast down.

<sup>43</sup> And when (*a*) collection was made, he sent twelve thousand drachmas of silver to Jerusalem, to be offered (*as*) a sacrifice for (*the*) sins of (*the*) dead men, and bethought well and religiously of (*the*) again-rising;

<sup>44</sup> for if he hoped not, that they that fell should rise again, it was seen (*as*) superfluous and vain for to pray for (*the*) dead men;

<sup>45</sup> and for he beheld, that they that took sleeping, *or death*, with piety, had best grace kept. Therefore holy and healthful thinking (*it*) is, for to pray for dead men, that they be released of (*or from*)(*their*) sins.

## CHAPTER 13

<sup>1</sup> In the hundred and nine and fortieth year Judas knew, that Antiochus Eupator came with (*a*) multitude against Judea;

<sup>2</sup> and with him *came* Lysias, procurator and sovereign of offices [*or provost of needs*], having with him an hundred and ten thousand of footmen, and of horsemen five thousand, and elephants two and twenty, (*and*) chariots with scythes [*or with sickles*] three hundred.

<sup>3</sup> Forsooth and Menelaus joined him(*self*) to them, and with great deceit besought Antiochus, not for (*the*) health (*or for the deliverance*) of the country, but hoping that he should be ordained into princehood.

<sup>4</sup> But the King of kings raised the wills of Antiochus against the sinner; and when Lysias showed that he was (*the*) cause of all evils, he commanded, as custom is to them, him taken, (*and*) for to be slain in the same place.

<sup>5</sup> Soothly in the same place was a tower of fifty cubits, having on each side a gathering of (*or full of*) ashes; this was beholding into a ditch.

<sup>6</sup> From thence he commanded the sacrileger, *or (the) cursed man*, for to be cast down into (*the*) ashes, when all men putted forth him to the death.

<sup>7</sup> And by such (*a*) law it befell the breaker of (*the*) law for to die, neither (*that*) Menelaus for to be given to (*the*) earth. And forsooth justly enough;

<sup>8</sup> for why for he did many tres-passes against the altar of God, whose fire and ashes was holy, (*so*) he was condemned in the death of ashes.

<sup>9</sup> But the king without bridle in mind, *or understanding*, came to show him worse to (*the*) Jews, than his father.

<sup>10</sup> And when these things were known, Judas commanded the people, that by night and day they should call to help the Lord; that as evermore, also now he should help them; which soothly dreaded for to be (*de*)prived of law, and country, and holy temple;

<sup>11</sup> and that he suffered not the people, that (*just*) a while (*a*)go had a little quickened again, for to be subject again to blasphemous nations.

<sup>12</sup> Therefore when all men did to-gether that thing, and asked (*for*) mercy of (*or from*) the Lord with weeping, in fasting/s by (*or for*) all three days, and kneeled [*down*], Judas admonished them for to make them(*selves*) ready.

<sup>13</sup> Forsooth he with (*the*) elder men thought for to go out, before that the king moved (*his*) host to Judea, and got the city, and to betake the end of the thing to the doom of the Lord.

<sup>14</sup> Therefore he gave power of all things to God, (*the*) Maker (*out*) of nought of the world, and admonished his (*men*) to fight strongly, and stand till to the death [*or unto death*], for (*the*) laws, (*the*) temple, (*the*) city, (*the*) country, and (*the*) citizens; and he ordained the host about Modin.

<sup>15</sup> And when a token was given to his (*men*) of (*the*) victory of (*or from*) God, he chose the strongest young men, and by night he assailed the king's hall in (*the*) tents, and he slew fourteen thousand men, and the most (*or greatest*) of (*the*) elephants, with these (*men*) that were put above.

<sup>16</sup> And they filled the tents of (*the*) enemies with (*the*) highest dread and disturbing, and when these things were done easily, [*or wealsomely*], *either in prosperity*, they went away.

<sup>17</sup> Forsooth this was done in the day lighting, for the protection of the Lord helped him.

<sup>18</sup> But when the king had taken (*a*) taste of hardiness of (*the*) Jews by craft, he assayed hardinesses of places;

<sup>19</sup> and moved the tents to Bethsura, that was a stronghold of (*the*) Jews; but he was driven (*away*), (*and*) hurtled, and (*di*)minished, *or wasted*.

<sup>20</sup> Forsooth to these that were within, Judas sent needful things.

<sup>21</sup> Forsooth Rhodocus, some man of the host of Jews, told out privates (*or secrets*) to (*the*) enemies; which was sought, and taken, and (*im*)prisoned.

<sup>22</sup> Again the king had (*a*) word to them that were in Bethsura, and gave the right hand, and received (*theirs*), and went away. He joined battle with Judas, and *Judas* was overcome.

<sup>23</sup> Forsooth as he knew that Philip had rebelled at Antioch, which was left on needs, he was astonished in mind, *either understanding*, and besought (*the*) Jews, and was subject to them, and swore of all things, of which it was seen just; and he was reconciled, and offered sacrifice, and worshipped the temple, and putted gifts (*forth*).

<sup>24</sup> He embraced, *or kissed*, Mac-cabeus, and made him prince and duke from Ptolemais till to (*the*) Gerrhenians.

<sup>25</sup> Soothly as he came to Ptolemais, men of Ptolemais bare grievously (*the*) according of friendship, and had indignation, lest peradventure they would break (*the*) peace.

<sup>26</sup> Then Lysias went up into the doom place, and expounded reason, and ceased the people, and (*re*)turned again to Antioch; and in this manner the king's going out and (*re*)turning again went forth.

## CHAPTER 14

<sup>1</sup> But after (*the*) time of three years Judas knew, and they that were with him, that Demetrius (*son of*) Seleucus ascended or went up to covenable places, with (*a*) strong multitude, and ships, by the haven of Tripoli,

<sup>2</sup> and hath holden countries (*or had taken the country*) against Antiochus, and his duke Lysias.

<sup>3</sup> Forsooth one Alcimus, that was (*the*) highest priest, but willfully was defouled in times of mingling together, beheld that in no manner health was to (*or for*) him, neither access, *or nighing*, [*for coming to*], to the altar,

<sup>4</sup> and he came to king Demetrius, in the hundred and fiftieth year, and offered to him a golden crown, and (*a*) palm, (*and*) over these things and offered vessels, that were seen to be of (*or from*) the temple; and soothly in that day he was still.

<sup>5</sup> Forsooth he got a covenable time of his madness, and he was called of (*or by*) Demetrius to counsel, and was asked with what things and counsels Jews endeavoured, and he answered,

<sup>6</sup> They that be said Hasideans of (*the*) Jews, of which [*or whom*] Judas Maccabeus is (*the*) sovereign, nourish battles, and move dissensions, neither suffer the realm for to be quiet.

<sup>7</sup> For why and I am defrauded of (*the*) glory of (*my*) father and mother, soothly I say, of (*the*) highest priest-hood, and I came hither,

<sup>8</sup> first, soothly keeping faith to the king's profits, (*and*) the second time, soothly counselling also to citizens, for why by shrewdness (*or depravity*) of them, all our kin is travailed greatly.

<sup>9</sup> But I pray, thou king, when all these things be known, behold to the country, and kin, by thy manliness (*or according to thy humanity*), *or courtesy*, showed to all men.

<sup>10</sup> For why as long as Judas liveth, it is impossible that peace be to needs.

<sup>11</sup> Forsooth when such things were said of (*or by*) him, and other friends, having them enmity, enflamed Demetrius against Judas.

<sup>12</sup> Which anon sent Nicanor, sove-reign of elephants, a duke into Judea,

<sup>13</sup> with commandments given for to take that Judas quick, for to scatter soothly them that were with him, and for to ordain Alcimus highest priest of the most (*or the great*) temple.

<sup>14</sup> Then (*the*) heathen men, that fled Judas from Judea, flock-meal joined them to Nicanor, and guessed the wretchednesses and deaths of Jews (*to be*) prosperities of (*or for*) their things.

<sup>15</sup> Therefore when (*the*) coming of Nicanor was heard (*of*), and coming together of (*the*) nations, (*the*) Jews besprinkled with earth prayed him, that ordained his people into without end for to keep, and which covereth, *or defendeth*, his part with open signs.

<sup>16</sup> Forsooth for the duke commanded, anon (*or at once*) they (*re*)moved from thence, and came together to the castle Dessau (*or to the town of Adasa*).

<sup>17</sup> Simon forsooth, brother of Judas, joined battle with Nicanor, but he was all-broken with (*the*) sudden coming of (*the*) adversaries.

<sup>18</sup> Nevertheless Nicanor heard (*of*) the virtue (*or might*) of Judas' fellows, and greatness of hardiness, which they had for strives of the country, and dreaded for to make doom by blood.

<sup>19</sup> Wherefore he before-sent Posidon-ius, and Theodotus, and Mattathias, for to give right hands, and take (*or to make peace*).

<sup>20</sup> And when long counsel was done of (*or on*) these things, and the duke himself had told to the multi-tude, one sentence was of all, for to grant to friendships.

<sup>21</sup> Therefore [*or And so*] they ordain-ed a day, in which they should do privily betwixt themselves; and stools, *or small seats*, were brought forth, and set to (*or set out*)(*for*) each.

<sup>22</sup> Forsooth Judas commanded armed men for to be in covenable places, lest peradventure anything of evil should rise suddenly of (*or from*)(*the*) enemies; and they made a covenable (*or a suitable*) speech together.

<sup>23</sup> Forsooth Nicanor dwelt in Jeru-salem, and nothing did evil (*or did no evil*); and he let go (*the*) flocks of (*the*) companies, that were gathered (*unto him*).

<sup>24</sup> Forsooth he had Judas evermore dearworthy of heart, and was bowed to the man;

<sup>25</sup> and prayed him for to wed a wife, and [*to*] engender sons; and he made weddings, did quietly, and they lived commonly, or communally, *or together*.

<sup>26</sup> Alcimus forsooth saw the charity (*or the love*) of them together, and accordings, and came to Demetrius, and said, that Nicanor assenteth to alien, *either other men's*, things, and hath ordained Judas, (*a*) traitor of the realm, (*to be*)(*the*) successor to him.

<sup>27</sup> Therefore the king was made sharp, and stirred to wrath with such worst accusings, and wrote to Nicanor, and said, that soothly he bare grievously of (*the*) according of friendship, and nevertheless commanded for to send Maccabeus bound to Antioch.

<sup>28</sup> And when these things were known, Nicanor was astonished, and grievously bare (*it*), if he made void those things that were accorded [*or that accorded*], and (*as*) he was nothing hurt, *or harmed*, of (*or by*) the man;

<sup>29</sup> but for he might not against-stand the king, he kept covenability (*or he waited for an opportunity*), in which he should perform the commandment.

<sup>30</sup> And Maccabeus saw, that Nicanor did with him most sternly, and gave fiercelier customable coming together, and he understood that this sternness [*or fierceness*] was not of (*or for*) good, and with a few of his (*men*) gathered, he hid him(*self*) from Nicanor.

<sup>31</sup> And as he knew this thing, that he was strongly before-come, *or espied*, of (*or by*) the man, he came to the most and holiest temple, and he commanded to the priests offering customable (*or the accustomed*) sacri-fices, that the man be betaken to him.

<sup>32</sup> And when they said with (*an*) oath, that they knew not, where he was that was sought,

<sup>33</sup> he stretched forth the hand to the temple, and swore, If ye shall not be-take to me Judas bound, I shall draw down this temple of God into plain-ness (*or even with the ground*), and dig out the altar, and I shall hallow this temple to Liber (*or Pater*), *or Bacchus*, that is, (*the*) god of wine, the father.

<sup>34</sup> And when he had said these things, he went away. Forsooth the priests held forth (*their*) hands into heaven, and called him to help that ever(*more*) is (*a*) for-fighter of the folk of them, and said these things,

<sup>35</sup> Thou, Lord of all creatures [*or Thou, Lord of university, or of all creatures*], (*or O Lord of all Creation*), that of nothing hast need, wouldest (*or desiredest*) that the temple of thine habitation be made in (*or among*) us.

<sup>36</sup> And now, thou Lord, holy of all holy, keep without end this house undefouled, that (*just*) a little (*while*) ago was cleansed.

<sup>37</sup> Forsooth Razis, one of the elder men of Jerusalem, was accused to Nicanor; and Razis was a man, (*a*) lover of the city, and well-hearing (*or well heard of*) or and well-praising (*or highly praised*), that for affection, *or love*, was called (*the*) father of (*the*) Jews.

<sup>38</sup> This man many times held purpose of continence in Judea [*or in Jewry*], and was appeased (*or was satisfied*) for to betake body and soul for perseverance, *or lasting*.

<sup>39</sup> Forsooth Nicanor would show the hatred, that he had against (*the*) Jews, and sent five hundred knights, for to take him.

<sup>40</sup> For he guessed, if he had deceived him, that he should bring in most death to (*the*) Jews.

<sup>41</sup> Forsooth when (*the*) companies coveted for to fall into his house, and for to break the gate, and for to move to fire, when now he was taken, that is, *was nigh the taking*, he assailed himself with (*a*) sword;

<sup>42</sup> choosing to die nobly, rather than to be made subject to sinners, and against his birth for to be led with unworthy wrongs.

<sup>43</sup> But when by hast(en)ing he had given wound with uncertain stroke, and (*the*) companies betwixt (*the*) doors burst in, he ran again hardily to the wall, and casted down himself manly into the companies.

<sup>44</sup> And when they gave swiftly place to his fall, he came by the middle of the knoll,

<sup>45</sup> and yet while he breathed, he was kindled in heart, and rose (*up*). And when his blood with great flowing flowed down, and with most grievous wounds he was wounded, by running he passed the company; and stood on an high stone [*or standing upon some high stone*],

<sup>46</sup> and now was made without blood, and embraced his entrails with both hands, and casted (*them*) forth on the companies, and called to help the lordshipper of life and spirit [*or he in-calling the lordshipper of life and spirit*], that he should yield again these things to him; and thus he was dead from life.

## CHAPTER 15

<sup>1</sup> Forsooth as Nicanor found that Judas was in the place of Samaria, he thought for to join battle in (*or on*) the day of sabbath with all fierceness.

<sup>2</sup> Forsooth when (*the*) Jews, that pursued (*or followed*) him by need, said, Do thou not so fiercely and heathenly, but give thou honour to the day of hallowing, and worship thou him, that beholdeth all things.

<sup>3</sup> And he (*who was*) unblest, asked, If there is a Mighty (*One*) in heaven, that commanded the day of sabbaths for to be done?

<sup>4</sup> And when they answered, There is a quick (*or a living*) Lord [*or There is one Lord*], and he is mighty in heaven, that commanded the seventh day for to be done.

<sup>5</sup> And he said, And I am mighty on (*the*) earth, which command armours, (*or arms, or weapons*) for to be taken, and needs of the king for to be fulfilled. Nevertheless he got not, for to perform counsel.

<sup>6</sup> And soothly Nicanor was enhanced (*or was exalted*) with sovereign or masterful pride, and thought for to ordain a common victory of (*or over*) Judas.

<sup>7</sup> Forsooth Maccabeus trusted ever-more with all hope, that help should come to him of (*or from*) the Lord,

<sup>8</sup> and he admonished his (*people*), that they should not inwardly dread at the coming to (*them*) of (*the*) nations, but should have in mind the helps done to (*or for*) them of (*or from*) heaven, and now should hope that the victory should come to them of (*or from*) the Almighty.

<sup>9</sup> And he spake to them of the law, and (*the*) prophets, and admonished (*them*) of (*the*) battles which they did before, and (*so he*) ordained, [*or confirmed*], them readier.

<sup>10</sup> And so when the souls of them were raised (*up*), he showed (*al*)to-gether the falseness of (*the*) heathen men, and (*the*) breaking of oaths.

<sup>11</sup> Forsooth he armed each of them, not by (*the*) strengthening of shield and shaft, but with (*the*) best words and admonishings, and expounded a sweven worthy of believe (*or a dream worthy to be believed*), by which he gladdened all.

<sup>12</sup> Soothly the vision was such. *Judas saw* Onias, that was (*the*) highest priest, a good man and benign, shamefast in sight, and mild (*or meek*) in manners, and fair in speech, and which was exercised in virtues from a child, holding forth the hands for to pray for all the people of (*the*) Jews.

<sup>13</sup> After this thing, that also another man appeared, wonderful in age and glory, and in having of great fairness about him.

<sup>14</sup> Forsooth *he saw* Onias answering for to have said, This is the lover of (*the*) brethren, and of the people of Israel; this is he, that much prayeth for the people, and [*for*] all the holy city, Jeremy (*or Jeremiah*), the prophet of God.

<sup>15</sup> Forsooth *he saw* that Jeremy hath straight(*ened*) (*out*)(*or stretched*) forth the right hand, and hath given a golden sword to Judas, and said,

<sup>16</sup> Take thou the holy sword, a gift of (*or from*) God, in (*or with*) which thou shalt cast down the adversaries of my people Israel.

<sup>17</sup> Therefore they were admonished with (*the*) full great words of Judas [*or And so they admonished with words of Judas full good*], of (*or by*) which (*their*) fierceness might be enhanced (*or lifted up*), and (*the*) souls of (*the*) young men be comforted (*or strengthened*), and they ordained for to fight, and torment (*al*)together strongly, that virtue should deem of needs, *or causes*, for that the holy city, and (*the*) temple were in peril.

<sup>18</sup> For why [*or Soothly*] for (*their*) wives, and (*their*) sons, and also for (*their*) brethren, and cousins, was less busyness (*or less care*), but the most and first dread was [*for*](*the*) holiness of the temple (*or but their first and fore-most fear was for the holy Temple*).

<sup>19</sup> But not (*the*) least busyness (*or care*) had them that were in the city, for these that should assail, *or fight* together.

<sup>20</sup> And when now all men hoped doom to be, and *(the)* enemies come [*or and (the) enemies came*], and the host was ordained, *(and the)* beasts and horsemen put together in covenable *(or suitable)* place(s),

<sup>21</sup> Maccabeus beheld the coming of *(the)* multitude, and diverse apparel of armours, and *(the)* fierceness of *(the)* beasts, and he stretched out the hands to heaven, and called to help the Lord doing great wonders, which not by [*or after*](*the*) power of arms *(or weapons)*, but as it pleaseth to him, giveth victory to worthy men.

<sup>22</sup> Forsooth he said, calling to help in this manner, Thou Lord, that sentest thine angel under Hezekiah, king of Judea, and hast slain of *(or in)* the tents, *either hosts*, of Sennacherib, an hundred thousand fourscore and five thousand [*or an hundred (and) four-score and five thousand*];

<sup>23</sup> and now, lordshipper of heavens, send thou thy good angel before us, in dread and trembling of *(the)* greatness of thine arm,

<sup>24</sup> *(so)* that they dread, that come with blasphemy against thine holy people. And soothly thus he perfectly prayed.

<sup>25</sup> Forsooth Nicanor, and they that were with him, moved to(*wards*)(*them*) with trumps and songs.

<sup>26</sup> Judas forsooth, and they that were with him, called God to help by *(or with)* prayers [*of acknowledging*], and went together.

<sup>27</sup> Soothly they fighting with *(their)* hand(s), but praying *(to)* God in *(or with)*(*their*) hearts, casted down five and thirty thousand, not less, and *(were)* delighted greatly by *(the)* presence of God [*or by (or in) the presence of God greatly delighting*].

<sup>28</sup> And when they had ceased, and with joy *(re)*turned again, they knew that Nicanor had fallen, with his armours.

<sup>29</sup> Therefore when *(a)* cry was made, and *(a)* perturbation was stirred, by *(their)* country(*'s*) voice *(or in their own language)* they blessed the Lord Almighty.

<sup>30</sup> Forsooth Judas, that by all things in body and soul was ready for to die for *(the)* citizens, bade [*or commanded*], that the head of Nicanor, and *(his)* hand with the shoulder gird(*ed*) off, should be brought forth to Jerusalem.

<sup>31</sup> Whither when he fully came, when men of his lineage were called together, and *(the)* priests to the altar, he called also them that were in the high tower.

<sup>32</sup> And when the head of Nicanor was showed, and the cursed hand, which he holding forth against the holy house of Almighty God greatly gloried,

<sup>33</sup> also he commanded *(that)* the tongue of *(the)* unpius Nicanor *(be)* cut off, for to be given to *(the)* birds gobbet-meal *(or piecemeal)*; forsooth *he commanded* the hand of the mad man for to be hanged up against *(or opposite)* the temple.

<sup>34</sup> Therefore all blessed the Lord of heaven, and said, Blessed *be* the Lord, that kept his place undefouled.

<sup>35</sup> Forsooth he hanged up Nicanor's head in the highest tower, *(so)* that it were *(an)* evident, *or known*, and open sign of the help of God.

<sup>36</sup> Therefore all men, by common counsel, deemed in no manner for to pass this day without solemnity, but for to have solemnity [*or worshipping*] in *(or on)* the thirteenth day of the month Adar, that is said, by voice of Syria *(or in the Syrian language)*, the first day of Mordecai.

<sup>37</sup> Therefore when these things were done against Nicanor, and of those times when the city was wielded of *(or by)*(*the*) Hebrews, also I in these things shall make an end of *(my)* word(s).

<sup>38</sup> And soothly if well, and as it accordeth to the story, this thing and I will *(or I desire)*; if *(or)* else less worthily, it is to forgive [*or to be granted*](*or to be forgiven*) to me.

<sup>39</sup> Soothly as for to drink evermore wine, either [*or*] evermore water, it is contrary, but for to use changeable, *either[or]now one, now another*, is delightful; so to men reading, if the word be evermore sought to *(or for)* each part, it shall not be covenable *(or suitable)*, *or pleasing*; therefore here it shall be ended.

*Here endeth the second book of Maccabees, which is (the) end of the Old Testament[Here endeth the story of Maccabees, the which is the last book of the Old Testament]; see now the New Testament.*

## 3RD EZRA

<sup>1</sup> And Josiah made *(the)* pask *(or the Passover)* in Jerusalem to the Lord, and he offered *(the)* pask the fourteenth day of the month of the first month,

<sup>2</sup> ordaining *(the)* priests by *their* whiles of days, clothed in stoles, *or long clothes*, in the temple of the Lord.

<sup>3</sup> And he said to the deacons [*or to the Levites*], the holy servants of Israel, that they should hallow themselves to the Lord, in *(the)* setting of the holy ark of the Lord in the house, that king Solomon, the son of David, builded;

<sup>4</sup> It shall not be to you *no more* to take it upon *(your)* shoulders; and now serveth to our Lord, and do ye *(the)* care of that folk of Israel, of the part after towns, and their lineages,

<sup>5</sup> after *(or according to)* the writing of David, king of Israel, and after the great worshipful doing of Solomon, his son, in all the temple, and after your little fathers part of *(the)* princehood of them, that stand in the sight of the brethren of the sons of Israel.

<sup>6</sup> Offer ye *(the)* pask, and maketh ready the sacrifices to your brethren; and do ye after the behest of the Lord, that is given to Moses.

<sup>7</sup> And Josiah gave to the folk that was found *there*, sheep, of lambs, and of kids, and of she-goats, thirty thousand; calves, three thousand.

<sup>8</sup> These *gifts* be given *(out)* of the king's own things, after the behest *of the Lord* to the people, and to *(the)* priests, into *(the)* pask; sheep in number two thousand, and calves an hundred.

<sup>9</sup> And Jeconiah, and Samaeas, and Nathanael, *his* brother, and Sabias, and Ochiel, and Joram, *gave* into *(the)* pask, five thousand sheep, and five hundred calves.

<sup>10</sup> And when these things were nobly done, the priests and deacons [*or Levites*] stood, having therf loaves by lineages.

<sup>11</sup> And after the parts of the prince-hood of *(the)* fathers, they offered to the Lord in the sight of the people, after those things that be written in the book of Moses.

<sup>12</sup> And they roasted the pask with fire, as it behooved; and they soddened hosts in seething vessels and in pots, with well-willing.

<sup>13</sup> And they brought *it* to all that there were of the folk; and after these things they made ready to *(or for)* themselves and to *(or for the)* priests.

<sup>14</sup> Forsooth the priests offered inner fatness [*or tallow*], unto the hour was ended; and *(the)* deacons prepared to *(or for)* themselves [*or and (the) Levites made ready to themselves*], and to *(or for)* their brethren, and to *(or)* the sons of Aaron.

<sup>15</sup> And men sacrificing [*or the sacri-ficers*] offered *their* daughters, after the order and the behests *(or commands)* of David; and Asaph, and Zechariah, and Eddinous, that was of the king;

<sup>16</sup> and the porters by all the gates *offered*, so that none passed his *gate*. Forsooth their brethren prepared to *(or made ready for)* them.

<sup>17</sup> And so those things, that pertained to the sacrifice of the Lord, be ended. In that day they did *(the)* pask,

<sup>18</sup> and offered hosts upon the sacrifice of the Lord, after the behest *(or the command)* of king Josiah.

<sup>19</sup> And the sons of Israel, that were found *present*, did in that time *(the)* pask, and the feast day of therf loaves by seven days.

<sup>20</sup> And there was not solemnized such a pask in Israel, from the times of Samuel, the prophet.

<sup>21</sup> And all the kings of Israel hallowed not such a pask, as did Josiah, and the priests, and deacons [*or Levites*], and *(the)* Jews, and all Israel, that were found in the commemoration, *or mind-making*, *(or memory-making)*, at Jerusalem.

<sup>22</sup> In the eighteenth year, Josiah reigning, *this* pask was hallowed.

<sup>23</sup> And the works of Josiah be made right in the sight of the Lord, in *(or with a)* full dreading heart;

<sup>24</sup> and those things forsooth that *were* about him be written, in the rather times of them that sinned, and the which were unreligious against the Lord, before, *or more than*, all heathen folk, and the which sinners sought not the words of the Lord upon Israel.

<sup>25</sup> And after all this deed (*or all these deeds*) of Josiah, Pharaoh, king of Egypt, went up, coming to cast away in Carchemish upon Euphrates; and Josiah went into (*the*) meeting to (*or of*) him.

<sup>26</sup> And the king of Egypt sent to Josiah, saying, What is to me and to thee, king of Judea?

<sup>27</sup> I am not sent of (*or from*) the Lord (*against thee*), upon Euphrates forsooth is my battle; hastily *therefore* go down.

<sup>28</sup> And Josiah was not turned again (*or did not turn back*) upon the chariot, but he endeavoured himself to over-come Pharaoh [*or but (he) enforced to overcome him*], not taking heed to the word of the prophet (*Jeremiah*), from the mouth of the Lord;

<sup>29</sup> but he set to him battle in the field of Megiddo; and (*the*) princes came down to (*fight*) king Josiah.

<sup>30</sup> And *then* the king said to his children, *or (to his) servants*, Moveth me away from the battle; forsooth I am greatly made sick (*or very weak*). And anon (*or at once*) his children (*or his servants*) moved him away from the battle array.

<sup>31</sup> And he went up upon his secondary chariot; and coming to Jerusalem, he died, and was buried in *his father's* sepulchre.

<sup>32</sup> And in all Judah (*or in all Jewry*) they bewailed Josiah, and they that before-set with wives, wailed him unto this day; and this is granted to be done evermore in all the kindred of Israel.

<sup>33</sup> These things forsooth be written in the book of (*the*) stories of (*the*) kings of Judah, and the glory of Josiah, and his understanding in the law of God, by all (*the*) deeds of the doing of him; for evenly those were done of (*or by*) him, and the which be not written in the book of (*the*) kings of Israel and of Judah.

<sup>34</sup> And they that were of the kindred took Jehoahaz, the son of Josiah, and set him (*as*) king for Josiah, his father, when he was of three and thirty years (*old*).

<sup>35</sup> And he reigned upon Israel three months; and *then* the king of Egypt put him away, (*so*) that he reigned not in Jerusalem.

<sup>36</sup> And he polled (*or taxed*) the folk of (*or for*) an hundred talents of silver, and of (*or for*) a talent of gold.

<sup>37</sup> And the king of Egypt set Jehoiakim, his brother, king of Judea and of Jerusalem;

<sup>38</sup> and he bound the master judges of Jehoiakim, and taking Zarius, his brother, he brought him again to (*or out of*) Egypt.

<sup>39</sup> Jehoiakim was of five and twenty years, when he reigned in the land of Judah and of Jerusalem; and he did evil things in the sight of the Lord.

<sup>40</sup> After this forsooth Nebuchadnezzar, king of Babylon, went up, and binding Joakim in a strong bond, brought him into Babylon;

<sup>41</sup> and Nebuchadnezzar took and brought the holy vessels of God, and (*made*) sacred (*or consecrated*) those in his temple in Babylon.

<sup>42</sup> Forsooth of his uncleanness and unreligiosity it is written in the book of the times of (*the*) kings.

<sup>43</sup> And Joakim, his son, reigned for him; when forsooth he was ordained *king*, he was of eight(*een*) years (*old*).

<sup>44</sup> Forsooth he reigned three months and ten days in Jerusalem; and did evil in (*the*) sight of the Lord.

<sup>45</sup> And after a year Nebuchadnezzar sent (*for*), and brought him over into Babylon, together with the sacred vessels of the Lord.

<sup>46</sup> And he set Zedekiah king of Judah and of Jerusalem, when he was of one and twenty years (*old*). Forsooth he reigned eleven years;

<sup>47</sup> and he did evil in (*the*) sight of the Lord, and was not adread of the words that be said of Jeremy (*or by Jeremiah*), the prophet, from the mouth of the Lord.

<sup>48</sup> And he adjured, *or charged by oath*, of (*or by*) king Nebuchadnezzar, forsworn went away, and his noll made hard, he over-passed the lawful things of the Lord God of Israel.

<sup>49</sup> And the dukes of the Lord's people bare them(*selves*) wickedly many things, and they did unpiously over all the wickednesses of (*the*) Gentiles; and they defouled (*or defiled*) the temple of the Lord, that was holy in Jerusalem.

<sup>50</sup> And (*the*) God of their fathers sent by his angel to again-call them, for the which thing he spared to them, and to their tabernacles [*or their tabernacle*].

<sup>51</sup> They forsooth scorned in their corners, and that day that the Lord spake, they were bobbing his prophets.

<sup>52</sup> The which *Lord* is stirred to wrath upon his folk, for their irreligiosity. *And* the kings of (*the*) Chaldeans commanded, and went up,

<sup>53</sup> (*and*) they slew the young men of them with (*the*) sword, about the holy temple of them; and they spared not to young man, nor to maiden, nor to old man, and to full waxen man (*or to fully grown man*); but also all they be taken into the hands of them;

<sup>54</sup> and they took all the sacred vessels of the Lord, and the king's coffers, and brought those into Babylon.

<sup>55</sup> And they burned up the house of the Lord, and destroyed the walls of Jerusalem, and they burned (*up*) his (*or its*) towers with fire.

<sup>56</sup> And they wasted all the worship-ful things, and brought *them* to nought; and they brought *the people* left of (*or by*) the sword into Babylon.

<sup>57</sup> And they were his thralls, unto the time that (*the*) Persians reigned, in the fulfilling of the word of the Lord, in the mouth of Jeremy;

<sup>58</sup> till that the land would do benignly their sabbaths, he sabbatized all the time of their forsaking, in the applying of seventy years.

## CHAPTER 2

<sup>1</sup> Reigning Cyrus, king of Persia, in the fulfilling of the word of the Lord, in the mouth of Jeremy (*or Jeremiah*),

<sup>2</sup> the Lord raised up the spirit of Cyrus, king of Persia; and he preached in(*to*) all his realm (*al*)together by scripture (*or by writing*),

<sup>3</sup> saying, These things saith Cyrus, king of Persia, The Lord of Israel, the high Lord, hath ordained me king to the world of earths (*or over the whole earth*);

<sup>4</sup> and he signified to me to build to (*or for*) him an house in Jerusalem, that is in Judah.

<sup>5</sup> If there is any man of your kindred, his Lord go up with him into Jerusalem.

<sup>6</sup> Therefore how many ever dwell in places about, help they them that dwell in that place, in gold and silver,

<sup>7</sup> in gifts, with horse(s), and beasts, and with other things, the which after vows be laid up into the house of the Lord, that is in Jerusalem.

<sup>8</sup> And the standing princes of (*the*) lineages of (*the*) towns of Judah, of the lineage of Benjamin, and priests and deacons [*or Levites*], whom the Lord stirred to wend [*or to go*] up, and to build up the house of the Lord, that is in Jerusalem;

<sup>9</sup> and they, that were in the environ, *or in* (*the*) compass, of them, should help in (*or with*) all silver and gold of it, and in (*or with*) beasts, and in (*or with*) many vows; and many others, of whom the wit is stirred, *help they also*.

<sup>10</sup> And king Cyrus brought forth the sacred vessels of the Lord, the which Nebuchadnezzar translated (*or brought over*) from Jerusalem, and (*had made*) sacred (*or consecrated*) them in his (*temple of*) maumet(s).

<sup>11</sup> And Cyrus, king of Persia, bringing them forth, took *those* to Mithradates, that was upon (*or over*) the treasures of him.

<sup>12</sup> Forsooth by him they be taken to Sanabassar, governor of Judea.

<sup>13</sup> Of these things forsooth this is the number; silvern hallowed vessels of liquors (*or for liquids*), two thousand and four hundred; thirty silvern drink-ing vessels; thirty golden vials (*or phials*); and two thousand and four hundred silvern vials (*or phials*); and a thousand other vessels.

<sup>14</sup> Forsooth all the golden and silvern vessels *were* four thousand and four hundred and eight and sixty.

<sup>15</sup> And they be delivered out to Sanabassar, together with them, that were come into Jerusalem of the captivity, *or thralldom*, of Babylon.

<sup>16</sup> Forsooth in the time of Artaxerxes, king of Persia, there wrote to him, of these that dwelled in Judea and in Jerusalem, Belemus, and Mithradates, and Tabellius, and Rathymus, Beeltheth-mus, and Semellius, the scribe, and others dwelling in Samaria, and in other places, *they wrote this* subject letter to king Artaxerxes.

<sup>17</sup> Lord, thy children (*or thy servants*) Rathymus, and Semellius, the scribe, and other doomsmen of thy court, of things that fall in Celosyria and Phenice (*or in Greater Syria and Phoenicia*).

<sup>18</sup> And now be it known to the lord the king, that (*the*) Jews, the which went up from you to us, coming into Jerusalem, a city of fleers-away [*or a city again-flown to*], and a full evil city, they build up the ovens of it, and they (*re*)set the walls, and rear (*or raise up*) the temple.

<sup>19</sup> That if this city and walls were made up (*again*), [*or were full ended*], they shall not suffer to yield tributes, but also they shall against-stand to kings.

<sup>20</sup> And for cause that that thing is done about the temple, to have *it* rightly we have deemed to not despise that same thing,

<sup>21</sup> but to make known to the lord [*the*] king, that if it shall be seen *pleasing* to the king, be it sought in the books of thy fathers;

<sup>22</sup> and thou shalt find in (*the*) remembrances written of them, and thou shalt know, that that city was again-flown (*or rebellious*), and kings and cities smiting together;

<sup>23</sup> and (*the*) Jews fleeing again (*or rebelling*), and making battles in it always; for the which cause this city was forsaken [*or is desert(ed)*].

<sup>24</sup> Now therefore we make known to the lord [*the*] king, that if this city were built up, and the walls of it were areared, there shall be no coming down to thee into Celosyria and Phenice.

<sup>25</sup> Then the king wrote again to Rathymus, that wrote *those* things that befell, and to Beelthumus, and to Semellius, the scribe, and to others ordained *sovereigns* and dwelling in Syria, and in Phenice (*or in Phoenicia*), [*or to others ordained, and dwellers in Syria, and Phenice*], *he wrote to them* these things that be set under.

<sup>26</sup> I have read the letter, that thou sentest to me. Therefore I commanded it to be sought; and it was found, that that city was always withstanding to kings,

<sup>27</sup> and (*the*) men again-fugitive, and making battles in it; and most strong kings have been lordshipping in Jerusalem, and asking tributes of Celosyria and Phenice (*or Phoenicia*).

<sup>28</sup> Now therefore I (*have*) command-(*ed*) to prevent those men to build up the city, and to look [*or to purvey*], that anything be not made hereafter; but that they pass not into full much [*or go they not forth into more*],

<sup>29</sup> since they be of malice, so that grievances be not brought there to kings.

<sup>30</sup> Then after these things were rehearsed (*or read*), that were written of (*or from*) Artaxerxes, the king, Rath-ymus, and Semellius, the scribe, and they that were with them ordained, enjoining, hieingly (*or hastily*) came into Jerusalem, with horsemen, and people, and with company; and they began to prevent (*or to hinder*) the builders. And they voided (*or ceased*) then from the building of the temple [*in Jerusalem*], unto the second year of the realm of Darius, king of Persia.

### CHAPTER 3

<sup>1</sup> King Darius made a great supper to (*or for*) all his servants, and to all the master judges of Media and Persia,

<sup>2</sup> and to all that wore (*or wore*) purple, and to governors, and to counsellors, and to prefects under him, from India unto Ethiopia, to an hundred and seven and twenty provinces.

<sup>3</sup> And when they had eaten and drunken, and were fulfilled, they (*re*)turned again (*home*). Then king Darius went up in his little bed-place, and slept, and (*then*) was (*a*)waked.

<sup>4</sup> Then those three young men, keepers of the body (*or his body-guards*), the which kept the body of the king [*or that kept the body of the king*], said one to another,

<sup>5</sup> Say we each of us a word, that before pass (*or surpass*) in *knowing*; and whose ever word seem wiser *than* of another [*or the tother*], king Darius shall give to him great gifts,

<sup>6</sup> and to be covered with purple, and to drink in gold, and to sleep upon gold; *and he shall give him* a golden chariot, with the bridle, and a mitre of bis (*or fine linen*), and a bie (*or a band*) about the neck;

<sup>7</sup> and he shall sit in the second place from Darius, for his wisdom; and he shall be called Darius' cousin.

<sup>8</sup> Then each of *them three* writing his word, sealed (*it*), and put *those* under the pillow of king Darius;

<sup>9</sup> and said, When the king hath risen, they will take [*or they shall give*] to him their things written, and whatever thing the king shall deem of (*these*) three, and the master judges of Persia, forsooth the word of him is wiser *than of the others*, to him shall be given the victory, as it is written.

<sup>10</sup> One wrote, Wine is strong.

<sup>11</sup> Another wrote, The king is stronger.

<sup>12</sup> The third wrote, Women be strongest; truth overcome forsooth over all things.

<sup>13</sup> And when the king had risen up, they took their things written [*or they took their written things*], and gave *those* to him, and he read (*them*).

<sup>14</sup> And he sent (*forth*) and called all the master judges of Persia, and of *the land(of)* Media, and the clothed men in purple, and the rulers of (*the*) provinces, and (*the*) prefects;

<sup>15</sup> and they set in council, and the writings were read before them.

<sup>16</sup> And the king said, Calleth the young men, and they shall show their words. And they were called, and they came in.

<sup>17</sup> And Darius said to them, Show ye to us of these things that be written. And the first, that had said of the strength of wine, he began,

<sup>18</sup> and said to them, Men! full sur-passing(*ly*) strong is wine; to all men that drink it, it beareth down the mind;

<sup>19</sup> also it maketh the mind vain, both of (*the*) king and of the fatherless child; also of servant and of free men, of poor and of rich;

<sup>20</sup> and it turneth all the mind into secureness, and [*in*] to gladness; and it remembereth not any sorrow and debt;

<sup>21</sup> and it maketh all the entrails honest (*or rich*); and it remembereth not king, nor master judge; and all things it maketh speak by talent(s);

<sup>22</sup> and when they have drunken, they remember not friendship nor brotherhood, and not long after they take (*out*) swords;

<sup>23</sup> and when they have been drenched of (*or drowned in*) wine, and rise, they have no mind (*or memory of*) what things they did.

<sup>24</sup> O men! whether wine is not surpassingly strong, that thus constrain-eth men to do? And this thing said, he held his peace.

## CHAPTER 4

<sup>1</sup> And the *next* follower began to say, that said of the strength of a king,

<sup>2</sup> O men! whether men be not sur-passingly strong, the which hold land and sea, and all things that be in them?

<sup>3</sup> The king forsooth surpasseth above all things, and he hath lordship of them, and they do all thing(s), what-ever he will say to them.

<sup>4</sup> And if he send them to fighters, they go, and destroy hills, and walls, and towers;

<sup>5</sup> they be slain and slay, and they pass not the word of the king; for if they overcome, they bring to the king all things, whatever things they have spoiled evermore, and all other things.

<sup>6</sup> And how many ever (*or however many*) bear not knighthood, nor fight, but ear (*or plow*) the land, again when they shall reap, they bring tributes to the king.

<sup>7</sup> And he *is*(*but*) one (*man*) alone; and if he bid to slay, they slay; and if he bid them to forgive, they forgive;

<sup>8</sup> and if he say *them* to smite [*or and if he say to smite*], they smite; if he say to outlaw, they outlaw; if he bid *them* to build, they build;

<sup>9</sup> if he bid to throw down, they throw adown; if he bid to plant, they plant;

<sup>10</sup> and all (*the*) folk and virtues (*or hosts*) obeish (*or obey*) to him; and over *all* these things he shall sit, and drink, and sleep.

<sup>11</sup> These forsooth keep him about [*or in environ keep him*], and may not go each one (*or be not able to go each one*), and do their own works, but in *his* word men obeish (*or obey*) to him.

<sup>12</sup> What manner wise surpasseth not the king before *others*, that thus is loosed? And he held his peace.

<sup>13</sup> The third, that had said of women, and of truth; this is *said*(*or he was called*) Zerubbabel; he began to speak,

<sup>14</sup> O men! the king is not great, neither many *other* men, nor wine surpasseth before; who is it then that hath lordship of them?

<sup>15</sup> Whether not women, that have (*be*)gotten kings, and all the people, the which *kings* have lordship both of (*the*) sea and of (*the*) land, and of women they be born?

<sup>16</sup> And they brought forth them that planted vines, of the which wine is made.

<sup>17</sup> And they make the stoles, *or long clothes*, of all men, and they do glory to men, and men may not or be not able to be severed from women.

<sup>18</sup> If they gather together gold and silver, and all fair thing, and see a woman in good(*ly*) array, and in good fairness,

<sup>19</sup> they, forsaking all these things, take heed to her, and the mouth opened, they behold *her*, and they draw more to her than to gold and [*or*] silver, or any precious thing.

<sup>20</sup> A man shall forsake his father, that nourished him, and his own land, and to a woman he joineth him(*self*) together;

<sup>21</sup> and with a woman he liveth his life, and neither remembereth father, nor mother, nor the land of his birth.

<sup>22</sup> And therefore it behooveth us to know, that women have lordship of us. Whether ye sorrow not?

<sup>23</sup> And *also* a man taketh his sword, and goeth in the way to do thefts, and manslughters, and to sail over the sea, and over floods (*or on rivers*);

<sup>24</sup> and he seeth a lion, and he goeth in darkneses; and when he hath done *his* theft, and guiles, and ravens, he bringeth it to his lief (*or to his love*).

<sup>25</sup> And again a man loveth his wife more than father or mother;

<sup>26</sup> and many men be made mad for their wives, and *many* be made thralls for them;

<sup>27</sup> and many perished, and were strangled, and many have sinned for women, [*or and sinned, for women*].

<sup>28</sup> And now (*be*)lieveth me; forsooth a king is great, and his power [*or for great is the king in his power*], for all regions, *or kingdoms about*, be afearred to touch him.

<sup>29</sup> I saw neverthelater (*or neverthe-less*) Apame, the daughter of Bartacus, the wonderful man [*or the daughter of (the) wonderful man Bartacus*], the secondary wife (*or concubine*) of the king, sitting beside the king at the right side;

<sup>30</sup> and taking away the diadem (*or the crown*) from his head, and putting it on herself, and with the palm of her left hand she smote the king.

<sup>31</sup> And over these things, the mouth opened, he beheld her, and if she laugh to (*or at*) him, he laughed, and if she were wroth to him, he glosseth (*or he flattereth*), *or pleaseth*, unto the time that he be reconciled [*in*] to grace.

<sup>32</sup> O men! why be not women strongest? Great is the earth, and heaven is high, that do these things.

<sup>33</sup> Then the king and the purpled men beheld either into (*the*) other; and he began to speak of truth.

<sup>34</sup> O men! whether women be not strong? Great is the earth, and heaven is high, and the course of the sun is swift; it is turned in the compass of heaven, and again it runneth again into the same place in a day.

<sup>35</sup> Whether he is not a great doer, that maketh these things? and truth great, and stronger before all things?

<sup>36</sup> All (*the*) earth calleth inwardly (*the*) truth, also it blesseth heaven, and all works be moved and dread it; and there is no wicked thing with it.

<sup>37</sup> (*A*) Wicked king, and wicked women, and all the sons [*or all the works*] of men *be* wicked, and there is not truth in them, and in their wickedness they shall perish;

<sup>38</sup> and truth dwelleth, and waxeth into without end, and it liveth, and wieldeth, into worlds of worlds.

<sup>39</sup> It is not with truth to out-take (*or to accept*) persons, and differences; but it doeth those things that be rightful [*or rightwise*], to all unrightwise and evil men; and all men be made benign in his works.

<sup>40</sup> And there is not wickedness in his doom, but *there is* strength, and realm, and power, and majesty of all endurings above time. Blessed be the God of truth!

<sup>41</sup> And *then* he left (*off*) in speaking. And all the peoples cried, and said, Great is truth, and it (*sur*)passeth before *all others*.

<sup>42</sup> Then the king said to him, Ask, if thou wilt, anything moreover, than there be written, and I shall give (*it*) to thee, after that thou art found (*the*) wiser; and next to me thou shalt sit, and thou shalt be called my cousin.

<sup>43</sup> Then said he to the king, Be thou mindful of the vow, that thou vowed-est, to build up Jerusalem, in the day in which thou took the realm;

<sup>44</sup> and to send again (*or away*) all the vessels, that be taken from Jerusalem, the which Cyrus parted (*or set apart*), when he slew Babylon, and would send again those things thither.

<sup>45</sup> And thou wouldest build up the temple, that Idumeans burned (*up*), for Judea is put out of their terms, *or marches*, of (*or by*) the Chaldeans.

<sup>46</sup> And now, lord, this it is that I ask, and that I bid; this is the majesty that I ask of thee, that thou do the vow that thou vowedest to the King of heaven, of (*or with*) thy mouth.

<sup>47</sup> Then Darius, the king, rising kissed him, and wrote epistles to all the dispensators, and prefects, and to men clothed in purple, that they should lead him forth, and them that were with him, all wending [*or going*] up to build Jerusalem.

<sup>48</sup> And to all the prefects that were in (*Celo*)Syria and Phenice (*or in Greater Syria and Phoenicia*), and (*in*) Lebanon, he wrote epistles, that they should draw (*up*) cedar trees from the *hill* Lebanon into Jerusalem, (*and*) that they build up the city with them.

<sup>49</sup> And he wrote to all the Jews, that went up from the realm in(*to*) Judea, for freedom, that any man of power, or master judge, and prefect, should not come over to the gates of them,

<sup>50</sup> and each region, that they had hold (*of*), to be free from them; and that Idumeans leave up [*or left*] the castles of Jews, that they withheld (*and that the Edomites should let go of the towns of the Jews, that they held*),

<sup>51</sup> and to give year by year twenty talents, into (*the*) making of the temple, unto the time that it be full(*y*) builded;

<sup>52</sup> and each day to offer hosts upon the place of sacred things (*or the altar*), as they be commanded; to offer, by all years, (*an*)other ten talents;

<sup>53</sup> and to all men, that go forth from Babylon, to make the city, as freedom were, both to them, and to the sons of them, and to [*all*] the priests that go before.

<sup>54</sup> Forsooth also he wrote the quantity; and he commanded the sacred stole(*s*), *or vestment (s)*, to be given, in which they should serve;

<sup>55</sup> and he wrote (*the*) wages to be given to the deacons [*or Levites*], unto the day that the house should be fully ended, and Jerusalem made out;

<sup>56</sup> and he wrote to all men keeping the city, to give to the builders lots and wages.

<sup>57</sup> And he left (*for*) them (*or he let go to them*) all the vessels, that Cyrus had parted (*or had set apart*) from Babylon; and all things, whatever Cyrus said, he commanded *it* to be done, and to be sent to Jerusalem.

<sup>58</sup> And when that young man had gone forth, raising his face toward Jeru-salem, he blessed the King of heaven,

<sup>59</sup> and said, Of thee, *Lord*, is victory, and of thee is wisdom, and clearness (*or glory*), and I am thy servant.

<sup>60</sup> Thou art blessed [*or Blessed thou art*], for thou hast given to me wisdom, and I acknowledge to thee, Lord of our fathers.

<sup>61</sup> And he took the epistles, *or (the) letters*, and went forth into Babylon; and he came, and told to all his brethren, that were in Babylon.

<sup>62</sup> And they blessed the God of their fathers, that gave to them forgiveness and refreshing,

<sup>63</sup> that they should go up, and build Jerusalem, and the temple, where his name is named in it; and they joyed [*full out*] with musics and with gladness (*for*) seven days.

## CHAPTER 5

<sup>1</sup> After these things forsooth there were princes chosen of (*or from their*) towns, that they should wend [*or go*] up, by houses, by their lineages, and the wives of them, and the sons and daughters of them, and servants and handmaidens of them, and their beasts.

<sup>2</sup> And king Darius sent together with them a thousand horsemen, to the time that they brought them into Jerusalem, with peace, and with musics, and timbres, and trumps;

<sup>3</sup> and all the brethren were playing. And he made them to go up together with them.

<sup>4</sup> And these be the names of the men, that went up, by their towns, into lineages, and into (*the*) part of the princehood of them.

<sup>5</sup> Priests; the sons of Phinehas, the sons of Aaron, Jesus, (*or Jeshua, or Joshua*), the son of Josedek, the son of Saraeas, (*and*) Joakim, the son of Zer-ubbabel, son of Salathiel, of the house of David, of the progeny of Phares (*or Perez*), of the lineage forsooth of Judah,

<sup>6</sup> that spake under Darius, king of Persia, marvellous doing words, in the second year of his realm [*or of his reign*], in April (*or Nisan*), the first month.

<sup>7</sup> Forsooth these it be, that went up of Judah from the captivity, *or thralldom*, of the transmigration, whom Nebuchadnezzar, king of Babylon, translated (*or brought over*) into Babylon;

<sup>8</sup> and each is (*re*)turned again into Jerusalem, and into all the cities of Judea, each into his own city, that came with Zerubbabel, and with Jesus, (*or Jeshua, or Joshua*); Nehemiah, Zar-aeas, and Resaiah, Eneus, Mardoch-aeus (*or Mordecai*), Beelsarus, Asphar-asus, Reeliah, Romelius, (*and*) Baana, one of the princes of them.

<sup>9</sup> And the number from the Gentiles of them, from the provosts, *or reeves*, of them; the sons of Phoros, two thousand an hundred seventy and two; (*the sons of Saphat, four hundred seventy and two*);

<sup>10</sup> the sons of Ares, seven hundred fifty and six;

<sup>11</sup> the sons of Pahath-moab, two thousand eight hundred and twelve;

<sup>12</sup> the sons of Elam, a thousand two hundred fifty and four; the sons of Zathui, nine hundred forty and five; the sons of Chorbe, seven hundred and five; the sons of Bani, six hundred forty and eight;

<sup>13</sup> the sons of Bebai, six hundred twenty and three; the sons of Astaa, three thousand two hundred twenty and two;

<sup>14</sup> the sons of Adonikam, six hundred sixty and seven; the sons of Bagoi, two thousand sixty and six; the sons of Adin, four hundred fifty and four;

<sup>15</sup> the sons of Ater (*the son of*) Hezekiah, ninety and two; the sons of Keilan and Azetas, threescore and seven; the sons of Azurus, four hundred thirty and two;

<sup>16</sup> the sons of Annias, an hundred and one; the sons of Arom, thirty-two; the sons of Bassa, three hundred twenty and three; the sons of Arsiphurith, an hundred and two (*or twelve*);

<sup>17</sup> the sons of Baeterus, three thousand and five; the sons of Bethlo-mon, an hundred twenty and three;

<sup>18</sup> the sons of Netophah, fifty and five; the sons of Anathoth, an hundred fifty and eight; the sons of Bethas-moth, forty and two;

<sup>19</sup> the sons of Cariathiarius, twenty and five; the sons of Caphira and Beroth, seven hundred forty and three; the sons of Pira, seven hundred;

<sup>20</sup> the sons of Chadias and Ammidoi, four hundred twenty and two; the sons of Cirama and Gabdes, six hundred twenty and one;

<sup>21</sup> the sons of Macalon, an hundred twenty and two; the sons of Betolio, fifty and two; the sons of Phinis, an hundred fifty and six;

<sup>22</sup> the sons of Calamolalus and Onus, seven hundred twenty and five; the sons of Jerechus, two hundred forty and five;

<sup>23</sup> the sons of Sanaas, three thousand three hundred and thirty.

<sup>24</sup> Priests: the sons of Jeddu, the son of Jesus, (*or Jeshua, or Joshua*), among the sons of Anasib, nine hundred seventy and two; the sons of Emmer-uth (*or Immer*), a thousand fifty and two;

<sup>25</sup> the sons of Phassurus, a thousand forty and seven; the sons of Charme, a thousand and seventeen.

<sup>26</sup> Deacons [*or Levites*]; the sons of Jessue, and Cadmielus, and Bannus, and Sudius, four and seventy; all the number from the two and twenty year, thirty thousand four hundred and two and sixty; sons, and daughters, and wives, all the numbering, sixty thousand two hundred and two and forty.

<sup>27</sup> The sons of priests, that sung in the temple; the sons of Asaph, an hundred and eight and twenty.

<sup>28</sup> Ushers forsooth (*or The porters*); the sons of Salum, the sons of Atar, the sons of Tolmon, the sons of Dacubi, the sons of Ateta, the sons of Sabi, (*in*) all an hundred and nine and thirty.

<sup>29</sup> Priests, serving in the temple (*or The Temple servants*); (*the*) sons of Esau, the sons of Asipha, the sons of Taboth, the sons of Keras, the sons of Susa, the sons of Phaleas, the sons of Labana, the sons of Aggaba,

<sup>30</sup> the sons of Acud, the sons of Uta, the sons of Ketab, the sons of Gaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

<sup>31</sup> the sons of Jairus, the sons of Desan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Ozius, the sons of Phinoe, the sons of Asara, the sons of Basthae, the sons of Asana, the sons of Maani, the sons of Naphisi, the sons of Acum, the sons of Achipha, the sons of Asur, the sons of Pharakim, the sons of Baaloth,

<sup>32</sup> the sons of Meedda, the sons of Coutha, the sons of Charea, the sons of Barchue, the sons of Serar, the sons of Thomi, the sons of Nasith, the sons of Atepha.

<sup>33</sup> Solomon, the sons of him (*or The sons of Solomon's servants*); the sons of Asaphthioth, the sons of Pharida, the sons of Jeeli, the sons of Lozon, the sons of Isdael, the sons of Saphyithi,

<sup>34</sup> the sons of Hagia, the sons of Phacareth, the sons of Sabie, the sons of Sarothie, the sons of Masias, the sons of Gas, the sons of Addus, the sons of Subas, the sons of Apherra, the sons of Barodis, the sons of Saphat, the sons of Adlon.

<sup>35</sup> All *these were* in holy serving; and the children of Solomon *were* four hundred fourscore and two.

<sup>36</sup> These be the sons that went up to (*or from*) Thermeleth and Thelsas; the princes of them *were* Charaathalar and Alar;

<sup>37</sup> and they might not tell out their cities, and their progenies, what manner they be; and of Israel, the sons of Dalan, the sons of Ban, the sons of Necedan, (*six hundred and fifty-two*).

<sup>38</sup> And of the priests, that used (*the office of the*) priesthood, and were [*not*] found; the sons of Obdia, the sons of Accos, the sons of Joddus, that took Augia (*as his*) wife, (*one*) of the daughters of Barzillai, and they be called by the name of her;

<sup>39</sup> and of these is sought the genealogy [*or the written genealogy*] of the kindred, and they be prevented to use (*the office of the*) priesthood.

<sup>40</sup> And Nehemiah said to them, and Atharias, that they take not part of the holy things, till the time that there arise a taught bishop, into showing (*or revelation*) and truth.

<sup>41</sup> All Israel forsooth was twelve thousand (*or All Israel twelve years of age and older*), out-take (*or besides*) servants and handmaidens, two and forty thousand three hundred and sixty.

<sup>42</sup> The servants of [*them, and*](*the*) handmaidens were seven thousand three hundred and seven and thirty (*or forty*); singers and singsters [*or singeresses*], two hundred and five and sixty (*or forty*);

<sup>43</sup> camels, four hundred and five and thirty; horses, seven thousand six and thirty; mules, two hundred thousand and five and forty (*or two hundred and five and forty*); beasts under yoke, five thousand (*and five hundred*) and five and twenty.

<sup>44</sup> And of those provosts, *or reeves*, by towns, while they should come into the temple of God, that was in Jeru-salem, to be avowed to rear up the temple in his place, after their virtue;

<sup>45</sup> and the holy treasury to be given into the temple of works [*or to be given into the temple (into) the holy treasury of works*], were eleven thousand bezants, and an hundred priests' stoles.

<sup>46</sup> And there dwelled (*the*) priests, and deacons [*or Levites*], and *others*, that were of the people, in Jerusalem, and in the realm [*or region*]; and the holy singers, and ushers (*or the porters*), and all Israel, in their regions.

<sup>47</sup> While the seventh month yet lasted, and when the sons of Israel were each in his own things, they came together of one accord into the porch (*or open space*), that was before the east gate.

<sup>48</sup> And while Jesus, (*or Jeshua, or Joshua*), the son of Josedek, and his brethren, (*the*) priests, stood, and Zerubbabel, the son of Salathiel, and his brethren, they made ready an altar,

<sup>49</sup> that they would offer on it burnt sacrifices, after those things that be written in the book of Moses, the man of God.

<sup>50</sup> And there came to them of other nations of the land, and reared (*up*) the holy treasury in his (*or its own*) place, all the folk of the land; and they offered hosts, and burnt sacrifices of the morrowtide to the Lord.

<sup>51</sup> And they did the feast of tabernacles, and a solemn day, as it is written in the law, and sacrifices each day, as it behooved.

<sup>52</sup> And after these things they ordain-ed offerings, and hosts of sabbaths, and of new moons, and of all solemn days hallowed [*or all hallowed solemn days*].

<sup>53</sup> And how many ever vowed to the Lord, from the *time of the* new moon of the seventh month, they took hosts to offer to God; and the temple of the Lord was not yet builded up [*or yet was not built up*].

<sup>54</sup> And they gave money to masons, and to wrights, and drinks [*or and drink*] and meats, with joy.

<sup>55</sup> And they gave cars (*or carts*) to (*the*) Sidonians and to (*the*) Tyrians (*or the men of Tyre*), that they should carry over to them from Lebanon wood cedar beams, and to make a navy into the haven of Joppa, after the decree that was written to them from Cyrus, king of Persia.

<sup>56</sup> And in the second year (*after*) they came into (*or back to*) the temple of God, into Jerusalem; the second month Zerubbabel began, the son of Salathiel, and Jesus, (*or Jeshua, or Joshua*), the son of Josedek, and the brethren of them, and (*the*) priests, and Levites (*or deacons*), and all they that came from the captivity into Jerusalem;

<sup>57</sup> and founded the temple of God, in the new moon of the second month of the second year, when they had come into Judea and to Jerusalem;

<sup>58</sup> and set deacons [*or Levites*] from the age of twenty years (*old*) upon the works of the Lord. And Jesus, (*or Jeshua, or Joshua*), stood, (*and*) his son(s), and his brethren, all the deacons [*or all Levites*] together casting, and executors, *or followers*, of the law, and doing works in the house of the Lord.

<sup>59</sup> And there stood (*the*) priests, hav-ing stoles, *or long clothes*, with trumps, and (*the*) Levites (*or the deacons*), the sons of Asaph, having cymbals,

<sup>60</sup> together praising the Lord, and blessing him, after *the manner of* David, king of Israel.

<sup>61</sup> And they sung a song to the Lord, for his sweetness and his worship into worlds, *or ever (more)*, upon all Israel.

<sup>62</sup> And all the people sung with trumps, and cried with *(a)* great *(or a loud)* voice, praising together the Lord, in the rearing *(up)* of the Lord's house.

<sup>63</sup> And there came *many* of the priests, and of *(the)* deacons *[or Levites]*, and of *(the)* presidents after *(the)* towns *(or the princes of the towns)*, to the elders that had seen the rather house *(or the first Temple)*, and at the building up of this *house*, with cry*(ing)*, and with great wailing;

<sup>64</sup> and many with trumps, and great joy,

<sup>65</sup> so that the people heard not the trumps, for the great wailing of the people. Forsooth there was a company singing worshipfully in trumps *(or with the trumpets)*, so that it was heard afar.

<sup>66</sup> And the enemies heard the lineages of Judah and of Benjamin, and came to know, what was this voice *(or meaning)* of *(the)* trumps.

<sup>67</sup> And they knew, that they that were of the captivity builded, *[or built]*, the temple to the Lord God of Israel.

<sup>68</sup> And *the enemies* coming nigh to Zerubbabel, and to Jesus, *(or Jeshua, or Joshua)*, and to the reeves of *(the)* towns, they said to them, We shall build together with you.

<sup>69</sup> In like manner forsooth we have heard our Lord, and we have gone together from the days of Asbasareth *(or Esarhaddon)*, king of Assyrians, that over-passed from hence, *[or that went over hence]*, *(or that brought us here)*.

<sup>70</sup> And Zerubbabel, and Jesus, *(or Jeshua, or Joshua)*, and the princes of the towns of Israel said to them, It *(be)*longeth not to us and to you *together* to build up the house of our God;

<sup>71</sup> forsooth we alone shall build the house of our God, after those things, that Cyrus, king of Persia, commanded.

<sup>72</sup> The Gentiles forsooth of the land living with them that be in Judea, and rearing up the work of building, and bringing forth both *(their)* espies and people, they prevented them to build up;

<sup>73</sup> and they hindered *(the)* men, haunting the goings-to, *(so)* that the building should not be ended in all the time of the life of the king Cyrus; and they drew along the making-up by two years, unto the reign of Darius.

## CHAPTER 6

<sup>1</sup> Forsooth in the second year of the realm of Darius, Haggai prophesied, and Zechariah, the son of Addo, a prophet, with Judea and in Jerusalem, in the name of the Lord God of Israel, upon them.

<sup>2</sup> Then standing Zerubbabel, the son of Salathiel, and Jesus, *(or Jeshua, or Joshua)*, the son of Josedek, *they* began to build up the house of the Lord, that is in Jerusalem; when there were nigh to them, *(yea)*, *(the)* prophets of the Lord, and helped them.

<sup>3</sup> In that time came to them Sisinnes, the under-little-king of Syria and of Phenice *(or Phoenicia)*, and Sathrabuzanes, and his fellows. And they said to them,

<sup>4</sup> Who commanded to you, that ye build this house, and this roof, and many other things *(that)* ye perform? and who be those builders *[or the builders]*, that build up these things?

<sup>5</sup> And the elder men of Israel had grace of *(or from)* the Lord, when the visitation of them was made upon them that were of the captivity;

<sup>6</sup> and they were not hindered to build up, to the time that it were signified to Darius of all these things, and an answer were taken *again*.

<sup>7</sup> *This is* the ensample of the letter, that Sisinnes, the under-*(little)-*king of Syria and of Phenice *(or of Phoenicia)*, and Sathrabuzanes, and their fellows, rulers in Syria and in Phenice *(or in Phoenicia)*, sent *to the king*. To king Darius, greeting*(s)*.

<sup>8</sup> All things be they known to the lord the king; forsooth when we came into the region of Judea, and went into Jerusalem, we found men

<sup>9</sup> building a great house of God, and a temple of great polished stones, and of precious materials in the walls;

<sup>10</sup> and those works busily in making, and to help, and to make wealsome in the hands of them, and in all glory, full diligently to be performed.

<sup>11</sup> Then we asked the elder men, saying, Who suffered *(or allowed)* you to build this house, and to build *[or (to) found]* these works?

<sup>12</sup> Therefore forsooth we asked them, *(so)* that we might make known to thee the men, and the provosts, *or reeves*; and we asked them the writing of the names of the masters of the work.

<sup>13</sup> And they answered to us, saying, We be servants of the Lord, that made both heaven and earth [*for that made heaven and earth*];

<sup>14</sup> and this house was builded [*or built*] before these many years of (*or by*) the king of Israel, that was great, and a full strong king, and it was destroyed *again*[*or full ended*].

<sup>15</sup> And for our fathers stirred and sinned against [*the*] God of Israel, he betook them into the hands of Nebuchadnezzar, king of Babylon, king of (*the*) Chaldeans;

<sup>16</sup> and they destroyed and burned up this house, and they brought the people made thrall [*or captive*] into Babylon.

<sup>17</sup> In the first year reigning Cyrus, king of Babylon, king Cyrus wrote to build up this house;

<sup>18</sup> and those holy golden vessels and silvern, that Nebuchadnezzar had borne away from the house of God, that is in Jerusalem, and had (*made*) sacred (*or had consecrated*) them in his temple, again king Cyrus brought them forth from the temple that was in Babylon, and they were betaken to Zerubbabel, and to Sanabassar, the under-little-king.

<sup>19</sup> And it was commanded to them, that they offer these vessels, and they should lay them up in the temple, that was in Jerusalem, and to build up that temple of God in that place.

<sup>20</sup> Then Sanabassar under-laid the foundations of the house of the Lord, that is in Jerusalem; and from thence unto now is (*still*) abuilding, and hath taken no full ending.

<sup>21</sup> Now then, O king! if it is deemed of (*or by*) thee, that it be perfectly sought [*or be it perfectly sought*] in the king's libraries of king Cyrus, that be in Babylon;

<sup>22</sup> and if it were found in the counsel of king Cyrus, (*that*) the making of the house of the Lord, that is in Jerusalem, to be begun, and *if* it shall be showed of (*or by*) the lord our king, write he to us of these things.

<sup>23</sup> Then king Darius commanded to be inwardly sought in the libraries; and there was found in Ecbatana, a borough town, that is in the middle region, a place (*or a roll*), in the which were written these things.

<sup>24</sup> The first year reigning Cyrus king, Cyrus commanded to build up the house of the Lord, that is in Jerusalem, where they burned with continual fire;

<sup>25</sup> whose height was made of sixty cubits, and the breadth of sixty cubits, squared with three polished stones, and with solar (*or throne*) tree of the same region, and with one new solar (*or with three rows of polished stones, and one row of new wood from the same region*); and costs to be given (*out*) of the house of king Cyrus;

<sup>26</sup> and the holy vessels of the house of the Lord, both golden and silvern, that Nebuchadnezzar bare away, that those [*or they*] be put thither into the house, that is in Jerusalem, where they were put.

<sup>27</sup> And he commanded Sisinnes, the under-little-king of Syria and Phenice (*or Phoenicia*), and Sathrabuzanes, and his fellows, to do *their(own)* business, and they that were in Syria and Phenice (*or Phoenicia*) ordained rulers, that they should abstain them(*selves*) from the same place.

<sup>28</sup> And I also commanded to make (*or build*)it up all (*again*), and I looked forth, that they help them that be of the captivity of (*the*) Jews, unto the time that the temple of the house of the Lord be full(y) ended (*or finished*);

<sup>29</sup> and a quantity to be given dili-gently to these men of the travail of the tributes of Celosyria and Phenice (*or taxes of Greater Syria and Phoenicia*), to the sacrifice of the Lord, to Zerubbabel, the prefect, to bulls, and wethers (*or rams*), and to lambs;

<sup>30</sup> also forsooth both wheat, and salt, wine, and oil, busily by all years, as the priests, that be in Jerusalem, ordained to be fulfilled each day, without any delay;

<sup>31</sup> *also* that there be offered offer-ings of liquors (*or liquid sacrifices*) to the highest God, for the king, and for his children, and pray they for the life of them.

<sup>32</sup> And be it denounced (*or announced*), that whosoever over-pass anything of these things that be written, either [*or*] despise (*them*), be there taken a tree of their own, and be they hanged *thereon*, and their goods be escheated (*or forfeited*) to the king.

<sup>33</sup> Therefore also the Lord, whose name is inwardly called there, outlaw he each king and folk, that stretch out their hand to offend [*or to hinder*], or to evil treat that house of the Lord, that is in Jerusalem.

<sup>34</sup> I, king Darius, have made a decree, to be done as most diligently after these things.

## CHAPTER 7

<sup>1</sup> Then Sisinnes, the under-little-king of Celosyria and Phenice (*or the governor of Greater Syria and Phoe-nicia*), and Sathrabuzanes, and *their* fellows, obeyed to these things, that were deemed of (*or by*) king Darius,

<sup>2</sup> and stood full diligently into the holy works, working together with the elder men of *(the)* Jews, *(and)* princes of Syria *(or the temple officers)*.

<sup>3</sup> And the holy works be made wealsome, as the prophets Haggai and Zechariah prophesied.

<sup>4</sup> And they fulfilled all things, after the behest *(or the command)* of the Lord God of Israel, and after the counsel of Cyrus, and of Darius, and of Artaxerxes, king(s) of Persia.

<sup>5</sup> And our house is ended *(or was finished)*, in the three and twentieth day of the month of March, in the sixth year of king Darius.

<sup>6</sup> And the sons of Israel, and the priests, and *(the)* deacons *[or Levites]*, and others that were of the captivity, the which be set to, did after those things that be written in the book of Moses.

<sup>7</sup> And they offered into the dedication of the temple of the Lord, an hundred bulls, two hundred wethers *(or rams)*, four hundred lambs;

<sup>8</sup> *(and)* twelve kids, for the sins of all Israel, after the number of the twelve lineages of Israel.

<sup>9</sup> And the priests and *(the)* deacons *[or Levites]* stood, clothed *[or clad]* with the stoles, by *their* lineages, upon the works of the Lord God of Israel, after the book of Moses; and *there were* porters *[or ushers]* by all the gates.

<sup>10</sup> And the sons of Israel did that pask, with them that were of the captivity, in the moon of the first month, the fourteenth *day*, when the priests and *(the)* deacons be hallowed.

<sup>11</sup> And all the sons of *(the)* captivity they be not hallowed together, for *(or but)* all the Levites be hallowed together.

<sup>12</sup> And they offered *(the)* pask to all the sons of *(the)* captivity, and to their brethren *(the)* priests, and to themselves.

<sup>13</sup> And the sons of Israel, the which were of the captivity, all they that had left *(or separated)* from all the cursed-nesses of *(the)* Gentiles, *or heathen folk*, of the earth, ate, and sought the Lord;

<sup>14</sup> and they hallowed the feast day of therf loaves, seven days eating in the sight of the Lord;

<sup>15</sup> for he converted the counsel of the king of Assyria in *(or towards)* them, to comfort *(or to strengthen)* the hands of them to *(or in)* the works of the Lord God of Israel.

## CHAPTER 8

<sup>1</sup> And after this, while Artaxerxes, king of Persia, reigned, there went to Ezra, *a man that was* the son of Seraiah *(or there came Ezra, the son of Seraiah)*, son of Azariah, son of Hilkiah, son of Shallum,

<sup>2</sup> son of Zadok, son of Ahitub, son of Amariah, son of Azariah, son of Meraioth, son of Zerariah, son of Uzzi, son of Bukki, son of Abishua, son of Phinehas, son of Eleazar, son of Aaron, the first priest.

<sup>3</sup> This Ezra went up from Babylon, when he was *(a)* scribe, and witty, *(or witting, or knowing)* in the law of Moses, the which was given of *(or by)* the Lord of Israel, to say it and do it.

<sup>4</sup> And the king gave to him glory, that he had found grace in all dignity, and in desire, in the sight of him.

<sup>5</sup> And there went up with him into Jerusalem *(some)* of the sons of Israel, both priests, and deacons, and *(the)* holy singers of the temple, and ushers, *(or porters)*, and servants of the temple.

<sup>6</sup> In the seventh year reigning Artaxerxes, in the fifth month, this is the seventh year of the realm *[or the reign]*, going out forsooth from Babylon in the new moon of the fifth month, they came to Jerusalem, after the behests *(or commands)* of him, when the prosperity of the way was granted *[or given]* to them of *(or by)* that Lord.

<sup>7</sup> In these things forsooth Ezra wielded great discipline, lest he passed *(over)* anything of those things that were of the law of the Lord, and of the behests *(or commandments)*, and in teaching all Israel all rightwiseness and doom *(or judgements)*.

<sup>8</sup> They forsooth that write the writings of king Artaxerxes, coming nigh, took writing that *(or Now regarding the ordinance, or the decree)*, that came from king Artaxerxes to Ezra, the priest, and reader of the law of the Lord, the ensample of the which thing *written* is set next after *[or of which thing the example is laid under(neath)]*.

<sup>9</sup> King Artaxerxes to Ezra, the priest, and reader of the law of the Lord, *sendeth* greeting(s).

<sup>10</sup> More benign I deeming also to benefits, commanded to them that desire of the folk of *(the)* Jews their own things willfully *(or willingly)*, and of the priests, and of *(the)* deacons [*or Levites*], that be in my realm, to fellowship with thee into Jerusalem.

<sup>11</sup> Then if any covet to go with thee, come they together, and go they forth, as it pleaseth to me, and to my seven friends *(the)* counsellors;

<sup>12</sup> that they visit those things, that be done after *(or unto)* Judea and Jerusalem, keeping *the law*, as thou hast in the law of the Lord;

<sup>13</sup> and bear they gifts to the Lord of Israel, whom I knew, and the friends of Jerusalem, and all the gold and the silver, that were found in the realm of Babylon, *be it borne* to the Lord in Jerusalem,

<sup>14</sup> with that that is given of *(or by)* those folk in *(or for)* the temple of the Lord, of *(or by)* them that is in Jeru-salem; that this gold be gathered and silver [*or that be gathered this gold and silver*], to bulls, and wethers *(or rams)*, and to lambs, and kids, and that to these be covenable *(or suitable)*;

<sup>15</sup> that they offer hosts to the Lord, upon the altar of the Lord of them, that is in Jerusalem.

<sup>16</sup> And all things whatever thou wilt do with thy brethren, perform *it* with *(the)* gold and silver, for *thy* will, after the behest of the Lord thy God.

<sup>17</sup> And the sacred holy vessels, the which were given to thee, to *(or for)* the works of the Lord's house, thy God, that is in Jerusalem,

<sup>18</sup> and other things, whatever will help to *(or for)* the works of the temple of thy God, thou shalt give *it(out)* of the king's treasury, when thou wilt make the work with thy brethren, with gold and silver; and perform thou all thing(s) after the will of thy Lord.

<sup>19</sup> And I, king Artaxerxes, have commanded to [*the*] keepers of the treasures of Syria and of Phenice *(or to the treasury officials of Syria and Phoenicia)*, that whatever things Ezra, the priest, and *(the)* reader of the law of the Lord, write for, busily *(or swiftly)* be it given to him,

<sup>20</sup> unto an hundred talents of silver, also and of gold [*or (in) like manner and of gold*]; and unto an hundred bushels of wheat, and an hundred vessels of wine, and other things, whatever abound, without taxing.

<sup>21</sup> All things be done *(un)to* the highest God, after the law of God, lest peradventure wrath arise up in the realm of the king, and of his son, and of the sons of him.

<sup>22</sup> To you forsooth it was said, that to all the priests, and deacons [*or Levites*], and to *(the)* holy singers, and servants of the temple, and to *(the)* scribes of this temple, no tribute, nor any other preventing or hindering be borne to *them*, nor have there any man power to against-cast *(or impose)* anything to them.

<sup>23</sup> Thou forsooth, Ezra, after the wisdom of God ordain doomsmen *(or judges)* and arbitrators, in all Syria and Phenice *(or Phoenicia)*, and teach all *(those)* that know *(not)* the law of thy God [*or all that the law of thy God knew (not), teach*];

<sup>24</sup> that how many ever [*lover*]-pass *(or transgress)* the law, they be busily *(or swiftly)* punished, or by death, or by torment, or also by mulcting, *or punishing*, of money, or by departing away.

<sup>25</sup> And Ezra, the scribe, said, Blessed be the Lord God of our fathers, that gave this will *(or this desire)* into the heart of the king, to clarify *(or to glorify)* his house, that is in Jerusalem;

<sup>26</sup> and hath worshipped *(or honoured)* me in *(the)* sight of the king, and of his counsellors, and of his friends, and of his purpled men.

<sup>27</sup> And I am made steadfast in inwit, after the helping of the Lord our God; and I gathered of Israel men *(or I gathered men of Israel)*, that they should go up together with me.

<sup>28</sup> And these be the provosts, after their countries, and apportional prince-hoods of them, that with me went up from Babylon, in the realm of Artaxerxes.

<sup>29</sup> Of the sons of Phineas was Gershom; of the sons of Ithamar, Gamael; of the sons of David, Attus, the son of Sechenias;

<sup>30</sup> of the sons of Phoros, Zechariah, and with him be turned again an hundred men and fifty;

<sup>31</sup> of the sons of Pahath-moab, Eliaonias, *(the son of)* Zaraeas, and with him two hundred men and fifty;

<sup>32</sup> of the sons of Zathoe, Sechenias *(the son of)* Jezelus, and with him two hundred men and fifty; of the sons of Adin, Obeth *(the son of)* Jonathan, and with him two hundred men and fifty;

<sup>33</sup> of the sons of Elam, Jessias *(the son of)* Gotholias, and with him seventy men;

<sup>34</sup> of the sons of Sophotias, Zerahiah (*the son of*) Michael, and with him fourscore men;  
<sup>35</sup> of the sons of Joab, Abadias (*the son of*) Jezelus, and with him two hundred men and twelve;

<sup>36</sup> of the sons of Bani, Assalimoth (*the son of*) Josiphiah, and with him an hundred men and sixty;

<sup>37</sup> of the sons of Babi, Zechariah (*the son of*) Bebai, and with him two hundred men and eight (*or twenty-eight men*);

<sup>38</sup> of the sons of Astath, Johanan (*the son of*) Hacatan, and with him an hundred men and ten;

<sup>39</sup> of the sons of Adonikam, *that be* the last, and these be the names of them, Eliphalatus, Jeuel, and Samaeas, and with them seventy men;

<sup>40</sup> (This verse is omitted in the original text.)

<sup>41</sup> And I gathered them to the flood, that is said Theras and Methati (*or And I gathered them together at the river, that is called Theras*); there we were (*for*) three days, and I knew them.

<sup>42</sup> And of the sons of (*the*) priests and of (*the*) Levites I found not there.

<sup>43</sup> And I sent to Eleazar, and to Iduel, and Maasmas,

<sup>44</sup> and Elnathan, and Samaeas, and Joribus, Nathan, Ennatas, Zechariah, [*and*] Mosollamus, *the which* were leaders and wise men.

<sup>45</sup> And I said to them that they should come to Doldaeus, (*the chief official*), that was at the place of the treasury.

<sup>46</sup> And I sent to them, that they should say to Doldaeus, and (*to*) his brethren, and to them that were in the treasury, that they should send to us them that should use (*the office of the*) priesthood in the house of the Lord our God.

<sup>47</sup> And they brought to us, after the strong hand of the Lord our God, wise men of the sons of Mahli, son of Levi, son of Israel, Asebebias, and (*his*) sons, and (*his*) brethren, that were eighteen;

<sup>48</sup> (*and*) Asebias, and Annunus, and Hosaeas, his brother, of the sons of Chanunaeus; and the sons of them, *were* twenty men.

<sup>49</sup> And of them that served in the temple, the which David and they princes gave [*or the which David gave, and they princes*], to the working to the Levites, to the temple, of men serving, two hundred and twenty. The names of all be signified in (*the*) scriptures (*or in the register*).

<sup>50</sup> And I vowed there fasting to (*the*) young men, in the sight of the Lord, (*so*) that I should seek of him a good way to us (*or so that I should seek from him a good way for us*), and to (*or for*) them that were with us, of sons, and beasts, for espies (*or safe from ambush*).

<sup>51</sup> Forsooth I shamed to ask of the king (*for*) footmen and horsemen, in fellowship of grace, of keeping against our adversaries.

<sup>52</sup> Forsooth we said to the king, For the virtue of the Lord shall be with them, that inwardly seek him in all effect.

<sup>53</sup> And (*so*) again we prayed the Lord our God, after these things, whom also we had benignly; and we be made whole to our God.

<sup>54</sup> And I parted (*or set apart*) of the provosts of the folk, and of the priests of the temple, twelve men, and Sarabias (*or yea, Sarabias*), and Asamias, and ten men with them of their brethren.

<sup>55</sup> And I weighed (*out*) to (*or for*) them (*the*) silver and (*the*) gold, and (*the*) priests' vessels, of the house of the Lord our God, the which the king had given, and his counsellors, and princes, and all Israel.

<sup>56</sup> And when I had peised (*or weighed*)it(*out*), I took an hundred talents of silver and fifty, and silvern vessels of an hundred talents, and of gold an hundred talents,

<sup>57</sup> and of golden vessels sevenscore, and twelve brazen vessels of good shining metal, yielding the likeness of gold.

<sup>58</sup> And I said to them, Both ye be holy to the Lord, and the vessels be holy, and the gold and the silver is of the avow to the Lord God of our fathers.

<sup>59</sup> Wake ye, and keep it, till the time that ye take it of (*or to*) the provosts of the people, and of the priests, and of the deacons, and of (*the*) princes of the cities of Israel, and Jerusalem [*or in Jerusalem*], in the privy chamber of the house of our God.

<sup>60</sup> And these priests and deacons [*or Levites*], that took (*the*) gold and silver, and (*the*) vessels, that were in Jerusalem, they brought *those* into the temple of the Lord.

<sup>61</sup> And we moved forth from the flood of Theras, the twelfth day of the first month, till that we went into Jerusalem.

<sup>62</sup> And when the third day was done, the fourth day forsooth the peised gold and silver was betaken into the house of the Lord our God, to Marmathi, the son of Uri, the priest;

<sup>63</sup> and with him was Eleazar, the son of Phinehas; and there were with them Jozabdus, the son of Jeshua, and Moeth, and Sabannus, the son of a deacon (*or and Moeth, the son of Sabannus, Levites*); all things (*were delivered to them*) at number and weight.

<sup>64</sup> And the weight of them is written (*up*) in the same hour.

<sup>65</sup> Those forsooth, that came from the captivity, offered sacrifice of (*or unto*) the Lord of Israel, twelve bulls for all Israel, fourscore wethers and six (*or eighty-six rams*),

<sup>66</sup> two and seventy lambs, twelve goats for sin, and twelve kine for health; all into the sacrifice of the Lord.

<sup>67</sup> And again they read the behests of the king to the king's dispensers, and to the little-under-kings (*or to the under-little-kings*) of Celosyria, and of Phenice; and they worshipped the folk and the temple of the Lord.

<sup>68</sup> And after these things were ended, they came to me, saying,

<sup>69</sup> The kindred of Israel, and the princes, and the priests, and Levites (*or deacons*), and alien folks, and (*the*) nations of the land, have not parted away [*or severed*] their uncleannesses from the Canaanites, and Hittites, and from (*the*) Perizzites, and Jebusites, and from the Moabites, and Egyptians, and Idumeans (*or Edomites*);

<sup>70</sup> forsooth they were joined to the daughters of them, both they and their sons; and the holy seed was [*or is*] mingled (*or mixed*) together with the heathen folk of the land; and the provosts and master judges were partners of this wickedness, from the beginning of that realm.

<sup>71</sup> And anon (*or at once*) as I heard these things, I cut *my* clothes, and the hallowed [*or the sacred*] coat, and I tore the hairs of mine head, and the beard, and I sat sorrowing, and dreary.

<sup>72</sup> And there came to me then as many as ever were moved in (*or by*) the word of the Lord God of Israel, wailing me [*or me wailing*] upon this wickedness (*or while I wailed over this iniquity*); and I sat sorrowful unto the eventide sacrifice.

<sup>73</sup> And *then* I rising from fasting, having my clothes cut, kneeled much [*or much kneeling*], and stretching out *mine* hands to the Lord,

<sup>74</sup> I said, Lord, I am confounded (*or confused*), and I am adread before thy face.

<sup>75</sup> Forsooth our sins be multiplied upon our heads, and our wickednesses be enhanced (*or be exalted or raised up*) unto heaven;

<sup>76</sup> For from the time of our fathers we have been in great sin unto this day.

<sup>77</sup> And for our own sins, and *for the sins* of our fathers we be taken, with our brethren, and with our priests, and with kings of the land, into sword, and captivity, and into prey, with confusion, unto the day that is now.

<sup>78</sup> And now how much is *it*, that the mercy of thee, Lord God, falleth to us; leave thou to us a root and a name, into the place of thine hallowing (*or in the place of thy sanctuary*),

<sup>79</sup> to uncover (*or to discover*) our giver of light in the house of the Lord our God, to give to us meat in the time of our servage (*or to give us food in the time of our servitude*).

<sup>80</sup> And when we served (*in bondage*), we were not forsaken of (*or by*) the Lord our God; but he set us in grace, putting to us kings of Persia to give us meat (*or food*),

<sup>81</sup> and to clarify (*or to glorify*) the temple of the Lord our God, and to build (*up*) the deserts (*or the ruins*) of Zion, and to give to us stableness in Judea and in Jerusalem.

<sup>82</sup> And now, Lord, what say we, having these things? We have over-passed thy behests (*or have transgress-ed thy commandments*), the which thou give [*or thou gave*] into the hands of thy children (*or which thou gavest by the hands of thy servants*), (*the*) prophets, that said,

<sup>83</sup> Forsooth the land, in(*to*) which ye have entered, to wield the heritage of it, is a defouled (*or a defiled*) land with the filths of [*the*] heathen men of the land, and the uncleannesses of them have full-filled all (*of*) it [*or have full-filled it all*] in (*or with*) his uncleanness.

<sup>84</sup> And now *therefore* ye shall not join your daughters to their sons, and their daughters ye shall not take to yours sons;

<sup>85</sup> and ye shall not seek to have peace with them (*for*) all time, (*so*) that coming above ye eat the best things of the land, and (*so*) that ye deal the heritage to your sons, ever(*more*).

<sup>86</sup> And those things that fall to us, be they all done for our shrewd (*or depraved*) works, and our great sins.

<sup>87</sup> And thou hast given to us such a root, and again we be turned again to over-pass (*or transgress*) thy lawful things, (*so*) that the uncleannesses of the heathen folk of this land were mingled.

<sup>88</sup> Whether thou shalt not wrath to us, to lose (*or to destroy*) us, for till the root be forsaken, and our seed?

<sup>89</sup> Lord God of Israel, thou art sooth-fast; forsooth the root is forsaken, unto the day that is now.

<sup>90</sup> Lo! now we be in thy sight in our wickednesses; forsooth it is not yet to stand before thee in these things.

<sup>91</sup> And when Ezra honouring (*or worshipping*) acknowledged, weeping, he fell down to the earth before the temple, there be gathered before him a full great multitude of Jerusalem [*for be gathered before him of Jerusalem a full great company or crowd*], men, and women, and young men, and young women; forsooth the weeping was great in that multitude.

<sup>92</sup> And when Jechonias, the son of Jeel, of the sons of Israel, had cried, Ezra said, We have sinned against the Lord (*or And then Jechonias, the son of Jeel, one of the sons of Israel, cried out, and said, O Ezra, we have sinned against the Lord*), for that we have set with us into matrimony heathen women, of the Gentiles of the land.

<sup>93</sup> And now whosoever is over all Israel in these things, be there to us an oath of (*or to*) the Lord, to put away all our wives, that be, with their sons, of the heathen folk;

<sup>94</sup> as it is deemed to (*or by*) thee of the greater men, after the law of the Lord.

<sup>95</sup> Arise now up, and show [*out*]thy will; forsooth to thee abideth this need, and we be with thee; do manly.

<sup>96</sup> And Ezra arising up, made the princes of (*the*) priests, and the deacons [*or the Levites*], and (*or of*) all Israel, to swear to do after all these things; and they swore.

## CHAPTER 9

<sup>1</sup> And Ezra rising up from the fore-porch (*or the courtyard*) of the temple, went into the cell (*or the room*) of Johanan, the son of Eliasibus.

<sup>2</sup> And he harboured there, tasted no bread, nor drank water, for the wickednesses of the multitude.

<sup>3</sup> And there was made a preaching in all Judea and in Jerusalem, to all that were of the captivity (*that they should be*) gathered (*together*) in Jerusalem,

<sup>4</sup> (*And*) Whosoever again-cometh not to the second or the third day, after the doom of the elder men sitting, his faculties shall be taken away, and (*that*) he be deemed alien (*or stranger; or cast out*) from the multitude of the captivity.

<sup>5</sup> And all, that were of the lineage(s) of Judah and Benjamin, were gathered together, three days (*later*) in Jerusalem; this is the ninth month, the twentieth day of the month.

<sup>6</sup> And all the multitude sat in the floor (*or the open space*) of the temple, trembling for winter *then* being.

<sup>7</sup> *And* Ezra rising up, said to Israel, Ye have done wickedly, setting to you into matrimony heathen wives, (*so*) that ye add to the sins of Israel.

<sup>8</sup> And now give ye to the Lord God of our fathers confession, and great worthiness;

<sup>9</sup> and perform ye his will, and goeth away from the heathen folk of the land, and from heathen wives.

<sup>10</sup> And all the multitude cried, and they said with a great (*or a loud*) voice, We shall do, as thou hast said.

<sup>11</sup> But for the multitude is great, and the time is winter, and we may not stand unholpen, [*or unhelped*], (*or without help*), and this work is not to (*or for*) us of one day, nor of two; (*for*) much we have sinned in these things;

<sup>12</sup> *therefore* stand the provosts of the multitude, and all that dwell with us, and how many ever have with them heathen wives;

<sup>13</sup> and stand they nigh in the time that is taken [*or in the accept(able) time of (or in) all place(s)*], priests, and doomsmen, till that they lose (*or turn away*) the wrath of the Lord, of this need (*or over this matter*).

<sup>14</sup> Jonathan forsooth, the son of Azael, and Hezekiah, (*the son of*) Thocanus, took after these things, and Mosollamus, and Levi, and Sabba-taeus wrought together with them.

<sup>15</sup> And all that were of the captivity stood *there*, after all these things.

<sup>16</sup> And Ezra, (*the*) priest, chose to him(*self*) men, (*the*) great princes, of the fathers of them, after the names; and they sat together, in the new moon of the tenth month, to examine this need (*or this matter*).

<sup>17</sup> And it is determined of the men, that had heathen wives, unto the new moons of the first month.

<sup>18</sup> And there be found mingled (*or mixed*) among of the priests, that had heathen wives;

<sup>19</sup> of the sons of Jesus, (*or Jeshua, or Joshua*), the son of Josedek, and of his brethren, Mathelas, and Eleazar, and Joribus, and Joadanus.

<sup>20</sup> And they laid (*or put up*)*their* hands, that they should (*or would*) put away their wives, and for to sacrifice a ram, into prayer for their ignorance.

<sup>21</sup> And of the sons of Emmer, Ananias, and Zabdaeus, and Manes, and Samaeus, and Jereel, (*and*) Azarias;

<sup>22</sup> and of the sons of Phaesus, Elionas, Massias, Ishmael, and Nathanael, and Okidelus, and Saloas.

<sup>23</sup> And of the deacons [*or the Levites*], Jozabadus, and Semis, and Colius, who was called Calitas, and Phathaeus, and Judas, and Jonas.

<sup>24</sup> And of the hallowed [*or the sacred*] singers, Eliasibus, (*and*) Bacchurus.

<sup>25</sup> And of the ushers, Sallumus, and Tolbanes. (*And of the porters, Shallum, and Telem.*)

<sup>26</sup> And of Israel, of the sons of Phoros, Jermas, and Jeddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Bannaesus.

<sup>27</sup> And of the sons of Ela, Matthanias, and Zechariah, (*and*) Jezrielus, and Jeremoth, and Aedias.

<sup>28</sup> And of the sons of Zamoth, Eliadas, and Eliasimus, and Othonias, and Jarimoth, and Sabathus, and Zardaesus.

<sup>29</sup> And of the sons of Bebai, Johannes, and Ananias, and Ozabadus, and Emathis.

<sup>30</sup> And of the sons of Mani, Olamus, and Mamuchus, and Jedaeus, and Jasubus, and Asaelus, and Jeremoth.

<sup>31</sup> And of the sons of Addi, Naathus, and Moossias, and Laccunus, and Naidus, Matthanias, and Sethel, and Balnuus, and Manasseas.

<sup>32</sup> And of the sons of Annas, Elionas, and Asaeas, and Melchias, and Sabbaeus, and Simon Chosamaeus.

<sup>33</sup> And of the sons of Asom, Altan-naeus, Mattathias, and Bannaesus, and Eliphalat, and Manasseh, and Shimei.

<sup>34</sup> And of the sons of Bani, Jeremiah, and Momdis, and Ismaerus, and Juel, and Mandae, and Paedias, and Anos, Carabasion, and Enasibus, and Mamni-tanaemus, and Elias, and Bannus, and Eliali, and Somis, and Selemias, and Nathaniah; and of the sons of Ezora, Sessis, and Ezril, and Azael, and Samatus, and Zambris, and Josephus.

<sup>35</sup> And of the sons of Nooma, Mazitias, and Zabadaeas, and Edaes, and Juel, (*and*) Banaesus.

<sup>36</sup> All (*of*) these (*had*) joined to them-(*selves*) heathen wives, and (*now*) left them (*or let them go*), with *their* sons.

<sup>37</sup> And (*the*) priests, and deacons, and they that were of Israel, dwelled in Jerusalem in an one region (*or dwelled in Jerusalem, and its vicinity*), (*in*) the new moon of the seventh month; and the sons of Israel were in their abidings.

<sup>38</sup> And all the multitude gathered together in the floor (*or in the open space*), that is from the east of the hallowed [*or the sacred*] gate.

<sup>39</sup> And they said to Ezra, (*the*) bishop and reader, that he should bring forth the law of Moses, that was given of (*or by*) the Lord God of Israel.

<sup>40</sup> And Ezra, the bishop, brought forth the law to all the multitude of them, from man unto woman, and to all the priests, to hear the law, in the new moon of the seventh month.

<sup>41</sup> And he read in the floor (*or the open space*), that is before the holy gate of the temple, from the first light of the day unto even(*ing*), before men and women; and all they gave wit, (*or thought, or understanding*) to the law.

<sup>42</sup> And Ezra, the priest, and reader of the law, stood [*up*] upon the treen (*or the wooden*) chair, that was made *therefore*.

<sup>43</sup> And there stood with him Mattathias, and Sammus, and Ananias, Azariah, Uriah, Hezekiah, and Baal-samus, at the right side;

<sup>44</sup> and at the left side, Phaldaeus, Mishael, Melchias, Lothasubus, Nabariah, and Zechariah.

<sup>45</sup> And Ezra took a book before all the multitude; forsooth he sat before in worship (*or in honour*), in the sight of all.

<sup>46</sup> And when he had assoiled the law (*or had opened, or had expounded upon, the law*), all they stood upright. And Ezra blessed the Lord God, alder-Highest God of (*the*) Sabbath, Almighty or all mighty.

<sup>47</sup> And all the people answered, Amen. And again they raised up *their* hands, and falling down unto the earth, they honoured (*or worshipped*) the Lord.

<sup>48</sup> And Ezra commanded, that these should teach the law, Jesus, (*or Jeshua, or Joshua*), and Annus, and Sarabias, and Jadinus, and Jacubus, and Sabba-taeas, and Autaeas, and Maeannas, and Calitas, and Azarias, and Jozab-dus, and Ananias, and Phiathas, (*the*) deacons [*for Levites*]. The which taught the law of the Lord, and in (*or to*) the multitude they read the law of the Lord; and each by himself, that under-stood the lesson, told *it* before them.

<sup>49</sup> And Attharates said to Ezra (*or And the governor said to Ezra*), the bishop and reader, and to the Levites that taught the multitude, saying,

<sup>50</sup> This day is holy to the Lord. And all they wept, when they had heard the law.

<sup>51</sup> And Ezra said, Ye therefore, after ye be gone atwain, eateth all most fat things, and drinketh all most sweet, and send ye gifts to them that have not;

<sup>52</sup> forsooth this day of the Lord is holy; and be ye not sorry, the Lord forsooth shall clarify us (*or for the Lord shall glorify us*).

<sup>53</sup> And the deacons [*for the Levites*] denounced (*or announced*), *or showed*, openly to all men, saying, This day is holy; will ye not (*to*) be sorry (*or resolve not to be sorrowful*).

<sup>54</sup> And then all they went away, to eat, and to drink, and to have plenty of meat (*or food*), and to give gifts to them that have not, whereof to eat plenteously.

<sup>55</sup> Greatly forsooth they be enhanced in the words, with the which they be taught. And all they were gathered into Jerusalem, to make solemn the gladness, after the testament of the Lord God of Israel.

## PRAYER OF MANASSEH

<sup>1</sup> Lord God Almighty of our fathers, Abraham, Isaac, and Jacob, and of their just seed,  
<sup>2</sup> which madest heaven and earth, with all the adorning of those,

<sup>3</sup> which hast marked the sea by the word of thy commandment, which hast (en)closed (al)together the depth, or the deepness, of (the) waters, and hast marked *them* to (or hast sealed them by or with) thy fearedful and praisable name,

<sup>4</sup> which all men dread, and tremble of the cheer of thy virtue, (whom all men fear, and tremble at the face of thy power; or before thy power.)

<sup>5</sup> and the wrath, or the ire, of thy menacing on sinners is unsufferable, *either may not be sustained.*

<sup>6</sup> Soothly the mercy of thy promise is full great and unsearchable, *either may not be comprehended by man's wit (or cannot be comprehended by one's understanding);*

<sup>7</sup> for thou art the Lord most high over all (the) earth; *thou art* patient, or long-abiding, and much merciful, and doing penance, or repenting, on the malices of men. Truly, Lord, by thy goodness thou hast promised penance of forgiveness of sins, *that is, forgiving of sins for (the) repenting of men;*

<sup>8</sup> and thou, *Lord, that art* God of just men, hast not set penance to just men, (as) to Abraham, Isaac, and Jacob, (yea), to them that sinned not against thee, (but thou hast appointed repentance unto me that am a sinner). (and thou, *Lord, who art* God of the just, hast not set penance for the just, for Abraham, Isaac, and Jacob, yea, for those who sinned not against thee, but thou hast appointed repentance unto me, who is a sinner.)

<sup>9</sup> For I have sinned more than the number is of the gravel of the sea;

<sup>10</sup> my wickednesses be multiplied. I am bowed (down) with much bond(s), (or with many bands), of iron, and no breathing is to me; for I have stirred thy wrathfulness, and I have done evil before thee, and I have set (up) abominations, and I have multiplied offenses (or offences).

<sup>11</sup> And now, I bow the knees of mine heart, and beseech goodness of (or from) thee, Lord.

<sup>12</sup> I have sinned, Lord; I have sinned, and I acknowledge my wickedness.

<sup>13</sup> I ask, and I pray thee, Lord; forgive thou to me, forgive thou to me; lose (or destroy) thou me not (al)together with my wickednesses, neither reserve thou evils to me without end (or forever).

<sup>14</sup> For, Lord, by thy great mercy thou shalt save me (who is) unworthy, and I shall praise thee ever(more) in all the days of my life; for all the virtue, *that is, all those orders of angels,* of heavens praiseth thee (or for all the powers of the heavens praise thee), and to thee is glory into worlds of worlds. Amen.

## MATTHEW

- <sup>1</sup> The book of the generation of Jesus Christ, the son of David, the son of Abraham.
- <sup>2</sup> Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas and his brethren.
- <sup>3</sup> Judas begat Phares and Zara, of Thamar. Phares begat Esrom. Esrom begat Aram.
- <sup>4</sup> Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon.
- <sup>5</sup> Salmon begat Booz, of Rachab. Booz begat Obed, of Ruth. Obed begat Jesse.
- <sup>6</sup> Jesse begat David the king. David the king begat Solomon, of her that was Urias' wife.
- <sup>7</sup> Solomon begat Roboam. Roboam begat Abia. Abia begat Asa.
- <sup>8</sup> Asa begat Josaphat. Josaphat begat Joram. Joram begat Ozias.
- <sup>9</sup> Ozias begat Joatham. Joatham begat Achaz. Achaz begat Ezekias.
- <sup>10</sup> Ezekias begat Manasses. Manasses begat Amon. Amon begat Josias.
- <sup>11</sup> Josias begat Jechonias and his brethren, into the transmigration of Babylon (*or until the exile to Babylon*).
- <sup>12</sup> And after the transmigration of Babylon (*or And after the exile to Babylon*), Jechonias begat Salathiel. Salathiel begat Zorobabel.
- <sup>13</sup> Zorobabel begat Abiud. Abiud begat Eliakim. Eliakim begat Azor.
- <sup>14</sup> Azor begat Sadoc. Sadoc begat Achim. Achim begat Eliud.
- <sup>15</sup> Eliud begat Eleazar. Eleazar begat Matthan. Matthan begat Jacob.
- <sup>16</sup> Jacob begat Joseph, the husband of Mary, of whom Jesus was born, that is called Christ (*or who is called the Messiah*).
- <sup>17</sup> And so all the generations from Abraham to David *be* fourteen generations, and from David to the transmigration of Babylon *be* fourteen generations, and from the transmigration of Babylon to Christ *be* fourteen generations. (*And so all the generations from Abraham to David be fourteen generations, and from David to the exile to Babylon be fourteen generations, and from the exile to Babylon to the Messiah be fourteen generations.*)
- <sup>18</sup> But the generation of Christ was thus (*or But the birth of the Messiah was thus*). When Mary, the mother of Jesus, was espoused to Joseph, before that they came together, she was found having of the Holy Ghost in the womb, [*or she was found having in the womb of the Holy Ghost*], (*or she was found being with child by the Holy Spirit*).
- <sup>19</sup> And Joseph, her husband, for he was rightful [*or when he was a just man*], and would not publish her, he would privily have left her. (*And her husband Joseph, for he was a good man, and would not make her public, he wanted to privately let her go.*)
- <sup>20</sup> But while he thought (*on*) these things, lo! the angel of the Lord appeared to him in sleep, and said, Joseph, the son of David, do not thou dread to take Mary, (*to be*) thy wife; for that thing that is born in her is of the Holy Ghost. (*But while he thought on these things, behold! the angel of the Lord appeared to him in sleep, and said, Joseph, the son of David, do not fear to take Mary to be thy wife; for that which is born in her is by the Holy Spirit.*)
- <sup>21</sup> And she shall bear a son, and thou shalt call his name Jesus; for he shall make his people safe from their sins (*or for he shall save his people from their sins*).
- <sup>22</sup> For all this thing was done, that it should be fulfilled, that was said of the Lord by a prophet, saying,
- <sup>23</sup> Lo! a virgin shall have in [*the*] womb, and she shall bear a son, and they shall call his name Emmanuel, that is to say, God with us.
- <sup>24</sup> And Joseph rose [*up*] from sleep, and did as the angel of the Lord commanded him, and took Mary, (*to be*) his wife;
- <sup>25</sup> and he knew her not, till she had born her first begotten son, and he called his name Jesus.

## CHAPTER 2

- <sup>1</sup> Therefore when Jesus was born in Bethlehem of Judea, in the days of king Herod, lo! astronomers, (*or behold! astrologers*), [*or lo! kings, or wise men*], came from the east to Jerusalem,
- <sup>2</sup> and said, Where is he, that is born [*the*] king of (*the*) Jews? for we have seen his star in the east, and we have come to worship him.
- <sup>3</sup> But king Herod heard, and was troubled, and all Jerusalem with him.

<sup>4</sup> And he gathered together all the princes of *(the)* priests, and scribes of the people, and inquired of them, where Christ should be born. *(And he gathered together all the high priests, and the scribes of the people, and inquired of them, where the Messiah would be born.)*

<sup>5</sup> And they said to him, In Bethlehem of Judea; for so it is written by a prophet,

<sup>6</sup> And thou, Bethlehem, the land of Judah, art not the least among the princes of Judah; for of thee a duke shall go out, that shall govern my people Israel.

<sup>7</sup> Then Herod called privily the astronomers, *[for the kings]*, and learned busily of them the time of the star that appeared to them. *(Then Herod privately called the astrologers/called the kings, and diligently learned from them the time of the star that appeared to them.)*

<sup>8</sup> And he sent them into Bethlehem, and said, Go ye, and ask ye busily of the child, *(or Go, and diligently ask about the child)*, and when ye have found *(him)*, tell ye it to me, *(so)* that I also come, and worship him.

<sup>9</sup> And when they had heard the king, they went forth. And lo! the star, that they saw in the east, went before them, till it came, and stood above, where the child was.

<sup>10</sup> And they saw the star, and joyed with a full great joy.

<sup>11</sup> And they entered into the house, and found the child with Mary, his mother; and they felled down, and worshipped him. And when they had opened their treasures, they offered to him gifts, gold, incense, and myrrh.

<sup>12</sup> And when they had taken an answer in sleep, that they should not turn again to Herod, they turned again by another way into their *[own]* country. *(And when they had received a warning in their sleep, that they should not return to Herod, they returned by another way to their own country.)*

<sup>13</sup> And when they were gone, lo! the angel of the Lord appeared to Joseph in sleep, and said, Rise up, and take the child and his mother, and flee into Egypt, and be thou there, till that I say to thee; for it is to come, that Herod seek the child, to destroy him.

<sup>14</sup> And Joseph rose *[up]*, and took the child and his mother by night, and went into Egypt,

<sup>15</sup> and he was there till the death of Herod; that it should be fulfilled, that was said of the Lord by the prophet, *(or so that it would be fulfilled, what was said by the Lord through the prophet)*, saying, From Egypt I have called my son.

<sup>16</sup> Then Herod seeing that he was scorned, *either deceived*, of the astronomers, *[or of the kings]*, was full wroth; and he sent, and slew all the children, that were in Bethlehem, and in all the coasts thereof, from two years *(of)* age and within, after the time that he had inquired of the astronomers, *[or after the time that he had sought out of the kings]*. *(Then Herod seeing that he was scorned, or deceived, by the astrologers/by the kings, was enraged; and he sent his soldiers, and killed all the children, who were in Bethlehem, and in all its coasts, from two years of age and under, after the time that he had learned of from the astrologers/from the kings.)*

<sup>17</sup> Then it was fulfilled, that was said by Jeremy, the prophet, saying, *(Then it was fulfilled, what was said by the prophet Jeremiah, saying,)*

<sup>18</sup> A voice was heard on high, weeping and much wailing, Rachel beweeeping her sons, and she would not be comforted, for they be nought *[or for they be not]*.

<sup>19</sup> But when Herod was dead, lo! the angel of the Lord appeared to Joseph in sleep in Egypt,

<sup>20</sup> and said, Rise up, and take the child and his mother, and go into the land of Israel; for they that sought the life of the child be dead.

<sup>21</sup> Joseph rose *[up]*, and took the child and his mother, and came into the land of Israel.

<sup>22</sup> And he heard that Archelaus reigned in Judea for Herod, his father, and dreaded to go thither *(or and he feared to go there)*. And he was warned in sleep, and went into the parts of Galilee;

<sup>23</sup> and *[he]* came, and dwelt in a city, that is called Nazareth, that it should be fulfilled, that was said by prophets, *(or so that it would be fulfilled, what was said by the prophets)*, For he shall be called a Nazarene.

## CHAPTER 3

<sup>1</sup> In those days John *(the)* Baptist came, and preached in the desert of Judea,

<sup>2</sup> and said, Do ye penance, for the kingdom of heaven shall *[come]* nigh. *(and said, Repent, for the Kingdom of Heaven is near.)*

<sup>3</sup> For this is he, of whom it is said by Esaias, the prophet, saying, *(or For it is he, of whom it was said by the prophet Isaias, saying)*, A voice of a crier in *(the)* desert, *[or A*

voice of a man crying in (the) desert], Make ye ready the ways of the Lord; make ye right the paths of him.

<sup>4</sup> And this John had clothing [for a cloth] of camel's hairs, and a girdle of skin about his loins; and his meat was honeysuckles [for locusts], and honey of the wood. (And this John had a cloak of camel's hair, and a girdle of skin about his loins; and his food was locusts, and honey from the woods.)

<sup>5</sup> Then Jerusalem went out to him, and all Judea, and all the country(side) about (the) Jordan (River);

<sup>6</sup> and they were washed of him [or and they were christened of him] in (the) Jordan, (or and they were baptized by him in the Jordan River), acknowledging their sins.

<sup>7</sup> But he saw many of the Pharisees and of (the) Sadducees coming to his baptism, and said to them, Generation of adders (or Children of snakes), who showed to you to flee from the wrath that is to come?

<sup>8</sup> Therefore do ye worthy fruits of penance, (And so do worthy fruits of repentance,)

<sup>9</sup> and do not ye say within you(rselves), We have Abraham to our father [or We have the father Abraham]; for I say to you, that God is mighty to raise up (out) of these stones the sons of Abraham. (and do not say within yourselves, We have Abraham for our father; for I tell you, that God is mighty enough to raise up the sons of Abraham from these stones.)

<sup>10</sup> And now the ax is put to the root of the tree; therefore every tree that maketh not good fruit, shall be cut down, and shall be cast into the fire.

<sup>11</sup> I wash you in water, into penance (or for repentance); but he that shall come after me is stronger than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost, and (in) fire, [+or he shall christen you in the Holy Ghost, and in fire], (or he shall baptize you with the Holy Spirit, and with fire).

<sup>12</sup> Whose winnowing cloth, [or tool, or fan], is in his hand, and he shall fully cleanse his cornfloor, (or and he shall completely cleanse his grain floor, or his threshing floor), and shall gather his wheat into his barn; but the chaff he shall burn with (the) fire that may not be quenched [or that is unquenchable].

<sup>13</sup> Then Jesus came from Galilee into (the) Jordan to John, to be baptized of him. (Then Jesus came from Galilee to the Jordan River to John, to be baptized by him.)

<sup>14</sup> And John forbade him, and said, I owe to be baptized of thee (or I ought to be baptized by thee), and thou comest to me?

<sup>15</sup> But Jesus answered, and said to him, Suffer now (or Allow this), for thus it falleth to us to fulfill all rightwiseness. Then John suffered him [or Then John let him].

<sup>16</sup> And when Jesus was baptized, anon (or at once) he went up from the water; and lo! (the) heavens were opened to him, and he saw the Spirit of God coming down as a dove, and coming (or lighting) on him;

<sup>17</sup> and lo! a voice from heaven, saying, This is my [be] loved Son, in which I have well pleased to me (or in whom I am well pleased).

## CHAPTER 4

<sup>1</sup> Then Jesus was led of a spirit into desert, to be tempted of the fiend [or of the devil]. (Then Jesus was led by the Spirit into the desert, to be tested by the Devil.)

<sup>2</sup> And when he had fasted forty days and forty nights, afterward he hungered.

<sup>3</sup> And the tempter came nigh (or And the Tester came near), and said to him, If thou be God's Son [or If thou art the Son of God], say that these stones be made (into) loaves.

<sup>4</sup> Which answered, and said to him, It is written, Not only in bread liveth man, but in each word that cometh forth of God's mouth. [The which answering said to him, It is written, A man liveth not in bread alone, but in every word that cometh forth from the mouth of God.]

<sup>5</sup> Then the fiend [or the devil] took him into the holy city, and setted him on the pinnacle of the temple,

<sup>6</sup> and said to him, If thou art God's Son, send thee adown, [or If thou art the Son of God, send thee down]; for it is written, That to his angels he commanded of thee, and they shall take thee in (their) hands, lest peradventure thou hurt thy foot at a stone.

<sup>7</sup> Again Jesus said to him, It is written, Thou shalt not tempt thy Lord God, [or Thou shalt not tempt the Lord thy God], (or Thou shalt not test the Lord thy God).

<sup>8</sup> Again the fiend [or the devil] took him [up] into a full high hill, and showed to him all the realms of the world, and the joy [or the glory] of them; (And the Devil took him up onto a very high hill, or onto a mountain, and showed him all the kingdoms of the world, and their glory;)

<sup>9</sup> and said to him, All these I shall give to thee, if thou fall down and worship me.

<sup>10</sup> Then Jesus said to him, Go, Satan; for it is written, Thou shalt worship thy Lord God *[or Thou shalt worship the Lord thy God]*, and to him alone thou shalt serve.

<sup>11</sup> Then the fiend *[or the devil]* left him; and lo! angels came nigh, and served to him *(or and ministered to him)*.

<sup>12</sup> But when Jesus had heard that John was taken *(captivē)*, he went into Galilee.

<sup>13</sup> And he left the city of Nazareth, and came, and dwelt in the city of Capernaum, beside the sea, in the coasts of Zabulon and Nephthalim *(or of Zebulun and Naphtali)*,

<sup>14</sup> that it should be fulfilled, that was said by Esaias, the prophet, saying, *(so that it would be fulfilled, what was said by the prophet Isaiah, saying,)*

<sup>15</sup> The land of Zabulon and the land of Nephthalim, the way of the sea over *(the)* Jordan *(River)*, of Galilee of heathen men *(or in Galilee of the Gentiles)*,

<sup>16</sup> the people that walked *[or that dwelt]* in darkneses saw *(a)* great light *(or the people who lived in darkness saw a great light)*, and while men sat in the country of *[the]* shadow of death, light arose to them.

<sup>17</sup> From that time Jesus began to preach, and *[to]* say, Do ye penance, for the kingdom of heavens shall come nigh, *[or Do ye penance, for the realm of heaven hath nighed]*, *(or Repent, for the Kingdom of Heaven is near)*.

<sup>18</sup> And Jesus walked beside the sea of Galilee, and saw two brethren, Simon, that is called Peter, and Andrew, his brother, casting nets into the sea; for they were fishers. *(And Jesus walked beside Lake Galilee, and saw two brothers, Simon, that is called Peter; and Andrew, his brother; throwing their nets into the lake; for they were fishermen.)*

<sup>19</sup> And he said to them, Come ye after me, and I shall make you to be made fishers of men.

<sup>20</sup> And anon they left their nets, and *(pur)sued* him. *(And at once they left their nets, and followed him.)*

<sup>21</sup> And he went forth from that place, and saw twain other brethren, James of Zebedee, and John, his brother, in a ship with Zebedee, their father, amending their nets, and he called them.

<sup>22</sup> And anon they left the nets and the father, and *(pur)sued* him. *(And at once they left their nets and their father; and followed him.)*

<sup>23</sup> And Jesus went about all Galilee, teaching in the synagogues of them, and preaching the gospel of the kingdom, and healing every languor, *[or all sorrow, or ache]*, and each sickness among the people. *(And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel, or the Good News, of the Kingdom, and healing every languor; or every sorrow, or ache, and every sickness among the people.)*

<sup>24</sup> And his fame went into all *(of)* Syria; and they brought to him all that were at mal-  
ease, and that were taken with diverse languors *[or sorrows]*, and torments, and them that had fiends *[or devils]*, *(or and those who had demons)*, and lunatic men, and men *(sick)* in *[the]* palsy, and he healed them.

<sup>25</sup> And there *(pur)sued* him much people of Galilee, and of Decapolis, and of Jerusalem, and of Judea, and of beyond *(the)* Jordan. *(And many people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from over the Jordan River.)*

## CHAPTER 5

<sup>1</sup> And Jesus, seeing the people, went up into the hill *(or went up onto a hill)*; and when he was set, his disciples came to him. *[+Jesus forsooth, seeing the companies, went up into an hill; and when he had sat, his disciples came nigh to him.]*

<sup>2</sup> And he opened his mouth, and taught them, and said,

<sup>3</sup> Blessed *be* poor men in spirit, for the kingdom of heavens is theirs. *[Blessed be the poor in spirit, for the kingdom of heaven is theirs.]*

<sup>4</sup> Blessed *be* mild men, for they shall wield the earth. *(Blessed be the meek, or the humble, for they shall possess the earth.)*

<sup>5</sup> Blessed *be* they that mourn, for they shall be comforted.

<sup>6</sup> Blessed *be* they that hunger and thirst *(for)* rightwiseness, for they shall be fulfilled.

<sup>7</sup> Blessed *be* merciful men *[or Blessed (be) the merciful]*, for they shall get mercy.

<sup>8</sup> Blessed *be* they that be of clean heart, for they shall see God.

<sup>9</sup> Blessed *be* peaceable men, for they shall be called God's children. *[Blessed (be) the peaceable, for they shall be called the sons of God.]*

<sup>10</sup> Blessed *be* they that suffer persecution for rightwiseness, for the kingdom of heavens is theirs *[or for the kingdom of heaven is theirs]*.

<sup>11</sup> Blessed *be* ye, when men shall curse you, and shall pursue you *(or shall persecute you)*, and shall say all evil against you lying, for me.

<sup>12</sup> Joy ye, and be ye glad, for your meed is plenteous in heavens; for so they have pursued also (*the*) prophets that were before you. (*Rejoice, and be glad, for your reward in heaven is great; for in like manner they have persecuted the prophets who were before you.*)

<sup>13</sup> Ye be (*the*) salt of the earth; (*so*) that if the salt vanish away, wherein shall it be salted? To nothing it is worth over, [*no*] but that it be cast out, and be defouled of men, (*or Then it is good for nothing, except that it be thrown away, and be defiled, or trodden upon, by people.*)

<sup>14</sup> Ye be [*the*] light of the world; a city set on an hill may not be hid (*or a city set on a hill cannot be hidden*);

<sup>15</sup> nor men tendeth a lantern, and putteth it under a bushel, but on a candlestick, (*so*) that it give light to all that be in the house.

<sup>16</sup> So shine your light before men, (*so*) that they see your good works, and glorify your Father that is in heavens (*or and glorify your Father who is in heaven*).

<sup>17</sup> Do not ye deem, [*or guess*], (*or Do not think*), that I came to undo [*or to destroy*] the law, or the prophets; I came not to undo [*or to destroy*] the law, but to fulfill (*it*).

<sup>18</sup> Forsooth I say to you, till heaven and earth pass (*away*), one letter, [*or one i, that is, the least letter*], or one tittle shall not pass (*away*) from the law, till all things be done.

<sup>19</sup> Therefore he that breaketh one of these least commandments, and teacheth thus men, shall be called the least in the realm of heavens (*or shall be called the least in the Kingdom of Heaven*); but he that doeth (*them*), and teacheth (*them*), shall be called great in the kingdom of heavens.

<sup>20</sup> And I say to you, that but your rightwiseness be more plenteous than (*that*) of scribes and of Pharisees (*or that unless your righteousness be more plentiful than that of the scribes and of the Pharisees*), ye shall not enter into the kingdom of heavens.

<sup>21</sup> Ye have heard that it was said to old men, Thou shalt not slay; and he that slayeth, shall be guilty to the doom. (*Ye have heard that it was said to men of old, Thou shalt not kill; and he who killeth, shall be brought to judgement, or Thou shalt not murder; and he who murdereth, shall be brought to the court.*)

<sup>22</sup> But I say to you, that each man that is wroth to his brother, shall be guilty to (*the*) doom (*or shall be brought to judgement*); and he that saith to his brother, Fie!, [*that is, a word of scorn*], shall be guilty to the council; but he that saith Fool, [*that is, a word of despising*], shall be guilty to the fire of hell.

<sup>23</sup> Therefore if thou offerest thy gift at the altar, and there thou bethinkest (*or and there thou rememberest*), that thy brother hath somewhat [*or hath something*] against thee,

<sup>24</sup> leave there thy gift before the altar, and go first to be reconciled to thy brother, and then thou shalt come, and shalt offer thy gift.

<sup>25</sup> Be thou consenting to thine adversary soon, while thou art in the way with him (*or while thou art on the way with him*), lest peradventure thine adversary take thee to the doomsman [*or to the judge*], and the doomsman take thee to the minister, and thou be sent into prison.

<sup>26</sup> Truly I say to thee (*or I tell you the truth*), Thou shalt not go out from thence, till thou yield the last farthing.

<sup>27</sup> Ye have heard that it was said to old men, Thou shalt not do lechery. (*Ye have heard that it was said to men of old, Thou shalt not do adultery.*)

<sup>28</sup> But I say to you, that every man that seeth a woman [*for*] to covet her, hath now done lechery by her in his heart (*or hath now done adultery with her in his heart*).

<sup>29</sup> (*So*) That if thy right eye cause thee to stumble, pull it out, and cast it from thee; for it speedeth to thee (*or for it is more expedient for thee*), that one of thy members perish, than that all thy body go into hell.

<sup>30</sup> And if thy right hand cause thee to stumble, cut it away, and cast [*it*] from thee; for it speedeth to thee (*or for it is more expedient for thee*), that one of thy members perish, than that all thy body go into hell.

<sup>31</sup> And it hath been said, Whoever leaveth his wife, give he to her a libel [*or a little book*] of forsaking, (*or give her a bill of divorce, or a notice of his leaving*).

<sup>32</sup> But I say to you, that every man that leaveth his wife, except (*for*)[*the*] cause of fornication, maketh her to do lechery (*or maketh her to do adultery*), and he that weddeth the forsaken wife, doeth adultery.

<sup>33</sup> Again ye have heard, that it was said to old men (*or that it was said to men of old*), Thou shalt not forswear; but thou shalt yield thine oaths to the Lord.

<sup>34</sup> But I say to you, that ye swear not for anything (*or that ye do not swear by anything*); neither by heaven, for it is the throne of God;

<sup>35</sup> neither by the earth, for it is the stool of his feet; neither by Jerusalem, for it is the city of a great king [*for for it is the city of the great king*];

<sup>36</sup> neither thou shalt swear by thine head, for thou mayest not make one hair white, or black;

<sup>37</sup> but be your word, Yea, yea; Nay, nay; and that that is more than these, is of evil. (*but let your words be, Yes, yes; No, no; and anything more than this, cometh from the Evil One.*)

<sup>38</sup> Ye have heard that it hath been said, Eye for eye, and tooth for tooth.

<sup>39</sup> But I say to you, that ye against-stand not an evil man, [*for But I say to you, to not against-stand evil*]; but if any smite thee in the right cheek, show to him [*or give to him*] also the other; (*But I tell you, that ye should not stand against an evil person; but if anyone strike thee on the right cheek, give to him also the other cheek;*)

<sup>40</sup> and to him that will strive with thee in doom, and take away thy coat, leave thou to him also thy mantle [*or thine over-cloth*]; (*and to him who will fight with thee in court, to take away thy coat, give to him also thine overcoat;*)

<sup>41</sup> and whoever constraineth thee (*to go*) a thousand paces, go thou with him (*an*)other twain.

<sup>42</sup> Give thou to him that asketh of thee, and turn thou not away from him that will borrow of thee. (*Give to him who asketh of thee, and do not turn away from him who desireth to borrow from thee.*)

<sup>43</sup> Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy.

<sup>44</sup> But I say to you, love ye your enemies, do ye well to them that hate you, and pray ye for them that pursue, and slander you; (*But I tell you, love your enemies, do good to those who hate you, and pray for those who persecute, and slander you;*)

<sup>45</sup> that ye be the sons of your Father that is in heavens, that maketh his sun to rise upon good and evil men, and raineth on just men and unjust (*men*). (*so that ye be the sons of your Father who is in heaven, who maketh his sun to rise upon the good and the evil, and raineth upon the just and the unjust.*)

<sup>46</sup> For if ye love them that love you, what meed shall ye have? whether [*the*] publicans do not (*do*) this thing? (*Because if ye love those who love you, what reward should ye get? do not the tax collectors also do this?*)

<sup>47</sup> And if ye greet your brethren only, what shall ye do more[*over*]? do not heathen men, [*or (the) pagans*], (*do*) this? (*or do not the Gentiles do this?*)

<sup>48</sup> Therefore be ye perfect, as your heavenly Father is perfect.

## CHAPTER 6

<sup>1</sup> Take heed, that ye do not your righteousness before men, to be seen of them, else ye shall have no meed at your Father that is in heavens. (*Take heed, that ye do not do your righteousness before men, to be seen by them, or else ye shall have no reward with your Father; who is in heaven.*)

<sup>2</sup> Therefore when thou doest alms, do not thou trumpet before thee, as (*the*) hypocrites do in (*the*) synagogues and (*in the*) streets, that they be worshipped of men; soothly I say to you, they have received their meed. (*And so when thou givest charity, do not thou make a noise or a public show about it, like the hypocrites do in the synagogues and in the streets, so that they find honour with men; I tell you the truth, they have received their reward.*)

<sup>3</sup> But when thou doest alms, know not thy left hand what thy right hand doeth,

<sup>4</sup> that thine alms be in huddles, and thy Father that seeth in huddles, shall requite to thee [*or shall yield to thee*]. (*so that thy charity be given in secret, and thy Father who seeth in secret, shall reward thee.*)

<sup>5</sup> And when ye pray, ye shall not be as (*the*) hypocrites, that love to pray standing in (*the*) synagogues and [*in*](*the*) corners of (*the*) streets, to be seen of men, [*or that they be seen of men*], (*or so that they be seen by men*); truly I say to you, they have received their meed, (*or I tell you the truth, they have received their reward*).

<sup>6</sup> But when thou shalt pray, enter into thy couch (*or enter into thy bedchamber*), and when the door is shut, pray (*to*) thy Father in huddles, (*or pray to thy Father in secret, or in private*), and thy Father that seeth in huddles, shall yield to thee.

<sup>7</sup> But in praying do not ye speak much, as heathen men do (*or as the Gentiles do*), for they guess that they be heard in their much speech.

<sup>8</sup> Therefore do not ye be made like to them, for your Father knoweth what is need[*ful*] to you, before that ye ask him.

<sup>9</sup> And thus ye shall pray, Our Father that art in heavens (*or Our Father who art in heaven*), hallowed be thy name;

<sup>10</sup> thy kingdom come to (*or thy kingdom come*); be thy will done in earth as it is in heaven [*or thy will be done as in heaven and in earth*];

<sup>11</sup> give to us this day our each day's bread;

<sup>12</sup> and forgive to us our debts, as we forgive to our debtors;

<sup>13</sup> and lead us not into temptation (*or and do not bring us to the test*), but deliver us from evil. Amen.

<sup>14</sup> For if ye forgive to men their sins, your heavenly Father shall forgive to you your trespasses [*or your sins*].

<sup>15</sup> Soothly if ye forgive not to men [*the sins of them*], neither your Father shall forgive to you your sins.

<sup>16</sup> But when ye fast, do not ye be made as (*the*) hypocrites (*be, looking*) sorrowful, for they deface themselves, [*or they put their faces out of kindly (or natural) terms*], to seem fasting to men; truly I say to you, they have received their meed, (*or I tell you the truth, they have received their reward*).

<sup>17</sup> But when thou fastest, anoint thine head, and wash thy face,

<sup>18</sup> that thou be not seen fasting to men, but (*only*) to thy Father that is in huddles, (*or so that thou not be seen to be fasting by men, but only by thy Father who is in secret*), and thy Father that seeth in privy, [*or in huddles*], (*or in secret*), shall yield to thee.

<sup>19</sup> Do not ye treasure to you(*r*selves) treasures [*here*] in (*or on the*) earth, where rust and moth destroyeth (*it*), and where thieves delve (*it*) out, and steal (*it*), (*or and where thieves dig it up, and steal it*);

<sup>20</sup> but gather ye to you(*r*selves) treasures in heaven, where neither rust nor moth destroyeth (*it*), and where thieves delve not (*it*) out, nor steal (*it*), (*or and where thieves cannot dig it up, nor can steal it*).

<sup>21</sup> For where thy treasure is, there also thine heart is.

<sup>22</sup> The lantern of thy body is thine eye; if thine eye be simple, (*or if thine eye is single, or if it is sound*), all thy body shall be light-full;

<sup>23</sup> but if thine eye be wayward, all thy body shall be dark[-full]. If then the light that is in thee be darknesses, how great shall those darknesses be?

<sup>24</sup> No man may serve two lords, for either he shall hate the one, and love the tother; either he shall sustain the one, and despise the other. Ye may not serve God and riches (*or Ye cannot serve God and money, or wealth*).

<sup>25</sup> Therefore I say to you, that ye be not busy to your life, what ye shall eat; nor to your body, with what ye shall be clothed. Whether life is not more than meat, and the body more than the cloth? (*And so I tell you, do not be concerned about your life, what ye shall eat; nor about your body, with what ye shall be clothed. Is not life more than food, and the body more than a cloak?*)

<sup>26</sup> Behold ye the fowls of the air (*or Look at the birds of the air*), for they sow not, neither reap, neither gather into barns; and your Father of heaven feedeth them. Whether ye be not more worthy than they?

<sup>27</sup> But who of you (*by*) thinking may put [*or may add*] to his stature one cubit?

<sup>28</sup> And of clothing what be ye busy? Behold the lilies of the field, how they wax. They travail not, neither they spin; (*And why be concerned about clothing? Look at the lilies of the field, how they grow. They do not labour, nor do they spin;*)

<sup>29</sup> and I say to you, that Solomon in all his glory was not covered as one of these.

<sup>30</sup> And if God clotheh thus the hay of the field, that today is, and tomorrow is cast into an oven [*or is sent into the furnace*], (*then*) how much more you of little faith?

<sup>31</sup> Therefore do not ye be busy (*or And so do not be concerned*), saying, What shall we eat? or, What shall we drink? or, With what thing shall we be covered?

<sup>32</sup> For heathen men seek all these things; and your Father knoweth, that ye have need to all these things. (*For the Gentiles seek all these things; and your Father knoweth, that ye have need of all these things.*)

<sup>33</sup> Therefore seek ye first the kingdom of God, and his rightwiseness, and all these things shall be cast to you. (*And so seek first the Kingdom of God, and his righteousness, and all these other things shall be thrown, or shall come, unto you.*)

<sup>34</sup> Therefore do not ye be busy into the morrow, for the morrow shall be busy (*un*)to itself; for it sufficeth to the day his own malice. (*And so do not be concerned about tomorrow, for tomorrow shall have its own concerns; for each day sufficeth with its own malice, or its own problems.*)

## CHAPTER 7

<sup>1</sup> Do not ye deem, that ye be not deemed; (*Do not judge, so that ye be not judged;*)

<sup>2</sup> for in what doom ye deem, ye shall be deemed, and in what measure ye mete, it shall be meted again to you. (*for with what judgement ye judge, ye shall be judged, and by what measure ye measure, it shall be measured unto you.*)

<sup>3</sup> But what seest thou a little mote in the eye of thy brother (*or And why seest thou a little speck in thy brother's eye*), and seest not a beam in thine own eye?

<sup>4</sup> Or how sayest thou to thy brother, Brother, suffer [*that*] I shall do out a mote from thine eye, and lo! a beam is in thine own eye? (*or Brother, allow me to take out the speck from thine eye, and behold! a beam is in thine own eye?*)

<sup>5</sup> Hypocrite, first do out the beam of thine eye/do thou out first the beam of thine own eye, and then thou shalt see to do out the mote of the eye of thy brother.

<sup>6</sup> Do not ye give holy thing(s) to hounds, neither cast ye your margarites before swine, (*or throw your pearls to the hogs, or to the pigs*), lest peradventure they defoul them with their feet, and *the hounds* be turned, and tear you all to pieces.

<sup>7</sup> Ask ye, and it shall be given to you; seek ye, and ye shall find; knock ye, and it shall be opened to you.

<sup>8</sup> For each that asketh, taketh, (*or For each one who asketh, receiveth*); and he that seeketh, findeth; and it shall be opened to him, that knocketh.

<sup>9</sup> What man of you is, that if his son ask him (*for some*) bread, whether he will take to him a stone? (*or will he give him a stone?*)

<sup>10</sup> Or if he ask (*for*)[*a*] fish, whether he will give [*to*] him an adder? (*or will he give him a snake?*)

<sup>11</sup> Therefore if ye, when ye be evil men, know how to give good gifts to your sons, how much more your Father that is in heavens shall give good things to men that ask him?

<sup>12</sup> Therefore all things, whatever things ye will that men do to you, do ye to them, for this is the law and the prophets. (*And so everything, whatever ye want or desire people to do for you, do that for them, for this is the Law and the Prophets.*)

<sup>13</sup> Enter ye by the strait gate (*or Enter by the narrow gate*); for the gate that leadeth to perdition, [*or to damnation*], is large, and the way is broad, and there be many that enter by it.

<sup>14</sup> How strait (*or narrow*) is the gate, and narrow the way, that leadeth to life, and there be few that find it.

<sup>15</sup> Be ye ware of false prophets, that come to you in clothings of sheep, but withinforth they be wolves of raven [*or but within they be ravishing (or snatching) wolves*];

<sup>16</sup> of their fruits ye shall know them. Whether men gather grapes of thorns, or figs of briars? (*by their fruits ye shall know them. Do people gather grapes from thorns, or figs from briars?*)

<sup>17</sup> So every good tree maketh good fruits; but an evil tree maketh evil fruits.

<sup>18</sup> A good tree may not make evil fruits, neither an evil tree [*may*] make good fruits. (*A good tree cannot make bad fruits, nor can a bad tree make good fruits.*)

<sup>19</sup> Every tree that maketh not good fruit, shall be cut down, and shall be cast into the fire (*or and shall be thrown into the fire*).

<sup>20</sup> Therefore of (*or by*) their fruits ye shall know them.

<sup>21</sup> Not every man that saith to me, Lord, Lord, shall enter into the kingdom of heavens; but he that doeth the will of my Father that is in heavens, he shall enter into the kingdom of heavens.

<sup>22</sup> Many shall say to me in that day, Lord, Lord, whether we have not prophesied in thy name, and have cast out fiends [*or devils*] in thy name, and have done many virtues in thy name? (*Many shall say to me on that day, Lord, Lord, have we not prophesied in thy name, and have thrown out demons in thy name, and have done many works of power, or miracles, in thy name?*)

<sup>23</sup> And then I shall acknowledge to them, That I knew you never; depart away from me, ye that work wickedness.

<sup>24</sup> Therefore every man that heareth these my words, and doeth them, shall be made like to a wise man, that hath builded his house on a stone.

<sup>25</sup> And rain came down, and floods came, and winds blew, and rushed into that house; and it felled not down, for it was founded on a stone.

<sup>26</sup> And every man that heareth these my words, and doeth them not, is like a fool, that hath builded his house on gravel [*or on sand*].

<sup>27</sup> And rain came down, and floods came, and winds blew, and hurled against that house; and it felled down, and the falling down thereof was great.

<sup>28</sup> And it was done, when Jesus had ended these words, the people wondered on his teaching;

<sup>29</sup> for he taught them, as he that had power, and not as the scribes and the Pharisees.

## CHAPTER 8

<sup>1</sup> But when Jesus was come down from the hill, much people (*pur*)sued him [*for many companies followed him*].

<sup>2</sup> And lo! a leprous man came, and worshipped him, and said, Lord, if thou wilt, thou mayest make me clean. (*And behold! a leprous man came, and honoured him, and said, Lord, if thou desirest it, or if thou wantest to do it, thou can make me clean.*)

<sup>3</sup> And Jesus held forth the hand, and touched him, and said, I will, be thou made clean. And anon the leprosy of him was cleansed. (*And Jesus held forth his hand, and touched him, and said, I will, be thou made clean. And at once he was cleansed of the leprosy.*)

<sup>4</sup> And Jesus said to him, See, say thou to no man; but go, show thee to the priests, and offer the gift that Moses commanded, in witnessing to them (*or as a testimony to them*).

<sup>5</sup> And when he had entered into Capernaum, the centurion nighed to him, and prayed him, (*And when he entered into Capernaum, a centurion came up to him, and beseeched him,*)

<sup>6</sup> and said, Lord, my child lieth in the house sick on the palsy [*for sick in the palsy*], and is evil tormented. (*and said, Lord, my servant lieth in the house sick with palsy, and is greatly tormented.*)

<sup>7</sup> And Jesus said to him, I shall come, and shall heal him.

<sup>8</sup> And the centurion answered, and said to him, Lord, I am not worthy, that thou enter under my roof; but only say thou by (*a*) word, and my child shall be healed, (*or but only say the word, and my servant shall be healed*).

<sup>9</sup> For why I am a man ordained under power, and have knights under me (*or and have soldiers under me*); and I say to this (*one*), Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

<sup>10</sup> And Jesus heard these things, and wondered, and said to (*the*) men that (*pur*)sued him, Truly I say to you, I found not so great faith in Israel. (*And Jesus heard these things, and wondered, and said to the people who followed him, I tell you the truth, I have not found such great faith in all of Israel.*)

<sup>11</sup> And I say to you, that many shall come from the east and the west, and shall rest with Abraham and Isaac and Jacob in the kingdom of heavens;

<sup>12</sup> but the sons of the realm shall be cast out into outer-more [*or uttermost*] darkneses; there shall be weeping, and grinding of teeth.

<sup>13</sup> And Jesus said to the centurion, Go, and as thou hast believed, be it done to thee. And the child was healed from that hour, (*or And the servant was healed from that hour, or at that moment*).

<sup>14</sup> And when Jesus was come into the house of Simon Peter, he saw his wife's mother lying (*down*), and shaken [*or shaking*] with fevers.

<sup>15</sup> And he touched her hand, and the fever left her; and she rose, and served them.

<sup>16</sup> And when it was even(*ing*), they brought to him many that had devils, and he casted out (*the*) spirits by (*a*) word, and healed all that were evil-at-ease [*or having sickness*];

<sup>17</sup> that it were fulfilled, that was said by Esaias, the prophet, saying, (*or so that it was fulfilled, what was said by the prophet Isaiah, saying*), He took our infirmities, and bare our sicknesses.

<sup>18</sup> And Jesus saw much people about him, and bade [*or commanded*]his disciples[*to*] go over the water.

<sup>19</sup> And a scribe nighed, and said to him, Master, I shall (*pur*)sue thee, whither ever thou shalt go. (*And a scribe approached, and said to him, Teacher, I shall follow thee, wherever thou shalt go.*)

<sup>20</sup> And Jesus said to him, Foxes have dens [*or burrows*], and birds of the air have nests, but man's Son hath not wherein to rest his head [*or but man's Son hath not where he shall rest his head*].

<sup>21</sup> Another of his disciples said to him, Lord, suffer me to go first, and bury my father, (*or Lord, first allow me to go, and bury my father*).

<sup>22</sup> But Jesus said to him, (*Pur*)Sue thou me, and let the dead men bury their dead men, (*or Follow me, and let the dead bury their dead*).

<sup>23</sup> And when he was gone up into a little ship, his disciples (*pur*)sued him (*or his disciples followed him*).

<sup>24</sup> And lo! a great stirring was made in the sea, so that the ship was covered with waves; but he slept.

<sup>25</sup> And his disciples came to him, and raised him, and said, Lord, save us; *(for) we perish.*

<sup>26</sup> And Jesus said to them, What be ye of little faith aghast [*or afeared?*] *(or Why be so afraid, ye of little faith?)* Then he rose [*up*], and commanded to the winds and the sea, and a great peaceableness was made.

<sup>27</sup> And *(the)* men wondered, and said, What manner *man* is this, for the winds and the sea obey to him?

<sup>28</sup> And when he was come over the water into the country of *(the)* men of Gergesenes, two men met him, that had devils *(or who had demons)*, and came out of *(the)* graves *(or from the tombs)*, full mad, [*or going out from (the) burials, full fierce, or wicked*], so that no man might go by that way.

<sup>29</sup> And lo! they cried, and said, What to us and to thee, Jesus, the Son of God? art thou come hither before the time to torment us?

<sup>30</sup> And not far from them was a flock of many swine [*or a drove of many hogs*] pasturing. *(And not far from them was a herd of many pigs at pasture.)*

<sup>31</sup> And the devils prayed him, and said, If thou castest out us from hence, send us into the drove of swine [*or into the drove of hogs*]. *(And the demons beseeched him, and said, If thou throwest us out of here, then send us into that herd of pigs.)*

<sup>32</sup> And he said to them, Go ye. And they went out, and went into the swine [*or into the hogs*]; and lo! in a great rush all the drove went headlong into the sea, and they were dead in the waters. *(And he said to them, Go! And they went out, and went into the pigs; and behold! in a great rush the whole herd went headlong into the lake, and they were dead in the water.)*

<sup>33</sup> And the herders fled away, and came into the city, and told all these things, and of them that had the fiends, [*or the devils*], *(or and about them who had the demons)*.

<sup>34</sup> And lo! all the city went out to meet Jesus; and when they had seen him, they prayed [*him*], that he would pass from their coasts, *(or they beseeched him, that he would go away from their coasts)*.

## CHAPTER 9

<sup>1</sup> And Jesus went up into a boat, and passed over the water, and came into his city.

<sup>2</sup> And lo! they brought to him a man sick in *(the)* palsy, lying in a bed. And Jesus saw the faith of them, and said to the man sick in *(the)* palsy, Son, have thou trust; thy sins be forgiven to thee.

<sup>3</sup> And lo! some of the scribes said within themselves, This blasphemeth.

<sup>4</sup> And when Jesus had seen their thoughts, he said, Whereto think ye evil things in your hearts? *(And when Jesus had perceived their thoughts, he said, Why think ye such evil things in your hearts?)*

<sup>5</sup> What is lighter to say *(or What is easier to say)*, Thy sins be forgiven to thee, either to say, Rise thou, and walk?

<sup>6</sup> But *(so)* that ye know that man's Son hath power to forgive sins in *(or on the)* earth, then he said to the sick man in *(the)* palsy [*or then he said to the man sick in (the) palsy*], Rise up; take thy bed, and go into thine house.

<sup>7</sup> And he rose, and went into his house.

<sup>8</sup> And the people seeing dreaded, and glorified God, that gave such power to men. *(And the people seeing this were filled with fearful reverence, and glorified God, who gave such power to men.)*

<sup>9</sup> And when Jesus passed from thence, he saw a man, Matthew by name, sitting in a tollbooth. And he said to him, *(Pur)Sue* thou me *(or Follow me)*. And he rose, and followed him.

<sup>10</sup> And it was done, while he sat at the meat in the house, lo! many publicans and sinful men came, and sat at the meat with Jesus and his disciples. *(And it was done, while he sat at a meal in the house, behold! many tax collectors and sinners came, and sat at the meal with Jesus and his disciples.)*

<sup>11</sup> And the Pharisees saw, and said to his disciples, Why eateth your master with publicans and sinful men? *(or Why is your teacher eating with tax collectors and sinners?)*

<sup>12</sup> And Jesus heard, and said, A leech is not needful to men that fare well, but to men that be evil-at-ease [*or having evil*]. *(And Jesus heard them, and said, A physician is not needed by men who be well, but by men who be sick.)*

<sup>13</sup> But go ye, and learn what it is, I will mercy, (*or I want mercy, or kindness*), and not sacrifice; for I came, not to call rightful [*or rightwise*] men, but sinful men to penance(*or but sinners to repentance*).

<sup>14</sup> Then the disciples of John came to him, and said, Why we and the Pharisees fast oft, but thy disciples fast not?

<sup>15</sup> And Jesus said to them, Whether the sons of the spouse may mourn [*or may wail*] as long as the spouse is with them? But (*the*) days shall come, when the spouse shall be taken away from them, and then they shall fast.

<sup>16</sup> And no man putteth a patch of rough cloth, [*or of rude, or new, cloth*], into an old clothing; for it doeth away [*or it taketh away*] the fullness of the cloth, and a worse breaking is made. (*And no one putteth a patch of new cloth onto an old piece of clothing; for it doeth away the fullness of the cloak, and a bigger hole is made.*)

<sup>17</sup> Neither men put new wine into old bottles, else the bottles be broken, and destroyed, and the wine shed out. But men put new wine into new bottles, and both be kept. [*Neither men send new wine into old wine vessels, else the wine vessels be broken, and the wine is shed out, and the wine vessels perish. But men send new wine into new wine vessels, and both be kept.*]

<sup>18</sup> Whiles that Jesus spake these things to them, lo! a prince came, and worshipped him, (*or behold! a leader (of a synagogue) came, and honoured him*), and said, Lord, my daughter is now dead; but come thou, and put thine hand on her, and she shall live (*again*).

<sup>19</sup> And Jesus rose, and his disciples, and (*pur*)sued him (*or and followed him*).

<sup>20</sup> And lo! a woman, that had a bloody flux, [*or that suffered the running of blood*], (*for*) twelve years, nighed behind, and touched the hem of his cloth. (*And behold! a woman, who had suffered a flow, or an issue, of blood for twelve years, approached behind him, and touched the hem of his cloak.*)

<sup>21</sup> For she said within herself, If I touch only the cloth of him, I shall be safe. (*For she said within herself, If I only touch his cloak, then I shall be saved, or I shall be healed.*)

<sup>22</sup> And Jesus turned, and saw her, and said, Daughter, have thou trust; thy faith hath made thee safe, (*or thy faith hath saved thee, or hath healed thee*). And the woman was [*made*] whole from that hour (*or at that moment*).

<sup>23</sup> And when Jesus came into the house of the prince, and saw (*the*) minstrels, and the people making noise, (*And when Jesus came into the house of the leader (of the synagogue), and saw the musicians, and the people making a commotion,*)

<sup>24</sup> he said, Go ye away, for the damsel is not dead, but sleepeth. And they scorned him.

<sup>25</sup> And when the folk was put out (*or And when the people were put out*), he went in, and held her hand; and the damsel rose [*up*].

<sup>26</sup> And this fame, (*or this story, or this telling*), went out into all that land.

<sup>27</sup> And when Jesus passed from thence, two blind men crying (*pur*)sued him, and said, Thou son of David, have mercy on us. [*And Jesus passing from thence, two blind men (pur)sued him, crying, and saying, Thou son of David, have mercy on us.*](*And when Jesus went away from there, two blind men followed him, and crying out, they said, O Son of David, have mercy on us.*)

<sup>28</sup> And when he came into the house, the blind men came to him; and Jesus said to them, What will ye, that I do to you? (*or What do you desire that I do for you? or What do you want me to do for you?*) And they said, Lord, that our eyes be opened. And Jesus said, Believe ye, that I may do this thing to you? [*or Believe ye, that I may do this thing?*](*or Believe ye, that I can do this for you?*) They said to him, Yea, Lord.

<sup>29</sup> Then he touched their eyes, and said, After your faith be it done to you.

<sup>30</sup> And the eyes of them were opened. And Jesus threatened them, and said, See ye, that no man know.

<sup>31</sup> But they went out, and famed him through(*out*) all that land.

<sup>32</sup> And when they were gone out, lo! they brought to him a dumb man, having a devil, (*or they brought to him a man who could not speak, because he had a demon*).

<sup>33</sup> And when the devil was cast out, the dumb man spake. And the people wondered, and said, It hath not been seen thus in Israel [*or It appeared never so in Israel*].

<sup>34</sup> But the Pharisees said, In the prince of devils he casteth out devils (*or By the Prince of demons he throweth out demons*).

<sup>35</sup> And Jesus went about all the cities and castles, teaching in the synagogues of them, and preaching the gospel of the kingdom, and healing every languor [*or all ache*], and every sickness. (*And Jesus went about all the cities and villages, teaching in their*

*synagogues, and preaching the Gospel, or the Good News, of the Kingdom, and healing every languor, or every ache and sorrow, and every sickness.)*

<sup>36</sup> And he saw the people, and had ruth on them; for they were travailed, and lying as sheep not having a shepherd. *(And he saw the people, and had compassion for them; for they were troubled, and living like sheep not having a shepherd.)*

<sup>37</sup> Then he said to his disciples, Soothly there is much ripe corn *(or Truly there is a great harvest to be gotten)*, but few workmen.

<sup>38</sup> Therefore pray ye the Lord of the ripe corn, that he send workmen into his ripe corn. *(And so pray to the Lord of the harvest, that he send workers to gather in his harvest.)*

## CHAPTER 10

<sup>1</sup> And when his twelve disciples were called together, he gave to them power of unclean spirits *(or he gave to them power over unclean spirits)*, to cast them out of men, and to heal every languor *[for all ache]*, and *[all]* sickness.

<sup>2</sup> And these be the names of the twelve apostles; the first, Simon, that is called Peter, and Andrew, his brother; James of Zebedee, and John, his brother;

<sup>3</sup> Philip, and Bartholomew; Thomas, and Matthew, *(a) publican (or a tax collector)*; and James *[of]* Alphaeus, and Thaddaeus;

<sup>4</sup> Simon Canaanite, and Judas Iscariot, that betrayed Christ, *[or which betrayed him]*, *(or who betrayed the Messiah)*.

<sup>5</sup> Jesus sent these twelve, and commanded *[to]* them, and said, Go ye not into the way of heathen men *(or Go not on the way to the Gentiles)*, and enter ye not into the cities of *(the) Samaritans*;

<sup>6</sup> but rather go ye to the sheep of the house of Israel, that have perished.

<sup>7</sup> And go ye, and preach ye, and say, that the kingdom of heavens shall nigh; *(And go, and preach, and say, that the Kingdom of Heaven is near;)*

<sup>8</sup> heal ye sick men, raise ye dead men, cleanse ye mesels *[or leprous men]*, cast ye out devils; freely ye have taken, freely give ye. *(heal the sick, raise the dead, cleanse the lepers, throw out the demons; freely ye have received, freely give.)*

<sup>9</sup> Do not ye wield *(or possess)* gold, nor silver, nor money in your girdles,

<sup>10</sup> not a scrip in the way, neither two coats, neither shoes, nor a staff *[or a rod]*; for a workman is worthy *(of)* his meat, *(or for a workman is worthy of his food, or hath earned his keep)*.

<sup>11</sup> Into whatever city, or castle, ye shall enter *(or Whatever city, or village, ye shall enter into)*, ask ye who therein is worthy, and there dwell ye, till ye go out.

<sup>12</sup> And when ye go into an house, greet ye it, and say, Peace to this house.

<sup>13</sup> And if that house be worthy, your peace shall come on it; but if that house be not worthy, your peace shall turn again to you *(or your peace shall return to you)*.

<sup>14</sup> And whoever receiveth not you, nor heareth your words, go ye forth from that house or city, and sprinkle off the dust of your feet, *[or (and) smite away the dust from your feet]*, *(or and shake off the dust from your feet)*.

<sup>15</sup> Truly I say to you, it shall be more sufferable to the land of *(the) men of Sodom and of Gomorrhah* in the day of judgement, than to that city. *(I tell you the truth, it shall be more bearable for the land of the men of Sodom and Gomorrhah on the Day of Judgement, than for that city.)*

<sup>16</sup> Lo! I send you as sheep in the middle *[or into the midst]* of wolves; therefore be ye sly, *[or prudent, or wary, or wise]*, as serpents, and *(as)* simple as doves.

<sup>17</sup> But be ye ware of men, for they shall take you in *(to)* councils, and they shall beat you in their synagogues;

<sup>18</sup> and to mayors, *or to presidents*, and to kings, ye shall be led *(in)* for me, in witnessing to them, and to heathen men. *(and to mayors, or to governors, and to kings, ye shall be led in for me, to give a testimony to them, and to the Gentiles.)*

<sup>19</sup> But when they take *(hold of)* you, do not ye think, how or what thing ye shall speak, for it shall be given to you in that hour, what ye shall speak;

<sup>20</sup> for it be not ye that speak, but the Spirit of your Father, that speaketh in *(or through)* you.

<sup>21</sup> And the brother shall betake the brother into death *(or And a brother shall deliver, or shall betray, a brother unto death)*, and the father the son, and sons shall rise against *[their]* father and mother, and shall torment them by death *[or to the death]*.

<sup>22</sup> And ye shall be in hate *[or in hatred]* to all men for my name; but he that shall dwell still *[or shall continue]* into the end, shall be made safe. *(And ye shall be hated by everyone for my name; but he who shall continue unto the end, shall be saved.)*

<sup>23</sup> And when they pursue you in this city, flee ye into another (*or And when they persecute you in this city, flee to another*). Truly I say to you (*or I tell you the truth*), ye shall not end the cities of Israel, before that man's Son come.

<sup>24</sup> The disciple is not above the master, [*or The disciple is not above his master*], (*or The student is not above the teacher*), nor the servant above his lord;

<sup>25</sup> it is enough to the disciple, that he be as his master, and to the servant as his lord, (*or it is enough for the student, that he be like his teacher; and for the servant, that he be like his lord*). If they have called the husbandman, [*or the father of the household*], Beelzebub, (*then*) how much more his household members?

<sup>26</sup> Therefore dread ye not them; for nothing is hid [*or is covered*], that shall not be showed; and nothing is privy, that shall not be known. (*And so do not fear them; for nothing is hidden, that shall not be shown, or brought out into the open; and nothing is private, or is secret, that shall not be made known.*)

<sup>27</sup> That thing that I say to you in (*the*) darkneses, say ye in the light; and preach ye on houses [*or upon roofs*], that thing that ye hear in the ear.

<sup>28</sup> And do not ye dread them that slay the body; for they may not slay the soul; but rather dread ye him, that may lose both soul and body into hell. (*And do not fear those who can kill the body; for they cannot kill the soul; but rather fear him, who can destroy both body and soul in hell.*)

<sup>29</sup> Whether two sparrows be not sold for an halfpenny? and one of them shall not fall on the earth without your Father. (*Be not two sparrows sold for half a penny? and not one of them shall fall to the ground without your Father knowing about it, or allowing it.*)

<sup>30</sup> And all the hairs of your head be numbered.

<sup>31</sup> Therefore do not ye dread (*or And so do not fear*); ye be better than many sparrows.

<sup>32</sup> Therefore every man that shall acknowledge me before men, I shall acknowledge him before my Father that is in heavens.

<sup>33</sup> But he that shall deny me before men, I shall deny him before my Father that is in heavens.

<sup>34</sup> Do not ye deem (*or guess*) that I came to send peace into [*the*] earth; I came not to send peace, but (*the*) sword.

<sup>35</sup> For I came to part a man against his father (*or For I came to set a man against his father*), and the daughter against her mother, and the son's wife against the husband's mother;

<sup>36</sup> and the enemies of a man *be* they, that be at home with him.

<sup>37</sup> He that loveth father or mother more than me, is not worthy to me/is not worthy of me. And he that loveth son or daughter more than me, is not worthy to me [*or is not worthy of me*].

<sup>38</sup> And he that taketh not (*up*) his cross, and (*pur*)sueth me (*or and followeth me*), is not worthy to me [*or is not worthy of me*].

<sup>39</sup> He that findeth his life, shall lose it; and he that loseth his life for me, shall find it.

<sup>40</sup> He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

<sup>41</sup> He that receiveth a prophet in the name of a prophet, shall take [*or shall receive*] the meed (*or the reward*) of a prophet. And he that receiveth a just man in the name of a just man, shall take [*or shall receive*] the meed, (*or the reward*), of a just man.

<sup>42</sup> And whoever giveth drink to one of these least, a cup of cold water only, in the name of a disciple, truly I say to you, he shall not lose his meed. (*And whoever giveth drink to one of these least ones, even just a cup of cold water; because he is my student, or my follower; I tell you the truth, he shall not lose his reward.*)

## CHAPTER 11

<sup>1</sup> And it was done, when Jesus had ended (*these words*), he commanded to his twelve disciples, and passed from thence to teach and preach in the cities of them.

<sup>2</sup> But when John in bonds had heard (*of*) the works of Christ (*or But when John in prison had heard of the works of the Messiah*), he sent two of his disciples,

<sup>3</sup> and said to him, Art thou he that shall come, or we abide another?

<sup>4</sup> And Jesus answered, and said to them, Go ye, and tell again to John those things that ye have heard and seen.

<sup>5</sup> Blind men see, crooked men go, mesels be made clean, deaf men hear, dead men rise again, poor men be taken to preaching of the gospel. (*The blind see, the lame walk, the lepers be cleansed, the deaf hear; the dead rise again, the poor be taken to the preaching of the Gospel or the Good News.*)

<sup>6</sup> And he is blessed, that shall not be caused to stumble in me. (*And he is blessed, who shall not be caused to stumble because of me.*)

<sup>7</sup> And when they were gone away, Jesus began to say of John to the people, What thing went ye out into (*the*) desert to see? a reed waved with the wind?

<sup>8</sup> Or what thing went ye out to see? a man clothed with soft clothes? Lo! they that be clothed with soft clothes be in the houses of kings.

<sup>9</sup> But what thing went ye out to see? a prophet? Yea, I say to you, and more than a prophet.

<sup>10</sup> For this is he, of whom it is written, Lo! I send mine angel before thy face, that shall make ready thy way before thee (*or who shall prepare thy way before thee*).

<sup>11</sup> Truly I say to you (*or I tell you the truth*), there rose none more [*or none greater*] than John (*the*) Baptist among the children of women; but he that is less [*or that is the least*] in the kingdom of heavens, is more than he.

<sup>12</sup> And from the days of John (*the*) Baptist till now the kingdom of heavens suffereth violence, and violent men ravish it, (*or seize it, or snatch it*).

<sup>13</sup> For all [*the*] prophets and the law till John prophesied;

<sup>14</sup> and if ye will receive (*it*), he is Elias, that is to come. (*and if ye will receive it, he is Elijah, who was to come.*)

<sup>15</sup> He that hath ears of hearing, hear he.

<sup>16</sup> But to whom shall I guess this generation like? It is like to children sitting in the chapping (*or at the market*), that cry to their peers,

<sup>17</sup> and say, We have sung to you, and ye have not danced; we have mourned to you, and ye have not wailed.

<sup>18</sup> For John came neither eating nor drinking, and they say, He hath a devil.

<sup>19</sup> The Son of man came eating and drinking, and they say, Lo! a man a glutton, and a drinker of wine, and a friend of publicans and of sinful men. And wisdom is justified of her sons (*or And wisdom is proved right by its results*).

<sup>20</sup> Then Jesus began to say reproof to (*the*) cities, in which full many virtues of him were done, for they did not penance. (*Then Jesus began to rebuke the cities, in which a great many works of power, or miracles, were done by him, because they did not repent.*)

<sup>21</sup> Woe to thee! Chorazin, woe to thee! Bethsaida; for if the virtues that be done in you had been done in Tyre and Sidon, sometime they had done penance in hair-shirt and ashes. (*Woe to thee, Chorazin! woe to thee, Bethsaida! for if the works of power, or the miracles, that had been done in you had been done in Tyre and Sidon, they would have repented in sackcloth and ashes long ago.*)

<sup>22</sup> Nevertheless I say to you, it shall be less pain(*ful*) to Tyre and Sidon in the day of doom (*or on the Day of Judgement*), than to you.

<sup>23</sup> And thou, Capernaum, whether thou shalt be araised up into heaven? Thou shalt go down into hell. For if the virtues that be done in thee had been done in Sodom (*or For if the works of power, or the miracles, that had been done in thee had been done in Sodom*), peradventure they should have dwelled till into this day.

<sup>24</sup> Nevertheless I say to you, that to the land of Sodom it shall be less pain(*ful*) in the day of doom (*or on the Day of Judgement*), than to thee.

<sup>25</sup> In that time Jesus answered, and said, I acknowledge to thee, Father, Lord of heaven and of earth, for thou hast hid these things from wise men, and ready, [*or wary, or prudent, or sly*], (*or for thou hast hidden these things from the wise and the prudent*), and hast showed them to little children;

<sup>26</sup> so, Father, for so it was pleasing before thee.

<sup>27</sup> All things be given to me of my Father (*or Everything is given to me by my Father*); and no man knew the Son, but the Father, neither any man knew the Father, but the Son, and to whom the Son would show (*him*). [*All things be given to me of my father; and no man knoweth the son, no but the father; neither any man knoweth the father, no but the son, and to whom the son would show (him).*]

<sup>28</sup> All ye that travail, and be charged (*or All ye who labour, and be burdened*), come to me, and I shall fulfill you [*or and I shall refresh you*].

<sup>29</sup> Take ye my yoke on you, and learn ye of me, for I am mild and meek in heart; and ye shall find rest to your souls. (*Take my yoke upon you, and learn from me, for I am gentle and humble in heart; and ye shall find rest for your souls.*)

<sup>30</sup> For my yoke is soft, and my charge (*or my burden*) is light. [*For my yoke is sweet, and my charge is easy.*]

## CHAPTER 12

<sup>1</sup> In that time Jesus went by (*some*) corns in the sabbath day [*or on the sabbath day*]; and his disciples hungered, and began to pluck the ears of corn, and to eat (*them*).

<sup>2</sup> And the Pharisees, seeing, said to him, Lo! thy disciples do that thing that is not leaveful to them to do in [*the*] sabbaths. (*And the Pharisees, seeing that, said to him, Behold! thy disciples do what is not lawful for them to do on the Sabbath.*)

<sup>3</sup> And he said to them, Whether ye have not read, what David did, when he hungered, and they that were with him?

<sup>4</sup> how he entered into the house of God, and ate (*the*) loaves of proposition, [*either of setting forth*], which *loaves* it was not leaveful to him to eat, neither to them that were with him, [*no*] but to (*the*) priests alone? (*or which bread it was not lawful for him to eat, nor for those who were with him, but only for the priests?*)

<sup>5</sup> Or whether ye have not read in the law, that in (*or on*) the sabbaths (*the*) priests in the temple defoul the sabbaths (*or defile the Sabbath*), and they be without blame?

<sup>6</sup> And I say to you, that here is a greater than the temple. (*And I tell you, that here is something greater than the Temple.*)

<sup>7</sup> And if ye knew, what it is, I will mercy, and not sacrifice, ye should never have condemned innocents. (*And if ye only knew, what is meant by, I want mercy, or kindness, and not sacrifice, ye would never have condemned the innocent.*)

<sup>8</sup> For man's Son is Lord, yea, of the sabbath.

<sup>9</sup> And when he passed from thence, he came into the synagogue of them.

<sup>10</sup> And lo! a man that had a dry hand. And they asked him, and said, Whether it be leaveful to heal in the sabbath? that they should accuse him. (*And behold! a man who had a withered hand. And they asked him, and said, Is it lawful to heal on the Sabbath? so that they could accuse him.*)

<sup>11</sup> And he said to them, What man of you shall there be, that hath one sheep, and if it fall into a ditch in (*or on*) the sabbaths, whether he shall not (*take*) hold (*of it*), and lift it up?

<sup>12</sup> How much more is a man better than a sheep? Therefore it is leaveful to do good in the sabbaths, [*or And so it is leaveful to do good in the sabbath*], (*or And so it is lawful to do good on the Sabbath.*)

<sup>13</sup> Then he said to the man, Stretch forth thine hand. And he stretched (*it*) forth; and it was restored to health as the other.

<sup>14</sup> And the Pharisees went out, and made a counsel (*or a plan*) against him, (*as to*) how they should destroy him.

<sup>15</sup> And Jesus knew it, and went away from thence; and many (*pur*)sued him (*or and many followed him*), and he healed them all.

<sup>16</sup> And he commanded to them, that they should not make him known;

<sup>17</sup> that that thing were fulfilled, that was said by Esaias, the prophet, saying, (*so that it was fulfilled, which was said by the prophet Isaiah, saying,*)

<sup>18</sup> Lo! my child, whom I have chosen, my darling, in whom it hath well pleased to my soul; I shall put my Spirit on him, and he shall tell doom to (*the*) heathen men (*or and he shall tell out judgement to the Gentiles*).

<sup>19</sup> He shall not strive, nor cry, neither any man shall hear his voice in (*the*) streets.

<sup>20</sup> A bruised reed he shall not break [*or He shall not break (al)together a shaken reed*], and he shall not quench smoking flax, till he cast out doom (*or judgement*), (*un*)to victory;

<sup>21</sup> and heathen men shall (*have*) hope in his name. (*and the Gentiles shall have hope in his name.*)

<sup>22</sup> Then a man blind and dumb, that had a fiend [*or a devil*], was brought to him; and he healed him, so that he spake, and saw.

<sup>23</sup> And all the people wondered, and said, Whether this be the son of David?

<sup>24</sup> But the Pharisees heard, and said, He this (*man*) casteth not out fiends, (*no*) but in Beelzebub, (*the*) prince of (*the*) fiends. [*+But the Pharisees hearing, said, This (man) casteth not out fiends, no but in Beelzebub, prince of devils.*] (*But the Pharisees heard, and said, He throweth out demons by Beelzebub, the Prince of demons.*)

<sup>25</sup> And Jesus, witting their thoughts, said to them, Each kingdom parted against itself, shall be desolated, [*or shall be desolate*], (*or Each kingdom divided against itself, shall be destroyed*), and each city, or house, parted against itself, shall not stand.

<sup>26</sup> And if Satan casteth out Satan, he is parted against himself, (*or And if Satan throweth out Satan, he is divided against himself*); therefore how shall his kingdom stand?

<sup>27</sup> And if I in Beelzebub cast out devils, in whom, [*or by whose might*], (*do*) your sons cast (*them*) out? Therefore they shall be your doomsmen (*or And so they shall be your judges*).

<sup>28</sup> But if I in the Spirit of God cast out fiends, then the kingdom of God is come into you [*or is come among you*]. (*But if I by the Spirit of God throw out devils and demons, then the kingdom of God is come unto you.*)

<sup>29</sup> Either how may any man enter into the house of a strong man, and take away his vessels, [*no*] but he first bind the strong man, and then he shall spoil his house? (*Or how can any man enter into the house of a strong man, and take away his things? first he must bind up the strong man, and then he can rob his house.*)

<sup>30</sup> He that is not with me, is against me; and he that gathereth not together with me, scattereth abroad.

<sup>31</sup> Therefore I say to you, all sin and blasphemy shall be forgiven to men, but [*the*] blasphemy of the Spirit shall not be forgiven (*or but blasphemy against the Holy Spirit shall not be forgiven*).

<sup>32</sup> And whoever saith a word against man's Son, it shall be forgiven to him; but who that saith a word against the Holy Ghost (*or but who that saith a word against the Holy Spirit*), it shall not be forgiven to him, neither in this world, nor in the tother.

<sup>33</sup> Either make ye the tree good, and his fruit good; either make ye the tree evil and his fruit evil; for a tree is known of his fruit (*or for a tree is known by its fruit*).

<sup>34</sup> Ye generation of adders, how may ye speak good things, when ye be evil? (*or Ye children of snakes, how can ye say anything good, when ye yourselves be evil?*) For the mouth speaketh (*out*) of the plenty [*or (out) of the great abundance*] of the heart.

<sup>35</sup> A good man bringeth forth good things of good treasure, and an evil man bringeth forth evil things of evil treasure.

<sup>36</sup> And I say to you, that of every idle word, that men speak, they shall yield reason thereof in the day of doom; (*And I tell you, that for every idle word, that men speak, they shall have to give a reason for it on the Day of Judgement;*)

<sup>37</sup> for of thy words thou shalt be justified, and of thy words thou shalt be condemned.

<sup>38</sup> Then some of the scribes and the Pharisees answered to him, and said, Master, we will see a token of thee, (*or Teacher, we desire to see a sign from thee*).

<sup>39</sup> Which answered, and said to them, An evil kindred and a spouse-breaker seeketh a token [*or An evil generation and adulterous seeketh a token*], and a token shall not be given to it, [*no*] but the token of Jonas, the prophet. (*And he answered, and said to them, An evil and adulterous generation seeketh a sign, and no sign shall be given to it, except for the sign of the prophet Jonah.*)

<sup>40</sup> For as Jonas was in the womb of a whale three days and three nights (*or For as Jonah was in the belly of a whale for three days and three nights*), so man's Son shall be in the heart of the earth three days and three nights.

<sup>41</sup> Men of Nineveh shall rise in (*the*) doom with this generation, and shall condemn it; for they did penance in the preaching of Jonas, and lo! here [*is*] a greater (*man*) than Jonas. (*Men of Nineveh shall rise at the Judgement with this generation, and they shall condemn it; for they repented after the preaching of Jonah, and behold! here (is) something greater than Jonah.*)

<sup>42</sup> The queen of the south shall rise in doom with this generation, and (*she*) shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and lo! here [*is*] a greater (*man*) than Solomon. (*The Queen of the South shall rise at the Judgement with this generation, and she shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and behold! here (is) something greater than Solomon.*)

<sup>43</sup> When an unclean spirit goeth out from a man, he goeth by dry places, seeking rest, and findeth not [*or and he findeth none*].

<sup>44</sup> Then he saith, I shall turn again into mine house, from whence I went out. And he cometh, and findeth it void, and cleansed with besoms, and made fair. (*Then he saith, I shall return to my house, from where I went out. And he cometh, and findeth it empty, and swept clean, and made neat and tidy.*)

<sup>45</sup> Then he goeth (*out*), and taketh (*back*) with him seven other spirits worse than himself; and they enter [*in*], and dwell there. And the last things of that man be made worse than the former. So it shall be to this worst generation, (*or And so the last things of that man be made worse than the first things. So it shall be with this evil generation.*)

<sup>46</sup> Yet while he spake to the people, lo! his mother and his brethren stood withoutforth, seeking to speak with him.

<sup>47</sup> And a man said to him, Lo! thy mother and thy brethren stand withoutforth, seeking thee.

<sup>48</sup> And he answered to the man, that spake to him, and said, Who is my mother? and who be my brethren?

<sup>49</sup> And he held forth his hand into his disciples, and said, Lo! my mother and my brethren;

<sup>50</sup> for whoever doeth the will of my Father that is in heavens, he is my brother, and sister, and mother.

## CHAPTER 13

<sup>1</sup> In that day Jesus went out of the house, and sat beside the sea.

<sup>2</sup> And much people was gathered to him, so that he went up into a boat, and sat; and all the people stood on the brink (*or and all the people stood on the shore*).

<sup>3</sup> And he spake to them many things in parables, and said, Lo! he that soweth, went out to sow his seed.

<sup>4</sup> And while he soweth, some *seeds* felled beside the way, and (*the*) birds of the air came, and ate them.

<sup>5</sup> But other *seeds* felled into stony places, where they had not much earth; and anon they sprung up (*or and at once they sprouted*), for they had not (*any*) deepness of earth.

<sup>6</sup> But when the sun was risen, they sweltered, [*or they burned for the heat*], (*or they were parched*), and for they had not root, they dried up.

<sup>7</sup> And other *seeds* felled among thorns; and the thorns waxed up (*or and the thorns grew up*), and strangled them.

<sup>8</sup> But other *seeds* felled into good land, and gave fruit; some an hundredfold, another sixtyfold, another thirtyfold.

<sup>9</sup> He that hath ears of hearing, hear he.

<sup>10</sup> And the disciples came nigh, and said to him, Why speakest thou in parables to them?

<sup>11</sup> And he answered, and said to them, For to you it is given to know the privates [*or the mysteries*] of the kingdom of heavens, (*or For to you it is given to know the secrets of the Kingdom of Heaven*); but it is not given to them.

<sup>12</sup> For it shall be given to him that hath, and he shall have plenty; but if a man hath not, also that thing that he hath shall be taken away from him.

<sup>13</sup> Therefore I speak to them in parables, for they seeing see not, and they hearing hear not, neither understand;

<sup>14</sup> that the prophecy of Esaias saying be fulfilled in them (*or so that the prophecy of Isaiah be fulfilled in them, saying*), With hearing ye shall hear, and ye shall not understand; and ye seeing shall see, and ye shall not see;

<sup>15</sup> for the heart of this people is greatly fattened, and they heard heavily with (*their*) ears, and they have closed their eyes, lest sometime they see with eyes, and with ears hear, and understand in heart, and they be converted, and I heal them.

<sup>16</sup> But your eyes that see *be* blessed, and your ears that hear.

<sup>17</sup> Forsooth I say to you, that many prophets and just men coveted to see those things that ye see, and they saw not, and to hear those things that ye hear, and they heard not.

<sup>18</sup> Therefore hear ye the parable of the sower.

<sup>19</sup> Each that heareth the word of the realm, and understandeth (*it*) not, the evil spirit cometh, and ravisheth (*or snatcheth up*) that that is sown in his heart; this it is [*or this is he*], that is sown beside the way.

<sup>20</sup> But this that is sown on the stony land, this it is, that heareth the word of God, and anon with joy taketh it (*or and at once receiveth it with joy*). [*Forsooth he that is sown in stony land, is this, that heareth the word of God, and anon with joy taketh it.*]

<sup>21</sup> And he hath not root in himself, but is temporal. For when tribulation and persecution is made for the word, anon he is slandered. (*But it hath no root in him, and is but temporary. For when tribulation and persecution cometh because of this word, at once he is caused to stumble.*)

<sup>22</sup> But he that is sown in thorns, is this that heareth the word, and the busyness (*or the concerns*) of this world, and the fallacy [*or the falseness*] of riches stranglenth the word, and it is made without fruit.

<sup>23</sup> But he that is sown into good land, is this that heareth the word, and understandeth (*it*), and bringeth forth fruit. And some maketh an hundredfold, truly another sixtyfold and another thirtyfold.

<sup>24</sup> Another parable Jesus put forth to them, and said, The kingdom of heavens is made like to a man, that sowed good seed in his field.

<sup>25</sup> And when men slept, his enemy came, and sowed above tares in the middle of *(the)* wheat, [*for and sowed above darnels, or cockles, in the midst of the wheat*], and *(then)* went away.

<sup>26</sup> But when the herb was grown, and made fruit, then the tares, [*for the darnels, or (the) cockles*], appeared.

<sup>27</sup> And the servants of the husbandman came, and said to him, Lord, whether hast thou not sown good seed in thy field? whereof then hath it tares, [*for darnels, or cockles*]?

<sup>28</sup> And he said to them, An enemy hath done this thing. And the servants said to him, Wilt thou that we go, and gather them?

<sup>29</sup> And he said, Nay, lest peradventure ye in gathering *(the)* tares, [*for the darnels, or (the) cockles*], draw up with them [*also*] the wheat by the root.

<sup>30</sup> Suffer ye them both to wax into reaping time; and in the time of ripe corn, I shall say to the reapers, [*or Allow them both to grow until harvest time; and at harvest time, I shall say to the harvesters*], First gather ye together the tares, [*for the darnels, or (the) cockles*], and bind them together in knitches, [*or small bundles*], to be burnt, but gather ye the wheat into my barn.

<sup>31</sup> Another parable Jesus put forth to them, and said, The kingdom of heavens is like to a corn of sinapi, which a man took, and sowed in his field. *(Jesus put forth another parable to them, and said, The Kingdom of Heaven is like a kernel, or a grain, of mustard seed, which a man took, and sowed in his field.)*

<sup>32</sup> Which [*truly*] is the least of all seeds, but when it hath waxen, it is the most of all worts, [*or but when it hath grown, it is the largest of all herbs, or all plants*], and is made *(into)* a tree; so that [*the*] birds of the air come, and dwell in the boughs [*or in the branches*] thereof.

<sup>33</sup> Another parable Jesus spake to them [*or He spake another parable to them*], The kingdom of heavens is like to sourdough [*or is like yeast*], which a woman took, and hid in three measures of meal, till it were all soured [*or until it was all leavened*].

<sup>34</sup> Jesus spake all these things in parables to the people, and he spake not to them without parables,

<sup>35</sup> [*so*] that it should be fulfilled, that is said by the prophet, saying, I shall open my mouth in parables; I shall tell out hid things [*or things hid*] from the making of the world [*or I shall tell out hidden things from the creation of the world*].

<sup>36</sup> Then he left the people [*or Then he dismissed the people, or let them go*], and came into an house; and his disciples came to him, and said, Expound to us the parable of the tares, [*or the darnels, or (the) cockles*], of the field.

<sup>37</sup> Which answered, and said, He that soweth good seed is man's Son;

<sup>38</sup> the field is the world; but the good seed, these be the sons of the kingdom, but *(the)* tares, these be *(the)* evil children, [*or forsooth (the) darnels, or (the) cockles, these be (the) sons of the wicked (one)*];

<sup>39</sup> the enemy that soweth them is the fiend [*or the devil*]; and the ripe corn [*or the harvest*] is the ending of the world, the reapers be *(the)* angels.

<sup>40</sup> Therefore as *(the)* tares, [*for (the) darnels, or (the) cockles*], be gathered together, and be burnt in [*the*] fire, so it shall be in the ending of the world.

<sup>41</sup> Man's Son shall send his angels, and they shall gather from his realm all causes of stumbling, and them that do wickedness;

<sup>42</sup> and they shall send them into the chimney of fire; there shall be weeping, and beating together of teeth [*or and grinding of teeth*].

<sup>43</sup> Then just men shall shine as the sun, in the realm of their Father [*or in their Father's Kingdom*]. He that hath ears of hearing, hear he.

<sup>44</sup> The kingdom of heavens is like to *(a)* treasure hid in a field [*or The Kingdom of Heaven is like a treasure hidden in a field*], which a man that findeth, hideth; and for *(the)* joy of it he goeth, and selleth all *(the)* things that he hath, and buyeth that field.

<sup>45</sup> Again the kingdom of heavens is like to a merchant, that seeketh good margarites [*or good pearls*];

<sup>46</sup> but when he hath found one precious margarite [*or one precious pearl*], he went, and sold all *(the)* things that he had, and bought it.

<sup>47</sup> Again the kingdom of heavens is like to a net cast into the sea, and that gathereth together of all kinds of fishes;

<sup>48</sup> which when it was full, they drew it up, and sat by the brink, and chose the good into their vessels, but the evil they cast out. *(which when it was full, they drew it up, and*

*sat on the shore, and chose the good ones for their pails, or their baskets, but the bad ones they threw away.)*

<sup>49</sup> So it shall be in the end(ing) of the world. Angels shall go out, and shall separate evil men from the middle *[or from the midst]* of just men.

<sup>50</sup> And they shall send them into the chimney of fire; there shall be weeping, and grinding of teeth.

<sup>51</sup> Have ye understood all these things? They say to him, Yea.

<sup>52</sup> He saith to them, Therefore every wise man of *[the]* law *[taught]* in the kingdom of heavens, is like to an husbandman, that bringeth forth of his treasure new things and old.

<sup>53</sup> And it was done, when Jesus had ended these parables, he passed from thence *(or he went away from there)*.

<sup>54</sup> And he came into his country, and taught them in their synagogues, so that they wondered, and said, From whence this wisdom and virtues, *(or works of power; or miracles)*, came to this? *[or Whereof to him this wisdom and virtues?](or From where did he get such wisdom and power to work such miracles?)*

<sup>55</sup> Whether this is not the son of a carpenter? Whether his mother be not said Mary? *(or Is not his mother called Mary?)*, and his brethren, James, and Joseph, and Simon, and Judas?

<sup>56</sup> and his sisters, whether they all be not among us? From whence then all these things come or came to this? *[and his sisters, whether they be not all among us? Therefore whereof to him all these things?]*

<sup>57</sup> And so they were offended in him. But Jesus said to them, A prophet is not without honour, *[no]* but in his own country, and in his own house. *(And so they were offended by him, or they were contemptuous of him. And Jesus said to them, A prophet is not without honour, except in his own hometown, and among his own family.)*

<sup>58</sup> And he did not there many virtues, of the unbelief of them. *(And he did not do many works of power; or miracles, there, because of their unbelief.)*

## CHAPTER 14

<sup>1</sup> In that time Herod tetrarch, *[that is, (the) prince of the fourth part]*, heard *(of)* the fame of Jesus;

<sup>2</sup> and said to his children, This is John *(the)* Baptist, he is risen from death *[or he hath risen from (the) dead]*, and therefore virtues work in him, *(or and that is why works of power; or miracles, can be done by him)*.

<sup>3</sup> For Herod had *(taken)* hold *(of)* John, and bound him, and putted him in prison for Herodias, the wife of his brother.

<sup>4</sup> For John said to him, It is not leaveful to thee to have her. *(For John said to him, It is not lawful for thee to have her as your wife.)*

<sup>5</sup> And he willing to slay him, dreaded the people; for they had him as a prophet. *(And he wanted to kill him, but he feared the people; for they said that he was a prophet.)*

<sup>6</sup> But in the day of Herod's birth *(or But on Herod's birthday)*, the daughter of Herodias danced in the middle, and pleased Herod.

<sup>7</sup> Wherefore with an oath he promised to give to her, whatever thing she asked of him.

<sup>8</sup> And she before-warned of her mother, said, *[or And she before-admonished of her mother; saith]*, *(or And having earlier been admonished by her mother, she answered)*, Give thou to me here the head of John *(the)* Baptist in a dish.

<sup>9</sup> And the king was sorrowful, but for the oath, and for them that sat together at the meat, *(or but because of his promise, or his oath, and because of those who sat together with him at the meal)*, he commanded *(it)* to be given *(to her)*.

<sup>10</sup> And he sent *(word)*, and beheaded John in the prison.

<sup>11</sup> And his head was brought in a dish, and it was given to the damsel, and she bare it to her mother *(or and she carried it to her mother)*.

<sup>12</sup> And his disciples came, and took his body, and buried it; and they came, and told to Jesus.

<sup>13</sup> And when Jesus had heard *(about)* this thing, he went from thence in a boat, into a desert place beside. And when the people had heard, they followed him on their feet from *(the)* cities.

<sup>14</sup> And Jesus went out, and saw a great people *[or a great multitude]*, and had ruth on them *(or and had compassion for them)*, and he healed the sick men *(and women and children)* of them.

<sup>15</sup> But when eventide was come, his disciples came to him, and said, The place is *(a)* desert, and the time is now passed; let the people go into *(the)* towns, to buy them*(selves)* meat *(or to buy some food for themselves)*.

<sup>16</sup> Jesus said to them, They have not need to go *[or They have no need to go]*; give ye them somewhat to eat *(or you give them something to eat)*.

<sup>17</sup> They answered, We have not here, *[no]* but five loaves and two fishes.

<sup>18</sup> And he said to them, Bring ye them hither to me *(or Bring them here to me)*.

<sup>19</sup> And when he had commanded the people to sit to *[the]* meat on the hay *(or And when he had commanded the people to sit down on the hay for the meal)*, he took *(the)* five loaves and *(the)* two fishes, and he beheld into heaven, and blessed *(or and gave thanks)*, and brake *(them)*, and gave *[(the) loaves]* to his disciples; and the disciples gave *(them)* to the people.

<sup>20</sup> And all ate, and were fulfilled, *[or And all ate, and were filled]*. And they took the remnants of broken gobbets, twelve coffins full, *(or And they gathered up the remaining pieces of food, twelve baskets full)*.

<sup>21</sup> And the number of men that ate was five thousand of men, without *(the)* women and *(the)* little children.

<sup>22</sup> And anon *(or at once)* Jesus compelled the disciples to go up into a boat, and *[to]* go before him over the sea, while he left the people, *(or while he dismissed the people, or let them go)*.

<sup>23</sup> And when the people was left, he ascended alone into an hill to pray, *(or And after the people were dismissed, or let go, he went up alone onto a hill to pray)*. But when the evening was come, he was there alone.

<sup>24</sup> And the boat in the middle of the sea was shogged with *(the)* waves, for the wind was contrary to them. *[+Forsooth the boat in the midst of the sea was thrown (about) with (the) waves, for the wind was contrary to them.]*

<sup>25</sup> But in the fourth waking of the night, he came to them walking on the sea. *(But about the fourth watch of the night, he came to them walking on the lake.)*

<sup>26</sup> And they, seeing him walking on the sea, were disturbed *[or were distroubled]*, and said, That it is a phantom; and for dread they cried *(or and they cried out in fear)*.

<sup>27</sup> And anon Jesus spake to them, and said, Have ye trust, I am *(he)*; do not ye dread. *(And at once Jesus spoke to them, and said, Have trust, it is me; do not fear.)*

<sup>28</sup> And Peter answered, and said, Lord, if thou art *(thee)*, *(or if it is thee)*, command me to come to thee on the waters.

<sup>29</sup> And he said, Come thou. And Peter went down from the boat, and walked on the waters to come to Jesus.

<sup>30</sup> But he saw the wind strong, and was afeared; and when he began to drench, he cried, and said, Lord, make me safe. *(But when he saw the strength of the wind, he was afraid; and when he began to drown, he cried, and said, Lord, save me.)*

<sup>31</sup> And anon *(or at once)* Jesus held forth his hand, and took Peter*[or (and) caught him]*, and said to him, Thou of little faith, why hast thou doubted?

<sup>32</sup> And when he had ascended into the boat, the wind ceased. *(And when he had gone up into the boat, the wind ceased.)*

<sup>33</sup> And they, that were in the boat, came, and worshipped him, and said, Verily, thou art God's Son *(or Truly, thou art the Son of God)*.

<sup>34</sup> And when they had passed over the sea, they came into the land of Gennesaret.

<sup>35</sup> And when men of that place had known him, they sent into all that country*(side)*, *(or they sent word throughout all that region)*; and they brought to him all that had sicknesses *[or and they brought to him all having evil]*.

<sup>36</sup> And they prayed him, that they should touch the hem of his clothing; and whoever touched *(it)* were made safe *(or and whoever touched it were healed)*.

## CHAPTER 15

<sup>1</sup> Then the scribes and the Pharisees came to him from Jerusalem, and said,

<sup>2</sup> Why break thy disciples the traditions of *(the)* elder men? *[or Why (do) thy disciples break the traditions, either the teachings, of (the) elder men?](or Why do thy disciples break the traditions of the elders?)* for they wash not their hands, when they eat bread.

<sup>3</sup> He answered, and said to them, Why break ye the commandment of God for your tradition?

<sup>4</sup> For God said, Honour thy father and thy mother, and he that curseth father or mother, die he by death.

<sup>5</sup> But ye say, Whoever saith to father or mother, Whatever gift is of me, it shall profit to thee, *(or Whatever gift is for me, it shall profit thee);*

<sup>6</sup> and he hath not worshipped *[or he hath not honoured]* his father or his mother; and ye have made the commandment of God void *(or empty)* for your tradition.

<sup>7</sup> Hypocrites, Esaias the prophet, prophesied well of you, and said, *(Hypocrites, the prophet Esaias prophesied well about you, and said.)*

<sup>8</sup> This people honoureth me with lips, but their heart is far from me;

<sup>9</sup> and they worship me without cause, *[or truly they worship me without cause], (or and they worship me for no good reason, or in vain), (while)* teaching the doctrines and the commandments of men.

<sup>10</sup> And when the people were called together to him, he said to them, Hear ye, and understand ye.

<sup>11</sup> That thing that entereth into the mouth, defouleth not a man; but that thing that cometh out of the mouth, defouleth a man. *(That which entereth into the mouth, defileth not a person; but that which cometh out of the mouth, defileth a person.)*

<sup>12</sup> Then his disciples came, and said to him, Thou knowest *[or Knowest thou]*, that, if this word be heard, the Pharisees be offended?

<sup>13</sup> And he answered, and said, Every planting, that my Father of heaven hath not planted, shall be drawn up by the root.

<sup>14</sup> Suffer ye them *(or But allow them); (for)* they be blind, and *(the)* leaders of blind men. And if a blind man lead a blind man, both fall into the ditch.

<sup>15</sup> Peter answered, and said to him, Expound to us this parable.

<sup>16</sup> And he said, Yet be ye also without understanding?/Yet ye be without understanding?

<sup>17</sup> Understand ye not, that all thing that entereth into the mouth, goeth into the womb *(or goeth into the belly)*, and is sent out into the going away?

<sup>18</sup> But those things that come forth from the mouth, go out from the heart, and those things defoul the man *(or and those things defile the person)*.

<sup>19</sup> For of the heart go out evil thoughts *[or For out of the heart cometh evil thoughts]*, manslayings, adulteries, fornications, thefts, false witnessings *(or false testimonies)*, blasphemies.

<sup>20</sup> These things it be that defoul a man; but to eat with hands not washed, defouleth not a man. *(These be the things which defile a person; but to eat with hands not washed, defileth not a person.)*

<sup>21</sup> And Jesus went out from thence, and went into the coasts of Tyre and Sidon.

<sup>22</sup> And lo! a woman of Canaan went out of those coasts, and cried, and said to him, Lord, the son of David, have mercy on me; my daughter is evil travailed of a fiend *[or of a devil]*. *(And behold! a Canaanite woman from those parts cried to him, and said, Lord, the Son of David, have mercy on me; my daughter is greatly troubled and tormented by a demon.)*

<sup>23</sup> And he answered not to her a word. And his disciples came, and prayed him, and said, Leave thou her, *(or Let her go, or Send her away)*, for she crieth after us.

<sup>24</sup> He answered, and said, I am not sent, but to the sheep of the house of Israel that have perished.

<sup>25</sup> And she came, and worshipped him, and said, Lord, help me. *(And she came, and honoured him, and said, Lord, help me.)*

<sup>26</sup> Which answered, and said, It is not good to take the bread of children, and cast *[it]* to *(the)* hounds.

<sup>27</sup> And she said, Yes, Lord; for *[the]* whelps eat of the crumbs, that fall down from the board of their lords. *(And she said, Yes, Lord; but even the pups can eat the crumbs, that fall down from their masters' table.)*

<sup>28</sup> Then Jesus answered, and said to her, A! woman, thy faith is great; be it done to thee, as thou wilt. And her daughter was healed from that hour *(or at that moment)*.

<sup>29</sup> And when Jesus had passed from thence, he came beside the sea of Galilee. And he went up into an hill, and sat there. *(And when Jesus had left there, he came beside Lake Galilee. And he went up onto a hill, and sat there.)*

<sup>30</sup> And much people came to him, and had with them dumb men and crooked *[men]*, *(or and lame men)*, feeble and blind, and many others; and they casted down them at his feet, *[or and they cast them down at his feet]*, *(or and they set them down at his feet)*. And he healed them,

<sup>31</sup> so that the people wondered, seeing dumb men speaking, and crooked *[men]* going, *(or and lame men walking)*, blind men seeing; and they magnified *(the)* God of Israel.

<sup>32</sup> And Jesus, when his disciples were called together, said to them, I have ruth of the people, for they have abided now three days with me, and have nothing to eat; and I will not leave them fasting, lest they fail in the way. *(And Jesus, when his disciples were called together, said to them, I have compassion for the people, for now they have been here three days with me, and have nothing to eat; and I will not let them go away fasting, lest they faint on the way home.)*

<sup>33</sup> And the disciples say to him, Whereof then so many loaves among us in *(the)* desert, to fulfill so great a people? *[And the disciples say to him, Therefore whereof so many loaves to us in (the) desert, (so) that we (can) fill so great a company of people?]*

<sup>34</sup> And Jesus said to them, How many loaves have ye? And they said, Seven, and a few small fishes *[or and a few little fishes]*.

<sup>35</sup> And he commanded to the people, to sit to *[the]* meat on the earth. *(And he commanded the people, to sit down on the ground for the meal.)*

<sup>36</sup> And he took the seven loaves and *(the)* five fishes, and did thankings *(or and gave thanks)*, and brake *them*, and gave *(them)* to his disciples; and the disciples gave *(them)* to the people.

<sup>37</sup> And all ate, and were fulfilled, *[or And all ate, and were filled]*, and they took *(up)* that that was left of *[the]* remnants *(or and they gathered up the remaining pieces of food that were left)*, seven baskets full.

<sup>38</sup> And they that ate were four thousand of men, without *(the)* little children and *(the)* women.

<sup>39</sup> And when he had left the people *(or And when he had let the people go)*, he went up into a boat, and came into the coasts of Magdala.

## CHAPTER 16

<sup>1</sup> And the Pharisees and the Sadducees came to him tempting *[him]*, and prayed him to show them a token from heaven. *(And the Pharisees and the Sadducees came to him to test him, and beseeched him to show them a sign from heaven.)*

<sup>2</sup> And he answered, and said to them, When the eventide is come, ye say, It shall be clear, for heaven is ruddy *[or for the heaven is red]*; *(And he answered, and said to them, When the evening hath come, ye say, It shall be clear; for the heavens, or the sky, is red;)*

<sup>3</sup> and the morrowtide, Today tempest, for *(the)* heaven(s) shineth heavily. Then ye know how to deem *[wisely]* the face of heaven, but ye may not know the tokens of *(the)* times. *(and in the morning, Today there shall be a storm, for the sky is dark. So ye wisely know how to judge the face of the heavens, but ye cannot discern the signs of the times./ but can ye not understand the signs of the times?)*

<sup>4</sup> An evil generation and adulterous seeketh a token; and a token shall not be given to it, but the token of Jonas, the prophet, *(or An evil and adulterous generation seeketh a sign; and a sign shall not be given to it, except the sign of the prophet Jonah)*. And when he had left them, he went forth *[or he went away]*.

<sup>5</sup> And when his disciples came over the sea, they forgot to take loaves.

<sup>6</sup> And he said to them, Behold ye, and beware of the sourdough of *(the)* Pharisees and of *(the)* Sadducees. *(And he said to them, Look for, and beware of the yeast, or the leaven, of the Pharisees and the Sadducees.)*

<sup>7</sup> And they thought among them*[selves]*, and said, For we have not taken loaves *(or Because we have not brought any bread)*.

<sup>8</sup> But Jesus witting said to them, What think ye among you of little faith, for ye have not taken loaves? *(But Jesus, knowing what they were saying, said to them, Why think ye among yourselves, because we have not brought any bread? O ye of little faith!)*

<sup>9</sup> Yet ye understand not, neither have mind, of five loaves into five thousand of men, and how many coffins ye took *(up)*? *(Yet ye understand not, nor remember, the five loaves for the five thousand men, and how many baskets did ye fill up?)*

<sup>10</sup> neither of seven loaves into four thousand of men, and how many baskets ye took *(up)*? *(nor the seven loaves for the four thousand men, and how many baskets did ye fill up?)*

<sup>11</sup> Why understand ye not, for I said not to you of bread, Be ye ware of the sourdough of *(the)* Pharisees and of *(the)* Sadducees? *(Why do ye not understand, that I did not speak to you about bread when I said, Beware of the yeast, or the leaven, of the Pharisees and the Sadducees?)*

<sup>12</sup> Then they understood, that he said not to beware of *[the]* sourdough of loaves, but of the teaching of *(the)* Pharisees and of *(the)* Sadducees. *(Then they understood, that*

*he did not say to beware of the yeast, or the leaven, of bread, but of the teaching of the Pharisees and of the Sadducees.)*

<sup>13</sup> And Jesus came into the parts of Caesarea of Philippi, and asked his disciples, and said, Whom say men to be man's Son?

<sup>14</sup> And they said, Some John (*the*) Baptist; others Elias (*or Elijah*); and others Jeremy (*or Jeremiah*), or one of the prophets.

<sup>15</sup> Jesus said to them, But whom say ye me to be?

<sup>16</sup> Simon Peter answered, and said, Thou art Christ, the Son of God living [*for the son of (the) quick God*]. (*Simon Peter answered, Thou art the Messiah, the Son of the living God.*)

<sup>17</sup> Jesus answered, and said to him, Blessed art thou, Simon Barjona; for flesh and blood showed not to thee, but my Father that is in heavens.

<sup>18</sup> And I say to thee, that thou art Peter, and on this stone I shall build my church, and the gates of hell shall not have might or power, [*for strength*], against it.

<sup>19</sup> And to thee I shall give the keys of the kingdom of heavens; and whatever thou shalt bind on earth, shall be bound also in heavens; and whatever thou shalt unbind on earth, shall be unbound also in heavens.

<sup>20</sup> Then he commanded to his disciples, that they should say to no man, that he was Jesus Christ.

<sup>21</sup> From that time Jesus began to show to his disciples, that it behooved him to go to Jerusalem, and suffer many things, of the elder men [*or of the elders*], and of the scribes, and of (*the*) princes of (*the*) priests, (*or and suffer many things, from the elders, and from the scribes, and from the high priests*); and be slain, and the third day to rise again.

<sup>22</sup> And Peter took (*hold of*) him, and began to blame him (*or and began to rebuke him*), and said, Far be it from thee, Lord; this shall not be to thee.

<sup>23</sup> And he turned, and said to Peter, Satan, go thou after me; thou art a cause of stumbling to me; for thou savourest not [*for thou understandest not*] those things that be of God, but (*only*) those things that be of men.

<sup>24</sup> Then Jesus said to his disciples, If any man will come after me, deny he himself, and take (*up*) his cross, and (*pur*)sue me (*or and follow me*);

<sup>25</sup> for he that will make his life safe, shall lose it; and he that shall lose his life for me, shall find it.

<sup>26</sup> For what profiteth it to a man [*for Soothly what profiteth to a man*], if he win all the world, and suffer impairing of his soul? or what (*ex*)changing shall a man give for his soul?

<sup>27</sup> For man's Son shall come in the glory of his Father, with his angels, and then he shall yield to every man after his works.

<sup>28</sup> Truly I say to you (*or I tell you the truth*), there be some of them that stand here (*today*), which shall not taste death, till they see man's Son coming in his kingdom.

## CHAPTER 17

<sup>1</sup> And after six days Jesus took Peter, and James, and John, his brother, and led them aside into an high hill, (*or and led only them up onto a high hill, or a mountain*),

<sup>2</sup> and was transfigured, [*or turned*], into another likeness before them. And his face shone as the sun; and his clothes were made (*as*) white as snow.

<sup>3</sup> And lo! Moses and Elias appeared to them, and spake with him. (*And behold! Moses and Elijah appeared to them, and spoke with him.*)

<sup>4</sup> And Peter answered, and said to Jesus, Lord, it is good (*for*) us to be here. If thou wilt, make we here three tabernacles; to thee one, to Moses one, and one to Elias. (*And Peter answered, and said to Jesus, Lord, it is good for us to be here. If thou desirest, we shall make three tents, or three tabernacles, here; one for thee, one for Moses, and one for Elijah.*)

<sup>5</sup> Yet while he spake, lo! a bright cloud overshadowed them; and lo! a voice out of the cloud, that said, This is my dearworthy Son, in whom I have well pleased to me; hear ye him, (*or This is my beloved Son, in whom I am well pleased; listen to him*).

<sup>6</sup> And the disciples heard, and felled down on their faces, and dreaded greatly (*or and greatly feared*).

<sup>7</sup> And Jesus came, and touched them, and said to them, Rise up, and do not ye dread (*or and do not fear*).

<sup>8</sup> And they lifted up their eyes, and saw no man, but Jesus alone.

<sup>9</sup> And as they came down of the hill [*or down from the mountain*], Jesus commanded to them, and said, Say ye to no man the vision, till man's Son rise again from death [*or till man's Son rise again from (the) dead*].

<sup>10</sup> And his disciples asked him, and said, What then say the scribes, that it behooveth that Elias come first? (*And his disciples asked him, Why then do the scribes say, that it behooveth that Elijah must come first?*)

<sup>11</sup> He answered, and said to them, Elias shall come (*or Elijah shall come*), and he shall restore all things.

<sup>12</sup> And I say to you, that Elias is now come, and they knew him not, but they did in him whatever things they would; and so man's Son shall suffer of them. (*And I tell you, that Elijah hath now come, and they knew him not, but they did to him whatever things they wanted to do; and so man's Son shall also suffer by them.*)

<sup>13</sup> Then the disciples understood, that he said to them of John the Baptist.

<sup>14</sup> And when he came to the people, a man came to him, and felled down on *his* knees before him, and said,

<sup>15</sup> Lord, have mercy on my son; for he is (*a*) lunatic, and suffereth evil, for oft times he falleth into the fire, and oft times into the water.

<sup>16</sup> And I brought him to thy disciples, and they might not heal him (*or but they could not heal him*).

<sup>17</sup> Jesus answered, and said, A! thou generation unbelievful [*or out of the faith*] and wayward, (*or O thou unfaithful and wayward generation!*); how long shall I be with you? how long shall I suffer you? Bring ye him hither to me.

<sup>18</sup> And Jesus blamed him, and the devil went out from him; and the child was healed from that hour. (*And Jesus rebuked the demon, and he went out of him; and the boy was healed at that moment.*)

<sup>19</sup> Then the disciples came to Jesus privily, and said to him, Why might not we cast him out? (*Then the disciples came privately to Jesus, and asked him, Why could we not throw him out?*)

<sup>20</sup> Jesus saith to them, For your unbelief. Truly I say to you, if ye have faith, as a corn of sinapi, ye shall say to this hill, Pass thou [*from*] hence, and it shall pass (*away*); and nothing shall be impossible to you; (*Jesus said to them, Because of your lack of faith. I tell you the truth, if ye have faith, like a kernel, or a grain, of mustard seed, ye shall say to this mountain, Go away from here, and it shall go away; and nothing shall be impossible for you;*)

<sup>21</sup> but this kind is not cast out, [*no*] but by prayer and fasting.

<sup>22</sup> And whiles they were abiding together in Galilee, Jesus said to them, Man's Son shall be betrayed into the hands of men;

<sup>23</sup> and they shall slay him, and the third day he shall rise again to life. And they were [*made*] full sorry, [*or And they were sorrowful greatly*], (*or And they were greatly grieved*).

<sup>24</sup> And when they came to Capernaum, they that took tribute, came to Peter, and said to him, Your master payeth not tribute? (*And when they came to Capernaum, those who collected the Temple tax, came to Peter, and said to him, Your teacher payeth no tax?*)

<sup>25</sup> And he said, Yes. And when he was come into the house, Jesus came before him, and said, Simon, what seemeth to thee? Kings of the earth, of whom take they tribute? of their sons, either of aliens? (*or Kings of the earth, from whom do they collect tolls or taxes? from their own people, or from strangers, or foreigners?*)

<sup>26</sup> And he said, Of aliens (*or From foreigners*). Jesus said to him, Then (*the*) sons be free.

<sup>27</sup> But that we offend them not, go thou to the sea, and cast an hook, and take that fish that first cometh up; and, when his mouth is opened, thou shalt find a stater, [*that is, a certain (kind) of money*]; take it, and give (*it*)[*to them*] for thee and for me.

## CHAPTER 18

<sup>1</sup> In that hour the disciples came to Jesus, and said, Who, guessest thou, is [*the*] greater in the kingdom of heavens? (*At that time the disciples came to Jesus, and asked, Who, thinkest thou, is the greatest in the Kingdom of Heaven?*)

<sup>2</sup> And Jesus called (*for*) a little child, and put him in the middle [*or in the midst*] of them;

<sup>3</sup> and said, I say truth to you [*or Truly I say to you*], [*no*] but ye be turned, and [*be*] made as little children, ye shall not enter into the kingdom of heavens. (*and said, I tell you the truth, unless ye be changed, and be made like little children, ye shall not enter into the Kingdom of Heaven.*)

<sup>4</sup> Therefore whoever meeketh him[*self*] as this little child, he is (*the*) greater in the kingdom of heavens. (*And so whoever humbleth himself, like this little child, he is the greatest in the Kingdom of Heaven.*)

<sup>5</sup> And he that receiveth one such little child in my name, receiveth me.

<sup>6</sup> But whoso causeth to stumble one of these small (*ones*), [*for these little (ones)*], that believe in me, it speedeth to him, that a millstone of asses be hanged in his neck, and he be drenched in the deepness of the sea. (*But whosoever causeth to stumble one of these little ones, who believe in me, it is more expedient for him, that a donkey's millstone be hung about his neck, and he be drowned in the depth of the sea.*)

<sup>7</sup> Woe to the world, for causes of stumbling; for it is need[*ful*], (*or it is necessary*), that causes of stumbling come; nevertheless woe to that man by whom a cause of stumbling cometh.

<sup>8</sup> And if thine hand or thy foot cause thee to stumble, cut it off, and cast it away from thee. It is better to thee to enter [*in*] to life feeble, either crooked, (*or It is better for thee to enter into (eternal) life maimed, or lame*), than having twain hands or two feet to be sent into (*the*) everlasting fire.

<sup>9</sup> And if thine eye cause thee to stumble, pull it out, and cast it away from thee. It is better to thee, with one eye to enter into life, (*or It is better for thee to enter into (eternal) life with one eye*), than having twain eyes to be sent into the fire of hell [*or into hellfire*].

<sup>10</sup> See ye, that ye despise not one of these little (*ones*). For I say to you [*or Truly I say to you*], that the angels of them in heavens see (*for*) evermore the face of my Father that is in heavens, (*or For I tell you the truth, that their guardian angels in heaven always see the face of my Father who is in heaven*).

<sup>11</sup> For man's Son came to save that thing that perished.

<sup>12</sup> What seemeth to you? If there were to a man an hundred sheep, and one of them hath erred, whether he shall not leave (*the*) ninety and nine in (*the*) desert [*or in the hills*], and shall go to seek that that erred? (*What seemeth to you? If a man hath a hundred sheep, and one of them hath wandered off, shall he not leave the ninety-nine on the hills, and go to seek the one which hath wandered off?*)

<sup>13</sup> And if it fall that he find it, truly I say to you (*or I tell you the truth*), that he shall have joy thereof, [*or for he shall joy thereon*], more than on (*the*) ninety and nine that erred not.

<sup>14</sup> So it is not the will of your Father that is in heavens [*or that is in heaven*], that one of these little (*ones*) perish.

<sup>15</sup> But if thy brother sinneth against thee, go thou, and reprove him, betwixt thee and him alone, (*or And if thy brother sinneth against thee, go, and rebuke him, between thee and him alone*); if he heareth thee, thou hast won thy brother.

<sup>16</sup> And if he heareth thee not, take with thee one or twain, (*so*) that every word stand in the mouth of twain or three witnesses.

<sup>17</sup> And if he heareth not them, say thou to the church. But if he heareth not the church, be he as an heathen and (*as*) a publican to thee, [*or be he to thee as an heathen man and a publican*], (*or be he like a Gentile and a tax collector to thee*).

<sup>18</sup> I say to you truly, (*or Truly I say to you, or I tell you the truth*), whatever things ye bind on earth, those shall be bound also in heaven; and whatever things ye unbind on earth, those shall be unbound also in heaven.

<sup>19</sup> Again I say to you, that if twain of you consent on earth, of everything whatever they ask, it shall be done to them of my Father that is in heavens. (*Again I tell you, that if two of you consent, or agree, on the earth, about anything, whatever they ask, it shall be done for them by my Father who is in heaven.*)

<sup>20</sup> For where twain or three be gathered in my name, there I am in the middle of them. [*For where two or three be gathered in my name, there I am in the midst of them.*]

<sup>21</sup> Then Peter came to him, and said, Lord, how oft shall my brother sin against me, and I shall forgive him? Whether till seven times?

<sup>22</sup> Jesus saith to him, I say not to thee, till seven times; but till seventy times seven times.

<sup>23</sup> Therefore the kingdom of heavens is likened to a king, that would reckon with his servants.

<sup>24</sup> And when he began to reckon, one that owed to him ten thousand talents, was brought to him. [*And when he began to put reason, one was brought to him, that owed to him ten thousand bezants, or talents.*]

<sup>25</sup> And when he had not whereof to yield, his lord commanded him to be sold, and his wife, and children, and all things that he had, and (*so*) to be paid.

<sup>26</sup> But that servant felled down, and prayed him, and said, Have patience in me (*or Have patience with me*), and I shall yield to thee all things.

<sup>27</sup> And the lord had mercy on that servant, and suffered him to go, (*or and allowed him to go*), [*for (and) delivered him, (or let him go)*], and forgave him the debt.

<sup>28</sup> But that servant went out, and found one of his even-servants, that owed him an hundred pence, (*or But that servant went out, and found one of his fellow servants, who owed him a hundred pennies*); and he held him, and strangled him, and said, Yield that that thou owest.

<sup>29</sup> And his even-servant fell down, and prayed him, and said, Have patience in me, and I shall requite all things to thee. (*And his fellow servant fell down at his feet, and beseeched him, and said, Have patience with me, and I shall repay everything to thee.*)

<sup>30</sup> But he would not; but went out, and put him [*or sent him*] into prison, till he paid all the debt.

<sup>31</sup> And his even-servants, seeing the things that were done, sorrowed greatly, (*or And his fellow servants, seeing what was done, greatly sorrowed*). And they came, and told to their lord all the things that were done.

<sup>32</sup> Then his lord called him, and said to him, Wicked servant, I forgave to thee all the debt, for thou prayedest me.

<sup>33</sup> Therefore whether it behooved not also thee to have mercy on thine even-servant, as I had mercy on thee? (*And so did it not also behoove thee to have mercy on thy fellow servant, like I had mercy on thee?*)

<sup>34</sup> And his lord was wrath, and took him to tormentors, till he paid all the debt.

<sup>35</sup> So my Father of heaven shall do to you, if ye forgive not every man to his brother, of your hearts. (*So shall my Father in heaven do to you, if any of you do not forgive his brother, from your heart.*)

## CHAPTER 19

<sup>1</sup> And it was done, when Jesus had ended these words, he passed from Galilee (*or he went forth from Galilee*), and came into the coasts of Judea over (*the*) Jordan (*River*).

<sup>2</sup> And much people (*pur*)sued him (*or And many people followed him*), and he healed them there.

<sup>3</sup> And the Pharisees came to him, tempting him, and said, Whether it be leaveful to a man to leave his wife, for any cause? [*+or Whether it is leaveful for a man to leave, or forsake, his wife, for whatever cause?*](*And the Pharisees came to him, to test him, and said, Is it lawful for a man to leave his wife, for any reason?*)

<sup>4</sup> Which answered, and said to them, Have ye not read, for he that made men at the beginning, made them male and female?

<sup>5</sup> And he said, For this thing a man shall leave (*his*) father and mother, and he shall draw [*or shall cleave*] to his wife; and they shall be twain in one flesh.

<sup>6</sup> And so they be not now twain, but one flesh. Therefore man separate not that thing that God hath joined [*or Therefore a man part not that thing that God enjoined, or knit together*].

<sup>7</sup> They say to him, What then commanded Moses, to give a libel [*or a little book*] of forsaking, and (*then*) to leave of [*or to forsake*]? (*And they said to him, Then why did Moses command us, to write a bill of forsaking, or a notice of divorce, and then we be able to leave, or to forsake, a woman?*)

<sup>8</sup> And he said to them, For Moses, for the hardness of your heart(s), suffered you to leave your wives, (*or It was because of the hardness of your hearts, that Moses allowed you to leave your wives*); but from the beginning it was not so.

<sup>9</sup> And I say to you, that whoever leaveth his wife, [*no*] but for fornication, and weddeth another, doeth lechery [*or doeth adultery*]; and he that weddeth the forsaken wife, doeth lechery [*or doeth adultery*].

<sup>10</sup> His disciples say to him, If the cause of a man with his wife is so, it speedeth not to be wedded (*or it is more expedient not to be married*).

<sup>11</sup> And he said to them, Not all men take this word; (*no*) but *they* to which it is given. (*And he said to them, Everyone cannot receive this word; only those to whom it is given.*)

<sup>12</sup> For there be geldings, which be so born of the mother's womb [*or which be thus born of their mother's womb*]; and there be geldings, that be made of men; and there be geldings, that have gelded themselves, for the kingdom of heavens. He that may take, take he, (*or He who can receive this word, receive it*).

<sup>13</sup> Then little children were brought to him, that he should put [*his*] hands to them, and pray (*for them*). And the disciples blamed them. (*Then little children were brought to*

him, so that he would lay his hands on them, and pray for them. And the disciples rebuked them.)

<sup>14</sup> But Jesus said to them, Suffer ye that *(the)* little children come to me [*for Suffer ye (the) little children (to) come to me*], and do not ye forbid them; for of such is the kingdom of heavens. (*But Jesus said to them, Allow the little children to come to me, and do not forbid them; for of such is the Kingdom of Heaven.*)

<sup>15</sup> And when he had put to them *(his)* hands, he went from thence. (*And after he had laid his hands on them, he went away from there.*)

<sup>16</sup> And lo! one came, and said to him, Good master, what good [*thing*] shall I do, that I have everlasting life? (*And behold! one came, and said to him, Good Teacher, what good thing should I do, so that I can have, or so that I can get, eternal life?*)

<sup>17</sup> Which saith to him, What askest thou me of good thing(s)? (*or Why askest me about good things, or about what is good?*) There is one good God. But if thou wilt enter into life, keep the commandments.

<sup>18</sup> He saith to him, Which? And Jesus said, Thou shalt not do manslaying, thou shalt not do adultery, thou shalt not do theft, thou shalt not say false witnessing, (*or thou shalt not give false testimony, or thou shalt not lie*);

<sup>19</sup> worship thy father and thy mother [*for honour thou thy father and thy mother*], and, thou shalt love thy neighbour as thyself.

<sup>20</sup> The young man saith to him, I have kept all these things from my youth, what yet faileth to me?

<sup>21</sup> Jesus saith to him, If thou wilt be perfect, go, and sell all *(the)* things that thou hast, and give *(the proceeds)* to poor men (*or to the poor*), and *(then)* thou shalt have treasure in heaven; and come, and *(pur)sue* me (*or and follow me*).

<sup>22</sup> And when the young man had heard these words, he went away sorrowful, for he had many possessions.

<sup>23</sup> And Jesus said to his disciples, I say to you truth, [*for Truly I say to you*], (*or I tell you the truth*), for a rich man of hard shall enter into the kingdom of heavens.

<sup>24</sup> And again I say to you, it is lighter *(for)* a camel to pass through a needle's eye, [*for it is easier (for) a camel to pass through the hole of a needle*], than *(for)* a rich man to enter into the kingdom of heavens.

<sup>25</sup> When these things were heard, the disciples wondered greatly, and said, Who then may be safe? (*or Then who can be saved?*)

<sup>26</sup> Jesus beheld *(them)*, and said to them, With men this thing is impossible; but with God all things be possible.

<sup>27</sup> Then Peter answered, and said to him, Lo! we have forsaken all things, and we have *(pur)sued* thee; what then shall be to us? (*Then Peter answered, and said to him, Behold! we have forsaken everything, and we have followed thee; then what shall be for us?*)

<sup>28</sup> And Jesus said to them, Truly I say to you, that ye that have forsaken all things, and have *(pur)sued* me, in the regeneration when man's Son shall sit in the seat of his majesty, [*also*] ye shall sit on twelve seats, deeming the twelve kindreds of Israel. (*And Jesus said to them, I tell you the truth, that ye who have forsaken everything, and have followed me, in the regeneration when man's Son shall sit on the throne of his majesty, ye shall also sit on twelve thrones, judging the twelve tribes of Israel.*)

<sup>29</sup> And every man that forsaketh house, [*or*] brethren or sisters, [*or*] father or mother, [*or*] wife or children, or fields, for my name, he shall take an hundredfold, and shall wield everlasting life, (*or he shall receive a hundred times as much, and shall gain, or possess, eternal life*).

<sup>30</sup> But many shall be, the first the last, and the last the first.

## CHAPTER 20

<sup>1</sup> The kingdom of heavens is like to an husbandman, that went out first by the morrow [*or early*], to hire workmen into his vineyard. (*The Kingdom of Heaven is like a farmer, who went out early in the morning, to hire workmen for his vineyard.*)

<sup>2</sup> And when the covenant was made with the workmen, of a penny for the day, he sent them into his vineyard.

<sup>3</sup> And he went out about the third hour (*or about nine o'clock in the morning*), and saw others standing idle in the market.

<sup>4</sup> And he said to them, Go ye also into mine vineyard, and that that shall be rightful, I shall give to you. And they went forth.

<sup>5</sup> Again he went out about the sixth hour, and the ninth, and did in like manner.

<sup>6</sup> But about the eleventh hour he went out, and found others standing (*there*); and said to them, What stand ye idle here all day? [*or What stand ye here idle all day?*](*or Why stand ye here idle all day?*)

<sup>7</sup> They say to him, For no man hath hired us. He saith to them, Go ye also into my vineyard.

<sup>8</sup> And when (*the*) evening was come, the lord of the vineyard saith to his procurator, Call the workmen, and yield to them their hire, (*or Call the workmen, and pay them their wages*), and begin thou at the last till to the first.

<sup>9</sup> And so when they were come, that came about the eleventh hour, also they took every each (*one*) of them a penny, [*or also they took even-pence, that is, every man a penny*], (*or each one of them received a penny*).

<sup>10</sup> But (*then*) the first came, and deemed (*or judged*), that they should take more, but they (*also*) took each one by themselves a penny; [*Truly and the first coming deemed, that they were worthy to take more, but also they took even-pence.*](*But then the first came, and thought that they should receive more, but each one of them also received a penny;*)

<sup>11</sup> and in the taking, they grudged against the husbandman, (*and upon receiving it, they grumbled against the farmer*.)

<sup>12</sup> and said, These last wrought one hour, and thou hast made them even to us, that have borne the charge of the day, and [*the*] heat? (*and said, These last men have worked only one hour, and thou hast made them equal to us, or and thou hast paid them equal to us, we who have borne the burden all day long, and the heat?*)

<sup>13</sup> And he answered to one of them, and said, Friend, I do thee none wrong, [*or Friend, I do thee no wrong*]; whether thou hast not accorded with me for a penny? (*or did thou not agree to work for me for a penny?*)

<sup>14</sup> Take thou that that is thine, and go; for I will give to this last man, as to thee.

<sup>15</sup> Whether it is not leaveful to me to do that that I will? (*or Is it not lawful for me to do what I desire, or what I want, with my own money?*) Whether thine eye is wicked, for I am good?

<sup>16</sup> So the last shall be the first, and the first shall be the last; for many be called, but few be chosen.

<sup>17</sup> And Jesus went up to Jerusalem, and took his twelve disciples in private, and said to them,

<sup>18</sup> Lo! we go up to Jerusalem, and man's Son shall be betaken to (*the*) princes of (*the*) priests, and to (*the*) scribes, (*or and man's Son shall be delivered, or given over, to the high priests, and the scribes*); and they shall condemn him to death.

<sup>19</sup> And they shall betake him to (*the*) heathen men, for to be scorned, and scourged, and crucified, (*or And they shall deliver him unto the Gentiles, to be scorned, and scourged, and crucified*); and the third day he shall rise again to life.

<sup>20</sup> Then the mother of the sons of Zebedee came to him with her sons, honouring [*or worshipping*], and asking something of him.

<sup>21</sup> And he said to her, What wilt thou? She saith to him, Say that these two my sons sit [*or Say that these my two sons sit*], one at thy right half, and one at thy left half, in thy kingdom. (*And he said to her, What desirest thou? or What do you want? She said to him, Say that these my two sons sit one at thy right hand, or on thy right side, and one at thy left hand, or on thy left side, in thy Kingdom.*)

<sup>22</sup> Jesus answered, and said, Ye know not what ye ask. May ye drink of the cup that I shall drink of? [*or May ye drink the cup that I am to drink?*] They say to him, We may. (*Jesus answered, and said, Ye do not know what ye ask. Can ye drink from the cup that I shall drink from? They said to him, We can.*)

<sup>23</sup> He saith to them, Ye shall drink my cup; but to sit at my right half or [*at my*] left half, is not mine to give to you; but to whom it is made ready of my Father. (*He said to them, Ye shall drink from my cup; but to sit at my right hand or at my left hand, is not mine to give to you; but for whom it is prepared by my Father.*)

<sup>24</sup> And the ten hearing, had indignation of the two brethren. (*And the other ten hearing this, felt indignation toward the two brothers.*)

<sup>25</sup> But Jesus called them to him, and said, Ye know, that [*the*] princes of heathen men be lords of them, and they that be [*the*] greater [*or (the) more*], use power on them. (*And Jesus called them to him, and said, Ye know, that the leaders of the Gentiles be their lords, and they who be the greater ones have power over the others.*)

<sup>26</sup> It shall not be so among you; but whoever will be made [*the*] greater [*or (the) more*] among you, be he your minister (*or he will be your servant*);

<sup>27</sup> and whoever among you will be the first, (*yea*), he shall be your servant.

<sup>28</sup> As man's Son came not to be served, but to serve, and to give his life (*as a*) redemption for many.

<sup>29</sup> And when they went out of Jericho, much people (*pur*)sued him. (*And when they left Jericho, many people followed him.*)

<sup>30</sup> And lo! two blind men sat beside the way, and heard that Jesus passed (*by*); and they cried, and said, Lord, the son of David, have mercy on us.

<sup>31</sup> And the people blamed them, that they should be still, (*or And the people rebuked them, so that they would be quiet*); and they cried the more, and said, Lord, the son of David, have mercy on us.

<sup>32</sup> And Jesus stood, and called them, and said, What will ye, that I do to you? (*or What desire ye, that I do for you? or What do ye want me to do for you?*)

<sup>33</sup> They say to him, Lord, that our eyes be opened.

<sup>34</sup> And Jesus had mercy on them, and touched their eyes; and anon they saw, and (*pur*)sued him (*or and at once they saw, and followed him*).

## CHAPTER 21

<sup>1</sup> And when Jesus came nigh to Jerusalem, and came to Bethphage, at the mount of Olives, then sent he his two disciples, [*And when Jesus came nigh to Jerusalem, and came to Bethphage, to the mount of Olives, then Jesus sent his two disciples,*]

<sup>2</sup> and said to them, Go ye into the castle that is against you, and anon ye shall find an ass tied (*up*), and a colt with her; untie ye, and bring (*them*) to me. (*and said to them, Go ye into the village that is opposite you, and at once ye shall find a donkey tied up, and a colt with her; untie them, and bring them to me.*)

<sup>3</sup> And if any man say to you anything, say ye, that the Lord hath need to them; and anon he shall leave them. (*And if anyone say anything to you, say, that the Lord hath need of them; and then at once, he shall let them go, or come here.*)

<sup>4</sup> All this was done, that that thing should be fulfilled, that was said by the prophet, saying,

<sup>5</sup> Say ye to the daughter of Sion (*or Say to the daughter of Zion*), Lo! thy king cometh to thee, meek, sitting on an ass, and a foal [*or a colt*] of an ass under yoke.

<sup>6</sup> And the disciples went, and did as Jesus commanded [*to*] them.

<sup>7</sup> And they brought an ass, and the foal [*or the colt*], and laid their clothes on them, and made him [*to*] sit above. (*And they brought the donkey, and the colt, and laid their clothes on them, and had him sit upon the donkey.*)

<sup>8</sup> And full much people spreaded their clothes in the way; others cutted branches of (*the*) trees, and strewed in the way. (*And many people spread their clothes on the way, or on the road; others cut off branches from the trees, and strew them on the way.*)

<sup>9</sup> And the people that went before, and that (*pur*)sued (*or who followed*), cried, and said, Hosanna to the son of David; blessed is he that cometh in the name of the Lord; Hosanna in high things, [*or Hosanna in the highest things*], (*or Hosanna in the highest*).

<sup>10</sup> And when he was entered into Jerusalem, all the city was stirred, and said, Who is this?

<sup>11</sup> But the people said, This is Jesus, the prophet, of Nazareth of Galilee.

<sup>12</sup> And Jesus entered into the temple of God, and cast out of the temple all that bought and sold; and he turned upside-down the boards of (*the*)(*money*-)changers, and the chairs of men that sold culvers. (*And Jesus entered into the Temple of God, and threw out of the Temple all who bought and sold; and he turned upside-down the tables of the money-changers, and the chairs of men who sold doves and pigeons.*)

<sup>13</sup> And he said to them, It is written, Mine house shall be called an house of prayer (*or My House shall be called a House of Prayer*); but ye have made it (*into*) a den of thieves.

<sup>14</sup> And (*the*) blind and (*the*) crooked came to him in the temple, and he healed them. (*And the blind and the lame came to him in the Temple, and he healed them.*)

<sup>15</sup> But the princes of (*the*) priests, and the scribes, (*or But the high priests, and the scribes*), seeing the marvelous [*or the wonderful*] things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they had indignation [*or disdain*],

<sup>16</sup> and said to him, Hearest thou what these say? And Jesus said to them, Yea; whether ye have never read, That (*out*) of the mouth(s) of young children, and of suckling children, thou hast made perfect praising?

<sup>17</sup> And when he had left them, he went forth out of the city, into Bethany; and there he dwelt, and taught them of the kingdom of God.

<sup>18</sup> But on the morrow, he, turning again into the city, hungered. (*But the next morning, as he returned to the city, he was hungry.*)

<sup>19</sup> And he saw a fig tree beside the way, and came to it, and found nothing therein [*or nothing thereon*], [*no*] but leaves only. And he said to it, Never fruit come forth of thee [*or Never be fruit born of thee*], into without end. And anon the fig tree was dried up (*or And at once the fig tree dried up*).

<sup>20</sup> And the disciples saw, and wondered, saying, How anon it dried, [*or How it dried up anon*], (*or How at once, or so quickly, it dried up*).

<sup>21</sup> And Jesus answered, and said to them, Truly I say to you (*or I tell you the truth*), if ye have faith, and doubt not, not only ye shall do of the fig tree, but also if ye say to this hill, Take [*away thee*], and cast thee into the sea, (*or Go away, and throw thyself into the sea*), it shall be done so [*or it shall be done*].

<sup>22</sup> And all things whatever ye believing shall ask (*for*) in prayer, ye shall take (*or ye shall receive them*).

<sup>23</sup> And when he came into the temple, the princes of (*the*) priests, and (*the*) elder men of the people, (*or the high priests, and the elders of the people*), came to him that taught, [*or came to him (while he was) teaching*], and said, In what power doest thou these things? and who gave [*to*] thee this power?

<sup>24</sup> Jesus answered, and said to them, And I shall ask you one word (*or And I shall ask you one question*), the which if ye tell me, I shall say to you, in what power I do these things.

<sup>25</sup> Of whence was the baptism of John; of heaven, or of men? And they thought within themselves, saying, If we say of heaven, he shall say to us, Why then believe ye not to him? (*From where was the baptism of John; from heaven, or from men? And they thought within themselves, saying, If we say from heaven, he shall say to us, Then why did ye not believe him?*)

<sup>26</sup> If we say of men, we dread the people, for all had John as a prophet. (*If we say from men, we fear the people, for everyone believed that John was a prophet.*)

<sup>27</sup> And they answered to Jesus, and said, We know not. And he said to them, Neither I say to you, in what power I do these things.

<sup>28</sup> But what seemeth to you? A man had two sons; and he came to the first, and said, Son, go work this day in my vineyard.

<sup>29</sup> And he answered, and said, I will not; but afterward he forthought, and went forth, [*or but afterward he stirred by penance, or forthinking, (or repenting), went*], (*or but later he repented, and went, and worked*).

<sup>30</sup> But he came to the other, and said in like manner. And he answered, and said, Lord, I go; and he went not (*or but he did not go*).

<sup>31</sup> Who of the twain did the father's will? They say to him, The first. Jesus saith to them, Truly I say to you, for publicans and whores shall go before you into the kingdom of God. (*Which of the two did the father's will? They said to him, The first one. Then Jesus said to them, I tell you the truth, tax collectors and prostitutes now go ahead of you into the Kingdom of God.*)

<sup>32</sup> For John came to you in the way of rightwiseness, and ye believed not to him; but publicans and whores believed to him. But ye saw, and had no forthinking after, that ye believed to him, [*or But ye seeing, had not penance afterward, that ye should believe to him*]. (*For John came to you by the way of righteousness, and ye did not believe him; but tax collectors and prostitutes believed him. Yes, ye saw this, but ye had no repenting later, so that ye believed him.*)

<sup>33</sup> Hear ye another parable. There was an husbandman, that planted a vineyard, and hedged it about, and delved a presser therein, and builded a tower, and hired it to earth-tillers, and went far (*away*) in pilgrimage. (*Listen to another parable. There was a landowner, who planted a vineyard, and hedged it about, and dug a hole for a winepress in it, and built a look-out tower, and rented the land to farmers, and then went on a journey.*)

<sup>34</sup> And when the time of fruits nighed, he sent his servants to the earth-tillers, to take (*the*) fruits of it. (*And when the time of fruits approached, he sent his servants to the farmers, to receive some of its fruits.*)

<sup>35</sup> And the earth-tillers took his servants, and they beat one, they slew another, and stoned another.

<sup>36</sup> Again he sent other servants, more than the first, and in like manner they did to them [*or and they did to them in like manner*].

<sup>37</sup> And at the last he sent his son to them, and said, They shall dread my son. (*And finally he sent his son to them, and said, They shall fear my son, or They shall show reverence, or respect, for my son.*)

<sup>38</sup> But the earth-tillers, seeing the son, said within themselves, This is the heir; come ye, slay we him, and we shall have his heritage. (*But the farmers, seeing the son, said to each other, He is the heir; come, let us kill him, and then we shall get his inheritance.*)

<sup>39</sup> And they took him, and casted him out of the vineyard, and slew him. (*And they took him, and threw him out of the vineyard, and killed him.*)

<sup>40</sup> Therefore when the lord of the vineyard shall come, what shall he do to those earth-tillers?

<sup>41</sup> They say to him, He shall lose evil (*or He shall destroy evil*), (yea), the evil men, and he shall set to hire his vineyard to other earth-tillers, which shall yield to him (*the*) fruit in their times.

<sup>42</sup> Jesus saith to them, Read ye never in (*the*) scriptures, The stone which the builders reprov'd, this is made into the head of the corner? Of the Lord this thing is done, and it is marvelous [*or it is wonderful*] in our eyes.

<sup>43</sup> Therefore I say to you, that the kingdom of God shall be taken from you, and [*it*] shall be given to a folk doing [*the*] fruits of it. (*And so I tell you, that the Kingdom of God shall be taken away from you, and it shall be given to a nation and a people bringing forth its proper fruits.*)

<sup>44</sup> And he that shall fall on this stone, shall be broken; but on whom it shall fall, it shall bruise him [*or it shall pound him*] all to pieces.

<sup>45</sup> And when the princes of (*the*) priests, and [*the*] Pharisees had heard his parables, they knew that he said of them. (*And when the high priests, and the Pharisees had heard his parables, they knew that he had spoken about them.*)

<sup>46</sup> And they sought to (*take*) hold (*of*) him, but they dreaded the people (*or but they feared the people*), for they had him as a prophet.

## CHAPTER 22

<sup>1</sup> And Jesus answered, and spake again in parables to them, and said,

<sup>2</sup> The kingdom of heavens is made like to a king that made weddings to his son. (*The Kingdom of Heaven is like a king who gave a wedding for his son.*)

<sup>3</sup> And he sent his servants to call men that were bidden to the weddings, and they would not come.

<sup>4</sup> Again he sent other servants, and said, Say to the men that be bidden to the feast, Lo! I have made ready my meat, (*or Behold! I have prepared my food*), my bulls and my volatiles, [*or my fat beasts*], be slain, and all things be ready; come ye to the weddings.

<sup>5</sup> But they despised, and went forth, one into his town, another to his merchandise. [*Soothly they despised, or reckoned not, and they went away, one into his vineyard, forsooth another to his merchandise.*]

<sup>6</sup> But others held his servants, and tormented them, and slew [*them*].

<sup>7</sup> But the king, when he had heard, was wroth; and he sent his hosts, and destroyed those man-quellers, and burnt their city. (*But the king, when he had heard, was enraged; and he sent his army, or his soldiers, and destroyed those murderers, and burned down their city.*)

<sup>8</sup> Then he said to his servants, The weddings be ready, but they that were called to the feast, were not worthy.

<sup>9</sup> Therefore go ye into the ends of ways, and whomever ye find, call ye to the weddings.

<sup>10</sup> And his servants went out into the ways, and gathered together all that they found, good and evil; and the bridal was [*or the weddings be*] full-filled with men sitting at the meat (*or and the wedding feast was filled full with people come for the meal*).

<sup>11</sup> And the king entered, to see men sitting at the meat (*or to see those who had come for the meal*); and he saw there a man not clothed with bride clothes [*or and he saw there a man not clothed with bridal clothes*].

<sup>12</sup> And he said to him, Friend, how enterdest thou hither without bride clothes? And he was dumb (*or And he did not answer*).

<sup>13</sup> Then the king bade his ministers, [*or Then the king said to his ministers*], (*or Then the king said to his servants*), Bind him both hands and feet, and send ye him into outer-more [*or uttermore*] darkneses; there shall be weeping, and grinding of teeth.

<sup>14</sup> For many be called, but few be chosen.

<sup>15</sup> Then *(the)* Pharisees went away, and took a counsel [*or took counsel*] to take Jesus in word. *(Then the Pharisees went away, and made a plan to catch Jesus with his own words.)*

<sup>16</sup> And they send to him their disciples, with *(the)* Herodians, and said, Master, we know, that thou art soothfast, and thou teachest in truth the way of God, and thou chargest [*or care(st)*] not of *(or for)* any man's *(opinion)*, for thou beholdest not the person of men.

<sup>17</sup> Therefore say to us, what seemeth to thee. Is it leaveful that tribute be given to the emperor, *(yea)* either nay? [*+or Is it leaveful that tribute be given to Caesar; rent, (yea) or nay?(or Is it lawful to pay taxes to Caesar; yes or no?)*]

<sup>18</sup> And when Jesus had known the wickedness of them, he said, Hypocrites, what tempt ye me? *(And when Jesus had perceived their malice, he said, Hypocrites, why do you test me? or why do you try to trap me?)*

<sup>19</sup> Show ye to me the print of the money. And they brought to him a penny.

<sup>20</sup> And Jesus said to them, Whose is this image, and the writing above? *(or Whose image is this, and the writing upon it?)*

<sup>21</sup> They say to him, The emperor's. Then he said to them, Therefore yield ye to the emperor those things that be the emperor's, and to God those things that be of God. [*+They say to him, Of Caesar. Then he saith to them, Therefore yield ye to Caesar those things that be of Caesar/those things that be Caesar's, and to God those things that be of God.*]

<sup>22</sup> And they heard, and wondered; and they left him, and went away.

<sup>23</sup> In that day *(some)* Sadducees, that say there is no rising again to *life**(or who say that there is no resurrection)*, came to him, and asked him,

<sup>24</sup> and said, Master, *(or Teacher)*, Moses said, if any man is dead, not having a son, that his brother wed his wife, and raise seed to his brother.

<sup>25</sup> And there were seven brethren to us; and the first wedded a wife, and is dead. And he had no seed, and left his wife to his brother;

<sup>26</sup> also the second, and the third, till to the seventh.

<sup>27</sup> But the last of all, [*also*] the woman is dead.

<sup>28</sup> Also [*or Therefore*] in the rising again to *life**(or And so in the resurrection)*, whose wife of the seven shall she be? for all had her.

<sup>29</sup> Jesus answered, and said to them, Ye err; not knowing the scriptures, nor the virtue of God. *(Jesus answered, and said to them, Ye err; not knowing the Scriptures, nor the power of God.)*

<sup>30</sup> For in the rising again to *life**(or For in the resurrection to life)*, neither they shall wed, neither shall be wedded; but they be as the angels of God in heaven.

<sup>31</sup> And of the rising again of dead men *(or And about the resurrection of the dead)*, have ye not read, that [*it*] is said of the Lord, that saith to you,

<sup>32</sup> I am God of Abraham, and God of Isaac, and God of Jacob? he is not *(the)* God of dead men, but of living men, *(or he is not the God of the dead, but of the living).*

<sup>33</sup> And the people hearing, wondered on his teaching.

<sup>34</sup> And the Pharisees heard that he had put silence to *(the)* Sadducees, and came together *(to him)*.

<sup>35</sup> And one of them, a teacher of the law, asked Jesus, and tempted him, *(or and tested him, or and tried to trap him)*,

<sup>36</sup> Master, which is a great commandment in the law? *(Teacher, which is the greatest, or the most important, commandment in the Law?)*

<sup>37</sup> Jesus said to him, Thou shalt love thy Lord God [*or Thou shalt love the Lord thy God*], of all thine heart, and in all thy soul, and in all thy mind. *(Jesus said to him, Thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy mind.)*

<sup>38</sup> This is the first and the most *(important)* commandment. *(This is the first and the greatest commandment.)*

<sup>39</sup> And the second is like to this; Thou shalt love thy neighbour as thyself.

<sup>40</sup> In these two commandments hangeth all the law and the prophets.

<sup>41</sup> And when the Pharisees were gathered together, Jesus asked them,

<sup>42</sup> and said, What seemeth to you of Christ *(or What seemeth to you regarding the Messiah)*, whose son is he? They say to him, Of David.

<sup>43</sup> He saith to them, How then David in spirit calleth him Lord, and saith, *(He said to them, How then did David by the Holy Spirit call him Lord, and say)*

<sup>44</sup> The Lord said to my Lord, Sit [*thou*] on my right half, till I put thine enemies a stool of thy feet? (*The Lord said to my Lord, Sit at my right hand, or on my right side, until I make thine enemies thy footstool?*)

<sup>45</sup> Then if David calleth him Lord, how (*then*) is he his son?

<sup>46</sup> And no man might answer a word to him, neither any man was hardy from that day (*on*), (*or nor was any man bold enough from that day on*), to ask him (*anything*) more.

## CHAPTER 23

<sup>1</sup> Then Jesus spake to the people, and to his disciples,

<sup>2</sup> and said, On the chair of Moses, scribes and Pharisees have sat.

<sup>3</sup> Therefore keep ye, and do ye all (*the*) things, whatever things they say to you. But do not ye do after their works; for they say, and do not. (*And so obey ye them, and do everything, whatever they tell you to do. But do not do, or follow, after their works; for they say to do something, but they do not do it themselves.*)

<sup>4</sup> And they bind grievous charges (*or heavy burdens*), and that may not be borne, and put (*them*) on [*the*] shoulders of men; but with their (*own*) finger they will not move them (*or but with their own finger they will not even touch them*).

<sup>5</sup> Therefore they do all their works to be seen of men (*or And so they do all their works to be seen by men*); for they draw abroad their phylacteries, and magnify [*their*] hems.

<sup>6</sup> And they love the first sitting places in suppers [*or at suppers*], and the first chairs in synagogues;

<sup>7</sup> and salutations in [*the*] chapping, and to be called of men, master. (*and respectful greetings at the market, and to be called by men, Teacher, or Rabbi.*)

<sup>8</sup> But do not ye be called master; for one is your master, and all ye be brethren. (*But do not ye be called Rabbi; for there is only one Teacher, and all of ye be brothers.*)

<sup>9</sup> And do not ye call to you(*r*selves) a father on earth, for one is your Father, that is in heavens, (*or for there is only one Father, who is in heaven*).

<sup>10</sup> Neither be ye called masters, for one is your master, Christ. (*Nor be ye called teachers, for there is only one Teacher, the Messiah.*)

<sup>11</sup> He that is (*the*) greatest among you, shall be your minister. (*He who is the greatest among you, shall be your servant.*)

<sup>12</sup> For he that higheth himself, shall be meeked; and he that meeketh himself, shall be enhanced. (*For he who maketh himself high, shall be humbled; and he who maketh himself humble, shall be exalted.*)

<sup>13</sup> But woe to you, scribes and Pharisees, hypocrites, that close (*the door of*) the kingdom of heavens before men [*or for ye close (the door of) the realm of heaven before men*]; and ye enter not, neither suffer other men entering to enter. (*But woe to you, scribes and Pharisees, hypocrites, who shut the door of the Kingdom of Heaven in front of people; and ye enter not, nor allow others entering to enter.*)

<sup>14</sup> Woe to you, scribes and Pharisees, hypocrites, that eat (*up*) the houses of widows, and pray by long prayer; for this thing ye shall take the more doom (*or ye shall receive the greater, or the harsher, judgement*).

<sup>15</sup> Woe to you, scribes and Pharisees, hypocrites, that go about the sea and the land, to make one proselyte; and when he is made, ye make him (*to be*) a son of hell, double more than ye *be*.

<sup>16</sup> Woe to you, blind leaders, that say, Whoever sweareth by the temple of God, it is nothing; but he that sweareth in the gold of the temple (*or but he who sweareth by the gold of the Temple*), is (*a*) debtor [*or oweth*].

<sup>17</sup> Ye fools and blind (*or Ye blind fools*), for what is greater, the gold, or the temple that halloweth the gold?

<sup>18</sup> And whoever sweareth in the altar, it is nothing; but he that sweareth in the gift that is on the altar, oweth [*or is a debtor*]. (*And whoever sweareth by the altar, it is nothing; but he who sweareth by the gift that is on the altar, is a debtor.*)

<sup>19</sup> Blind men, for what is more, the gift, or the altar that halloweth the gift?

<sup>20</sup> Therefore he that sweareth in the altar, sweareth in it, and in all things that be thereon. (*And so he who sweareth by the altar, sweareth by it, and by all the things that be on it.*)

<sup>21</sup> And he that sweareth in the temple, sweareth in it, and in him that dwelleth in the temple. (*And he who sweareth by the Temple, sweareth by it, and by Him who dwelleth in the Temple.*)

<sup>22</sup> And he that sweareth in heaven, sweareth in the throne of God, and in him that sitteth thereon. (*And he who sweareth by heaven, sweareth by the throne of God, and by Him who sitteth on it.*)

<sup>23</sup> Woe to you, scribes and Pharisees, hypocrites, that tithe mint, anise, and cumin, and have left those things that be of more charge of the law (*or that be of greater importance in the Law*), (yea), doom (*or judgement*), and mercy, and faith. And it behooved [*or needed*] to do these things, and not to leave (*undone*) those (*other things*).

<sup>24</sup> Blind leaders, cleansing a gnat, but swallowing a camel.

<sup>25</sup> Woe to you, scribes and Pharisees, hypocrites, that cleanse the cup and the platter withoutforth; but within ye be full of raven, and uncleanness, (*or but within ye be full of the spoils gotten from robberies, and uncleanness*).

<sup>26</sup> Thou blind Pharisee, cleanse first the cup and the platter withinforth, (*so*) that [*also*] that that is withoutforth be made clean.

<sup>27</sup> Woe to you, scribes and Pharisees, hypocrites, that be like to sepulchres whited [*or made white*], which withoutforth seem fair to men, (*or who be like white tombs, which on the outside look beautiful to men*); but within they be full of (*the*) bones of dead men, and of all filth.

<sup>28</sup> So ye withoutforth seem just [*or rightful*] to men; but within ye be full of hypocrisy and wickedness.

<sup>29</sup> Woe to you, scribes and Pharisees, hypocrites, that build [*the*] sepulchres of (*the*) prophets, and make fair the burials of just men, (*Woe to you, scribes and Pharisees, hypocrites, who build the tombs of the prophets, and make the tombs of the righteous beautiful*),

<sup>30</sup> and say, If we had been in the days of our fathers, we should not have been their fellows in (*spilling*) the blood of (*the*) prophets. (*and say, If we had lived in the days of our fathers, we would not have been their partners in spilling the blood of the prophets.*)

<sup>31</sup> And so ye be in[*to*] witnessing to yourselves, that ye be the sons of them that slew the prophets. (*And so ye testify about yourselves, that ye be the sons of those who killed the prophets.*)

<sup>32</sup> And (*so*) full-fill ye (*then*) the measure of your fathers. [*And (so) fill ye (full) the measure of your fathers.*]

<sup>33</sup> Ye adders, and adders' brood [*or (the) fruits of adders*], how shall ye flee from the doom of hell? (*Ye snakes, and children of snakes, how shall ye flee from the judgement of hell, or from being condemned to hell?*)

<sup>34</sup> Therefore lo! I send to you prophets, and wise men, and scribes [*or writers*]; and of them ye shall slay and crucify, and of them ye shall scourge in your synagogues, and shall pursue from city into city, [*or and shall pursue from city to city*], (*or and shall persecute them from city to city*);

<sup>35</sup> that all the just blood come on you, that was shed on the earth, from the blood of just Abel to the blood of Zacharias, the son of Barachias, whom ye slew betwixt the temple and the altar. (*so that all the righteous or innocent blood come upon you, that was shed upon the earth, from the blood of innocent Abel to the blood of Zechariah, the son of Barachiah, whom ye killed between the Temple and the altar*)

<sup>36</sup> Truly I say to you (*or I tell you the truth*), all these things shall come on this generation.

<sup>37</sup> Jerusalem, Jerusalem, that slayest prophets, and stonest them that be sent to thee, how oft would I gather together thy children, as an hen gathereth together her chickens under her wings, and thou wouldest not (*or but thou would not let me*).

<sup>38</sup> Lo! your house shall be left to you desert(*ed*)[*or forsaken*].

<sup>39</sup> And I say to you, ye shall not see me from henceforth, till ye say, Blessed is *he*, that cometh in the name of the Lord.

## CHAPTER 24

<sup>1</sup> And Jesus went out of the temple; and his disciples came to him, to show him the buildings of the temple.

<sup>2</sup> But he answered, and said to them, See ye all these things? Truly I say to you (*or I tell you the truth*), a stone shall not be left on a stone/a stone shall not be left here on one stone, that not it shall be destroyed [*or which shall not be destroyed*].

<sup>3</sup> And when he sat on the mount of Olives, his disciples came to him privily (*or in private*), and said, Say to us, when these things shall be, and what (*is the*) token (*or the sign*) of thy coming, and of the ending of the world.

<sup>4</sup> And Jesus answered, and said to them, Look ye [*or See ye*], that no man deceive you.

<sup>5</sup> For many shall come in my name, and shall say, I am Christ (*or I am the Messiah*); and they shall deceive many.

<sup>6</sup> For ye shall hear battles, and opinions of battles; see ye that ye be not disturbed [*or that ye be not distroubled*]; for it behooveth these things to be done, but not yet is the end.

<sup>7</sup> For folk shall rise together against folk, and realm against realm, and pestilences, and hungers, and earth-movings shall be by places; (*For nation shall rise against nation, and kingdom against kingdom, and plagues, and famines, and earthquakes shall be in places*);

<sup>8</sup> and all these be (*but the*) beginnings of (*the*) sorrows.

<sup>9</sup> Then men shall betake you into tribulation, and shall slay you, and ye shall be in hate [*or in hatred*] to all folks for my name. (*Then men shall deliver you unto trials and troubles, and shall kill you, and ye shall be hated by all the nations and all the peoples, for my name's sake.*)

<sup>10</sup> And then many shall be caused to stumble, and betray each other, and they shall hate each other.

<sup>11</sup> And many false prophets shall rise, and deceive many.

<sup>12</sup> And for wickedness shall be plenteous, the charity of many shall wax cold (*or the love of many shall grow cold*);

<sup>13</sup> but he that shall dwell still [*or steadfast*] into the end, shall be safe. (*but he who shall endure unto the end, shall be saved.*)

<sup>14</sup> And this gospel of the kingdom shall be preached in all the world, in[*to*] witnessing to all folks; and then the end shall come. (*And this Gospel, or Good News, of the Kingdom shall be preached in all the world, as a testimony to all the nations and all the peoples; and then the end shall come.*)

<sup>15</sup> Therefore when ye see the abomination of discomfort, that is said of (*or by*) Daniel, the prophet, standing in the holy place; he that readeth (*this*), understand he;

<sup>16</sup> then they that be in Judea, flee to the mountains;

<sup>17</sup> and he that is in the house roof (*or and he who is on the roof of the house*), come not down to take anything (*out*) of his house;

<sup>18</sup> and he that is in the field, turn not again to take his coat (*or do not return to get his coat*).

<sup>19</sup> But woe to them that be with child, and nourishing [*or nursing*] in those days.

<sup>20</sup> Pray ye, that your flying be not made in winter, or in the sabbath. (*Pray ye, that your fleeing be not made in winter, or on the Sabbath.*)

<sup>21</sup> For then shall be great tribulation, what manner was not from the beginning of the world to now [*or till now*], neither shall be made.

<sup>22</sup> And but those days had been abridged (*or shortened*), each flesh, [*or all flesh, that is, mankind*], should not be made safe (*or none of mankind could be saved*); but those days shall be made short, for the chosen men.

<sup>23</sup> Then if any man say to you, Lo! here is Christ, or there, do not ye believe (*him*). (*Then if anyone say to you, Behold! here is the Messiah, or there, do not believe them.*)

<sup>24</sup> For false Christs and false prophets shall rise (*up*), (*or For false Messiahs and false prophets shall rise up*), and they shall give great tokens [*or great signs*] and wonders; so that also the chosen be led into error, if it may be done.

<sup>25</sup> Lo! I have before-said to you.

<sup>26</sup> Therefore if they say to you, Lo! he is in (*the*) desert, therefore if ye go out; lo! *he is* in privy places, (*or behold! (he is) in private, or secret, places*), do not ye believe (*them*).

<sup>27</sup> For as lightning goeth out from the east, and appeareth into the west, so shall be also the coming of man's Son.

<sup>28</sup> Wherever the body shall be, also the eagles shall be gathered thither.

<sup>29</sup> And anon (*or at once*) after the tribulation of those days, the sun shall be made dark, and the moon shall not give her light, and the stars shall fall from (*the*) heaven(s), and the virtues (*or the powers*) of (*the*) heavens shall be moved [*or shall be stirred*].

<sup>30</sup> And then the token of man's Son shall appear in (*the*) heaven(s), and then all the kindreds, [*or all the lineages*], (*or all the tribes*), of the earth shall wail; and they shall see man's Son coming in the clouds of (*the*) heaven(s), with much virtue, and majesty. (*And then the sign of man's Son shall appear in the heavens, and then all the peoples of the earth shall wail; and they shall see man's Son coming on the clouds of the heavens, with great power, and majesty.*)

<sup>31</sup> And he shall send (*out*) his angels with a trumpet, and a great voice (*or and a great blast*); and they shall gather his chosen from (*the*) four winds, from the highest things of heaven (*un*)to the ends of them.

<sup>32</sup> And learn ye the parable of the fig tree. When his branch is now tender, and the leaves be sprung, ye know that summer is nigh, *(or When its branch is now tender, and the leaves be sprung out, ye know that summer is near);*

<sup>33</sup> and so ye when ye shall see all these things, know ye that it is nigh, *(yea), in the gates, (or know that it is near; yes, even at the door).*

<sup>34</sup> Truly I say to you *(or I tell you the truth)*, for this generation shall not pass *(away)*, till all *(these)* things be done;

<sup>35</sup> heaven and earth shall pass *(away)*, but my words shall not pass *(away)*.

<sup>36</sup> But of that day and hour no man knoweth, neither *[the]* angels of heaven, *[no]* but the Father alone *(or but only the Father)*.

<sup>37</sup> But as it was in the days of Noe *(or Noah)*, so shall be the coming of man's Son.

<sup>38</sup> For as in the days before the great flood, they were eating and drinking, wedding and taking to wedding, till that day, that Noe *(or Noah)* entered into the ship;

<sup>39</sup> and they knew not, till the great flood came, and took *(away)* all men, so shall be the coming of man's Son.

<sup>40</sup> Then twain shall be in a field, one shall be taken, and the other left;

<sup>41</sup> two *women* shall be grinding in a quern *[or (at a mill)]*, one shall be taken, and the other left; twain in a bed, the one shall be taken, and the other left.

<sup>42</sup> Therefore wake ye, *(or And so be on watch, or stay awake)*, for ye know not in what hour the Lord shall come.

<sup>43</sup> But know ye this, that if the husbandman knew in what hour the thief were to come, certainly he would wake, and suffer not his house to be undermined *(or and would not allow his house to be robbed)*.

<sup>44</sup> And therefore be ye ready, for in what hour ye guess not, man's Son shall come.

<sup>45</sup> Who guessest thou is a true *[or is a faithful]* servant and prudent, whom his lord ordained on his household, to give them meat in *(its)* time? *(Then who thinkest thou, is a faithful and a wise servant, whom his lord hath ordained upon, or over, his household, to give them their food at the proper time?)*

<sup>46</sup> Blessed is that servant, whom his lord, when he shall come, shall find so doing.

<sup>47</sup> Truly I say to you, for on all his goods he shall ordain him. *(I tell you the truth, that he shall put him in charge over all of his property.)*

<sup>48</sup> But if that evil servant say in his heart, My lord tarrieth to come,

<sup>49</sup> and beginneth to smite his even-servants, and to eat, and drink with drunken men;

<sup>50</sup> the lord of that servant shall come in the day *[in]* which he hopeth not, and in the hour that he knoweth not,

<sup>51</sup> and shall part him *(or and shall divide him in pieces)*, and put his part with *(the)* hypocrites; there shall be weeping, and grinding of teeth.

## CHAPTER 25

<sup>1</sup> Then the kingdom of heavens shall be like to ten virgins, which took their lamps, and went out to meet the husband and the wife;

<sup>2</sup> and five of them were fools, and five *(of them were)* prudent.

<sup>3</sup> But the five fools took their lamps, and took not oil with them;

<sup>4</sup> but the prudent *(ones)* took oil in their vessels with the lamps.

<sup>5</sup> And whiles the husband tarried, all they napped and slept *[or all napped and slept]*.

<sup>6</sup> But at midnight a cry was made, Lo! the spouse cometh, go ye out to meet with him *[or go ye out to meet him]*.

<sup>7</sup> Then all those virgins rose up, and arrayed their lamps.

<sup>8</sup> And the fools said to the wise *(ones)*, Give ye to us *(some)* of your oil, for our lamps be quenched.

<sup>9</sup> The prudent *(ones)* answered, and said, Lest peradventure it suffice not to us and to you, go ye rather to men that sell *(it)*, and buy to you *(or and buy some for yourselves)*.

<sup>10</sup> And while they went to buy *(some)*, the spouse came; and those that were ready, entered *[in]* with him to the weddings; and the gate was shut.

<sup>11</sup> And at the last the other virgins came, and said, Lord, lord, open to us.

<sup>12</sup> And he answered, and said, Truly I say to you, I know you not. *(And he answered, and said, I tell you the truth, I do not know you.)*

<sup>13</sup> Therefore wake ye, for ye know not the day nor the hour. *(And so be on watch, or stay awake, for you do not know the day or the hour.)*

<sup>14</sup> For as a man that goeth *[far]* in pilgrimage, called his servants, and betook to them his goods, *(or and gave his substance, or his assets, to them);*

<sup>15</sup> and to one he gave five bezants or five talents, to another twain, and to another one, to each after his own virtue; and he went forth anon. *(and to one he gave five talents, to another two, and to another one, to each according to his own power, or his own ability; and then he went forth at once.)*

<sup>16</sup> And he that had *(received)* five bezants [*or five talents*] went forth, and wrought in them, and won *(an)other* five. *(And he who had received five talents went forth, and worked with them, and earned another five.)*

<sup>17</sup> Also and he that had taken twain, won *(an)other* twain *(or earned another two)*.

<sup>18</sup> But he that had taken one, went forth, and delved in the earth *(or and dug in the ground)*, and hid the money of his lord.

<sup>19</sup> But after *(a)* long time, the lord of those servants came, and reckoned with them.

<sup>20</sup> And he that had taken five bezants, came, and brought *(an)other* five, and said, Lord, thou betookest to me five bezants, lo! I have gotten above five others. [*+And he that had taken five talents, nighing (or approaching), offered (an)other five, saying, Lord, thou betookest to me five talents, lo! I have gotten over (an)other five.*](*And he who had received five talents, came, and brought another five, and said, Lord, thou gavest to me five talents, behold! I have earned another five.*)

<sup>21</sup> His lord said to him, Well be thou, good servant and faithful, *(or Well done, good and faithful servant)*; for on few things thou hast been true, [*or thou hast been faithful*], *(now)* I shall ordain thee on many things; enter thou into the joy of thy lord.

<sup>22</sup> And he that had taken two bezants, *or two talents*, came, and said, Lord, thou betookest to me two bezants; lo! I have won over *(an)other* twain. [*+Forsooth he that had taken two talents, nighed (or approached), and said, Lord, thou betookest to me two talents, lo! I have gotten over (an)other two.*](*And he who had received two talents, came, and said, Lord, thou gavest to me two talents; behold! I have earned another two.*)

<sup>23</sup> His lord said to him, Well be thou, good servant and true [*or good servant and faithful*], *(or Well done, good and faithful servant)*; for on few things thou hast been true, [*or thou hast been faithful*], *(now)* I shall ordain thee on many things; enter thou into the joy of thy lord.

<sup>24</sup> But he that had taken one bezant [*or one talent*], came, and said, Lord, I know that thou art an hard man; thou reapest where thou hast not sown, and thou gatherest together where thou hast not spread abroad; *(But he who had received one talent, came, and said, Lord, I know that thou art a hard man; thou harvestest where thou hast not sown, and thou gatherest together where thou hast not spread abroad.)*

<sup>25</sup> and I dreading *(or and I greatly fearing thee)*, went, and hid thy bezant [*or thy talent*] in the earth; lo! thou hast that that is thine.

<sup>26</sup> His lord answered, and said to him, Evil servant and slow, knewest thou that I reap where I sowed not, and gather together where I spreaded not abroad? *(His master answered, and said to him, Wicked and lazy servant, knewest thou that I harvest where I did not sow, and gather together where I did not spread abroad?)*

<sup>27</sup> Therefore it behooved thee to betake my money to *(money-)changers*, that when I came, I should have received that that is mine with usuries. *(And so it behooved thee to give my money to the money-changers, so that when I came back, I could have received what was mine with interest.)*

<sup>28</sup> Therefore take away from him the bezant, and give to him that hath ten bezants. [*And so take away the talent from him, and give ye it to him that hath ten talents.*]

<sup>29</sup> For to every man that hath me shall give, and he shall increase [*+or For to every man having it shall be given, and he shall have plenty, or increase*]; but from him that hath not, also that that he seemeth to have, shall be taken away from him.

<sup>30</sup> And cast ye out the unprofitable servant into outer-more [*or uttermore*] darknesses; there shall be weeping, and grinding of teeth.

<sup>31</sup> When man's Son shall come in his majesty, and all his angels with him, then he shall sit on the seat *(or on the throne)* of his majesty;

<sup>32</sup> and all folks shall be gathered before him *(or and all the nations and all the peoples shall be gathered before him)*, and he shall separate them [*or he shall part them*] atwain, as a shepherd separateth [*or parteth*] sheep from kids;

<sup>33</sup> and he shall set the sheep on his right half, and the kids on the left half [*or and the kids forsooth on his left half*]. *(and he shall set the sheep on his right side, and the goats on his left side.)*

<sup>34</sup> Then the king shall say to them, that shall be on his right half, Come ye, the blessed of my Father, take ye in possession the kingdom made ready to you from the making [*or from the beginning*] of the world. *(Then the King shall say to those, who shall be on his*

*right side, Come, the blessed of my Father, take into possession the Kingdom prepared for you from the creation of the world.)*

<sup>35</sup> For I hungered [*or Forsooth I was hungry*], and ye gave me (*something*) to eat; I thirsted, and ye gave me (*something*) to drink; I was harbourless, and ye harboured me; <sup>36</sup> naked, and ye covered me; sick, and ye visited me; I was in prison, and ye came to me.

<sup>37</sup> Then just men shall answer to him, and say (*or Then the righteous shall say to him*), Lord, when saw we thee hungry, and we fed thee; thirsty, and we gave to thee, [*or and we gave thee*], (*something to*) drink?

<sup>38</sup> and when saw we thee harbourless, and we harboured thee, [*or when forsooth saw we thee harbourless, and we gathered thee to harbour*]; or naked, and we covered thee?

<sup>39</sup> or when saw we thee sick, or in prison, and we came to thee?

<sup>40</sup> And the king answering shall say to them, Truly I say to you (*or I tell you the truth*), as long as ye did (*it*) to one of these my least brethren, ye did (*it*) to me.

<sup>41</sup> Then the king shall say also to them, that shall be on his left half, Depart from me, ye cursed, into (*the*) everlasting fire, that is made ready to the devil and his angels. (*Then the King shall say to those, who shall be on his left side, Go away from me, ye cursed, into the eternal fire, which is prepared for the Devil and his angels.*)

<sup>42</sup> For I hungered, and ye gave not me (*anything*) to eat; I thirsted, and ye gave not me (*anything*) to drink; [*+For I hungered, and ye gave not to me (anything) to eat; I thirsted, and ye gave not to me (anything) to drink;*]

<sup>43</sup> I was harbourless, and ye harboured not me, [*or I was harbourless, and ye gathered not me to harbour*]; naked, and ye covered not me; sick, and in prison, and ye visited not me.

<sup>44</sup> Then and they shall answer to him, and shall say, Lord, when saw we thee hungering, or thirsting, or harbourless, or naked, or sick, or in prison, and we served not to thee?

<sup>45</sup> Then he shall answer to them, and say, Truly I say to you (*or I tell you the truth*), as long as ye did (*it*) not to one of these least (*ones*), neither ye did (*it*) to me [*or ye did (it) not to me*].

<sup>46</sup> And these shall go into everlasting torment; but the just men shall go into everlasting life. (*And they shall go into eternal torment; but the righteous shall go into eternal life.*)

## CHAPTER 26

<sup>1</sup> And it was done, when Jesus had ended all these words, he said to his disciples,

<sup>2</sup> Ye know, that after two days pask shall be made, and man's Son shall be betaken to be crucified. (*Ye know, that in two days it shall be Passover, and man's Son shall be delivered, or shall be given over, to be crucified.*)

<sup>3</sup> Then the princes of (*the*) priests, and the elder men of the people were gathered into the hall of the prince of (*the*) priests, that was said Caiaphas, (*Then the high priests, and the elders of the people were gathered together in the hall of the High Priest, who was called Caiaphas.*)

<sup>4</sup> and made a counsel to (*take*) hold (*of*) Jesus with guile, and slay him; [*and made a counsel, that they should (take) hold (of) Jesus with guile, and slay him;*](*and made a plan to take hold of Jesus by treachery, and kill him;*)

<sup>5</sup> but they said, Not in the holiday, [*or Not in the feast day*], (*or Not on the Feast Day*), lest peradventure noise (*or a commotion*) were made in the people.

<sup>6</sup> And when Jesus was in Bethany, in the house of Simon the leprous,

<sup>7</sup> a woman that had a box of alabaster of precious ointment, came to him, and shedded it out on the head of him resting (*or and poured it out upon his head while he was resting*).

<sup>8</sup> And the disciples seeing (*this*) had disdain, and said, Whereto is this loss?

<sup>9</sup> for it might be sold for much [*or for this might have been sold for much*], and be given to poor men.

<sup>10</sup> But Jesus knew, and said to them, What be ye heavy to this woman? (*or Why be so harsh with this woman?*) for she hath wrought in me a good work [*or (for) she hath wrought a good work in me*].

<sup>11</sup> For ye shall ever[*more*] have poor men with you, but ye shall not always have me.

<sup>12</sup> For this woman sending this ointment into my body, did (*it*)[*for*] to bury me. (*For this woman poured this ointment upon my body, in preparation for my burial.*)

<sup>13</sup> Truly I say to you (*or I tell you the truth*), wherever this gospel shall be preached in all the world, it shall be said, that she did this, in mind of him (*or in remembrance of him*).

<sup>14</sup> Then one of the twelve, that was called Judas Iscariot, went forth to the princes of (the) priests, [or went to the princes of (the) priests], (or went to the high priests),

<sup>15</sup> and said to them, What will ye give to me, and I shall betake him to you? (or What will ye give to me, if I shall deliver him, or shall betray him, to you?) And they ordained to him thirty pieces of silver.

<sup>16</sup> And from that time he sought opportunity, to betray him.

<sup>17</sup> And in the first day of therf loaves the disciples came to Jesus, and said, Where wilt thou [that] we make ready to thee, [for] to eat (the) pask? (And on the first day of Unleavened Bread the disciples came to Jesus, and said, Where desirest thou that we prepare for thee, for to eat the Passover?)

<sup>18</sup> Jesus said, Go ye into the city to a man, and say to him, The master saith, My time is nigh; at thee I make (the) pask with my disciples. (Jesus said, Go into the city to a man, and say to him, The Teacher said, My time is near; I shall keep, or I shall eat, the Passover with my disciples at thine house.)

<sup>19</sup> And the disciples did, as Jesus commanded to them; and they made the pask ready (or and they prepared the Passover).

<sup>20</sup> And when the eventide was come, he sat to (the) meat, [or he sat at the meat], (or he sat down for the meal), with his twelve disciples.

<sup>21</sup> And he said to them, as they ate, Truly I say to you (or I tell you the truth), that one of you shall betray me.

<sup>22</sup> And they full sorry, [or And they made sorrowful greatly], (or And they greatly grieved), began each by himself to say, Lord, whether I am he?

<sup>23</sup> And he answered, and said, He that putteth with me his hand in the platter, shall betray me. (And he said, He who putteth his hand in the platter with me, shall betray me.)

<sup>24</sup> Forsooth man's Son goeth, as it is written of him; but woe to that man, by whom man's Son shall be betrayed; it were good to him (or it would be better for him), if that man had not been born.

<sup>25</sup> But Judas that betrayed him, answered, saying, Master, (or Teacher), whether I am he? Jesus said to him, Thou hast said (it).

<sup>26</sup> And while they supped, Jesus took bread, and blessed [it], (or and gave thanks), and brake (it), and gave (it) to his disciples, and said, Take ye, and eat; this is my body.

<sup>27</sup> And he took the cup, and did thankings (or and gave thanks), and gave to them, and said, Drink ye all thereof;

<sup>28</sup> this is my blood of the new testament (or this is my blood of the new covenant), which shall be shed for many, into remission of sins.

<sup>29</sup> And I say to you, I shall not drink from this time, of this fruit of the vine, into that day when I shall drink it (a)new with you, in the kingdom of my Father.

<sup>30</sup> And when the hymn was said, they went out into the mount of Olives. (And after the hymn was sung, they went out to the Mount of Olives.)

<sup>31</sup> Then Jesus said to them, All ye shall suffer cause of stumbling in me, in this night; for it is written, I shall smite the shepherd, and the sheep of the flock shall be scattered.

<sup>32</sup> But after that I shall rise again (or But after that I am resurrected), I shall go before you into Galilee.

<sup>33</sup> Peter answered, and said to him, Though all [men] shall be caused to stumble in thee, I shall never be caused to stumble.

<sup>34</sup> Jesus said to him, Truly I say to thee (or I tell you the truth), for in this night before the cock crow, thrice thou shalt deny me.

<sup>35</sup> Peter said to him, Yea, though it behooveth that I die with thee, I shall not deny thee. Also all the disciples said (the same thing).

<sup>36</sup> Then Jesus came with them into a town, that is said Gethsemane (or Then Jesus came with them to a place, that is called Gethsemane). And he said to his disciples, Sit ye here, while I go thither, and pray.

<sup>37</sup> And when he had taken Peter, and (the) two sons of Zebedee, he began to be heavy and sorry [or he began to be sorrowful and heavy in heart].

<sup>38</sup> Then he said to them, My soul is sorrowful (un)to the death; abide ye here, and wake ye with me (or wait here, and keep watch, or and stay awake, with me).

<sup>39</sup> And he went forth a little, and felled down on his face, praying, and saying, My Father, if it is possible, pass this cup from me, [or My Father, if it is possible, (let) this cup pass from me]; nevertheless not as I will, but as thou wilt, (or nevertheless not what I desire, or what I want, but what thou (desirest), or what thou (wantest to be done)).

<sup>40</sup> And he came to his disciples, and found them sleeping. And he said to Peter, So, whether ye might not one hour wake with me? [or So, might ye not one hour wake with

*me?)(or So, could ye not keep watch with me, or could ye not stay awake with me, for one hour?)*

<sup>41</sup> Wake ye, and pray ye, that ye enter not into temptation; for the spirit is ready, but the flesh is sick, *[for unstable, or unsteadfast]. (Be on watch, or Stay awake, and pray, so that ye enter not into the test; for the spirit is ready, but the flesh is frail or weak.)*

<sup>42</sup> Again the second time he went, and prayed, saying, My Father, if this cup may not pass, but I drink it, thy will be done.

<sup>43</sup> And again he came, and found them sleeping; for their eyes were heavied.

<sup>44</sup> And he left them, and went again, and prayed the third time, and said the same word(s).

<sup>45</sup> Then he came to his disciples, and said to them, Sleep ye now, and rest ye; lo! the hour hath nighed, *(or behold! the hour hath approached, or the time is now)*, and man's Son shall be betaken *[or shall be betrayed]* into the hands of sinners;

<sup>46</sup> rise ye, go we; lo! he that shall take *(hold of)* me, is nigh. *(get up, hold us go; behold! he who shall take hold of me, is near.)*

<sup>47</sup> Yet while he spake, lo! Judas, one of the twelve, came, and with him a great company, with swords and bats, *[or staves], (or clubs)*, sent from the princes of *(the)* priests, and from the elder men of the people, *(or sent from the high priests, and from the elders of the people).*

<sup>48</sup> And he that betrayed him, gave to them a token *(or a sign)*, and said, Whomever I shall kiss, he it is; hold ye *(onto)* him *(or seize him)*.

<sup>49</sup> And anon he came to Jesus, and said, Hail, Master; and he kissed him. *(And at once he came to Jesus, and said, Good evening, Teacher; and he kissed him.)*

<sup>50</sup> And Jesus said to him, Friend, whereto art thou come? Then they came nigh, and laid hands on Jesus, and held him *(or and seized him)*.

<sup>51</sup> And lo! one of them that were with Jesus, stretched out his hand, and drew out his sword; and he smote the servant of the prince of *(the)* priests *(or and he struck the servant of the High Priest)*, and cut off his ear.

<sup>52</sup> Then Jesus said to him, Turn thy sword into his place *(or Return thy sword into its place);* for all that take *(up a)* sword, shall perish by *(the)* sword.

<sup>53</sup> Whether guessest thou, that I may not pray *(to)* my Father, and he shall give to me now more than twelve legions of angels?

<sup>54</sup> How then shall the scriptures be fulfilled? for so it behooveth to be done.

<sup>55</sup> In that hour Jesus said to the people, As to a thief ye have gone out, with swords and bats, *[or staves],* to take *(hold of)* me; day by day I sat among you, and taught in the temple, and ye held me not. *(At that time Jesus said to the people, Ye have gone out like after a thief, with swords and bats, or clubs, to seize me; yet day after day I sat among you, and taught in the Temple, and ye did not seize me then.)*

<sup>56</sup> But all this thing was done, *(so)* that the scriptures of *(the)* prophets should be fulfilled. Then all the disciples fled, and left him.

<sup>57</sup> And they held Jesus, and led him to Caiaphas, the prince of *(the)* priests *(or the High Priest)*, where the scribes and the Pharisees, and the elder men of the people were come together, *[or where the scribes and the elder men of the people had come together].*

<sup>58</sup> But Peter *(pur)sued* him afar, into the hall of the prince of *(the)* priests, *(or But Peter followed him from afar, into the courtyard of the High Priest);* and he went in, and sat *(down)* with the servants, to see the end.

<sup>59</sup> And the prince of *(the)* priests, and all the council sought false witnessing against Jesus, that they should *(be)take* him to *(the)* death; *(And the High Priest, and all the council sought false testimony against Jesus, so that they could deliver him unto death;)*

<sup>60</sup> and they found not, when many false witnesses were come. But at the last, two false witnesses came,

<sup>61</sup> and said, This *(man)* said, I may destroy the temple of God, and after the third day build it again *[or and after three days build it again]. (and said, He said, I shall destroy the Temple of God, and after three days build it up again.)*

<sup>62</sup> And the prince of *(the)* priests rose, and said to him, Answerest thou nothing to those things, that these witness against thee? *(And the High Priest rose, and said to him, Answerest thou nothing about these things, that they testify against thee?)*

<sup>63</sup> But Jesus was still. And the prince of *(the)* priests said to him, I conjure thee by the living God, that thou say to us, if thou art Christ, the Son of God. *(But Jesus was silent. And the High Priest said to him, I command thee by the living God, that thou tell us, if thou art the Messiah, the Son of God.)*

<sup>64</sup> Jesus said to him, Thou hast said *(it)*; nevertheless I say to you, hereafter ye shall see man's Son sitting at the right half of the virtue of God, and coming in the clouds of *(the)* heaven(s). *(Jesus said to him, Thou hast said it; nevertheless I tell you, hereafter ye shall see man's Son sitting at the right hand, or on the right side, of the power of God, and coming on the clouds of the heavens.)*

<sup>65</sup> Then the prince of *(the)* priests rent his clothes, and said, He hath blasphemed; what yet have we need to witnesses? lo! now ye have heard blasphemy; *(Then the High Priest tore his clothes, and said, He hath blasphemed; why do we need any more witnesses? behold! now ye have heard blasphemy;)*

<sup>66</sup> what seemeth to you? And they answered, and said, He is guilty of death.

<sup>67</sup> Then they spat in his face, and smote him with buffets; and others gave strokes with the palm of their hands in[to] his face,

<sup>68</sup> and said, Thou Christ, declare to us, *[or Thou Christ, prophesy to us]*, who is he that smote thee? *(and mockingly said, O Messiah, declare to us, or prophesy for us, who is he that struck thee?)*

<sup>69</sup> And Peter sat without in the hall *(or And Peter sat outside in the courtyard)*; and a damsel *[or an handmaid]* came to him, and said, Thou were with Jesus of Galilee.

<sup>70</sup> And he denied before all *[men]*, and said, I know not what thou sayest.

<sup>71</sup> And when he went out at the gate, another damsel *[or another handmaid]* saw him, and said to them that were there, And this was with Jesus of Nazareth.

<sup>72</sup> And again he denied with an oath, For I knew not the man.

<sup>73</sup> And a little after *(that)*, they that stood *(there)* came, and said to Peter, Truly and thou art *[one]* of them; for thy speech maketh thee known.

<sup>74</sup> Then he began to curse and to swear, that he knew not the man. And anon *(or at once)* the cock crew.

<sup>75</sup> And Peter bethought on the word(s) of Jesus, that he had said, Before the cock crow, thrice thou shalt deny me. And he went out, and wept bitterly.

## CHAPTER 27

<sup>1</sup> But when the morrowtide was come, all the princes of *(the)* priests, and the elder men of the people took counsel against Jesus, that they should take him to the death. *(But when the morning was come, all the high priests, and the elders of the people made a plan against Jesus, how they would put him, or send him, to death.)*

<sup>2</sup> And they led him bound, and betook him to Pilate of Pontii, *(the)[chief]* justice *[or the president]*. *(And they led him bound, and delivered him to Pontius Pilate, the Governor.)*

<sup>3</sup> Then Judas that betrayed him, saw *[or seeing]* that he was condemned, he repented, and brought again the thirty pieces *[of silver]* to the princes of *(the)* priests, and to the elder men of the people, *(or and returned the thirty pieces of silver to the high priests, and to the elders of the people),*

<sup>4</sup> and said, I have sinned, betraying rightful *[or just]* blood. And they said, What *(is it)* to us? busy thee *[or see thou]*. *(and said, I have sinned, betraying righteous blood. And they said, What is that to us? it is thy concern.)*

<sup>5</sup> And when he had cast forth the *[plates (or pieces) of]* silver in the temple, he passed forth, and went, and hanged himself with a snare.

<sup>6</sup> And the princes of *(the)* priests took the *[plates (or pieces) of]* silver, and said, It is not leaveful to put it into the treasury, for it is the price of blood. *(And the high priests took the pieces of silver, and said, It is not lawful to put it in the treasury, for it is the payment for blood.)*

<sup>7</sup> And when they had taken counsel, they bought with it a field of a potter *[or they bought with them a field of a potter]*, into *[the]* burying of pilgrims. *(And when they had made a plan, they bought a potter's field with it, for the burying of visitors.)*

<sup>8</sup> Therefore that field is called Aceldama, that is, a field of blood, into this day.

<sup>9</sup> Then that was fulfilled, that was said by the prophet Jeremy saying, And they have taken thirty pieces *[of silver]*, the price of a man *(ap)praised*, whom they *(ap)praised* of the children of Israel; *(Then that was fulfilled, that was said by the prophet Jeremiah, saying, And they have taken thirty pieces of silver, the appraised price of a man, whom they of the children of Israel appraised, or put a price upon;)*

<sup>10</sup> and they gave them into a field of a potter *(or and they used it to buy a potter's field)*, as the Lord hath ordained to me.

<sup>11</sup> And Jesus stood before the doomsman *(or the judge)*; and the justice *[or the president]* asked him, and said, Art thou king of Jews? Jesus saith to him, Thou sayest *(it)*. *(And*

*Jesus stood before the Governor; and the Governor asked him, and said, Art thou the King of the Jews? Jesus saith to him, Thou sayest it.)*

<sup>12</sup> And when he was accused of the princes of *(the)* priests, and of the elder men of the people, he answered nothing. *(And when he was accused by the high priests, and by the elders of the people, he answered nothing.)*

<sup>13</sup> Then Pilate saith to him, Hearst thou not, how many things, *[or how many witnessings, (or how many testimonies)]*, they say against thee?

<sup>14</sup> And he answered not to him any word, so that the justice *[or the president]* wondered greatly. *(And he did not answer any word to him, so that the Governor greatly wondered.)*

<sup>15</sup> But for a solemn day the justice *[or the president]* was wont to deliver to the people one bound, whom they would. *(And on the Feast Day, or during the Festival, the Governor had a custom to release one prisoner to the people, whomever they wanted.)*

<sup>16</sup> And he had then a famous man bound *[or Forsooth he had one famous man bound]*, that was said Barabbas. *(And he had then a notorious prisoner, who was called Barabbas.)*

<sup>17</sup> Therefore Pilate said to them, when they were *[gathered]* together, Whom will ye, that I deliver to you *[or that I leave to you]*? whether Barabbas, or Jesus, that is said Christ? *(And so Pilate said to them, when they were gathered together; Whom do ye desire, that I release to you? or Whom do ye want, that I let go to you? Barabbas, or Jesus, who is called the Messiah?)*

<sup>18</sup> For he knew, that by envy they betrayed him *[or they betook him]*. *(For he knew, that they had betrayed him, or that they had delivered him, out of envy.)*

<sup>19</sup> And while he sat for doomsman *[or for judge]*, his wife sent *(word)* to him, and said, Nothing to thee and to that just man *(or Do not have anything to do with that innocent or righteous man)*; for I have suffered this day many things for him, by a vision.

<sup>20</sup> Forsooth the princes of *(the)* priests, and the elder men counselled the people, *(or But the high priests, and the elders counselled the people)*, that they should ask *(for)* Barabbas, but *(that)* they should *(seek to)* destroy Jesus.

<sup>21</sup> But the justice *[or the president]* answered, and said to them, Whom of the twain will ye, that be delivered, *[or be left (or be let go)]*, to you? And they said, Barabbas. *(But the Governor answered, and said to them, Whom of the two do ye desire to be released, or to be let go, to you? And they said, Barabbas.)*

<sup>22</sup> Pilate saith to them, What then shall I do of Jesus, that is said Christ? All they say, Be he crucified. *(Pilate said to them, Then what should I do with Jesus, who is called the Messiah? And they all cried, Crucify him!)*

<sup>23</sup> The justice *[or The president]* saith to them *(or The Governor said to them)*, What evil hath he done? And they cried *(the)* more, and said, Be he crucified.

<sup>24</sup> And Pilate seeing that he profited nothing, but that the more noise was made *(or but that only a greater commotion was made)*, he took water, and washed his hands before the people, and said, I am guiltless of the blood of this rightful man; busy you *(or let it be your concern)*. *[Forsooth Pilate seeing that he profited nothing, but (that) the more a noise was made, (after some) water (was) taken, he washed his hands before the people, saying, I am innocent of the blood of this just man; see ye.]*

<sup>25</sup> And all the people answered, and said, His blood *be* on us, and on our children.

<sup>26</sup> Then he delivered, *[or he left (or he let go)]*, to them Barabbas, but he *[be]* took to them Jesus scourged, to be crucified. *(Then he released, or he let go, Barabbas to them, but he delivered Jesus unto them, after that he had been scourged, to be crucified.)*

<sup>27</sup> Then *[the]* knights of the justice *[or of the president]* took Jesus in *(to)* the moot hall, and gathered to him all the company of knights. *(Then the soldiers of the Governor took Jesus into the Hall of Judgement, and gathered unto him all the company of soldiers.)*

<sup>28</sup> And they unclothed him, and did about him a red mantle;

<sup>29</sup> and they folded a crown of thorns, and put *(it)* on his head, and a reed in his right hand; and they kneeled before him, and scorned him, and said, Hail, king of Jews, *(or Hail, the King of the Jews)*.

<sup>30</sup> And they spat on him, and took a reed, and smote his head.

<sup>31</sup> And after that they had scorned him, they unclothed him of the mantle, and they clothed him with his clothes, and led him *(away)* to crucify him *[or and led him (away) for to be crucified]*.

<sup>32</sup> And as they went out, they found a man of Cyrene coming from the town, Simon by name; they constrained him to take his cross *(or and they compelled him to carry his cross)*.

<sup>33</sup> And they came into a place that is called Golgotha *[or And they came to a place that is called Golgotha]*, that is, the place of Calvary.

<sup>34</sup> And they gave [to] him to drink wine meddled or mingled with gall (*or And they gave him wine to drink mixed with gall*); and when he had tasted (*it*), he would not drink (*it*).

<sup>35</sup> And after that they had crucified him, they parted his clothes, and cast lots, to fulfill that (*that*) is said by the prophet, saying, They parted to them my clothes, and on my cloth they cast lots. (*And after that they had crucified him, they divided up his clothes, and threw dice, to fulfill what is said by the prophet, saying, They divided my clothes among themselves, and for my cloak they threw dice.*)

<sup>36</sup> And they sat, and kept (*watch over*) him;

<sup>37</sup> and set [*or put*] above his head his cause (*or the charge against him*), written (*out*), This is Jesus of Nazareth, king of Jews, [*or This is Jesus, the king of Jews*], (*or This is Jesus, the King of the Jews*).

<sup>38</sup> Then two thieves were crucified with him, one on the right half, and one on the left half, (*or one on his right side, and one on his left side*).

<sup>39</sup> And men that passed forth blasphemed him, moving their heads,

<sup>40</sup> and saying, Vath [*or Fie*]to thee, that destroyest the temple of God, and in the third day buildest it again; save thou thyself; if thou art the Son of God, come down of the cross, [*or come down off the cross*], (*or come down from the cross*).

<sup>41</sup> Also and [*the*] princes of (*the*) priests scorning, with scribes and elder men, said, (*And also the high priests, with the scribes and the elders, scorned him, and said,*)

<sup>42</sup> He made other men safe, he may not make himself safe; if he is [*the*] king of Israel, come he now down from the cross, and we believe to him; (*He saved other men, but he cannot save himself; if he is the King of Israel, let him now come down from the cross, and then we shall believe in him;*)

<sup>43</sup> he trusted in God; deliver he him now, if he will; for he said, That I am God's Son, [*or for he said, I am the Son of God*].

<sup>44</sup> And the thieves, that were crucified with him, upbraided him of the same thing.

<sup>45</sup> But from the sixth hour, darkneses were made on all the earth [*or upon all the land*], till [*to*] the ninth hour. (*But from noon, darkness was made upon all the land, until three o'clock in the afternoon.*)

<sup>46</sup> And about the ninth hour Jesus cried with a great voice, and said, Eli, Eli, lama sabachthani, that is, My God, my God, why hast thou forsaken me?

<sup>47</sup> And some men that stood there, and hearing, said, This calleth Elias. (*And some men who stood there, and heard him, said, He calleth Elijah.*)

<sup>48</sup> And anon (*or at once*) one of them running, took and filled a sponge with vinegar, and put [*it*] on a reed, and gave (*it*) to him to drink.

<sup>49</sup> But others said, Suffer thou; see we whether Elias come to deliver him. (*But others said, Wait; let us see if Elijah shall come to save him.*)

<sup>50</sup> Forsooth Jesus again cried with a great voice, and (*then*) gave up the ghost [*or sent out the spirit*].

<sup>51</sup> And lo! the veil of the temple was rent in two parts, from the highest to the lowest, (*or And behold! the veil of the Temple was torn in two parts, from the top to the bottom*). And the earth shook, and the stones were cloven, [*or And the earth was moved, and the stones were cleft*];

<sup>52</sup> and burials were opened, and many bodies of (*the*) saints that had slept, rose up. (*and graves were opened, and many bodies of God's people who had died, rose up.*)

<sup>53</sup> And they went out of their burials (*or And they went out of their graves*), and after his resurrection they came into the holy city, and appeared to many.

<sup>54</sup> And the centurion and they that were with him keeping (*watch over*) Jesus, when they saw the earth-shaking, and those things that were done, they dreaded greatly, and said, Verily this was God's Son. (*And the centurion and those who were with him keeping watch over Jesus, when they saw the earthquake, and those things that were done, they were greatly afraid, and said, Truly this was the Son of God.*)

<sup>55</sup> And there were there many women afar [*or Forsooth many women were there afar*], that (*pur*)sued Jesus from Galilee, and ministered to him. (*And many women were there, watching from afar; who had followed Jesus from Galilee, and served him.*)

<sup>56</sup> Among which was Mary Magdalene, and Mary, the mother of James, and of Joseph, and the mother of Zebedee's sons.

<sup>57</sup> But when the evening was come, there came a rich man of Arimathaea, Joseph by name, and he was a disciple of Jesus.

<sup>58</sup> He went to Pilate, and asked (*for*) the body of Jesus. Then Pilate commanded the body to be given (*to him*).

<sup>59</sup> And when the body was taken (*down*), Joseph wrapped it in a clean sendal [*or in a clean linen cloth*],

<sup>60</sup> and laid it in his new burial, that he had hewn in a stone; and he walled a great stone to the door of the burial, and went away. (*and laid it in his new tomb, which he had cut out of the stone; and he rolled a great stone against the door of the tomb, and then he went away.*)

<sup>61</sup> But Mary Magdalene and another Mary were there, sitting against the sepulchre. (*But Mary Magdalene and the other Mary were there, sitting opposite the tomb.*)

<sup>62</sup> And on the tother day, that is after pask even(*ing*), the princes of (*the*) priests and [*the*] Pharisees came together to Pilate, (*And in the morning of the next day, that was after the evening of the Passover; the high priests, and the Pharisees came together to Pilate.*)

<sup>63</sup> and said, Sir [*or Sire*], we have mind (*or we have remembered*), that that beguiler [*or that deceiver*] said (*while*) yet living, After three days I shall rise again to life.

<sup>64</sup> Therefore command thou, that the sepulchre be kept (*or guarded*) into the third day; lest his disciples come, and steal him, and say to the people, He hath risen from death [*or He is risen from (the) dead*]; and the last error shall be worse than the former (*or and then the last lie shall be worse than the first lie*).

<sup>65</sup> Pilate said to them, Ye have the keeping (*or Ye have the guarding of it*); go ye, keep ye (*watch over it*) as (*sure as*) ye can.

<sup>66</sup> And they went forth, and kept (*watch over*) the sepulchre, marking [*or sealing*] the stone, with [*the*] keepers. (*And so they went there, and kept watch over the tomb, and sealed the stone, with the guards.*)

## CHAPTER 28

<sup>1</sup> But in (*the hour after*) the eventide of the sabbath, [*or (the) holiday*], that beginneth to shine in the first day of the week (*or that beginneth to shine on the first day of the week*), Mary Magdalene came, and another Mary (*or and the other Mary*), to see the sepulchre.

<sup>2</sup> And lo! there was made a great earth-shaking; for the angel of the Lord came down from heaven, and nighed, and turned away the stone, and sat thereon. (*And behold! there was a great earthquake; for the angel of the Lord came down from heaven, and approached, and rolled away the stone, and then sat on it.*)

<sup>3</sup> And his looking was as lightning, and his clothes (*were as*)[*white*] as snow;

<sup>4</sup> and for dread of him the keepers were afeared, and they were made as dead men. (*and the guards were greatly afraid of him, and they were made like dead men.*)

<sup>5</sup> But the angel answered, and said to the women, Do not ye dread (*or Do not fear*), for I know that ye seek Jesus, that was crucified;

<sup>6</sup> he is not here, for he is risen, as he said (*he would be*); come ye, and see ye the place, where the Lord was laid.

<sup>7</sup> And (*now*) go ye soon, and say ye to his disciples, that he is risen. And lo! he shall go before you into Galilee; there ye shall see him. Lo! I have before-said to you.

<sup>8</sup> And they went out soon from the burials [*or from the sepulchre*], with dread, and great joy, running to tell to his disciples. (*And they went out quickly from the tomb, with fearful reverence, and great joy, running to tell his disciples.*)

<sup>9</sup> And lo! Jesus met them, and said, Hail ye. And they nighed [*or And they came to (him)*], and held his feet, and worshipped him.

<sup>10</sup> Then Jesus said to them, Do not ye dread (*or Do not fear*); go ye, tell ye to my brethren, that they (*should*) go into Galilee; there they shall see me.

<sup>11</sup> And when they were gone, lo! some of the keepers came into the city, and told to the princes of (*the*) priests all (*the*) things that were done. (*And when they were gone, behold! some of the guards came into the city, and told the high priests all the things that were done, or about everything that had happened.*)

<sup>12</sup> And when they were gathered together with the elder men, and had taken their counsel, they gave to the knights much money, (*And when they were gathered together with the elders, and had made their plan, they gave the soldiers a lot of money.*)

<sup>13</sup> and said, Say ye, that his disciples came by night, and have stolen him, while ye slept.

<sup>14</sup> And if this be heard of the justice [*or of the president*], we shall counsel him, and make you secure. (*And if this be heard by the Governor, we shall talk with him, and keep you safe.*)

<sup>15</sup> And when the money was taken, they did, as they were taught, (*or they did, as they were told*). And this word is published among the Jews, till into this day.

<sup>16</sup> And the eleven disciples went into Galilee, into an hill (*or up onto a hill*), where Jesus had ordained to them.

<sup>17</sup> And they saw him, and worshipped (*him*); but some of them doubted.

<sup>18</sup> And Jesus came nigh, and spake to them, and said, All power in heaven and in earth is given to me.

<sup>19</sup> Therefore go ye, and teach all folks, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; (*And so go, and teach all the nations and all the peoples, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit;*)

<sup>20</sup> teaching them to keep all (*the*) things, whatever things I have commanded to you; and lo! I am with you in all days, into the end of the world. (*teaching them to obey everything, whatever I have commanded to you; and behold! I am with you always, unto the end of the world.*)

## MARK

<sup>1</sup> The beginning of the gospel of Jesus Christ, the Son of God. (*The beginning of the Gospel, or the Good News, of Jesus Christ, the Son of God.*)

<sup>2</sup> As it is written in Esaias, the prophet, (*or As it is written by the prophet Isaiah*), Lo! I send mine angel before thy face, that shall make thy way ready before thee.

<sup>3</sup> The voice of a crier in (*the*) desert, Make ye ready the way of the Lord, make ye his paths right. [*The voice of one crying in (the) desert, Make ye ready the way of the Lord, make ye his paths rightful.*]

<sup>4</sup> John was in (*the*) desert baptizing, and preaching the baptism of penance, into (*the*) remission of sins. (*John was in the desert baptizing, and preaching the baptism of repentance, for the forgiveness of sins.*)

<sup>5</sup> And all the country of Judea went out to him, and all (*the*) men of Jerusalem; and they were baptized of him in the flume of Jordan, [*or in the flood of Jordan*], (*or and they were baptized by him in the Jordan River*), acknowledging their sins.

<sup>6</sup> And John was clothed with hairs of camels, and a girdle of skin was about his loins; and he ate honeysuckles, and wild honey, [*or and he ate locusts, and honey of the wood*],

<sup>7</sup> and preached, and said, A stronger than I shall come after me, and I am not worthy to kneel down, and unloose, [*or to undo, or unbind*], [*the thong of*] his shoes.

<sup>8</sup> I have baptized you in water; but he shall baptize you in the Holy Ghost (*or but he shall baptize you with the Holy Spirit*).

<sup>9</sup> And it was done in those days, Jesus came from Nazareth of Galilee, and was baptized of John in (*the*) Jordan (*or and was baptized by John in the Jordan River*).

<sup>10</sup> And anon he went up (*out*) of the water, and saw (*the*) heavens opened, and the Holy Ghost [*or the (Holy) Spirit*] coming down as a culver, and dwelling on him. (*And at once he went up out of the water, and saw the heavens opened, and the Holy Spirit coming down like a dove, and remaining on him.*)

<sup>11</sup> And a voice was made from (*the*) heavens, Thou art my (*be*)loved Son, in thee I am pleased.

<sup>12</sup> And anon the Spirit put him forth into (*the*) desert. (*And at once the Spirit led him forth into the desert.*)

<sup>13</sup> And he was in (*the*) desert forty days and forty nights, and was tempted of Satan, and he was with beasts, and angels ministered to him. (*And he was in the desert for forty days and forty nights, and was tested by Satan, and he was with beasts, and angels served him.*)

<sup>14</sup> But after that John was taken, Jesus came into Galilee, and preached the gospel of the kingdom of God, (*But after that John was taken captive, Jesus came to Galilee, and preached the Gospel, or the Good News, of the Kingdom of God,*)

<sup>15</sup> and said, That the time is fulfilled, and the kingdom of God shall come nigh; do ye penance [*or forthink ye*], and believe ye to the gospel. (*and said, The time is fulfilled, and the Kingdom of God hath come near; repent, and believe the Gospel or the Good News.*)

<sup>16</sup> And as he passed beside the sea of Galilee, he saw Simon, and Andrew, his brother, casting their nets into the sea; for they were fishers. (*And as he walked beside Lake Galilee, he saw Simon, and Andrew, his brother, throwing their nets into the lake; for they were fishermen.*)

<sup>17</sup> And Jesus said to them, Come ye after me; I shall make you to be made fishers of men.

<sup>18</sup> And anon they left the nets, and (*pur*)sued him. (*And at once they left their nets, and followed him.*)

<sup>19</sup> And he went forth from thence a little, and saw James of Zebedee, and John, his brother, in a boat making their nets.

<sup>20</sup> And anon (*or at once*) he called them; and they left Zebedee, their father, in the boat with (*the*) hired servants, and they (*pur*)sued him (*or and they followed him*).

<sup>21</sup> And they entered into Capernaum, and anon in the sabbaths (*or and at once on the Sabbath*), he went into the synagogue, and taught them.

<sup>22</sup> And they wondered on his teaching; for he taught them, as he that had power, and not as [*the*] scribes.

<sup>23</sup> And in the synagogue of them was a man in an unclean spirit, and he cried out, (*And in their synagogue was a man with an unclean spirit, and he cried out,*)

<sup>24</sup> and said, What to us and to thee, thou Jesus of Nazareth? hast thou come to destroy us? I know that thou art the holy *(One)* of God.

<sup>25</sup> And Jesus threatened him, and said, Wax *[thou]* dumb *(or Be silent)*, and go out of the man.

<sup>26</sup> And the unclean spirit wrenching him, and crying with a great voice, went out from him.

<sup>27</sup> And all men wondered, so that they sought within themselves, and said, *(or so that they asked among themselves, and said)*, What thing is this? what new doctrine is this? for in power he commandeth to unclean spirits, and they obey to him.

<sup>28</sup> And the fame, *[or the tale, or (the) tidings]*, of him went forth anon into all the country of Galilee. *(And the story about him went forth at once throughout all the province of Galilee.)*

<sup>29</sup> And anon *(or at once)* they went out of the synagogue, and came into the house of Simon and of Andrew, with James and John.

<sup>30</sup> And the mother of Simon's wife lay sick in the fevers; and anon they say to him of her *(or and at once they told him about her)*.

<sup>31</sup> And he came nigh, and areared her *[up]*, and when he had taken her hand, anon the fever left her *(or at once the fever left her)*, and she served them.

<sup>32</sup> But when the eventide was come, and the sun was gone down, they brought to him all that were of mal-ease, and them that had fiends. *[Forsooth the evening made, when the sun went down, they brought to him all having evil, and having devils.](But when the evening had come, and the sun had gone down, they brought to him all who were sick, and those who had demons.)*

<sup>33</sup> And all the city was gathered at the gate.

<sup>34</sup> And he healed many, that had diverse sicknesses, and he cast out many fiends *[or devils]*, and he suffered them not to speak, for they knew him. *(And he healed many, who had various sicknesses, and he threw out many demons, and he did not allow them to speak, for they knew who he was.)*

<sup>35</sup> And he rose full early *[or in the morrowing]*, *(or And he rose early in the morning)*, and went out, and went into a desert place, and prayed there.

<sup>36</sup> And Simon *(pur)sued* him *(or And Simon followed him)*, and they that were with him.

<sup>37</sup> And when they had found him, they said to him, That all men seek thee.

<sup>38</sup> And he said to them, Go we into the next towns and cities, that I preach also there, for thereto *[or to (or for) this thing]* I came. *(And he said to them, Let us go to the next towns and cities, so that I can also preach there, for I came for this purpose.)*

<sup>39</sup> And he preached in the synagogues of them, and in all Galilee, and casted out fiends. *(And he preached in their synagogues, and throughout all of Galilee, and threw out devils and demons.)*

<sup>40</sup> And a leprous man came to him, and besought *[him]*, kneeling, and said, If thou wilt, thou mayest cleanse me, *(or If thou desirest it, or If thou want to do it, thou can cleanse me)*.

<sup>41</sup> And Jesus had mercy on him, and stretched out his hand, and touched him, and said to him, I will, be thou made clean.

<sup>42</sup> And when he had said this, anon *(or at once)* the leprosy parted away from him *[or anon the leprosy went away from him]*, and he was cleansed.

<sup>43</sup> And Jesus threatened *(or warned)* him, and anon *(or at once)* put him out,

<sup>44</sup> and said to him, See thou, say to no man; but go, show thee to the prince of *(the)* priests, and offer for thy cleansing into witnessing to them, those things that Moses bade. *(and said to him, See that thou tell no one; but go, show thyself to the priest, and offer for thy cleansing as a testimony to them, those things that Moses commanded.)*

<sup>45</sup> And he went out, and began to preach, and to publish the word, so that now he might not go openly into the city, but be withoutforth in *(the)* desert places; and they came to him on all sides.

## CHAPTER 2

<sup>1</sup> And again he entered into Capernaum, after eight days. And it was heard, that he was in an house,

<sup>2</sup> and many came together, so that they might not be in the house, nor at the gate. And he spake to them the word.

<sup>3</sup> And there came to him men that brought a man sick in the palsy, which was borne of four *[men]*. *[And there came to him men bringing or bearing a sick man in palsy, the*

which was borne of four men.)(And there came to him men that brought a man sick with palsy, who was carried by four men.)

<sup>4</sup> And when they might not bring him to Jesus for the people, they uncovered the roof where he was, and [they] opened it, and they let down the bed in which the sick man in palsy lay.

<sup>5</sup> And when Jesus had seen the faith of them, he said to the sick man in palsy, Son, thy sins be forgiven to thee.

<sup>6</sup> But there were some of the scribes sitting (there), and thinking in their hearts,

<sup>7</sup> What speaketh he thus? He blasphemeth; who may forgive sins, [no] but God alone? (Why speaketh he thus? He blasphemeth; for who can forgive sins, except God alone?)

<sup>8</sup> And [anon] when Jesus had known this by the Holy Ghost, that they thought so within themselves, he saith to them, What think ye these things in your hearts? (And at once when Jesus had known this by the Holy Spirit, that they thought so within themselves, he said to them, Why think these things in your hearts?)

<sup>9</sup> What is lighter (or is easier) to say to the sick man in palsy, Sins be forgiven to thee, or to say, Rise (up), take thy bed, and walk?

<sup>10</sup> But (so) that ye know that man's Son hath power in earth (or on the earth) to forgive sins, he said to the sick man in palsy,

<sup>11</sup> I say to thee, rise up, take thy bed, and go into thine house.

<sup>12</sup> And anon he rose up, and when he had taken the bed, he went before all men, so that all men wondered, and honoured God, and said, For we saw never so. (And at once he rose up, and when he had taken the bed, he went forth before everyone, so that everyone wondered, and worshipped God, and said, For we have never seen anything like this.)

<sup>13</sup> And he went out again to the sea, and all the people came to him; and he taught them.

<sup>14</sup> And when he passed (by), he saw Levi of Alphaeus sitting at the tollbooth, and he said to him, (Pur)Sue me. And he rose, and (pur)sued him. (And when he passed by, he saw Levi of Alphaeus sitting at the tollbooth, and he said to him, Follow me. And he rose, and followed him.)

<sup>15</sup> And it was done, when he sat at the meat in his house, many publicans and sinful men sat together at the meat with Jesus and his disciples; for there were many that followed him. (And it was done, when he sat at a meal in his house, many tax-collectors and sinners sat there at the meal with Jesus and his disciples; for there were many that followed him.)

<sup>16</sup> And (the) scribes and (the) Pharisees seeing, that he ate with publicans and sinful men, said to his disciples, Why eateth and drinketh your master with publicans and sinners? (And the scribes and the Pharisees seeing, that he ate with tax-collectors and sinners, said to his disciples, Why eateth and drinketh your teacher with tax-collectors and sinners?)

<sup>17</sup> When this was heard, Jesus said to them, Whole men have no need to a leech, (no) but they that be evil-at-ease (do), [or (no) but they that have evil (do)], (Healthy men have no need for a physician, only those who have sickness); for I came not to call just men, but sinners.

<sup>18</sup> And the disciples of John and the Pharisees were fasting; and they came, and said to him, Why fast the disciples of John, and the Pharisees fast, but thy disciples fast not?

<sup>19</sup> And Jesus said to them, Whether the sons of the spousals [or of the weddings] may fast, as long as the spouse is with them? As long (a) time as they have the spouse with them, they may not fast, (or they cannot fast, or they shall not fast).

<sup>20</sup> But (the) days shall come, when the spouse shall be taken away from them, and then they shall fast in those days.

<sup>21</sup> No man seweth a patch of new cloth to an old cloth, else he taketh away the new patch from the old, and a more breaking is made. (No one seweth a patch of new cloth onto an old cloak, because the new patch will tear away from the old, and a bigger hole will be made.)

<sup>22</sup> And no man putteth new wine into old bottles, else the wine shall burst the bottles, and the wine shall be shed out, and the bottles shall perish. But new wine shall be put into new bottles. [And no man putteth new wine into old wine vessels, else the wine shall burst or shall break the wine vessels, and the wine shall be poured out, and the wine vessels shall perish. But new wine oweth (or ought) to be put into new wine vessels.]

<sup>23</sup> And it was done again, when the Lord walked in the sabbaths by the corns (or when the Lord walked through a cornfield on the Sabbath), and his disciples began to pass forth [or to go forth], and [to] pluck (the) ears of the corn.

<sup>24</sup> And the Pharisees said to him, Lo! what thy disciples do in the sabbaths, that is not leaveful. (*And the Pharisees said to him, Behold! what thy disciples do on the Sabbath, that is not lawful.*)

<sup>25</sup> And he said to them, Read ye never what David did, when he had need, and he hungered, and they that were with him?

<sup>26</sup> How he went into the house of God, under Abiathar, (*the*) prince of (*the*) priests, and ate (*the*) loaves of proposition, [*either of setting forth*], which it was not leaveful to eat, [*no*] but to (*the*) priests alone, and he gave to them that were with him. (*How he went into the House of God, under the High Priest Abiathar, and ate the loaves of proposition, or the showbread, which it was not lawful to eat, except for the priests, and he gave some to those who were with him.*)

<sup>27</sup> And he said to them, The sabbath is made for man, and not man for the sabbath;

<sup>28</sup> and so man's Son is Lord also of the sabbath.

### CHAPTER 3

<sup>1</sup> And he entered again into the synagogue, and there was a man having a dry hand.

<sup>2</sup> And they espied him, if he healed in the sabbaths (*or on the Sabbath*), to accuse him.

<sup>3</sup> And he said to the man that had a dry hand, Rise [*thou*] into the middle, (*or Stand here in our midst, or Stand before us*).

<sup>4</sup> And he saith to them, Is it leaveful to do well in the sabbaths, either evil? to make a soul safe, either to lose? And they were still. (*And he said to them, Is it lawful to do good on the Sabbath, or evil? to save a soul or a life, or to destroy it? And they were silent.*)

<sup>5</sup> And he beheld them about with wrath, and had sorrow on the blindness of their heart(s), and saith to the man, Hold forth thine hand. And he held (*it*) forth, and his hand was restored to him.

<sup>6</sup> Soothly [*the*] Pharisees went out anon, and made a counsel with (*the*) Herodians against him, how they should lose him. (*And the Pharisees went out at once, and took counsel, or made a plan, with the Herodians against him, how they could destroy him.*)

<sup>7</sup> But Jesus with his disciples went to the sea; and much people from Galilee and from Judea (*pur*)sued him (*or and many people from Galilee and Judea followed him*),

<sup>8</sup> and from Jerusalem, and from Idumaea, and from beyond (*the*) Jordan (*River*), and they that were about Tyre and Sidon, (*yea*), a great multitude, hearing the things that he did, came to him.

<sup>9</sup> And Jesus said to his disciples, that the boat should serve him, for the people, lest they thrust him [*or lest they oppressed him*];

<sup>10</sup> for he healed many, so that they felled fast to him, to touch him. And how many ever had sicknesses, [*or sores, or wounds*],

<sup>11</sup> and unclean spirits, when they saw him, felled down to him, and cried, saying, Thou art the Son of God.

<sup>12</sup> And greatly he menaced them, that they should not make him known. (*And he greatly threatened them, so that they would not make him known.*)

<sup>13</sup> And he went (*up*) into an hill (*or And he went up onto a hill*), and called to him whom he would; and they came to him.

<sup>14</sup> And he made, that there were twelve with him, to send them (*out*) to preach.

<sup>15</sup> And he gave to them power to heal sicknesses, and to cast out fiends (*or and to throw out devils and demons*).

<sup>16</sup> And to Simon he gave a name, Peter,

<sup>17</sup> and he called James of Zebedee and John, the brother of James, and he gave to them (*the*) names of Boanerges, that is, the sons of thundering [*or the sons of thunder*].

<sup>18</sup> And he called Andrew and Philip, and Bartholomew and Matthew, and Thomas, and James [*of*] Alphaeus, and Thaddaeus, and Simon Canaanite,

<sup>19</sup> and Judas Iscariot, that betrayed him. And they came to an house,

<sup>20</sup> and the people came together again, so that they might not eat bread. (*and so many people came together there, that they could not even eat any food.*)

<sup>21</sup> And when his kinsmen had heard, they went out to (*take*) hold (*of*) him; for they said, that he is turned into madness. (*And when his family had heard, they went out to take hold of him; for people said, that he had gone mad.*)

<sup>22</sup> And the scribes that came down from Jerusalem, said, That he hath Beelzebub, and that in the prince of devils he casteth out fiends. (*And the scribes who came down from Jerusalem, said, He hath Beelzebub, and by the Prince of demons he throweth out demons.*)

<sup>23</sup> And he called them together, and he said to them in parables, How may Satan cast out Satan? (*or How can Satan throw out Satan?*)

<sup>24</sup> And if a realm be parted against itself, that realm may not stand. (*And if a kingdom is divided against itself, that kingdom cannot stand.*)

<sup>25</sup> And if an house be parted against itself, that house may not stand.

<sup>26</sup> And if Satan hath risen against himself, he is parted (*or he is divided*), and he shall not be able to stand, but hath an end.

<sup>27</sup> No man may go into a strong man's house, and take away his vessels, [*no*] but he bind first the strong man (*or unless he first bind the strong man*), and then he shall spoil his house, [*or he shall ravish, (or he shall rob), his house*].

<sup>28</sup> Truly I say to you (*or I tell you the truth*), that all sins and blasphemies, by which they have blasphemed, shall be forgiven to the sons of men.

<sup>29</sup> But he that blasphemeth against the Holy Ghost, hath not remission into without end, but he shall be guilty of everlasting trespass. (*But he who blasphemeth against the Holy Spirit, shall never be forgiven, for he shall be guilty of eternal sin.*)

<sup>30</sup> For they said, He hath an unclean spirit. (*For people said, He hath an unclean spirit.*)

<sup>31</sup> And (*so*) his mother and his brethren came, and stood withoutforth, and sent to him, and called him.

<sup>32</sup> And the people sat about him; and they said to him, Lo! thy mother and thy brethren withoutforth seek thee.

<sup>33</sup> And he answered to them, and said, Who is my mother and my brethren?

<sup>34</sup> And he beheld them that sat about him, and said, Lo! my mother and my brethren.

<sup>35</sup> For who that doeth the will of God, he is my brother, and my sister, and (*my*) mother.

## CHAPTER 4

<sup>1</sup> And again Jesus began to teach at the sea; and much people was gathered to him, so that he went into a boat, and sat in the sea, and all the people was about the sea on the land.

<sup>2</sup> And he taught them in parables many things. And he said to them in his teaching,

<sup>3</sup> Hear ye. Lo! a man sowing goeth out to sow, [*or Lo! a sower went out to sow*].

<sup>4</sup> And while he soweth, some seed felled about the way [*or beside the way*], and (*the*) birds of (*the*) heaven(s), [*or the birds of the air*], came, and ate it.

<sup>5</sup> Other felled down on stony places, where it had not much earth; and anon it sprang up (*or and at once it sprouted*), for it had not (*any*) deepness of earth [*or for it had no deepness of earth*].

<sup>6</sup> And when the sun rose up, it withered for heat, and it dried up, for it had no root(s).

<sup>7</sup> And other felled down into thorns, and [*the*] thorns sprang up, and strangled it, and it gave no fruit.

<sup>8</sup> And other felled down into good land, and gave fruit, springing up, and waxing (*or growing*); and one brought (*forth*) thirtyfold, and one sixtyfold, and one an hundredfold.

<sup>9</sup> And he said, He that hath ears of hearing, hear he. [*And he said, He that hath ears to hear, hear.*]

<sup>10</sup> And when he was by himself, the twelve that were with him asked him to expound the parable.

<sup>11</sup> And he said to them, To you it is given to know the private [*or the mystery*] of the kingdom of God (*or To you it is given to know the secret of the Kingdom of God*). But to them that be withoutforth, all things be made in parables,

<sup>12</sup> (*so*) that they seeing see, and see not, and they hearing hear, and understand not; lest sometime they be converted, and (*their*) sins be forgiven to them.

<sup>13</sup> And he said to them, Know not ye this parable? and how ye shall know all parables? (*And he said to them, Do ye not understand this parable? then how shall ye understand any parable?*)

<sup>14</sup> He that soweth, soweth a word.

<sup>15</sup> But these it be that be about the way, where the word is sown; and when they have heard, anon cometh Satan (*or at once Satan cometh*), and taketh away the word that is sown in their hearts.

<sup>16</sup> And in like manner be these that be sown on stony places, which when they have heard the word, anon they take it with joy (*or at once they receive it with joy*);

<sup>17</sup> and they have not root in themselves, but they be lasting (*but*) a little time [*or but they be temporal*]; afterward when tribulation riseth, and persecution for the word, anon (*or at once*) they be caused to stumble.

<sup>18</sup> And there be others that be sown in thorns; these it be, that hear the word,

<sup>19</sup> and dis-ease of the world, and deceit of riches, and other charge of covetousness entereth (*or and the burden of envy entereth*), and stranglenth the word, and it is made without fruit.

<sup>20</sup> And these it be that be sown on good land, which hear the word, and take (*it*), (*or and receive it*), and make fruit, one thirtyfold, and one sixtyfold, and one an hundredfold.

<sup>21</sup> And he said to them, Whether a lantern cometh, that it be put under a bushel, or under a bed? nay, but that it be put on a candlestick?

<sup>22</sup> There is nothing hid, that shall not be made open [*for that shall not be showed*]; neither anything is privy, that shall not come into (*the*) open. (*There is nothing hidden, that shall not be made open or revealed; nor is anything private, or kept secret, that shall not be brought out into the open.*)

<sup>23</sup> If any man have ears of hearing, hear he.

<sup>24</sup> And he said to them, See ye what ye hear. In what measure ye mete, it shall be meted to you again, and it shall be cast to you (*or By which measure ye measure, it shall be measured unto you again, yea, it shall be thrown unto you.*)

<sup>25</sup> For it shall be given to him that hath, and it shall be taken away from him that hath not, also that that he hath. [*Forsooth it shall be given to him that hath, and if a man hath not, yea this that he hath shall be taken away from him.*]

<sup>26</sup> And he said, So the kingdom of God is, as if a man cast seed into the earth,

<sup>27</sup> and he sleep, and it rise up night and day, and bring forth seed, and wax fast (*or grow fast*), while he knoweth not.

<sup>28</sup> For the earth [*by his own working, or by his own will*], (*or by its own working, or by its own will*), maketh fruit, first the grass, afterward the ear, and after[ward] full fruit in the ear.

<sup>29</sup> And when of itself it hath brought forth fruit, anon (*or at once*) he sendeth a sickle, for reaping time is come.

<sup>30</sup> And he said, To what thing shall we liken the kingdom of God? or to what parable shall we comparison it?

<sup>31</sup> As a corn of sinapi, (*or Like a kernel, or a grain, of mustard seed*), which when it is sown in the earth, is less than all (*the*) seeds that be in the earth;

<sup>32</sup> and when it is sprung up, it waxeth into a tree (*or it groweth into a tree*), and is made greater than all (*the*) herbs; and it maketh great branches, so that [*the*] birds of (*the*) heaven(s) may dwell under the shadow thereof (*or so that the birds of the air can live under its shadow*).

<sup>33</sup> And in many such parables he spake to them the word, as they might hear (*or as much as they could understand*);

<sup>34</sup> and he spake not to them without parable(s). But he expounded to his disciples all things by themselves.

<sup>35</sup> And he said to them in that day, when evening was come, Pass we again-ward. (*And he said to them on that day, when the evening had come, Let us go over to the other side of Lake Galilee.*)

<sup>36</sup> And they left the people (*or And they let the people go*), and took him, so that he was in a boat; and other boats were with him.

<sup>37</sup> And a great storm [*or a tempest*] of wind was made, and cast waves into the boat, so that the boat was full[*-filled*], (*or so that the boat was filled full of water*).

<sup>38</sup> And he was in the hinder part of the boat, and slept on a pillow. And they raised him, and said to him, Master, (*or Teacher*), pertaineth it not to thee, that we perish?

<sup>39</sup> And he rose up, and menaced the wind (*or and threatened the wind*), and said to the sea, Be still, wax dumb. And the wind ceased, and great peaceableness was made.

<sup>40</sup> And he said to them, What dread ye? (*or Why fear ye?*) Yet ye have no faith?/Ye have not faith yet? [*or Not yet have ye faith?*]

<sup>41</sup> And they dreaded with great dread (*or And they feared with a great fear*), and said to each other, Who, guessest thou, is this? for the wind and the sea obey to him.

## CHAPTER 5

<sup>1</sup> And they came over the sea into the country of Gadarenes.

<sup>2</sup> And after that he was gone out of the boat, anon a man in an unclean spirit ran out of the burials (*or out from the graves*) to him. (*And after that he had gotten out of the boat, at once a man with an unclean spirit ran out from the tombs to him.*)

<sup>3</sup> Which man had an house in (*the*) burials [*or in (the) graves*], and neither with chains now might any man bind him. (*And this man lived among the tombs, and now no man could bind or restrain him, not even with chains.*)

<sup>4</sup> For oft times he was bound in stocks and chains, and he had broken the chains, and had broken the stocks to small gobbets (*or and had broken the stocks into small pieces*), and no man might make him tame [*or and no man might tame him*].

<sup>5</sup> And (*for*)evermore, night and day, in (*the*) burials, and in (*the*) hills, he was crying and beating himself with stones. (*And always, night and day, among the tombs, and in the hills, he was crying and beating himself with stones.*)

<sup>6</sup> And he saw Jesus afar, and ran, and worshipped him. (*And he saw Jesus from afar, and ran over, and honoured him.*)

<sup>7</sup> And he cried with (*a*) great voice, and said, What to me and to thee, thou Jesus, the Son of the highest God? I conjure thee (*or I adjure thee*) by God, that thou torment me not.

<sup>8</sup> And Jesus said to him, Thou unclean spirit, go out from the man.

<sup>9</sup> And Jesus asked him, What is thy name? And he saith to him, A legion is my name; for we be many.

<sup>10</sup> And he prayed Jesus much, that he should not put them out of the country. (*And he greatly beseeched Jesus, that he would not send them out of the province.*)

<sup>11</sup> And there was there about the hill a great flock of swine [*or a great drove of hogs*] pasturing. (*And there was there about the hill a great herd of pigs at pasture.*)

<sup>12</sup> And the spirits prayed Jesus, and said, Send us into the swine, [*or Send us into the hogs*], (*or Send us into the pigs*), (*so*) that we enter into them.

<sup>13</sup> And anon Jesus granted (*that*) to them. And the unclean spirits went out, and entered into the swine [*or (and) into the hogs*], and with a great rush the flock was cast headlong into the sea, a two thousand, and they were drenched in the sea. (*And at once Jesus granted that to them. And the unclean spirits went out, and entered into the pigs, and with a great rush the herd was thrown headlong into the lake, about two thousand of them, and they were drowned in the lake.*)

<sup>14</sup> And they that kept (*watch over*) them, fled [*or Soothly they that fed them, fled*], and told into the city, and into the fields; and they went out, to see what was done.

<sup>15</sup> And they came to Jesus, and saw him that had been travailed of the fiend, sitting clothed, and of whole mind; and they dreaded. (*And they came to Jesus, and saw him who had been troubled by the demon, sitting clothed, and being of whole mind; and they had fear, or and they were afraid.*)

<sup>16</sup> And they that saw, how it was done to him that had a fiend (*or how it was done to him who had a demon*), and of the swine [*or and of the hogs*], told to them.

<sup>17</sup> And they began to pray him, that he should go away from their coasts. (*And they beseeched him, that he would go away from their coasts.*)

<sup>18</sup> And when he went up into a boat, he that was travailed of the devil, began to pray him, that he should be with him. (*And when he went up into the boat, he who was troubled by the demon, beseeched him, that he would go with him.*)

<sup>19</sup> But Jesus received him not, but said to him, Go thou into thine house to thine, and tell to them, how great things the Lord hath done to thee, and had mercy of thee. (*But Jesus would not take him, but said to him, Go back to thine house or thy family, yea, unto thine, and tell them what great things the Lord hath done for thee, and how he had mercy on thee.*)

<sup>20</sup> And he went forth, and began to preach in Decapolis, how great things Jesus had done to him (*or what great things Jesus had done for him*); and all men wondered.

<sup>21</sup> And when Jesus had gone up into the boat again over the sea, much people came together to him, and was about (*or beside*) the sea.

<sup>22</sup> And one of the princes of [*the*] synagogues (*or And one of the leaders of one of the synagogues*), by name Jairus, came, and saw him, and he fell down at his feet,

<sup>23</sup> and prayed him much, and said, My daughter is nigh dead; come thou, put thine hand on her, that she be safe, and live. (*and greatly beseeched him, and said, My daughter is near death; come thou, put thine hand on her, so that she can be saved, and live, or so that she can be healed, and live.*)

<sup>24</sup> And he went forth with him, and much people (*pur*)sued him, and thrust, *either* oppressed, him. (*And he went with him, and many people followed him, and pressed him.*)

<sup>25</sup> And a woman that had been in the bloody flux (*for*) twelve years, [*And a woman that was in the flux of blood (for) twelve years,*](*And a woman who had a flowing, or an issue, of blood for twelve years,*)

<sup>26</sup> and had received many things of full many leeches, and had spended all her good(s), (*or and had received many treatments from a great many physicians, and had spent all*

her money), and was nothing amended [*or and (had) nothing profited*], but was rather the worse,

<sup>27</sup> when she had heard of Jesus, she came among the people behind, and touched his cloth (*or and touched his cloak*).

<sup>28</sup> For she said, That if I touch yea his cloth, I shall be safe. (*For she said to herself, If I touch even his cloak, then I shall be saved, or I shall be healed.*)

<sup>29</sup> And anon (*or at once*) the well of her blood was dried up, and she feeled in her body that she was healed of the sickness.

<sup>30</sup> And anon Jesus knew in himself the virtue that was gone out of him (*or And at once Jesus knew in himself that power had gone out of him*), and he turned to the people, and said, Who touched my clothes?

<sup>31</sup> And his disciples said to him, Thou seest the people thrusting [*or pressing*] thee, and sayest, Who touched me?

<sup>32</sup> And Jesus looked about to see her that had done this thing.

<sup>33</sup> And the woman dreaded, and quaked, (*or And the woman was afraid, and shook*), witting that it was done in her, and came, and felled down before him, and said to him all the truth. [*Forsooth the woman dreading, and trembling, knowing that it was done in her; came, and fell down before him, and said to him all the truth.*]

<sup>34</sup> And Jesus said to her, Daughter, thy faith hath made thee safe; go in peace, and be thou whole of thy sickness. (*And Jesus said to her, Daughter, thy faith hath saved thee, or thy faith hath healed thee; go in peace, and be thou healed of thy sickness.*)

<sup>35</sup> Yet while he spake, messengers came to the prince of the synagogue (*or messengers came to the leader of the synagogue*), and said, Thy daughter is dead; what travailest thou the master (*or the teacher*) further?

<sup>36</sup> But when the word was heard that was said, Jesus said to the prince of the synagogue, Do not thou dread, only believe thou. (*But when this word was heard that was said, Jesus said to the leader of the synagogue, Do not fear, only believe.*)

<sup>37</sup> And he took no man to (*pur*)sue him (*or And he allowed no one to follow him*), but Peter, and James, and John, the brother of James.

<sup>38</sup> And they came into the house of the prince of the synagogue. And he saw noise, and men weeping and wailing much. (*And they came into the house of the leader of the synagogue. And he saw a commotion, with people loudly weeping and wailing.*)

<sup>39</sup> And he went in, and said to them, What be ye troubled (*about*), and weep? (*or Why be ye troubled, and weep?*) The damsel is not dead, but sleepeth.

<sup>40</sup> And they scorned him. But when (*they*) all were put out, he taketh the father and the mother of the damsel, and them that were with him, and they entered, where the damsel lay.

<sup>41</sup> And he held the hand of the damsel, and said to her, Talitha, cumi, that is to say, Damsel, I say to thee, arise.

<sup>42</sup> And anon the damsel rose (*or And at once the young girl rose*), and walked; and she was of twelve years. And they were abashed with a great astonishing.

<sup>43</sup> And he commanded to them greatly, that no man should know it. And he commanded (*them*) to give her meat [*or And he commanded (them) to give to her (something) to eat*].

## CHAPTER 6

<sup>1</sup> And he went out from thence, and went into his own country; and his disciples followed him.

<sup>2</sup> And when the sabbath was come, Jesus began to teach in a synagogue. And many heard him, and wondered in his teaching (*or and wondered about his teaching*), and said, Of whence cometh to this [*man*] all these things? and what is the wisdom that is given to him, and such virtues, (*or such works of power, or such miracles*), which be made by his hands?

<sup>3</sup> Whether this is not a carpenter, the son of Mary, the brother of James and of Joseph and of Judas and of Simon? whether his sisters be not here with us? And they were offended in him, (*or And they were offended by him, or they were contemptuous of him*).

<sup>4</sup> And Jesus said to them, That a prophet is not without honour, but in his own country, and among his kin, and in his house. (*And Jesus said to them, A prophet is not without honour; except in his own hometown, and among his kin, and his family.*)

<sup>5</sup> And he might not do there any virtue, save that he healed a few sick men, laying on them his hands. (*And he could not do any work of power or miracle there, except that he healed a few sick men, laying his hands on them.*)

<sup>6</sup> And he wondered for the unbelief of them. And he went about *(the)* castles on each side, and taught. *(And he wondered at their unbelief. And he went about the villages on each side, and taught.)*

<sup>7</sup> And he called together *(the)* twelve, and began to send them by two together; and gave to them power of unclean spirits *(or and gave them power over unclean spirits),*

<sup>8</sup> and commanded *(to)* them, that they should not take anything in the way, *(or that they should not take anything on the way, or for the journey),* but a staff *[or a rod]* only, not a scrip, nor bread, neither money in the girdle,

<sup>9</sup> but shod with sandals, and that they should not be clothed with two coats.

<sup>10</sup> And he said to them, Whither ever ye enter into an house, dwell ye there, till ye go out from thence.

<sup>11</sup> And whoever receive you not, nor hear you, go ye out from thence, and shake away the powder from your feet, into witnessing to them. *(And whoever will not receive you, or listen to you, go ye out from there, and shake off the dust from your feet, as a testimony against them.)*

<sup>12</sup> And they went forth, and preached, that men should do penance *(or that men should repent).*

<sup>13</sup> And they casted out many fiends *(or And they threw out many devils and demons),* and anointed with oil many sick men, and they were healed.

<sup>14</sup> And king Herod heard, for his name was made open, and he said, That John *(the)* Baptist hath risen again from death, and therefore virtues work in him. *(And King Herod heard about this, for Jesus' fame had spread far and wide, and he said, John the Baptist hath risen again from the dead, and so works of power; or miracles, work in him.)*

<sup>15</sup> Others said, That it is Elias *(or He is Elijah);* but others said, That it is a prophet, as one of the prophets.

<sup>16</sup> And when this thing was heard, Herod said, This is John, whom I have beheaded, he is risen again from death *(or he hath risen from the dead).*

<sup>17</sup> For that Herod sent *(for),* and held John, and bound him into prison, for Herodias, the wife of Philip, his brother; for he had wedded her.

<sup>18</sup> For John said to Herod, It is not leaveful to thee *(or It is not lawful for thee),* to have the wife of thy brother.

<sup>19</sup> And Herodias laid ambush to him, and would slay him, and might not. *(And Herodias laid ambush for him, and wanted to kill him, but could find no opportunity to do so.)*

<sup>20</sup> And Herod dreaded John, and knew him a just man and holy, and kept him, *(or And Herod feared John, and knew him to be a just and holy man, and kept him in custody, or And Herod revered John, and knew him to be a just and holy man, and kept him safe).* And Herod heard him, and he did many things, and gladly heard him.

<sup>21</sup> And when a covenable day was fallen, Herod in his birthday made a supper to the princes, and tribunes, and to the greatest of Galilee. *(And when an opportune day had fallen, Herod held a supper on his birthday for the leaders, or the officials, and the tribunes, and for the greatest of Galilee.)*

<sup>22</sup> And when the daughter of that Herodias was come in, and danced, and pleased to Herod *[or and pleased Herod],* and also to *(the)* men that sat at the meat *(or and also the men who sat at the meal),* the king said to the damsel, Ask thou of me what thou wilt, and I shall give *(it)* to thee.

<sup>23</sup> And he swore to her, That whatever thou ask, I shall give *(it)* to thee, though *it be(even)* half of my kingdom.

<sup>24</sup> And when she had gone out, she said to her mother, What shall I ask *(for)?* And she said, The head of John *[the]* Baptist.

<sup>25</sup> And when she was come in anon *(or at once)* with haste to the king, she asked, and said, I will that anon, *(or I desire, or I want, at once), (that)* thou give to me in a dish the head of John *(the)* Baptist.

<sup>26</sup> And the king was sorry for the oath, and for *(the)* men that sat together at the meat, he would not make her sorry *[or heavy]; (And the king was sorry for the promise that he had made, or for the oath that he had taken, but because of the men who sat there with him at the meal, he would not make her grieved or disappointed;)*

<sup>27</sup> but he sent a man-queller and commanded, that John's head were brought in a dish. And *(so)* he beheaded him in the prison,

<sup>28</sup> and brought his head in a dish, and gave it to the damsel, and the damsel gave *it* to her mother.

<sup>29</sup> And when this thing was heard, his disciples came, and took his body, and laid it in a burial, *(or and laid it in a tomb, or in a grave).*

<sup>30</sup> And the apostles came together to Jesus, and told to him all (*the*) things, that they had done, and taught.

<sup>31</sup> And he said to them, Come ye by yourselves into a desert place; and rest ye a little. For there were many that came, and went again, and they had not space [*for*] to eat (*or and they had no time even to eat*).

<sup>32</sup> And they went into a boat, and went into a desert place by themselves.

<sup>33</sup> And they saw them go away (*or And the people saw them go away*), and many knew, and they went afoot from all (*the*) cities, and ran [*together*] thither, and came before them.

<sup>34</sup> And Jesus went out, and saw much people, and had ruth [*or mercy*] on them, (*or and had compassion for them*), for they were as sheep not having a shepherd. And he began to teach them many things.

<sup>35</sup> And when it was late in the day, his disciples came to him, and said, This is a desert place, and the time is now passed;

<sup>36</sup> let them go into the next towns and villages, to buy them(*selves*) meat to eat (*or to buy themselves some food to eat*).

<sup>37</sup> And he answered, and said to them, Give ye (*something*) to them for to eat. And they said to him, Go we, and buy we loaves with two hundred pence, and (*then*) we shall give (*something*) to them for to eat.

<sup>38</sup> And he saith to them, How many loaves have ye? Go ye, and see. And when they had known, they say, Five, and two fishes.

<sup>39</sup> And he commanded to them, that they should make all men sit to meat by companies (*or that they should make everyone to sit down for the meal in groups*), on [*the*] green hay.

<sup>40</sup> And they sat down by parts [*or (in) parties*], by hundreds, and by fifties.

<sup>41</sup> And when he had taken the five loaves, and two fishes, he beheld into heaven, and blessed (*or and gave thanks*), and brake [*the*] loaves, and gave (*them*) to his disciples, (*so*) that they should set (*them*) before them. And he parted (*the*) two fishes to all (*or And he divided the two fish among all the people*);

<sup>42</sup> and all ate, and were full-filled. [*and all ate, and were fulfilled.*](*and all ate, and were filled full.*)

<sup>43</sup> And they took (*up*) the remnants of broken meats, twelve coffins full, and of the fishes. (*And they gathered up the remaining pieces of food, that is, of the bread and the fish, twelve baskets full.*)

<sup>44</sup> And they that ate, were five thousand of men.

<sup>45</sup> And anon he made his disciples to go up into a boat, to pass before him over the sea to Bethsaida, while he left the people. (*And at once he made his disciples to go up into a boat, to cross over the lake to Bethsaida ahead of him, while he let the people go, or while he dismissed the people.*)

<sup>46</sup> And when he had left them, he went into an high hill, to pray. (*And when he had dismissed them, or had let them go, he went up onto a high hill, or a mountain, to pray.*)

<sup>47</sup> And when it was even(*ing*), the boat was in the middle [*or in the midst*] of the sea, and he alone in the land (*or and he was alone on the land*);

<sup>48</sup> and he saw them travelling in rowing; for the wind was contrary to them. And about the fourth waking of the night, he wandering on the sea, came to them, and would pass (*by*) them. (*and he saw them labouring, or struggling, with the rowing; for the wind was contrary to them. And about the fourth watch of the night, he came to them, walking on the lake, and would pass by them.*)

<sup>49</sup> And as they saw him wandering on the sea (*or And as they saw him walking on the lake*), they guessed that it were a phantom, and cried out;

<sup>50</sup> for (*they*) all saw him, and they were afraid, [*or and they were troubled, or disturbed*]. And anon he spake with them, and said to them, Trust ye, I am (*he*); do not ye dread, (*or And at once he spoke with them, and said to them, Have trust, it is me; do not fear.*)

<sup>51</sup> And he came up to them into the boat, and the wind ceased. And they wondered more within themselves;

<sup>52</sup> for they understood not of the loaves; for their heart was blinded.

<sup>53</sup> And when they were passed over the sea (*or And when they had crossed over the lake*), they came into the land of Gennesaret, and setted to land.

<sup>54</sup> And when they were gone out of the boat, anon (*or at once*) they knew him.

<sup>55</sup> And they ran through all that country(*side*), and began to bring sick men in beds on each side, where they heard that he was.

<sup>56</sup> And whither ever he entered into villages, or into towns, or into cities, they set sick men in *(the)* streets, and prayed him, that they should touch namely the hem of his cloth; and how<sup>(ever)</sup> many that touched him, were made safe. *(And wherever he entered into villages, or into towns, or into cities, they put their sick people in the streets, and beseeched him, that they could merely touch the hem of his cloak; and however many did touch him, all of them were saved, or were healed.)*

## CHAPTER 7

<sup>1</sup> And the Pharisees and some of the scribes came from Jerusalem together to him.

<sup>2</sup> And when they had seen some of his disciples eat bread with unwashen hands, they blamed *[them]*, *(or they rebuked them)*.

<sup>3</sup> For the Pharisees and all the Jews eat not, *[no]* but they wash often their hands, holding the traditions of *(the)* elder men.

<sup>4</sup> And when they turn again from *[the]* market *(or And when they return from the market)*, they eat not, *[no]* but they be washed; and many other things there be, that be taken to them to keep *(or to obey)*, as *(the)* washing of cups, and of water vessels *[or of cruets]*, and of vessels of brass, and of beds.

<sup>5</sup> And *(the)* Pharisees and *(the)* scribes asked him, and said, Why go not thy disciples after the tradition(s) of *(the)* elder men, but with unwashen *(or unwashed)* hands they eat bread?

<sup>6</sup> And he answered, and said to them, Esaias prophesied well of you, hypocrites, *(or Isaiah prophesied well about you, hypocrites)*, as it is written, This people worshippeth me with *(their)* lips *[or This people honoureth me with (their) lips]*, but their heart is far from me;

<sup>7</sup> and in vain they worship me, teaching the doctrines and the behests *[or the commandments]* of men.

<sup>8</sup> For ye leave the commandment of God, and hold *(fast to)* the traditions of men, as *[the]* washing of water vessels *[or of cruets]*, and of cups; and many other things like these ye do.

<sup>9</sup> And he said to them, Well ye have made the commandment of God void *(or empty and useless)*, to keep your tradition.

<sup>10</sup> For Moses said, Worship thy father and thy mother *[or Honour thou thy father and thy mother]*; and he that curseth father or mother, die he by death.

<sup>11</sup> But ye say, If a man say to *(his)* father or mother, Corban, that is, Whatever gift is of me, it shall profit to thee, *(or Whatever gift is for me, it shall also profit thee)*;

<sup>12</sup> and over *[or further(more)]* ye suffer not him *[to]* do anything to *(his)* father or mother, *(and more than this, ye do not allow him to do anything for his father or mother.)*

<sup>13</sup> and ye break the word of God by your tradition, that ye have given; and ye do many *[other]* such things.

<sup>14</sup> And he again called the people, and said to them, Ye all hear me, and understand.

<sup>15</sup> Nothing that is without a man, that entereth into him, may defoul him *(or can defile him)*; but those things that come forth of a man, those it be that defoul a man.

<sup>16</sup> If any man have ears of hearing, hear he. *[Forsooth if any man have ears to hear, hear he.]*

<sup>17</sup> And when he was entered into an house, from the people, his disciples asked him *(about)* the parable.

<sup>18</sup> And he said to them, Ye be unwise also. Understand ye not, that all thing withoutforth that entereth into a man, may not defoul him? *(or Do ye not understand, that everything from outside that entereth into a man, cannot defile him?)*

<sup>19</sup> For it hath not entered into his heart, but into the womb, and beneath it goeth out, purging all meats *(or cleaning out all the food)*.

<sup>20</sup> But he said, The things that go out of a man, those defoul a man *(or these defile a person)*.

<sup>21</sup> For from within, of the heart of men come forth evil thoughts, adulteries, fornications, manslayings,

<sup>22</sup> thefts, avarices, *[or covetousness, or over-hard keeping of goods]*, wickednesses, guile, unchastity, evil eye, blasphemies, pride, folly *(or foolishness)*.

<sup>23</sup> All these evils come forth from within, and defoul a man *(or and defile a person)*.

<sup>24</sup> And Jesus rose up from thence, and went into the coasts of Tyre and Sidon. And he went into an house, and would that no man knew; and he might not be hid. *(And Jesus left there, and went to the coasts of Tyre and Sidon. And he went into a house, and wanted that no one knew that he was there; but he could not stay hidden.)*

<sup>25</sup> For a woman, anon as she heard of him (*or as soon as she heard about him*), whose daughter had an unclean spirit, entered, and fell down at his feet.

<sup>26</sup> And the woman was (*a*) heathen, of the generation of Syrophenician. And she prayed him, that he would cast out a devil from her daughter; (*or And she beseeched him, that he would throw a demon out of her daughter.*)

<sup>27</sup> And he said to her, Suffer thou (*or Allow*) that the children be fulfilled first [*or Suffer thou that the sons be filled first*]; for it is not good to take the bread of children, and give [*it*] to hounds.

<sup>28</sup> And she answered, and said to him, Yes, Lord; for little whelps eat under the board of the crumbs of (*the*) children. (*And she answered him, Yes, Lord; but even little pups can eat the crumbs of the children under the table.*)

<sup>29</sup> And Jesus said to her, Go thou, for this word the fiend (*or the demon*) went out of thy daughter.

<sup>30</sup> And when she was gone into her house home [*or And when she had gone home/And when she had gone into her house*], she found the damsel lying on the bed, and the devil gone out from her. (*And when she went home, she found the young girl lying on the bed, and the demon had gone out of her.*)

<sup>31</sup> And again Jesus went out from the coasts of Tyre, and came through Sidon to the sea of Galilee, between the middle of the coasts of Decapolis.

<sup>32</sup> And they bring to him a man deaf and dumb, and prayed him to lay his hand/s on him.

<sup>33</sup> And he took him aside from the people, and put his fingers into his ears; and he spat, and touched his tongue.

<sup>34</sup> And he beheld into heaven, and sorrowed within, and said [*to him*], Ephphatha, that is, Be thou opened.

<sup>35</sup> And anon (*or at once*) his ears were opened, and the band of his tongue was unbound, and he spake rightly.

<sup>36</sup> And he commanded to them, that they should say to no man; but how much he commanded to them, so much the more they preached,

<sup>37</sup> and by so much the more they wondered, and said, He did well all things, both he hath made deaf men to hear; and dumb men to speak.

## CHAPTER 8

<sup>1</sup> In those days, when much people was with Jesus, and had not what they should eat, when his disciples were called together, he said to them,

<sup>2</sup> I have ruth on the people, for lo! now the third day they abide me, and they have not what to eat; (*I have compassion for the people, for behold! now it is the third day that they be with me, and they have nothing to eat;*)

<sup>3</sup> and if I leave them fasting into their houses, they shall fail in the way; for some of them came from (*a*)far. (*and if I let them go fasting unto their houses, they shall faint on the way; for some of them came from afar.*)

<sup>4</sup> And his disciples answered to him, Whereof shall a man be able to fill them with loaves here in (*the*) wilderness?

<sup>5</sup> And he asked them, How many loaves have ye? Which said, Seven.

<sup>6</sup> And he commanded the people to sit down on the earth (*or And he commanded the people to sit down on the ground*). And he took the seven loaves, and did thankings (*or and gave thanks*), and brake (*them*), and gave (*them*) to his disciples, (*so*) that they should set (*them*) forth. And they setted (*them*) forth to the people.

<sup>7</sup> And they had a few small fishes; and he blessed them, and commanded, that they were set forth (*also*).

<sup>8</sup> And they ate, and were fulfilled, [*or And they ate, and were filled*]; and they took up that that was left of [*the*] remnants, seven baskets (*full*). (*And they ate, and were filled full; and they gathered up the remaining pieces of food that were left, seven baskets full.*)

<sup>9</sup> And they that ate, were as four thousand of men; and he left them. (*And those who ate, were four thousand people; and then he dismissed them, or and then he let them go.*)

<sup>10</sup> And anon (*or at once*) he went up into a boat, with his disciples, and came into the coasts of Dalmanutha.

<sup>11</sup> And the Pharisees went out, and began to dispute with him, and asked a token of him from heaven, and tempted him. (*And the Pharisees went out, and began to argue with him, and asked him for a sign from heaven, and tested him.*)

<sup>12</sup> And he sorrowing within in spirit, said, What seeketh this generation a token, [*or a sign, either (a) miracle*]? Truly I say to you, a token [*or a sign*] shall not be given to this

generation. *(And he sorrowing within himself, said, Why seeketh this generation a sign? I tell you the truth, a sign shall not be given to this generation.)*

<sup>13</sup> And he left them, and went up again into a boat, and went over the sea *(or and went over the lake)*.

<sup>14</sup> And they forgot to take bread, and they had not with them *[no]* but one loaf in the boat.

<sup>15</sup> And he commanded *[to]* them, and said, See ye, and beware of the sourdough of the Pharisees, and of the sourdough of Herod. *(And he said to them, Watch out, and beware of the yeast, or the leaven, of the Pharisees, and of the yeast, or the leaven, of Herod.)*

<sup>16</sup> And they thought, and said one to another, For we have not *(brought any)* loaves *[or For we have not (brought any) bread]*.

<sup>17</sup> And when this thing was known, Jesus said to them, What think ye, for ye have not loaves? *(or Why do ye think about, or talk about, not having any bread?)* Yet ye know not, neither understand; yet ye have your heart(s) blinded.

<sup>18</sup> Ye having eyes, see not, and ye having ears, hear not; neither ye have mind *(or nor ye remember)*,

<sup>19</sup> when I brake five loaves among five thousand, and how many coffins full of broken meat took ye up? *(or and how many baskets full of pieces of food did ye gather up?)* They said to him, Twelve.

<sup>20</sup> When also seven loaves among four thousand of men, how many baskets *[full]* of broken meat took ye up? *(or how many baskets full of pieces of food did ye gather up?)* And they say to him, Seven.

<sup>21</sup> And he said to them, How understand ye not yet?

<sup>22</sup> And they came to Bethsaida, and they brought to him a blind man, and they prayed him, that he would touch him.

<sup>23</sup> And when he had taken the blind man's hand, he led him out of the street *(or he led him out of the village)*, and he spat into his eyes, and set his hands on him; and he asked him, if he saw anything.

<sup>24</sup> And he beheld, and said, I see men as trees walking *(about)*.

<sup>25</sup> Afterward again he set his hands on his eyes, and he began to see, and he was restored, so that he saw clearly all things *(or so that he saw everything clearly)*.

<sup>26</sup> And he sent him into his house, and said, Go into thine house; and if thou goest into the street, say to no man.

<sup>27</sup> And Jesus entered *[in]* and his disciples, into the castles of Caesarea of Philippi. And in the way, he asked his disciples, and said to them, Whom say men that I am? *(And Jesus and his disciples went to the villages of Caesarea of Philippi. And on the way, he asked his disciples, Who do people say that I am?)*

<sup>28</sup> Which answered to him, and said, Some say, John *(the)* Baptist; others say, Elias *(or Elijah)*; and others say, as one of the prophets.

<sup>29</sup> Then he saith to them, But whom say ye that I am? Peter answered, and said to him, Thou art Christ *(or Thou art the Messiah)*.

<sup>30</sup> And he charged them, that they should not say of him to any man. *(And he commanded them, that they should not say this about him to anyone.)*

<sup>31</sup> And he began to teach them, that it behooveth man's Son to suffer many things, and to be reprov'd of the elder men, and of the highest priests, and of the scribes, *(or and to be rejected by the elders, and by the high priests, and by the scribes)*, and to be slain, and after three days, to rise again.

<sup>32</sup> And he spake openly the word. And Peter took *(hold of)* him, and began to blame him *[or And Peter taking (hold of) him, began to blame him]*, and said, Lord, be thou merciful to thee, for this shall not be. *(And he openly spoke these words. And Peter took hold of him, and began to rebuke him, and said, Lord, be thou merciful to thyself, do not let this be, or do not let this happen.)*

<sup>33</sup> And he turned, and saw his disciples, and menaced Peter *(or and threatened Peter)*, and said *(to him)*, Go after me, *[thou]* Satan; for thou savourest not those things that be of God *[or for thou understandest not those things that be of God]*, *(no)* but those things that be of men.

<sup>34</sup> And when the people was called together, with his disciples, he said to them, If any man will come after me, deny he himself, and take his cross, and *(pur)sue* he me, *[or and (pur)sue me]*, *(or and follow me)*.

<sup>35</sup> For he that will make safe his life, shall lose it, *[or Soothly whoso(ever) will make his soul, that is, his life, safe, shall lose it]*; and he that loseth his life for me, and for the

gospel, shall make it safe. *(For he who will save his life, shall lose it; and he who loseth his life for me, and for the Gospel or the Good News, shall save it.)*

<sup>36</sup> For what profiteth it to a man, if he win all the world, and do impairing to his *[own]* soul?

<sup>37</sup> or what *(ex)changing* shall a man give for his soul?

<sup>38</sup> But who that acknowledgeth me and my words, in this generation adulterous and sinful *(or in this sinful and adulterous generation)*, also man's Son shall acknowledge him, when he shall come in the glory of his Father, with his angels.

## CHAPTER 9

<sup>1</sup> And he said to them, Truly I say to you, that there be some men standing here, which shall not taste death, till they see the realm of God coming in virtue. *(And he said to them, I tell you the truth, that there be some standing here now, who shall not taste death, before they see the Kingdom of God coming in power, or coming with power.)*

<sup>2</sup> And after six days Jesus took Peter, and James, and John, and led them by themselves alone into an high hill, *(or and led only them up onto a high hill, or a mountain)*; and he was transfigured before them.

<sup>3</sup> And his clothes were made full shining and *(as)* white as snow, which manner white clothes a fuller may not make on *(the)* earth.

<sup>4</sup> And Elias with Moses appeared to them, and they spake with Jesus. *(And Elijah and Moses appeared to them, and they spoke with Jesus.)*

<sup>5</sup> And Peter answered, and said to Jesus, Master, it is good *(for)* us to be here; and make we here three tabernacles, one to thee, one to Moses, and one to Elias. *(And Peter said to Jesus, Teacher, it is good for us to be here; and we shall make here three tents, or three tabernacles, one for thee, one for Moses, and one for Elijah.)*

<sup>6</sup> For he knew not what he should say; for they were aghast by dread *[or for they were afeared by dread]*.

<sup>7</sup> And there was made a cloud overshadowing them; and a voice came out of the cloud, and said, This is my most dearworthy Son, hear ye him *(or listen to him)*.

<sup>8</sup> And anon they beheld about, and saw no more any man, *[no]* but Jesus only with them. *(And at once they looked about, and saw no one there, except Jesus with them.)*

<sup>9</sup> And when they came down from the hill, he commanded them, that they should not tell to any man those things that they had seen, but when *(or until)* man's Son hath risen again from death, *[+or no but when (or until) man's Son hath risen from (the) dead]*.

<sup>10</sup> And they held the word at themselves *(or And they held the word within themselves)*, seeking what *this* should be, when he had risen again from death *[or when he hath risen from (the) dead]*.

<sup>11</sup> And they asked him, and said, What then say *[the]* Pharisees and *[the]* scribes, that it behooveth Elias to come first. *(And they asked him, Why then do the Pharisees and the scribes say, that it behooveth Elijah to come first.)*

<sup>12</sup> And he answered, and said to them, When Elias cometh *(or When Elijah shall come)*, he shall first restore all things; and as it is written of man's Son, that he suffer many things, and be despised.

<sup>13</sup> And I say to you that Elias is come, and they did to him whatever things they would, as it is written of him. *(And I tell you that Elijah hath come, and they did whatever they wanted to do to him, as it is written about him.)*

<sup>14</sup> And he coming to his disciples, saw a great company about them, and *[the]* scribes disputing with them.

<sup>15</sup> And anon all the people seeing Jesus, was astonied, and they dreaded; and they running *[to](him)*, greeted him. *(And at once all the people seeing Jesus, were astonished, and they had fearful reverence; and running to him, they greeted him.)*

<sup>16</sup> And he asked them, What *(thing)* dispute ye among you?

<sup>17</sup> And one of the company answered, and said, Master, *(or Teacher)*, I have brought to thee my son, that hath a dumb spirit;

<sup>18</sup> and wherever he taketh him, he hurtleth him down, and he foameth, and beateth together with *(his)* teeth, and waxeth dry *(or and then groweth dry)*. And I said to thy disciples, that they should cast him out, and they might not.

<sup>19</sup> And he answered to them, and said, A! thou generation out of belief, *[or O! thou generation unbelievful]*, *(or O thou unbelieving, or unfaithful, generation!)*, how long shall I be among you, how long shall I suffer you? Bring ye him to me.

<sup>20</sup> And they brought him. And when he had seen him, anon the spirit troubled him (*or at once the spirit troubled him*); and he was thrown down to the ground, and wallowed, and foamed.

<sup>21</sup> And he asked his father, How long is it, since this hath befallen to him? And he said, From childhood;

<sup>22</sup> and oft he hath put him into the fire, and into water, to lose him (*or to destroy him*); but if thou mayest (*do*) anything, help us, and have mercy on us.

<sup>23</sup> And Jesus said to him, If thou mayest believe (*or If thou can believe*), all things be possible to a man that believeth.

<sup>24</sup> And anon (*or And at once*) the father of the child cried with tears, and said, Lord, I believe; help thou mine unbelief.

<sup>25</sup> And when Jesus had seen the people running together, he menaced the unclean spirit (*or he threatened the unclean spirit*), and said to him, Thou deaf and dumb spirit, I command thee, go out from him, and enter no more into him.

<sup>26</sup> And he crying, and much wrenching him, went out from him; and he was made as dead, so that many said, that he was dead.

<sup>27</sup> And Jesus held his hand, and lifted him up; and he rose.

<sup>28</sup> And when he had entered into an house, his disciples asked him privily, Why might not we cast him out? (*And when he had entered into a house, his disciples asked him privately, Why could we not throw him out?*)

<sup>29</sup> And he said to them, This kind in nothing may go out [*for This kind may not go out in anything*], [*no*] but in prayer and fasting. (*And he said to them, This kind cannot be made to go out, except by prayer and fasting.*)

<sup>30</sup> And they went from thence, and went forth into Galilee; and they would not, that any man knew, [*and he would not, that any man know*], (*or and he did not want, that anyone knew that he was there*).

<sup>31</sup> And he taught his disciples, and said to them, For man's Son shall be betrayed into the hands of men, and they shall slay him, and he slain shall rise again on the third day.

<sup>32</sup> And they knew not the (*meaning of the*) word(s), and dreaded to ask him (*or and feared to ask him*).

<sup>33</sup> And they came to Capernaum. And when they were in the house, he asked them, What treated ye in the way? (*or What did ye discuss on the way?*)

<sup>34</sup> And they were still; for they disputed among them[*selves*] in the way, who of them should be [*the*] greatest. (*And they were silent; for they had argued among themselves on the way, who of them was the greatest.*)

<sup>35</sup> And he sat, and called the twelve, and said to them, If any man will be the first among you, he shall be the last of all, and the minister [*or the servant*] of all.

<sup>36</sup> And he took a child, and set him in the middle [*or in the midst*] of them; and when he had embraced him, he said to them,

<sup>37</sup> Whoever receiveth one of such children in my name, he receiveth me; and whoever receiveth me, he receiveth not me alone, but him that sent me.

<sup>38</sup> John answered to him, and said, Master, we saw one casting out fiends in thy name, which (*pur*)sueth not us, and we have forbidden him. (*John answered to him, and said, Teacher, we saw one throwing out devils and demons in thy name, and he followeth not us, and we have forbidden him.*)

<sup>39</sup> And Jesus said, Do not ye forbid him; for there is no man that doeth virtue in my name, and may soon speak evil of me. (*And Jesus said, Do not forbid him; for there is no one who doeth a work of power, or a miracle, in my name, and can soon after speak evil about me.*)

<sup>40</sup> He that is not against us, is for us.

<sup>41</sup> And whoever giveth [*to*] you (*even*) a cup of cold water to drink in my name, for ye be of Christ, truly I say to you, he shall not lose his meed. (*And whoever giveth to you even just a cup of cold water to drink in my name, for ye belong to the Messiah, I tell you the truth, he shall not lose his reward.*)

<sup>42</sup> And whoever shall cause to stumble one of these little (*ones*) that believe in me, it were better to him that a millstone were done about his neck, and he were cast into the sea. (*And whoever shall cause one of these little ones who believe in me to stumble, it would be better for him if a millstone was put around his neck, and he was thrown into the sea.*)

<sup>43</sup> And if thine hand cause thee to stumble, cut it away; it is better to thee to enter feeble into life, (*or it is better for thee to enter into (eternal) life weak, or maimed*), than

(*to*) have two hands, and (*to*) go into hell, into the fire that never shall be quenched [*or into (the) fire unquenchable*],

<sup>44</sup> where the worm of them dieth not, and the fire is not quenched.

<sup>45</sup> And if thy foot cause thee to stumble, cut it off; it is better to thee to enter crooked into everlasting life, (*or it is better for thee to enter into eternal life bent, or lame*), than (*to*) have two feet, and (*to*) be sent into hell of fire [*or into hellfire*], that never shall be quenched,

<sup>46</sup> where the worm of them dieth not, and the fire is not quenched.

<sup>47</sup> That if thine eye cause thee to stumble, cast it out; it is better to thee to enter goggle-eyed into the realm of God (*or it is better for thee to enter into the Kingdom of God with one eye*), than (*to*) have two eyes, and (*to*) be sent into hell of fire, [*+or than having two eyes, to be sent into hellfire*],

<sup>48</sup> where the worm of them dieth not, and the fire is not quenched.

<sup>49</sup> And every man shall be salted with fire, and every slain sacrifice shall be made savoury with salt. [*+Forsooth every man shall be made savoury with fire, and every slain sacrifice shall be salted with salt.*]

<sup>50</sup> Salt is good; if salt be unsavoury, in what thing shall ye make it savoury? Have ye salt among you, and have ye peace among you.

## CHAPTER 10

<sup>1</sup> And Jesus rose up from thence, and came into the coasts of Judea over (*the*) Jordan (*River*), [*or And Jesus rising up from thence, came into the ends of Judea beyond (the) Jordan (River)*]; and again the people came together to him, and as he was wont, again he taught them.

<sup>2</sup> And the Pharisees came [*nigh*], and asked him, Whether it be leaveful to a man to leave [*or forsake*] his wife? and they tempted him. (*And the Pharisees came near, and asked him, Is it lawful for a man to leave his wife? and they tested him.*)

<sup>3</sup> And he answered, and said to them, What commanded Moses to you?

<sup>4</sup> And they said, Moses suffered (*us*) to write a libel of forsaking, and to forsake. (*And they said, Moses allowed us to write a bill of forsaking, or a notice of divorce, and then we be able to forsake, or to leave, a woman.*)

<sup>5</sup> And Jesus answered, and said to them, For the hardness of your heart(s) Moses wrote to you this commandment [*or this precept*].

<sup>6</sup> But from the beginning of creature(s), (*or But from the beginning of Creation*), God made them male and female;

<sup>7</sup> and said, For this thing a man shall leave his father and mother, and shall draw [*or shall cleave*] to his wife,

<sup>8</sup> and they shall be twain in one flesh. And so now they be not twain, but one flesh.

<sup>9</sup> Therefore that thing that God hath joined together, no man separate [*or part*].

<sup>10</sup> And again in the house his disciples asked him of the same thing. (*And in the house his disciples asked him about this same thing.*)

<sup>11</sup> And he said to them, Whoever leaveth his wife, and weddeth another, he doeth adultery on her.

<sup>12</sup> And if the wife leave her husband, and be wedded to another, she doeth lechery [*or she doeth adultery*].

<sup>13</sup> And they brought to him little children, (*so*) that he should touch them; and the disciples threatened the men, that brought them.

<sup>14</sup> And when Jesus had seen them, he bare (*it*) heavy, and said to them, Suffer ye (*the*) little children to come to me (*or Allow the little children to come to me*), and forbid ye them not, for of such is the kingdom of God.

<sup>15</sup> Truly I say to you (*or I tell you the truth*), whoever receiveth not the kingdom of God as a little child, he shall not enter into it.

<sup>16</sup> And he embraced them, and laid his hands on them, and blessed them.

<sup>17</sup> And when Jesus was gone out into the way, a man ran before, and kneeled before him, and prayed him, and said, Good master, what shall I do, that I receive everlasting life? (*or and said, Good Teacher, what should I do, so that I can get, or I can receive, eternal life?*)

<sup>18</sup> And Jesus said to him, What sayest thou that I am good? (*or Why sayest thou that I am good?*) There is no man good, but God himself, [*or None is good, no but God alone*].

<sup>19</sup> Thou knowest the commandments, do thou none adultery, slay not, steal not, say not false witnessing (*or do not give false testimony*), do no fraud, worship thy father and thy mother (*or honour thy father and thy mother*).

<sup>20</sup> And he answered, and said to him, Master, *(or Teacher)*, I have kept all these things from my youth.

<sup>21</sup> And Jesus beheld him, and loved him, and said to him, One thing faileth to thee; go thou, and sell all *(the)* things that thou hast, and give *(the proceeds)* to poor men, and *(then)* thou shalt have treasure in heaven; and come, *(pur)sue* thou me *(or follow me)*.

<sup>22</sup> And he was full sorry in the word, *[or The which made sorrowful in the word]*, *(or And he was greatly grieved by these words)*, and went away mourning, for he had many possessions.

<sup>23</sup> And Jesus beheld about, and said to his disciples, How hard they that have riches *[or money]* shall enter into the kingdom of God.

<sup>24</sup> And the disciples were astonished in his words *(or And the disciples were astonished at his words)*. And Jesus again answered, and said to them, Ye little children *[or Little sons]*, how hard it is for men that trust in riches to enter into the kingdom of God.

<sup>25</sup> It is lighter *(for)* a camel to pass through a needle's eye *[or It is easier that a camel pass through a needle's eye]*, than *(for)* a rich man to enter into the kingdom of God.

<sup>26</sup> And they wondered more, and said among themselves, And who may be saved? *(or Then who can be saved?)*

<sup>27</sup> And Jesus beheld them, and said, With men it is impossible, but not with God; for all things be possible with God.

<sup>28</sup> And Peter began to say to him, Lo! we have left all things, and have *(pur)sued* thee *(or and have followed thee)*.

<sup>29</sup> Jesus answered, and said, Truly I say to you *(or I tell you the truth)*, there is no man that leaveth house, or brethren, or sisters, or father, or mother, or children, or fields for me and for the gospel,

<sup>30</sup> which shall not take an hundredfold so much now in this time, houses, and brethren, and sisters, and mothers, and children, and fields, with persecutions, and in the world to coming everlasting life *[or and in the world to come everlasting life]*. *(who shall not now receive in this time a hundred times as much, yea, houses, and brothers, and sisters, and mothers, and children, and fields, with persecutions, and in the world to come eternal life.)*

<sup>31</sup> But many shall be, the first the last, and the last the first.

<sup>32</sup> And they were in the way going up to Jerusalem; and Jesus went before them, and they wondered, and followed, and dreaded *(or had fear)*. And again Jesus took the twelve *(aside)*, and began to say to them, what things were to come to him.

<sup>33</sup> For lo! we ascend to Jerusalem, and man's Son shall be betrayed to the princes of *(the)* priests, and to *[the]* scribes, and to the elder men; and they shall condemn him by death, and they shall *[be]* take him to heathen men. *(For behold! we go up to Jerusalem, and man's Son shall be betrayed to the high priests, and to the scribes, and to the elders; and they shall condemn him to death, and they shall deliver him to the heathens, or they shall hand him over to the Gentiles.)*

<sup>34</sup> And they shall scorn him, and bespit him, and beat him; and they shall slay him, and in the third day he shall rise again *(or and on the third day he shall rise again)*.

<sup>35</sup> And James and John, Zebedee's sons, came to him, and said, Master, we will, that whatever we ask, thou do to us. *(And James and John, Zebedee's sons, came to him, and said, Teacher, we desire, or we want, that whatever we ask, thou do for us.)*

<sup>36</sup> And he said to them, What will ye that I do to you? *(And he said to them, What do ye desire, or want, that I do for you?)*

<sup>37</sup> And they said, Grant to us, that we sit the one at thy right half, and the other at thy left half, in thy glory. *(And they said, Grant unto us, that we sit the one at thy right hand, or on thy right side, and the other at thy left hand, or on thy left side, in thy glory.)*

<sup>38</sup> And Jesus said to them, Ye know not what ye ask; may ye drink the cup, which I shall drink, *(or can ye drink the cup, which I shall drink)*, or be washed with the baptism, in which I am baptized?

<sup>39</sup> And they said to him, We may *(or We can)*. And Jesus said to them, *[Truly]* Ye shall drink the cup that I drink, and ye shall be washed with the baptism, in which I am baptized;

<sup>40</sup> but to sit at my right half or left half is not mine to give to you *(or but to sit at my right hand or my left hand is not mine to give to you)*, *(no)* but to whom it is made ready.

<sup>41</sup> And the ten heard, and began to have indignation of James and John. *(And the other ten heard, and began to feel indignant with James and John.)*

<sup>42</sup> But Jesus called them, and said to them, Ye know, that they that seem *[or that be seen]* to have princehood of folks, be *(the)* lords of them, and the princes of them have

power of them. *(And Jesus called them, and said to them, Ye know, that they who be seen to have lordship over the nations and the peoples, be their lords, and so their leaders have power over them.)*

<sup>43</sup> But it is not so among you, but whoever will be made *[the]* greater, shall be your minister *(or shall be your servant)*;

<sup>44</sup> and whoever will be the first among you, shall be *(the)* servant of all.

<sup>45</sup> For why man's Son came not, that it should be ministered to him, but that he should minister, and give his life again-buying *[for as a redemption]* for many. *(For man's Son came not, so that he would be served, but that he would serve, and give his life as a redemption for many.)*

<sup>46</sup> And they came to Jericho; and when he went forth from Jericho, and his disciples, and a full much people *(or a great many people)*, Bartimaeus, a blind man, the son of Timaeus, sat beside the way, and begged.

<sup>47</sup> And when he heard, that it was Jesus of Nazareth, he began to cry, and say, Jesus, the son of David, have mercy on me.

<sup>48</sup> And many threatened him, that he should be still; and he cried much the more *[or and he cried much more, saying]*, Jesus, the son of David, have mercy on me.

<sup>49</sup> And Jesus stood, and commanded him to be called; and they called the blind man, and said to him, Be thou of better heart, rise up, he calleth thee.

<sup>50</sup> And he cast away his cloth *(or And he threw away his cloak)*, and skipped, and came to him.

<sup>51</sup> And Jesus answered, and said to him, What wilt thou, that I shall do to thee? The blind man said to him, Master, that I see. *(And Jesus said to him, What desirest thou, that I shall do for thee? The blind man said to him, Teacher, that I see.)*

<sup>52</sup> Jesus said to him, Go thou, thy faith hath made thee safe. And anon he saw, and *(pur)sued him in the way. (Jesus said to him, Go, thy faith hath saved thee, or thy faith hath healed thee. And at once he saw, and followed him on the way.)*

## CHAPTER 11

<sup>1</sup> And when Jesus came nigh to Jerusalem and to Bethany, to the mount of Olives, he sendeth two of his disciples,

<sup>2</sup> and saith to them, Go ye into the castle that is against you *(or Go into the village that is opposite you)*; and anon *(or at once)* as ye enter there ye shall find a colt tied, on which no man hath sat yet; untie ye *(it)*, and bring him *(here)*.

<sup>3</sup> And if any man say anything to you, What do ye? say ye, that he is needful to the Lord, and anon, he shall leave him hither. *(And if anyone say anything to you, Why do ye that? say, that he is needed by the Lord, and then at once, he shall let him go, or let him come here.)*

<sup>4</sup> And they went forth, and found a colt tied before the gate withoutforth, in the meeting of two ways; and they untied him.

<sup>5</sup> And some of them that stood there said to them, What do ye, untying the colt?

<sup>6</sup> And they said to them, as Jesus commanded them; and they left it to them *(or and they let it go with them)*.

<sup>7</sup> And they brought the colt to Jesus, and they laid on him their clothes *(or and they laid their clothes on him)*, and Jesus sat on him.

<sup>8</sup> And many strewed their clothes in the way, and other men cutt branches *[or boughs]* off *(the)* trees, and strewed *(them)* in the way. *(And many spread their clothes on the way, or on the road, and others cut branches or boughs off the trees, and strew them on the way.)*

<sup>9</sup> And they that went before, and that *(pur)sued (or and who followed)*, cried, and said, Hosanna, blessed is he that cometh in the name of the Lord;

<sup>10</sup> blessed be the kingdom of our father David that is to come; Hosanna in *(the)* highest things *[or Hosanna in (the) highest]*.

<sup>11</sup> And he entered into Jerusalem, into the temple; and when he had seen all things about, when it was even<sup>(ing)</sup>, he went out into Bethany, with the twelve.

<sup>12</sup> And another day *(or And the next day)*, when he went out of Bethany *[or when he went out from Bethany]*, he hungered.

<sup>13</sup> And when he had seen a fig tree *(from)* afar having leaves, he came, if happily he should find anything thereon; and when he came to it, he found nothing, except leaves; for it was not *(the)* time of figs.

<sup>14</sup> And Jesus answered and said to it, Now never eat any man fruit of thee *(any)* more *[or Now no more without end any man eat fruit of thee]*. And his disciples heard *(him)*;

<sup>15</sup> and they came to Jerusalem. And when he was entered into the temple, he began to cast out sellers and buyers in the temple; and he turned upside-down the boards of *(the money-)changers*, and the chairs of men that sold culvers; *(and they came to Jerusalem. And after he went into the Temple, he began to throw out the sellers and the buyers in the Temple; and he turned upside-down the tables of the money-changers, and the chairs of those who sold doves and pigeons;)*

<sup>16</sup> and he suffered not, that any man should bear a vessel through the temple. *(and he would not allow anyone to carry a vessel through the Temple.)*

<sup>17</sup> And he taught them, and said, Whether it is not written, That mine house shall be called the house of praying to all folks? but ye have made it a den of thieves. *(And he taught them, and said, Is it not written, My House shall be called the House of Prayer for all the nations and all the peoples? but ye have made it a den of thieves.)*

<sup>18</sup> And when this thing was heard, the princes of priests, and *[the]* scribes sought how they should lose him; for they dreaded him, for all the people wondered on his teaching. *(And when this was heard, the high priests, and the scribes sought how they could destroy him; for they feared him, for all the people wondered about his teaching.)*

<sup>19</sup> And when evening was come, he went out of the city.

<sup>20</sup> And as they passed forth early *(the next day)*, they saw the fig tree made dry from the roots.

<sup>21</sup> And Peter bethought *(to)* him*(self)*, and said to him, *[or And Peter having mind, (or remembering), said to him]*, Master, *(or Teacher)*, lo! the fig tree, whom thou cursedest, is dried up.

<sup>22</sup> And Jesus answered and said to them, Have ye the faith of God;

<sup>23</sup> truly I say to you, that whoever saith to this hill, Be thou taken, and cast into the sea; and doubt not in his heart, but believeth, that whatever he say, shall be done, it shall be done to him. *(I tell you the truth, that whoever saith to this hill, Be thou taken, and thrown into the sea; and doubt not in his heart, but believeth, that whatever he say, shall be done, it shall be done for him.)*

<sup>24</sup> Therefore I say to you, all things whatever things ye praying shall ask *(for)*, believe ye that ye shall take *(them)*, *(or believe that ye shall receive them)*, and they shall come to you.

<sup>25</sup> And when ye shall stand to pray, forgive ye, if ye have anything against any man, *(so)* that *[also]* your Father that is in heavens, forgive to you your sins.

<sup>26</sup> And if ye forgive not *[or For if ye forgive not]*, neither your Father that is in heavens, shall forgive to you your sins.

<sup>27</sup> And again they came to Jerusalem. And when he walked in the temple, the highest priests, and *(the)* scribes, and the elder men came to him, *(And they came again to Jerusalem. And when he walked in the Temple, the high priests, and the scribes, and the elders came to him.)*

<sup>28</sup> and said to him, In what power doest thou these things? or who gave to thee this power, that thou do these things?

<sup>29</sup> Jesus answered and said to them, And I shall ask you one word *(or And I shall ask you something)*, and answer ye to me, and I shall say to you in what power I do these things.

<sup>30</sup> Whether was the baptism of John of heaven, or of men? answer ye to me. *(Was the baptism of John from heaven, or from men? answer me.)*

<sup>31</sup> And they thought within themselves, saying, If we say of heaven, he shall say to us, Why then believe ye not to him *(or If we say from heaven, he shall say to us, Then why did ye not believe him);*

<sup>32</sup> if we say of men, we dread the people; for all men had John, that he was verily a prophet. *(if we say from men, we fear the people; for everyone believed about John, that he was truly a prophet.)*

<sup>33</sup> And they answered, and said to Jesus, We know not. And Jesus answered, and said to them, Neither I say to you, in what power I do these things.

## CHAPTER 12

<sup>1</sup> And Jesus began to speak to them in parables. A man planted a vineyard, and set an hedge about it, and delved a pit, and builded a tower, and hired it *(out)* to earth-tillers, and went forth in pilgrimage, *(or A man planted a vineyard, and set a hedge about it, and dug a hole for a winepress, and built a look-out tower, and hired it out to farmers, and went forth on a journey).*

<sup>2</sup> And he sent to the earth-tillers in time a servant, to receive of the earth-tillers of the fruit of the vineyard. (*And in time he sent a servant to the farmers, to receive from the farmers some of the fruit from the vineyard.*)

<sup>3</sup> And they took him, and beat him, and left him void (*or and let him go away empty*).

<sup>4</sup> And again he sent to them another servant, and they wounded him in the head, and tormented him [*or and punished him with chidings, or reprovings*].

<sup>5</sup> And again he sent another, and they slew him, and others more, beating some, and slaying others [*or soothly they killed others*].

<sup>6</sup> But yet he had a most dearworthy son, and he sent him last to them, and said, Peradventure they shall dread [*with reverence*] my son, (*or Perhaps they shall fear my son, or Surely they shall revere, or respect, my son*).

<sup>7</sup> But the earth-tillers said together, [*or Forsooth the tenants said to themselves*], (*or But the tenants said to each other*), This is the heir; come ye, slay we him, and the heritage shall be ours. (*But the farmers said to each other, He is the heir; come, let us kill him, and then the inheritance shall be ours.*)

<sup>8</sup> And they took him, and killed him, and casted him out without the vineyard (*or and threw him out of the vineyard*).

<sup>9</sup> Then what shall the lord of the vineyard do? He shall come, and lose the earth-tillers (*or and destroy the farmers*), [*or He shall come, and lose the tenants (or and destroy the tenants)*], and give the vineyard to others.

<sup>10</sup> Whether ye have not read this scripture, The stone which the builders have despised, this is made into the head of the corner?

<sup>11</sup> This thing is done of the Lord, and it is wonderful in our eyes.

<sup>12</sup> And they sought to (*take*) hold (*of*) him, and they dreaded the people (*or but they feared the people*); for they knew that to them he (*had*) said this parable; and (*so*) they left him, and they went away.

<sup>13</sup> And they sent to him some of the Pharisees and (*some*) of the Herodians, to take him in word (*or to catch him with his own words*).

<sup>14</sup> Which came, and said to him, Master, (*or Teacher*), we know that thou art soothfast, and reckest not (*or takest no heed*) of any man; for neither thou beholdest into the face of any man, but thou teachest the way of God in truth. Is it leaveful that tribute be given to the emperor, or we shall not give? (*or Is it lawful to pay taxes to Caesar, or should we not pay them?*)

<sup>15</sup> Which witting their privy falseness, said to them, What tempt ye me, [*hypocrites*?] (*or Why do you hypocrites test me?*) bring ye to me a penny, (*so*) that I (*can*) see (*it*).

<sup>16</sup> And they brought (*it*) to him. And he said to them, Whose is this image, and the writing above (*or upon it*)? And they say to him, The emperor's [*or Caesar's*].

<sup>17</sup> And Jesus answered and said to them, Then yield ye to the emperor those things that be the emperor's [*or Therefore yield ye to Caesar those things that be of Caesar*]; and to God those things that be of God. And they wondered of him (*or And they wondered about him*).

<sup>18</sup> And (*some*) Sadducees, that say that there is no resurrection, came to him, and asked him, and said,

<sup>19</sup> Master, (*or Teacher*), Moses wrote to us, that if the brother of a man were dead, and left his wife, and have no sons, his brother take his wife, and raise up seed to his brother.

<sup>20</sup> Then seven brethren there were, [*or Therefore seven brethren were*], (*or And so there were seven brothers*); and the first took a wife, and died, and left no seed.

<sup>21</sup> And the second took her, and died, and neither he left seed. And the third also.

<sup>22</sup> And in like manner the seven took her, and left no seed. And the woman the last of all died.

<sup>23</sup> Then in the resurrection, when they shall rise again, whose wife of these shall she be? for seven had her to wife.

<sup>24</sup> And Jesus answered, and said to them, Whether ye err not therefore, that ye know not [*the*] scriptures, neither the virtue of God? (*And Jesus answered, and said to them, And so do ye not err, because ye know not the Scriptures, nor the power of God?*)

<sup>25</sup> For when they shall rise again from death, neither they shall wed, nor shall be wedded, but they shall be as (*the*) angels of God in heavens. [*+Forsooth when they shall rise again from (the) dead, neither they shall wed, neither shall be wedded, but they shall be as (the) angels of God in heaven.*]

<sup>26</sup> And of dead men, that they rise again, have ye not read in the book of Moses, on the bush (*or in the bush*), how God spake to him, and said, I am God of Abraham, and God of Isaac, and God of Jacob?

<sup>27</sup> He is not (*the*) God of dead men, but of living men; therefore ye err much.

<sup>28</sup> And one of the scribes, that had heard them disputing together, came nigh, and saw that Jesus had well-answered them, and asked him, [*or and seeing that he had answered them well, asked him*], which was the first commandment of all (*or which is the first, or the greatest, commandment of all?*).

<sup>29</sup> And Jesus answered to him, That the first commandment of all is, Hear thou, Israel, thy Lord God is one God, [*or Hear, Israel, the Lord thy God is one God*]; (*And Jesus answered to him, The first, or the greatest, commandment of all is this, Hear O Israel, the Lord thy God is one God;*)

<sup>30</sup> and thou shalt love thy Lord God of all thine heart, and of all thy soul, and of all thy mind, and of all thy might, [*or and thou shalt love the Lord thy God of all thine heart, and of all thy soul, and of all thy mind, and of all thy virtue, or might, or strength*]. This is the first commandment (*or This is the first, or the greatest, commandment of all*).

<sup>31</sup> And the second is like to this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

<sup>32</sup> And the scribe said to him, Master, (*or Teacher*), in truth thou hast well said; for one God is (*or for there is but one God*), and there is none other, except him;

<sup>33</sup> [*and*] that he be loved of all the heart, and of all the mind, and of all the understanding, and of all the soul, and of all the strength, and to love the neighbour as himself, is greater, [*or and to love thy neighbour as himself, is more*], than all burnt offerings and sacrifices.

<sup>34</sup> And Jesus seeing that he had answered wisely, said to him, Thou art not far from the kingdom of God. And then no man durst ask him more anything (*or And then no one dared to ask him anything more*).

<sup>35</sup> And Jesus answered and said, teaching in the temple, How say [*the*] scribes, that Christ is the son of David? (*And Jesus said, teaching in the Temple, How can the scribes say, that the Messiah is the Son of David?*)

<sup>36</sup> For David himself said in the Holy Ghost, The Lord said to my lord, Sit [*thou*] on my right half, till I put thine enemies the stool of thy feet. (*For David himself said by the Holy Spirit, The Lord said to my Lord, Sit thou at my right hand, or on my right side, until I make thine enemies thy footstool.*)

<sup>37</sup> Then if David himself calleth him Lord, how then is he his son? And much people gladly heard him.

<sup>38</sup> And he said to them in his teaching, Be ye ware of (*the*) scribes, that will wander [*or that will go*](*about*) in stoles, and be saluted in [*the*] chapping (*or and be respectfully greeted at the market*),

<sup>39</sup> and sit in synagogues in the first chairs [*or and sit in the first chairs in synagogues*], and in the first sitting places in suppers;

<sup>40</sup> which devour the houses of widows under [*the*] colour of long prayer; they shall take the longer doom, [*either (the longer) damnation*], (*or they shall receive the greater condemnation*).

<sup>41</sup> And Jesus sitting against (*or opposite*) the treasury, beheld how the people cast money into the treasury; and many rich men casted many things.

<sup>42</sup> But when a poor widow was come, she cast two minutes (*or she threw in two mites*), that is, a farthing.

<sup>43</sup> And he called together his disciples, and said to them, Truly I say to you (*or I tell you the truth*), that this poor widow cast more than all, that cast into the treasury.

<sup>44</sup> For all they cast of that thing that they had plenty of; but this (*out*) of her poverty cast all things that she had, all her livelihood, [*or all her livelihood*], (*or all her livelihood*).

## CHAPTER 13

<sup>1</sup> And when he went out of the temple, one of his disciples said to him, Master, (*or Teacher*), behold, what manner stones, and what manner buildings.

<sup>2</sup> And Jesus answered, and said to him, Seest thou all these great buildings? there shall not be left a stone on a stone, which shall not be destroyed.

<sup>3</sup> And when he sat in the mount of Olives against the temple (*or And when he sat on the Mount of Olives opposite the Temple*), Peter and James and John and Andrew asked him by themselves,

<sup>4</sup> Say thou to us, when these things shall be done, and what token [*or what sign*] shall be, when all these things shall begin to be ended.

<sup>5</sup> And Jesus answered, and began to say to them, Look ye [*or See ye*], that no man deceive you;

<sup>6</sup> for many shall come in my name, saying, That I am (*he*); and they shall deceive many.

<sup>7</sup> And when ye hear battles and opinions of battles, dread ye not (*or fear not*); for it behooveth these things to be done, but not yet anon (*or at once*) is the end, [*or for it behooveth that these things be done, but the end is not yet*].

<sup>8</sup> For folk shall rise on folk, and realm on realm, and earth-movings and hunger shall be by places; these things shall be (*but the*) beginnings of (*the*) sorrows.

<sup>9</sup> But see ye yourselves, for they shall take you in (*to*) councils, and ye shall be beaten in synagogues; and ye shall stand before kings and doomsmen (*or judges*) for me, in witnessing to them (*or to give a testimony to them*).

<sup>10</sup> And it behooveth, that the gospel be first preached among all folk. (*But it behooveth, that the Gospel or the Good News, first be preached to all the nations and all the peoples.*)

<sup>11</sup> And when they take you, and lead you forth, do not ye before-think what ye shall speak, but speak ye that thing that shall be given to you in that hour; for ye be not the speakers [*or soothly ye be not speaking*], but the Holy Ghost (*or the Holy Spirit*).

<sup>12</sup> For the brother shall betake the brother into death [*or Forsooth a brother shall betray a brother into death*], and the father the son, and sons shall rise together against fathers and mothers, and punish them by death.

<sup>13</sup> And ye shall be in hate to all men for my name; but he that lasteth into the end, shall be safe. [*+And ye shall be in hatred to all men for my name; but he that shall sustain into the end, shall be safe.*](*And ye shall be hated by everyone because of my name; but he who lasteth unto the end, shall be saved.*)

<sup>14</sup> But when ye shall see the abomination of discomfort, standing where it oweth not (*or standing where it ought not to be*); he that readeth (*this*), understand (*it*); then they that be in Judea, flee to the mountains.

<sup>15</sup> And he that is above in the roof (*or And he who is above on the roof*), come not down into the house, neither enter he, to take anything (*out*) of his house;

<sup>16</sup> and he that shall be in the field, turn not again behind to take his cloth. (*and he who is in the field, do not return to get his cloak.*)

<sup>17</sup> But woe to them that be with child, and nourishing [*or nursing*] in those days.

<sup>18</sup> Therefore pray ye, that those things, [*or that your fleeing*], (*or that your flying*), be not done in winter.

<sup>19</sup> But those days of tribulation shall be such, (*in*) which manner were not from the beginning of creature(s), (*or in which manner were never so since the beginning of Creation*), which God hath made, till now, neither shall be.

<sup>20</sup> And but the Lord had abridged those days, all flesh, [*or (all) mankind*], had not be safe, (*or And if the Lord had not shortened those days, no one could be saved*); but for the chosen which he chose, the Lord hath made short the days.

<sup>21</sup> And then if any man say to you, Lo! here is Christ, (*or Behold! here is the Messiah*), lo! there, believe ye not.

<sup>22</sup> For false Christs and false prophets shall rise, and shall give tokens [*or signs*] and wonders, to deceive, if it may be done, yea, them that be chosen, [*or yea, the chosen*]. (*For false messiahs and false prophets shall arise, and shall make miracles and wonders, to deceive, yes, God's chosen, if it can be done.*)

<sup>23</sup> Therefore take ye keep, (*or And so be on guard, or take heed*); lo! I have before-said to you all things.

<sup>24</sup> But in those days, after that tribulation, the sun shall be made dark, and the moon shall not give her light,

<sup>25</sup> and the stars of heaven shall fall down, and the virtues that be in (*the*) heavens shall be moved. (*and the stars of the heavens shall fall down, and the powers that be in the heavens shall be shaken.*)

<sup>26</sup> And then they shall see man's Son coming in the clouds of (*the*) heaven(s), with great virtue (*or with great power*) and glory.

<sup>27</sup> And then he shall send his angels, and shall gather his chosen from the four winds, from the highest thing of earth till to the highest thing of heaven [*or from the lowest thing of earth unto the highest thing of heaven*].

<sup>28</sup> But of the fig tree learn ye the parable. When now his branch is tender, and (*its*) leaves be sprung out, ye know that summer is nigh.

<sup>29</sup> So when ye see these things be done, know ye, that it is nigh in the doors, *(or that it is near, right at the door).*

<sup>30</sup> Truly I say to you *(or I tell you the truth)*, that this generation shall not pass away, till all these things be done.

<sup>31</sup> Heaven and earth shall pass *(away)*, but my words shall not pass *(away)*.

<sup>32</sup> But of that day or hour no man knoweth, neither *(the)* angels in heaven, neither the Son, but the Father.

<sup>33</sup> See ye, wake ye, and pray ye, *(or Look, be on watch, or stay awake, and pray)*; for ye know not, when the time is.

<sup>34</sup> For as a man that is gone far in pilgrimage, left his house, and gave to his servants power of every work, and commanded to the porter, that he *[should]* wake. *(For it is like a man who left his house, and went far away on a journey, and who gave his servants authority to do their work, and commanded to the porter, that he should be on watch or stay awake.)*

<sup>35</sup> Therefore wake ye, *(or And so be on watch, or stay awake)*, for ye know not, when the lord of the house cometh, in the eventide, or at midnight, or at cock's crowing, or in the morning;

<sup>36</sup> lest when he come suddenly, he find you sleeping.

<sup>37</sup> Forsooth that that I say to you, I say to all, Wake ye, *(or Be on watch, or Stay awake)*.

## CHAPTER 14

<sup>1</sup> Pask and the feast of therf loaves was after two days *(or Passover and the Feast of Unleavened Bread was two days off)*. And the high priests and the scribes sought, how they should *(take)* hold *(of)* him with guile, and slay *[him]*.

<sup>2</sup> But they said, Not in the feast day, lest peradventure a noise were made among the people. *(But they said, Not on the Feast Day, lest a commotion was made among the people.)*

<sup>3</sup> And when he was at Bethany, in the house of Simon leprous, and rested, *[or and sat at the meat]*, *(or and sat at the meal)*, a woman came, that had a box of alabaster of precious ointment spikenard; and when the box of alabaster was broken, she poured it on his head.

<sup>4</sup> But there were some that bare it heavily within themselves, and said, Whereto is this loss of ointment made?

<sup>5</sup> For this ointment might have been sold for more than three hundred pence, and be given to poor men. And they grudged against her *(or And they grumbled against her)*.

<sup>6</sup> But Jesus said, Suffer ye her; what be ye heavy to her? she hath wrought a good work in me. *(But Jesus said, Allow her to do this; why be so harsh to her? she hath done a good thing for me.)*

<sup>7</sup> For evermore ye shall have poor men with you, and when ye will, ye may do well to them; but ye shall not *(for)*evermore have me. *(Ye shall always have the poor with you, and when ye desire, ye can do good things for them; but ye shall not always have me.)*

<sup>8</sup> She did that that she had *(to)*; she came before to anoint my body into burying *(or she came beforehand to anoint my body for burial)*.

<sup>9</sup> Truly I say to you, wherever this gospel shall be preached in all the world, and that that this woman hath done, shall be told into mind of him *[or shall be told into mind of her]*. *(I tell you the truth, wherever this gospel shall be preached in all the world, that which this woman hath done, shall be told in remembrance of her.)*

<sup>10</sup> And Judas Iscariot, one of the twelve, went to the high priests, to betray him to them.

<sup>11</sup> And they heard, and joyed, and promised to give him money. And he sought how he should betray him covenantly *(or opportunely)*.

<sup>12</sup> And the first day of therf loaves, when they offered *(the)* pask, the disciples said to him, Whither wilt thou that we go, and make ready to thee, that thou eat the pask? *(And the first Day of Unleavened Bread, when they slew the Passover lambs, the disciples said to him, Where desirest thou that we go, and prepare for thee, so that thou can eat the Passover?)*

<sup>13</sup> And he sendeth two of his disciples, and saith to them, Go ye into the city, and a man bearing a gallon of water shall meet you; *(pur)sue ye him (or follow him)*.

<sup>14</sup> And whither ever he entereth, say ye to the lord of the house, That the master saith, Where is mine eating place, where I shall eat *(the)* pask with my disciples? *(And wherever he entereth, say ye to the master of the house, The Teacher saith, Where is my eating place, where I can eat the Passover with my disciples?)*

<sup>15</sup> And he shall show to you a great supping place arrayed, and there make ye ready to us (*or and there prepare it for us*).

<sup>16</sup> And his disciples went forth, and came into the city, and found as he had said to them; and they made ready the pask (*or and they prepared the Passover*).

<sup>17</sup> And when the eventide was come, he came with the twelve.

<sup>18</sup> And when they sat at the meat, and ate, Jesus said, Truly I say to you, that one of you that eateth with me, shall betray me. (*And when they sat at the meal, and ate, Jesus said, I tell you the truth, that one of you who eateth with me, shall betray me.*)

<sup>19</sup> And they began to be sorry, [*or to be sorrowful*], (*or to be grieved*), and to say to him, each by themselves, Whether I?

<sup>20</sup> Which said to them, One of the twelve that putteth [*in*]his hand with me in the platter.

<sup>21</sup> And soothly man's Son goeth, as it is written of him; but woe to that man, by whom man's Son shall be betrayed. It were good to him (*or It would be better for him*), if that man had not been born.

<sup>22</sup> And while they ate, Jesus took bread, and blessed (*or and gave thanks*), and brake [*it*], and gave (*it*) to them, and said, Take ye; this is my body.

<sup>23</sup> And when he had taken the cup, he did thankings (*or he gave thanks*), and gave (*it*) to them, and all drank thereof.

<sup>24</sup> And he said to them, This is my blood of the new testament (*or This is my blood of the new covenant*), which shall be shed for many.

<sup>25</sup> Truly I say to you (*or I tell you the truth*), for now I shall not drink of this fruit of the vine, into that day when I shall drink it (*a*)new in the realm of God.

<sup>26</sup> And when the hymn was said, they went out into the hill of Olives. (*And after the hymn was sung, they went out to the Mount of Olives.*)

<sup>27</sup> And Jesus said to them, All ye shall be caused to stumble in me in this night; for it is written, I shall smite the shepherd, and the sheep of the flock shall be scattered.

<sup>28</sup> But after that I shall rise again, I shall go before you into Galilee.

<sup>29</sup> And Peter said to him, Though all shall be caused to stumble, but not I.

<sup>30</sup> And Jesus said to him, Truly I say to thee (*or I tell you the truth*), that today before that the cock in this night crow twice, thou shalt thrice deny me. [*And Jesus saith to him, Truly I say to thee, for today before that the cock crow twice in this night, thrice thou shalt deny me.*]

<sup>31</sup> But he said more, Though it behoove, that I die together with thee, I shall not forsake thee, [*or And he spake more, Though it shall behoove me to die together with thee, I shall not deny thee*]. And in like manner (*they*) all said (*the same thing*).

<sup>32</sup> And they came into a place, whose name is Gethsemane. And he said to his disciples, Sit ye here, while I pray.

<sup>33</sup> And he took Peter and James and John with him, and began to dread, and to be distressed, [*or to be heavy*], (*or and began to have fear; and to be grieved*).

<sup>34</sup> And he said to them, My soul is sorrowful [*till*] to the death; abide ye here, and wake ye with me, (*or wait here, and keep watch with me, or wait here, and stay awake*).

<sup>35</sup> And when he was gone forth a little, he felled down on the earth (*or he fell down on the ground*), and prayed, that if it might be, that the hour should pass from him.

<sup>36</sup> And he said, Abba, Father, all things be possible to thee, bear over from me this cup [*or turn (away) from me this cup*]; but not that I will, but that thou wilt, be done, (*or but nevertheless not what I desire, or what I want, but what thou (desirest), or what thou (wantest to be done, be done)*).

<sup>37</sup> And he came (*back*), and found them sleeping. And he said to Peter, Simon, sleepest thou? mightest thou not wake with me one hour? (*or could thou not keep watch with me, or stay awake with me, for one hour?*)

<sup>38</sup> Wake ye, and pray ye, that ye enter not into temptation; for the spirit is ready, but the flesh is sick. (*Be on watch, or Stay awake, and pray, so that ye enter not into the test; for the spirit is ready, but the flesh is frail or weak.*)

<sup>39</sup> And again he went, and prayed, and said the same word(s);

<sup>40</sup> and he turned again (*or and he returned*), and again found them sleeping; for their eyes were heavied. And they knew not, what they should answer to him.

<sup>41</sup> And he came the third time, and said to them, Sleep ye now, and rest ye; it sufficeth. The hour is come; lo! man's Son shall be betrayed into the hands of sinful men.

<sup>42</sup> Rise ye, go we; lo! he that shall betray me is nigh.

<sup>43</sup> And yet while he spake, Judas Iscariot, one of the twelve, came, and with him much people with swords and staves, (*or clubs*), sent from the high priests, and the scribes, and from the elder men.

<sup>44</sup> And his traitor had given to them a token [*for a sign*], and said, Whomever I kiss, he it is; hold ye him, and lead ye him (*away*) warily.

<sup>45</sup> And when he came, anon he came to him, and said, Master; and he kissed him. (*And when he came, he came up to him at once, and said, Teacher; and he kissed him.*)

<sup>46</sup> And they laid hands on him, and held him.

<sup>47</sup> But one of the men that stood about, drew out a sword, and smote the servant of the highest priest (*or and struck the servant of the High Priest*), and cut off his ear.

<sup>48</sup> And Jesus answered, and said to them, As to a thief ye have gone out with swords and staves, to take (*hold of*) me? (*And Jesus answered, and said to them, Like for a thief ye have gone out with swords and bats, or clubs, to seize me?*)

<sup>49</sup> Day by day I was among you, and taught in the temple, and ye held not me (*or and ye did not seize me then*); (*no*) but that the scriptures be fulfilled.

<sup>50</sup> Then all his disciples forsook him, and fled.

<sup>51</sup> But a young man, clothed with (*a*) linen cloth on the bare, (*pur*)sued him; and they held him. (*But a young man, clothed only with a linen cloak, followed him; and they also held onto him.*)

<sup>52</sup> And he left the linen clothing, and flew naked away from them. [*And the linen cloth forsaken, he naked fled away from them.*](*And he left the linen cloak, and fled away from them naked.*)

<sup>53</sup> And they led Jesus to the highest priest (*or And they led Jesus to the High Priest*). And all the priests and scribes and elder men came together.

<sup>54</sup> But Peter (*pur*)sued him afar into the hall of the highest priest (*or But Peter followed him from afar into the courtyard of the High Priest*). And he sat with the servants, and warmed him(*self*) at the fire.

<sup>55</sup> And the highest priests, and all the council, sought witnessing against Jesus to (*be*)take him to the death; but they found not. (*And the high priests, and all the council, sought testimony against Jesus to deliver him unto death; but they could not find any.*)

<sup>56</sup> For many said false witnessing against him, and the witnessings were not covenable. (*For many said false testimony against him, but their testimonies were not suitable, or were not in agreement.*)

<sup>57</sup> And some rose up, and bare false witnessing against him, and said, (*And some rose up, and gave false testimony against him, and said,*)

<sup>58</sup> For we heard him saying, I shall undo this temple made with hands (*or I shall destroy this Temple made with human hands*), and after the third day [*or and by the third day*], I shall build another not made with (*human*) hands.

<sup>59</sup> And the witnessing of them was not covenable. (*But their testimony was not suitable, or was not in agreement.*)

<sup>60</sup> And the highest priest rose up into the middle [*or into the midst*], and asked Jesus, and said, Answerest thou nothing to those things that be put against thee of these [*men*]? (*And the High Priest rose up into the midst, and asked Jesus, Answerest thou nothing to those things that be put against thee by these men?*)

<sup>61</sup> But he was still, and answered nothing. Again the highest priest asked him, and said to him, Art thou Christ, the Son of the blessed God? (*or Again the High Priest asked him, Art thou the Messiah, the Son of the blessed God?*)

<sup>62</sup> And Jesus said to him, I am; and ye shall see man's Son sitting on the right half of the virtue of God, and coming in the clouds of heaven. (*And Jesus said to him, I am; and ye shall see man's Son sitting at the right hand, or on the right side, of the power of God, and coming with the clouds of the heavens.*)

<sup>63</sup> And the highest priest rent his clothes, and said, What yet desire we witnesses? (*And the High Priest tore his clothes, and said, Why do we still desire more witnesses?*)

<sup>64</sup> Ye have heard blasphemy. What seemeth to you? And they all condemned him to be guilty of death.

<sup>65</sup> And some began to bespit him, and to cover his face, and to smite him with buffets, and to say to him, Declare thou, [*or And some began to spit on him, and to hide his face, and smite him with buffets, and say to him, Prophesy thou*]. And the ministers beat him with strokes (*or And the servants beat him with strikes of their hands, or with their fists*).

<sup>66</sup> And when Peter was in the hall beneath, one of the damsel[s] [*or one of the handmaidens*] of the highest priest came. (*And while Peter was still below in the courtyard, one of the High Priest's handmaids or servantesses came by.*)

<sup>67</sup> And when she had seen Peter warming him(*self*), she beheld him, and said, And thou were with Jesus of Nazareth.

<sup>68</sup> And he denied, and said, Neither I know, neither I know, what thou sayest. And he went withoutforth before the hall; and anon the cock crew (*or And then he went out of the courtyard; and at once the cock crowed*).

<sup>69</sup> And again when another damsel [*or another handmaiden*] had seen him, she began to say to men that stood about, That this is of them (*or This man is one of them*).

<sup>70</sup> And he again denied. And after a little, again they that stood nigh, said to Peter, Verily, thou art of them, (*or Truly, thou art one of them*), for thou art of Galilee also.

<sup>71</sup> But he began to curse and to swear, For I know not this man, of whom ye say.

<sup>72</sup> And anon again the cock crew (*or And at once the cock crowed again*). And Peter bethought on the word(s) that Jesus had said to him, Before (*that*) the cock crow twice, thrice thou shalt deny me. And he began to weep.

## CHAPTER 15

<sup>1</sup> And anon in the morrowtide the high priests made a counsel with the elder men, and the scribes, and with all the council, and bound Jesus and led, and betook him to Pilate. (*And at once when morning came, or early in the morning, the high priests made a plan with the elders, and the scribes, and with all the council, and bound Jesus and led him away, and delivered him to Pilate.*)

<sup>2</sup> And Pilate asked him, Art thou king of Jews? (*or Art thou the King of the Jews?*) And Jesus answered, and said to him, Thou sayest.

<sup>3</sup> And the high priests accused him in many things. (*And the high priests accused him of many things.*)

<sup>4</sup> But Pilate again asked him (*or But Pilate asked him again*), and said, Answerest thou nothing? Seest thou in how many things they accuse thee?

<sup>5</sup> But Jesus answered *no[thing]* more, so that Pilate wondered.

<sup>6</sup> But by the feast day he was wont to leave to them, one of the men bound [*or one of the prisoners*], whomever they asked. (*But on the Feast Day his custom was to let go, or to release, to them, one of the prisoners, whomever they asked for.*)

<sup>7</sup> And there was one that was said Barabbas, that was bound with men of dissension, that had done manslaughter in [*the*] sedition.

<sup>8</sup> And when the people was gone up, he began to pray (*them*), as he (*for*)evermore did to them. (*And when the people had gathered, they began to beseech him, to do as he always did for them.*)

<sup>9</sup> And Pilate answered to them, and said, Will ye that I leave to you the king of Jews? (*And Pilate answered to them, Do ye desire that I let go, or that I release, the King of the Jews to you?*)

<sup>10</sup> For he knew, that the high priests had taken him by envy.

<sup>11</sup> But the bishops stirred [*or excited*] the people, that he should rather leave to them Barabbas. (*But the high priests stirred up, or excited, the people, so that rather he would let go, or release, Barabbas to them.*)

<sup>12</sup> And again Pilate answered, and said to them, What then will ye that I shall do to the king of Jews? (*And again Pilate asked them, Then what do ye want me to do with the King of the Jews?*)

<sup>13</sup> And they again cried, Crucify him, [*that is, put him on the cross*].

<sup>14</sup> But Pilate said to them, What evil hath he done? And they cried the more, Crucify him.

<sup>15</sup> And Pilate, willing to make satisfaction to the people, (*or desiring to fulfill the will of the people*), left to them Barabbas, (*or let go, or released, Barabbas to them*), and he betook to them Jesus, beaten with scourges, to be crucified.

<sup>16</sup> And (*the*) knights led him withinforth, into the porch of the moot hall. And they called together all the company of (*the*) knights, (*And the soldiers led him outside, into the courtyard of the Hall of Judgement. And they called together all the company of the soldiers.*)

<sup>17</sup> and they clothed him with purple. And they wreathed a crown of thorns, and put (*it*) on him.

<sup>18</sup> And they began to greet him, *and said*, Hail, king of Jews, (*or Hail, King of the Jews*).

<sup>19</sup> And they smote his head with a reed, and bespat him [*or and spat on him*]; and (*then*) they kneeled, and (*mockingly*) worshipped him.

<sup>20</sup> And after that they had scorned him, they unclothed him of the purple, and clothed him with his clothes, and led out him, to crucify him, *(or and led him away, to crucify him).*

<sup>21</sup> And they compelled a man that passed by the way, that came from the town, Simon of Cyrene, the father of Alexander and of Rufus, to bear his cross.

<sup>22</sup> And they led him into a place *(called)* Golgotha *[or And they led him into the place of Golgotha]*, that is to say, the place of Calvary.

<sup>23</sup> And they gave to him to drink wine meddled *(or mixed)* with myrrh *[or And they gave him for to drink wine meddled (or mixed) with myrrh]*, and he took *(it)* not *(or but he would not drink it).*

<sup>24</sup> And they crucified him, and parted his clothes, and cast lot(s) on those, who should take what. *(And they crucified him, and divided up his clothes, and threw dice for them, for who should take what.)*

<sup>25</sup> And it was the third hour *(or about nine o'clock in the morning)*, and they crucified him.

<sup>26</sup> And the title of his cause was written, King of Jews. *(And the charge against him was written out above him, The King of the Jews.)*

<sup>27</sup> And they crucified with him two thieves, one at the right half, and one at his left half, *[or one on his right half, and one on his left half]*, *(or one on his right side, and one on his left side).*

<sup>28</sup> And the scripture was fulfilled that saith, And he is ordained with wicked men *[or And he is areckoned with wicked men].*

<sup>29</sup> And as they passed forth, they blasphemed him, moving their heads, and saying, Vath! *[or Fie!]* thou that destroyest the temple of God, and in three days buildest it again;

<sup>30</sup> come adown from the cross, and make thyself safe *(or and save thyself).*

<sup>31</sup> Also the high priests scorned him each to *(the)* other, with the scribes, and said, He hath made other men safe, *(but)* he may not save himself. *(And the high priests scorned him one to another, along with the scribes, saying, He hath saved other men, but he cannot save himself.)*

<sup>32</sup> Christ, *[the]* king of Israel, come down now from the cross, that we see *(it)*, and believe, *(or Messiah, King of Israel, come down now from the cross, so that we can see it, and believe).* And they that were crucified with him, despised him, *[or And they that were crucified with him, put false reproof to him].*

<sup>33</sup> And when the sixth hour was come, darknesses were made on all the earth, till into the ninth hour. *(And when it was almost noon, darkness was made upon all the land, and it continued until three o'clock.)*

<sup>34</sup> And in the ninth hour *(or And at three o'clock in the afternoon)*, Jesus cried with a great voice, and said, Eloi, Eloi, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me?

<sup>35</sup> And some of the men that stood about heard, and said, Lo! he calleth Elias, *(or Behold! he calleth Elijah).*

<sup>36</sup> And one ran, and filled a sponge with vinegar, and putted *(it)* about to a reed, and gave *(it to)* him to drink, and said, Suffer ye, see we, if Elias *(or if Elijah)* come to do him down.

<sup>37</sup> And Jesus gave out a great cry, and died *[or sent out the spirit].*

<sup>38</sup> And the veil of the temple was rent *[or cut]* atwo, from the highest to beneath. *(And the veil of the Temple was torn in two, from the top to the bottom.)*

<sup>39</sup> But the centurion that stood over against saw, that he so crying had died, and he said, Verily, this man was God's Son, *[or Verily, this man was the Son of God].* *(And the centurion, who stood opposite him, saw that after he crying out so had died, and he said, Truly, this man was the Son of God.)*

<sup>40</sup> And there were also women beholding from afar, among whom was Mary Magdalene, and Mary, the mother of James the less, and of Joseph, and of Salome *[or and Salome].*

<sup>41</sup> And when Jesus was in Galilee, they followed him, and ministered to him *(or and served him)*, and many other women, that came up together with him to Jerusalem.

<sup>42</sup> And when the eventide was come, for it was the eventide that is before the sabbath, *(And when it was evening, and so the day before the Sabbath.)*

<sup>43</sup> Joseph of Arimathaea, the noble decurion, came, and he abode the realm of God *(or and he was waiting for the Kingdom of God)*; and boldly he entered to Pilate, and asked *(for)* the body of Jesus.

<sup>44</sup> But Pilate wondered, if he were now dead. And when the centurion was called, he asked him, if he were [now] dead; *(But Pilate wondered, if he was already dead. And when the centurion was called, he asked him, if he was already dead.)*

<sup>45</sup> and when he knew of the centurion, he granted the body of Jesus to Joseph *[or he gave the body of Jesus to Joseph]. (and when he knew this from the centurion, he gave Joseph permission to take down Jesus' body.)*

<sup>46</sup> And Joseph bought linen cloth *[or (a) sendal]*, and took him down, and wrapped *[him]* in the linen cloth, and laid him in a sepulchre that was hewn of a stone *[or and put him in a new sepulchre that was hewn in a stone]*, and wallowed a stone to the door of the sepulchre *(or and rolled a stone against the door of the tomb).*

<sup>47</sup> And Mary Magdalene and Mary of Joseph beheld, where he was laid.

## CHAPTER 16

<sup>1</sup> And when the sabbath was passed, Mary Magdalene, and Mary of James, and Salome bought sweet smelling ointments, to come and to anoint Jesus.

<sup>2</sup> And full early in one of the week days *(or And very early on the first day of the week)*, they came to the sepulchre, when the sun was risen.

<sup>3</sup> And they said together, Who shall move away to us the stone from the door of the sepulchre? *[or Who shall turn away to us the stone from the door of the sepulchre?](And as they arrived they said to each other, Who shall move away the stone from the door of the tomb for us? For the stone was very large and very heavy.)*

<sup>4</sup> And they beheld, and saw the stone wallowed away, for it was full great. *(But when they looked, they saw that the stone had already been rolled away.)*

<sup>5</sup> And they went into the sepulchre, and saw a youngling, covered with a white stole, sitting at the right half; and they were afeared. *(And they went into the tomb, and saw a young person, clothed in a white stole, sitting on the right side; and they were afraid.)*

<sup>6</sup> Which saith to them, Do not ye dread; ye seek Jesus of Nazareth crucified, *(or But he said to them, Do not fear; ye seek Jesus of Nazareth who was crucified)*; he is risen, he is not here; lo! the place where they laid him.

<sup>7</sup> But go ye, and say to his disciples, and to Peter, that he shall go before you into Galilee; there ye shall see him, as he said to you.

<sup>8</sup> And they went out, and fled from the sepulchre; for dread and quaking had assailed them *[or for dread and trembling had assailed them]*, and to no man they said anything, for they dreaded. *(And they went out, and fled from the tomb; for fear and trembling had assailed them, but they said nothing to anyone, for they were afraid.)*

<sup>9</sup> And Jesus rose early the first day of the week, and appeared first to Mary Magdalene, from whom he had cast out seven devils *(or from whom he had thrown out seven demons).*

<sup>10</sup> And she went, and told to them that had been with him, *which were(or who were) wailing and weeping [or mourning and weeping].*

<sup>11</sup> And they hearing that he lived, and was seen of her *(or and was seen by her)*, believed not.

<sup>12</sup> But after these things when twain of them wandered *(or were walking)*, he was showed in another likeness to them going into a town. *[+Forsooth after these things, he was showed in another likeness, or figure, to twain of them walking and going into a town.]*

<sup>13</sup> And they went, and told to the others, and neither they believed to them.

<sup>14</sup> But after(ward) at the last, when the eleven sat at the meat, Jesus appeared to them, and reproved the unbelief of them, and the hardness of *(their) heart(s)*, for they believed not to them, that had seen that he was risen from death *[or that had seen him to have risen from (the) dead]. (But later, when the Eleven sat at a meal, Jesus appeared to them, and rebuked them for their unbelief, and for the hardness or the stubbornness of their hearts, for they did not believe those, who had seen that he was risen from the dead.)*

<sup>15</sup> And he said to them, Go ye into all the world, and preach the gospel to each creature. *(And he said to them, Go into all the world, and preach the Gospel, or the Good News, to all Creation, or to everyone.)*

<sup>16</sup> Who that believeth, and is baptized, shall be safe *(or shall be saved)*; but he that believeth not, shall be condemned. *[+He that shall believe, and shall be christened, shall be saved; soothly he that shall not believe, shall be damned.]*

<sup>17</sup> And these tokens *[or these signs]* shall *(pur)sue* them, that believe. In my name they shall cast out fiends; they shall speak with new tongues; *(And these signs shall follow those who believe. In my name they shall throw out devils and demons; they shall speak in new and strange languages;)*

<sup>18</sup> they shall do away serpents; and if they drink any venom, [*or (any) deadly thing*], it shall not annoy (*or shall not harm*) them. They shall set their hands on sick men, and they shall wax whole, (*or They shall put their hands on the sick, and they shall grow whole, or they shall be healed*).

<sup>19</sup> And the Lord Jesus, after he had spoken to them, was taken up into heaven, and he sitteth on the right hand of God (*or and he sitteth at the right hand, or on the right side, of God*).

<sup>20</sup> And they went forth, and preached everywhere, for the Lord wrought [*or working*] with them, and confirmed the word with signs, [*either miracles*], following.

## LUKE

[ <sup>1</sup> Forsooth for many men enforced to ordain the telling of things, which be filled in us, *(Because many men endeavoured to order the telling of things, which happened among us,)*

<sup>2</sup> as they that saw at the beginning, and were ministers of the word, betaken, *(as they who saw it from the beginning, and were servants of the word, that was delivered,)*

<sup>3</sup> it is seen also to me, having from the beginning all things diligently by order, to write to thee, thou best Theophilus, *(it is seen also by me, having put all things diligently in order from the beginning, to write to thee, O most excellent Theophilus,)*

<sup>4</sup> *(so)* that thou know the truth of those words, of which thou art learned.]\*

<sup>5</sup> In the days of Herod, *(the)* king of Judea, there was a priest, Zacharias by name *(or called Zechariah)*, of the sort of Abia, and his wife was of the daughters of Aaron, and her name was Elisabeth.

<sup>6</sup> And both were just before God *(or And both were good and righteous before God)*, going in all the commandments and justifying of the Lord, without *(com)plaint*.

<sup>7</sup> And they had no child, for Elisabeth was barren, and both were of great age *[or had gone far]* in their days.

<sup>8</sup> And it befell, that when Zacharias should do the office of priesthood, in the order of his course before God, *(And it befell, that when Zechariah should do the duties of the priesthood, by the order of his course before God,)*

<sup>9</sup> after the custom of the priesthood, he went forth by lot, and entered into the temple *[of the Lord]*, to *(offer the)* incense.

<sup>10</sup> And all the multitude of the people was withoutforth, and prayed in the hour of incensing. *(And a great multitude of people were outside, and prayed during the hour of incense.)*

<sup>11</sup> And an angel of the Lord appeared to him, and stood on the right half of the altar of incense *(or and stood on the right side of the altar of incense)*.

<sup>12</sup> And Zacharias seeing *(him)* was *(made)* afraid *[or was droubled]*, and dread fell upon him. *(And when Zechariah saw him he was afraid, and fear fell upon him.)*

<sup>13</sup> And the angel said to him, Zacharias, dread thou not, *(or Zechariah, fear not)*; for thy prayer is heard, and Elisabeth, thy wife, shall bear to thee a son, and his name shall be called John.

<sup>14</sup> And joy and gladding shall be to thee; and many shall have joy in his nativity, *or birth*.

<sup>15</sup> For he shall be great before the Lord, and he shall not drink wine nor cider, and he shall be full-filled with the Holy Ghost, *[or and he shall be filled with the Holy Ghost]*, *(or and he shall be filled with the Holy Spirit)*, yet from his mother's womb.

<sup>16</sup> And he shall convert many of the children of Israel to their Lord God; *[And he shall convert many of the sons of Israel to the Lord God of them;]*

<sup>17</sup> and he shall go before him in the spirit and virtue of Elias *(or and he shall go before him in the spirit and in the power of Elijah)*; and he shall turn the hearts of the fathers into the sons, and men out of belief, *[or that believe not]*, to the prudence of just men *(or to the wisdom of the righteous)*, to make ready a perfect people to the Lord.

<sup>18</sup> And Zacharias said to the angel, Whereof shall I know this? for I am old, and my wife hath gone far in her days.

<sup>19</sup> And the angel answered, and said to him, For I am Gabriel, that stand nigh before God, *(or Yea, I am Gabriel, who standeth near to God)*; and I am sent to thee to speak, and to evangelize *[or to tell]* to thee these things.

<sup>20</sup> And lo! thou shalt be dumb, and thou shalt not be able to speak till into the day, in which these things shall be done; for thou hast not believed to my words *(or for thou hast not believed my words)*, which shall be fulfilled in their time.

<sup>21</sup> And the people was abiding Zacharias *(or And the people were waiting for Zechariah)*, and they wondered, *(why)* that he tarried *(so)* in the temple.

<sup>22</sup> And he went out, and might not speak to them, and they knew that he had seen a vision in the temple. And he beckoned to them, and dwelled still dumb.

<sup>23</sup> And it was done, when the days of his office were fulfilled, he went into his house.

\* **CHAPTER 1:4** These four prefatory verses are only found in two copies of the "Early Version".

<sup>24</sup> And after these days Elisabeth, his wife, conceived, and hid her(*self*)(*for*) five months, and said,

<sup>25</sup> For so the Lord did to me in the days, in which he beheld, to take away my reproof [*for my shame*] among men.

<sup>26</sup> But in the sixth month the angel Gabriel was sent from God into a city of Galilee, whose name was Nazareth,

<sup>27</sup> to a maiden [*for to a virgin*], wedded to a man, whose name was Joseph, of the house of David; and the name of the maiden was Mary.

<sup>28</sup> And the angel entered to her, and said, Hail, full of grace; the Lord is with thee; blessed be thou among women.

<sup>29</sup> And when she had heard (*this*), she was troubled in his word (*or she was troubled by his words*), and thought what manner salutation this was.

<sup>30</sup> And the angel said to her, Dread thou not, Mary, (*or Fear not, Mary*), for thou hast found grace with God.

<sup>31</sup> Lo! thou shalt conceive in [*the*] womb, and shalt bear a son, and thou shalt call his name Jesus.

<sup>32</sup> This shall be great [*for He shall be great*], and he shall be called the Son of the Highest; and the Lord God shall give to him the seat of David, his father, (*or and the Lord God shall give him the throne of his father David*),

<sup>33</sup> and he shall reign in the house of Jacob [*into*] without end, and of his realm shall be none end (*or and there shall be no end to his Kingdom*).

<sup>34</sup> And Mary said to the angel, On what manner shall this thing be done, for I know not (*a*) man? or for I know no man?

<sup>35</sup> And the angel answered, and said to her, The Holy Ghost shall come from above into thee, and the virtue of the Highest shall overshadow thee, (*or The Holy Spirit shall come from above upon thee, and the power of the Highest shall overshadow thee*); and therefore that holy thing that shall be born of thee, shall be called the Son of God.

<sup>36</sup> And lo! Elisabeth, thy cousin, and she also hath conceived a son in her old (*age*), and this month is the sixth to her that is called barren;

<sup>37</sup> for every word shall not be impossible with God. (*for nothing is impossible with God.*)

<sup>38</sup> And Mary said, Lo! the handmaid of the Lord or Lo! the handmaiden of the Lord; be it done to me after thy word. And the angel departed from her.

<sup>39</sup> And Mary rose up in those days, and went with haste into the mountains [*or into the hilly places*], into a city of Judea.

<sup>40</sup> And she entered into the house of Zacharias, and greeted Elisabeth.

<sup>41</sup> And it was done, as Elisabeth heard the salutation of Mary, the young child in her womb gladdened. And Elisabeth was full-filled with the Holy Ghost, [*or And Elisabeth was filled with the Holy Ghost*], (*or And Elisabeth was filled with the Holy Spirit*),

<sup>42</sup> and cried with a great voice (*or and cried with a loud voice*), and said, Blessed be thou among women, and blessed be the fruit of thy womb.

<sup>43</sup> And whereof is this thing to me, that the mother of my Lord come to me?

<sup>44</sup> For lo! as the voice of thy salutation was made in mine ears, the young child gladdened in joy in my womb [*or the young child gladdened with joy in my womb*].

<sup>45</sup> And blessed be thou, that hast believed, for those things that be said of the Lord to thee, shall be perfectly done. [*And blessed be thou, that hast believed, for those things that be said to thee from the Lord, shall be perfectly done.*]

<sup>46</sup> And Mary said, My soul magnifieth the Lord,

<sup>47</sup> and my spirit hath gladdened in God, mine health [*or mine health-giver*]. (*and my spirit hath rejoiced in God, my salvation.*)

<sup>48</sup> For he hath beheld the meekness of his handmaid or the meekness of his handmaiden. For lo! (*because*) of this all generations shall say that I am blessed, [*or Lo! forsooth of this (or because of this) all generations shall say me blessed*].

<sup>49</sup> For he that is mighty hath done to me great things, and his name is holy.

<sup>50</sup> And his mercy is from kindred into kindreds, to men that dread him (*or to those who have fearful reverence for him*).

<sup>51</sup> He made might in his arm, he scattered proud men with the thought of his heart.

<sup>52</sup> He put down mighty men from *their* seats, and enhanced meek men. (*He brought down the mighty from their thrones, and exalted, or raised up, the humble.*)

<sup>53</sup> He hath full-filled hungry men with goods [*or He hath filled hungry men with good things*], and he hath left rich men void.

<sup>54</sup> He, having mind of his mercy, took Israel, his child; (*He, remembering his kindness, helped his servant Israel;*)

<sup>55</sup> as he hath spoken to our fathers, to Abraham and to his seed, into worlds (*or forever*).

<sup>56</sup> And Mary dwelled with her, as it were three months, and turned again into her house. (*And Mary remained with her for three months, and then returned to her house.*)

<sup>57</sup> But the time of bearing child was fulfilled to Elisabeth, and she bare a son.

<sup>58</sup> And the neighbours and the cousins of her heard, that the Lord had magnified his mercy with her; and they thanked him [*for and they together joyed to her; (or with her)*].

<sup>59</sup> And it was done in the eighth day, they came to circumcise the child; and they called him Zacharias, by the name of his father. (*And it was done on the eighth day, they came to circumcise the child; and they called him Zechariah, after his father's name.*)

<sup>60</sup> And his mother answered, and said, Nay, but he shall be called John.

<sup>61</sup> And they said to her, For no man is in thy kindred, that is called [*by*] this name.

<sup>62</sup> And they beckoned to his father, what he would that he were called (*or what he wanted him to be called*).

<sup>63</sup> And he asking (*for*) a pointel (*or And he asking for a stylus*), wrote, saying, John is his name. And all men wondered.

<sup>64</sup> And anon his mouth was opened, and his tongue, and he spake, and blessed God. (*And at once his mouth was opened, and his tongue, and he spoke, and blessed God.*)

<sup>65</sup> And dread was made on all their neighbours (*or And all their neighbours were filled with fearful reverence*), and all these words were published on all the mountains [*or on all the hilly places*] of Judea.

<sup>66</sup> And all men that heard putted (*it*) in their heart(s), and said, What manner child shall this be? For the hand of the Lord was with him.

<sup>67</sup> And Zacharias, his father, was full-filled with the Holy Ghost [*or was filled with the Holy Ghost*], and prophesied, and said, (*And his father Zechariah was filled with the Holy Spirit, and he prophesied, and said,*)

<sup>68</sup> Blessed be the Lord God of Israel, for he hath visited, and made redemption of his people (*or and made redemption for his people*).

<sup>69</sup> And he hath raised to us an horn of health, in the house of David, his child. (*He hath raised up for us a Deliverer of salvation, in the house of his servant David.*)

<sup>70</sup> As he spake by the mouth of his holy prophets, that were from the world. (*As he spoke by the mouths of his holy prophets, who lived long ago.*)

<sup>71</sup> Health from our enemies (*or Salvation or Deliverance from our enemies*), and from the hand(s) of all (*the*) men that hated us.

<sup>72</sup> To do mercy with our fathers, and to have mind of his holy testament. (*To give mercy to our fathers, and to remember his holy covenant.*)

<sup>73</sup> The great oath that he swore to Abraham, our father,

<sup>74</sup> to give himself to us. That we without dread, delivered from the hand of our enemies, serve to him, [*to give himself to us. That we delivered from the hand of our enemies, serve to him without dread (or without fear), (to give himself to us. That we now, without any fear, having been delivered from the hand of our enemies, serve him,*)

<sup>75</sup> in holiness and rightwiseness before him in all our days.

<sup>76</sup> And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to make ready his ways (*or to prepare his way*).

<sup>77</sup> To give science of health to his people, into remission of their sins; (*To give the knowledge of salvation to his people, by the forgiveness of their sins;*)

<sup>78</sup> by the inwardness of the mercy of our God, in the which he springing up from on high hath visited us.

<sup>79</sup> To give light to them that sit in darkneses, and in the shadow of death; to (*ad*)dress our feet into the way of peace. (*To give light to those who sit in darkness, and in the shadow of death; to direct our feet in the way of peace.*)

<sup>80</sup> And the child waxed, and was comforted in spirit, and was in desert places unto the day of his showing to Israel. (*And the child grew, and was strengthened in spirit, and lived in the desert until the day of his first appearance before Israel.*)

## CHAPTER 2

<sup>1</sup> And it was done in those days, a commandment went out from the emperor Augustus [*or a commandment went out from Caesar Augustus*], that all the world should be described (*or that a census should be taken throughout the Empire*).

<sup>2</sup> This first describing was made of Cyrenius, (*the*) justice, [*or (the) keeper*], of Syria. (*This first census was made when Quirinius was the Governor of Syria.*)

<sup>3</sup> And all men went to make profession, [*or acknowledging*], each into his own city.

<sup>4</sup> And Joseph went up from Galilee, from the city [*of*] Nazareth, into Judea, into a city of David, that is called Bethlehem, for that he was of the house and of the family of David,

<sup>5</sup> (*so*) that he should acknowledge with Mary, his wife, that was wedded to him, and was great with child.

<sup>6</sup> And it was done, while they were there, the days were fulfilled, that she should bear (*the*) child.

<sup>7</sup> And she bare her first-born son, and wrapped him in 'clothes, and laid him in a cratch, for there was no place to him in no chamber. (*And she bare her first-born son, and wrapped him in swaddling clothes, and laid him in a feed-trough, for there was no place for him in any room.*)

<sup>8</sup> And shepherds were in the same country, waking and keeping the watches of the night on their flock. (*And shepherds were there in the countryside, awake and keeping the night watch over their flocks.*)

<sup>9</sup> And lo! the angel of the Lord stood beside them, and the clearness of God shined about them; and they dreaded with great dread. (*And behold! the angel of the Lord stood beside them, and the glory of God shone about them; and they feared with a great fear.*)

<sup>10</sup> And the angel said to them, Do not ye dread; for lo! I preach to you a great joy, that shall be to all people. (*And the angel said to them, Do not fear; for behold! I preach to you a great joy, that shall be for all people.*)

<sup>11</sup> For a Saviour is born today to you, that is Christ the Lord (*or who is the Messiah the Lord*), in the city of David.

<sup>12</sup> And this is a token to you; ye shall find a young child wrapped in 'clothes, and laid in a cratch. (*And this is a sign for you; ye shall find a young child wrapped in swaddling clothes, and laid in a feed-trough.*)

<sup>13</sup> And suddenly there was made with the angel a multitude of heavenly knighthood, praising God, and saying, (*And suddenly there was made with the angel a multitude of heavenly host, praising God, and saying.*)

<sup>14</sup> Glory be in the highest things to God, and in earth peace to men of good will. (*Glory be to God in the highest place, and on earth peace to men of good will.*)

<sup>15</sup> And it was done, as the angels passed away from them into heaven, the shepherds spake together, and said, Go we over to Bethlehem, and see we this word that is made, which the Lord hath made, and showed to us.

<sup>16</sup> And they hieing came, and found Mary and Joseph, and the young child laid in a cratch (*or and the young child laid in a feed-trough*).

<sup>17</sup> And they seeing, knew of the word that was said to them of this child.

<sup>18</sup> And all men that heard wondered, and of these things that were said to them of the shepherds. (*And everyone who heard about it, wondered about these things that were told to them by the shepherds.*)

<sup>19</sup> But Mary kept all these words, bearing (*them*) together in her heart.

<sup>20</sup> And the shepherds turned again, glorifying and praising God in all things that they had heard and seen, as it was said to them. (*And the shepherds returned home, glorifying and praising God for all the things which they had heard and seen, as it was said to them.*)

<sup>21</sup> And after that eight days were ended, that the child should be circumcised, his name was called Jesus, which (*name he*) was called of the angel (*or which name he was called by the angel*), before that he was conceived in the womb.

<sup>22</sup> And after that the days of the purification of Mary were fulfilled, after Moses' law, they took him into Jerusalem, to offer him to the Lord,

<sup>23</sup> as it is written in the law of the Lord, For every male-kind opening the womb, shall be called holy to the Lord;

<sup>24</sup> and that they shall give an offering, after that it is said in the law of the Lord, A pair of turtles, or two culver birds, (*or A pair of turtledoves, or two young pigeons*).

<sup>25</sup> And lo! a man was in Jerusalem, whose name was Simeon; and this man was just, and virtuous [*or dread-full*], and abode the comfort of Israel; and the Holy Ghost was in him. (*And behold! there was a man in Jerusalem, whose name (was) Simeon; and this man (was) righteous, and virtuous, (or full of reverence), and awaited the strengthening of Israel; and the Holy Spirit was in him.*)

<sup>26</sup> And he had taken an answer of the Holy Ghost, that he should not see death, [*no*] but he saw first the Christ of the Lord. (*And he had received an answer from the Holy Spirit, that he would not see death, until he had seen the Messiah of the Lord.*)

<sup>27</sup> And he came in *(the)* Spirit into the temple *(or And directed by the Spirit he came to the Temple)*. And when his father and mother led *[in]* the child Jesus to do after the custom of the law for him,

<sup>28</sup> he took him into his arms, and blessed God, and said,

<sup>29</sup> Lord, now thou leavest thy servant after thy word in peace; *(Lord, now thou lettest thy servant go or to depart in peace, according to thy word;)*

<sup>30</sup> for mine eyes have seen thine health, *(for my eyes have seen thy salvation or thy deliverance,)*

<sup>31</sup> which thou hast made ready before the face of all *(the)* peoples;

<sup>32</sup> light to the showing of heathen men, and *(the)* glory of thy people Israel. *(light for the showing to the Gentiles, and glory to thy people Israel.)*

<sup>33</sup> And his father and his mother were wondering on these things, that were said of him *(or that were said about their son)*.

<sup>34</sup> And Simeon blessed them, and said to Mary, his mother, Lo! this *(child)* is set into the falling down and into the rising again of many men in Israel, and into a token, to whom it shall be against-said, *(or and as a sign, to which it shall be said against, or which shall be rejected)*.

<sup>35</sup> And a sword shall pass through thine own soul, *(so)* that the thoughts be showed of many hearts.

<sup>36</sup> And Anna was a prophetess, the daughter of Phanuel, of the lineage of Aser. And she had gone forth in many days, and had lived with her husband seven years from her maidenhood.

<sup>37</sup> And this *(woman)* was a widow to fourscore years and four; and she departed not from the temple, but served *God* night and day in fastings and prayers.

<sup>38</sup> And this *(woman)* came upon them in that hour, and acknowledged to the Lord, and spake of him to all that abided the redemption of Israel. *(And she came upon them at that time, and thanked the Lord, and spoke about him to all who waited for Israel's redemption.)*

<sup>39</sup> And as they had full done all things *[or And as they had perfectly done all things]*, after the law of the Lord, they turned again into Galilee, into their city Nazareth, *(or they returned to Galilee, to their city of Nazareth)*.

<sup>40</sup> And the child waxed, and was comforted, full of wisdom, *(or And the child grew, and was strengthened, and was full of wisdom)*; and the grace of God was in him.

<sup>41</sup> And his father and mother went each year into Jerusalem, in the solemn day of pask. *(And his father and mother went each year to Jerusalem, for the Feast Day, or the Festival, of Passover.)*

<sup>42</sup> And when Jesus was twelve years old, they went up to Jerusalem, after the custom of the feast day.

<sup>43</sup> And when the days were done, they turned again *(or they returned home)*; and the child abode in Jerusalem, and his father and mother knew it not.

<sup>44</sup> For they guessing that he had been in the fellowship, came a day's journey, and sought him among his cousins and his acknowledged *[or and (his) known]*.

<sup>45</sup> And when they found him not, they turned again into Jerusalem, and sought him. *(And when they could not find him, they returned to Jerusalem, and searched for him.)*

<sup>46</sup> And it befell, that after the third day they found him in the temple, sitting in the middle of the doctors, *(or the teachers of the Law)*, hearing them and asking them.

<sup>47</sup> And all men that heard him, wondered on the prudence and the answers of him.

<sup>48</sup> And they saw *(him)*, and wondered. And his mother said to him, Son, what hast thou done to us thus? *(or Son, why hast thou done this to us?)* Lo! thy father and I sorrowing have sought thee.

<sup>49</sup> And he said to them, What is it that ye sought me? *(or Why is it that ye have searched for me?)* knew ye not, that in those things that be of my Father, *[or knew ye not, that in those things that be my Father's]*, it behooveth me to be?

<sup>50</sup> And they understood not the word, which he spake to them.

<sup>51</sup> And he came down with them, and came to Nazareth, and was subject to them. And his mother kept together all these words, and bare them in her heart.

<sup>52</sup> And Jesus profited in wisdom, age, and grace, with God and men. *(And Jesus grew in wisdom, age, and grace, with God and men.)*

## CHAPTER 3

<sup>1</sup> In the fifteenth year of the empire of Tiberius, the emperor *(or Caesar)*, when Pilate of Pontii *(or Pontius Pilate)* governed Judea, and Herod was *(the)* prince of Galilee, and

Philip, his brother, *was(the)* prince of Ituraea, and of the country of Trachonitis (*or and of the province of Trachonitis*), and Lysanias *was(the)* prince of Abilene,

<sup>2</sup> under the princes of *(the)* priests, Annas and Caiaphas, the word of the Lord was made on John, the son of Zacharias, in *(the)* desert. (*under the High Priests, Annas and Caiaphas, the word of the Lord came to John, the son of Zechariah, in the desert.*)

<sup>3</sup> And he came into all the country of *(the)* Jordan, and preached baptism of penance into remission of sins. (*And he came into all the countryside of the Jordan River, and preached the baptism of repentance for the forgiveness of sins.*)

<sup>4</sup> As it is written in the book of the words of Esaias, the prophet, (*or As it is written in the book of the words of the prophet Isaiah*), The voice of a crier in *(the)* desert, [*or The voice of one crying in (the) desert*], Make ye ready the way of the Lord, make ye his paths right.

<sup>5</sup> Each valley shall be full-filled, and every hill and little hill shall be made low; and shrewd things shall be into dressed things, and sharp things into plain ways; [*Each valley shall be filled, and each mountain and little hill shall be made low; and shrewd things shall be into dressed things, and sharp things into plain ways;*](*Every valley shall be filled full or filled in, and every mountain and little hill shall be made low; and depraved or crooked things shall be made into aligned or straight things, and rugged or rough ways into smooth or flat ways;*)

<sup>6</sup> and every flesh [*or each man*] shall see the health of God. (*and everyone shall see God's salvation or deliverance.*)

<sup>7</sup> Therefore he said to the people, which went out to be baptized of him, Kindlings of adders, who showed to you to flee from the wrath to coming? [*Therefore he said to the companies, that went out, (so) that they should be baptized of him, Fruits, or kindlings, of adders, who showed to you to flee from the wrath to come?*](*And so he said to the people, who went out to be baptized by him, Children of snakes, who showed to you to flee from the wrath to come?*)

<sup>8</sup> Therefore do ye worthy fruits of penance (*or And so do ye worthy fruits of repentance*), and begin ye not to say, We have a father Abraham; for I say to you, that God is mighty to raise (*up out*) of these stones the sons of Abraham.

<sup>9</sup> And now an ax is set [*or is put*] to the root of the tree; and therefore every tree that maketh not good fruit, shall be cut down, and shall be cast into the fire.

<sup>10</sup> And the people asked him, and said, What then shall we do? (*And the people asked him, Then what should we do?*)

<sup>11</sup> He answered, and said to them, He that hath two coats, give he to him that hath none; and he that hath meats (*or and he who hath some food*), do in like manner.

<sup>12</sup> And [*the*] publicans came to be baptized; and they said to him, Master, what shall we do? (*And the tax-collectors came to be baptized; and they said to him, Teacher, what should we do?*)

<sup>13</sup> And he said to them, Do ye nothing more, than that that is ordained to you.

<sup>14</sup> And [*the*] knights asked him, and said, What shall also we do? (*or And the soldiers asked him, What should we do?*) And he said to them, Smite ye wrongfully no man, neither make ye false challenge, and be ye satisfied with your wages.

<sup>15</sup> When all the people guessed, and all men thought in their hearts of John, lest peradventure he were Christ (*or that perhaps he was the Messiah*),

<sup>16</sup> John answered, and said to all men, I baptize you in water; but a stronger (*One*) than I shall come after me, of whom I am not worthy to unbind the lace [*or the thong*] of his shoes; he shall baptize you in the Holy Ghost and fire (*or he shall baptize you with the Holy Spirit and with fire*).

<sup>17</sup> Whose winnowing tool, or fan, is in his hand, and he shall purge his floor of corn, [*or and he shall purge his cornfloor*], (*or and he shall purge his floor of grain, or his threshing floor*), and shall gather the wheat into his barn; but the chaff he shall burn with fire unquenchable.

<sup>18</sup> And many other things also he spake, and preached to the people. [*Forsooth and he stirring, or admonishing, many other things, evangelized to the people.*]

<sup>19</sup> But Herod [*the*] tetrarch, when he was blamed of John for Herodias (*or after he was rebuked by John for wedding Herodias*), the wife of his brother, and for all the evils that Herod did,

<sup>20</sup> he increased this over all (*or he added something even worse*), and shut John in prison.

<sup>21</sup> And it was done, when all the people was baptized, and when Jesus was baptized, and prayed, heaven was opened (*or the heavens were opened*).

<sup>22</sup> And the Holy Ghost came down in bodily likeness, as a dove on him; and a voice was made from heaven, Thou art my dearworthy Son, in thee it hath well pleased to me. *(And the Holy Spirit came down in bodily likeness, like a dove upon him; and a voice was made from heaven, Thou art my dearworthy Son, I am well pleased with thee.)*

<sup>23</sup> And Jesus himself was beginning as of thirty years, that he was guessed the son of Joseph, which was of Heli,

<sup>24</sup> which was of Matthat, which was of Levi, which was of Melchi, that was of Janna, that was of Joseph,

<sup>25</sup> that was of Mattathias, that was of Amos, that was of Naum, that was of Esli, that was of Nagge,

<sup>26</sup> that was of Maath, that was of Mattathias, that was of Semei, that was of Joseph, that was of Juda,

<sup>27</sup> that was of Joanna, that was of Rhesa, that was of Zorobabel, that was of Salathiel, that was of Neri,

<sup>28</sup> that was of Melchi, that was of Addi, that was of Cosam, that was of Elmodam, that was of Er;

<sup>29</sup> that was of Jose, that was of Eliezer, that was of Jorim, that was of Matthat, that was of Levi,

<sup>30</sup> that was of Simeon, that was of Juda, that was of Joseph, that was of Jonan, that was of Eliakim,

<sup>31</sup> that was of Melea, that was of Menan, that was of Mattatha, that was of Nathan, that was of David,

<sup>32</sup> that was of Jesse, that was of Obed, that was of Booz, that was of Salmon, that was of Naasson,

<sup>33</sup> that was of Aminadab, that was of Aram, that was of Esrom, that was of Phares, that was of Juda(h),

<sup>34</sup> that was of Jacob, that was of Isaac, that was of Abraham, that was of Thara, that was of Nachor,

<sup>35</sup> that was of Saruch, that was of Ragau, that was of Phalec, that was of Heber, that was of Sala,

<sup>36</sup> that was of Cainan, that was of Arphaxad, that was of Sem, that was of Noe, that was of Lamech,

<sup>37</sup> that was of Mathusala, that was of Enoch, that was of Jared, that was of Maleleel, that was of Cainan,

<sup>38</sup> that was of Enos, that was of Seth, that was of Adam, that was of God.

## CHAPTER 4

<sup>1</sup> And Jesus full of the Holy Ghost turned again from *(the)* Jordan, and was led by the Spirit into *(the)* desert *(And Jesus full of the Holy Spirit returned from the Jordan River, and was led by the Spirit into the desert)*

<sup>2</sup> *(for)* forty days, and was tempted of the devil *(or and was tested by the Devil)*, and *[he]* ate nothing in those days; and when those days were ended, he hungered.

<sup>3</sup> And the devil said to him, If thou art God's Son, say to this stone, that it be made *(into)* bread.

<sup>4</sup> And Jesus answered to him, It is written, That a man liveth not in bread alone, but in every word of God. *(And Jesus answered him, It is written, A man liveth not by bread alone, but by every word from God.)*

<sup>5</sup> And the devil led him into an high hill, and showed to him all the realms of the world in a moment of time; *(And the Devil led him up onto a high mountain, and showed him all the kingdoms of the world in a moment of time;)*

<sup>6</sup> and said to him, I shall give to thee all this power, and the glory of them, for to me they be given, and to whom I will, I give them; *(and said to him, I shall give thee all this power, and their glory, for they have been given to me, and to whom I desire, I give them;)*

<sup>7</sup> therefore if thou fall down, and worship before me, all *(these)* things shall be thine.

<sup>8</sup> And Jesus answered, and said to him, It is written, Thou shalt worship thy Lord God *[or Thou shalt worship the Lord thy God]*, and to him alone thou shalt serve.

<sup>9</sup> And he led him into Jerusalem, and set him on the pinnacle of the temple, and said to him, If thou art God's Son, send thyself from hence down;

<sup>10</sup> for it is written, For he hath commanded to his angels of thee, *(or For he hath commanded to his angels about thee)*, that they keep thee *(safe)* in all thy ways,

<sup>11</sup> and that they shall take thee in *(their)* hands, lest peradventure thou hurt thy foot at *[or on]* a stone.

<sup>12</sup> And Jesus answered, and said to him, It is said, Thou shalt not tempt thy Lord God, [*for It is said, Thou shalt not tempt the Lord thy God*], (*or Thou shalt not test the Lord thy God*).

<sup>13</sup> And when every temptation was ended, the fiend [*for the devil*] went away from him for a time. (*And when every test was ended, the Devil went away from him for a while.*)

<sup>14</sup> And Jesus turned again in the virtue of the Spirit into Galilee, and the fame went forth of him through all the country. (*And Jesus returned in the power of the Spirit to Galilee, and the story about him went forth throughout all the land.*)

<sup>15</sup> And he taught in the synagogues of them, and was magnified of all men. (*And he taught in their synagogues, and was praised by everyone.*)

<sup>16</sup> And he came to Nazareth, where he was nourished (*or where he grew up*), and he entered after his custom in (*or on*) the sabbath day into a synagogue [*or and he entered after his custom in the sabbath day into the synagogue*], and rose to read.

<sup>17</sup> And the book of Esaias, the prophet, was taken to him; and as he turned the book, he found a place, where it was written, (*And the scroll of the prophet Isaiah was given to him; and as he turned the scroll, he found a place, where it was written.*)

<sup>18</sup> The Spirit of the Lord is[*up*] on me, for which thing he anointed me; he sent me to preach [*or to evangelize*] to poor men, to heal contrite men in heart, and to preach remission (*or a pardon*) to (*the*) prisoners [*or to (the) captives*], and sight to blind men, and to deliver broken men into remission (*or and to give relief to broken men*);

<sup>19</sup> to preach the year of the Lord pleasant, and the day of yielding again. [*to preach the year of the Lord accepted, or pleasant, and the day of retribution, or yielding again.*] (*to proclaim the exceptional year of the Lord, yea, the Day of Reward.*)

<sup>20</sup> And when he had closed the book, he gave [*it*] again to the minister, and sat, (*or And when he had rolled up the scroll, he gave it back to the priest, and sat down*); and the eyes of all men in the synagogue were beholding into him.

<sup>21</sup> And he began to say to them, For in this day this scripture is fulfilled in your ears.

<sup>22</sup> And all men gave witnessing to him (*or And everyone gave good testimony about him*), and wondered in the words of grace, that came forth of [*or that came out of*] his mouth. And they said, Whether this is not the son of Joseph?

<sup>23</sup> And he said to them, Soothly ye shall say to me this likeness, Leech, heal thyself, (*or Truly, or Surely, ye shall say to me this proverb, Physician, heal thyself*). The Pharisees said to Jesus, How (*or What*) great things have we heard done in Capernaum, do thou also here in thy country.

<sup>24</sup> And he said, Truly I say to you, that no prophet is received [*or is accepted*] in his own country. (*And he said, I tell you the truth, no prophet is accepted in his hometown.*)

<sup>25</sup> In truth I say to you, that many widows were in the days of Elias, the prophet, in Israel, when heaven was closed three years and six months, when great hunger was made in all the earth [*or in every land*]; (*Truly I say to you, or I tell you the truth, that there were many widows in Israel, in the days of the prophet Elijah, when the heavens were closed up for three years and six months, when great hunger was made in every land;*)

<sup>26</sup> and to none of them was Elias sent, (*no*) but into Sarepta of Sidon, to a woman a widow [*or no but to Sarepta of Sidon, to a woman widow*]. (*and to none of them was Elijah sent, except unto Sarepta of Sidon, yea, to a widow woman.*)

<sup>27</sup> And many mesels were in Israel, under Eliseus, the prophet, and none of them was cleansed, [*no*] but Naaman of Syria. (*And there were many lepers in Israel, at the time of the prophet Elisha, and none of them were cleansed, except for Naaman of Syria.*)

<sup>28</sup> And all in the synagogue hearing these things, were filled with wrath.

<sup>29</sup> And they rose up, and drove him out without the city, and led him to the top of the hill on which their city was builded, to cast him down (*or to throw him down*).

<sup>30</sup> But Jesus passed (*forth*), and went through the middle of them; (*But Jesus passed forth, and went through their midst;*)

<sup>31</sup> and he came down into Capernaum, a city of Galilee, and there he taught them in (*or on*)[*the*] sabbaths.

<sup>32</sup> And they were astonished in his teaching, for his word was in power. (*And they were astonished with his teaching, for there was power in his words.*)

<sup>33</sup> And in their synagogue was a man having an unclean fiend, and he cried with (*a*) great voice, (*And in their synagogue was a man who had a devil, or a demon, yea, an unclean spirit, and he cried with a loud voice.*)

<sup>34</sup> and said, Suffer, what to us and to thee, thou Jesus of Nazareth? art thou come to lose us? (*or art thou come to destroy us?*) I know thee, that thou art the holy (*One*) of God.

<sup>35</sup> And Jesus blamed him, and said, Wax dumb, and go out from him. And when the fiend had cast him forth into the middle (*of them*), he went away from him, and he annoyed him nothing. (*And Jesus rebuked him, and said, Be still, and go out of him. And when the demon had thrown him forth into their midst, he went out of him, and he did him no harm.*)

<sup>36</sup> And dread was made in all men, and they spake together, and said, What is this word, for in power and virtue he commandeth to unclean spirits, and they go out? (*And everyone was filled with fearful reverence, and they spoke together, and said, What be these words of his? for in power and with authority he commandeth to unclean spirits, and they go out!*)

<sup>37</sup> And the fame was published of him into each place of the country. (*And the story about him was told in every part of the land.*)

<sup>38</sup> And Jesus rose up from the synagogue, and entered into the house of Simon; and the mother of Simon's wife was holden with great fevers, and they prayed him for her (*or and they beseeched him for her*).

<sup>39</sup> And Jesus stood over her, and commanded to the fever, and it left her; and anon she rose up (*or and at once she got up*), and served them.

<sup>40</sup> And when the sun went down, all that had sick men with diverse languors, [*or aches*], led them to him; and he set his hands on each by themselves, and healed them.

<sup>41</sup> And fiends went out from many, and cried, and said, For thou art the Son of God. And he blamed, and suffered them not to speak, for they knew him, that he was Christ. (*And devils and demons went out from many, and cried, and said, For thou art the Son of God. And he rebuked them, and did not allow them to speak, for they knew him, that he was the Messiah.*)

<sup>42</sup> And when the day was come, he went out, and went into a desert place; and the people sought him, and they came to him, and they held (*onto*) him, that he should not go away from them (*or so that he would not go away from them*).

<sup>43</sup> To whom he said, For also to other cities it behooveth me to preach [*or to evangelize*] the kingdom of God, for therefore I am sent [*or for thereto I am sent*].

<sup>44</sup> And (*so*) he preached in the synagogues of Galilee.

## CHAPTER 5

<sup>1</sup> And it was done, when the people came fast to Jesus, to hear the word of God, he stood beside the pool [*or the water*] of Gennesaret, (*or he stood by Lake Gennesaret, that is, Lake Galilee*),

<sup>2</sup> and saw two boats standing beside the pool [*or (at the edge of) the water*]; and the fishers were gone down, and washed their nets, (*or and the fishermen had left them, and were washing their nets*).

<sup>3</sup> And he went up into a boat, that was Simon's, and prayed (*or asked*) him to lead it a little from the land; and he sat, and taught the people out of the boat.

<sup>4</sup> And as he ceased to speak, he said to Simon, Lead out into the depth, and slack ye your nets to take (*some*) fish.

<sup>5</sup> And Simon answered, and said to him, Commander, we travailed all the night, and took nothing, but in thy word I shall lay out the net. (*And Simon answered, and said to him, Master; (or Teacher), we laboured all night, and took nothing, but at thy word I shall lay out the net.*)

<sup>6</sup> And when they had done this thing, they (*en*)closed together a great multitude of fishes; and their net was broken.

<sup>7</sup> And they beckoned to fellows, that were in another boat, that they should come, and help them. And they came, and filled both the boats, so that they were almost drowned (*or so that they were almost drowned*).

<sup>8</sup> And when Simon Peter saw this thing, he felled down to the knees of Jesus, and said, Lord, go (*away*) from me, for I am a sinful man.

<sup>9</sup> For he was on each side astonied (*or astonished*), and all that were with him, in the taking of (*the*) fishes which they took.

<sup>10</sup> Soothly in like manner James and John, the sons of Zebedee, that were fellows of Simon Peter. And Jesus said to Simon, Do not thou dread (*or Do not fear*); now from this time thou shalt take men.

<sup>11</sup> And when the boats were led up to the land, they left all things, and they (*pur*)sued him (*or and they followed him*).

<sup>12</sup> And it was done, when he was in one of the cities, lo! a man full of leprosy; and seeing Jesus (*he*) fell down on his face, and prayed him (*or and beseeched him*), and said, Lord, if thou wilt, thou mayest make me clean.

<sup>13</sup> And Jesus held forth his hand, and touched him, and said, I will, be thou made clean. And anon the leprosy passed away from him (*or And at once the leprosy went away from him*).

<sup>14</sup> And Jesus commanded to him, that he should say to no man; But go, show thee to a priest, and offer for thy cleansing, as Moses bade, into witnessing to them (*or as a testimony to them*).

<sup>15</sup> And the word walked about the more of him (*or And the story about him spread far and wide*); and much people came together, to hear, and to be healed of their sicknesses.

<sup>16</sup> And he went into (*the*) desert, and prayed.

<sup>17</sup> And it was done in one of the days, he sat, and taught; and there were Pharisees sitting, and doctors of the law, that came of each castle of Galilee, and of Judea, and of Jerusalem; and the virtue of the Lord was to heal sick men. (*And it was done on one of the days, he sat, and taught; and there were Pharisees, and teachers of the Law, sitting there, who had come from every village of Galilee, and from Judea, and from Jerusalem; and the power of the Lord was there to heal the sick.*)

<sup>18</sup> And lo! men bare in a bed a man that was sick in the palsy [*or a man that was sick in palsy*], (*or And behold! men brought in a bed a man who was sick with palsy*), and they sought to bear him in, and set (*him*) before him.

<sup>19</sup> And they found not in what part they should bear him in, for the (*crowd of*) people, and (*so*) they went upon the roof, and by the slates they let him down with the bed, into the midst, before Jesus.

<sup>20</sup> And when Jesus saw the faith of them, he said, Man, thy sins be forgiven to thee.

<sup>21</sup> And the scribes and the Pharisees began to think, saying, Who is this, that speaketh blasphemies? who may forgive sins, [*no*] but God alone?

<sup>22</sup> And as Jesus knew the thoughts of them, he answered, and said to them, What think ye evil things in your hearts? (*or Why do ye think evil things in your hearts?*)

<sup>23</sup> What is lighter (*or is easier*) to say, Sins be forgiven to thee, or to say, Rise up, and walk?

<sup>24</sup> But that ye know, that man's Son hath power in earth to forgive sins, he said to the sick man in palsy, (*or But so that ye know, that man's Son hath power on the earth to forgive sins, he said to the man sick with palsy*), I say to thee, rise up, take thy bed, and go into thine house.

<sup>25</sup> And anon he rose up before them (*or And at once he got up in front of them*), and took the bed in which he lay, and went into his house, and magnified God.

<sup>26</sup> And great wonder took all, and they magnified God; and they were full-filled with great dread, [*or and they were filled with great dread*], (*or and they were filled with much fearful reverence*), and said, For we have seen marvelous things today.

<sup>27</sup> And after these things Jesus went out, and saw a publican, Levi by name, sitting at the tollbooth. And he said to him, (*Pur*)Sue thou me; (*And after these things Jesus went out, and saw a tax-collector, named Levi, sitting at the tollbooth. And he said to him, Follow me;*)

<sup>28</sup> and when he had left all (*his*) things, he rose up, and (*pur*)sued him (*or and followed him*).

<sup>29</sup> And Levi made to him a great feast in his house; and there was a great company of publicans, and of others that were with them, sitting at the meat. (*And Levi made a great feast for him in his house; and there was a great group of tax-collectors, and others who were with them, sitting at the meal.*)

<sup>30</sup> And the Pharisees and the scribes of them grudged, and said to his disciples, Why eat ye and drink with publicans, and sinful men? (*And the Pharisees and their scribes grumbled, and said to his disciples, Why do ye eat and drink with tax-collectors, and sinners?*)

<sup>31</sup> And Jesus answered, and said to them, They that be whole have no need to a leech, (*or Those who be whole, or be well, have no need for a physician*), but (*rather*) they that be sick [*or but they that have evil*];

<sup>32</sup> for I came not to call just men, but sinful men to penance. (*for I came not to call the righteous, but sinners to repentance.*)

<sup>33</sup> And they said to him, Why (*do*) the disciples of John fast oft, and make prayers, also and of the Pharisees, but thine eat and drink?

<sup>34</sup> To whom he said, Whether ye may make the sons of the spouse to fast, while the spouse is with them? (*To whom he said, Can ye make the sons of the spouse to fast, while the spouse is still with them?*)

<sup>35</sup> But (*the*) days shall come, when the spouse shall be taken away from them, and then they shall fast in those days.

<sup>36</sup> And he said to them also a likeness (*or a parable*); For no man taketh a piece from a new cloth, and putteth it into an old clothing, (*or For no man taketh a piece from a new cloak, and putteth it onto an old piece of clothing*); else both he breaketh the new, and the piece of the new accordeth not to the old.

<sup>37</sup> And no man putteth new wine into old bottles; else the new wine shall break the bottles, and the wine shall be shed out, and the bottles shall perish. [*And no man putteth new wine into old wine vessels; else the new wine shall break the wine vessels, and the wine shall be shed out, and the wine vessels shall perish.*]

<sup>38</sup> But new wine oweth to be put into new bottles, and both be kept. [*But new wine is to be put into new wine vessels, and both be kept.*](*But new wine ought to be put into new bottles, and then both shall be kept or preserved.*)

<sup>39</sup> And no man drinking the old, will anon (*drink*) the new (*or will at once drink the new*); for he saith, The old is the better [*or The old is better*].

## CHAPTER 6

<sup>1</sup> And it was done in the second first sabbath [*for Forsooth it was done in the first second sabbath*], when he passed by the corns, his disciples plucked (*some*) ears of corn; and they rubbing (*them*) with their hands, ate (*them*).

<sup>2</sup> And some of the Pharisees said to them, What do ye that, that is not leaveful in the sabbaths? (*or Why do ye that, which is not lawful on the Sabbath?*)

<sup>3</sup> And Jesus answered, and said to them, Have ye not read, what David did, when he hungered, and they that were with him;

<sup>4</sup> how he entered into the house of God, and took (*the*) loaves of proposition, and ate (*them*), and gave to them that were with him; which loaves it was not leaveful to eat, (*no*) but only to priests [*or no but to priests alone*]. (*how he entered into God's House, and took the loaves of the showbread, and ate them, and gave them to those who were with him; whichbread it was not lawful to eat, except for the priests.*)

<sup>5</sup> And he said to them, For man's Son is Lord, yea, of the sabbath.

<sup>6</sup> And it was done in another sabbath (*or on another Sabbath*), that he entered into a synagogue, and taught. And a man was there, and his right hand was dry.

<sup>7</sup> And the scribes and the Pharisees espied him, if he would heal him in the sabbath (*or if he would heal him on the Sabbath*), (*so*) that they should find cause, whereof they should accuse him.

<sup>8</sup> And he knew the thoughts of them, and he said to the man that had a dry hand, Rise up, and stand in the middle (*of us*). And he rose, and stood (*there*).

<sup>9</sup> And Jesus said to them, I ask you, if it is leaveful to do well in the sabbath [*day*], or evil? to make a soul safe, or to lose? (*And Jesus said to them, I ask you, is it lawful to do good on the Sabbath day, or evil? to save a life, or a soul, or to destroy it?*)

<sup>10</sup> And when he had beheld all men about, he said to the man, Hold forth thine hand. And he held (*it*) forth, and his hand was restored to health.

<sup>11</sup> And they were full-filled with unwisdom [*for Soothly they were filled with unwisdom*], and spake together, what they should do of Jesus (*or what they would do about Jesus*).

<sup>12</sup> And it was done in those days, he went out into an hill to pray (*or he went up onto a hill to pray*); and he was all night dwelling in the prayer of God.

<sup>13</sup> And when the day was come, he called his disciples, and chose twelve of them, which he called [*or he named*] also apostles;

<sup>14</sup> Simon, whom he called Peter, and Andrew, his brother, James and John, Philip and Bartholomew,

<sup>15</sup> Matthew and Thomas, James Alphaeus, and Simon, that is called Zelotes (*or the Zealot*),

<sup>16</sup> Judas of James, and Judas Iscariot, that was (*the*) traitor.

<sup>17</sup> And Jesus came down from the hill with them, and stood in a field place; and the company of his disciples, and a great multitude of people, of all Judea, and Jerusalem, and of the sea coasts, and of Tyre and Sidon, (*or from all of Judea, and Jerusalem, and from the sea coasts, and from Tyre and Sidon*), that came to hear him, and to be healed of their sicknesses;

<sup>18</sup> and they that were travailed of [*or with*] unclean spirits, were healed. (*and those who were troubled by unclean spirits, or devils and demons, were healed.*)

<sup>19</sup> And all the people sought to touch him, for virtue went out of him (*or for power went out of him*), and healed all.

<sup>20</sup> And when his eyes were cast up, into his disciples, he said, (*or And he turned his eyes upon his disciples, and he said*), Blessed be ye, poor men [*+or Blessed be ye, (the) poor*], for the kingdom of God is yours.

<sup>21</sup> Blessed be ye, that now hunger, for ye shall be full-filled. Blessed be ye, that now weep, for ye shall laugh. [*Blessed be ye that hunger now, for ye shall be filled. Blessed be ye that weep now, for ye shall laugh.*]

<sup>22</sup> Ye shall be blessed, when men shall hate you, and separate you away, and put reproof to you [*or and shall put shame on you*], and cast out your name as evil, for man's Son.

<sup>23</sup> Joy ye in that day, and be ye glad; for lo! your meed is much in heaven; for after these things the fathers of them did to (*the*) prophets. (*Rejoice on that day, and be glad; for behold! your reward is great in heaven; for thus their fathers did to the prophets.*)

<sup>24</sup> Nevertheless woe to you, rich men, that have your comfort.

<sup>25</sup> Woe to you that be full-filled, for ye shall hunger. Woe to you that now laugh, for ye shall mourn, and weep. [*Woe to you that be filled, for ye shall hunger. Woe to you that laugh now, for ye shall mourn, and weep.*]

<sup>26</sup> Woe to you, when all men shall bless you; after these things the fathers of them did to [*false*] prophets (*or for thus their fathers did to the false prophets*).

<sup>27</sup> But I say to you that hear, love ye your enemies, do ye well to them that hated you [*or do ye well to them that hate you*];

<sup>28</sup> bless ye men that curse you, pray ye for men that defame you [*or that falsely challenge you*].

<sup>29</sup> And to him that smiteth thee on the one cheek, show also the other [*or give also the tother*]; and from him that taketh away from thee a cloth, do not thou forbid the coat, (*or and as for him who taketh away a cloak from thee, give also thy coat to him*).

<sup>30</sup> And give to each that asketh thee, and if a man taketh away those things that be thine, ask thou not again (*for them*).

<sup>31</sup> And as ye will that men do to you (*or And as ye desire that men do to you*), do ye also to them in like manner.

<sup>32</sup> And if ye love them that love you, what thank(s), [*or what grace*], is to you? for sinful men love men that love them. (*And if ye love those who love you, what credit is that to you? for sinners love those who love them.*)

<sup>33</sup> And if ye do well to them that do well to you, what grace, [*or what thank(s)*], is to you? for sinful men do this thing. (*And if ye do good to those who do good to you, what credit is that to you? for sinners do this same thing.*)

<sup>34</sup> And if ye lend to them of which ye hope to take again, what thank(s), [*or what grace*], is to you? for sinful men lend to sinful men, to take again as much. (*And if ye lend to those from whom ye hope to receive back, what credit is that to you? for sinners lend to sinners, to receive back as much.*)

<sup>35</sup> Nevertheless love ye your enemies, and do ye well, and lend ye, hoping nothing thereof, and your meed shall be much (*or and your reward shall be great*), and ye shall be the sons of the Highest, for he is benign, [*or of good will*], on unkind men and evil men.

<sup>36</sup> Therefore be ye merciful, as your Father is merciful.

<sup>37</sup> Do not ye deem, and ye shall not be deemed, (*or Do not judge, and ye shall not be judged*). Do not ye condemn, and ye shall not be condemned; forgive ye, and it shall be forgiven to you.

<sup>38</sup> Give ye, and it shall be given to you. They shall give into your bosom a good measure, and well-filled, and shaken together, and overflowing; for by the same measure, by which ye mete, it shall be meted again to you, (*or for by the same measure, by which ye measure, it shall be measured unto you*).

<sup>39</sup> And he said to them a likeness (*or a parable*), Whether the blind may lead the blind? nor fall they not both into the ditch? [*or whether they fall not both into the ditch?*]

<sup>40</sup> A disciple is not above his master (*or A student is not above his teacher*); but each shall be perfect, if he be as his master.

<sup>41</sup> And what seest thou in thy brother's eye a mote (*or And why seest thou a speck in thy brother's eye*), but thou beholdest not a beam, that is in thine own eye?

<sup>42</sup> Or how mayest thou say to thy brother, Brother, suffer, *(and)* I shall cast out the mote of thine eye, *(or Brother; allow me, and I shall take out the speck from thine eye)*, and thou beholdest not a beam that is in thine own eye? Hypocrite, first take out *[or cast out]* the beam of thine eye, and then thou shalt see to take out the mote of thy brother's eye.

<sup>43</sup> It is not a good tree, that maketh evil fruits, neither an evil tree, that maketh good fruits;

<sup>44</sup> for every tree is known of his fruit. And men gather not figs of thorns, neither men gather a grape of a bush of briers. *(for every tree is known by its fruit. And people do not gather figs from thorns, nor do they gather grapes from a briar bush.)*

<sup>45</sup> A good man *(out)* of the good treasure of his heart bringeth forth good things, and an evil man *(out)* of the evil treasure bringeth forth evil things; for *(out)* of the plenty of the heart the mouth speaketh.

<sup>46</sup> And what call ye me, Lord, Lord, *(or And why do ye call me, Lord, Lord)*, and do not *(do)* those things that I say.

<sup>47</sup> Each that cometh to me, and heareth my words, and doeth them, I shall show to you, to whom he is like.

<sup>48</sup> He is like to a man that buildeth an house, that digged deep, and set *[or put]* the fundament on a stone *(or and laid its foundation on a stone)*. And when a great flood was made, the flood was hurled to that house, and it might not move it, for it was founded on a firm stone.

<sup>49</sup> But he that heareth, and doeth not, is like to a man building his house on *[the]* earth, without *(a)* fundament, *(or upon the ground, without a foundation)*; into which the flood was hurled, and anon it fell down *(or and at once it fell down)*; and the falling down of that house was made great.

## CHAPTER 7

<sup>1</sup> And when he had fulfilled all his words into the ears of the people *(or And when he had finished all his words to the people)*, he entered into Capernaum.

<sup>2</sup> But a servant of a centurion, that was precious to him, was sick, and drawing to the death.

<sup>3</sup> And when he had heard of Jesus, he sent to him the elder men of *(the)* Jews, and prayed him *(or beseeched him)*, that he would come, and heal his servant.

<sup>4</sup> And when they came to Jesus, they prayed him busily *(or they earnestly beseeched him)*, and said to him, For he is worthy, *(so)* that thou grant to him this thing;

<sup>5</sup> for he loveth our folk, and he builded to us a synagogue. *(for he loveth our nation and our people, and he hath built a synagogue for us.)*

<sup>6</sup> And Jesus went with them. And when he was not far from the house, the centurion sent to him *(his)* friends, and said, Lord, do not thou be travailed, *(or And when he was not far from the house, the centurion sent his friends to him, and said, Lord, do not be troubled)*, for I am not worthy, that thou enter under my roof;

<sup>7</sup> for which thing I deemed not myself worthy, that I come to thee; but say thou by word, and my child shall be healed. *(for that reason I judged myself not worthy, that I should come to thee; but say thou the word, and my servant shall be healed.)*

<sup>8</sup> For I am a man ordained under power, and have knights under me *(or and have soldiers under me)*; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this thing, and he doeth *[it]*.

<sup>9</sup> And when this thing was heard, Jesus wondered; *[and he turned]*, and said to the people *(pur)suing him*, Truly I say to you, neither in Israel *(have)* I found so great faith, *[or not in Israel (have) I found so great faith]*, *(or and he turned, and said to the people following him, I tell you the truth, I have not found such great faith in Israel)*.

<sup>10</sup> And they that were sent, turned again home, and found the servant whole, that was sick. *(And they who were sent, returned home, and found the servant healed, who was sick.)*

<sup>11</sup> And it was done afterward, Jesus went into a city, that is called Nain, and his disciples; and full great people went with him. *[+And it was done afterward Jesus went into a city, that is called Nain, and his disciples went with him, and a full great company of people.]*

<sup>12</sup> And when he came nigh to the gate of the city *(or And when he came near to the city gate)*, lo! the son of a woman that had no more children, was borne out dead, *[or lo! an only son of his mother was borne out dead]*; and this was a widow; and much people of the city *[was]* with her.

<sup>13</sup> And when the Lord Jesus had seen her, he had ruth on her; [*or he (was) moved by mercy on her*], (*or he had compassion for her*), and said to her, Do not thou weep.

<sup>14</sup> And he came nigh, and touched the bier; and they that bare *the bier* stood (*there*). And he said, Young man, I say to thee, rise up.

<sup>15</sup> And he that was dead sat up again [*or And he that was dead sat up*], and began to speak; and he gave him (*back*) to his mother.

<sup>16</sup> And dread took all men (*or And fearful reverence took hold of everyone*), and they magnified God, and said, For a great prophet is risen among us, and, For God hath visited his people.

<sup>17</sup> And this word went out of him into all Judea (*or And this story about him went out into all Judea*), and into all the country(*side*) about.

<sup>18</sup> And John's disciples told him of all these things.

<sup>19</sup> And John called twain of his disciples, and sent *them* to Jesus, and said, Art thou he that is to come, or abide we another? (*or Art thou he who is to come, or do we wait for another?*)

<sup>20</sup> And when the men came to him, they said, John (*the*) Baptist sent us to thee, and said, Art thou he that is to come, or (*do*) we abide another?

<sup>21</sup> And in that hour he healed many men of their sicknesses, and wounds, and [*of*] evil spirits (*or and from evil spirits*); and he gave sight to many blind men.

<sup>22</sup> And Jesus answered, and said to them, Go ye again, and tell ye to John those things that ye have heard and seen; blind men see, crooked men go, mesels be made clean, deaf men hear, dead men rise again, poor men be taken to preaching of the gospel, (*or the blind see, the lame walk, the lepers be cleansed, the deaf hear, the dead rise again, the poor be taken to the preaching of the Gospel or the Good News*).

<sup>23</sup> And he that shall not be caused to stumble in me, is blessed.

<sup>24</sup> And when the messengers of John were gone forth, he began to say of John to the people, What went ye out into (*the*) desert to see? a reed wagged with the wind? [*And when the messengers of John had gone away, he began to say of John to the companies, What went ye out into (the) desert to see? a reed waved with the wind?*]

<sup>25</sup> But what went ye out to see? a man clothed with soft clothes? Lo! they that be in [*a*] precious cloth, (*or Behold! those who wear expensive clothing*), and (*be*) in delights, be in kings' houses.

<sup>26</sup> But what went ye out to see? a prophet? Yea, I say to you, and more than a prophet.

<sup>27</sup> This is he, of whom it is written, Lo! I send mine angel before thy face, which shall make ready thy way before thee.

<sup>28</sup> Certainly I say to you, there is no man a more prophet among the children of women, than is John (*the*) Baptist, [*or Soothly I say to you, among the children of women, no man is (a) more prophet (or is a greater prophet) than John (the) Baptist*]; but he that is less in the kingdom of heavens, is more than he. (*Truly I say to you, or I tell you the truth, no man is a greater prophet among the children of women, than is John the Baptist; but whoever is the least in the Kingdom of Heaven, is greater than he.*)

<sup>29</sup> And all the people hearing, and publicans (*or and tax-collectors*), that had been baptized with the baptism of John, justified God;

<sup>30</sup> but the Pharisees and the wise men of the law, that were not baptized of him, despised the counsel of God against themselves. (*but the Pharisees and the men wise in the Law, who were not baptized by him, rejected God's plan or purpose for themselves.*)

<sup>31</sup> And the Lord said, Therefore to whom shall I say men of this generation like, and to whom be they like?

<sup>32</sup> They be like to children sitting in the chapping (*or at the market*), and speaking together, and saying, We have sung to you with pipes, and ye have not danced; we have made mourning [*or lamentation*] and ye have not wept.

<sup>33</sup> For John (*the*) Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a fiend, (*or He hath a devil, or a demon*).

<sup>34</sup> Man's Son came eating and drinking, and ye say, Lo! a man a devourer [*or a glutton*], and drinking wine, a friend of publicans, and of sinful men, (*or and ye say, Behold! a glutton, and a wine imbiber, a friend of tax-collectors, and of sinners*).

<sup>35</sup> And wisdom is justified of [*all*] her sons. (*And wisdom is justified by all of her sons.*)

<sup>36</sup> But one of the Pharisees prayed Jesus, that he should eat with him. And he entered into the house of the Pharisee, and sat at the meat. (*But one of the Pharisees beseeched Jesus, that he would eat with him. And so he entered into the house of the Pharisee, and sat down for the meal.*)

<sup>37</sup> And lo! a sinful woman, that was in the city, as she knew, that Jesus sat at [*the*] meat (or sat down for a meal) in the house of the Pharisee, she brought an alabaster box of ointment;

<sup>38</sup> and she stood behind beside his feet, and began to moist(en) his feet with (*her*) tears, and wiped [*them*] with the hairs of her head, and kissed his feet, and anointed (*them*) with ointment.

<sup>39</sup> And the Pharisee seeing, that had called him, said within himself, saying, If this were a prophet, he should know, who and what manner woman it were that toucheth him, [*or If this were a prophet, soothly he should know, who and what manner woman it is that toucheth him*], for she is a sinful woman.

<sup>40</sup> And Jesus answered, and said to him, Simon, I have something to say to thee. And he said, Master, say thou, (or Teacher, tell me).

<sup>41</sup> And he answered, Two debtors were to one lender; and one owed five hundred pence, and the other fifty;

<sup>42</sup> but when they had not whereof to yield, he forgave [*freely*] to both. Who [*of them*] then loveth him more?

<sup>43</sup> Simon answered, and said, I guess, that he to whom he forgave more. And he answered to him, Thou hast deemed rightly (or Thou hast judged correctly).

<sup>44</sup> And he turned to the woman, and said to Simon, Seest thou this woman? I entered into thine house, thou gavest no water to my feet (or thou gavest me no water for my feet); but this [*woman*] hath moist(en)ed my feet with (*her*) tears, and wiped (*them*) with her hairs.

<sup>45</sup> Thou hast not given to me a kiss; but this [*woman*], since she entered [*or since I entered*], ceased not to kiss my feet.

<sup>46</sup> Thou anointedest not mine head with oil; but this anointed my feet with ointment.

<sup>47</sup> For which thing I say to thee, many sins be forgiven to her, for she hath loved much; and to whom is less forgiven, he loveth less.

<sup>48</sup> And Jesus said to her, Thy sins be forgiven to thee.

<sup>49</sup> And they that sat together at the meat (or And they who sat together at the meal), began to say within themselves, Who is this that [*also*], (or who even), forgiveth sins.

<sup>50</sup> But he said to the woman, Thy faith hath made thee safe; go thou in peace, (or Thy faith hath saved thee; go in peace).

## CHAPTER 8

<sup>1</sup> And it was done afterward, and Jesus made journey by cities and castles (or by towns and villages), preaching and evangelizing the realm of God, and (*the*) twelve with him;

<sup>2</sup> and some women that were healed of wicked spirits and sicknesses, Mary, that is called Magdalene, of whom seven devils went out,

<sup>3</sup> and Joanna, the wife of Chuza, the procurator of Herod, and Susanna, and many others, that ministered to him of their riches, (or who served him out of their own resources, or with their own money).

<sup>4</sup> And when much people was come together, and men hied [*or hasted*] to him, from the cities, he said by a similitude, [*or by a likeness, or (an) example*], (or by a parable),

<sup>5</sup> He that soweth, went out to sow his seed. And while he soweth, some fell beside the way, and was defouled (or and was defiled), and (*the*) birds of the air ate it.

<sup>6</sup> And other fell on a stone, and it sprang up (or and it sprouted), and dried, for it had not moisture [*or for it had no moisture*].

<sup>7</sup> And other fell among thorns, and the thorns sprang up together, and strangled it.

<sup>8</sup> And other fell into good earth, and it sprang up, and made an hundredfold fruit. He said these things, and cried, He that hath ears of hearing, hear he.

<sup>9</sup> But his disciples asked him, what this parable was.

<sup>10</sup> And he said to them, To you it is granted to know the private [*or the mystery*] of the kingdom of God (or To you it is granted to know the secret of the Kingdom of God); but to other men (*I speak*) in parables, (so) that they seeing see not, and they hearing understand not.

<sup>11</sup> And this is the parable. The seed is God's word;

<sup>12</sup> and they that be beside the way, be these that hear; and afterward the fiend cometh (or and afterward the Devil cometh), and taketh away the word from their heart(s), lest they believing be made safe (or lest they believe and be saved).

<sup>13</sup> But they that fell on a stone, be these that when they have heard, receive the word with joy. And these have no roots; for at a time they believe, and in time of temptation they go away (or but in the time of testing they go away).

<sup>14</sup> But that that fell among thorns, be these that heard, and (*because*) of (*the*) busynesses (*or the concerns*), and (*the*) riches, and (*the*) lusts of (*this*) life they go forth, and be strangled, and bring forth no fruit.

<sup>15</sup> But that that *fell* into good earth, be these that, in a good heart, and best, (*or be those who, with a good and true heart*), hear the word, and hold (*it*), and bring forth fruit in patience.

<sup>16</sup> No man lighteth a lantern, and covereth it with a vessel, or putteth it under a bed, (*no*) but on a candlestick, (*so*) that men that enter (*can*) see light.

<sup>17</sup> For there is no privy thing, which shall not be opened; neither hid thing, which shall not be known, and come into (*the*) open. (*For there is nothing private, or secret, which shall not be made open; nor any hidden thing, which shall not be made known, and brought out into the open.*)

<sup>18</sup> Therefore see ye, how ye hear; for it shall be given to him that hath, and whoever hath not, also that that he weeneth, [*or that he guesseth*], (*or that he thinketh*), that he have, shall be taken away from him.

<sup>19</sup> And his mother and brethren came to him; and they might not come to him for the people.

<sup>20</sup> And it was told to him, Thy mother and thy brethren stand withoutforth, willing to see thee. (*And he was told, Thy mother and thy brothers stand outside, desiring to see thee.*)

<sup>21</sup> And he answered, and said to them, My mother and my brethren be these, that hear the word of God, and do it.

<sup>22</sup> And it was done in (*or on*) one of the days, he went up into a boat, and his disciples. And he said to them, Pass we over the sea (*or Let us go over to the other side of the lake*). And (*so*) they went up.

<sup>23</sup> And while they rowed, he slept. And a tempest of wind came down into the water, and they were driven hither and thither with waves, and were in peril.

<sup>24</sup> And they came nigh, and raised him, and said, Commander (*or Master*), we perish. And he rose up, and blamed the wind (*or and rebuked the wind*), and the tempest of the water; and it ceased, and peaceability was made.

<sup>25</sup> And he said to them, Where is your faith? Which dreading wondered, and said together, (*or Who with fear and wonder, said to each other*), Who, guessest thou, is this? For he commandeth to the winds and to the sea, and they obey to him.

<sup>26</sup> And they rowed to the country of Gadarenes, that is against Galilee (*or that is opposite Galilee*).

<sup>27</sup> And when he went out to the land, a man ran to him, that had a devil [*now*](*a*) long time, and he was not clothed with cloth, neither dwelled in (*a*) house, but in sepulchres. (*And when he got onto the land, a man ran over to him, who for a long time now had a demon, and he was not clothed with a cloak, nor lived in a house, but dwelt among the tombs.*)

<sup>28</sup> This (*man*), when he saw Jesus, fell down before him, and he crying with a great voice said, (*or and he cried with a loud voice, and said*), What to me and to thee, Jesus, the Son of the Highest God? I beseech thee, that thou torment me not.

<sup>29</sup> For he (*had*) commanded the unclean spirit, that he should go out from the man. For he took him oft times, and he was bound with chains, and kept in stocks, and when the bonds were broken, he was led of the devil into desert (*or he was led by the demon into the desert*).

<sup>30</sup> And Jesus asked him, and said, What name is to thee? And he said, A legion; for many devils were entered into him, [*or for many devils had entered into him*], (*or for there were many demons in him*).

<sup>31</sup> And they prayed him (*or And they beseeched him*), that he should not command them, that they should go into hell [*or that they should go into the deepness*].

<sup>32</sup> And there was a flock of many swine [*or of many hogs*] pasturing in an hill, and they prayed him, that he should suffer them to enter into them. And he suffered them. (*And there was a herd of many pigs at pasture on a hill, and they beseeched him, that he would allow them to enter into them. And he allowed them.*)

<sup>33</sup> And so the devils went out from the man, and entered into the swine [*or into the hogs*]; and with a rush the flock went headlong into the pool [*or into the lake of water*], and was drenched. (*And so the demons went out of the man, and entered into the pigs; and with a rush the herd went headlong into the lake, and were drowned.*)

<sup>34</sup> And when the herders saw this thing done, they fled, and told into the city, and into the towns.

<sup>35</sup> And they went out to see that thing that was done. And they came to Jesus, and they found the man sitting clothed, from whom the devils went out, and in whole mind at his feet; and they dreaded (*or and they had great fear*).

<sup>36</sup> And they that saw told to them, how he was made whole of the legion. (*And they who saw it all, told them how he was healed from the legion of devils and demons.*)

<sup>37</sup> And all the multitude of the country of Gadarenes prayed him, that he should go (*away*) from them, for they were held with great dread. And he went up into a boat, and turned again (*to the other side*). (*And all the multitude from the countryside of Gadarenes beseeched him, that he would go away from them, for they were held with great fear. And so he went up into the boat, and returned to the other side.*)

<sup>38</sup> And the man of whom the devils were gone out, [*or And the man of whom the fiends went out*], prayed him, that he should be with him. [*Soothly*] Jesus left him (*or let him go*), and said, (*And the man from whom the demons went out, beseeched him, that he could be with him. But Jesus sent him away, and said,*)

<sup>39</sup> Go again into thine house, and tell how great things God hath done to thee. And he went through all the city, and preached, how great things Jesus had done to him. (*Return to thine house, and to thy people, and tell them what great things God hath done for thee. And so he went through all the city, and preached, what great things Jesus had done for him.*)

<sup>40</sup> And it was done, when Jesus was gone (*home*) again [*or when Jesus had gone (home) again*], the people received him; for all were abiding him (*or for all of them were waiting for him*).

<sup>41</sup> And lo! a man, to whom the name was Jairus, and he was [*a*] prince of a synagogue (*or and he was a leader of a synagogue*); and he fell down at the feet of Jesus, and prayed him (*or beseeched him*), that he should enter into his house,

<sup>42</sup> for he had but one daughter [*or an only daughter*], almost of twelve years old, and she was dead. And it befell, the while he went, he was thronged of the people. (*for he had an only daughter; almost twelve years old, and she was dying. And it befell, that while he went, he was thronged by the people.*)

<sup>43</sup> And a woman that had a flux of blood (*for*) twelve years, and had spended all her chattel [*or all her substance*] in leeches, and might not be cured of any, (*And there was a woman who had a flowing, or an issue, of blood for twelve years, and had spent all of her resources on physicians, and could not be cured by any of them.*)

<sup>44</sup> and she came nigh behind, and touched the hem of his cloth, and anon the flux of her blood ceased. (*and she came up close behind him, and touched the hem of his cloak, and at once the flowing, or the issue, of her blood ceased.*)

<sup>45</sup> And Jesus said, Who is it that touched me? And when all men denied (*it*), Peter said, and they that were with him, Commander (*or Master*), the people thrust [*or throng*] and dis-ease thee, and thou sayest, Who touched me?

<sup>46</sup> And Jesus said, Some man hath touched me, for [*I have known*] that virtue went out of me. (*And Jesus said, Someone hath touched me, for I know that power hath gone out of me.*)

<sup>47</sup> And the woman seeing, that it was not hid from him, came trembling, and fell down at his feet, and for what cause she had touched him she showed before all the people, and how anon she was healed (*or and how at once she was healed*).

<sup>48</sup> And he said to her, Daughter, thy faith hath made thee safe, (*or Daughter, thy faith hath saved thee, or thy faith hath healed thee*); go thou in peace.

<sup>49</sup> And yet while he spake, a man came from the (*house of the*) prince of the synagogue, and said to him, Thy daughter is dead, do not thou travail the Master (*any further*). (*And while he spoke, a man came from the house of the leader of the synagogue, and said to him, Thy daughter is now dead, or Thy daughter hath died, so do not further trouble or bother the Teacher.*)

<sup>50</sup> And when this word was heard, Jesus answered to the father of the damsel, Do not thou dread, but believe thou only [*or but only believe thou*], and she shall be safe, (*or Do not fear, but only believe, and she shall be saved, or she shall be healed*).

<sup>51</sup> And when he came to the house, he suffered no man to enter with him, [*no*] but Peter and John and James, and the father and the mother of the damsel. (*And when he came to the house, he did not allow anyone to go in with him, except for Peter and John and James, and the father and the mother of the young girl.*)

<sup>52</sup> And all wept, and bewailed her. And he said, Do not ye weep, for the damsel is not dead, but (*only*) sleepeth.

<sup>53</sup> And they scorned him, and knew that she was dead.

<sup>54</sup> But he held her hand, and cried, and said, Damsel, rise up.

<sup>55</sup> And her spirit turned again, and she rose anon, *(or And her spirit returned, and she got up at once)*. And he commanded *(them)* to give to her *(something)* to eat.

<sup>56</sup> And her father and mother wondered greatly; and he commanded them, that they should not say to any *[man](or to anyone)* that thing that was done.

## CHAPTER 9

<sup>1</sup> And when the twelve apostles were called together, Jesus gave to them virtue and power on all devils, and that they should heal sicknesses. *(And when the twelve apostles were called together; Jesus gave them authority and power over all demons, and so that they could heal sicknesses.)*

<sup>2</sup> And he sent them to preach the kingdom of God, and to heal sick men.

<sup>3</sup> And he said to them, Nothing take ye in the way *(or Take nothing on or for the way)*, neither a staff *[or a rod]*, nor scrip, neither bread, nor money, and neither have ye two coats.

<sup>4</sup> And into what<sup>[ever]</sup> house ye enter, dwell ye there *(or remain there)*, and go ye not out from thence.

<sup>5</sup> And whoever receive not you *[or And whoever shall not receive you]*, go ye out of that city, and shake ye off the powder of your feet into witnessing on them *(or and shake off the dust from your feet as a testimony against them)*.

<sup>6</sup> And they went forth, and went about by castles *(or and went through the villages)*, preaching *[or evangelizing]* and healing everywhere.

<sup>7</sup> And Herod *[the] tetrarch [or (the) prince of the fourth part]*, heard *(of)* all *[the] things* that were done of him, and he doubted, for that it was said of some men, that John was risen from death *[or for (that) John had risen from (the) dead]*; *(And Herod, the tetrarch, or the prince of a quarter of the kingdom, heard of all of the things that were done by him, and he wondered about it, for it was said by some people, that John had risen from the dead;)*

<sup>8</sup> and of some men, that Elias had appeared; but of others, that one of the old prophets was risen. *(and by some, that Elijah had appeared; but by others, that one of the prophets of old had arisen.)*

<sup>9</sup> And Herod said, I have beheaded John; and who is this, of whom I hear such things? And he sought to see him.

<sup>10</sup> And the apostles turned again, and told to him all *(the)* things that they had done, *(or And the apostles returned, and told him about everything that they had done)*. And he took them, and went beside into a desert place, that is *[called]* Bethsaida.

<sup>11</sup> And when the people knew this, they followed him. And he received them, and spake to them of the kingdom of God *(or and spoke to them about the Kingdom of God)*; and he healed them that had need of *(a)* cure.

<sup>12</sup> And the day began to bow down, and the twelve came, and said to him, Leave the people, that they go, and turn into the castles and towns, that be about, that they find meat, for we be here in a desert place. *(And the day began to bow down, and the Twelve came, and said to him, Let the people go, or Send them away, so that they can go, and return to the villages and towns, that be about, so that they can find some food, for we be here in this deserted place.)*

<sup>13</sup> And he said to them, Give ye to them *(something)* to eat. And they said, There be not to us more than five loaves and two fishes, but peradventure that we go, and buy meats to all this people, *[or but peradventure we go, and buy meats for all the company]*, *(or but perhaps we can go, and buy some food for all of these people)*.

<sup>14</sup> And the men were almost five thousand. And he said to his disciples, Make ye them to sit to *(the)* meat by companies, a fifty together, *(or And he said to his disciples, Make them to sit down for the meal in groups, fifty together)*.

<sup>15</sup> And they did so, and they made all men sit to *[the]* meat. *(And they did so, and they made everyone to sit down for the meal)*

<sup>16</sup> And when he had taken the five loaves and two fishes, he beheld into heaven, and blessed them, and brake *(them)*, and dealt *(them out)* to his disciples, *(so)* that they should set *[or put](them)* forth before the companies.

<sup>17</sup> And all men ate, and were full-filled *[or and were filled]*; and that that *(was)* left to them of broken meats was taken up, twelve coffins. *(And everyone ate, and were filled; and the pieces of food which were left by them were gathered up, yea, twelve baskets full.)*

<sup>18</sup> And it was done, when he was alone praying, his disciples were with him, and he asked them, and said, Whom say the people that I am?

<sup>19</sup> And they answered, and said, John (*the*) Baptist, others say Elias, and others say[*or but others say*], one prophet of the former is risen. (*And they answered, and said, John the Baptist, others say Elijah, and others say, one of the former prophets, or one of the first prophets, is risen.*)

<sup>20</sup> And he said to them, But whom say ye that I am? Simon Peter answered, and said, The Christ of God, (*or Simon Peter answered, and said, God's Messiah.*)

<sup>21</sup> And he blaming them (*or And he rebuking them*), commanded [*them*] that they should say (*that*) to no man, [*+And he blaming them commanded them that they should say to no man these things,*]

<sup>22</sup> and said these things, For it behooveth man's Son to suffer many things, and to be reprov'd of the elder men, and of the princes of (*the*) priests, and of the scribes, (*or and to be rejected by the elders, and by the high priests, and by the scribes*), and to be slain, and the third day to rise again.

<sup>23</sup> And he said to all [*men*], If any [*man*] will come after me, deny he himself, and take he his cross every day, and (*pur*)sue he me (*or and follow me*).

<sup>24</sup> For he that will make his life safe shall lose it; and he that loseth his life for me, shall make it safe.

<sup>25</sup> And what profiteth [*it to*] a man, if he win all the world, and lose himself, and do impairing of himself, [*for and do impairing to himself*], (*or and do harm to himself*).

<sup>26</sup> For whoso shameth me and my words, man's Son shall shame him, when he cometh in his majesty, and of the Father's, and of the holy angels. (*For whosoever shall be ashamed of me and my words, man's Son shall be ashamed of him, when he cometh in his majesty, or in his glory, and in the glory of the Father, and of the holy angels.*)

<sup>27</sup> And I say to you, verily there be some standing here, which shall not taste death, till they see the realm of God. (*Truly I say to you, or I tell you the truth, there be some standing here, who shall not taste death, until they see the Kingdom of God.*)

<sup>28</sup> And it was done after these words almost eight days, and he took Peter and James and John, and he ascended into an hill, to pray, (*or and he went up onto a hill, to pray*).

<sup>29</sup> And while he prayed, the likeness of his face was changed, and his clothing was white shining.

<sup>30</sup> And lo! two men spake with him, and Moses and Elias (*And behold! two men spoke with him, yea, Moses and Elijah*)

<sup>31</sup> were seen in (*their*) majesty; and they said (*of*) his going out, which he should fulfill in Jerusalem. (*were seen in their glory; and they spoke of his death, yea, of his destiny, which he would fulfill in Jerusalem.*)

<sup>32</sup> And Peter, and they that were with him, were heavy of sleep, [*for were grieved, or heavied, with sleep*], and they waking saw his majesty, and the two men that stood with him, (*or but awakening they saw his glory, and the two men who stood with him*).

<sup>33</sup> And it was done, when they departed from him, Peter said to Jesus, Commander, it is good that we be here, and make we here three tabernacles, one to thee, and one to Moses, and one to Elias. And he knew not what he should say. (*And it was done, when they had left him, Peter said to Jesus, Master, it is good for us to be here, and we shall make here three tents, or three tabernacles, one for thee, and one for Moses, and one for Elijah. And he did not know what he should say.*)

<sup>34</sup> But while he spake these things, a cloud was made, and overshadowed them; and they dreaded (*or and they feared*), when they entered into the cloud.

<sup>35</sup> And a voice was made out of the cloud, and said, This is my dearworthy Son, hear ye him (*or listen to him*).

<sup>36</sup> And while the voice was made, Jesus was found alone. And they were still, and to no man said in those days any of those things, that they had seen, [*for And they held (their) peace, and said to no man in those days aught of those things that they had seen.*] (*And after the voice was heard, Jesus was there alone. And they were silent, and did not tell anyone in those days, about anything that they had seen.*)

<sup>37</sup> But it was done in the day (*pur*)suing, when they came down of the hill, much people met them. (*But it was done on the following day, when they came down from the hill, that many people met them.*)

<sup>38</sup> And lo! a man of the company cried, and said, Master, I beseech thee, behold my son, for I have no more; (*And behold! a man among the people cried, and said, Teacher, I beseech thee, look at my son, for I have no other child;*)

<sup>39</sup> and lo! a spirit taketh him, and suddenly he crieth, and hurtleth [*him*] down, and draweth him with foam [*or with froth*], and scarcely he goeth away (*before*) drawing him all to pieces.

<sup>40</sup> And I prayed thy disciples, that they should cast him out, and they might not. (*And I beseeched thy disciples, that they should throw out the spirit, but they could not do it.*)

<sup>41</sup> And Jesus answered and said to them, A! unfaithful generation and wayward (*or O unfaithful and wayward generation!*), how long shall I be with you, and suffer you? bring hither thy son.

<sup>42</sup> And when he came nigh, the devil hurtled him down, and wrenched him. And Jesus blamed the unclean spirit, and healed the child, and yielded him (*back*) to his father, (*or And Jesus rebuked the unclean spirit, yea, the demon, and healed the child, and gave him back to his father.*)

<sup>43</sup> And all men wondered greatly in the greatness of God. And when all men wondered in all (*the*) things that he did, he said to his disciples, (*And everyone wondered greatly at the greatness of God. And when everyone wondered at all the things that he did, he said to his disciples.*)

<sup>44</sup> Put ye these words in your hearts, for it is to come, that man's Son be betrayed into the hands of men.

<sup>45</sup> And they knew not this word, and it was hid before them, that they feeled it not; and they dreaded to ask him of this word. (*But they did not know what this meant, and it was hidden to them, so that they could not perceive or understand it; and they feared to ask him about these words.*)

<sup>46</sup> But a thought entered into them, who of them should be (*the*) greatest.

<sup>47</sup> And Jesus, seeing the thoughts of the heart(s) of them, (*or And Jesus, knowing the thoughts in their hearts*), took a child, and setted him beside him;

<sup>48</sup> and said to them, Whoever receiveth this child in my name, receiveth me; and whoever receiveth me, receiveth him that sent me; for he that is (*the*) least among you all, is the greatest.

<sup>49</sup> And John answered and said, Commander, we saw a man casting out fiends in thy name, and we have forbidden him, for he (*pur*)sueth not thee with us. (*And John said, Master, we saw a man throwing out devils and demons in thy name, and we have forbidden him, for he followeth not thee with us.*)

<sup>50</sup> And Jesus said to him, Do not ye forbid (*him*), for he that is not against us, is for us.

<sup>51</sup> And it was done, when the days of his taking up were fulfilled (*or when it would soon be the day that he would be taken up into heaven*), he set fast his face, to go to Jerusalem, <sup>52</sup> and sent messengers before his sight. And they went, and entered into a city of Samaritans, to make ready to him (*or to prepare it for him*).

<sup>53</sup> And they received not him, for the face of him was going into Jerusalem.

<sup>54</sup> And when James and John, his disciples, saw (*that*), they said, Lord, wilt thou that we say, that fire come down from heaven, and waste them, [*as Elias did*]? (*And when James and John, his disciples, saw that, they said, Lord, desirest thou that we command, that fire come down from heaven, and destroy them, like Elijah did?*)

<sup>55</sup> And he turned, and blamed them (*or and rebuked them*), and said, Ye know not, whose spirits ye be;

<sup>56</sup> for man's Son came not to lose men's souls, but to save [*them*]. And they went into another castle. (*for man's Son came not to destroy men's souls, but to savethem. And so they went to another village.*)

<sup>57</sup> And it was done, when they walked in the way, a man said to him, I shall (*pur*)sue thee, whither ever thou [*shalt*] go. (*And it was done, when they walked on the way, a man said to him, I shall follow thee, wherever thou shalt go.*)

<sup>58</sup> And Jesus said to him, Foxes have dens [*or ditches*], and (*the*) birds of the air have nests, but man's Son hath not where he [*shall*] rest his head.

<sup>59</sup> And he said to another, (*Pur*)Sue thou me. And he said, Lord, suffer me first to go, and bury my father. (*And he said to another; Follow me. And he said, Lord, first allow me to go, and bury my father.*)

<sup>60</sup> And Jesus said to him, Suffer that dead men bury their dead men; but go thou, and tell (*everyone about*) the kingdom of God. (*And Jesus said to him, Allow the dead to bury their dead; but thou go, and tell everyone about the Kingdom of God.*)

<sup>61</sup> And another said, Lord, I shall (*pur*)sue thee, but first suffer me to leave (*in peace*) all things that be at home [*or but first suffer me to tell to them that be at home*]. (*And another said, Lord, I shall follow thee, but first allow me to say good-bye to all who be at home.*)

<sup>62</sup> And Jesus said to him, No man that putteth his hand to the plough, and beholding backward, is able to the kingdom of God. (*And Jesus said to him, No man who putteth his hand to the plow, and looking backward, is fit for the Kingdom of God.*)

## CHAPTER 10

<sup>1</sup> And after these things the Lord Jesus ordained also other seventy and twain (*or two*), and sent them by twain and twain before his face into every city and place, whither he was to come.

<sup>2</sup> And he said to them, There is much ripe corn, and few workmen; therefore pray ye the Lord of the ripe corn, that he send workmen into his ripe corn. (*And he said to them, There is a great harvest, but few workers; and so beseech the Lord of the harvest, that he send workers to gather in his harvest.*)

<sup>3</sup> Go ye, lo! I send you as lambs among wolves.

<sup>4</sup> Therefore do not ye bear a satchel, neither scrip, neither shoes, and greet ye no man by the way (*or and greet no one on the way*).

<sup>5</sup> Into what[ever] house that ye enter, first say ye, Peace to this house.

<sup>6</sup> And if a son of peace be there, your peace shall rest on him; but if none, it shall turn again to you, (*or but if not, it shall return to you*).

<sup>7</sup> And dwell ye in the same house, eating and drinking those things that be at them; for a workman is worthy (*of*) his hire. Do not ye pass from house into house. (*And live in the same house, eating and drinking those things that be there with them; for a workman is worthy of his wages. Do not go from house to house.*)

<sup>8</sup> And into whatever city ye enter, and they receive you, eat ye those things that be set [*or that be put*] to you (*or eat those things that be put before you*);

<sup>9</sup> and heal ye the sick men (*or the sick people*) that be in that city. And say ye to them, The kingdom of God shall [*come*] nigh to you, (*or The Kingdom of God hath come near to you*).

<sup>10</sup> And into what[ever] city ye enter, and they receive you not, go ye out into the streets of it, and say ye,

<sup>11</sup> We wipe off against you the powder that cleaved to us of your city; nevertheless know ye this thing, that the realm of God shall come nigh. (*We wipe off against you the dust that cleaved to us from your city; nevertheless know ye this thing, that the Kingdom of God hath come near to you.*)

<sup>12</sup> I say to you, that to Sodom it shall be easier [*or it shall be less pain(ful)*] than to that city in that day.

<sup>13</sup> Woe to thee, Chorazin; woe to thee, Bethsaida; for if in Tyre and Sidon the virtues had been done, which have been done in you, sometime they would have sat in haircloth and ashes, and have done penance. (*Woe to thee, Chorazin! woe to thee, Bethsaida! for if in Tyre and Sidon the works of power, or the miracles, had been done, which have been done in you, long ago they would have sat in sackcloth and ashes, and have repented.*)

<sup>14</sup> Nevertheless to Tyre and Sidon it shall be easier in the doom, than to you. (*Nevertheless for Tyre and Sidon, it shall be easier at the Judgement, than for you.*)

<sup>15</sup> And thou, Capernaum, art enhanced till to heaven; thou shalt be drenched [*down*] till into hell. (*And thou, Capernaum, art exalted unto heaven? or art raised up into the sky? thou shalt be drowned down till into hell!*)

<sup>16</sup> He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

<sup>17</sup> And the two and seventy disciples turned again with joy (*or And the seventy-two disciples returned with joy*), and said, Lord, also devils be subject to us in thy name.

<sup>18</sup> And he said to them, I saw Satan falling down from heaven, as (*or like*) lightning.

<sup>19</sup> And lo! I have given to you power to tread on serpents, and scorpions, and on all the virtue of the enemy (*or and over all the power of the enemy*), and nothing shall harm you.

<sup>20</sup> Nevertheless do not ye [*have*] joy in this thing, that spirits be subject to you; but joy ye, that your names be written in heavens. (*Nevertheless do not rejoice over this, that the spirits, or the devils and the demons, be subject to you; rather rejoice, that your names be written in heaven.*)

<sup>21</sup> In that hour he gladdened in the Holy Ghost, and said, I acknowledge to thee, Father, Lord of heaven and of earth, for thou hast hid these things from wise men and prudent, and hast showed them to small [*or to little*] children. Yea, Father, for so it pleased before thee [*or for so it pleased to thee*]. (*At that time he was filled with gladness by the Holy Spirit, or At that time he rejoiced in the Holy Spirit, and said, I acknowledge to thee, Father, Lord of heaven and of earth, for thou hast hidden these things from wise and prudent men, and thou hast shown them to little children. Yes, Father, for so it pleased thee.*)

<sup>22</sup> All things be given to me of my Father (*or Everything is given to me by my Father*), and no man knoweth who is the Son, but the Father; and who is the Father, but the Son, and to whom the Son will show (*it*).

<sup>23</sup> And he turned to his disciples, and said, Blessed *be* the eyes, that see those things that ye see.

<sup>24</sup> For I say to you, that many prophets and kings would have seen those things, that ye see, and they saw not; and hear those things, that ye hear, and they heard not.

<sup>25</sup> And lo! a wise man of the law rose up, tempting him, and saying, Master, what thing shall I do to have everlasting life? (*And behold! a man wise in the Law rose up to test him, and asked, Teacher, what should I do to get eternal life?*)

<sup>26</sup> And he said to him, What is written in the law? how readeest thou?

<sup>27</sup> He answered, and said, Thou shalt love thy Lord God of all thine heart [*or Thou shalt love the Lord thy God of all thine heart*], and of all thy soul, and of all thy strengths, and of all thy mind; and thy neighbour as thyself. (*He answered, Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*)

<sup>28</sup> And Jesus said to him, Thou hast answered rightly (*or Thou hast answered correctly*); do this thing, and thou shalt live.

<sup>29</sup> But he willing to justify himself, said to Jesus, And who is my neighbour? (*But desiring to justify himself, he said to Jesus, And who is my neighbour?*)

<sup>30</sup> And Jesus beheld (*him*), and said, A man came down from Jerusalem into Jericho [*or Some man came down from Jerusalem to Jericho*], and fell among thieves, and they robbed him, and wounded him, and went away, and left the man half alive.

<sup>31</sup> And it befell, that a priest came down the same way, and passed forth (*or and passed by him*), when he had seen him.

<sup>32</sup> Also a deacon, when he was beside the place, and saw him, passed forth. (*Also a Levite, when he was beside the place, and saw him, passed by him.*)

<sup>33</sup> But a Samaritan, going the way, came beside him; and he saw him, and had ruth on him (*or and had compassion for him*); [*Forsooth some Samaritan, making journey, came beside the way; and he seeing him, was stirred by mercy;*]

<sup>34</sup> and came to him, and bound together his wounds, and poured in oil and wine; and laid him on his beast, and led him in to an hostelry, and did the care of him (*or and took care of him*).

<sup>35</sup> And another day (*or And the next day*), he brought forth two pence, and gave (*them*) to the hosteller, and said, Have the care of him (*or Take care of him*); and whatever thou shalt give over, I shall yield to thee, when I come again.

<sup>36</sup> Who of these three, seemeth to thee, was (*a*) neighbour to him, that fell among [*the*] thieves?

<sup>37</sup> And he said (*to him*), He that did mercy into him, (*or He who did mercy, or who was kind to him*). And Jesus said to him, Go thou, and do thou in like manner.

<sup>38</sup> And it was done, while they went, he entered into a castle (*or he went into a village*); and a woman, Martha by name, received him into her house.

<sup>39</sup> And to this was a sister, Mary by name, which also sat beside the feet of the Lord, and heard his word(s).

<sup>40</sup> But Martha busied (*herself*) about the oft service [*or Forsooth Martha busied (herself) about much service*]. And she stood, and said, Lord, takest thou no keep (*or carest thou not*), that my sister hath left me alone to serve? therefore say thou to her, that she help me.

<sup>41</sup> And the Lord answered, and said to her, Martha, Martha, thou art busy, and art troubled about full many things;

<sup>42</sup> but one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

## CHAPTER 11

<sup>1</sup> And it was done, when he was praying in a place, as he ceased, one of his disciples said to him, Lord, teach us to pray, as John taught his disciples.

<sup>2</sup> And he said to them, When ye pray, say ye, Father, [*or Father ours*], (*or Our Father*), hallowed be thy name. Thy kingdom come to (*or Thy kingdom come*); thy will be done on earth, as it is in heaven.

<sup>3</sup> Give to us today our each day's bread.

<sup>4</sup> And forgive to us our sins, as we forgive to each man that oweth to us. And lead us not into temptation (*or And do not bring us to the test*).

<sup>5</sup> And he said to them, Who of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend to me three loaves;

<sup>6</sup> for my friend cometh to me from the way, and I have not what I shall set [*or what I shall put*] before him.

<sup>7</sup> And he withinth answer and say, Do not thou be heavy to me; the door is now shut, and my children be with me in bed; I may not rise, and give (*something*) to thee, (*or I cannot get up, and give something to thee*).

<sup>8</sup> And if he shall dwell still knocking [*or And if he shall continue knocking*], I say to you, though he shall not rise, and give (*anything*) to him, for that that he is his friend, nevertheless for his continual asking, he shall rise, and give (*something*) to him, as many as he hath need to (*or as much as he hath need of*).

<sup>9</sup> And I say to you, ask ye, and it shall be given to you; seek ye, and ye shall find; knock ye, and it shall be opened to you.

<sup>10</sup> For each that asketh, taketh (*or receiveth*), and he that seeketh, findeth; and to a man that knocketh, it shall be opened.

<sup>11</sup> Therefore who of you asketh his father (*for*) bread, whether he shall give [*to*] him a stone? or if he asketh (*for a*) fish, whether he shall give [*to*] him a serpent for the fish? (*or shall he give him a snake instead of the fish?*)

<sup>12</sup> or if he asketh (*for*) an egg, whether he shall areach [*to*] him a scorpion?

<sup>13</sup> Therefore if ye, when ye be evil, know how to give good gifts to your children, how much more your Father of heaven shall give a good Spirit to men that ask him.

<sup>14</sup> And Jesus was casting out a fiend (*or And Jesus was throwing out a demon*), and it was dumb. And when he had cast out the fiend, the dumb man spake; and the people wondered.

<sup>15</sup> And some of them said, In Beelzebub, (*the*) prince of devils, he casteth out devils. (*And some of them said, By Beelzebub, the Prince of demons, he throweth out demons.*)

<sup>16</sup> And others tempting asked of him a token from heaven. (*And others testing him, asked for a sign from heaven.*)

<sup>17</sup> And as he saw the thoughts of them, he said to them, Every realm parted against itself shall be desolate(*d*), (*or Every kingdom divided against itself shall be destroyed unto rubble*), and an house shall fall on an house.

<sup>18</sup> And if Satan be parted against himself, how shall his realm stand? For ye say, that I cast out fiends in Beelzebub. (*And if Satan is divided against himself, how can his kingdom stand? For ye say, that I throw out devils and demons by Beelzebub.*)

<sup>19</sup> And if I in Beelzebub cast out fiends, in whom cast out your sons? [*or in whom your sons cast out?*] Therefore they shall be your doomsmen. (*And if I throw out devils and demons by Beelzebub, by whom do your sons throw them out? And so they shall be your judges.*)

<sup>20</sup> But if I cast out fiends in the finger of God, then the realm of God is come among you. (*But if I throw out devils and demons by the finger of God, then the Kingdom of God hath come among you, or hath come unto you.*)

<sup>21</sup> When a strong, armed man keepeth his house, all things that he wieldeth be in peace (*or everything that he possesseth be at peace*).

<sup>22</sup> But if a stronger (*man*) than he come upon him, and overcome him, he shall take away all his armour [*or all his arms*] in which he trusted, (*or he shall take away all his weapons in which he trusted*), and shall deal abroad his robberies [*or his spoils*].

<sup>23</sup> He that is not with me, is against me; and he that gathereth not together with me, scattereth abroad.

<sup>24</sup> When an unclean spirit goeth out of a man, he wandereth by dry places, and seeketh rest; and he finding none, saith, I shall turn again into mine house, from whence I came out, (*or and he finding no place to rest, saith, I shall return to my house, where I came from*).

<sup>25</sup> And when he cometh (*back*), he findeth it cleansed with besoms, and fair arrayed, [*or adorned*], (*or he findeth it swept clean, and neat and tidy*).

<sup>26</sup> Then he goeth, and taketh with him (*or and getteth with him*), seven other spirits worse than himself, and they enter [*in*], and dwell there. And the last things of that man be made worse than the former (*things*), (*or the first things*).

<sup>27</sup> And it was done, when he had said these things, a woman of the company raised [*up*] her voice, and said to him, Blessed be the womb that bare thee, and blessed be the teats that thou hast sucked (*or and blessed be the breasts that thou hast suckled*).

<sup>28</sup> And he said, But yea, blessed be they, [*or And he said, Rather, blessed be they*], that hear the word of God, and keep it, (*or who hear the word of God, and obey it, or do it*).

<sup>29</sup> And when the people ran together, he began to say, This generation is a wayward generation; it seeketh a token (*or a sign*), and a token shall not be given to it, [no] but the token of Jonas the prophet (*or except the sign of the prophet Jonah*).

<sup>30</sup> For as Jonas was a token to men of Nineve (*or For as Jonah was a sign to the men of Nineveh*), so man's Son shall be to this generation.

<sup>31</sup> The queen of the south shall rise in (*the*) doom with men of this generation, and shall condemn them; for she came from the ends of the earth, to hear the wisdom of Solomon, and lo! here is a greater (*man*) than Solomon. (*The Queen of the South shall rise at the Judgement with men of this generation, and shall condemn them; for she came from the ends of the earth, to hear the wisdom of Solomon, and behold! here is something or someone greater than Solomon.*)

<sup>32</sup> Men of Nineve shall rise in [*the*] doom with this generation, and shall condemn it; for they did penance in the preaching of Jonas [*or for they did penance at the preaching of Jonas*], and lo! here is a greater (*man*) than Jonas. (*Men of Nineveh shall rise at the Judgement with this generation, and shall condemn it; for they repented at the preaching of Jonah, and behold! here is something or someone greater than Jonah.*)

<sup>33</sup> No man tendeth, [*or lighteneth*], (*or lighteth*), a lantern, and putteth it in huddles (*or hideth it*), neither under a bushel, but (*rather*) on a candlestick, (*so*) that they that go in(*side*), see light.

<sup>34</sup> The lantern of thy body is thine eye; if thine eye be simple, (*or if thine eye is single, or is sound*), all thy body shall be light[*-full*]; but if it be wayward, all thy body shall be dark-full.

<sup>35</sup> Therefore see thou, lest the light that is in thee, be darknesses (*or be darkness*).

<sup>36</sup> Therefore if all thy body be bright, and have no part of darknesses, (*or And so if all thy body be bright, and have no part with darkness*), it shall be all bright, and as a lantern of brightness it shall give light to thee. [*Therefore if all thy body shall be light-full, not having any part of darknesses, it shall be all light-full, and as a lantern of brightness, or shining, it shall give light to thee.*]

<sup>37</sup> And when he spake, a Pharisee prayed him, that he should eat with him. And he entered, and sat to (*the*) meat [*or (and) sat at the meat*]. (*And after he spoke, a Pharisee beseeched him, that he would eat with him. And he entered, and sat down for the meal.*)

<sup>38</sup> And the Pharisee began to say, guessing within himself, why he was not washed before [*the*] meat (*or why he did not wash before the meal*).

<sup>39</sup> And the Lord said to him, Now ye Pharisees cleanse that that is withoutforth of the cup and the platter; but that thing that is within of you [*or but that thing of you that is within*], is full of raven and wickedness.

<sup>40</sup> Fools, whether he that made that that is withoutforth, made not also that that is within?

<sup>41</sup> Nevertheless that that is over-plus, [*or superfluous*], give ye alms, and lo! all things be clean to you.

<sup>42</sup> But woe to you, Pharisees, that tithe mint, and rue, and each herb, and leave doom and the charity of God (*or and pass over the judgement and the love of God*). For it behooved to do these things, and not to leave those (*others*).

<sup>43</sup> Woe to you, Pharisees, that love the first chairs in synagogues, and salutations in chapping. (*Woe to you, Pharisees, who love the first chairs in the synagogues, and greetings of respect at the marketplace.*)

<sup>44</sup> Woe to you, that be as sepulchres (*or who be like graves*), that be not seen [*or which appear not*], and men walking above know not.

<sup>45</sup> But one of the wise men of the law answered, and said to him, Master; thou saying these things, also to us doest despite [*or doest despite also to us*]. (*But one of the men wise in the Law said to him, Teacher; thou saying these things, doest disrespect to us, or insultest us.*)

<sup>46</sup> And he said, Also woe to you, wise men of [*the*] law, for ye charge men with burdens which they may not bear, and ye yourselves with your one finger touch not the heavinesses. (*And he said, And woe to you, men wise in the Law, for ye load men with burdens which they cannot bear, but ye yourselves touch not the heavinesses with even one finger.*)

<sup>47</sup> Woe to you, that build (*the*) tombs [*or the burials*] of (*the*) prophets; and your fathers slew them.

<sup>48</sup> Truly ye witness, that ye consent to the works of your fathers; for they slew them, but ye build their sepulchres. (*Ye testify truthfully, that ye consent to the works of your fathers; for they killed the prophets, and ye build their tombs.*)

<sup>49</sup> Therefore the wisdom of God said, I shall send to them prophets and apostles, and of them they shall slay and pursue, *(And so the wisdom of God said, I shall send them prophets and apostles, and some of them they shall persecute and kill,)*

<sup>50</sup> *(so) that the blood of all [the] prophets, that was shed from the making [or from the beginning] of the world, be sought of this generation; (so that the blood of all the prophets, that was shed from the creation of the world, be sought from this generation;)*

<sup>51</sup> from the blood of just Abel to the blood of Zacharias, that was slain betwixt the altar and the House *(of the Lord)*, [*+or from the blood of Abel unto the blood of Zacharias, which perished between the altar and the house*]. So I say to you, it shall be sought of this generation. *(from the blood of good and righteous Abel to the blood of Zechariah, who perished between the altar and the Temple. So I tell you, it shall be sought from this generation.)*

<sup>52</sup> Woe to you, wise men of the law, for ye have taken away the key of cunning *(or the key of knowing)*; and ye yourselves entered not *[in]*, and ye have forbidden them that entered. *(Woe to you, men wise in the Law, for ye have taken away the key of knowledge; and ye yourselves did not enter in, and ye have forbidden those who tried to enter in.)*

<sup>53</sup> And when he said these things to them, the Pharisees and the wise men of the law *(or and the men wise in the Law)* began grievously to against-stand *[him]*, and *(to)* stop his mouth of many things,

<sup>54</sup> ambushing him, and seeking to take something of his mouth, to accuse him. *(ambushing him, and seeking to catch him with his own words, so as to be able to accuse him.)*

## CHAPTER 12

<sup>1</sup> And when much people stood about, so that they trod each on *(the)* other *[or so that they trod (upon) each other]*, he began to say to his disciples, Be ye ware of the sourdough of the Pharisees, that is hypocrisy, *(or Beware of the yeast, or the leaven, of the Pharisees, which is their hypocrisy.)*

<sup>2</sup> For nothing is covered, that shall not be showed; neither hid, that shall not be known. *(For nothing is covered, which shall not be shown, or brought out into the open; nor hidden, which shall not be made known.)*

<sup>3</sup> For why those things that ye have said in darkneses, shall be said in light; and that that ye have spoken in *[the]* ear in bedchambers, shall be preached in roofs. *(Because everything that ye have said in the dark, shall be said in the light; and that which ye have spoken privately in the bedchambers, shall be preached from the rooftops.)*

<sup>4</sup> And I say to you, my friends, be ye not afeared of them that slay the body, and after these things have no more what they shall do.

<sup>5</sup> But I shall show to you, whom ye shall dread; dread ye him, that after he hath slain, hath power to send into hell. And so I say to you, dread ye him. *(But I shall tell you, whom ye should fear; fear him, who after he hath killed, hath power to send into hell. And so I tell you, fear him.)*

<sup>6</sup> Whether five sparrows be not sold for two halfpence *[or two farthings]*; and one of them is not in forgetting before God?

<sup>7</sup> But also all the hairs of your head be numbered. Therefore do not ye dread; ye be of more price, than many sparrows, *(or And so, do not fear; ye be of more value, than many sparrows.)*

<sup>8</sup> Truly I say to you *(or I tell you the truth)*, each man that acknowledgeth me before men, man's Son shall acknowledge him before the angels of God.

<sup>9</sup> But he that denieth me before men, shall be denied before the angels of God.

<sup>10</sup> And each that saith a word against man's Son *[or And each that saith a word against the Son of man]*, it shall be forgiven to him; but it shall not be forgiven to him, that blasphemeth against the Holy Ghost *(or who blasphemeth against the Holy Spirit)*.

<sup>11</sup> And when they lead you into synagogues, and to magistrates, and potentates, do not ye be busy *(or do not be concerned)*, how or what ye shall answer, or what ye shall say.

<sup>12</sup> For the Holy Ghost shall teach you in that hour *(or For the Holy Spirit shall teach you at that time)*, what it behooveth you to say.

<sup>13</sup> And one of the people said to him, Master, say to my brother, that he part with me the heritage, *(or Teacher, tell my brother to divide the inheritance with me)*.

<sup>14</sup> And he said to him, Man, who ordained me a doomsman or a parter, on you, *[or over you]*? *(And he said to him, Man, who put me over you as a judge, or a divider?)*

<sup>15</sup> And he said to them, See ye, and beware of all covetousness; for the life of a man is not in the abundance of the things, which he wieldeth *(or that he possesseth)*.

<sup>16</sup> And he told to them a likeness (*or a parable*), and said, The field of a rich man brought forth plenteous fruits.

<sup>17</sup> And he thought within himself, and said, What shall I do, for I have not whither I shall gather my fruits? (*And he thought to himself, and said, What shall I do, for I have no place where I can store all my crops?*)

<sup>18</sup> And he saith, This thing I shall do; I shall throw down my barns, and I shall make greater (*ones*), and thither I shall gather all (*the*) things that grow to me (*or and there I shall gather together all the things that grow for me*), and (*all*) my goods.

<sup>19</sup> And I shall say to my soul, Soul, thou hast many goods kept into full many years; rest thou, eat, drink, and make feast.

<sup>20</sup> And God said to him, Fool, in this night they shall take (*away*) thy life from thee, [*or Fool, in this night they shall ask of thee thy soul*]. And (*then*) whose shall those things be, that thou hast arrayed?

<sup>21</sup> So is he that treasureth to himself, and is not rich in God.

<sup>22</sup> And he said to his disciples, Therefore I say to you, do not ye be busy to your life (*or do not be concerned about your life*), what ye shall eat, neither to your body, with what ye shall be clothed.

<sup>23</sup> The life is more than meat (*or Life is more than food*), and the body more than clothing.

<sup>24</sup> Behold the crows, for they sow not, neither reap, to which is neither cellar, nor barn, and God feedeth them. How much more ye be of more price than they, [*or How much more be ye of more price than they*], (*or How much more valuable ye be than them*).

<sup>25</sup> And who of you by thinking may put [*or may add*] one cubit to his stature?

<sup>26</sup> Therefore if ye may not do that that is (*the*) least, what be ye busy of other things? (*And so if ye cannot do anything about that which is so little, why be concerned about the other things?*)

<sup>27</sup> Behold ye the lilies of the field, how they wax; they travail not, neither spin, (*or Look at the lilies of the field, how they grow; they do not labour, nor spin*). And I say to you, that neither Solomon in all his glory was clothed as one of these.

<sup>28</sup> And if God clotheth thus the hay, that today is in the field, and tomorrow is cast into an oven; how much more you of little faith.

<sup>29</sup> And do not ye seek, what ye shall eat, or what ye shall drink; and do not ye be raised (*up*) on high.

<sup>30</sup> For folks of the world seek all these things; and your Father knoweth, that ye have need to all these things. (*For the peoples of the world seek all these things; and your Father knoweth, that ye have need of all these things.*)

<sup>31</sup> Nevertheless seek ye first the kingdom of God, and all these things shall be cast to you (*or and all these things shall be given to thee*).

<sup>32</sup> Do not ye, little flock, dread, for it pleased to your Father to give you a kingdom. (*Do not, little flock, have fear; for it pleased your Father to give you the Kingdom.*)

<sup>33</sup> Sell ye those things that ye have in possession [*or that ye wield*], and give ye alms. And make to you satchels that wax not old, treasure that faileth not in heavens, whither a thief nigheth not, neither moth destroyeth. (*Sell those things that ye possess, and give what you receive to charity. And make for yourselves totes or bags, that do not grow old, treasure that faileth not in heaven, where a thief approacheth not, nor a moth destroyeth.*)

<sup>34</sup> For where is thy treasure, there thine heart shall be. [*Forsooth where thy treasure is, there also thine heart shall be.*]

<sup>35</sup> Be your loins girded above, and lanterns burning in your hands;

<sup>36</sup> and *be* ye like to men that abide their lord, when he shall turn again from the weddings, that when he shall come, and knock, anon they open (*the door*) to him. (*and be like men who wait for their lord, when he shall return from a wedding, so that when he shall come, and knock, they open the door at once for him.*)

<sup>37</sup> Blessed *be* those servants, that when the lord shall come, he shall find (*them*) waking. Truly I say to you, that he shall gird himself, and make them sit to (*the*) meat [*or sit at the meat*], and he shall go, and serve them. (*Blessed be those servants, who when their lord shall come back, he shall find them keeping watch. I tell you the truth, that he shall gird himself, and make them sit down for the meal, and he shall go, and serve them.*)

<sup>38</sup> And if he come in the second waking, and if he come in the third waking, and find so, those servants (*shall*) be blessed. (*And if he come in the second watch, or in the third watch, and find them so, those servants shall be blessed.*)

<sup>39</sup> And know ye this thing, for if an husbandman knew, in what hour the thief would come, soothly he should wake, and not suffer his house to be (*under*)mined, (*or truly he would be on watch, and not allow his house to be undermined*).

<sup>40</sup> And be ye ready, for in what hour ye guess not, man's Son shall come.

<sup>41</sup> And Peter said to him, Lord, sayest thou this parable to us, or to all?

<sup>42</sup> And the Lord said, Who, guessest thou, is a true [*or a faithful*] dispenser, and prudent, whom the lord hath ordained on his household, to give them in time a measure of wheat? (*And the Lord said, Who, thinkest thou, is a true, or a faithful, and prudent steward, whom the lord hath ordained over his household, to give them a measure of wheat at the proper time?*)

<sup>43</sup> Blessed is that servant, that the lord when he cometh, shall find so doing. [*Blessed is that servant, whom when the lord shall come, he shall find doing so.*]

<sup>44</sup> Verily I say to you, that on all things that he wieldeth, he shall ordain him. (*Truly I say to you, or I tell you the truth, that he shall ordain him over everything that he posseseth.*)

<sup>45</sup> That if that servant say in his heart (*or But if that servant say in his heart*), My lord tarrieth to come; and begin to smite children (*or the other servants*), and handmaidens, and eat, and drink, and be filled [*or be full-filled*] over-measure,

<sup>46</sup> the lord of that servant shall come, in the day that he hopeth not, and in the hour that he knoweth not, and shall part him (*or and shall divide him in pieces*), and put his part with unfaithful men.

<sup>47</sup> But that servant that knew the will of his lord, and made not him(*self*) ready, and did not after his will, shall be beaten with many *beatings*.

<sup>48</sup> But he that knew not, and did worthy things of strokes, shall be beaten with few. For to each man to whom much is given, much shall be asked of him; and they shall ask more of him, to whom they betook much, (*or and they shall ask more from him, to whom they have delivered, or entrusted, much*).

<sup>49</sup> I came to send fire into the earth, and what will I, but that it be kindled? (*I came to send fire onto the earth, and how I wish, that it were already kindled!*)

<sup>50</sup> And I have to be baptized with a baptism, and how am I constrained, till that it be perfectly done?

<sup>51</sup> Ween ye, [*or Guess ye*], (*or Think ye*), that I came to give peace into [*the*] earth? Nay, I say to you, but parting (*or division*).

<sup>52</sup> For from this time there shall be five parted in one house; three shall be parted against twain (*or two*), and twain shall be parted against three;

<sup>53</sup> the father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the husband's mother against the son's wife, and the son's wife against her husband's mother.

<sup>54</sup> And he said also to the people, When ye see a cloud rising from the sun going down, anon ye say (*or at once ye say*), Rain cometh; and so it is done.

<sup>55</sup> And when ye see the south blowing, ye say, That heat shall be; and it is done.

<sup>56</sup> Hypocrites, ye know how to prove the face of heaven and of earth, but how prove ye not this time[?]. (*Hypocrites, ye know how to interpret the face of heaven and of earth, but not how to interpret this present time?*)

<sup>57</sup> But what and of yourselves ye deem not that that is just? [*Forsooth why and of yourselves deem ye not this thing that is just?*](*But why can ye not judge for yourselves what is the right thing to do?*)

<sup>58</sup> But when thou goest with thine adversary in the way (*or on the way*) to the prince [*or Forsooth when thou goest with thine adversary to the prince in the way*], do busyness to be delivered from him; lest peradventure he take thee to the doomsman (*or lest perhaps he take thee to the judge*), and the doomsman betake thee to the masterful asker, and the masterful asker send thee into prison.

<sup>59</sup> I say to thee, thou shalt not go out from thence, till thou yield the last farthing.

## CHAPTER 13

<sup>1</sup> And some men were present in that time (*or And there were some men who were present at that time*), that told to him of the Galileans, whose blood Pilate (*had*) mingled with the sacrifices of them.

<sup>2</sup> And he answered, and said to them, Ween ye that these men of Galilee were sinners more than all Galileans, for they suffered such things? (*And he said to them, Do ye think that these men of Galilee were greater sinners than any other Galileans, because they suffered such things?*)

<sup>3</sup> I say to you, nay; all ye shall perish in like manner; [*no*] but ye have penance (*or unless ye repent*).

<sup>4</sup> And as (*for*) those eighteen, on which the tower in Siloam fell down, and slew them, guess ye, that they were debtors more than all men that dwell in Jerusalem?

<sup>5</sup> I say to you, nay; but also all ye shall perish, if ye do not penance (*or if ye do not repent*). [*Nay, I say to you; but also ye all shall perish, if ye shall not do penance.*]

<sup>6</sup> And he said this likeness (*or this parable*), A man had a fig tree planted in his vineyard, and he came seeking fruit in it, and found none.

<sup>7</sup> And he said to the tiller of the vineyard, Lo! three years be, since I come seeking fruit in this fig tree, and I find none; therefore cut it down, whereto occupieth it the earth? (*or why should it take up any space in the ground?*)

<sup>8</sup> And he answering said to him, Lord, suffer it also this year, the while I delve about it, and I shall dung it [*or and dung it*]; (*And he answering said to him, Lord, allow it to remain this year; while I dig about it, and dung it;*)

<sup>9</sup> if it shall make fruit, [*(or) else*] if not, in time coming thou shalt cut it down.

<sup>10</sup> And he was teaching in their synagogue in the sabbaths (*or on the Sabbath*).

<sup>11</sup> And lo! a woman, that had a spirit of sickness eighteen years, and was crooked [*or and was bowed down*], and neither in any manner might look upward.

<sup>12</sup> Whom when Jesus had seen, he called [*her*] to him, and said to her, Woman, thou art delivered of thy sickness [*or thou art left (or thou art let go) of thy sickness*].

<sup>13</sup> And he set on her his hands, and anon she stood upright, and glorified God. (*And he put his hands upon her; and at once she stood upright, and praised God.*)

<sup>14</sup> And the prince of the synagogue answered, having disdain for Jesus had healed in the sabbath; and he said to the people, There be six days, in which it behooveth to work; therefore come ye in these, and be ye healed, and not in the day of sabbath. (*And the leader of the synagogue spoke, indignant because Jesus had healed on the Sabbath; and he said to the people, There be six days, on which it behooveth to work; and so come here on them, and be healed, and not on the Sabbath day.*)

<sup>15</sup> But the Lord answered to him, and said, Hypocrite, whether each of you untieth not in (*or on*) the sabbath his ox, or ass, from the cratch (*or from the feed-trough*), and leadeth (*it*) to water? [*+Forsooth the Lord answering to him said, Hypocrite, whether each of you in the sabbath untieth not his ox, or his ass, from the cratch, or the stall, and leadeth (it) to water?*]

<sup>16</sup> Behooved it not this daughter of Abraham, whom Satan hath bound, lo! eighteen years, to be unbound of this bond in the day of sabbath? (*or on the Sabbath day?*)

<sup>17</sup> And when he said these things, all his adversaries were ashamed, and all the people joyed in all (*the*) things, that were gloriously done of him (*or that were wonderfully done by him*).

<sup>18</sup> Therefore he said, To what thing is the kingdom of God like? and to what thing shall I guess it to be like?

<sup>19</sup> It is like to a corn of sinapi, which a man took, and cast into his garden [*or into his yard*]; and it waxed, and was made into a great tree, and fowls of the air rested in the branches thereof. (*It is like a kernel, or a grain, of mustard seed, which a man took, and threw into his garden; and it grew, and was made into a great tree, and the birds of the air nested in its branches.*)

<sup>20</sup> And again he said, To what thing shall I guess the kingdom of God like?

<sup>21</sup> It is like to sourdough that a woman took, and hid it in three measures of meal, till all were soured. (*It is like the yeast, or the leaven, which a woman took, and put it in three measures of meal, until all of it was leavened.*)

<sup>22</sup> And he went by cities and castles (*or towns and villages*), teaching and making journey into Jerusalem.

<sup>23</sup> And a man said to him, Lord, if there be few, that be saved? And he said to them,

<sup>24</sup> Strive ye to enter by the strait gate (*or Strive to enter by the narrow gate*); for I say to you, many seek to enter [*in*], and they shall not be able (*to*).

<sup>25</sup> For when the husbandman is entered, and the door is closed, [*or For when the husbandman hath entered, and closed the door*], ye shall begin to stand withoutforth, and knock at the door, and say, Lord, open to us. And he shall answer, and say to you, I know you not, of whence ye be.

<sup>26</sup> Then ye shall begin to say, We have eaten before thee and drunk [*or We have eaten and drunk before thee*], and in our streets thou hast taught.

<sup>27</sup> And he shall say to you, I know you not, of whence ye be; go away from me, all ye workers of wickedness.

<sup>28</sup> There shall be weeping and grinding of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God; and you to be put out.

<sup>29</sup> And they shall come from the east and the west, and from the north and the south, and shall sit at the meat in the realm of God. (*And they shall come from the east and the west, and from the north and the south, and shall sit down for the meal in the Kingdom of God.*)

<sup>30</sup> And lo! they that were the first, be the last; and they that were the last, be the first.

<sup>31</sup> In that day some of the Pharisees came nigh, and said to him, Go out, and go from hence, for Herod will slay thee.

<sup>32</sup> And he said to them, Go ye, and say to that fox, Lo! I cast out fiends, and I make perfectly healings, today and tomorrow, and the third day I am ended. (*And he said to them, Go, and say to that fox, Behold! today and tomorrow, I throw out devils and demons, and I make complete cures, and on the third day I have finished my work.*)

<sup>33</sup> Nevertheless it behooveth me today, and tomorrow, and the day that (*pur*)sueth (*or the day that followeth*), to walk; for it falleth not [*for*] a prophet to perish out of Jerusalem.

<sup>34</sup> Jerusalem, Jerusalem, that slayest (*the*) prophets, and stonest them that be sent to thee, how oft would I gather together thy sons, as a bird *gathereth* his nest under (*his*) feathers [*or under (his) wings*], and thou wouldst not (*let me*).

<sup>35</sup> Lo! your house shall be left to you desert(*ed*). And I say to you, that ye shall not see me, till it come, when ye shall say, Blessed is he, that cometh in the name of the Lord.

## CHAPTER 14

<sup>1</sup> And it was done, when he had entered into the house of a prince of (*the*) Pharisees, in the sabbath, to eat bread, they espied him. (*And it was done, when he had entered into the house of a leader of the Pharisees, on the Sabbath, to eat a meal, they watched him.*)

<sup>2</sup> And lo! a man sick in the dropsy was before him.

<sup>3</sup> And Jesus answering spake to the wise men of [*the*] law, and to the Pharisees, and said, Whether it is leaveful to heal in the sabbath? (*And Jesus spoke to the men wise in the Law, and to the Pharisees, and asked, Is it lawful to heal on the Sabbath?*)

<sup>4</sup> And they held (*their*) peace. And Jesus took (*hold of him*), and healed him, and let him go.

<sup>5</sup> And he answered to them, and said, Whose ass or ox of you shall fall into a pit, and he shall not anon draw him out in the day of sabbath? (*And he said to them, Whose ass or ox of yours shall fall into a pit, and he shall not at once pull him out on the Sabbath day?*)

<sup>6</sup> And they might not answer to him to these things.

<sup>7</sup> He said also a parable of men bidden to a feast, and he beheld how they chose the first sitting places, and said to them, (*And he also said to them a parable about men bidden to a feast, as he saw how they chose the first, or the best, places to sit, and so he said to them,*)

<sup>8</sup> When thou art bidden to bridals, sit not to (*the*) meat in the first place, [*or When thou shalt be bidden to weddings, sit not at the meat in the first place*]; lest peradventure a worthier than thou be bidden of him, (*When thou art invited to a wedding, do not sit down for the meal in the first, or the best, place; lest perhaps a worthier than thou be invited by him,*)

<sup>9</sup> and lest he come that called thee and him, and say to thee, Give place to this, and then thou shalt begin with shame to hold the lowest place.

<sup>10</sup> But when thou art bidden to a feast, go, and sit down in the last place, (*so*) that when he cometh, that bade thee to the feast, he say to thee, Friend, come [*up*] higher. Then worship shall be to thee, before men that sit [*together*] at the meat, (*or Then honour shall be to thee, before those who sit together at the meal.*)

<sup>11</sup> For each that enhanceth himself, shall be lowed [*or shall be made low*]; and he that meeketh himself, shall be highed. (*For everyone who exalteth himself, or who raiseth himself up, shall be made low; and he who humbleth himself, shall be put up higher.*)

<sup>12</sup> And he said to him, that had bidden him to the feast, When thou makest a meat, or a supper, do not thou call thy friends, nor thy brethren, neither thy cousins, neither neighbours, nor rich men; lest peradventure they bid thee again to the feast, and it be yielded again to thee.

<sup>13</sup> But when thou makest a feast, call poor men, feeble [*men*], crooked (*or the lame*), and (*the*) blind,

<sup>14</sup> and (*then*) thou shalt be blessed; for they have not whereof to yield [*again*] to thee, for it shall be yielded to thee in the rising again of just men (*or and so it shall be required to thee at the resurrection of the righteous*).

<sup>15</sup> And when one of them that sat together at the meat (*or And when one of them who sat there at the meal*), had heard these things, he said to him, Blessed is he, that shall eat bread in the realm of God.

<sup>16</sup> And he said to him, A man made a great supper, and called many.

<sup>17</sup> And he sent his servant in the hour of supper, to say to men that were bidden to the feast, that they should come, for now all things be ready.

<sup>18</sup> And all began together to excuse them(*selves*). The first said [*to him*], I have bought a town, and I have need to go out, and see it; I pray thee, have me excused.

<sup>19</sup> And the tother said, I have bought five yokes of oxen, and I go to prove them; I pray thee, have me excused.

<sup>20</sup> And another said, I have wedded a wife; and therefore I may not come.

<sup>21</sup> And the servant turned again (*or And the servant returned*), and told these things to his lord. Then the husbandman was wroth, and said to his servant, Go out swiftly into the great streets and the small streets of the city, and bring in hither poor men, and feeble, [*and*] blind men, and crooked (*or and the lame*).

<sup>22</sup> And the servant said, Lord, it is done, as thou hast commanded, and yet there is a void place (*or and there still be empty places*).

<sup>23</sup> And the lord said to the servant, Go out into (*the*) ways and hedges, and constrain men to enter, that mine house be full-filled, [*or be filled*], (*or so that my house be filled full*).

<sup>24</sup> For I say to you, that none of those men that be called, shall taste my supper.

<sup>25</sup> And much people went with him; and he turned, and said to them,

<sup>26</sup> If any man cometh to me, and hateth not his father, and mother, and wife, and sons, and brethren, and sisters or sistren, and yet his own life, he may not be my disciple (*or he cannot be my disciple*).

<sup>27</sup> And he that beareth not his cross, and cometh after me, may not be my disciple (*or cannot be my disciple*).

<sup>28</sup> For who of you willing to build a tower, whether he sit not first or he first sitteth not, and counteth the expenses that be needful, if he have (*them*) to perform (*it*)? (*For who of you desiring to build a tower, will he not first sit, and count out the expenses that be needed, to see if he hath enough money to finish it or to complete it?*)

<sup>29</sup> Lest after that he hath set the fundament, and may not perform (*it*), all that see, begin to scorn him, (*Lest after that he hath laid the foundation, and cannot finish it, all who see it, begin to scorn him,*)

<sup>30</sup> and say, For this man began to build, and might not make an end. (*and say, This man began to build, but he could not finish it.*)

<sup>31</sup> Or what king that will go to do a battle against another king, whether he sitteth not first, and bethinketh, if he may with ten thousand go to meet him that cometh against him with twenty thousand?

<sup>32</sup> Else yet while he is afar, he sendeth a messenger, and prayeth (*for*) those things that be of peace. (*Or else while he is still far off, he sendeth a messenger, and beseecheth for those things that be of peace.*)

<sup>33</sup> So therefore each of you, that forsaketh not [*or renounceth not*] all (*the*) things that he hath, may not be my disciple (*or cannot be my disciple*).

<sup>34</sup> Salt is good; but if salt vanish, in what thing shall it be savoured?

<sup>35</sup> Neither in earth, nor in [*the*] dunghill it is profitable, but it shall be cast out (*or but it shall be thrown away*). He that hath ears of hearing, hear he.

## CHAPTER 15

<sup>1</sup> And publicans and sinful men were nighing to him, to hear him. (*And tax-collectors and sinners were coming near to him, to listen to him.*)

<sup>2</sup> And the Pharisees and (*the*) scribes grudged, saying, For this [*man*] receiveth sinful men, and eateth with them. (*And the Pharisees and the scribes grumbled, saying, For this man welcometh sinners, and eateth with them.*)

<sup>3</sup> And he spake to them this parable, and said,

<sup>4</sup> What man of you that hath an hundred sheep, and if he hath lost one of them, whether he leaveth not ninety and nine in (*the*) desert, and goeth to it that perished, till he find it? (*or and goeth after that which is lost, until he find it?*)

<sup>5</sup> And when he hath found it, he joyeth, and layeth [*or putteth*] it on his shoulders;

<sup>6</sup> and he cometh home, and calleth together his friends and neighbours, and saith to them, Be ye glad with me, for I have found my sheep, that had perished [*or that I had lost*].

<sup>7</sup> And I say to you, so joy shall be in heaven on one sinful man doing penance, more than on ninety and nine just, that have no need to penance [*or that have no need of penance*]. (*And I tell you, there shall be more joy in heaven over one sinner repenting, than over ninety-nine righteous men, who have no need of repentance.*)

<sup>8</sup> Or what woman having ten bezants [*or ten drachmas*], and if she hath lost one bezant [*or one drachma*], whether she tendeth not [*or she lighteth not*] a lantern, and turneth upside-down the house, and seeketh diligently, till she find it?

<sup>9</sup> And when she hath found (*it*), she calleth together (*her*) friends and neighbours, and saith, Be ye glad with me, for I have found the bezant [*or the drachma*] that I had lost.

<sup>10</sup> So I say to you, joy shall be before the angels of God on one sinful man doing penance. (*So I tell you, there is joy among the angels of God over one sinner repenting.*)

<sup>11</sup> And he said, A man had two sons;

<sup>12</sup> and the younger of them said to the father [*or and the younger said to his father*], Father, give me the portion of (*the*) chattel [*or of (the) substance*] that falleth to me. And he parted to them the chattel [*or the substance*], (*or And he divided the goods between them*).

<sup>13</sup> And not after many days, when all things were gathered together, the younger son went forth in pilgrimage into a far country; and there he wasted his goods [*or his substance*] in living lecherously.

<sup>14</sup> And after that he had ended all things, a strong hunger was made in that country, and he began to have need.

<sup>15</sup> And he went, and drew him(*self*) to one of the citizens of that country. And he sent him into his town, to feed swine, (*or to feed his pigs*), [*or (so) that he should feed hogs*].

<sup>16</sup> And he coveted to fill his womb of the pods that the hogs ate, and no man gave (*anything*) to him. (*And he desired to fill his belly with the pods which the pigs ate, but no one gave him anything to eat.*)

<sup>17</sup> And he turned again to himself, and said, How many hired men in my father's house have plenty of loaves; and I perish here through hunger.

<sup>18</sup> I shall rise up, and go to my father, and I shall say to him, Father, I have sinned (*up*) into heaven [*or I have sinned against heaven*], and before thee;

<sup>19</sup> and now I am not worthy to be called thy son, make me as one of thine hired men.

<sup>20</sup> And he rose up, and came to his father. And when he was yet afar, his father saw him, and was stirred by mercy. And he ran, and fell on his neck, and kissed him.

<sup>21</sup> And the son said to him, Father, I have sinned (*up*) into heaven [*or I have sinned against heaven*], and before thee; and now I am not worthy to be called thy son.

<sup>22</sup> And the father said to his servants, Swiftly bring ye forth the first stole, and clothe ye him, and give ye a ring in his hand (*or and put a ring on his finger*), and shoes on his feet;

<sup>23</sup> and bring ye a fat calf [*or and bring ye a calf made fat*], and slay ye, and eat we, and make we feast.

<sup>24</sup> For this my son was dead, and hath lived again; he perished (*or he was lost*), and is found. And all men began to eat [*gladly*].

<sup>25</sup> But his elder son was in the field; and when he came, and nighed to the house (*or and approached the house*), he heard a symphony and a crowd.

<sup>26</sup> And he called one of the servants, and asked, what these things were.

<sup>27</sup> And he said to him, Thy brother is come (*home*), and thy father slew a fat calf [*or and thy father hath slain a fatted calf*], for he received him safe (*again*).

<sup>28</sup> And he was wrath, and would not come in. Therefore his father went out, and began to pray him (*or And so his father went out to him, and began to beseech him*).

<sup>29</sup> And he answered to his father, and said, Lo! so many years I serve thee, and I never brake thy commandment(s); and thou never gave to me a kid, that I with my friends should have eaten.

<sup>30</sup> But after that this thy son, that hath devoured his substance with whores, came, thou hast slain to him a fat calf [*or a fatted calf*], (*or thou hast killed a fatted calf for him*).

<sup>31</sup> And he said to him, Son, thou art (*for*)evermore with me, (*or Son, thou art always with me*), and all my things be thine.

<sup>32</sup> But it behoved to make feast, and to have joy; for this thy brother was dead, and lived again *[or and liveth again]*; he perished, and is found, *(or for thy brother was dead, but now he liveth again; he was lost, but now he is found).*

## CHAPTER 16

<sup>1</sup> He said also to his disciples, There was a rich man, that had a bailiff, *[or a farmer]*, *(or a steward, or a manager)*; and this was denounced to him, as he had wasted his goods.

<sup>2</sup> And he called him, and said to him, What hear I this thing of thee? *(or Why do I hear this about thee?)* yield *(the)* reckoning *(or the accounting)* of thy bailiffship, for thou might not now be bailiff, *[+or yield reason of thy farm, for now thou shalt no more hold the farm]*.

<sup>3</sup> And the bailiff said within himself, What shall I do, for my lord taketh away from me the bailiffship? delve may I not, I shame to beg, *(or I cannot dig, and I am ashamed to beg)*. *[Forsooth the farmer said within himself, What shall I do, for my lord taketh away from me the farm? I may not delve, I am ashamed to beg.]*

<sup>4</sup> I know what I shall do, *(so)* that when I am removed from the bailiffship *[or (so) that when I shall be removed from the farm]*, they receive me into their houses.

<sup>5</sup> Therefore when all the debtors of his lord were called together, he said to the first, How much owest thou to my lord?

<sup>6</sup> And he said, An hundred barrows of oil. And he said to him, Take thy caution *[or Take thine obligation]*, and sit soon, and write fifty.

<sup>7</sup> Afterward he said to another, And how much owest thou? Which answered, An hundred cors of wheat *[or An hundred measures of wheat]*. And he said to him, Take thy letters, and write fourscore.

<sup>8</sup> And the lord praised the bailiff of wickedness *[or And the lord praised the farmer of wickedness]*, for he had done prudently; for the sons of this world be more prudent in their generation, than the sons of light. *(And the lord praised the steward for his wickedness, or his shrewdness, for he had done prudently; for the sons of this world be more prudent with their affairs, than the sons of the light be.)*

<sup>9</sup> And I say to you, make ye to you friends of the riches of wickedness, *(so)* that when ye shall fail, they receive you into everlasting tabernacles.

<sup>10</sup> He that is true in the least thing, is true also in the more *(thing)*, *[or He that is faithful in the least thing, is faithful also in the more]*; and he that is wicked in a little thing, is wicked also in the more *(things)*. *(He who is true in the least thing, is also true in the greater thing; and he who is wicked in a little thing, is also wicked in the greater things.)*

<sup>11</sup> Therefore if ye were not true in the wicked thing of riches *[or Therefore if ye were not true in the wicked riches]*, who shall betake to you that that is very *[or (that) that is sooth]*? *(or who shall deliver unto you that which is truly valuable?)*

<sup>12</sup> And if ye were not true in other men's thing(s), who shall give to you that that is yours?

<sup>13</sup> No servant may serve to two lords; for either he shall hate the one, and love the other; either he shall draw to the one, and despise the other. Ye may not serve to God and to riches *(or Ye cannot serve God and money, or wealth)*. *[No manservant may serve two lords; forsooth either he shall hate one, and love the other; either he shall cleave to one, and despise the other. Ye may not serve to God and riches.]*

<sup>14</sup> But the Pharisees, that were covetous, heard all these things, and they scorned him.

<sup>15</sup> And he said to them, Ye it be, that justify you *(r)selves* before men; but God hath known your hearts *[or soothly God knoweth your hearts]*, for that that is high to men, is *(an)* abomination before God.

<sup>16</sup> The law and the prophets till to John; from that time the realm of God is evangelized *[or is preached]*, and each man doeth violence into it.

<sup>17</sup> Forsooth it is lighter *(for)* heaven and earth to pass *(away)*, than that one tittle fall from the law. *(For it is easier for heaven and earth to pass away, than for one dot to fall away from the Law.)*

<sup>18</sup> Every man that forsaketh his wife, and weddeth another, doeth lechery *[or doeth adultery]*; and he that weddeth the wife forsaken of the husband, doeth adultery, *(or and he who weddeth the wife left by her husband, doeth adultery)*.

<sup>19</sup> There was a rich man, and *(he)* was clothed in purple, and white silk, and ate every day shinningly.

<sup>20</sup> And there was a beggar, Lazarus by name, that lay at his gate full of boils,

<sup>21</sup> and coveted to be fulfilled of the crumbs [*+or coveting to be filled with the crumbs*], that fell down from the rich man's board (*or table*), and no man gave to him; but (*the*) hounds came, and licked his boils.

<sup>22</sup> And it was done, that the beggar died, and was borne of (*the*) angels (*or was carried by the angels*) into Abraham's bosom. And the rich man was dead also, and was buried in hell.

<sup>23</sup> And he raised up his eyes, when he was in torments, and saw Abraham afar, and Lazarus in his bosom.

<sup>24</sup> And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he dip the end of his finger in water; and cool my tongue; for I am tormented in this flame.

<sup>25</sup> And Abraham said to him, Son, have mind (*or remember*), for thou hast received good things in thy life, and Lazarus also evil things; but he is now comforted, and thou art tormented.

<sup>26</sup> And in all these things a great dark place [*or a great dark depth*] is stablished betwixt us and you; that they that will from hence pass to you, may not, (*or so that they who want to pass over from here to you, cannot*), neither from thence (*to*) pass over hither.

<sup>27</sup> And he said, Then I pray thee, father, that thou send him into the house of my father.

<sup>28</sup> For I have five brethren, that he witness to them, (*or For I have five brothers, so that he can testify to them*), lest also they come into this place of torments.

<sup>29</sup> And Abraham said to him, They have Moses and the prophets; hear they them.

<sup>30</sup> And he said, Nay, father Abraham, but if any of dead men go to them [*or but if any of (the) dead shall go to them*], they shall do penance (*or then they shall repent*).

<sup>31</sup> And he said to him, If they hear not Moses and the prophets, neither if any of (*the*) dead men rise again, they shall believe to him. (*And he said to him, If they will not listen to Moses and the prophets, even if a dead man shall rise again, they shall not believe him.*)

## CHAPTER 17

<sup>1</sup> And Jesus said to his disciples, It is impossible that causes of stumbling come not; but woe to that man, by whom they come.

<sup>2</sup> It is more profitable to him, if a millstone be put about his neck, and he be cast into the sea, than that he cause to stumble one of these little (*ones*).

<sup>3</sup> Take ye heed to yourselves; if thy brother hath sinned against thee, blame him; and if he do penance, forgive him. (*Keep watch over yourselves; if thy brother hath sinned against thee, rebuke him; and if he repent, forgive him.*)

<sup>4</sup> And if seven times in the day he do sin against thee, and seven times in the day he be converted to thee, and say, It forthinketh me, forgive thou him, (*or and say, I repent, then forgive him*).

<sup>5</sup> And the apostles said to the Lord, Increase to us faith, [*or Increase faith to us*], (*or Increase our faith*).

<sup>6</sup> And the Lord said, If ye have faith as the corn [*or a corn*] of sinapi (*or If ye have faith the size of a kernel, or a grain, of mustard seed*), ye shall say to this (*sycamore*) tree, Be thou drawn up by the root, and be over-planted into the sea [*or and be thou planted over into the sea*], and it shall obey to you.

<sup>7</sup> But who of you hath a servant earing, or pasturing oxen, which saith to him, when he turneth again from the field, Anon go, and sit to [*the*] meat; (*But who of you hath a servant plowing, or pasturing oxen, who saith to him, when he returneth from the field, At once go, and sit down for your meal*);

<sup>8</sup> and saith not to him, Make ready, (*so*) that I (*can*) sup, and gird thee, and serve me, while I eat and drink, and after this thou shalt eat and drink;

<sup>9</sup> whether he hath grace to that servant (*or shall he give thanks to that servant*), for he did that that he commanded him? Nay, I guess.

<sup>10</sup> So [*also*] ye, when ye have done all (*the*) things that be commanded to you, say ye, We be unprofitable servants, we have done that that we ought to do.

<sup>11</sup> And it was done, the while Jesus went to Jerusalem, he passed through the midst of Samaria, and Galilee.

<sup>12</sup> And when he entered into a castle (*or And when he entered into a village*), ten leprous men came to meet him, which stood afar;

<sup>13</sup> and raised [*up*] their voice, and said, Jesus, Commander (*or Master*), have mercy on us.

<sup>14</sup> And as he saw them, he said, Go, show ye you(*r*selves) to the priests. And it was done, while they went, they were cleansed.

<sup>15</sup> And one of them, as he saw that he was cleansed, went again, magnifying God with a great voice. *(And one of them, as soon as he saw that he was healed, returned to him, praising God with a loud voice.)*

<sup>16</sup> And he fell down on the face before his feet, and did thankings, *[or doing graces], (or and giving thanks);* and this was a Samaritan.

<sup>17</sup> And Jesus answered, and said, Whether ten be not cleansed *(or Were ten not healed),* and where be the *(other)* nine?

<sup>18</sup> There is none found, that turned again, and gave glory to God, but this alien *[or this stranger]. (There is no one who returned, and gave glory to God, except this foreigner.)*

<sup>19</sup> And he said to him, Rise up, go thou; for thy faith hath made thee safe, *(or for thy faith hath saved thee, or thy faith hath healed thee).*

<sup>20</sup> And he was asked of the Pharisees, when the realm of God cometh, *(or And he was asked by the Pharisees, when the Kingdom of God would come).* And he answered to them, and said, The realm of God cometh not with spying,

<sup>21</sup> neither they shall say, Lo! here, or lo! there; for lo! the realm of God is within you *(or for behold! the Kingdom of God is within you).*

<sup>22</sup> And he said to his disciples, Days shall come, when ye shall desire to see one day of man's Son, and ye shall not see *(it).*

<sup>23</sup> And they shall say to you, Lo! here, and lo! there. Do not ye go, neither *(pur)sue (them), (or Do not go out, nor follow after them);*

<sup>24</sup> for as lightning shining from under *(the)* heaven(s) shineth into *[or on]* those things that be under *(the)* heaven(s), so shall man's Son be in his day.

<sup>25</sup> But first it behooveth him to suffer many things, and to be reprov'd of this generation, *(or and to be rebuked, or to be rejected, by this generation).*

<sup>26</sup> And as it was done in the days of Noe *(or of Noah),* so it shall be in the days of man's Son.

<sup>27</sup> They ate and drank, wedded wives, and were given to weddings, till into the day in which Noe *(or Noah)* entered into the ship; and the great flood came, and lost all, *(or and then the great flood came, and destroyed everything).*

<sup>28</sup> Also as it was done in the days of Lot, they ate and drank, bought and sold, planted and builded;

<sup>29</sup> but in the day that Lot went out of Sodom, the Lord rained *(down)* fire and brimstone from heaven, and lost all *(or and destroyed everything).*

<sup>30</sup> Like this thing it shall be *[or After this thing it shall be],* in what day man's Son shall be showed. *(It shall be like that, on the day when man's Son shall be revealed.)*

<sup>31</sup> In that hour *[or In that day],* he that is in the roof, *(or At that time, he who is on the roof),* and his vessels in the house, come he not down to take them away; and he that shall be in the field, also turn not again behind *(or back).*

<sup>32</sup> Be ye mindful of the wife of Lot. *(Remember Lot's wife.)*

<sup>33</sup> Whoever seeketh to make his life safe, shall lose it; and whoever loseth it, shall quicken it, *(or and whoever loseth it, shall save it, or shall preserve it).*

<sup>34</sup> But I say to you, in that night two shall be in one bed, one shall be taken, and the other forsaken *(or and the other left);*

<sup>35</sup> two women shall be grinding together, the one shall be taken, and the other forsaken *(or and the other left);*

<sup>36</sup> two in a field, the one shall be taken, and the other left *[or forsaken].*

<sup>37</sup> They answer, and say to him, Where, Lord? Which said to them, Wherever the body shall be, thither shall be gathered together also the eagles. *[They answering said to him, Where, Lord? Which said to him, Wherever the body shall be, also the eagles shall be gathered together thither.]*

## CHAPTER 18

<sup>1</sup> And he said to them also a parable, that it behooveth to pray *(for)evermore (or that it behooveth to always pray),* and not fail;

<sup>2</sup> and said, There was a judge in a city, that dreaded not God, neither shamed of men. *(and said, There was a judge in a city, who did not fear God, nor could be shamed by any man.)*

<sup>3</sup> And a widow was in that city, and she came to him, and said, *(A)Venge me of mine adversary;*

<sup>4</sup> and he would not *(for a)* long time. But after these things he said within himself, Though I dread not God, and shame not of man, *(or Though I do not fear God, and I cannot be shamed by any man),*

<sup>5</sup> nevertheless for this widow is heavy [*or is dis-easeful*] to me, I shall (*a*)venge her; night at the last she coming condemn me [*or she strangle me*].

<sup>6</sup> And the Lord said, Hear ye, what the doomsman of wickedness saith (*or Listen to what the wicked judge saith*);

<sup>7</sup> and whether God shall not do [*the*] vengeance of his chosen, crying to him day and night, and shall have patience in them? (*and so shall God not take vengeance for his chosen, those crying to him day and night, and shall also have patience with them?*)

<sup>8</sup> Soothly I say to you, for soon he shall do [*the*] vengeance of them. Nevertheless guessest thou, that man's Son coming shall find faith in earth? (*Truly I say to you, or I tell you the truth, that soon he shall take vengeance for them. Nevertheless guessest thou, that when man's Son cometh, he shall find faith on the earth?*)

<sup>9</sup> And he said also to some men, that trusted in themselves, as *they were* rightful, [*or that trusted in themselves, as rightful*], (*or who believed themselves to be good and righteous*), and despised others, this parable, saying,

<sup>10</sup> Two men went up into the temple to pray; the one a Pharisee, and the other a publican (*or and the other one a tax-collector*).

<sup>11</sup> And the Pharisee stood, and prayed by himself these things, and said, God, I do thankings to thee, (*or God, I give thanks to thee*), for I am not as other men, raveners, unjust, adulterers, as also this publican (*is*);

<sup>12</sup> I fast twice in the week, I give tithes of all (*the*) things that I have in possession.

<sup>13</sup> And the publican stood afar (*or And the tax-collector stood far off*), and would not raise [*up*] his eyes to heaven, but smote his breast, and said, God be merciful to me, (*a*) sinner.

<sup>14</sup> Truly I say to you, this went down into his house, and was justified from the other. For each that enhanceth himself, shall be made low, and he that meeketh himself, shall be enhanced. (*I tell you the truth, this man went down to his house, and was justified rather than the other man. For everyone who exalteth himself, or who raiseth himself up, shall be made low, and he who humbleth himself, shall be exalted, or shall be raised up.*)

<sup>15</sup> And they brought to him young children, that he should touch them; and when the disciples saw this thing, they blamed them. (*And they brought young children to him, so that he would touch them; and when the disciples saw this, they rebuked them.*)

<sup>16</sup> But Jesus called together them, and said, Suffer ye (*the*) children to come to me, and do not ye forbid them, for of such is the kingdom of heavens. (*But Jesus called them together; and said, Allow the children to come to me, and do not forbid them, for of such is the Kingdom of Heaven.*)

<sup>17</sup> Truly I say to you, whoever shall not take the kingdom of God as a child, he shall not enter into it. (*I tell you the truth, whoever shall not receive, or shall not accept, the Kingdom of God like a child, he shall not enter into it.*)

<sup>18</sup> And a prince asked him, and said, Good master, in what thing doing shall I wield everlasting life? (*And a leader of the synagogue asked him, and said, Good Teacher, what must I do to get, or to possess, eternal life?*)

<sup>19</sup> And Jesus said to him, What sayest thou me (*to be*) good? (*or Why sayest thou that I am good?*) No man is good, but God alone.

<sup>20</sup> Thou knowest the commandments, Thou shalt not slay, Thou shalt not do lechery, Thou shalt not do theft, Thou shalt not say false witnessing, Worship thy father and thy mother. (*Thou knowest the commandments, Thou shalt not kill, Thou shalt not do adultery, Thou shalt not do theft, Thou shalt not give false testimony, or Thou shalt not lie, Honour thy father and thy mother.*)

<sup>21</sup> Which said (*or And he replied*), I have kept all these things from my youth.

<sup>22</sup> And when this thing was heard, Jesus said to him, Yet one thing faileth to thee; sell thou all (*the*) things that thou hast, and give to poor men, and thou shalt have treasure in heaven; and come, and (*pur*)sue thou me, [*or and come, and (pur)sue me*], (*or and come, and follow me*).

<sup>23</sup> And when these things were heard, he was sorrowful, for he was full rich.

<sup>24</sup> And Jesus seeing him made sorry [*or made sorrowful*] said, How hard they that have money [*or riches*] shall enter into the kingdom of God;

<sup>25</sup> for it is lighter [*or forsooth it is easier*], (*for*) a camel to pass through a needle's eye, than (*for*) a rich man to enter into the kingdom of God.

<sup>26</sup> And they that heard these things said, Who may be made safe? (*And they who heard these things said, Then who can be saved?*)

<sup>27</sup> And he said to them, Those things that be impossible with men, be possible with God.

<sup>28</sup> But Peter said, Lo! we have left all things, and have (*pur*)sued thee. (*But Peter said, Behold! we have left everything, and have followed thee.*)

<sup>29</sup> And he said to him, Truly I say to you (*or I tell you the truth*), there is no man that shall forsake house, or father and mother, or brethren, or wife, or children, or fields, for the realm of God (*or for the Kingdom of God*),

<sup>30</sup> and shall not receive many more things in this time, and in the world to coming everlasting life, [*or and in the world to come everlasting life*], (*or and in the world to come eternal life*).

<sup>31</sup> And Jesus took his twelve *disciples*, and said to them, Lo! we go up to Jerusalem, and (*there*) all things shall be ended, that be written by the prophets of man's Son (*or which be written by the prophets about man's Son*).

<sup>32</sup> For he shall be betrayed to heathen men (*or For he shall be handed over to the Gentiles*), and he shall be scorned, and scourged, and bespat;

<sup>33</sup> and after that they have scourged *him*, they shall slay him, and the third day he shall rise again.

<sup>34</sup> And they understood nothing of these; and this word was hid from them (*or and the meaning was hidden from them*), and they understood not those things that were said.

<sup>35</sup> But it was done, when Jesus came nigh to Jericho (*or when Jesus approached Jericho*), a blind man sat beside the way, and begged.

<sup>36</sup> And when he heard the people passing (*by*), he asked, what this was.

<sup>37</sup> And they said to him, that Jesus of Nazareth passed (*by*).

<sup>38</sup> And he cried, and said, Behold, the son of David, have mercy on me.

<sup>39</sup> And they that went before, blamed him, that he should be still, (*or And they who went ahead of Jesus, rebuked him, saying that he should be quiet*); but he cried much the more [*or soothly he cried much more*], Thou son of David, have mercy on me.

<sup>40</sup> And Jesus stood, and commanded him to be brought forth to him. And when he came nigh, he asked him, and said,

<sup>41</sup> What wilt thou that I shall do to thee? (*or What desirest thou that I shall do for thee?*) And he said, Lord, that I see.

<sup>42</sup> And Jesus said to him, Behold; thy faith hath made thee safe, (*or Behold; thy faith hath saved thee, or thy faith hath healed thee*).

<sup>43</sup> And anon he saw, and (*pur*)sued him, and magnified God. And all the people, as it saw, gave praising to God. (*And at once he saw, and followed him, and praised God. And all the people, who saw it happen, also praised God.*)

## CHAPTER 19

<sup>1</sup> And Jesus going in, walked through Jericho.

<sup>2</sup> And lo! a man, Zacchaeus by name, and this was a prince of publicans, [*or and he was (a) prince of publicans*], (*or and this man was a chief tax-collector*), and he was rich.

<sup>3</sup> And he sought to see Jesus, who he was, and he might not, for the people, for he was little in stature.

<sup>4</sup> And he ran before (*or And so he ran ahead*), and ascended [*up*] into a sycamore tree, to see him; for he was to pass from thence.

<sup>5</sup> And Jesus beheld up, when he came to the place, and saw him, and said to him, Zacchaeus, haste thee, and come down, for today I must dwell in thine house.

<sup>6</sup> And he hieing [*or he hasting*] came down, and joying(*ly*) received him.

<sup>7</sup> And when all men saw, they grudged (*or they grumbled*), saying, For he had turned to a sinful man.

<sup>8</sup> But Zacchaeus stood, and said to the Lord, Lo! Lord, I (*now*) give the half of my goods to poor men; and if I have anything defrauded any man, I yield four so much, [*or I yield fourfold*], (*or and if I have defrauded anyone of any amount, I shall repay them four times as much*).

<sup>9</sup> Jesus saith to him, For today health is made to this house, for that he is Abraham's son; (*Jesus said to him, Today salvation or deliverance hath come to this house, because he too is Abraham's son;*)

<sup>10</sup> for man's Son came to seek, and make safe that thing that perished. (*for man's Son came to seek, and to save those who were lost.*)

<sup>11</sup> When they heard these things, he added, and said a parable, for that he was nigh to Jerusalem, and for they guessed, that anon (*or at once*) the kingdom of God should be showed.

<sup>12</sup> Therefore he said, A worthy man [*or Some noble man*] went into a far country, to take to him(*self*) a kingdom, and to turn again (*or and then to return home*).

<sup>13</sup> And when his ten servants were called, he gave to them ten bezants (*or he gave them ten coins*); and said to them, Chaffer ye, [*or Merchandize ye*], (*or Trade*), till I come (*back*).

<sup>14</sup> But his citizens hated him, and sent a messenger after him, and said, [*or Forsooth his citizens hated him, and sent a message after him, saying*], We will not, that he reign on us, (*or We do not desire, that he reign over us, or We do not want him to rule over us*).

<sup>15</sup> And it was done, that he turned again (*or that he returned*), when he had taken the kingdom; and he commanded his servants to be called, to which he had given (*the*) money, to know, how much each had won by chaffering (*or to learn, how much each had earned by merchandizing, or trading*).

<sup>16</sup> And the first came, and said, Lord, thy bezant hath won ten bezants, (*or Lord, thy coin hath earned ten coins*).

<sup>17</sup> He said to him, Well be, thou good servant; for in little thing thou hast been true, thou shalt be having power on ten cities [*or thou shalt have power upon ten cities*]. (*He said to him, Well done, O good servant; because in a little thing thou hast been true, thou shalt have power over ten cities*.)

<sup>18</sup> And the tother came, and said, Lord, thy bezant hath made five bezants. (*And the next came, and said, Lord, thy coin hath earned five coins*.)

<sup>19</sup> And to this he said, And be thou on five cities. (*And to him he said, And thou shalt be over five cities*.)

<sup>20</sup> And the third came, and said, Lord, lo! thy bezant, (*or Lord, behold! thy coin*), that I had, put up [*or kept*] in a sudarium, [*or (a) sweating cloth*], (*or in a napkin*).

<sup>21</sup> For I dreaded thee, for thou art an austere man; thou takest away that that thou settedest not, and thou reapest that that thou hast not sown. (*For I feared thee, for thou art a stern and a hard man; thou takest away that which thou hast not brought, and thou harvestest that which thou hast not sown*.)

<sup>22</sup> He saith to him, Wicked servant, of thy mouth I deem thee. Knewest thou, that I am an austere man, taking away that thing that I setted not, and reaping that thing that I sowed not [*or that I have not sown*]? (*He said to him, Wicked servant, with the words of thy own mouth I shall judge thee. Knewest thou, that I am a stern and hard man, taking away that which I have not brought, and harvesting that which I have not sown*?)

<sup>23</sup> and why hast thou not given my money to the board, and I coming should have asked (*for*) it [*or should have received it*] with usuries? (*and why hast thou not given my money to the money-changers, and then when I came back, I would have received it with some interest*?)

<sup>24</sup> And he said to (*the*) men standing nigh, Take away from him the bezant, and give ye [*it*] to him that hath ten bezants. (*And he said to the men standing near; Take away the coin from him, and give it to him who hath ten coins*.)

<sup>25</sup> And they said to him, Lord, he hath ten bezants, (*or Lord, he hath ten coins*!).

<sup>26</sup> And I say to you, to each man that hath, it shall be given, and he shall increase; but from him that hath not, also that thing that he hath, shall be taken of him [*or shall be taken from him*].

<sup>27</sup> Nevertheless bring ye hither those (*of*) mine enemies, that would not that I reigned on them, and slay ye (*them*) before me. (*And bring here those enemies of mine, who do not desire that I reign over them, or who do not want me to rule over them, and kill them before me*.)

<sup>28</sup> And when these things were said [*or And these things said*], he went before (*or he went forth*), and went up to Jerusalem.

<sup>29</sup> And it was done, when Jesus came nigh to Bethphage and Bethany, at the mount, that is called of Olivet (*or at the Mount of Olives*), he sent his two disciples,

<sup>30</sup> and said, Go ye into the castle that is against you (*or Go into the village that is opposite you*); into which as ye enter, ye shall find a colt of an ass tied, on which never (*any*) man sat; untie ye him, and bring ye (*it*) to me.

<sup>31</sup> And if any man ask you, why ye untie (*it*), thus ye shall say to him, For the Lord desireth his work.

<sup>32</sup> And they that were sent, went forth, and found as he said to them, a colt standing (*there*).

<sup>33</sup> And when they untied the colt, the lords of it said to them, What untie ye the colt? [*or Why untie ye the colt*]?

<sup>34</sup> And they said, For the Lord hath need to him (*or For the Lord hath need of him*).

<sup>35</sup> And they led him to Jesus; and they casted their clothes on the colt, and set [or put] Jesus on him. (And they led it to Jesus; and they threw their clothes onto the colt, and then put Jesus on it.)

<sup>36</sup> And when he went, they spreaded their clothes in the way. (And as he went, they spread their clothes on the way, or on the road.)

<sup>37</sup> And when [now] he came nigh to the coming down of the mount of Olivet, all the people that came down began to joy, and to praise God with (a) great voice on all the virtues, that they had seen, (And when he came near to the descent of the Mount of Olives, all the people who came down began to rejoice, and to praise God with loud voices, for all the works of power, or all the miracles, that they had seen,)

<sup>38</sup> and said, Blessed be the king, that cometh in the name of the Lord; peace in heaven, and glory in high things.

<sup>39</sup> And some of the Pharisees of the people said to him, Master, blame thy disciples, (or Teacher; rebuke thy disciples.)

<sup>40</sup> And he said to them, I say to you (or I tell you), for if these be still, (the) stones shall cry (out).

<sup>41</sup> And when he nighed, he saw the city, and wept on it, (And when he approached, he saw the city, and wept over it,)

<sup>42</sup> and said, For if thou haddest known, thou *shouldst weep* also; for in this [thy] day, the things be in peace to thee, but now they be hid from thine eyes. (and said, For if thou haddest only known, thou (wouldest weep) also; yea, in this thy day, for the things that would (bring) peace to thee, but now they be hidden from thine eyes.)

<sup>43</sup> But days shall come in thee [or For days shall come to thee], and thine enemies shall environ thee with a pale, and they shall go about thee, and make thee strait on all sides (or and make thee narrow, or hemmed in, on every side),

<sup>44</sup> and cast thee down to the earth (or and throw thee down to the ground), and thy sons [or thy children] that be in thee; and they shall not leave in thee a stone upon a stone, for thou hast not known the time of thy visitation.

<sup>45</sup> And he entered into the temple, and began to cast out men selling therein and buying, (And he entered into the Temple, and began to throw out the men who were there buying and selling,)

<sup>46</sup> and said to them, It is written, That mine house is an house of prayer, (or It is written, My House is a House of Prayer), but ye have made it a den of thieves.

<sup>47</sup> And he was teaching every day in the temple. And the princes of (the) priests, and the scribes, and the princes of the people sought to lose him; (And he was teaching every day in the Temple. And the high priests, and the scribes, and the leaders of the people sought to destroy him,)

<sup>48</sup> and they found not, what they should do to him, for all the people was [ferverently] occupied, and heard him, [or for all the people was hanged up, or all-occupied, hearing him]. (but they could not figure out, what they should do to him, for all the people were fervently occupied, hanging on his every word, or attentively listening to him.)

## CHAPTER 20

<sup>1</sup> And it was done in one of the days, when he taught the people in the temple, and preached the gospel [or evangelizing], the princes of (the) priests, and [the] scribes came together with the elder men; (And it was done on one of the days, when he taught the people in the Temple, and preached the Gospel or the Good News, or evangelized, the high priests, and the scribes came together with the elders,)

<sup>2</sup> and they said to him, Say to us, in what power thou doest these things, or who is he that gave to thee this power?

<sup>3</sup> And Jesus answered, and said to them, And I shall ask you one word; answer ye to me. (And Jesus said to them, And I shall ask you a question; you answer me.)

<sup>4</sup> Was the baptism of John of heaven, or of men? (Was the baptism of John from heaven, or from men?)

<sup>5</sup> And they thought within themselves, saying, For if we say, Of heaven (or From heaven), he shall say, Why then believe ye not to him?

<sup>6</sup> and if we say, Of men (or From men), all the people shall stone us; for they be certain, that John is a prophet.

<sup>7</sup> And they answered, that they knew not, of whence it was.

<sup>8</sup> And Jesus said to them, Neither I say to you, in what power I do these things.

<sup>9</sup> And he began to say to the people this parable. A man planted a vineyard, and hired it (out) to tillers; and he was gone in pilgrimage (for a) long time. (And he told the people

*this parable. A man planted a vineyard, and rented it to farmers, and then went on a journey for a long time.)*

<sup>10</sup> And in the time of gathering of grapes, he sent a servant to the tillers, that they should give to him of the fruit of the vineyard; which beat him, and let him go (*away*) void. (*And at the time of gathering in the grapes, he sent a servant to the farmers, so that they could give him some of the fruit of the vineyard; but they beat him, and sent him away empty-handed.*)

<sup>11</sup> And he thought yet to send another servant; and [*also*] they beat this (*man*), and tormented him sore, and let him go (*away*) void (*or and sent him away empty-handed*).

<sup>12</sup> And he thought yet to send the third, and him also they wounded, and casted him out (*or and threw him out*).

<sup>13</sup> And the lord of the vineyard said, What shall I do? I shall send my dearworthy son; peradventure, when they see him, they shall dread (*him*), [*for they shall be ashamed (in his presence)*], (*or perhaps, when they see him, they shall fear him, or surely, when they see him, they shall show reverence, or respect, for him*).

<sup>14</sup> And when the tillers saw him, they thought within themselves, and said, This is the heir; slay we him, that the heritage be ours. (*But when the farmers saw him, they said to each other, He is the heir; let us kill him, and then the inheritance shall be ours.*)

<sup>15</sup> And they casted him out of the vineyard (*or And they threw him out of the vineyard*), and killed *him*. What shall then the lord of the vineyard do to them?

<sup>16</sup> He shall come, and destroy these tillers, and give the vineyard to others. And when this thing was heard, they said to him, God forbid.

<sup>17</sup> But he beheld them, and said, What then is this that is written, The stone which men building reproved, this is made into the head of the corner?

<sup>18</sup> Each that shall fall on that stone, shall be bruised [*or shall be broken*], but on whom it shall fall, it shall all-break him, [*or it shall break him into small parts*], (*or it shall break him all to pieces*).

<sup>19</sup> And the princes of (*the*) priests, and (*the*) scribes, sought to lay on him hands in that hour; [*or And the princes of the priests, and the scribes, sought to lay hands on him in that hour*], and they dreaded the people; for they knew that to them he said this likeness. (*And the high priests, and the scribes, wanted to lay their hands on him at that time, but they feared the people; for they knew that he had said this parable about them.*)

<sup>20</sup> And they espied, and sent spies, that feigned them[*selves*](*to be*) just, that they should take him in word, and betake him to the power of the prince, and to the power of the justice. (*And they watched him, and sent spies, who pretended to be righteous, or honest men, so that they could catch him with his own words, and then deliver him unto the power and the authority of the Governor.*)

<sup>21</sup> And they asked him, and said, Master (*or Teacher*), we know, that rightly thou sayest and teachest, [*or Master, we know, that thou sayest and teachest rightly*]; and thou takest not the person of man (*or and thou favourest not any person*), but thou teachest in truth the way of God.

<sup>22</sup> Is it leaveful to us to give tribute to the emperor, [*or to Caesar*], or nay? (*Is it lawful for us to pay taxes to Caesar, or not?*)

<sup>23</sup> And he beheld the deceit of them, and said to them, What tempt ye me? (*or Why do you test me?*)

<sup>24</sup> Show ye to me a penny; whose image and superscription hath it? They answered, and said to him, The emperor's [*or Caesar's*].

<sup>25</sup> And he said to them, Yield ye therefore to the emperor those things that be the emperor's, [*or Yield ye therefore to Caesar those things that be Caesar's*], and those things that be of God, to God.

<sup>26</sup> And they might not reprove his word before the people; and they wondered in his answer, and held (*their*) peace.

<sup>27</sup> Some of the Sadducees, that denied the again-rising from death to life [*or the resurrection*], came, and asked him.

<sup>28</sup> and said, Master (*or Teacher*), Moses wrote to us, if the brother of any man have a wife, and he be dead [*or died*], and he was without heirs [*or free children*], that his brother take his wife, and raise (*up*) seed to his brother.

<sup>29</sup> And so there were seven brethren. The first took a wife, and is dead without heirs, [*or without sons, or free children*];

<sup>30</sup> and the brother(*pur*)suing took her, (*or and the brother following took her*), [*or and the second took her*], and he is dead without (*any*) son;

<sup>31</sup> and the third took her; also and all seven, and they left not seed [*or and left no seed*], but be dead;

<sup>32</sup> and the last of all the woman is dead.

<sup>33</sup> Therefore in the rising again, whose wife of them shall she be? for seven had her to wife. (*And so in the resurrection, whose wife of them shall she be? for all seven had her as their wife.*)

<sup>34</sup> And Jesus said to them, Sons of this world wed, and be given to weddings;

<sup>35</sup> but they that shall be had worthy of that world, and of the rising again from death (*or and of the resurrection from the dead*), neither be wedded, nor wed wives,

<sup>36</sup> neither they shall be able to die more; for they be even with (*the*) angels, and be the sons of God, since they be the sons of the rising again from death. (*nor shall they be able to die any longer; for they be equal with the angels, and be the children of God, since they be the children of the resurrection.*)

<sup>37</sup> And that dead men rise again, also Moses showed beside the bush, as he saith, (*or And that the dead rise again, Moses showed beside the bush, when he said*), The Lord God of Abraham, and God of Isaac, and God of Jacob.

<sup>38</sup> And God is not (*the God*) of dead men, but of living men; for all men live to him. (*And God is not the God of the dead, but of the living; because everyone is alive to him.*)

<sup>39</sup> And some of the scribes answering, said, Master, thou hast well said, (*or Teacher; thou hast answered well.*)

<sup>40</sup> And they durst no more ask him anything. (*And they did not dare to ask him anything more.*)

<sup>41</sup> But he said to them, How say men, Christ to be the son of David, [*Forsooth he said to them, How say men, that Christ is the son of David.*](*And he said to them, How can men say, that the Messiah is the Son of David?*)

<sup>42</sup> and David himself saith in the book of Psalms, The Lord said to my Lord, Sit thou on my right half, (*For David himself said in the Book of Psalms, The Lord said to my Lord, Sit at my right hand, or on my right side.*)

<sup>43</sup> till I put thine enemies a stool of thy feet? (*until I make thine enemies thy footstool.*)

<sup>44</sup> Therefore David calleth him Lord, and how is he his son? (*And so if David calleth him Lord, then how is he his son?*)

<sup>45</sup> And in (*the*) hearing of all the people, he said to his disciples,

<sup>46</sup> Be ye ware of the scribes, that will wander in stoles, and love salutations in the chapping, and the first chairs in the synagogues, and the first sitting places in [*the*] feasts; (*Beware of the scribes, who will walk about in stoles, and love respectful greetings at the market, and the first chairs in the synagogues, and the first sitting places at the feasts.*)

<sup>47</sup> that devour the houses of widows, and feign long praying; these shall take the more damnation. (*but who rob widows of their homes, and fake piety by saying long prayers; they shall receive the greater condemnation.*)

## CHAPTER 21

<sup>1</sup> And he beheld, and saw the rich men, that cast their gifts into the treasury;

<sup>2</sup> but he saw also a little poor widow casting two farthings [*or two little minutes*]. (*but he also saw a poor little widow throwing in two mites.*)

<sup>3</sup> And he said, Truly I say to you, that this poor widow cast (*in*) more than all men. (*And he said, I tell you the truth, this poor widow threw in more than everyone else.*)

<sup>4</sup> For why all these of [*the*] thing that was plenteous [*or abundant*] to them cast in to the gifts of God; but this widow of that thing that failed to her; cast (*in*) all her livelode, [*or all her lifelode*], (*or threw in all her livelihood*), that she had.

<sup>5</sup> And when some men said of the temple, that it was appareled [*or that it was adorned*] with good stones and gifts, he said,

<sup>6</sup> These things that ye see, days shall come, in which a stone shall not be left on a stone, which shall not be destroyed.

<sup>7</sup> And they asked him, and said, Commander (*or Master*), when shall these things be? and what token (*or what sign*) shall be, when they shall begin to be done?

<sup>8</sup> And he said, See ye, that ye be not deceived; for many shall come in my name, saying, For I am, and the time shall nigh, (*or for many shall come in my name, saying, I am he, and the time is near*); therefore do not ye go after them.

<sup>9</sup> And when ye shall hear (*of*) battles and strives [*or dissensions*] within, do not ye be afear'd; it behooveth first these things to be done, but not yet anon is an end [*or the end*], (*or but the end (will) not (come) at once.*)

<sup>10</sup> Then he said to them, Folk shall rise against folk, and realm against realm; *(And he said to them, For nation shall rise against nation, and kingdom against kingdom;)*

<sup>11</sup> and great movings of the earth shall be by places, and pestilences, and hungers, and dreads from *(the)* heaven(s), and great tokens shall be. *(and great earthquakes shall be in places, and pestilences, and famines, and there shall be fearful things and great signs in the sky.)*

<sup>12</sup> But before all these things they shall set their hands on you, and shall pursue you, betaking *(you)* into synagogues and keepings, *[either prisons]*, and drawing you to kings and to justices, for my name; *(But before all these things they shall put their hands on you, and shall persecute (you), delivering you into synagogues and into prisons, and drawing (you) unto kings and unto governors, for my name's sake;)*

<sup>13</sup> but it shall fall to you into witnessing. *(and it shall fall to you to give your testimony.)*

<sup>14</sup> Therefore put ye *(it)* in your hearts, not to think before, how ye shall answer;

<sup>15</sup> for I shall give to you mouth and wisdom, to which all your adversaries shall not be able to against-stand, and gainsay. *(for I shall give you the words and the wisdom, to which all your adversaries shall not be able to stand against, or to say anything against.)*

<sup>16</sup> And ye shall be taken of father *[or Soothly ye shall be betrayed of father]*, and mother, and brethren, and cousins, and friends, and by death they shall torment *[some]* of you; *(And ye shall be betrayed by father; and mother; and brothers, and cousins, and friends, and they shall torment some of you unto death;)*

<sup>17</sup> and ye shall be in hate to all men for my name. *[and ye shall be hated of all men for my name.] (and ye shall be hated by everyone for my name's sake.)*

<sup>18</sup> And an hair of your head shall not perish; *(But not a hair of your head shall perish;)*

<sup>19</sup> in your patience ye shall wield *(or ye shall possess)* your souls.

<sup>20</sup> But when ye shall see Jerusalem be enviroined with an host *[of battle]*, then know ye, that the desolation of it shall nigh. *(But when ye shall see Jerusalem encompassed with an army ready for battle, then know ye, that its destruction is near.)*

<sup>21</sup> Then they that be in Judea, flee to the mountains; and they that be in the middle of it, go away; and they that be in the countries, enter not into it. *(Then they who be in Judea, flee to the mountains; and they who (be) in its cities, go away; and they who (be) in the countryside, enter not into the cities.)*

<sup>22</sup> For these be the days of vengeance, *(so)* that all *(the)* things that be written, be fulfilled.

<sup>23</sup> And woe to them, that be with child, and nourishing *[or nursing]* in those days; for a great dis-ease *[or pressure]* shall be on the earth *(or in the land)*, and wrath to this people.

<sup>24</sup> And they shall fall by the sharpness of *(the)* sword, and they shall be led *(away as)* prisoners *[or led captive]* into all folks; and Jerusalem shall be defouled of heathen men, till the times of *(the)* nations be fulfilled. *(And they shall fall by the sharpness of the sword, and they shall be led away captive into all the nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the nations be fulfilled.)*

<sup>25</sup> And tokens *(or signs)* shall be in the sun, and the moon, and in the stars; and in the earth overlaying of folks, for confusion of the sound of the sea and of floods *[or of waves]*;

<sup>26</sup> for men shall wax dry for dread and abiding, *(or for the fear and expectation)*, that shall come into *[or on]* all the world; for *(the)* virtues of *(the)* heaven(s) shall be moved *(or for the powers of the heavens shall be shaken)*.

<sup>27</sup> And then they shall see man's Son coming in a cloud, with great power and majesty. *(And then they shall see man's Son coming on a cloud, with great power and majesty.)*

<sup>28</sup> And when these things begin to be made *[or begin to be done]*, behold ye, and raise ye *(up)* your heads, for your redemption nigheth *(or your redemption draweth near)*.

<sup>29</sup> And he said to them a likeness *(or a parable)*, See ye the fig tree, and all trees,

<sup>30</sup> when they bring forth now of themselves fruit *[or when they bring forth fruit now of them(selves)]*, ye know that summer is nigh *(or that summer is near)*;

<sup>31</sup> so *[also]* ye, when ye see these things to be done, know ye, that the kingdom of God is nigh *(or that the Kingdom of God is near)*.

<sup>32</sup> Truly I say to you, that this generation shall not pass, till all things be done. *(I tell you the truth, that this generation shall not pass away, until all these things have happened.)*

<sup>33</sup> Heaven and earth shall pass *(away)*, but my words shall not pass *(away)*.

<sup>34</sup> But take ye heed to yourselves *(or Keep watch over yourselves)*, lest peradventure your hearts be grieved with gluttony, and drunkenness, and *(the)* busynesses of this life, and that day come suddenly on you;

<sup>35</sup> for as a snare it shall come on all men, that sit on the face of all the earth.

<sup>36</sup> Therefore wake ye, praying in each time, *(or And so be on watch, and always pray)*, that ye be had worthy to flee all these things that be to come *[or that ye be worthy to flee all these things that shall come]*, and to stand before man's Son.

<sup>37</sup> And in days he was teaching in the temple, but in nights he went out, and dwelled in the mount, that is called of Olivet. *(And during those days he was teaching in the Temple, but at night he went out, and stayed on the Mount of Olives.)*

<sup>38</sup> And all the people rose early *[or And all the people came early]*, to come to him in the temple, for to hear him.

## CHAPTER 22

<sup>1</sup> And the holiday *[or the holy day]* of therf loaves, that is said pask, nighed. *(And the holiday, or the holy day, of Unleavened Bread, that is called Passover; approached.)*

<sup>2</sup> And the princes of *(the)* priests, and the scribes sought, how they should slay Jesus, but they dreaded the people. *(And the high priests, and the scribes, sought how they could kill Jesus, but they feared the people.)*

<sup>3</sup> And Satan entered into Judas, that was called Iscariot, one of the twelve.

<sup>4</sup> And he went, and spake with the princes of *(the)* priests, *(or And he went, and spoke with the high priests)*, and with the magistrates, how he should betray him to them.

<sup>5</sup> And they joyed, and made *(a)* covenant to give him money. *(And they rejoiced, and made a contract to give him money.)*

<sup>6</sup> And he promised, and he sought opportunity, to betray him, without the people.

<sup>7</sup> But the days of therf loaves came, in which it was need*(ful)*, that the sacrifice of pask were slain. *(And the days of Unleavened Bread came, in which it was needed, that the Passover sacrifice was killed.)*

<sup>8</sup> And he sent Peter and John, and said, Go ye, and make ye ready to us the pask, that we eat. *(And he sent off Peter and John, saying, Go, and prepare the Passover for us, so that we can eat it.)*

<sup>9</sup> And they said, Where wilt thou, that we make *(it)* ready? *(And they said, Where do you want us to prepare it?)*

<sup>10</sup> And he said to them, Lo! when ye shall enter into the city, a man bearing a vessel of water shall meet you; *(pur)sue ye him into the house (or follow him into the house), into which he entereth.*

<sup>11</sup> And ye shall say to the husbandman of the house, The master saith to thee, Where is a chamber, where I shall eat the pask with my disciples? *(And ye shall say to the head of the house, The Teacher saith to thee, Where is the room, where I shall eat the Passover with my disciples?)*

<sup>12</sup> And he shall show to you a great supping place strewed, and there make ye *(it)* ready *(or and prepare it there)*.

<sup>13</sup> And *(so)* they went, and found *(it)* as he said to them, and they made ready the pask *(or and they prepared the Passover)*.

<sup>14</sup> And when the hour was come, he sat at the meat *(or he sat down for the meal)*, and the twelve apostles with him.

<sup>15</sup> And he said to them, With desire I have desired to eat with you this pask, before that I suffer; *(And he said to them, With great desire I have wanted to eat this Passover with you, before that I suffer;)*

<sup>16</sup> for I say to you, that from this time I shall not eat it, till it be fulfilled in the realm of God. *(for I tell you, that from this time on I shall not eat it, until it is fulfilled in the Kingdom of God.)*

<sup>17</sup> And when he had taken the cup, he did graces, *[or he did thankings]*, and said, Take ye, and part ye among you; *(And when he had taken the cup, he gave thanks, and said, Take this, and share it among you;)*

<sup>18</sup> for I say to you, that I shall not drink of the kind *[or of the generation]* of this vine, till the realm of God come *(or until the Kingdom of God shall come)*.

<sup>19</sup> And when he had taken bread, he did thankings, *[or he did graces]*, *(or he gave thanks)*, and brake *(it)*, and gave *(it)* to them, and said, This is my body, that shall be given for you; do ye this thing in mind of me *[or into my commemoration]*.

<sup>20</sup> He took also the cup *[or the chalice]*, after that he had supped, and said, This cup is the new testament in my blood, that shall be shed for you, *(or This cup is the new covenant sealed with my blood, that shall be shed for you)*.

<sup>21</sup> Nevertheless lo! the hand of him that betrayeth me, is with me at the table.

<sup>22</sup> And man's Son goeth, as it is determined; nevertheless woe to that man, by whom he shall be betrayed.

<sup>23</sup> And they began to seek among them[selves], who it was of them, that was to do this thing.

<sup>24</sup> And strife was made among them, which of them should be seen to be *(the)* greatest.

<sup>25</sup> But he said to them, Kings of heathen men be lords of them *(or Kings of the Gentiles be their lords)*, and they that have power on them be called good doers,

<sup>26</sup> but ye *(be)* not so *(or but it be not so with you)*; but he that is *[the]* greatest among you, be made as a younger *[or as the younger]*, and he that is *[a]* before-goer, as a servant.

<sup>27</sup> For who is greater, he that sitteth at the meat, or he that ministereth? whether not he that sitteth at the meat? And I am in the middle *[or in the midst]* of you, as he that ministereth. *(For who is greater; he who sitteth at the meal, or he who serveth it? whether not he who sitteth at the meal? But I am in the midst of you, like he who serveth.)*

<sup>28</sup> And ye *[it]* be, that have dwelled with me in my temptations; *(And ye it be, who have remained with me during my tests and trials;)*

<sup>29</sup> and I assign to you, as my Father hath assigned to me, a realm *(or a Kingdom)*. *[and I dispose to you, as my Father hath disposed to me, a realm.]*

<sup>30</sup> That ye eat and drink on my board in my realm, and sit on thrones, and deem the twelve kindreds of Israel. *(so that ye will eat and drink at my table in my Kingdom, and sit on thrones, and judge the twelve tribes of Israel.)*

<sup>31</sup> And the Lord said to Simon, Simon, lo! Satan hath asked *(for)* you, that he should riddle you as wheat *(or so that he could sift you like wheat)*;

<sup>32</sup> but I have prayed for thee, that thy faith fail not; and thou sometime converted *[or and thou converted sometime]*, confirm thy brethren, *(or and after thou hast returned to thy right mind, that thou strengthen thy brothers)*.

<sup>33</sup> Which said to him, Lord, I am ready to go into prison and into death with thee. *[+Which said to him, Lord, I am ready to go with thee, into prison and into death.]*

<sup>34</sup> And he said, I say to thee, Peter, the cock shall not crow today, till thou thrice forsake that thou knowest me.

<sup>35</sup> And he said to them, When I sent you without satchel, and scrip, and shoes, whether anything failed to you? And they said, Nothing.

<sup>36</sup> Therefore he said to them, But now he that hath a satchel, take also a scrip; and he that hath none, sell his coat, and buy a sword.

<sup>37</sup> For I say to you, that yet it behooveth that thing that is written to be fulfilled in me, And he is areckoned with wicked men; for those things that be of me have an end.

<sup>38</sup> And they said, Lord, lo! two swords here. And he said to them, It is enough.

<sup>39</sup> And he went out, and went after the custom into the hill of Olives *[or the hill of Olivet]*; and the disciples *(pur)sued* him. *(And he went out, and as was his custom, went over to the Mount of Olives, and the disciples followed him.)*

<sup>40</sup> And when he came to the place, he said to them, Pray ye, lest ye enter into temptation, *(or Pray ye, lest ye enter into, or be put to, the test)*.

<sup>41</sup> And he was taken away from them, as much as is a stone's cast *(or as much as a stone's throw)*; and he kneeled, and prayed,

<sup>42</sup> and said, Father, if thou wilt, do away this cup from me; nevertheless not my will be done, but thine, *[or nevertheless not my will, but thine be done]*.

<sup>43</sup> And an angel appeared to him from heaven, and comforted him.

<sup>44</sup> And he was made in agony *[or in anguish]*, and prayed the longer *[or (and) prayed longer]*; and his sweat was made as drops of blood running down into the earth *(or and his sweat was made like drops of blood running down onto the ground)*.

<sup>45</sup> And when he was risen from prayer, and was come to his disciples, he found them sleeping for heaviness.

<sup>46</sup> And he said to them, What, sleep ye? Rise ye, and pray ye, that ye enter not into temptation. *(And he said to them, Why do ye sleep? Rise, and pray, so that ye do not enter into, or be put to, the test.)*

<sup>47</sup> Yet while he spake, lo! a company, and he that was called Judas, one of the twelve, went before them; and he came *[nigh]* to Jesus, to kiss him.

<sup>48</sup> And Jesus said to him, Judas, betrayest thou man's Son with a kiss?

<sup>49</sup> And they that were about him, and saw that that was to come, said to him, Lord, whether we smite *(them)* with *(our)* sword(s)? *(or Lord, shall we strike them with the swords?)*

<sup>50</sup> And one of them smote the servant of the prince of *(the)* priests *(or And one of them struck the servant of the High Priest)*, and cut off his right ear.

<sup>51</sup> But Jesus answered, and said, Suffer ye till hither (*or Allow this to be*). And when he had touched his ear, he healed him.

<sup>52</sup> And Jesus said to them, that came to him, the princes of (*the*) priests, and (*the*) magistrates [*for the masters*] of the temple, and (*the*) elder men, As to a thief ye have gone out with swords and staves? (*And Jesus said to those, who came to take hold of him, the high priests, and the magistrates, or the officials, of the Temple, and the elders, You have gone out with swords and bats, or clubs, like after a thief?*)

<sup>53</sup> When I was each day with you in the temple, ye stretched not out (*your*) hands into me; but this is your hour, and the power of darknesses.

<sup>54</sup> And they took him, and led (*him*) to the house of the prince of (*the*) priests; and Peter (*pur*)sued him afar. (*And they took hold of him, and then led him to the High Priest's house; and Peter followed him from afar.*)

<sup>55</sup> And when a fire was kindled in the middle of the great house, and they sat about, Peter was in the middle of them. (*And when a fire was kindled in the middle of the courtyard, they sat around it, and Peter was in their midst.*)

<sup>56</sup> Whom when a damsel, [*or a handmaid, or a handmaiden*], had seen sitting at the light, and had beheld him, she said, And this (*man*) was with him (*or Yea, he was with him*).

<sup>57</sup> And he denied him (*or But he denied it*), and said, Woman, I know him not.

<sup>58</sup> And after a little another man saw him, and said, And thou art (*one*) of them. But Peter said, A! man, I am not.

<sup>59</sup> And when a space was made as of one hour, another affirmed, and said, Truly this (*man*) was with him; for also he is of Galilee, (*or Surely he was with him; for he is also from Galilee.*)

<sup>60</sup> And Peter said, Man, I know not what thou sayest. And anon yet while he spake, the cock crew, (*or And at once while he was still speaking, the cock crowed.*)

<sup>61</sup> And the Lord turned again [*or And the Lord turned*], and beheld Peter; and Peter had mind of the word(s) of Jesus, as he had said, (*or and Peter remembered Jesus' words, that he had said*), Before that the cock crow, thrice thou shalt deny me.

<sup>62</sup> And Peter went out, and wept bitterly.

<sup>63</sup> And the men that held him scorned him, and smote him (*or and struck him*).

<sup>64</sup> And they blindfolded him, and smote his face, and asked him, and said, Declare, thou *Christ*, to us, who is he that smote thee? [*or Prophecy thou, who is it that smote thee?*](*or Prophecy thou! who is it that struck thee?*)

<sup>65</sup> Also they blaspheming said against him many other things. [*Also they blaspheming said many other things against him.*]

<sup>66</sup> And as the day was come, the elder men of the people, and the princes of (*the*) priests, and the scribes came together, (*or the elders of the people, and the high priests, and the scribes came together*), and led him into their council, and said,

<sup>67</sup> If thou art *Christ*, say to us. And he said to them, If I say to you, ye will not believe to me; (*If thou art the Messiah, tell us. And he said to them, If I tell you, ye will not believe me;*)

<sup>68</sup> and if I ask (*you*), ye will not answer to me, neither ye will deliver *me*[*or neither ye shall (give me) leave*]. (*and if I ask you, ye will not answer me, nor will ye let me go.*)

<sup>69</sup> But after this time man's Son shall be sitting on the right half of the virtue of God. (*But after this time man's Son shall be sitting at the right hand, or on the right side, of the power of God.*)

<sup>70</sup> Therefore all said, Then art thou the Son of God? And he said, Ye say that I am.

<sup>71</sup> And they said, What yet desire we witnessing? for we ourselves have heard of his mouth. (*And they said, Why do we need any more testimony? for we ourselves have heard it from his own mouth.*)

## CHAPTER 23

<sup>1</sup> And all the multitude of them arose, and led him to Pilate.

<sup>2</sup> And they began to accuse him, and said, We have found this (*man*) turning upside-down our folk, and forbidding tribute to be given to the emperor, and saying that himself is *Christ* a king. [*Forsooth they began to accuse him, saying, We have found this man turning upside-down our folk, and forbidding tribute to be given to Caesar; and saying himself to be Christ (a) king.*](*And they began to accuse him, and said, We have found this man turning our nation upside-down, subverting our people, and forbidding taxes to be paid to Caesar; and saying that he is the Messiah, a king.*)

<sup>3</sup> And Pilate asked him, and said, Art thou king of Jews? (*or Art thou the King of the Jews?*) And he answered, and said, Thou sayest.

<sup>4</sup> And Pilate said to the princes of (*the*) priests, and to the people, I find nothing of cause (*worthy of death*) in this man. (*And Pilate said to the high priests, and to the people, I find no case against this man, or I see no reason to condemn this man.*)

<sup>5</sup> And they waxed stronger (*or And they grew stronger and more insistent*), and said, He moveth the people, teaching through all Judea, beginning from Galilee till hither.

<sup>6</sup> And Pilate hearing Galilee asked, if he were a man of Galilee.

<sup>7</sup> And when he knew that he was of the power of Herod, he sent him to Herod; which was at Jerusalem in those days [*or and he was at Jerusalem in those days*].

<sup>8</sup> And when Herod saw Jesus, he joyed full much; for (*a*) long time he coveted to see him, for he heard many things of him, and hoped to see some token [*or some miracle*] done of him. (*And when Herod saw Jesus, he greatly rejoiced; for he had desired to see him for a long time, because he had heard many things about him, and hoped to see some sign, or some miracle, done by him.*)

<sup>9</sup> And he asked him in many words; and he answered nothing to him.

<sup>10</sup> And the princes of (*the*) priests (*or And the high priests*), and the scribes stood, steadfastly accusing him.

<sup>11</sup> But Herod with his host despised him, and scorned him, and clothed him with a white cloth, and sent *him* again to Pilate. (*But Herod and his soldiers mocked him, and scorned him, and clothed him with a white cloak, and then sent him back to Pilate.*)

<sup>12</sup> And Herod and Pilate were made friends from that day [*or And Herod and Pilate were made friends in that day*]; for before they were enemies together (*or but before this day they were enemies*).

<sup>13</sup> And Pilate called together the princes of (*the*) priests, and the magistrates of the people, (*And Pilate called together the high priests, and the magistrates of the people,*)

<sup>14</sup> and said to them, Ye have brought to me this man, as turning away the people, and lo! I asking before you find no cause (*worthy of death*) in this man, of these things, in which ye accuse him; (*and said to them, Ye have brought me this man, for subverting the people, and behold! I asking before you find no case against this man, or I see no reason to condemn this man, regarding those things, of which ye accuse him;*)

<sup>15</sup> neither (*did*) Herod, for he hath sent him again to us, and lo! nothing worthy of death is done to him. (*nor did Herod, for he hath sent him back to us, and behold! nothing worthy of death hath been done by him.*)

<sup>16</sup> And therefore I shall amend him, and deliver him. [*+Therefore I shall leave him amended, or deliver him chastised.*](*And so I shall chastise him, and then let him go.*)

<sup>17</sup> But he must needs deliver to them one by the feast day. [*Forsooth he had need to deliver to them one by the feast day.*](*But he had to release one prisoner to them on the Feast Day, or at the Festival.*)

<sup>18</sup> And all the people cried together, and said, Do him away, and deliver to us Barabbas; (*And all the people cried together, and shouted, Do him away, and release Barabbas to us, or and give us Barabbas;*)

<sup>19</sup> which was sent into prison for disturbing, [*or some dissention, or some sedition*], made in the city, and for manslaying. (*who was sent into prison for sedition made in the city, and for murder.*)

<sup>20</sup> And again Pilate spake to them, and would deliver Jesus. [*Forsooth again Pilate spake to them, willing to deliver Jesus.*](*And again Pilate spoke to them, and wanted to release Jesus.*)

<sup>21</sup> And they cried out, and said, Crucify, crucify him.

<sup>22</sup> And the third time he said to them, For what evil hath he done? I find no cause (*worthy*) of death in him; therefore I shall chastise him, and [*I*] shall deliver him, (*or I find no case, or crime, worthy of death against him; and so I shall chastise him, and then I shall let (him) go, or and then I shall release (him).*)

<sup>23</sup> And they continued with great voices asking [*or And they continued asking with great voices*], that he should be crucified; and the voices of them waxed strong. (*And they continued shouting with loud voices, saying that he should be crucified; and their voices grew stronger and more insistent.*)

<sup>24</sup> And (*then*) Pilate deemed their asking to be done.

<sup>25</sup> And he delivered to them him, that for manslaying (*or for murder*) and sedition was sent into prison, (*for*) whom they (*had*) asked; but he betook Jesus to their will (*or but he delivered Jesus unto their will*).

<sup>26</sup> And when they led him (*away*), they took a man, Simon of Cyrene, coming from the town, and they laid on him the cross to bear after Jesus.

<sup>27</sup> And there (*pur*)sued him much people (*or And many people followed him*), and women that bewailed, and bemoaned him.

<sup>28</sup> And Jesus turned to them, and said, Daughters of Jerusalem, do not ye weep on me, but weep ye on yourselves and on your sons, (*or Daughters of Jerusalem, do not weep for me, but rather weep for yourselves and for your children*).

<sup>29</sup> For lo! days shall come, in which it shall be said, Blessed be barren women, and [*the*] wombs that have not born children, and the teats that have not given suck (*or and the breasts that have not been suckled*).

<sup>30</sup> Then they shall begin to say to (*the*) mountains, Fall ye down on us, and to (*the*) small hills, Cover ye us.

<sup>31</sup> For if in a green tree they do these things [*or For if they do these things in a green tree*], what shall be done in a dry (*one*)? (*For if they do these things when the tree is green, what shall they do when it is dry?*)

<sup>32</sup> Also other two wicked men were led (*away*) with him, to be slain. (*And two other wicked men were led away to be killed, or executed, with him.*)

<sup>33</sup> And when they came into a place, that is called of Calvary, [*or And after that they came to a place, which is called Calvary*], there they crucified him, and the thieves, one on the right half, and the other on the left half, (*or one on his right side, and the other on his left side*).

<sup>34</sup> But Jesus said, Father, forgive them, for they know not what they do. And they parted his clothes, and cast lots (*for them*), (*or And they divided up his clothes, and threw dice for them*).

<sup>35</sup> And the people stood abiding; and the princes scorned him with them, and said, Other men he made safe; make he himself safe, if this be Christ, the chosen of God. (*And the people stood about waiting and watching; and their leaders scorned him, and said, He saved other men; let him save himself, if this be the Messiah, the chosen One of God.*)

<sup>36</sup> And the knights nighed (*or And the soldiers came near*), and scorned him, and proffered vinegar to him [*or and offered vinegar to him*],

<sup>37</sup> and said, If thou art king of Jews, make thee safe. (*and said, If thou art the King of the Jews, save thyself.*)

<sup>38</sup> And the superscription was written over him with Greek letters, and of Latin, and of Hebrew, [*or And the superscription was written on, (or over, or above), him, with letters of Greek, of Latin, and of Hebrew*], This is the king of Jews (*or This is the King of the Jews*).

<sup>39</sup> And one of these thieves that hanged (*there*), [*or Forsooth one of those thieves that hanged (there)*], blasphemed him, and said, If thou art Christ, make thyself safe and us, (*or If thou art the Messiah, save thyself and us*).

<sup>40</sup> But the other answering, blamed him, and said, Neither thou darest God, [*thou*] that art in the same condemnation [*or in the same damnation*]? (*But the other one answering him, rebuked him, and said, Fearest thou not God, thou who art under the same condemnation, or the same damnation?*)

<sup>41</sup> And truly we justly, for we have received worthy things to (*or for*)our works [*or (for our) deeds*]; but this did nothing of evil [*or soothly this hath done no evil*].

<sup>42</sup> And he said to Jesus, Lord, have mind of me (*or remember me*), when thou comest into thy kingdom.

<sup>43</sup> And Jesus said to him, Truly I say to thee (*or I tell you the truth*), this day thou shalt be with me in paradise.

<sup>44</sup> And it was almost the sixth hour, and darkneses were made on all the earth, into the ninth hour [*or till the ninth hour*]. (*And it was almost noon, and then darkness came upon all the land, until three o'clock.*)

<sup>45</sup> And the sun was made dark, and the veil of the temple was rent atwo [*or was cut down the middle*]. (*And the sun was darkened, and the veil of the Temple was torn in two.*)

<sup>46</sup> And Jesus crying with a great voice, said, Father, into thine hands I betake my spirit, (*or And Jesus crying with a loud voice, said, Father, into thine hands I deliver, or I commend, my spirit*). And he saying these things, gave up the ghost, [*or And he saying these things, sent out the spirit, or died*].

<sup>47</sup> And the centurion seeing that thing that was done, glorified God, and said, Verily, this man was just. (*And the centurion, seeing all that was done, glorified God, and said, Truly, this man was good and righteous, or It is true, this man was innocent.*)

<sup>48</sup> And all the people of them that were there together at this spectacle, and saw those things that were done, smote their breasts, and turned again (*or and then returned home*).

<sup>49</sup> But all his known stood afar, and *(the)* women that *(pur)sued* him from Galilee *(or and the women who followed him from Galilee)*, seeing these things.

<sup>50</sup> And lo! a man, Joseph by name, of Arimathaea, a city of Judea, that was a decurion, a good man and a just *(man)*, [*And lo! a man, Joseph by name, that was a decurion, that is, having ten men under him, a good man and just, of Arimathaea, a city of Judea,*](*And behold! a man called Joseph, of Arimathaea, a city of Judea, who was a member of the Council or the Sanhedrin, a good and righteous man,*)

<sup>51</sup> this man consented not to the counsel and to the deeds of them; and he abode the kingdom of God. *(this man did not agree with, or approve of, their plan and their deeds; and he was waiting for the Kingdom of God.)*

<sup>52</sup> This Joseph came to Pilate, and asked *(for)* the body of Jesus,

<sup>53</sup> and took it down, and wrapped it in a clean linen cloth, and laid him in a grave hewn *(or and laid him in a tomb cut out of the rock)*, in which not yet any man had been laid *[or in which not yet any man was put]*.

<sup>54</sup> And the day was the even(ing) of the holiday, *[or of the holy day, the making ready of pask]*, and the sabbath began to shine. *(And that day was the evening of the day after Passover; and the Sabbath was about to begin.)*

<sup>55</sup> And the women *(pur)suing (him)*, that came with him from Galilee, saw the grave, and how his body was laid. *(And the women following him, who had come with him from Galilee, saw the tomb, and how his body was placed in it.)*

<sup>56</sup> And they turned again, and made ready sweet smelling spices, and ointments; but in the sabbath they rested, after the commandment. *(And then they returned home, and prepared sweet smelling spices, and ointments; but on the Sabbath they rested, according to the commandment.)*

## CHAPTER 24

<sup>1</sup> But in one day of the week full early, they came to the grave, and brought sweet smelling spices, that they had arrayed *[or which they had made ready]*. *(But very early on the first day of the week, they came to the tomb, and brought the sweet smelling spices, which they had prepared.)*

<sup>2</sup> And they found the stone turned away from the grave. *(And they found the stone rolled away from the entrance to the tomb.)*

<sup>3</sup> And they went in, and found not the body of the Lord Jesus.

<sup>4</sup> And it was done, the while they were astonished in thought of this thing, lo! two men stood beside them in shining cloth *[or lo! two men stood beside them in shining clothing]*. *(And it was done, while they were astonished in their thoughts over this, behold! two men stood beside them in shining cloaks.)*

<sup>5</sup> And when they dreaded, and bowed their semblance into the earth, they said to them, What seek ye him that liveth with dead men? *[or What seek ye the living with the dead?]**(And they had fear, or they were afraid, and bowed their faces to the ground, but the men said to them, Why search for him who liveth among the dead?)*

<sup>6</sup> He is not here, but is risen. Have ye mind, how he spake to you, when he was yet in Galilee, *(or Remember; how he spoke with you, when he was still in Galilee)*,

<sup>7</sup> and said, For it behooveth man's Son to be betaken into the hands of sinful men, *(or and said, For it behooveth man's Son to be delivered into the hands of sinners)*, and to be crucified, and the third day to rise again.

<sup>8</sup> And they bethought on his words. *(And they remembered, and thought on his words.)*

<sup>9</sup> And they went again from the grave *(or And they went away from the tomb)*, and told all these things to the eleven, and to all *[the]* others.

<sup>10</sup> And there was Mary Magdalene, and Joanna, and Mary of James, and other women that were with them, that said to the apostles these things *[or that said these things to the apostles]*.

<sup>11</sup> And these words were seen to them as madness, and they believed not to them *(or and they did not believe them)*.

<sup>12</sup> But Peter rose up, and ran to the grave *(or and ran to the tomb)*; and he bowed down, and saw the linen clothes lying alone. And he went *(away)* by himself, wondering on that that was done.

<sup>13</sup> And lo! twain of them went in that day into a castle *(or And behold! two of them went that day to a village)*, that was from Jerusalem the space of sixty furlongs, by name Emmaus.

<sup>14</sup> And they spake together of all these things that had befallen.

<sup>15</sup> And it was done, the while they talked, and sought by themselves, Jesus himself nighed (or approached), and went with them.

<sup>16</sup> But their eyes were holden, that they knew him not. (*But their eyes were held, so that they did not know him.*)

<sup>17</sup> And he said to them, What be these words, that ye speak together wandering, and ye be sorrowful? (*And he asked them, What be these things, that ye talk about as ye be walking, and ye be so sad?*)

<sup>18</sup> And one, whose name was Cleopas, answered, and said [to him], Thou thyself art a pilgrim in Jerusalem (or Thou thyself art a visitor, or a stranger, in Jerusalem), [or Thou alone art a pilgrim in Jerusalem (or Thou art alone and a visitor, or a stranger, in Jerusalem)], and (so) hast thou not known, what things be done in it in these days?

<sup>19</sup> To whom he said, What things? And they said to him, Of Jesus of Nazareth, that was a man prophet, mighty in work and word before God and all the people;

<sup>20</sup> And how the high priests and our princes betook him into condemnation [or into damnation] of death, and crucified him. (*and how the high priests and our leaders delivered him unto the damnation of death, and crucified him.*)

<sup>21</sup> But we hoped, that he should have again-bought Israel, (or And we had hoped, that he would have redeemed, or ransomed, Israel). And now on all these things the third day is today, that these things were done.

<sup>22</sup> But also some women of ours made us afeared, which before day[light] were at the grave; (*And some of our women have made us afraid, who before daylight were at the tomb;*)

<sup>23</sup> and when his body was not found, they came, and said, that they saw also a sight of angels, which said (or who said), that he liveth.

<sup>24</sup> And some [men] of ours went to the grave, and they found so as the women said, but they found not him. (*And some of our men went to the tomb, and they found it just as the women had said, but they did not find him.*)

<sup>25</sup> And he said to them, A! fools (or O fools!), and slow of heart to believe in all (the) things that the prophets have spoken.

<sup>26</sup> Whether it behooved not Christ to suffer these things (or Did it not behoove the Messiah to suffer these things), and so to enter into his glory?

<sup>27</sup> And he began at Moses and at all the prophets, and declared [or expounded] to them in all (the) scriptures, that were of him (or that were about him).

<sup>28</sup> And they came nigh to the castle, whither they went, (or And they came near to the village, where they were going). And he made countenance that he would go further.

<sup>29</sup> And they constrained him, and said, Dwell with us (or Remain with us), for it draweth to (the) night, and the day is now bowed down. And (so) he entered [in] with them.

<sup>30</sup> And it was done, while he sat at the meat with them (or while he sat down for the meal with them), he took bread, and blessed (it), and brake (it), and (then) took (it) to them [or and (then) gave (it) to them].

<sup>31</sup> And the eyes of them were opened, and they knew him; and he vanished from their eyes.

<sup>32</sup> And they said together, Whether our heart was not burning in us, while he spake to us in the way, and [he] opened to us [the] scriptures? (*And they said to each other, Were not our hearts burning in us, while he spoke to us on the way, and he opened the Scriptures to us?*)

<sup>33</sup> And they rose up in the same hour, and went again into Jerusalem [or (and) went again to Jerusalem], and found the eleven gathered together, and them that were with them, (*And they rose up at once, and returned to Jerusalem, and found the Eleven gathered together, and those who were with them,*)

<sup>34</sup> saying, That the Lord is risen verily, and appeared to Simon. (*and they were saying, Truly the Lord hath risen, or It is true that the Lord hath risen, and hath appeared to Simon.*)

<sup>35</sup> And they told what things were done in the way (or And then they told them what had happened on the way), and how they knew him in (the) breaking of (the) bread.

<sup>36</sup> And while they spake these things, Jesus stood in the middle of them, and said to them, Peace (be) to you; I am (here), do not ye dread. (*And while they spoke of these things, suddenly Jesus stood in their midst, and said to them, Peace be to you; I am here, do not fear, or do not be afraid.*)

<sup>37</sup> But they were afraid and aghast, and guessed them(selves) to see a spirit.

<sup>38</sup> And he said to them, What be ye troubled (or Why be ye troubled), and thoughts come up into your hearts?

<sup>39</sup> See ye my hands and my feet, for I myself am (*or for I am here*). Feel ye, and see ye; for a spirit hath not flesh and bones, as ye see that I have.

<sup>40</sup> And when he had said this thing, he showed (*his*) hands and feet to them.

<sup>41</sup> And yet while they believed not, and wondered for joy, he said, Have ye here anything that shall be eaten? [*or Have ye anything here that shall be eaten?*]

<sup>42</sup> And they proffered to him a part of a fish roasted, and an honeycomb. [*And they offered to him a part of a fish roasted, and a comb of honey.*]

<sup>43</sup> And when he had eaten before them, he took that that (*was*) left, and gave (*it*) to them;

<sup>44</sup> and [*he*] said to them, These be the words that I spake to you, when I was yet with you; for it is need(*ful*) that all things be fulfilled, that be written in the law of Moses, and in (*the*) prophets, and in (*the*) psalms, of me (*or about me*).

<sup>45</sup> Then he opened to them wit, that they should understand [*the*] scriptures. (*Then he opened their minds, or their thinking, so that they could understand the Scriptures.*)

<sup>46</sup> And he said to them, For thus it is written, and thus it behooved Christ to suffer (*or and thus it behooved the Messiah to suffer*), and rise again from death the third day [*or and rise again from (the) dead the third day*];

<sup>47</sup> and penance, and remission of sins to be preached in his name to all folks, beginning at Jerusalem. (*and repentance, and forgiveness of sins to be preached in his name to all the nations and all the peoples, beginning at Jerusalem.*)

<sup>48</sup> And ye be (*the*) witnesses of these things.

<sup>49</sup> And I shall send the promise of my Father into you; but sit ye in the city, till ye be clothed with virtue from on high, (*or but remain in the city, until ye be clothed with power from on high*).

<sup>50</sup> And he led them forth into Bethany, and when his hands were lifted up, he blessed them.

<sup>51</sup> And it was done, the while he blessed them [*or while he blessed them*], he departed from them, and was borne (*up*) into heaven.

<sup>52</sup> And they worshipped (*him*), and went again into Jerusalem with great joy,

<sup>53</sup> and were (*for*)evermore in the temple (*or and were always in the Temple*), praising and blessing God.

## JOHN

<sup>1</sup> In the beginning was the word, [*that is, God's son, (or God's Son)*], and the word was at God, and God was the word.

<sup>2</sup> This (*Word*) was in the beginning at (*or with*) God.

<sup>3</sup> All things were made by him, and without him was made nothing [*or nought*], (*of*) that thing that was made. (*Everything was made by him, and without him nothing was made, out of all that was made.*)

<sup>4</sup> In him was life, and the life was the light of men;

<sup>5</sup> and the light shineth in darkneses, and [*the*] darkneses comprehended not it. (*and the light shineth in the darkness, but the darkness did not understand it.*)

<sup>6</sup> A man was sent from God, to whom the name was John.

<sup>7</sup> This man came into witnessing, that he should bear witnessing of the light, that all men should believe by him. (*This man came as a witness, that he would testify about the light, so that all men could believe through him.*)

<sup>8</sup> He was not that light, but that he should bear witnessing of the light. (*He was not that light, but he testified about the light.*)

<sup>9</sup> There was a very light (*or There was a true light*), which (*en*)lighteneth each man that cometh into this world.

<sup>10</sup> He was in the world, and the world was made by him, and the world knew him not.

<sup>11</sup> He came into his own things, and his (*own*) received him not.

<sup>12</sup> But how many ever received him, he gave to them power to be made the sons of God, to them that believe in his name (*or to those who believe in him*);

<sup>13</sup> the which not of bloods, neither of the will of (*the*) flesh, neither of the will of man, but be born of God. (*who be born not of blood, nor by the desire of the flesh, nor by the desire of man, but be born of God.*)

<sup>14</sup> And the word was made man, and dwelled among us, and we have seen the glory of him, as the glory of the one begotten Son of the Father, full of grace and of truth. [*And the word, that is, God's son, (or God's Son), is made flesh, or man, and hath dwelled in us, and we have seen the glory of him, the glory as of the one begotten of the Father, the son (or the Son) full of grace and truth.*]

<sup>15</sup> John beareth witnessing of him, and crieth, and saith, (*or John testified about him, and cried out, and said*), This (*man*) is he of whom I said, He that shall come after me, is made before me, for he was before me;

<sup>16</sup> and of the plenty of him we all have taken, and grace for grace. (*and all of us have received so much from him, blessing upon blessing.*)

<sup>17</sup> For the law was given by Moses; but grace and truth is made by Jesus Christ.

<sup>18</sup> No man saw ever God [*or No man ever saw God*], [*no*] but the one begotten Son, that is in the bosom of the Father, he hath told out (*about him*).

<sup>19</sup> And this is the witnessing of John, when (*the*) Jews sent from Jerusalem priests and deacons to him, that they should ask him, Who art thou? (*And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to him, so that they could ask him, Who art thou?*)

<sup>20</sup> He acknowledged, and denied not, and he acknowledged, For I am not Christ. (*He confessed, and did not deny it, yea, he confessed, I am not the Messiah.*)

<sup>21</sup> And they asked him, What then? Art thou Elias? (*or Elijah?*) And he said, I am not. Art thou a prophet? [*or Art thou the prophet?*](*or Art thou the Prophet?*) And he answered, Nay.

<sup>22</sup> Therefore they said to him, Who art thou? (*So*) That we (*can*) give an answer to these that sent us. What sayest thou of thyself?

<sup>23</sup> He said, I *am* a voice of a crier in desert, Dress ye the way of the Lord, as Esaias the prophet, said. [*He saith, I am a voice of a man crying in desert, Dress ye the way of the Lord, as Esaias, the prophet, said.*](*He said, I (am) a voice of a (man) crying in the desert, Align or Make straight the way of the Lord, as the prophet Isaiah said.*)

<sup>24</sup> And they that were sent, were of the Pharisees.

<sup>25</sup> And they asked him, and said to him, What then baptizest thou, if thou art not Christ, neither Elias, neither a prophet? (*And they asked him, Why then do thou baptize, if thou art not the Messiah, nor Elijah, nor the Prophet?*)

<sup>26</sup> John answered to them, and said, I baptize in water, but in the middle of you hath stand *[or stood]* one, that ye know not; *(John answered them, and said, I baptize in water; but in the midst of you hath stood one, whom ye know not;)*

<sup>27</sup> he it is, that shall come after me, that was made before me, of whom I am not worthy to loose(n) the thong of his shoe.

<sup>28</sup> These things were done in Bethany beyond, *[or over]*, *(the)* Jordan, where John was baptizing. *(These things were done in Bethany on the other side of the Jordan River; where John was baptizing.)*

<sup>29</sup> Another *(or The next)* day John saw Jesus coming to him, and he said, Lo! the lamb of God; lo! he that doeth away the sins of the world.

<sup>30</sup> This is he, that I said of, After me is come a man *[or After me cometh a man]*, which was made before me; for he was rather *[or former]* than I *(or for he already was, before that I was).*

<sup>31</sup> And I knew him not, but that he be showed in Israel, therefore I came baptizing in water.

<sup>32</sup> And John bare witnessing, and said, I saw the Spirit coming down as a culver from heaven, and *(it)* dwelled on him *[or and dwelling upon him]*. *(And John testified, and said, I saw the Spirit coming down like a dove from heaven, and dwelling upon him.)*

<sup>33</sup> And I knew him not; but he that sent me to baptize in water, said to me, On whom thou seest the Spirit coming down, and dwelling on him, this is he, that baptizeth in the Holy Ghost, *(or this is he, who baptizeth with the Holy Spirit).*

<sup>34</sup> And I saw, and bare witnessing *(or and I testify)*, that this is the Son of God.

<sup>35</sup> Another day John stood, and two of his disciples;

<sup>36</sup> and he beheld Jesus walking, and saith, Lo! the lamb of God.

<sup>37</sup> And *(the)* two disciples heard him speaking, and *[they]* followed Jesus.

<sup>38</sup> And Jesus turned, and saw them *(pur)suing* him, and saith to them, What seek ye? And they said to him, Rabbi, that is to say, Master, where dwellest thou? *(And Jesus turned, and saw them following him, and said to them, What do ye seek? And they said to him, Teacher; where do you live?)*

<sup>39</sup> And he saith to them, Come ye, and see. And they came, and saw where he dwelled; and dwelt with him that day. And it was as the tenth hour. *(And he said to them, Come, and see. And they came, and saw where he lived; and remained with him that day. And it was about four o'clock in the afternoon.)*

<sup>40</sup> And Andrew, the brother of Simon Peter, was one of the twain, that heard of John, and had *(pur)sued* him. *(And Andrew, the brother of Simon Peter, was one of the two, who had heard that from John, and had followed him.)*

<sup>41</sup> This found first his brother Simon, and he said to him, We have found Messias, that is to say, Christ; *(And at once he found his brother Simon, and he said to him, We have found the Messiah, that is to say, the Christ;)*

<sup>42</sup> and he led him to Jesus. And Jesus beheld him, and said, Thou art Simon, the son of Johanna *(or the son of John)*; thou shalt be called Cephas, that is to say, Peter.

<sup>43</sup> And on the morrow he would go out into Galilee, and he found Philip; and he saith to him, *(Pur)Sue* thou me, *(or and Jesus said to him, Follow me).*

<sup>44</sup> Philip was of Bethsaida, the city of Andrew and of Peter.

<sup>45</sup> Philip found Nathanael, and said to him, We have found Jesus, the son of Joseph, of Nazareth, *(about)* whom Moses wrote in the law and the prophets.

<sup>46</sup> And Nathanael said to him, Of Nazareth may some good thing be? *(or Can anything good come from Nazareth?)* Philip said to him, Come, and see.

<sup>47</sup> Jesus saw Nathanael coming to him, and said of him, Lo! verily a man of Israel, in whom is no guile. *(Jesus saw Nathanael coming to him, and said of him, Behold! truly a man of Israel, in whom there is no deceit.)*

<sup>48</sup> Nathanael said to him, Whereof hast thou known me? Jesus answered, and said to him, Before that Philip called thee, when thou were under the fig tree, I saw thee.

<sup>49</sup> Nathanael answered to him, and said, Rabbi *(or Teacher)*, thou art the Son of God, thou art *(the)* king of Israel.

<sup>50</sup> Jesus answered, and said to him, For I said to thee, I saw thee under the fig tree, thou believest; thou shalt see more than these things *[or thou shalt see more things than these]*.

<sup>51</sup> And he said to them, Truly, truly, I say to you, *(or Truly, I tell you the truth)*, ye shall see heaven opened, and the angels of God ascending up and coming down on man's Son.

## CHAPTER 2

<sup>1</sup> And the third day weddings were made in the Cana of Galilee; and the mother of Jesus was there.

<sup>2</sup> And Jesus was called, and his disciples, to the weddings.

<sup>3</sup> And when wine failed, the mother of Jesus said to him, They have not wine (*or They have no wine*).

<sup>4</sup> And Jesus saith to her, What to me and to thee, woman? mine hour came not yet. (*And Jesus said to her; What is it to me or to thee, woman? my hour hath not come yet, or it is not yet my time.*)

<sup>5</sup> His mother saith to the ministers, Whatever thing he saith to you, do ye. (*His mother said to the servants, Whatever he saith to you, do it.*)

<sup>6</sup> And there were set (*there*) six stone cans, after the cleansing of the Jews, holding each two or three metretes. [*Forsooth there were put six stone pots, after the cleansing of (the) Jews, taking each two or three measures.*](*And there were put there six stone pots, or six stone water jars, for the purification rites of the Jews, each one holding two or three measures, or twenty or thirty gallons.*)

<sup>7</sup> And Jesus saith to them, Fill ye the pots with water. And they filled them, up to the mouth [*or unto the highest part*].

<sup>8</sup> And Jesus said to them, Draw ye (*it*) now, and bear ye to the master of the feast. And they bare (*it to him*).

<sup>9</sup> And when the master of the feast had tasted the water made (*into*) wine, and knew not whereof it was, but the ministers knew that drew the water (*or but the servants who drew the water knew*), the master of the feast calleth the spouse,

<sup>10</sup> and saith to him, Each man setteth first good wine, and when men be [*full*]-filled, then that that is worse; but thou hast kept the good wine into this time.

<sup>11</sup> Jesus did this the beginning of signs (*or Jesus did this, the first of his miracles*), in the Cana of Galilee, and showed his glory; and his disciples believed in him.

<sup>12</sup> After these things he came down to Capernaum, and his mother, and his brethren, and his disciples; and they dwelled there not many days.

<sup>13</sup> And the pask of (*the*) Jews was nigh (*or And the Passover of the Jews was near*), and Jesus went up to Jerusalem.

<sup>14</sup> And he found in the temple men selling oxen, and sheep, and culvers, and [*money*]-changers sitting (*there*). (*And he found men in the Temple selling oxen, and sheep, and doves and pigeons, and money-changers sitting there.*)

<sup>15</sup> And when he had made as it were a scourge of small cords, he drove out all of (*or from*) the temple, and (*the*) oxen, and (*the*) sheep; and he shedded [*out*] the money of (*the*) changers, and turned upside-down the boards, (*or and he poured out the money of the money-changers, and turned upside-down their tables*). [*+And when he had made a scourge of small cords, he cast all out of the temple, and sheep, and oxen; and he shedded out the money of (the) changers, and turned upside-down the boards.*]

<sup>16</sup> And he said to them that sold culvers (*or And he said to those who sold the doves and pigeons*), Take away from hence these things, and do not ye make the house of my Father (*into*) an house of merchandise.

<sup>17</sup> And his disciples had mind, for it was written, (*or And his disciples remembered, that it is written*), The fervent love of thine house hath eaten me. [*Forsooth his disciples had mind, for it is written, The zeal of thine house hath eaten me (or My zeal for thine house hath consumed me).*]

<sup>18</sup> Therefore the Jews answered, and said to him, What token [*or What sign*] showest thou to us, that thou doest these things?

<sup>19</sup> Jesus answered, and said to them, Undo ye this temple (*or Destroy this temple*), and in three days I shall raise it (*up again*).

<sup>20</sup> Therefore the Jews said to him, In forty and six years this temple was builded, and shalt thou in three days raise it (*up again*)? (*And so the Jews said to him, This Temple took forty-six years to build, and shalt thou raise it up again in three days?*)

<sup>21</sup> But he said of the temple of his body.

<sup>22</sup> Therefore when he was risen from death, his disciples had mind (*or his disciples remembered*), that he said these things of his body, [*Therefore when he had risen from (the) dead, his disciples had mind, for he said this thing*]; and they believed to the scripture, and to the word that Jesus said.

<sup>23</sup> And when Jesus was at Jerusalem in pask, in the feast day, many believed in his name, seeing his signs that he did. (*And when Jesus was in Jerusalem for Passover, on the Feast Day, or for the Festival, many believed in him, seeing the miracles that he did.*)

<sup>24</sup> But Jesus trusted not himself to them, for he knew all men;  
<sup>25</sup> and for it was not need(*ful*) to him, that any man should bear witnessing of (*a*) man, for he knew, what was in (*each*) man. (*and he did not need, that anyone should testify about anyone else, for he knew, what was in each person.*)

### CHAPTER 3

<sup>1</sup> And there was a man of the Pharisees, Nicodemus by name, a prince of the Jews (*or a leader of the Jews*).

<sup>2</sup> And he came to Jesus by night, and said to him, Rabbi, we know, that thou art come from God a master, [*or Rabbi, we know, for of God thou hast come a master*]; for no man may do these signs, that thou doest, [*no*] but God be with him. (*And he came to Jesus by night, and said to him, Teacher; we know, that thou art a teacher sent from God; for no man can do these miracles, that thou doest, unless God be with him.*)

<sup>3</sup> Jesus answered, and said to him, Truly, truly, I say to thee, [*no*] but a man be born again, he may not see the kingdom of God, (*or Truly, I tell thee the truth, unless a man is born again, he cannot see the Kingdom of God.*)

<sup>4</sup> Nicodemus said to him, How may a man be born, when he is old? whether he may enter again into his mother's womb, and be born again?

<sup>5</sup> Jesus answered, Truly, truly, I say to thee, [*no*] but a man be born again of water, and of the Holy Ghost, he may not enter into the kingdom of God. (*Jesus answered, Truly, I tell thee the truth, unless a man be born again from water, and from the Holy Spirit, he cannot enter into the Kingdom of God.*)

<sup>6</sup> That that is born of the flesh, is flesh; and that that is born of the Spirit, is spirit. (*That which is born from the flesh, is flesh; and that which is born from the Spirit, is spirit.*)

<sup>7</sup> Wonder thou not, for I said to thee, It behooveth you to be born again.

<sup>8</sup> The Spirit breatheth where he will, and thou hearest his voice, but thou knowest not, from whence he cometh, nor whither he goeth; so is each man that is born of the Spirit. (*The Spirit breatheth where he wanteth, and thou hearest his voice, but thou knowest not, where he cometh from, nor where he goeth; so is each man who is born from the Spirit.*)

<sup>9</sup> Nicodemus answered, and said to him, How may these things be done? (*or How can these things be done?*)

<sup>10</sup> Jesus answered, and said to him, Thou art a master in Israel (*or Thou art a teacher in Israel*), and knowest not these things?

<sup>11</sup> Truly, truly, I say to thee, for we speak that that we know, and we witness that that we have seen, and ye take not our witnessing. (*Truly, I tell thee the truth, for we speak of that which we know, and we testify about that which we have seen, but ye do not receive or accept our testimony.*)

<sup>12</sup> If I have said to you earthly things, and ye believe not, how if I say to you heavenly things, shall ye believe?

<sup>13</sup> And no man ascendeth [*up*] into heaven, [*no*] but he that came down from heaven, man's Son that is in heaven, [*or the Son of man which is in heaven*], (*or the Son of man who was in heaven*).

<sup>14</sup> And as Moses areared [*or reared up*] a serpent in (*the*) desert, so it behooveth man's Son to be raised [*up*],

<sup>15</sup> that each man that believeth in him, perish not, but have everlasting life. (*so that everyone who believeth in him, perish not, but have eternal life.*)

<sup>16</sup> For God loved so the world [*or Forsooth God so loved the world*], that he gave his one begotten Son, that each man that believeth in him perish not, but have everlasting life (*or but have eternal life*).

<sup>17</sup> For God sent not his Son into the world, that he judge the world, but that the world be saved by him.

<sup>18</sup> He that believeth in him, is not deemed; but he that believeth not, is now deemed, for he believeth not in the name of the one begotten Son of God. [*He that believeth in him, is not deemed, or condemned; forsooth he that believeth not, is now condemned, for he believeth not in the name of the only begotten son of God.*]

<sup>19</sup> And this is the doom, for light came into the world, and men loved more (*the*) darknesses than (*the*) light; for their works were evil. (*And this is the judgement, yea, the light came into the world, but men loved the darkness more than the light; because their works were evil.*)

<sup>20</sup> For each man that doeth evil, hateth the light; and he cometh not to the light, (*so*) that his works be not reprov'd.

<sup>21</sup> But he that doeth (*the*) truth, cometh to the light, (*so*) that his works be showed, that they be done in God.

<sup>22</sup> After these things Jesus came, and his disciples, into the land of Judea, and there he dwelled with them, and baptized.

<sup>23</sup> And John was baptizing in Aenon, beside Salim, for many waters were there; and they came, and were baptized [*or were christened*].

<sup>24</sup> And John was not yet sent into prison.

<sup>25</sup> Therefore a question was made of John's disciples with the Jews, of the purification, (*or about the purification*), [*or (the) cleansing*].

<sup>26</sup> And they came to John, and said to him, Master [*or Rabbi*], he that was with thee beyond [*or over*](*the*) Jordan, to whom thou hast borne witness, lo! he baptizeth, and all men come to him. (*And they came to John, and said to him, Teacher, he who was with thee on the other side of the Jordan River, about whom thou hast witnessed, or thou hast testified, behold! he baptizeth, and all come to him.*)

<sup>27</sup> John answered, and said, A man may not take anything, [*no*] but it be given to him from heaven. (*John answered, and said, No one can receive anything, unless it be given to him from heaven, yea, from God.*)

<sup>28</sup> Ye yourselves bear witness to me, that I said, I am not Christ, but that I am sent before him. (*Ye yourselves can bear witness to me, or can testify about me, that I said, I am not the Messiah, but that I am sent before him.*)

<sup>29</sup> He that hath a wife, is the husband [*or the spouse*]; but the friend of the spouse that standeth, and heareth him, joyeth with joy, for the voice of the spouse. Therefore in this thing my joy is fulfilled.

<sup>30</sup> It behooveth him to wax, (*or It is necessary for him to grow, or to increase*), but me to be made less [*or to be diminished*].

<sup>31</sup> He that came from above, is above all; he that is of the earth, speaketh of the earth; he that cometh from heaven, is above all.

<sup>32</sup> And he witnesseth that thing that he hath seen, and heard, and no man taketh (*or receiveth*) his witnessing. (*And he testifieth about that thing that he hath seen, and heard, but no man accepteth his testimony.*)

<sup>33</sup> But he that taketh (*or receiveth*) his witnessing, hath confirmed that God is soothfast. (*But he who accepteth his testimony, hath confirmed that God is truthful.*)

<sup>34</sup> But he whom God hath sent, speaketh the words of God; for not to measure God giveth the Spirit.

<sup>35</sup> The Father loveth the Son, and he hath given all things into his hand.

<sup>36</sup> He that believeth in the Son, hath everlasting life; but he that is unbelievful to the Son, shall not see everlasting life, but the wrath of God dwelleth on him. (*He who believeth in the Son, hath eternal life; but he who believeth not in the Son, shall not see eternal life, but the wrath of God shall come upon him.*)

## CHAPTER 4

<sup>1</sup> Therefore as Jesus knew, that the Pharisees heard, that Jesus maketh and baptizeth more disciples than John,

<sup>2</sup> though Jesus baptized not, but his disciples,

<sup>3</sup> he left Judea, and went again into Galilee.

<sup>4</sup> And it behooved him to pass by Samaria. (*And it was necessary that he pass through Samaria.*)

<sup>5</sup> Therefore Jesus came into a city of Samaria, that is called Sychar, beside the place [*or the field*] that Jacob gave to Joseph, his son.

<sup>6</sup> And the well of Jacob was there; and Jesus was weary of the journey, and sat thus upon the well. And the hour was, as it were the sixth. (*And Jacob's well was there; and Jesus was weary from the journey, and sat down by the well. And it was about noon.*)

<sup>7</sup> And a woman came from Samaria, to draw water, (*or And a woman of Samaria came to draw water*). And Jesus saith to her, Give me (*a*) drink.

<sup>8</sup> And his disciples were gone into the city, to buy meat (*or to buy some food*).

<sup>9</sup> Therefore that woman of Samaria saith to him, How (*is it that*) thou, that art a Jew, askest of me (*for*) a drink, that am a woman of Samaria? for [*the*] Jews used not to deal with [*the*] Samaritans.

<sup>10</sup> Jesus answered, and said to her, If thou knewest the gift of God, and who it is, that saith to thee, Give me (*a*) drink, thou peradventure wouldest have asked of him, and he should have given to thee quick water (*or and then he would have given thee living water*).

<sup>11</sup> The woman saith to him, Sire, thou hast not wherein to draw, and the pit is deep; whereof then hast thou quick water? (*The woman said to him, Sir; thou hast nothing with which to draw up the water; and the well is deep; from where then would thou get this living water?*)

<sup>12</sup> Whether thou art greater than our father Jacob, that gave to us the pit? and he drank thereof, and his sons, and his beasts. (*Art thou greater than our father Jacob, who gave us the well? and he, and his sons, and his beasts, all drank from it.*)

<sup>13</sup> Jesus answered, and said to her, Each man that drinketh of this water, shall thirst again;

<sup>14</sup> but he that drinketh of the water that I shall give him, shall not thirst [*into*] without end; but the water that I shall give him, shall be made in him a well of water, springing up into everlasting life (*or springing up for eternal life*).

<sup>15</sup> The woman saith to him, Sire (*or Sir*), give me this water, (*so*) that I thirst not, neither come hither to draw.

<sup>16</sup> Jesus saith to her, Go, call thine husband, and come hither.

<sup>17</sup> The woman answered, and said, I have none husband. Jesus saith to her, Thou saidest well, That I have none husband; [*The woman answered, and said, I have not an husband. Jesus saith to her, Thou saidest well, For I have not an husband;*]

<sup>18</sup> for thou hast had five husbands, and he that thou hast [*now*], is not thine husband. This thing thou saidest soothly (*or Thou hast spoken truthfully*).

<sup>19</sup> The woman saith to him, Lord, I see, that thou art a prophet.

<sup>20</sup> Our fathers worshipped in this hill, and ye (*Jews*) say, that at Jerusalem is a place, where it behooveth (*all*) to worship.

<sup>21</sup> Jesus saith to her, Woman, believe thou to me, for the hour shall come, when neither in this hill, neither in Jerusalem, ye shall worship the Father.

<sup>22</sup> Ye worship that that ye know not; we worship that that we know; for health is of the Jews, (*or for salvation is from the Jews, or salvation cometh from the Jews*).

<sup>23</sup> But the time is come, and now it is, when true worshippers shall worship the Father in spirit and truth; for also the Father seeketh such, that worship him.

<sup>24</sup> God is a Spirit, and it behooveth them that worship him, to worship in spirit and truth.

<sup>25</sup> The woman saith to him, I know that Messiah is (*to*) come, that is said Christ, (*or I know that the Messiah is to come, who is called Christ*); therefore when he cometh, he shall tell us all things.

<sup>26</sup> Jesus saith to her, I am he [*or I am*], that speaketh with thee.

<sup>27</sup> And anon his disciples came, and wondered, that he spake with the woman; nevertheless no man said to him, What seekest thou, or, What speakest thou with her? (*And at once his disciples came back, and were surprised, that he spoke with the woman; nevertheless no one said to him, Why speakest thou with her?*)

<sup>28</sup> Therefore the woman left her water pot, and went into the city, and said to the men,

<sup>29</sup> Come ye, and see a man, that said to me all things that I have done; whether he be Christ? (*or could he be the Messiah?*)

<sup>30</sup> And they went out of the city, and came to him.

<sup>31</sup> In the meanwhile his disciples prayed him, and said, Master [*or Rabbi*], eat. (*Meanwhile his disciples beseeched him, and said, Teacher, have something to eat.*)

<sup>32</sup> But he said to them, I have meat to eat, that ye know not (*of*). (*But he said to them, I have food to eat, that ye know nothing about.*)

<sup>33</sup> Therefore the disciples said together, Whether any man hath brought him meat to eat? (*And so the disciples said to each other, Hath someone else brought him something to eat?*)

<sup>34</sup> Jesus saith to them, My meat is that I do the will of him that sent me, [*and*] that I perform the work of him. (*Jesus said to them, My food is that I do the will of him who sent me, until I finish his work.*)

<sup>35</sup> Whether ye say not, that yet four months be, and ripe corn cometh? Lo! I say to you, lift up your eyes, and see ye the fields, for now they be white to reap. (*Do ye not say, that there still be four months, and then the harvest shall come? Behold! I tell you, lift up your eyes, and see ye the fields, for they be ready to be harvested now!*)

<sup>36</sup> And he that reapeth taketh hire, and gathereth fruit into everlasting life, (*or And he who harvesteth receiveth his wages, and gathereth crops for eternal life*); (*so*) that both he that soweth, and he that reapeth, have joy together.

<sup>37</sup> In this thing is the word true, For one is that soweth, and another that reapeth.

<sup>38</sup> I sent you to reap, that that ye have not travailed, (*or I sent you to harvest, that which ye have not laboured over*); other men have travailed, and ye have entered into their travails.

<sup>39</sup> And of that city many [*of the*] Samaritans believed in him, for the word of the woman, that bare witnessing (*or who testified*), That he said to me all (*the*) things that I have done, [*for For he said to me all (the) things, whatever I did*].

<sup>40</sup> Therefore when (*the*) Samaritans came to him, they prayed him to dwell there (*or they beseeched him to remain there*); and he dwelt there two days.

<sup>41</sup> And many more believed for his word(s),

<sup>42</sup> and said to the woman, That now not for thy speech we believe; for we have heard, and we know, that this is verily the Saviour of the world, (*or for we have heard, and we know, that he is truly the Saviour of the world*).

<sup>43</sup> And after two days he went out from thence, and went into Galilee.

<sup>44</sup> And he bare witnessing, that a prophet in his own country hath none honour. [*Soothly Jesus bare witnessing, for a prophet in his own country hath not honour, or worship.*](*And he testified, that a prophet is not honoured in his hometown.*)

<sup>45</sup> Therefore when he came into Galilee, men of Galilee received him, when they had seen all (*the*) things that he had done in Jerusalem in the feast day (*or for they had seen all the things that he had done in Jerusalem on the Feast Day, or at the Festival*); for also they had come to the feast day.

<sup>46</sup> Therefore he came again into the Cana of Galilee, where he made the water [*into*] wine. And there was a little king (*or And there was a royal official*), whose son was sick at Capernaum.

<sup>47</sup> When this (*man*) had heard, that Jesus should come from Judea into Galilee, he went to him, and prayed him (*or beseeched him*), that he should come down, and heal his son; for he began to die.

<sup>48</sup> Therefore Jesus said to him, But ye see tokens, and great wonders, ye believe not. (*And Jesus said to him, Unless ye see signs or miracles, and great wonders, ye will not believe.*)

<sup>49</sup> The little king saith to him (*or The royal official said to him*), Lord, come down, before that my son die.

<sup>50</sup> Jesus saith to him, Go, thy son liveth. The man believed to the word(s), that Jesus said to him, and he went (*home*).

<sup>51</sup> And now when he came down (*or was close to home*), the servants came to meet him, and told to him, and said, That his son lived.

<sup>52</sup> And he asked of them the hour, in which he was amended. And they said to him, For yesterday in the seventh hour the fever left him.

<sup>53</sup> Therefore the father knew, that that hour it was, in which Jesus said to him, Thy son liveth; and he believed, and all his house.

<sup>54</sup> Jesus did again this second token (*or Jesus did this second sign or miracle*), when he came from Judea into Galilee.

## CHAPTER 5

<sup>1</sup> After these things there was a feast day of the Jews, and Jesus went up to Jerusalem.

<sup>2</sup> And in Jerusalem is a washing place (*or a pool*), that in Hebrew is called Bethesda, and (*it*) hath five porches. [*Forsooth at Jerusalem is a standing water of beasts (or a watering pool for beasts), that in Hebrew is called Bethesda, having five little gates, or entries.*]

<sup>3</sup> In these lay a great multitude of sick men, blind, crooked (*or lame*), and dry (*or withered*), abiding (*or waiting for*) the moving [*or the stirring*] of the water.

<sup>4</sup> For the angel of the Lord came down (*at*) certain times into the [*standing*] water (*or into the pool*), and the water was moved; and he that first came down into the cistern, after the moving of the water, was made whole (*or was healed*) of whatever sickness he was held (*by*).

<sup>5</sup> And a man was there, having eight and thirty years in his sickness.

<sup>6</sup> And when Jesus had seen him lying (*there*), and had known, that he had much time (*there*), he saith to him, Wilt thou be made whole?

<sup>7</sup> The sick man answered to him, Lord, I have no man, (*so*) that when the water is moved [*or (it) is troubled*], to put me into the cistern (*or into the pool*); for while I come, another goeth down before me.

<sup>8</sup> Jesus saith to him, Rise up, take thy bed, and go. (*Jesus said to him, Get up, pick up thy bed, and go.*)

<sup>9</sup> And anon the man was made whole, and took up his bed, and went forth. And it was sabbath in that day. *(And at once the man was healed, and picked up his bed, and went forth. And that day was the Sabbath.)*

<sup>10</sup> Therefore the Jews said to him that was made whole, It is *(the)* sabbath, it is not leaveful to thee, to take away thy bed. *(And so the Jews said to him who was healed, It is the Sabbath, and it is not lawful for thee to carry thy bed.)*

<sup>11</sup> He answered to them, He that made me whole, said to me, Take *(up)* thy bed, and go. *(He answered to them, He who healed me, said to me, Pick up thy bed, and go.)*

<sup>12</sup> Therefore they asked him, What man is that *[or Who is that man]*, that said to thee, Take up thy bed, and go? *(or Who said to thee, Pick up thy bed, and go?)*

<sup>13</sup> But he that was made whole, wist not who it was, *(or But he who was healed, did not know who it was)*. And Jesus *(had)* bowed away from the people, that was set in the place.

<sup>14</sup> Afterward Jesus found him in the temple, and said to him, Lo! thou art made whole, *(or Behold! thou art healed)*; now do not thou do sin *[or now do not thou sin]*, lest any worse thing befall to thee.

<sup>15</sup> *(Then)* That man went, and told to the Jews, that it was Jesus that made him whole.

<sup>16</sup> Therefore the Jews pursued Jesus, for he did this thing in the sabbath. *(And so the Jews persecuted Jesus, because he did this miracle on the Sabbath.)*

<sup>17</sup> And Jesus answered to them, My Father worketh till now, and I work.

<sup>18</sup> Therefore the Jews sought more to slay him, for not only he brake the sabbath, but he said that God was his Father, and made him *(self)* even *(or equal)* to God.

<sup>19</sup> Therefore Jesus answered, and said to them, Truly, truly, I say to you, *(or Truly, I tell you the truth)*, the Son may not of himself do anything, *[no]* but that thing that he seeth the Father doing; for whatever things he doeth, the Son doeth in like manner those things.

<sup>20</sup> For the Father loveth the Son, and showeth to him all *(the)* things that he doeth; and he shall show to him greater works than these, *(so)* that ye wonder.

<sup>21</sup> For as the Father raiseth dead men, and quickeneth *(them)*, so the Son quickeneth whom he will. *(For as the Father raiseth the dead, and giveth them life, so the Son giveth life to whomever he desireth.)*

<sup>22</sup> For neither the Father judgeth any man, but hath given every doom to the Son, *(For the Father judgeth no one, but hath given every judgement to the Son.)*

<sup>23</sup> *(so)* that all men honour the Son, as they honour the Father. He that honoureth not the Son, honoureth not the Father that sent him.

<sup>24</sup> Truly, truly, I say to you, *(or Truly, I tell you the truth)*, that he that heareth my word, and believeth in him that sent me, hath everlasting life, and he cometh not into doom, *(or hath eternal life, and he cometh not unto judgement)*, but passeth from death into life.

<sup>25</sup> Truly, truly, I say to you, *(or Truly, I tell you the truth)*, for the hour cometh, and now it is, when dead men *(or when the dead)* shall hear the voice of the Son of God, and they that hear *(it)*, shall live.

<sup>26</sup> For as the Father hath life in himself, so he gave to the Son, to have life in himself;

<sup>27</sup> and he gave to him power to make doom, *(or and he gave him the authority to pass judgement)*, for he is man's Son.

<sup>28</sup> Do not ye wonder in this, for the hour cometh, in which all men that be in burials, shall hear the voice of God's Son. *(Do not wonder at this, for the hour cometh, in which all those who be in graves, shall hear the voice of God's Son.)*

<sup>29</sup> And they that have done good things, shall go into again-rising of life *[or shall come forth into rising again of life]*; but they that have done evil things, into again-rising of doom. *(And they who have done good, shall be resurrected for life; but they who have done evil, shall be resurrected for judgement or for condemnation.)*

<sup>30</sup> I may nothing do of myself, but as I hear, I deem, *[or I may not of myself do anything, but as I hear; I judge]*, and my doom is just *(or and my judgement is just and fair)*, for I seek not my will, but the will of the Father that sent me.

<sup>31</sup> If I bear witnessing of myself, my witnessing is not true; *(If I testify about myself, my testimony is not accepted as true;)*

<sup>32</sup> another is that beareth witnessing of me, and I know that his witnessing is true, that he beareth of me. *(but there is another who testifieth about me, and I know that his testimony is true, what he testifieth about me.)*

<sup>33</sup> Ye sent to John, and he bare witnessing to *[the]* truth. *(Ye sent messengers to John, and he testified about the truth, or and he testified truthfully.)*

<sup>34</sup> But I take not witnessing of (*any*) man; but I say these things, that ye be safe. (*But I do not need the testimony of anyone; but I say these things, so that ye can be saved.*)

<sup>35</sup> He was a lantern burning and shining, [*or giving light*]; but ye would (*be*) glad, *or*(*would have*)joy, (*or rejoice*), at an hour in his light.

<sup>36</sup> But I have more witnessing than John, for the works that my Father gave to me to perform them [*for forsooth the works that my Father gave me that I perform them*], those works that I do bear witnessing of me, that the Father sent me. (*But I have a greater witness than John, or But I have better testimony than John's, for the works that my Father gave to me to complete, or to finish, those works that I do testify about me, that the Father sent me.*)

<sup>37</sup> And the Father that sent me, he bare witnessing of me, (*or And the Father who sent me, he testified about me*). (*But*) Neither ye heard ever his voice, neither ye saw his likeness, [*or* (*his*) *form*].

<sup>38</sup> And ye have not his word dwelling in you; for ye believe not to him, whom he sent.

<sup>39</sup> Seek ye the scriptures, in which ye guess to have everlasting life; and those it be, that bear witnessing of me. (*Ye study the Scriptures, through which ye hope to gain eternal life; and they do indeed testify about me.*)

<sup>40</sup> And (*yet*) ye will not come to me, (*so*) that ye (*can*) have (*eternal*) life.

<sup>41</sup> I take not clearness of men; (*I do not receive my glory, or my honour; from people;*)

<sup>42</sup> but I have known you, that ye have not the love of God in you.

<sup>43</sup> I came in the name of my Father, and ye took not me (*or but ye did not receive me*). If another come in his own name, ye shall receive him.

<sup>44</sup> How may ye believe, that receive glory each of (*the*) other, and ye seek not the glory that is of God alone? (*How can ye believe, ye who receive your glory from one another, and seek not the glory that is from God alone?*)

<sup>45</sup> Do not ye guess, that I am to accuse you with the Father; it is Moses that accuseth you, in whom ye hope.

<sup>46</sup> For if ye believed to Moses, peradventure ye should believe also to me; for he wrote of me. (*For if ye believed Moses, perhaps ye would also believe me; for he wrote about me.*)

<sup>47</sup> But if ye believe not to his letters, how shall ye believe to my words? (*But if ye do not believe what he wrote, how shall ye believe what I say?*)

## CHAPTER 6

<sup>1</sup> After these things Jesus went over the sea of Galilee, that is (*also called the Sea of*) Tiberias. (*After these things Jesus went over Lake Galilee, that is also called Lake Tiberias.*)

<sup>2</sup> And a great multitude (*pur*)sued him; for they saw the tokens that he did on them that were sick. (*And a great multitude followed him; for they saw the signs or miracles that he did for those who were sick.*)

<sup>3</sup> Therefore Jesus went into an hill (*or And so Jesus went up onto a hill*), and sat there with his disciples.

<sup>4</sup> And the pask was full nigh, a feast day of the Jews. (*And the Passover was very near, a Feast Day, or a Festival, for the Jews.*)

<sup>5</sup> Therefore when Jesus had lifted up his eyes, and had seen, that a great multitude came to him, he saith to Philip, Whereof shall we buy loaves, (*so*) that these men eat?

<sup>6</sup> But he said this thing, tempting him (*or testing him*); for he knew what he was to do.

<sup>7</sup> Philip answered to him, The loaves of two hundred pence suffice not to them, (*so*) that each man (*can*) take a little (*some*)what.

<sup>8</sup> One of his disciples, Andrew, the brother of Simon Peter, saith to him,

<sup>9</sup> A child is here, that hath five barley loaves and two fishes; but what be these among so many?

<sup>10</sup> Therefore Jesus saith, Make them sit to the meat. And there was much hay in the place. And so men sat to the meat, as five thousand in number. [*Therefore Jesus saith, Make ye men to sit at the meat. Forsooth there was much hay in the place. Therefore men sat at the meat, in number as five thousand.*](*And so Jesus said, Make them to sit down for the meal. And there was much hay in that place. And so the men sat down for the meal, five thousand in number.*)

<sup>11</sup> And Jesus took [*the*] five loaves, and when he had done thankings, he parted (*them*) to the men that sat to the meat [*or he parted to men sitting at the meat*], and also of the fishes, as much as they would. (*And Jesus took the five loaves, and when he had given thanks, he divided them to those who sat down for the meal, and also the fish, as much as they wanted.*)

<sup>12</sup> And when they were [*full-*]filled (or *And when they were filled full*), he said to his disciples, Gather ye (*up*) the remnants that be left, (*so*) that they perish not.

<sup>13</sup> And so they gathered, and filled twelve coffins, of the remnant(s) of the five barley loaves and two fishes, that (*were*) left to them that had eaten. (*And so they gathered up, and filled twelve baskets, with the remnants of the five barley loaves and the two fish, that were left by those who had eaten.*)

<sup>14</sup> Therefore those men, when they had seen the sign [*for the token, or (the) miracle*], that he had done, said, For this is verily the prophet (or *For he is truly the Prophet*), that is to come into the world.

<sup>15</sup> And when Jesus had known, that they were to come to take him, and make him king, he flew alone again into an hill (or *he went by himself into the hills*). [*+Therefore when Jesus had known, that they were to come that they should ravish him, (or that they had come so that they could snatch him, or they could seize him), and make him king, he alone fled again into an hill.*]

<sup>16</sup> And when (*the*) eventide was come, his disciples went down to the sea.

<sup>17</sup> And they went up into a boat, and they came over the sea into Capernaum. And darknesses were made then (or *And it became dark then*), and Jesus was not come to them [*for and Jesus had not come to them*].

<sup>18</sup> And for a great wind blew, the sea rose up.

<sup>19</sup> Therefore when they had rowed as five and twenty furlongs or thirty, they saw Jesus walking on the sea, and to be nigh the boat; and they dreaded, (or *and they had fear, or and they were afraid*).

<sup>20</sup> And he said to them, I am (*here*); do not ye dread (or *do not fear*).

<sup>21</sup> Therefore they would take him into the boat, and anon the boat was at the land (or *and at once the boat was at the land*), to which they went.

<sup>22</sup> On the tother day (or *On the next day*), the people, that stood over the sea, saw, that there was none other boat there but that one, and that Jesus entered not with his disciples into the boat, but his disciples alone went [*for but his disciples went alone*].

<sup>23</sup> But other boats came from Tiberias beside the place, where they had eaten bread, and did thankings to God (or *and gave thanks to God*).

<sup>24</sup> Therefore when the people had seen, that Jesus was not there, neither his disciples, they went up into boats, and came to Capernaum, seeking Jesus.

<sup>25</sup> And when they had found him over the sea, they said to him, Rabbi (or *Teacher*), how camest thou hither?

<sup>26</sup> Jesus answered to them, and said, Truly, truly, I say to you (or *Truly, I tell you the truth*), ye seek me, not for ye saw the miracles, but for ye ate of the loaves, and were [*ful*] filled.

<sup>27</sup> Work ye not (*for*) meat that perisheth, but (*for*) that that dwelleth into everlasting life, which *meat* man's Son shall give to you; for God the Father hath marked him. (*Work not for the food that perisheth, but for that which remaineth unto eternal life, which food man's Son shall give to you; for God the Father hath sealed him.*)

<sup>28</sup> Therefore they said to him, What shall we do, (*so*) that we work the works of God?

<sup>29</sup> Jesus answered, and said to them, This is the work of God, that ye believe to him (or *so that ye believe in him*), whom he sent.

<sup>30</sup> Therefore they said to him, What token then doest thou, that we see, and believe to thee? what workest thou? (*And so they said to him, Then what sign doest thou, so that we can see it, and believe in thee? what miracle workest thou?*)

<sup>31</sup> Our fathers ate manna in (*the*) desert, as it is written, He gave to them bread from heaven to eat.

<sup>32</sup> Therefore Jesus saith to them, Truly, truly, I say to you, Moses gave you not bread from heaven, but my Father giveth you very bread from heaven; (*And so Jesus said to them, Truly, I tell you the truth, it is not Moses that gave you the bread from heaven, but my Father; who now giveth you the true bread from heaven;*)

<sup>33</sup> for it is very bread that cometh down from heaven (or *for it is the true bread which cometh down from heaven*), and giveth life to the world.

<sup>34</sup> Therefore they said to him, Lord, (*for*)ever[*more*] give [*to*] us this bread.

<sup>35</sup> And Jesus said to them, I am (*the*) bread of life; he that cometh to me, shall not hunger; and he that believeth in me, shall never thirst.

<sup>36</sup> But I said to you, that ye have seen me, and ye believe(*d*) not.

<sup>37</sup> All thing(s) that the Father giveth to me, shall come to me; and I shall not cast him out, that cometh to me. (*All those that the Father giveth to me, shall come to me; and I shall not throw him out, yea, anyone who cometh to me.*)

<sup>38</sup> For I came down from heaven, not that I do my will, but the will of him that sent me.

<sup>39</sup> And this is the will of the Father that sent me, that all (*the*) thing(s) that the Father gave to me, I lose not [*for nought*] of it, but again-raise it in the last day. (*And this is the will of the Father who sent me, that out of all those whom the Father gave to me, I shall not lose any of them, but I shall raise them all up on the Last Day.*)

<sup>40</sup> And this is the will of my Father that sent me, that each man that seeth the Son, and believeth in him, have everlasting life; and I shall again-raise him in the last day. (*And this is the will of my Father who sent me, that each person who seeth the Son, and believeth in him, have eternal life; and I shall raise each one up on the Last Day.*)

<sup>41</sup> Therefore the Jews grudged of him (*or And so the Jews grumbled about him*), for he had said, I am (*the*) bread that came down from heaven.

<sup>42</sup> And they said, Whether this is not Jesus, the son of Joseph, whose father and mother we have known. How then saith he this, That I came down from heaven?

<sup>43</sup> Therefore Jesus answered, and said to them, Do not ye grudge together. (*And so Jesus answered, and said to them, Do not grumble to each other.*)

<sup>44</sup> No man may come to me, but if the Father that sent me, draw him, [*for no but the Father that sent me, draw him*]; and I shall again-raise him in the last day. (*No one can come to me, unless the Father who sent me, draw him; and I shall raise each one up on the Last Day.*)

<sup>45</sup> It is written in the prophets, And all men shall be able to be taught of God (*or Everyone shall be taught by God*). Each man that hath heard of the Father, and hath learned, cometh to me.

<sup>46</sup> Not for any man hath seen the Father, but this that is of God, hath seen the Father. (*Not that anyone hath seen the Father; but he who is from God, hath seen the Father.*)

<sup>47</sup> Soothly, soothly, I say to you, he that believeth in me, hath everlasting life. (*Truly, truly, I say to you, or Truly, I tell you the truth, he who believeth in me, hath eternal life.*)

<sup>48</sup> I am [*the*] bread of life.

<sup>49</sup> Your fathers ate manna in (*the*) desert, and be dead.

<sup>50</sup> This is (*the*) bread coming down from heaven, that if any man eat thereof, he die not, (*or so that if anyone eat of it, they shall not die*).

<sup>51</sup> I am (*the*) living bread, that came down from heaven. If any man eat of this bread, he shall live (*into*) without end. And the bread that I shall give, is my flesh for the life of the world.

<sup>52</sup> Therefore the Jews chided together, and said, How may this give to us his flesh to eat?

<sup>53</sup> Therefore Jesus saith to them, Truly, truly, I say to you, (*or Truly, I tell you the truth*), [*no*] but ye eat the flesh of man's Son, and drink his blood, ye shall not have life in you.

<sup>54</sup> He that eateth my flesh, and drinketh my blood, hath everlasting life, and I shall again-raise him in the last day. (*He who eateth my flesh, and drinketh my blood, hath eternal life, and I shall raise him up on the Last Day.*)

<sup>55</sup> For my flesh is very meat, and my blood is very drink. (*For my flesh is the true food, and my blood is the true drink.*)

<sup>56</sup> He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

<sup>57</sup> As my Father living sent me, and I live for the Father, and he that eateth me, he shall live for me. (*For the living Father sent me, and I live for the Father, and he who eateth me, shall live because of me.*)

<sup>58</sup> This is (*the*) bread, that came down from heaven. Not as your fathers ate manna, and be dead; he that eateth this bread, shall live (*into*) without end.

<sup>59</sup> He said these things in the synagogue, teaching in Capernaum.

<sup>60</sup> Therefore many of his disciples hearing [*this*], said, This word is hard, who may hear it? (*And many of his disciples who heard this, said, This word is hard, who can bear to hear such words? or who can listen to such words?*)

<sup>61</sup> But Jesus witting at [*for within*] himself, that his disciples grudged of this thing, said to them, This thing offendeth you? (*And Jesus knowing within himself, that his disciples grumbled about this, said to them, This offendeth you?*)

<sup>62</sup> Therefore if ye see man's Son ascending [*up*], where he was before? (*And so what if ye see man's Son ascending up, to the place where he was before?*)

<sup>63</sup> It is the spirit that quickeneth, the flesh profiteth nothing; the words that I have spoken to you, be spirit and life. (*It is the Spirit that giveth life, the flesh profiteth nothing; the words that I have spoken to you, be of the Spirit and of life.*)

<sup>64</sup> But there be some of you that believe not. For Jesus knew from the beginning, which were believing (*or who believed in him*), and who was to betray him.

<sup>65</sup> And he said, Therefore I said to you, that no man may come to me, [*no*] but it were given to him of my Father (*or unless it was granted to him by my Father*).

<sup>66</sup> From this time many of his disciples went aback, and went not now with him.

<sup>67</sup> Therefore Jesus said to the twelve, Whether ye will also go away?

<sup>68</sup> And Simon Peter answered to him, Lord, to whom shall we go? Thou hast words of everlasting life (*or Thou hast the words of eternal life*);

<sup>69</sup> and we believe, and have known, [*or and we have believed, and know*], that thou art Christ (*or that thou art the Messiah*), the Son of God.

<sup>70</sup> Therefore Jesus answered to them, Whether I chose not you twelve, and one of you is a fiend? (*or and yet one of you is a devil?*)

<sup>71</sup> And he said this of Judas of Simon Iscariot, for this was to betray him, when he was one of the twelve.

## CHAPTER 7

<sup>1</sup> After these things Jesus walked into Galilee, for he would not walk into Judea, for the Jews sought to slay him.

<sup>2</sup> And there was nigh a feast day of the Jews, Scenopegia, [*that is, a feast of tabernacles, (or the Festival of Tabernacles)*].

<sup>3</sup> And his brethren said to him, Pass from hence (*or Go forth from here*), and go into Judea, (*so*) that also thy disciples see thy works that thou doest;

<sup>4</sup> for no man doeth anything in huddles (*or in secret*), and himself seeketh to be (*out in the*) open, [*+or forsooth no man doeth anything in hid place, or (in) privy, (or for no one doeth anything in a hidden place, or in private), and he seeketh to be (out) in (the) open*]. If thou doest these things, show thyself to the world.

<sup>5</sup> For neither his brethren believed in him.

<sup>6</sup> Therefore Jesus saith to them, My time came not yet, but your time is (*for*) evermore ready. (*My hour hath not yet come, or It is not yet my time, but it is always your time.*)

<sup>7</sup> The world may not hate you, soothly it hateth me; for I bear witnessing thereof (*or for I testify to it*), that the works of it be evil.

<sup>8</sup> Go ye up to this feast day, but I shall not go up to this feast day, for my time is not yet fulfilled, [*or full-filled*], (*or for my time is not yet filled full, or hath not yet fully come to fruition*).

<sup>9</sup> When he had said these things, he dwelt in Galilee.

<sup>10</sup> And after that his brethren were gone up, then he went up to the feast day, not openly, but as in private.

<sup>11</sup> Therefore the Jews sought him in the feast day (*or And so the Jews looked for him on the Feast Day, or at the Festival*), and said, Where is he?

<sup>12</sup> And much grudging was of him among the people (*or And there was much grumbling about him among the people*). For some said, That he is good; and others said, Nay, but he deceiveth the people;

<sup>13</sup> nevertheless no man spake openly of him, for dread of the Jews (*or for fear of the Jews*).

<sup>14</sup> But when the middle feast day came, Jesus went up into the temple (*or Jesus went to the Temple*), and taught.

<sup>15</sup> And the Jews wondered, and said, How knoweth this man letters, since he hath not learned? (*or How can this man know so much, since he hath not studied?*)

<sup>16</sup> Jesus answered to them, and said, My doctrine is not mine, but his that sent me.

<sup>17</sup> If any man will do his will, he shall know of the teaching, whether it be of God, or [*whether*] I speak of myself.

<sup>18</sup> He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, is soothfast (*or is truthful*), and unrightwiseness is not in him.

<sup>19</sup> Whether Moses gave not to you a law, and none of you doeth [*or keepeth*] the law? What seek ye to slay me? (*Did not Moses give you the Law? and yet none of you obeyeth the Law. Why do ye seek to kill me?*)

<sup>20</sup> And the people answered, and said, Thou hast a devil; who seeketh to slay thee?

<sup>21</sup> Jesus answered, and said to them, I have done one work, and all ye wonder.

<sup>22</sup> Therefore Moses gave to you circumcision; not for it is of Moses, but of the fathers, (*or not that it was from Moses, but from the fathers*); and in (*or on*) the sabbath ye circumcise a man.

<sup>23</sup> If a man take circumcision in the sabbath, that the law of Moses be not broken, (why) have ye indignation, [or wrath], to me, for I made all a man whole in the sabbath? (And if a man receive his circumcision on the Sabbath, so that the Law of Moses be not broken, then why have ye indignation, or wrath, against me, for I made a man all whole, or I healed him, on the Sabbath?)

<sup>24</sup> Do not ye deem after the face, but deem ye a rightful doom. (Do not simply judge on the surface, but rather make the correct judgement.)

<sup>25</sup> Therefore some of Jerusalem said, Whether this is not he, whom the Jews seek to slay?

<sup>26</sup> and lo! he speaketh openly, and they say nothing to him. Whether the princes know verily that this is Christ? (or Perhaps our leaders know that he is truly the Messiah?)

<sup>27</sup> But we know this man, of whence he is; but when Christ shall come, no man knoweth of whence he is. (And yet we know this man, where he is from; but when the Messiah shall come, no one shall know where he is from.)

<sup>28</sup> Therefore Jesus cried in the temple (when he was) teaching, and said, Ye know me, and ye know of whence I am; and I came not of myself, but he is true that sent me, whom ye know not.

<sup>29</sup> I know him, and if I say that I know him not, I shall be like to you, a liar; but I know him, for of him I am (or for I am from him), and he sent me.

<sup>30</sup> Therefore they sought to take (hold of) him, and no man set on him hands, for his hour came not yet. (And so they sought to take hold of him, but no one put his hands on him, for his hour had not yet come, or for it was not yet his time.)

<sup>31</sup> And many of the people believed in him, and said, When Christ shall come, whether he shall do more tokens than those that this doeth? (or When the Messiah shall come, shall he do more signs, or miracles, than these which he doeth?)

<sup>32</sup> The Pharisees heard the people musing of him, (concerning) these things; and the princes and the Pharisees sent ministers, to take him. (The Pharisees heard the people musing about him, concerning these things; and the leaders, or the high priests, and the Pharisees sent their servants, to take hold of him.)

<sup>33</sup> Therefore Jesus said to them, Yet a little time I am with you, and (then) I go to the Father, that sent me.

<sup>34</sup> Ye shall seek me, and ye shall not find me; and where I am, ye may not come (or ye cannot come).

<sup>35</sup> Therefore the Jews said to themselves, Whither shall this go, for we shall not find him? whether he will go into the scattering of heathen men, and will teach the heathen? (And so the Jews said to themselves, Where shall he go, that we shall not be able to find him? shall he go unto the Dispersion among the Gentiles, and teach the Gentiles?)

<sup>36</sup> What is this word, which he said, Ye shall seek me, and ye shall not find me; and where I am, ye may not come? (or and where I am, ye cannot come?)

<sup>37</sup> But in the last day of the great feast, (or But on the last day of the great Feast, or the great Festival), Jesus stood, and cried (out), and said, If any man thirsteth, come he to me, and drink.

<sup>38</sup> He that believeth in me, as the scripture saith, Rivers of quick water shall flow out of his womb. (He who believeth in me, as the Scripture saith, Rivers of living water, or Rivers of life-giving water, shall flow out of his belly.)

<sup>39</sup> But he said this thing of the (Holy) Spirit [or of the Holy Ghost], whom men that believed in him should take (or which those who believed in him would receive later); for the Spirit was not yet given, for Jesus was not yet glorified.

<sup>40</sup> Therefore of that company, when they had heard these words of him, they said, This is verily a prophet (or He is truly the Prophet).

<sup>41</sup> Others said, This is Christ. But some said, Whether Christ cometh from Galilee? (Others said, He is the Messiah. But some said, Will the Messiah come from Galilee?)

<sup>42</sup> Whether the scripture saith not, that of the seed of David, and of the castle of Bethlehem, where David was, Christ cometh? (Saith not the Scripture, that from the seed of David, and from the village of Bethlehem, where David was, the Messiah shall come?)

<sup>43</sup> Therefore dissension was made among the people for him.

<sup>44</sup> And some of them would have taken (hold of) him, but no man set (his) hands on him.

<sup>45</sup> Therefore the ministers came to the bishops, and Pharisees, and they said to them, Why brought ye not him? (And so the servants came back to the high priests, and the Pharisees, and they said to them, Why have ye not brought him back to us?)

<sup>46</sup> The ministers answered (*or The servants answered*), Never (*a*) man spake so, as this man speaketh.

<sup>47</sup> Therefore the Pharisees answered to them, Whether ye be deceived also?

<sup>48</sup> whether any of the princes, or (*we*) of the Pharisees believed in him? (*do any of the leaders, yea, the high priests, or we of the Pharisees believe in him?*)

<sup>49</sup> But this people, that knoweth not the law, be cursed. (*Let these people, who do not know the Law, be cursed!*)

<sup>50</sup> Nicodemus saith to them, he that came to him by night, that was one of them,

<sup>51</sup> Whether our law deemeth a man, [*no*] but it have first heard of him [*or no but first it have heard of him*], and know what he doeth? (*Certainly our Law judgeth no one, unless it first have heard from him, and know what he doeth?*)

<sup>52</sup> They answered, and said to him, Whether thou art a man of Galilee also? Seek thou (*the*) scriptures, and see thou, that a prophet riseth not (*out*) of Galilee.

<sup>53</sup> And they turned again, each into his house. (*And then each of them returned to his own house.*)

## CHAPTER 8

<sup>1</sup> But Jesus went into the mount of Olivet. (*And then Jesus went to the Mount of Olives.*)

<sup>2</sup> And early again (*the next morning*) he came into the temple; and all the people came to him; and he sat, and taught them.

<sup>3</sup> And (*the*) scribes and (*the*) Pharisees brought a woman taken in adultery, and they setted her in the middle (*or and they put her in the midst of everyone*),

<sup>4</sup> and said to him, Master, this woman is now taken in adultery. (*and said to him, Teacher, this woman was caught in adultery.*)

<sup>5</sup> And in the law Moses commanded us to stone such; therefore what sayest thou?

<sup>6</sup> And they said this thing tempting (*or to test*) him, (*so*) that they might accuse him. And Jesus bowed himself down, and wrote with his finger in the earth (*or and wrote on the ground with his finger*).

<sup>7</sup> And when they abided [*or continued*] asking him, he raised himself (*up*), and said to them, He of you that is without sin, first cast a stone into her, (*or He of you who is without sin, throw the first stone at her*).

<sup>8</sup> And again he bowed [*down*] himself, and wrote in the earth (*or and wrote on the ground*).

<sup>9</sup> And they hearing these things, went away one after another, and they began from the elder men; and Jesus dwelt alone, and the woman standing in the middle.

<sup>10</sup> And Jesus raised himself (*up*), and said to her, Woman, where be they that accused thee? no man hath condemned thee.

<sup>11</sup> She said, No man, Lord. Jesus said to her, Neither I shall condemn thee; go thou, and now afterward do not thou (*do*) sin (*any*) more, [*or and now afterward do not thou sin*], (*or and hereafter, do not do any more sin*).

<sup>12</sup> Therefore again Jesus spake to them, and said, I am the light of the world; he that (*pur*)sueth me, walketh not in (*the*) darknesses, (*or he who followeth me, walketh not in the darkness*), but shall have the light of life.

<sup>13</sup> Therefore the Pharisees said, Thou bearest witnessing of thyself; thy witnessing is not true. (*And so the Pharisees said, Thou testifiest about thyself; thy testimony is not true.*)

<sup>14</sup> Jesus answered, and said to them, And if I bear witnessing of myself, my witnessing is true, (*or Jesus answered, and said to them, And if I testify about myself, then my testimony is true*); for I know from whence I came, and whither I go. But ye know not from whence I came, nor whither I go.

<sup>15</sup> For ye deem after the flesh, but I deem no man; (*For ye judge after the flesh, but I judge no man;*)

<sup>16</sup> and if I deem, my doom is true, (*or and if I judge, then my judgement is true*), for I am not alone, but I and the Father that sent me.

<sup>17</sup> And in your law it is written, that the witnessing of two men is true. (*And in your Law it is written, that the testimony of two men who agree is true.*)

<sup>18</sup> I am, that bear witnessing of myself, and the Father that sent me, beareth witnessing of me. (*I am he, who giveth testimony about myself, and the Father who sent me, also giveth testimony about me.*)

<sup>19</sup> Therefore they said to him, Where is thy Father? Jesus answered, Neither ye know me, nor ye know my Father; if ye knew me, peradventure ye should know also my Father.

<sup>20</sup> Jesus spake these words in the treasury, teaching in the temple; and no man took (*hold of*) him, for his hour came not yet, (*or for his hour had not yet come, or for it was not yet his time*).

<sup>21</sup> Therefore again Jesus said to them, Lo! I go, and ye shall seek me, and ye shall die in your sin; whither I go, ye may not come, (*or where I go, ye cannot come*).

<sup>22</sup> Therefore the Jews said, Whether he shall slay himself, for he saith, Whither I go, ye may not come? (*And so the Jews said, Shall he kill himself, for he said, Where I go, ye cannot come?*)

<sup>23</sup> And he said to them, Ye be of beneath, I am of above; ye be of this world, I am not of this world.

<sup>24</sup> Therefore I said to you, that ye shall die in your sins; for if ye believe not that I am, ye shall die in your sins.

<sup>25</sup> Therefore they said to him, Who art thou? Jesus said to them, The beginning, [*or the first of all thing(s)*], which [*I*] also speak to you, (*or what I have told you*).

<sup>26</sup> I have many things to speak, and to deem of you, but he that sent me is soothfast; and I speak in the world these things, that I heard of him. (*I have many things to say, and to judge about you, and he who sent me is truthful; and I say in the world these things, that I heard from him.*)

<sup>27</sup> And they knew not, that he called his Father God. (*And they did not know or understand, that he called God his Father.*)

<sup>28</sup> Therefore Jesus said to them, When ye have araised man's Son, then ye shall know, that I am, and of myself I do nothing, (*or When ye have raised up man's Son, then ye shall know, what I am, and that by myself I can do nothing*); but as my Father taught me, I speak these things.

<sup>29</sup> And he that sent me is with me, and left me not alone; for I do (*for*)evermore those things, that be pleasing to him, (*or for I always do those things, that be pleasing to him*).

<sup>30</sup> When he spake these things, many believed in him.

<sup>31</sup> Therefore Jesus said to the Jews, that believed in him, If ye dwell in my word, verily, ye shall be my disciples, (*or If ye remain in my word, truly, ye shall be my disciples*);

<sup>32</sup> and ye shall know the truth, and the truth shall make you free.

<sup>33</sup> Therefore the Jews answered to him, We be the seed of Abraham, and we served never to (*any*) man, [*or and to no man we served ever*], (*or and we were never in servitude, or in slavery, to any man*); how sayest thou, That ye shall be free?

<sup>34</sup> Jesus answered to them, Truly, truly, I say to you, (*or Truly, I tell you the truth*), each man that doeth sin, is [*the*] servant of sin.

<sup>35</sup> And the servant dwelleth not in the house [*into*] without end, but the Son dwelleth [*into*] without end.

<sup>36</sup> Therefore if the Son make you free, verily, ye shall be free. (*And so if the Son shall make you free, truly, or in truth, ye shall be free.*)

<sup>37</sup> I know that ye be Abraham's sons, but ye seek to slay me, for my word taketh not (*hold*) in you.

<sup>38</sup> I speak those things, that I saw at my Father; and ye do those things, that ye saw at your father.

<sup>39</sup> They answered, and said to him, Abraham is our father. Jesus saith to them, If ye be the sons of Abraham, (*then*) do ye the works of Abraham.

<sup>40</sup> But now ye seek to slay me, a man that have spoken to you [*the*] truth, that I heard of God (*or that I heard from God*); Abraham did not this thing.

<sup>41</sup> Ye do the works of your father. Therefore they said to him, We be not born of fornication; we have (*but*) one Father, God.

<sup>42</sup> But Jesus saith to them, If God were your Father, soothly ye should love me; for I passed forth of God, [*or forsooth I proceeded, or came forth, of God*], and came (*here*); for neither I came of myself, but he sent me. (*But Jesus said to them, If God were your Father, truly ye would love me, for I came forth from God, and came here; yea, I did not come here on my own accord, but he sent me.*)

<sup>43</sup> Why know ye not my speech? for ye may not hear my word. (*Why do ye not understand what I say? because ye cannot hear; or ye cannot listen to, my words.*)

<sup>44</sup> Ye be of the father, the devil, and ye will do the desires of your father. He was a manslayer from the beginning, and he stood not in (*the*) truth; for (*the*) truth is not in him. When he speaketh leasing, he speaketh of his own; for he is a liar, and (*the*) father of it, (*or When he speaketh lies, he speaketh his own language; for he is a liar, and the father of them.*)

<sup>45</sup> But for I say *(the)* truth, ye believe not to me. *(But because I speak the truth, ye do not believe me.)*

<sup>46</sup> Who of you shall reprove me of sin? if I say *(the)* truth, why believe ye not to me? *(Who of you can prove me guilty of sin? or can convict me of sin? if I speak the truth, then why do ye not believe me?)*

<sup>47</sup> He that is of God, heareth the words of God; therefore ye hear not, *(or and so ye cannot hear; or and so ye will not listen)*, for ye be not of God.

<sup>48</sup> Therefore the Jews answered, and said *[to him]*, Whether we say not well *(or Do we not rightly, or correctly, say)*, that thou art a Samaritan, and hast a devil?

<sup>49</sup> Jesus answered, and said, I have not a devil, but I honour my Father, and ye have unhonoured me. *(Jesus answered, and said, I do not have a devil, or I am not possessed, and I honour my Father; but ye dishonour me.)*

<sup>50</sup> For I seek not my glory; there is he, that seeketh, and deemeth. *(Because I do not seek my own glory; but there is He, who seeketh it, and judgeth for me.)*

<sup>51</sup> Truly, truly, I say to you, if any man keep my word(s), he shall not taste death *[into]* without end. *(Truly, I tell you the truth, if any man obey my words, he shall never taste death or he shall never die.)*

<sup>52</sup> Therefore the Jews said, Now we have known, that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If any man keep my word(s), *(or If any man obey my words)*, he shall not taste death *[into]* without end.

<sup>53</sup> Whether thou art greater than our father Abraham, that is dead, and the prophets be dead; whom makest thou thyself?

<sup>54</sup> Jesus answered, If I glorify myself, my glory is nought, *(or then my glory, or my boasting, is nothing)*; my Father is, that glorifieth me, whom ye say, that he is your God.

<sup>55</sup> And ye have not known him, but I have known him; and if I say that I know him not, I shall be a liar like to you; but I know him, and I keep his word(s), *(or and I obey his words)*.

<sup>56</sup> Abraham, your father, gladdened *[or full out joyed]* to see my day; and he saw *(it)*, and joyed. *(Your father Abraham rejoiced to see my day; yea, he saw it, and rejoiced.)*

<sup>57</sup> Then the Jews said to him, Thou hast not yet fifty years, and hast thou seen Abraham?

<sup>58</sup> Therefore Jesus said to them, Truly, truly I say to you, *(or Truly, I tell you the truth)*, before that Abraham should be, I am, *[or before that Abraham was made, I am]*.

<sup>59</sup> Therefore they took stones, to cast to him *(or to throw at him)*; but Jesus hid him*(self)*, and went out of the temple.

## CHAPTER 9

<sup>1</sup> And Jesus passing *(by)*, saw a man blind from the birth.

<sup>2</sup> And his disciples asked him, Master, who sinned, this man, or his elders, *[or Rabbi, who sinned, this man, or his father and mother]*, that he should be born blind? *(And his disciples asked him, Teacher, who sinned, this man, or his father and mother, so that he would be born blind?)*

<sup>3</sup> Jesus answered, Neither this man sinned, neither his elders, *[or Neither this man sinned, neither his father and mother]*; but that the works of God be showed in him.

<sup>4</sup> It behooveth me to work the works of him that sent me, as long as the day is *[or the while the day is]*; the night shall come, when no man may work *(or when no one can work)*.

<sup>5</sup> As long as I am in the world, I am the light of the world.

<sup>6</sup> When he had said these things, he spat into the earth, and made clay of the spittle *(or and made clay with the spittle)*, and anointed the clay on his eyes,

<sup>7</sup> and said to him, Go, and be thou washed in the water, *[or (in the) cistern]*, of Siloam, that is to say, Sent, *(or Go, and be washed in the pool of Siloam, which is translated, Sent)*. Then he went, and washed, and came *(back)* seeing.

<sup>8</sup> And so *(his)* neighbours, and they that had seen him before, for he was a beggar, said, Whether this is not he, that sat, and begged?

<sup>9</sup> Other men said, That this it is, *(or Some men said, Yea, it is him)*; and other men said, Nay, but he is like him. But he said, I am *[he]*.

<sup>10</sup> Therefore they said to him, How be thine eyes opened?

<sup>11</sup> He answered, That man, that is said Jesus, made clay, and anointed mine eyes, and said to me, Go thou to the water, *[or (to the) cistern]*, of Siloam, and wash, *(or Go to the pool of Siloam, and wash)*; and I went, and washed, and *(then I)* saw.

<sup>12</sup> And they said to him, Where is he? He said, I know not.

13 They led him that was blind to the Pharisees.

14 And it was (*the*) sabbath, when Jesus made clay, and opened his eyes.

15 Again the Pharisees asked him, how he had seen. And he said to them, He laid to me [*for He put to me*] clay on the eyes (*or He put some clay on my eyes*); and I washed, and (*now*) I see.

16 Therefore some of the Pharisees said, This man is not of God, that keepeth not the sabbath, (*or And so some of the Pharisees said, This man cannot be from God, for he keepeth not the Sabbath*). Other men said, How may a sinful man do these signs, [*or miracles*]. And strife [*for division*] was among them.

17 Therefore they said again to the blind man, What sayest thou of him, that opened thine eyes? And he said, That he is a prophet.

18 Therefore the Jews believed not of him, that he was blind, and had seen, till they called his father and mother, that had seen.

19 And they asked them, and said, Is this your son, which ye say was born blind? how then seeth he now?

20 His father and mother answered to them, and said, We know, that this is our son, and that he was born blind;

21 but how he seeth now, we know not, or who opened his eyes, we know not; ask ye him, he hath age, speak he of himself, (*or you ask him, he is old enough, yea, let him speak for himself*).

22 His father and mother said these things, for they dreaded the Jews; for then the Jews had conspired, that if any man acknowledged him (*as*) Christ, he should be done out of the synagogue. (*His father and mother said these things, for they feared the Jews; for then the Jews had conspired together; that if anyone acknowledged him as the Messiah, they would be put out of the synagogue.*)

23 Therefore his father and mother said, That he hath age, ask ye him. (*And so his father and mother said, He is old enough, you ask him.*)

24 Therefore again they called the man, that was blind, and said to him, Give thou glory to God; we know, that this man is a sinner:

25 Then he said, If he is a sinner, I know not; one thing I know, that when I was blind, now I see. (*Then he said, If he is a sinner, I do not know; but the one thing I do know, is that before I was blind, and now I can see.*)

26 Therefore they said to him, What did he (*do*) to thee? how opened he thine eyes?

27 He answered to them, I said to you now, and ye heard (*me*); what will ye again hear (*it*)? whether ye will be made his disciples? (*He answered to them, I told you before, and ye heard me; why will ye hear it again? will ye also be made his disciples?*)

28 Therefore they cursed him, and said, Be thou (*made*) his disciple; we be [*the*] disciples of Moses.

29 We know, that God spake to Moses; but we know not this (*man*), of whence he is.

30 That man answered, and said to them, For in this is a wonderful thing, that ye know not, of whence he is, and he hath opened mine eyes.

31 And we know, that God heareth not sinful men, but if any man be a worshipper of God, and doeth his will, he heareth him.

32 From the world it is not heard (*of*), that any man opened the eyes of a blind-born man (*or of someone born blind*);

33 [*no*] but this *man* were of God, he might not do anything. (*unless this man was from God, he could not do anything.*)

34 They answered, and said to him, Thou art all born in sins, and teachest thou us? [*or and thou teachest us?*] And they put him out.

35 Jesus heard, that they had put him out; and when he had found him, he said to him, Believest thou in the Son of God?

36 He answered, and said, Lord, who is he, (*so*) that I (*can*) believe in him?

37 And Jesus said to him, And thou hast seen him, and he it is, that speaketh with thee, (*or and it is he, who speaketh with thee now*).

38 And he said, Lord, I believe. And he fell down, and worshipped him.

39 Therefore Jesus said to him, I came into this world, in doom (*or for judgement*), (*so*) that they that see not, see, and they that see, be made blind.

40 And some of the Pharisees heard, that were with him (*or who were with him*), and they said to him, Whether we be blind?

41 Jesus said to them, If ye were blind, ye should not have sin; but now (*that*) ye say, That we see, your sin dwelleth still.

## CHAPTER 10

<sup>1</sup> Truly, truly, I say to you, *(or Truly, I tell you the truth)*, he that cometh not in by the door into the fold of *[the]* sheep, but ascendeth *[up]* by another way, is a night thief and a day thief.

<sup>2</sup> But he that entereth by the door, is the shepherd of the sheep.

<sup>3</sup> To this the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

<sup>4</sup> And when he hath done out *[or he hath sent out]* his own sheep, he goeth before them, and the sheep *(pur)sue* him *(or and the sheep follow him)*; for they know his voice.

<sup>5</sup> But they *(pur)sue* not an alien, but flee from him; for they have not known the voice of aliens. *(But they do not follow a stranger; but flee from him; for they do not know the voice of strangers.)*

<sup>6</sup> Jesus said to them this proverb; but they knew not what he spake to them.

<sup>7</sup> Therefore Jesus said to them again, Truly, truly, I say to you, *(or Truly, I tell you the truth)*, I am the door of the sheep.

<sup>8</sup> As many as have come, were night thieves and day thieves, but the sheep heard not them *(or but the sheep did not listen to them)*.

<sup>9</sup> I am the door. If any man shall enter by me, he shall be saved; and he shall go in, and shall go out, and he shall find pastures.

<sup>10</sup> A night thief cometh not, *[no]* but that he steal, slay, and lose, *(or except to steal, kill, and destroy)*; and I came, *(so)* that they *(can)* have life, and have *(it)* more plenteously.

<sup>11</sup> I am a good shepherd; a good shepherd giveth his life for his sheep.

<sup>12</sup> But an hired hind, and that is not the shepherd, *(or But a hired hand, and who is not the shepherd)*, whose be not the sheep his own *[or whose the sheep be not his own]*, seeth a wolf coming, and he leaveth the sheep, and fleeth; and the wolf ravisheth *(or snatcheth up)*, and scattereth the sheep.

<sup>13</sup> And the hired hind fleeth, for he is an hired hind, *(or And the hired hand fleeth, for he is but a hired hand)*, and it pertaineth not to him of the sheep.

<sup>14</sup> I am a good shepherd, and I know my sheep, and my sheep know me.

<sup>15</sup> As the Father hath known me, I know the Father; and I put *(forth or lay down)* my life for my sheep.

<sup>16</sup> I have other sheep, that be not of this fold, and it behooveth me to bring them together; and they shall hear my voice; and there shall be made one fold and one shepherd.

<sup>17</sup> Therefore the Father loveth me, for I put *(forth)* my life, that again I take it. *(And so the Father loveth me, for I lay down my life, so that I can receive it back again.)*

<sup>18</sup> No man taketh it from me, but I put it of myself. I have power to put it, and I have power to take it again. This commandment I have taken of my Father. *(No one taketh it from me, but I lay it down by myself. I have the power to put it forth, and I have the power to receive it back again. This commandment I have received from my Father.)*

<sup>19</sup> Again dissension was made among the Jews for these words.

<sup>20</sup> And many of them said, He hath a devil, and maddeth, *[or waxeth mad]*; what hear ye him? *(or why listen to him?)*

<sup>21</sup> Other men said, These words be not of a man that hath a devil. Whether the devil may open the eyes of blind men? *[or Whether a devil may open the eyes of blind men?]*

<sup>22</sup> But the feasts of *(the)* hallowing of the temple *(or the Feast or the Festival of Dedication)* were made in Jerusalem, and it was winter.

<sup>23</sup> And Jesus walked in the temple, in *(or on)* the porch of Solomon.

<sup>24</sup> Therefore the Jews came about him, and said to him, How long takest thou away our soul? if thou art Christ *(or if thou art the Messiah)*, say thou to us openly *[or plainly]*.

<sup>25</sup> Jesus answered to them, I speak to you, and ye believe not; the works that I do in the name of my Father, bear witnessing of me *(or testify about me)*.

<sup>26</sup> But ye believe not, for ye be not of my sheep.

<sup>27</sup> My sheep hear my voice, and I know them, and they *(pur)sue* me *(or and they follow me)*.

<sup>28</sup> And I give to them everlasting life, and they shall not perish *[into]* without end, and none shall ravish them out of mine hand. *(And I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand.)*

<sup>29</sup> That thing that my Father gave to me, is more than all things; and no man may ravish *(them)*, *(or can snatch them)*, from my Father's hand.

<sup>30</sup> I and the Father be one.

<sup>31</sup> The Jews took up stones, to stone him.

<sup>32</sup> Jesus answered to them, I have showed to you many good works of my Father, for which work of them stone ye me?

<sup>33</sup> The Jews answered to him, We stone thee not of good work, but of blasphemy, (*or We stone thee not for good works, but for thy blasphemy*), and for thou, since thou art a man, makest thyself God.

<sup>34</sup> Jesus answered to them, Whether it is not written in your law, That I said, Ye be gods?

<sup>35</sup> If he said that they were gods, to whom the word of God was made, and the scripture may not be undone (*or and the Scripture cannot be destroyed*),

<sup>36</sup> that that the Father hath hallowed, and hath sent into the world, ye say, That thou blasphemest, for I said, I am God's Son?

<sup>37</sup> If I do not the works of my Father, do not ye believe to me;

<sup>38</sup> but if I do, though ye will not believe to me, believe ye to the works (*or believe in the works*); (*so*) that ye know and believe, that the Father is in me, and I in the Father.

<sup>39</sup> Therefore they sought to take (*hold of*) him, and he went out of their hands.

<sup>40</sup> And he went again over (*the*) Jordan (*or And he went over again to the other side of the Jordan River*), into that place where John was first baptizing, and he dwelt there.

<sup>41</sup> And many came to him, and said, For John did no miracle [*or sign*]; and all things whatever John said of this (*man*), were sooth (*or were true*).

<sup>42</sup> And many believed in him.

## CHAPTER 11

<sup>1</sup> And there was a sick man, Lazarus of Bethany, of the castle of Mary and Martha, his sisters, (*or in the village of Mary and Martha, his sisters*).

<sup>2</sup> And it was Mary, which anointed the Lord with ointment, and wiped his feet with her hairs, whose brother Lazarus was sick.

<sup>3</sup> Therefore his sisters sent to him, and said, Lord, lo! he whom thou lovest, is sick.

<sup>4</sup> And Jesus heard, and said to them, This sickness is not to the death, but for the glory of God, (*so*) that man's Son be glorified by him [*or (so) that God's Son be glorified by it*].

<sup>5</sup> And Jesus loved Martha, and her sister Mary, and Lazarus.

<sup>6</sup> Therefore when Jesus heard, that he was sick, then he dwelled in the same place (*for*) two days.

<sup>7</sup> And after these things he said to his disciples, Go we again into Judea.

<sup>8</sup> The disciples say to him, Master [*or Rabbi*], now the Jews sought to stone thee, and again goest thou thither? (*The disciples said to him, Teacher, not long ago the Jews sought to stone thee there, and now thou goest there again?*)

<sup>9</sup> Jesus answered, Whether there be not twelve hours of the day? (*or Be there not twelve hours in the day?*) If any man wander in the day [*or Whoever walketh in the day*], he hurteth not (*himself*), for he seeth the light of this world.

<sup>10</sup> But if he wander in the night (*or But if he walk in the night*), he stumbleth, for (*the*) light is not in (*or with*) him.

<sup>11</sup> He said these things, and after these things he saith to them, Lazarus, our friend, sleepeth, but I go to raise him from sleep.

<sup>12</sup> Therefore his disciples said, Lord, if he sleepeth, he shall be safe. (*And so his disciples said, Lord, if he sleepeth, then he shall be secure or he shall be whole again.*)

<sup>13</sup> But Jesus had said of his death; but they guessed, that he said of [*the*] sleeping of sleep.

<sup>14</sup> Then therefore Jesus said to them openly, Lazarus is dead;

<sup>15</sup> and I have joy for you, that ye believe, for I was not there; but go we to him. (*and I am happy for you, that your faith will increase, because I was not there; let us go to him.*)

<sup>16</sup> Therefore Thomas, that is said Didymus, said to (*his*) even-disciples, Go we also, that we die with him. (*And Thomas, who is called the Twin, said to his fellow disciples, Let us also go, so that we can die with him.*)

<sup>17</sup> And so Jesus came, and found him having then four days in the grave.

<sup>18</sup> And Bethany was beside Jerusalem, as it were fifteen furlongs.

<sup>19</sup> And many of the Jews came to Mary and Martha, to comfort them of their brother (*or to comfort them over their brother's death*).

<sup>20</sup> Therefore as Martha heard, that Jesus came, she ran to him; but Mary sat at home.

<sup>21</sup> Therefore Martha said to Jesus, Lord, if thou haddest been here, my brother had not been dead, (*or Lord, if thou haddest been here, my brother would not have died*).

<sup>22</sup> But now I know, that whatever things thou shalt ask of God, God shall give to thee.

<sup>23</sup> Jesus saith to her, Thy brother shall rise again.

<sup>24</sup> Martha saith to him, I know, that he shall rise again in the again-rising in the last day. *(Martha said to him, I know, that he shall rise again at the resurrection on the Last Day.)*

<sup>25</sup> Jesus saith to her, I am again-rising and life *(or I am the resurrection and the life)*; he that believeth in me, yea, though he be dead, he shall live;

<sup>26</sup> and each that liveth *[or and all that liveth]*, and believeth in me, shall not die *[into]* without end. Believest thou this thing?

<sup>27</sup> She saith to him, Yea, Lord, I have believed, that thou art Christ, the Son of the living God, that hast come into this world. *(She said to him, Yes, Lord, I do believe, that thou art the Messiah, the Son of the living God, who hath come into this world.)*

<sup>28</sup> And when she had said this thing, she went, and called Mary, her sister, in silence, and said, The Master is come, and calleth thee. *(And after she had said this, she went back home, and called aside her sister Mary, and said, The Teacher hath come, and calleth for thee.)*

<sup>29</sup> She, as she heard, arose anon *(or got up at once)*, and came to him.

<sup>30</sup> And Jesus came not yet into the castle *(or And Jesus was not yet in the village)*, but he was yet in that place, where Martha had come to meet him.

<sup>31</sup> Therefore the Jews that were with her in the house, and comforted her, when they saw Mary, that she rose swiftly, and went out, they *(pur)sued her (or they followed her)*, and said, For she goeth to the grave, to weep there.

<sup>32</sup> But when Mary was come *(to)* where Jesus was, she seeing him felled down to his feet, and said to him, Lord, if thou haddest been here, my brother had not be dead, *(or Lord, if thou haddest been here, my brother would not have died)*.

<sup>33</sup> Therefore when Jesus saw her weeping, and the Jews weeping that were with her, he made noise in *(his)* spirit *(or he sighed loudly)*, and *(he was)* troubled himself,

<sup>34</sup> and said, Where have ye laid him? They said to him, Lord, come, and see.

<sup>35</sup> And Jesus wept.

<sup>36</sup> Therefore the Jews said, Lo! how he loved him.

<sup>37</sup> And some of them said, Whether this *man* that opened the eyes of the born-blind *man*, might not make that this *(man)* should not die?

<sup>38</sup> Therefore Jesus again making noise in himself, came to the grave. And there was a den, and a stone was laid thereon. *(And so Jesus again sighing loudly, came to the tomb. And it was a cave, and a stone was laid against the entrance to it.)*

<sup>39</sup> And Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith to him, Lord, he stinketh now, for he hath lain *(there)* four days *[or soothly he is of four days dead]*.

<sup>40</sup> Jesus saith to her, Have I not said to thee, that if thou believest, thou shalt see the glory of God?

<sup>41</sup> Therefore they took away the stone. And Jesus lifted up his eyes, and said, Father, I do thankings to thee, *(or Father, I give thanks to thee)*, for thou hast heard me;

<sup>42</sup> and I knew, that thou *(for)evermore* hearest me, *(or and I know, that thou always hearest me)*, but for the people that standeth about, I said *(this)*, *(so)* that they believe, that thou hast sent me.

<sup>43</sup> When he had said these things, he cried with a great voice, Lazarus, come forth, *[or Lazarus, come thou out]*.

<sup>44</sup> And anon he that was dead, came out, bound the hands and feet with bonds, and his face bound with a sudarium, *[or (a) sweating cloth]*, *(or a napkin)*. And Jesus saith to them, Unbind ye him, and suffer ye him to go forth. *(And at once he who was dead, came out, and his hands and his feet were bound with bonds, and his face was bound with a cloth. And Jesus said to them, Unbind him, and allow him to go forth.)*

<sup>45</sup> Therefore many of the Jews that came to Mary and Martha, and saw what things Jesus did, believed in him.

<sup>46</sup> But some of them went to the Pharisees, and said to them, what things Jesus had done.

<sup>47</sup> Therefore the bishops *(or And so the high priests)*, and the Pharisees gathered a council against Jesus, and said, What do we *(do)*? for this man doeth many miracles *[or many signs]*.

<sup>48</sup> If we leave him thus, all men shall believe in him; and *(then the)* Romans shall come, and shall take *(away)* our place, and our folk. *(If we leave him alone, everyone shall believe in him; and then the Romans shall come, and shall destroy our Temple, and our nation.)*

<sup>49</sup> But one of them, Caiaphas by name, when he was bishop of that year (*or who was the High Priest that year*), said to them, Ye know nothing,

<sup>50</sup> nor think, that it speedeth to you, that one man die for the people, and that all the folk perish not. (*nor understand, that it is more expedient for you, that one man should die for the people, so that the whole nation shall not perish.*)

<sup>51</sup> But he said not this thing of himself, but when he was bishop of that year, he prophesied, that Jesus was to die for the folk, (*But he did not say this of his own accord, but as he was the High Priest that year; he had prophesied, that Jesus was to die for the nation.*)

<sup>52</sup> and not only for the folk (*or and not only die for the nation*), but that he should gather into one the sons of God that were scattered.

<sup>53</sup> Therefore from that day (*forth*) they thought, (*or sought*), (*or made plans*) for (*how*) to slay him.

<sup>54</sup> Therefore Jesus walked not then openly among the Jews; but he went into a country(*side*) beside [*the*] desert (*or but he went into the countryside near the desert*), into a city, that is said Ephraim, and there he dwelled with his disciples.

<sup>55</sup> And the pask of the Jews was nigh, and many of the country went up to Jerusalem before the pask, to hallow themselves. (*And the Passover of the Jews was near, and many from the countryside, or and many from all over the country, went up to Jerusalem before the Passover; to sanctify or to purify themselves.*)

<sup>56</sup> Therefore they sought Jesus, and spake together, standing in the temple, What guess ye, for he cometh not to the feast day?

<sup>57</sup> For the bishops, and the Pharisees had given a commandment, that if any man know where he is, that he show (*them*), that they take him. (*For the high priests, and the Pharisees had given an order; that if anyone knew where he was, that they should tell them, so that they could take hold of him.*)

## CHAPTER 12

<sup>1</sup> Therefore Jesus before six days of pask came to Bethany, where Lazarus had been dead, whom Jesus raised (*from the dead*). (*And so six days before the Passover Jesus came to Bethany, where Lazarus had died, whom Jesus had raised from the dead.*)

<sup>2</sup> And they made to him a supper there, and Martha ministered to him; and Lazarus was one of the men that sat at the meat with him. (*And they made a supper for him there, and Martha served him; and Lazarus was one of the men who sat at the meal with him.*)

<sup>3</sup> Therefore Mary took a pound of ointment of true nard [*or spikenard*] precious, and anointed the feet of Jesus, and wiped his feet with her hairs; and the house was full-filled with the savour of the ointment.

<sup>4</sup> Therefore Judas Iscariot, one of his disciples, that was to betray him, said,

<sup>5</sup> Why is not this ointment sold for three hundred pence, and given to poor men? (*Why is this ointment not sold for three hundred pennies, and that given to the poor?*)

<sup>6</sup> But he said this thing, not for it pertained to him of needy men, but for he was a thief, and had the purses, and bare those things that were sent (*into them*), (*or and carried off whatever was put into them*).

<sup>7</sup> Therefore Jesus said, Suffer ye her, that into the day of my burying she keep that (*which is left*); (*And so Jesus said, Allow her; or Let her; do this, so that on the day of my burial she can use what is left.*)

<sup>8</sup> for ye shall (*for*)evermore have poor men with you, but ye shall not (*for*)evermore have me. (*for ye shall always have the poor with you, but ye shall not always have me.*)

<sup>9</sup> Therefore much people of the Jews knew, that Jesus was there; and they came, not only for Jesus, but to see Lazarus, whom he had raised from death [*for whom he raised from (the) dead*].

<sup>10</sup> But the princes of (*the*) priests thought, or sought, to slay Lazarus, (*And so the high priests also made plans to kill Lazarus.*)

<sup>11</sup> for many of the Jews went away for him, and believed in Jesus.

<sup>12</sup> But on the morrow much people, that came together to the feast day, when they had heard, that Jesus came to Jerusalem, (*But the next morning, many people who had come for the Feast Day, or the Festival, when they had heard, that Jesus had come to Jerusalem.*)

<sup>13</sup> took branches of palms, and came forth to meet him, and cried, Hosanna, blessed is the king of Israel, that cometh in the name of the Lord.

<sup>14</sup> And Jesus found a young ass, and sat on him, as it is written,

<sup>15</sup> The daughter of Sion, do not thou dread, (*or The daughter of Zion, do not fear*); lo! thy king cometh, sitting on an ass's foal [*or sitting on the colt of a she-ass*].

<sup>16</sup> His disciples knew not (*at*) first these things, but when Jesus was glorified, then they had mind, that these things were written of him, and these things they did to him. (*His disciples at first did not understand the meaning of these things, but when Jesus was glorified, then they remembered, that these things were written about him, and that the people had done these things for him.*)

<sup>17</sup> Therefore the people bare witnessing, that was with him, when he called Lazarus from the grave, and raised him from death [*or and raised him from (the) dead*]. (*And so the people, who were with him, when he called Lazarus out of the tomb, and raised him from the dead, testified about that.*)

<sup>18</sup> And therefore the people came, and met with him, for they heard that he had done this sign (*or this miracle*).

<sup>19</sup> Therefore the Pharisees said to themselves, Ye see, that we profit nothing; lo! all the world hath gone after him.

<sup>20</sup> And there were some heathen men, of them that had come up to worship in the feast day. (*And there were some Gentiles, among those who had come to worship on the Feast Day or at the Festival.*)

<sup>21</sup> And these came to Philip, that was of Bethsaida of Galilee, and prayed him, and said, Sire, we will see Jesus, [*or Sire, we would (like to) see Jesus*]. (*And they came to Philip, who was from Bethsaida in Galilee, and beseeched him, and said, Sir; we want to see Jesus.*)

<sup>22</sup> Philip cometh, and saith to Andrew; and again Andrew and Philip said to Jesus.

<sup>23</sup> And Jesus answered to them, and said, The hour cometh, that man's Son be clarified, (*or The time hath come, for man's Son to be glorified*).

<sup>24</sup> Truly, truly, I say to you, [*no*] but a corn of wheat fall into the earth, and be dead, (*or Truly, I tell you the truth, unless a kernel, or a grain, of wheat fall into the earth, and it die*), it dwelleth alone; but if it be dead, it bringeth [*forth*] much fruit.

<sup>25</sup> He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it into everlasting life (*or keepeth it safe for eternal life*).

<sup>26</sup> If any man serve me, (*pur*)sue he me (*or follow me*); and where I am, there my minister [*or my servant*] shall be. If any man serve me, my Father shall worship him (*or my Father shall honour him*).

<sup>27</sup> Now my soul is troubled, and what shall I say? Father, save me from this hour; but therefore I came into this hour [*or but for that thing I came into this hour*];

<sup>28</sup> Father, clarify thy name. And a voice came from heaven, and said, And I have clarified (*it*), and again I shall clarify (*it*). (*Father; glorify thy name. And a voice came from heaven, and said, I have glorified it, and I shall glorify it again.*)

<sup>29</sup> Therefore the people that stood (*there*), and heard, said, that thunder was made; other men said, an angel spake to him.

<sup>30</sup> Jesus answered, and said, This voice came not for me, but for you.

<sup>31</sup> Now is the doom of the world, now the prince of this world shall be cast out. (*Now is the Judgement of this world, now the Prince of this world shall be thrown out.*)

<sup>32</sup> And if I shall be enhanced from the earth, I shall draw all things to myself. (*And if I shall be raised or lifted up from the earth, then I shall draw everyone to me.*)

<sup>33</sup> And he said this thing, signifying by what death he was to die.

<sup>34</sup> And the people answered to him, We have heard of the law, that Christ dwelleth [*into*] without end; and how sayest thou, It behooveth man's Son to be areared? Who is this man's Son? (*And the people said to him, We have heard in the Law, that the Messiah remaineth forever; so how sayest thou, It behooveth the Son of man to be raised up? Who is this Son of man?*)

<sup>35</sup> And then Jesus saith to them, Yet a little light is in you; walk ye, the while ye have light, that (*the*) darkness(es) catch you not; he that wandereth in (*the*) darknesses, knoweth not whither he goeth. (*And then Jesus said to them, Yet a little light is in you, or There is but a little light left to you; walk ye, the while ye have the light, so that the darkness catch you not; he who walketh, or who goeth, in the darkness, knoweth not where he goeth.*)

<sup>36</sup> While ye have (*the*) light, believe ye in the light, (*so*) that ye be the children of (*the*) light. Jesus spake these things, and went, and hid him(*self*) from them.

<sup>37</sup> And when he had done so many miracles [*or so many signs*] before them, they believed not in him; (*And though he had done so many miracles before them, they still did not believe in him;*)

<sup>38</sup> that the word of Esaias, the prophet, should be fulfilled, which he said, Lord, who hath believed to our hearing, and to whom is the arm of the Lord showed? (*so that the*

*word of the prophet Isaiah would be fulfilled, when he said, Lord, who hath believed our message, and to whom is the Lord's power shown or revealed?)*

<sup>39</sup> Therefore they might not believe, for again Esaias said, *(And so they could not believe, for again Isaiah said,)*

<sup>40</sup> He hath blinded their eyes, and hath made hard the heart(s) of them, *(so)* that they see not with *(their)* eyes, and understand *[not]* with *(their)* heart(s); and that they be converted, and I heal them.

<sup>41</sup> Esaias said these things, when he saw the glory of him, and spake of him. *(Isaiah said these things, when he saw his glory, and spoke about him.)*

<sup>42</sup> Nevertheless of the princes, many believed in him, but for the Pharisees they acknowledged not, that they should not be put out of the synagogue; *(Nevertheless, among the leaders, many believed in him, but because of the Pharisees they did not acknowledge him publicly, so that they would not be put out of the synagogue;)*

<sup>43</sup> for they loved the glory of men, more than the glory of God.

<sup>44</sup> And Jesus cried, and said, He that believeth in me, believeth not in me, but in him that sent me *(or but in him who sent me).*

<sup>45</sup> He that seeth me, seeth him that sent me.

<sup>46</sup> I *(as a)* light came into the world, that each that believeth in me, dwell not in *(the)* darkneses. *(I came as a light into the world, so that everyone who believeth in me, remain not in darkness.)*

<sup>47</sup> And if any man heareth my words, and keepeth them not, I deem him not; for I came not, that I deem the world, but that I make the world safe. *(And if anyone heareth my words, and obeyeth them not, I do not judge that person; for I came not, that I judge the world, but that I save the world.)*

<sup>48</sup> He that despiseth me, and taketh not my words, hath him that shall judge him; that word that I have spoken *[or the word that I have spoken]*, shall deem him in the last day. *(He who despiseth me, and receiveth not my words, hath that which shall judge him; yea, the words that I have spoken, will judge him on the Last Day.)*

<sup>49</sup> For I have not spoken of myself, but that Father that sent me, *[he]* gave to me a commandment, what I shall say, and what I shall speak.

<sup>50</sup> And I know, that his commandment is everlasting life *(or that his command bringeth eternal life)*; therefore those things that I speak, as the Father said to me, so I speak.

## CHAPTER 13

<sup>1</sup> But before the feast day of pask, Jesus witting, that his hour is come, *[or Jesus witting, for his hour cometh]*, *(But before the Feast Day, or the Festival, of Passover; Jesus knowing, that his hour had come)*, that he pass from this world to the Father, when he had loved his that were in the world, into the end he loved them.

<sup>2</sup> And when the supper was made, when the devil had put then into the heart, that Judas of Simon Iscariot should betray him, *[And the supper made, when the devil had sent now into the heart of Judas of Simon Iscariot, that he should betray him,]*

<sup>3</sup> he witting *(or knowing)*, that the Father gave all things to him into his hands, and that he went out from God, and *(now)* goeth *(back)* to God,

<sup>4</sup> he riseth from the supper, and doeth off his clothes; and when he had taken a linen cloth, he girded him*(self)*.

<sup>5</sup> And afterward he put water into a basin, and began to wash the disciples' feet, and to wipe *(them)* with the linen cloth, with which he was girded.

<sup>6</sup> And so he came to Simon Peter, and Peter saith to him, Lord, wapest thou my feet?

<sup>7</sup> Jesus answered, and said to him, What I do, thou knowest not now; but thou shalt know afterward.

<sup>8</sup> Peter saith to him, Thou shalt never wash my feet. Jesus answered to him, If I shall not wash thee, thou shalt not have *(any)* part with me.

<sup>9</sup> Simon Peter saith to him, Lord, not only my feet, but both the hands and the head.

<sup>10</sup> Jesus saith to him, He that is washed, hath no need but that he wash the feet, but he is all clean *(or then he is altogether clean)*; and ye be clean, but not all.

<sup>11</sup> For he knew, who it was that should betray him *(or who it was that would betray him)*; therefore he said, Ye be not all clean.

<sup>12</sup> And so after that he had washed their feet, he took his clothes; and when he was set to *(the)* meat again, again he said to them, Ye know what I have done to you *[or Know ye what I have done to you(?)]*. *(And so after that he had washed their feet, he took his clothes; and when he had sat down at the meal again, he said to them, Do ye understand what I have done for you?)*

<sup>13</sup> Ye call me Master and Lord, and ye say well; for I am. (*Ye call me Teacher and Lord, and ye say correctly; for that is what I am.*)

<sup>14</sup> Therefore if I, Lord and Master, have washed your feet, and ye shall wash one another's feet [*for ye owe to wash another the other's feet*]; (*And so, if I, your Lord and Teacher, have washed your feet, ye ought to wash one another's feet;*)

<sup>15</sup> for I have given to you (*an*) ensample, that as I have done to you, so do ye.

<sup>16</sup> Truly, truly, I say to you, (*or Truly, I tell you the truth*), the servant is not greater than his lord, neither an apostle is greater than he that sent him.

<sup>17</sup> If ye know these things, ye shall be blessed, if ye do them.

<sup>18</sup> I say not of (*or about*) all (*of*) you, (*for*) I know which I have chosen; but that the scripture be fulfilled, He that eateth my bread, shall raise his heel against me.

<sup>19</sup> Truly, I say to you before it be done, (*so*) that when it is done, ye believe that I am (*or ye believe who I am*).

<sup>20</sup> Truly, truly, I say to you, he that taketh whomever I shall send, receiveth me, (*or Truly, I tell you the truth, he who receiveth whomever I shall send, receiveth me*); and he that receiveth me, receiveth him that sent me.

<sup>21</sup> When Jesus had said these things, he was troubled in spirit, and witnessed (*or testified*), and said, Truly, truly, I say to you, (*or Truly, I tell you the truth*), that one of you shall betray me.

<sup>22</sup> Therefore the disciples looked (*around*) together, doubting of whom he said.

<sup>23</sup> And so one of his disciples was resting in the bosom of Jesus, whom Jesus loved. (*And one of his disciples, whom Jesus loved, was sitting close beside Jesus.*)

<sup>24</sup> Therefore Simon Peter beckoned to him, and said to him, Who is it, of whom he saith?

<sup>25</sup> And so when he had rested again on the breast of Jesus, he saith to him, Lord, who is it? (*And so when he was close beside Jesus again, he asked him, Lord, who is it?*)

<sup>26</sup> Jesus answered, He it is, to whom I shall areach a sop of bread. And when he had wet bread [*for And when he had dipped in (some) bread*], he gave (*it*) to Judas of Simon Iscariot.

<sup>27</sup> And after the morsel, then Satan entered into him. And Jesus saith to him, That thing that thou doest, do thou swiftly.

<sup>28</sup> And none of them that sat at the meat knew (*or And none of those who sat at the meal knew*), whereto [*or what thing*] he said to him.

<sup>29</sup> For some guessed, for Judas had (*the*) purses, that Jesus had said to him, Buy thou those things, that be needful to us to the feast day, (*or Go and buy for us those things, that we need for the Feast Day or for the Festival*), or that he should give something to needy men.

<sup>30</sup> Therefore when he had taken the morsel, he went out anon (*or he left at once*); and it was night.

<sup>31</sup> Therefore when he was gone out, Jesus said, Now man's Son is clarified, and God is clarified in him. (*And so when Judas had gone out, Jesus said, Now man's Son is glorified, and God is glorified in him.*)

<sup>32</sup> If God is clarified in him, and God shall clarify him in himself, and anon (*or at once*) he shall clarify him. (*If God is glorified in him, then God shall glorify him in himself, and he shall glorify him now.*)

<sup>33</sup> Little sons, yet a little I am with you; ye shall seek me, and, as I said to the Jews, Whither I go, ye may not come, (*or Where I go, ye cannot come*); and to you I say (*it*) now.

<sup>34</sup> I give to you a new commandment, that ye love together, as I have loved you, and that ye love together. (*I give you a new commandment, that ye love one another, as I have loved you, yea, that ye love one another.*)

<sup>35</sup> In this thing all men shall know, that ye be my disciples, if ye have love together (*or if ye love one another*).

<sup>36</sup> Simon Peter saith to him, Lord, whither goest thou? Jesus answered, Whither I go, thou mayest not (*pur*)sue me now, but thou shalt (*pur*)sue me afterward. (*Simon Peter said to him, Lord, where goest thou? Jesus answered, Where I go, thou cannot follow me now, but thou shalt follow me later.*)

<sup>37</sup> Peter saith to him, Why may I not (*pur*)sue thee now? I shall put (*forth*) my life for thee. (*Peter said to him, Why can I not follow thee now? I shall lay down my life for thee.*)

<sup>38</sup> Jesus answered, Thou shalt put (*forth*)(*or lay down*) thy life for me? Truly, truly, I say to thee, (*or Truly, I tell thee the truth*), the cock shall not crow, till thou shalt deny me thrice.

<sup>39</sup> And he saith to his disciples,

## CHAPTER 14

<sup>1</sup> Be not your heart afraid [*or distroubled*], nor dread it, (*or Let not your heart be troubled, nor let it have fear or let it be fearful*); ye believe in God, and believe ye in me.

<sup>2</sup> In the house of my Father be many dwellings; if anything less, I had said to you, for I go to make ready to you a place (*or for I go to prepare a place for you*).

<sup>3</sup> And if I go, and make ready to you a place, (*or And if I go, and prepare a place for you*), again I [*shall*] come, and I shall take you (*un*)to myself, (*so*) that where I am, ye be.

<sup>4</sup> And whither I go, ye know, and ye know the way.

<sup>5</sup> Thomas saith to him, Lord, we know not whither thou goest, and how may we know the way? (*Thomas said to him, Lord, we do not know where thou goest, so how can we know the way?*)

<sup>6</sup> Jesus saith to him, I am (*the*) way, (*the*) truth, and (*the*) life; no man cometh to the Father, but by me.

<sup>7</sup> If ye had known me, soothly ye had known also my Father; and afterward ye shall know him, and ye have seen him.

<sup>8</sup> Philip saith to him, Lord, show to us the Father, and it sufficeth to us.

<sup>9</sup> Jesus saith to him, So long (*a*) time I am with you, and have ye not known me? Philip, he that seeth me, seeth also the Father. How sayest thou, show to us the Father?

<sup>10</sup> Believest thou not, that I *am* in the Father, and the Father is in me? The words that I speak to you, I speak not of myself; but the Father himself that dwelleth in me, [*he*] doeth the works.

<sup>11</sup> Believe ye not, that I am in the Father, and the Father is in me? Else believe ye for those works.

<sup>12</sup> Truly, truly, I say to you, (*or Truly, I tell you the truth*), if a man believeth in me, also he shall do the works that I do; and he shall do greater works than these, for I go to the Father. [*Truly, truly, I say to you, he that believeth in me, and he shall do the works that I do; and he shall do more works than these, for I go to the father.*]

<sup>13</sup> And whatever thing ye ask the Father in my name, I shall do this thing, (*so*) that the Father be glorified in the Son.

<sup>14</sup> If ye ask anything in my name, I shall do it.

<sup>15</sup> If ye love me, keep ye my commandments (*or obey my commandments*).

<sup>16</sup> And I shall pray the Father, and he shall give to you another Comforter, the Spirit of truth, to dwell with you [*into*] without end (*or to remain with you forever*);

<sup>17</sup> which *Spirit* the world may not take (*or which Spirit the world cannot receive*), for it seeth him not, neither knoweth him. But ye shall know him, for he shall dwell with you, and he shall be in you.

<sup>18</sup> I shall not leave you fatherless, I shall come to you.

<sup>19</sup> Yet a little, and the world seeth not now me [*or and the world seeth not me now*]; but ye shall see me, for I live, and ye shall live.

<sup>20</sup> In that day ye shall know, that I am in my Father, and ye in me, and I in you.

<sup>21</sup> He that hath my commandments, and keepeth them (*or obeyeth them*), he it is that loveth me; and he that loveth me, shall be loved of my Father (*or shall be loved by my Father*), and I shall love him, and I shall show to him myself.

<sup>22</sup> Judas saith to him, not he of Iscariot, Lord, what is done, (*or Lord, why is it*), that thou shalt show thyself to us, and not to the world?

<sup>23</sup> Jesus answered, and said to him, If any man loveth me, he shall keep my word(s), (*or he shall obey my words*); and my Father shall love him, and we shall come to him, and we shall dwell with him.

<sup>24</sup> He that loveth me not, keepeth not my words (*or obeyeth not my words*); and the word which ye have heard, is not mine, but the Father's, that sent me.

<sup>25</sup> These things I have spoken to you, dwelling among you;

<sup>26</sup> but that Holy Ghost, the Comforter, whom the Father shall send in my name, he shall teach you all things, and shall show, [*or remember*], to you all things, whatever things I shall say to you. (*but the Holy Spirit, the Comforter, whom the Father shall send in my name, he shall teach you everything, and shall remind you of everything, whatever I have said to you.*)

<sup>27</sup> Peace I leave to you, my peace I give to you; not as the world giveth, I give to you; be not your heart afraid [*or troubled*], nor dread it, (*or let not your heart be troubled, nor let it have fear or let it be fearful*).

<sup>28</sup> Ye have heard, that I said to you, I go, and (*then I shall*) come (*back*) to you. If ye loved me, forsooth ye should have joy, for I go to the Father, for the Father is greater than I.

<sup>29</sup> And now I have said to you, before that it be done, (*so*) that when it is done, ye believe (*it*).

<sup>30</sup> Now I shall not speak many things with you; for the prince of this world cometh, and hath not in me anything, [*for and he hath not anything in me*], (*or and he hath no power over me*).

<sup>31</sup> But (*so*) that the world know, that I love the Father; and as the Father gave a commandment to me, so I do (*it*). Rise ye, go we hence, (*or Get up, let us go now*).

## CHAPTER 15

<sup>1</sup> I am a very vine, and my Father is an earth-tiller. (*I am the true vine, and my Father is the farmer*.)

<sup>2</sup> Each branch in me that beareth not fruit, he shall take away it (*or he shall take it away*); and each that beareth fruit, he shall purge it, (*so*) that it bear the more fruit. [*Each scion, or branch, not bearing fruit in me, he shall do it away; and each that beareth fruit, he shall purge it, (so) that it bear more fruit.*]

<sup>3</sup> Now ye be (*made*) clean, for the word that I have spoken to you. (*Now ye be cleansed, or ye be purified, by the words which I have spoken to you.*)

<sup>4</sup> Dwell ye in me, and I in you; as a branch may not make fruit of itself, [*no*] but it dwell in the vine, so neither ye, [*no*] but ye dwell in me. (*Remain in me, and I in you; for a branch cannot make fruit by itself, unless it remain on the vine, so neither can ye, unless ye remain in me.*)

<sup>5</sup> I am the vine, ye be the branches. Who that dwelleth (*or remaineth*) in me [*or He that dwelleth in me*], and I in him, this beareth much fruit, for without me ye may nothing do (*or for ye can do nothing without me*).

<sup>6</sup> If any man dwelleth not in me, he shall be cast out as a branch, and shall wax dry; and they shall gather him (*up*), and they shall cast him into the fire, and he shall burn. (*If anyone remaineth not in me, he shall be thrown out like a branch, and shall grow dry; and they shall gather him up, and they shall throw him into the fire, and he shall be burned up.*)

<sup>7</sup> If ye dwell in me, and my words dwell in you, whatever thing ye will, ye shall ask (*for it*), and it shall be done to you. (*If ye remain in me, and my words remain in you, whatever that ye want, ye shall ask for it, and it shall be done for you.*)

<sup>8</sup> In this thing my Father is clarified (*or My Father is glorified in this*), that ye bring forth full much fruit, and that ye be made my disciples.

<sup>9</sup> As my Father loved me, I have loved you; dwell ye in my love (*or remain in my love*).

<sup>10</sup> If ye keep my commandments, ye shall dwell in my love; as I have kept the commandments of my Father, and dwell in his love. (*If ye obey my commandments, ye shall remain in my love; as I have obeyed my Father's commandments, and remain in his love.*)

<sup>11</sup> These things I spake to you, (*so*) that my joy be in you, and your joy be full-filled (*or and that your joy be filled full*).

<sup>12</sup> This is my commandment, that ye love together (*or that ye love one another*), as I have loved you.

<sup>13</sup> No man hath more love than this, that a man put (*forth*) his life for his friends.

<sup>14</sup> Ye be my friends if ye do those things, that I command to you.

<sup>15</sup> Now I shall not call you servants, for the servant knoweth not, what his lord shall do; but I have called you friends, for all (*the*) things whatever I heard of my Father, I have made known to you.

<sup>16</sup> Ye have not chosen me, but I chose you; and I have put you, that ye go, and bring forth fruit, and your fruit dwell; that whatever thing ye ask the Father in my name, he give to you. (*Ye have not chosen me, but I chose you; and I have ordained you, so that ye go, and bring forth fruit, and that your fruit remain; so that whatever ye ask the Father for in my name, he shall give it to you.*)

<sup>17</sup> These things I command to you, that ye love together (*or that ye love one another*).

<sup>18</sup> If the world hate you, know ye, that it had me in hate rather than you.

<sup>19</sup> If ye had been of the world, the world should love that thing that was his (*or the world would love that which was its own*); but for ye be not of the world, but I chose you from the world, therefore the world hateth you.

<sup>20</sup> Have ye mind of my word(s), which I said to you, The servant is not greater than his lord. If they have pursued me, they shall pursue you also; if they have kept my word, they shall keep yours also. (*Remember my words, which I said to you, The servant is not greater than his lord or master. If they have persecuted me, they shall also persecute you; if they have obeyed my words, they shall also obey yours.*)

<sup>21</sup> But they shall do to you all these things for my name, for they know not him that sent me.

<sup>22</sup> If I had not come, and had not spoken to them, they should not have sin; but now they have none excusation [or not excusing] of their sin. (*If I had not come, and had not spoken to them, they would not be guilty of sin; but now they have no excuse for their sin.*)

<sup>23</sup> He that hateth me, hateth also my Father.

<sup>24</sup> If I had not done the works in them, which none other man did, they should not have sin, (*or If I had not done the works among them, which no other man hath ever done, they would not be guilty of sin*); but now both they have seen, and have hated me and my Father.

<sup>25</sup> But that the word be fulfilled, that is written in their law, For they had me in hate without cause. (*So that the word be fulfilled, that is written in their Law, For they hated me for no good reason.*)

<sup>26</sup> But when the Comforter shall come, which I shall send to you from the Father, the Spirit of truth, which cometh forth [or proceedeth] of the Father, he shall bear witnessing of me; (*But when the Comforter shall come, whom I shall send to you from the Father, yea the Spirit of Truth, who cometh forth from the Father, he shall testify about me;*)

<sup>27</sup> And ye shall bear witnessing (or ye shall testify), for ye be with me from the beginning.

## CHAPTER 16

<sup>1</sup> These things I have spoken to you, (so) that ye be not caused to stumble.

<sup>2</sup> They shall make you without the synagogues, but the hour cometh, that each man that slayeth you, deem that he doeth service to God. (*They shall put you out of the synagogues, and the time cometh, when each man who killeth you, shall think that he doeth a service to God.*)

<sup>3</sup> And they shall do to you these things, for they have not known the Father, neither me.

<sup>4</sup> But these things I spake to you, that when the hour of them shall come, ye have mind, (*or so that when their time shall come, ye shall remember*), that I said (*this*) to you. I said not to you these things from the beginning, for I was with you.

<sup>5</sup> And now I go to him that sent me, and no man of you asketh me, Whither goest thou? (*And now I go to him who sent me, and none of you asketh me, Where goest thou?*)

<sup>6</sup> but for I have spoken to you these things, heaviness [or sorrow] hath full-filled your heart(s). (*but because I have spoken these things to you, now sorrow hath filled your hearts full.*)

<sup>7</sup> But I say to you (*the*) truth, it speedeth to you, that I go, (*or But I tell you the truth, it is more expedient for you, that I go away*); for if I go not forth, the Comforter shall not come to you; but if I go forth, I shall send him to you. [*But I say to you truth, it speedeth to you, that I go; soothly if I shall not go away, the comforter shall not come to you; forsooth if I shall go away, I shall send him to you.*]

<sup>8</sup> And when he cometh, he shall reprove the world of sin, and of rightwiseness, and of doom, (*And when he cometh, he shall prove the world wrong about sin, and about righteousness, and about judgement.*)

<sup>9</sup> Of sin (*or About sin*), for they have not believed in me;

<sup>10</sup> and of rightwiseness (*or and about righteousness*), for I go to the Father, and now ye shall not see me;

<sup>11</sup> but of doom, for the prince of this world is now deemed. (*and about judgement, for the Prince of this world is now judged.*)

<sup>12</sup> Yet I have many things to say to you, but ye may not bear them now (*or but ye cannot bear them now*).

<sup>13</sup> But when the Spirit of truth cometh, he shall teach you all truth; for he shall not speak of himself, but whatever things he shall hear, he shall speak; and he shall tell to you those things that be to come.

<sup>14</sup> He shall clarify me, for of mine he shall take, and shall tell to you. (*He shall glorify me, for he shall receive it from me, and then he shall tell it to you.*)

<sup>15</sup> All things, whatever [*things*] the Father hath, be mine; therefore I said to you, that of mine he shall take, and (*then*) shall tell to you. (*Everything, whatever the Father hath, is mine; and so I said to you, that he shall receive it from me, and then he shall tell it to you.*)

<sup>16</sup> A little, and then ye shall not see me; and again a little, and ye shall see me, for I go to the Father.

<sup>17</sup> Therefore some of his disciples said together, What is this thing that he saith to us, A little, and ye shall not see me; and again a little, and ye shall see me, for I go to the Father?

<sup>18</sup> Therefore they said, What is this that he saith to us, A little? we know not what he speaketh.

<sup>19</sup> And Jesus knew, that they would ask him, and he said to them, Of this thing ye seek among you(*r*selves), for I said, A little, and ye shall not see me; and again a little, and ye shall see me.

<sup>20</sup> Truly, truly, I say to you, (*or Truly, I tell you the truth*), that ye shall mourn and weep, but the world shall have joy; and ye shall be sorrowful, but your sorrow shall turn into joy.

<sup>21</sup> A woman when she beareth (*a*) child, hath heaviness [*or sorrow*], for her time is come; but when she hath born a son, now she thinketh not on the pain, for (*or because of her*) joy, for a man is born into the world.

<sup>22</sup> And therefore ye have now sorrow, but again I shall see you, and your heart(s) shall have joy, and no man shall take from you your joy.

<sup>23</sup> And in that day ye shall not ask (*of*) me anything; truly, truly, I say to you, if ye ask the Father (*for*) anything in my name, he shall give [*it*] to you. (*And on that day ye shall ask nothing of me; truly, I tell you the truth, if ye ask the Father for anything in my name, he shall give it to you.*)

<sup>24</sup> Till now ye (*have*) asked nothing in my name; ask ye, and ye shall take, (*or ask, and ye shall receive*), (*so*) that your joy be full.

<sup>25</sup> I have spoken to you these things in proverbs; the hour cometh, when now I shall not speak to you in proverbs, but openly of my Father I shall tell to you [*for but openly of my Father I shall tell you*].

<sup>26</sup> In that day ye shall ask in my name; and I say not to you, that I shall pray (*to*) the Father for you;

<sup>27</sup> for the Father himself loveth you, for ye have loved me, and have believed, that I went out from God.

<sup>28</sup> I went out from the Father, and I came into the world; again I leave the world, and go to the Father.

<sup>29</sup> His disciples said to him, Lo! now thou speakest openly, and thou sayest no proverb.

<sup>30</sup> Now we know, that thou knowest all things; and it is not need(*ful*) to thee, [*or and it is no need to thee*], (*or and there is no need*), that any man ask thee (*anything more*). In this thing we believe, that thou wentest out from God.

<sup>31</sup> Jesus answered to them, Now ye believe.

<sup>32</sup> Lo! the hour cometh, and now it cometh, that ye be scattered, each into his own things, and that ye leave me alone; and I am not alone (*or but I am not alone*), for the Father is with me.

<sup>33</sup> These things I have spoken to you, (*so*) that ye have peace in me; in the world ye shall have dis-ease, [*or have pressing, or over-laying*], (*or in the world ye shall have pressure*), but trust ye, I have overcome the world.

## CHAPTER 17

<sup>1</sup> These things Jesus spake, and when he had cast [*or (had) lifted*] up his eyes into heaven, he said, Father, the hour cometh, clarify thy Son, that thy Son clarify thee. (*Jesus spoke these things, and when he had lifted up his eyes unto heaven, he said, Father, the time cometh, glorify thy Son, so that thy Son can glorify thee.*)

<sup>2</sup> As thou hast given to him power on each flesh, [*or man*], (*so*) that (*to*) all (*the*) thing(s) that thou hast given to him, he give to them everlasting life. (*For thou hast given him authority over everyone, so that to all those whom thou hast given to him, he can give them eternal life.*)

<sup>3</sup> And this is everlasting life, that they know thee very God alone, and whom thou hast sent, Jesus Christ. (*And this is eternal life, that they know thee, the true God alone, and whom thou hast sent, Jesus Christ.*)

<sup>4</sup> I have clarified thee on the earth, I have ended the work, that thou hast given to me to do. (*I have glorified thee on the earth, I have finished the work, that thou hast given me to do.*)

<sup>5</sup> And now, Father, clarify thou me at thyself, with the clearness that I had at thee, before the world was made. (*And now, Father, glorify me before thee, or in thy presence, with the glory that I had with thee, before the world was made.*)

<sup>6</sup> I have showed thy name to those men, which thou hast given to me of the world; they were thine, and thou hast given them to me, and they have kept thy word (*or and they have obeyed thy command*).

<sup>7</sup> And now they have known, that all (*the*) things that thou hast given to me, be of thee.

<sup>8</sup> For the words that thou hast given to me, I gave to them; and they have taken, and have known verily, that I went out from thee, (*or and they have received it, and have truly known, that I went out from thee*); and they believed, that thou sentest me.

<sup>9</sup> I pray for them, *I pray* not for the world, but for them that thou hast given to me, for they be thine.

<sup>10</sup> And all my things be thine, and thy things be mine; and I am clarified in them (*or and I am glorified in them*).

<sup>11</sup> And now I am not in the world, and these be in the world, and I come to thee. Holy Father, keep them in thy name, which thou hast given to me, (*so*) that they be one, as we *be*(one).

<sup>12</sup> While I was with them, I kept them in thy name; those that thou gavest to me, I kept, and none of them perished, [*no*] but the son of perdition, (*so*) that the scripture be fulfilled.

<sup>13</sup> But now I come to thee, and I speak these things in the world, that they have my joy fulfilled in themselves. (*And now I come to thee, but I say these things while I am still in the world, so that they have my joy filled full within themselves.*)

<sup>14</sup> I gave to them thy word, and the world had them in hate, (*or I gave thy words to them; and the world hated them*); for they be not of the world, as I am not of the world.

<sup>15</sup> I pray not, that thou take them away from the world, but that thou keep them from evil.

<sup>16</sup> They be not of the world, as I am not of the world.

<sup>17</sup> Hallow thou them in (*the*) truth; thy word is truth.

<sup>18</sup> As thou sentest me into the world, also I sent them into the world.

<sup>19</sup> And I hallow myself for them, (*so*) that also they be hallowed in (*the*) truth.

<sup>20</sup> And I pray not only for them, but also for them that shall believe into me by the word of them; (*And I pray not only for them, but also for those who shall believe in me because of their words;*)

<sup>21</sup> that all [*they*] be one, as thou, Father, in me, and I in thee, that also they in us be one, (*or that they all be one, like thou, Father, in me, and I in thee, that also they be one in us*); (*so*) that the world believe, that thou hast sent me.

<sup>22</sup> And I have given to them the clearness, that thou hast given to me, that they be one, as we be one; (*And I have given them the glory, that thou hast given me, so that they be one, like we be one;*)

<sup>23</sup> I in them, and thou in me, that they be ended into one (*or so that they perfectly or completely become one*); and (*so*) that the world know, that thou sentest me, and hast loved them, as thou hast loved also me.

<sup>24</sup> Father, they which thou hast given to me, I will that where I am, that they be with me, that they see my clearness, that thou hast given to me; for thou lovedest me before the making of the world. (*Father; they whom thou hast given to me, I desire that where I am, that they be with me, so that they can see my glory, which thou hast given to me; for thou hast loved me before the making or the creation of the world.*)

<sup>25</sup> Father, rightfully the world knew thee not, [*or Rightful Father; (or Righteous Father), the world knew not thee*], but I knew thee, and these knew, that thou sentest me.

<sup>26</sup> And I have made thy name known to them, and shall make known; that the love by which thou hast loved me, be in them, and I in them.

## CHAPTER 18

<sup>1</sup> When Jesus had said these things, he went out with his disciples over the strand of Cedron, (*or he went out with his disciples across the Kidron Stream, or the Kidron Gorge, or the Kidron Valley*), where (*there*) was a yard, *or a garden*, into which he entered, and his disciples.

<sup>2</sup> And Judas, that betrayed him, knew the place, for oft Jesus came thither with his disciples.

<sup>3</sup> Therefore when Judas had taken a company of knights, and ministers of the bishops, and of the Pharisees, he came thither with lanterns, and brands, and armours [*or arms*]. (*And so when Judas had taken a company of soldiers, and servants, or officers, from the high priests, and from the Pharisees, he came there with lanterns, and torches, and weapons.*)

<sup>4</sup> And so Jesus witting all things that were to come on him, went forth, and said to them, Whom seek ye?

<sup>5</sup> They answered to him, Jesus of Nazareth. Jesus saith to them, I am (*he*). And Judas that betrayed him, stood with them.

<sup>6</sup> And when he said to them, I am (*he*), they went aback, and fell down on the earth. (*And when he said to them, I am he, they went backward, and fell down on the ground.*)

<sup>7</sup> And again he asked them, Whom seek ye? And they said, Jesus of Nazareth.

<sup>8</sup> He answered to them, I said to you, that I am (*he*); therefore if ye seek me, suffer ye these to go away, (*or and so if ye came for me, allow these men to go away*).

<sup>9</sup> (*So*) That the word which he said should be fulfilled, For I lost not any of them, which thou hast given to me.

<sup>10</sup> Therefore Simon Peter had a sword, and drew it out, and smote the servant of the bishop (*or and struck the servant of the High Priest*), and cut off his right ear. And the name of the servant was Malchus.

<sup>11</sup> Therefore Jesus said to Peter, Put thou thy sword into thy sheath; wilt thou not, that I drink the cup, that my Father gave to me?

<sup>12</sup> Therefore the company of knights, and the tribune, and the ministers of the Jews, took Jesus, and bound him, (*And so the company of soldiers, and the tribune, and the servants, or the officers, of the Jews, took hold of Jesus, and bound him.*)

<sup>13</sup> and led him first to Annas; for he was [*the*] father of Caiaphas' wife, that was bishop of that year. (*and first they led him to Annas; he was the father of the wife of Caiaphas, and Caiaphas was the High Priest that year.*)

<sup>14</sup> And it was Caiaphas, that gave counsel to the Jews, that it speedeth (*or it was expedient*), that one man (*should*) die for the people.

<sup>15</sup> But Simon Peter (*pur*)sued Jesus, and another disciple; and that disciple was known to the bishop. And he entered with Jesus, into the hall of the bishop; (*And Simon Peter; and another disciple, followed Jesus; and that disciple was known to Annas, who was a former High Priest. And he entered with Jesus, into the courtyard of the former High Priest;*)

<sup>16</sup> but Peter stood at the door withoutforth. Therefore that other disciple, that was known to the bishop, went out, and said to the woman that kept the door, and brought in Peter. (*but Peter stood at the door; or at the gate, outside the courtyard. And so that other disciple, who was known to the former High Priest, went out, and spoke to the woman who kept watch at the door; or at the gate, and brought Peter in.*)

<sup>17</sup> And the damsel, (*the*) keeper of the door, said to Peter, Whether thou art also of this man's disciples? He said, I am not. (*And the young woman, who kept watch at the door; or at the gate, said to Peter, Art thou also one of this man's disciples? He said, I am not.*)

<sup>18</sup> And the servants and [*the*] ministers stood at the coals (*or And the servants and the officers stood by the coals*), for it was cold, and they warmed them(*selves*); and Peter was with them, standing (*there*) and warming him(*self*).

<sup>19</sup> And the bishop asked Jesus of his disciples, and of his teaching. (*And the former High Priest asked Jesus about his disciples, and about his teaching.*)

<sup>20</sup> Jesus answered to him, I have spoken openly to the world; I taught evermore in the synagogue, and in the temple, whither all the Jews came together, and in huddles [*or in private*] I spake nothing. (*Jesus answered to him, I have spoken openly to all the world; I always taught in the synagogue, and at the Temple, where all the Jews came together, and I never said anything in private.*)

<sup>21</sup> What askest thou me? (*or Why askest me?*) ask them that heard me, what I have spoken to them; lo! they know, what things I have said.

<sup>22</sup> When he had said these things, one of the ministers standing nigh, gave a buffet to Jesus, and said, Answerest thou so to the bishop? (*When he had said these things, one of the officers standing nearby, gave a blow to Jesus, and said, Answerest thou so to the High Priest?*)

<sup>23</sup> Jesus answered to him, If I have spoken evil, bear thou witnessing of evil; but if I said well, why smitest thou me? (*Jesus said to him, If I have said anything wrong, testify to what that wrong was; but if I have spoken truthfully, why strikest me?*)

<sup>24</sup> And Annas sent him bound to Caiaphas, the bishop. (*And then Annas, the former High Priest, sent Jesus while still in bonds, or still tied up, to Caiaphas, the current High Priest.*)

<sup>25</sup> And (*meanwhile*) Simon Peter stood, and warmed him(*self*); and they said to him, Whether also thou art his disciple? (*or Art thou also his disciple?*) He denied, and said, I am not.

<sup>26</sup> One of the bishop's servants (*or One of the former High Priest's servants*), (*a*) cousin of him, whose ear Peter cut off, said, Saw I thee not in the yard with him? [*+or Whether I saw thee not in the garden with him?*]

<sup>27</sup> And Peter again denied, and anon the cock crew. (*And again Peter denied it, and at once the cock crowed.*)

<sup>28</sup> Then they led Jesus to Caiaphas, into the moot hall; and it was early, and they entered not into the moot hall, that they should not be defouled, but that they should eat pask. (*And then they led Jesus from Caiaphas, to the Hall of Judgement, at the Governor's palace; and it was early in the morning, and they did not enter into the Hall of Judgement at the Governor's palace, so that they would not be defiled, and then they could still eat the Passover.*)

<sup>29</sup> Therefore Pilate went out withoutforth to them, and said, What accusing bring ye against this man? (*And so Pilate went outside to them, and said, What accusation, or what charge, do ye make against this man?*)

<sup>30</sup> They answered, and said to him, If this were not a mis-doer, we had not betaken him to thee. (*They said to him, If he were not a wrong-doer, we would not have delivered him, or we would not have brought him, to thee.*)

<sup>31</sup> Then Pilate saith to them, Take ye him, and deem ye him, after your law. And the Jews said to him, It is not leaveful to us, to slay any man; (*Then Pilate said to them, Take him, and judge him yourselves, according to your Law. And the Jews said to him, It is not lawful for us, to kill any man;*)

<sup>32</sup> (*so*) that the word of Jesus should be fulfilled, which he said, signifying by what death he should die.

<sup>33</sup> Therefore again Pilate entered into the moot hall, and called Jesus, and said to him, Art thou king of Jews? (*And so Pilate went back into the Hall of Judgement in the Governor's palace, and called Jesus, and said to him, Art thou the King of the Jews?*)

<sup>34</sup> Jesus answered, and said to him, Sayest thou this thing of thyself, or others have said (*it*) to thee of me?

<sup>35</sup> Pilate answered, Whether I am a Jew? Thy folk and the bishops betook thee to me (*or Thy own people and the high priests have delivered thee to me*); what hast thou done?

<sup>36</sup> Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my ministers would strive, that I should not be taken to the Jews; but now my kingdom is not here. (*Jesus answered, My Kingdom is not of this world; if my Kingdom was of this world, my servants would fight, so that I would not be delivered, or handed over, to the Jews; but now my Kingdom is not here.*)

<sup>37</sup> And so Pilate said to him, Then art thou a king? Jesus answered, Thou sayest, that I am a king. To this thing I am born, and to this I came into the world, to bear witnessing to truth (*or to testify to the truth*). Each [*man*] that is of (*the*) truth, heareth my voice.

<sup>38</sup> Pilate saith to him, What is truth? And when he had said this thing, again he went out to the Jews, and said to them, I find no cause (*or crime worthy of death*) in him, [*or I find no cause against him*], (*or I find no case against him*).

<sup>39</sup> But it is a custom to you, that I deliver, [*or that I leave*], (*or I let go*), one to you in pask; therefore will ye that I deliver to you the king of Jews? (*But it is a custom for you, that I release, or that I let go, one prisoner for you at Passover; and so do ye desire that I release to you the King of the Jews?*)

<sup>40</sup> All they cried again (*or And they all cried again*), and said, Not this (*man*), but Barabbas. And Barabbas was a thief.

## CHAPTER 19

<sup>1</sup> Therefore Pilate took then Jesus, and scourged him. [*+Therefore then Pilate took Jesus, and scourged him.*]

<sup>2</sup> And (*the*) knights wreathed a crown of thorns, and set (*it*), [*or put (it)*], on his head, and did about him a cloth of purple, and came to him, (*And the soldiers wove, or plaited,*

a crown of thorns, and put it on his head, and did about him a cloak of purple, and came to him.)

<sup>3</sup> and said, Hail, king of Jews. And they gave to him buffets. (*and said, Hail, King of the Jews! And they gave him blows on his head and his body.*)

<sup>4</sup> Again Pilate went out, and said to them, Lo! I bring him out to you, that ye know, that I find no cause (*or crime worthy of death*) in him. (*And Pilate went out again, and said to them, Behold! I bring him back out to you now, so that ye know, that I find no case against him.*)

<sup>5</sup> And so Jesus went out, bearing a crown of thorns, and a cloth of purple (*or and a cloak of purple*). And he saith to them, Lo! the man.

<sup>6</sup> But when the bishops and ministers had seen him, they cried, and said, Crucify, crucify him. Pilate saith to them, Take ye him, and crucify ye [him], for I find no cause (*or crime worthy of death*) in him. (*But when the high priests, and their servants, or their officers, had seen him, they cried, and said, Crucify him, crucify him. Pilate said to them, You take him, and you crucify him, for I find no case against him.*)

<sup>7</sup> The Jews answered to him, We have a law, and by the law he oweth to die (*or and by that law he ought to die*), for he made him(self) God's Son.

<sup>8</sup> Therefore when Pilate had heard this word, he dreaded the more, [*or he dreaded more*], (*or he was more fearful, or he was even more afraid*).

<sup>9</sup> And he went into the moot hall again, and said to Jesus, Of whence art thou? (*or And he went into the Hall of Judgement again, and said to Jesus, Where do you come from?*) But Jesus gave none answer to him [*or Forsooth Jesus gave not (an) answer to him*].

<sup>10</sup> Pilate saith to him, Speakest thou not to me? Knowest thou not, that I have power to crucify thee, and I have power to deliver thee? (*or Knowest thou not, that I have the power to crucify thee, and I have the power to release thee or to let thee go?*)

<sup>11</sup> Jesus answered, Thou shouldest not have any power against me, [*no*] but it were given to thee from above; therefore he that betook me to thee, hath the more sin, (*or and so he who delivered me, or who handed me over to thee, hath done the greater sin*).

<sup>12</sup> From that time Pilate sought to deliver him (*or From that moment on, Pilate sought to release him*); but the Jews cried, and said, If thou deliverest this man, thou art not the emperor's friend; for each man that maketh himself king, gainsaith the emperor, [*or If thou leavest this man, (or if thou lettest this man go), thou art not the friend of Caesar; for each man that maketh himself king, against-saith Caesar*].

<sup>13</sup> And Pilate, when he had heard these words, led Jesus forth, and sat for doomsman in a place, that is said Lycostratos, but in Hebrew Golgotha. (*And Pilate, when he had heard these words, led Jesus forth, and sat as judge in a place, that is called Lycostratos, but in Hebrew, Gabbatha.*)

<sup>14</sup> And it was pask eve, as it were the sixth hour, [*or Forsooth it was the making ready, or even, of pask, as the sixth hour; or midday*]. And he saith to the Jews, Lo! your king. (*And it was the eve of Passover, about noon. And he said to the Jews, Behold! here is your king!*)

<sup>15</sup> But they cried, and said, Take away, take away, [*or Do away, do away*]; crucify him. Pilate saith to them, Shall I crucify your king? The bishops answered, We have no king but the emperor, [*or We have not a king no but Caesar*], (*or The high priests answered, We have no king but Caesar!*).

<sup>16</sup> And then Pilate betook him to them, that he should be crucified, (*or And then Pilate delivered him, or handed him over to them, so that he could be crucified*). And they took Jesus, and led him out.

<sup>17</sup> And he bare to himself a cross (*or And he carried his own cross*), and went out into that place, that is said (*or is called*) Calvary, (*and*) in Hebrew Golgotha;

<sup>18</sup> where they crucified him, and others twain with him, *one* on this side and *one* on that side, and Jesus in the middle.

<sup>19</sup> And Pilate wrote a title, and set (*it*), [*or put (it)*], on the cross; and it was written, Jesus of Nazareth, king of Jews, (*or the King of the Jews*).

<sup>20</sup> Therefore many of the Jews read this title, for the place where Jesus was crucified, was nigh the city, and it was written in Hebrew, Greek, and Latin.

<sup>21</sup> Therefore the bishops of the Jews said to Pilate, Do not thou write king of Jews, but that he said, I am king of Jews. (*And so the high priests of the Jews said to Pilate, Do not write The King of the Jews, but that he said, I am the King of the Jews.*)

<sup>22</sup> Pilate answered, That that I have written, I have written.

<sup>23</sup> Therefore the knights when they had crucified him, took his clothes, and made four parts, to each knight a part, and (*there was also*) a coat. And the coat was without seam,

and woven all about. *(And so the soldiers when they had crucified him, took his clothes, and divided them into four parts, to each soldier one part, and there was also a cloak or a robe. And the cloak or the robe was without a seam, and woven in one piece.)*

<sup>24</sup> Therefore they said together, Cut we not it, but cast we lot(s), whose it is; that the scripture be fulfilled, saying, They parted my clothes to them, and on my cloth they cast lot(s). And the knights did these things. *(And so they said to each other; We shall not cut it, but rather we shall throw dice, to see whose it is; so that the Scripture be fulfilled, saying, They divided my clothes among themselves, and for my cloak or my robe they threw dice. And the soldiers did these things.)*

<sup>25</sup> But beside the cross of Jesus stood his mother, and the sister of his mother, Mary Cleophas, and Mary Magdalene.

<sup>26</sup> Therefore when Jesus had seen his mother, and the disciple standing *(there)*, whom he loved, he saith to his mother, Woman, lo! thy son.

<sup>27</sup> Afterward he saith to the disciple, Lo! thy mother. And from that hour the disciple took her into *(or as)* his *(own)* mother.

<sup>28</sup> Afterward Jesus witting, that now all things be ended, *(so)* that the scripture were fulfilled, he saith, I thirst.

<sup>29</sup> And a vessel was set *(there)* full of vinegar. And they laid in hyssop about the sponge full of vinegar, and put *(it)* to his mouth./And a vessel was set *(there)* full of eisell. And they took a sponge full of eisell, putting it about with hyssop, and proffered it to his mouth.

<sup>30</sup> Therefore when Jesus had taken the vinegar, he said, It is ended. And when his head was bowed down, he gave up the ghost./And when Jesus had tasted *this* eisell, he said, It is ended. And he bowed down the head, and sent out the spirit.

<sup>31</sup> Therefore for it was the pask eve, that the bodies should not abide *[or dwell]* on the cross in the sabbath, for that was a great sabbath day, the Jews prayed Pilate, that the hips of them should be broken, and they *[should be]* taken away. *(And so because it was the eve of Passover; so that the bodies would not remain on the cross on the Sabbath, for that was a Great Sabbath day, the Jews beseeched Pilate, that their hips should be broken, and that they should be taken away.)*

<sup>32</sup> Therefore *(the)* knights came *(or And so the soldiers came)*, and they brake the thighs of the first, and of the other, that was crucified with him.

<sup>33</sup> But when they were come to Jesus *[or Forsooth when they had come to Jesus]*, as they saw him dead then, they brake not his thighs;

<sup>34</sup> but one of the knights opened his side with a spear, and anon blood and water went out. *(but one of the soldiers opened his side with a spear, and at once blood and water went out.)*

<sup>35</sup> And he that saw *(this)*, bare witnessing *[thereof]*, and his witnessing is true; and he knoweth that he saith true things, *(so)* that ye *(can)* believe. *(And he who saw this, testified to it, and his testimony is true; and he knoweth that he saith true things, so that ye can believe.)*

<sup>36</sup> And these things were done, *(so)* that the scripture should be fulfilled, Ye shall not break a bone of him.

<sup>37</sup> And again another scripture saith, They shall see in whom they pierced through.

<sup>38</sup> But after these things Joseph of Arimathaea prayed Pilate, that he should take away the body of Jesus, for that he was a disciple of Jesus, but privily for dread of the Jews. And Pilate suffered *(him)*. And so he came, and took away the body of Jesus. *(But after these things Joseph of Arimathaea beseeched Pilate, so that he could take away the body of Jesus, because he was a disciple of Jesus, but privately, or in secret, for fear of the Jews. And Pilate allowed him. And so he came, and took away the body of Jesus.)*

<sup>39</sup> And Nicodemus came also, that had come to him first by night, *[or that had come to Jesus first in the night]*, *(or who had first come to Jesus in the night)*, and brought a meddling, *(or a medley, or a mixture)*, of myrrh and aloe, as it were an hundred pound.

<sup>40</sup> And they took *(down)* the body of Jesus, and bound it in linen clothes with sweet smelling ointments *[or spices]*, as it is *(the)* custom to Jews for to bury *(or as is the custom of the Jews for burial)*.

<sup>41</sup> And in the place where he was crucified, was a garden, and in the garden a new grave *(or and in the garden was a new tomb)*, in which yet no man was laid *[or in which not yet any man was put]*.

<sup>42</sup> Therefore there they put Jesus, for the vigil of *(the)* Jews' feast, for the sepulchre was nigh. *(And so they put Jesus there, because it was the eve of the Jews' Feast, or Festival, and the tomb was nearby.)**[Therefore there for the making ready (day) of (the) Jews, for*

*the sepulchre was nigh, they put Jesus. (And so because it was the preparation day of the Jews, and the tomb was nearby, they put Jesus there.)]*

## CHAPTER 20

<sup>1</sup> And in one day of the week, Mary Magdalene came early to the grave, when it was yet dark. And she saw the stone moved away from the grave. *(And early on the first day of the week, Mary Magdalene came to the tomb, when it was still dark. And she saw the stone moved away from the tomb.)*

<sup>2</sup> Therefore she ran, and came to Simon Peter; and to another disciple, whom Jesus loved, and saith to them, They have taken *(away)* the Lord from the grave, *(or and said to them, They have taken the Lord away from the tomb)*, and we know not, where they have laid him.

<sup>3</sup> Therefore Peter went out, and that other disciple, and they came to the grave. *(And so Peter went out, and that other disciple, and they came to the tomb.)*

<sup>4</sup> And they twain ran together; and that other disciple ran before Peter, and came first to the grave. *(And the two men ran together, and that other disciple ran before Peter, and came to the tomb first.)*

<sup>5</sup> And when he stooped *(down)*, he saw the sheets lying *(there)*, nevertheless he entered not *(or but he did not go in)*.

<sup>6</sup> Therefore Simon Peter came *(pur)suing* him, and he entered into the grave, and he saw the sheets laid *(there)*, *(And so Simon Peter came following behind him, and he entered into the tomb, and he saw the sheets laid there,)*

<sup>7</sup> and the sudarium that was on his head, not laid with the sheets, but by itself wrapped into a place *(or but rolled up in a place by itself)*.

<sup>8</sup> Therefore then that disciple that came first to the grave, entered, and saw, and believed. *(And then that disciple who first came to the tomb, entered, and saw everything, and believed.)*

<sup>9</sup> For they knew not yet the scripture, that it behooved him to rise again from death. *[Forsooth they wist not yet the scripture, for it behooved him to rise again from (the) dead.]*

<sup>10</sup> Therefore the disciples went again to themselves. *(And so the disciples went off by themselves.)*

<sup>11</sup> But Mary stood at the grave withoutforth weeping. And while she wept, she bowed her*(self)* *(down)*, and beheld forth into the grave. *(But Mary stood at the tomb outside weeping. And while she wept, she bowed herself down, and looked into the tomb.)*

<sup>12</sup> And she saw two angels sitting in white, one at the head and one at the feet, where the body of Jesus was laid.

<sup>13</sup> And they say to her, Woman, what weepst thou? *(or And they said to her, Woman, why weapest thou?)* She said to them, For they have taken away my Lord, and I know not, where they have laid him.

<sup>14</sup> When she had said these things, she turned backward *[or she turned aback]*, and saw Jesus standing *(there)*, and knew not that it was Jesus.

<sup>15</sup> Jesus saith to her, Woman, what weepst thou? whom seekest thou? She guessing that he was the gardener, saith to him, Sire, if thou hast taken him up, say to me, where thou hast laid him, and I shall take him away. *(Jesus said to her, Woman, why weapest thou? whom seekest thou? She thinking that he was the gardener, said to him, Sir, if thou hast taken him some place, tell me, where thou hast laid him, and I shall take him away.)*

<sup>16</sup> Jesus saith to her, Mary. She turned, and saith to him, Rabboni, that is to say, Master *(or Teacher)*.

<sup>17</sup> Jesus saith to her, Do not thou touch me, for I have not yet ascended to my Father; but go to my brethren, and say to them, I ascend to my Father and to your Father, to my God and to your God.

<sup>18</sup> Mary Magdalene came, telling to the disciples, That I saw the Lord, and these things he said to me.

<sup>19</sup> Therefore when it was even*(ing)* in that day, *[in]* one of the sabbaths, and the gates were shut, where the disciples were gathered, for dread of the Jews, Jesus came, and stood in the middle of the disciples, and he saith to them, Peace *[be]* to you. *(And so when it was evening on that day, on one of the Sabbaths (or on the first day of the week), and the doors were shut, where the disciples were gathered, for fear of the Jews, Jesus came, and stood in the midst of the disciples, and he said to them, Peace be to you.)*

<sup>20</sup> And when he had said this, he showed to them *[his]* hands and side; therefore the disciples joyed *(or and so the disciples rejoiced)*, for the Lord was seen.

<sup>21</sup> And he saith to them again, Peace *(be)* to you; as the Father sent me, I send you.

<sup>22</sup> When he had said this, he blew on them, and said, Take ye the Holy Ghost (*or and said, Receive the Holy Spirit*);

<sup>23</sup> whose sins ye forgive, those be forgiven to them; and whose sins ye withhold, those be withheld.

<sup>24</sup> But Thomas, one of the twelve, that is said Didymus (*or who is called the Twin*), was not with them, when Jesus came.

<sup>25</sup> Therefore the other disciples said, We have seen the Lord. And he said to them, *[No] But I see in his hands the printing of the nails, (or And he said to them, Unless I see the scarring, or the marks, from the nails in his hands), and put my finger into the place of the nails, and put mine hand into his side, I shall not believe (it).*

<sup>26</sup> And after eight days again his disciples were within, and Thomas with them. Jesus came, while the gates were shut, and stood in the middle, and said, Peace (*be*) to you, (*or And Jesus came, while the doors were shut, and stood in their midst, and said, Peace be to you).*

<sup>27</sup> Afterward he saith to Thomas, Put in here thy finger, and see mine hands, and put hither thine hand, and put *[it]* into my side, and do not thou be unbelievful, but faithful.

<sup>28</sup> Thomas answered, and said to him, My Lord and my God.

<sup>29</sup> Jesus saith to him, Thomas, for thou hast seen me, thou believedest; blessed be they, that saw not, and have believed.

<sup>30</sup> And Jesus did many other signs (*or miracles*) in the sight of his disciples, which be not written in this book.

<sup>31</sup> But these be written, that ye believe, that Jesus is Christ, the Son of God, and that ye believing have life in his name. (*But these be written, so that ye believe, that Jesus is the Messiah, the Son of God, and that ye believing have life in his name.*)

## CHAPTER 21

<sup>1</sup> Afterward Jesus again showed him(*self*) to his disciples, at the sea of Tiberias (*or at the Sea of Galilee, that is, Lake Galilee*). And he showed him(*self*) thus.

<sup>2</sup> There were together Simon Peter, and Thomas, that is said Didymus (*or who is called the Twin*), and Nathanael, that was of the Cana of Galilee, and the sons of Zebedee, and twain other of his disciples (*or and two other disciples of Jesus*).

<sup>3</sup> Simon Peter saith to them, I (*shall*) go to fish. They say to him, And we (*shall*) come with thee. And they went out, and went into a boat. And in that night they took nothing.

<sup>4</sup> But when the morrow was come, Jesus stood in the brink, (*or But early the next morning, Jesus stood on the shore*); nevertheless the disciples knew not, that it was Jesus.

<sup>5</sup> Therefore Jesus saith to them, Children, whether ye have any supping thing? They answered to him, Nay.

<sup>6</sup> He said to them, Put ye [*or Send ye*] the net into the right half of the rowing (*or Throw the net onto the right side of the boat*), and ye shall find (*something*). And they putted [*or sent*] the net; and then they might not draw it (*in*) for (*the*) multitude of fishes.

<sup>7</sup> Therefore that disciple, whom Jesus loved, said to Peter, It is the Lord. Simon Peter, when he had heard that it is the Lord, girt him(*self*) with a coat, for he was naked, and went into the sea.

<sup>8</sup> But the other disciples came by boat, for they were not far from the land, but as (*of*) a two hundred cubits [*or but as it were two hundred cubits*], drawing the net of fishes.

<sup>9</sup> And as they came down into the land (*or And as they came ashore*), they saw coals lying (*there*), and fish laid on, and bread.

<sup>10</sup> Jesus saith to them, Bring ye of the fishes, which ye have taken now.

<sup>11</sup> Simon Peter went up, and drew the net into the land, full of great fishes, an hundred fifty and three; and when they were so many, the net was not broken. (*Simon Peter went, and drew the net onto the land, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not broken.*)

<sup>12</sup> Jesus saith to them, Come ye, and eat ye. And no man of them that sat at the meat, durst ask him, Who art thou, witting that it is the Lord. (*Jesus said to them, Come, and eat. And none of them who sat at the meal, dared ask him, Who art thou, knowing that it was the Lord.*)

<sup>13</sup> And Jesus came, and took bread, and gave (*it*) to them, and fish also.

<sup>14</sup> Now this [*is the*] third time (*that*) Jesus was showed to his disciples, when he had risen again from death [*or from (the) dead*].

<sup>15</sup> And when they had eaten, Jesus saith to Simon Peter, Simon of John (*or Simon the son of John*), lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee. Jesus saith to him, Feed thou my lambs (*or Feed my lambs*).

<sup>16</sup> Again he saith to him, Simon of John (*or Simon the son of John*), lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed thou my lambs (*or Feed my male sheep*).

<sup>17</sup> He saith to him the third time, Simon of John (*or Simon the son of John*), lovest thou me? Peter was heavy, [*or sorry*], (*or was grieved*), for he said to him the third time, Lovest thou me, and he saith to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith to him, Feed my sheep (*or Feed my female sheep*).

<sup>18</sup> Truly, truly, I say to thee, when thou were younger, thou girdedest thee, and wanderdest where thou wouldest; but when thou shalt wax older, thou shalt hold forth thine hands, and another shall gird thee, and shall lead thee whither thou wilt not. (*Truly, I tell thee the truth, when thou were younger, thou girdedest thyself, and walkedest where thou wanted to go; but when thou shalt grow older, thou shalt hold forth thine hands, and another shall gird thee, and shall lead thee where thou desirest not.*)

<sup>19</sup> He said this thing, signifying by what death he should glorify God. And when he had said these things, he saith to him, (*Pur*)Sue thou me (*or Follow me*).

<sup>20</sup> Peter turned, and saw that disciple (*pur*)suing, whom Jesus loved, which also rested in the supper on his breast, and said to him, Lord, who is it, that shall betray thee? (*Peter turned, and saw that disciple following, whom Jesus loved, who had sat close beside him at the supper; and had asked him, Lord, who is it, that shall betray thee?*)

<sup>21</sup> Therefore when Peter had seen this *disciple*, he saith to Jesus, Lord, but what (*about*) this (*man*)?

<sup>22</sup> Jesus saith to him, So I will, that he dwell till I come, what (*is it*) to thee? (*pur*)sue thou me. (*Jesus said to him, If I desire, that he live until I come, what is it to thee? follow me.*)

<sup>23</sup> Therefore this word went out among the brethren, that that disciple dieth not. And Jesus said not to him, that he dieth not, but, So I will, that he dwell till I come, what (*is it*) to thee? (*But Jesus did not say to him, that he would not die, but rather, If I desire, that he live until I come, what is it to thee?*)

<sup>24</sup> This is that disciple, that beareth witnessing of these things, and wrote them; and we know, that his witnessing is true. (*This is that disciple, who testifieth about these things, and wrote them; and we know, that his testimony is true.*)

<sup>25</sup> And there be also many other things that Jesus did, which if they be written each by itself (*or which if all of them be written down*), I deem that the world itself shall not [*be able to*] take the books, that be to be written. [*Amen.*]

## DEEDS OF APOSTLES

<sup>1</sup> Theophilus, first I made a sermon [*or a word*] of all [*the*] things, that Jesus began to do and teach,

<sup>2</sup> into the day of his ascension, in which he commanded by the Holy Ghost to his apostles (*or on which he commanded by the Holy Spirit to his apostles*), whom he had chosen; [*till into the day, in which he commanding to the apostles by the Holy Ghost, whom he chose, was taken up;*]

<sup>3</sup> to whom he showed himself alive after his passion (*or his suffering*), by many arguments, [*or provings*], appearing to them (*for*) forty days, and speaking of the realm of God.

<sup>4</sup> And he ate with them, and commanded [*to them*], that they should not depart from Jerusalem, but abide the promise of the Father (*or but wait for the promise of the Father*), which ye heard, he said, by my mouth;

<sup>5</sup> for John baptized in water, but ye shall be baptized in the Holy Ghost (*or but ye shall be baptized with the Holy Spirit*), after these few days.

<sup>6</sup> Therefore they that were come together, asked him, and said, Lord, whether in this time thou shalt restore the kingdom of Israel? [*Therefore they that came together, asked him, saying, Lord, if in this time shalt thou restore the kingdom of Israel?*]

<sup>7</sup> And he said to them, It is not yours to know the times either moments, which the Father hath put in his power;

<sup>8</sup> but ye shall take the virtue of the Holy Ghost coming from above into you (*or but ye shall receive power when the Holy Spirit coming from above goeth into you*), and ye shall be my witnesses in Jerusalem, and in all Judea, and Samaria, and to the utmost [*or to the uttermost*] of the earth.

<sup>9</sup> And when he had said these things, in their sight he was lifted up, and a cloud received him from their eyes.

<sup>10</sup> And when they beheld him going into heaven (*or And after they saw him go up into the heavens*), lo! two men stood beside them in white clothing,

<sup>11</sup> and said, Men of Galilee, what stand ye beholding into heaven? This Jesus, which is taken up from you into heaven, shall come (*back*), as ye saw him going into heaven. (*and said, Men of Galilee, why stand ye looking up into the heavens? This Jesus, who is taken up from you to heaven, shall come back, as ye saw him going to heaven.*)

<sup>12</sup> Then they turned again to Jerusalem, from the hill that is called of Olivet, which is beside Jerusalem, an holiday's journey [*or having the journey of a sabbath*]. (*Then they returned to Jerusalem, from the Mount of Olives, which is near Jerusalem, a holy day's journey away.*)

<sup>13</sup> And when they were entered into the house, where they dwelled, they went up into the solar, [*or into the higher things*], (*or they went up into the upper room*), Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus, and Simon Zelotes (*or and Simon the Zealot*), and Judas of James.

<sup>14</sup> All these were lastingly continuing [*or dwelling together*] with one will, in prayer, with women, and Mary, the mother of Jesus, and with his brethren.

<sup>15</sup> In those days Peter rose up in the middle of the brethren, and said, (*or In those days Peter rose up into the midst of the brothers, and said*); and there was a company of men together, almost an hundred and twenty;

<sup>16</sup> Brethren, it behooveth that the scripture be [*ful*] filled, which the Holy Ghost before-said by the mouth of David (*or which the Holy Spirit foretold by the mouth of David*), of Judas that was (*the*) leader of them that took Jesus;

<sup>17</sup> and was numbered among us, and got a part of this service [*or of this ministry*]. (*and was numbered among us, and had a part in this ministry.*)

<sup>18</sup> And this Judas had a field of the hire of wickedness, and he was hanged, and burst apart the middle, and all his entrails were shed abroad. (*And this Judas bought a field with his wicked wages, and he hanged himself, and fell to the ground, and burst open his middle, and all his bowels, or all his innards, were poured out.*)

<sup>19</sup> And it was made known to all men that dwelt in Jerusalem, so that that field was called Aceldama in the language of them, that is, the field of blood.

<sup>20</sup> And it is written in the book of Psalms, The habitation of them be made desert [*or The habitation of him be made desert*], and be there none that dwell in it, and another take his bishopric.

<sup>21</sup> Therefore it behooveth of these men, that be gathered together with us in all the time, in which the Lord Jesus entered [*in*], and went out among us,

<sup>22</sup> and began from the baptism of John till into the day in which he was taken up from us, that one of these be made a witness of his resurrection with us.

<sup>23</sup> And they ordained twain, Joseph, that was called Barsabas, that was named Justus, and Matthias.

<sup>24</sup> And they prayed, and said, Thou, Lord, that knowest the hearts of all men, show whom thou hast chosen of these twain,

<sup>25</sup> that one take the place of this service [*of this ministry*] and apostlehood, of which Judas trespassed, that he should go into his place (*or so that he can take his place*).

<sup>26</sup> And they gave lots to them, and the lot felled on Matthias; and he was numbered with the eleven apostles.

## CHAPTER 2

<sup>1</sup> And when the days of Pentecost were [*ful*] filled, all the disciples were together in the same place.

<sup>2</sup> And suddenly there was made a sound from heaven (*or from the heavens*), as of a great wind coming, and it filled all the house where they sat.

<sup>3</sup> And diverse tongues as (*flames of*) fire appeared to them [*or And tongues diversely parted as (flames of) fire appeared to them*], and it sat on each of them.

<sup>4</sup> And all were filled with the Holy Ghost, and they began to speak in diverse languages [*or with diverse tongues*], as the Holy Ghost gave to them to speak. (*And all were filled with the Holy Spirit, and they began to speak in different languages, which the Holy Spirit made them able to speak.*)

<sup>5</sup> And there were in Jerusalem dwelling Jews (*or And there were Jews living in Jerusalem*), religious men, of each nation that is under heaven.

<sup>6</sup> And when this voice was made, the multitude came together, and were astonished, (*or were astonished*), [*or was confounded*], in thought, (*or And when this sound was made, the multitude came together, and were bewildered in their understanding*), for each man heard them speaking in his own language [*+or in his own tongue*].

<sup>7</sup> And all were astonished (*or astonished*), and wondered, and said together, Whether not all these that speak be men of Galilee [*or Whether not all these that speak be Galileans*],

<sup>8</sup> and how heard we [*or have we heard*] each man our (*own*) language (*or and how have each of us heard our own language*) in which we be born?

<sup>9</sup> Parthians, and Medes, and Elamites, and they that dwell at [*or in*] Mesopotamia, Judea, and Cappadocia, Pontus, and Asia,

<sup>10</sup> Phrygia, and Pamphylia, Egypt, and the parts of Libya, that is about Cyrene, and comelings (*or and newcomers*), Romans, and Jews, and proselytes,

<sup>11</sup> men of Crete, and of Arabia, we have heard them speaking in our (*own*) languages [*or in our (own) tongues*] the great things of God.

<sup>12</sup> And all were astonished, and wondered, saying together, What will this thing be? (*And all were astonished, and wondered, and they said to each other, What meaneth this thing?*)

<sup>13</sup> And others scorned, and said, For these men be full of must. (*But others scorned them, and said, These men be full of wine.*)

<sup>14</sup> But Peter stood with the eleven, and raised up his voice, and spake to them, Ye Jews, and all that dwell at Jerusalem (*or and all who live in Jerusalem*), be this known to you, and with ears perceive ye my words.

<sup>15</sup> For not as ye ween [*or not as ye guess*], these be drunken, when it is the third hour of the day; (*For it is not as ye think, that these be drunk, when it is but nine o'clock in the morning;*)

<sup>16</sup> but this it is, that was said by the prophet Joel,

<sup>17</sup> And it shall be in the last days, the Lord saith, I shall pour out my Spirit on each flesh [*or I shall pour out my Spirit on all flesh*]; and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream swevens (*or your old men shall dream dreams*).

<sup>18</sup> And on my servants and on mine handmaidens in those days I shall pour out (*a portion*) of my Spirit, and they shall prophesy.

<sup>19</sup> And I shall give great wonders in (*the*) heaven(s) above, and signs in (*or on the*) earth beneath, blood, and fire, and heat [*or vapour*] of smoke.

<sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that the great and the open day of the Lord [*shall*] come.

<sup>21</sup> And it shall be, each man whichever shall call to help the name of the Lord [*or each man whoever shall in-call the name of the Lord*], shall be safe (*or shall be saved*).

<sup>22</sup> Ye men of Israel, hear ye these words. Jesus of Nazareth, a man proved of God before you by virtues, and wonders, and tokens, which God did by him in the middle of you, as ye know, (*Israelites, listen to these words. Jesus of Nazareth, a man of God approved before you by works of power; or miracles, and wonders, and signs, which God did by him in the midst of you, as ye know,*)

<sup>23</sup> ye tormented, and killed him by the hands of wicked men, by counsel determined and betaken by the fore-knowing [*or by the prescience*] of God. (*ye tormented, and killed him by the hands of wicked men, delivered up by the predetermined plan and in the foreknowledge of God.*)

<sup>24</sup> Whom God raised, when [*the*] sorrows of hell were unbound, by that that it was impossible that he were holden of it (*or because it was impossible that he would be held by it*).

<sup>25</sup> For David saith of him, I saw afar the Lord before me (*for*)evermore, for he is on my right half, that I be not moved. (*For David said of him, I saw the Lord always before me, for he is on my right side, or at my right hand, so that I shall not be moved.*)

<sup>26</sup> For this thing mine heart joyed, and my tongue made full out joy [*or gladdened*], and moreover my flesh shall rest in hope.

<sup>27</sup> For thou shalt not leave my soul in hell, neither thou shalt give thine Holy (*One*) to see corruption.

<sup>28</sup> Thou hast made known to me the ways of life, thou shalt [*full-*]fill me with mirth with thy face (*or thou shalt fill me full of joy by thy presence*).

<sup>29</sup> Brethren, be it leaveful boldly to say to you of the patriarch David, for he is dead and buried, and his sepulchre is among us into this day. (*Brothers, may it be lawful for me to boldly say this to you about the patriarch David, that he is dead and buried, and his tomb is here among us unto this day.*)

<sup>30</sup> Therefore when he was a prophet, and knew, that with a great oath God had sworn to him, that of the fruit of his loins should one sit on his seat (*or that a man from the fruit of his loins should sit on his throne*),

<sup>31</sup> he seeing afar spake of the resurrection of Christ (*or he seeing far ahead spoke of the resurrection of the Messiah*), for neither he was left in hell, neither his flesh saw corruption.

<sup>32</sup> God raised this Jesus, to whom we all be witnesses.

<sup>33</sup> Therefore he was enhanced by the right hand of God, and through the promise of the Holy Ghost that he took of the Father, he shedded out this Spirit, that ye see and hear. (*And so he was exalted, or raised up, by the right hand of God, and through the promise of the Holy Spirit that he received from the Father, he poured out this Spirit, that ye now see and hear.*)

<sup>34</sup> For David ascended not into heaven; but he saith, The Lord said to my Lord, Sit thou on my right half, (*or Sit on my right side, or at my right hand*),

<sup>35</sup> till I put thine enemies the stool of thy feet. (*until I make thine enemies thy footstool.*)

<sup>36</sup> Therefore most certainly know all the house of Israel, that God made him both Lord and Christ, this Jesus, whom ye crucified. (*And so let all the house of Israel most certainly know, that God made this Jesus, whom ye crucified, both Lord and Messiah.*)

<sup>37</sup> When they heard these things, they were compuncted in heart; and they said to Peter and [*to*](*the*) other apostles, Brethren (*or Brothers*), what shall we do?

<sup>38</sup> And Peter said to them, Do ye penance, and each of you be baptized in the name of Jesus Christ, into remission of your sins; and ye shall take the gift of the Holy Ghost. (*And Peter said to them, Repent, and each of you be baptized in the name of Jesus Christ, for the forgiveness of your sins; and then ye shall receive the gift of the Holy Spirit.*)

<sup>39</sup> For the promise is to you, and to your sons, and to all that be far (*off*), whichever our Lord God hath called. [*Forsooth repromission is to you, and to your sons, and to all that be far; whomever the Lord our God hath called to (him).*]

<sup>40</sup> Also with other words full many he witnessed to them, and admonished them, and said, Be ye saved from this shrewd [*or from this wicked*] generation. (*And with a great many other words he testified to them, and admonished them, and said, Save yourselves from this depraved generation.*)

<sup>41</sup> Then they that received his word were baptized, and in (*or on*) that day souls were increased, about three thousand;

<sup>42</sup> and [*they*] were lasting stably in the teaching of the apostles, and in (*the*) communing of the breaking of bread, and in prayers.

<sup>43</sup> And dread was made to each man. And many wonders and signs were done by the apostles in Jerusalem, and great dread was in all. (*And there was fearful reverence in each man. And many wonders and miracles were done by the apostles in Jerusalem, and great and fearful reverence was in all.*)

<sup>44</sup> And all that believed were together, and had all things (*in*) common.

<sup>45</sup> They sold (*their*) possessions and chattel, [*or substances, or goods*], and parted those things to all men, as it was need(*ful*) to each. (*They sold their possessions and goods, and divided those things to everyone, as it was needed by each person.*)

<sup>46</sup> And each day they dwelled stably with one will in the temple, and brake bread about houses (*or and broke bread in their houses*), and took meat (*or meals*) with full out joy [*or with gladness*] and simpleness of heart,

<sup>47</sup> and praised together God, and had grace to (*or favour with*) all the folk [*or all the people*]. And the Lord increased them that were made safe, each day into the same thing (*or And the Lord added to those who were saved, each and every day.*)

### CHAPTER 3

<sup>1</sup> And Peter and John went up into the temple, at the ninth hour of praying, [*or at the ninth hour of prayer*], (*or at three o'clock in the afternoon.*)

<sup>2</sup> And a man, that was lame from the womb of his mother, was borne (*there*), and was laid [*or was put*] each day at the gate of the temple, that is said 'Fair' (*or that is called 'Beautiful'*), to ask (*for*) alms of men that entered into the temple.

<sup>3</sup> This (*man*), when he saw Peter and John beginning to enter into the temple, prayed, that he should take alms. (*And when he saw Peter and John entering the Temple, he beseeched, or asked for, some money.*)

<sup>4</sup> And Peter with John beheld on him, and said, [*or Forsooth Peter with John beholding him, said*], Behold thou into us. (*And Peter and John looked at him, and Peter said, Look at us.*)

<sup>5</sup> And he beheld into them, and hoped, that he should take somewhat [*or something*] of them. (*And he looked at them, and hoped that he would receive something from them.*)

<sup>6</sup> But Peter said, I have neither silver nor gold; but that that I have, I give to thee. In the name of Jesus Christ of Nazareth, rise up, and go.

<sup>7</sup> And he took him by the right hand, and lifted him up; and anon (*or at once*) his legs and his feet were strengthened together;

<sup>8</sup> and he leaped, and stood, and wandered (*or and walked about*). And he entered with them into the temple, and wandered, and leaped, and praised God.

<sup>9</sup> And all the people saw him walking, and praising God.

<sup>10</sup> And they knew him, that he it was that sat at alms at the fair gate of the temple, (*or And they knew him, that it was he who sat at the Beautiful Gate of the Temple begging for money*). And they were filled with wondering, and astonishing, in that thing that befelled to him.

<sup>11</sup> But when they saw Peter and John, all the people ran to them at the porch that was called of Solomon (*or that was named for Solomon*), and wondered greatly.

<sup>12</sup> And Peter saw, and answered to the people, Men of Israel, what wonder ye in this thing? either what behold ye us, as (*if*) by our (*own*) virtue, either power, we made this man for to walk? [*+or as (if) by our virtue, either piety, we make this man to walk?*](*And Peter saw them, and said to the people, Israelites, why wonder ye at this thing? or why look at us, as if by our own power, we made this man to walk?*)

<sup>13</sup> God of Abraham, and God of Isaac, and God of Jacob, [*and*] God of our fathers, hath glorified his Son Jesus, whom ye betrayed, and denied before the face of Pilate, when he deemed him to be delivered, [*or left*], (*or to be let go*), (*or when he judged him, and would have released him*).

<sup>14</sup> But ye denied the holy and the rightful (*man*), [*or Ye forsooth denied the holy and just man*], and asked (*for*) a manslayer to be given to you. (*But ye rejected this holy and just man, and asked for a murderer to be given to you.*)

<sup>15</sup> And ye slew the maker of life, whom God raised from death [*or whom God raised from (the) dead*], of whom we be witnesses.

<sup>16</sup> And in the faith of his name he hath confirmed this *man*, whom ye see and know; the name of him, and the faith that is by him, gave to this man full healing [*or full health*] in the sight of all (*of*) you.

<sup>17</sup> And now, brethren, I wot that by unwitting ye did, as also your princes (*did*). (*And now, brothers, I know, that ye did this by unknowing, or ignorance, as also your leaders did.*)

<sup>18</sup> But God that before-told by the mouth of all (*the*) prophets, that his Christ should suffer (*or that his Messiah should suffer*), hath fulfilled so.

<sup>19</sup> Therefore be ye repentant, and be ye converted, (*so*) that your sins be done away, (*so*) that when the times of refreshing shall come from the sight of the Lord,

<sup>20</sup> and (*then*) he shall send that Jesus Christ, that is now preached to you.

<sup>21</sup> Whom it behooveth heaven to receive, into the times of restitution of all things, which the Lord spake by the mouth of his holy prophets from the (*beginning of the*) world (*or of which the Lord spoke by the mouth of his holy prophets from long ago, or from the creation of the world*).

<sup>22</sup> For Moses said, For the Lord your God shall raise to you a prophet, of your brethren; as me, ye shall hear him by all things [*or ye shall hear him upon all things*], whatever he shall speak to you (*or whatever he shall say to you*).

<sup>23</sup> And it shall be, that every man [*or every soul*] that shall not hear that prophet (*or who shall not listen to that prophet*), shall be destroyed, [*or exiled*], from the people.

<sup>24</sup> And all (*the*) prophets from Samuel and afterward, that spake, told (*of*) these days.

<sup>25</sup> But ye be the sons of (*the*) prophets, and of the testament that God ordained to our fathers (*or and of the covenant that God ordained to our fathers*), and said to Abraham, In thy seed all the families of earth shall be blessed.

<sup>26</sup> God raised his Son first to you, and sent him blessing you, that each man convert him(*self*) from his wickedness (*or so that each man be turned from his own wickedness*).

## CHAPTER 4

<sup>1</sup> And while they spake to the people, the priests and the magistrates of the temple, and the Sadducees came upon them,

<sup>2</sup> and sorrowed, that they taught the people, and told in Jesus the again-rising from death [*or and told by Jesus (the) again-rising from (the) dead*]. (*and were vexed, that they taught the people, and told them about the resurrection from the dead through Jesus.*)

<sup>3</sup> And they laid (*their*) hands on them, and putted them into (*the*) ward [*or into (the) keeping*] into the morrow (*or and put them in the prison until the morning*); for it was then eventide.

<sup>4</sup> But many of them that had heard the word, believed; and the number of men was made five thousands [*or and the number of them is made five thousand*].

<sup>5</sup> And amorrow it was done [*or Forsooth in the morrow it was done*], that the princes of them, and elder men and scribes were gathered in Jerusalem; (*And the next morning it was done, that their high priests, and elders, and scribes were gathered together in Jerusalem;*)

<sup>6</sup> and Annas, (*the*) prince of priests, (*or and Annas, the former High Priest*), and Caiaphas, and John, and Alexander, and how many ever were of the kind [*or of the kindred*] of priests.

<sup>7</sup> And they set them in the middle, and asked, In what virtue, either in what name, have ye done this thing? (*And they set them in their midst, and asked, By what power, or in what name, have ye done this thing?*)

<sup>8</sup> Then Peter filled with the Holy Ghost, said to them, Ye princes of the people, and ye elder men, hear ye. (*Then Peter filled with the Holy Spirit, said to them, Ye high priests of the people, and ye elders, listen.*)

<sup>9</sup> If we today be deemed in the good deed of a sick man, in whom [*or in which*] this man is made safe, (*If today we be judged for this good deed for a sick man, by which this man is saved,*)

<sup>10</sup> be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from death [*or whom God raised from (the) dead*], in this (*man*) [*or in him*], this man standeth whole before you.

<sup>11</sup> This is the stone, which was reprov'd of (*or rejected by*) you (*when*) building, which is made into the head of the corner;

<sup>12</sup> and health is not in any other. For neither (*any*) other name under heaven is given to men, in which it behooveth us to be made safe. (*and salvation, or deliverance, is not by any other. For no other name under heaven is given to men, by which it behooveth us to be saved.*)

<sup>13</sup> And they saw the steadfastness of Peter and of John, and when it was found that they were men unlettered [*or without letters*], and lay men, they wondered, and they knew them that they were with Jesus.

<sup>14</sup> And they saw the man that was healed, standing with them, and they might nothing gainsay (*them*), (*or and they could not say anything against them*).

<sup>15</sup> But they commanded them to go forth without the council (*or And they ordered them to go outside the Council chamber*). And they spake together;

<sup>16</sup> and said, What shall we do to these men? for the sign (*or this miracle*) is made known by them to all men, that dwell at Jerusalem; it is open, and we be not able to deny (it), [*or and we may not deny (it)*].

<sup>17</sup> But that it be no more published into the people, menace we to them (*or let us threaten them*), (*so*) that they speak no more in this name to any man.

<sup>18</sup> And they called them, and announced (*or commanded*) to them, that on no manner they should speak, neither teach, in the name of Jesus.

<sup>19</sup> But Peter and John answered, and said to them, If it be rightful in the sight of God to hear you rather than God, deem ye (*or ye judge*).

<sup>20</sup> For we must needs speak those things, that we have seen and heard. [*Forsooth we may not not speak (about) the things that we have seen and heard.*]

<sup>21</sup> And they menaced them, and left them, and found not how they should punish them, for the people; for all men clarified (*God, for*) that thing that was done in that that was befallen. (*And they threatened them, and then let them go, for they could not find any way to punish them, because of the people; for all the people glorified God, for what was done in all that befell.*)

<sup>22</sup> For the man was more than forty years old, in whom this sign of healing [*or this sign of health*] was made. (*For the man was more than forty years old, in whom this miracle of a cure was done.*)

<sup>23</sup> And when they were delivered, [*or were left*], (*or were let go*), they came to their fellows, and told to them, how great things [*or how many things*] the princes of (*the*) priests and the elder men had said to them. (*And when they were delivered, or released, they came back to their fellows, and told them everything that the high priests and the elders had said to them.*)

<sup>24</sup> And when they heard, with one heart they raised (*up their*) voice to the Lord, and said, Lord, thou that madest heaven and earth, (*the*) sea, and all things that be in them,

<sup>25</sup> which saidest by the Holy Ghost, by the mouth of our father David, thy child, Why heathen men gnashed with (*their*) teeth together [*or wrathed*], and the peoples thought vain things? (*who said by the Holy Spirit, by the mouth of our father David, thy servant, Why did the Gentiles gnash with their teeth together, or be enraged, and the peoples thought empty and futile things?*)

<sup>26</sup> (*The*) Kings of the earth stood nigh, and (*the*) princes came together into one, against the Lord, and against his Christ (*or and against his Messiah*).

<sup>27</sup> For verily, Herod and Pontius Pilate, with heathen men, and peoples of Israel, came together in this city against thine holy child Jesus, whom thou anointedest, (*For truly, Herod and Pontius Pilate, with the Gentiles, and the people of Israel, came together in this city against thine holy servant Jesus, whom thou anointedest.*)

<sup>28</sup> to do the things, that thine hand and thy counsel (*or thy plan or thy purpose*) deemed to be done.

<sup>29</sup> And now, Lord, behold into the threatenings of them, and grant to thy servants to speak thy word with all trust,

<sup>30</sup> in that thing that thou hold forth thine hand, that healings and signs (*or miracles*) and wonders be made by (*or through*) the name of thine holy Son Jesus.

<sup>31</sup> And when they had prayed, the place was moved, in which they were gathered; and all were filled with the Holy Ghost (*or and everyone was filled with the Holy Spirit*), and spake the word of God with trust.

<sup>32</sup> And of the multitude of men believing was (*of*) one heart and one will; neither any man said (*that*) anything of those things that he wielded (*or he possessed*) to be his own, but all things were (*held in*) common to them.

<sup>33</sup> And with great virtue, the apostles yielded witnessing of the again-rising of Jesus Christ our Lord, and great grace was in all (*of*) them [*or and great grace was in them all*]. (*And with great power, the apostles testified about the resurrection of Jesus Christ our Lord, and everyone was richly blessed.*)

<sup>34</sup> For neither any needy man was among them, for how many ever were possessors of fields, either of houses, they sold (*them*), and brought the prices of those things that they sold (*or and brought the payments for those things that they sold*),

<sup>35</sup> and laid (*them*) before the feet of the apostles. And it was parted to each, as it was need(*ful*) to each, (*or And it was divided unto each, as it was needed by each*).

<sup>36</sup> Forsooth Joseph, that was named Barnabas of *[the]* apostles *(or who was called Barnabas by the apostles)*, that is to say *(or which is translated)*, the son of comfort, of the lineage *(or of the tribe)* of Levi, *[or a Levite by kin]*, a man of Cyprus,

<sup>37</sup> when he had a field, sold it, and brought the price *(or and brought the payment for it)*, and laid it before the feet of the apostles.

## CHAPTER 5

<sup>1</sup> But a man, Ananias by name, with Sapphira, his wife, sold a field,

<sup>2</sup> and defrauded of the price of the field *(or and lied about the payment for the field)*; and his wife was witting. And he brought *(only)* a part, and laid *[it]* before the feet of the apostles.

<sup>3</sup> And Peter said to him, Ananias, why hath Satan tempted thine heart, that thou lie to the Holy Ghost, and to defraud *(God)* of the price of the field? *(And Peter said to him, Ananias, why hath thou let Satan test thine heart, so that thou lie to the Holy Spirit, and defraud God of the payment for the field?)*

<sup>4</sup> Whether it unsold was not thine; and when it was sold, it was in thy power? Why hast thou put this thing in thine heart? Thou hast not lied to men, but to God.

<sup>5</sup> Ananias heard these words, and felled down, and was dead *[or and died]*. And great dread was made on all that heard *(about this)*, *(or And great and fearful reverence came upon all who heard about this)*.

<sup>6</sup> And young men rose *(up)*, and moved him away, and bare him out, and buried *(him)*.

<sup>7</sup> And there was made a space of three hours, and his wife knew not that thing that was done, and entered.

<sup>8</sup> And Peter answered to her, Woman, say to me, whether ye sold the field for so much? And she said, Yea, for so much.

<sup>9</sup> And Peter said to her, What befelled to you *[or What soothly came together to you, or accorded]*, to tempt the Spirit of the Lord? *(or What befell to you, to test the Spirit of the Lord?)* Lo! the feet of them that have buried thine husband *be* at the door, and they shall bear thee out.

<sup>10</sup> Anon she felled down at his feet, and died. And the young men entered, and found her dead, and they bare her out, and buried *[her]* to *(or beside)* her husband. *(At once she fell down at his feet, and died. And the young men returned, and found her dead, and they carried her out, and buried her beside her husband.)*

<sup>11</sup> And great dread was made in all the church, and into all that heard *(of)* these things. *(And great and fearful reverence came upon all the church, and upon all who heard about these things.)*

<sup>12</sup> And by the hands of the apostles signs *(or miracles)* and many wonders were made in the people. And all were of one accord in the porch of Solomon.

<sup>13</sup> But no man of others durst *(or dared to)* join himself with them, but the people magnified them.

<sup>14</sup> And the multitude of men and of women believing in the Lord was more increased,

<sup>15</sup> so that they brought out sick men into *(the)* streets, and laid *(them)* in *(or on)* little beds and couches, *(so)* that when Peter came, namely the shadow of him should shadow each of them, and they should be delivered from their sicknesses *(or and they would be released from their sicknesses)*. *[so that into (the) streets they brought out sick men, and put (them) in little beds and couches, (so) that when Peter came, namely the shadow of him should shadow each of them, and they were delivered from all sicknesses.]*

<sup>16</sup> And the multitude(s) of cities nigh to Jerusalem ran, bringing sick men, and *(they)* that were travailed of unclean spirits *(or and those who were troubled by unclean spirits)*, which all were healed.

<sup>17</sup> But the prince of priests rose up *(or But the High Priest rose up)*, and all that were with him, that is the heresy of *(the)* Sadducees, and *(they)* were filled with envy;

<sup>18</sup> and they laid hands on the apostles, and put them in the common ward *[or in the common keeping]*. *(and they laid their hands on the apostles, and put them in the prison.)*

<sup>19</sup> But the angel of the Lord opened by night the gates of the prison, and led them out, and said, *[Forsooth the angel of the Lord by night opened the gates of the prison, and leading them out, said.]*

<sup>20</sup> Go ye, and stand ye, and speak in the temple to the people all the words of this life.

<sup>21</sup> Whom when they had heard, they entered early into the temple, and taught. And the prince of priests came *(or And the High Priest came)*, and they that were with him, and called together the council *(or the Sanhedrin)*, and all the elder men of the children of Israel; and sent *(men)* to the prison, *(so)* that they should be brought forth.

<sup>22</sup> And when the ministers came, and found them not, and for the prison was opened, [*for Soothly when the ministers came, and, the prison opened, found them not*], they turned again and told *(them)*, (*But when the servants, or the officers, came, and opened the prison, and did not find them, they returned, and told them.*)

<sup>23</sup> and said, We found the prison shut with all diligence, and the keepers standing at the gates (*or and the guards standing at the gates*); but we opened *(it)*, and found no man therein.

<sup>24</sup> And as the magistrates of the temple, and the princes of *(the)* priests heard these words, they doubted of them, what was done. (*And when the Temple magistrate, and the high priests, heard these words, they wondered, what had become of them.*)

<sup>25</sup> But a man came, and told to them, For lo! those men which ye have put into prison, be in the temple, and stand *(there)*, and teach the people.

<sup>26</sup> Then the magistrate went with the ministers, and brought them without violence; for they dreaded the people, lest they should be stoned. (*Then the magistrate went with the servants, or the officers, and brought them in without force; because they feared the people, lest they should be stoned.*)

<sup>27</sup> And when they had brought them, they set them in the council; and the prince of priests asked them, (*And when they had brought them in, they put them before the Council; and the High Priest spoke to them.*)

<sup>28</sup> and said, In commandment we commanded you, that ye should not teach in this name, and lo! ye have filled Jerusalem with your teaching, and ye will bring on us the blood of this man.

<sup>29</sup> And Peter answered, and the apostles, and said, It behooveth *(us)* to obey to God, more than to men.

<sup>30</sup> [*The*] God of our fathers raised Jesus, whom ye slew, hanging in a tree. (*The God of our fathers raised Jesus, whom ye killed, by hanging him on a tree, or on the cross.*)

<sup>31</sup> God enhanced with his right hand this prince and Saviour, that penance were given to Israel [*or for to give penance to Israel*], and remission of sins. (*With his right hand God exalted, or raised up, this Leader and Saviour; to give repentance to Israel, and forgiveness for their sins.*)

<sup>32</sup> And we be witnesses of these words, and the Holy Ghost (*or as is the Holy Spirit*), whom God gave to all obeying to him.

<sup>33</sup> When they heard these things, they were tormented, and thought to slay them.

<sup>34</sup> But a man rose in the council, a Pharisee, Gamaliel by name, a doctor of the law, a worshipful man to all the people, and *(he)* commanded the men to be put withoutforth for a while. (*But a man stood up in the Council, a Pharisee, named Gamaliel, a teacher of the Law, a man honoured by all the people, and he commanded the men to be put outside for a while.*)

<sup>35</sup> And he said to them, Ye men of Israel (*or Israelites*), take attention to yourselves on these men, what ye shall do.

<sup>36</sup> For before these days *(there was)* Theudas, that said himself to be some man, to whom a number of men consented, about four hundred; which was slain, and all that believed to him, were scattered, and brought to nought.

<sup>37</sup> After this, Judas of Galilee was in the days of profession, and turned away the people after him; and all how many ever consented to him, were scattered, and he perished. (*After this, there was Judas of Galilee during the days of professing, or during the census, and he turned away the people after him; but all whomever consented to him, were scattered, after that he perished.*)

<sup>38</sup> And now therefore I say to you, depart ye from these men, and suffer ye them; for if this counsel either work is of men, it shall be undone; (*And so now I say to you, go away from these men, and let them be; for if this plan, or this work, is from men, it shall be destroyed, or it shall be ended;*)

<sup>39</sup> but if it is of God, ye may not undo them, lest peradventure ye be found to repugn against God. (*but if it is from God, ye cannot stop, or destroy, them, lest perhaps ye be found to fight against God.*) [*forsooth if it is of God, ye may not undo them. But suffer ye them, lest peradventure ye be found for to repugn God. (but if it is from God, ye cannot stop them. So let them be, lest perhaps ye be found to be fighting with God.)*]

<sup>40</sup> And they consented to him; and they called together the apostles, and announced (*or commanded*) to them, (*after*) that *(they)* were beaten, that they should no more speak in the name of Jesus, and *(then)* they let them go.

<sup>41</sup> And they went joying from the sight of the council, that they were had worthy to suffer despising for the name of Jesus.

<sup>42</sup> But each day they ceased not in the temple, and about houses, to teach and preach Jesus Christ. *(But each day they did not cease in the Temple, and in their houses, to teach and to preach about Jesus Christ.)*

## CHAPTER 6

<sup>1</sup> But in those days, when the number of disciples increased, the Greeks gruded against the Hebrews, for that their widows were despised in every day's ministering. *(But in those days, when the number of disciples increased, the Greeks grumbled against the Hebrews, because their widows did not receive their portion of each day's sharing, or of the daily distribution.)*

<sup>2</sup> And the twelve called together the multitude of *(the)* disciples, and said, It is not rightful, that we leave the word of God, and minister to boards, *(or It is not right, that we leave the word of God, to serve tables.)*

<sup>3</sup> Therefore, brethren, behold ye men of you of good fame *[or of good witnessing], [seven], full of the Holy Ghost, and of wisdom, whom we shall ordain on this work; (And so, brothers, look for; or find, men among you of good reputation, seven who be full of the Holy Spirit, and of wisdom, whom we shall ordain upon this work;)*

<sup>4</sup> for we shall be busy to prayer, and to preach, *[or and (the) ministry, or preaching, of] the word of God. (for we shall be busy with prayer, and with the preaching, or the ministering, of the word of God.)*

<sup>5</sup> And the word pleased before all the multitude *[or And the word pleased to all the multitude];* and they chose Stephen, a man full of faith and of the Holy Ghost *(or a man full of faith and of the Holy Spirit),* and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a comeling, *[or a guest], (or a newcomer),* a man of Antioch.

<sup>6</sup> They ordained these before the sight of the apostles, and they prayed, and laid *(their)* hands on them.

<sup>7</sup> And the word of the Lord waxed, and the number of the disciples in Jerusalem was much multiplied; also a much company of priests obeyed to the faith. *(And the word of the Lord grew, or spread, and the number of the disciples in Jerusalem greatly increased; and also a great number of priests obeyed the faith.)*

<sup>8</sup> And Stephen, full of grace and of strength, made wonders and great signs in the people. *(And Stephen, full of grace and strength, made great wonders and miracles among the people.)*

<sup>9</sup> But some rose *(up)* of *(or from)* the synagogue, that was called of Libertines, and Cyrenians, and of men of Alexandria, and of them that were of Cilicia and of Asia, and disputed with Stephen.

<sup>10</sup> And they might not withstand the wisdom and the spirit, that *(he)* spake.

<sup>11</sup> Then they privily sent men, that should say, that they *[have]* heard him saying words of blasphemy against Moses and God.

<sup>12</sup> And so they moved together the people, and the elder men *(or the elders),* and the scribes; and they came together, and took *(hold of)* him, and brought *(him)* into the council.

<sup>13</sup> And they ordained false witnesses, that said, This man ceaseth not to speak words against the holy place, and the law.

<sup>14</sup> For we heard him saying, That this Jesus of Nazareth shall destroy this place, and shall change the traditions, which Moses betook *(or delivered)* to us.

<sup>15</sup> And all men that sat in the council beheld him, and saw his face as the face of an angel.

## CHAPTER 7

<sup>1</sup> And the prince of priests said to Stephen, Whether these things have them so? *(And the High Priest said to Stephen, Be these things true?)*

<sup>2</sup> Which said, Brethren and fathers, hear ye, *(or And he said, Brothers and fathers, listen). [The] God of glory appeared to our father Abraham, when he was in Mesopotamia, before that he dwelt in Charran,*

<sup>3</sup> and said to him, Go out of thy land, and of thy kindred, *(or Go out of thy land, and away from thy kinfolk),* and come into the land, which I shall show to thee.

<sup>4</sup> Then he went out of the land of *(the)* Chaldeans, and dwelt in Charran. And from thence after that his father was dead, he translated him into this land *(or he led him to this land),* in which ye dwell now.

<sup>5</sup> And he gave not to him heritage in it (*or But he did not give him any inheritance in it*), neither a pace of a foot, but he promised to give him it into possession, and to his seed after him, when he had not a son.

<sup>6</sup> And God spake to him, That his seed shall be [*a*] comeling [*or a guest*] in an alien land, and they shall make them subject to servage, and shall evil treat them, (*for*) four hundred years and thirty [*or (for) four hundred years*]; (*And God said to him, That his descendants shall be newcomers in a foreign or a strange land, and they shall make them subject to servitude, or to slavery, and shall treat them wickedly, for four hundred years;*)

<sup>7</sup> and I shall judge the folk to whom they shall serve, (*or and I shall judge the nation for whom they shall be slaves*), saith the Lord. And after these things they shall go out, and they shall serve to me in this place.

<sup>8</sup> And he gave to him the testament of circumcision; and so he engendered Isaac, and circumcised him in the eighth day. And Isaac engendered Jacob, and Jacob engendered the twelve patriarchs. (*And he gave to him the covenant of circumcision; and so he begat Isaac, and circumcised him on the eighth day. And Isaac begat Jacob, and Jacob begat the twelve patriarchs.*)

<sup>9</sup> And the patriarchs had envy to Joseph, and sold him into Egypt. And God was with him,

<sup>10</sup> and delivered him (*out*) of all his tribulations, and gave him grace and wisdom in the sight of Pharaoh, king of Egypt. And he ordained him sovereign on Egypt, and on all his house.

<sup>11</sup> And hunger came into all Egypt, and Canaan, and great tribulation; and our fathers found not meat (*or and our fathers could not find any food*).

<sup>12</sup> But when Jacob had heard, that wheat was in Egypt, he sent our fathers (*on their*) first (*visit*).

<sup>13</sup> And in the second time Joseph was known of his brethren (*or And on the second visit Joseph made himself known to his brothers*), and his kin was made known to Pharaoh.

<sup>14</sup> And Joseph sent, and called (*for*) Jacob, his father, and all his kindred, seventy and five men [*or souls*].

<sup>15</sup> And Jacob came down into Egypt, and was dead, he and our fathers;

<sup>16</sup> and they were translated into Sychem, and were laid in the sepulchre, that Abraham bought by price of silver of the sons of Emmor, the son of Sychem. (*and they were taken to Shechem, and were laid in the tomb, that Abraham bought with silver from the sons of Hamor, the father of Shechem.*)

<sup>17</sup> And when the time of (*the*) promise came nigh, which God had acknowledged to Abraham, the people waxed (*or grew*), and multiplied in Egypt,

<sup>18</sup> till another king (*a*)rose in Egypt, which knew not Joseph.

<sup>19</sup> This (*man*) beguiled our kin, and tormented our fathers, that they should put away [*or they should put out*] their young children, for they should not live.

<sup>20</sup> In the same time Moses was born, and he was loved of God [*or he was accepted of God*], (*or At that time Moses was born, and he was loved by God*); and he was nourished (*or was nursed*) three months in the house of his father.

<sup>21</sup> And when he was put out *in the river*, the daughter of Pharaoh took him up, and nourished him into her son (*or and raised him as her own son*).

<sup>22</sup> And Moses was learned in all the wisdom of (*the*) Egyptians, and he was mighty in his words and works.

<sup>23</sup> But when the time of forty years was [*full*]-filled to him, it rose up into his heart, that he should visit his brethren, the sons of Israel.

<sup>24</sup> And when he saw a man suffering wrong, he (*a*)venged him, and did vengeance for him that suffered the wrong, and killed the Egyptian.

<sup>25</sup> For he guessed that his brethren should understand, that God should give to them health (*or deliverance*) by the hand of him; but they understood not.

<sup>26</sup> For in the day (*pur*)suing he appeared to them (*who were*) chiding (*or For on the following day he appeared to two men who were fighting*), and he accorded them [*or he reconciled them*] in peace, and said, Men, ye be brethren; why annoy (*or harm*) ye each other?

<sup>27</sup> But he that did the wrong to his neighbour, putted him away, and said, Who ordained thee prince and doomsman on us? (*But he who did the wrong to his neighbour, pushed him away, and said, Who made thee lord and judge over us?*)

<sup>28</sup> Whether thou wilt slay me, as yesterday thou killedest the Egyptian?

<sup>29</sup> And in this word Moses flew, and was made a comeling in the land of Madian (*or and was made a newcomer in the land of Midian*), where he begat two sons.

<sup>30</sup> And when he had [*ful*] filled forty years, an angel appeared to him in (*the*) fire of (*the*) flame of a bush, in desert of the mount of Sina (*or in the desert of Mount Sinai*).

<sup>31</sup> And Moses saw, and wondered on the sight. And when he nighed to behold, the voice of the Lord was made to him, (*And Moses saw, and wondered at the sight. And when he approached to look at it, the voice of the Lord was made to him.*)

<sup>32</sup> and said, I am (*the*) God of your fathers, (*the*) God of Abraham, God of Isaac, [*and*] God of Jacob. Moses was made trembling, and durst (*or dared*) not behold.

<sup>33</sup> But God said to him, Do off the shoes of thy feet, for the place in which thou standest is holy earth (*or for the place where thou standest is holy ground*).

<sup>34</sup> I seeing saw the tormenting [*or the affliction*] of my people that is in Egypt, and I heard the mourning of them, and came down to deliver them. And now come thou, and I shall send thee into Egypt.

<sup>35</sup> This Moses whom they denied, saying, Who ordained thee prince and doomsman on us? God sent this prince and again-buyer, with the hand of the angel, that appeared to him in the bush. (*This Moses whom they denied, saying, Who ordained thee lord and judge over us? God sent this leader and this redeemer, by the hand of the angel, who appeared to him in the bush.*)

<sup>36</sup> This Moses led them out, and did wonders and signs (*or miracles*) in the land of Egypt, and in the Red Sea (*or and in the Sea of Reeds*), and in (*the*) desert (*for*) forty years.

<sup>37</sup> This is Moses, that said to the sons of Israel, God shall raise to you a prophet of your brethren, [*and*] as me ye shall hear him.

<sup>38</sup> This it is, that was in the church in wilderness, with the angel that spake to him in the mount of Sina, and with our fathers; which took words of life to give to us. (*This is he, who was with the congregation in the wilderness, with the angel who spoke to him on Mount Sinai, and with our fathers; who received the Words of Life to give to us.*)

<sup>39</sup> To whom our fathers would not obey, but putted him away, and were turned away in their hearts into Egypt (*or and their hearts were turned back to Egypt*),

<sup>40</sup> saying to Aaron, Make thou to us gods, that shall go before us; for to this Moses that led us out of the land of Egypt, we know not what is done to him.

<sup>41</sup> And they made a calf in those days, and offered a sacrifice to the maumet, [*or to the simulacrum*], (*or and offered a sacrifice to the idol*); and they were glad in the works of their hands.

<sup>42</sup> And God turned, and betook them to serve to the knighthood (*or to the host*) of heaven, (*or And God turned away from them, and delivered them over to serve, or to worship, the stars of the heavens*), as it is written in the book of [*the*] prophets, Whether ye, house of Israel, offered to me slain sacrifices, either sacrifices, (*for*) forty years in (*the*) desert?

<sup>43</sup> And ye have taken the tabernacle of Moloch, and the star of your god Remphan, figures that ye have made to worship them; and I shall translate you into Babylon (*or and so I shall lead you to Babylon*).

<sup>44</sup> The tabernacle of witnessing was with our fathers in desert, (*or The Tabernacle, or the Tent, of the Testimony was with our fathers in the desert*), as God assigned to them, and spake to Moses, that he should make it after the form that he saw.

<sup>45</sup> Which also our fathers took with Jesus, (*or he*)that was(*called*)Joshua, and brought into the possession of (*the*) heathen men, which God putted away from the face of our fathers, till into the days of David,

<sup>46</sup> that found grace with God, and asked that he should find a tabernacle to (*the*) God of Jacob. (*who found grace with God, and asked if he could make a Tabernacle for the God of Jacob.*)

<sup>47</sup> But Solomon builded the house to him. [*Solomon forsooth built an house to him.*] (*But it was Solomon who built a House, or the Temple, for him.*)

<sup>48</sup> But the high God dwelleth not in things made by hand, as he saith by the prophet,

<sup>49</sup> Heaven is a seat to me (*or Heaven is my throne*), and the earth is the stool of my feet; what house shall ye build to me, saith the Lord, either what place is of my resting? [*or which is the place of my resting?*]

<sup>50</sup> Whether mine hand made not all these things?

<sup>51</sup> With hard noll, and uncircumcised hearts and ears, ye withstand (*for*)evermore the Holy Ghost; and as your fathers, so ye. (*With a stiff neck, and uncircumcised hearts and ears, ye always stand against the Holy Spirit; and so ye be just like your fathers.*)

<sup>52</sup> Whom of the prophets have not your fathers pursued (*or Whom of the prophets have your fathers not persecuted*), and have slain them that before-told of the coming of the rightful man [*or of the just man*], whose traitors and manslayers ye were now?

<sup>53</sup> Which took the law in ordinance of angels, and have not kept it. (*Who received the Law through the facility of angels, but have not obeyed it.*)

<sup>54</sup> And they heard these things, and were diversely tormented in their hearts, and they grinded, *or gnashed*, with (*their*) teeth on (*or at*) him.

<sup>55</sup> But when Stephen was full of the Holy Ghost, he beheld into heaven, and saw the glory of God, and Jesus standing on the right half of the virtue of God. (*But when Stephen was full of the Holy Spirit, he beheld into heaven, and saw the glory of God, and Jesus standing on the right side, or at the right hand, of the power of God.*)

<sup>56</sup> And he said, Lo! I see heavens opened, and man's Son [*or the Son of man*] standing on the right half of the virtue of God. (*And he said, Behold! I see the heavens opened, and the Son of man standing on the right side, or at the right hand, of the power of God.*)

<sup>57</sup> And they cried with a great voice, and stopped their ears, and made with one will an assault into him.

<sup>58</sup> And they brought him out of the city, and stoned [*him*]. And the witnesses did off their clothes, beside the feet of a young man, that was called Saul.

<sup>59</sup> And they stoned Stephen, that called *God* to help (*or who called to God for help*), saying, Lord Jesus, receive my spirit.

<sup>60</sup> And he kneeled, and cried with a great voice, and said, Lord, set not to them this sin, (*or Lord, do not hold this sin against them*). And when he had said this thing, he died [*or he slept in the Lord*].

## CHAPTER 8

<sup>1</sup> But Saul was consenting to his death. And great persecution was made that day in the church, that was in Jerusalem. And all men were scattered by the countries (*or into the provinces*) of Judea and Samaria, except the apostles.

<sup>2</sup> But good [*or dread-full*] men buried Stephen, and made great mourning on him. (*And some good or devout men buried Stephen, and greatly mourned over him.*)

<sup>3</sup> But Saul greatly destroyed the church, and entered by houses, and drew out men and women, and betook them into prison [*or into keeping*], (*or and delivered them to prison*).

<sup>4</sup> And they that were scattered, passed forth, preaching the word of God.

<sup>5</sup> And Philip came down into a city of Samaria, and preached to them Christ. (*And Philip came down to a city in Samaria, and preached to them about the Messiah.*)

<sup>6</sup> And the people gave attention to these things that were said of (*or by*) Philip, with one will hearing and seeing the signs that he did.

<sup>7</sup> For many of them that had unclean spirits, cried with (*a*) great voice, and (*they*) went out. And many sick in the palsy, and crooked (*or and lame*), were healed.

<sup>8</sup> Therefore great joy was made in that city.

<sup>9</sup> But there was a man in that city, whose name was Simon, a witch, that had deceived the folk of Samaria (*or who had deceived the Samaritan people*), saying, that himself was some great man.

<sup>10</sup> [*To*] Whom all harkened, from the least to the most, and said, This is the virtue (*or the power*) of God, which is called great.

<sup>11</sup> And they believed him, for (*a*) long time he had madded them (*or he had astonished them*) with his witchcrafts. [*Forsooth they beheld him, for this thing, that much time he had made them mad with his witchings.*]

<sup>12</sup> But when they had believed to Philip, preaching of the kingdom of God, men and women were baptized in the name of Jesus Christ. [*Soothly when they had believed to Philip, evangelizing of the kingdom of God, in the name of Jesus Christ, men and women were baptized.*]

<sup>13</sup> And then also Simon himself believed; and when he was baptized, he drew (*himself*) (*un*)to Philip; and he saw also that signs and great virtues were done, he was astonished, and wondered, (*or and when he saw that miracles and great works of power were done, he was astonished, and wondered*).

<sup>14</sup> But when the apostles that were at Jerusalem, had heard that Samaria had received the word of God, they sent to them Peter and John.

<sup>15</sup> And when they came (*there*), they prayed for them, that they should receive the Holy Ghost (*or so that they would receive the Holy Spirit*);

<sup>16</sup> for he came not yet into any of them [*or forsooth not yet he came into any of them*], but they were baptized only in the name of the Lord Jesus.

<sup>17</sup> Then they laid (*their*) hands on them, and they received the Holy Ghost (*or and they received the Holy Spirit*).

<sup>18</sup> And when Simon had seen, that the Holy Ghost was given by (*the*) laying on of [*the*] hands of the apostles, and he proffered [*or he offered*] to them money, (*And when Simon had seen, that the Holy Spirit was given by the laying on of the hands of the apostles, then he offered them money.*)

<sup>19</sup> and said, Give ye also to me this power, that whomever I shall lay on mine hands [*or that on whomever I shall put on hands*], that he receive the Holy Ghost. (*and said, Give also to me this power, so that whomever I shall lay my hands on, he shall receive the Holy Spirit.*)

<sup>20</sup> But Peter said to him, Thy money be with thee into perdition, for thou guessedest that the gift of God should be had for money [*or for thou guessedest the gift of God to be had (or gotten), or wielded, (or possessed), by money*].

<sup>21</sup> There is no part, nor lot to thee, in this word, for thine heart is not rightful before God.

<sup>22</sup> Therefore do thou penance for this wickedness of thee (*or And so repent for this wickedness of thine*), and pray God, if peradventure this thought of thine heart be forgiven to thee.

<sup>23</sup> For I see that thou art in the gall of bitterness and in the bond of wickedness.

<sup>24</sup> And Simon answered, and said, Pray ye for me to the Lord, (*so*) that nothing of these things that ye have said, come on me.

<sup>25</sup> And they witnessed, and spake the word of the Lord, and went again to Jerusalem, and preached [*or evangelized*] to many countries of Samaritans. (*And they testified, and spake the word of the Lord, and then returned to Jerusalem, preaching in many villages of the Samaritans as they went forth.*)

<sup>26</sup> And an angel of the Lord spake to Philip, and said, Rise thou, and go to meet the south, to the way that goeth down from Jerusalem into Gaza; this is (*the*) desert.

<sup>27</sup> And he rose (*up*), and went forth. And lo! a man of Ethiopia, a mighty manservant, a gelding of Candace, the queen of (*the*) Ethiopians, which was on all her riches, came to worship in Jerusalem. (*And he got up, and went forth. And behold! an Ethiopian man, a powerful manservant, a eunuch of Candace, the Ethiopian queen, who was over, or was in charge of, all of her wealth, came to worship in Jerusalem.*)

<sup>28</sup> And he turned again, sitting on his chariot, and reading Esaias, the prophet. (*And he was returning home, sitting in his chariot, and reading the prophet Isaiah.*)

<sup>29</sup> And the Spirit said to Philip, Nigh thou, and join thee to this chariot. (*And the Spirit said to Philip, Approach him, and join thyself to this chariot.*)

<sup>30</sup> And Philip ran to, and heard him reading Esaias, the prophet, (*or And Philip ran over, and heard him reading the prophet Isaiah*). And he said, Guessesest thou, whether thou understandest, what things thou readest?

<sup>31</sup> And he said, How may I, if no man show to me? And he prayed Philip (*or And he beseeched Philip*), that he should come up, and sit with him.

<sup>32</sup> And the place of the scripture that he read, was this, As a sheep he was led to slaying, and as a lamb before a man that sheareth him is dumb without voice, so he opened not his mouth.

<sup>33</sup> In meekness his doom was taken up; who shall tell out the generation(s) of him? For his life shall be taken away from the earth. (*He was humbled, or He was humiliated, and was denied justice; now who can tell out about his descendants? For his life was taken away from the earth.*)

<sup>34</sup> And the gelding answered to Philip, and said (*or And the eunuch said to Philip*), I beseech thee, of what prophet saith he this thing? of himself, or of any other?

<sup>35</sup> And Philip opened his mouth, and began at this scripture, and preached [*or evangelized*] to him (*about*) Jesus.

<sup>36</sup> And while they went by the way, they came to a water [*or they came to some water*]. And the gelding said, Lo! water; who forbiddeth me to be baptized?

<sup>37</sup> And Philip said, If thou believest of all thine heart, it is leaveful, (*or And Philip said, If thou believest with all thine heart, it is lawful*). And he answered, and said, I believe that Jesus Christ is the Son of God.

<sup>38</sup> And he commanded the chariot to stand still. And they went down both into the water, Philip and the gelding, and Philip baptized him, (*or And they both went down into the water; Philip and the eunuch, and Philip baptized him*).

<sup>39</sup> And when they were come up (*out*) of the water, the Spirit of the Lord ravished (*or snatched up*) Philip, and the gelding saw him no more; and he went in his way joying (*or and he went on his way rejoicing*).

<sup>40</sup> And Philip was found in Azotus; and he passed forth, and preached [*or evangelized*] to all (*the*) cities, till he came to Caesarea.

## CHAPTER 9

<sup>1</sup> But Saul, yet a blower [*or a breather*] of menaces, and of beatings, [*or slaying(s)*], against the disciples of the Lord, came to the prince of (*the*) priests, (*But Saul, still a breather of threats, and killings, against the disciples of the Lord, came to the High Priest.*)

<sup>2</sup> and asked of (*or from*) him letters into Damascus, to the synagogues; that if he found any men or women of this life, he should lead *them* bound (*back*) to Jerusalem.

<sup>3</sup> And when he made his journey, it befel, that he came nigh to Damascus. And suddenly a light from heaven shone about him;

<sup>4</sup> and he fell to the earth, and heard a voice saying to him, Saul, Saul, what pursuest thou me? (*or Saul, Saul, why persecutest thou me?*)

<sup>5</sup> And he said, Who art thou, Lord? And he *said*, I am Jesus of Nazareth, whom thou pursuest. It is hard to thee, to kick against the prick. (*And he said, Who art thou, Lord? And he said, I am Jesus of Nazareth, whom thou persecutest. It is hard for thee, to kick against the prod.*)

<sup>6</sup> And he trembled, and wondered, and said, Lord, what wilt thou that I do? And the Lord *said* to him, Rise up, and enter into the city, and it shall be said to thee, what it behooveth thee to do.

<sup>7</sup> And those men that went with him, stood astonied, (*or astonished*), [*or were made afeared, or out of mind*]; for they heard a voice, but they saw no man.

<sup>8</sup> And Saul rose from the earth; and when his eyes were opened, he saw nothing. And they drew him by the hands, and led *him* into Damascus.

<sup>9</sup> And he was three days not seeing; and he ate not, neither drank.

<sup>10</sup> And a disciple, Ananias by name, was at Damascus. And the Lord *said* to him in a vision, Ananias. And he said, Lo! I, Lord.

<sup>11</sup> And the Lord *said* to him, Rise thou, and go into a street that is called Rectus; and seek, in the house of Judas, Saul by name, of Tarsus. For lo! he prayeth;

<sup>12</sup> and he saw a man, Ananias by name, entering and laying on him hands, that he receive sight (*or so that he can see again*).

<sup>13</sup> And Ananias answered, Lord, I have heard of many of this man, how great evil he did to thy saints in Jerusalem; (*And Ananias answered, Lord, I have heard about this man from many people, what great evil he did to God's people in Jerusalem;*)

<sup>14</sup> and this hath power of the princes of (*the*) priests, to bind up, or to take captive, all who call on thy name for help.)

<sup>15</sup> And the Lord *said* to him, Go thou, for this is to me a vessel of choosing, that he bear my name before heathen men, and kings, and before the sons of Israel. (*And the Lord said to him, Go, for he is a vessel that I have chosen, to bring my name before the Gentiles, and kings, and before the Israelites.*)

<sup>16</sup> For I shall show to him, how great things it behooveth him to suffer for my name.

<sup>17</sup> And Ananias went, and entered into the house; and laid on him his hands, and said, Saul brother, the Lord Jesus sent me, that appeared to thee in the way, in which thou camest, that thou see, and be full-filled with the Holy Ghost, (*or Brother Saul, the Lord Jesus sent me, who appeared to thee on the way, in which thou camest, so that thou may see again, and be filled with the Holy Spirit*).

<sup>18</sup> And anon as the scales felled from his eyes (*or And at once as the scales fell from his eyes*), he received (*his*) sight (*again*). And he (*a*)rose, and was baptized.

<sup>19</sup> And when he had taken meat, he was comforted, (*or And when he had eaten some food, he was strengthened*). And he was by some days with the disciples, that were at (*or in*) Damascus.

<sup>20</sup> And anon, he entered into the synagogues, (*or And at once, he went to the synagogues*), and preached (*about*) the Lord Jesus, for this is the Son of God.

<sup>21</sup> And all men that heard him, wondered, and said, Whether this is not he that impugned in Jerusalem them that called to help this name? and hither he came for this thing [*or and hither for this thing he came*], that he should lead them bound (*back*) to the princes of (*the*) priests? (*And everyone who heard him, wondered, and said, Is this not he who attacked those in Jerusalem who called on this name for help? and did he not*

*come here for this purpose, that he would lead such believers bound and captive back to the high priests?)*

<sup>22</sup> But Saul much the more waxed strong [*or Forsooth Saul much more waxed strong*], and confounded the Jews that dwelled at Damascus, and affirmed that this is Christ. (*But Saul grew stronger; and confused the Jews who lived in Damascus, and affirmed that Jesus is the Messiah.*)

<sup>23</sup> And when many days were [*ful*] filled, (*the*) Jews made a counsel, that they should slay him. (*And after many days had passed, the Jews made a plan, that they would kill him.*)

<sup>24</sup> And the ambushes of them were made known to Saul. And they kept (*watch on*) the gates day and night, that they should slay him (*or so that they could kill him*).

<sup>25</sup> But his disciples took him by night, and delivered him, and let him down in a basket by the wall.

<sup>26</sup> And when he came into Jerusalem, he assayed [*or he attempted*] to join him(*self*) to the disciples; and all dreaded him (*or but everyone feared him*), and believed not that he was a disciple.

<sup>27</sup> But Barnabas took, and led him to the apostles, and told to them, how in (*or on*) the way, (*that*) he had seen the Lord, and that he spake to him, and how in Damascus he did trustily in the name of Jesus.

<sup>28</sup> And he was with them, and entered (*in*), and went out in Jerusalem, and did trustily in the name of Jesus.

<sup>29</sup> And he spake with heathen men, and disputed with Greeks (*or And he spoke and disputed with the Greek-speaking Jews*). And they sought to slay him.

<sup>30</sup> Which thing when the brethren had known, they led him by night to Caesarea, and let him go to Tarsus.

<sup>31</sup> And the church by all Judea, and Galilee, and Samaria, had peace, and was edified, and walked in the dread of the Lord, and was [*ful-*]filled with (*the*) comfort of the Holy Ghost. (*And the church in all of Judea, and Galilee, and Samaria, had peace, and was edified, and walked in fearful reverence of the Lord, and was filled with the strength of the Holy Spirit.*)

<sup>32</sup> And it befelled, that Peter, the while he passed about all, came to the holy men that dwelled at Lydda.

<sup>33</sup> And he found [*there*] a man, Aeneas by name, that from eight years (*old*) he had lain bed-ridden; and he was sick in the palsy.

<sup>34</sup> And Peter said to him, Aeneas, the Lord Jesus Christ heal thee; rise thou, and array, *either make ready*, thee. And anon he rose (*or And at once he rose up*).

<sup>35</sup> And all (*the*) men that dwelt at Lydda, and at Saron, saw him, which were converted to the Lord. (*And everyone who dwelt at Lydda, and at Saron, who saw him, were converted to the Lord.*)

<sup>36</sup> And in Joppa was a discipless, whose name was Tabitha, that is to say, Dorcas. This was full of good works and almsdeeds, that she did.

<sup>37</sup> And it befelled in those days, that she was sick, and died. And when they had washed her, they laid her in a solar (*or they laid her in an upper room*).

<sup>38</sup> And for Lydda was nigh Joppa, the disciples heard that Peter was therein, and sent two men to him, and prayed (*or beseeched*), That thou tarry not to come to us.

<sup>39</sup> And Peter rose up, and came with them. And when he was come, they led him into the solar (*or into the upper room*). And all the widows stood about him, weeping, and showing coats and clothes, which Dorcas made to them (*or which Dorcas had made for them*).

<sup>40</sup> And when all men were put withoutforth (*or And after everyone was sent out of the room*), Peter kneeled, and prayed. And he turned to the body, and said, Tabitha, arise thou. And she opened her eyes, and when she saw Peter, she sat up.

<sup>41</sup> And he took her by the hand, and raised her (*up*). And when he had called the holy men and widows, he assigned her alive.

<sup>42</sup> And it was made known by all Joppa; and many believed in the Lord.

<sup>43</sup> And it was made, that many days he dwelled in Joppa, at (*or with*) one Simon, a carrier [*or a tanner*].

## CHAPTER 10

<sup>1</sup> A man was in Caesarea, Cornelius by name, a centurion of the company of knights, that is said of Italy; (*There was a man in Caesarea, named Cornelius, who was a centurion, or the leader, of a group of soldiers, called the Italian Company;*)

<sup>2</sup> a religious man, and dreading the Lord, with all his household; doing many alms to the people, and praying *(to)* the Lord *(for)* evermore. *(a religious man, who had fearful reverence for the Lord, with all his family; giving many gifts to the Jewish people, and always praying to the Lord.)*

<sup>3</sup> This saw in a vision openly, as in the ninth hour of the day, *[or (at) noon]*, an angel of God entering in to him, and saying to him, Cornelius.

<sup>4</sup> And he beheld him, and was adread *(or and was afraid)*, and said, Who art thou, Lord? And he said to him, Thy prayers and thine alms-deeds have ascended up into mind, in *(to)* the sight of the Lord.

<sup>5</sup> And now send thou men into Joppa, and call one Simon, that is named Peter.

<sup>6</sup> This is harboured at a man, Simon, *(a)* currier, *[or (a) tanner]*, whose house is beside the sea. This shall say to thee, what it behooveth thee to do.

<sup>7</sup> And when the angel that spake to him, was gone away *[or had gone away]*, he called two men of his house, and a knight that dreaded the Lord *(or and a soldier who had fearful reverence for the Lord)*, which were at his bidding *[or that obeyed to him]*.

<sup>8</sup> And when he had told to them all these things, he sent them into Joppa.

<sup>9</sup> And on the day *(pur)suing*, while they made journey, and nighed to the city, Peter went up into the highest place of the house to pray, about the sixth hour. *(And on the following day, while they journeyed, and approached the city, Peter went up to the highest place of the house to pray, at about noon.)*

<sup>10</sup> And when he was hungered, he would have eaten. But while they made ready, a ravishing of the spirit, *[or an excess of soul]*, felled on him;

<sup>11</sup> and he saw heaven opened, and a vessel coming down, as a great sheet with four corners *[or with four cords]*, to be let down from heaven into earth *(or to be let down from heaven onto the earth)*,

<sup>12</sup> in which were all *(the)* four-footed beasts, and *(the)* creeping *[things]* of the earth, and *(the)* volatiles of *(the)* heaven(s), *[either of the air]*, *(or and the birds of the air)*.

<sup>13</sup> And a voice was made to him, Rise thou, Peter; and slay, and eat.

<sup>14</sup> And Peter said, Lord, forbid *[it]*, for I never eat any common thing, and unclean *(or unclean)*.

<sup>15</sup> And again the second time the voice was made to him, That thing that God hath cleansed, say thou not unclean.

<sup>16</sup> And this thing was done by thrice; and anon the vessel was received again into heaven *(or and then at once the vessel was taken up again into heaven)*.

<sup>17</sup> And while that Peter doubted within himself, what the vision was that he saw, lo! the men, that were sent from Cornelius, sought the house of Simon, and stood at the gate.

<sup>18</sup> And when they had called, they asked if Simon, that is named Peter, had there harbour. *(And they called out, and asked if Simon, who was called Peter, was harboured there.)*

<sup>19</sup> And while Peter thought on the vision, the Spirit said to him, Lo! three men seek thee.

<sup>20</sup> Therefore rise thou, and go down, and go with them, and doubt thou nothing, for I sent them.

<sup>21</sup> And Peter came down to the men, and said, Lo! I am *(he)*, whom ye seek; what is the cause, for which ye be come? *[or for which ye have come?]*

<sup>22</sup> And they said, Cornelius, the centurion, a just man, and dreading God, and having good witnessing of all the folk of Jews, took answer of an holy angel, to call thee into his house, and to hear words of thee. *(And they said, Cornelius, the centurion, a righteous man, and revering God, and receiving good testimony from all the Jewish people, received a word from a holy angel, to call thee to his house, and to hear some words from thee.)*

<sup>23</sup> Therefore he led them in, and received *(them)* in harbour; and that night they dwelled with him. And in the day *(pur)suing* he rose *(or And on the following day he rose up)*, and went forth with them; and some of the brethren followed him from Joppa *[or and some of (the) brethren from Joppa followed him]*, *(so)that they be witnesses to Peter*.

<sup>24</sup> And the tother day *(or And the next day)*, he entered into Caesarea. And Cornelius abode them, with his cousins, and necessary friends, that were called together.

<sup>25</sup> And it was done, when Peter was come in *[or when Peter had entered]*, Cornelius came meeting him, and fell down at his feet, and worshipped *(or and honoured)him*.

<sup>26</sup> But Peter raised him *(up)*, and said, Arise thou, also I myself am a man, as thou.

<sup>27</sup> And he spake with him, and went in, and found many that were come together.

<sup>28</sup> And he said to them, Ye know, how abominable it is to a Jew, to be joined either to come to an alien (*or to a foreigner*); but God showed to me, that no man say a man common, either unclean (*or unclean*).

<sup>29</sup> For which thing I came, when I was called, without doubting. Therefore I ask you, for what cause have ye called me?

<sup>30</sup> And Cornelius said, Today, four days into this hour [*or From the fourth day passed till to this hour*], I was praying and fasting in the ninth hour in mine house. And lo! a man stood before me in a white cloth (*or a man stood before me in a white cloak*),

<sup>31</sup> and said, Cornelius, thy prayer is heard, and thine almsdeeds be in mind in the sight of God (*or and thy acts of charity be remembered before God*).

<sup>32</sup> Therefore send thou into Joppa, and call Simon, that is named Peter; this (*man*) is harboured in the house of Simon (*the*) currier, beside the sea. This (*man*), when he shall come, shall speak to thee.

<sup>33</sup> Therefore anon I sent to thee (*or And so at once I sent for thee*), and thou didest well in coming to us. Now therefore we all be present in thy sight, to hear the words, whatever be commanded to thee of the Lord.

<sup>34</sup> And Peter opened his mouth, and said, In truth I have found, that God is no acceptor of persons, (*or In truth I have found, that God hath no favourites among people*);

<sup>35</sup> but in each folk he that dreadeth God, and worketh rightwiseness, is accept(*able*) to him. (*but among all people and every nation, he who hath fearful reverence for God, and worketh righteousness, is acceptable to him.*)

<sup>36</sup> God sent a word to the children of Israel, showing peace by Jesus Christ; this is (*the*) Lord of all things, [*for this is the Lord of all men*], (*or he is the Lord of everyone*).

<sup>37</sup> Ye know the word that is made (*or the tidings that be told*) through(*out*) all Judea, and (*that*) began at Galilee, after the baptism that John preached, (*about*) Jesus of Nazareth;

<sup>38</sup> how God anointed him with the Holy Ghost, and virtue; which passed forth in doing well [*or which passed forth in well-doing*], and healing all men oppressed of the devil, for God was with him. (*how God anointed him with the Holy Spirit, and with power; and he went forth doing good, and healing everyone oppressed by the Devil, for God was with him.*)

<sup>39</sup> And we be witnesses of all things, which he did in the country of (*the*) Jews, and of Jerusalem; whom they slew, hanging on a tree.

<sup>40</sup> And God raised this (*man*) in (*or on*) the third day, and gave him to be made known,

<sup>41</sup> not to all the people, but to witnesses before-ordained of God; to us that ate and drank with him, after that he rose again from death [*or after that he rose again from (the) dead*].

<sup>42</sup> And he commanded to us to preach to the people, and to witness, that he it is, that is ordained of God doomsman of the quick and of the dead. (*And he commanded us to preach to the people, and to testify, that it is he, who is ordained by God to be the Judge of the living and of the dead.*)

<sup>43</sup> To this all (*the*) prophets bear witnessing [*or To this all prophets bear witness*], that all men that believe in him, shall receive remission of sins by his name. (*And all the prophets testify about him, that all who believe in him, shall receive forgiveness for their sins through his name.*)

<sup>44</sup> And yet while that Peter spake these words, the Holy Ghost felled on all that heard the word. (*And while Peter spoke these words, the Holy Spirit fell upon all who heard the word.*)

<sup>45</sup> And the faithful men of (*the*) circumcision, that came with Peter, wondered, that also into nations the grace of the Holy Ghost is shed out. (*And the faithful men of the circumcision, who came with Peter; wondered and were amazed, that the gift of the Holy Spirit was also poured out on heathen men, that is, upon the Gentiles.*)

<sup>46</sup> For they heard them speaking in languages [*or speaking with tongues*], and magnifying God. Then Peter answered (*or Then Peter asked*),

<sup>47</sup> Whether any man may forbid water, that these be not baptized, that have also received the Holy Ghost as we? (*Would anyone forbid the water, with which these people can be baptized, yea, they who have also received the Holy Spirit like we have?*)

<sup>48</sup> And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they prayed him, that he should dwell with them some days.

## CHAPTER 11

<sup>1</sup> And the apostles, and the brethren that were in Judea, heard that also heathen men received the word of God, and they glorified God. (*And the apostles, and the brothers*

who were in Judea, heard that the Gentiles had also accepted the word of God, and they glorified God.)

<sup>2</sup> But when Peter came to Jerusalem, they that were of *(the)* circumcision, disputed against him,

<sup>3</sup> and said, Why enterdest thou to men that have prepuce, and hast eaten with them? *(and said, Why hast thou gone to those who have foreskin, or who be uncircumcised, and hast eaten with them?)*

<sup>4</sup> And Peter began, and expounded to them by order, and said,

<sup>5</sup> I was in the city of Joppa, and prayed, and I saw in *(the)* ravishing of my mind, *[or in (the) excess of my soul]*, a vision, that a vessel came down, as a great sheet with four cords *[or with four corners]*, and was sent down from heaven; and it came to me.

<sup>6</sup> Into which I looking beheld, and saw *(the)* four-footed beasts of the earth, and *(other)* beasts, and *(the)* creeping beasts, and *(the)* volatiles of *(the)* heaven(s), *[or of the air]*, *(or and the birds of the air)*.

<sup>7</sup> And I heard also a voice that said to me, Peter, rise thou, and slay, and eat.

<sup>8</sup> But I said, Nay, Lord; for common thing either unclean entered never into my mouth. *(But I said, No, Lord; for a common or an unclean thing hath never entered into my mouth.)*

<sup>9</sup> And the voice answered the second time from heaven, That thing that God hath cleansed, say thou not unclean.

<sup>10</sup> And this was done by thrice, and *(then)* all *(the)* things were received again into heaven.

<sup>11</sup> And lo! three men anon stood in the house, in which I was, *(or And behold! three men at once arrived at the house, where I was)*; and they were sent from Caesarea to me.

<sup>12</sup> And the Spirit said to me, that I should go with them, and doubt nothing. Yea, and these six brethren came with me, and we entered into the house of the man.

<sup>13</sup> And he told to us, how he saw an angel in his house, standing and saying to him, Send thou into Joppa, and call Simon, that is named Peter,

<sup>14</sup> which shall speak to thee words, in which thou shalt be safe, and all thine house. *(who shall speak to thee the words, by which thou shalt be saved, and all of thine house.)*

<sup>15</sup> And when I had begun to speak, the Holy Ghost fell on them, as into us in the beginning. *(And when I had begun to speak, the Holy Spirit fell upon them, as upon us at the beginning.)*

<sup>16</sup> And I bethought on the word of the Lord, as he said, For John baptized in water, but ye shall be baptized in the Holy Ghost *(or For John baptized with water; but ye shall be baptized with the Holy Spirit)*.

<sup>17</sup> Therefore if God gave to them the same grace, as to us that believed in the Lord Jesus Christ, who was I, that might forbid the Lord, that he give not the Holy Ghost *[or that he should not give the Holy Ghost]* to them that believed in the name of Jesus Christ? *(And so if God gave them the same gift, as to us who believed in the Lord Jesus Christ, who was I, who would forbid the Lord, yea, that he should not give the Holy Spirit to those who believed in the name of Jesus Christ?)*

<sup>18</sup> When these things were heard, they held peace, and glorified God, and said, Therefore also to heathen men God hath given penance to life. *(When they heard these things, they held their peace, and glorified God, and said, And so God hath given life-giving repentance also to the Gentiles.)*

<sup>19</sup> And they that were scattered of the tribulation that was made under Stephen *(or Now those who were scattered after the persecution that was made after Stephen's death)*, walked forth to Phenice, and to Cyprus, and to Antioch, and spake the word to no man, but to *(the)* Jews alone.

<sup>20</sup> But some of them were men of Cyprus, and of Cyrene; which when they had entered into Antioch, they spake to the Greeks, and preached the Lord Jesus.

<sup>21</sup> And the hand of the Lord was with them, and much number of men believing was converted to the Lord.

<sup>22</sup> And the word came to the ears of the church, that was at Jerusalem, on these things; and they sent Barnabas to Antioch.

<sup>23</sup> And when he was come, and saw the grace of the Lord, he joyed, and admonished all men to dwell in the Lord in purpose of heart; *(And when he had come, and saw the blessing of the Lord, he rejoiced, and admonished everyone to remain in the Lord with a resolute heart;)*

<sup>24</sup> for he was a good man, and full of the Holy Ghost *(or and full of the Holy Spirit)*, and of faith. And much people was increased to the Lord.

<sup>25</sup> And he went forth to Tarsus, to seek Saul;

<sup>26</sup> and when he had found him, he led (*him*) to Antioch. And all a year they lived there in the church, and taught much people, so that the disciples were named first at Antioch christian men (*or were first called Christians at Antioch*).

<sup>27</sup> And in these days prophets came over from Jerusalem to Antioch.

<sup>28</sup> And one of them rose up, Agabus by name, and signified by the Spirit a great hunger to coming [*for a great hunger to come*] in all the world, which hunger was made under Claudius (*or and this famine occurred during the reign of Claudius*).

<sup>29</sup> And all the disciples purposed, after that (*that*) each had, for to send (*or to contribute*) into (*the*) ministry to (*the*) brethren that dwelled in Judea.

<sup>30</sup> Which thing also they did, and sent *it* to the elder men, by the hands of Barnabas and Saul.

## CHAPTER 12

<sup>1</sup> And in the same time Herod the king sent power, [*for hands*], (*or his men*), to torment some men of the church.

<sup>2</sup> And he slew by (*the*) sword James, the brother of John.

<sup>3</sup> And he saw that it pleased to the Jews, and cast to take also Peter; and the days of therf loaves were. (*And he saw that it pleased the Jews, and sent forth men to take hold of Peter; and it was during the Days, or the Feast, of Unleavened Bread.*)

<sup>4</sup> And when he had caught Peter, he sent him into prison; and betook *him* to four quaternions of knights, to keep him, and would after pask bring him forth to the people. (*And when he had caught Peter, he put him into prison; and gave him over to four squads of four soldiers each, to guard him, and intended after Passover to bring him before the people.*)

<sup>5</sup> And Peter was kept in prison; but prayer was made of the church without ceasing to God for him (*or but prayer without ceasing was made by the church to God for him*).

<sup>6</sup> But when Herod should bring him forth, in that night Peter was sleeping betwixt two knights, and was bound with two chains; and the keepers before the door kept the prison. (*But on the night before Herod would bring him before the people, Peter was sleeping between two soldiers, and was bound with two chains; and the guards outside at the door, or at the gate, kept watch over the prison.*)

<sup>7</sup> And lo! an angel of the Lord stood nigh, and light shone in the prison house. And when he had smitten the side of Peter, he raised, [*for waked*], him, and said, Rise thou swiftly. And anon the chains felled down from his hands (*or And at once the chains fell off his hands*).

<sup>8</sup> And the angel said to him, Gird thee, and do on thine hoses. And he did so. And he said to him, Do about thee thy clothes, and (*pur*)sue me (*or and follow me*).

<sup>9</sup> And he went out, and (*pur*)sued him; and he wist not that it was sooth, that (*it*) was done by the angel, (*or And he went out, and followed him; and he knew not that it was true, that it was done by the angel*); for he guessed himself to have seen a vision.

<sup>10</sup> And they passed the first and the second ward, and came to the iron gate that leadeth to the city, which anon (*or at once*) was opened to them, [*for the which willfully, (or on its own accord), is opened to them*]. And they went out, and came [*forth*] into one street, and anon (*or at once*) the angel passed away from him.

<sup>11</sup> And Peter turned again to himself, and said, Now I know verily (*or Now I truly know*), that the Lord sent his angel, and delivered me from the hand of Herod, and from all the abiding of the people of (*the*) Jews.

<sup>12</sup> And he beheld, and came to the house of Mary, the mother of John, that is named Mark, where many were gathered together, and praying.

<sup>13</sup> And when he knocked at the door of the gate, a damsel [*for a wench*], Rhoda by name, came forth to see (*who it was*).

<sup>14</sup> And when she knew the voice of Peter, for joy she opened not the gate, but ran in, and told (*them*), that Peter stood at the gate.

<sup>15</sup> And they said to her, Thou maddest [*for Thou art mad*]. But she affirmed, that it was so. And they said, It is his angel.

<sup>16</sup> But Peter abode still, and knocked. And when they had opened the door, they saw him, and wondered.

<sup>17</sup> And he beckoned to them with his hand to be still, and told how the Lord had led him out of the prison. And he said, Tell ye to James and to the brethren these things. And he went out, and went into another place (*or and went to another place*).

<sup>18</sup> And when the day was come, there was not little troubling among the knights, what was done of Peter. (*And when the daylight had come, there was a great deal of concern among the soldiers, about what had become of Peter.*)

<sup>19</sup> And when Herod had sought him, and found (*him*) not, after that he had made inquiring of the keepers, he commanded them to be brought to him, (*or And when Herod had them search for him, and he was not found, after that he had questioned the guards, he commanded that they be put to death.*) And he came down from Judea into Caesarea, and dwelled there.

<sup>20</sup> And he was wroth to (*the*) men of Tyre and of Sidon. And they of one accord came to him, when they had counselled with Blastus, that was the king's chamberlain, (*and*) they asked (*for*) peace, for as much as their countries (*or their provinces*) were victualed of him [*or were nourished by him*].

<sup>21</sup> And in a day that was ordained, Herod was clothed with king's clothing, and sat for doomsman, and spake to them, (*or and sat as judge, and spoke to them.*)

<sup>22</sup> And the people cried, The voice of God, and not of man.

<sup>23</sup> And anon an angel of the Lord smote him, for he had not given honour to God; and he was wasted of worms, and died. (*And at once an angel of the Lord struck him, for he had not given honour to God; and he was wasted by worms, and died.*)

<sup>24</sup> And the word of the Lord waxed, (*or grew, or spread*), and was multiplied.

<sup>25</sup> And Barnabas and Saul turned again from Jerusalem, when the ministry was [*ful*] filled, and (*they*) took John, that was named Mark. (*And Barnabas and Saul returned from Jerusalem, when their service, or work, was completed, and they took John, who was called Mark, with them.*)

## CHAPTER 13

<sup>1</sup> And prophets and doctors (*or teachers of the Law*) were in the church that was at Antioch, in which Barnabas, and Simon, that was called Black, and Lucius Cyreneus, and Manaen, that was the suckling-frère of Herod tetrarch (*or who was the foster-brother of Herod the tetrarch*), that is, (*the*) prince of the fourth part, and Saul were.

<sup>2</sup> And when they ministered to the Lord, and fasted, the Holy Ghost said to them, Separate ye to me Saul and Barnabas, into the work to which I have taken them. (*And when they served the Lord, and fasted, the Holy Spirit said to them, Set apart Saul and Barnabas, for the work to which I have called them.*)

<sup>3</sup> Then they fasted, and prayed, and laid hands on them, and let them go.

<sup>4</sup> But they were sent of the Holy Ghost (*or And they were sent by the Holy Spirit*), and went forth to Seleucia, and from thence they went by boat to Cyprus.

<sup>5</sup> And when they came to Salamis, they preached the word of God in the synagogues of (*the*) Jews; and they had also John in ministry [*or in service*].

<sup>6</sup> And when they had walked by all the isle to Paphos, they found a man, a witch, [*or they found some man witch*], a false prophet, a Jew, to whom the name was Barjesus, (*who was also called Elymas*),

<sup>7</sup> that was with the proconsul Sergius Paulus, a prudent man. This (*man*) called Barnabas and Paul, and desired to hear the word of God.

<sup>8</sup> But (*this*) Elymas the witch withstood them; for his name is expounded so [*or (it) is interpreted so*]; and he sought to turn away the proconsul from belief.

<sup>9</sup> But Saul, which is *said* also Paul, was filled with the Holy Ghost, and beheld into him, (*But Saul, who (is) also (called) Paul, was filled with the Holy Spirit, and looked at him.*)

<sup>10</sup> and said, A! thou full of all guile, and all falseness, thou son of the devil, thou enemy of all rightwiseness, thou leavest not (*off*) to turn upside-down, [*or to subvert, or to destroy*], the rightful ways of the Lord.

<sup>11</sup> And now lo! the hand of the Lord is on thee, and thou shalt be blind, and not seeing the sun into a time. And anon, (*or at once*), [*a*] mist and darkness felled down on him; and he went about, and sought him that should give [*the*] hand to him.

<sup>12</sup> Then the proconsul, when he had seen the deed, believed, wondering on the teaching of the Lord.

<sup>13</sup> And when from Paphos Paul had gone by boat, and they that were with him, they came to Perga of Pamphylia; but John departed from them, and turned again to Jerusalem (*or and returned to Jerusalem*).

<sup>14</sup> And they went from Perga, and came to Antioch of Pisidia; and they entered into the synagogue in the day of sabbaths, and sat, (*or and they entered into the synagogue on the Sabbath day, and sat down*).

<sup>15</sup> And after the reading of the law and of the prophets, the princes of the synagogue sent to them (*or the leaders of the synagogue sent word to them*), and said, Brethren, if any word of exhortation to the people is in you, say ye.

<sup>16</sup> And Paul rose, and with hand bade silence, and said, Men of Israel, and ye that dread God, hear ye. (*And Paul rose up, and with his hand ordered silence, and said, Israelites, and ye who have fearful reverence for God, listen to me.*)

<sup>17</sup> God of the people of Israel chose our fathers, and enhanced the people, when they were comelings in the land of Egypt, and in an high arm he led them out of it; (*God of the people of Israel chose our fathers, and raised up the people, when they were foreigners in the land of Egypt, and with an outstretched arm he led them out of it;*)

<sup>18</sup> and by the time of forty years he suffered their manners (*or their ways*) in (*the*) desert.

<sup>19</sup> And he destroyed seven folks in the land of Canaan, and by sort parted to them their land, (*And he destroyed seven nations in the land of Canaan, and by lot, or for an inheritance, divided up their land to them.*)

<sup>20</sup> as after four hundred and fifty years. And after these things he gave doomsmen (*or judges*), [*till*] to Samuel, the prophet.

<sup>21</sup> And from that time they asked (*for*) a king, and God gave to them Saul, the son of Cis, a man of the lineage of Benjamin, by forty years. (*And at that time they asked for a king, and God gave them Saul, the son of Cis, a man of the tribe of Benjamin, for forty years.*)

<sup>22</sup> And when he was done away, he raised to them David the king, to whom he bare witnessing (*or of whom he testified*), and said, I have found David, the son of Jesse, a man after mine (*own*) heart, which (*or who*) shall do all my will.

<sup>23</sup> Of whose seed by the promise God hath led out to Israel a Saviour Jesus,

<sup>24</sup> when John preached before the face of his coming the baptism of penance (*or the baptism of repentance*) to all the people of Israel.

<sup>25</sup> But when John [*ful*] filled his course, he said, I am not he, whom ye deem me to be (*or whom ye judge me to be*); but lo! he (*that*) cometh after me, and I am not worthy to do off [*or to unbind*] the shoes of his feet.

<sup>26</sup> Brethren, and sons of the kind of Abraham, and which that in you dread God, to you the word of this health is sent. (*Brothers, and sons of the kindred of Abraham, and those of you who have fearful reverence for God, to you the message of this salvation is sent.*)

<sup>27</sup> For they that dwell at Jerusalem, and (*the*) princes of it, (*or For they who live in Jerusalem, and their leaders*), that knew not this Jesus, and the voices of (*the*) prophets, that by every sabbath be read, deemed, and fulfilled;

<sup>28</sup> and they found in him no cause (*worthy*) of death, and (*yet*) asked of Pilate, that they should slay him. (*and they found in him no crime worthy of death, but yet they asked of Pilate, that he should be killed, or executed.*)

<sup>29</sup> And when they had ended all things that were written of him, they took him down off the tree, and laid him in a grave (*or and laid him in a tomb*).

<sup>30</sup> And God raised him from death in the third day; [*Forsooth God raised him from (the) dead the third day;*]

<sup>31</sup> which was seen by many days to them that went up together with him from Galilee into Jerusalem, which be till now his witnesses to the people. (*who was seen for many days by those who went up together with him from Galilee to Jerusalem, who up to the present be his witnesses to the people.*)

<sup>32</sup> And we show to you the promise that was made to our fathers;

<sup>33</sup> for God hath fulfilled this to their sons, and again-raised Jesus (*or and raised up Jesus*); as in the second psalm it is written, Thou art my Son, today I begat thee.

<sup>34</sup> And he that again-raised him from death [*or Forsooth that he again-raised him from (the) dead*], that he should not turn again into corruption, said thus, For I shall give to you the holy true things of David. (*And he who raised him from the dead, so that he would never return to corruption, or to death and destruction, said thus, I shall give you the holy and true blessings which I promised to David.*)

<sup>35</sup> Therefore and in another stead he saith, Thou shalt not give thine holy (*One*) to see corruption. (*And so in another place he saith, Thou shalt not allow thine Holy One to experience death and destruction, that is, to rot in the grave.*)

<sup>36</sup> But David in his generation, when he had ministered to the will of God (*or when he had served the will of God*), died [*or slept*], and was laid with his fathers, and saw corruption;

<sup>37</sup> but he whom God raised from death [*or soothly he whom God raised from (the) dead*], saw not corruption (*or did not suffer corruption, or rot in the grave*).

<sup>38</sup> Therefore, brethren, be it known to you, that by him remission of sins is told to you, (*And so brothers, let it be known to you, that through him forgiveness of sins is now told to you.*)

<sup>39</sup> from all sins, of which ye might not be justified in the law of Moses (*or under the Law of Moses*). In this each man that believeth, is justified.

<sup>40</sup> Therefore see ye, that it come not to you, that is before-said in the prophets,

<sup>41</sup> Ye despisers, see ye, and wonder ye, [*+or See ye, despisers, and wonder ye*], and be ye scattered abroad; for I work a work in your days, a work that ye shall not believe, if any man shall tell *it[out]* to you.

<sup>42</sup> And when they went out, they prayed, that in the sabbath (*pur*)suing (*or that on the following Sabbath*), they should speak to them these words.

<sup>43</sup> And when the synagogue was left, many of the Jews and comelings worshipping God (*pur*)sued Paul and Barnabas; that spake, and counselled them, that they should dwell in the grace of God. (*And when the synagogue was let go, many of the Jews and newcomers worshipping God followed after Paul and Barnabas; who spoke, and counselled them, that they should remain in the grace of God.*)

<sup>44</sup> And in the sabbath (*pur*)suing (*or And on the following Sabbath*), almost all the city came together, to hear the word of God.

<sup>45</sup> And (*the*) Jews saw the people, and (*they*) were filled with envy, and gainsaid these things that were said of Paul (*or and spoke against those things that were said by Paul*), and blasphemed.

<sup>46</sup> Then Paul and Barnabas steadfastly said, To you it behooved (*us*) first to speak the word of God; but for ye put it away, and have deemed you(*rselves*) unworthy to everlasting life [*+or and have deemed you(rselves) unworthy of everlasting life*], lo! we turn to (*the*) heathen men. (*Then Paul and Barnabas resolutely said, It behooved us first to speak the word of God to you; but because ye have pushed it away, and have deemed yourselves unworthy of eternal life, behold! we shall turn to the Gentiles.*)

<sup>47</sup> For so the Lord commanded us, I have set thee into (*a*) light of (*the*) heathen men, that thou be into health to the utmost [*or to the uttermost*] of the earth. (*For so the Lord commanded us, I have ordained thee to be a light for the Gentiles, so that thou be a means of salvation unto the uttermost terms, or limits, of the earth.*)

<sup>48</sup> And (*the*) heathen men heard, and joyed, and glorified the word of the Lord; and believed, as many as were before-ordained to everlasting life. (*And the Gentiles heard, and rejoiced, and glorified the word of the Lord; and believed, as many as were foreordained, or predestined, for eternal life.*)

<sup>49</sup> And the word of the Lord was [*far*] sown in all that country (*or region*).

<sup>50</sup> But the Jews stirred religious women, and honest, and the worthiest [*or the first*] men of the city, and stirred persecution against Paul and Barnabas, and drove them out of their countries. (*But the Jews excited some honest and religious women, and the worthiest men of the city, and stirred up persecution against Paul and Barnabas, and drove them out of their region.*)

<sup>51</sup> And they shook away into them the dust of their feet [*or And they shook away the powder of (their) feet into them*], and came to Iconium.

<sup>52</sup> And the disciples were filled with joy and the Holy Ghost. (*And so the disciples were filled with joy and the Holy Spirit.*)

## CHAPTER 14

<sup>1</sup> And it befelled at Iconium, that they entered together into the synagogue of (*the*) Jews, and spake, so that [*a*] full great multitude of Jews and Greeks believed.

<sup>2</sup> But the Jews that were unbelievful, raised persecution, and stirred to wrath the souls of (*the*) heathen men against the brethren; but the Lord gave soon peace (*or but the Lord soon gave peace*).

<sup>3</sup> Therefore they dwelled much time, and did trustily in the Lord, bearing witnessing to the word of his grace (*or testifying to the message of his grace*), giving signs (*or miracles*) and wonders to be made by the hands of them.

<sup>4</sup> But the multitude of the city was parted (*or But the multitude in that city was divided*), and some were with the Jews, and some with the apostles.

<sup>5</sup> But when there was made an assault of the heathen men and the Jews, with their princes (*or with their leaders*), to torment (*them*), and to stone them,

<sup>6</sup> they understood, and fled together to the cities of Lycaonia, and Lystra, and Derbe, and into all the country(*side*) about.

<sup>7</sup> And they preached there the gospel, and all the multitude was moved together in the teaching of them. (*And so*) Paul and Barnabas dwelt at Lystra. (*And they preached the Gospel or the Good News there, and everyone was greatly moved by their teaching. And so Paul and Barnabas remained at Lystra.*)

<sup>8</sup> And a man at Lystra was sick in the feet, and had sat crooked from his mother's womb, which never had gone. (*And a man at Lystra was sick in the feet, and had been lame from his mother's womb, and had never walked.*)

<sup>9</sup> This (*man*) heard Paul speaking; and Paul beheld him and saw that he had faith, that he should be made safe, (*He listened as Paul spoke; and Paul looked at him, and saw that he had firm faith, so that he could be saved.*)

<sup>10</sup> and said with a great voice, Rise thou upright on thy feet. And he leaped (*up*), and walked.

<sup>11</sup> And the people, when they had seen that that Paul did, reared their voice in Lycaonian tongue, and said, Gods made like to men be come down to us.

<sup>12</sup> And they called Barnabas, Jupiter, and Paul, Mercury, for he was (*the*) leader of the word.

<sup>13</sup> And the priest of Jupiter that was before the city (*or And the priest of Jupiter, whose temple was just outside the city*), brought bulls and crowns (*or garlands*) before the gates, with (*the*) peoples, and would have made (*a*) sacrifice (*there*).

<sup>14</sup> And when the apostles Barnabas and Paul heard this, they rent their coats (*or they tore their coats*); and they skipped out among the people, and cried,

<sup>15</sup> and said, Men, what do ye this thing? and we be deadly men like you, and show (*these tidings*) to you, that ye be converted from these vain things to the living God, that made heaven, and earth, and the sea, and all things that be in them; (*and said, Men, why do ye this? for we be mortal men just like you, and we tell these tidings to you, so that ye be converted from these futile and useless things to the living God, who made heaven, and earth, and the sea, and all the things that be in them;*)

<sup>16</sup> which in generations passed suffered all folks to go into their own ways. (*who in generations passed allowed all the peoples to go their own ways.*)

<sup>17</sup> And yet he left not himself without witnessing in well-doing, for he gave rains from heaven, and times of bearing fruit, and full-filled your hearts with meat, and gladness. (*And yet he did not leave himself without testimony or evidence of his good deeds, for he gave rain from the heavens, and times of bearing fruit, and filled you full with food, and your hearts with gladness.*)

<sup>18</sup> And they saying these things, scarcely assuaged the people, (*so*) that they offered not to them.

<sup>19</sup> But some Jews came over from Antioch and Iconium, and counselled [*or stirred (up)*] the people, and [*they*] stoned Paul, and drew *him* out of the city, and guessed that he was dead.

<sup>20</sup> But when [*the*] disciples were come about him, he (*a*)rose, and went into the city; and in the day (*pur*)suing, [*or and in the (pur)suing day*], (*or and on the following day*), he went forth with Barnabas into Derbe.

<sup>21</sup> And when they had preached [*or had evangelized*] to that city, and taught many, they turned again to Lystra (*or they returned to Lystra*), and Iconium, and to Antioch;

<sup>22</sup> confirming the souls of the disciples, and admonishing, that they should dwell in the faith, (*or that they should remain in the faith, or that they should live in the faith*), and said, That by many tribulations it behooveth us to enter into the kingdom of heavens.

<sup>23</sup> And when they had ordained priests to them by all cities, and had prayed with fastings, they betook them to the Lord (*or they delivered them unto the Lord*), in whom they believed.

<sup>24</sup> And they passed (*through*) Pisidia, and came to Pamphylia;

<sup>25</sup> and they spake the word of the Lord in Perga, and came down into Italy.

<sup>26</sup> And from thence they went by boat to Antioch, from whence they were taken to the grace of God (*or from where they had been committed, or delivered, unto God's grace*), into the work that they (*had now*)[*ful*] filled.

<sup>27</sup> And when they were come, and had gathered the church, they told how great things (*that*) God did with them [*or they told how many things (that) God did with them*], and that he had opened to heathen men the door of faith (*or and that he had opened the door of faith to the Gentiles*).

<sup>28</sup> And they dwelled not a little time with the disciples.

## CHAPTER 15

<sup>1</sup> And some men came down from Judea, and taught *(the)* brethren, That but ye be circumcised after the law of Moses, ye may not be made safe, *[or ye may not be saved], (or ye cannot be saved).*

<sup>2</sup> Therefore when there was made not a little dissension to Paul and Barnabas against them, they ordained, that Paul and Barnabas, and some others of them, should go up to the apostles and *(the)* priests in Jerusalem, on this question.

<sup>3</sup> And so they were led forth of the church, and passed by Phenice and Samaria; and they told the conversation *[or the living]* of heathen men, and they made great joy to all the brethren. *(And so they were led forth from the church, and went through Phoenicia and Samaria; and they told them the news of the conversion of the Gentiles, and they gave great joy to all the brothers.)*

<sup>4</sup> And when they came to Jerusalem, they were received of the church, and of the apostles, and of the elder men, *(or they were received by the church, and by the apostles, and by the elders)*, and told, how great things *(that)* God did with them *[or how many things (that) God did with them]*.

<sup>5</sup> But some of the heresy of the Pharisees, that believed, rose up, and said, That it behooveth them to be circumcised, and to command to keep also the law of Moses.

<sup>6</sup> And the apostles and elder men came together, to see of this word.

<sup>7</sup> And when there was made a great seeking thereof, Peter rose, and said to them, Brethren, ye know, that of old days in you, God chose by my mouth heathen men, to hear the word of the gospel, and to believe, *(or Brothers, ye know, that in the old days, or in our early days, God chose that the Gentiles would hear the word of the Gospel or the Good News, from my mouth, and believe it);*

<sup>8</sup> and God, that knew the hearts, bare witnessing, and gave to them the Holy Ghost, as also to us; *(and God, who knew their hearts, testified, and gave them the Holy Spirit, as he also gave to us;)*

<sup>9</sup> and nothing diversified betwixt us and them, cleansing the hearts of them by faith.

<sup>10</sup> Now then what tempt ye God *(or Then why now do ye test God)*, to put a yoke on the neck of the disciples, which neither we, neither our fathers might bear?

<sup>11</sup> But by the grace of our Lord Jesus Christ we believe to be saved, as also they. *(For we believe it is by the grace of our Lord Jesus Christ that we be saved, as they also be.)*

<sup>12</sup> And all the multitude held *(their)* peace, and heard Barnabas and Paul, telling how great signs and wonders, *[or how many signs and wonders], (that)* God did by them in *(the)* heathen men. *(And all the multitude held their peace, and listened to Barnabas and Paul, telling how many miracles and wonders that God did by them among the Gentiles.)*

<sup>13</sup> And after that they held *(their)* peace, James answered, and said, Brethren, hear ye me.

<sup>14</sup> Simon told, how God visited, first to take *(out)* of heathen men, a people to his name. *[Simon told, how first God visited, to take (out) of (or from among) (the) heathen men a people to his name.](Simon told, how God first visited, to take, or to choose, from among the Gentiles, a people to his name.)*

<sup>15</sup> And the words of *(the)* prophets accord to him, as it is written,

<sup>16</sup> After this I shall turn again *(or After this I shall return)*, and build the tabernacle of David, that fell down; and I shall build again the cast-down things of it, and I shall raise it *(up)*;

<sup>17</sup> that other men seek the Lord, and all folks, on whom my name is called to help, *[or in-called], (or so that other men seek the Lord, yea, all the peoples and nations, who call on my name for help);* the Lord doing this thing, saith.

<sup>18</sup> From the *(beginning of the)* world, the work of the Lord is known to the Lord. *(From long ago, or from the creation of the world, the Lord's work was made known.)*

<sup>19</sup> For which thing I deem them that of *(the)* heathen men be converted to God, to be not dis-eased *[or unquieted]*,

<sup>20</sup> but to write to them, that they abstain them from *(the)* defoulings of maumets *[or of simulacra]*, and from fornication, and strangled things, and blood. *(but to write to them, that they abstain themselves from the defilements of idols, that is, from food offered to idols, and from fornication, and from strangled things, and from blood.)*

<sup>21</sup> For Moses of *(or from the)* old times hath in all *(the)* cities them that preach him in *(the)* synagogues, whereby each sabbath he is read.

<sup>22</sup> Then it pleased to the apostles, and to the elder men *(or to the elders)*, with all the church, to choose *(some)* men of them, and send *(them)* to Antioch, with Paul and Barnabas, Judas, that was named Barsabas, and Silas, the first men among *(the)* brethren;

<sup>23</sup> and wrote by the hands of them, Apostles and elder brethren to them that be at Antioch, and Syria, and Cilicia, brethren of heathen men (*or to the Gentile brothers*), greeting(s).

<sup>24</sup> For we heard that some went out from us, and troubled you with words, and turned upside-down your souls, to which men we commanded not,

<sup>25</sup> it pleased to us gathered into one, to choose men, and send (*them*) to you, with our most dearworthy Barnabas and Paul,

<sup>26</sup> men that gave their lives for the name of our Lord Jesus Christ.

<sup>27</sup> Therefore we sent Judas and Silas, and they shall tell the same things to you by words.

<sup>28</sup> For it is seen to the Holy Ghost, and to us, to put to you nothing more of charge, than these needful things, (*For it is seen by the Holy Spirit, and by us, to put no other burden upon you, other than these necessary things.*)

<sup>29</sup> that ye abstain you from the offered things of maumets [*or of simulacra*], and blood strangled, and fornication, (*or that ye abstain yourselves from the food offered to idols, and from blood, and from strangled things, and from fornication*). From which ye keeping you (*rselves*), shall do well. Fare ye well.

<sup>30</sup> Therefore they were let go [*or dismissed*], and came down to Antioch; and when the multitude was gathered, they (*be*)took the epistle (*or they delivered the letter*);

<sup>31</sup> which when they had read (*it*), they joyed on the comfort. (*and when they had read it, they rejoiced over the encouragement that it gave to them.*)

<sup>32</sup> And Judas and Silas and they, for they were prophets, comforted (*or strengthened*) (*the*) brothers, and confirmed [*them*] with full many words.

<sup>33</sup> But after that they had been there a little while, they were let go of (*the*) brethren with peace, (*or they were sent forth by the brothers with peace*), [*or they were dismissed with peace of (or from)(the) brethren*], (*back*) to them that had sent them.

<sup>34</sup> But it was seen to Silas, to dwell there; and Judas went alone to Jerusalem.

<sup>35</sup> And Paul and Barnabas dwelt at Antioch, teaching and preaching the word of the Lord, with others many [*or with many others*].

<sup>36</sup> But after some days, Paul said to Barnabas, Turn we again, and visit we [*our*] brethren by all (*the*) cities, in which we have preached the word of the Lord, how they have them. (*But after some days, Paul said to Barnabas, Let us return, and visit our brothers in all the cities, in which we have preached the word of the Lord, to learn how they be doing.*)

<sup>37</sup> And Barnabas would take with him John, that was named Mark (*or who was called Mark*).

<sup>38</sup> But Paul prayed him, that he that departed from them from Pamphylia, and went not with them into the work, should not be received. (*But Paul beseeched him, saying that he who had left them at Pamphylia, and did not go with them in the work, should not be taken with them now.*)

<sup>39</sup> And dissension was made, so that they departed atwain. And Barnabas took Mark, and came by boat to Cyprus.

<sup>40</sup> And Paul chose Silas, and went forth from the brethren, and was betaken to the grace of God (*or and was delivered unto God's grace*).

<sup>41</sup> And he went by Syria and Cilicia, and confirmed the church, commanding to keep the behests [*or the precepts*] of the apostles and (*the*) elder men.

## CHAPTER 16

<sup>1</sup> And he came into Derbe and Lystra. And lo! a disciple was there, by (*the*) name (*of*) Timothy, the son of a Jewess christian, and of the father heathen (*or and of a Gentile father*).

<sup>2</sup> And [*the*] brethren that were in Lystra and Iconium, yielded good witnessing to him. (*And the brothers who were in Lystra and Iconium, testified good things about him, or spoke approvingly about him.*)

<sup>3</sup> And Paul would, that this man should go forth with him, and he took, and circumcised him, for (*the*) Jews that were in those places. For all knew, that his father was heathen. (*And Paul wanted, that this man would go forth with him, and he took, and circumcised him, for the Jews who were in those places. For everyone knew, that his father was a Gentile.*)

<sup>4</sup> When they passed by (*the*) cities, they betook to them to keep the teachings, that were deemed of (*the*) apostles and elder men, that were at Jerusalem.

<sup>5</sup> And the churches were confirmed in faith, and increased in number each day.

<sup>6</sup> And they passed (*through*) Phrygia, and the country of Galatia, and were forbidden of the Holy Ghost to speak the word of God in Asia (*or but they were forbidden by the Holy Spirit to speak the word of God in Asia*).

<sup>7</sup> And when they came to Mysia, they assayed [*or they attempted*] to go into Bithynia, and the Spirit of Jesus suffered not them, [*or and the Spirit of Jesus suffered them not*], (*or but the Spirit of Jesus did not allow them*).

<sup>8</sup> But when they had passed by Mysia, they came down to Troas;

<sup>9</sup> and a vision by night, [*or in (the) night*], was showed to Paul. But a man of Macedonia [*or Some man of Macedonia*] that stood, prayed him (*or beseeched him*), and said, Go thou into Macedonia, and help us.

<sup>10</sup> And as he had seen the vision, anon we sought to go forth into Macedonia (*or at once we took action to go forth to Macedonia*), and were made certain, that God had called us to preach [*or to evangelize*] to them.

<sup>11</sup> And we went by ship from Troas, and came to Samothracia with straight course, [*or Soothly we going by boat, or sailing, from Troas, with straight course came to Samothracia*]; and the day (*pur*)suing to Neapolis (*or and the following day to Neapolis*);

<sup>12</sup> and from thence to Philippi, that is the first part of Macedonia, the city colony. And we were in this city some days, and spake together.

<sup>13</sup> And in the day of sabbaths we went forth without the gate beside the river, where prayer seemed to be [*or where prayer was seen to be*]; and we sat, and spake to women that came together.

<sup>14</sup> And a woman, Lydia by name, a purplish of the city of Thyatira, worshipping God, heard; whose heart the Lord opened to give attention to these things, that were said of Paul.

<sup>15</sup> And when she was baptized and her house, she prayed (*or she beseeched us*), and said, If ye have deemed that I am faithful to the Lord, enter ye into mine house, and dwell (*there*). And she constrained us.

<sup>16</sup> And it was done, when we went to prayer, that a damsel [*or a wench*] that had a spirit of divination, met us, which gave great winning to her lords in divining, (*or who brought much profit to her masters by her divining, or through her fortune-telling*).

<sup>17</sup> This (*woman*)(*pur*)sued Paul and us, and cried, and said, These men be servants of the high God, that tell to you the way of health. (*She followed Paul and the rest of us, and cried, and said, These men be servants of the Most High God, who can tell you the way of salvation*.)

<sup>18</sup> And this she did in many days (*or And she did this for many days*). And Paul sorrowed, and turned, and said to the spirit, I command thee in the name of Jesus Christ, that thou go out of her. And he went out in the same hour.

<sup>19</sup> And the lords of her saw, that the hope of their winning went away, and they took (*hold of*) Paul and Silas, and led [*them*] into the chapping, *either doom place, to the princes*. (*And her masters saw, that their hope for more profit went away, and they took hold of Paul and Silas, and led (them) to the market, (or to the seat of judgement), that is, the city square, to the city leaders*.)

<sup>20</sup> And they brought them to the magistrates, and said, These men disturb [*or distrouble*] our city, for they be Jews,

<sup>21</sup> and show a custom, which [*it*] is not leaveful to us to receive (*or which it is not lawful for us to accept*), neither do, since we be Romans.

<sup>22</sup> And the people and magistrates ran against them, and when they had rent to pieces the coats of them (*or and when they had torn their coats to pieces*), they commanded them to be beaten with rods.

<sup>23</sup> And when they had given to them many wounds, they sent them into prison, and commanded to the keeper, that he should keep them diligently. (*And after they had given them many wounds, they threw them into prison, and commanded the warden of the prison, that he should guard them carefully*.)

<sup>24</sup> And when he had taken such a precept, he put them into the inner prison, and restrained the feet of them in a tree (*or and restrained their feet in the stocks*).

<sup>25</sup> And at midnight Paul and Silas worshipped, and praised God; and they that were in [*the*] keeping (*or and those who were in the prison*), heard them.

<sup>26</sup> And suddenly a great earth-moving was made, so that the foundations of the prison were moved. And anon all the doors were opened, and the bonds of all were loosed. (*And suddenly there was a great earthquake, so strong that the foundations of the prison were shaken. And at once all the doors were opened, and everyone's bonds were loosened*.)

<sup>27</sup> And the keeper of the prison was awaked (or *And the warden of the prison was awakened*), and saw the gates of the prison opened, and with a sword drawn out he would have slain himself, and guessed that the men that were bound had fled.

<sup>28</sup> But Paul cried with a great voice, and said, Do thou none harm to thyself [or *Do thou nothing of evil to thyself*], for all we be here. (*But Paul cried with a loud voice, and said, Do not harm thyself, for all of us still be here.*)

<sup>29</sup> And he asked (for) light, and entered [in], and trembled, and fell down to Paul and to Silas at their feet.

<sup>30</sup> And he brought them withoutforth, and said, Lords, what behooveth me to do, that I be made safe? (*And he brought them outside, and said, Lords, what must I do, so that I can be saved?*)

<sup>31</sup> And they said, Believe thou in the Lord Jesus, and thou shalt be safe, and thine house. (*And they said, Believe in the Lord Jesus, and thou, and thy family, shall be saved.*)

<sup>32</sup> And they spake to him the word of the Lord, with all that were in his house.

<sup>33</sup> And he took them in the same hour of the night, and washed their wounds. And he was baptized, and all his house anon, (or *And he, and his whole family, or and all his household, were baptized at once.*)

<sup>34</sup> And when he had brought them into his house, he set to them a board. And he was glad with all his house, and believed to God. (*And when he had brought them into his house, he set a table for them, or he gave them a meal. And he had joy with all his household, and believed in God.*)

<sup>35</sup> And when (the) day was come, the magistrates sent constables, and said, Deliver thou those men [or *Dismiss ye those men*].

<sup>36</sup> And the keeper of the prison told these words to Paul, That the magistrates have sent, that ye be delivered; now therefore go ye out, and go ye in peace. (*And the warden of the prison said to Paul, The magistrates have sent word, that ye should be released; and so now go out, and go thy way in peace.*)

<sup>37</sup> And Paul said to them, They sent us men of Rome into prison, that were beaten openly and uncondemned, and now privily they bring us out; not so (fast), but come they themselves, and deliver us out, (or *no! let them come here themselves, and release us*).

<sup>38</sup> And the constables told these words to the magistrates; and they dreaded, for they heard that they were Romans, (or *and they had great fear, when they learned that they were Romans*).

<sup>39</sup> And they came, and besought them, and they brought them out, and prayed, that they should go out of the city. (*And so they came, and found them, and they brought them out, and beseeched them, that they would go away from their city.*)

<sup>40</sup> And they went out of the prison, and entered [in] to (the house of) Lydia. And when they saw (the) brethren, they comforted them, and went forth. (*And they left the prison, and went to Lydia's house. And when they saw the brothers, they strengthened or encouraged them, and then they went forth.*)

## CHAPTER 17

<sup>1</sup> And when they had passed by Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of (the) Jews.

<sup>2</sup> And by custom Paul entered to them, and by three sabbaths he declared to them of the scriptures, (*And as was his custom, Paul went to them, and on three Sabbaths he declared the Scriptures to them,*)

<sup>3</sup> and opened, and showed that it behooved Christ to suffer, and rise again from death, [or *to suffer, and rise again from (the) dead*], and that this is Jesus Christ, whom I tell to you. (*and expounded upon them, and showed that it behooved the Messiah to suffer, and to rise again from the dead, and that this is Jesus Christ, about whom I tell you.*)

<sup>4</sup> And some of them believed, and were joined to Paul and to Silas; and a great multitude of heathen men worshipped God, and noble women not a few.

<sup>5</sup> But the Jews had envy, and took of (or from) the common people some evil men, and when they had made a company, they moved the city. And they came to Jason's house, and sought to bring them forth among the people (or *out to the people*).

<sup>6</sup> And when they found them not, they drew Jason and some brethren to the princes of the city, and cried, That these it be, that moved the world, and hither they came, (*And when they found them not, they dragged Jason and some of the brothers to the leaders of the city, and cried, These it be, who stirred up the world, and now they have come here,*)

<sup>7</sup> whom Jason received. And these all do against the commandments of the emperor *[or against the commandments of Caesar]*, and say, that Jesus is another king.

<sup>8</sup> And they moved the people, and the princes of the city, hearing these things. *(And they stirred up the people, and the leaders of the city, when they heard these things.)*

<sup>9</sup> And when satisfaction was taken of Jason, and of others, they let Paul and Silas go.

<sup>10</sup> And anon by night, *(the) brethren let [Paul and] Silas go into Berea, [or (the) brethren sent Paul and Silas into Berea], (or And at once in the night, the brothers sent Paul and Silas to Berea).* And when they came thither, they entered into the synagogue of the Jews.

<sup>11</sup> But these were the worthier *[or the nobler]* of them that be at Thessalonica, which received the word with all desire, each day seeking *[the]* scriptures, if these things had them so.

<sup>12</sup> And many of them believed, and of heathen women honest and men not a few *(or and more than a few honourable heathen men and women).* *[And soothly many of them believed, and of honest heathen women and men not (a) few.]*

<sup>13</sup> But when the Jews in Thessalonica had known, that also at Berea the word of God was preached of Paul *(or that also at Berea the word of God was preached by Paul)*, they came thither, moving and disturbing *[or distroubling]* the multitude.

<sup>14</sup> And then anon *(the) brethren delivered [or dismissed] Paul*, that he should go to the sea; but Silas and Timothy dwelt there. *(And then at once the brothers sent off Paul, so that he could go down to the seacoast; but Silas and Timothy remained there.)*

<sup>15</sup> And they that led forth Paul, led him to Athens. And when they had taken a commandment of him to Silas and Timothy *(or And when they had received an order from him for Silas and Timothy)*, that full hieingly they should come to him, they went forth.

<sup>16</sup> And while Paul abode them at Athens *(or And while Paul waited for them in Athens)*, his spirit was moved in him, for he saw the city given to idolatry.

<sup>17</sup> Therefore he disputed in the synagogue with the Jews, and with men that worshipped God, and in the doom place, *[or in the chapping]*, by all days to them that heard. *(And so he disputed in the synagogue with the Jews, and with the men who worshipped God, and also in the city square, or at the market, every day with all those who would listen.)*

<sup>18</sup> And some Epicureans, and Stoics, and philosophers disputed with him. And some said, What will this sower of words say? And others said, He seemeth to be a teller of new fiends; for he told to them *(of) Jesus*, and *(of) the again-rising*, *(or for he told them about Jesus, and about the resurrection).*

<sup>19</sup> And they took, and led him to Areopagus, *[that is, a common school]*, and said, May we know, what is this new doctrine, that is said of thee?

<sup>20</sup> For thou bringest in some new things to our ears; therefore we will know, what these things will be.

<sup>21</sup> For all men of Athens and comelings *(or newcomers)* harboured *(there)*, gave attention to none other thing, but either to say, either to hear, some new thing.

<sup>22</sup> And Paul stood in the middle of Areopagus, and said, Men of Athens, by all things I see you as vain *(or as futile)* worshippers.

<sup>23</sup> For I passed *(by)*, and saw your maumets, *[or your simulacra]*, *(or and I saw your idols)*, and found an altar, in which was written, To the unknown God. Therefore which thing ye unknowing *(or not knowing)* worship, *(or which ye worship in ignorance)*, this thing I *(shall)* show to you.

<sup>24</sup> God that made the world and all things that be in it, this *(God)*, for he is *(the)* Lord of heaven and earth, dwelleth not in temples made with hand *[or made by hand]*,

<sup>25</sup> neither is worshipped by man's hands, neither hath need of anything, for he giveth life to all men, and breathing, and all things;

<sup>26</sup> and made of one all the kind of men to inhabit on all the face of the earth, determining times ordained, and *(the)* terms of the dwelling *[or of the habitation]* of them,

<sup>27</sup> to seek God, if peradventure they feel him, either find *(him)*, though he be not far from each of you.

<sup>28</sup> For in him we live, and move, and be. As also some of your poets said, And we be also the kind *[or the kin]* of him.

<sup>29</sup> Therefore since we be the kind *[or the kin]* of God, we shall not deem *[or guess]* that *(a)* godly thing is like gold, and silver, either stone, either to *(the)(en)*graving of craft and thought of man.

<sup>30</sup> For God despiseth the times of this uncunning, and now showeth to men, that all everywhere do penance; (*For God despiseth the times of this unknowing, or this ignorance, and now showeth to all, so that everyone everywhere shall repent;*)

<sup>31</sup> for that he hath ordained a day, in which he shall deem the world in equity (*or on which he shall judge the world with fairness*), in a man in which he ordained, and gave faith to all men, and raised him from death [*or raising him from (the) dead*].

<sup>32</sup> And when they had heard (*of*) the again-rising of dead men, [*or Soothly when they had heard (of) the again-rising of (the) dead*], (*or And when they had heard of the resurrection of the dead*), some scorned, and some said, We shall hear thee again of this thing.

<sup>33</sup> So Paul went out of the middle of them. (*And then Paul went away from their midst.*)

<sup>34</sup> But some men drew [*or cleaved*] to him, and believed. Among which Dionysius Areopagite was, and a woman, by name Damaris, and other men with them.

## CHAPTER 18

<sup>1</sup> After these things Paul went out of Athens, and came to Corinth.

<sup>2</sup> And he found a man, a Jew, Aquila by name, of Pontus by kind, that (*of*) late came from Italy, and Priscilla, his wife, for that Claudius commanded all Jews to depart from Rome; and he came to them.

<sup>3</sup> And for that he was of the same craft, he dwelled with them, and wrought; and they were of rope-makers craft, [*or soothly they were of tent-makers craft, that is, to make coverings to (or for) travelling men*].

<sup>4</sup> And he disputed in the synagogue by each sabbath, putting among (*them*) the name of the Lord Jesus; and he counselled (*the*) Jews and Greeks.

<sup>5</sup> And when Silas and Timothy came from Macedonia, Paul gave busyness to the word, and witnessed to the Jews, that Jesus is Christ, (*or and testified to the Jews, that Jesus is the Messiah*).

<sup>6</sup> But when they gainsaid and blasphemed, he shook away his clothes, [*or he shook off his clothes*], (*or he shook out his clothes*), and said to them, Your blood *be* on your head; I shall be clean from henceforth, and I shall go to (*the*) heathen men (*or to the Gentiles*).

<sup>7</sup> And he passed from thence, and entered into the house of a just man, Titus by name, that worshipped God, whose house was joined to the synagogue.

<sup>8</sup> And Crispus, (*the*) prince of the synagogue, believed to the Lord, with all his house. And many of the Corinthians heard, and believed, and were christened. (*And Crispus, the leader of the synagogue, believed in the Lord, with all his house. And many of the Corinthians heard, and believed, and were baptized.*)

<sup>9</sup> And the Lord said by night to Paul by a vision, Do not thou dread, but speak, and be not still; (*And the Lord said to Paul one night in a vision, Do not fear, or Fear not, but continue to speak, and do not be silent;*)

<sup>10</sup> for I am with thee, and no man shall be put to thee to harm thee, for much people is to me in this city (*or for many people be with me in this city*).

<sup>11</sup> And he dwelled there a year and six months, teaching among them the word of God.

<sup>12</sup> But when Gallio was proconsul of Achaia, [*the*] Jews rose up with one will against Paul, and led him to the doom (*place*), (*or and led him to the seat of judgement or the court*),

<sup>13</sup> and said, Against the law this (*man*) counseleth men to worship God.

<sup>14</sup> And when Paul began to open his mouth, Gallio said to the Jews, If there were any wicked thing, either evil trespass [*or worst trespass*], ye Jews, rightly I should suffer you, (*or certainly I would allow you to present your case*);

<sup>15</sup> but if questions be of the word, and of (*the*) names of your law, busy yourselves [*or ye yourselves see*]; I will not be doomsman of these things (*or I will not be the judge of these matters*).

<sup>16</sup> And he drove them from the doom place.

<sup>17</sup> And all took Sosthenes, (*the*) prince of the synagogue, and smote him before the doom place; and nothing of these was to care to Gallio. (*And all the people took hold of Sosthenes, the leader of the synagogue, and beat him there in front of the seat of judgement or the court; but none of this was of any concern to Gallio.*)

<sup>18</sup> And when Paul had abided many days, he said farewell to (*the*) brethren, and by boat came to Syria. And Priscilla and Aquila came with him, which had clipped his head in Cenchrea; for he had a vow.

<sup>19</sup> And he came to Ephesus, and there he left them (*or and he departed from them there*); and he went into the synagogue, and disputed with (*the*) Jews.

<sup>20</sup> And when they prayed (*him*), that he should dwell more time (*there*), he consented not, (*And when they beseeched him, that he would spend more time there, he would not agree to it,*)

<sup>21</sup> but he made farewell to (*the*) brethren, and said, [*It behooveth me to make the solemn day coming at Jerusalem, and (then)*] again I shall turn again to you, (*or and then I shall return to you*), if God will [*or God willing*]; and he went forth from Ephesus.

<sup>22</sup> And he came down to Caesarea, and he went up, and greeted the church, and came down to Antioch.

<sup>23</sup> And when he had dwelled there somewhat of time, he went forth, walking by row [*or walking by order*] through the country of Galatia, and (*then*) Phrygia, and confirmed all the disciples.

<sup>24</sup> But a Jew, Apollos by name, a man of Alexandria of kind, a man eloquent (*or an eloquent man*), came to Ephesus; and he was mighty in (*the*) scriptures.

<sup>25</sup> This man was taught the way of the Lord, and was fervent in spirit, and spake, and taught diligently those things that were of Jesus, and knew only the baptism of John (*or but he only knew of the baptism by John*).

<sup>26</sup> And this man began to do trustily in the synagogue. Whom when Priscilla and Aquila heard, they took him, and more diligently expounded to him the way of the Lord.

<sup>27</sup> And when he would go to Achaia, (*the*) brethren (*were*) excited, [*or (the) brethren admonished, or counselled*], and wrote to the disciples, that they should receive him; which when he came, gave much to them that believed.

<sup>28</sup> For he greatly overcame (*the*) Jews, and showed openly by (*the*) scriptures, that Jesus is Christ (*or that Jesus is the Messiah*).

## CHAPTER 19

<sup>1</sup> And it befell, when Apollos was at Corinth, that Paul when he had gone (*to*) the higher coasts, he came to Ephesus, and found some of the disciples (*there*).

<sup>2</sup> And he said to them, Whether ye that believe have received the Holy Ghost? And they said to him, But neither have we heard [*or But neither we have heard*], if the Holy Ghost is. (*And he said to them, Have ye who believe received the Holy Spirit? And they said to him, None of us have heard that there is a Holy Spirit.*)

<sup>3</sup> And he said, Therefore in what thing be ye baptized? And they said, In the baptism of John.

<sup>4</sup> And Paul said, John baptized the people in the baptism of penance (*or John baptized the people with a baptism of repentance*), and taught, that they should believe in him that was to coming after him, [*or and taught, that they should believe into him that was to come after him*], that is, in Jesus.

<sup>5</sup> When they heard these things, they were baptized in the name of the Lord Jesus.

<sup>6</sup> And when Paul had laid on them his hands, the Holy Ghost came into them [*or the Holy Ghost came (up)on them*], and they spake with languages, and prophesied. (*And when Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in strange and ecstatic tongues, and prophesied.*)

<sup>7</sup> And all were almost twelve men.

<sup>8</sup> And he went into the synagogue, and spake with trust (*for*) three months, disputing and treating [*or softly moving*], of the kingdom of God (*or arguing about and quietly discussing the Kingdom of God*).

<sup>9</sup> But when some were harded [*or were made hard*], and believed not, and cursed the way of the Lord before the multitude, he went away from them, and separated (*or set apart*) the disciples, and disputed in the school of a mighty man each day.

<sup>10</sup> This was done by two years, so that all that dwelled in Asia heard the word of the Lord, Jews and heathen men. (*This was done for two years, so that all who lived in Asia heard the word of the Lord, yea, both Jews and Gentiles.*)

<sup>11</sup> And God did virtues not small [*or little*] by the hand of Paul, (*And God did works of power or miracles, that were not small or insignificant, by Paul's hand.*)

<sup>12</sup> so that on sick men the sudaria, [*or sweating clothes*], (*or napkins*), were borne from his body, and sicknesses departed from them, and wicked spirits went out.

<sup>13</sup> But also some of the Jewish exorcists went about, and assayed [*or attempted*] to [*in-*]*call* the name of the Lord Jesus Christ on them that had evil spirits, and said, I conjure you by Jesus, whom Paul preacheth.

<sup>14</sup> And there were [*some*] seven sons of a Jew, Sceva, a prince of (*the*) priests (*or a high priest*), that did this thing.

<sup>15</sup> But the evil spirit answered, and said to them, I know Jesus, and I know Paul; but who be ye?

<sup>16</sup> And the man in which was the worst devil, leaped on them, and had victory [*or lordship*] on both (*or over all of them*), and was (*so*) strong against them, that they naked and wounded fled away from that house.

<sup>17</sup> And this thing was made known to all the Jews and heathen men, that dwelled at Ephesus; and dread fell down on them all, and they magnified the name of the Lord Jesus. (*And this was made known to all the Jews and Gentiles, who lived in Ephesus; and fearful reverence fell upon them, and they magnified the name of the Lord Jesus.*)

<sup>18</sup> And many men believed, and came, acknowledging and telling their deeds.

<sup>19</sup> And many of them that (*pur*)sued curious things, brought together (*their*) books, and burned them before all (*the*) men; and when the prices of those were accounted, they found money of fifty thousand pence; (*And many of them who followed curious things, brought together all their books, and burned them before everyone; and when the value of those books was reckoned, they found that they were worth about fifty thousand pence;*)

<sup>20</sup> so strongly the word of God waxed, (*or grew, or spread*), and was confirmed.

<sup>21</sup> And when these things were [*ful*] filled, Paul purposed in spirit, after that Macedonia was passed (*through*) and Achaia (*also*), to go to Jerusalem, and said, For after that I shall be there, it behooveth me also to see Rome [*or it behooveth me to see also Rome*].

<sup>22</sup> And he sent into Macedonia two men, that ministered to him (*or who served him*), Timothy, and Erastus, and he dwelled for a time in Asia.

<sup>23</sup> And a great troubling was made in that day, of the way of the Lord [*or in the way of the Lord*].

<sup>24</sup> For a man, Demetrius by name, a worker in silver, made silver houses to Diana, [*that is, a false goddess*], and gave to craftsmen much winning (*or great profit*);

<sup>25</sup> which he called together them that were such manner workmen, and said, Men, ye know that of this craft winning is to us, (*or Men, ye know that from this craft there is great profit for us*);

<sup>26</sup> and ye see and hear, that this Paul counseleth and turneth away much people, not only of Ephesus, but almost of all Asia, and said, that they be not gods, that be made with hands.

<sup>27</sup> And not only this part shall be in peril to us, to come into reproof, but also the temple of the great Diana shall be accounted into nought (*or but even the temple of the great Diana shall be reckoned as worthless*); yea, and the majesty of her shall begin to be destroyed [*or but and the majesty of her shall be destroyed*], whom all Asia and the world worshippeth.

<sup>28</sup> When these things were heard, they were [*full*]-filled with ire, and cried, and said, Great is the Diana of the Ephesians.

<sup>29</sup> And the city was filled with confusion, and they made an assault with one will into the theatre, and took Gaius and Aristarchus, men of Macedonia, (*and*) fellows of Paul.

<sup>30</sup> And when Paul would have entered into the people, the disciples suffered not. (*And when Paul wanted to go out to the people, the disciples would not allow him to go.*)

<sup>31</sup> And also some of the princes of Asia, that were his friends, sent to him, and prayed (*him*), that he should not give himself into the theatre. (*And also some of the leaders of Asia, who were his friends, sent word to him, and beseeched him, so that he himself would not go to the theatre.*)

<sup>32</sup> And other men cried other thing(s); for the church was confused, and many knew not for what cause they were come together.

<sup>33</sup> But of the people they drew away one Alexander, while (*the*) Jews putted him forth. And Alexander asked with his hand silence, and would yield reason to the people.

<sup>34</sup> And as they knew that he was a Jew, one voice of all (*the*) men was made, crying as by twain (*or by two*) hours, Great is Diana of (*the*) Ephesians.

<sup>35</sup> And when the scribe, *that is, a town clerk*, had ceased the people, he said, Men of Ephesus, what man is he, that knoweth not, that the city of Ephesians is the worshipper of the great Diana, and of the child of Jupiter?

<sup>36</sup> Therefore when it may not be gainsaid to these things, it behooveth you to be ceased [*or to be assuaged*], and to do nothing follily; (*And so since these things cannot be denied, or argued against, it behooveth you to cease your uproar, and to do nothing foolish;*)

<sup>37</sup> for ye have brought these men, neither sacrilegers, neither blaspheming your goddess.

<sup>38</sup> That if Demetrius, and the workmen that be with him, have cause against any man, there be courts, and dooms, and judges; accuse they each other (*there*).

<sup>39</sup> If ye seek aught of any other thing, it may be absolved in the lawful church, *(or it can be resolved, or settled, in a lawful assembly).*

<sup>40</sup> For why we be in peril to be reprov'd of this day's dissension [*or sedition*], since no man is guilty, of whom we may yield *(a)* reason of this running together.

<sup>41</sup> And when he had said this thing, he let the people go.

## CHAPTER 20

<sup>1</sup> And after [*that*] the noise *(had)* ceased, Paul called the disciples, and admonished them, and said farewell; and he went forth, to go into Macedonia.

<sup>2</sup> And when he had walked by those coasts [*or those parts*], and had admonished them by many words, he came to Greece.

<sup>3</sup> Where when he had been *(there)* three months, the Jews laid ambush for him, that was to sail into Syria; and he had counsel to turn again by Macedonia. *(And when he had been there for three months, the Jews laid ambush for him, as he was about to sail to Syria; and so he made plans to return by way of Macedonia.)*

<sup>4</sup> And Sopater of Pyrrhi Berea *(pur)*sued him *(or And Sopater the son of Pyrrhus, from Berea, followed him);* of *(the)* Thessalonians, Aristarchus, and Secundus, and Gaius Derbeus, and Timothy; and *(the)* Asians, Tychicus and Trophimus.

<sup>5</sup> These *(men)* for they went before, abode us at Troas. *(And because these men went ahead of us, they waited for us at Troas.)*

<sup>6</sup> For we shipped after the days of therf loaves from Philippi *(or For we set sail from Philippi after the Feast of Unleavened Bread),* and came to them at Troas in five days, where we dwelt seven days.

<sup>7</sup> And in the first day of the week *(or And on the first day of the week),* when we came to break bread, Paul disputed with them, and should go forth in the morrow; and he drew along the sermon till into midnight.

<sup>8</sup> And many lamps were in the solar *(or And there were many lamps in the upper room),* where we were gathered together.

<sup>9</sup> And a young man, Eutychus by name, sat on the window, *(and)* when he was fallen into an heavy sleep, while Paul disputed long, all sleeping he fell down from the third stage; and he was taken up, and was brought *(in)* dead.

<sup>10</sup> To whom when Paul came down, he lay on him, and embraced *(him),* and said, Do not ye be troubled; for his soul is in him.

<sup>11</sup> And he went up, and brake bread, and ate, and spake enough unto the day [*or till into the light*]; and so he went forth.

<sup>12</sup> And they brought the child alive, and they were comforted greatly. *(And they brought the young man home alive, and they were greatly comforted.)*

<sup>13</sup> And we went up into a ship, and shipped into Assos, to take Paul from thence; for so he had assigned [*or he had disposed*] to make *(the)* journey by land.

<sup>14</sup> And when he found us in Assos, we took him, and came to Mitylene.

<sup>15</sup> And from thence we shipped in the day *(pur)*suing, and we came against Chios, and another day we havened at Samos, and in the day *(pur)*suing, we came to Miletus. *(And we sailed from there on the following day, and we came opposite Chios, and the next day we havened at Samos, and on the following day, we came to Miletus.)*

<sup>16</sup> And Paul purposed to ship over to Ephesus, lest any tarrying were made to him in Asia; for he hied, if it were possible to him, that he should be in the day of Pentecost at Jerusalem, *(or for he made haste, so that if it was possible for him, he would be in Jerusalem on the Day of Pentecost).*

<sup>17</sup> From Miletus he sent to Ephesus, and called the greatest men of birth [*or the more through birth, either the elder men*], of the church.

<sup>18</sup> And when they came to him, and were together, he said to them, Ye know from the first day, in which I came into Asia, how with you by each time I was,

<sup>19</sup> serving to the Lord with all meekness, and mildness, and tears, and temptations, that felled to me of *(the)* ambushings of *(the)* Jews; *(serving the Lord with all humility, amid the tears, and tests, that came to me from the ambushing of the Jews;)*

<sup>20</sup> how I withdrew not [*or nought*] of profitable things to you, that I told not to you, and taught you openly, and by houses; *(how I kept nothing profitable from you, yea, that I did not tell you, but rather, I taught you openly, or in public, and also in your homes;)*

<sup>21</sup> and I witnessed to Jews and to heathen men penance into God, and faith into our Lord Jesus Christ. *(and I testified to Jews and to Gentiles alike, the need for repentance unto God, and faith in our Lord Jesus Christ.)*

<sup>22</sup> And now lo! I am bound in spirit, and go into Jerusalem; and I know not what things shall come to me in it,

<sup>23</sup> [no] but that the Holy Ghost by all cities witnesseth to me, and saith, that bonds and tribulations at Jerusalem abide me. *(except that the Holy Spirit in every city testifieth to me, that bondage, or imprisonment, and troubles await me in Jerusalem.)*

<sup>24</sup> But I dread nothing of these, neither I make my life preciouser than myself, so that I end, [or fulfill], my course, and the ministry of the word, which I received of the Lord Jesus, to witness the gospel of the grace of God. *(But I fear none of that, nor do I make my life of any great value, I only desire that I fulfill my course, and the ministry of the word, which I received from the Lord Jesus, yea, to testify to the Gospel, or the Good News, of the grace of God.)*

<sup>25</sup> And now lo! I know, that ye shall no more see my face, all ye by which I passed *(or all ye of whom I have been among)*, preaching the kingdom of God.

<sup>26</sup> Wherefore I witness to you this day *(or And so I testify to you this day)*, that I am clean of the blood of all men.

<sup>27</sup> For I fled not away [or For I flew not away], that I told not to you all the counsel of God. *(For I did not fly away, or hold anything back, so that I did not tell you all of God's plans.)*

<sup>28</sup> Take ye attention to you(rselves), and to all (of) the flock, in which the Holy Ghost hath set you, [or hath put you], (as) bishops *(or among whom the Holy Spirit hath made you overseers)*, to rule the church of God, which he purchased with his blood.

<sup>29</sup> I know, that after my departing, ravening *(or snatching)* wolves shall enter into you, not sparing the flock;

<sup>30</sup> and men speaking shrewd [or wayward] things shall rise *(up out)* of yourselves *(or and men speaking depraved things shall rise up from among you)*, (so) that they lead away *(the)* disciples after them.

<sup>31</sup> For which thing wake ye, holding in mind, *(or For which thing be on watch, keeping in mind)*, that by three years night and day I ceased not, *(along)* with *(my)* tears, admonishing each of you.

<sup>32</sup> And now I betake you to God and to the word of his grace, that is mighty to edify and give heritage in all that be made holy. *(And now I deliver you unto God and unto the word of his grace, that is mighty to edify and to give you an inheritance among all those who be made holy.)*

<sup>33</sup> And of no man I coveted silver, and gold, either cloth *(or cloak)*,

<sup>34</sup> as [ye] yourselves know; for to those things that were needful to me, and to these that be with me, these hands ministered. *(as you yourselves know; for my own hands served, or worked, to acquire those things that were needed by me, and by those who were with me.)*

<sup>35</sup> All these things I showed to you, for so it behooveth men travailling to receive sick men, and to have mind of the word of the Lord Jesus; for he said, It is more blessed to give, than to receive, [or It is more blessed to give, more than to receive]. *(I showed all of these things to you, because it behooveth all of us who labour; to accept, or to help, the frail or the weak, and to remember the words of the Lord Jesus; for he said, It is more blessed to give, than to receive.)*

<sup>36</sup> And when he had said these things, he kneeled, and prayed with all (of) them.

<sup>37</sup> And great weeping of all men was made; and they felled on the neck of Paul, and kissed him,

<sup>38</sup> and sorrowed most(ly) in the word that he said, for they shall no more see his face. And *(then)* they led him to the ship.

## CHAPTER 21

<sup>1</sup> And when it was done, that we should sail, and were passed away from them, with straight course we came to Coos, and the day *(pur)*suing to Rhodes, and from thence to Patara, and from thence to Myra. *(And it was done, that we should set sail, and when we were gone away from them, with straight course we came to Cos, and the following day to Rhodes, and from there to Patara, and from there to Myra.)*

<sup>2</sup> And when we found a ship passing over to Phenicia *(or Phoenicia)*, we went up into it, and sailed forth.

<sup>3</sup> And when we appeared to Cyprus, we left it at the left half, and sailed into Syria, and came to Tyre. For there the ship should be uncharged. *(And when Cyprus appeared to us, we left it on the left side, or the port side, and sailed unto Syria, and came to Tyre. For the ship was to be unloaded there.)*

<sup>4</sup> And when we found *(some)* disciples, we dwelled there seven days; which said by *(the Holy)* Spirit to Paul, that he should not go up to Jerusalem.

<sup>5</sup> And when the days were *[ful]* filled, we went forth, and all men with wives and children led forth us without the city; and we kneeled in the sea brink, and we prayed. *(And when the days were fulfilled, we went forth, and all the men with their wives and children led us outside the city; and we kneeled on the seashore, and we prayed.)*

<sup>6</sup> And when we had made farewell together, we went up into the ship; and they turned again into their own places *(or and they returned to their own homes)*.

<sup>7</sup> And when the ship sailing was filled from Tyre, we came down to Ptolemais, and when we had greeted well the brethren, we dwelled one day at them, *(or and after we had warmly greeted the brothers, we stayed there one day with them)*.

<sup>8</sup> And another day we went forth, and came to Caesarea. And we entered into the house of Philip *(the)* evangelist, that was one of the seven, and dwelled at him. *(And the next day we went forth, and came to Caesarea. And we entered into the house of Philip the evangelist, who was one of the Seven, and stayed with him.)*

<sup>9</sup> And to him were four daughters, virgins, that prophesied.

<sup>10</sup> And when we dwelled there some days, a prophet, Agabus by name, came over from Judea.

<sup>11</sup> This *(man)* when he came to us, took *(hold of)* the girdle of Paul, and bound together his feet and hands, and said, The Holy Ghost saith these things, Thus *[the]* Jews shall bind in Jerusalem the man, whose is this girdle; and they shall betake *him* into heathen men's hands. *(And when he came to us, he took hold of Paul's belt, and then bound up his own hands and feet with it, and said, The Holy Spirit saith these things, Thus shall the Jews in Jerusalem bind the man, whose belt this is; and they shall deliverhim into the hands of the Gentiles.)*

<sup>12</sup> Which thing when we heard, we prayed, and they that were of that place, that he should not go up to Jerusalem *(or that he would not go up to Jerusalem)*.

<sup>13</sup> Then Paul answered, and said, What do ye, weeping and tormenting mine heart? *(or Why be ye weeping, and tormenting my heart so?)* For I am ready, not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.

<sup>14</sup> And when we might not counsel him, we were still, and said, The will of the Lord be done.

<sup>15</sup> And after these days we were made ready, and went up to Jerusalem. *[Soothly after these days we made ready, ascended (or went up) to Jerusalem.]*

<sup>16</sup> And some of the disciples came with us from Caesarea, and led with them a man, Jason of Cyprus, an old disciple, at whom we should be harboured.

<sup>17</sup> And when we came to Jerusalem, brethren received us willfully. *(And when we arrived at Jerusalem, the brothers willingly, or gladly, received us.)*

<sup>18</sup> And in the day *(pur)*suing, Paul entered with us to James, and all the elder men were gathered *(there)*. *(And on the following day, Paul came with us to James, and all the elders were gathered there.)*

<sup>19</sup> Which when he had greeted *(them)*, he told by all things, what *[things]* God had done in heathen men, by the ministry of him. *(And when he had greeted them, he told them everything that God had done among the Gentiles, through his ministry.)*

<sup>20</sup> And when they heard, they magnified God, and said to him, Brother, thou seest how many thousands be in *(the)* Jews, that have believed to God, and all be lovers *[or (pur)suers]* of the law *(or and all of them be ardent followers of the Law)*.

<sup>21</sup> And they heard of thee, that thou teachest departing from Moses of those Jews that be by heathen men, that say, that they owe not to circumcise their sons, neither owe to enter by *[or after]* custom. *(But they have heard about thee, that thou teachest going away from Moses for those Jews who live among the Gentiles, and say, that they ought not to circumcise their sons, nor ought to go after, or to follow, our customs.)*

<sup>22</sup> Therefore what is *[this]*? *(or And so what is it?)* It behooveth that the multitude come together; for they shall hear, that thou art come *(here)*.

<sup>23</sup> Therefore do thou this thing, that we say to thee. There be to us four men, that have a vow on them.

<sup>24</sup> Take thou these men, and hallow thee with them; hang on them, that they shave their heads; and that all men know, that those things that they heard of thee be false, but that thou walkest, and thyself keepest the law. *(Take these men, and purify thyself, along with them; yea, hang on them, so that they shave their heads; and so that all men know, that those things that they have heard about thee be false, and that thou walkest in, and thou obeyest, the Law.)*

<sup>25</sup> But of these that believed of heathen men (*or But to those who believe among the Gentiles*), we have written, deeming that they abstain them(*selves*) from thing(s) offered to idols, and from blood, and also from strangled thing(s), and from fornication.

<sup>26</sup> Then Paul took the men, and in the day (*pur*)suing (*or and on the following day*), he was purified with them, and entered into the temple, and showed the [*ful*] filling of (*the*) days of purifying, till the offering was offered for each of them.

<sup>27</sup> And when seven days were ended, the Jews that were of Asia, when they saw him in the temple, stirred all the people, and laid hands on him,

<sup>28</sup> and cried, Men of Israel, help ye us. This is the man, that against the people and the law and this place teacheth everywhere all men, moreover and (*he*) hath led heathen men into the temple, and hath defouled this holy place. (*and cried, Israelites, help us! This is the man, who teacheth everyone everywhere against our people and the Law and this place, and moreover he hath even led Gentiles into the Temple, and hath defiled this holy place.*)

<sup>29</sup> For they saw Trophimus of Ephesus in the city with him, whom they guessed that Paul had brought into the temple.

<sup>30</sup> And all the city was moved, and a running together of the people was made. And they took Paul, and drew (*or dragged*) him out of the temple; and anon the gates were closed (*or and at once the Temple gates were closed*).

<sup>31</sup> And when they sought to slay him, it was told to the tribune of the company of knights, that all Jerusalem is confounded. (*And when they tried to kill him, it was told to the commander of the company of the soldiers stationed there, that all of Jerusalem was in an uproar.*)

<sup>32</sup> Which anon took knights, and centurions, and ran to them. And when they had seen the tribune, and the knights, they ceased to smite Paul. (*Who at once took some soldiers, and centurions, and ran to them. And when they had seen the commander, and the soldiers, they ceased to strike Paul.*)

<sup>33</sup> Then the tribune came, and caught (*hold of*) him, and commanded, that he were bound with two chains; and asked, who he was, and what he had done.

<sup>34</sup> But others cried other thing(s) among the people. And when he might know no certain thing for the noise/And when he might not know (*any*) certain thing for the noise, he commanded him to be led into the castles (*or he commanded that he be brought into the fortress*).

<sup>35</sup> And when Paul came to the grees, it befell that he was borne of (*the*) knights, for (*the*) strength of the people. (*And when Paul came to the steps, it befell that he had to be carried by the soldiers, because of the pressing of the people.*)

<sup>36</sup> For the multitude of the people (*pur*)sued him (*or For the crowd followed him*), and cried, Take him away.

<sup>37</sup> And when Paul began to be led into the castles, he said to the tribune, Whether it is leaveful to me, to speak anything to thee? And he said, Knowest thou Greek? (*And as Paul was brought into the fortress, he said to the commander; Is it lawful for me, to say anything to thee? And he asked, Knowest thou how to speak Greek?*)

<sup>38</sup> Whether thou art not the Egyptian, which before these days movedest a noise, and leddest out into (*the*) desert four thousand of men, menslayers? (*Art thou not that Egyptian, who before these days caused a commotion, and led out into the desert four thousand men, all murderers?*)

<sup>39</sup> And Paul said to him, For I am a Jew, of Tarsus of Cilicia, a citizen, which city is not unknown. And I pray thee, suffer me to speak to the people, (*or And I beseech thee, allow me to speak to the people*).

<sup>40</sup> And when he suffered (*him*), Paul stood in the grees, and beckoned with the hand to the people, (*or And when he allowed him to speak, Paul stood on the steps, and beckoned with his hand to the people*). And when a great silence was made, he spake in Hebrew tongue, and said,

## CHAPTER 22

<sup>1</sup> Brethren and fathers, hear ye what reason I yield now to you.

<sup>2</sup> And when some heard that in (*the*) Hebrew tongue he spake to them, they gave the more silence [*or they gave more silence*]. And he said,

<sup>3</sup> I am a man a Jew, born at Tarsus of Cilicia, nourished and in this city beside the feet of Gamaliel [*or nourished forsooth in this city beside the feet of Gamaliel*], taught by the truth of (*our*) fathers' law, a lover [*or a follower*] of the law (*or an ardent follower of the Law*), as also ye all be today.

<sup>4</sup> And I pursued this way till to the death, binding [*together*] and betaking into holds men and women, (*And I persecuted the followers of this way unto the death, taking them captive, and delivering them to prison, yea, both men and women.*)

<sup>5</sup> as the prince of priests yieldeth witnessing to me, and all the greatest of birth [*or and all the more in birth*]. Of whom also I took epistles to (*the*) brethren, and went to Damascus, to bring from thence men bound into Jerusalem, that they should be pained. (*as the High Priest, and all the greatest of birth, or the elders, have testified about me. And from whom I took letters to the brothers, and went to Damascus, to bring back to Jerusalem from there men in bondage, so that they could be punished.*)

<sup>6</sup> And it was done, while I went, and nighed to Damascus (*or and approached to Damascus*), at midday suddenly from heaven a great plenty of light [*or a copious light*] shone about me.

<sup>7</sup> And I felled down to the earth, and heard a voice from heaven, saying to me, Saul, Saul, what pursuest thou me? It is hard to thee, to kick against the prick, [*or It is hard for thee, to kick against the prick*]. (*And I fell down to the ground, and heard a voice from heaven, saying to me, Saul, Saul, why persecutest thou me? It is hard for thee, to kick against the prod.*)

<sup>8</sup> And I answered, Who art thou Lord? And he said to me, I am Jesus of Nazareth, whom thou pursuest, (*or I am Jesus of Nazareth, whom thou persecutest*).

<sup>9</sup> And they that were with me saw but the light, but they heard not the voice of him, that spake with me, (*or but they did not hear the voice of him, who spoke with me*).

<sup>10</sup> And I said, Lord, what shall I do? And the Lord said to me, Rise thou, and go to Damascus; and there it shall be said to thee, of all (*the*) things which it behooveth thee to do.

<sup>11</sup> And when I saw not, for the clarity of that light, I was led by the hand of fellows, and I came to Damascus. (*And when I saw not, because of the brightness of that light, I was led by the hands of my fellows, and I came to Damascus.*)

<sup>12</sup> And a man, Ananias, that by the law had (*the*) witnessing of all (*the*) Jews dwelling in Damascus, (*And a man, Ananias, who lived by the Law, and received good testimony from all the Jews living in Damascus.*)

<sup>13</sup> came to me, and stood nigh, and said to me, Saul, brother, behold. And I in the same hour beheld into him (*or And at that very moment I saw him*).

<sup>14</sup> And he said, (*The*) God of our fathers hath before-ordained thee, that thou shouldest know the will of him, and shouldest see the rightful man, [*that is, (the) just Christ*], and hear the voice of his mouth.

<sup>15</sup> For thou shalt be his witness to all men, of those things that thou hast seen and heard.

<sup>16</sup> And now, what dwellest thou? (*or And now, why waitest thou?*) Rise up, and be baptized, and wash away thy sins, by the name of him called to help, [*or Rise up, and be baptized, and wash away thy sins, (and) in-call the name of him*].

<sup>17</sup> And it was done to me, as I turned again into Jerusalem (*or after I returned to Jerusalem*), and prayed in the temple, that I was made in (*a*) ravishing of (*the*) soul,

<sup>18</sup> and I saw him saying to me, Hie thou, and go out fast of Jerusalem, for they shall not receive thy witnessing of me. (*and I saw him saying to me, Haste thou, and quickly go out of Jerusalem, for they shall not accept thy testimony about me.*)

<sup>19</sup> And I said, Lord, they know, that I was (*en*)closing together in prison, and beating by synagogues them that believed into thee [*or and beating by synagogues them that believed in thee*]. (*And I said, Lord, they know, that I was enclosing in prison, and beating in the synagogues, those who believed in thee.*)

<sup>20</sup> And when the blood of Stephen, thy witness, was shed out, I stood nigh, and consented, and kept the clothes of (*the*) men that slew him.

<sup>21</sup> And he said to me, Go thou, for I shall send thee far (*away*) to (*the*) nations.

<sup>22</sup> And they heard him till [*to*] this word; and they raised their voice, and said, Take away from the earth such a manner man; for it is not leaveful that he live. (*And they listened to him until this word; and then they raised up their voices, and said, Take away such a manner man from the earth; for it is not lawful that he live.*)

<sup>23</sup> And when they cried, and cast away their clothes, and threw dust in the air,

<sup>24</sup> the tribune commanded him to be led into the castles, and to be beaten with scourges, and to be tormented, that he knew [*or that he should know*], for what cause they cried so to him. (*the commander ordered him to be brought into the fortress, and then to be beaten with scourges, and to be tormented, so that he could know, for what reason they shouted so about him.*)

<sup>25</sup> And when they had bound him with cords [*or And when they had restrained him with ropes*], Paul said to a centurion standing nigh to him, Whether it is leaveful to you (*or Is it lawful for you*), to scourge a Roman, and (*someone*) uncondemned?

<sup>26</sup> And when this thing was heard, the centurion went to the tribune (*or the commander*), and told to him, and said, What art thou to doing? for this man is a citizen of Rome.

<sup>27</sup> And the tribune came nigh, and said to him, Say thou to me, whether thou art a Roman? And he said, Yea.

<sup>28</sup> And the tribune answered, I with much sum got this freedom. And Paul said, And I was born a citizen of Rome.

<sup>29</sup> Therefore anon, they that should have tormented him, departed away from him. And the tribune dreaded, after that he knew, that he was a citizen of Rome, and for he had bound him [*or and that he had bound him*]. (*And so at once, those who would have tormented him, went away from him. And the commander feared, after that he knew, that he was a citizen of Rome, and because he had bound him.*)

<sup>30</sup> But in the day (*pur*)suing he would know more diligently, for what cause he were accused of the Jews, and unbound him, and commanded (*the*) priests and all the council to come together. And he brought forth Paul, and set him among them. (*But on the following day, because he wanted to know, for what reason Paul was accused by the Jews, he unbound him, and commanded the priests and all the Council to come to him. And then he brought forth Paul, and set him among them.*)

## CHAPTER 23

<sup>1</sup> And Paul beheld into the council (*or And Paul looked at the Council*), and said, Brethren, I with all good conscience have lived before God, till into this day.

<sup>2</sup> And Ananias, (*the*) prince of priests, commanded to men that stood nigh to him, that they should smite his mouth. (*And Ananias, the High Priest, commanded to the men who stood near to him, that they should strike him on his mouth.*)

<sup>3</sup> Then Paul said to him, Thou whited wall [*or Thou wall made white*], God [*shall*] smite thee; thou sittest, and deemest me by the law, and against the law thou commandest me to be smitten. (*Then Paul said to him, Thou whitewashed wall, God shall strike thee; thou sittest, and judgest me by the Law, and then against the Law thou commandest me to be struck?*)

<sup>4</sup> And they that stood nigh, said, Cursest thou the highest priest of God? [*or Cursest thou the high priest of God?*](*And they who stood nearby, said, Cursest thou the High Priest of God?*)

<sup>5</sup> And Paul said, Brethren, I knew not, that he is [*the*] prince of priests; for it is written, Thou shalt not curse the prince of thy people. (*And Paul said, Brothers, I did not know, that he is the High Priest; for it is written, Thou shalt not curse the leader of thy people.*)

<sup>6</sup> But Paul knew, that one part was of (*the*) Sadducees, and the other (*was*) of (*the*) Pharisees; and he cried in the council, Brethren, I am a Pharisee, the son of Pharisees; I am deemed of the hope and of the again-rising of dead men, [*or of the hope and (the) again-rising of (the) dead I am deemed*], (*or I am on trial over the hope for the resurrection of the dead.*)

<sup>7</sup> And when he had said this thing, dissension was made betwixt the Pharisees and the Sadducees, and the multitude was parted (*or and so the gathering was divided*).

<sup>8</sup> For (*the*) Sadducees say, that no rising again of dead men is, (*or For the Sadducees say, that there is no resurrection of the dead*), neither angel, neither spirit; but (*the*) Pharisees acknowledge ever either. [*+Forsooth Sadducees say, that no rising again is of (the) dead, neither angel, neither spirit; forsooth Pharisees acknowledge both.*]

<sup>9</sup> And a great cry was made. And some of the Pharisees rose up, and fought, saying, We find nothing of evil in this man; what if a spirit, either an angel, spake to him?

<sup>10</sup> And when great dissension was made, the tribune dreaded, lest Paul should be drawn to pieces of them; and he commanded knights to go down, and to take [*or to ravish*] him (*away*) from the middle of them, and to lead him into the castles. (*And when great dissension was made, the commander feared, lest Paul should be drawn to pieces by them; and he commanded some soldiers to go down, and to snatch him from their midst, and to bring him into the fortress.*)

<sup>11</sup> And in the night (*pur*)suing the Lord stood nigh to him, and said, Be thou steadfast; for as thou hast witnessed of me in Jerusalem, so it behooveth thee to witness also at Rome. (*And on the following night the Lord stood near to him, and said, Be thou resolute;*

for as thou hast testified about me in Jerusalem, it behooveth thee to also testify about me in Rome.)

<sup>12</sup> And when the day was come, some of the Jews gathered them(*selves*), and made a vow, and said, that they should neither eat, nor drink, till they slew Paul.

<sup>13</sup> And there were more than forty men, that made this swearing together [or this conjuration]. (*And there were more than forty men, who formed this conspiracy.*)

<sup>14</sup> And they went to the princes of (*the*) priests, and elder men, (*or And they went to the high priests, and the elders*), and said, With devotion we have avowed [*us*], that we shall not taste anything, till we have slain Paul.

<sup>15</sup> Now therefore make ye known to the tribune (*or And so make it known to the commander*), with the council, that he bring him forth to you, as if ye should know something more certainly of him; and we (*shall*) be ready to slay him, before that he come [*hith*].

<sup>16</sup> And when the son of Paul's sister had heard (*of*) the ambush [*or the treason*], he came, and entered into the castles (*or into the fortress*), and told to Paul.

<sup>17</sup> And Paul called to him(*self*) one of the centurions, and said, Lead this young man to the tribune, for he hath something to show to him, (*or Lead this young man to the commander, for he hath something to tell him*).

<sup>18</sup> And he took him, and led to the tribune, and said, Paul, that is bound, prayed me to lead to thee this young man, that hath something to speak to thee. (*And he took him, and brought him to the commander; and said, Paul, who is bound, beseeched me to bring this young man to thee, for he hath something to say to thee.*)

<sup>19</sup> And the tribune took his hand, and went with him asides half, and asked him, What thing is it, that thou hast to show to me? (*And the commander took his hand, and drew him aside, and asked him, What is it, that thou hast to tell me?*)

<sup>20</sup> And he said, The Jews be accorded to pray thee (*or The Jews be in agreement to beseech thee*), that tomorrow thou bring forth Paul into the council, as if they should inquire something more certainly of him.

<sup>21</sup> But believe thou not to them; for more than forty men of them ambush him, which have avowed, that they shall neither eat nor drink, till they slay him; and now they be ready, abiding thy promise.

<sup>22</sup> Therefore the tribune left the young man (*or And so the commander let the young man go, or dismissed him*), and commanded, that he should speak to no man, that he had made these things known to him.

<sup>23</sup> And he called together two centurions, and he said to them, Make ye ready two hundred knights, that they go to Caesarea, and horsemen seventy, and spearmen two hundred, from the third hour of the night. (*And he called together two centurions, and he said to them, Make ready two hundred soldiers, so that they can go to Caesarea, and seventy horsemen, and two hundred spearmen, at nine o'clock this evening.*)

<sup>24</sup> And make ye ready an horse, for Paul to ride on, to lead him safe to Felix, the president. For the tribune dreaded, lest the Jews would take him by the way, and slay him, and afterward he might be challenged, as (*if*) he had taken money. (*And prepare a horse, for Paul to ride on, and lead him safely to Governor Felix. Because the commander feared, that the Jews might take hold of him on the way, and kill him, and afterward he might be challenged, that he had received some money.*)

<sup>25</sup> [*And*] He wrote to him an epistle, containing these things.

<sup>26</sup> Claudius Lysias to the best Felix, president, health. (*Claudius Lysias to the most excellent Governor Felix, greetings and best wishes.*)

<sup>27</sup> This man that was taken (*hold*) of (*by*) the Jews, and began to be slain, I came upon them with mine host (*or I came upon them with my army*), and delivered him from them, when I knew that he was a Roman.

<sup>28</sup> And I would know the cause, which they putted against him; and I led him [*in*] to the council of them (*or and I brought him in to their Council*).

<sup>29</sup> And I found, that he was accused of questions of their law, but he had no crime worthy (*of*) the death, either (*of*) bonds (*or of bondage, or imprisonment*).

<sup>30</sup> And when it was told me of the ambush, that they (*had*) arrayed for him, [*or And when it was told to me of the treasons, that they (had) made ready to him*], I sent him to thee, and I warned also the accusers, that they say at thee, (*or and I have told his accusers, that they must tell their charges to thee*). Farewell.

<sup>31</sup> And so the knights (*or the soldiers*) as they were commanded, took Paul, and led him by night into Antipatris.

<sup>32</sup> And in the day (*pur*)suing, when the horsemen were left, that should go with him, they turned again to the castles. (*And on the following day, the soldiers returned to the fortress, leaving the horsemen, who would go with him.*)

<sup>33</sup> And when they came to Caesarea, they took the epistle to the president, and they set also Paul before him. (*And when they arrived at Caesarea, they delivered the letter to the Governor; and they also put Paul before him.*)

<sup>34</sup> And when he had read, and asked, of what province he was, and knew that he was of Cilicia,

<sup>35</sup> I shall hear thee, he said, when thine accusers come. And he commanded him to be kept in the moot hall of Herod (*or And he commanded that Paul be kept in Herod's Judgement Hall, in his palace.*)

## CHAPTER 24

<sup>1</sup> And after five days, Ananias, prince of priests, came down with some elder men, and Tertullus, a fair speaker, [*or an orator; or an advocate*], which went to the president against Paul. (*And five days later; Ananias, the High Priest, came down with some elders, and Tertullus, an advocate, and they went before the Governor against Paul.*)

<sup>2</sup> And when Paul was summoned, Tertullus began to accuse *him*, and said, When in much peace we do by thee, and many things be amended by thy wisdom,

<sup>3</sup> (*for*)evermore and everywhere, thou best Felix, we have received with all doing of thankings. (*always and in every place, O most excellent Felix, we be most grateful for this opportunity.*)

<sup>4</sup> But lest I tarry thee longer, I pray thee, shortly hear us for thy meekness.

<sup>5</sup> We have found this wicked man stirring dissension, to all (*the*) Jews in all the world, and (*the*) author of dissension of the sect of Nazarenes; [*We have found this man bearing venom, or pestilence, and stirring sedition, or dissention, to all the Jews in all the world, and (the) author of sedition of the sect of Nazarenes;*]

<sup>6</sup> and he also enforced to defoul the temple; whom also we took (*hold of*), and would deem after our law. (*and he also endeavored to defile the Temple; whom we then took hold of, and would judge according to our Law.*)

<sup>7</sup> But Lysias, the tribune, came above with great strength, and delivered him from [*or out of*] our hands; (*But Lysias, the commander, came upon us with great strength, and delivered him out of our hands;*)

<sup>8</sup> and commanded his accusers to come to thee, of whom thou deeming (*or of whom thou judging*), mayest know of all these things, of which we accuse him.

<sup>9</sup> And (*the*) Jews put to (*or And the Jews agreed*), and said, that these things had them so.

<sup>10</sup> And Paul answered, when the president granted him to say, Of many years I know thee, that thou art doomsman to this folk, and I shall do enough for me with good reason. (*And Paul answered, when the Governor allowed him to speak, For many years I know thee, that thou art the judge of these people, and I shall defend myself with sound reasoning.*)

<sup>11</sup> For thou mayest know, for to me be not more than twelve days [*or for to me be no more than twelve days*], since I came up to worship in Jerusalem;

<sup>12</sup> and neither in the temple they found me disputing with any man, neither making concourse of the people, neither in the synagogues, neither in (*the*) city;

<sup>13</sup> neither they may prove to thee, of the which things they now accuse me. (*nor can they prove to thee, the things of which they now accuse me.*)

<sup>14</sup> But I acknowledge to thee this thing, that after the sect which they say (*to be*) heresy, so I serve to God the Father, believing to all things that be written in the law and (*the*) prophets;

<sup>15</sup> and I have hope in God, which also they themselves abide, the again-rising to coming of just men and wicked [*or the again-rising to come of just men and wicked*]. (*and I have this hope in God, which they also wait for; yea, the resurrection to come of both the good or the righteous, and the wicked.*)

<sup>16</sup> In this thing I study without hurting, to have conscience to God, and to men (*for*)evermore. (*In this thing I work diligently, to always have a clear conscience before God, and before men.*)

<sup>17</sup> But after many years, I came to do almsdeeds to my folk (*or I came to give gifts of charity to my people*), and offerings, and avows [*or and vows*];

<sup>18</sup> in which they found me purified in the temple, not with company, neither with noise. And they caught (*hold of*) me, and they cried, and said, Take away our enemy. And some Jews of Asia,

<sup>19</sup> which it behooved to be now present at thee, [*for whom it behooved to be now present at thee*], (*or here before thee*), and accuse (*me*), if they had anything against me,

<sup>20</sup> either these themselves say, if they (*have*) found in me anything of wickedness, since I stand in the council,

<sup>21</sup> but only of this [*one*] voice, by which I cried standing among them, For of the again-rising of dead men [*For of the again-rising of (the) dead*] I am deemed this day of you. (*but only because of this one thing, which I cried out while standing among them, yea, Because of the resurrection of the dead I am judged, or I am on trial, this day before you.*)

<sup>22</sup> Soothly Felix delayed [*deferred*] them, and knew most certainly of the way, and said, When Lysias, the tribune (*or the commander*), shall come down, I shall hear you.

<sup>23</sup> And he commanded to a centurion to keep him, and that he had rest [*or and to have (some) rest*], neither to forbid any man to minister of his own things to him.

<sup>24</sup> And after some days Felix came, with Drusilla his wife, that was a Jewess, and called Paul, and heard of him the faith that is in Christ Jesus (*or and heard from him about faith in the Messiah Jesus*).

<sup>25</sup> And while he disputed of rightwiseness, and chastity, and of doom to coming [*or and of doom to come*], Felix was made trembling, and answered, That pertaineth now, go; but in time covenable, I shall call thee. (*And while he disputed about righteousness, and love, and the judgement to come, Felix began to tremble, and answered, That pertaineth for now, now go; but at a suitable time, I shall call for thee again.*)

<sup>26</sup> Also he hoped, that money should be given to him of Paul (*or And he hoped, that Paul would give him some money*); for which thing again [*or oft*] he called him, and spake with him.

<sup>27</sup> And when two years were [*ful*] filled, Felix took a successor, Porcius Festus; and Felix would give grace to the Jews, and left Paul bound, [*for forsooth Felix willing to give grace to (the) Jews, left Paul bound*].

## CHAPTER 25

<sup>1</sup> Therefore when Festus came into the province, after the third day he went up to Jerusalem from Caesarea.

<sup>2</sup> And the princes of (*the*) priests, and the worthiest [*or the first*] of the Jews went to him against Paul, and prayed him, (*And the high priests, and the leaders of the Jews went before him against Paul, and beseeched him,*)

<sup>3</sup> and asked grace against him, that he should command him to be led to Jerusalem; and they set ambush to slay him in the way (*or and they prepared to kill him on the way*).

<sup>4</sup> But Festus answered, that Paul should be kept in Caesarea; soothly that he himself should proceed more advisedly [*or more hastily*].

<sup>5</sup> Therefore he said, They that in you (*who*) be mighty, come down together; and if any crime is in the man (*or and if the man hath done any crime*), accuse they him.

<sup>6</sup> And he dwelled among them no more than eight either ten days, and came down to Caesarea; and the tother day he sat for doomsman (*or and the next day he sat as judge*), and commanded Paul to be brought (*to him*).

<sup>7</sup> And when he was brought forth, (*the*) Jews stood about him, which came down from Jerusalem, putting against him many and grievous causes, which they might not prove. (*And when he was brought forth, the Jews who had come down from Jerusalem, stood about him, making many serious charges against him, that they could not prove.*)

<sup>8</sup> For Paul yielded reason in all things, (*saying*), That neither against the law of (*the*) Jews, neither against the temple, neither against the emperor [*or neither against Caesar*], I sinned anything.

<sup>9</sup> But Festus would do grace to the Jews [*or Forsooth Festus (was) willing to give grace to the Jews*], and answered to Paul, and said, Wilt thou go up to Jerusalem, and there be deemed of these things before me? (*or and be judged about these things before me there?*)

<sup>10</sup> And Paul said, At the doom place of the emperor I stand [*or At the doom place of Caesar I stand*], where it behooveth me to be deemed, (*or And Paul said, I stand now at the Emperor's seat of judgement or the court, where it behooveth me to be judged*). I have not annoyed (*or harmed*) the Jews, as thou knowest well.

<sup>11</sup> For if I have annoyed (*or harmed*), either done anything worthy (*of*) death, I forsake not to die; but if nothing of those is, that they accuse me (*of*), no man may give me to them. I appeal to the emperor [*for I appeal to Caesar*].

<sup>12</sup> Then Festus spake with the council, and answered, (*or Then Festus spoke with the Council, and said*), To the emperor thou hast appealed, to the emperor thou shalt go, [*for To Caesar thou hast appealed, to Caesar thou shalt go*].

<sup>13</sup> And when some days were passed, Agrippa king (*or King Agrippa*), and Bernice came down to Caesarea, to welcome [*for to greet*] Festus.

<sup>14</sup> And when they dwelled there many days, Festus showed to the king of Paul, and said, A man is left bound of Felix, (*And after they had been there for many days, Festus told the king about Paul, and said, There is a man left here in bondage by Felix,*)

<sup>15</sup> of which, when I was at Jerusalem, (*the*) princes of (*the*) priests, and the elder men of the Jews came to me, and asked damnation against him. (*of whom, when I was at Jerusalem, the high priests, and the elders of the Jews came to me, and asked for condemnation against him.*)

<sup>16</sup> To whom I answered, That it is not custom to Romans, to damn any man, (*or It is not the Roman custom, to condemn any man*), before that he that is accused have his accusers present, and take (*the*) place of defending, to put away the crimes, that be put against him.

<sup>17</sup> Therefore when they came together hither, without any delay, in the day (*pur*)suing I sat for doomsman (*or on the following day I sat as judge*), and commanded the man to be brought.

<sup>18</sup> And when his accusers stood [*nigh*], they said no cause of which things I had suspicion of evil. (*And when his accusers stood here before me, they made no case in which I found any suspicion of wrong-doing.*)

<sup>19</sup> But they had against him some questions of their vain worshipping, [*or (their futile religion)*], and of one Jesus (*who was*) dead, whom Paul affirmed to live.

<sup>20</sup> And I doubted of such manner questions, and said, Whether he would go to Jerusalem, and there be deemed of these things? (*And I was uncertain about such matters, and asked, Would he go to Jerusalem, and be judged on these matters there?*)

<sup>21</sup> But for Paul appealed, that he should be kept to the knowing of the emperor (*or of Caesar*), I commanded him to be kept, till I send him to the emperor [*for till I shall send him to Caesar*]. (*But because Paul appealed, that he should be sent to the Emperor for judgement, or for a decision, or for sentencing, I commanded him to be kept under guard, until I could send him to the Emperor.*)

<sup>22</sup> And Agrippa said to Festus, I myself would (*like to*) hear the man. And he said, Tomorrow thou shalt hear him.

<sup>23</sup> And on the tother day (*or And on the next day*), when Agrippa and Bernice came with great desire, [*or (with much) pride of state*], and entered into the auditorium, with tribunes and the principal men of the city, when Festus bade, Paul was brought (*in*).

<sup>24</sup> And Festus said, King Agrippa, and all men that be with us, ye see this man, of which all the multitude of Jews prayed me at Jerusalem, and asked, and cried, that he should live no longer. (*And Festus said, King Agrippa, and all those who be with us, ye see this man, about whom all the multitude of the Jews at Jerusalem beseeched me, and asked, and cried, that he should no longer live.*)

<sup>25</sup> But I found, that he had done nothing worthy of death; and I deemed to send him to the emperor (*or and I decided to send him to Caesar*), for he appealed this thing, [*or soothly him appealing this thing to the emperor; I deemed to send (him to him)*].

<sup>26</sup> Of which man I have (*it*) not certain, what thing I shall write to the lord. For which thing I (*have*) brought him to you, and most(*ly*) to thee, thou king Agrippa [*for O king Agrippa*], that when asking is made (*or so that after he is questioned*), I have what I shall write.

<sup>27</sup> For it is seen to me without reason, to send a bound man, and not to signify the cause of him, (*or and not to specify his case, or the charges, against him*).

## CHAPTER 26

<sup>1</sup> And Agrippa said to Paul, It is suffered to thee (*or It is allowed for thee*), to speak for thyself. Then Paul held forth the hand, and began to yield reason.

<sup>2</sup> Of all (*the*) things, in which I am accused of the Jews, thou king Agrippa, I guess me blessed at thee, when I shall defend me this day; (*Because of all the things, that I am accused of by the Jews, O King Agrippa, I believe that I am most fortunate to be before thee, when I shall defend myself today;*)

<sup>3</sup> most(*ly*) for thou knowest all things that be among (*the*) Jews, (*their*) customs and questions. For which thing, I beseech (*thee*), hear me patiently.

<sup>4</sup> For all (*the*) Jews that before knew me from the beginning, know my life from youth;

<sup>5</sup> that from the beginning was in my folk in Jerusalem, if they will bear witnessing [*or if they will bear witness*], that by the most certain sect of our religion, I lived a Pharisee. (*who from the beginning was among my people in Jerusalem, and they can testify, that by the most strictest sect of our religion, I lived as a Pharisee.*)

<sup>6</sup> And now for the hope of repromission, that is made to our fathers of God, I stand subject in (*the*) doom (*place*); (*And now for the hope of the promise, that was made to our fathers by God, I stand before the court;*)

<sup>7</sup> in which *hope* our twelve lineages, serving night and day hope to come; of which hope, sir king, [*or of which hope, thou king*], I am accused of the Jews. (*of which hope our twelve tribes, serving night and day hope to come; because of which hope, O King, I am now accused by these Jews.*)

<sup>8</sup> What unbelievful thing is deemed at you, if God raiseth dead men? (*Why is it so unbelievful in your judgement, that God raiseth the dead?*)

<sup>9</sup> And soothly I guessed, that I ought to do many contrary things against the name of Jesus of Nazareth.

<sup>10</sup> Which thing(s) also I did in Jerusalem, and I enclosed many of the saints in prison, when I had taken power of the princes of (*the*) priests. And when they were slain, I brought the sentence [*or I gave the sentence*]. (*Which things I did in Jerusalem, and I imprisoned many of God's people, when I had been given the authority by the high priests. And when it was deemed that they should be executed, I voted for that punishment, or for that sentence.*)

<sup>11</sup> And by all synagogues oft I punished them, and constrained (*them*) to blaspheme; and more I waxed mad against them, and pursued (*them*)[*till*] into alien cities. (*And in all the synagogues I often punished them, and compelled them to blaspheme; and I grew more mad against them, and I persecuted them even in foreign cities.*)

<sup>12</sup> In which, [*the*] while I went to Damascus, with power and suffering of the princes of (*the*) priests, (*In which, while I was on my way to Damascus, with power and authority from the high priests.*)

<sup>13</sup> at midday, in the way I saw, sir king, [*or thou king*], (*or in the middle of the day, on the way I saw, O King*), that from heaven a light shined about me, (*sur*)passing the shining of the sun, and about them that were together with me.

<sup>14</sup> And when we all had fallen down into the earth, I heard a voice saying to me in (*the*) Hebrew tongue, Saul, Saul, what pursuest thou me? it is hard to thee, to kick against the prick, [*or it is hard for thee, to kick against the prick*]. (*And after we all had fallen down to the ground, I heard a voice saying to me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee, to kick against the prod.*)

<sup>15</sup> And I said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou pursuest, (*or I am Jesus, whom thou persecutest*).

<sup>16</sup> But rise up, and stand on thy feet. For why to this thing I appeared to thee, that I ordain thee minister and witness of those things that thou hast seen, and of those things in which I shall show to thee [*or and of those things in which I shall appear to thee*]. (*But rise up, and stand on thy feet. Because I have appeared to thee for this reason, so that I can ordain thee to be my servant and witness of those things that thou hast seen, and of those things which I shall yet show to thee or in which I shall yet appear to thee.*)

<sup>17</sup> And I shall deliver thee from (*the*) peoples and folks, to which now I send thee, (*And I shall rescue thee from the peoples and nations, to whom I now send thee.*)

<sup>18</sup> to open the eyes of them, that they be converted [*or turned*] from darkness to light, and from (*the*) power of Satan to God, that they take remission of sins, and (*their*) part among (*the*) saints, by faith that is in me. (*to open their eyes, so that they be turned from the darkness to the light, and from the power of Satan to God, so that they receive forgive-ness for their sins, and their place among God's people, by their faith that is in me.*)

<sup>19</sup> Wherefore, sir king Agrippa [*or thou king Agrippa*], I was not unbelievful to the heavenly vision; (*And so, O King Agrippa, I did not disobey the heavenly vision;*)

<sup>20</sup> but I told [*or I showed*] to them, that be at Damascus first, and at Jerusalem, and by all the country of Judea, and to (*the*) heathen men, that they should do penance, and be converted to God, and do worthy works of penance. (*but I told first to those who be at Damascus, and then to those at Jerusalem, and then to those throughout all the country of Judea, and then to the Gentiles, that they should repent, and be converted to God, and do worthy works of repentance.*)

<sup>21</sup> For this cause, *(the)* Jews took *(hold of)* me, when I was in the temple, to slay me *[or and would slay me]*. *(And because of this, or for this reason, the Jews took hold of me, when I was in the Temple, to kill me.)*

<sup>22</sup> But I was helped by the help of God *[till]* into this day, and stand, witnessing to less and to more *(or testifying to the least and to the greatest)*. And I say nothing else than which things the prophets and Moses spake that shall come,

<sup>23</sup> if Christ is to suffer, if he is the first of the again-rising of dead men *[or if (he is) the first of the again-rising of (the) dead]*, that shall show light to the people and to heathen men. *(that the Messiah is to suffer, and that he is the first of the resurrection of the dead, who shall show light to the (Jewish) people and to the Gentiles.)*

<sup>24</sup> When he spake these things, and yielded reason, Festus said with *(a)* great voice, Paul, thou maddest, *[or Paul, thou waxest (or thou growest) mad]*; many letters turn thee to madness. *(And when he had said these things, and made his defence, Festus said with a loud voice, Paul, thou art mad; too much study hath driven thee mad.)*

<sup>25</sup> And Paul said, I mad not, thou best Festus, *(or But Paul said, I am not mad, O most excellent Festus)*, but I speak out the words of truth and of soberness.

<sup>26</sup> For also the king, to whom I speak steadfastly, knoweth of these things; for I deem, that nothing of these is hid from him *(or that none of this is hidden from him)*; for neither in a corner was aught *(or anything)* of these things done.

<sup>27</sup> Believest thou, king Agrippa, to prophets? I know that thou believest.

<sup>28</sup> And Agrippa said to Paul, In little thing thou counselest me *[for]* to be made a christian man(?).

<sup>29</sup> And Paul said, I desire with God, both in little and in great *(or both for the least and the greatest)*, *(yea)*, not only *(for)* thee, but *(for)* all these *(people)* that hear *(me)* today, to be made such as I am, except *(for)* these bonds.

<sup>30</sup> And the king rose up, and the president, and Bernice, and they that sat nigh to them.

<sup>31</sup> And when they went away, they spake together, and said, That this man hath not done anything worthy *(of)* death, neither *(of)* bonds *[or (of) bonds]*. *(And when they went away, they spoke together, and said, This man hath not done anything worthy of death, or of bondage, or imprisonment.)*

<sup>32</sup> And Agrippa said to Festus, This man might be delivered, if he had not appealed to the emperor. *[Forsooth Agrippa said to Festus, This man might be dismissed, if he had not appealed to Caesar.]*

## CHAPTER 27

<sup>1</sup> But as it was deemed *(for)* him to ship into Italy, they betook Paul with other keepers *[or with other men kept]* to a centurion, by *(the)* name *(of)* Julius, of the company of knights of the emperor. *(And when it was decided that he should sail to Italy, they delivered Paul with other prisoners to a centurion, named Julius, from the Emperor's cohort or regiment of soldiers.)*

<sup>2</sup> And we went up into the ship of Adramyttium, and began to sail, and were borne about the places of Asia, while Aristarchus of Macedonia, Thessalonica, dwelled still with us.

<sup>3</sup> And in the day *(pur) suing*, we came to Sidon; and Julius treated courteously Paul, and suffered *[him]* to go to friends, and to do his needs *[or and to do the care of him]*. *(And on the following day, we came to Sidon; and Julius treated Paul courteously, and allowed him to go to his friends, and to get his needs filled, or and for them to take care of him.)*

<sup>4</sup> And when we removed from thence *[or And when we were taken up from thence]*, we under-sailed to Cyprus, for that *(the)* winds were contrary.

<sup>5</sup> And we sailed in the sea of Cilicia and Pamphylia, and came to Lystra, that is Lycia.

<sup>6</sup> And there the centurion found a ship of Alexandria, sailing into Italy, and putted us over into it.

<sup>7</sup> And when in many days we sailed slowly, and scarcely came against Cnidus, for the wind hindered us, we sailed to Crete, beside Salmone.

<sup>8</sup> And scarcely we sailed beside, and came into a place, that is called of good haven, to whom the city Lasea was nigh.

<sup>9</sup> And when much time was passed, and when sailing then was not secure, for that *(the time of)* fasting was passed, Paul comforted them *(or Paul strengthened them)*,

<sup>10</sup> and said to them, Men, I see that *(the)* sailing beginneth to be with wrong and much harm, not only of the charge, and of the ship, but also of our lives, *(or not only for the cargo, and for the ship, but also even for our own lives)*.

11 But the centurion believed more to the governor, and to the lord of the ship, than to these things that were said of Paul. (*But the centurion trusted more in what the captain and the owner of the ship said, than what was said by Paul.*)

12 And when the haven was not able [for] to dwell in (over) winter, full many ordained counsel to sail from thence, if on any manner [or if in any manner] they might come to Phenice, (for) to dwell in winter at the haven of Crete, which beholdeth to Africa, that is, (to the) southwest, and to Corum, that is, (to the) northwest.

13 And when the south blew, they guessed them(selves) to hold purpose; and when they had removed [or had taken up] from Assos, they sailed to Crete.

14 And not after much [time], the wind Tifonyk, that is called (the) northeast, [or (the) wind of tempest], was against it.

15 And when the ship was ravished, and might not enforce against the wind [or into the wind], when the ship was given (over) to the blowings of the wind, we were borne (*And when the ship was snatched, or was seized, and could not endeavour against the wind, when the ship was given over to the blowing of the wind, we were borne*)

16 with course into an isle, that is called Cauda; and scarcely we might get a little boat (*under control in these circumstances*). (*with course by an island called Cauda; and we were barely able to control the ship's little boat under such circumstances.*)

17 And when this (little boat) was taken up, they used helps, girding together the ship; and dreaded (or and feared), lest they should fall into sandy places. And when the vessel was under-set, so they were borne.

18 And for we were thrown with (a) strong tempest, in the day (pur)suing they made casting out. (*And because we were tossed about by a strong tempest, on the following day they began to throw out the cargo.*)

19 And the third day with their hands they cast away the instruments of the ship.

20 And when [neither] the sun neither the stars were seen by many days, and tempest not a little nighed, now all the hope of our health was done away. (*And when neither the sun nor the stars were seen for many days, and a great tempest approached, now all the hope for our deliverance was gone.*)

21 And when much fasting had been, then Paul stood in the middle of them, and said, A! men [or O! men], it behooved, when ye heard me, not to have taken away the ship from Crete, and get this wrong and (this) casting out.

22 And now I counsel you to be of good comfort [or of good heart], for loss of no person of you shall be [or soothly there shall be loss of no soul of you], (no), except of the ship.

23 For an angel of God, whose I am, and to whom I serve, stood nigh to me in this night,

24 and said, Paul, dread thou not (or fear not); it behooveth thee to stand before the emperor [or it behooveth thee to stand nigh to Caesar]. And lo! God hath given to thee all that be in the ship with thee.

25 For which thing, ye men, be of good comfort [or be of good heart]; for I believe to my God (or for I believe my God), that so it shall be, as it is said to me.

26 And it behooveth us to come into some isle.

27 But afterward that in the fourteen day the night came on us sailing in the stony sea (or *But then on the fourteenth day when the night came upon us sailing on the stormy sea*), about midnight the shipmen supposed some country to appear to them.

28 And they cast down a plummet [or *Which sent down a plummet*], and found twenty fathoms of deepness. And after a little they were departed from thence, and found fifteen fathoms.

29 And they dreaded (or feared), lest we should have fallen into sharp places; and from the last part of the ship they sent (out) four anchors, and desired that the day had become. [*Soothly they dreaded, lest we should fall into sharp places; and from the last part of the ship they sent (out) four anchors, and desired that the day were made.*]

30 And when the shipmen sought to flee from the ship, when they had sent a little boat into the sea (or *when they had sent the little boat into the sea*), under colour as they should begin to stretch forth the anchors from the former part of the ship,

31 Paul said to the centurion and to the knights, But these dwell in the ship, ye may not be made safe. (*Paul said to the centurion and to the soldiers, Unless these men stay on the ship, ye shall not be saved.*)

32 Then [the] knights cutted away the cords of the little boat, and suffered it to fall away. (*So the soldiers cut away the cords of the little boat, and allowed it to fall away.*)

<sup>33</sup> And when the day was come, Paul prayed all *(the)* men to take meat *(or Paul beseeched all the men to have some food)*, and said, The fourteenth day this day ye abide, and dwell fasting, and take nothing.

<sup>34</sup> Wherefore I pray you to take meat, for your health, *(or And so I beseech you to have some food, for your own well-being)*; for of none of you the hair of the head shall perish.

<sup>35</sup> And when he had said these things, Paul took bread, and did thankings to God in the sight of all *(the)* men *(or and gave thanks to God before all the men)*; and when he had broken *(it)*, he began to eat *(it)*.

<sup>36</sup> And all were made of better comfort, *[or (were) made more patient, or hardy]*, and they took meat. *(And all were strengthened, after they had eaten some food.)*

<sup>37</sup> And we were all *(the)* men in the ship, two hundred seventy and six.

<sup>38</sup> And they were *[full-]*filled with meat, and discharged the ship, and cast *(the)* wheat into the sea. *(And they were filled full with the food, and discharged the ship, and threw the wheat into the sea.)*

<sup>39</sup> And when the day was come, they knew no land; and they beheld an haven that had a water-bank, into which they thought, if they might *(or if they could)*, to bring up the ship.

<sup>40</sup> And when they had taken up the anchors, they betook them *[in]* to the sea *(or they dropped them in the sea)*, and slacked together the jointures of *(the)* rudders. And with a little sail lifted up, by *(the)* blowing of the wind they went *(forth)* to the bank.

<sup>41</sup> And when we felled into a place of gravel gone all about with the sea, they hurtled the ship. And when the former part was fixed, it dwelled unmoveable, and the last part *(of it)* was broken of *[or by]* the strength of the sea.

<sup>42</sup> And *[the]* counsel of the knights' was, to slay *(the)* men that were in *(the)* ward *[or in the keeping]*, lest any should escape, when he had swimm'd out. *(And the soldiers' plan, or their thinking, was to kill the men who were in the hold, lest anyone would escape, after he had swam away.)*

<sup>43</sup> But the centurion would keep Paul *(alive)*, and forbade it to be done. And he commanded them that might swim, to go *[first]* into the sea, and escape, and go out to the land.

<sup>44</sup> And they bare some others on boards, *(and)* some on those things that were of the ship. And so it was done, that all *[the]* men escaped to the land.

## CHAPTER 28

<sup>1</sup> And when we had escaped, then we knew that the isle was called Melita.

<sup>2</sup> And the heathen men did to us not *(just a)* little courtesy, *[or Soothly (the) barbarians gave to us not (just a) little humanity]*, *(or And the Gentiles there did not just a little courtesy to us)*. And when a fire was kindled, they refreshed us all, for the rain that came, and the cold.

<sup>3</sup> But when Paul had gathered a quantity of cuttings of vines, and laid *(them)* on the fire, an adder came forth from the heat *(or a snake came out because of the heat)*, and took him by the hand.

<sup>4</sup> And when the heathen men of the isle saw the beast hanging in his hand, they said together, For this man is a manslayer; and when he escaped from the sea, God's vengeance suffereth him not to live in *(the)* earth. *(And when the Gentiles of that island saw the beast hanging on his hand, they said to each other; This man is a murderer; and although he escaped from the sea, God's vengeance shall not allow him to live upon the earth.)*

<sup>5</sup> But he shook away the beast into the fire, and had none harm, *[or and suffered nothing of evil]*, *(or and was not harmed)*.

<sup>6</sup> And they guessed that he should be turned into swelling, and fall down suddenly, and die. But when they abided long, and saw that nothing of evil was done in him, they turned *(to)* them*(selves)* together, and said, that he was God *(or a god)*.

<sup>7</sup> And in those places were manors *[or fields]* of the prince of the isle, Publius by name, which received us by three days benignly *[or with good will]*, and 'found' us.

<sup>8</sup> And it befell, that the father of Publius lay travailed with fevers and bloody flux *(or dysentery)*. To whom Paul entered, and when he had prayed, and laid his hands on him, he healed him.

<sup>9</sup> And when this thing was done, all that in the isle had sicknesses came *(or all those on the island who had sicknesses came)*, and were healed *[or were cured]*.

<sup>10</sup> Which also honoured us with many worships *(or And they honoured us with many gifts)*, and putted *(on board)* what things were necessary to *(or for)* us, when we shipped.

<sup>11</sup> And after three months we shipped (*out*) in (*or on*) a ship of Alexandria, that had wintered in (*or at*) the isle, to which was an excellent sign of Castor.

<sup>12</sup> And when we came to Syracuse, we dwelled there three days.

<sup>13</sup> From thence we sailed about, and came to Rhegium; and after one day, while the south blew, in the second day we came to Puteoli.

<sup>14</sup> Where when we found (*some*) brethren, we were prayed to dwell there with them seven days (*or we were beseeched to stay there with them for seven days*). And so we (*finally*) came to Rome.

<sup>15</sup> And from thence, when brethren had heard, they came to us to the chapping of Appii, and to the Three Taverns. And when Paul had seen them, he did thankings to God, and took trust. (*And from there, when the brothers had heard, they came to meet us at the market, or at the city square, of Appii, and to the Three Taverns. And when Paul had seen them, he gave thanks to God, and took trust.*)

<sup>16</sup> And when we came to Rome, it was suffered to Paul to dwell by himself, with a knight keeping him. (*And when we came to Rome, Paul was allowed to live by himself, with a soldier guarding him.*)

<sup>17</sup> And after the third day, he called together the worthiest of the Jews. And when they came, he said to them, Brethren, I did nothing against the people either custom(s) of (*our*) fathers, and I was bound at Jerusalem, and was betaken into the hands of (*the*) Romans. (*And after three days, he called together the leaders of the Jews. And when they came, he said to them, Brothers, I did nothing against our people, or against our fathers' customs, but I was taken captive in Jerusalem, and was delivered into the hands of the Romans.*)

<sup>18</sup> And when they had asked of me, (*they*) would have delivered me, for that no cause (*worthy*) of death was in me. (*And after they had questioned me, they would have released me, because no case, or crime, worthy of death was found against me.*)

<sup>19</sup> But for the Jews gainsaid (*me*), I was constrained to appeal to the emperor [*or to Caesar*], (*or But because the Jews spoke against me, I was compelled to appeal to the Emperor*); not as having anything to accuse my people (*of*).

<sup>20</sup> Therefore for this cause I prayed to see you, and speak to you, (*or And so for this reason I asked to see you, and to speak to you*); for for the hope of Israel I am gird about with this chain.

<sup>21</sup> And they said to him, Neither we have received letters of thee from Judea, neither any of (*the*) brethren coming showed, either spake, any evil thing of thee. (*And they said to him, We have not received any letters about thee from Judea, nor have any of the brothers coming here shown, or spoken, anything bad about thee.*)

<sup>22</sup> But we pray to hear of thee, what things thou feelest; for of this sect it is known to us, that everywhere men gainsaith it. (*But we would like to listen to thee, whatever thou would like to say; for this sect is known to us, and everywhere people speak against it.*)

<sup>23</sup> And when they had ordained a day to him, many men came to him into the inn. To which he expounded, witnessing the kingdom of God, and counselled them of Jesus, of the law of Moses, and [*of*](*the*) prophets, from the morrow till to [*the*] eventide. (*And so when they had ordained a day for him, many came to him at the inn. To whom he expounded, testifying about the Kingdom of God, and counselled them about Jesus, and the Law of Moses, and the prophets, from the morning until the evening.*)

<sup>24</sup> And some believed to these things that were said of Paul, some believed not. (*And some believed these things that were said by Paul, and some did not believe them.*)

<sup>25</sup> And when they were not consenting together, they departed. And Paul said one word, For the Holy Ghost spake well by Esaias, the prophet, to our fathers, (*or And so Paul said this last thing to them, For the Holy Spirit spoke rightly by the prophet Isaiah, to our fathers*),

<sup>26</sup> and said, Go thou to this people, and say to them, With ear ye shall hear, and ye shall not understand; and ye seeing shall see, and ye shall not behold.

<sup>27</sup> For the heart of this people is greatly fatted, and with ears they heard heavily, and they closed together their eyes, lest peradventure they see with (*their*) eyes, and with (*their*) ears hear, and by (*their*) heart understand, and be converted, and I heal them.

<sup>28</sup> Therefore be it known to you, that this health of God, is sent to (*the*) heathen men, and they shall hear. (*And so let it be known to you, that this salvation of God is now sent to the Gentiles, and they shall listen.*)

<sup>29</sup> And when he had said these things, (*the*) Jews went out from him, and had much question, *or musing*, [*or seeking*], among themselves.

<sup>30</sup> And he dwelled (*a*) full two years in his hired place; and he received all that entered to him,

<sup>31</sup> and preached the kingdom of God, and taught those things that be of the Lord Jesus Christ, with all trust, without forbidding. Amen.

## ROMANS

<sup>1</sup> Paul, the servant of Jesus Christ, called an apostle, separated into the gospel of God, *(or set apart for the Gospel, or the Good News, of God);*

<sup>2</sup> which he had promised before by his prophets in *(the) holy scriptures*

<sup>3</sup> of his Son, which is made to him of the seed of David by the flesh, *[of his Son, the which is made of the seed of David after the flesh,](of his Son, who was made for him from the seed of David by the flesh,)*

<sup>4</sup> and he was before-ordained, *[or predestined by grace],* the Son of God in virtue, by the Spirit of hallowing of the again-rising of dead men, of Jesus Christ our Lord, *(and he was predestined by grace the Son of God in power, by the Spirit, by the consecrating of the resurrection from the dead, yea, Jesus Christ our Lord,)*

<sup>5</sup> by whom we have received grace and the office of apostle, *[or apostlehood],* to obey to the faith in all folks, for his name, *(or to lead to the faith in his name those in all nations and peoples),*

<sup>6</sup> among which ye be also called of Jesus Christ,

<sup>7</sup> to all that be at Rome, darlings *[or the (be)loved]* of God, and called holy, grace *[be]* to you, and *(the)* peace of God our Father, and of the Lord Jesus Christ.

<sup>8</sup> First I do thankings to my God *(or First I give thanks to my God),* by Jesus Christ, for all *(of)* you, for your faith is showed in all the world.

<sup>9</sup> For God is a witness to me, to whom I serve in my spirit, in the gospel of his Son, that without ceasing I make mind of you *(for)ever[more]* in my prayers, *(For God is my witness, to whom I serve in my spirit, in the Gospel, or the Good News, of his Son, so that without ceasing I always remember you in my prayers,)*

<sup>10</sup> and beseech *[or praying],* if in any manner sometime I have a speedy way in the will of God to come to you.

<sup>11</sup> For I desire to see you, to *(im)part somewhat to you* of spiritual grace *[or that I give to you something of spiritual grace], (so)* that ye be confirmed,

<sup>12</sup> that is, to be comforted together in you *(or to be strengthened by you),* by *[that]* faith that is both yours and mine together.

<sup>13</sup> And, brethren, I will not, that ye not know, that oft I purposed to come to you, and I am hindered till this time, that I have some fruit in you, as in other folks. *(And brothers, I do not desire, that ye do not know, that I often planned to come to you, but I am hindered until this time, so that I can have some fruit in you, as I have in other nations and peoples.)*

<sup>14</sup> To Greeks and to barbarians, to wise men and to unwise men, I am *(a)* debtor,

<sup>15</sup> so that that is in me is ready to preach the gospel *[or to evangelize]* also to you that be at Rome.

<sup>16</sup> For I shame not the gospel, for it is the virtue of God into health, to each man that believeth, to the Jew first, and to the Greek. *(For I am not ashamed of the Gospel or the Good News, for it is the power of God unto salvation, to everyone who believeth, to the Jew first, and to the Greek.)*

<sup>17</sup> For the rightwiseness of God is showed in it, of faith into faith, as it is written, For a just man liveth of faith.

<sup>18</sup> For the wrath of God is showed from heaven on all unpiety and wickedness *[or unrightwiseness]* of those men, that withhold *[or that hold aback]* the truth of God in unrightwiseness.

<sup>19</sup> For that thing of God that is known, is showed *[or is made open]* to them, for God hath showed *(it)* to them.

<sup>20</sup> For the invisible things of him, that be understood, be beheld of the creature of the world *(or be seen from the creation of the world),* by those things that be made, yea, and the everlasting virtue of him *(or and his eternal power),* and the Godhead, so that they may not be excused *[or they be unexcusable].*

<sup>21</sup> For when they had known God, they glorified *him* not as God, neither did thankings *(or nor gave thanks);* but they vanished in their thoughts, and the unwise heart of them was darked *[or made dark].*

<sup>22</sup> For they saying that themselves were wise, they were made fools.

<sup>23</sup> And they *(ex)changed* the glory of *(the)* uncorruptible God into the likeness of an image of a deadly *[or a corruptible]* man, and of birds, and of four-footed beasts, and of serpents. *(And they exchanged the glory of the incorruptible or the immortal God, for the*

*likeness of an image of a mortal man, and those of birds, and of four-footed beasts, and of serpents.)*

<sup>24</sup> For which thing God betook them into the desires of their heart (*or For which thing God delivered them unto the desires of their hearts*), into uncleanness, (*so*) that they punish with wrongs their bodies in themselves.

<sup>25</sup> The which [*men*] changed the truth of God into leasing (*or into lying*), and praised and served a creature rather than the Creator, that is blessed into worlds of worlds [*or into without end*]. Amen. (*And these men changed the truth of God into lies, and praised and served creatures, or the Creation, rather than the Creator, who is blessed forever and ever. Amen.*)

<sup>26</sup> Therefore God betook them into (*the*) passions of shame [*or of evil fame*]. For the women of them changed the natural use into that use that is against kind. (*And so God delivered them unto their shameless passions. And their women changed from the natural use, or the natural way, to that way that is against nature.*)

<sup>27</sup> Also the men forsook the kindly use of women, and burned in their desires together, and men into men wrought filthhood, and received into themselves the meed that behoved (*them*) of their error. (*And the men gave up the natural use of women, and burned in their desires for one another; and men with men wrought filthhood, and received unto themselves the reward that they deserved for their error.*)

<sup>28</sup> And as they proved that they had not God in knowing, God betook them into a reprobable wit, that they do those things that be not covenantable; (*And as they proved that they did not have true knowledge of God, God delivered them unto their corrupted minds, or their corrupted way of thinking, so that they do those things that be not suitable;*)

<sup>29</sup> that they be full-filled with all wickedness (*or so that they be filled full with all wickedness*), malice, fornication, covetousness, waywardness, full of envy, manslayings, strife, guile, evil will,

<sup>30</sup> privy backbiters, detractors, hateful to God, debaters [*or despisers*], proud, and high over-measure, finders of evil things, not obedient to father and mother,

<sup>31</sup> unwise, unmannerly, without love [*or without affection*], without (*a*) bond of peace, without mercy.

<sup>32</sup> The which when they had known the rightwiseness of God, understood not, that they that do such things be worthy (*of*) the death, not only they that do those things (*or not only they who do such things*), but also they that consent to the doers.

## CHAPTER 2

<sup>1</sup> Therefore thou art unexcusable, each man that deemest (*or each one who judgest*), for in what thing thou deemest another, thou condemnest thyself; for thou doest the same things which thou deemest.

<sup>2</sup> And we know, that the doom of God is after (*the*) truth against them, that do such things. (*And we know, that the judgement of God is according to the truth against those, who do such things.*)

<sup>3</sup> But guessest thou, man, that deemest them that do such things, and thou doest those things, that thou shalt escape the doom of God? (*or that thou shalt escape God's judgement?*)

<sup>4</sup> Whether thou despisest the riches of his goodness, and the patience, and the long abiding? Knowest thou not, that the benignity, [*or (the) good will*], of God leadeth thee to forthinking, (*or to repenting*), [*or to penance*]?

<sup>5</sup> But after thine hardness and unrepentant heart, thou treasurest to thee wrath in[*to*] the day of wrath, and of (*the*) showing of the rightful doom of God (*or and of the showing of God's righteous judgement*),

<sup>6</sup> that shall yield to each man after his works;

<sup>7</sup> soothly to them that be by patience of good work, glory, and honour, and incorruption, to them that seek everlasting life; (*truly to those who patiently do good works, and seek glory, and honour, and incorruption, he shall give eternal life;*)

<sup>8</sup> but to them that be of strife (*or but to those who argue and fight*), and that assent not to (*the*) truth, but believe to wickedness, wrath and indignation,

<sup>9</sup> tribulation and anguish, into each soul of man that worketh evil, to the Jew first, and to the Greek; (*he shall give troubles and anguish, yea, unto each person who worketh evil, to the Jew first, and to the Greek;*)

<sup>10</sup> but glory, and honour, and peace, to each man that worketh good thing(s), (*or to each person who doeth good things*), to the Jew first, and to the Greek.

<sup>11</sup> For acceptance of persons, [*that is, to put one before another without desert, (or without deserving it)*], is not with God. (*For favouring people is not God's way.*)

<sup>12</sup> For whoever have sinned without the law, shall perish without the law; and whoever have sinned in the law, they shall be deemed by the law. (*For whoever have sinned without the Law, shall perish without the Law; and whoever have sinned in the Law, they shall be judged by the Law.*)

<sup>13</sup> For the hearers of the law be not just with God, but the doers of the law shall be made just.

<sup>14</sup> For when heathen men that have not (*the*) law, do kindly those things that be of the law, (*or For when the Gentiles who do not have the Law, do by kind, or naturally, those things that be in the Law*), they not having such manner [*of*] law, be (*a*) law (*un*)to themselves,

<sup>15</sup> that show the work of the law written in their hearts (*or who show the work of the Law written on their hearts*). For the conscience of them yieldeth to them a witnessing (*or a testimony*) betwixt themselves of thoughts that be accusing or defending,

<sup>16</sup> in the day when God shall deem the privy things of men after my gospel, by Jesus Christ. (*on the day when God shall judge the private, or the secret, things of men, according to my Gospel or Good News, through Jesus Christ.*)

<sup>17</sup> But if thou art named a Jew, and retest in the law, and hast glory (*or pride*) in God, (*But if thou art called a Jew, and leanest on the Law, and hast boasted about God,*)

<sup>18</sup> and hast known his will, and thou learned by the law (*ap*)provest [*or hast proved*] the more profitable things,

<sup>19</sup> and trustest thyself to be a leader of blind men, the light of them that be in darkneses (*or the light for those who be in darkness*),

<sup>20</sup> a teacher of unwise men, a master of young children (*or a teacher of young children*), that hast the form of cunning, (*or of knowing*), [*or of science*], (*or of knowledge*), and of (*the*) truth in the law;

<sup>21</sup> what then teachest thou another, and teachest not thyself? (*or why then teachest thou someone else, but teachest not thyself?*) Thou that preachest that me/*that men shall not steal, stealest?* [*or Thou that preachest to not steal, stealest?*]

<sup>22</sup> Thou that teachest that me/*that men shall not do lechery, doest lechery?* [*or Thou that sayest to not do lechery, doest lechery?*] Thou that loathest maumets [*or idols*], doest sacrilege? (*Thou who teachest that me or that men shall not do adultery, doest adultery? Thou who loathest idols, doest sacrilege?*)

<sup>23</sup> Thou that hast glory in the law, unworshippest God by breaking of the law? (*Thou who hast boasted about the Law, dishonourest God by breaking the Law?*)

<sup>24</sup> For the name of God is blasphemed by you among (*the*) heathen men, as [*it*] is written.

<sup>25</sup> For circumcision profiteth, if thou keep the law; but if thou be a trespasser against the law, thy circumcision is made prepuce. (*For circumcision profiteth, if thou keep the Law; but if thou be a trespasser against the Law, thy circumcision is made uncircumcision.*)

<sup>26</sup> Therefore if (*the*) prepuce (*or the heathen men*) keep the rightwiseness of the law, whether his prepuce shall not be areckoned into circumcision? (*And so if the uncircumcised, or the Gentiles, keep the righteousness of the Law, shall not his uncircumcision be reckoned as circumcision?*)

<sup>27</sup> And the prepuce of kind that fulfilleth the law, shall deem thee, that by (*the*) letter and circumcision art a trespasser against the law. (*And the uncircumcised, or the Gentiles, who by kind, or naturally, fulfill the Law, shall judge thee, who by the letter and thy circumcision art a trespasser against the Law.*)

<sup>28</sup> For he that is in (*the*) open (*or only by appearance*) is not a Jew, neither it is [*the*] circumcision that is openly in the flesh;

<sup>29</sup> but he that is a Jew in hid, and the circumcision of (*the*) heart, in spirit, not by the letter [*or not in (the) letter*], whose praising is not of men, but of God. (*but he who is a Jew inside, or internally, and whose heart is circumcised by the work of the Spirit, not simply by following the written Law, and whose praising is not from men, but from God.*)

## CHAPTER 3

<sup>1</sup> What then is more to a Jew, or what (*is the*) profit of circumcision?

<sup>2</sup> Much by all wise [*or by all manner*]; first, for the speakings of God were betaken to them, (*or first, for the speakings of God, or God's messages, were delivered to them, or were given to them.*)

<sup>3</sup> And what if some of them believed not? Whether the unbelief of them hath voided the faith of God? (*or Hath their lack of faith made God's faithfulness null and void?*)

<sup>4</sup> God forbid. For God is soothfast, [*or true*], (*or truthful*), but each man (*is*) a liar; as it is written, That thou be justified in thy words, and overcome, when thou art deemed (*or when thou art judged*).

<sup>5</sup> But if our wickedness commend the rightwiseness of God, what shall we say? Whether God is wicked, that bringeth in wrath? After man I say.

<sup>6</sup> God forbid. Else how shall God deem this world? (*God forbid. Or how else would God judge this world?*)

<sup>7</sup> For if the truth of God hath abounded in my leasing (*or in my lying*), into the glory of him, what yet am I deemed as a sinner? (*For if God's truth hath abounded in my lies, unto his glory, why am I still judged like a sinner?*)

<sup>8</sup> And not as we be blasphemed, and as some say that we say, Do we evil things, (*so*) that good things come. Whose damnation is just.

<sup>9</sup> What then? (*Sur*)pass we them? Nay; for we have showed by skill, that all both Jews and Greeks be under sin, [*What therefore? Pass we them? Nay; soothly we have showed by skill, the Jews and Greeks all to be under sin.*]

<sup>10</sup> as it is written, For there is no man (*that is*) just; (*as it is written, For there is no one who is righteous;*)

<sup>11</sup> there is no man understanding, neither seeking God.

<sup>12</sup> All bowed away, together they be made unprofitable; there is none that doeth (*any*) good thing, there is none till to one.

<sup>13</sup> The throat of them is an open sepulchre; with their tongues they did guilefully, [*or treacherously*]; the venom of snakes *is* under their lips.

<sup>14</sup> The mouth of whom is full of cursing and bitterness;

<sup>15</sup> the feet of them *be* swift to shed blood.

<sup>16</sup> Sorrow and cursedness *be* in the ways of them, [*+Contrition, or defouling together; and infelicity/unhappiness be in the ways of them.*]

<sup>17</sup> and they knew not the way of peace;

<sup>18</sup> the dread of God is not before their eyes. (*the fear of God, or fearful reverence for God, is not in their thoughts.*)

<sup>19</sup> And we know, that whatever things the law speaketh, it speaketh to them that be in the law, (*so*) that each mouth be stopped, and each world be made subject to God.

<sup>20</sup> For of the works of the law each flesh shall not be justified before him; for by the law there is knowing of sin.

<sup>21</sup> But now without the law the rightwiseness of God is showed, that is witnessed of the law and the prophets. (*But now without the Law God's righteousness is shown, which is testified to by the Law and the prophets.*)

<sup>22</sup> And the rightwiseness of God is by the faith of Jesus Christ into all men and on all men that believe in him; for there is no parting [*or distinction*].

<sup>23</sup> For all men sinned, and have need to the glory of God; (*For all have sinned, and have need of God's glory;*)

<sup>24</sup> and be justified freely by his grace, by the again-buying [*or by the redemption*] that is in Christ (*or that is in the Messiah*).

<sup>25</sup> Whom God ordained (*the*) forgiver [*or purposed (as) an helper*], by faith in his blood, to the showing of his rightwiseness, for [*the*] remission of before-going sins, in the bearing up of God,

<sup>26</sup> to the showing of his rightwiseness in this time, that he be just, and justifying him that is of the faith of Jesus Christ.

<sup>27</sup> Where then is thy glorying? (*Or Then where is thy boasting?*) It is excluded. By what law? Of deeds doing? Nay, but by the law of faith.

<sup>28</sup> For we deem a man to be justified by faith, without works of the law.

<sup>29</sup> Whether of the Jews is God only? Whether he is not also of (*the*) heathen men? Yes, and of (*the*) heathen men. (*Is God only for the Jews, or only of the Jews? Is he not also for; or of; the Gentiles? Yes, he is also for or of the Gentiles.*)

<sup>30</sup> For there is one God, that justifieth (*the*) circumcision by faith, and (*the*) prepuce (*or the heathen men*) by faith. (*For there is one God, who justifieth the circumcised by faith, and the uncircumcised, or the Gentiles, by faith.*)

<sup>31</sup> Destroy we therefore the law by faith? God forbid; but we stablish the law.

## CHAPTER 4

<sup>1</sup> What then shall we say, that Abraham, our father after the flesh, found?

<sup>2</sup> For if Abraham is justified of works of the law, he hath glory, but not with God. (*For if Abraham is justified by works of the Law, he can boast, but not of God or not before God.*)

<sup>3</sup> For what saith the scripture? Abraham believed to God (*or Abraham believed God*), and it was areckoned to him to rightwiseness.

<sup>4</sup> And to him that worketh, meed is not areckoned by grace, but by debt. (*And to him who worketh, his wages, or his reward, is not reckoned as a gift, but as a debt that is owed to him.*)

<sup>5</sup> Soothly to him that worketh not, but believeth into him that justifieth a wicked (*or an unpius*) man, his faith is areckoned to rightwiseness, after the purpose of God's grace.

<sup>6</sup> As David saith the blessedness of a man, whom God accepteth, he giveth to him rightwiseness without works of the law,

<sup>7</sup> Blessed be they, whose wickednesses be forgiven, and whose sins be hid, [*or be covered*], (*or and whose sins be hidden, or covered over*).

<sup>8</sup> Blessed is that man, to whom God areckoned not sin.

<sup>9</sup> Then whether dwelleth this blessedness only in (*the*) circumcision, or also in (*the*) prepuce? (*or also among the uncircumcised, or among the Gentiles?*) For we say, that the faith was areckoned to Abraham to rightwiseness.

<sup>10</sup> How then was it areckoned? in circumcision, or in prepuce? Not in circumcision, but in prepuce. (*But when was it reckoned? when he was circumcised, or when he was uncircumcised? Not when he was circumcised, but when he was uncircumcised.*)

<sup>11</sup> And he took a sign of circumcision, a token [*or a marking*] of (*the*) rightwiseness of the faith which is in (*the*) prepuce, that he be (*the*) father of all men believing by prepuce, that it be areckoned also to them to rightwiseness; (*And he later received the sign of circumcision, a marking of the righteousness of his faith, when he was still uncircumcised, and so he is the father of all believing men who be uncircumcised, so that righteousness is also reckoned to them;*)

<sup>12</sup> And that he be (*the*) father of (*the*) circumcision, not only to them that be of (*the*) circumcision, but also to them that (*pur*)sue the steps of the faith, which faith is in (*the*) prepuce of our father Abraham. [*and that he be (the) father of (the) circumcision, not only to them that be of circumcision, but and to them that (pur)sue the steps of the faith of our father Abraham, that is in (the) prepuce (or who was uncircumcised).*](*and so he is the father of the circumcised, not only to those who be of the circumcision, but also to those who follow the steps of the faith, which faith Abraham had while he was still uncircumcised.*)

<sup>13</sup> For not by the law is [*the*] promise to Abraham, or to his seed, that he should be [*the*] heir of the world, but by the rightwiseness of faith.

<sup>14</sup> For if they that be of the law, be heirs, faith is destroyed, (*the*) promise is done away.

<sup>15</sup> For the law worketh wrath; for where (*there*) is no law, there is no trespass, neither is (*there*) trespassing [*or prevarication*].

<sup>16</sup> Therefore rightwiseness is of (*the*) faith, (*so*) that by grace (*the*) promise be stable [*or be steadfast*] to each seed, not to that seed only that is of the law, but to that that is of the faith of Abraham, which (*or who*) is (*the*) father of us all.

<sup>17</sup> As it is written, For I have set thee father of many folks (*or For I have made thee the father of many nations and peoples*), before God to whom thou hast believed. The which God quickeneth dead men, [*or The which quickeneth the dead*], (*or The which God giveth life to the dead*), and calleth those things that be not, as those that be.

<sup>18</sup> [*The*] Which Abraham against hope believed into hope, that he should be made father of many folks (*or that he would be made the father of many nations and peoples*), as it was said to him [*or after that it is said to him*], Thus shall thy seed be, as the stars of (*the*) heaven(s), and as the gravel [*or (the) sand*] that is in the brink of the sea (*or and like the sand that is on the seashore*).

<sup>19</sup> And he was not made unsteadfast in the belief, neither he beheld his body then nigh dead, when he was almost of an hundred years (*old*), nor the womb of Sarah nigh dead.

<sup>20</sup> Also in the promise of God he doubted not with untrust; but he was comforted in (*his*) belief, giving glory to God,

<sup>21</sup> witting most fully (*or fully knowing*) that whatever things (*that*) God hath promised, he is mighty also to do (*them*).

<sup>22</sup> Therefore it was areckoned to him to rightwiseness.

<sup>23</sup> And it is not written only for him, that it was areckoned to him to rightwiseness,

<sup>24</sup> but also for us, to whom it shall be areckoned, that believe in him that raised our Lord Jesus Christ from death. [*but and for us, to which it shall be reckoned, believing into him that raised our Lord Jesus Christ from (the) dead.*]

<sup>25</sup> Which was betaken for our sins (*or Who was delivered, or given over, for our sins*), and rose again for our justifying.

## CHAPTER 5

<sup>1</sup> Therefore we, justified of faith, have we peace at God by our Lord Jesus Christ. (*And so we, justified by faith, let us have peace with God through our Lord Jesus Christ.*)

<sup>2</sup> By whom we have nigh going to [*or access*], by faith into this grace, in which we stand, and have glory in the hope of the glory of God's children.

<sup>3</sup> And not this only, but also we glory in tribulations, witting that tribulation worketh patience, (*And not only this, but also we can boast, or we can rejoice, in trials and troubles, knowing that trouble worketh patience,*)

<sup>4</sup> and patience proving, and proving hope.

<sup>5</sup> And hope confoundeth not, for the charity of God is spread abroad in our hearts by the Holy Ghost, that is given to us. (*And hope shameth not us, for the love of God is spread abroad in our hearts by the Holy Spirit, who is given to us.*)

<sup>6</sup> And while that we were sick after the time, what died Christ for wicked men? (*And while that we were frail or weak at the time, why did the Messiah die for wicked men?*)

<sup>7</sup> For scarcely dieth any man for the just man [*or Soothly scarcely dieth any man for the just*]; and yet for a good man peradventure some man (*might*) dare die.

<sup>8</sup> But God commendeth his charity in us; for if when we were yet sinners, after the time Christ was dead for us, (*But God showeth his love for us; for if when we were still sinners, at that time the Messiah died for us,*)

<sup>9</sup> then much more now we justified in his blood, shall be safe from wrath by him. (*then much more now we having been justified by his blood, shall be saved from God's wrath, or from his righteous anger; through him.*)

<sup>10</sup> For if when we were enemies, we be reconciled to God by the death of his Son, much more we reconciled shall be safe in the life of him. (*For if when we were enemies, we were reconciled to God by the death of his Son, then much more now we who be reconciled shall be saved by his life.*)

<sup>11</sup> And not only this, but also we glory in God, (*or but also we can boast, or we can rejoice, in God*), by our Lord Jesus Christ, by whom we have received now reconciling.

<sup>12</sup> Therefore as by one man sin entered into this world, and by sin death, and so death passed forth into all men, in which *man* all men sinned.

<sup>13</sup> For unto the law sin was in the world; but sin was not reckoned, when [*the*] law was not.

<sup>14</sup> But death reigned from Adam unto Moses, also into them that sinned not in (*the*) likeness of the trespassing of Adam, the which is (*the*) likeness of *Christ* to coming, [*or the which is (the) form, or (the) likeness, of (the) one to come*], (*or who was the likeness of the Messiah to come*).

<sup>15</sup> But not as [*the*] guilt [*or as the trespass*], so the gift; for if through the guilt [*or through the trespass*] of one many be dead, much more the grace of God and the gift in the grace of one man Jesus Christ hath abounded into many men.

<sup>16</sup> And not as by one sin, so by the gift; for the doom, (*or the judgement, or the sentence*), of one into condemnation, but the (*gift of*) grace of (*or over*) many guilts [*or many trespassings*] into justification.

<sup>17</sup> For if in the guilt of one death reigned through one, much more men that take plenty of grace (*or those who receive an abundance of grace*), and of giving, and of rightwiseness, shall reign in life by one Jesus Christ.

<sup>18</sup> Therefore as by the guilt of one into all men into condemnation, so by the rightwiseness of one into all men into (*the*) justifying of life.

<sup>19</sup> For as by (*the*) disobedience of one man many be made sinners, so by the obedience of one many shall be [*ordained*] just.

<sup>20</sup> And the law entered, (*so*) that guilt should be plenteous; but where guilt was plenteous, grace was more plenteous [*or abounded*].

<sup>21</sup> That as sin reigned into death, so grace reign by rightwiseness into everlasting life (*or so grace reign by righteousness unto eternal life*), by Jesus Christ our Lord.

## CHAPTER 6

<sup>1</sup> Therefore what shall we say? Shall we dwell in sin, (*so*) that grace be plenteous?

<sup>2</sup> God forbid. For how shall we that be dead to sin, live yet therein?

<sup>3</sup> Whether, brethren, ye know not, that whichever we be baptized in Christ Jesus, we be baptized in his death? (*Brothers, do ye not know, that whoever is baptized into union with the Messiah Jesus, is baptized into his death?*)

<sup>4</sup> For we be together buried with him by baptism into death; that as Christ arose from death by the glory of the Father, [*or that as Christ rose from (the) dead by (the) glory of the father*], (*or that as the Messiah rose from the dead by the glory of the Father*), so walk we in a newness of life.

<sup>5</sup> For if we planted together be made to the likeness of his death, also we shall be of the likeness of his rising again (*or we shall also be made to the likeness of his resurrection*);

<sup>6</sup> witting this thing (*or knowing this*), that our old man is crucified together (*with him*), (*so*) that the body of sin be destroyed, (*so*) that we serve no more to sin.

<sup>7</sup> For he that is dead [*to sin*], is justified from sin.

<sup>8</sup> And if we be dead with Christ (*or And if we have died with the Messiah*), we believe that also we shall live together with him;

<sup>9</sup> witting that Christ, rising again from death [*or rising again from (the) dead*], now dieth not, death shall no more have lordship on him. (*knowing that the Messiah, rising again from the dead, now dieth not, death shall no more have lordship over him.*)

<sup>10</sup> For that he was dead to sin, he was dead once; but that he liveth, he liveth to God.

<sup>11</sup> So ye deem yourselves to be dead to sin, but living to God in Jesus Christ our Lord.

<sup>12</sup> Therefore reign not sin in your deadly body, that ye obey to his covetings. (*And so do not let sin reign in your mortal body, so that ye obey its desires.*)

<sup>13</sup> Neither give ye your members (*as*) armours, (*or as arms, or as instruments*), of wickedness to sin, but give ye yourselves to God, as they that live of dead men, and your members (*as*) armours, (*or as arms, or as instruments*), of rightwiseness to God.

<sup>14</sup> For sin shall not have lordship over you; for ye be not under the law, but under grace.

<sup>15</sup> What therefore? Shall we do sin, for we be not under the law, but under grace? God forbid.

<sup>16</sup> Know ye not, that to whom ye give yourselves (*as*) servants to obey to, ye be (*the*) servants of that thing, to which ye have obeyed, either of sin to death, either of obedience to rightwiseness?

<sup>17</sup> But I thank God, that (*once*) ye were servants of sin; but ye have obeyed of heart into that form of teaching, in which ye be betaken. (*But I thank God, that before ye were servants of sin; but now ye have obeyed with your heart that form of teaching, which was delivered unto you, or unto which ye be delivered.*)

<sup>18</sup> And ye delivered from sin, be made (*the*) servants of rightwiseness.

<sup>19</sup> I say that thing that is of man, for the unsteadfastness, [*or the infirmity, or unstableness*], of your flesh, (*or for the frailty, or the weakness, of your flesh*). But as ye have given your members to serve to uncleanness, and to wickedness into wickedness, so now give ye your members to serve to rightwiseness into holiness.

<sup>20</sup> For when ye were servants of sin, ye were free of rightwiseness. (*For when ye were the servants of sin, ye were free from the control of righteousness.*)

<sup>21</sup> Therefore what fruit had ye then in those things, in which ye shame now? For the end of them is death. (*And so what fruit had ye then in those things, of which ye now be ashamed? For their end is death.*)

<sup>22</sup> But now ye delivered from sin, and made servants to God, have your fruit into holiness, and the end everlasting life (*or and the end is eternal life*).

<sup>23</sup> For the wages of sin is death; the grace of God is everlasting life in Christ Jesus our Lord. (*For the wages of sin (be) death; but the gift of God (is) eternal life in the Messiah Jesus.*)

## CHAPTER 7

<sup>1</sup> Brethren, whether ye know not; for I speak to men that know the law; for the law hath lordship in a man (*or for the Law hath lordship over a man*), as long (*a*) time as he liveth?

<sup>2</sup> For that woman that is under an husband, is bound to the law, while the husband liveth; but if her husband is dead, she is delivered [*or she is unbound*] from the law of the husband.

<sup>3</sup> Therefore she shall be called (*an*) adulteress, if she be with another man, while the husband liveth; but if her husband is dead, she is delivered from the law of the husband,

(or but if her husband dieth, she is released from the marriage law), (so) that she be not (an) adulteress, if she be with another man.

<sup>4</sup> And so, my brethren, ye be made dead to the law by the body of Christ, (so) that ye be of another; that rose again from death (or who rose again from the dead), (so) that ye bear fruit to God. [Truly, brethren, and ye be made dead to the law through the body of Christ, that ye be another's, that rose again from (the) dead, (so) that we bear fruit to God.]

<sup>5</sup> For when we were in (the) flesh, (the) passions of sins, that were by the law (or which were stirred up by the Law), wrought in our members, to bear fruit to death.

<sup>6</sup> But now we be unbound from the law of death, in which we were held, so that we serve in (a) newness of spirit, and not in (the) oldness of (the) letter.

<sup>7</sup> What therefore shall we say? The law is sin? God forbid. But I knew not sin, [no] but by [the] law, (or But I did not know sin, except for the Law); for I knew not that coveting was sin, [no] but for the law said, Thou shalt not covet.

<sup>8</sup> And through occasion taken, sin by the commandment hath wrought in me all covetousness; for without the law, sin was dead.

<sup>9</sup> And I lived without the law sometime; but when the commandment was come [or but when the commandment had come], sin lived again. But I was dead,

<sup>10</sup> and this commandment that was to life, was found to me, to be to death.

<sup>11</sup> For sin, through occasion taken by the commandment, deceived me, and by that it slew me.

<sup>12</sup> Therefore the law is holy, and the commandment is holy, and just, and good.

<sup>13</sup> Is then that thing that is good, made death to me? God forbid. But sin, that it seem sin, through good thing wrought death to me, (so) that me sin over-manner/(so) that men sin over-manner through the commandment. [Therefore that that is good, is made death to me? Far be it. But that sin appear; or be known, (as) sin, through good thing wrought death to me, (so) that there be made sin sinning over-manner or over-measure, by (the) commandment.]

<sup>14</sup> And we know, that the law is spiritual; but I am fleshly, sold under sin.

<sup>15</sup> For I understand not that that I work; for I do not the good thing that I will, (or for I do not do the good thing that I desire to do), but I do that evil thing that I hate.

<sup>16</sup> And if I do that thing that I will not, (then) I consent to the law, that it is good. (And if I do that which I do not desire to do, then I agree with the Law, that it is good, or that it is right.)

<sup>17</sup> But now I work not it now, but the sin that dwelleth in me. [Now soothly I work not it now/Now soothly I work not that thing now, but that sin that dwelleth in me.]

<sup>18</sup> But I know, that in me, that is, in my flesh, dwelleth no good; for will lieth to me, (or for the will, or the desire, to do good, lieth before me), but I find not (how) to perform (any) good thing.

<sup>19</sup> For I do not that good thing that I will, but I do that evil thing that I will not. (For I do not do that good thing that I desire to do, but I do that evil thing that I do not desire to do.)

<sup>20</sup> And if I do that evil thing that I will not (or And if I do that evil thing that I do not desire to do), (then) I work not it, but the sin that dwelleth in me.

<sup>21</sup> Therefore I find the law to me willing to do good thing [or Therefore I find a law to me willing (or desiring) to do (the) good thing], for evil thing lieth to me. (And so I find this law in me; I desire to do the good thing, but only the evil thing lieth before me.)

<sup>22</sup> For I delight (al)together to the law of God, after the inner man. (For I greatly delight in the Law of God, in my inner man.)

<sup>23</sup> But I see another law in my members, fighting against the law of my soul, and making me captive in the law of sin, that is in my members.

<sup>24</sup> I am an unhappy [or a woeful] man; who shall deliver me from the body of this sin?

<sup>25</sup> The grace of God, by Jesus Christ our Lord. Therefore I myself by the soul serve to the law of God; but by the flesh to the law of sin.

## CHAPTER 8

<sup>1</sup> Therefore now nothing of condemn-nation is to them that be in Christ Jesus, which wander not after the flesh. (And so now there is no condemnation for those who be in the Messiah Jesus, who do not walk, or go, according to the flesh.)

<sup>2</sup> For the law of the Spirit of life in Christ Jesus hath delivered me from the law of sin, and of death [or and death]. (For the law of the Spirit of life in the Messiah Jesus hath delivered me from the law of sin, and of death.)

<sup>3</sup> For that that was impossible to the law, in what thing it was sick by *(the) flesh*, (or *For that which was impossible for the Law, because the flesh was frail or weak*), God sent his Son into the likeness of *(the) flesh* of sin, and of sin condemned sin in *(the) flesh*;

<sup>4</sup> *(so) that the justifying of the law were fulfilled in us, (so) that [we] go not after the flesh, but after the Spirit.*

<sup>5</sup> For they that be after the flesh, understand [*or savour*] those things that be of the flesh; but they that be after the Spirit, feel (*or experience*) those things that be of the Spirit.

<sup>6</sup> For the prudence (*or the wisdom*) of *(the) flesh* is death; but the prudence (*or the wisdom*) of *(the) Spirit* is life and peace.

<sup>7</sup> For the wisdom of the flesh is enemy to God; for it is not subject to the law of God, for neither it may [*be subject to the law*], (*or nor could it be subject to the law*).

<sup>8</sup> And they that be in *(the) flesh*, may not please to God. (*And those who be in the flesh, cannot please God.*)

<sup>9</sup> But ye be not in *(the) flesh*, but in *(the) Spirit*; if nevertheless the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, this is not his.

<sup>10</sup> For if Christ is in you, the body is dead for sin [*or the body is dead from sin*], but the Spirit liveth for justifying. (*For if the Messiah is in you, then though the body shall die because of sin, the Spirit shall give life to you, because you have been justified.*)

<sup>11</sup> And if the Spirit of him that raised Jesus Christ from death dwelleth in you, (*then*) he that raised Jesus Christ from death, shall quicken also your deadly bodies, for the Spirit of him that dwelleth in you. [*For if the Spirit of him that raised Jesus Christ from (the) dead dwelleth in you, (then) he that raised Jesus Christ from (the) dead, shall quicken also your deadly bodies, for the Spirit of him is dwelling in you.*](*And if the Spirit of him who raised Jesus Christ from the dead liveth in you, then he who raised Jesus Christ from the dead, shall also enliven, or shall give life, to your mortal bodies, through the Spirit of him who liveth in you.*)

<sup>12</sup> Therefore, brethren, we be debtors, not to the flesh, (*so*) that we live after (*or according to*) the flesh.

<sup>13</sup> For if ye live after (*or according to*) the flesh, ye shall die; but if ye by the Spirit slay the deeds of the flesh, ye shall live.

<sup>14</sup> For whoever be led by the Spirit of God, these be the sons of God.

<sup>15</sup> For ye have not taken again the spirit of servage in dread, but ye have taken the Spirit of adoption of sons, *that is, sons of God by grace*, in which we cry, Abba, Father. (*For ye have not received the spirit of servitude, or of slavery, in fear; but ye have received the Spirit of the adoption of sons, that is, sons of God by grace, in which we cry, Abba, or Father.*)

<sup>16</sup> And that Spirit yieldeth witnessing (*or testifieth*) to our spirit, that we be the sons of God;

<sup>17</sup> if sons, and heirs, heirs forsooth of God, and heirs together with Christ, [*or soothly heirs of God, truly even-heirs of Christ*], (*or truly heirs of God, and fellow heirs with the Messiah*); if nevertheless we suffer together, (*so*) that also we be glorified together.

<sup>18</sup> And I deem, that the passions of this time be not even worthy, to the glory to coming [*or to the glory to come*], that shall be showed in us. (*And I judge, that the sufferings of this time be not worthy of any comparison, to the glory that is to come, that shall be showed to us, or which shall be given to us.*)

<sup>19</sup> For the abiding of creature (*or of all Creation*) abideth the showing of the sons of God.

<sup>20</sup> But the creature is subject to vanity, not willing(*ly*), but for him that made it subject in hope; (*But all Creation is subject to emptiness and futility, not out of free will, or of its own choice, but because of him who made it so, but also with hope.*)

<sup>21</sup> for that creature shall be delivered from servage of corruption into the liberty of the glory of the sons of God. (*for that Creation shall be set free from the servitude, or the slavery, of corruption into the freedom of the glory of the sons of God.*)

<sup>22</sup> And we know, that each creature (*or that all Creation*) sorroweth, and travaileth with pain till yet.

<sup>23</sup> And not only it, but also we us-selves, that have the first fruits of the Spirit, and we us-selves sorrow within us for the adoption of God's sons, abiding the again-buying of our body (*or awaiting the redemption of our body*).

<sup>24</sup> But by hope we be made safe (*or But through hope we be saved*). For hope that is seen, is not hope; for who hopeth (*for*) that thing, that he seeth?

<sup>25</sup> And if we hope (*for*) that thing that we see not, we abide by patience.

<sup>26</sup> And also the Spirit helpeth our infirmity; for what we shall pray, as it behooveth, we know not, but that Spirit asketh for us with sorrowings, that may not be told out. (*And the Spirit also helpeth our frailty or weakness; because we do not know what we ought to pray for; or because we do not know how we should pray, but that Spirit asketh for us with groanings, that cannot be told out.*)

<sup>27</sup> For he that seeketh the hearts, knoweth what the Spirit desireth, for by God, [*that is, after God's will*], he asketh for (*the*) holy men.

<sup>28</sup> And we know, that to men that love God, all things work together into good, to them that after (*the*) purpose be called saints (*or for them who according to his purpose be called God's people*).

<sup>29</sup> For those that he knew before, he before-ordained by grace to be made like to the image of his Son, (*so*) that he be the first begotten among many brethren.

<sup>30</sup> And those that he before-ordained to bless, them he called; and whom he called, them he justified; and whom he justified, them he glorified.

<sup>31</sup> What then shall we say to these things? If God *be* for us, who is against us?

<sup>32</sup> Which also spared not his own Son, but betook him for us all (*or but delivered him for us all*), how also gave he not to us all things with him?

<sup>33</sup> Who shall accuse against the chosen men of God? It is God that justifieth,

<sup>34</sup> who is it that condemneth? It is Jesus Christ that was dead, yea, the which rose again, the which is on the right half of God, and the which prayeth for us. (*who is it who condemneth? It is Jesus Christ, who died, yea, who rose again, who is on the right side, or at the right hand, of God, and who prayeth for us.*)

<sup>35</sup> Who then shall part us from the charity of Christ? (*or What then shall separate us from the love of the Messiah?*) tribulation, or anguish, or hunger, or nakedness, or persecution, or peril, or (*the*) sword?

<sup>36</sup> As it is written, For we be slain all day for thee; we be guessed as (*the*) sheep of slaughter, [*or we be guessed as sheep to slaughter*], (*or we have been thought of, or we have been treated like, sheep for the slaughter*).

<sup>37</sup> But in all these things we overcome, for him that loved us (*or through him who loved us*).

<sup>38</sup> But I am certain, that neither death, neither life, neither angels, neither principats (*or principalities*), neither virtues (*or powers*), neither present things, neither things to coming [*or neither things to come*], neither strength,

<sup>39</sup> neither height, neither deepness, neither any other creature, may part us from the charity of God, that is in Christ Jesus our Lord. (*neither height, nor depth, nor anything else in all Creation, can separate us from the love of God, that is in the Messiah Jesus our Lord.*)

## CHAPTER 9

<sup>1</sup> I say (*the*) truth in Christ Jesus, I lie not, for my conscience beareth witnessing to me in the Holy Ghost, (*I tell the truth in the Messiah Jesus, I do not lie, for my conscience testifieth to me by the Holy Spirit.*)

<sup>2</sup> for great heaviness is to me, and continual sorrow to my heart.

<sup>3</sup> For I myself desired to be parted [*or to be cursed*] from Christ for (*the sake of*) my brethren, that be my cousins after the flesh, (*For I myself desired to be separated from the Messiah, that is, to be accursed for the sake of my brothers, who be my cousins after the flesh.*)

<sup>4</sup> that be men of Israel [*or that be Israelites*]; whose is (*the*) adoption of sons, and glory, and testament (*or and the covenant*), and (*the*) giving of the law, and service, and promises;

<sup>5</sup> whose be the fathers, and of which is Christ after the flesh, that is God above all things, blessed into worlds. Amen. (*whose be the fathers, and whom is the Messiah according to the flesh, who is above everything, and blessed by God forever. Amen.*)

<sup>6</sup> But not that the word of God hath fallen down, [*or (hath) failed unfulfilled*]. For not all that be of Israel, these be Israelites.

<sup>7</sup> Neither they that be [*the*] seed of Abraham, all be sons; but in Isaac the seed shall be called to thee;

<sup>8</sup> that is to say, not they that be (*the*) sons of the flesh, *be*(*the*) sons of God, but they that be (*the*) sons of [*the*] promise be deemed (*or be judged to be*) in the seed.

<sup>9</sup> For why this is the word of promise, After this time I shall come, and a son shall be (*given*) to Sarah.

<sup>10</sup> And not only she, but also Rebecca had two sons of one lying-by, [*for of one knowing of man*], of Isaac, our father.

<sup>11</sup> And when they were not yet born, neither had done anything of good either evil, (so) that the purpose of God should dwell by election, not of works, but of God calling,

<sup>12</sup> it was said to him [*for it is said to her*], That the more should serve the less,

<sup>13</sup> as it is written, I loved Jacob, but I hated Esau.

<sup>14</sup> What therefore shall we say? Whether wickedness be with God? God forbid.

<sup>15</sup> For he saith to Moses, I shall have mercy on whom I shall have mercy; and I shall give mercy on whom I shall have mercy.

<sup>16</sup> Therefore it is not neither of [*a*] man willing (or *desiring*), neither running, but of God having mercy.

<sup>17</sup> And the scripture saith to Pharaoh, For to this thing I have stirred thee, that I show in thee my virtue (or so that I show my power through dealing with thee), and that my name be told in all [*the*] earth.

<sup>18</sup> Therefore of whom God will, he hath mercy; and whom he will, he endureth. (*And so for whom God desireth, he hath mercy; and for whom he desireth, he maketh hard or he maketh stubborn.*)

<sup>19</sup> Then sayest thou to me, What is sought yet? [*or What thing is yet sought?*] for who withstandeth his will?

<sup>20</sup> O! man, who art thou, that answerest to God? Whether a made thing saith to him that made it, What hast thou made me so? (or *Why hast thou made me so?*)

<sup>21</sup> Whether a potter of clay hath not power to make of the same gobbet one vessel into honour, another into despite, [*or low office?*] (*Hath not a potter of clay the power, or the right, to make out of the same piece one vessel to be honoured, and another to be despised?*)

<sup>22</sup> And if God willing to show his wrath, and to make his power known, hath suffered in great patience vessels of wrath able into death, [*or into perdition, or damnation*],

<sup>23</sup> to show the riches of his glory into vessels of mercy, which he made ready into glory.

<sup>24</sup> Which also he called [*us*], not only of the Jews, but also of (*the*) heathen men, (*And so he hath called us, not only from among the Jews, but also from among the Gentiles.*)

<sup>25</sup> as he saith in Osee (or in *Hosea*), I shall call not my people my people, and not my (*be*)loved my (*be*)loved, and not getting mercy getting mercy [*or and not having mercy having mercy*];

<sup>26</sup> and it shall be in the place, where it is said to them, Not ye my people, there they shall be called the sons of (*the*) living God.

<sup>27</sup> But Esaias crieth for Israel, If the number of children of Israel shall be as [*the*] gravel of the sea, the remnants shall be made safe. (*But Isaiah crieth for Israel, Even if the number of the children of Israel shall be like the sand of the sea, only a remnant shall be saved.*)

<sup>28</sup> Forsooth a word making an end, and abridging in equity, for the Lord shall make a word abridged, [*or made short*], on all the earth.

<sup>29</sup> And as Esaias before-said, [*No*] But (*the*) God of hosts had left to us seed, we had been made as Sodom, and we had been like as Gomorrhah. (*And as Isaiah said before, If the God of hosts had not left us some seed or a few descendants, we would have become like Sodom, and we would have been like Gomorrhah.*)

<sup>30</sup> Therefore what shall we say? That heathen men that (*pur*)sued not rightwiseness, have gotten [*or have caught*] rightwiseness, yea, the rightwiseness that is of faith. (*And so then what shall we say? That the Gentiles, who did not follow righteousness, have gotten righteousness, yea, the righteousness that is from faith.*)

<sup>31</sup> But Israel (*pur*)suing the law of rightwiseness, came not perfectly to the law of rightwiseness. (*But Israel following the law of righteousness, did not perfectly come to, or attain, the law of righteousness.*)

<sup>32</sup> Why? For not of faith, but as of works. And they spurned against the stone of offence, [*or (against the stone of) spurning*], (*Why? Because their efforts were not based on faith, but rather on works. And so they stumbled against the stone of stumbling.*)

<sup>33</sup> as it is written, Lo! I put a stone of offence (or a stone of spurning) in Sion, and a stone of stumbling; and each that shall believe in it, shall not be confounded, [*or shamed*]. (*as it is written, Behold! I put a stone of offense in Zion, yea, a stone of stumbling; and everyone who shall believe in it, shall not be put to shame.*)

## CHAPTER 10

<sup>1</sup> Brethren, the will of mine heart and my beseeching is made to God for them into health. *(Brothers, my heart's desire and my beseeching be made to God for their salvation.)*

<sup>2</sup> But I bear witnessing to them, that they have the love of God, but not after cunning (or knowing). *(For I can testify about them, that they have the love of God, but it is not based on true knowledge.)*

<sup>3</sup> For they unknowing (or not knowing) God's rightwiseness, and seeking to make steadfast their own *rightwiseness*, be not subject to the rightwiseness of God.

<sup>4</sup> For the end of the law is Christ, to rightwiseness to each man that believeth. *(For the end of the law is the Messiah, unto righteousness for each man who believeth.)*

<sup>5</sup> For Moses wrote, For the man that shall do rightwiseness that is of the law, shall live in it.

<sup>6</sup> But the rightwiseness that is of belief, saith thus, Say thou not in thine heart, Who shall ascend into heaven? that is to say, to lead down Christ, *(or that is to say, to bring down the Messiah);*

<sup>7</sup> or who shall go down into hell? that is, to again-call Christ from death, *(or that is, to bring the Messiah up from the dead). [+or who shall go down into (the) deepness, or into (the) depth(s)? that is, to again-call Christ from the dead.]*

<sup>8</sup> But what saith the scripture? The word is nigh in thy mouth, and in thine heart; this is the word of belief *(or this is the word of faith)*, which we preach.

<sup>9</sup> That if thou acknowledge in thy mouth the Lord Jesus Christ, and believest in thine heart, that God raised him from death *[or that God raised him from (the) dead]*, thou shalt be safe. *(If thou acknowledge with thy mouth that Jesus Christ is the Lord, and believest in thine heart, that God raised him from the dead, then thou shalt be saved.)*

<sup>10</sup> For by heart me believeth to rightwiseness *[or Forsooth by heart men believeth to rightwiseness]*, but by mouth acknowledging is made to health *(or unto salvation)*.

<sup>11</sup> For why the scripture saith, Each that believeth in him, shall not be confounded. *(Because the Scripture saith, Everyone who believeth in him, shall not be shamed.)*

<sup>12</sup> And there is no distinction of Jew and of Greek *(or And there is no difference between Jew and Greek)*; for the same Lord of all is rich into all, that inwardly call him *[or that in-call him]*.

<sup>13</sup> For each man, whoever shall inwardly call the name of the Lord *[or whoever shall in-call the name of the Lord]*, shall be safe *(or shall be saved)*.

<sup>14</sup> How then shall they inwardly call him *[or How therefore shall they in-call him]*, into whom they have not believed? or how shall they believe to him, whom they have not heard? *(or how shall they believe in him, whom they have not heard?)* How shall they hear, without a preacher?

<sup>15</sup> and how shall they preach, but *(that)* they be sent? As it is written, How fair *be* the feet of them that preach *[or that evangelize]* peace, of them that preach good things.

<sup>16</sup> But not all men obey to the gospel. For Esaias saith, Lord, who believed to our hearing? *(But not everyone obeyeth the Gospel or the Good News. For Isaiah saith, Lord, who believed our message?)*

<sup>17</sup> Therefore faith is of hearing *[or Therefore faith by hearing]*, but hearing by the word of Christ *(or through the word of the Messiah)*.

<sup>18</sup> But I say, Whether they heard not? Yes, soothly, the sound of them went out into all the earth, *(Yes, truly, their voices went out unto all the earth)*, and their words into the ends of the world.

<sup>19</sup> But I say, Whether Israel knew not? First Moses saith, I shall lead you to envy, that ye be no folk *(or so that ye be not a nation)*, *[or First Moses saith, I shall lead you to envy, to not a folk]*; *(for)* that ye be an unwise folk, I shall send you into wrath.

<sup>20</sup> And Esaias is bold, and saith, I am found of men that seek me not; openly I appeared to them, that asked not *(about)* me. *(And Isaiah is bold, and saith, I am found by men who did not seek me; openly I appeared to them, who did not ask for me.)*

<sup>21</sup> But to Israel he saith, All day I stretched out mine hands to a people that believed not *[to me]*, but gainsaid me. *(But to Israel he says, All day I have stretched out my hands to a people that did not believe me, but rather, spoke against me.)*

## CHAPTER 11

<sup>1</sup> Therefore I say, Whether God hath put away his people? God forbid. For I am an Israelite, of the seed of Abraham, of the lineage of Benjamin. *(And so I say, Hath God discarded his people? God forbid. For I am an Israelite, of the seed of Abraham, of the tribe of Benjamin.)*

<sup>2</sup> God hath not put away his people, which he before-knew. Whether ye know not, what the scripture saith in Elias? (*or Do ye not know, what the Scripture saith in the story about Elijah?*) How he prayeth God against Israel,

<sup>3</sup> Lord, they have slain thy prophets, they have under-delved thine altars, and I am left alone, and they seek my life.

<sup>4</sup> But what saith God's answer to him? I have left to me seven thousands of men, that have not bowed their knees before Baal.

<sup>5</sup> So therefore also in this time, the remnants be made safe, (*or And so also in this time, a remnant hath been saved*), by the choosing of the grace of God.

<sup>6</sup> And if it be by the grace of God, it is not now of works; else grace is not now grace.

<sup>7</sup> What then? Israel hath not gotten this that he sought, but (*the*) election hath gotten (*it*); and the others be blinded.

<sup>8</sup> As it is written, God gave to them a spirit of compunction, eyes that they see not, and ears, that they hear not, into this day.

<sup>9</sup> And David saith, Be the board of them made into a snare before them (*or Let their table, or their feasts, be made into a snare for them*), and into catching, and into (*a*) cause of stumbling, and into yielding [*again*] to them.

<sup>10</sup> Be the eyes of them made dark, (*so*) that they see not; and bow thou down always the back of them.

<sup>11</sup> Therefore I say, Whether they offended so, that they should fall down? God forbid. But by the guilt of them health is made to heathen men, that they, (*the Israelites*), (*pur*)sue them, (*or But because of their guilt, salvation hath come to the Gentiles, so that they, the Israelites, follow them*).

<sup>12</sup> (*So*) That if the guilt of them be (*the*) riches of the world, and the making less [*or the diminishing*] of them be (*the*) riches of heathen men (*or of the Gentiles*), how much more the plenty of them?

<sup>13</sup> But I say to you, heathen men, for as long as I am (*an*) apostle of heathen men, I shall honour my ministry [*or my service*], (*But I say to you, Gentiles, that as long as I am an apostle to the Gentiles, I shall give honour to my ministry*).

<sup>14</sup> if in any manner I stir my flesh for to follow, and that I make some of them safe (*or and that I save some of them*).

<sup>15</sup> For if the loss of them is the reconciling of the world, what is the taking up [*of them*], but (*the giving of*) life of dead men? [*+or no but (the giving of) life to (the dead?) (or nothing less than the giving of life to the dead! or the giving of life from the dead!)*]

<sup>16</sup> For if a little part of that that is tasted be holy, the whole gobbet is holy; and if the root is holy, also the branches.

<sup>17</sup> What if any of the branches be broken, when thou were a wild olive tree, art grafted [*or art set in*] among them, and art made (*a*) fellow of the root, and of the fatness of the olive tree,

<sup>18</sup> do not thou have glory (*or boast*) against the branches. For if thou gloriest (*or For if thou boastest*), thou bearest not the root, but the root thee.

<sup>19</sup> Therefore thou sayest, The branches be broken, (*so*) that I be grafted in [*or so that I be inset*].

<sup>20</sup> Well, for unbelief the branches be broken; but thou standest by faith. Do not thou understand [*or savour*] high things, but dread thou (*them*), (*or fear them*),

<sup>21</sup> for if God spared not the kindly branches (*or for if God did not spare the natural branches*), [*see thou*] lest peradventure he spare not thee.

<sup>22</sup> Therefore see the goodness, and the fierceness of God; yea, the fierceness into them that fell down, but the goodness of God into thee, if thou dwellest in goodness, else also thou shalt be cut down.

<sup>23</sup> Yea, and they shall be set in [*or they shall be inset*], if they dwell not in unbelief. For God is mighty, to set them in again.

<sup>24</sup> For if thou art cut down of the kindly wild olive tree, and against kind art set into a good olive tree, how much more they that be by kind, shall be set in their olive tree? (*For if thou art cut down from the naturally wild olive tree, and against nature art grafted into a good or a cultivated olive tree, how much more then they who be of that very nature, shall be able to be grafted into their olive tree?*)

<sup>25</sup> But, brethren, I will not, that ye not know this mystery, that ye be not wise to yourselves; for blindness hath fallen a part in Israel, till that the plenty of heathen men entered, (*But, brothers, I do not desire, that ye do not know this mystery, so that ye do not think yourselves to be wise; for blindness hath fallen in part upon Israel, until the multitude of the Gentiles have entered*),

<sup>26</sup> and so all Israel should be made safe. As it is written, He shall come of Sion, that shall deliver, and turn away the wickedness [or *the unpiety*] of Jacob. (*and so all Israel shall be saved. As it is written, He shall come from Zion, who shall deliver them, and shall take away wickedness or impiety from Jacob.*)

<sup>27</sup> And this testament to them of me (or *And this is my covenant with them*), when I shall do away their sins.

<sup>28</sup> After the gospel *they be* enemies for you, but *they be* most dearworthy by the election [or *after the election*] for the fathers.

<sup>29</sup> And the gifts and the calling of God be without forthinking, (or *repenting*), [or *revoking*].

<sup>30</sup> And as sometime also ye believed not to God, but now ye have gotten mercy for the unbelief of them;

<sup>31</sup> so and these now believed not into your mercy, (so) that also they get mercy.

<sup>32</sup> For God closed all things together in unbelief [or *Forsooth God closed together all things in unbelief*], (so) that he have mercy on all.

<sup>33</sup> O! the highness of the riches of the wisdom and of the cunning, (or *the knowing, or the knowledge*), of God [+or *O! the depth of the riches of wisdom and cunning of God*]; how incomprehensible be his dooms (or *how incomprehensible be his judgements*), and his ways be unsearchable.

<sup>34</sup> For why who knew the wit of the Lord (or *For who knew the mind, or the thinking, of the Lord*), or who was his counsellor?

<sup>35</sup> or who former gave to him (or *who first gave to him*), and (after) it shall be requited [again] to him?

<sup>36</sup> For of him, and by him, and in him be all things. To him be glory into worlds [of worlds], (or *To him be glory forever and ever*). Amen.

## CHAPTER 12

<sup>1</sup> Therefore, brethren, I beseech you by the mercy of God, that ye give your bodies (as) a living sacrifice, holy, pleasing to God, and your service reasonable (or *which is your reasonable service*).

<sup>2</sup> And do not ye be conformed to this world, but be ye reformed in (the) newness of your wit, that ye prove which is the will of God, (or *but be ye reformed in the renewing of your mind, or in your thinking, so that ye prove what is the will of God*), good, and well pleasing, and perfect.

<sup>3</sup> For I say, by the grace that is given to me, to all that be among you, that ye understand not more than it behooveth to understand, but for to understand to soberness, [or *to not savour; or know, more than it behooveth to know, but to know to soberness*]; and to each man, as God hath parted the measure of faith.

<sup>4</sup> For as in one body we have many members, but all the members have not the same deed [or *the same act*];

<sup>5</sup> so we many be one body in Christ, and each be members one of another. (so we many bodies be but one body in the Messiah, and each of us be members of one another.)

<sup>6</sup> Therefore we that have gifts diversing [or *Therefore having gifts diversing*], after the grace that is given to us, either prophecy, after the reason of faith;

<sup>7</sup> either service [or *ministry*], in ministering; either he that teacheth, in teaching;

<sup>8</sup> he that stirreth softly, in admonishing [or *in exhortation*]; he that giveth, in simpleness (or *with sincerity*); he that is sovereign, [or *is (a) prelate, or is before*], in busyness (or *with zeal and concern*); he that hath mercy, in gladness.

<sup>9</sup> Love without feigning, hating evil, drawing [or *fast(ly) cleaving*] to (the) good;

<sup>10</sup> loving together the charity of brotherhood. Each come before to worship (the) other [or *Coming before together in honour*];

<sup>11</sup> not slow in busyness, fervent in spirit, serving to the Lord,

<sup>12</sup> joying in hope, patient in tribulation, busy in prayer,

<sup>13</sup> giving good to the needs of (the) saints, keeping hospitality. (*giving what is needed to God's people, being hospitable.*)

<sup>14</sup> Bless ye men that pursue you; bless ye, and do not ye curse (them); (*Bless those who persecute you; yea, bless them, and do not curse them;*)

<sup>15</sup> for to joy with men that joy, for to weep with men that weep.

<sup>16</sup> Feel ye the same thing together; not understanding high things, [or *not savouring, or cunning, (or knowing), high things*], but consenting to meek (or *to humble*) things, [following meek (or *humble*) fathers]. Do not ye be prudent with yourselves (or *Do not think yourselves to be overly wise*);

<sup>17</sup> to no man yielding evil for evil, but purvey ye good things, not only before God, but also before all men.

<sup>18</sup> If it may be done, that that is of you, have ye peace with all men.

<sup>19</sup> Ye most dear brethren, not defending, [*or venging*], yourselves, but give ye place to wrath [*or ire*]; for it is written, The Lord saith, To me vengeance, and I shall yield (*it*).

<sup>20</sup> But if thine enemy hungereth, feed thou him; if he thirsteth, give thou drink to him; for thou doing this thing shalt gather together coals on his head [*or forsooth doing these things thou shalt gather together coals on his head*].

<sup>21</sup> Do not thou be overcome of evil, but overcome thou evil by good. (*Do not be overcome by evil, but overcome evil with good.*)

## CHAPTER 13

<sup>1</sup> Every soul be subject to higher powers. For there is no power but of God (*or For there is no authority except from God*), and those things that be of God, be ordained.

<sup>2</sup> Therefore he that against-standeth power, against-standeth the ordinance of God; and they that against-stand (*that*), get to themselves damnation.

<sup>3</sup> For princes be not to the dread of good work(s), but of evil (*works*), (*or For rulers or leaders should not be feared by those who do good works, but by those who do evil works*). But wilt thou, that thou dread not power? Do thou (*a*) good thing, and thou shalt have (*the*) praising of it; [*For why princes be not to the dread of good work(s), but of evil. Soothly wilt thou not dread power? Do good, and thou shalt have (the) praising of it;*]

<sup>4</sup> for he is the minister of God to thee into good. But if thou doest evil, dread thou; for not without cause he beareth the sword, for he is the minister of God, venger into wrath to him that doeth evil. (*for he is God's servant for your own good. But if thou doest evil, fear thou; for not without cause he beareth the sword, for he is God's servant, the avenger unto wrath of those who do evil.*)

<sup>5</sup> And therefore by need be ye subject, not only for wrath, but also for conscience.

<sup>6</sup> For therefore ye give tributes, they be the ministers of God, and serve for this same thing. (*And so for this ye pay taxes, for they be God's servants, and serve by these duties.*)

<sup>7</sup> Therefore yield ye to all men (*your*) debts, to whom tribute, tribute, to whom toll, [*or (a) custom (duty) for things borne about*], toll, [*or such (a) custom (duty)*], to whom dread, dread, to whom honour, honour. (*And so yield to all men your debts, to whom taxes, taxes, to whom a custom duty or a toll, a custom duty or a toll, to whom fear, fear, to whom honour, honour.*)

<sup>8</sup> To no man owe ye anything, [*no*] but that ye love together (*or except that ye love one another*). For he that loveth his neighbour, hath fulfilled the law.

<sup>9</sup> For, Thou shalt do no lechery (*or Thou shalt not do adultery*), Thou shalt not slay, Thou shalt not steal, Thou shalt not say false witnessing (*or Thou shalt not give false testimony*), Thou shalt not covet the thing of thy neighbour, and if there be any other commandment, it is enstored, *or included*, [*or enclosed*], in this word, Thou shalt love thy neighbour as thyself.

<sup>10</sup> The love of thy neighbour worketh not evil; therefore love is the fulfilling of the law.

<sup>11</sup> And we know (*at*) this time, that the hour is now, that we rise from sleep; for now is our health near(er), [*or soothly now our health is nearer*], (*or for now our salvation, or our deliverance, is nearer*), than when we (*first*) believed.

<sup>12</sup> The night went before, but the day hath nighed. Therefore cast we away the works of darkneses, and be we clothed in the armours of light [*or and be we clothed with the armours of light*]. (*The night went before, but now the day hath approached. And so let us throw off the works of darkness, and be we clothed in the armour of light.*)

<sup>13</sup> As in [*the*] day wander, (*or walk, or go*), we honestly (*or decently*), not in superfluous feasts [*or in oft eatings*], and drunkennesses, not in beds (*or bedchambers*) and unchastities, not in strife and in envy;

<sup>14</sup> but be ye clothed in the Lord Jesus Christ, and do ye not the busyness [*or the cares*] of (*the*) flesh in desires.

## CHAPTER 14

<sup>1</sup> But take ye a sick man in belief, not in deemings of thoughts, [*or not in deceptions, or disputations, of thoughts*]. (*Accept a man frail or weak in the faith, without judging or arguing about his thoughts and beliefs.*)

<sup>2</sup> For another man believeth, that he may eat all things; but he that is sick, *[or unsteadfast]*, eat worts. *(For one man believeth, that he can eat anything and everything; but he who is frail or weak, eateth only vegetables and herbs.)*

<sup>3</sup> He that eateth, despise not him that eateth not; and he that eateth not, deem not him that eateth *(or judge not him who eateth)*. For God hath taken him *(un)to him(self)*, *[or For why God hath taken him]*, *(or Because God hath accepted him)*.

<sup>4</sup> Who art thou, that deemest another's servant? *(or Who art thou, who judgest another's servant?)* To his lord he standeth, or falleth from him, *[or To his lord he standeth, or falleth down]*. But he shall stand; for the Lord is mighty to make him perfect, *[or to ordain him, or make (him) steadfast]*.

<sup>5</sup> For why one deemeth a day betwixt a day, another deemeth each day. Each man increase in his wit *(or Each man increase in his understanding, or in his thinking)*.

<sup>6</sup> He that understandeth the day, understandeth to the Lord, *[or He that savoureth the day, savoureth to the Lord]*. And he that eateth, eateth to the Lord, for he doeth thankings to God *(or for he giveth thanks to God)*. And he that eateth not, eateth not to the Lord, and doeth thankings to God.

<sup>7</sup> For no man of us liveth *(un)to himself*, and no man dieth *(un)to himself*.

<sup>8</sup> For whether we live, we live to the Lord; and whether we die, we die to the Lord. Therefore whether we live or die, we be of the Lord *[or we be (the) Lord's]*.

<sup>9</sup> For why for this thing Christ was dead, and rose again, that he be *(the)* Lord both of quick and of dead men *[or of quick and of dead]*. *(Because the Messiah died, and rose again for this, so that he be the Lord both of the living and of the dead.)*

<sup>10</sup> But what deemest thou thy brother? or why despisest thou thy brother? for all we shall stand before the throne of Christ. *(But why judgest thy brother? or why despisest thy brother? for all of us shall stand before the throne of the Messiah.)*

<sup>11</sup> For it is written, I live, saith the Lord, for to me each knee shall be bowed, and each tongue shall acknowledge to God.

<sup>12</sup> Therefore each of us shall yield reason to God for himself. *(And so each of us shall have to answer to God for himself, or give an account of himself.)*

<sup>13</sup> Therefore no more deem we *(or judge)* each other; but more deem ye this thing, that ye put not hurting, or *(any)* cause of stumbling, to a brother.

<sup>14</sup> I know and trust in the Lord Jesus, that nothing is *(made)* unclean by him, no but to him that deemeth anything to be unclean, to him it is unclean.

<sup>15</sup> And if thy brother be made sorry, *[or heavy]*, in *(his)* conscience for meat, now thou walkest not after charity. Do not thou through thy meat lose him, for whom Christ died. *(And if thy brother be grieved in his conscience over food, now thou walkest not with love. Do not because of thy food, or by thy eating, destroy him for whom the Messiah died.)*

<sup>16</sup> Therefore be not your good thing blasphemed *[or despised]*.

<sup>17</sup> For why the realm of God is not meat and drink, but rightwiseness and peace and joy in the Holy Ghost. *(Because the Kingdom of God is not food and drink, but righteousness and joy in the Holy Spirit.)*

<sup>18</sup> And he that in this thing serveth Christ, pleaseth God, and is proved to men. *(And he who doeth this serveth the Messiah, pleaseth God, and is approved by men.)*

<sup>19</sup> Therefore *(pur)sue* we those things that be of peace, and keep we together those things that be of edification. *(And so follow those things that be about peace, and hold we together those things that be for our edification.)*

<sup>20</sup> Do not thou for meat lose the work of God. For all things be clean, but it is evil to the man that eateth by offending. *(Do not because of food, or by thy eating, destroy the work of God. For all things be clean, but it becometh evil to the man who, by his eating, causeth someone else to stumble.)*

<sup>21</sup> It is good to not eat flesh, and to not drink wine, neither in what thing thy brother offendeth, or is caused to stumble, or is made sick, *[or unsteadfast]*, *(or is made frail, or weak)*.

<sup>22</sup> Thou hast faith with thyself, have thou *(it)* before God. Blessed is he that deemeth not himself in that thing that he *(ap)proveth* *[or Blessed is he that deemeth not, or condemneth not, himself in that thing that he proveth]*.

<sup>23</sup> For he that deemeth, is condemned *[or is damned]*, if he eateth; for it, *[his eating]*, is not of faith *(or is not based on faith)*. And all thing that is not of faith, is sin.

## CHAPTER 15

<sup>1</sup> But we firmer men owe to sustain *[or to bear up]* the feeblenesses of sick men, *[or (those) unfirm in (the) faith]*, and not *[to]* please to ourselves. *(But we stronger men ought*

to bear up the weakness of frail or weak men, or those unstable in the faith, and not to please ourselves.)

<sup>2</sup> Each of us please to his neighbour in[to] good, to edification.

<sup>3</sup> For Christ pleased not to himself (or For the Messiah did not please himself), [but], as it is written, The reproofs of men despising thee, felled on me, [or The reproofs, or shames, of men despising thee, fell on me].

<sup>4</sup> For whatever things be written, those be written to our teaching, (so) that by (the) patience and (the) comfort of (the) scriptures we have hope.

<sup>5</sup> But (the) God of patience and of solace give to you to understand the same thing, each into (the) other, after (the example of) Jesus Christ, (And may the God of patience and of solace help you to agree on matters, with one another, after the example of Jesus Christ,)

<sup>6</sup> (so) that ye of one will with one mouth worship God and the Father of our Lord Jesus Christ.

<sup>7</sup> For which thing take ye together, as also Christ took you into the honour of God. (For which thing accept one another, as also the Messiah hath accepted you, for the honour or the glory of God.)

<sup>8</sup> For I say, that Jesus Christ was a minister (or a servant) of (the) circumcision for the truth of God, to confirm the promises of (the) fathers.

<sup>9</sup> And (the) heathen men owe to honour God for mercy (or And the Gentiles ought to honour God for his mercy); as it is written, Therefore, Lord, I shall acknowledge to thee among (the) heathen men, and I shall sing to thy name.

<sup>10</sup> And again he saith, Ye heathen men, be ye glad [or (make) joy] with his people. (And again it saith, Ye Gentiles, rejoice with his people!)

<sup>11</sup> And again, All heathen men, praise ye the Lord; and all peoples, magnify ye him. (And again, All the Gentiles, praise the Lord; yea, all the peoples, praise him.)

<sup>12</sup> And again Esaias saith, There shall be a root of Jesse, that shall rise up to govern heathen men, and heathen men shall (have) hope in him. (And again, Isaiah saith, There shall be a root of Jesse, that shall rise up to govern the Gentiles, and the Gentiles shall have hope in him.)

<sup>13</sup> And God of hope full-fill you in all joy and peace in believing, that ye increase [or ye abound] in hope and virtue of the Holy Ghost. (And may the God of hope fill you full with all joy and peace by your believing, or by your faith in him, so that ye increase or abound in the hope and the power of the Holy Spirit.)

<sup>14</sup> And, brethren, I myself am certain of you, that also ye be full of love, and ye be [full-]filled with all cunning, (or with all knowing), [or with all science], so that ye may admonish each other. (And, brothers, I myself am certain about you, that ye also be full of love, and that ye be filled full with all knowledge, so that ye can admonish one another.)

<sup>15</sup> And, brethren, more boldly I wrote to you a part, as bringing you into mind, for the grace that is given to me of God, (And, brothers, more boldly I wrote to you in part, as bringing you into remembrance, of the gift that is given to me by God,)

<sup>16</sup> that I be the minister of Christ Jesus among heathen men. And I hallow the gospel of God, that the offering of heathen men be accepted [or be made acceptable], and hallowed in the Holy Ghost. (that I be the servant of the Messiah Jesus among the Gentiles. And I consecrate the Gospel, or the Good News, of God, so that the offering of the Gentiles be made acceptable, and consecrated by the Holy Spirit.)

<sup>17</sup> Therefore I have glory in Christ Jesus to God. (And so I have glory in the Messiah Jesus to God.)

<sup>18</sup> For I dare not speak anything of those things, which Christ doeth not by me, into obedience of (the) heathen men, in word and deeds, (For I dare not say anything about those things, which the Messiah doeth not by me, to bring the Gentiles into obedience to God, by word and deed,)

<sup>19</sup> in virtue of tokens and great wonders, in virtue of the Holy Ghost, so that from Jerusalem by compass to the Illyricum sea [or till unto Illyricum], I have [full-]filled the gospel of Christ. (by the power of miracles, or signs, and great wonders, by the power of the Holy Spirit, so that from Jerusalem all around unto Illyricum, I have fully preached the Gospel, or the Good News, of the Messiah.)

<sup>20</sup> And so I have preached this gospel, not where Christ was named, (or not where the Messiah hath already been spoken of, or not where the Messiah hath already been heard of), lest I build upon another's ground,

<sup>21</sup> but as it is written, For to whom it is not told of him, they shall see, and they that heard not, shall understand.

<sup>22</sup> For which thing I was hindered full much to come to you, and I am hindered till [to] this time.

<sup>23</sup> And now I have not further place, [or cause of longer dwelling (there)], in these countries (or in these regions), but I have (a) desire to come to you, of many years that [now] be passed.

<sup>24</sup> When I begin to pass into Spain (or When I go forth to Spain), I hope that in my going I shall see you, and of you I shall be led thither, if I [shall] use you first in part.

<sup>25</sup> Therefore now I shall pass forth to Jerusalem, to minister to (the) saints. (But now I shall go forth to Jerusalem, to serve God's people.)

<sup>26</sup> For Macedonia and Achaia have assayed to make some gift, [or some collection, or (a) gathering of money], to (the) poor men of (the) saints, that be in Jerusalem. (For the churches in Macedonia and in Achaia have decided to make a gift of some money, for those of God's people in Jerusalem who be poor.)

<sup>27</sup> For it pleased to them, and they be debtors of them; for if heathen men be made partners of their ghostly things, they owe also in fleshly things to minister to them. (For it pleased them to do this, and they be their debtors; for if the Gentiles be made the partners of their spiritual things, then they, the Gentiles, ought also to serve them with fleshly things.)

<sup>28</sup> Therefore when I have ended this thing, and have assigned to them this fruit, I shall pass by you into Spain (or I shall pass by you as I go to Spain).

<sup>29</sup> And I know, that I coming to you, shall come in the abundance, [or (in the) plenty], of the blessing of Christ. (And I know, that when I come, I shall come with a full measure of the Messiah's blessing.)

<sup>30</sup> Therefore, brethren, I beseech you by our Lord Jesus Christ, and by the charity of the Holy Ghost, that ye help me in your prayers [for me] to the Lord, (And so, brothers, I beseech you by our Lord Jesus Christ, and by the love of the Holy Spirit, that ye help me by your prayers for me to the Lord.)

<sup>31</sup> that I be delivered from the unfaithful men, that be in Judea, and that the offering of my service be accepted in Jerusalem to (the) saints; (so that I be delivered from the unfaithful men, who be in Judea, and that the offering of my service be accepted by, or acceptable to, God's people in Jerusalem;)

<sup>32</sup> (so) that I come to you in joy, by the will of God, and that I be refreshed with you.

<sup>33</sup> And (may the) God of peace be with you all. Amen.

## CHAPTER 16

<sup>1</sup> And I commend to you Phebe, our sister, which is in the service of the church that is at Cenchrea, (And I commend to you our sister Phoebe, who is in the service of the church that is at Cenchrea.)

<sup>2</sup> that ye receive her in the Lord worthily to (the) saints, and that ye help her in whatever cause she shall need of you (or and that ye help her with whatever she shall need from you). For she hath helped many men, and myself.

<sup>3</sup> Greet Priscilla and Aquila, mine helpers in Christ Jesus, (Greetings to Priscilla and Aquila, my helpers in the Messiah Jesus.)

<sup>4</sup> which under-putted their necks for my life; to whom not I alone do thankings, but also all the churches of (the) heathen men. (who risked their necks for me; for whom not I alone give thanks, but also all the churches of the Gentiles.)

<sup>5</sup> And greet ye well their household church [or their home-church]. Greet well Epaenetus, (be)loved to me, that is the first of Asia in Christ, Jesus (or Hearty greetings to Epaenetus, beloved to me, who is the first Asian convert to the Messiah Jesus).

<sup>6</sup> Greet well Mary, the which hath travailed much in us. (Hearty greetings to Mary, who hath laboured much with us, or for us.)

<sup>7</sup> Greet well Andronicus and Junia, my cousins, and mine even-prisoners, which be noble among the apostles, and which were before me in Christ. (Hearty greetings to Andronicus and Junia, my cousins, and my fellow prisoners, who be of note among the apostles, and who were in the Messiah before me.)

<sup>8</sup> Greet well Amplias (or Hearty greetings to Amplias), most dearworthy to me in the Lord.

<sup>9</sup> Greet well Urbane, our helper in Christ Jesus, and Stachys, my darling [or my (be)loved]. (Hearty greetings to Urbane, our helper in the Messiah Jesus, and Stachys, my beloved.)

<sup>10</sup> Greet well Apelles, the noble in Christ [or noble in Christ]. Greet well them that be of Aristobulus' house.

<sup>11</sup> Greet well Herodion, my cousin. Greet well them that be of Narcissus' house, that be in the Lord.

<sup>12</sup> Greet well Tryphena and Tryphosa, which *women* travail in the Lord. Greet well Persis, most dearworthy *woman*, that hath travailed much in the Lord.

<sup>13</sup> Greet well Rufus, chosen in the Lord, and his mother, and mine.

<sup>14</sup> Greet ye well together in holy kiss. Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and brethren that be with them (*or and the brothers who be with them*).

<sup>15</sup> Greet well Philologus, and Julia, and Nereus, and his sister, and Olympas, and all the saints that be with them (*or and all of God's people who be with them*).

<sup>16</sup> Greet ye well together in holy kiss. All the churches of Christ greet you well. (*Give hearty greetings to one another with a holy kiss. All the churches of the Messiah send you hearty greetings.*)

<sup>17</sup> But, brethren, I pray you, that ye espy them that make dissensions and hurtings [*or offences*], besides the doctrine that ye have learned, and bow away from them.

<sup>18</sup> For such men serve not to the Lord Christ, but to their womb, (*or For such men do not serve the Lord Messiah, but their own bellies*), and by sweet words and blessings deceive the hearts of innocent men.

<sup>19</sup> But your obedience is published into every place, therefore I have joy in you. But I will (*or I desire*), that ye be wise in good thing(s), and simple in evil (*things*).

<sup>20</sup> And (*may the*) God of peace tread Satan under your feet swiftly. The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy, mine helper, greeteth you well (*or sendeth hearty greetings*), and also Lucius, and Jason, and Sosipater, my cousins.

<sup>22</sup> I Tertius greet you well, that wrote this epistle, in the Lord. (*I Tertius, who wrote this letter; send you hearty greetings, in the Lord.*)

<sup>23</sup> Gaius, mine host, greeteth you well, and all the church. Erastus, (*the*) treasurer, [*or (the) keeper*], of the city, greeteth you well, and Quartus [*the*] brother. (*My host Gaius, sendeth you hearty greetings, and all the church. Erastus, the treasurer of the city, sendeth you hearty greetings, and also our brother Quartus.*)

<sup>24</sup> The grace of our Lord Jesus Christ be with you all. Amen.

<sup>25</sup> And honour and glory be to him, that is mighty to confirm you by my gospel, and (*the*) preaching of Jesus Christ, by the revelation of (*the*) mystery held still, in times everlasting; [*Forsooth to him, that is mighty to confirm you by my gospel, and (the) preaching of Jesus Christ, after the revelation of (the) mystery holden still, that is, not showed, in times everlasting;*]

<sup>26</sup> which *mystery* is now made open by (*the*) scriptures of (*the*) prophets, by the commandment of God without beginning and ending, to the obedience of faith in all heathen men (*or to bring all the Gentiles to faith and obedience*),

<sup>27</sup> *the mystery* known by Jesus Christ to God alone wise [*or the mystery known to God alone wise by Jesus Christ*], to whom be honour and glory into worlds of worlds. Amen. (*to God who alone is wise, through Jesus Christ, to whom be honour and glory forever and ever. Amen.*)

## 1ST CORINTHIANS

<sup>1</sup> Paul, called (*an*) apostle of Jesus Christ, by the will of God, and Sosthenes, (*a*) brother,  
<sup>2</sup> to the church of God that is at Corinth, to them that be hallowed in Christ Jesus, and called saints, (*or to those who be consecrated in the Messiah Jesus, and be called God's people*), with all that inwardly call the name of our Lord Jesus Christ [*for with all that in-call the name of our Lord Jesus Christ*], in each place of them and of ours (*or in every place of theirs and of ours*),

<sup>3</sup> grace (*be*) to you and (*the*) peace of God, our Father; and of the Lord Jesus Christ.

<sup>4</sup> I do thankings to my God (*for*)evermore for you, in the grace of God that is given to you in Christ Jesus. (*I give thanks always to my God for you, for the grace of God which is given to you in the Messiah Jesus.*)

<sup>5</sup> For in all things ye be made rich in him, in each word, and in each cunning, (*or knowing*), [*or science*], (*or in all knowledge*),

<sup>6</sup> as the witnessing of Christ is confirmed in you; (*as the testimony of the Messiah is confirmed in you;*)

<sup>7</sup> so that nothing fail to you in any grace (*or of any blessing*), that abide the showing [*or the revelation*] of our Lord Jesus Christ;

<sup>8</sup> which also shall confirm you into the end without crime, [*or great sin*], in the day of the coming of our Lord Jesus Christ.

<sup>9</sup> A true God [*or Forsooth God is true*], by whom ye be called into the fellowship of his Son Jesus Christ our Lord.

<sup>10</sup> But, brethren, I beseech you, by the name of our Lord Jesus Christ, that ye all say the same thing, and that dissensions, [*or schisms, or divisions, or discords*], be not among you; but be ye perfect in the same wit, (*or in the same thinking, or of the same mind*), and in the same cunning, (*or the same knowing, or with the same knowledge*).

<sup>11</sup> For, my brethren, it is told to me of them that be at Chloe's, that strives (*or arguments*) be among you.

<sup>12</sup> And I say that, that each of you saith, For I am of Paul, and I *am* of Apollos, and I *am* of Cephas, [*that is, Peter*], but I *am* of Christ.

<sup>13</sup> Whether Christ is parted? (*or Is the Messiah divided?*) whether Paul was crucified for you, either ye be baptized in the name of Paul?

<sup>14</sup> I do thankings to my God (*or I give thanks to my God*), that I baptized none of you, but Crispus and Gaius;

<sup>15</sup> lest any man say, that ye be baptized in my name.

<sup>16</sup> And I baptized also the house of Stephanas, but I know not, that I baptized any other.

<sup>17</sup> For Christ sent me not to baptize, but to preach the gospel [*or to evangelize*]; not in (*the*) wisdom of word(s), that the cross of Christ be not voided away (*or so that the cross of the Messiah be made of no consequence*).

<sup>18</sup> For the word of the cross is folly to them that perish; but to them that be made safe, that is to say, to us, it is the virtue of God. (*For the word of the cross is foolishness to those who perish; but for those who be saved, that is to say, for us, it is the power of God.*)

<sup>19</sup> For it is written, I shall destroy the wisdom of wise men, and I shall reprove the prudence of prudent men.

<sup>20</sup> Where is the wise man? where is the wise lawyer? [*or where is the writer, or the man of (the) law?*] where is the purchaser of this world? Whether God hath not made the wisdom of this world fond [*or foolish*]?

<sup>21</sup> For the world, in (*the*) wisdom of God, knew not God by wisdom, [*or For why for in the wisdom of God, the world knew not God by wisdom*], it pleased to God, by [*the*] folly of preaching, to make them safe that believed, (*or it pleased God, by the foolishness of preaching, to save those who believed*).

<sup>22</sup> For Jews seek signs, and Greeks seek wisdom;

<sup>23</sup> but we preach Christ crucified, to the Jews (*a*) cause of stumbling, and to heathen men folly; (*but we preach the crucified Messiah, to the Jews a stumbling block, and to the Gentiles foolishness;*)

<sup>24</sup> but to those Jews and Greeks that be called, *we preach* Christ the virtue of God, and the wisdom of God. (*but to those Jews and Greeks who be called, we preach the Messiah to be the power of God, and the wisdom of God.*)

<sup>25</sup> For that that is (a) folly thing of God, is wiser than men; and that that is the feeble, [or (the) frail], thing of God, is stronger than men. (For that which is a foolish thing of God, is wiser than men; and that which is the frail or the weak thing of God, is stronger than men.)

<sup>26</sup> But, brethren, see ye your calling, (or But, brothers, see to your calling); for not many (of you be) wise men after the flesh, not many mighty, not many noble.

<sup>27</sup> But God chose those things that be fond [or that be foolish] of the world, to confound wise men; and God chose the feeble, [or (the) frail], things of the world, to confound the strong things; (But God chose those things that be foolish in the world, to shame the wise; and God chose the frail or the weak things of the world, to shame the strong;)

<sup>28</sup> and God chose the un noble things and (the) despicable things of the world, and those things that be not, to destroy those things that be;

<sup>29</sup> that each man have not glory in his sight. (so that no one can boast in the presence of God or before God.)

<sup>30</sup> But of him ye be in Christ Jesus, which is made of God to us wisdom, and rightwiseness, and holiness, and again-buying; (For ye be in the Messiah Jesus, whom God made to be for us our wisdom, and righteousness, and holiness, and redemption;)

<sup>31</sup> that, as it is written, He that glorieth, have glory in the Lord. (so that, as it is written, He who boasteth, boast of the Lord.)

## CHAPTER 2

<sup>1</sup> And I, brethren, when I came to you, came not in the highness of word(s), either of wisdom, telling, [or showing], to you the witnessing of Christ (or telling the testimony of the Messiah).

<sup>2</sup> For I deemed not me to know anything among you, but Christ Jesus, and him crucified. (For I judged, or I determined, that when I was among you, I did not know anything, except the Messiah Jesus, and his crucifixion.)

<sup>3</sup> And I in sickness, and dread, and in much trembling, was among you [or was with you]; (And I in frailty or weakness, and in fear; and in much trembling, was with you;)

<sup>4</sup> and my word(s) and my preaching was not in (or with) subtly stirring [or persuadable] words of man's wisdom, but in (the) showing of (the) Spirit and of virtue (or and of the power);

<sup>5</sup> (so) that your faith be not in the wisdom of men, but in the virtue of God (or but in the power of God).

<sup>6</sup> For we speak wisdom among perfect men, but not (the) wisdom of this world, neither of (the) princes of this world, that be destroyed, (or nor of the rulers of this world, who be destroyed);

<sup>7</sup> but we speak the wisdom of God in mystery, which wisdom is hid; which wisdom God before-ordained before (the) worlds into our glory, (but we speak God's secret wisdom, which wisdom is hidden; which wisdom God before-ordained before the making or the creation of the world for our glory,)

<sup>8</sup> which none of the princes of this world knew; for if they had known (it), they should never have crucified the Lord of glory. (which none of the rulers of this world knew; for if they had known it, they would never have crucified the Lord of glory.)

<sup>9</sup> But as it is written, That eye saw not, nor ear heard, neither it ascended into the heart of man, what things God arrayed [or made ready before] to them that love him (or what things God hath prepared for those who love him);

<sup>10</sup> but God showed to us by his Spirit. For why the Spirit searcheth all things, yea, the deep things of God.

<sup>11</sup> And who of men knoweth, what things be of man, but the spirit of man that is in him? So what things be of God, no man knoweth, but the Spirit of God.

<sup>12</sup> And we have not received the spirit of this world, but the Spirit that is of God, that we know what things be given to us of God. (And we have not received the spirit of this world, but the Spirit that is from God, so that we know what things be given to us from God.)

<sup>13</sup> Which things we speak also, not in wise [or in taught] words of man's wisdom, but in the doctrine of the Spirit, and make a likeness [or a comparison] of spiritual things to ghostly men (or and make a comparison of spiritual things for spiritual men).

<sup>14</sup> For a beastly man perceiveth not those things that be of the Spirit of God; for it is folly to him, and he may not understand, for it is examined, [or assayed], ghostly. (For a fleshly man perceiveth not those things that be of God's Spirit; for it is foolishness to him, and he cannot understand, for it is examined spiritually.)

<sup>15</sup> But a spiritual man deemeth (*or judgeth*) all things, and he is deemed of (*or by*) no man.

<sup>16</sup> As it is written, And who knew the wit of the Lord, or who taught him? And we have the wit of Christ. (*As it is written, And who knew the mind, or the thoughts, of the Lord, or who taught him? And we have the mind of the Messiah.*)

### CHAPTER 3

<sup>1</sup> And I, brethren, might not speak to you as to spiritual men, but as to fleshly men; as to little children in Christ,

<sup>2</sup> I gave to you milk to drink, not meat (*or solid food*); for ye might not yet understand, neither ye may now (*or nor can ye now*),

<sup>3</sup> for yet ye be fleshly. For while envy and strife is among you, whether ye be not fleshly, and ye go after man?

<sup>4</sup> For when some saith, I am of Paul, and another; But I am of Apollos, whether ye be not [*fleshly*] men?

<sup>5</sup> What therefore is Apollos, and what Paul? They be ministers (*or servants*) of him, to whom ye have believed; and to each man as God hath given.

<sup>6</sup> I planted, Apollos moisted (*or Apollos watered*), but God gave increasing.

<sup>7</sup> Therefore neither he that planteth is anything, neither he that moisteth (*or nor he who watereth*), but God that giveth increasing.

<sup>8</sup> And he that planteth, and he that moisteth, be one; and each shall take his own meed, after his travail. (*And he who planteth, and he who watereth, be one; and each shall receive his own reward, according to his labour.*)

<sup>9</sup> For we be the helpers of God; ye be the earth-tilling of God, ye be the building of God.

<sup>10</sup> After the grace of God that is given to me, as a wise master carpenter I setted the fundament, (*or By the grace of God that is given to me, like a wise master carpenter I set the foundation*); and another buildeth above. But each man see, how he buildeth above, [*or Soothly each man see, how and what things he buildeth upon*].

<sup>11</sup> For no man may set another fundament, except [*or besides*] that that is set, which is Christ Jesus. (*And no other foundation can be laid by any man, besides that which was laid, which is the Messiah Jesus.*)

<sup>12</sup> For if any man buildeth over [*or upon*] this fundament, (*with*) gold, silver, precious stones, sticks, hay, or stubble,

<sup>13</sup> every man's work shall be open; for the day of the Lord shall declare (*it*), for it shall be showed in fire; the fire shall prove the work of each man, what manner work it is.

<sup>14</sup> If the work of any man dwell still, which he builded above [*or upon*], he shall receive meed (*or he shall receive a reward*).

<sup>15</sup> If any man's work burn, he shall suffer harm, *either impairing*; but he shall be safe, so nevertheless as by fire, (*or but he shall be saved, as if from a fire*).

<sup>16</sup> Know ye not, that ye be the temple of God, (*or Do ye not know, that ye be God's temple*), and the Spirit of God dwelleth in you?

<sup>17</sup> And if any [*man*] defouleth the temple of God, God shall lose him; for the temple of God is holy, which ye be. (*And if any man defileth God's temple, God shall destroy him; for God's temple is holy, which ye be.*)

<sup>18</sup> No man deceive himself. If any man among you is seen to be wise in this world, be he made a fool, (*so*) that he (*can truly*) be wise.

<sup>19</sup> For the wisdom of this world is folly with God (*or For this world's wisdom is foolishness to God*); for it is written, I shall catch wise men in their fell wisdom, [*or subtle guile*];

<sup>20</sup> and again, The Lord knoweth the thoughts of wise men, for those be vain (*or for they be empty and useless*).

<sup>21</sup> Therefore no man have glory in men (*or And so let no man boast about men*). For all things be yours,

<sup>22</sup> either Paul, either Apollos, either Cephas (*or Peter*), either the world, either life, either death, either things present, either things to coming [*or either things to come*]; for all things be yours,

<sup>23</sup> and ye be of Christ, and Christ is of God. (*and ye (be) of the Messiah, and the Messiah (is) of God.*)

## CHAPTER 4

<sup>1</sup> So a man guess, [*or deem*], us as ministers of Christ, (*or So think of us as servants of the Messiah*), and (*as*) dispensers of the mysteries of God.

<sup>2</sup> Now it is sought here among the dispensers, that a man be found true.

<sup>3</sup> And to me it is for the least thing, that I be deemed of you (*or if I be judged by you*), or of man's day; but neither I deem (*or I judge*) myself.

<sup>4</sup> For I am nothing over-trusting, [*or guilty*], to myself, but not in this thing I am justified; for he that deemeth me, is the Lord.

<sup>5</sup> Therefore do not ye deem before the time, till that the Lord come, which shall lighten the hid things of (*the*) darkneses, and shall show the counsels of (*the*) hearts; and then praising shall be to each man of God. (*And so do not judge before the time, until that the Lord come, who shall lighten things hidden in the darkness, and shall reveal the plans in the hearts; and then praises shall be to each person in God.*)

<sup>6</sup> And us, brethren, I have transfigured these things into me and into Apollos, for you; that in us ye learn (*or so that ye can learn from us*), lest over that it is written [*or lest over that that is written*], one against another be blown with pride for another [*man*].

<sup>7</sup> Who deemeth thee? (*or Who judgeth thee?*) And what hast thou, that thou hast not received? And if thou hast received (*it*), what gloriest thou (*or why boastest thou*), as (*if*) thou haddest not received (*it*)?

<sup>8</sup> Now ye be [*full*]-filled, now ye be made rich; ye reign without us; and I would that ye reign, (*so*) that also we (*could*) reign with you.

<sup>9</sup> And I guess, that God showed us the last apostles, (*or For I think, that God hath made us apostles the last, or the lowest*), (*yea*), as those that be sent to the death; for we be made a spectacle to the world, and to angels, and to men.

<sup>10</sup> We fools for Christ, but ye prudent in Christ; we sick, but ye strong; ye noble, but we unnable. (*We be fools for the Messiah, but ye be wise in the Messiah; we be frail or weak, but ye be strong; ye be noble, but we be ignoble.*)

<sup>11</sup> Till into this hour we hunger, and thirst, and be naked, and be smitten with buffets, and we be unstable, [*moving from place to place*],

<sup>12</sup> and we travail working with our hands; we be cursed, and we bless; we suffer persecution, and we abide long;

<sup>13</sup> we be blasphemed, and we beseech; as cleansings of this world we be made the out-casting(s) of all things till yet.

<sup>14</sup> I write not these things, (*so*) that I confound you, but (*that*) I warn you as my most dearworthy sons.

<sup>15</sup> For why if ye have ten thousand of under-masters in Christ, but not many fathers; for in Christ Jesus I have (*en*)gendered you by the gospel. (*For ye may have ten thousand tutors in the Messiah, but only one father; for in the Messiah Jesus I have begat you, by preaching the Gospel or the Good News.*)

<sup>16</sup> Therefore, brethren, I pray you, be ye followers of me, as I of Christ. (*And so brothers, I beseech you, be followers of me, like I am of the Messiah.*)

<sup>17</sup> Therefore I sent to you Timothy, which is my most dearworthy son, and faithful in the Lord, which shall teach you [*or shall admonish you (in)*] my ways, that be in Christ Jesus, (*or who shall teach you my way of life, that is in the Messiah Jesus*); as I teach everywhere in each church.

<sup>18</sup> As though I should not come to you, so some be blown with pride;

<sup>19</sup> but I shall come to you soon, if God will (*or God willing*); and I shall know not the word(s) of them that be blown with pride, but the virtue (*or but the power*).

<sup>20</sup> For the realm of God is not in word(s), but in virtue. (*For the Kingdom of God is not of words, but of power.*)

<sup>21</sup> What will ye? Shall I come to you in a rod, or in charity, and in a spirit of mildness? (*What desire ye? Shall I come to you with a rod, or with love, and in a spirit of meekness and humility?*)

## CHAPTER 5

<sup>1</sup> Yet all manner of fornication is heard among you, and such fornication, which is not among heathen men (*or which is not even seen among the Gentiles*), so that some man have the wife of his father.

<sup>2</sup> And ye be swollen [*or blown*] with pride, and not more had wailing, that he that did this work, be taken away from the middle of you.

<sup>3</sup> And I absent in body, but present in spirit, now have deemed (*or now have judged*), as (*if I were*) present, him that hath thus wrought,

<sup>4</sup> when ye be gathered together in the name of our Lord Jesus Christ, and my spirit, with the virtue of the Lord Jesus (*or with the power of the Lord Jesus*),

<sup>5</sup> to betake such a man to Satan, into the perishing of flesh, that the spirit be safe in the day of our Lord Jesus Christ. (*to deliver such a man unto Satan, into the perishing of the flesh, so that his spirit be saved on the Day of our Lord Jesus Christ.*)

<sup>6</sup> Your glorying in is not good. Know ye not, that a little sourdough impairerth [*or corrupterth*] all the gobbet? (*Your boasting, or your pride, is not good. Know ye not, that a little yeast corrupterth all the piece?*)

<sup>7</sup> Cleanse ye out the old sourdough, (*so*) that ye be (*a*) new sprinkling together, as ye be therf, [*or without souring*], (*or unleavened*). For Christ offered is our pask, [*or Forsooth Christ is offered our pask*], (*or For the sacrificed Messiah is our Passover*).

<sup>8</sup> Therefore eat we, not in old sourdough, neither in sourdough of malice and waywardness, but in therf things of clearness, and of truth. (*And so, let us not eat the old yeast, yea, the yeast of malice and wickedness, but the unleavened things of sincerity, and of truth.*)

<sup>9</sup> I wrote to you in an epistle, that ye be not meddled, [*or mingled, or commune not*], with lechers,

<sup>10</sup> not with (*the*) lechers of this world, nor with covetous men, nor raveners, nor with men serving to maumets [*or to idols*], else ye should have gone out of this world (*or else ye would have had to have gone out of this world*).

<sup>11</sup> But now I have written to you, that ye be not meddled, [*or mingled, or commune not with such*]. If he that is named a brother among you, and is a lecher, or covetous, or serving to idols, or a curser, or full of drunkenness, or a ravener, to take no meat with such, (*or to have no meals, or to eat no food, with such people*).

<sup>12</sup> For what is it to me to deem of them that be withoutforth? Whether ye deem not of things [*or of them*] that be withinforth? (*For why should I judge those who be outside of us? Ye should judge those who be inside with us.*)

<sup>13</sup> For God shall deem them that be withoutforth (*or And God shall judge those who be outside of us*). Do ye away evil from yourselves.

## CHAPTER 6

<sup>1</sup> Dare any of you that hath a cause against another, be deemed at wicked men, and not at holy men [*or saints*]? (*Dare any of you who hath a case against another, be judged by wicked men, and not by God's people?*)

<sup>2</sup> Whether ye know not, that (*the*) saints shall deem this world? And if the world shall be deemed by you, be ye unworthy to deem the least things? (*Do ye not know, that God's people shall judge this world? And so if the world shall be judged by you, be ye unworthy to judge these least things?*)

<sup>3</sup> Know ye not, that we shall deem angels? (*or Do ye not know, that we shall judge the angels?*) (*and so then*) how much more (*the*) worldly things?

<sup>4</sup> Therefore if ye have worldly dooms (*or And so if ye have worldly judgements to make*), ordain ye those contemptible men, [*or of little reputation*], that be in the church, to deem (*them*).

<sup>5</sup> I say (*this*) to make you ashamed [*or I say (this) to your shame*]. So there is not any wise man, that may deem betwixt a brother and his brother, (*or So is there not any wise man, who can judge between a brother and his brother*);

<sup>6</sup> but brother with brother striveth in doom, and that among unfaithful men. (*but a brother must fight, or argue, with another brother in court, and in front of men who be out of the faith?*)

<sup>7</sup> And (*so*) now trespass is always among you, for ye have dooms among you (*or because ye have legal wranglings among you*). Why rather take ye not (*the*) wrong? why rather suffer ye not (*the*) deceit [*or (the) fraud*]?

<sup>8</sup> But also ye do wrong, and do fraud [*or and defraud*], and that to brethren.

<sup>9</sup> Whether ye know not, that wicked men shall not wield the kingdom of God? Do not ye err; neither lechers, neither men that serve maumets, neither adulterers, neither lechers against kind, neither they that do lechery with men, (*Do ye not know, that the wicked shall not possess the Kingdom of God? Do not err; neither lechers, nor men who serve idols, nor adulterers, nor lechers against nature, nor those who do lechery with men.*)

<sup>10</sup> neither thieves, neither avaricious [*or covetous*] men, neither men full of drunkenness, neither cursers, neither raveners, shall wield the kingdom of God (*or shall possess the Kingdom of God*).

<sup>11</sup> And ye were sometime these things; but ye be washed, but ye be hallowed (*or but ye be consecrated*), but ye be justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

<sup>12</sup> All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but I shall not be brought down under any man's power. (*All things be lawful for me, but not all things be expedient. All things be lawful for me, but I shall not be brought down under the power of any man.*)

<sup>13</sup> Meat to the womb, and the womb to meats; and God shall destroy both this and that. And the body not to fornication, but to the Lord, and the Lord to the body. (*Food for the belly, and the belly for food; and God shall destroy both this and that. And the body is not for fornication, but for the Lord, and the Lord is for the body.*)

<sup>14</sup> For God raised the Lord, and shall raise us by his virtue. (*For God raised the Lord, and he shall also raise us by his power.*)

<sup>15</sup> Know ye not, that your bodies be members of Christ? Shall I then take the members of Christ, and shall I make *them* the members of a whore? God forbid. (*Do ye not know, that your bodies be parts of the Messiah? Shall I then take the parts of the Messiah, and make (them), or join (them), to the parts of a whore? God forbid.*)

<sup>16</sup> Whether ye know not, that he that cleaveth to a whore, is made one body? For he saith, There shall be twain in one flesh.

<sup>17</sup> And he that cleaveth to the Lord, is one Spirit.

<sup>18</sup> Flee ye fornication; all sin whatever sin a man doeth, is without the body (*or is outside the body*); but he that doeth fornication, sinneth against his body.

<sup>19</sup> Whether ye know not, that your members be the temple of the Holy Ghost, that is in you, whom ye have of God, and ye be not your own? (*Do ye not know, that your bodies be the temple of the Holy Spirit, who is in you, whom ye have received from God, and ye be not your own?*)

<sup>20</sup> For ye be bought with (*a*) great price. Glorify ye, and bear ye God in your body, (*or Glorify, and carry or bear about God in your body.*)

## CHAPTER 7

<sup>1</sup> But of those things that ye have written to me, it is good to a man to touch not a woman (*or it is good for a man not to touch a woman*).

<sup>2</sup> But for fornication each man have his own wife, and each woman have her own husband.

<sup>3</sup> The husband yield debt to the wife, and also the wife to the husband.

<sup>4</sup> The woman hath not power of her body, but the husband; and the husband hath not power of his body, but the woman [*or but the wife*]. (*The woman hath not power over her body, but the husband; and the husband hath not power over his body, but the wife.*)

<sup>5</sup> Do not ye defraud each to (*the*) other (*or Do not deny yourselves to one another*), [*no*] but peradventure of consent for a time, (*so*) that ye give attention to prayer; and again turn again to the same thing (*or and then return to being together*), lest Satan tempt you for your uncontinence.

<sup>6</sup> But I say this thing as giving leave [*or by indulgence*], not by commandment.

<sup>7</sup> For I will (*or I desire*), that all men be as myself. But each man hath his proper gift of God (*or But each man hath his own gift from God*); one thus, and another thus.

<sup>8</sup> But I say to them, that be not wedded, and to widows, it is good to them, if they dwell so as I. (*But I say to them, who be not wedded, and to widows, it is good for them, if they remain like I am.*)

<sup>9</sup> And if they contain not themselves, [*or be not chaste*], be they wedded; for it is better to be wedded, than to be burnt. (*And if they cannot contain themselves, or remain chaste, then let them be married; for it is better to be married, than to burn alone.*)

<sup>10</sup> But to them that be joined in matrimony, I command, not I, but the Lord, that the wife depart not from the husband;

<sup>11</sup> and that if she departeth, that she dwell unwedded, or be reconciled to her husband; and the husband forsake not the wife (*or and the husband must not desert the wife*).

<sup>12</sup> But to others I say, not the Lord. If any brother hath an unfaithful, [*or heathen*], wife, (*or If any brother hath a Gentile wife*), and she consenteth to dwell with him, leave he her not.

<sup>13</sup> And if any woman hath an unfaithful (*or heathen*) husband (*or And if any woman hath a Gentile husband*), and this consenteth to dwell with her, leave she not the husband.

<sup>14</sup> For the unfaithful husband is hallowed by the faithful woman, and the unfaithful woman is hallowed by the faithful husband. Else your children were unclean, but now they be holy.

<sup>15</sup> That if the unfaithful departeth, depart he. For why the brother or sister is not subject to servage in such; for God hath called us in peace. (*But if the unfaithful departeth, then let him depart. Because the brother or the sister is not subject to servitude or to slavery in such; for God hath called us to live in peace.*)

<sup>16</sup> And whereof knowest thou, woman, if thou shalt make the man safe; or whereof knowest thou, man, if thou shalt make the woman safe? (*And whereof knowest thou, woman, if thou shalt save the man; or whereof knowest thou, man, if thou shalt save the woman?*)

<sup>17</sup> [No] But as the Lord hath parted to each, and as God hath called each man, so go he, as I teach in all (*the*) churches.

<sup>18</sup> A man circumcised is called, bring he (*himself*) not (*back*) to (*being*) prepuce (*or bring he himself not back to being uncircumcised*). A man is called in prepuce, be he not circumcised.

<sup>19</sup> Circumcision is nought, and prepuce is nought, but the keeping of the commandments of God (*is everything*). (*Being circumcised is nothing, and being uncircumcised is nothing, but keeping, or obeying, the commandments of God is everything.*)

<sup>20</sup> Each man in what calling he is called, in that dwell he.

<sup>21</sup> Thou [*a*] servant art called, be it no charge to thee (*or do not let that be a burden to you*); but if thou mayest be made free, use it rather.

<sup>22</sup> He that is a servant, and is called in the Lord, is a free man of the Lord. Also he that is a free man, and is called, is the servant of Christ (*or is a servant of the Messiah*).

<sup>23</sup> With (*a*) price ye be bought; do not ye be made (*the*) servants of men.

<sup>24</sup> Therefore each man in what thing (*that*) he is called a brother, dwell he in this with God (*or remain he in this with God*).

<sup>25</sup> But of virgins I have no commandment of (*or from*) God; but I give counsel, as he that hath gotten mercy of the Lord (*or as he who hath received mercy from the Lord*), (*so*) that I be true.

<sup>26</sup> Therefore I guess, that this thing is good for the present need; for it is good to a man to be so [*or for it is good for a man to be so*].

<sup>27</sup> Thou art bound to a wife, do not thou seek unbinding; thou art unbound from a wife, do not thou seek a wife.

<sup>28</sup> But if thou hast taken a wife, thou hast not sinned; and if a maiden is wedded, she sinned not; nevertheless such shall have tribulation of flesh. But I spare you.

<sup>29</sup> Therefore, brethren, I say this thing, The time is short. Another is this, that they that have wives, be as though they had none;

<sup>30</sup> and they that weep, as they wept not; and they that joy, as they joyed not; and they that buy, as they had not;

<sup>31</sup> and they that use this world, as they that use [*it*] not. For why the figure, [*or (the) fairness*], of this world passeth (*or Because the beauty of this world passeth away*).

<sup>32</sup> But I will, that ye be without busyness (*or But I desire, that ye be without cares or concerns*), for he that is without (*a*) wife, is busy (*with*) what things (*that*) be of the Lord, how he shall please God.

<sup>33</sup> But he that is with a wife, is busy (*with*) what things (*that*) be of the world, how he shall please the wife [*or how he shall please his wife*], and he is parted (*or and he is divided*).

<sup>34</sup> And a woman unwedded and [*a*] maiden thinketh what things be of the Lord, (*so*) that she be holy in body and spirit. But she that is wedded, thinketh what things be of the world, how she shall please the husband [*or how she shall please her husband*].

<sup>35</sup> And I say these things to your profit, not that I cast to you a snare, but to that that is seemly, and that giveth easiness [*or facility*], without hindering to make prayers [*or to beseech*] to the Lord.

<sup>36</sup> And if any man guesseth himself to be seen foul on his virgin, that she is full waxen [*or that she is well old*], and so it behooveth to be done, do she that that she will [*+or do she what he will*]; she sinneth not, if she be wedded, [*+or s/he sinneth not, if s/he be wedded*].

<sup>37</sup> For he that ordained stably, [*or steadfast(ly)*], in his heart, not having need, but having power of his will, and hath deemed in his heart this thing, to keep his virgin(*ity*), doeth well. (*For he who resolutely ordained in his heart, not having need, but having power over his will, and hath determined in his heart, to keep his virginity, doeth well.*)

<sup>38</sup> Therefore he that joineth his virgin (*or his betrothed*) in matrimony, doeth well, (*or And so he who alloweth his daughter to be joined in matrimony, doeth well*); and he that joineth not, doeth better.

<sup>39</sup> The woman is bound to the law, as long (*a*) time as her husband liveth; and if her husband is dead, she is delivered from the law of the husband, be she wedded to whom she will, only in the Lord.

<sup>40</sup> But she shall be more blessed, if she dwelleth thus, after my counsel; and I ween (*or I guess*), that I have the Spirit of God.

## CHAPTER 8

<sup>1</sup> But of these things that be sacrificed to idols, we know, for all we have cunning, (*or knowing, or knowledge*). But cunning, (*or knowing*), [*or science*], bloweth [*with pride*], charity edifieth, (*or But such knowledge swelleth a man with pride, while love edifieth*).

<sup>2</sup> But if any man guesseth, [*or deem(eth)*], that he knoweth anything, he hath not yet known how it behooveth him to know.

<sup>3</sup> And if any man loveth God, this is known of him (*or this is known by him*).

<sup>4</sup> But of meats (*or of foods*) that be offered to idols, we know, that an idol is nothing in the world, and that there is no God but one.

<sup>5</sup> For though there be some that be said gods, either in heaven, either in earth, as there be many gods, and many lords;

<sup>6</sup> nevertheless to us (*there*) is one God, the Father, of whom *be* all things, and we in him; and one Lord Jesus Christ, by whom *be* all things, and we by him.

<sup>7</sup> But not in all men is cunning (*or knowing*). For some men with (*the*) conscience of idol(s), that is, they guess that the idol is some divine thing, till now eat (*such food*) as (*a*) thing offered to idols; and (*so*) their conscience is defouled, for it is sick. (*But not all men have this knowledge. For some men with the consciousness, or the experience, of idols, that is, they think that the idol is some divine thing, till now eat such food that was offered to idols; and so their conscience is defiled, for it is frail or weak.*)

<sup>8</sup> Meat commendeth us not to God (*or Food commendeth us not to God*); for neither we shall fail, if we eat not, neither if we eat, we shall have plenty [*or we shall abound*].

<sup>9</sup> But see ye, lest peradventure this your leave be made (*a*) hurting to sick men (*or to frail and weak men*). [*+See ye forsooth, lest peradventure this your license, or leave, be made (a) hurting to sick men, or (to the) frail.*]

<sup>10</sup> For if any man shall see him, that hath cunning, (*or knowing*), (*or who hath knowledge of God*), eating in a place where idols be worshipped, whether his conscience, since it is sick, (*or it is frail or weak*), shall not be edified to eat things offered to idols?

<sup>11</sup> And the sick, [*or unsteadfast*], brother, for whom Christ died, shall perish in thy cunning (*or in thy knowing*). (*And the frail or weak brother, for whom the Messiah died, shall now perish because of thy so-called knowledge.*)

<sup>12</sup> For thus ye sinning against (*the*) brethren, and smiting their sick conscience, sin against Christ. (*For thus ye sinning against the brothers, and striking or wounding their frail or weak conscience, sin against the Messiah.*)

<sup>13</sup> Wherefore if meat causeth my brother to stumble (*or And so if any food causeth my brother to stumble*), I shall never eat flesh, lest I cause my brother to stumble.

## CHAPTER 9

<sup>1</sup> Whether I am not free? Am I not (*an*) apostle? Whether I saw not Jesus Christ, our Lord? Whether ye be not my work in the Lord?

<sup>2</sup> And though to others I am not (*an*) apostle, but nevertheless to you I am; for ye be the little sign of mine apostlehood in the Lord.

<sup>3</sup> My defence to them that ask me, that is. [*My defence to them that ask me, is this.*]

<sup>4</sup> Whether we have not (*the*) power to eat and drink?

<sup>5</sup> Whether we have not (*the*) power to lead about a woman, a sister, as also other apostles, and (*the*) brethren of the Lord, and Cephas? (*or and Peter?*)

<sup>6</sup> Or I alone and Barnabas have not (*the*) power to work these things?

<sup>7</sup> Who travaileth any time with his own wages? (*or Who laboureth any time at his own expense?*) Who planteth a vineyard, and eateth not of his fruit? Who keepeth a flock, and eateth not of the milk of the flock? [*+Who fighteth, or holdeth knighthood, any time with his own soldiers' pay? Who planteth a vineyard, and eateth not of the fruits? Who feedeth a flock, and eateth not of the milk of the flock?*]

<sup>8</sup> Whether after man I say these things? whether also the law saith not these things?

<sup>9</sup> For it is written in the law of Moses, Thou shalt not bind [*up*] the mouth of the ox that thresheth. Whether of oxen is (*a*) charge to God? (*or Whether oxen be of any concern to God?*)

<sup>10</sup> Whether for us he saith these things? For why those be written for us; for he that eareth, oweth to ear in hope, and he that thresheth, in hope to take (*some*) fruits. (*Whether he saith these things for us? Yea, they be written for us; for he that ploweth, ought to plow in hope, and he that reapeth, in hope to take some fruits.*)

<sup>11</sup> If we sow spiritual things to you, is it great, if we reap your fleshly things? (*If we sow spiritual things for you, is it too much to ask, that we be able to harvest your fleshly things?*)

<sup>12</sup> If others be partners of your power, why not rather we? But we use not this power, but we suffer all things, that we give no hindering to the evangel of Christ. (*If ye give others this right, why not also us? But we do not need this right, rather we endure everything, so that we do not hinder the Gospel, or the Good News, of the Messiah.*)

<sup>13</sup> Know ye not, that they that work in the temple, eat those things that be of the temple, and they that serve to the altar, be partners of the altar?

<sup>14</sup> So the Lord ordained to them that tell the gospel, to live of the gospel. (*So the Lord hath ordained for those who tell the Gospel or the Good News, to live from the Gospel or the Good News.*)

<sup>15</sup> But I used none of these things; and I wrote not these things, that they be done so in me (*or so that they be done for me*); for it is good rather for me to die, than that any man avoid my glory (*or make my boasting void*).

<sup>16</sup> For if I preach the gospel, glory is not to me, (*or there is no boasting, or any glory, for me*), for need-like I must do it; for woe to me, if I preach not the gospel.

<sup>17</sup> But if I do this thing willfully [*or willing(ly)*], I have meed, (*or But if I do this of my own free will, I have a reward*); but if against my will, dispensing [*or (a) dispensation*] is betaken to me.

<sup>18</sup> What then is my meed? (*or Then what is my reward?*) That I preaching the gospel, put the gospel without others' cost, [*or expense, either taking of sustenance therefore*], that I use not my power in the gospel, [*or that I mis-use not my power in the gospel*], (*or so that I do not mis-use my power in the Gospel or the Good News*).

<sup>19</sup> For why when I was free of all men, I made me (*a*) servant of all men (*or I made myself a servant to all men*), to win the more men [*or (so) that I should win more men*].

<sup>20</sup> And (*so*) to (*the*) Jews I am made as a Jew, to win the Jews; to them that be under the law, as (*if*) I were under the law, when I was not under the law, to win them that were under the law;

<sup>21</sup> to them that were without (*the*) law, as (*if*) I were without (*the*) law, when I was not without [*the*] law of God, but I was in the law of Christ, to win them that were without [*the*] law, (*or but I was in the law of the Messiah, to win those who were without the Law, or outside the Law*).

<sup>22</sup> I am made sick to sick men, to win sick men; to all men I am made all things, to make all men safe. (*I am made frail or weak to frail or weak men, to win frail or weak men; to all men I am made all things, to save all men.*)

<sup>23</sup> But I do all things for the gospel, (*so*) that I be made (*a*) partner of it.

<sup>24</sup> Know ye not, that they that run in a furlong, all run, but one taketh the prize? So run ye, that ye catch (*it*), (*or So run, so that ye win it*).

<sup>25</sup> Each man that striveth in (*a*) fight, abstaineth him(*self*) from all things; and they, that they take a corruptible crown, (*or and they, so that they receive or they win a corruptible crown*), but we an uncorrupt(*ed*)(*one*).

<sup>26</sup> Therefore I run so, not as to an uncertain thing; thus I fight, not as beating the air;

<sup>27</sup> but I chastise my body, and bring *it* into servage, [*or into servitude*], (*or into slavery*); lest peradventure when I preach to others, I myself be made reprovably.

## CHAPTER 10

<sup>1</sup> Brethren, I will not, that ye unknow (*or that ye not know*), that all our fathers were under [*a*] cloud, and all passed (*through*) the (*Red*) sea; (*Brothers, I do not desire, that ye do not know, that all our fathers were under the protection of a cloud, and all passed through the Sea of Reeds;*)

<sup>2</sup> and all were baptized in Moses, in the cloud and in the sea;

<sup>3</sup> and all ate the same spiritual meat, (*and everyone ate the same spiritual food*),

<sup>4</sup> and all drank the same spiritual drink; and they drank of the spiritual stone following them; and the stone was Christ (*or and that stone was the Messiah*).

<sup>5</sup> But not in full many of them it was well pleasant to God; for why they were cast down in [the] desert. (*But not very many of them pleased God; and because of that they were thrown down in the desert.*)

<sup>6</sup> But these things were done in figure of us (*or But these things were done as an example for us*), (so) that we be not coveters of evil things, as they coveted.

<sup>7</sup> Neither be ye made idolaters, as some of them; as it is written, The people sat to eat and drink, and they rose up to play.

<sup>8</sup> Neither do we fornication, as some of them did fornication, and three and twenty thousand were dead in one day.

<sup>9</sup> Neither tempt we Christ, as some of them tempted, and perished of serpents. (*Nor let us test the Lord, as some of them tested him, and perished from the bites of snakes.*)

<sup>10</sup> Neither grudge ye, as some of them grudged, and they perished of a destroyer [*or of the waster*]. (*And do not grumble, like some of them grumbled, and they perished by the Destroyer.*)

<sup>11</sup> And all these things fell to them in figure; but they be written to our amending, into whom the ends of the worlds be come, [*or soothly they be written to our correction, into whom the ends of the world have come*]. (*And all these things were examples for them; but they were written for our correction, unto whom the ends of the world have come.*)

<sup>12</sup> Therefore he that guesseth him(*self*), that he standeth, see he, that he fall not.

<sup>13</sup> Temptation take not you, but man's *temptation*; for God is true, which shall not suffer you to be tempted above that that ye may; but he shall make with temptation also purveyance, that ye may suffer [*or sustain*](*it*). (*Do not let yourselves be overtaken or defeated by any test, for it is but each man's testing; and God is true, and he shall not allow you to be tested beyond what ye can endure; and he shall also make provision with any test, so that ye can endure it, or so that ye can sustain it.*)

<sup>14</sup> Wherefore, ye most dearworthy to me, flee ye from the worshipping of maumets [*or flee from worshipping of idols*].

<sup>15</sup> As to prudent men I speak, deem ye (*or judge*) yourselves that thing that I say [*or ye yourselves deem that thing that I say*].

<sup>16</sup> Whether the cup of blessing which we bless, is not the communing of Christ's blood? and whether the bread which we break, is not the *part-taking* of the body of the Lord? (*The cup of blessing which we bless, is it not the sharing of the Messiah's blood? and the bread which we break, is it not the partaking of the Lord's body?*)

<sup>17</sup> For we many be one bread and one body, all we that take part of one bread and of one cup.

<sup>18</sup> See ye Israel after the flesh, whether they that eat sacrifices, be not partners of the altar?

<sup>19</sup> What therefore say I, that a thing that is offered to idols is anything, or that the idol is anything?

<sup>20</sup> But those things that heathen men offer, they offer to devils, and not to God. But I will not, that ye be made fellows of fiends; (*But those things which the Gentiles offer, they offer to demons, and not to God. But I do not desire, that ye be made the partners of devils and demons;*)

<sup>21</sup> for ye may not drink the cup of the Lord, and the cup of fiends; ye may not be partners of the board of the Lord, and of the board of fiends. (*for ye cannot drink the cup of the Lord, and the cup of devils and demons; ye cannot be partners of the table of the Lord, and partners of the table of devils and demons.*)

<sup>22</sup> Whether we have envy to the Lord? whether we be stronger than he? (*Could the Lord ever envy us? be we stronger than him?*)

<sup>23</sup> All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but not all things edify. (*All things be lawful for me, but not all things be expedient. All things be lawful for me, but not all things edify.*)

<sup>24</sup> No man seek (*to protect or to esteem*) that thing that is his own, but that thing that is of another (*man*).

<sup>25</sup> All thing that is sold in the butchery, eat ye, asking nothing for conscience.

<sup>26</sup> The earth and the plenty of it, is the Lord's.

<sup>27</sup> If any of heathen [*or of unfaithful*] men call you to supper (*or If any of the Gentiles invite you to dinner*), and ye will go, all thing that is set to you, eat ye, asking nothing for conscience.

<sup>28</sup> But if any man saith, This thing is offered to idols, do not ye eat (*it*), for him that showed [*this thing*], and for conscience;

<sup>29</sup> and I say not, thy conscience, but of another [*man's*](conscience). But whereto is my freedom [*for my liberty*] deemed of (*or judged by*) another man's conscience?

<sup>30</sup> Therefore if I take part with grace, what am I blasphemed, for that that I do thankings [*for I do graces*]? (*And so if I take part after saying grace, why am I blasphemed or criticized for that over which I have said grace, or for which I have given thanks?*)

<sup>31</sup> Therefore whether ye eat, or drink, or do any other thing, do ye all things to the glory of God.

<sup>32</sup> Be ye without offence to Jews, and to heathen men, and to the church of God; (*Give no offence to Jews, or to Gentiles, or to the church of God;*)

<sup>33</sup> as I by all things please to all men, not seeking that that is profitable to me [*for not seeking what is profitable to me*], but that that is profitable to many men, that they be made safe (*or so that they can be saved*).

## CHAPTER 11

<sup>1</sup> Be ye my followers, as I *am* of Christ. (*Be followers of me, like I am of the Messiah.*)

<sup>2</sup> And, brethren, I praise you, that by all things ye be mindful of me; and as I betook to you my commandments, ye hold (*onto them*), [*or ye keep (them)*]. (*And, brothers, I praise you, because ye always remember me; and as I delivered to you my teachings, ye follow and obey them.*)

<sup>3</sup> But I will that ye know, that Christ is [*the*] head of each man; but the head of the woman is the man; and the head of Christ is God. (*But I desire that ye know, that the Messiah is the head of every man; and the head of the woman is the man; and the head of the Messiah is God.*)

<sup>4</sup> Each man praying, or prophesying, when his head is covered, defouleth his head (*or defileth his head*).

<sup>5</sup> But each woman praying, or prophesying, when her head is not covered, defouleth her head (*or defileth her head*); for it is one (*or for it is such*), as if she were polled, [*or if she were made bald, or clipped*].

<sup>6</sup> And if a woman be not covered [*or veiled*], be she polled; and if it is (*a*) foul thing to a woman to be polled, or to be made bald, (*or and if it is a foul thing for a woman to be clipped, or to be cropped, or to be made bald*), cover she her head.

<sup>7</sup> But a man shall not cover his head, for he is the image and (*the*) glory of God; but a woman is the glory of man.

<sup>8</sup> For a man is not of the woman, but the woman of the man.

<sup>9</sup> And the man is not made for the woman, but the woman for the man.

<sup>10</sup> Therefore the woman shall have a covering on her head, (*and*) also (*out of regard*) for (*the*) angels. (*And so the woman shall have a covering upon her head, out of respect for the angels.*)

<sup>11</sup> Nevertheless neither the man is without the woman, neither the woman is without [*the*] man, in the Lord.

<sup>12</sup> For why as the woman is of the man, so the man is by the woman; but all things be of God.

<sup>13</sup> Deem ye yourselves (*or You yourselves judge*); beseemeth it [*or becometh it*](*for*) a woman not covered on the head to pray to God?

<sup>14</sup> Neither the kind itself teacheth us [*that*](*or Neither nature itself teacheth us that*), for if a man nourish long hair, it is (*a*) shame to him;

<sup>15</sup> but if a woman nourish long hair, it is (*a*) glory to her; for hairs be given to her for covering.

<sup>16</sup> But if any man is seen to be full of strife (*or And if anyone is seen to be always arguing*), we have none such custom, neither (*hath*) the church of God.

<sup>17</sup> But this thing I command, not praising, that ye come together not into the better, but into the worse.

<sup>18</sup> First for when ye come together into the church, I hear that dissensions, *either partings*, be, and in part I believe (*it*).

<sup>19</sup> For it behooveth heresies to be, (*so*) that they that be (*ap*)proved, be openly known in you.

<sup>20</sup> Therefore when ye come together into one, now it is not to eat the Lord's supper;

<sup>21</sup> for why each man before taketh his supper to eat, and one is (*still*) hungry, and another is (*now*) drunken.

<sup>22</sup> Whether ye have not houses to eat and (*to*) drink (*in*), or ye (*so*) despise the church of God, and confound, [*for shame*], them that have none [*for them that have not*]? What

shall I say to you? I praise you, but herein I praise you not, *[or in this thing I praise you not]*.

<sup>23</sup> For I have taken of the Lord that thing, which I have betaken to you, *(or For I have received from the Lord, that which I have delivered to you)*. For the Lord Jesus, in what night he was betrayed, took bread,

<sup>24</sup> and did thankings *[or graces]*, and brake *(it)*, and said, Take ye, and eat ye; this is my body, which shall be betrayed for you; do ye this thing into my mind *(or do this in remembrance of me)*.

<sup>25</sup> Also *[he took]* the cup, after that he had supped, and said, This cup is the new testament in my blood; do ye this thing, as oft as ye shall drink *[it]*, into my mind. *(And (he took) the cup, after that he had supped, and said, This cup is the New Covenant sealed by my blood; do this, as often as ye shall drink (it), in remembrance of me.)*

<sup>26</sup> For as oft as ye shall eat this bread, and drink this cup, ye shall tell the death of the Lord, till that he come, *[or ye shall show the death of the Lord, till he come]*.

<sup>27</sup> Therefore whoever eateth the bread, or drinketh the cup of the Lord unworthily, he shall be guilty of the body and of the blood of the Lord.

<sup>28</sup> But prove a man himself, and so eat he of that bread, and drink he of the cup.

<sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh doom, *[or damnation]*, *(or judgement)*, *(un)to him[self]*, not wisely deeming the body of the Lord.

<sup>30</sup> Therefore among you many be sick and feeble *[or unstrong]*, and many sleep, *[or die]*. *(And so among you there be many who be frail and weak, and many who have died.)*

<sup>31</sup> And if we deemed wisely us-selves, we should not be deemed; *(And if we wisely judged ourselves, then we would not be judged or come under God's judgement;)*

<sup>32</sup> but while we be deemed of the Lord *(or but when we be judged by the Lord)*, we be chastised, *(so)* that we be not condemned with this world.

<sup>33</sup> Therefore, my brethren, when ye come together to eat, abide ye together. *(And so, my brothers, when ye come together to eat, wait for one another.)*

<sup>34</sup> If any man hungereth, eat he at home, that ye come not together into doom *(or so that ye do not come together under judgement)*. And I shall dispose other things, when I come.

## CHAPTER 12

<sup>1</sup> But of spiritual things, brethren, I will not that ye unknow. *(But regarding spiritual matters, brothers, I do not desire that ye do not know or be ignorant about such things.)*

<sup>2</sup> For ye know, that when ye were heathen men, how ye were led going to dumb maumets *[or to dumb simulacra]*. *(For ye know, how that when ye were Gentiles, ye were led like sheep unto mute and lifeless idols.)*

<sup>3</sup> Therefore I make known to you, that no man speaking in the Spirit of God, saith departing from Jesus; and no man may say the Lord Jesus *[is]*, *[no]* but in the Holy Ghost, *(or and no one can say that Jesus is the Lord, unless he is guided by the Holy Spirit)*.

<sup>4</sup> And diverse graces there be, *(or And there be many different gifts or blessings)*, but it is all one Spirit;

<sup>5</sup> and diverse services *there be*, but it is all one Lord;

<sup>6</sup> and diverse workings there be, but it is all one God, that worketh all things in all things. *(and there be many different kinds of works, but it is all one God, who worketh everything in everything.)*

<sup>7</sup> And to each man the showing of *(the)* Spirit is given to *(his)* profit *(or for his benefit)*.

<sup>8</sup> And the word of wisdom is given to one by *(the)* Spirit; to another the word of cunning, *(or of knowing)*, *(or to another the word of knowledge)*, by the same Spirit;

<sup>9</sup> faith to another, in the same Spirit; to another, grace(s) of healings *[or of healths]*, in one Spirit; *(faith to another; by the same Spirit; to another, gifts of healing, by the one Spirit;)*

<sup>10</sup> to another, the working of virtues, *(or works of power; or miracles)*; to another, prophecy; to another, very knowing, *[or discretion]*, *(or true discerning)*, of spirits; to another, kinds of *(strange and ecstatic)* languages *[or tongues]*; to another, *(the)* expounding *[or (the) interpreting]* of words.

<sup>11</sup> And one and the same Spirit worketh all these things, parting to each by themselves as he will, *(or dividing, or imparting, to each as he so desireth)*.

<sup>12</sup> For as there is one body, and *(it)* hath many members, and all the members of the body when those be many *[or when they be many]*, be one body, so also Christ *(or so also the Messiah)*.

<sup>13</sup> For in one Spirit all we be baptized into one body, either Jews, either heathen, either servants, either free; and all we be filled with drink in one Spirit [*for and all we have drunk in one Spirit*]. (*For by one Spirit or in one Spirit, we all were baptized into one body, whether Jews, or Gentiles, servants, or free men; and we all have drunk from the one Spirit, or of one Spirit.*)

<sup>14</sup> For the body is not one member, but many.

<sup>15</sup> If the foot shall say, For I am not the hand, I am not of the body; not therefore it is not of the body.

<sup>16</sup> And if the ear saith, For I am not the eye, I am not of the body; not therefore it is not of the body.

<sup>17</sup> If all the body is the eye, where is [*the*] hearing? and if all the body is hearing, where is [*the*] smelling?

<sup>18</sup> But now God hath set members [*or Now forsooth God hath put members*], and each of them in the body, as he would (*or as he wanted them to be*).

<sup>19</sup> And if all were one member, where *were* the body? (*or where would the body be?*)

<sup>20</sup> But now there be many members, but one body.

<sup>21</sup> And (*so*) the eye may not say to the hand, I have no need to thy works (*or I have no need of thy works*); or again the head to the feet, Ye be not necessary to me.

<sup>22</sup> But much more those that be seen to be the lower members of the body, [*or the more sick*], (*or the more frail, or weaker, members of the body*), be more needful;

<sup>23</sup> and those that we guess to be the unworthier [*or the unnobler*] members of the body, to them we give more honour; and those members that be dishonest, have more honesty, (*or and those members that be unseemly, have more seemliness*).

<sup>24</sup> For our honest members have need of none; but God tempered the body, giving more worship to it, to whom it failed, (*For our seemly members have need of no one else; but God tempered the body, giving more honour to those parts, that seemed lacking,*)

<sup>25</sup> (*so*) that debate be not in the body, but that the members be busy into the same thing each for (*the*) other (*or for one another*).

<sup>26</sup> And if one member suffereth anything, all members suffer therewith; either if one member joyeth [*or glorieth*], all members joy together.

<sup>27</sup> And ye be the body of Christ (*or And ye be the body of the Messiah*), and members of member.

<sup>28</sup> But God set some men in the church, first apostles, the second time prophets [*or the second prophets*], the third teachers, afterward virtues, (*or works of power, or miracles*), afterward graces of healings (*or gifts of healing*), helpings, governings, kinds of (*strange and ecstatic*) languages (*or tongues*), interpretations of words.

<sup>29</sup> Whether all [*be*] apostles? whether all [*be*] prophets? whether all (*be*) teachers? whether all (*be*) virtues? (*or whether all be works of power or miracles?*)

<sup>30</sup> whether all have (*the*) grace of healings? whether all speak with (*strange and ecstatic*) languages? whether all expound [*or interpret*]? (*whether all have the gift of healing? whether all speak with tongues? whether all interpret?*)

<sup>31</sup> But (*pur*)sue ye the better ghostly gifts (*or But follow, or go after, the better spiritual gifts*). And yet I (*shall*) show to you a more excellent, [*or worthy*], way.

## CHAPTER 13

<sup>1</sup> If I speak with tongues of men and of angels, and I have not charity, I am made as brass sounding, or a cymbal tinkling. (*And I speak with the tongues of men and of angels, but I have no love, I am made like a sounding brass, or like a tinkling cymbal.*)

<sup>2</sup> And if I have prophecy, and know all mysteries, and all cunning, (*or all knowing*), [*or science*], and if I have all faith, so that I (*can*) move hills from their place(s), [*or from one place to another*], and I have not charity, I am nought. (*And if I have prophecy, and know all mysteries, and all knowledge, and if I have all faith, so that I can move mountains from one place to another, but I have no love, I am nothing.*)

<sup>3</sup> And if I part all my goods into the meats of poor men, and if I betake my body, so that I burn, and if I have not charity, it profiteth to me nothing. (*And if I part with, or divide up, all my goods, to provide food for the poor, and if I deliver, or give up, my body, to be burned, but I have no love, it profiteth nothing to me.*)

<sup>4</sup> Charity is patient, it is benign; charity envieth not, it doeth not wickedly, it is not blown [*with pride*], (*Love is patient, it is kind; love envieth not, it doeth not wickedly, it is not swollen with pride,*)

<sup>5</sup> it is not covetous, [*for it is not ambitious, or covetous of worships, (or honours)*], it seeketh not those things that be his own [*for her own*], it is not stirred to wrath, it thinketh not evil,

<sup>6</sup> it joyeth not on wickedness, but it joyeth together to (*the*) truth; [*it joyeth not in wickedness, forsooth it joyeth together with (the) truth;*]

<sup>7</sup> it suffereth all things, it believeth all things, it hopeth all things, it sustaineth all things.

<sup>8</sup> Charity falleth never down, whether prophecies shall be voided, either languages shall cease, either science shall be destroyed. (*Love never falleth down, whether prophecies shall be made null and void, or strange and ecstatic languages shall cease, or knowledge shall be destroyed.*)

<sup>9</sup> For a part we know, and a part we prophesy;

<sup>10</sup> but when that shall come that is perfect, that thing that is of part shall be voided. (*but when that shall come which is complete, or which is finished, that which is but partial, or is unfinished, shall be done away.*)

<sup>11</sup> When I was a little child, I spake as a little child, I understood as a little child, I thought as a little child; but when I was made a man, I avoided those things/I voided those things that were of a little child. (*When I was a little child, I spoke like a little child, I understood like a little child, I thought like a little child; but when I became a man, I put away those things that were a little child's.*)

<sup>12</sup> And we see now by a mirror in darkness, but then face to face; now I know of part, but then I shall know, as I am known. (*And we see now by a mirror in the dark, but then face to face; now I know a part, but then I shall know, like I am known by God.*)

<sup>13</sup> And now dwell faith, hope, charity, these three; but the most of these is charity. (*And now remain faith, hope, love, these three; but the greatest of these is love.*)

## CHAPTER 14

<sup>1</sup> (*Pur*)Sue ye charity, (*or Follow or Go after love*), (*and*) love ye spiritual things, but more that ye prophesy.

<sup>2</sup> And he that speaketh in tongue(s), speaketh not to men, but to God; for no man heareth (*it*), (*or And he who speaketh in a strange and ecstatic language, speaketh not to men, but to God; for no one can understand it*). But the Spirit speaketh mysteries.

<sup>3</sup> For he that prophesieth, speaketh to men to edification (*or speaketh to men for edification*), and admonishing, and comforting.

<sup>4</sup> He that speaketh in tongue(s), *that is, in(a)strange language*, edifieth himself, (*or He who speaketh in a strange and ecstatic language, edifieth himself*); but he that prophesieth, edifieth the church of God.

<sup>5</sup> And I will, that all ye speak in tongues, but more that ye prophesy. For he that prophesieth, is more than he that speaketh in (*strange and ecstatic*) languages, [*for in tongues*]; but peradventure he expound, [*for interpret, or declare*], that the church take edification. (*And I do desire, that ye all speak in strange and ecstatic languages, or in tongues, but more importantly, that ye all prophesy. For he who prophesieth, is more helpful to others than he who speaketh in a strange and ecstatic language; unless of course, the speaker in tongues can also expound or interpret, so that the entire church can receive edification.*)

<sup>6</sup> But now, brethren, if I come to you, and speak in tongues, what shall I profit to you [*for what shall it profit to you*], [*no*] but if I speak to you either in revelation, either in science, either in prophecy, either in teaching? (*But now, brothers, if I come to you, and speak in a strange and ecstatic language, what shall it profit you, unless I also speak to you either in revelation, or in knowledge, or in prophecy, or in teaching?*)

<sup>7</sup> For those things that be without soul, [*for life*], and giveth voices (*or maketh sounds*), (*yea*), either pipe, either harp, but those give (*a*) distinction of soundings [*for no but if they shall give (a) distinction of soundings*], how shall it be known that that is sung, either that that is trumped [*for is harped*].

<sup>8</sup> For if a trumpet give an uncertain sound, who shall make himself ready to battle? (*or who shall prepare himself for battle?*)

<sup>9</sup> So but ye give an open word by tongue(s), how shall that that is said be known? (*or And so, unless ye open, or ye interpret, the words spoken in a strange and ecstatic language, how shall what is said be understood?*) For ye shall be speaking in vain [*for in the air*].

<sup>10</sup> There be many kinds of languages [*or tongues*] in this world, and nothing is without voice (*or and none of them is without sound or meaning*).

<sup>11</sup> But if I know not the virtue of a voice (*or But if I do not know the meaning of a sound*), I shall be to him, to whom I shall speak, (*like*) a barbaric; and he that speaketh to me, *shall be(like)* a barbaric.

<sup>12</sup> So ye, for ye be lovers of spirits, [*that is, of ghostly, (or spiritual) gifts*], seek ye that ye be plenteous to (*the*) edification of the church.

<sup>13</sup> And therefore he that speaketh in (*a strange and ecstatic*) language [*for in tongue(s)*], pray, that he expound (*it*), [*for pray, that he interpret (it)*]. (*And so he who speaketh in a strange and ecstatic language, beseech him to interpret it.*)

<sup>14</sup> For if I pray in tongue(s), my spirit prayeth; mine understanding, [*for my mind, or reasoning*], is without fruit. (*For if I pray in a strange and ecstatic language, my spirit prayeth; but my thinking, or my reasoning, is without fruit.*)

<sup>15</sup> What then? I shall pray in (*my*) spirit, I shall pray in (*my*) mind; I shall say psalm in (*my*) spirit, I shall say psalm also in (*my*) mind.

<sup>16</sup> For if thou blessest in (*thy*) spirit, who filleth the place of an idiot, [*for unlearned man*], (*or For if thou blessest from thy spirit, if an unlearned man be there*), how shall he say Amen on thy blessing, for he knoweth not, what thou sayest?

<sup>17</sup> For thou doest well (*thy*) thankings [*or (thy) graces*], but another man is not edified.

<sup>18</sup> I thank my God, for I speak in the language of all (*of*) you; [*I do graces to my God, for I speak in the tongue of all (of) you;*]

<sup>19</sup> but in the church I will (*rather*) speak five words in my wit, (*or but in the church I would rather speak five words from my mind, or out of my thoughts*), (*so*) that also I teach other men, than ten thousand words in (*a*) tongue [*not understood*].

<sup>20</sup> Brethren, do not ye be made children in wits, (*or Brothers, do not be made like children in your minds, or in your thoughts*), but in malice be ye children; but in wits be ye perfect.

<sup>21</sup> For in the law it is written, That in other tongues and other lips I shall speak to this people, and neither so they shall hear me, saith the Lord.

<sup>22</sup> Therefore (*strange and ecstatic*) languages be into (*a*) token, not to faithful men, but to men out of the faith; but prophecies be not to men out of the faith, but to faithful men. (*And so tongues be a sign, not for men in the faith, but for men out of the faith; and prophecies be a sign, not for men out of the faith, but for men in the faith.*)

<sup>23</sup> Therefore if all the church come together into one, and all men speak in tongues, if idiots, either men out of the faith, enter, whether they shall not say, What, be ye mad? (*And so if all the church come together as one, and everyone speak in strange and ecstatic languages, if the unlearned, or those not in the faith enter, shall they not say, What is this? ye be crazy!*)

<sup>24</sup> But if all men prophesy, if any unfaithful man or idiot enter, he is convicted of all, he is wisely deemed of all (*these words*). (*But if everyone prophesy, if anyone not in the faith, or someone unlearned, enter, he is convicted by all of these words, he is wisely judged by all of them.*)

<sup>25</sup> For the hid things of his heart be known, and so he shall fall down on the face, and shall worship God, and show verily that God is in you. (*For the hidden things of his heart be known, and so he shall fall down on his face, and shall worship God, and truly show that God is there with you.*)

<sup>26</sup> What then, brethren? When ye come together, each of you hath a psalm, he hath teaching, he hath apocalypse, [*for revelation*], he hath tongue(s), (*or he hath a strange and ecstatic language*), he hath expounding [*for interpreting*]; all (*these*) things be they done to edification.

<sup>27</sup> Whether a man speaketh in tongue(s), (*or And if someone speaketh in a strange and ecstatic language, [be this done] by two men, either three at the most, and by parts, (so) that (some)one (can) interpret.*)

<sup>28</sup> But if there be not an interpreter, be he still [*or speak he not*] in the church, and speak he (*only*) to himself and to God.

<sup>29</sup> Prophets twain or three say, and others wisely deem. (*Let two or three prophets speak, and others wisely judge what they say.*)

<sup>30</sup> But if anything be showed to a sitter (*or (to) one (who is) sitting*], the former be still (*or the first speaker stop speaking*).

<sup>31</sup> For ye may all prophesy, each by himself, that all men learn (*or so that everyone can learn*), and all admonish.

<sup>32</sup> And the spirits of (*the*) prophets be subject to (*other*) prophets;

<sup>33</sup> for why God is not of dissension, but of peace; as I teach in all churches of holy men. *(for God is not (the God) of conflict or discord, but (the God) of peace; as I teach in all the churches of the saints or of God's people.)*

<sup>34</sup> Women in churches be still; for it is not suffered to them to speak, but to be subject, as the law saith. *(Women should be silent in church; for it is not allowed for them to speak, but they should be subordinate, or in submission, like the Law saith.)*

<sup>35</sup> But if they will anything learn, ask they their husbands at home; for it is foul thing to a woman to speak in the church. *(And if they desire to learn anything, let them ask their husbands at home; for it is a foul thing for a woman to speak in the church.)*

<sup>36</sup> Whether the word of God came forth of you, or to you alone it came? *(Did the word of God come forth from you, or did it come to you alone?)*

<sup>37</sup> If any man is seen to be a prophet, or spiritual, know he those things that I write to you, for those be the commandments of the Lord *[or for they be the commandments of the Lord]*.

<sup>38</sup> And if any man unknoweth *(or not knoweth)*, he shall be unknowing. *(And if anyone is ignorant, let him be ignorant.)*

<sup>39</sup> Therefore, brethren, love ye to prophesy, and do not ye forbid to speak in tongues. *(And so brothers, love prophesy, and do not forbid any to speak in strange and ecstatic languages.)*

<sup>40</sup> But be all things done honestly, and by due order in you. *(But let all things be done with seemliness, and by due order among you.)*

## CHAPTER 15

<sup>1</sup> Soothly, brethren, I make the gospel known to you, which I have preached to you, which also ye have taken, in which ye stand, *(Truly, brothers, I make the Gospel, or the Good News, known to you, which I have preached to you, and which ye have received, and in which ye stand.)*

<sup>2</sup> by which also ye shall be saved; by which reason I have preached to you, if ye hold, if ye have not believed idly. *(and by which ye shall be saved; for which reason I have preached to you, if ye will hold onto it, and if ye have not idly believed it.)*

<sup>3</sup> For I betook to you at the beginning *[or in the first]* that thing which also I have received; that Christ was dead for our sins, by the scriptures; *(For I delivered or I gave to you, from the beginning, that which also I have received; that the Messiah died for our sins, according to the Scriptures;)*

<sup>4</sup> and that he was buried, and that he rose again in the third day, after *[the]* scriptures; *(and that he was buried, and that he rose again on the third day, according to the Scriptures;)*

<sup>5</sup> and that he was seen to Cephas, and after these things to *(the)* eleven; *(and that he was seen by Peter; and afterward by the Eleven;)*

<sup>6</sup> afterward he was seen to more than five hundred brethren together, of which many live yet, but some be dead; *(afterward he was seen by more than five hundred brothers together; of whom many still live, but some of whom have died;)*

<sup>7</sup> afterward he was seen to James, and afterward to all the apostles. *(afterward he was seen by James, and afterward by all the apostles.)*

<sup>8</sup> And last of all he was seen also to me, as to a dead-born child. *(And last of all he was also seen by me, as if to a dead-born child.)*

<sup>9</sup> For I am the least of the apostles, that am not worthy to be called *(an)* apostle, for I pursued the church of God *(or for I persecuted God's church)*.

<sup>10</sup> But by the grace of God I am that thing that I am; and his grace was not void in me. For I travailed more plenteously than all they; but not I, but the grace of God with me. *(But by the grace of God I am what I am; and his grace was not given to me in vain. For I worked harder than all of them; but not me really, but the grace of God working through me.)*

<sup>11</sup> But whether I, or they, so we have preached, and so ye have believed.

<sup>12</sup> And if Christ is preached, that he rose again from death *[or that he rose again from (the) dead]*, how say some men among you, that the again-rising of dead men is not? *(And if it be preached, that the Messiah rose again from the dead, then how can some men among you say, that there is no resurrection of the dead?)*

<sup>13</sup> And if the again-rising of dead men is not, neither Christ rose again from death. *(And if there is no resurrection of the dead, then the Messiah did not rise again from the dead.)*

<sup>14</sup> And if Christ rose not, our preaching is vain, our faith is vain. (*And if the Messiah did not rise again, then our preaching is in vain, and our faith is in vain.*)

<sup>15</sup> And we be found false witnesses of God, for we have said witnessing against God, that he raised Christ, whom he raised not, if dead men rise not again. (*And we be found to be false witnesses about God, for we have said false testimony about God, that he raised the Messiah, whom he did not raise, if the dead do not rise again.*)

<sup>16</sup> For why if dead men rise not again, neither Christ rose again; (*Because if the dead do not rise again, then neither did the Messiah rise again;*)

<sup>17</sup> and if Christ rose not again, our faith is vain; and yet ye be in your sins. (*and if the Messiah did not rise again, then our faith is in vain; and ye still be in your sins.*)

<sup>18</sup> And then they that have died [*or that (have) slept*] in Christ, have perished. (*And then those who have died in the Messiah, have truly perished.*)

<sup>19</sup> If in this life only we be hoping in Christ, we be more wretches than all men. (*If it is only for this life that we have hope in the Messiah, then we be greater wretches than anyone.*)

<sup>20</sup> But now Christ hath risen again from death [*or Now forsooth Christ rose again, from dead men*], the first fruit(s) of dead men; (*But the Messiah hath risen again from the dead, yea, he is the first fruits of the dead;*)

<sup>21</sup> for death was by a man, and by a man is again-rising (*or the resurrection*) from death. [*+for soothly by a man (came) death, and by a man (the) again-rising of (the) dead.*]

<sup>22</sup> And as in Adam all men die, so in Christ all men shall be quickened. (*And so as in Adam all men die, so in the Messiah all men shall be enlivened or shall be given life.*)

<sup>23</sup> But each man in his order; the first fruit(s), Christ, [*or (the) first fruits, Christ*], afterward they that be of Christ, that believed in the coming of Christ; (*But each one in the proper order; the first fruits, the Messiah, afterward they who be of the Messiah, yea, those who believe at the coming of the Messiah;*)

<sup>24</sup> afterward an end, when he shall betake the kingdom to God and to the Father, when he shall void all princehood, and power, and virtue. (*and then the end, when he shall deliver the Kingdom to God the Father; when he shall make void, or shall do away, all princehood, and power, and authority.*)

<sup>25</sup> But it behooveth him to reign, till he put all his enemies under his feet.

<sup>26</sup> And at the last, death the enemy shall be destroyed;

<sup>27</sup> for he hath made subject all things under his feet. And when he saith, all things be subject to him, without doubt except him that subjected all things to him.

<sup>28</sup> And when all things be subjected to him, then the Son himself shall be subject to him, that made all things subject to him, (*so*) that God be all things in all things.

<sup>29</sup> Else what shall they do, that be baptized for dead men, if in no wise dead men rise again? whereto be they baptized for them? (*Or else what shall they do, who be baptized for the dead, if in no way the dead rise again? why then be they baptized for them?*)

<sup>30</sup> And whereto be we in peril every hour? (*And why be we in danger every hour?*)

<sup>31</sup> Each day I die for your glory, brethren, which glory I have in Christ Jesus our Lord. (*Every day I die for your glory, brothers, which glory I have in the Messiah Jesus our Lord.*)

<sup>32</sup> If after man I have fought to beasts, [*or against beasts*], at Ephesus, what profiteth it to me, if dead men rise not again? (*or what is the benefit to me, if the dead do not rise again?*) Eat we, and drink we, for we shall die tomorrow.

<sup>33</sup> Do not ye be deceived; for evil speeches destroy good conduct. [*+Do not ye be deceived by false teaching; forsooth evil speeches, or false doctrine, corrupt good virtues.*]

<sup>34</sup> Awake ye, just men, and do not ye do sin [*or and do not ye sin*]; for some men have ignorance of God, but to reverence, *that is, to your shame*, I speak to you (*or I speak about you*).

<sup>35</sup> But some man saith, How shall dead men rise again (*or How can the dead rise again*), or in what manner body shall they come?

<sup>36</sup> [*O!*] Unwise man, that thing that thou sowest, is not quickened, [*no*] but it die first; (*O unwise man! that which thou sowest, is not brought back to life, unless it first die;*)

<sup>37</sup> and that thing that thou sowest, thou sowest not the body that is to come, but a naked corn, (*or a kernel, or a grain*), as of wheat, or of some other seeds;

<sup>38</sup> and God giveth it a body, as he will, and to each of (*the*) seeds a proper body. (*and God giveth it a body, as he so desireth, yea, to each seed its own body.*)

<sup>39</sup> Not each flesh is the same flesh (*or All flesh is not the same flesh*), but one is of men, another is of beasts, another is of birds, another is of fishes.

<sup>40</sup> And *there be* heavenly bodies, and *there be* earthly bodies; but one glory is of heavenly bodies, and another is of earthly [*bodies*]. (*And there be heavenly bodies, and*

*there be earthly bodies; but one beauty or splendour is of or for heavenly bodies, and another beauty or splendour is of or for earthly bodies.)*

<sup>41</sup> Another clearness is of the sun, another clearness is of the moon, and another clearness is of the stars; and a star diverseth from a star in clearness. *(And there is one beauty or splendour for the sun, another beauty or splendour is for the moon, and another beauty or splendour is for the stars; and a star diverseth from a star in its beauty or splendour.)*

<sup>42</sup> And so the again-rising of dead men *(or And so the resurrection of the dead)*. It is sown in corruption, it shall rise in uncorruption;

<sup>43</sup> it is sown in unnobleness, it shall rise in glory; it is sown in infirmity, it shall rise in virtue, *(or it is sown in frailty and weakness, it shall rise in strength and power);*

<sup>44</sup> it is sown a beastly body, it shall rise a spiritual body, *(or it is sown as a fleshly body, it shall rise as a spiritual body)*. If there is a beastly body, *(then)* there is also a spiritual body;

<sup>45</sup> as it is written, The first man Adam was made into a soul living, the last Adam into a spirit quickening. *(as it is written, The first Adam was made into a living soul, the last Adam into the enlivening, or the life-giving, Spirit.)*

<sup>46</sup> But the first is not that *[body]* that is spiritual, but that that is beast-like *(or that is fleshly)*, afterward that that is spiritual.

<sup>47</sup> The first man of earth is earthly; the second man of heaven is heavenly. *(The first man from earth (is) earthly; the second Man from heaven (is) heavenly.)*

<sup>48</sup> Such as the earthly man is, such *be* the earthly men; and such as the heavenly man is, such *be* also the heavenly men.

<sup>49</sup> Therefore as we have borne the image of the earthly man, bear we also the image of the heavenly man. *(And so as we have worn the image of the earthly man, let us also wear the image of the heavenly Man.)*

<sup>50</sup> Brethren, I say this thing, that flesh and blood may not wield the kingdom of God, neither corruption shall wield uncorruption *[or incorruption]*. *(Brothers, I say this, that flesh and blood cannot possess the Kingdom of God, nor shall that which is corrupted or is mortal, possess incorruption or immortality.)*

<sup>51</sup> Lo! I say to you *(a)* private *[or a mystery]* of holy things, *(or Behold! I shall tell you a secret about the holy things)*. And all we shall rise again, but not all we shall be changed to the state of glory;

<sup>52</sup> in a moment, in the twinkling of an eye, in the last trump; for the trump shall sound, and dead men shall rise again, without corruption *[or incorrupt]*, and we shall be changed. *(in a moment, in the twinkling of an eye, at the last trumpet call; for the trumpet shall sound, and the dead shall rise again, without corruption, or incorrupt, or immortal, and so we shall be changed.)*

<sup>53</sup> For it behooveth this corruptible thing to clothe uncorruption *[or incorruption]*, and this deadly thing to put away *[or to clothe]* undeadliness. *(For it behooveth that this corruptible thing be clothed with incorruption, yea, that this mortal thing put on, or be clothed with, immortality.)*

<sup>54</sup> But when this deadly thing shall clothe undeadliness, then shall the word be done *[or be fulfilled]*, that is written, Death is sopped up in victory. *(But when this mortal thing shall be clothed with immortality, then shall the word be fulfilled that is written, Death is swallowed up in victory!)*

<sup>55</sup> Death, where is thy victory? Death, where is thy prick? *(Death, where is thy victory? Death, where is thy prod?)*

<sup>56</sup> But the prick of death is sin; and the virtue of sin is the law. *(And the prod of death is sin; and the power of sin cometh from the Law.)*

<sup>57</sup> But do we thankings to God, that gave to us victory by our Lord Jesus Christ. *(But we give thanks to God, who gave us victory by our Lord Jesus Christ.)*

<sup>58</sup> Therefore, my dearworthy brethren, be ye steadfast, and unmoveable, being plenteous in *(the)* work of the Lord, *(for)evermore* witting that your travail is not idle in the Lord *(or always knowing that your labour is never in vain, or futile, in, or done for, the Lord)*.

## CHAPTER 16

<sup>1</sup> But of the gatherings *[or of the collects]* of money that be made into *(the)* saints *(or Regarding the collection of money that be made for the saints or God's people)*, as I have ordained in the churches of Galatia, so also do ye

<sup>2</sup> one day of the week (*or the first day of the week*). Each of you keep, [*or lay up*], at himself, keeping that that pleaseth to him(*self*), (*so*) that when I come, the gatherings be not made.

<sup>3</sup> And when I shall be present, which men ye (*ap*)prove, I shall send them by epistles to bear your grace into Jerusalem. (*And then when I shall be there, whichever men ye shall approve, I shall send them with letters to take your gift to Jerusalem.*)

<sup>4</sup> That if it be worthy that also I go, they shall go with me. (*And if it be worthwhile that I also go, they shall go with me.*)

<sup>5</sup> But I shall come to you, when I shall pass by Macedonia; for why I shall pass by Macedonia. (*But I shall come to you, when I shall pass through Macedonia; for I shall go through Macedonia.*)

<sup>6</sup> But peradventure I shall dwell at you (*or But perhaps I shall remain with you*), or also dwell the winter (*there*), (*so*) that ye (*can*) lead me whither ever I shall go.

<sup>7</sup> And I will not now see you in my passing (*through*), [*for Soothly I will not now see you in (or while) passing (through)*], for I hope to dwell with you a while, if the Lord shall suffer, (*or for I hope to remain with you for a while, if the Lord will allow it*).

<sup>8</sup> But I shall dwell at Ephesus, unto Whitsuntide.

<sup>9</sup> For a great door and an open [*or (an) evident*](*one*) is opened to me (*or For a great door is opened to me for effective work*), and (*there be*) many adversaries.

<sup>10</sup> And if Timothy come, see ye that he be without dread with you (*or see that he be without anything to fear from you*), for he worketh the work of the Lord, as I (*do*).

<sup>11</sup> Therefore no man despise him; but lead him forth in peace, (*so*) that he come to me; for I abide him with (*the*) brethren (*or for I wait for him with the brothers*).

<sup>12</sup> But, brethren, I make known to you of Apollos, that I prayed (*or beseeched*) him much, that he should come to you, with (*some*) brethren. But it was not his will to come now (*or But it was not his desire to come now*); but he shall come, when he shall have leisure [*or when it shall be able to him*].

<sup>13</sup> Walk ye, and stand ye in the faith; do ye manly, and be ye comforted in the Lord, (*or be brave, and be strong in the Lord*),

<sup>14</sup> and be all your things done in charity. (*and let everything ye do be done in love, or with love.*)

<sup>15</sup> And, brethren, I beseech you, ye know the house(*hold*) of Stephanas, and of Fortunatus, and Achaicus, for they be the first fruits of Achaia, and into (*the*) ministry of (*the*) saints they have ordained themselves (*or and they have committed themselves unto the service of God's people*);

<sup>16</sup> that also ye be subjects to such, and to each working together and travailing.

<sup>17</sup> For I have joy in the presence of Stephanas, and Fortunatus, and Achaicus; for they [*full-*]filled that thing that failed to you (*or for they did fully what you were unable to do, because of your absence*);

<sup>18</sup> for they have refreshed both my spirit and yours. Therefore know ye them, that be such manner men(*or And so know and respect those who be such kind of men*).

<sup>19</sup> All the churches of Asia greet you well (*or All the Asian churches send you hearty greetings*). Aquila and Priscilla, with their home-church, greet you much in the Lord, at the which also I am harboured.

<sup>20</sup> All (*the*) brethren greet you well. Greet ye well together in holy kiss. (*All the brothers send you hearty greetings. Give hearty greetings to one another with a holy kiss.*)

<sup>21</sup> My greeting by Paul's hand.

<sup>22</sup> If any man loveth not our Lord Jesus Christ, be he cursed, Maranatha, *that is, in the coming of the Lord, or in the day of doom. (If anyone loveth not our Lord Jesus Christ, let him be cursed on the Day of Judgement.)*

<sup>23</sup> The grace of our Lord Jesus Christ be with you.

<sup>24</sup> My charity be with you all in Christ Jesus our Lord. Amen. (*My love be with you all in the Messiah Jesus our Lord. Amen.*)

## 2ND CORINTHIANS

<sup>1</sup> Paul, (*an*) apostle of Jesus Christ, by the will of God, and Timothy, (*a*) brother, to the church of God that is at Corinth, with all (*the*) saints that be in all Achaia (*or with all of God's people who be in all of Achaia*),

<sup>2</sup> grace (*be*) to you, and (*the*) peace of God our Father and of the Lord Jesus Christ.

<sup>3</sup> Blessed *be* God and the Father of our Lord Jesus Christ, (*the*) Father of mercies, and (*the*) God of all comfort,

<sup>4</sup> which comforteth us in all our tribulation, that also we may comfort them, that be in all dis-ease [*or in all pressure*] by the admonishing by which also we be admonished of God. (*who comforteth us in all our trials, so that we can also comfort those, who be under great pressure, by the admonishing by which we also be admonished by God.*)

<sup>5</sup> For as the passions of Christ be plenteous in us, so also by Christ our comfort is plenteous. (*For as the sufferings of the Messiah be plentiful in us, so also through the Messiah our comfort is plentiful.*)

<sup>6</sup> And whether we be in tribulation, [*or be troubled, or be pursued*], (*or be persecuted*), for your tribulation and health (*or salvation*), either we be comforted, for your comfort, either we be admonished, for your admonishing and health (*or salvation*). Which worketh in you the suffering of the same passions (*or the same sufferings*), which also we suffer,

<sup>7</sup> that our hope be firm for you; witting for as ye be fellows of passions, so ye shall be also of comfort. (*so that our hope for you be firm; knowing that as ye be my fellows in sufferings, so ye shall also be my fellows in comfort.*)

<sup>8</sup> For, brethren, we will, that ye know of our tribulation, that was done in Asia; for over-measure we were grieved over-might [*or above virtue*], so that it distressed us, yea, to live. (*For brothers, we desire, that ye know of our trouble, that we had in Asia; for over-measure we were grieved more than our strength could endure, so that it distressed us, yea, to live.*)

<sup>9</sup> But we in us-selves had (*the*) answer, [*or (the) certainty*], of death, (*so*) that we trust not in us, but in God that raiseth dead men (*or but in God who raiseth the dead*).

<sup>10</sup> Which delivered us, and delivereth from so great perils, into whom we hope, also yet he shall deliver,

<sup>11</sup> while also ye help in prayer for us; (*so*) that of the persons of many faces of that giving that is in us, thankings [*or graces*] be done for us by many men to God.

<sup>12</sup> For our glory is this, the witnessing of our conscience (*or the testimony of our conscience*), that in (*the*) simpleness and cleanness of God (*or with godly sincerity*), and not in fleshly wisdom, but in the grace of God, we lived in this world, but more plenteously to you.

<sup>13</sup> And we write not other things to you, than those that ye have read and know, and I hope that into the end ye shall know,

<sup>14</sup> as also ye have known us a part; for we be your glory, as also ye be ours in the day of our Lord Jesus Christ.

<sup>15</sup> And in this trusting I would first come to you, that ye should have the second grace (*or so that ye would have a second blessing*),

<sup>16</sup> and pass by you into Macedonia, (*or and pass by you, or visit you, on the way to Macedonia*), and again from Macedonia come to you, and of you be led into Judea.

<sup>17</sup> But when I would (*do*) this thing, whether I used unsteadfastness, either those things that I think, I think after the flesh, (*so*) that at me be, it is and it is not? [*Forsooth when I would (do) this thing, whether I used lightness, either unsteadfastness, or those things that I think, I think after the flesh, (so) that there be at me, is and is not, or yea and nay?*]

<sup>18</sup> But God is true, for our word that was at you, is and is not, is not therein, but is in it. [*Forsooth God is true, for our word that was at you, there is not in it yea and nay/ there is not in it is and nay, but is, that is (the) truth, is in it.*]

<sup>19</sup> For why Jesus Christ, the Son of God, which is preached among you by us (*or who was preached among you by us*), by me, and Silvanus, and Timothy, there was not in him, is and is not, but is was in him. [*Soothly Jesus Christ, the son of God, that is preached in you by us, by me, and by Silvanus, and Timothy, there was not in him yea and nay, but is, or yea, was in him/but in him was is.*]

<sup>20</sup> For why how many ever be *(the)* promises of God, in that is, *be fulfilled*, [*Forsooth how many ever be (the) promises of God, in him is, that is, they be fulfilled in him*]. And therefore by him we say Amen to God, to our glory.

<sup>21</sup> Soothly it is God that confirmeth us with you in Christ, and which anointed us, *(Truly it is God who confirmeth us with you in the Messiah, and who anointed us)*,

<sup>22</sup> and which marked us, and gave *(the)* earnest [*for a wed*] of the Spirit in our hearts. *(and who sealed us, and put the pledge of the Spirit in our hearts.)*

<sup>23</sup> For I call God to witness against my soul *(or For I call upon God to testify about my soul)*, that I sparing you came not over to Corinth;

<sup>24</sup> not that we be lords of your faith, but *(that)* we be helpers of your joy; for through belief ye stand *(or for ye stand by faith)*.

## CHAPTER 2

<sup>1</sup> And I ordained this [*same*] thing at me, that I should not come again in heaviness [*or in sorrow*] to you.

<sup>2</sup> For if I make you sorry, [*or heavy*], who is he that gladdeth me, but he that is sorrowful of me? *(For if I make you sorrowful, who is he who maketh me glad, but he whom I have made sorrowful?)*

<sup>3</sup> And this same thing I wrote to you, *(so)* that when I come, I have not sorrow on sorrow, of the which it behooved me to have joy. And I trust in you all, that my joy is of all you [*or that my joy is of you all*].

<sup>4</sup> For of much tribulation and anguish of heart I wrote to you by many tears, not that ye be sorry, but that ye know what charity I have more plenteously in you. *(For I wrote to you out of much trouble and anguish in my heart, and through many tears, not that ye be made sorrowful, but so that ye know of the love which I have most plentifully for you.)*

<sup>5</sup> For if any man hath made me sorrowful, he hath not made me sorrowful but a part [*or but in part*], that I charge not you all *(or so that I do not be a burden to all of you)*.

<sup>6</sup> This blaming that is made of many, sufficeth to him, that is such one [*or that is such a manner man*];

<sup>7</sup> so that on the contrary ye rather forgive and comfort *(or strengthen)*, lest peradventure he that is such a manner *man*, be swallowed up, [*or be sopped up, or despair*], by more great heaviness.

<sup>8</sup> For which thing I beseech you, that ye confirm charity into him *(or that ye confirm your love for him)*.

<sup>9</sup> For why therefore I wrote this, that I know your proof, whether in all things ye be obedient.

<sup>10</sup> For to whom ye have forgiven anything, also I have forgiven. For I, that that I forgave, if I forgave anything, *have forgiven* for you in the person of Christ *(or have forgiven it for you in the presence of the Messiah)*,

<sup>11</sup> that we be not deceived of Satan *(or so that we be not deceived by Satan)*; for we know his thoughts.

<sup>12</sup> But when I was come to Troas for the gospel of Christ, and a door was opened to me in the Lord, *(But when I had come to Troas with the Gospel, or the Good News, of the Messiah, and a door was opened to me by the Lord.)*

<sup>13</sup> I had not rest to my spirit *(or I had no rest for my spirit)*, for I found not my brother Titus, but I said to them farewell, and I passed *(forth)* into Macedonia.

<sup>14</sup> And I do thankings to God, that *(for)evermore* maketh us to have victory in Christ Jesus, and showeth by us the odour, [*or (the) savour; or (the) sweetness*], of his knowing in each place; *(And I give thanks to God, who always maketh us to have victory in the Messiah Jesus, and showeth by us the aroma, or the fragrance, or the sweetness, of his knowledge in every place;)*

<sup>15</sup> for we be the good odour, [*or savour*], of Christ to God, among these that be made safe, and among these that perish. *(for we be the good aroma, or the sweet fragrance, of the Messiah to God, among those who be saved, and among those who perish.)*

<sup>16</sup> To other soothly, *(or Truly to the one)*, [*we be*](*the*) odour of death into death, but to the other *we be*(*the*) odour of life into life. And to these things who is so able?

<sup>17</sup> For we be not as [*full*] many, that do adultery by the word of God [*or adulterating the word of God*], but we speak of cleanness as of God, before God in Christ. *(For we do not do like a great many, adulterating the word of God, but we speak with godly sincerity, before God in the Messiah.)*

### CHAPTER 3

<sup>1</sup> Begin we therefore again to praise (*or to commend*) us-selves? or whether we need, as some men, epistles [*or letters*] of praising to you, or of you? (*or from you?*)

<sup>2</sup> Ye be our epistle, written in our hearts, which is known and read of all men (*or which is known and read by all men*),

<sup>3</sup> and [*ye be*] made open, for ye be the epistle of Christ ministered of us, and written, not with ink, but by the Spirit of the living God; not in stone tables, but in fleshly tables of heart. (*and ye be made open, for ye be the letter of the Messiah served by us, and written, not with ink, but by the Spirit of the living God; not on stone tablets, but on the fleshly tablets of the heart.*)

<sup>4</sup> For we have such trust by Christ to God;

<sup>5</sup> not that we be sufficient to think anything of us[-selves], as of us, but our sufficiency is of God (*or but our sufficiency is from God*).

<sup>6</sup> Which also made us able ministers of the new testament, not by (*the*) letter, but by (*the*) Spirit; for the letter slayeth, but the Spirit quickeneth. (*Who also made us able servants of the new covenant, not by the letter, but by the Spirit; for the letter killeth, but the Spirit enliveneth or giveth life.*)

<sup>7</sup> And if the ministration of death written by letter(s) in stones was in glory, so that the children of Israel might not behold into the face of Moses, for the glory of his face, which [*glory*] is voided (*or is done away*),

<sup>8</sup> how shall not the ministration of the Spirit be more in glory?

<sup>9</sup> For if the ministration of condemnation was in glory, much more the ministration of righteousness is plenteous in glory.

<sup>10</sup> For neither that that was clear (*or that that was glorious*) was glorified in this part for the excellent glory;

<sup>11</sup> and if that that is voided (*or that that was done away*) was by glory, much more that that dwelleth still is in glory.

<sup>12</sup> Therefore we that have such hope, use much trust;

<sup>13</sup> and not as Moses laid [*or put*] a veil on his face, that the children of Israel should not behold into his face, which veil is voided. (*and not as Moses put a veil on his face, so that the children of Israel could not behold his face, which veil is now done away.*)

<sup>14</sup> But the wits of them be astonished; for into this day the same veil in [*the*] reading of the old testament, dwelleth not showed, for it is voided in Christ, (*But their minds be astonished; for unto this day the same veil remaineth when they read from the Old Covenant, though it is not shown, but it is done away in the Messiah.*)

<sup>15</sup> but into this day, when Moses is read, the veil is put on their hearts.

<sup>16</sup> But when Israel shall be converted to God, the veil shall be done away.

<sup>17</sup> And the Spirit is the Lord; and where the Spirit of the Lord is, there is freedom. [*Forsooth the Lord is a Spirit; forsooth where is the Spirit of God, there is liberty.*]

<sup>18</sup> And all we that with open face see the glory of the Lord, be transformed into the same image, from clearness into clearness (*or from glory unto glory*), as of the Spirit of the Lord.

### CHAPTER 4

<sup>1</sup> Therefore we that have this administration, [*or office*], after this that we have gotten mercy, fail we not,

<sup>2</sup> but do we away the privy, (*or the private, or the secret*), things of shame, not walking in subtle guile, neither doing adultery by the word of God [*or neither adulterating the word of God*], but in (*the*) showing of the truth commending us-selves to each conscience of men before God.

<sup>3</sup> For if also our gospel is covered, *or is hid*, in these that perish it is covered; (*And if our Gospel or Good News is covered, or it is hidden, it is only hidden for those who perish, or who go to destruction;*)

<sup>4</sup> in which [*the*] god of this world, *that is, the devil*, hath blinded the souls of unfaithful men, (*so*) that the (*en*)lightening [*or the lighting*] of the gospel of the glory of Christ, which is the image of God, shine not. (*in which the god of this world, that is, the Devil, hath blinded the souls of the unfaithful or the unbelievers, so that the light of the Gospel, or the Good News, of the glory of the Messiah, who is the image of God, cannot shine for them.*)

<sup>5</sup> But we preach not us-selves, but our Lord Jesus Christ [*or but Jesus Christ our Lord*]; and us (*as*) your servants by Jesus.

<sup>6</sup> For God, that said [*the*] light to shine of darkneses, he hath given light in our hearts, to the lightening [*or the illumining*] of the science of the clearness of God, in the face of Jesus Christ. (*For God, who commanded the light to shine in the darkness, he hath given, or he hath put, the light in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.*)

<sup>7</sup> And we have this treasure in brittle vessels, that the worthiness [*or the highness*] be of God's virtue (*or so that the worthiness be of God's power*), and not of us.

<sup>8</sup> In all things we suffer tribulation, but we be not anguished, *or annoyed*, (*or harmed*); we be made poor, but we lack nothing [*or we be not destitute*];

<sup>9</sup> we suffer persecution, but we be not forsaken; we be made low, but we be not confounded; we be cast down, but we perish not, (*or we be thrown down, but we do not perish*).

<sup>10</sup> And (*for*) evermore we bear about the slaying [*or the mortifying*] of Jesus in our body (*or And we always carry about the death of Jesus in our body*), (*so*) that also the life of Jesus be showed in our bodies.

<sup>11</sup> For evermore we that live, be taken into death, for Jesus, that the life of Jesus be showed in our deadly flesh. (*For we who live, always be taken unto death, for the sake of Jesus, so that the life of Jesus be shown in our mortal flesh.*)

<sup>12</sup> Therefore death worketh in us, but life in you.

<sup>13</sup> And we have the same spirit of faith, as it is written, I have believed, wherefore I have spoken; and we believe, wherefore also we speak;

<sup>14</sup> witting that he that raised Jesus (*or knowing that he who raised up Jesus*), shall raise up also us with Jesus, and shall ordain [*us*] with you.

<sup>15</sup> And all things [*be done*] for you, (*so*) that a plenteous grace by many thankings be plenteous into the glory of God. [*Soothly all things be done for you, (so) that grace being plenteous by many in doing of thanks be plenteous into (the) glory of God.*]

<sup>16</sup> For which thing we fail not, for though our outer man be corrupted; nevertheless the inner man is renewed from day to day.

<sup>17</sup> But that light, [*or easy*], thing of our tribulation that lasteth now, but as it were by a moment, worketh in us over-measure an everlasting burden [*or an everlasting weight*] into the highness of glory;

<sup>18</sup> while that we behold not those things that be seen, but those [*things*] that be not seen. For those things that be seen, be but during for a short time [*or temporal*]; but those things that be not seen, be everlasting [*or eternal*].

## CHAPTER 5

<sup>1</sup> And we know, that if our earthly house of this dwelling be dissolved, that we have a building of God, an house not made with hands, everlasting in (*the*) heavens (*or eternal in heaven*).

<sup>2</sup> For why in this thing we mourn, coveting to be clothed above with our dwelling, which is of heaven (*or which is from heaven*);

<sup>3</sup> if nevertheless we be found clothed, and not naked.

<sup>4</sup> For why we that be in this tabernacle, sorrow within, and be heavied [*or be grieved*], for that we will not be (*de*)spoiled, but be clothed above; that that thing that is deadly, be sopped up of life, (*or that that is mortal, shall be swallowed up by life or into eternal life*).

<sup>5</sup> But who is it that maketh us into this same thing? God, that gave to us the earnest, either (*the*) wed, of the Spirit, (*or God, who gave us the pledge, or the guarantee, of it, by the Spirit*). [*Forsooth he that maketh us into this same thing, is God, that gave to us the earnest, or a wed, of (the) Spirit.*]

<sup>6</sup> Therefore we be hardy always (*or And so we shall always be bold*), and know that the while we be in this body, we go in pilgrimage from the Lord;

<sup>7</sup> for we walk by faith, and not by clear sight.

<sup>8</sup> But we be hardy, and have good will, more to be in pilgrimage from the body, and to be present to God. (*But we be bold, and be willing, rather to be in pilgrimage from the body, and to be present with God.*)

<sup>9</sup> And therefore we strive, whether absent, whether present, to please him.

<sup>10</sup> For it behooveth us all to be showed before the throne of Christ, that every man tell [*or receive*] the proper things of the body, as he hath done, either good, either evil. (*For it behooveth us all to be shown before the throne of the Messiah, so that every man receive his due, or that which he deserveth, because of what he hath done in the body, either good, or evil.*)

<sup>11</sup> Therefore we witting the dread of the Lord, (or And so we knowing the fear of the Lord, or And so we having reverence for the Lord), counsel men, for to God we be open; and I hope, that we be open also in your consciences.

<sup>12</sup> We commend not us-selves again to you, but we give to you occasion to have glory for us, (so) that ye have [understanding] to them (or of them) that glory in the face, and not in the heart.

<sup>13</sup> For either we by mind [or by reason] pass (forth), (or go away from sanity, or from soberness), [it is] to God, either we be sober, [it is] to you.

<sup>14</sup> For the charity of Christ driveth us (or For the love of the Messiah compelleth us); guessing [or deeming] this thing, that if one died for all, then all were dead.

<sup>15</sup> And Christ died for all (or And the Messiah died for all), (so) that they that live, live not now to themselves, but to him that died for them, and rose again.

<sup>16</sup> Therefore we from this time know no man after the flesh; though we (have) known Christ after the flesh, but now we know not.

<sup>17</sup> Therefore if any new creature is in Christ, the old things be passed. Lo! all things be made new, (And so if anyone is in the Messiah, he is a new creature, or a new creation, and the old things be passed away. Behold! all things be made new.)

<sup>18</sup> and all things be of God, which reconciled us to him by Christ (or who reconciled us to him through the Messiah), and gave to us the service [or the ministry] of reconciling.

<sup>19</sup> And [for] God was in Christ (or And because God was in the Messiah), reconciling to him the world, not reckoning to them their guilts (or their trespasses), and putted in us the word of reconciling.

<sup>20</sup> Therefore we use (this) message for Christ, as if God admonisheth by us; we beseech you for Christ, be ye reconciled to God. (And so we give this message for the Messiah, or from the Messiah, as if God admonisheth by us; we beseech you for the Messiah, be ye reconciled to God.)

<sup>21</sup> God the Father made him sin for us, which knew not sin, (so) that we should be made [the] rightwiseness of God in him.

## CHAPTER 6

<sup>1</sup> But we helping [you in work and word] admonish [you], that ye receive not the grace of God in vain (or so that ye did not receive God's grace in vain).

<sup>2</sup> For he saith, In time well pleasing I have heard thee, and in the day of health, I have helped thee. Lo! now a time acceptable, lo! now a day of health. (For he saith, In my time of favour I heard thee, and on the Day of Deliverance, or on the Day of Salvation, I helped thee. Behold! now is a time of favour; behold! now is the Day of Deliverance, or the Day of Salvation.)

<sup>3</sup> Give we to no man any offence, (so) that our service be not reproved; [To no man giving any offence, or hurting, (so) that our ministry, or service, be not reproved;]

<sup>4</sup> but in all things give we us-selves as the ministers (or the servants) of God, in much patience, in tribulations, in needs, in anguishes,

<sup>5</sup> in beatings, [or scourgings], in prisons, in dissensions within, in travails, in wakings, in fastings,

<sup>6</sup> in chastity, in cunning, (or in knowing), [or in science], in long abiding, in sweetness, in the Holy Ghost, in charity not feigned, (in chastity or in purity, in knowledge, in patience, in sweetness, in the Holy Spirit, in sincere love.)

<sup>7</sup> in the word of truth, in the virtue of God; by armours of rightwiseness on the right half and on the left half; (in the word of truth, in the power of God; by the arms, or the weapons, of righteousness on the right side, or at the right hand, and on the left side, or at the left hand;)

<sup>8</sup> by glory and unnobleness; by evil fame and good fame; as deceivers, and true men;

<sup>9</sup> as they that be unknown and known; as men dying, and lo! we live; as chastised, and not made dead;

<sup>10</sup> as sorrowful, and (for)evermore joying, [or as sorrowful, but evermore joying]; as having need, but making many men rich; as nothing having, and wielding all things. (as sorrowful, and yet always joyful; as having need, yet making many men rich; as having nothing, and yet possessing everything.)

<sup>11</sup> A! ye Corinthians, our mouth is open to you, our heart is enlarged; (O ye Corinthians! we have spoken openly or frankly to you, and our heart was enlarged or was open wide to you;)

<sup>12</sup> ye be not anguished in us, but ye be anguished in your inwardnesses. [ye be not made strait in us, but ye be made strait, or be ye anguished, in your entrails.]

<sup>13</sup> And I say as to sons, ye that have the same reward, be ye enlarged (*or be ye enlarged, or open wide your hearts to us*).

<sup>14</sup> Do not ye bear the yoke with unfaithful men. For what parting, [*or communing*], of rightwiseness with wickedness? or what fellowship of light to darkneses? (*Do not carry the yoke with the unfaithful or with unbelievers. For what sharing is there of righteousness with wickedness? or what fellowship of light with darkness?*)

<sup>15</sup> and what according of Christ to Belial? or what part of a faithful [*man*] with the unfaithful, [*for (the) heathen*]? (*and what agreement is there between the Messiah and Belial or the Devil? or what sharing or communing is there between a believer and an unbeliever or a Gentile?*)

<sup>16</sup> and what consent to the temple of God with maumets? (*or and what consent between God's temple and idols?*) And ye be the temple of the living God, as the Lord saith, For I shall dwell in them, and I shall walk among them; and I shall be [*the*] God of them, and they shall be a people to me.

<sup>17</sup> For which thing go ye out of the middle of them, and be ye separated (*or be set apart*), saith the Lord, and touch not (*any*) unclean thing; and I shall receive you,

<sup>18</sup> and I shall be to you into a Father, and ye shall be to me into sons and daughters, saith the Lord almighty.

## CHAPTER 7

<sup>1</sup> Therefore, most dearworthy *brethren*, we that have these promises, cleanse we us from all (*the*) filth of the flesh and of the spirit, doing holiness in the dread of God, (*or being holy in the fear of God, or with reverence for God*).

<sup>2</sup> Take ye us; we have hurt no man, we have impaired no man [*or we have corrupted no man*], we have beguiled no man.

<sup>3</sup> I say not to your condemning; for I said before, that ye be in our hearts, to die together and to live together.

<sup>4</sup> Much trust is to me with you, much glorying is to me for you. I am [*full*]-filled with comfort, I am plenteous in joy [*or I abound in joy*] in all our tribulation.

<sup>5</sup> For when we were come to Macedonia, our flesh had no rest, but we suffered all tribulation; withoutforth fightings, and dreads within (*or and fears within*).

<sup>6</sup> But God that comforteth meek men, comforted us in the coming of Titus.

<sup>7</sup> And not only in the coming of him, but also in the comfort by which he was comforted in you, telling to us your desire, your weeping, your love for me, so that I joyed (*all the*) more.

<sup>8</sup> For though I made you sorry, in an epistle, it rueth me not; though it rued, [*I*] seeing that though that epistle made you sorry at an hour, (*For though I made you sorrowful, by my letter; I do not regret it now; and though I did regret it, I seeing that though that letter made you sorrowful for a time*.)

<sup>9</sup> now I have joy; not for ye were made sorrowful, but for ye were made sorrowful to penance. For why ye be made sorry after God, that in nothing ye suffer impairment of us. (*now I have joy; not for ye were made sorrowful, but for ye were made sorrowful unto repentance. For ye were made sorrowful by God, and ye did not suffer any impairment or any harm from us*.)

<sup>10</sup> For the sorrow that is after God, worketh penance into steadfast health; but sorrow of the world worketh death. (*For the sorrow that is from God, worketh repentance unto certain salvation; but the sorrow of the world worketh death*.)

<sup>11</sup> For lo! this same thing, that ye be sorrowful after God, how much busyness it worketh in you; but defending, but indignation, but dread (*or but fear*), but desire, but love, but vengeance. In all things ye have given yourselves to be undefouled in the cause.

<sup>12</sup> Therefore though I wrote to you, *I wrote* not for him that did the injury, neither for him that suffered, but to show our busyness (*or our zeal*), which we have for you before God.

<sup>13</sup> Therefore we be comforted, but in your comfort more plenteously [*or but in our comfort more plenteously*] we joyed more on the joy of Titus, for his spirit is fulfilled of all you. (*And so we were comforted by your comfort, or And so we were encouraged, yea our own encouragement was great, but we rejoiced even more abundantly over Titus' joy, for his spirit was filled full by all of you*.)

<sup>14</sup> And if I gloried anything with him of you, I am not confounded, [*or shamed*]; but as we have spoken to you all things [*in truth*], so also our glory that was at Titus, is made truth. (*And if I have boasted of anything about you to him, I am not ashamed; for as we*

*have spoken to you everything in truth, so also our boasting about you to Titus, is shown to be true.)*

<sup>15</sup> And the inwardness of him be more plenteously in you, which hath in mind the obedience of you all, how with dread and trembling ye received him. *(And his inward affection for you hath grown more plentiful, when he hath remembered all of your obedience, and how with fear and trembling ye received him.)*

<sup>16</sup> I have joy, that in all things I trust in you *(or I trust you).*

## CHAPTER 8

<sup>1</sup> But, brethren, we make known to you the grace of God, that is given in the churches of Macedonia,

<sup>2</sup> that in much assaying of tribulation, the plenty *[or the abundance]* of the joy of them was, and the highest poverty of them was plenteous into the riches of the simpleness of them *(or their sincerity).*

<sup>3</sup> For I bear witnessing to them, after might, *[or after power]*, and above might they were willful, *(For I testify about them, yea, about their power, and even over their power, or beyond their limit, they were willing.)*

<sup>4</sup> with much admonishing beseeching us *(for)* the grace and the communing of *(the)* ministering *[or of the ministry]* that is made to holy men.

<sup>5</sup> And not as we hoped, but they gave themselves first to the Lord, afterward to us by the will of God.

<sup>6</sup> So that we prayed Titus, that as he began, so also he perform in you this grace.

<sup>7</sup> But as ye abound in all things, in faith, and word, and cunning, *(or and knowing), [or and science]*, and all busyness, moreover and in your charity into us, that also in this grace ye abound. *(But as ye abound in all things, in faith, and word, and knowledge, and all zeal, and moreover in your love for us, so that also in this gift ye abound.)*

<sup>8</sup> I say not as commanding, but by the busyness of other men proving also the good wit of your charity. *(I say not as commanding, but by telling you of the concern of other men, I am proving, or testing, the good thoughts or the sincerity of your love.)*

<sup>9</sup> And ye know the grace of our Lord Jesus Christ, for he was made needy for you, when he was rich, *(so)* that ye should be made rich by his neediness.

<sup>10</sup> And I give counsel in this thing; for this is profitable to you, that not only have begun to do, but also ye began to have will *(or to have desire)* from the former year.

<sup>11</sup> But now perform ye in deed, that as the discretion of will is ready *[to desire good]*, so be it also of performing of that that ye have.

<sup>12</sup> For if the will be ready, it is accepted after that that it hath, not after that that it hath not.

<sup>13</sup> And not that it be *(a)* remission, *[or idleness, or sloth]*, to other men, and to you tribulation;

<sup>14</sup> but of evenness in the present time your abundance fulfill the need of them, *(so)* that also the abundance of them be a fulfilling of your need, *(so)* that evenness be made;

<sup>15</sup> as it is written, He that gathered much, was not increased, and he that gathered little, had not less.

<sup>16</sup> And I do thankings to God, that gave the same busyness for you in the heart of Titus, *(And I give thanks to God, who put the same concern for you in Titus' heart.)*

<sup>17</sup> for he received exhortation; but when he was busier, by his will he went forth to you.

<sup>18</sup> And we sent with him a brother, whose praising is in the gospel by all *(the)* churches. *(And we sent a brother with him, who is praised by all the churches for his service to, or his preaching of, the Gospel or the Good News.)*

<sup>19</sup> And not only praised, but also he is ordained of churches *(as)* the fellow of our pilgrimage into this grace, that is ministered of us, to the glory of the Lord, and to our ordained will; *(And not only praised, but he is also ordained by the churches as the partner of our pilgrimage in this grace, that is administered by us, for the glory of the Lord, and unto our ordained will.)*

<sup>20</sup> eschewing this thing, that no man blame us in this plenty, that is ministered of us, to the glory of the Lord. *(shunning this, so that no one can reproach us regarding this plenty, that is administered by us, for the glory of the Lord.)*

<sup>21</sup> For we purvey good things, not only before God, but also before all men.

<sup>22</sup> For we sent with them also our brother, whom we have proved in many things oft, that he was busy, but now much busier, for much trust in you,

<sup>23</sup> either for Titus, that is my fellow and helper in you, either for our brethren, *(the) apostles of the churches of the glory of Christ. (either for Titus, who is my fellow and helper with you, or for our brothers, the apostles of the churches to the glory of the Messiah.)*

<sup>24</sup> Therefore show ye to them in the face of *(the) churches*, that showing that is of your charity *(or that showing of your love)*, and of our glory for you.

## CHAPTER 9

<sup>1</sup> For of the ministry that is made to holy men, it is to me of plenty to write to you. *(And as for the service, or the aid, that is sent to the saints, or to God's people, it is unnecessary for me to write to you.)*

<sup>2</sup> For I know your *[ready]* will, for the which I have glory of you with *(the) Macedonians*, for also Achaia is ready from a year passed, and your love hath stirred full many.

<sup>3</sup> And we have sent brethren, that this thing that we glory of you, be not voided in this part, that as I said, ye be ready. *(And we have sent these brothers, so that our boasting about you in this matter; be not empty words, but as I said, so that ye be prepared.)*

<sup>4</sup> Lest when *(the) Macedonians* come with me, and find you unready, we be shamed, that we say you not or that we saw you not, in this substance.

<sup>5</sup> Therefore I guessed *(it) necessary* to pray *(the) brethren*, that they come before to you, and make ready this promised blessing to be ready, so as blessing, and not as avarice, *(or as a blessing, or as a gift, and not as an example of greed.)*

<sup>6</sup> For I say this thing, he that soweth scarcely, shall also reap scarcely; and he that soweth in blessings, shall reap also of blessings.

<sup>7</sup> Each man as he casted in his heart, not of heaviness, or of need; for God loveth a glad<sup>(ful)</sup> giver.

<sup>8</sup> And God is mighty to make all grace abound in you, that ye in all things *(for) evermore* have all sufficiency, and abound into all good work; *(And God is powerful enough to give all necessary gifts in abundance to you, so that ye always have all sufficiency in everything, and can abound in all good works;)*

<sup>9</sup> as it is written, He dealt abroad, he gave to poor men, his rightwiseness dwelleth *[into]* without end *(or his righteousness remaineth forever and ever).*

<sup>10</sup> And he that ministereth seed to the sower *(or And he who serveth up seed to the sower)*, shall give also bread to eat, and he shall multiply your seed, and make much the increasings of *(the) fruits* of your rightwiseness;

<sup>11</sup> that in all things ye made rich wax plenteous *[or abound]* into all simpleness, which worketh by us *(the) doing* of thankings to God. *(so that in all things ye made rich grow plenteous, or abound, in all sincerity, which worketh in us the giving of thanks to God.)*

<sup>12</sup> For the ministry *(or the service)* of this office not only filleth those things that fail to holy men, but also multiplieth many thankings to God,

<sup>13</sup> by the proving of this ministry, which glorify God in the obedience of your acknowledging in the gospel of Christ *(or in the Gospel, or the Good News, of the Messiah)*, and in *(the) simpleness (or the sincerity)* of *(the) communication* into them and into all *[others]*,

<sup>14</sup> and in the beseeching of them for you, that desire you for the excellent grace of God in you.

<sup>15</sup> I do thankings to God of the gift of him, that may not be told *(out)*. *[I give thankings to God upon the unnarrable, (or unnarrative-able, or untellable), or that may not be told (out), gift of him.](I give thanks to God, for his gift, thanks that can never be sufficiently told out or described.)*

## CHAPTER 10

<sup>1</sup> And I myself, Paul, beseech you, by the mildness *(or by the meekness)* and *(the) softness, [or (the) patience]*, of Christ, *(or And I, Paul, beseech you, by the meekness, and the gentleness of the Messiah)*, which in the face am meek among you, and I absent trust in you.

<sup>2</sup> For I pray you, that lest I present be not bold *[or be not hardy]* by the trust, in which I am guessed to be bold *[or to be hardy]* into some, that deem us, as if we wander after the flesh. *(For I pray you, lest that when I am present I be not bold with the confidence, in which I am thought to be bold by some, who judge us, as if we walk or if we go after the flesh.)*

<sup>3</sup> For we walking in the flesh, fight not after the flesh.

<sup>4</sup> For the armours of our knighthood be not fleshly, but mighty by God to the destruction of strengths [or of wardings]. (*For the arms or the weapons of our combat be not fleshly, but be made mighty by God for the destruction of strongholds.*)

<sup>5</sup> And we destroy counsels, and all highness that higheth [or raised] itself against the science of God, and drive into captivity all understanding into the service of Christ. (*And we destroy plots and plans, and all the highness that raiseth itself against the knowledge of God, and drive into captivity all understanding in the service of, or obedience to, the Messiah.*)

<sup>6</sup> And we have ready to (a)venge all unobedience (or *And we be ready to punish all disobedience or rebellion*), when your obedience shall be [ful] filled.

<sup>7</sup> See ye the things that be after the face. If any man trusteth to himself, that he is of Christ, think he this thing again with himself, for as he is Christ's, so also we (be). (*Look at what is before you. If any man trusteth himself, that he is the Messiah's, then think he this within himself, that as he is the Messiah's, so we also be the Messiah's.*)

<sup>8</sup> For if I shall glory (or *For if I shall boast*), (in) anything more of our power, which the Lord gave to us into edifying, and not into your destruction, I shall not be (a)shamed.

<sup>9</sup> But that I be not guessed as to fear you by epistles, (*So that I do not be thought to frighten you by my letters.*)

<sup>10</sup> for they say, That epistles be grievous [or be heavy] and strong, but the presence of the body is feeble, and the word (is) worthy to be despised [or it is contemptible]. (*for they say, His letters be weighty and strong, but in person he is frail or weak, and his speech contemptible.*)

<sup>11</sup> He that is such one, think this, for such as we absent be in word by epistles (or *letters*), such we be present in deed.

<sup>12</sup> For we dare not put us among, or comparison us to some men, that commend themselves; but we measure us in us-selves, and comparison us-selves to us.

<sup>13</sup> For we shall not have glory over-measure, but by the measure of the rule which God measured to us, the measure that stretcheth [till] to you.

<sup>14</sup> For we overstretch not forth us, as not stretching to you. For to you we came in the gospel of Christ (or *For we came to you to preach the Gospel, or the Good News, of the Messiah*),

<sup>15</sup> not glorying over-measure in other men's travails. For we have hope of your faith that waxeth in you (or *For we have hope that by the faith that groweth in you*), to be magnified by our rule in abundance,

<sup>16</sup> also to preach into those things that be beyond you, not to have glory in (an)other man's rule (or *not to boast about, or over, another man's field of work*), in these things that be made ready.

<sup>17</sup> He that glorieth, have glory in the Lord. (*He who boasteth, boast of the Lord.*)

<sup>18</sup> For not he that commendeth himself is (ap)proved, but whom God commendeth.

## CHAPTER 11

<sup>1</sup> I would that ye would suffer a little thing of mine un wisdom (or *I wish that ye would allow me a little foolishness*), but also support ye me [or bear me up].

<sup>2</sup> For I love you by the love of God; for I have espoused you to one husband, to yield a chaste virgin to Christ, [or to give you, a chaste virgin, to one man, Christ], (or to give you as a pure virgin to the Messiah).

<sup>3</sup> But I dread, lest as the serpent deceived Eve with his subtle fraud, so your wits be corrupted, and fallen down from the simpleness that is in Christ. (*But I fear, that just as the serpent deceived Eve with his subtle fraud, so your minds now be corrupted, and have fallen away from your sincere devotion to the Messiah.*)

<sup>4</sup> For if he that cometh, preacheth another Christ, (or *For if he who cometh, preacheth another Messiah*), whom we preached not, or if ye take another spirit, whom ye took not [or whom ye received not], or another gospel, which ye received not, rightly ye should suffer.

<sup>5</sup> For I ween (or *I think*) that I have done nothing less than the great apostles.

<sup>6</sup> For though I be unlearned in word, but not in cunning (or *in knowing*), [or *For why though I be unlearned in sermon, but not in science*], (or *For although I am not learned in giving sermons or in public speaking, I have some knowledge*). For in all things I am open to you [or *I am showed, or made known, to you*].

<sup>7</sup> Or whether I have done sin, meeking, [or *making low*], myself, that ye be enhanced (or *so that ye be raised up*), for freely I preached to you the gospel (or *the Good News*) of God?

<sup>8</sup> I made naked, *[or I spoiled, or I took gifts of]*, other churches, and I took wages to your service. *(Yes, I robbed other churches, or I received gifts from other churches, and so I received my wages for my service or my ministry to you.)*

<sup>9</sup> And when I was among you, and had need, I was chargeous to no man; for brethren that came from Macedonia, fulfilled *[or supplied]* that that failed to me. And in all things I have kept *[me]*, and shall keep me without charge to you. *(And when I was among you, and had need, I was not a burden to anyone; for the brothers who came from Macedonia, supplied what I needed. And so in everything I have looked after myself, and shall not be a burden to you.)*

<sup>10</sup> The truth of Christ is in me *(or The truth of the Messiah is in me)*; for this glory shall not be broken in me in the countries *[or in the regions]* of Achaia.

<sup>11</sup> Why? for I love not you? God knoweth.

<sup>12</sup> For that that I do, and that I shall do, is that I cut away the occasion of them that will *(an)* occasion, that in the thing, in which they glory, they be found *[such]* as we. *(For what I do, and what I shall do, is that I cut away the occasion of those who desire an occasion, so that in that, in which they boast, they be found such as we.)*

<sup>13</sup> For such false apostles be treacherous, *[or guileful]*, workmen, and transfigure them*(selves)* into apostles of Christ. *(For such false apostles be workers of deceit, who transform themselves into apostles of the Messiah.)*

<sup>14</sup> And no wonder, for Satan himself transfigureth him*(self)* into an angel of light. *(And no wonder, for Satan himself transformeth himself into an angel of light.)*

<sup>15</sup> Therefore it is not great, if his ministers be transfigured as the ministers of righteousness, whose end shall be after their works. *(And so it is no great thing, if his servants be transformed into the servants of righteousness, whose end shall be after their works.)*

<sup>16</sup> Again I say, lest any man guess me, *[or deem me]*, *(or think me)*, to be unwise; else take ye me as unwise, that also I have glory a little *(some)what* *(or so that I can also boast a little)*.

<sup>17</sup> That that I speak, I speak not after God, but as in un wisdom, in this substance of glory *(or in this matter of boasting)*.

<sup>18</sup> For many men glory after the flesh, and I shall glory. *(For many men boast about fleshly matters, and so I shall boast.)*

<sup>19</sup> For ye suffer gladly unwise men, when ye yourselves be wise.

<sup>20</sup> For ye suffer, if any man driveth you into servage, if any man devoureth *(you)*, if any man taketh *(you)*, if any man is enhanced *[by pride]*, if any man smiteth you on the face. *(For ye allow it, if any man driveth you into servitude or into slavery, if any man devoureth you, if any man catcheth you, if any man is raised up over you in pride, if any man striketh you on the face.)*

<sup>21</sup> By unnobleness I say, as if we were sick in this part *(or as if we were frail or weak in this matter)*. In what thing any man dare, in un wisdom I say, and I dare.

<sup>22</sup> They be Hebrews, and I; they be Israelites, and I; they be the seed of Abraham, and I;

<sup>23</sup> they be the ministers of Christ, and I, *(or they be the servants of the Messiah, like I am)*. As less wise I say, I more; in full many travails *(or in many great labours)*, in prisons more plenteously, in wounds above-manner, *[or over-measure]*, in deaths oft times.

<sup>24</sup> I received of the Jews five times forty strokes one less; *(I received from the Jews five times forty strikes less one;)*

<sup>25</sup> thrice I was beaten with rods, once I was stoned, thrice I was at ship-break *(or three times I was shipwrecked)*, a night and a day I was in the deepness of the sea;

<sup>26</sup> in ways oft, in perils of floods *(or in danger from rivers)*, in perils of thieves, in perils of kin, in perils of heathen men *(or in danger from the Gentiles)*, in perils in *[the]* city, in perils in *(the)* desert, in perils in the sea, in perils among false brethren,

<sup>27</sup> in travail and neediness, in many wakings, in hunger, in thirst, in many fastings, in cold and nakedness.

<sup>28</sup> Without those things that be withoutforth, mine each day's travailing *[or mine each day's studying]* is the busyness of all *(the)* churches.

<sup>29</sup> Who is sick, and I am not sick? *(or Who is frail or weak, and I am not frail or weak?)* who is caused to stumble *(or to fall)*, and I am not burnt?

<sup>30</sup> If it behooveth to glory, I shall glory *in those things* that be of mine infirmity, *[or frailty]*. *(If it behooveth to boast, then I shall boast (about those things) that tell of, or show, my weakness, (or frailty).)*

<sup>31</sup> God and the Father of our Lord Jesus Christ, that is blessed into worlds, (*or who is blessed forever; or forever be he blessed*), knoweth that I lie not.

<sup>32</sup> The provost of Damascus, of the king of the folk of Aretas, [*or of the king of the folk, Aretas*], kept the city of Damascenes to take me; (*The governor of Damascus, under King Aretas, kept watch in the city of the Damascenes to take me captive;*)

<sup>33</sup> and by a window in a basket I was let down by the wall, and so I escaped his hands.

## CHAPTER 12

<sup>1</sup> If it behooveth to have glory, it speedeth not (*or It is not expedient to boast*); but I shall come to the visions and the revelations of the Lord.

<sup>2</sup> I know a man in Christ that before fourteen years; whether in body, whether out of body, I know not, God knoweth; that such a man was ravished unto the third heaven. (*I know a man in the Messiah who fourteen years ago; whether in the body, or out of the body, I do not know, but God knoweth; that man was snatched up into the third heaven.*)

<sup>3</sup> And I know such a man; whether in body, or out of body, I know not, God knoweth; (*And I know that this man, whether in the body, or out of the body, I do not know, but God knoweth;*)

<sup>4</sup> that he was ravished into paradise, and heard privy words, which it is not leaveful to a man to speak. (*that he was snatched up into paradise, and heard private or secret words, which it is not lawful for a man to speak or tell out.*)

<sup>5</sup> For such manner things I shall glory (*in*); but (*as*) for me nothing, but in mine infirmities. (*About such a man as this, I shall boast; but about myself nothing, except for my frailties and weaknesses.*)

<sup>6</sup> For if I shall desire to glory (*or For if I wish to boast*), I shall not be unwise, for I shall say (*the*) truth; but I spare (*thee*), lest any man guess me over that thing that he seeth in me, or heareth anything of me.

<sup>7</sup> And lest the greatness of (*these*) revelations enhance me, (*or exalt me, or raise me up*), in *pride*, the prick of my flesh, an angel of Satan, is given to me, (*so*) that he buffet me.

<sup>8</sup> For which thing thrice I prayed the Lord, that it should go away from me.

<sup>9</sup> And he said to me, My grace sufficeth to thee; for virtue is perfectly made in infirmity. Therefore gladly I shall glory in mine infirmities, that the virtue of Christ dwell in me. (*And he said to me, My grace sufficeth for thee; for power is made perfect in frailty or weakness. And so I shall gladly boast of my frailties and weaknesses, so that the power of the Messiah can live in me.*)

<sup>10</sup> For which thing I am pleased in mine infirmities, in despisings, [*or reprovings*], in needs, in persecutions, in anguishes, for Christ; for when I am sick, then I am mighty. (*And so I am content in my frailties and weaknesses, in despisings, or reproaches, in needs, in persecutions, in anguishes, for the Messiah; for when I am frail or weak, then I am mighty.*)

<sup>11</sup> I am made unwitty (*or witless*), ye constrained me. For I ought to be commended of you; for I did nothing less than they that be apostles over-measure. Though I am nought, (*But I am being foolish, and ye compelled me. For I ought to be commended by you; for I did nothing less than those who be apostles over-measure or who be the greatest apostles. Although I am nothing.*)

<sup>12</sup> nevertheless the signs of mine apostlehood be made on you, in all patience, and signs (*or miracles*), and great wonders, and virtues (*or works of power*).

<sup>13</sup> And what is it, that ye had less than (*the*) other churches, [*no*] but that I myself grieved you not, [*betaking (nothing) of you?*] (*or taking nothing from you?*) Forgive ye to me this wrong.

<sup>14</sup> Lo! this third time I am ready to come to you, and I shall not be grievous to you; for I seek not those things that be yours, but you. For neither sons owe to [*make*] treasure to father and mother (*or For sons ought not to give treasure to their father and mother*), but the father and mother to the sons.

<sup>15</sup> For I shall give most willfully (*or For I shall give most willingly or out of my free will*), and I myself shall be given over for your souls; though I more love you, and be less loved.

<sup>16</sup> But (*so*) be it; I grieved not you, but when I was subtle [*or wily*], I took you with guile.

<sup>17</sup> Whether I deceived you by any of them, which I sent to you?

<sup>18</sup> I prayed Titus, and I sent with him a brother. Whether Titus beguiled you? whether we went not in the same spirit? whether not in the same steps?

<sup>19</sup> Sometime ye ween (*or ye guess*), that we shall excuse us with you. Before God in Christ we speak (*or In the presence of God, we speak in the Messiah*); and, most dear brethren, all things for your edifying.

<sup>20</sup> But I dread, lest when I come, I shall not find you such as I will, and I shall be found of you such as ye will not, (*or But I fear; that when I come there, I shall not find you such as I want, or as I desire, and that I shall be found by you such as ye do not want, or as ye do not desire*); lest peradventure strivings, envies, indignations, dissensions and detractions, privy speeches of discord, swellings *by pride*, debates be among you;

<sup>21</sup> *and* lest again when I come, God make me low [*or make me humble*] with you, and I bewail many of them, that before sinned, and did not penance on the uncleanness (*or and who did not repent for the uncleanness*), and fornication, and unchastity, that they have done.

## CHAPTER 13

<sup>1</sup> Lo! this third time I come to you, and in the mouth of two or of three witnesses every word shall stand.

<sup>2</sup> I said before, and say before, as present twice, and now absent, to them that before have sinned, and to all others; for if I come again, I shall not spare (*you*).

<sup>3</sup> Whether ye seek the proof [*or (the) assaying*] of that Christ, that speaketh in me, which is not feeble in you, [*but is mighty in you*]? (*Do ye seek the proof of that Messiah, who speaketh through me, who is not frail or weak in you, but is mighty and powerful?*)

<sup>4</sup> For though he was crucified of infirmity, but he liveth of the virtue of God. For also we be sick in him, but we shall live with him of the virtue of God in us. (*For though he was crucified in weakness, now he liveth by the power of God. For we also be frail or weak in him, but we shall live with him by the power of God in us.*)

<sup>5</sup> Assay yourselves, if ye be in the faith; ye yourselves prove (*it*). Whether ye know not yourselves, for Christ Jesus is in you? [*no*] but in hap ye be reprobable. (*Test yourselves, if ye be in the faith; ye yourselves prove it. Do ye not know, that the Messiah Jesus is in you? unless perhaps ye be reproachable.*)

<sup>6</sup> But I hope, that ye know, that we be not reprobable. (*But I hope, that ye know, that we be not reproachable.*)

<sup>7</sup> And we pray the Lord, that ye do nothing of evil; not that we seem proved (*or not that we be seen as to have been proven correct*), but that ye do that that is good, and that we be as reprobable.

<sup>8</sup> For we may do nothing against (*the*) truth, but, (*rather*), for the truth.

<sup>9</sup> For we joy, when we be sick, but ye be mighty; and we pray (*for*) this thing, (*yea*), your perfection. (*For we rejoice, when we be frail or weak, but ye be strong or powerful; and we pray for this thing, yea, for your completion.*)

<sup>10</sup> Therefore I absent write these things, that (*when*) I (*am*) present do not harder, (*or so that when I come there, I do not have to be harsher*), by the power, which the Lord gave to me into edification, and not into *your* destruction.

<sup>11</sup> Brethren (*or Brothers*), henceforward joy ye, be ye perfect, excite ye [*or and teach ye*]; understand ye the same thing; have ye peace, and (*the*) God of peace and of love shall be with you.

<sup>12</sup> Greet ye well together in holy kiss. (*Give hearty greetings to one another with a holy kiss.*)

<sup>13</sup> All holy men greet you well. (*All the saints, or All of God's people, send you hearty greetings.*)

<sup>14</sup> The grace of our Lord Jesus Christ, and the charity of God, and the communing of the Holy Ghost, be with you all. Amen. (*The grace of our Lord Jesus Christ, and the love of God, and the communing of the Holy Spirit, be with you all. Amen.*)

## GALATIANS

<sup>1</sup> Paul the apostle, not of men, nor by man, but by Jesus Christ, and God the Father, that raised him from death [*for that raised him from (the) dead*],

<sup>2</sup> and all the brethren that be with me, to the churches of Galatia, (*and all the brothers who be with me, to the churches in Galatia*),

<sup>3</sup> grace (*be*) to you and (*the*) peace of God the Father, and of the Lord Jesus Christ,

<sup>4</sup> that gave himself for our sins, to deliver us from the present wicked world, by the will of God and our Father,

<sup>5</sup> to whom is honour and glory into worlds of worlds. Amen. (*to whom be honour and glory forever and ever. Amen.*)

<sup>6</sup> I wonder, that so soon ye be thus moved from him that called you into the grace of Christ, into another evangel [*for into another gospel*]; (*I am amazed, that so quickly ye be moved away from him who called you into the grace of the Messiah, to another gospel*);

<sup>7</sup> which is not another, but that there be some that trouble you, and will mis-turn the evangel of Christ. (*which is not truly another gospel, but that there be some who trouble you, and will pervert the Gospel, or the Good News, of the Messiah.*)

<sup>8</sup> But though we, or an angel of heaven, preached to you, besides that that we have preached to you, be he accursed. [*But though we, or an angel of heaven, evangelized to you, besides that that we have evangelized to you, cursed be he.*]

<sup>9</sup> As I have said before, and now again I say, if any man preach to you besides that that ye have received, be he accursed [*or cursed be he*].

<sup>10</sup> For now whether counsel I men, or God? or whether I seek to please men? If I pleased yet men, I were not Christ's servant, (*or If I still sought to please men, I would not be the Messiah's servant*).

<sup>11</sup> For, brethren, I make known to you the evangel [*or the gospel*], that was preached of me (*or by me*), for it is not by man;

<sup>12</sup> nor I took it of man (*or nor I received it from any man*), nor learned (*it from any man*), but by [*the*] revelation of Jesus Christ.

<sup>13</sup> For ye have heard my conversation sometime in the Jewry, that I pursued (*sur*)passingly, [*or over-manner; or (over-) measure*], the church of God, and fought against it. (*For ye have heard about my life before among the Jewry, how I persecuted God's church beyond measure, and fought so very hard against it.*)

<sup>14</sup> And I profited in the Jewry above many of mine even-elders in my kindred, and was more abundantly a follower [*or a lover*] of my fathers' traditions.

<sup>15</sup> But when it pleased him, that parted me (*or who separated me*) from my mother's womb, and called (*me*) by his grace,

<sup>16</sup> to show his Son in me, that I should preach him among the heathen, anon I drew me not to flesh and blood; (*to show his Son to me, so that I would preach him among the Gentiles, at once I drew me not to flesh and blood*);

<sup>17</sup> nor I came to Jerusalem to the apostles, that were before me, but I went into Arabia, and again I turned again into Damascus. (*nor did I come to Jerusalem to those who were apostles before me, but I went to Arabia, and then I returned to Damascus.*)

<sup>18</sup> And since three years after I came to Jerusalem [*or Afterward after three years I came to Jerusalem*], to see Peter, and I dwelled with him (*for*) fifteen days;

<sup>19</sup> but I saw none other of the apostles, but James, *our* Lord's brother.

<sup>20</sup> And these things which I write to you, lo! before God I lie not.

<sup>21</sup> Afterward I came into the coasts of Syria and Cilicia.

<sup>22</sup> But I was unknown by face to the churches of Judea, that were in Christ (*or who were in the Messiah*);

<sup>23</sup> and they had only an hearing, that he that pursued us sometime (*ago*), preacheth now the faith, against which he fought sometime (*ago*); (*and they had only heard it said, that he who had persecuted us before, now preacheth the faith, which before he fought so very hard against*);

<sup>24</sup> and in me they glorified God. (*and they praised God for me.*)

## CHAPTER 2

<sup>1</sup> And since fourteen years after [*or Afterward after fourteen years*], again I went up to Jerusalem with Barnabas, and took with me Titus.

<sup>2</sup> I went up by revelation, and spake with them the evangel [*or the gospel*], which I preach among the heathen, (*or I went up by revelation, and spake, or shared, the Gospel, or the Good News, with them, which I preach among the Gentiles*); and by themselves to these that seemed to be somewhat, lest I run [*or lest peradventure I should run*], or had run in vain.

<sup>3</sup> And neither Titus, that had been with me, while he was heathen, was compelled to be circumcised; (*And Titus, who had been with me, while he was a Gentile, was not compelled to be circumcised;*)

<sup>4</sup> but for false brethren that were brought in, which had [*privily*] entered to espy our freedom [*or our liberty*], which we have in Jesus Christ, to bring us [*or to drive us*] into servage (*or to drive us into servitude, or into slavery*).

<sup>5</sup> But we gave no place to subjection, that the truth of the gospel should dwell with you. (*But we did not submit to their domination, so that the truth of the Gospel or the Good News would remain with you.*)

<sup>6</sup> But of these that seemed to be somewhat (*or to be esteemed*); which they were sometime, it pertaineth not to me, for God taketh not the person of (*a*) man (*or for God favoureth not any person*); for they that seemed to be somewhat (*or to be esteemed*), gave me nothing.

<sup>7</sup> But on the contrary, when they had seen, that the evangel of (*the*) prepuce (*or for the uncircumcision*) was given to me [*or that the gospel of heathen men is betaken to me*], as the evangel of (*the*) circumcision was given to Peter; (*But on the contrary, when they had seen, that the Gospel, or the Good News, for the uncircumcised, or the heathen, or the Gentiles, was given to me, like the Gospel, or the Good News, for the circumcised, or the Jews, was given to Peter;*)

<sup>8</sup> for he that wrought to Peter in apostlehood of (*the*) circumcision, wrought also to me among the heathen; (*for he who made Peter the apostle to the circumcised, also made me the apostle to the Gentiles;*)

<sup>9</sup> and when they had known the grace of God, that was given to me, James, and Peter [*or Cephas*], and John, which were seen to be the pillars, they gave the right hand of fellowship to me and to Barnabas, that we [*preach*] among the heathen (*or that we preach among the Gentiles*), and they into the circumcision;

<sup>10</sup> only that we had mind of, [*or that we should be mindful of*], (*the*) poor men, the which thing I was full busy to do. (*only that we should remember the poor; which I already was always doing.*)

<sup>11</sup> But when Peter was come to Antioch, I against-stood him in the face, (*or I stood up against him, or I opposed him, to his face*), for he was worthy to be reproved.

<sup>12</sup> For before that there came some men from James [*or Forsooth before that some came from James*], he ate with heathen men; but when they were come, he withdrew, and departed him(*self*), dreading them that were of (*the*) circumcision. (*For before that some men came from James, he ate with the Gentiles; but when they had come, he withdrew, and separated himself, fearing those who were of the circumcision.*)

<sup>13</sup> And the other Jews assented [*or consented*] to his feigning, so that Barnabas was drawn of (*or by*) them into that feigning.

<sup>14</sup> But when I saw, that they walked not rightly to the truth of the gospel, I said to Peter [*or to Cephas*] before all men, If thou, that art a Jew, livest heathen-like, and not Jew-like, how constrainest thou heathen men to become Jews? (*or how can thou compel Gentiles to become Jews?*)

<sup>15</sup> We Jews of kind, and not sinful men of the heathen, (*We Jews by kind, or naturally, and not of the sinners of the Gentiles, as they be called,*)

<sup>16</sup> know that a man is not justified of the works of the law, but by the faith of Jesus Christ; and we believe in Jesus Christ, that we be justified of [*or by*] the faith of Christ, and not of the works of the law. Wherefore of the works of the law each flesh shall not be justified. (*know that a man is not justified by the works of the Law, but by faith in Jesus Christ; and we believe in Jesus Christ, that we be justified by faith in the Messiah, and not by doing the works of the Law. And so by doing the works of the Law each flesh shall not be justified.*)

<sup>17</sup> And if we seek to be justified in Christ, we ourselves be found sinful men [*or to be sinners*], whether Christ be (*a*) minister of sin? God forbid. (*And if we seek to be justified in the Messiah, and we ourselves be found to be sinners, then is the Messiah a servant of sin? God forbid.*)

<sup>18</sup> And if I build again things that I have destroyed, I make myself a trespasser.

<sup>19</sup> For by the law I am dead to the law, [*For by the law I am dead to the law, that I live to God;*]

<sup>20</sup> and I am fixed to the cross, that I live to God with Christ. And now live not I, but Christ liveth in me, (*or and I am fixed to the cross, so that I live to God with the Messiah. But now I do not live, but the Messiah who liveth in me*). But that I live now in (*the*) flesh, I live in the faith of God's Son, that loved me, and gave himself for me. [*with Christ I am fixed to the cross. Forsooth I live now, not I, but Christ liveth in me. Forsooth that I live now in (the) flesh, I live in the faith of God's son, the which loved me, and betook (or delivered) himself for me.*]

<sup>21</sup> I cast not away the grace of God; for if rightwiseness be through (*the*) law [*or for if rightwiseness is by the law*], then Christ died without cause. (*I do not throw away God's grace; because if righteousness can be gained through the Law, then the Messiah died without any reason or for no purpose.*)

### CHAPTER 3

<sup>1</sup> O! unwitty Galatians, before whose eyes Jesus Christ is exiled, [*or O! ye witless men of Galatia, before whose eyes Jesus Christ is damned or condemned*], and is crucified in you, who hath deceived you, that ye obey not to truth? (*O foolish Galatians! before whom Jesus was shown to be condemned, and crucified, who hath deceived you, so that ye do not obey the truth?*)

<sup>2</sup> This only I desire to learn of you, whether ye have received the Spirit of the works of the law, or of hearing of belief? (*I only desire to learn this from you, did ye receive the Spirit by doing the works of the Law, or by hearing and believing?*)

<sup>3</sup> So ye be fools, that when ye have begun in Spirit (*or because what ye have begun in the Spirit*), [*now*] ye be ended in (*the*) flesh.

<sup>4</sup> So great things [*So many things*] ye have suffered without cause, (*or without any reason, or for any purpose*), if it be without cause.

<sup>5</sup> He that giveth to you [*the*] Spirit, and worketh virtues in you, whether of works of the law, or of hearing of belief? [*Therefore he that giveth to you the spirit, and worketh virtues in you, whether of the works of the law, or of hearing of faith?*](*Giveth he the Spirit to you, and worketh works of power among you, because of ye doing the works of the Law, or because of ye hearing and believing?*)

<sup>6</sup> As it is written, Abraham believed to God, and it was reckoned to him to rightwiseness.

<sup>7</sup> And therefore know ye, that these that be of belief, be the sons of Abraham. [*+Therefore know ye, that they that be of faith, they be the sons of Abraham.*]

<sup>8</sup> And the scripture seeing afar, that God justifieth the heathen of belief, [*or Forsooth the scripture purveying, for God justifieth of faith heathen men*], told before(*hand*) to Abraham, That in thee all the heathen [*or all (the) folks*] shall be blessed. (*And the Scripture seeing afar off, that God justifieth the Gentiles by faith, said ahead of time to Abraham, Through thee all the nations and all the peoples shall be blessed.*)

<sup>9</sup> And therefore these that be of belief, [*or Therefore they that be of faith*], (*or And so they who be of the faith or who have faith*), shall be blessed with faithful Abraham.

<sup>10</sup> For all that be of (*or rely on*) the works of the law, be under (*a*) curse; for it is written, Each man is cursed, that abideth not [*or that dwelleth not*] in all (*the*) things that be written in the book of the law (*or in the Book of the Law*), to do those things.

<sup>11</sup> And that no man is justified in the law before God, it is open, for a rightful man liveth of belief. [*Forsooth for no man is justified in the law with God, it is known, for a rightful man liveth by faith.*]

<sup>12</sup> But the law is not of belief (*or But the Law is not a matter of faith*), but he that doeth those things of *the law*, shall live in them.

<sup>13</sup> But Christ again-bought us [*or delivered us*] from the curse of the law (*or But the Messiah redeemed us from the curse of the Law*), and was made accursed for us; for it is written, Each man is cursed that hangeth in (*or on*) the tree;

<sup>14</sup> that among the heathen the blessing of Abraham were made in Jesus Christ, that we receive the promise of (*the*) Spirit through belief. [*that the blessing of Abraham in heathen men should be made in Christ Jesus, that we take the promise of (the) Spirit by faith.*](*so that among the Gentiles the blessing of Abraham came through, or by, Jesus Christ, and so we receive the promise of the Spirit through faith.*)

<sup>15</sup> Brethren, I say after man, no man despiseth the testament (*or the covenant*) of a man that is confirmed, or ordaineth above, (*or can add, or subtract, (any)[other thing]*).

<sup>16</sup> The promises were said to Abraham and to his seed; he saith not, In [*the*] seeds, as in many, but as in one, And to thy seed, that is, Christ (*or the Messiah*).

<sup>17</sup> But I say, this testament is confirmed of God, (*or But I say, this covenant is confirmed by God*); the law that was made after four hundred and thirty years, maketh not the testament (*in*) vain to void away the promise [*or maketh (it) not void for to do away the promise*].

<sup>18</sup> For if [*the*] heritage were of the law, it were not now of (*the*) promise, (*or For if the inheritance (is) by the Law, (it is) not by the Promise*). But God granted [*or gave*] to Abraham through (*the*) promise.

<sup>19</sup> What then the law? that is, Whereto is the law profitable? [*or What therefore profiteth the law?*] It was set for trespassing, till the seed came, to whom he had made the promise. Which law was ordained by angels, in the hand of a mediator.

<sup>20</sup> But a mediator is not of one. But God is one.

<sup>21</sup> Is then the law against the promises of God? God forbid. For if the law were given, that might quicken, verily were rightfulness of (*the*) law, [*or verily rightwiseness were of (the) law*], (*or For if a law had been given, that could enliven, or that could give life, then truly righteousness would have come from keeping or obeying the Law*).

<sup>22</sup> But the scripture hath concluded all things under sin, (*so*) that the promise of the faith of Jesus Christ were given to them that believe.

<sup>23</sup> And before that belief came, they were kept under the law, enclosed into that belief that was to be showed. [*Forsooth before that the faith came, we were kept under the law, shut together into that faith that was to be showed.*]

<sup>24</sup> And so the law was our under-master in Christ, that we be justified of belief. [*+Therefore the law was our little master (or our teacher) in Christ, that we be justified of faith.*](*And so the Law was our tutor in the Messiah, so that we would be justified through faith.*)

<sup>25</sup> But after that belief came, we be not now under the under-master. [*But after that the faith came, now we be not under the little master (or under the teacher).*](*But now that faith hath come, we be not under the tutor any longer.*)

<sup>26</sup> For all ye be the children of God through the belief of Jesus Christ. [*For all ye be the sons of God by faith in Christ Jesus.*](*For all of ye be God's children through faith in the Messiah Jesus.*)

<sup>27</sup> For all ye that be baptized, be clothed with Christ. (*For all of ye who be baptized, be clothed with the Messiah.*)

<sup>28</sup> There is no Jew, nor Greek, no bondman, nor free man, no male, nor female; for all ye be one in Christ Jesus (*or for all of ye be one in the Messiah Jesus*).

<sup>29</sup> And if ye be one in Jesus Christ, then ye be the seed of Abraham, and heirs by (*the*) promise.

## CHAPTER 4

<sup>1</sup> But I say, as long (*a*) time as the heir is a little child, he diverseth nothing from a servant, when he is (*the*) lord of all things, [*or when he is lord of all*], (*or even though he is the lord of all*);

<sup>2</sup> but he is under keepers and tutors, into the time determined of the father (*or until the time determined by his father*).

<sup>3</sup> So we, when we were little children, we served under the elements of the world.

<sup>4</sup> But after that the fulfilling of time came, God sent his Son, made of a woman, made under the law,

<sup>5</sup> that he should again-buy them that were under the law, that we should receive the adoption of sons. (*so that he would redeem those who were under the Law, so that we could receive adoption as sons.*)

<sup>6</sup> And for ye be God's sons, God sent his Spirit into your hearts, crying, Abba, Father. [*Forsooth for ye be the sons of God, God sent the Spirit of his Son into your hearts, crying, Abba, that is, father.*]

<sup>7</sup> And so there is not now a servant, but a son; and if *he* is a son, *he* is an heir by God.

<sup>8</sup> But then ye unknowing God, served to them that in kind were not gods. (*But when ye did not know God, ye served those who by their very nature were not gods.*)

<sup>9</sup> But now when ye have known God, and be known of God, how be ye turned again to the feeble [*or to the sick*] and needy elements, to the which ye will again serve? (*But now when ye have known God, and ye be known by God, how can ye return to those elements which be frail or weak, and lacking, yet which ye will serve again?*)

<sup>10</sup> Ye take keep to days, [*or Ye keep, or wait (upon), days*], (*or Ye care about special days*), and months, and times, and years.

<sup>11</sup> But I dread you, lest without cause, I have travailed among you, [*or lest peradventure I have travailed in you without cause*]. (*But you make me fear; that I have laboured among you for no good reason, or for no good purpose, or without any good result.*)

<sup>12</sup> Be ye as I, for I am as ye. Brethren, I beseech you, ye have hurt me nothing, [*or Brethren, I beseech you, ye have nothing hurt me*].

<sup>13</sup> But ye know, that by, (*or with*), (*an*) infirmity of (*the*) flesh I have preached to you [*or I have evangelized to you*] now before;

<sup>14</sup> and ye despised not, neither forsook your temptation in my flesh, but ye received me as an angel of God, as Christ Jesus (*or like the Messiah Jesus himself*).

<sup>15</sup> Where then is your blessing? [*or Where is therefore your blessedness, that ye had before time?*] For I bear you witness (*or For I testify about you*), that if it might have been done, ye would have put out your eyes, and have given them to me.

<sup>16</sup> Am I then made an enemy to you, saying to you the sooth? (*Am I then made your enemy, by telling you the truth?*)

<sup>17</sup> They love not you well [*or They love you not well*], but they will exclude you, that ye (*pur*)sue them (*or so that ye follow them*).

<sup>18</sup> But (*pur*)sue ye the good (*for*)evermore in good, (*or But instead, always follow, or go after, the good, simply because it is good*), and not only when I am present with you.

<sup>19</sup> My small children, which I bear again, till that Christ be formed in you, [*My little sons, whom I child, or I bring forth by travail, again, till Christ be formed in you,*](*My young children, whom I bring forth through travail, or with great labour; until the Messiah is formed within you.*)

<sup>20</sup> and I would now be at you, and change my voice, for I am confounded among you. (*I wish that I could be with you, and change my tone, for I am confused about you.*)

<sup>21</sup> Say to me, ye that will be under the law, have ye not read the law?

<sup>22</sup> For it is written, that Abraham had two sons, one of a servant [*or of a handmaiden*], and one of a free woman [*or of a wife*].

<sup>23</sup> But he that was of the servant [*or of the handmaiden*] was born after the flesh; but he that was of the free woman [*or of the wife*] by a promise.

<sup>24</sup> The which things be said by another understanding. For these be two testaments (*or For they be two covenants*); one in the hill of Sinai, (*en*)gendering into servage, (*or begetting into servitude, or into slavery*), which is Agar. [*+ Which things be said by allegory. For why these things be two testaments; soothly the one in the mount Sinai, (en)gendering into servage, that is Agar.*]

<sup>25</sup> For Sinai is an hill that is in Arabia, which hill is joined to it that is now Jerusalem, and serveth with her children.

<sup>26</sup> But that Jerusalem that is above, is free, which is our mother.

<sup>27</sup> For it is written, Be glad, thou barren, that bearest not; break out and cry, [*thou*] that bringest forth no children; for many sons be of her that is left of her husband, more than of her that hath an husband, (*or for there shall be more sons of her who was deserted by her husband, than of her who hath a husband*).

<sup>28</sup> For, brethren, we be [*the*] sons of (*the*) promise after Isaac;

<sup>29</sup> but now as this that was born after the flesh pursued him that was after the Spirit, so now. (*but just as he who was born after the flesh persecuted him who was born according to the Spirit, so it is also today.*)

<sup>30</sup> But what saith the scripture? Cast out the servant [*or the handmaiden*] and her son, for the son of the servant shall not be heir with the son of the free wife.

<sup>31</sup> And so, brethren, we be not sons of the servant [*or of the handmaiden*], but of the free wife, by which freedom [*or liberty*] Christ hath made us free. (*And so brothers, we be not the sons of the handmaid, but the sons of the free wife, by which freedom the Messiah hath made us free.*)

## CHAPTER 5

<sup>1</sup> Stand ye therefore, and do not ye again be held in the yoke of servage. (*And so stand firm, and do not be held again in the yoke of servitude or slavery.*)

<sup>2</sup> Lo! I, Paul, say to you, that if ye be circumcised, Christ shall nothing profit to you. (*Behold! I, Paul, say to you, that if ye be circumcised, the Messiah shall be of no profit to you.*)

<sup>3</sup> And I witness again to each man that circumciseth himself (*or And I testify again to each man who circumciseth himself*), that he is a debtor of all the law to be done.

<sup>4</sup> And ye be voided away from Christ, and ye that be justified in the law, ye have fallen away from grace. *(And ye be devoid of the Messiah, yea, ye who be justified by the Law, ye have fallen away from grace.)*

<sup>5</sup> For we through the Spirit of belief abide the hope of rightwiseness. *[For we by (the) Spirit of faith abide the hope of rightwiseness.]*

<sup>6</sup> For in Jesus Christ neither circumcision is anything worth, neither prepuce, but the belief that worketh by charity *[or but (the) faith that worketh by charity]*. *(For in Jesus Christ circumcision is not worth anything, nor is uncircumcision, but only faith that worketh through love.)*

<sup>7</sup> Ye ran well; who hindered you that ye obeyed not to the truth?

<sup>8</sup> Consent ye to no man; for this counsel is not of *(or from)* him that hath called you.

<sup>9</sup> A little sourdough impairerth *[or maketh sour]* all the gobbet. *(A little leaven maketh the whole piece sour.)*

<sup>10</sup> I trust on you in our Lord, that ye should understand none other thing. And who that disturberth you *[or Forsooth he that distroubleth you]*, shall bear doom *(or shall receive God's judgement)*, whoever he be.

<sup>11</sup> And, brethren, if I preach yet circumcision, what suffer I yet persecution? then the stumbling of the cross is avoided/is voided. *(And, brothers, if I still preach circumcision, why do I still suffer persecution? for then the stumbling of the cross is made null and void.)*

<sup>12</sup> I would that they were cut away, that disturb you. *[I would that they that distrouble you, be also cut off.](I wish that those who disturb or trouble you, wanting you to be circumcised just like they be, would cut it all off!)*

<sup>13</sup> For, brethren, ye be called into freedom *[or into liberty]*; only give ye not freedom *[or liberty]* into *(an)* occasion of *(the)* flesh, but by charity of *[the]* Spirit serve ye together *(or but in the love of the Spirit serve one another)*.

<sup>14</sup> For every law *[or all the law]* is fulfilled in one word *(or For all the Law is fulfilled in a single sentence)*, Thou shalt love thy neighbour as thyself.

<sup>15</sup> And if ye bite, and eat each other, see ye, lest ye be wasted each from *(the)* other *(or lest ye destroy one another)*.

<sup>16</sup> And I say to you in Christ *(or And I say to you in the Messiah)*, walk ye in *(the)* Spirit, and ye shall not perform the desires of the flesh.

<sup>17</sup> For the flesh coveteth against the Spirit, and the Spirit against the flesh; for these be adversaries together, that ye do not all things that ye will, *(or for they be adversaries with each other, so that ye do not do the things that ye desire to do)*.

<sup>18</sup> That if ye be led by *[the]* Spirit, ye be not under the law. *(But if ye be led by the Spirit, ye shall not be under the Law.)*

<sup>19</sup> And the works of the flesh be open, which be fornication, uncleanness, unchastity, lechery,

<sup>20</sup> service of false gods *[or serving of idols]*, witchcrafts, enmities, strivings *[or strives]*, indignations, wraths, chidings, dissensions, sects *[or heresies]*,

<sup>21</sup> envies, manslayings, drunkennesses, unmeasurable eatings *[or gluttonies]*, and things like to these, which I say to you before, as I have told to you before, for they that do such things, shall not have the kingdom of God, *(or for they who do such things, shall not possess the Kingdom of God)*.

<sup>22</sup> But the fruit of the Spirit is charity *(or love)*, joy, peace, patience, long abiding *(or endurance)*, benignity, *[or good will]*, goodness, mildness *(or meekness and humility)*, faith,

<sup>23</sup> temperance, continence, chastity; against such things *(there)* is no law.

<sup>24</sup> And they that be of Christ, have crucified their flesh with vices and covetings *[or concupiscences]*. *(And they who belong to the Messiah, have crucified their flesh with its vices and its coveting.)*

<sup>25</sup> If we live by *(the)* Spirit, walk we by *(the)* Spirit;

<sup>26</sup> be we not made covetous of vain glory, stirring each other to wrath, *or having envy each to (the) other. (be we not made covetous of empty boasting, stirring each other to anger, or having envy with one another.)*

## CHAPTER 6

<sup>1</sup> Brethren, if a man be occupied in any guilt *[or overcome in any trespass]*, ye that be spiritual, inform ye *[or teach]* such one in *(the)* spirit of softness, *[or meekness]*, beholding thyself, lest that thou be tempted, *[falling in the same wise]*, *(or lest thou be tested, failing in the same way, or in like manner)*.

<sup>2</sup> Each bear (*the*) other's charges, and so ye shall fulfill the law of Christ. (*Bear each other's burdens, and so ye shall fulfill the law of the Messiah.*)

<sup>3</sup> For who that troweth [*or guesseth*] that he be aught, when he is nought, he beguileth himself. (*For he who thinketh that he is something, when he is really nothing, fooleth himself.*)

<sup>4</sup> But each man prove his own work, and so he shall have glory [*only*] in himself, and not in another.

<sup>5</sup> For each man shall bear his own charge. (*For each man shall bear his own burden.*)

<sup>6</sup> He that is taught in word, commune he with him that teacheth him, in all goods [*for in all good things*].

<sup>7</sup> Do not ye err; God is not scorned; for those things that a man soweth, those things he shall reap, [*for for why what things a man soweth, also these things he shall reap*].

<sup>8</sup> For he that soweth in his flesh, of the flesh he shall reap corruption; but he that soweth in the Spirit, of the Spirit he shall reap everlasting life.

<sup>9</sup> And doing good fail we not; for in his time we shall reap, not failing.

<sup>10</sup> Therefore while we have time, work we good to all men; but most(*ly*) to them that be home-like [*for that be the household members*] of the faith. (*And so while we have the time, do we good to all; but most of all to those who be members of the household, or the family, of faith.*)

<sup>11</sup> See ye, what manner letters I have written to you with mine own hand.

<sup>12</sup> For whoever will please in the flesh, these constrain you to be circumcised, only that they suffer not the persecution of Christ's cross (*or so that they themselves shall not suffer persecution for the cross of the Messiah*).

<sup>13</sup> For neither they that be circumcised keep the law; but they will (*or they desire*) that ye be circumcised, (*so*) that they have glory in your flesh.

<sup>14</sup> But far be it from me to have glory, [*no*] but in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.

<sup>15</sup> For in Jesus Christ neither circumcision is anything (*of*) worth, nor prepuce, but a new creature. (*For in Jesus Christ being circumcised is not worth anything, nor being uncircumcised, but only being a new creation.*)

<sup>16</sup> And whoever [*shall*](*pur*)sue this rule (*or And whoever shall follow this rule*), peace (*be*) on them, and mercy, and on (*the*) Israel of God.

<sup>17</sup> And hereafter [*for From henceforth*], no man be heavy to me; for I bear in my body the tokens, [*for the wounds*], of our Lord Jesus Christ (*or for I bear on my body the signs, or the marks, of our Lord Jesus Christ*).

<sup>18</sup> The grace of our Lord Jesus Christ *be* with your spirit, brethren. Amen.

## EPHESIANS

<sup>1</sup> Paul, the apostle of Jesus Christ, by the will of God, to all the saints that be at Ephesus (*or to all of God's people who be at Ephesus*), and to the faithful men in Jesus Christ,

<sup>2</sup> grace be to you and (*the*) peace of God, our Father, and of our Lord Jesus Christ.

<sup>3</sup> Blessed be God and the Father of our Lord Jesus Christ, that hath blessed us in all spiritual blessing in heavenly things in Christ,

<sup>4</sup> as he hath chosen us in himself before the making of the world, that we were holy [*for that we should be holy*], and without wem in his sight, in charity. (*as he hath chosen us for himself before the creation of the world, so that we were holy, and without spot or blemish before him, in love.*)

<sup>5</sup> Which hath before-ordained us into [*the*] adoption of sons by Jesus Christ into him, by the purpose of his will,

<sup>6</sup> into the praising of the glory of his grace; in which he hath glorified us in his dearworthy Son. [*into the praising of the glory of his grace; in which he made us able to his grace in his dearworthy Son.*]

<sup>7</sup> In whom we have redemption by his blood, [*and*] forgiveness of sins, after the riches of his grace,

<sup>8</sup> that abounded greatly in us in all wisdom and prudence,

<sup>9</sup> to make known to us the sacrament (*or the mystery*) of his will, by the good pleasance of him; (*to make known to us his secret plan, by his good pleasure;*)

<sup>10</sup> the which sacrament he purposed in him in the dispensation of (*the*) plenty of times, to store up all things in Christ (*or to include everything in the Messiah*), which be in heavens, and which be in earth, in him.

<sup>11</sup> In whom [*also*] we be called by lot, before-ordained by the purpose of him that worketh all things by the counsel of his will;

<sup>12</sup> that we be into the praising of his glory, we that have hoped before in Christ [*or we that before hoped in Christ*]. (*so that we can praise his glory, we who first hoped in the Messiah, or we who were the first to hope in the Messiah.*)

<sup>13</sup> In whom also ye were called, when ye heard the word of truth, the gospel of your health, in whom ye believing be marked with the Holy Ghost of promise, (*In whom also ye were called, when ye heard the Word of Truth, the Gospel, or the Good News, of your salvation, in whom ye believing be sealed with the Holy Spirit, as was promised.*)

<sup>14</sup> which is the earnest [*or a wed*] of our heritage (*or which is the pledge of our inheritance*), into the redemption of purchasing, into [*the*] praising of his glory.

<sup>15</sup> Therefore and I hearing (*of*) your faith, that is in Christ Jesus, and the love into all (*the*) saints, (*And so I hearing of your faith, that is in the Messiah Jesus, and your love for all of God's people.*)

<sup>16</sup> cease not to do thankings for you, making mind of you in my prayers; (*never cease to give thanks for you, remembering you in my prayers;*)

<sup>17</sup> (*so*) that (*the*) God of our Lord Jesus Christ, the Father of glory, give to you the spirit of wisdom and of revelation, into the knowing of him;

<sup>18</sup> and the eyes of your heart lightened, that ye know, which is the hope of his calling, and which be the riches of the glory of his heritage in saints; (*and that the eyes of your hearts be enlightened, so that ye know, what is the hope of his calling, and what be the riches and the glory of his inheritance for God's people;*)

<sup>19</sup> and which is the excellent greatness of his virtue, into us that have believed, by the working of the might of his virtue, (*and what is the excellent greatness of his power, for those of us who have believed, by the working of the might of his power.*)

<sup>20</sup> which he wrought in Christ, raising him from death [*or raising him from (the) dead*], and setting him on his right half in heavenly things, (*which he worked in the Messiah, raising him from the dead, and setting him at his right hand, or on his right side, in heavenly things.*)

<sup>21</sup> above each principat, and potentate, and virtue, and domination, (*or above each principality, and authority, and power, and dominion*), and above each name that is named, not only in this world, but also in the world to coming [*or but also in the world to come*];

<sup>22</sup> and made all things subject under his feet, and gave him to be (*the*) head over all the church,

<sup>23</sup> that is the body of him, and the plenty of him, which is all things in all things fulfilled.

## CHAPTER 2

<sup>1</sup> And when ye were dead in your guilts and sins,  
<sup>2</sup> in which ye wandered sometime, (*or in which ye walked, or ye went some time ago*), after the course of this world, after the prince of the power of this air, of the spirit that worketh now into the sons of unbelief;

<sup>3</sup> in which also we all lived sometime in the desires of our flesh, doing the wills of the flesh and of the thoughts (*or doing the desires of the flesh and of the thoughts, or of the mind*), and we were by kind (*or by nature*) the sons of wrath, as other men;

<sup>4</sup> but God, that is rich in mercy, for his full much charity in which he loved us, (*but God, who is rich in mercy, for his very great love with which he loved us.*)

<sup>5</sup> yea, when we were dead in (*our*) sins, quickened us together in Christ (*or made us alive together with the Messiah*), by whose grace ye be saved,

<sup>6</sup> and again-raised together, and made together to sit in heavenly things in Christ Jesus; (*and ye be raised up, and allowed to sit in heavenly things with the Messiah Jesus;*)

<sup>7</sup> that he should show in the worlds above coming the plenteous riches of his grace in goodness on us in Christ Jesus. (*so that he could show in the world to come the plentiful riches of his grace in goodness for us in the Messiah Jesus.*)

<sup>8</sup> For by grace ye be saved by faith, and this not of you (*or and this is not by your own doing*); for it is the gift of God,

<sup>9</sup> not of works, that no man have glory. (*and not by works, so that no one can boast.*)

<sup>10</sup> For we be the making of him, made of nought in Christ Jesus, in good works, (*or made out of nothing in the Messiah Jesus, for good works*), which God hath ordained, that we go in those works.

<sup>11</sup> For which thing be ye mindful that sometime ye were heathen in (*the*) flesh, which were said prepuce (*or who were called the uncircumcision*), from that that is said (*the*) circumcision made by hand in (*the*) flesh; (*For which thing remember that sometime ago ye were Gentiles in the flesh, ye who were called the uncircumcised, by those who be called the circumcised, which is made in the flesh by our hands;*)

<sup>12</sup> and ye were in that time without Christ, aliened [*or strangers*] from the living (*community*) of Israel, and guests of the testaments, not having (*any*) hope of (*the*) promise, and without God in this world. (*and at that time ye were without the Messiah, alienated from, or strangers to, the living community of Israel, and outside of the covenants, not having any hope of the Promise, and without God in this world.*)

<sup>13</sup> But now in Christ Jesus ye that were sometime far, be made nigh in the blood of Christ. (*But now in the Messiah Jesus ye who were sometime far off, be made near by the blood of the Messiah.*)

<sup>14</sup> For he is our peace, that made both one, and unbinding the middle wall of a wall without mortar,

<sup>15</sup> enmities in his flesh; and voided the law of commandments by dooms (*or and voided the Law with its commandments and ordinances*), (*so*) that he make two in himself into a new man, making peace,

<sup>16</sup> to reconcile both in one body to God by the cross, slaying the enmities in himself.

<sup>17</sup> And he coming preached peace to you that were far, and peace to them that were nigh; (*And he coming preached peace to you who were far off, and peace to those who were near;*)

<sup>18</sup> for by him we both have nigh coming in one Spirit to the Father.

<sup>19</sup> Therefore now ye be not guests and strangers, but ye be citizens of saints, and [*the*] household members of God; (*And so now ye be not guests and strangers, but ye be citizens along with God's people, and members of God's household, or of God's family.*)

<sup>20</sup> above builded on the fundament of (*the*) apostles and of (*the*) prophets, upon that highest cornerstone, Christ Jesus; (*built upon the foundation of the apostles and of the prophets, and the highest cornerstone is the Messiah Jesus;*)

<sup>21</sup> in whom each building made waxeth into an holy temple in the Lord.

<sup>22</sup> In whom also ye be builded together into the habitation of God, in the Holy Ghost (*or in the Holy Spirit*).

## CHAPTER 3

<sup>1</sup> For the grace of this thing I, Paul, the bound of Christ Jesus, for you heathen men, (*For the grace of this thing I, Paul, the prisoner of the Messiah Jesus, for you Gentiles.*)

<sup>2</sup> if nevertheless ye have heard the dispensation of God's grace, that is given to me in you.

<sup>3</sup> For by revelation the sacrament is made known to me, as I above wrote in short thing,

<sup>4</sup> as ye may read, and understand my prudence in the mystery of Christ. *(so ye can read, and understand my comprehension of the secret of the Messiah.)*

<sup>5</sup> Which was not known to other generations to the sons of men, as it is now showed to his holy apostles and prophets in the Spirit,

<sup>6</sup> that heathen men be even-heirs, and of one body, and partners together of his promise in Christ Jesus by the evangel; *(that the Gentiles be equal heirs, and of one body, and partners together of his promise in the Messiah Jesus by the Gospel or the Good News;)*

<sup>7</sup> whose minister I am made, by the gift of God's grace, which is given to me by the working of his virtue *(or which is given to me by the working of his power).*

<sup>8</sup> To me, least of all *(the)* saints, this grace is given to preach *[or to evangelize]* among heathen men the unsearchable riches of Christ, *(To me, least of all of God's people, this grace is given to preach among the Gentiles the immeasurable riches of the Messiah.)*

<sup>9</sup> and to *(en)*lighten all men, which is the dispensation of *[the]* sacrament hid from worlds in God, that made all things of nought; *(and to enlighten all men, which is the dispensation of the mystery, or the secret, hidden from the beginning, or from the Creation, in God, who made everything out of nothing;)*

<sup>10</sup> *(so)* that the much-fold wisdom of God be known to princes and potentates in heavenly things by the church,

<sup>11</sup> by the before-ordinance of worlds *[or after the setting of worlds]*, which he made in Christ Jesus our Lord. *(according to his eternal purpose, which he made in the Messiah Jesus our Lord.)*

<sup>12</sup> In whom we have trust and nigh coming *[to]*, in trusting by the faith of him.

<sup>13</sup> For which thing I ask, that ye fail not in my tribulations for you, which is your glory.

<sup>14</sup> For grace of this thing I bow my knees to the Father of our Lord Jesus Christ,

<sup>15</sup> of whom each fatherhood *(or every family)* in heavens and in earth is named, *[of whom each fatherhood in heaven and in earth is named.]*

<sup>16</sup> *(so)* that he give to you, after the riches of his glory, *(the)* virtue *(or the power)* to be strengthened by his Spirit in the inner man,

<sup>17</sup> that Christ dwell by faith in your hearts; that ye rooted and grounded in charity, *(so that the Messiah live by faith in your hearts; so that ye rooted and grounded in love,)*

<sup>18</sup> may *(be able to)* comprehend with all *(the)* saints, which is the breadth, and the length, and the highness, and the deepness; *(can grasp along with all of God's people, what is the breadth, and the length, and the highness, and the depth;)*

<sup>19</sup> also to know the charity of Christ more excellent<sup>(ly)</sup> than science, that ye be *[full-]*filled in all the plenty of God. *(and also to know the love of the Messiah more completely than knowledge itself; so that ye be filled full with all the abundance of God.)*

<sup>20</sup> And to him that is mighty to do all things more plenteously than we ask or understand, by the virtue that worketh in us *(or by the power that worketh in us),*

<sup>21</sup> to him be glory in the church, and in Christ Jesus, into all the generations of the world(s) of worlds. Amen. *(to him be glory in the church, and in Messiah Jesus, from generation unto generation forever and ever. Amen.)*

## CHAPTER 4

<sup>1</sup> Therefore I bound for the Lord beseech you, that ye walk worthily in the calling, in which ye be called,

<sup>2</sup> with all meekness and mildness, with patience supporting each other in charity, *(in all humbleness and humility, with forbearance supporting each other in love,)*

<sup>3</sup> busy to keep *(the)* unity of *(the)* Spirit in the bond of peace.

<sup>4</sup> One body and one Spirit, as ye be called in one hope of your calling;

<sup>5</sup> one Lord, one faith, one baptism,

<sup>6</sup> one God and Father of all, which is above all men, and by all things, and in us all.

<sup>7</sup> But to each of us grace is given by *[or after]* the measure of the giving of Christ; *(But each of us is given grace according to the measure of the giving of the Messiah;)*

<sup>8</sup> for which thing he saith, He ascending on high, led captivity captive, he gave gifts to men.

<sup>9</sup> But what is it, that he ascended up, no but that also he came down first into the lower parts of the earth?

<sup>10</sup> He it is that came down, and that ascended *[up]* on *(or above)* all *(the)* heavens, *(so)* that he should fill all things.

<sup>11</sup> And he gave some apostles (*or And he made some of us apostles*), some prophets, others evangelists, others shepherds and teachers,

<sup>12</sup> to the full ending of (*the*) saints, into the work of (*the*) ministry, into [*the*] edification of Christ's body, (*for the perfection or the completion of God's people, for the work of the ministry, for the instruction of the Messiah's body*.)

<sup>13</sup> till we run all, into (*the*) unity of (*our*) faith and of (*our*) knowing of God's Son, [*or till we run all, in unity of faith and of knowing of God's Son*], into a perfect man, after the measure of the age of the plenty of Christ (*or according to the measure of the stature of the fullness of the Messiah*);

<sup>14</sup> (*so*) that we be not now little children, moving as (*the*) waves, and be not borne about with each wind of teaching, in the waywardness of men, in subtle wit, to the deceiving of error.

<sup>15</sup> But do we (*the*) truth in charity, and wax in him by all things, that is Christ our head; (*But speak we the truth in love, and grow in him in every way, who is the Messiah our head*);

<sup>16</sup> of whom all the body set together, and bound together by each jointure of underserving, by (*the*) working into the measure of each member, maketh increasing of the body, into [*the*] edification of itself in charity (*or in love*).

<sup>17</sup> Therefore I say and witness (*to*) this thing in the Lord, that ye walk not now, as heathen men walk, in the vanity of their wit; (*And so I say and testify to this in the Lord, that ye walk not now, like the Gentiles walk, in the emptiness and uselessness of their reasoning or of their thinking*);

<sup>18</sup> that have understanding darkened with darknesses (*or who have their understanding darkened with darkness*), and be aliened, (*or alienated*), [*or made far*], from the life of God, by (*the*) ignorance that is in them, for the blindness of their heart(s).

<sup>19</sup> Which despairing betook (*or delivered*) themselves to unchastity, into the working of all uncleanness in covetousness.

<sup>20</sup> But ye have not so learned Christ, (*But ye have not so learned the Messiah*),

<sup>21</sup> if nevertheless ye heard him, and be taught in him, as is (*the*) truth in Jesus.

<sup>22</sup> Do ye away by the old living, [*or after the first living*], the old man, that is corrupt by the desires of error;

<sup>23</sup> and be ye renewed [*or made new again*] in the spirit of your soul;

<sup>24</sup> and clothe ye the new man, which is made after God in rightwiseness and (*in the*) holiness of truth. [*and clothe ye the new man, which after God is made of nought (or out of nothing) in rightwiseness and holiness of truth.*]

<sup>25</sup> For which thing put ye away leasing (*or lying*), and speak ye (*the*) truth each man with his neighbour; for we be members each to (*the*) other; [*or together*], (*or for we be members with one another of one body*).

<sup>26</sup> Be ye wroth, and do not do sin [*or and do not ye sin*]; the sun fall not down on your wrath.

<sup>27</sup> Do not ye give stead (*or a place*) to the devil.

<sup>28</sup> He that stole, now steal he not; but more *rather* travail he in working with his hands that that is good, (*so*) that he have whereof he shall give to the needy.

<sup>29</sup> Each evil word go not out of your mouth; but if any (*word*) is good to the edification of (*the*) faith, (*so*) that it give grace to men that hear (*it*).

<sup>30</sup> And do not ye make the Holy Ghost of God sorry, [*or heavy*], in which ye be marked in the day of redemption. (*And do not make the Holy Spirit of God sorrowful, in whom, and by whom, ye be sealed unto the Day of Redemption.*)

<sup>31</sup> All bitterness, and wrath, and indignation, and cry, and blasphemy be taken away from you, with all malice;

<sup>32</sup> and be ye together benign, [*or of good will*], merciful, forgiving together, as also God forgave to you in Christ. (*and be benign, or have good will, with one another, merciful, and forgiving each other, as also God forgave you in the Messiah.*)

## CHAPTER 5

<sup>1</sup> Therefore be ye followers of God, as most dearworthy sons;

<sup>2</sup> and walk ye in love, as Christ loved us (*or as the Messiah loved us*), and gave himself for us (*as*) an offering and a sacrifice to God, into the odour of sweetness.

<sup>3</sup> And fornication, and all uncleanness, or avarice (*or greed*), be not named among you, as it becometh holy men;

<sup>4</sup> either filth, or folly speech, or buffoonery [*or harlotry*], that pertaineth not to profit, but more rather doing of thankings. (*or filth, or foolish speaking, or buffoonery, all that pertaineth not to profit, but more rather the giving of thanks or thanksgiving.*)

<sup>5</sup> For know ye this, and understand, that each lecher [*or each fornicator*], or unclean man, or covetous [*man*], that serveth to maumets [*or to idols*], hath not heritage in the kingdom of Christ and of God (*or hath not an inheritance in the Kingdom of the Messiah and of God*).

<sup>6</sup> No man deceive you by vain words (*or Let no one deceive you with empty and useless words*); for why for these things the wrath of God came upon the sons of unbelief.

<sup>7</sup> Therefore do not ye be made partners of them.

<sup>8</sup> For ye were sometime darkneses, (*or For before ye were in darkness, or For before ye were darkness*), but now ye be light in the Lord. Walk ye as the sons of light.

<sup>9</sup> For the fruit of light is in all goodness, and righteousness, and truth.

<sup>10</sup> And prove ye what thing is well pleasing to God.

<sup>11</sup> And do not ye commune to unfruiteous works of darkneses; but more rather reprove ye [*them*]. (*And do not share, or take part in, unfruitful works of darkness, but rather, rebuke them.*)

<sup>12</sup> For what things be done of them in privy, it is foul, yea, to speak.

<sup>13</sup> And all things that be reprov'd of the light, be openly showed [*or be made open*]; for all thing that is showed, is light. (*And everything that is reprov'd is first brought into the light, so that it can be openly shown, or made open; for everything that is shown, is light.*)

<sup>14</sup> For which thing he saith, Rise thou that sleepest, and rise up from death, and Christ shall lighten thee. [*For which thing he saith, Rise thou that sleepest, and rise up from (the) dead, and Christ shall illumine thee.*](*For which thing he saith, Rise thou who sleepest, yea, rise up from the dead, and the Messiah shall shine upon thee.*)

<sup>15</sup> Therefore, brethren (*or brothers*), see ye, how warily ye shall go; not as unwise men, but as wise men, (*And so, people, see how prudently you should go; not as unwise people, but as wise people.*)

<sup>16</sup> again-buying the time (*or redeeming the time*), for the days be evil.

<sup>17</sup> Therefore do not ye be made unwise, but understanding which is the will of God [*or of the Lord*]. (*And so do not be made unwise, but rather seek understanding of what is God's will.*)

<sup>18</sup> And do not ye be drunk of wine, in which is lechery [*or in which is luxury*], but be ye filled with the Holy Ghost; (*And do not be drunk with wine, which leadeth to lechery, and to self-indulgence, but be filled with the Holy Spirit;*)

<sup>19</sup> and speak ye to yourselves in psalms, and hymns, and spiritual songs, singing and saying psalm(s) in your hearts to the Lord;

<sup>20</sup> (*for*)evermore doing thankings for all things (*or always giving thanks for everything*), in the name of our Lord Jesus Christ to God and to the Father.

<sup>21</sup> Be ye subject together in the dread of Christ. (*Be subject to one another out of reverence for the Messiah.*)

<sup>22</sup> Women, be they subject to their husbands, as to the Lord,

<sup>23</sup> for the man is (*the*) head of the woman, as Christ is head of the church (*or as the Messiah is the head of the church*); he is(*the*) Saviour of his body.

<sup>24</sup> But as the church is subject to Christ (*or And just as the church is subject to the Messiah*), so (*let*) women (*be subject*) to their husbands in all things.

<sup>25</sup> Men, love ye your wives, as Christ loved the church (*or as the Messiah loved the church*), and gave himself for it,

<sup>26</sup> to make it holy; and cleansed it with the washing of water, in the word of life,

<sup>27</sup> to give the church glorious to himself, that it had no wem, [*or spot*], nor rivelling [*or wrinkle*], or any such thing, but that it be holy and undefouled. (*to give the church glorious to himself, so that it had no blemish, or spot, or wrinkle, or any such thing, but that it be holy and undefiled.*)

<sup>28</sup> So and men shall love their wives, as their own bodies. He that loveth his wife, loveth himself;

<sup>29</sup> for no man hated ever his own flesh, but nourisheth and fostereth it, as Christ doeth the church (*or as the Messiah nourisheth and fostereth the church*).

<sup>30</sup> And we be (*the*) members of his body, of his flesh, and of his bones.

<sup>31</sup> For this thing a man shall forsake his father and mother (*or a man shall leave his father and his mother*), and he shall draw [*or he shall cleave*] to his wife; and they shall be twain in one flesh.

<sup>32</sup> This sacrament is great; yea, I say in Christ, and in the church. (*In this is a great mystery or a great secret; yes, I speak here about the Messiah, and about the church.*)

<sup>33</sup> Nevertheless ye all, each man love his wife as himself; and the wife dread her husband (*or and the wife revere her husband*).

## CHAPTER 6

<sup>1</sup> Sons, obey ye to your father and mother, in the Lord; for this thing is rightful, [*or (it is just), (or for this is the right thing to do).*]

<sup>2</sup> Honour thou thy father and mother, that is the first commandment in [*the*] promise; <sup>3</sup> (*so*) that it be well to thee, and that thou be long living on the earth.

<sup>4</sup> And, fathers, do not ye provoke your sons to wrath; but nourish ye them in the teaching and (*the*) chastising of the Lord [*or but nourish ye them in the discipline and (the) correction of the Lord*].

<sup>5</sup> Servants, obey ye to fleshly lords with dread and trembling, in simpleness of your heart, as to Christ; (*Servants, obey your human lords with fearful reverence and trembling, and with sincerity in your hearts, as unto the Messiah;*)

<sup>6</sup> not serving at the eye, as pleasing to men, but as servants of Christ (*or but as the Messiah's servants*); doing the will of God by discretion,

<sup>7</sup> with good will serving as to the Lord, and not as to men;

<sup>8</sup> witting (*or knowing*) that each man, whatever good thing he shall do, he shall receive this of the Lord, whether servant, whether free man.

<sup>9</sup> And, ye lords, do the same things to them, forgiving menacings; witting that both their Lord and yours is in heavens, and the taking of persons is not with God. (*And, ye lords, do the same thing for them, forgiving threats; knowing that both their Lord and yours is in heaven, and that the favouring of persons is not done by God.*)

<sup>10</sup> Here afterward, brethren, be ye comforted in the Lord, and in the might of his virtue. (*Here afterward or Henceforth, brothers, be strengthened in the Lord, and in the power of his might.*)

<sup>11</sup> Clothe you(*r*selves) with the armour of God, that ye may stand against the ambushings, [*(the) assailings*], of the devil. (*Clothe yourselves with the armour of God, so that ye can stand against the Devil's assaults.*)

<sup>12</sup> For why striving [*or battle*] is not to us against flesh and blood, but against [*the*] princes and (*the*) potentates, against (*the*) governors of the world of these darkneses, (*or against the rulers of the darkness in this world, or the rulers of this dark world*), against spiritual things of wickedness, in heavenly things.

<sup>13</sup> Therefore take ye the armour of God, that ye may against-stand in the evil day, (*or And so take or put on God's armour, so that ye can withstand, or stand against, the Devil on the Day of Evil*); and in all things stand perfect.

<sup>14</sup> Therefore stand ye, and be girded about your loins in soothfastness, and clothed with the habergeon of rightwiseness, (*And so stand, with your loins girded in truthfulness, or with truth, and clothed with the breastplate of righteousness.*)

<sup>15</sup> and your feet shod in (*the*) making ready of the gospel of peace. (*and your feet shod in the preparation of the Gospel, or the Good News, of peace.*)

<sup>16</sup> In all things take ye the shield of faith, in which ye may quench all the fiery darts of him that is(*the*) most wicked or (*of him who is*) the worst.

<sup>17</sup> And take ye the helmet of health, and the sword of the Ghost, that is, the word of God. (*And take or put on the helmet of salvation, and the sword of the Holy Spirit, that is, the word of God.*)

<sup>18</sup> By all prayer and beseeching pray ye all time in (*the*) Spirit, and in him waking in all busyness, and beseeching for all holy men [*or for all (the) saints*]. (*By all prayer and beseeching pray all the time in the Spirit, and in him keeping watch with all diligence, and beseeching for all of God's people.*)

<sup>19</sup> and for me; that word be given to me in (*the*) opening of my mouth, with trust to make known the mystery of the gospel,

<sup>20</sup> for which I am set in message in a chain (*or for which I am an ambassador in a chain*); so that in it I be hardy (*or I be bold*) to speak, as it behooveth me [*to speak out*].

<sup>21</sup> And (*so that*) ye know, what things be about me, (*and*) what I do, Tychicus, my most dear brother, and true minister in the Lord (*or and a true servant in the Lord*), shall make all things known to you;

<sup>22</sup> whom I sent to you for this same thing, (*so*) that ye know what things be about us, and that he comfort your hearts (*or and so that he strengthen your hearts*).

<sup>23</sup> Peace to brethren, and charity, (*or Peace be to the brothers, and love*), with (*the*) faith of God our Father, and of the Lord Jesus Christ.

<sup>24</sup> Grace (*be*) with all men that love our Lord Jesus Christ in uncorruption. Amen, *that is, So be it.*

## PHILIPPIANS

<sup>1</sup> Paul and Timothy, servants of Jesus Christ, to all the holy men in Christ Jesus, *(or to all the saints, or to all of God's people, in the Messiah Jesus)*, that be at Philippi, with *(the)* bishops and *(the)* deacons,

<sup>2</sup> grace and peace to you of God our Father, and of the Lord Jesus Christ. *(grace and peace be to you from God our Father, and from the Lord Jesus Christ.)*

<sup>3</sup> I do thankings to my God in all mind of you *(I give thanks to my God in every remembrance of you)*

<sup>4</sup> *(for)* evermore in all my prayers for all *(of)* you with joy, and make beseeching *(always in all my prayers for all of you, and make beseeching)*

<sup>5</sup> on your communing in the gospel of Christ, from the first day till now; *(regarding your sharing in the Gospel, or the Good News, of the Messiah, from the first day until now;)*

<sup>6</sup> trusting this same thing, that he that began in you a good work, shall perform it till into the day of Jesus Christ.

<sup>7</sup> As it is just to me to feel this thing for all *(of)* you *(or And it is right for me to feel this for all of you)*, for that I have you in *(my)* heart, and in my bonds, and in *(the)* defending and *(in the)* confirming of the gospel, *(so)* that all *(of)* ye be fellows of my joy.

<sup>8</sup> For God is a witness to me *(or For God is my witness)*, how I covet all *(of)* you in the bowels of Jesus Christ.

<sup>9</sup> And this thing I pray, that your charity be plenteous more and more in cunning, *(or in knowing)*, *[or in science]*, and in all wit; *(And this I pray, that your love be more and more plentiful in knowledge, and in understanding all things;)*

<sup>10</sup> that ye prove the better things, that ye be clean and without offence in the day of Christ; *(that ye approve the better things, so that ye be clean and without blemish on the Day of the Messiah;)*

<sup>11</sup> *[full-]*filled with the fruit of rightwiseness by Jesus Christ, into the glory and praising of God. *(filled full with the fruit of righteousness by Jesus Christ, unto the glory and the praising of God.)*

<sup>12</sup> For, brethren, I will that ye know, that the things that be about me have come more to the profit of the gospel, *(Because, brothers, I want you to know, that what happened to me hath truly helped to advance the work of the Gospel or the Good News,)*

<sup>13</sup> so that my bonds were made known in Christ, in each moot hall, and in all other places; *(for my bondage or my imprisonment for the sake of the Messiah hath been made known, throughout the Hall of Judgement here, and in many other places as well;)*

<sup>14</sup> that more of *[the]* brethren trusting in the Lord more plenteously for my bonds, durst without dread speak the word of God. *[that more of the brethren in the Lord trusting in my bonds, more plenteously durst without dread speak the word of God.](and because of my imprisonment, more of the brothers trusting more in the Lord, dare to speak the word of God without any fear.)*

<sup>15</sup> But some for envy and strife, some for good will, preach Christ; *(But some out of envy and strife, and some out of good will, preach the Messiah;)*

<sup>16</sup> and some of charity, witting that I am put in the defence of the gospel. *(and some out of love, knowing that I am put in the defence of the Gospel or the Good News.)*

<sup>17</sup> But some *(out)* of strife *[or (out) of contention]* show Christ not cleanly, guessing them*(selves)* to raise tribulation to my bonds. *(But some to be contentious, do not reveal the Messiah purely, or do not sincerely proclaim the Messiah, thinking to make trouble for me here in prison.)*

<sup>18</sup> But what? while on all manner, either by occasion, either by truth, Christ is showed *(or the Messiah is shown)*; and in this thing I have joy, but also I shall have joy.

<sup>19</sup> And I know, that this thing shall come to me into health, by your prayer*(s)*, and the under-ministering of the Spirit of Jesus Christ, *(And I know, that this shall be my salvation, or my deliverance, by your prayers, and by the ministering of the Spirit of Jesus Christ,)*

<sup>20</sup> by mine abiding and hope. For in nothing I shall be ashamed, but in all trust as *(for)* evermore and now, Christ shall be magnified in my body, either by life, either by death. *(by my abiding and hope. For I shall be ashamed of nothing, but in complete trust now and always, the Messiah shall be magnified in my body, either in life, or in death.)*

<sup>21</sup> For *[to]* me to live is Christ, and to die is winning. *(For to me to live is the Messiah, and to die is gain, or it is better for me.)*

<sup>22</sup> That if to live in *(the)* flesh, *[this]* is *(the)* fruit of work to me, lo! what I shall choose, I know not. *(But if to live in the flesh, this is the fruit of my work, behold! what I shall choose, I do not know.)*

<sup>23</sup> But I am constrained of two things, I have desire to be departed *[from the body]*, and to be with Christ, it is much more better; *(For I am constrained by two things, I have a desire to be departed [from this body], and to be with the Messiah, (it is) so much better than living;)*

<sup>24</sup> but to dwell in *(the)* flesh, is needful for you. *(but to remain in the flesh, is necessary for your benefit.)*

<sup>25</sup> And I trusting this thing, know that I shall dwell, and perfectly dwell to all you, to your profit and joy of faith, *(And I trusting in this thing, know that I shall remain, yea, I shall remain with all of you, for your profit and your joy in the faith.)*

<sup>26</sup> that your thanking abound in Christ Jesus in me, by my coming again to you. *(so that your thanksgiving abound in the Messiah Jesus for me, by my coming again to you.)*

<sup>27</sup> Only live ye worthily to the gospel of Christ, that whether when I come and see you, either absent I hear of you, that ye stand in one spirit of one will, travailing together to the faith of the gospel. *(Only be sure to live worthily unto the Gospel, or the Good News, of the Messiah, so that whether when I come and see you, or if absent I hear about you, that ye stand in one spirit of one will, working together in the faith for the Gospel or the Good News.)*

<sup>28</sup> And in nothing be ye afeared of adversaries, which is to them *(a)* cause *(or a sign)* of perdition, but to you a cause of health *(or but for you a sign of your salvation)*. And this thing is of God.

<sup>29</sup> For it is given to you for Christ *(or For it is given to you for the Messiah)*, that not only ye believe in him, but also that ye suffer for him;

<sup>30</sup> having the same strife, which ye saw in me, and now ye have heard of me.

## CHAPTER 2

<sup>1</sup> Therefore if any comfort is in Christ, if any solace of charity, *(or And so if there is any comfort in the Messiah, if any consolation of love)*, if any fellowship of *(the)* Spirit, if any inwardness of mercy doing,

<sup>2</sup> *[ful]* fill ye my joy, that ye understand the same thing, and have the same charity, of one will, and feel the same thing; *(fulfill my joy, in that ye understand the same thing, have the same love, be of one will, and of one purpose;)*

<sup>3</sup> nothing *[doing]* by strife, neither by vain glory, but in meekness, deeming each other to be higher *[in virtue]* than himself; *(doing nothing by contention, nor by conceit, but in humility, judging others to be of greater virtue than thyself;)*

<sup>4</sup> not beholding each by himself what things be his own, but those things that be of other men.

<sup>5</sup> And feel ye this thing in you, which was also in Christ Jesus; *(Have the same attitude in you, which was also in the Messiah Jesus;)*

<sup>6</sup> which when he was in the form of God, deemed *(it)* not raven, that himself were even to God, *[or deemed (it) not raven, himself to be even to God]*, *(who when he was in the form of God, reckoned it not robbery, that although he was equal to God.)*

<sup>7</sup> but he lowed *[or he meeked]* himself *(or but he humbled himself)*, taking the form of a servant, and was made into the likeness of men,

<sup>8</sup> and in habit was found as a man. He meeked himself, and was made obedient to the death, yea, to the death of the cross. *(and in appearance was found as a man. He humbled himself, and was obedient unto death, yea, unto his death on the cross.)*

<sup>9</sup> For which thing God enhanced him *(or For which thing God exalted him)*, and gave to him a name that is above all name(s);

<sup>10</sup> that in the name of Jesus each knee be bowed *(or so that at the name of Jesus every knee shall be bowed)*, of heavenly things, *[and]* of earthly things, and of hell's;

<sup>11</sup> and each tongue *(shall)* acknowledge, that the Lord Jesus Christ is in the glory of God the Father.

<sup>12</sup> Therefore, my most dearworthy *brethren*, as *(for)* evermore ye have obeyed, not in my presence only, but much more now in mine absence, work ye with dread and trembling your health. *(And so, my most dearworthy brothers, as ye have always obeyed, not only in my presence, but much more now in my absence, work out your own salvation with fearful reverence and trembling.)*

<sup>13</sup> For it is God that worketh in you, both to will, and to perform, for good will. *(For it is God who worketh in you, both to desire, and to perform, for his own good purpose.)*

<sup>14</sup> And do ye all things without grudgings (*or grumblings*), and doubtings;

<sup>15</sup> that ye be without (*com*)plaint, and simple as the sons of God, without reproof, in the middle of a shrewd nation and a wayward (*one*); among which ye shine as (*the*) givers of light in the world. (*so that ye be without fault, and sincere as the sons of God, yea, without reproach, in the midst of a depraved and a wicked nation; among whom ye shine as the givers of light in the world.*)

<sup>16</sup> And hold ye together the word of life to my glory in the day of Christ; for I have not run in vain, neither I have travailed in vain. (*And hold on firmly to the Word of Life unto my glory, or to be my boasting, on the Day of the Messiah; and thus show that I have not run in vain, nor have I laboured in vain.*)

<sup>17</sup> But though I be offered or slain on the sacrifice and service of your faith, I have joy, and I thank you all (*or and I thank all of you*).

<sup>18</sup> And for the same thing have ye joy, and [*together*] thank ye me.

<sup>19</sup> And I hope in the Lord Jesus, that I shall send Timothy soon to you, (*so*) that I (*may*) be of good comfort, when those things be known that be about you.

<sup>20</sup> For I have no man so of one will, that is (*so*) busy for you with clean affection.

<sup>21</sup> For all men seek those things that be their own, not those that be of Christ Jesus (*or not those things that be of the Messiah Jesus*).

<sup>22</sup> But know ye the assay of him, for as a son to the father he hath served with me in the gospel.

<sup>23</sup> Therefore I hope that I shall send him to you, anon as I see what things be about me. (*And so I hope that I shall send him to you, as soon as I see what things be about me here.*)

<sup>24</sup> And I trust in the Lord, that also myself shall come to you soon.

<sup>25</sup> And I guessed it needful to send to you Epaphroditus, my brother and even-worker, and mine even-knight, (*or my brother and fellow worker; and my fellow soldier*), but your apostle, and the minister of my need(s).

<sup>26</sup> For he desired you all, and he was sorrowful, therefore that ye heard that he was sick.

<sup>27</sup> For he was sick to the death, but God had mercy on him; and not only on him, but also on me, lest I had heaviness on heaviness.

<sup>28</sup> Therefore more hastily I sent him, (*so*) that when ye have seen him, ye have joy again, and I be without heaviness.

<sup>29</sup> Therefore receive ye him with all joy in the Lord, and have ye such with *all* honour.

<sup>30</sup> For the work of Christ he went to (*the*) death, giving his life, that he should fulfill that that failed of you with my service. (*For the work of the Messiah he went unto death, giving his life, so that he could do for me, or so that he could fulfill for me, that service which you could not do.*)

### CHAPTER 3

<sup>1</sup> Henceforward, my brethren, have ye joy in the Lord. To write to you the same things, to me *it is* not slow, and to you *it is* necessary.

<sup>2</sup> See ye hounds, see ye evil workmen, see ye division [*or concision*].

<sup>3</sup> For we be (*the*) circumcision, which by (*the*) Spirit serve to God, and glory in Christ Jesus, (*or who by the Spirit serve God, and glory in, or boast about, the Messiah Jesus*), and have not trust in the flesh,

<sup>4</sup> though I have trust, yea, in the flesh. If any other man is seen to trust in the flesh, I more,

<sup>5</sup> that was circumcised in the eighth day, of the kin [*or of the kindred*] of Israel, of the lineage of Benjamin, an Hebrew of Hebrews, by the law a Pharisee, (*who was circumcised on the eighth day, of the kindred of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, a Pharisee by the Law,*)

<sup>6</sup> by love pursuing the church of God, by rightwiseness that is in the law living without (*com*)plaint. (*zealously persecuting God's church, by the righteousness that is in the Law living without any fault.*)

<sup>7</sup> But which things were to me winnings, I have deemed these impairings for Christ. (*And those things which were to me winnings, now I have judged to be losses because of the Messiah.*)

<sup>8</sup> Nevertheless I guess all things to be impairment for the clear science (*or for the glorious knowledge*) of Jesus Christ my Lord. For whom I made all things impairment, and I deem as drit [*or as turds*], that I win Christ (*or so that I may win the Messiah*),

<sup>9</sup> and that I be found in him, not having my rightwiseness that is of the law, but that that is of the faith of Christ Jesus, that is of God the rightwiseness in faith, (*and that I be found in him, not having my righteousness that is from the Law, but the righteousness that is from faith in the Messiah Jesus, which is the righteousness from God through faith.*)

<sup>10</sup> to know him, and the virtue of his rising again, and the fellowship of his passion, and to be made like *[or (to be) configured]* to his death, *(to know him, and the power of his resurrection, and the sharing of his suffering, and to be made like him in his death.)*

<sup>11</sup> if on any manner *(or in any manner)* I come to the resurrection that is from death. *[+if on any manner I shall come to the resurrection that is of (the) dead.]*

<sup>12</sup> Not that now I have taken *(hold of it)*, or now I am perfect; but I *(pur)sue*, if in any manner I comprehend *[or I take (hold of)]* in which thing also I am comprehended of Jesus Christ. *(Not that now I have caught it, or that now I am perfect, or am completed; but I continue to pursue it, if by any means I can catch hold of that for which also I am caught by Jesus Christ.)*

<sup>13</sup> Brethren, I deem me not that I have comprehended, *(or Brothers, I do not reckon that I have taken hold of it, or that I have caught it)*; but one thing, I forget those things that be behind, and stretching forth myself to those things that be before,

<sup>14</sup> and pursue to the ordained meed *[or to the prize]* of the high calling of God in Christ Jesus. *(and pursue toward the ordained prize of the high calling of God in the Messiah Jesus.)*

<sup>15</sup> Therefore whoever we be perfect, feel we this thing. And if ye understand in other manner anything, this thing God shall show to you.

<sup>16</sup> Nevertheless to what thing we have come, *(so)* that we understand the same thing, and that we perfectly dwell in the same rule.

<sup>17</sup> Brethren, be ye my followers, and wait ye *(on)* them that walk so, as ye have our form. *(Brothers, follow me, and watch those who walk so, so that ye have our form.)*

<sup>18</sup> For many walk, which I have said oft to you, but now I weeping say, *[them]*, the enemies of Christ's cross *(or the enemies of the Messiah's cross)*,

<sup>19</sup> whose end is death, whose god is the womb, and the glory in *[the]* confusion of them, that savour *[or that understand]* earthly things.

<sup>20</sup> But our living is in *(the)* heavens *[or Forsooth our living is in heaven]*; from whence also we abide *(or we wait for)* the Saviour our Lord Jesus Christ,

<sup>21</sup> which shall reform the body of our meekness, *that is made like [or (that is) configured]* to the body of his clearness *(or of his glory)*, by the working by which he may also make all things subject to him.

## CHAPTER 4

<sup>1</sup> Therefore, my brethren most dearworthy and most desired, my joy and my crown, so stand ye in the Lord, most dear brethren.

<sup>2</sup> I pray Euodias, and beseech Syntyche, to understand the same thing in the Lord.

<sup>3</sup> Also I pray and thee, germane fellow, help thou those women that travailed with me in the gospel, *(or help those women who laboured with me in the Gospel or the Good News)*, with Clement and other mine helpers, whose names be in the book of life.

<sup>4</sup> Joy ye in the Lord *(for)evermore*; again I say, joy ye. *(Always have joy in the Lord; again I say, have joy!)*

<sup>5</sup> Be your patience *[or your temperance]* known to all men; the Lord is nigh *(or the Lord is near)*.

<sup>6</sup> Be ye nothing busy, but in all prayer and beseeching, with doing of thankings, *(or with the giving of thanks, or with thanksgiving)*, be your askings known at God.

<sup>7</sup> And the peace of God, that passeth all wit, keep your hearts and understandings in Christ Jesus. *(And the peace of God, which passeth all reasoning or all understanding, keep your hearts and understandings in the Messiah Jesus.)*

<sup>8</sup> From henceforth, brethren, whatever things be sooth *(or whatever things be true)*, whatever things chaste *(or pure)*, whatever things just, whatever things holy, whatever things able to be loved, *[or amiable, or lovable]*, whatever things of good fame, if any virtue, if any praising of discipline, think ye *(on)* these things,

<sup>9</sup> that also ye have learned, and taken, and heard, and seen in me. Do ye these things, and *(the)* God of peace shall be with you.

<sup>10</sup> But I joyed greatly in the Lord, that sometime afterward ye flowered again to feel for me, as also ye feeled *(before)*. But ye were occupied,

<sup>11</sup> I say not as for need, for I have learned to be sufficient in which things I am.

<sup>12</sup> And I know also how to be lowed, [*or how to be bowed, or meeked*], I know also how to have plenty [*or how to abound*], (*And I know how to be humbled, and I know how to abound*). Everywhere and in all things I am taught to be [*full-*]filled, and to hunger, and to abound, and to suffer mis-ease (*or need*).

<sup>13</sup> I may all things in him that comforteth me. (*I can do all things through him who strengtheneth me.*)

<sup>14</sup> Nevertheless ye have done well, communing to my tribulation.

<sup>15</sup> For ye, Philippians, know also, that in the beginning of the gospel, when I went forth from Macedonia, no church communed with me in reason, of thing given and taken, (*or no other church shared things given and received with me*), but ye alone.

<sup>16</sup> Which sent to Thessalonica once and twice also into use to me. (*Ye who sent sustenance to Thessalonica not once but twice for my use.*)

<sup>17</sup> Not for I seek (*a*) gift, but I require, [*or (I) seek again*], fruit abounding in your reason.

<sup>18</sup> For I have all things, and abound; I am [*full-*]filled [*or replete*] with those things taken of Epaphroditus (*or with those things received from Epaphroditus*), which ye sent into the odour of sweetness, a covenable (*or a suitable*) sacrifice, pleasing to God.

<sup>19</sup> And my God [*ful*] fill all your desire(s), by his riches in glory in Christ Jesus. (*And my God shall fulfill all your desires, or shall fill all of your desires full, with his riches in glory through the Messiah Jesus.*)

<sup>20</sup> But to God and our Father be glory into worlds of worlds. Amen. (*But to God and our Father be glory forever and ever. Amen.*)

<sup>21</sup> Greet ye well every holy man in Christ Jesus. Those brethren that be with me, greet you well. (*Give hearty greetings to every saint, or to all of God's people, in the Messiah Jesus. Those brothers who be with me, send you hearty greetings.*)

<sup>22</sup> All holy men greet you well, most soothly they that be of the emperor's [*or of Caesar's*] house. (*All the saints, or all of God's people, send hearty greetings to you, most particularly those who be in the household of the Emperor.*)

<sup>23</sup> The grace of our Lord Jesus Christ be with your spirit. Amen.

## COLOSSIANS

<sup>1</sup> Paul, *(an)* apostle of Jesus Christ, by the will of God, and Timothy, *(a)* brother,  
<sup>2</sup> to them that be at Colosse, holy and faithful brethren in Christ Jesus, grace and peace to you of God our Father and of the Lord Jesus Christ. *(to those who be at Colosse, holy and faithful brothers in the Messiah Jesus, grace and peace be to you from God our Father, and from the Lord Jesus Christ.)*

<sup>3</sup> We do thankings to God, and to the Father of our Lord Jesus Christ, *(for)evermore* praying for you. *(We give thanks to God, and to the Father of our Lord Jesus Christ, always praying for you.)*

<sup>4</sup> hearing *(of)* your faith in Christ Jesus, and the love that ye have to all holy men, *(hearing of your faith in the Messiah Jesus, and of the love that ye have for all the saints, or for all of God's people.)*

<sup>5</sup> for the hope that is kept to you in heavens. Which ye heard in the word of truth of the gospel, *(for the hope which is kept for you in heaven. Which ye heard in the Word of Truth, yea, the Gospel or the Good News.)*

<sup>6</sup> that came to you, as also it is in all the world, and maketh fruit, and waxeth *(or and groweth)*, as *[it is]* in you, from that day in which ye heard and knew the grace of God in truth.

<sup>7</sup> As ye learned of Epaphras, our fellow *[or our even-servant]*, most dearworthy, which is a true minister of Jesus Christ for you; *(As ye learned from Epaphras, our fellow servant, and most dearworthy, who is a true servant of Jesus Christ for you;)*

<sup>8</sup> which also showed to us your loving in *(the)* Spirit.

<sup>9</sup> And therefore we from the day in which we heard, cease not to pray for you, and to ask, that ye be filled with the knowing of his will in all wisdom and ghostly *(or spiritual)* understanding;

<sup>10</sup> *(so)* that ye walk worthily to God pleasing by all things, and make fruit in all good work, and wax in the science of God *(or and grow in the knowledge of God),*

<sup>11</sup> and be comforted in all virtue, by the might of his clearness, in all patience and long abiding with joy, *(and be strengthened in all power, by his glorious might, in all endurance and in long abiding with joy.)*

<sup>12</sup> that ye do thankings to God and to the Father, which made you worthy into the part of heritage of holy men in light. *[+doing thankings to God the Father, the which made us worthy into the part of heritage of holy men in light.]**(so that ye give thanks to God the Father, who made you worthy to share in the inheritance of the saints, or of God's people, in the light.)*

<sup>13</sup> Which delivered us from the power of darkneses, and translated *[us]* into the kingdom of the Son of his loving,

<sup>14</sup> in whom we have again-buying, and remission of sins. *(in whom we have redemption, and the forgiveness of sins.)*

<sup>15</sup> Which is the image of God invisible, the first begotten of each creature. *(Who is the image of the invisible God, the first-born before every created thing, or he who holdeth primacy over all Creation.)*

<sup>16</sup> For in him all things be made, in heavens and in earth, visible and invisible, either thrones, either dominations, either princehoods, either powers, all things be made of nought by him, and in him, *(For in him all things be made, in heaven and on earth, visible and invisible, yea, thrones, and dominions, and principalities, and powers, all things be made out of nothing, by him, and in him.)*

<sup>17</sup> and he is before all, and all things be in him.

<sup>18</sup> And he is *(the)* head of the body of the church; which is the beginning, and the first begotten of dead men, *(or who is the Source, and the first-born to be raised from the dead),* *(so)* that he hold the first dignity, in all things. *[+And he is (the) head of the body of the church; the which is the beginning, or the first of all, and the first begotten of (the) dead, that he be holding primacy, or the first dignity, in (or over) all things.]*

<sup>19</sup> In him it pleased all plenty to inhabit,

<sup>20</sup> and by him all things to be reconciled into him, and made peace by the blood of his cross, those things that be in earths, either that be in heavens. *(and by him all things were reconciled to God, and he made peace by the blood of his cross, yea, for those things that be on earth, and those things that be in heaven.)*

<sup>21</sup> And when ye were sometime aliened [*or made strangers*], and enemies by wit, in evil works, (*or and enemies in thought, and by evil works*), now he hath reconciled you

<sup>22</sup> in the body of his flesh by death, to have you holy, and unwemmed (*or without spot*), and without reproof before him.

<sup>23</sup> If nevertheless ye dwell in the faith, founded, and stable, and unmoveable from the hope of the gospel that ye have heard, which is preached in all creature that is under heaven (*or which is preached in all Creation that is under heaven*). Of which I, Paul, am made a minister;

<sup>24</sup> and now I have joy in passion(s) for you, and I [*ful*] fill those things that fail of the passions of Christ in my flesh, for his body, that is the church. (*and now I have joy in my sufferings for you, and through them I fulfill that which fail of the sufferings of the Messiah in my flesh, for his body, that is the church.*)

<sup>25</sup> Of which I Paul am made (*a*) minister [*for a servant*] by the dispensation of God, that is given to me in you, that I [*ful*] fill the word of God,

<sup>26</sup> the private [*or the mystery*] that was hid from worlds and generations. But now it is showed to his saints, (*the secret that was hidden for countless generations. But now it is shown, or revealed, to God's people,*)

<sup>27</sup> to whom God would make known the riches of the glory of this sacrament in heathen men, which is Christ in you, the hope of glory. (*to whom God would make known the riches of the glory of this secret among the Gentiles, which is the Messiah in you, the hope of glory.*)

<sup>28</sup> Whom we show, reproofing each man, and teaching each man in all wisdom, that we offer each man perfect in Christ Jesus (*or so that we offer each person complete in the Messiah Jesus*).

<sup>29</sup> In which thing also I travail, in striving by the working of him, that he worketh in me in virtue (*or that he worketh in me in power*).

## CHAPTER 2

<sup>1</sup> But I will (*or But I desire*) that ye know, what busyness I have for you, and for them that be at Laodicea, and whichever saw not my face in (*the*) flesh,

<sup>2</sup> that their hearts be comforted, and they be taught in charity, (*or so that their hearts be strengthened, and they be taught in love*), into all the riches of the plenty of understanding, into the knowing of [*the*] mystery of God, the Father of Jesus Christ,

<sup>3</sup> in whom all the treasures of wisdom and of science, [*or of cunning*], (*or of knowing*), be hid. (*in whom all the treasures of wisdom and of knowledge be hidden.*)

<sup>4</sup> For this thing I say, that no man deceive you in height of words. (*And I say this to you, so that no one shall deceive you with high-sounding arguments.*)

<sup>5</sup> For though I be absent in body, [*but*] by spirit I am with you, joying and seeing your order and the firmness of your belief that is in Christ (*or rejoicing and seeing your order and the firmness of your belief that is in the Messiah*).

<sup>6</sup> Therefore as ye have taken Jesus Christ our Lord, walk ye in him, (*And so as ye have received Jesus Christ our Lord, now walk in him, or now live in him,*)

<sup>7</sup> and be ye rooted and builded above in him, (*that is, in Christ, or the Messiah*), and confirmed in the belief, as ye have learned, abounding in him in (*the*) doing of thankings, (*or and abounding in thanksgiving, or in the giving of thanks, to him*).

<sup>8</sup> See ye that no man deceive you by philosophy and vain, (*or empty and futile*), fallacy, after the tradition(s) of men, after the elements of the world, and not after Christ.

<sup>9</sup> For in him dwelleth body-like all the fullness of the Godhead.

<sup>10</sup> And ye be [*ful*] filled in him, that is (*the*) head of all principat and power.

<sup>11</sup> In whom also ye be circumcised in (*a*) circumcision not made with hand(s), in (*the*) despoiling [*or in (the) nakedness*] of the body of flesh, but in (*the*) circumcision of, (*or made by*), Christ;

<sup>12</sup> and ye be buried together with him in baptism, in whom also ye have risen again by (*the*) faith of the working of God, that raised him from death [*or that raised him from (the) dead*].

<sup>13</sup> And when ye were dead in your guilts, and in the prepuce of your flesh, he quickened together you with him; forgiving to you all guilts [*for all (your) trespasses*], (*And when ye were dead in your trespasses, and in the uncircumcision of your flesh, or with your flesh uncircumcised, he enlivened you with Him; forgiving all of your trespasses.*)

<sup>14</sup> doing away that writing of (*the*) decree that was against us, that was contrary to us; and he took away that from the middle, pitching it (*or fixing it*) on the cross;

<sup>15</sup> and he spoiled principats and powers, and led out trustily, openly overcoming them in himself.

<sup>16</sup> Therefore no man judge you in meat, or in drink, or in part of feast day, or of new moon, or of sabbaths, *(And so let no man judge you about food, or drink, or taking part in Feast Days, or about new moons, or about the Sabbath.)*

<sup>17</sup> which be *(but a)* shadow of things to coming *[or which be (but a) shadow of things to come]*; for the body is of Christ.

<sup>18</sup> *(Let)* No man deceive you, willing to teach in meekness *(or with humility)*, and *[the]* religion of angels, those things which he hath not seen, walking vainly, swollen *[or in-blown]* with *(the)* wit of his flesh *(or with a worldly mind)*,

<sup>19</sup> and not holding the head, of which all the body, by bands and joinings together under-ministered and made, waxeth into *[the]* increasing of God.

<sup>20</sup> For if ye be dead with Christ from the elements of the world, what yet as men living to the world deem ye? *(For if ye be with the Messiah, and so dead to the elements of the world, then why do ye judge like men still living in the world?)*

<sup>21</sup> That ye touch not, neither taste, neither treat with hands those things,

<sup>22</sup> which all be into death by that use, after the commandments and teachings of men;

<sup>23</sup> which have a reason of wisdom in vain religion *[or in superstition]* and meekness, and not to spare the body, not in any honour to the fulfilling of the flesh.

### CHAPTER 3

<sup>1</sup> Therefore if ye have risen together with Christ, seek ye those things that be above, where Christ is sitting on the right half of God, *(or at the right hand, or on the right side, of God)*.

<sup>2</sup> Savour ye *[or Understand ye]* those things that be above, not those *(things)* that be on the earth.

<sup>3</sup> For ye be dead, and your life is hid with Christ in God.

<sup>4</sup> For when Christ shall appear, *(who is)* your life, then also ye shall appear with him in glory.

<sup>5</sup> Therefore slay ye your members, which be on the earth, fornication, uncleanness, lechery, evil covetousness, and avarice *(or greed)*, which is *(the)* service of maumets, *[or of simulacra]*, *(or which is being in service to idols)*;

<sup>6</sup> for which things the wrath of God came on the sons of unbelief;

<sup>7</sup> in which also ye walked sometime, when ye lived in them *(or when ye lived among them)*.

<sup>8</sup> But now put ye away all things, wrath, indignation, malice, blasphemy and foul words of your mouth.

<sup>9</sup> Do not ye lie, *[or gab]*, together; despoil ye you*(rselves)* from the old man with his deeds,

<sup>10</sup> and clothe ye the new man, that is made new again into the knowing of God, after the image of him that made him;

<sup>11</sup> where is not male and female, heathen man and Jew, circumcision and prepuce, barbarous and Scythian, bondman and free, but all things and in all things Christ. *(where there is not male and female, Gentile and Jew, circumcised and uncircumcised, barbarian and Scythian, slave and free man, but the Messiah is all and in all.)*

<sup>12</sup> Therefore ye, as the chosen of God, holy and loved, clothe *[ye]* you with the entrails of mercy, benignity, and meekness *(or humility)*, temperance, patience;

<sup>13</sup> and support ye each one *(the)* other, *[or bearing up together]*, and forgive to yourselves, if any man against any *(other)* hath a quarrel; as the Lord *[Christ]* forgave to you, so also ye. *(and support one another; and forgive each other; if anyone hath a quarrel against another; like the Lord Messiah forgave you, so ye also should forgive.)*

<sup>14</sup> And upon all these things have ye charity *(or love)*, that is the bond of perfectness *[or the bond of perfection]*.

<sup>15</sup> And the peace of Christ enjoy in your hearts, in which ye be called in one body, and be ye kind.

<sup>16</sup> The word of Christ dwell in you plenteously, in all wisdom; and teach and admonish yourselves in psalms, and hymns, and spiritual songs, in grace singing in your hearts to the Lord. *(Let the Messiah's words remain plentifully in you, providing all wisdom; and teach and admonish each other with psalms, and hymns, and spiritual songs, singing with thanksgiving in your hearts to the Lord.)*

<sup>17</sup> All thing(s), whatever thing ye do, in word or in deed, all things in the name of our Lord Jesus Christ, doing thankings to God and to the Father by him, [*for doing thankings to God the Father by him*], (*or giving thanks to God the Father through him*).

<sup>18</sup> Women, be ye subject to your husbands, as it behooveth in the Lord.

<sup>19</sup> Men, love ye your wives, and do not ye be bitter to them.

<sup>20</sup> Sons, obey ye to your father and mother by all things [*for in all things*]; for this is well pleasing in the Lord. (*Sons, obey your father and mother in everything, for this is greatly pleasing to the Lord.*)

<sup>21</sup> Fathers, do not ye provoke your sons to indignation, (*so*) that they be not made feeble-hearted.

<sup>22</sup> Servants, obey ye by all things to fleshly lords, not serving at the eye, as pleasing to men, but in simpleness of heart, dreading the Lord [*God*], (*or but with an honest, or a sincere, heart, having fearful reverence for the Lord.*)

<sup>23</sup> Whatever ye do, work ye of will as to the Lord and not to men; (*Whatever ye do, do it or work it with the thought that it is done for the Lord and not for men;*)

<sup>24</sup> witting that of the Lord ye shall take yielding of heritage. Serve ye to the Lord Christ. (*knowing that from the Lord ye shall receive your inheritance as a reward. Serve the Lord Messiah.*)

<sup>25</sup> For he that doeth injury [*or wrong*] shall receive that that he did evil; and (*the*) acception [*or (the) taking*] of persons is not with God, (*or and the favouring of persons is not done by God*).

## CHAPTER 4

<sup>1</sup> Lords, give ye to (*your*) servants that that is just and even (*or what is just and fair*), witting (*or knowing*) that also ye have a Lord in heaven.

<sup>2</sup> Be ye busy in prayer, and wake in it, in doing of thankings; (*Be diligent in prayer, and be watchful in it, and in thanksgiving, or in the giving of thanks;*)

<sup>3</sup> and pray each for (*the*) other, and for us, that God open to us the door of word, to speak the mystery of Christ; for which also I am bound, (*and pray for one another, and for us, that God would open for us the door, or the occasion, to preach, yea, to speak about the secret of the Messiah; for which I am now in prison,*)

<sup>4</sup> that I show it, so as it behooveth me to speak.

<sup>5</sup> Walk ye in wisdom to them that be withoutforth, again-buying (*the*) time. (*Walk with wisdom, or Show wisdom, to those who be outside, redeeming the time.*)

<sup>6</sup> Your word be savoured with salt (*for*)evermore in grace; that ye know, how it behooveth you to answer to each man. (*Let your words always be gracious, and savoured with salt; so that ye know, how it behooveth you to answer to everyone.*)

<sup>7</sup> Tychicus, most dear brother, and faithful minister, and my fellow [*or my even-servant*] in the Lord, (*or Tychicus, most dear brother, and faithful minister, and my fellow servant in the Lord*), shall make all things known to you, that be about me.

<sup>8</sup> Whom I sent to you to this same thing, (*so*) that he know what things be about you, and comfort your hearts,

<sup>9</sup> with Onesimus, most dear and faithful brother, which is of you (*or who is one of you*); which shall make all things that be done here, known to you.

<sup>10</sup> Aristarchus, (*a*) prisoner with me [*or mine even-captive*], greeteth you well (*or sendeth you hearty greetings*), and Marcus, the cousin of Barnabas, of whom ye have taken commandments; if he come to you, receive ye him;

<sup>11</sup> and Jesus, that is said Justus; which be of (*the*) circumcision; they alone be mine helpers in the kingdom of God, that were to me in solace. (*and Jesus, who is also called Justus; all of whom be of the circumcision; they alone be my helpers in the Kingdom of God, and were a great solace to me.*)

<sup>12</sup> Epaphras, that is of you, the servant of Jesus Christ, greeteth you well (*or sendeth you hearty greetings*); ever busy for you in prayers, (*so*) that ye stand perfect and full in all the will of God.

<sup>13</sup> And I bear witnessing to him, that he hath much travail for you, and for them that be at Laodicea, and that be at Hierapolis. (*And I testify about him, that he hath laboured much for you, and for those who be at Laodicea, and who be at Hierapolis.*)

<sup>14</sup> Luke, the leech, most dear, and Demas, greet you well. (*Luke, the most dear physician, and Demas, send you hearty greetings.*)

<sup>15</sup> Greet ye well the brethren that be at Laodicea (*or Give hearty greetings to the brothers who be at Laodicea*), and the woman Nymphas, and the church that is in her house, [*or and Nymphas, and the church that is in his house*].

<sup>16</sup> And when this epistle is read among you, do ye, that it be read in the church of *(the)* Laodiceans; and read ye that *epistle* that is of *(the)* Laodiceans.

<sup>17</sup> And say ye to Archippus, See the ministry, that thou hast taken in the Lord *(or that thou hast received from the Lord)*, that thou *[ful]* fill it.

<sup>18</sup> My salutation, by the hand of Paul. Be ye mindful of my bonds. The grace of our Lord Jesus Christ be with you. Amen.

## 1ST THESSALONIANS

<sup>1</sup> Paul, and Silvanus, and Timothy, to the church of (*the*) Thessalonians, in God the Father, and in the Lord Jesus Christ, grace and peace (*be*) to you.

<sup>2</sup> We do thankings to God (*for*)evermore for all (*of*) you, and we make mind of you in our prayers without ceasing; (*We always give thanks to God for all of you, and we remember you in our prayers without ceasing;*)

<sup>3</sup> having mind of the work of your faith [*+or mindful of the work of your faith*], and travail, and charity, and abiding of the hope of our Lord Jesus Christ, before God and our Father. (*remembering the work of your faith, and your labour; and your love, and the endurance of your hope in our Lord Jesus Christ, before God and our Father.*)

<sup>4</sup> Ye beloved brethren of God, we witting your choosing, (*You beloved brothers in God, we knowing of your choosing, or of your election,*)

<sup>5</sup> for our gospel was not at you in word only, but also in virtue, and in the Holy Ghost, and in much plenty; as ye know, which we were among you for you; (*and so we brought you the Gospel or the Good News, not in words alone, but also in power, and in the Holy Spirit, or but also in the power of the Holy Spirit, and with great certitude; and ye know, what manner of men we were when we were among you for your own sakes;*)

<sup>6</sup> and ye be made followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost, (*or with joy in the Holy Spirit or from the Holy Spirit*);

<sup>7</sup> so that ye be made (*an*) ensample to all men that believe, in Macedonia and in Achaia.

<sup>8</sup> For of you the word of the Lord is published [*or is much told (out)*], not only in Macedonia and Achaia, but your faith that is to God, in each place is gone forth, [*or but in each place your faith that is to God, is gone forth*]; so that it is not need(*ful*) to us to speak anything (*or so that it is not needed or necessary for us to say anything more*).

<sup>9</sup> For they show of you, what manner entry we had to you, and how ye be converted to God from maumets [*or from simulacra*], to serve to the living God and very; (*For they tell about you, and how we visited you, and thereafter how ye be turned from idols, to serve the living and true God;*)

<sup>10</sup> and to abide his Son from heavens (*or and to wait for his Son to come from heaven*), whom he raised from death, the Lord Jesus, that delivered us from (*the*) wrath to coming. [*and for to abide his son from heavens, whom he raised from (the) dead, Jesus, that delivered us from (the) wrath to come.*]

## CHAPTER 2

<sup>1</sup> For, brethren, ye know our entry to you, for it was not (*in*) vain;

<sup>2</sup> but first we suffered, and were punished with wrongs, as ye know in Philippi, and had trust in our Lord, to speak to you the gospel of God in much busyness (*or to tell you about the Gospel, or the Good News, of God with much diligence*).

<sup>3</sup> And our exhortation [*or our teaching*] is not of error, neither of uncleanness, neither in guile,

<sup>4</sup> but as we be (*ap*)proved of God, that the gospel of God should be taken to us, so we speak, (*or but as we be approved by God, that the Gospel, or the Good News, of God should be given to us, and so we speak*); not as pleasing to men, but to God that proveth our hearts.

<sup>5</sup> For neither we were any time in word(s) of glossing [*or of flattering*], as ye know, neither in occasion of avarice (*or nor as an occasion for greed*); God is (*our*) witness;

<sup>6</sup> neither seeking glory of men, neither of you, neither of others, when we, as Christ's apostles, might have been in charge to you. (*neither seeking praise from people, nor from you, nor from others, when we, as Christ's apostles, might have been in charge of you or might have been a burden to you.*)[*neither seeking glory of men, neither of you, neither of others, when we might have been chargeous (or burdensome) to you, as Christ's apostles.*]

<sup>7</sup> But we were made little in the middle of you, as if a nurse foster her sons;

<sup>8</sup> so we desiring you with great love, would have betaken to you not only the gospel of God (*or would have delivered to you not only the Gospel, or the Good News, of God*), but also our lives, for ye be made most dearworthy to us.

<sup>9</sup> For, brethren, ye be mindful of our travail and weariness; we worked night and day, that we should not grieve any of you, and preached to you the gospel of God. (*Because, brothers, ye remember our labour and our weariness; yea, we worked night and day, so*

*that we would not grieve any of you, and preached to you the Gospel, or the Good News, of God.)*

<sup>10</sup> God and ye be witnesses, how holily (*or how devoutly*), and justly, and without (*com*)plaint [*or quarrel*], we were to you that believed.

<sup>11</sup> As ye know, how we prayed you (*or how we beseeched you*), and comforted each of you, as the father his sons,

<sup>12</sup> and we have witnessed (*or and we have testified*), that ye should go worthily to God, that called you into his kingdom and glory.

<sup>13</sup> Therefore we do thankings to God without ceasing. For when ye had taken of us the word of the hearing of God, ye took it not as the word of men, but as it is verily, the word of God, that worketh in you that have believed. (*And so we give thanks to God without ceasing. Because when ye had received from us the word of God, which ye heard, ye took it not as the word of men, but as it truly is, the word of God, which worketh in you who have believed.*)

<sup>14</sup> For, brethren, ye be made followers of the churches of God, that be in Judea, in Christ Jesus, for ye have suffered the same things of your even-lineages, as they of the Jews, (*or and ye have suffered the same things from your fellow countrymen, as they have from the Jews.*)

<sup>15</sup> Which slew both the Lord Jesus and the prophets, and pursued us (*or and persecuted us*), and they please not to God, and they be adversaries to all men;

<sup>16</sup> forbidding us to speak to heathen men, that they be made safe, that they [*full*]-fill their sins (*for*)evermore; for the wrath of God came on them into the end. (*forbidding us to speak to the Gentiles, so that they can be saved, so that they fill their sins full forevermore; but God's wrath hath come upon them in the end.*)

<sup>17</sup> And, brethren, we desolate from you for a time, by mouth and in beholding, [*as in presence*], but not in heart, have hied more plenteously to see your face with great desire.

<sup>18</sup> For we would come to you, yea, I, Paul, once and again, but Satan hindered us.

<sup>19</sup> For why what is our hope, or joy, or crown of glory? Whether ye be not before our Lord Jesus Christ in his coming? (*or Shall it not be you, when we stand before our Lord Jesus Christ at his coming?*)

<sup>20</sup> For ye be our glory and joy. (*Yea, ye be our glory and our joy.*)

## CHAPTER 3

<sup>1</sup> For which thing we suffered (*it*) no longer, and it pleased to us to dwell alone at Athens; (*For which thing we could no longer bear it, and it pleased us to remain alone at Athens;*)

<sup>2</sup> and we sent Timothy, our brother, and minister of God in the evangel of Christ, (*or and so we sent Timothy, our brother, and the servant of God in the Gospel, or the Good News, of the Messiah*), to you to be confirmed, and to be taught, [*or admonished*], for your faith,

<sup>3</sup> that no man be moved in these tribulations (*or so that no one be moved, or be shaken, by these troubles*). For [*ye*] yourselves know, that in this thing we be set.

<sup>4</sup> For when we were at you, we before-said to you, that we should suffer tribulations; as it is (*now*) done, and ye know (*it*). (*For when we were with you, we said ahead of time to you, or we warned you, that we would suffer troubles; as it is now done, and ye know it.*)

<sup>5</sup> Therefore I, *Paul*, no longer abiding, sent to know your faith, lest peradventure he that tempteth [*shall*] tempt you, and your travail be made (*in*) vain [*or and our travail be made (in) vain*]. (*And so I, Paul, no longer waiting, sent to know your faith, lest perhaps he who testeth shall test you, and my labour be made in vain.*)

<sup>6</sup> But now, when Timothy shall come to us from you, and (*shall*) tell to us your faith and charity, and that ye have good mind of us, (*for*)ever[*more*] desiring to see us, as we also you; [*Now forsooth Timothy coming to us from you, and telling to us your faith and charity, and for ye have evermore good mind of us, desiring for to see us, as we also you;*] (*But now, Timothy hath come back to us from you, and hath told us about your faith and love, and that ye have a fond remembrance of us, always desiring to see us, as we also you;*)

<sup>7</sup> therefore, brethren, we be comforted in you, in all our need and tribulation, by your faith. (*and so, brothers, we be strengthened by you, in all our need and troubles, by your faith.*)

<sup>8</sup> For now we live, if ye stand in the Lord.

<sup>9</sup> For what doing of thankings may we yield to God for you (*or For what doing of thanks can we give to God for you*), in all joy, in which we joy for you before our Lord?

<sup>10</sup> night and day more plenteously praying, that we see your face, and fulfill those things that fail to your faith [*for and fulfill those things that fail of your faith*].

<sup>11</sup> But God himself and our Father, and the Lord Jesus Christ, (*ad*)dress our way to you. (*But God himself and our Father, and the Lord Jesus Christ, direct our way to you.*)

<sup>12</sup> And the Lord multiply you, and make your charity to be plenteous of each to (*the*) other [*for and make your charity for to abound together*], and into all men, as also we in you; (*And may the Lord make your love for one another be plentiful, or to abound more and more, and for all men, as also we for you, or and also our love for you;*)

<sup>13</sup> that your hearts be confirmed without (*com*)plaint in holiness, before God and our Father, in the coming of our Lord Jesus Christ with all his saints. Amen. (*so that your hearts be confirmed in holiness without fault or blemish, before God and our Father, in the coming of our Lord Jesus Christ with all his people. Amen.*)

## CHAPTER 4

<sup>1</sup> Therefore, brethren, from henceforward we pray you, and beseech in the Lord Jesus, that as ye have received of us (*or that as ye have received from us*), how it behooveth you to go and to please God, so walk ye, (*so*) that ye abound more.

<sup>2</sup> For ye know what commandments I have given to you by the Lord Jesus.

<sup>3</sup> For this is the will of God, (*yea*), your holiness, that ye abstain you(*r*selves) from fornication.

<sup>4</sup> That each of you know how to wield his vessel in holiness, and honour; (*So that each of you know how to control his body with holiness, and with honour;*)

<sup>5</sup> not in (*the*) passion(s) of lust, as (*the*) heathen men that know not God. (*not in lustful passions, like the Gentiles who do not know God.*)

<sup>6</sup> And that no man over-go, neither deceive his brother, in chaffering. For the Lord is (*the*)(*a*)venger of all these things, as we before-said to you, and have witnessed. (*And that no one overreach, or take advantage of, or deceive his brother, in merchandising or in trading. For the Lord is the avenger of all these things, as we said to you before, or as we warned you, and have so testified.*)

<sup>7</sup> For God called not us into uncleanness, but into holiness.

<sup>8</sup> Therefore he that despiseth these things, despiseth not man, but God, that also gave his Holy Spirit in us (*or who also gave us his Holy Spirit*).

<sup>9</sup> But of the charity of brotherhood, we had no need to write to you; ye yourselves have learned of God, that ye love together; (*But about the love for the brotherhood, we had no need to write to you; ye yourselves have learned from God, that ye should love one another;*)

<sup>10</sup> for ye do that into all (*the*) brethren in all (*of*) Macedonia. And, brethren, we pray you, that ye abound more; (*and in fact ye do love all the brothers in all of Macedonia. And, brothers, we beseech you, that ye abound all the more;*)

<sup>11</sup> and take keep, that ye be quiet, [*for and give work, or busyness, that ye be quiet*], (*or and take care, that ye be calm, or that ye live quietly*); and that ye do your need, and that ye work with your [*own*] hands, as we have commanded to you;

<sup>12</sup> and that ye wander honestly to them that be withoutforth, and that of no man ye desire anything. (*and that ye walk honestly, or properly, with those who be outside of us, and that ye desire nothing from anyone.*)

<sup>13</sup> For, brethren, we will not, that ye unknow of men that die, that ye be not sorrowful, as others that have not hope. (*And, brothers, we do not desire, that ye do not know about men who die, so that ye do not sorrow, like others who have no hope.*)

<sup>14</sup> For if we believe, that Jesus was dead, and rose again, so God shall lead with him them that be dead by Jesus. (*For we believe, that Jesus died, and rose again, and so God shall bring back with him those who have died as believers.*)

<sup>15</sup> And we say this thing to you in the word of the Lord, that we that live, that be left in the coming of the Lord, shall not come before them that be dead. (*And we say this to you by the word of the Lord, that we who live, who be left alive until the coming, or the return, of the Lord, shall not go before those who have died.*)

<sup>16</sup> For the Lord himself shall come down from heaven, in the commandment [*or in the commanding*], and in the voice of an archangel, and in the trump of God; and the dead men that be in Christ, shall rise again first. (*For the Lord himself shall come down from heaven, at the command, and with the voice of an archangel, and with the trumpet of God; and the dead who believe in the Messiah, shall rise again first.*)

<sup>17</sup> Afterward we that live, that be left, shall be ravished together with them in *(the)* clouds, meeting Christ in the air; and so *(for)evermore* we shall be with the Lord. *(Afterward we who live, who be left alive, shall be snatched up together with those in the clouds, meeting the Messiah in the air; and then forevermore, we shall be with the Lord.)*

<sup>18</sup> Therefore be ye comforted together in these words. *(And so comfort ye or strengthen one another with these words.)*

## CHAPTER 5

<sup>1</sup> But, brethren, of times and moments ye need not that I write to you.

<sup>2</sup> For ye yourselves know diligently, that the day of the Lord shall come, as a thief in the night. *(For ye yourselves assuredly know, that the Day of the Lord shall come, like a thief in the night.)*

<sup>3</sup> For when they shall say peace is, and secureness, then sudden death shall come on them *[+or then suddenly perishing shall come on them]*, as sorrow to a woman that is with child, and they shall not escape.

<sup>4</sup> But, brethren, ye be not in darkneses, that that day as a thief catch you. *(But, brothers, ye do not be in darkness, so that that day shall catch you like a thief.)*

<sup>5</sup> For all ye be the sons of light, and sons of *[the]* day; we be not of night, neither of darkneses. *(For all of ye be the children of the light, and the children of the day; we do not be of the night, nor of the darkness.)*

<sup>6</sup> Therefore sleep we not as others; but wake we, and be we sober. *(And so let us not sleep like others; but watch, and be resolute.)*

<sup>7</sup> For they that sleep, sleep in the night, and they that be drunken, be drunken in the night.

<sup>8</sup> But we that be of the day, be sober, clothed in the habergeon of faith and of charity, and in the helmet of hope of health. *(But we who be of the day, be resolute, clothed in the breastplate of faith and of love, and in the helmet of the hope of salvation.)*

<sup>9</sup> For God putted not us into wrath, but into the purchasing of health *(or but unto the getting of salvation)*, by our Lord Jesus Christ,

<sup>10</sup> that was dead for us *(or who died for us)*; *(so)* that whether we wake, whether we sleep, we live together with him.

<sup>11</sup> For which thing comfort ye together *(or For which thing strengthen ye one another)*, and edify ye each other, as ye do.

<sup>12</sup> And, brethren, we pray you, that ye know them that travail among you, and be sovereigns to you *[or be before to you]* in the Lord, and *(who)* teach you. *(And, brothers, we beseech you, that ye acknowledge and honour those who labour among you, and be your leaders in the Lord, and who teach you.)*

<sup>13</sup> that ye have them more abundantly in charity *(or and that ye have more love for them)*; and for the work of them, have ye peace with them.

<sup>14</sup> And, brethren, we pray you, reprove unpeaceable men, *[or reprove ye, or chastise, unquiet men]*. Comfort ye men of little heart, receive ye sick men, be ye patient to all men. *(And, brothers, we beseech you, rebuke the unpeaceable, or chastise the troublesome. Strengthen men of faint heart, receive the frail, or support the weak, and be patient with all men.)*

<sup>15</sup> See ye, that no man yield evil for evil to any man; but *(for)evermore* *(pur)sue* ye that that is good, each to *(the)* other, and to all men. *(Ensure, that no one give back evil for evil to anyone; but always pursue that which is good, for one another, and for all people.)*

<sup>16</sup> *(For)Evermore* joy ye; *(Always have joy;)*

<sup>17</sup> without ceasing pray ye;

<sup>18</sup> in all things do ye thankings. For this is the will of God in Christ Jesus, in all you. *(in all things give thanks. For this is the will of God in the Messiah Jesus, for all of you.)*

<sup>19</sup> Do not ye quench the Spirit,

<sup>20</sup> do not ye despise prophecies.

<sup>21</sup> But prove ye all things, and hold ye *(fast, or firm)*, *(to)* that thing that is good.

<sup>22</sup> Abstain *[ye]* you*(rselves)* from all evil species, *[or (all evil) likeness]*. *(Absent yourselves from anything that hath even the appearance of evil.)*

<sup>23</sup> And God himself of peace make you holy by all things, that your spirit be kept whole, and soul, and body, without *(com)plaint*, in the coming of our Lord Jesus Christ. *(And God himself, the God of peace, make you holy in everything, so that your spirit, and your soul, and your body, be kept whole, yea, without fault, into the coming of our Lord Jesus Christ.)*

<sup>24</sup> God is true, that called you, which also shall do [*(a) work of grace in you*].

<sup>25</sup> Brethren, pray ye for us.

<sup>26</sup> Greet ye well all *(the)* brethren in *(a)* holy kiss. *(Give hearty greetings to all the brothers with a holy kiss.)*

<sup>27</sup> I charge you by the Lord, that this epistle be read to all *(of the)* holy brethren.

<sup>28</sup> The grace of our Lord Jesus Christ *be* with you. Amen.

## 2ND THESSALONIANS

<sup>1</sup> Paul, and Silvanus, and Timothy, to the church of (*the*) Thessalonians, in God our Father, and in the Lord Jesus Christ,

<sup>2</sup> grace (*be*) to you and (*the*) peace of God, our Father, and of the Lord Jesus Christ.

<sup>3</sup> We owe to do thankings (*for*)evermore to God for you, brethren, so as it is worthy, for your faith over-waxeth [*or ever-waxeth*], and the charity of each of you to (*the*) other aboundeth. (*We ought to always give thanks to God for you, brothers, for it is worthy to do so, for your faith ever-increaseth, and the love each of you have for the other aboundeth, or and the love you have for one another aboundeth.*)

<sup>4</sup> So that we us-selves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations. Which ye sustain

<sup>5</sup> into the ensample of the just doom of God, that ye be had worthy in the kingdom of God, for which ye suffer. (*as an example of the righteous judgement of God, so that ye become worthy of the Kingdom of God, for which ye suffer.*)

<sup>6</sup> If nevertheless it is just before God to requite tribulation to them that trouble you,

<sup>7</sup> and to you that be troubled, rest with us in the showing of the Lord Jesus from heaven, with (*the*) angels of his virtue (*or with the angels of his power*),

<sup>8</sup> in the flame of fire, that shall give vengeance to them that know not God, and that obey not to the gospel of our Lord Jesus Christ. (*in the flames of fire, who shall give vengeance to those who do not know God, and who do not obey the Gospel, or the Good News, of our Lord Jesus Christ.*)

<sup>9</sup> Which shall suffer everlasting pains, in perishing from the face of the Lord, and from the glory of his virtue (*or and from the glory of his power*),

<sup>10</sup> when he shall come to be glorified in his saints, and to be made wonderful in all men that believed, for our witnessing is believed on you, in that day. (*when he shall come to be glorified among his people, and to be held wonderful among all those who believe, for ye have believed our testimony, on that Day.*)

<sup>11</sup> In which thing also we pray (*for*)evermore for you, that our God make you worthy to his calling, and [*ful*] fill all the will of his goodness, and the work of faith in virtue; (*In which thing also we always pray for you, that our God make you worthy of his calling, and fulfill all the purpose, or all the intention, of his goodness, and the work of faith in power.*)

<sup>12</sup> that the name of our Lord Jesus Christ be clarified in you (*or so that the name of our Lord Jesus Christ be glorified in you*), and ye in him, by the grace of our Lord Jesus Christ.

## CHAPTER 2

<sup>1</sup> But, brethren, we pray you by the coming of our Lord Jesus Christ, and of our congregation into the same coming [*or and our congregation into the same thing*],

<sup>2</sup> that ye be not moved soon from your wit, neither be afeared, (*or that ye be not soon moved away from your reason, nor be made afraid*), neither by spirit, neither by word, neither by epistle as sent by us, as if the day of the Lord be nigh.

<sup>3</sup> (*Let*) No man deceive you in any manner. For but dissension [*or departing away*] come first, and the man of sin be showed, the son of perdition,

<sup>4</sup> that is (*the*) adversary, and is enhanced over all thing that is said God, or that is worshipped, so that he sit in the temple of God, and show himself as if he were God. (*that is the Adversary, and he is exalted over all that is called a god, or that is worshipped, so that he even sit in God's Temple, and show himself as if he were God.*)

<sup>5</sup> Whether ye hold not, that yet when I was at you, I said these things to you? (*Do ye not remember, that while I was still with you, I said these things to you?*)

<sup>6</sup> And now what withholdeth, [*or letteth*], (*or hindereth*), [*him*], ye know, (*so*) that he be showed in his time.

<sup>7</sup> For the private, [*or the mystery*], (*or the secret*), of wickedness worketh now; (*so*) only that he that holdeth (*onto it*) now, hold (*firm*), till he be done away.

<sup>8</sup> And then that wicked man shall be showed, whom the Lord Jesus shall slay with the spirit of his mouth, and shall destroy with (*the*) lightening, [*or the illumining, or (the) shining*], of his coming;

<sup>9</sup> him, whose coming is by the working of Satan, in all virtue (*or in all power*), and signs (*or miracles*), and great wonders, false, [*or leasing (or lying)*],

<sup>10</sup> and in all deceit of wickedness, to them that perish. For that they received not the charity of *(the)* truth, that they should be made safe, *(or Because they have not received the love of the truth, so that they could be saved).*

<sup>11</sup> And therefore God shall send to them a working of error, that they believe to leasing *(or so that they believe the lie),*

<sup>12</sup> that all be deemed, *[or be damned], (or condemned),* which believed not to truth, *(or so that all be judged, who did not believe the truth),* but consented to wickedness.

<sup>13</sup> But, brethren *(be)loved* of God, we owe to do thankings *(for)evermore* to God for you, that God chose us the first fruits into health, in *(the)* hallowing of *(the)* Spirit and in *(the)* faith of *(the)* truth; *(But, brothers beloved by God, we ought to always give thanks to God for you, because God chose all of us as the first fruits unto salvation, by the sanctifying of the Spirit and by faith in the truth;)*

<sup>14</sup> in which also he called you by our gospel, *(or in which he also called you by the Gospel, or the Good News, which we brought),* into the getting of the glory of our Lord Jesus Christ.

<sup>15</sup> Therefore, brethren, stand ye, *(or And so, brothers, stand),* and hold ye the traditions, that ye have learned, either by word, either by our epistle.

<sup>16</sup> And our Lord Jesus Christ himself, and God our Father, which loved us *(or who loved us),* and gave everlasting comfort and good hope in grace,

<sup>17</sup> stir *[or admonish]* your hearts, and confirm *[you]* in all good work and word.

### CHAPTER 3

<sup>1</sup> Brethren, from henceforward pray ye for us, that the word of God run, and be clarified *(or and be glorified),* as it is with you;

<sup>2</sup> and that we be delivered from noxious *(or harmful)* and evil men; for faith is not of *(or in)* all men.

<sup>3</sup> But the Lord is true, that shall confirm you, and shall keep *[us]* from evil.

<sup>4</sup> And, brethren, we trust of you in the Lord, for whatever things we command to you, both ye do and shall do.

<sup>5</sup> And the Lord *(ad)dress* your hearts, in the charity of God, and in the patience of Christ. *(And the Lord direct your hearts, in the love of God, and in the endurance of the Messiah.)*

<sup>6</sup> But, brethren, we announce to you in the name of our Lord Jesus Christ, that ye withdraw you*(rselves)* from each brother that wandereth out of order, *[or against good order],* and not after the teaching, that they received of us. *(But, brothers, we command you in the name of our Lord Jesus Christ, that ye withdraw yourselves from each brother who walketh, or who goeth, out of order; or against good order; and not after the teaching, that they received from us.)*

<sup>7</sup> For ye yourselves know, how it behooveth to *(pur)sue* us *(or how it behooveth to follow us).* For we were not unpeaceable *[or unquiet]* among you,

<sup>8</sup> neither without our own travail, we ate bread of any man, but in travail and weariness wrought night and day, that we grieved none of you. *(nor without our own work, did we eat anyone's bread, but with labour and in weariness worked night and day, so that we grieved none of you.)*

<sup>9</sup> Not as we had not power; but that we should give us-selves ensample to you to *(pur)sue* us. *(Not as though we did not have the power; but so that we could give ourselves as an example for you to follow.)*

<sup>10</sup> For also when we were among you, we announced *(or we commanded)* this thing to you, that if any man will not work, neither eat he.

<sup>11</sup> For we have heard that some among you go unrestfully, *[or unquietly, or unpeaceably],* and nothing work, but do curiously.

<sup>12</sup> But we announce *(or command)* to them that be such men, and beseech in the Lord Jesus Christ, that they work with silence, and eat their own bread.

<sup>13</sup> But do not ye, brethren, fail well-doing.

<sup>14</sup> *(So)* That if any man obey not to our word *[sent]* by *(this)* epistle, mark ye him, and commune ye not with him, *(so)* that he be ashamed;

<sup>15</sup> and do not ye guess him as an enemy, but reprove ye him as a brother. *(but do not think of him like an enemy, but rebuke him like a brother.)*

<sup>16</sup> And God himself of peace give to you everlasting peace in all place(s). The Lord be with you all.

<sup>17</sup> My salutation by the hand of Paul; which sign in each epistle I write thus.

<sup>18</sup> The grace of our Lord Jesus Christ be with you all. Amen.

## 1ST TIMOTHY

<sup>1</sup> Paul, [*the*] apostle of Jesus Christ, by the commandment of God our Saviour, and of Jesus Christ our hope,

<sup>2</sup> to Timothy, beloved son in the faith, grace and mercy and (*the*) peace, of God the Father, and of Jesus Christ, our Lord.

<sup>3</sup> As I prayed thee, that thou shouldest dwell at Ephesus, when I went into Macedonia, that thou shouldest command to some men, that they should not teach (*any*) other way,

<sup>4</sup> neither give attention to fables and genealogies that be uncertain [*or without end*], which give questions, more than edification of God, that is in the faith.

<sup>5</sup> For the end of the commandment is (*the*) charity of (*a*) clean heart, and good conscience, and of faith not feigned. (*For the goal of this command is the love of a pure heart, and a good conscience, and true and sincere faith.*)

<sup>6</sup> From which things some men have erred, and be turned into vain speech;

<sup>7</sup> and will to be teachers of the law (*or and desire to be teachers of the Law*), and understand not what things they speak, neither of what things they affirm.

<sup>8</sup> And we know that the law is good, if any man use it lawfully;

<sup>9</sup> and witting this thing, that the law is not set [*or is not put*] to a just man, but to unjust men and not subject, to wicked men and to sinners, to cursed men and defouled, to slayers of father, and slayers of mother, to manslayers (*and knowing this, that the Law is not made, or it is not ordained, for a good man, but for evil men and those disobedient, for wicked men and for sinners, for cursed men and defiled men, for killers of father, and killers of mother, for manslayers*)

<sup>10</sup> and lechers, to them that do lechery with men, leasing-mongers and forsworn, and if any other thing is contrary to the wholesome teaching, [*and fornicators, to them that trespass with males against kind, sellers, or stealers, of men, to leasing-mongers and to forsworn men, and if any other thing is contrary to wholesome teaching,*](*and lechers, for those who do lechery with men, for liars and perjurers, and if any other thing is contrary to the wholesome teaching.*)

<sup>11</sup> that is after the gospel of the glory of blessed God, which is betaken to me. (*that is found in the Gospel or the Good News of the glory of the blessed God, or of the glorious and the blessed God, which was delivered to me.*)

<sup>12</sup> I do thankings to him, that comforted me in Christ Jesus our Lord, for he guessed me faithful, and put me in ministry, (*I give thanks to him, who strengthened me, yea, the Messiah Jesus our Lord, for he believed me to be faithful, and set me in service.*)

<sup>13</sup> that first was a blasphemer, and a pursuer, and full of wrongs. But I have gotten the mercy of God, for I unknowing(*ly*) did in unbelief. (*who before was a blasphemer, and a persecutor, and full of wrongs. But I have received God's mercy, for I unknowingly acted in unbelief, or out of ignorance.*)

<sup>14</sup> But the grace of our Lord over-abounded, with faith and love that is in Christ Jesus. (*But the grace of our Lord was most plentiful, with the faith and love which is ours in the Messiah Jesus.*)

<sup>15</sup> A true word and worthy (*of*) all receiving, for Christ Jesus came into this world to make sinful men safe, of which I am the first. (*Here is a true word and worthy of all acceptance, that the Messiah Jesus came into this world to save sinful men, of whom I am the first or of whom I am the worst.*)

<sup>16</sup> But therefore I have gotten mercy, that Christ Jesus should show in me first all patience, to the informing of them that shall believe to him into everlasting life. (*And so I have received mercy, so that the Messiah Jesus could first show in me all his patience, for the informing of those who shall believe in him unto eternal life.*)

<sup>17</sup> And to the king of worlds, undeadly, and invisible God alone, be honour and glory into worlds of worlds. Amen. (*And to the King of all the worlds, or the eternal King, immortal, and invisible God alone, be honour and glory forever and ever. Amen.*)

<sup>18</sup> I betake this commandment to thee, thou son Timothy, after the prophecies that have been heretofore in thee, that thou travail [*or fight*] in them a good travail,

<sup>19</sup> having faith and good conscience, which some men cast away, and perished about the faith. (*having faith and a good conscience, which some men threw away, and perished amid their faith.*)

<sup>20</sup> Of which is Hymenaeus and Alexander, whom I betook to Satan (*or whom I delivered unto Satan*), (*so*) that they learn not to blaspheme.

## CHAPTER 2

<sup>1</sup> Therefore I beseech first of all things, that beseechings, prayers, askings, (*and*) doing of thankings, (*or and thanksgiving, or the giving of thanks*), be made for all men,

<sup>2</sup> for kings and all that be set in highness, (*so*) that we (*can*) lead a quiet and a peaceable life, in all piety and chastity.

<sup>3</sup> For this thing is good and accepted before God, our Saviour, (*For this is something good and acceptable before God, our Saviour;*)

<sup>4</sup> that will that all men be made safe (*or who desireth that all men be saved*), and that they come to the knowing of (*the*) truth.

<sup>5</sup> For one God and one mediator is of God and of men, a man Christ Jesus, (*For there is one God, and one mediator between God and men, a man, the Messiah Jesus.*)

<sup>6</sup> that gave himself (*as a*) redemption for all men. Whose witnessing is confirmed in his times; (*who gave himself for the redemption of all men. Whose testimony was confirmed in his time or at his time;*)

<sup>7</sup> in which I am set a preacher and an apostle. For I say (*the*) truth [*in Christ Jesus*], and I lie not, *that am* a teacher of heathen men in faith and in truth. (*in whom I am put or am made a preacher and an apostle. For I tell the truth in the Messiah Jesus, and I do not lie, (I who am) a teacher of the Gentiles about faith and about truth, or (I who am) a teacher of the Gentiles in the true faith.*)

<sup>8</sup> Therefore I will (*or And so I desire*), that men pray in all place(s), lifting up clean hands without wrath and strife [*or disputing*].

<sup>9</sup> Also women in suitable habit, with shamefastness and soberness arraying themselves, not in wreathed hairs, either in gold, or pearls, or precious cloth (*or expensive clothing*);

<sup>10</sup> but that that becometh women, promising piety by good works.

<sup>11</sup> A woman learn [*she*] in silence, with all subjection.

<sup>12</sup> But I suffer not a woman to teach, neither to have lordship on the husband [*or on the man*], but to be in silence. (*But I do not allow a woman to teach, or to have lordship over a man, but rather; to be silent or to be quiet.*)

<sup>13</sup> For Adam was first formed, afterward Eve;

<sup>14</sup> and Adam was not deceived, but the woman was deceived, in (*the*) breaking of the law [*or in prevarication*].

<sup>15</sup> But she shall be saved by (*the*) generation of children, if she dwell perfectly in faith, and love, and holiness, with soberness.

## CHAPTER 3

<sup>1</sup> A faithful word [*I shall say*]. If any man desireth a bishopric, he desireth a good work.

<sup>2</sup> Therefore it behooveth a bishop to be without reproof, the husband of one wife, sober, prudent, chaste, virtuous, holding hospitality, a teacher;

<sup>3</sup> not given much to wine, not a smiter, but temperate [*or patient*], not full of chiding [*or full of strife*], not covetous,

<sup>4</sup> well-ruling his house, and have sons subject with all chastity;

<sup>5</sup> for if any man know not how to govern his house, how shall he have (*the*) diligence [*or the keeping*] of the church of God?

<sup>6</sup> not new(*ly*) converted to the faith, lest he be borne up into pride, and fall into [*the*] doom of the devil. (*not newly converted to the faith, lest he be raised up into pride, and then fall into the judgement of the Devil, or and then fall down under the same condemnation as the Devil.*)

<sup>7</sup> For it behooveth him to have also good witnessing of them that be withoutforth (*or And it behooveth him to have good testimony from those who be outside the church*), (*so*) that he fall not into reproof, and into the snare of the devil.

<sup>8</sup> Also it behooveth deacons to be chaste, not double-tongued, not given much to wine [*or not given to much wine*], not following foul winning;

<sup>9</sup> that have the mystery of faith in clean conscience. (*who hold to the mystery of the faith with a clear conscience.*)

<sup>10</sup> But be they proved first, and minister they so, having no crime, [*or great sin*].

<sup>11</sup> Also it behooveth women to be chaste, not backbiting, sober, faithful in all things.

<sup>12</sup> Deacons be husbands of one wife; which govern well their sons and their houses.

<sup>13</sup> For they that minister well, shall get a good degree to themselves, and much trust in the faith, that is in Christ Jesus (*or that is in the Messiah Jesus*).

<sup>14</sup> Son Timothy, I write to thee these things, hoping that I shall come soon to thee;

<sup>15</sup> but if I tarry, that thou knowest, how it behooveth thee to live in the house of God, that is the church of *(the)* living God, *(as)* a pillar and *(a)* firmness of *(the)* truth.

<sup>16</sup> And openly it is a great sacrament of piety, that thing that was showed in *(the)* flesh, it is justified in *(the)* Spirit, it appeared to angels, it is preached to heathen men, it is believed in the world, it is taken up into glory.

## CHAPTER 4

<sup>1</sup> But the Spirit saith openly, that in the last times some men shall depart from the faith, giving attention to spirits of error, and to *(the)* teachings of devils *(or and to the doctrines of demons)*;

<sup>2</sup> that speak leasing in hypocrisy *(or who speak lies and hypocrisy)*, and have their conscience corrupted,

<sup>3</sup> forbidding to be wedded, and to abstain from meats, which God made to take with *(the)* doing of thankings, to faithful men, and them that have known the truth. *(forbidding to be wedded, and to abstain from foods, which God made to be received with thanksgiving, or with the giving of thanks, by faithful men, and by those who have known the truth.)*

<sup>4</sup> For each creature of God is good, and nothing is to be cast away, which is taken with *(the)* doing of thankings; *(For each creation of God is good, and nothing is to be thrown away, which is received with thanksgiving, or with the giving of thanks;)*

<sup>5</sup> for it is hallowed by the word of God, and by prayer.

<sup>6</sup> Thou putting forth these things to brethren, shalt be a good minister of Christ Jesus; nourished with words of faith and of good doctrine, which thou hast gotten *[in pursuing]*. *(Thou putting forth these things to the brothers, shalt be a good servant of the Messiah Jesus; nourished with words of faith and of good doctrine, which thou hast followed.)*

<sup>7</sup> But eschew thou *[or shun thou]* uncovenable fables *(or But shun unsuitable fables)*, and old women's fables; haunt thyself to piety.

<sup>8</sup> For bodily exercitation is profitable to little thing; but piety is profitable to all things, that hath a promise of life that now is, and that is to come.

<sup>9</sup> A true word, and worthy *(of)* all acceptation *[or (of) all acception]*. *(This word is true, and worthy of all acceptance.)*

<sup>10</sup> And in this thing we travail, and be cursed, for we hope in *(the)* living God, that is *(the)* Saviour of all men, most<sup>(ly)</sup> of faithful men *(or and most of all the faithful)*.

<sup>11</sup> Command thou this thing, and teach *(it)*.

<sup>12</sup> No man despise thy youth, but be thou ensample of faithful men *(or but be an example to those in the faith)*, in word, in living, in charity *(or in love)*, in faith, in chastity.

<sup>13</sup> Till I come, take attention to reading, to exhortation and teaching.

<sup>14</sup> Do not thou little care *(for)*, *[or despise]*, the grace which is in thee, that is given to thee by prophecy, with *(the)* putting on of the hands of *[the]* priesthood.

<sup>15</sup> Think thou *(on)* these things, in these be thou, *(so)* that thy profiting be showed to all men.

<sup>16</sup> Take attention to thyself and to doctrine; be busy in them. For thou doing these things, shalt make both thyself safe, and them that hear thee *(or For thou doing these things, shalt save thyself, and those who listen to thee)*.

## CHAPTER 5

<sup>1</sup> Blame thou not an elder man *(or Do not admonish, or rebuke, an older man)*, but beseech *[him]* as a father, young men as brethren;

<sup>2</sup> old women as mothers, young women as sisters, in all chastity.

<sup>3</sup> Honour thou *[the]* widows, that be very widows. *(Honour the widows, who be true widows, or who be all alone.)*

<sup>4</sup> But if any widow hath children of sons, learn she first to govern her house, and requite to *(her)* father and mother; for this thing is accepted before God, *(or for this is acceptable before God, or for God approveth of this)*.

<sup>5</sup> And she that is a widow verily, and desolate, hope *[she]* into God, *(or And she who is truly a widow, and desolate, let her put her hope in God)*, and be busy in beseechings and prayers night and day.

<sup>6</sup> For she that is living in delights, is dead *[in (her) soul]*.

<sup>7</sup> And command thou this thing, *(so)* that they be without reproof.

<sup>8</sup> For if any man hath not care of his own, and most(*ly*) of his household members (*or of his own family*), he hath denied the faith, and is worse than an unfaithful, [*or (a) heathen*], man.

<sup>9</sup> A widow be chosen [*into the temple*] not less than sixty years (*old*), that was (*the*) wife of one husband,

<sup>10</sup> and hath witnessing in good works (*or and hath testimony of good works*), (*yea*), if she nourished children, if she received poor men to harbour, if she hath washed the feet of holy men, if she ministered to men that suffered tribulation, if she followed all good work(s).

<sup>11</sup> But eschew thou younger widows; for when they have done lechery, they will be wedded in Christ, [*or forsooth when they have done lechery in Christ, they will be wedded*], (*But shun younger widows; for when, while yet in the Messiah, they shall feel passion, or shall do lechery, and they will be wedded.*)

<sup>12</sup> having damnation (*or and so shall receive condemnation*), for they have made void the(*ir*) first faith.

<sup>13</sup> Also they (*being*) idle learn to go about houses, not only idle, but [*they be*] full of words and curious [*or and curiosity*], speaking things that it behooveth not.

<sup>14</sup> Therefore I will (*or And so I desire*), that younger widows be wedded, and bring forth children, and be housewives, to give none occasion to the adversary, because of (*any*) cursed thing.

<sup>15</sup> For now some be turned aback after Satan.

<sup>16</sup> If any faithful man hath widows, minister he to them, that the church be not charged, that it suffice to them that be very widows. (*If anyone in the faith hath a widow in their family, let them minister unto her; so that the church be not burdened, and so that it can provide sufficiently for those who be true widows, or who be all alone.*)

<sup>17</sup> The priests that be well governors, [*that is, (that) truly keep well (the) priesthood*], be they had worthy to double honour; most(*ly*) they that travail in word and teaching (*or and most of all those who labour in speaking and teaching*).

<sup>18</sup> For the scripture saith, Thou shalt not bridle the mouth of the ox threshing, and, A workman is worthy (*of*) his hire (*or A worker is worthy of their wages*).

<sup>19</sup> Do not thou receive accusing against a priest, [*no*] but under twain or three witnesses.

<sup>20</sup> But reprove thou men that sin before all men, that also others have dread. (*And rebuke those who sin before everyone, so that others also have fearful reverence.*)

<sup>21</sup> I pray thee [*or I adjure thee*] before God, and Jesus Christ, (*or I beseech thee before God, and Jesus Christ*), and his chosen angels, that thou keep these things without prejudice, and do nothing in bowing to the other side.

<sup>22</sup> Put thou hands to no man, neither anon commune thou with other men's sins. Keep thyself chaste. [*Put thou hands to no man soon, neither commune thou with other men's sins. Keep thyself chaste.*](*Do not at once, or too hastily, lay hands upon any man for ordination, nor share thou in other men's sinning. Keep thyself pure.*)

<sup>23</sup> Do not thou yet drink water, but use a little wine, for thy stomach, and for thine oft falling infirmities.

<sup>24</sup> Some men's sins be open, before going to doom (*or before going unto Judgement*); but of some men they come after [*or they follow*].

<sup>25</sup> And also good deeds be open, and those that have them in other manner, may not be hid. (*And some good deeds be done in the open, but those which be not, cannot be kept hidden forever.*)

## CHAPTER 6

<sup>1</sup> Whatever servants be under yoke, deem they their lords worthy (*of*) all honour, lest the name of the Lord and the doctrine be blasphemed [*+or lest the name of their Lord God and his doctrine be blasphemed*].

<sup>2</sup> And they that have faithful, [*or christian*], lords, despise them not, for they be brethren; but more serve they [*them*], for they be faithful and loved, which be partners of beneficence, [*or (of) good-doing*]. Teach thou these things, and admonish thou these things.

<sup>3</sup> If any man teach otherwise, and accordeth not to the wholesome words of our Lord Jesus Christ, and to that teaching that is by piety,

<sup>4</sup> he is proud, and knoweth nothing, but languisheth about questions and strivings [*or fightings*] of words, of the which be brought forth envies, strives, blasphemies, evil suspicions,

<sup>5</sup> fightings of men, that be corrupt in soul [*or in reason*], and that be deprived from (*the*) truth, that deem winning to be piety, (*or who believe their gain to be proof of their piety, or who believe their increase to be a reward for their piety*).

<sup>6</sup> But a great winning is piety, with sufficiency. (*But piety, in and of itself, is a great gain or a great reward, yea, with abundance.*)

<sup>7</sup> For we brought in nothing into this world, and no doubt, that we may not bear anything away. [*Forsooth we brought nothing into this world, (and) no doubt, that we may not bear away anything.*](*For we brought nothing into this world, and there is no doubt, that we cannot take anything out of it or away from it.*)

<sup>8</sup> But we having foods, and with what things we shall be covered [*or and with what things we shall be clothed*], be we satisfied with these things.

<sup>9</sup> For they that will be made rich, fall into temptation, and into the snare of the devil, and into many unprofitable desires and noxious, which drench men (*down*) into death and perdition. (*For those who will be made rich, fall into testing, and into the Devil's snare, and into many unprofitable and harmful desires, which drown men down into death and destruction.*)

<sup>10</sup> For the root of all evils is covetousness, which some men coveting erred from the faith, and besetted them(*selves*) with many sorrows.

<sup>11</sup> But, thou, man of God, flee these things; but follow thou rightwiseness, piety, faith, charity (*or love*), patience, (*and*) mildness (*or and meekness and humility*).

<sup>12</sup> Strive thou a good strife of faith, catch everlasting life, into which thou art called, and hast acknowledged a good acknowledging before many witnesses.

<sup>13</sup> I command to thee before God, that quickeneth all things, and *before* Christ Jesus, that yielded a witnessing under Pilate of Pontii, a good confession, (*I command thee before God, who enliveneth all things, or who giveth life to everything, and before the Messiah Jesus, who gave his testimony to Pontius Pilate, yea, a worthy testimony.*)

<sup>14</sup> that thou keep the commandment without wem, without reproof, into the coming of our Lord Jesus Christ; (*that thou obey, or follow thy orders, without spot or blemish, and without reproof, unto the coming of our Lord Jesus Christ;*)

<sup>15</sup> whom the blessed and alone almighty King of kings and Lord of lords shall show in his times.

<sup>16</sup> Which alone hath undeadliness [*or immortality*], and dwelleth in light, to which *light* no man may come; whom no man saw, neither may see (*or nor can see*); to whom glory, and honour, and empire *be* without end, [*or to whom (be) glory, and honour, and empire into without end*]. Amen.

<sup>17</sup> Command thou to the rich men of this world, that they understand not highly [*or proudly*], neither that they hope in (*the*) uncertainty of riches, but in the living God, that giveth to us all things plenteously to use;

<sup>18</sup> to do well, to be made rich in good works, lightly to give (*or easy, or quickly, to give*), to commune,

<sup>19</sup> to treasure to themselves a good fundament, into (*the*) time to coming [*or into (the) time to come*], that they catch everlasting life. (*to treasure unto themselves a good foundation, into the time to come, so that they can grasp eternal life.*)

<sup>20</sup> Thou Timothy, keep the thing [*or the deposit*] betaken to thee, eschewing cursed novelties of voices, and opinions of (*the*) false name of cunning (*or of knowing*); (*O Timothy, guard the deposit delivered unto thee, shunning the cursed novelties, or chattering, of voices, and opinions in the name of false knowledge;*)

<sup>21</sup> which some men promising, about the faith fell down [*or the which some men promising, fell down about the faith*]. The grace of God *be* with thee. Amen.

## 2ND TIMOTHY

<sup>1</sup> Paul, *[the] apostle of Jesus Christ, by the will of God, by the promise of life that is in Christ Jesus, (Paul, the apostle of Jesus Christ, by the desire of God, by the promise of life that is in the Messiah Jesus.)*

<sup>2</sup> to Timothy, his most dearworthy son, grace, mercy, and *(the)* peace of God the Father, and of Jesus Christ, our Lord.

<sup>3</sup> I do thankings to my God, to whom I serve from my progenitors *[or from my ancestors]*, in clean conscience, that without ceasing I have mind of thee in my prayers, night and day, *(I give thanks to my God, whom I serve, like my ancestors, with a clean conscience, so that without ceasing I remember thee in my prayers, night and day.)*

<sup>4</sup> desiring to see thee; having mind of thy tears, *[or mindful of thy tears]*, *(or remembering thy tears)*, *(so)* that I be *[ful]* filled with joy.

<sup>5</sup> And I bethink of that faith, that is in thee not feigned, which also dwelled first in thine aunt Lois, and in thy mother Eunice. And I am certain, that *(is)* also in thee.

<sup>6</sup> For which cause I admonish thee, that thou raise again the grace of God, that is in thee by the setting on of mine hands *[or by the on-putting of mine hands]*.

<sup>7</sup> For why God gave not to us the spirit of dread, but of virtue, and of love, and of soberness. *(Because God did not give us the spirit of fear, but of power, and of love, and of resoluteness.)*

<sup>8</sup> Therefore do not thou shame the witnessing of our Lord Jesus Christ, neither *(of)* me, his prisoner; but travail thou together *(with others)* in the gospel by the virtue of God; *(And so do not be ashamed of the testimony of our Lord Jesus Christ, nor of me, his prisoner or a prisoner for his sake; but labour together with others for the Gospel or the Good News, by the power of God;)*

<sup>9</sup> that delivered us, and called *(us)* with his holy calling, not after our works, but by his purpose and grace, that is given *[to us]* in Christ Jesus before worldly times; *(who delivered us, and called us with his holy calling, not according to our works, but by his purpose and grace, that is given to us in the Messiah Jesus before the creation of the world or before time began;)*

<sup>10</sup> but now it is open by the lightening of our Saviour Jesus Christ, which destroyed death, and lightened life and uncorruption by the gospel. *(but now it is made open by the appearance of our Saviour Jesus Christ, who destroyed death, and lightened life and uncorruption by the Gospel or the Good News.)*

<sup>11</sup> In which I am set a preacher and apostle, and master of heathen men. *(In which I am ordained a preacher and an apostle, and a teacher of the Gentiles.)*

<sup>12</sup> For which cause also I suffer these things; but I am not founded. For I know to whom I have believed, and I am certain that he is mighty to keep that *(which)* is taken to my keeping *(or that which is delivered unto my keeping)*, into that day.

<sup>13</sup> Have thou the form of wholesome words, which thou heardest of me in *(the)* faith and love in Christ Jesus. *(Have thou the form of wholesome words, which thou hast heard from me in the faith and love in the Messiah Jesus.)*

<sup>14</sup> Keep thou the good *[deposit, or (the good) thing]*, taken to thy keeping by the Holy Ghost, that dwelleth in us. *(Keep thou, or Guard, the good deposit delivered unto thy keeping by the Holy Spirit, who dwelleth in us.)*

<sup>15</sup> Thou knowest this, that all that be in Asia be turned away from me, of which is Phygellus and Hermogenes.

<sup>16</sup> The Lord give mercy to the house of Onesiphorus, for oft he refreshed me, and shamed not my chain. *(May the Lord show kindness to the family of Onesiphorus, for he often refreshed me, and he was not ashamed of my bonds, or my imprisonment.)*

<sup>17</sup> But when he came to Rome, he sought me *(out)* busily, and found *[me]*.

<sup>18</sup> The Lord give to him to find *(the)* mercy of God in that day. And how great things he ministered to me at Ephesus, thou knowest better.

## CHAPTER 2

<sup>1</sup> Therefore thou, my son, be comforted in *(the)* grace that is in Christ Jesus. *(And so, my son, be thou strengthened by the grace that is ours in the Messiah Jesus.)*

<sup>2</sup> And what things thou hast heard of me by many witnesses, betake thou these to faithful men, which shall be able also to teach other men. *(And those things that thou*

*hast heard from me, in the presence of many witnesses, deliver them to the faithful, or share them with the faithful, who then shall be able to also teach others.)*

<sup>3</sup> *Travail thou as a good knight of Christ Jesus. (Labour thou, or Endure thou, like a good soldier of the Messiah Jesus.)*

<sup>4</sup> *No man holding knighthood to God, [en] wrappeth himself with worldly needs, (so) that he please to him, to whom he hath proved himself.*

<sup>5</sup> *For he that fighteth in a battle, shall not be crowned, [no] but he fight lawfully.*

<sup>6</sup> *It behooveth an earth-tiller to receive (the) first of the fruits.*

<sup>7</sup> *Understand thou what things I say. For the Lord shall give to thee understanding in all things.*

<sup>8</sup> *Be thou mindful that the Lord Jesus Christ of the seed of David hath risen again from death, after my gospel, [+Be thou mindful that the Lord Jesus Christ of the seed of David hath risen again from (the) dead, after my gospel,](Remember; that the Lord Jesus Christ of the seed of David hath risen again from the dead, according to my Gospel or my Good News,)*

<sup>9</sup> *in which I travail unto bonds, as (if) working evil, but the word of God is not bound.*

<sup>10</sup> *Therefore I suffer [or I sustain] all things for the chosen (ones), that also they get the health that is in Christ Jesus, with heavenly glory. (And so I endure everything for the chosen ones, so that they also get the salvation that is in the Messiah Jesus, along with heavenly glory.)*

<sup>11</sup> *A true word [is this that I say], that if we be dead together [to the world], also we shall live together [in bliss];*

<sup>12</sup> *if we suffer [or if we sustain], we shall reign together [with Christ], (or if we endure, we shall reign together with the Messiah); if we deny [him], he shall deny us;*

<sup>13</sup> *if we believe not, he dwelleth faithful, he may not deny himself. (if we do not believe, he remaineth faithful, for he cannot deny himself.)*

<sup>14</sup> *Teach thou these things, witnessing before God. Do not thou strive in words; for to nothing it is profitable, [no] but to the subverting of men that hear (it). (Teach these things, testifying before God. And do not argue; because it is profitable for nothing, but to the undermining of those who hear it.)*

<sup>15</sup> *Busily keep [or Take care] to give thyself (as) a proved, praiseable workman to God, without shame, rightly treating the word of truth. (Work hard to make thyself an approved, praiseworthy workman for God, without shame, correctly proclaiming the Word of Truth.)*

<sup>16</sup> *But eschew thou [or shun thou] unholy and vain (or empty and useless) speeches, for why those profit much to unfaithfulness,*

<sup>17</sup> *and the word of them creepeth as a canker. Of whom Philetus is, and Hymenaeus,*

<sup>18</sup> *which felled down from the truth, saying that the rising-again is now done (or saying that the resurrection hath happened already), and they subverted [or they turned upside-down] the faith of some men.*

<sup>19</sup> *But the firm fundament of God standeth, having this mark, The Lord knoweth which be his, and, Each man that nameth the name of the Lord, departeth from wickedness. (But the firm foundation of God standeth, having this sign or this inscription, The Lord knoweth whom be his, and, Each man who nameth the name of the Lord, goeth away from wickedness.)*

<sup>20</sup> *But in a great house be not only vessels of gold and of silver, but also of tree, and of earth, (or but also of wood, and of clay); and so some be into honour, and some into despite.*

<sup>21</sup> *Therefore, if any man cleanseth himself from these, he shall be a vessel hallowed into honour, and profitable to the Lord, ready to (do) all good work.*

<sup>22</sup> *And flee thou [the] desires of youth, but follow thou rightwiseness, faith, charity (or love), (and) peace, with them that inwardly call the Lord of a clean heart, [or with them that in-call the Lord of a clean heart], (or with those who call upon the Lord from a pure heart).*

<sup>23</sup> *And eschew thou [or shun] foolish questions, and without knowing, [or without discipline], (or without knowledge), witting (or knowing) that those (en)gender chidings.*

<sup>24</sup> *But it behooveth the servant of the Lord to chide not; but to be mild to all men (or but to be meek and humble with everyone), able to teach, patient,*

<sup>25</sup> *with temperance reproving them that against-stand the truth, that sometime God give to them forthinking, (or repenting), [or penance], (so) that they know the truth,*

<sup>26</sup> *and that they rise again from the snares of the devil, of whom they be held prisoners at his will (or by whom they be held prisoners by his desire).*

### CHAPTER 3

<sup>1</sup> But know thou this thing, that in the last days perilous times shall nigh, (*But know this, that in the Last Days perilous times shall approach.*)

<sup>2</sup> and men shall be loving themselves, covetous, high of bearing, proud, blasphemers, not obedient to (*their*) father and mother, unkind, cursed,

<sup>3</sup> without affection, [*for good will*], without peace, false blamers [*for false challengers*], uncontinent, [*for unchaste*], unmild, without benignity,

<sup>4</sup> traitors, over-thwart [*for froward*], swollen [*for blown*]with proud thoughts, blind, lovers of lusts more than of God,

<sup>5</sup> having the likeness of piety, but denying the virtue of it (*or but denying its power*). And eschew thou (*or shun*) these men.

<sup>6</sup> Of these they be that pierce houses, and lead women captives [*for and lead little women captive*], charged (*or burdened*) with sins, which be led with diverse desires,

<sup>7</sup> (*for*)evermore learning, and never perfectly coming to the science, [*for to the cunning*], (*or to the knowing*), of truth. (*always learning, and never perfectly coming to the knowledge of the truth.*)

<sup>8</sup> And as Jannes and Jambres against-stood Moses, so these against-stand the truth, men corrupt in understanding [*for in soul*], reprov'd about the faith.

<sup>9</sup> But further they shall not profit, for the unwisdom of them shall be known to all men, as theirs was.

<sup>10</sup> But thou hast gotten my teaching [*for my doctrine*], (*or But thou hast received my teaching*), ordinance, purposing [*for purpose*], faith, long abiding, love, patience,

<sup>11</sup> persecutions, passions, which were made to me at Antioch, at Iconium, at Lystra, what manner persecutions I suffered, and the Lord hath delivered me of all (*or but the Lord hath delivered me from all of them*).

<sup>12</sup> And all men that will live faithfully [*for piously*] in Christ Jesus, shall suffer persecution. (*And all who will live faithfully, or piously, in the Messiah Jesus, shall suffer persecution.*)

<sup>13</sup> But evil men and deceivers shall increase into worse, erring [*themselves*], and sending [*others*] into error.

<sup>14</sup> But dwell thou in these things that thou hast learned, and that be betaken to thee, witting of whom thou hast learned (*them*); (*But remain thou in these things that thou hast learned, and that be delivered to thee, knowing from whom thou hast learned them;*)

<sup>15</sup> for thou hast known holy letters from thy youth, which may learn thee [*for which may inform thee*] to health, by (*the*) faith that is in Christ Jesus. (*for thou hast known the holy Scriptures from thy youth, which can lead thee to salvation, through faith that is in the Messiah Jesus.*)

<sup>16</sup> For all scripture inspired of (*or by*) God is profitable to teach, to reprove, to chastise, [*for*] to learn in rightwiseness,

<sup>17</sup> (*so*) that the man of God be perfect, learned to (*do*) all good work(s).

### CHAPTER 4

<sup>1</sup> I witness before God and Christ Jesus, that shall deem the quick and the dead, by the coming of him, and the kingdom of him, (*I testify before God and the Messiah Jesus, who shall judge the living and the dead, by his coming, and his reign.*)

<sup>2</sup> preach the word, be thou busy covenably without rest, (*or be thou suitably busy, or be thou busy at every opportunity, without any rest, or without ceasing*), reprove thou, beseech thou, blame thou in all patience and doctrine.

<sup>3</sup> For (*the*) time shall be, when men shall not suffer [*or shall not sustain*] wholesome teaching (*or when men shall not allow or permit wholesome teaching*), but at their desires they shall gather together to themselves masters (*or teachers*) itching [*for pleasing*] to the ears.

<sup>4</sup> And truly they shall turn away the(*ir*) hearing from (*the*) truth, but to fables they shall turn (*or and instead they shall turn their attention to fables*).

<sup>5</sup> But wake thou (*or Watch*), in all things travail thou, do [*thou*] the work of an evangelist, fulfill thy service, [*for (thine) office*], be thou sober (*or be resolute*).

<sup>6</sup> For I am sacrificed now, and the time of my departing is nigh (*or and the time of my departure is near*).

<sup>7</sup> I have striven a good strife (*or I have fought a good fight*), I have ended the course, I have kept the faith.

<sup>8</sup> In the tother time a crown of rightwiseness is kept to me, which the Lord, a just doomsman, shall yield to me in that day; and not only to me, but also to these that love

his coming. (*In the time to come a crown of righteousness is kept for me, which the Lord, a righteous Judge, shall give to me on that Day; and not only to me, but also to those who await his coming with love.*)

<sup>9</sup> Hie thou to come to me soon.

<sup>10</sup> For Demas, loving this world, hath forsaken me, and went to Thessalonica, Crescens into Galatia, Titus into Dalmatia;

<sup>11</sup> Luke alone is with me. Take thou Mark, and bring (*him*) with thee; for he is profitable to me into service.

<sup>12</sup> Forsooth I sent Tychicus to Ephesus.

<sup>13</sup> The cloth which I left at Troas at Carpas (*or The cloak which I left with Carpas in Troas*), when thou comest, bring with thee, and the books, but most(*ly*) the parchments.

<sup>14</sup> Alexander, the treasurer, showed to me much evil; the Lord shall yield to him after his works.

<sup>15</sup> Whom also thou eschew; for he against-stood full greatly our words. (*Whom also thou should shun; for he very strongly stood against our words.*)

<sup>16</sup> In my first defence no man helped me, but all forsook me; be it not areckoned to them.

<sup>17</sup> But the Lord helped me [*or Forsooth the Lord stood nigh to me*], and comforted me, that the preaching be [*full-*]filled by me, and that all folks hear, (*and*) that I am delivered from the mouth of the lion. (*But the Lord stood near to me, or by me, and strengthened me, so that the preaching was fully proclaimed by me, and all the nations heard it, and I was delivered from the lion's mouth.*)

<sup>18</sup> And the Lord delivered me from all evil work, and shall make me safe into his heavenly kingdom, to whom *be* glory into worlds of worlds. Amen. (*And the Lord shall deliver me from all evil works, and shall bring me safely into his heavenly kingdom, to whom be glory forever and ever. Amen.*)

<sup>19</sup> Greet well Prisca, and Aquila, and the house of Onesiphorus. (*Give hearty greetings to Prisca, and Aquila, and Onesiphorus' household or family.*)

<sup>20</sup> Erastus (*was*) left [*or dwelt*] at Corinth, and I left Trophimus sick at Miletum.

<sup>21</sup> Hie thou to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all brethren, greet thee well, (*or and all the brothers, send hearty greetings.*)

<sup>22</sup> Our Lord Jesus Christ *be* with thy spirit. The grace of God *be* with you. Amen.

## TITUS

<sup>1</sup> Paul, the servant of God, and (*an*) apostle of Jesus Christ, by the faith of the chosen of God, and by the knowing of the truth, which is after piety,

<sup>2</sup> into the hope of everlasting life, which *life* God that lieth not, promised before (*the*) times of the world; (*in the hope of eternal life, which life God who lieth not, promised before the creation of the world;*)

<sup>3</sup> but he hath showed in his times his word in preaching, that is betaken to me (*or that is delivered to me*), by the commandment of God, our Saviour,

<sup>4</sup> to Titus, most dearworthy son [*for beloved son*], by the common faith, grace and (*the*) peace of God the Father, and of Christ Jesus, our Saviour, (*or and of the Messiah Jesus, our Saviour*).

<sup>5</sup> For cause of this thing I left thee at Crete, (*so*) that thou amend those things that fail, and ordain priests by cities, as also I assigned to thee [*or I disposed to thee*].

<sup>6</sup> If any man is without crime, [*or great sin*], an husband of one wife, and hath faithful sons, not in accusation of lechery, or not subject.

<sup>7</sup> For it behooveth a bishop to be without crime, [*as*] a dispenser of God, not proud, not wrathful, not given to drunkenness, not [*a*] smiter, not covetous of foul winning(s);

<sup>8</sup> but holding hospitality, benign, prudent, sober, just, holy, continent,

<sup>9</sup> taking [*or embracing*] that true word, that is after doctrine; that he be mighty to admonish in wholesome teaching [*or doctrine*], and to reprove them that gainsay (*or and to rebuke those who speak against it*).

<sup>10</sup> For there be many unobedient, and vain speakers, and deceivers, most(*ly*) they that be of (*the*) circumcision, (*or mostly those who be of the circumcision, or who be circumcised*),

<sup>11</sup> which it behooveth to be reprov'd (*or who it behooveth to be rebuked*); which subvert all houses, teaching which things it behooveth not, for [*the*] love of foul winning.

<sup>12</sup> And one of them, their proper prophet said (*or their own prophet said*), Men of Crete be(*for*)evermore liars, evil beasts, of slow womb.

<sup>13</sup> This witnessing is true. For which cause blame them sore, that they be (*made*) whole in (*the*) faith, (*This testimony is true. For which reason sharply rebuke them, so that they can be made whole in the faith.*)

<sup>14</sup> not giving attention to (*the*) fables of (*the*) Jews, and to (*the*) commandments of men, that turn away them from (*the*) truth [*or (that) turn them away from (the) truth*].

<sup>15</sup> And all things be clean to clean men; but to unclean men and to unfaithful (*men*), nothing is clean, for the soul and (*the*) conscience of them be made unclean.

<sup>16</sup> They acknowledge that they know God, but by (*their*) deeds they deny [*him*]; when they be abominable, and unbelievful, and reprovable to all good work(s)(*or and unfit for any good work*).

## CHAPTER 2

<sup>1</sup> But speak thou those things that beseem [*or that become*] wholesome teaching;

<sup>2</sup> that old men be sober, chaste, prudent, whole in faith, in love, and patience;

<sup>3</sup> also old women in holy habit, not slanderers [*or backbiters*], not serving much to wine, well-teaching, (*so*) that they teach prudence.

<sup>4</sup> Admonish thou young women, that they love their husbands, that they love their children;

<sup>5</sup> and that they be prudent, chaste, sober, having care of the house, benign, subject to their husbands, (*so*) that the word of God be not blasphemed.

<sup>6</sup> Also admonish young men, that they be sober (*or that they be temperate*).

<sup>7</sup> In all things give thyself ensample of good works, in teaching, in wholeness [*or in holiness of living*], that is, in cleanness of soul and body, in firmness [*of virtues*].

<sup>8</sup> An wholesome word, and unreprouable (*or unreprouachable*); that he that is of the contrary side, be ashamed, having none evil thing to say of you.

<sup>9</sup> Admonish thou servants to be subject to their lords; in all things pleasing, not gainsaying, (*or not speaking back to them, or not speaking against them*),

<sup>10</sup> not defrauding, but in all things showing good faith, (*so*) that they honour in all things the doctrine of God, our Saviour.

<sup>11</sup> For the grace of God, our Saviour, hath appeared to all men,

<sup>12</sup> and taught us, that we *(should)* forsake wickedness [*or unpiety*], and worldly desires, and live soberly, and justly, and piously in this world,

<sup>13</sup> abiding the blessed hope and the coming of the glory of the great God, and our Saviour Jesus Christ;

<sup>14</sup> that gave himself for us, to again-buy us from all wickedness, and make clean to himself a people acceptable, and (*pur*)suer of good works. (*who gave himself for us, to redeem us from all wickedness, and to make clean an acceptable people unto himself, who be pursuers of good works.*)

<sup>15</sup> Speak thou these things, and admonish thou, and reprove thou with all commandment; no man despise thee. (*Speak these things, and admonish, and rebuke them with all authority; let no man despise thee.*)

### CHAPTER 3

<sup>1</sup> Admonish them to be subjects to princes [*or Admonish them to be subject to princes*], and to powers; to obey to that that is said, and to be ready to (*do*) all good work(s);

<sup>2</sup> to blaspheme no man, to be not full of chiding, but temperate [*or patient*], showing all mildness to all men (*or showing meekness and humility to everyone*).

<sup>3</sup> For we were sometime unwise, unbelievful, erring, and serving to desires, and to diverse lusts, doing in malice and envy, worthy to be hated, hating each other.

<sup>4</sup> But when the benignity and the manhood [*or the humanity*] of our Saviour God appeared,

<sup>5</sup> not of works of rightwiseness that we did, but by his mercy he made us safe, by [*the*] washing, [*or (the) baptism*], of (*the*) again-begetting, and (*the*) again-newing of the Holy Ghost, (*not because of works of righteousness that we did, but by his mercy he saved us, by the washing, or the baptism, of rebirth, and the renewing power of the Holy Spirit.*)

<sup>6</sup> whom he shedded [*out*] into us plenteously by Jesus Christ, our Saviour,

<sup>7</sup> that we justified by his grace, be heirs by hope of everlasting life. (*so that we who be justified by his grace, be heirs through the hope of eternal life.*)

<sup>8</sup> A true word is [*this*], and of these things I will that thou confirm others, that they that believe in God, be busy to be above others [*or to be before others*] in good works. These things be good, and profitable to men. (*This is a true word, and I desire that thou confirm these things to others, so that they who believe in God, be busy to be before others, or ahead of others, in doing good works. These things be good, and profitable for everyone.*)

<sup>9</sup> And eschew thou foolish questions, and genealogies, and strivings [*or and strives*], and fightings of the law; for those be unprofitable and vain. (*And shun foolish questions, and genealogies, and fights, and arguments over the Law; for they be empty and useless.*)

<sup>10</sup> Eschew thou [*or Shun thou*] a man heretic, after one and the second correction;

<sup>11</sup> witting that he that is such a manner man is subverted, and trespasseth, and is condemned by his own doom (*or by his own judgement*).

<sup>12</sup> When I send to thee Artemas, or Tychicus, hie thou [*or (make) haste*] to come to me to Nicopolis; for I have purposed to dwell in winter there. (*When I send Artemas, or Tychicus, to thee, hasten to come to me at Nicopolis; for I have decided to remain there for the winter.*)

<sup>13</sup> Busily before send Zenas [*or Busily send before Zenas*], a wise man of (*the*) law, and Apollos, (*so*) that nothing fail to them. (*With whatever assistance you can provide, send forth Zenas, a man wise in the Law, and Apollos, so that nothing is lacking for them.*)

<sup>14</sup> They that be of ours, learn to be governors [*or to be before*] in good works, (*or Those who be of us, learn to be leaders in good works, or the first to do good works*), to necessary uses, (*and*) that they be not without fruit.

<sup>15</sup> All men that be with me greet thee well. Greet thou well them, that love us in [*the*] faith. The grace of God be with you all. Amen. (*All who are with me send hearty greetings to thee. Give hearty greetings to those in the faith who love us. The grace of God be with you all. Amen.*)

## PHILEMON

<sup>1</sup> Paul, the bound of Christ Jesus, and Timothy, *(a) brother, to Philemon, beloved, and our helper, (Paul, a prisoner of the Messiah Jesus, or a prisoner for the sake of the Messiah Jesus, and Timothy, a brother, to Philemon, beloved, and our helper,)*

<sup>2</sup> and to Apphia, most dear sister, and to Archippus, our even-knight *(or our fellow soldier)*, and to the church that is in thine house,

<sup>3</sup> grace be to you, and *(the) peace of God our Father, and of the Lord Jesus Christ.*

<sup>4</sup> I do thankings to my God, *(for)evermore making mind of thee, in my prayers, (I give thanks to my God, always remembering thee, in my prayers.)*

<sup>5</sup> hearing *(of) thy charity, and faith, that thou hast in the Lord Jesus, and to all holy men, (hearing of thy love, and the faith, which thou hast in the Lord Jesus, and for all the saints, or all of God's people,)*

<sup>6</sup> that the communing of thy faith be made open, in *(the) knowing of all good thing(s) in Christ Jesus. (so that the sharing of thy faith be made open, in the knowledge of all the good things in the Messiah Jesus.)*

<sup>7</sup> And I had great joy and comfort in thy charity, for the entrails of holy men rested *[or were refreshed]* by thee, brother. *(And I had great joy and strength in thy love, for the hearts of the saints, or of God's people, were refreshed by thee, brother.)*

<sup>8</sup> For which thing I having much trust in Christ Jesus *(or For which thing I having much trust in the Messiah Jesus), to command to thee that that pertaineth to profit;*

<sup>9</sup> but I beseech more for charity, since thou art such as the old Paul, and now the bound of Jesus Christ. *(but I beseech thee more out of love, since thou art like old Paul, now the prisoner of Jesus Christ, or now a prisoner for the sake of Jesus Christ.)*

<sup>10</sup> I beseech thee for my son Onesimus, whom I in bonds begat,

<sup>11</sup> which sometime was unprofitable to thee, but now profitable, both to thee and to me;

<sup>12</sup> whom I sent again to thee. And receive thou him as mine entrails *(or And receive him as thou would receive me);*

<sup>13</sup> whom I would withhold with me, that he should serve for thee to me in *(the) bonds of the gospel; (whom I would keep here with me, so that he could serve me for thee here where I am in prison for the sake of the Gospel or the Good News;)*

<sup>14</sup> but without thy counsel I would not do anything, that thy good should not be as of need, but willful. *(but without thy counsel, or without thy consent, I would not do anything, so that thy good doing would not be done as out of necessity, but out of thy own free will or willingly.)*

<sup>15</sup> For peradventure therefore he departed from thee for a time, *(so) that thou shouldest receive him [into] without end;*

<sup>16</sup> now not as a servant, but for a servant a most dear brother *[or but more than a servant, (yea), (a) most dear brother]*, most *(ly)* to me; and how much more to thee, both in *[the] flesh and in the Lord?*

<sup>17</sup> Therefore if thou hast me a fellow, receive him as me;

<sup>18</sup> for if he hath anything annoyed *(or harmed) thee, either oweth (thee), areckon thou this thing to me.*

<sup>19</sup> I, Paul, wrote with mine *(own) hand, (and) I shall yield (it); (and) that I say not to thee, that also thou owest to me thyself.*

<sup>20</sup> So, brother, I shall use thee in the Lord; *[full-]fill thou mine entrails in Christ (or fill thou my heart full with the Messiah).*

<sup>21</sup> I trusting of thine obedience wrote to thee, witting that thou shalt do over that that I say *(or knowing that thou shalt do even more than what I ask you to do).*

<sup>22</sup> Also make thou ready to me an house to dwell in; for I hope that by your prayers I shall be given to you.

<sup>23</sup> Epaphras, *(a) prisoner with me in Christ Jesus, greeteth thee well, (Epaphras, a prisoner like me of the Messiah Jesus, or a prisoner like me for the sake of the Messiah Jesus, heartily greeteth thee,)*

<sup>24</sup> and Marcus, Aristarchus, Demas, Lucas, mine helpers.

<sup>25</sup> The grace of our Lord Jesus Christ be with your spirit. Amen.

## HEBREWS

<sup>1</sup> God, that spake sometime by prophets in many manners to our fathers,

<sup>2</sup> at the last in these days he hath spoken to us by the Son; whom he hath ordained *(the)* heir of all things, and by whom he made the worlds.

<sup>3</sup> Which when also he is the brightness of glory, and *[the]* figure of his substance, and beareth all things by *(the)* word of his virtue, he maketh purgation of sins, and sitteth on the right half of the majesty in heavens; *(Who when he is also the brightness of glory, and the example, or the image, of his substance, and beareth all things by the word of his power, he maketh purgation of sins, and sitteth at the right hand, or on the right side, of the Majesty in heaven;)*

<sup>4</sup> and so much is made better than angels, by how much he hath inherited a more diverse name before them. *(and is made so much better than the angels, for he hath inherited a more excellent name than they have.)*

<sup>5</sup> For to which of the angels said God any time, Thou art my Son, I have *(en)gendered thee today?* And again, I shall be to him into a Father, and he shall be to me into a Son? *(For to which of the angels did God say at any time, Thou art my Son, I have begotten thee today? And again, I shall be like a Father to him, and he shall be like a Son to me?)*

<sup>6</sup> And when again he bringeth in the first begotten Son into the world, he saith, And all the angels of God worship him.

<sup>7</sup> But he saith to *(the)* angels, He that maketh his angels spirits *(or wind)*, and his ministers *(a)* flame of fire.

<sup>8</sup> But to the Son *he saith*, God, thy throne is into the world of world(s), *(or thy kingdom, or thy rule, is forever and ever)*; a rod of equity is the rod of thy realm;

<sup>9</sup> thou hast loved rightwiseness, and hatedest wickedness; therefore the God *[or therefore God]*, thy God, anointed thee with *(the)* oil of joy, more than thy fellows.

<sup>10</sup> And, Thou, Lord, in the beginning foundedest the earth, and *(the)* heavens be *(the)* works of thine hands;

<sup>11</sup> they shall perish, but thou shalt perfectly dwell; and all shall wax old as a cloth *(or and all things shall grow old like a cloak)*,

<sup>12</sup> and thou shalt change them as a cloth *(or and thou shalt change them like a cloak)*, and they shall be changed. But thou art the same thyself, and thy years shall not fail.

<sup>13</sup> But to which of the angels said God at any time, Sit thou on my right half, till I put thine enemies a stool of thy feet? *(But to which of the angels did God say at any time, Sit thou at my right hand, or on my right side, until I make thine enemies thy footstool?)*

<sup>14</sup> Whether they all be not serving spirits, sent to serve for them that take the heritage of health? *(Be they not all spirits that serve, yea, sent to serve those who receive the inheritance of salvation?)*

## CHAPTER 2

<sup>1</sup> Therefore more plenteously it behooveth us to keep those things, that we have heard, lest peradventure we float away.

<sup>2</sup> For if that word that was said by *(the)* angels, was made firm, and each breaking of the law *[or each trespassing]*, and disobedience took just retribution of meed, *(For if that word that was said by the angels, was made firm, and each trespass, and disobedience, received just retribution as a reward.)*

<sup>3</sup> how shall we escape, if we despise so great an health? *(or then how shall we escape, if we despise so great a salvation, or so great a deliverance?)* Which, when it had taken beginning to be told out by the Lord, of them that heard *(him)*, *(it)* is confirmed into us.

<sup>4</sup> For God witnessed together by miracles *[or by signs]*, and wonders, and great marvels, and diverse virtues, and partings *[or distributions]* of the Holy Ghost, by his will. *(Because God testified by miracles or signs, and wonders, and great marvels, and various works of power, and distributions of the Holy Spirit, according to his will.)*

<sup>5</sup> But not to *(the)* angels God subjected the world that is to coming, of which we speak. *[Forsooth not to angels God subjected the roundness of the earth to come, of which we speak.]*

<sup>6</sup> But some man witnessed in a place, and said, What thing is man, that thou art mindful of him, or man's son, for thou visitest him? *(But someone testified, in some place, and said, What is a man, that thou rememberest him, or a man's son, that thou visitest him?)*

<sup>7</sup> Thou hast made him a little less than (*the*) angels; thou hast crowned him with glory and honour; and thou hast ordained him on (*or over*) the works of thine hands.

<sup>8</sup> Thou hast made all things subject under his feet. And in that that he subjected all things to him, he left nothing unsubject to him. But now we see not yet all things subject to him;

<sup>9</sup> but we see him that was made a little less than (*the*) angels, Jesus, for the passion of death (*or through the suffering of death*), crowned with glory and honour, (*so*) that he through [*the*] grace of God should taste death for all men.

<sup>10</sup> For it beseeemed him, for whom all things, and by whom all things *were made*, which had brought many sons into glory, *and was[the] author [or the maker] of the health of them, that he had an end by passion. (For it seemed appropriate for him, for whom all things, and by whom all things (were made), who had brought many sons unto glory, (and was) the Maker of their salvation, that he met his end in suffering.)*

<sup>11</sup> For he that halloweth, and they that be hallowed, *be all of one; for which cause he is not ashamed to call them brethren,*

<sup>12</sup> saying, I shall tell thy name to my brethren; in the middle of the church I shall praise thee.

<sup>13</sup> And again, I shall be trusting into him; and again, Lo! I and my children, which God gave to me.

<sup>14</sup> Therefore for children communed to flesh and blood, and he also took part of the same, that by death he should destroy him that had lordship of death (*or so that by death he would destroy him who had authority over death*), that is to say, the devil,

<sup>15</sup> and that he should deliver them that by dread of death, by all life were bound to servage. (*and that he would deliver those who by fear of death, for all their lives were bound in servitude or in slavery.*)

<sup>16</sup> And he took never (*the*) angels, but he took the seed of Abraham.

<sup>17</sup> Wherefore he ought to be likened to brethren by all things, that he should be made merciful and a faithful bishop to God, that he should be merciful to the trespasses of the people. (*And so he ought to be likened to his brothers in all things, so that he would be made a merciful and faithful High Priest to God, and so that he would be merciful to the people's trespasses.*)

<sup>18</sup> For in that thing in which he suffered, and was tempted, he is mighty to help also them that be tempted.

### CHAPTER 3

<sup>1</sup> Therefore, holy brethren (*or holy brothers*), and partners of heavenly calling, behold ye the apostle and the bishop (*or the High Priest*) of our confession, Jesus,

<sup>2</sup> which is true to him that made him, as also Moses in all the house(*hold*) of him.

<sup>3</sup> But this *bishop(or this High Priest)* is had worthy of more glory than Moses, by as much as he hath more honour of the house(*hold*), that made the house.

<sup>4</sup> For each house is made of some man; [*forsooth*] he that made all things (*out*) of nought is God. (*For every house is made by someone; but he who made everything out of nothing is God.*)

<sup>5</sup> And Moses was true in all his house, as a servant, into witnessing of those things that were to be said; (*And in all his household, Moses was a true or a faithful servant, testifying about those things that would be said later; or in the future;*)

<sup>6</sup> but Christ (*is*) as a son in his house. Which house we be, if we hold firm (*our*) trust and (*the*) glory of hope into the end. (*but the Messiah is like a son in his household, or in his family. Which household or family we be, if we hold firm to our trust and the glory of hope unto the end.*)

<sup>7</sup> Wherefore as the Holy Ghost saith (*or And so as the Holy Spirit said*), Today, if ye have heard his voice,

<sup>8</sup> do not ye harden your hearts, as in (*the*) wrathing, like the day of temptation in (*the*) desert; (*do not harden your hearts, like in the rebellion, like on the day of testing in the desert;*)

<sup>9</sup> where your fathers tempted me, and proved (*me*), (*or where your fathers tested me, and proved me*), and saw my works (*for*) forty years.

<sup>10</sup> Wherefore I was wroth to this generation, and I said, (*For*) Evermore they err in heart, for they knew not my ways; (*And so I was angry with that generation, and I said, They always go astray in their hearts, because they do not know my ways;*)

<sup>11</sup> to which I swore in my wrath (*or to whom I swore in my anger*), they shall not enter into my rest.

<sup>12</sup> Brethren (*or Brothers*), see ye, lest peradventure in any of you be an evil heart of unbelief, to depart from the living God.

<sup>13</sup> But admonish yourselves by all days, the while today is named, that none of you be hardened by *(the)* fallacy [*or by (the) falseness*] of sin.

<sup>14</sup> For we be made partners of Christ (*or For we become the Messiah's partners*), if nevertheless we hold the beginning of his substance firm into the end.

<sup>15</sup> While it is said, today, if ye have heard the voice of him, do not ye harden your hearts, as in that wrathing, (*or do not harden your hearts, like in that rebellion*).

<sup>16</sup> For some men hearing wrathed (*or rebelled*), but not all they that went out of Egypt by Moses.

<sup>17</sup> But to whom was he wrathed forty years? Whether not to them that sinned, whose carrions were cast down in *(the)* desert? (*But by whom was he angered for forty years? Whether not by those who sinned, whose carcasses were thrown down in the desert?*)

<sup>18</sup> And to whom swore he, that they should not enter into the rest of him, no but to them that were unbelievous? [*+To whom he swore soothly, for to not enter into his rest, no but to them that were unbelievous?*]

<sup>19</sup> And *(so)* we see, that they might not enter into the rest of him for unbelief.

## CHAPTER 4

<sup>1</sup> Therefore dread we, lest peradventure while the promise of entering into his rest is left *(open)*, that any of us be guessed to be away, [*or (that) any of us be guessed, or deemed, for to fail*]. (*And so let us be fearful, lest perhaps while the promise of entering into his rest is left open, that any of us be thought to miss our opportunity.*)

<sup>2</sup> For it is told also to us, as to them. And the word that was heard profited not to them, not mingled to *(the)* faith of those things that they heard.

<sup>3</sup> For we that have believed, shall enter into *(his)* rest, as he said, As I swore in my wrath, they shall not enter into my rest, (*or As I swore in my anger, They shall not enter into my rest*), [*or As I swore in my wrath, if they shall enter into my rest*]. And when the works were made perfect at the ordinance of the world,

<sup>4</sup> he said thus in a place [*or in some place*] of the seventh day, And God rested in the seventh day from all his works.

<sup>5</sup> And in this *place* again, They shall not enter into my rest [*or If they shall enter into my rest*].

<sup>6</sup> Therefore for it *(pur)sueth* (*or And so it followeth*), that some men shall enter into it, and they to which it was told to before [*or and they first to whom it is told*], entered not for their unbelief.

<sup>7</sup> Again, he determineth some day, and saith in David, Today, after so much time of time, as it is before-said, Today if ye have heard his voice, do not ye harden your hearts.

<sup>8</sup> For if Jesus, *that is, Joshua*, had given rest to them, he should never speak of *(an)other* (*rest*) after this day.

<sup>9</sup> Therefore the sabbath [*or (a) rest*] is left to the people of God.

<sup>10</sup> For he that is entered into his rest, rested of his works, as also God of his. (*For he who is entered into his rest, rested from his own works, like God rested from his.*)

<sup>11</sup> Therefore haste we to enter into that rest, *(so)* that no man fall into the same ensample of unbelief.

<sup>12</sup> For the word of God is quick (*or alive*), and speedy in working, and more able to pierce than any twain-edged sword, and stretcheth forth [*till*] to the parting of the soul and of the spirit, and of the jointures and *(the)* marrows, and [*it is the*] deemer (*or the judge*) of thoughts, and of *(the)* intents of hearts.

<sup>13</sup> And no creature is invisible in the sight of God. For all things be naked and open to his eyes, to whom a word to us.

<sup>14</sup> Therefore we that have a great bishop, that pierced heavens, Jesus, the Son of God, hold we the acknowledging [*or the confession*] of our hope. (*And so we who have a great High Priest, who pierced the heavens, Jesus, the Son of God, let us hold onto the confession of our hope.*)

<sup>15</sup> For we have not a bishop, that may not have compassion on our infirmities, (*or For we do not have a High Priest, who cannot have compassion on our frailties or our weaknesses*), but *(One who)* was tempted by all things by likeness, without sin.

<sup>16</sup> Therefore go we with trust to the throne of his grace, *(so)* that we get mercy, and find grace in covenable, (*or in opportune, or in timely*), help.

## CHAPTER 5

<sup>1</sup> For each bishop taken of men (*or For every high priest taken from among men*), is ordained for men in these things that be to God, (*so*) that he offer gifts and sacrifices for sins.

<sup>2</sup> Which may together sorrow with them (*or Who can feel compassion for those*), that be uncunning, (*or unknowing, or ignorant*), and err; for also he is environed with infirmity.

<sup>3</sup> And therefore he oweth (*or And so he ought*), as for the people, so also for himself, to offer for sins.

<sup>4</sup> Neither any man taketh to him honour, but he that is called of God, as Aaron was.

<sup>5</sup> So Christ clarified not himself, that he were bishop, but he that spake to him, Thou art my Son, today I (*en*)gendered thee. (*So the Messiah did not glorify himself, so that he became High Priest, but he who spoke to him, and said, Thou art my Son, today I begat thee.*)

<sup>6</sup> As in another place he saith, Thou art a priest [*into*] without end, after the order of Melchisedec, (*or Thou art a priest forever; after the order of Melchizedek.*)

<sup>7</sup> Which in the days of his flesh offered, with great cry and tears, prayers and beseechings to him that might make him safe from death (*or prayers and beseechings to him who could save him from death*), and was heard for his reverence.

<sup>8</sup> And when he was God's Son, he learned obedience of these things that he suffered;

<sup>9</sup> and he brought to the end [*or he led to perfection*] is made (*the*) cause of everlasting health to all that obey him, (*and he brought to perfection is made the Source of eternal salvation for all who obey him.*)

<sup>10</sup> and is called of God a bishop, by the order of Melchisedec. (*and is named the High Priest by God, in the order of Melchizedek.*)

<sup>11</sup> Of whom *there* is to us a great word for to say, and able to be expounded, for ye be made feeble to hear.

<sup>12</sup> For when ye ought to be masters for a time (*or For although ye ought to be teachers by this time*), again ye need that ye be taught, which be the letters [*or the elements*] of the beginning of God's words. And ye be made those, to whom is need of milk, and not [*of*] firm meat (*or of solid food*).

<sup>13</sup> For each that is (*a*) partner of milk, is without (*a*) part (*or a portion*) of the word of rightwiseness, for he is (*but*) a little child.

<sup>14</sup> But of perfect men is firm meat, of them that for custom have [*their*] wits exercised to (*the*) discretion of good and of evil. (*But for grown men there is solid food, yea, for those who by custom have their minds, or their thoughts, exercised by the discretion of good and of evil.*)

## CHAPTER 6

<sup>1</sup> Therefore we bringing in a word of the beginning of Christ, be we born to the perfection of *him*, not again laying the fundament of penance from dead works, and of the faith to God, (*And so, having brought to you the beginning of the words, or the first lessons, about the Messiah, now let us be born unto his perfection, not again laying the foundation of repentance from dead works, and of faith in God.*)

<sup>2</sup> and of teaching of baptisms, and of laying on of hands, and of (*the*) rising again of dead men, and of everlasting doom. (*and of the teaching of baptisms, and of the laying on of hands, and of the resurrection of the dead, and of eternal judgement.*)

<sup>3</sup> And this thing we shall do, if God shall suffer. (*And we shall do this, if God shall allow it.*)

<sup>4</sup> But it is impossible, that they that be once (*en*)lightened [*or illumined*], and have tasted also an heavenly gift, and be made partners of the Holy Ghost (*or and be made partners of the Holy Spirit*),

<sup>5</sup> and nevertheless have tasted the good word of God, and the virtues of the world to coming, [*or and the virtues of the world to come*], (*or and the powers of the world to come*),

<sup>6</sup> and be slid far away, that they be renewed again to penance. *Which* again crucify to themselves the Son of God, and have him to scorn.

<sup>7</sup> For the earth that drinketh rain oft coming on it, and bringeth forth covenable (*or suitable*) herb(s), to them of which it is tilled, taketh blessing of God.

<sup>8</sup> But that that is bringing forth thorns and briars, is reprovable, (*or is reproachable, or is worthy to be rebuked*), and next to curse, whose ending shall be into burning.

<sup>9</sup> But, ye most dearworthy, we trust of you better things, and near(er) to health (*or and nearer to salvation*), though we speak so.

<sup>10</sup> For God is not unjust, that he forget your work and love, which ye have showed in his name; for ye have ministered to *(the)* saints, and *(do)* minister, *(or for ye have served God's people, and continue to serve them).*

<sup>11</sup> And we covet that each of you show the same busyness to the *[full-]filling* of hope into the end;

<sup>12</sup> that ye be not made slow, but also *(pur)suers* of them, which by faith and patience shall inherit the promises. *(so that ye be not made slow, but also followers of those, who by faith and patience, or endurance, shall inherit the promises.)*

<sup>13</sup> For God promising to Abraham, for he had none greater, by whom he should swear, swore by himself,

<sup>14</sup> and said, I blessing shall bless thee, and I multiplying shall multiply thee;

<sup>15</sup> and so he long abiding had the promise. *[and so he long suffering got repromission.]*

<sup>16</sup> For men swear by a greater than themselves, and the end of all their plea, *[or all their controversy, or debate]*, is an oath to confirmation.

<sup>17</sup> In which thing God willing to show plenteouslier *(or In which God desiring to show more plentifully)*, to the heirs of his promise the firmness *[or the unmoveableness]* of his counsel, put betwixt an oath,

<sup>18</sup> *(so)* that by two things unmoveable, by which it is impossible that God lie, we have *(the)* strongest solace, *[or comfort]*, we that flee together to hold the hope that is put forth to us.

<sup>19</sup> Which *hope* as an anchor we have secure to the soul, and firm, and going into the inner things of hiding;

<sup>20</sup> where the before-goer, Jesus, that is made bishop *[into]* without end by the order of Melchisedec, entered for us. *(where the foregoer, Jesus, who is made High Priest forever in the order of Melchizedek, entered for us.)*

## CHAPTER 7

<sup>1</sup> And this Melchisedec, king of Salem, and *[the]* priest of the highest God, which met Abraham, as he turned again from the slaying of the kings, and blessed him; *(And this Melchizedek, the king of Salem, and the priest of the Most High God, who met Abraham, as he returned from the killing of the kings, and blessed him;)*

<sup>2</sup> to whom also Abraham parted tithes of all things *(or to whom Abraham gave tithes of all that he had taken)*; first he is said *(the)* king of rightwiseness, and afterward *(the)* king of Salem, that is to say, *(the)* king of peace,

<sup>3</sup> without father, without mother; without genealogy, neither having beginning of days, neither end of life; and he is likened to the Son of God, and dwelleth *(a)* priest *[into]* without end *(or and remaineth a priest forever).*

<sup>4</sup> But behold ye how great is this *[man]*, to whom Abraham the patriarch gave tithes of the best things.

<sup>5</sup> For men of the sons of Levi taking priesthood have commandment to take tithes of the people, by the law, that is to say, of their brethren, though also they went out of the loins of Abraham. *(For the men of the descendants of Levi who become priests have a command to receive tithes from the people, according to the Law, that is to say, from their brothers, even though they also came from the loins of Abraham.)*

<sup>6</sup> But he whose generation is not numbered in them, took tithes of *(or from)* Abraham; and he blessed this *Abraham*, which had repromissions *(or who received the promises).*

<sup>7</sup> Without any gainsaying, that that is less, is blessed of the better. *(For without a doubt or without any contradiction, that that is less, is blessed by the better.)*

<sup>8</sup> And here deadly men take tithes; but there he beareth witnessing, that he liveth. *(And here mortal men, or those who die, receive tithes; but there, as the Scripture testifieth, he who yet liveth.)*

<sup>9</sup> And that it be said so, by Abraham also Levi, that took tithes *(or who received tithes)*, was tithed;

<sup>10</sup> and yet he was in his father's loins, when Melchisedec met him.

<sup>11</sup> Therefore if perfection was by the priesthood of Levi, for under him the people took the law, what yet was it needful, *(for)* another priest to rise, by the order of Melchisedec, and not to be said by the order of Aaron? *(And so if perfection had truly come by means of the priesthood of the sons of Levi, for under him the people received the Law, why then was it still necessary for another priest to arise, by the order of Melchizedek, and not to be called by, or to come from, the order of Aaron?)*

<sup>12</sup> For why when the priesthood is translated, it is need[ful] that also [the] translation of the law be made. *(Because when there is a change in the priesthood, it is also necessary that there be a change in the Law.)*

<sup>13</sup> But he in whom these things be said, is of another lineage *(or of another tribe)*, of which no man was priest to the altar.

<sup>14</sup> For it is open *[or it is openly known]*, that our Lord is born of Judah, in which lineage Moses spake nothing of priests. *(For it is openly known, that our Lord was born from Judah, from which tribe Moses said nothing about priests.)*

<sup>15</sup> And more yet it is known, if by the order of Melchisedec another priest is risen up; *(And more yet it is known, if by the order of Melchizedek another priest hath arisen;)*

<sup>16</sup> which is not made by the law(s) of fleshly commandment(s), but by [the] virtue of (a) life that may not be undone *[or is indissoluble]*. *(who is made a priest not by a system of human laws, but by the power of a life that cannot be destroyed, or be dissolved.)*

<sup>17</sup> For he witnesseth, That thou art a priest *[into]* without end, by the order of Melchisedec; *(For the Scripture testifieth, Thou art a priest forever, in the order of Melchizedek;)*

<sup>18</sup> *(so)* that reproving of the commandment before-going is made, for the unfirmness and unprofit of it.

<sup>19</sup> For why the law brought nothing to perfection, but there is a bringing in of a better hope, by which we nigh to God. *(Because the Law brought nothing to perfection, but there is the bringing in of a better hope, by which we can come near to God, or by which we can approach God.)*

<sup>20</sup> And how great it is, not without swearing, *[that Christ is made priest after the order of Melchisedec]*, *(or that the Messiah is made a priest in the order of Melchizedek;)*

<sup>21</sup> but the others be made priests without an oath; but this priest with an oath, by him that said to him, The Lord swore, and it shall not rue him, Thou art a priest *[into]* without end, by the order of Melchisedec; *(but the others be made priests without an oath; but this priest with an oath, by him who said to him, or as the Scripture said about him, The Lord swore, and he shall not regret it, Thou art a priest forever, in the order of Melchizedek;)*

<sup>22</sup> in so much Jesus is made (a)[better] promiser of the better testament *(or of a better covenant)*.

<sup>23</sup> And *[soothly]* the others were made many priests, therefore for they were forbidden by death to dwell still; *(And truly there were many priests of those others, because they were forbidden by death to remain alive forever;)*

<sup>24</sup> but this man, for he dwelleth *[into]* without end, hath an everlasting priesthood. *(but this man, because he liveth forever, hath an eternal priesthood.)*

<sup>25</sup> Wherefore also he may save *[into]* without end, coming nigh by himself to God, and *(for)* evermore liveth to pray for us. *(And so he can also save forever; those who come near to God through him, and he always liveth to pray for us.)*

<sup>26</sup> For it beseemed that such a man were a bishop to us, holy, innocent, undefouled, clean, separated from sinful men, and made higher than *(the)* heavens; *(For it is indeed appropriate that such a man became the High Priest for us, holy, innocent, undefiled, clean, separated from sinners, and made higher than the heavens;)*

<sup>27</sup> which hath not need each day, as priests, first for his own guilts *(or his own trespasses)* to offer sacrifices, and afterward for the people; for he did this thing in offering himself once.

<sup>28</sup> And the law ordained men priests having sickness, *[or frailty]*; but the word of swearing, which is after the law, *ordained* the Son perfect *[into]* without end. *(And the Law ordained men to be high priests who were weak, (or frail); but the words of the oath, which came after the Law, (ordained) the Son to be perfect forever.)*

## CHAPTER 8

<sup>1</sup> But a capital, *that is, a short comprehending of many things*, on those things that be said. We have such a bishop, that sat on the right half of the seat of greatness in heavens, *(But a recapitulation of those things that have already been said. We have such a High Priest, who sat on the right side, or at the right hand, of the throne of the Greatness in heaven,)*

<sup>2</sup> the minister of *(the)* saints, and of the very tabernacle, that God made *[or set]*, and not man. *(the minister of God's people, and of the true Tabernacle, or the true Tent, that God made, or pitched, and not man.)*

<sup>3</sup> For each bishop is ordained to offer gifts and sacrifices; wherefore it is need(ful), that also this *bishop* have something that he shall offer. (*For every high priest is ordained to offer gifts and sacrifices; and so it is necessary, that also this High Priest have something that he shall offer.*)

<sup>4</sup> Therefore if he were on (the) earth, he were no priest, when there were (priests) that should offer gifts by the law,

<sup>5</sup> which serve to the exemplar, [*or (the) figure*], and (the) shadow of heavenly things. As it was answered to Moses, when he should end [*or when he should make*] the tabernacle, See [*thou*], he said, make thou all things by the exemplar, that is showed to thee in the mount, (*or make all things by the example, or the pattern, that was shown to thee on Mount Sinai*).

<sup>6</sup> But now he hath gotten a better ministry, by so much as he is a mediator of a better testament (*or because he is a mediator of a better covenant*), which is confirmed with better promises.

<sup>7</sup> For if that first had lacked blame, the place of the second should not have been sought.

<sup>8</sup> For he reproving them saith, Lo! days come, saith the Lord, and I shall make perfect a new testament on the house of Israel, and on the house of Judah; (*For he rebuking them said, Behold! the days shall come, saith the Lord, and I shall complete a new covenant with the house of Israel, and with the house of Judah;*)

<sup>9</sup> not like the testament that I made to their fathers, in the day in which I caught their hand, that I should lead them out of the land of Egypt; for they dwelled not perfectly in my testament, and I have despised them, saith the Lord. (*not like the covenant which I made with their fathers, on the day in which I took their hands, so that I could lead them out of the land of Egypt; for they did not remain perfectly, or faithfully, in my covenant, and so I have despised them, saith the Lord.*)

<sup>10</sup> But this is the testament which I shall assign [*or I shall dispose*] to the house of Israel after those days, saith the Lord, in giving my laws into the souls of them, and into the hearts of them I shall above write them; and I shall be to them into a God [*or and I shall be to them into God*], and they shall be to me into a people. (*But this is the covenant which I shall allot to the house of Israel after those days, saith the Lord, in putting my laws into their minds, and I shall write them upon their hearts; and I shall be their God, and they shall be my people.*)

<sup>11</sup> And each man shall not teach his neighbour, and each man his brother, saying, Know thou the Lord; for all men shall know me, from the least to the more of them, (*or for all shall know me, from the least unto the greatest of them*).

<sup>12</sup> For I shall be merciful to the wickedness of them, and now I shall not bethink on the sins of them (*or and now I shall not remember their sins*).

<sup>13</sup> But in saying a new (testament) the former (testament) waxed old; and that that is of many days, and waxeth old, is nigh the death. (*But in proclaiming a new covenant, the former covenant hath grown old; and that which is of many days, and groweth old, is nearly dead, or shall soon die.*)

## CHAPTER 9

<sup>1</sup> And the former testament had justifying of worship (*or And the former covenant had rules for worship*), and holy thing(s)(en)during for a time.

<sup>2</sup> For the tabernacle was made first, in which were candlesticks, and [*a*] board (*or a table*), and (the) setting forth [*or (the) putting forth*] of loaves, which is said holy.

<sup>3</sup> And after the veil, the second tabernacle, that is said sanctum sanctorum, that is, (the)holy of holy things(*or the Holy of Holies*);

<sup>4</sup> having a golden censer, and the ark of the testament (*or the Covenant Box*), covered about on each side with gold, in which was a pot of gold having manna, and the rod of Aaron that flowered, and the tables of the testament (*or and the Tablets of the Covenant*);

<sup>5</sup> on which things were cherubims of glory, overshadowing the propitiatory, [*or (the) merciable place*], (*or over which things were the cherubims of God's glory, or the heavenly cherubim, overshadowing the mercy seat*); of which things it is not now to say by all.

<sup>6</sup> But when these were made thus together, priests entered (*for*)evermore in(*to*) the former tabernacle, (*or the priests always went into the first tabernacle or tent*), doing the offices of (the) sacrifices;

<sup>7</sup> but in the second tabernacle, the bishop, (*or the high priest*), [*alone*]entered once in the year, not without blood, which he offered for his ignorance and (*for*) the people's.

<sup>8</sup> For the Holy Ghost signified this thing, that not yet the way of *(the)* saints was opened, while the former tabernacle had state. *(For the Holy Spirit signified this, that the way for God's people was not yet opened, or was not yet revealed, while the first tabernacle still stood.)*

<sup>9</sup> Which parable is of this present time, by which also gifts and sacrifices be offered, which may not make a man serving perfect by conscience, *(Which parable is for this present time, in which gifts and sacrifices also be offered, which cannot make the man who serveth there, or who worshippeth there, inwardly perfect.)*

<sup>10</sup> only in meats *(or they only be food)*, and drinks, and diverse washings, and rightwisenesses of *(the)* flesh, that were set *[till]* to the time of correction.

<sup>11</sup> But Christ being a bishop of goods to coming, *entered* by a larger and perfecter tabernacle, not made by hand, that is to say, not of this making, *(But the Messiah being the High Priest of the good things to come, entered into a larger and more perfect Tabernacle, or Tent, not made by hands, that is to say, not of this making.)*

<sup>12</sup> neither by *(the)* blood of goat bucks, or of calves, but by his own blood, entered once into the holy things, that were found by an everlasting redemption. *(nor with the blood of goat bucks, or of calves, but with his own blood, he entered once into the Holy of Holies, and obtained eternal deliverance for us.)*

<sup>13</sup> For if the blood of goat bucks, and of bulls, and the ashes of a cow calf sprinkled, halloweth unclean men *(un)to* the cleansing of *(the)* flesh,

<sup>14</sup> how much more the blood of Christ, which by the Holy Ghost offered himself unwemmed to God, shall cleanse our conscience from dead works, to serve *(the)* God that liveth? *[or for to serve to (the) living God?](then how much more the blood of the Messiah, who by the Holy Spirit offered himself without fault, or without blemish, to God, shall cleanse our conscience from dead works, to serve the living God?)*

<sup>15</sup> And therefore he is a mediator of the new testament, that by death falling betwixt, into redemption of the trespassings that were under the former testament, they that be called take the behest of everlasting heritage. *(And so he is the mediator of the new covenant, which by death falling between, for the redemption of the trespasses that were under the former covenant, they who be called receive the promise of the eternal inheritance.)*

<sup>16</sup> For where a testament is, it is need*(ful)*, *(or For where there is a testament, it is needed)*, that the death of the testament-maker come betwixt.

<sup>17</sup> For a testament is confirmed in dead men; *(or)* else it is not *(of)* worth, *[(or) else it is (of) no worth]*, while he liveth, that made the testament *(or who made the testament)*.

<sup>18</sup> Wherefore neither the first testament was hallowed without blood.

<sup>19</sup> For when each commandment of the law was read of Moses to all the people *(or Because when Moses read each commandment of the Law to the people)*, he took the blood of calves, and of bucks of goats, with water, and red wool, and hyssop, and besprinkled both that book and all the people,

<sup>20</sup> and said, This is the blood of the testament that God commanded to you. *(and said, This is the blood that sealeth the covenant which God hath commanded that you obey.)*

<sup>21</sup> Also he sprinkled with blood the tabernacle, and all the vessels of the service in like manner.

<sup>22</sup> And almost all things be cleansed in blood by the law; and without shedding of blood remission of sins is not made *(or and without the shedding of blood there is no forgiveness of sins)*.

<sup>23</sup> Therefore it is need*(ful)*, *(or And so it is needed)*, that the exemplars of heavenly things be cleansed with these things; but those heavenly things with better sacrifices than these *(sacrifices)*.

<sup>24</sup> For Jesus entered not into *(the)* holy things made by hands, *that be[the]* exemplars of very things, but into heaven itself, that he appear now to the face of God for us; *(Because Jesus did not enter into the Holy Place made with hands, which is the example, or the figure, or the shadow, of the true place, but into heaven itself, so that now he appear before God or in the presence of God, for us;)*

<sup>25</sup> neither that he offer himself oft, as the bishop entered into *(the)* holy things by all years in alien blood, *(nor that he offer himself often, like the high priest who entered into the Holy of Holies each year with blood not his own.)*

<sup>26</sup> *(or)* else it behooved him to suffer oft from the beginning of the world; but now once in the ending of the worlds, to the destruction of sin by his sacrifice he appeared.

<sup>27</sup> And as it is ordained to men, once to die, but after this is the doom *(or but after this is the judgement)*,

<sup>28</sup> so Christ was offered once, to void, [*or (to) do away*], the sins of many men; the second time he shall appear without sin to men that abide him into health. (*so the Messiah was offered once, to do away the sins of many men; the second time he shall appear without sin to those who wait for him unto salvation, or for deliverance.*)

## CHAPTER 10

<sup>1</sup> For the law having, (*or containing, or being but*) a shadow of (*the*) good things to come, not that image of things, may never make men nighing [*or coming nigh*] perfect by those same sacrifices, (*or can never make those who approach become perfect by those same sacrifices*), which they offer without ceasing by all years;

<sup>2</sup> (*or*) else they should have ceased to be offered, for as much as the worshippers cleansed once, had not furthermore conscience of sin.

<sup>3</sup> But in them [*by oft offering*], (*the*) mind of sins is made by all years (*or a remembrance of sins is made year after year*).

<sup>4</sup> For it is impossible that sins be done away by (*the*) blood of bulls, and of (*the*) bucks of goats.

<sup>5</sup> Therefore he entering into the world, saith, Thou wouldest not sacrifice and offering; but thou hast shaped a body to me; (*And so he entering into the world, saith, Thou desirest not sacrifice and offering; but thou hast shaped, or thou hast prepared, a body for me;*)

<sup>6</sup> [*and*] burnt sacrifices also for sin pleased not to thee.

<sup>7</sup> Then I said, Lo! I come; in the beginning of the book it is written of me (*or from the beginning of the Book it is written about me*), that I do thy will, God.

<sup>8</sup> He saying before, That thou wouldest not sacrifices, and offerings, and burnt sacrifices for sin, nor those things be pleasant to thee, which be offered by the law, (*He saying first, Thou desirest not sacrifices, and offerings, and burnt sacrifices for sin, nor those things be pleasing to thee, which be offered by the Law,*)

<sup>9</sup> then I said, Lo! I come, that I do thy will, God. He doeth away the first, that he make steadfast the second.

<sup>10</sup> In which will we be hallowed by the offering of the body of Christ Jesus once. (*By whose will we be consecrated, or we be sanctified, by the offering of the body of the Messiah Jesus once.*)

<sup>11</sup> And each priest is ready ministering each day, and oft times offering the same sacrifices, which may never do away sins (*or which can never do away sins*).

<sup>12</sup> But this man offering one sacrifice for sins, forevermore sitteth in the right half of God the Father [*or forevermore sitteth on the right half of God the Father*]; (*But this man offering one sacrifice for sins, forevermore sitteth at the right hand, or on the right side, of God the Father;*)

<sup>13</sup> from thenceforth abiding, till his enemies be put a stool of [*or under*] his feet. (*where he waiteth henceforth, until his enemies be made a footstool under his feet.*)

<sup>14</sup> For by one offering he made perfect forever[*more*] hallowed men.

<sup>15</sup> And the Holy Ghost witnesseth to us (*or And the Holy Spirit testifieth to us*); for after that he said,

<sup>16</sup> This is the testament, which I shall witness to them after those days, the Lord saith, in giving my laws in(*to*) the hearts of them, and in the souls of them I shall above write them; (*This is the covenant, about which I shall testify to them after those days, saith the Lord, in putting my laws in their hearts, and I shall write them upon their minds;*)

<sup>17</sup> and now I shall no more think on the sins and the wickedness(es) of them.

<sup>18</sup> And where remission of these is, now is there none offering for sin. [*Forsooth where (there) is remission of these, now is none offering for sin.*](*And where there is forgiveness for sins, now there is no more any need of offerings for sins.*)

<sup>19</sup> Therefore, brethren, having trust into the entering of (*the*) holy things, in the blood of Christ, (*And so brothers, having trust to enter into the Holy of Holies, by the blood of the Messiah,*)

<sup>20</sup> which [*he*] hallowed to us a new way (*or the new way which he hath consecrated for us*), and living by the covering [*or by a veil*], that is to say, his flesh,

<sup>21</sup> and we having the great priest on the house of God, (*and we having the Great Priest over the household of God,*)

<sup>22</sup> nigh we with very heart (*or let us approach with a true heart*), in the plenty of faith; and be our hearts sprinkled from an evil conscience, and our bodies washed with clean water;

<sup>23</sup> and hold we the confession of our hope, bowing to no side, [*or unbowing, or unpliant*]; for he is true that hath made the promise.

<sup>24</sup> And behold we together in the stirring of charity (*or of love*), and of good works;

<sup>25</sup> not forsaking our gathering together; as it is the custom to some men, but comforting [*them*], and by so much the more, by how much ye see the day nighing.

<sup>26</sup> For why now a sacrifice for sins is not left to us, that sin willfully, after that we have taken the knowing of truth. (*Because now there is no longer any sacrifice for sins for us, we who sin willingly, or with our free will, after that we have received the knowledge of the truth.*)

<sup>27</sup> For why some abiding of doom is dreadful, and the (*pur*)suing of fire, which shall waste (*his*) adversaries. (*But instead, only waiting for fearful Judgement, and the fire following, which shall waste all his adversaries.*)

<sup>28</sup> Who that breaketh Moses' law, dieth without any mercy, by two or three witnesses (*or on the evidence given by two or three witnesses*);

<sup>29</sup> how much more guess ye, that he deserveth worse torments, which defouleth the Son of God, and holdeth the blood of the testament polluted, in which he is hallowed, and doeth despite [*or wrong*] to the Spirit of grace? (*then how much more do ye think, that he deserveth worse torments, who defileth the Son of God, and holdeth the blood of the covenant polluted, by which he was consecrated, or he was sanctified, and despiseth or doeth wrong to the Spirit of grace?*)

<sup>30</sup> For we know him that said, To me vengeance, and I shall yield (*it*). And again, For the Lord shall deem his people. (*For we know him who said, Vengeance is mine, and I shall yield it. And again, The Lord shall judge his people.*)

<sup>31</sup> It is fearedful to fall into the hands of God living. [*It is fearful to fall into the hands of (the) living God.*]

<sup>32</sup> And have ye mind on the former days, in which ye were (*en*)lightened, and suffered great strife of passions. (*And remember the early days, when ye were first enlightened, and struggled through great sufferings.*)

<sup>33</sup> And in the tother ye were made a spectacle by shames, and tribulations, (*or by reproofs, and troubles*); in another ye were made fellows of men living so.

<sup>34</sup> For also to bound men ye had compassion, and ye received with joy the robbing of your goods, knowing that ye have a better and a dwelling substance.

<sup>35</sup> Therefore do not ye lose your trust, which hath great rewarding.

<sup>36</sup> For patience is needful to you, that ye do the will of God, and bring again the promise. (*Because it is necessary that ye be patient, or that ye endure, so that ye do God's will, and win the promise, or and receive the promise.*)

<sup>37</sup> For yet a little, and he that is to come shall come, and he shall not tarry.

<sup>38</sup> For my just man liveth of faith (*or For my righteous man liveth by faith*); (*so*) that if he withdraweth himself, he shall not please to my soul.

<sup>39</sup> But we be not the sons of withdrawing away into perdition, but of faith into [*the*] getting of (*the*) soul, (*or but of faithfulness unto the getting of life, or unto the saving of our souls*).

## CHAPTER 11

<sup>1</sup> But faith is the substance of things that be to be hoped [*or Forsooth faith is the substance of things to be hoped*], and an argument, [*or (a) certainty*], of things not appearing.

<sup>2</sup> And in this *faith* old men have gotten witnessing. (*And by this faith men of old have received a good witness or a good testimony.*)

<sup>3</sup> By *faith* we understand that the worlds were made [*or were shaped*] by God's word, that visible things were made (*out*) of invisible things.

<sup>4</sup> By *faith* Abel offered a much more sacrifice than Cain to God [*or By faith Abel offered full much more host, or sacrifice, to God than Cain*], by which he got witnessing to be just, for God bare witnessing to his gifts; and by that *faith* he dead speaketh yet. (*By faith Abel offered a much better sacrifice than Cain to God, by which he received testimony that he was righteous, for God gave testimony regarding his gifts; and through that faith though he is dead still speaketh.*)

<sup>5</sup> By *faith* Enoch was translated, that he should not see death; and he was not found, for the Lord translated him. For before [*the*] translation he had witnessing that he pleased God. (*By faith Enoch was transferred or was carried away, so that he did not see death; and he was not found, because the Lord carried him away. For before he was carried away it is the testimony of Scripture that he had pleased God.*)

<sup>6</sup> And it is impossible to please God without *faith*. For it behooveth that a man coming to God, believe that he is, and that he is [*a*] rewarder of men that seek him.

<sup>7</sup> By faith Noe dreaded, through *(an)* answer taken of these things that yet were not seen, and shaped a ship *[for an ark]* into the health of his house, *(or By faith Noah feared, through an answer received regarding those things that were not yet seen, and made an ark for the salvation, or the deliverance, of his family);* by which he condemned the world, and is ordained *(an)* heir of rightwiseness, which is by faith.

<sup>8</sup> By faith he that is called Abraham, obeyed to go out into a place, which he should take into heritage *(or which he would receive for an inheritance);* and he went out, not witting whither *(or knowing where)* he should go.

<sup>9</sup> By faith he dwelt in the land of promise, as in an alien *land, (or like in a strange, or a foreign, land),* dwelling in little houses with Isaac and Jacob, even-heirs of the same promise.

<sup>10</sup> For he abode a city having foundations *(or For he was waiting for a city with firm foundations),* whose craftsman and maker is God.

<sup>11</sup> By faith also that Sara barren, took virtue in conceiving of seed, *(or Also by faith Sarah who was barren, received strength to conceive by seed),* yea, against the time of age; for she believed him true, that had promised *(it).*

<sup>12</sup> For which thing of one, and yet nigh dead, there were born as *(the)* stars of *(the)* heaven(s) in multitude, and as *(the)* gravel, that is at the seaside out of number. *[For which thing, and of one, and him nigh dead, men be born as stars of heaven in multitude, and as gravel, or (the) sand, that is at the seaside unnumberable.]*

<sup>13</sup> By faith all these be dead, when the behests were not taken, *(or when the promises were not yet received, or were not yet fulfilled),* but they beheld them afar, and greeting them well, and acknowledged that they were pilgrims, and harboured men on the earth.

<sup>14</sup> And they that say these things, signify that they seek a country.

<sup>15</sup> If they had had mind of that, of which they went out, they had time of turning again; *(And if they had remembered, or had thought upon, the place from which they had gone out, they would have found the way, or a time, to return;)*

<sup>16</sup> but now they desire a better, that is to say, *(a)* heavenly *(country).* Therefore God is not confounded, *[or ashamed],* to be called the God of them; for he made ready to them a city *(or for he prepared a city for them).*

<sup>17</sup> By faith Abraham offered Isaac, when he was tempted; and he offered the one begotten *[son],* which had taken the behests; *(By faith Abraham offered Isaac, when he was tested; yea, he offered his only begotten son, he who had received the promises;)*

<sup>18</sup> to whom it was said, For in Isaac the seed shall be called to thee.

<sup>19</sup> For he deemed *(or For he judged),* that God is mighty to raise him, yea, from death *[or from (the) dead];* wherefore he took him also into a parable.

<sup>20</sup> By faith also of things to coming *[or By faith and of things to come],* Isaac blessed Jacob and Esau.

<sup>21</sup> By faith Jacob dying blessed all the sons of Joseph, and honoured the highness of his staff *[or the highness of his rod].*

<sup>22</sup> By faith Joseph dying had mind of the passing forth of the children of Israel, and commanded of his bones. *(By faith when Joseph was dying, he spoke of the going forth of the children of Israel from Egypt, and commanded about his bones.)*

<sup>23</sup> By faith Moses born, was hid three months of his father and mother, for that they saw the young child fair, *[or seemly];* and they dreaded not the commandment of the king. *(By faith after Moses was born, he was hidden for three months by his father and mother, for they saw that the young child was beautiful; and they did not fear, or they were not afraid of, the king's command.)*

<sup>24</sup> By faith Moses was made great, and denied that he was the son of Pharaoh's daughter;

<sup>25</sup> and chose more *[or rather]* to be tormented with the people of God, than to have *(the)* mirth of temporal sin;

<sup>26</sup> deeming the reproof of Christ *(to be)* more riches, than the treasures of *[the]* Egyptians, *(or judging the rebuke of the Messiah to be greater riches, than the treasures of the Egyptians);* for he beheld into the rewarding.

<sup>27</sup> By faith he forsook Egypt, and dreaded not the hardness of the king, *(or By faith he left Egypt, and did not fear the king's wrath);* for he abode, as seeing him that was invisible.

<sup>28</sup> By faith he hallowed pask, *(or By faith he consecrated, or he sanctified, the Passover),* and the shedding out of *(the)* blood, *(so)* that he that destroyed the first things *[of the] Egyptians,* should not touch them.

<sup>29</sup> By faith they passed (*through*) the Red Sea, as by dry land, (*or By faith they crossed over the Sea of Reeds, like on dry land*), which (*the same*) thing (*the*) Egyptians assaying were devoured [*in the waters*].

<sup>30</sup> By faith the walls of Jericho felled down, by (*the*)(*en*)compassing of seven days.

<sup>31</sup> By faith Rahab the whore received the spies with peace, and perished not with (*the*) unbelieverful men.

<sup>32</sup> And what yet shall I say? For time shall fail to me telling of Gedeon (*or Gideon*), Barak, Samson, Jephthae (*or Jephthah*), David, and Samuel, and of (*the*) other prophets;

<sup>33</sup> which by faith overcame realms, wrought rightwiseness, got repromissions; they stopped the mouths of lions, (*who by faith overcame kingdoms, worked righteousness, received the promises; they stopped the mouths of lions,*)

<sup>34</sup> they quenched the fierceness of fire, they drove away the edge of (*the*) sword, they recovered of sickness, they were made strong in battle, they turned (*back*) the hosts of aliens (*or they turned back the armies of the foreigners*).

<sup>35</sup> Women received their dead *children* from death to life; but others were held forth, [*or died*], not taking redemption, that they should find a better again-rising. (*Women received their dead raised from death back to life; but others died, not accepting release or deliverance, so that they would receive, or could get, a better resurrection.*)

<sup>36</sup> And others assayed scornings and beatings, moreover and bonds and prisons.

<sup>37</sup> They were stoned, they were sawed, they were tempted, they were dead in (*or by*) slaying of (*the*) sword. They went about in badger skins, and in skins of goats, needy, anguished, tormented;

<sup>38</sup> to which the world was not worthy. They wandered in (*the*) wildernesses (*or They went about in the wilderness*), and in (*the*) mountains and dens, and [*in*](*the*) caves of the earth.

<sup>39</sup> And all these, proved by (*the*) witnessing of faith, took not repromission; (*And all these, approved by the testimony of their faith, did not receive the promise;*)

<sup>40</sup> for God provided some better thing for us, that they should not be made perfect without us (*or so that they would not be made perfect without us*).

## CHAPTER 12

<sup>1</sup> Therefore we that have so great a cloud of witnesses put (*forth*) to [*us*], do we away all charge, and sin standing about us, and by patience run we to the battle, [*or to the strife, or (the) fight*], purposed to us, (*And so we who have such a great crowd of witnesses put before us, let us do away every burden, and every sin standing about us, and then girded with endurance let us run to the battle, or to the strife, or the fight, purposed for us.*)

<sup>2</sup> beholding into the maker of faith, and the perfect ender, Jesus; which when joy was purposed to him, he suffered the cross, and despised confusion, and sitteth on the right half of the seat of God. (*beholding the maker and the perfect finisher of faith, Jesus; who when joy was purposed to him, he suffered the cross, and despised its shame, and now sitteth at the right hand, or on the right side, of God's throne.*)

<sup>3</sup> And bethink ye on him that suffered such gainsaying of sinful men against himself, that ye be not made weary, failing in your souls. (*And so think upon him who suffered such opposition, or such railing, against himself from sinners, so that ye be not made weary, and lose heart.*)

<sup>4</sup> For ye against-stood not yet unto (*the*) blood, fighting against sin.

<sup>5</sup> And ye have forgotten the comfort that speaketh to you as to sons, and saith, My son, do not thou despise the teaching [*or the discipline*] of the Lord, neither be thou made weary, the while thou art chastised of him.

<sup>6</sup> For the Lord chastiseth him that he loveth; he beateth [*or he scourgeth*] every son that he receiveth.

<sup>7</sup> Abide ye still in chastising; God proffereth him(*self*) to you as to sons [*+or Last ye therefore in discipline; God offereth him(self) to you as to sons*]. For what son is it, whom the father chastiseth not?

<sup>8</sup> That if ye be out of chastising, whose partners be ye all made [*+or That if ye be out of discipline, of which all ye be made partners*], then ye be adulterers (*or ye be bastards*), and not sons.

<sup>9</sup> And afterward we had fathers of our flesh, (*yea*), teachers, and we with reverence dreaded them (*or and we had fearful reverence for them*). Whether not much more we shall obey to the Father of spirits, and (*then*) we shall live?

<sup>10</sup> And they in time of few days taught us by their will; but this Father teacheth to that thing that is profitable, in(*to*) receiving (*of*) the hallowing of him. (*And they taught us*

for only a few days, or they disciplined us for only a short time, out of their own desires; but this Father teacheth or disciplineth that which is profitable, unto the receiving or the sharing of his holiness.)

<sup>11</sup> And each chastising in [this] present time seemeth to be not of joy, but of sorrow; but afterward it shall yield (the) fruit of rightwiseness most peaceable to men exercised by it.

<sup>12</sup> For which thing raise ye [up] slow hands, and knees unbound,

<sup>13</sup> and make ye rightful steps to your feet; (so) that no man halting err, but (that) more be healed.

<sup>14</sup> (Pur)Sue ye peace with all men (or Seek peace with everyone), and holiness, without which no man shall see God.

<sup>15</sup> Behold ye, that no man fail to the grace of God, (so) that no root of bitterness burrowing upward hinder [us], and many be defouled by it (or and by which many be defiled);

<sup>16</sup> that no man be (a) lecher, either unholy, as Esau (was), which for one [meal's] meat sold his first things, [or (his) heritage], (or who for the food of one meal sold his birthright, or his inheritance).

<sup>17</sup> For know ye, that afterward he coveting to inherit (a) blessing, was reproved. For he found not (a) place of penance, though he sought it with tears. (For know ye, that afterward he coveting to inherit a blessing, was rebuked. For he could not find a way to repentance, though he sought it with tears.)

<sup>18</sup> But ye have not come to the fire able to be touched, and able to come to, and to the whirlwind [or the great wind], and (the) mist, and (the) tempest,

<sup>19</sup> and sound of trump, and voice of words, (or and the sound of the trumpet, and the sound of words); which they that heard, excused them(selves), (so) that the word should not be made to them.

<sup>20</sup> For they bare not that that was said, And if a beast touched the hill, it was stoned [or it shall be stoned].

<sup>21</sup> And so dreadful it was that was seen (or And what was seen was so fearful), that Moses said, I am afear'd, and full of trembling.

<sup>22</sup> But ye have come nigh to the hill [of] Zion, and to the city of God living, [or and to the city of living God], (or But ye have come near to Mount Zion, and to the city of the living God), the heavenly Jerusalem, and to the multitude of many thousand angels,

<sup>23</sup> and to the church of the first men, which be written in (the) heavens, and to God, doomsman of all, and to the spirit(s) of just (and) perfect men, (and to the congregation or to the assembly of the first-born, whose names be written in heaven, and to God, the Judge of all, and to the spirits of righteous or good people made perfect.)

<sup>24</sup> and to Jesus, mediator of the new testament, (or and to Jesus, the mediator of the new covenant), and to the sprinkling of blood, speaking better than Abel [or better speaking than Abel's blood].

<sup>25</sup> See ye, that ye forsake not [or that ye refuse (not)] the speaker; for if they that forsaked [or refusing] him that spake on the earth, escaped not, much more we that turn away from him that speaketh to us from (the) heavens. (See, that ye do not refuse to listen to the speaker; for if those who refused to listen to him, who spoke on the earth, did not escape, then how much more we who turn away from him, who now speaketh to us from heaven.)

<sup>26</sup> Whose voice then moved the earth, but now he again promiseth, and saith, Yet once and I shall move not only the earth, but also heaven. (Whose voice then shook the earth, and now he again promiseth, and saith, Yet once more I shall shake not only the earth, but also heaven.)

<sup>27</sup> And that he saith, Yet once (more), he declareth the translation of moveable things, as of made things, that those things dwell, that be unmoveable. (And that he saith, Yet once more, he declareth the shaking of moveable things, that is, of made or created things, so that those other things remain, which be unmoveable.)

<sup>28</sup> Therefore we receiving the kingdom unmoveable, have we grace, by which serve we pleasing to God with dread and reverence. (And so having received an unshakeable kingdom, let us be grateful, and let our service please God, yea, with fearful reverence.)

<sup>29</sup> For our God is (a) fire that wasteth.

## CHAPTER 13

<sup>1</sup> The charity of (the) brotherhood dwell in you, (Keep the love for the brotherhood dwelling in you,)

<sup>2</sup> and do not ye forget hospitality; for by this some men pleased to angels, that were received to harbour.

<sup>3</sup> Think ye on bound men, as *(if)* ye were together bound *(with them)*, and of travailing men, as yourselves dwelling in the body. *(Remember those in prison, as if ye were in prison together with them, and those who be struggling, like ye yourselves who remain in the body.)*

<sup>4</sup> Wedding is in all things honourable, and *(the)* bed unwemmed, *[or undefouled, (or undefiled)]*; for God shall deem fornicators and adulterers *(or for God shall judge fornicators and adulterers)*.

<sup>5</sup> Be your manners without covetousness, satisfied with present things; for he said, I shall not leave thee, neither forsake *(thee)*,

<sup>6</sup> so that we say trustily, The Lord is an helper to me; I shall not dread what a man shall do to me *(or I shall not fear what anyone shall do to me)*.

<sup>7</sup> Have ye mind of your sovereigns *[or your provosts]*, that have spoken to you the word of God; of whom behold ye the going out of living, and *(pur)sue* ye the faith of them, *(Remember your leaders, who have spoken the word of God unto you; think about their living and their dying, and follow the example of their faith,)*

<sup>8</sup> Jesus Christ, yesterday, and today, he is also into worlds. *(Jesus Christ, he is yesterday, and today, and forevermore.)*

<sup>9</sup> Do not ye be led away with diverse and strange teachings. For it is best to stable the heart with grace, not with meats *(or not with food)*, which profited not to men wandering *[or going]* in them.

<sup>10</sup> We have an altar, of which they that serve to the tabernacle, have not *(the)* power *[or (the) leave]* to eat. *(We have an altar, from which those who serve in the Tabernacle, or the Tent, do not have the right to eat off of.)*

<sup>11</sup> For of which beasts the blood is borne in for sin into *(the)* holy things by the bishop, the bodies of them be burnt without the castles. *(For of which beasts the blood for sin is carried into the Holy of Holies by the high priest, and their bodies be burned up outside the camp.)*

<sup>12</sup> For which thing Jesus, that he should hallow the people by his blood, suffered without the gate. *(For which thing Jesus, so that he could consecrate, or he could sanctify, the people with his own blood, suffered outside the gate.)*

<sup>13</sup> Therefore go we out to him without the castles, bearing his reproof. *(And so let us go out to him outside the camp, carrying the same rebuke or sharing the same reproach.)*

<sup>14</sup> For we have not here a city dwelling, but we seek a city to coming. *[+Soothly we have not here a dwelling city, but we seek a city to come.]*

<sup>15</sup> Therefore by him offer we a sacrifice of praising *(for)* evermore to God, that is to say, the fruit of *(our)* lips acknowledging to his name.

<sup>16</sup> And do not ye forget well-doing, and communing; for by such sacrifices God is well-served, *(or is pleased, or is well-satisfied)*.

<sup>17</sup> Obey ye to your sovereigns, *[or to your provosts, or prelates]*, and be ye subject to them; for they perfectly wake *(or for they diligently watch)*, as to yielding reason for your souls, *(so)* that they do this thing with joy, and not sorrowing; for this thing speedeth not to you *(or for that would not be expedient for you)*.

<sup>18</sup> Pray ye for us, and we trust that we have good conscience in all things, willing to live well *(or desiring always to do the right thing)*.

<sup>19</sup> Moreover I beseech you to do *[this thing]*, *(so)* that I be restored the sooner to you.

<sup>20</sup> And God of peace, that led out from death the great shepherd of *(the)* sheep, in the blood of *[the]* everlasting testament *(or by the blood of the eternal covenant)*, our Lord Jesus Christ,

<sup>21</sup> shape you in all good thing(s), *[+or make you able in each good work]*, *(so)* that ye do the will of him; and he do in you that thing that shall please before him, by Jesus Christ, to whom be glory into worlds of worlds *(or to whom be glory forever and ever)*. Amen.

<sup>22</sup> And, brethren, I pray you, that ye suffer a word of solace; for by full few things I have written to you.

<sup>23</sup> Know ye our brother Timothy, that is sent forth, with whom if he shall come more hastily, I shall see you. *(Know that our brother Timothy hath been set free, or is now at liberty, and if he shall come in time, he shall be with me when I shall see you.)*

<sup>24</sup> Greet ye well all your sovereigns, and all *(the)* holy men, *[or Greet well all your provosts, and all (the) saints]*. The brethren of Italy greet you well. *(Give a hearty greeting to all of your leaders, and to all of the saints, or to all of God's people. The brothers in Italy send you hearty greetings.)*

<sup>25</sup> The grace of God *be* with you all. Amen.

## JAMES

<sup>1</sup> James, the servant of God, and of our Lord Jesus Christ, to the twelve kindreds, that be in *(the)* scattering abroad, health. *(James, the servant of God, and of our Lord Jesus Christ, to the twelve tribes, who be in the scattering abroad, or in the dispersion, or the Diaspora, greetings.)*

<sup>2</sup> My brethren, deem ye *(it)* all joy, when ye fall into diverse temptations, *(My brothers, judge it to be most joyful, when ye undergo different tests.)*

<sup>3</sup> witting that the proving of your faith worketh patience; *(knowing that the proving of your faith produceth patience, or increaseth endurance;)*

<sup>4</sup> and patience hath a perfect work, that ye be perfect and whole, and fail in nothing.

<sup>5</sup> And if any of you needeth wisdom, ask he of God, which giveth to all men largely *(or who giveth generously to everyone)*, and upbraideth not; and it shall be given to him.

<sup>6</sup> But ask he in faith, and doubt nothing; for he that doubteth, is like to a wave of the sea, which is moved and borne about of the wind. *(But ask he with faith, and do not doubt; for he who doubteth, is like a wave of the sea, which is moved and carried about by the wind.)*

<sup>7</sup> Therefore guess not that man, that he shall take anything of the Lord. *(And so do not let that man think, that he shall receive anything from the Lord.)*

<sup>8</sup> A man double in soul is unstable in all his ways.

<sup>9</sup> And a meek brother have glory in his enhancing, *(And a humble man have glory in his exalting.)*

<sup>10</sup> and a rich man in his lowness; for as the flower of grass he shall pass *(away)*.

<sup>11</sup> The sun rose up with heat, and dried the grass *[or the hay]*, and the flower of it felled down, and the fairness of his cheer perished *(or and the beauty of his face perished)*; and so a rich man withereth in his ways.

<sup>12</sup> Blessed is the man, that suffereth temptation, *(or Happy is the man, who undergoeth testing)*; for when he shall be proved, he shall receive the crown of life, which God promised to men that love him.

<sup>13</sup> No man when he is tempted, say, that he is tempted of God; for why God is not a tempter of evil things, for he tempteth no man. *(Let no man say, when he is tempted or tested, that he was tempted or tested by God; for God cannot be tempted by evil, and he tempteth no one.)*

<sup>14</sup> But each man is tempted, drawn *(away)* and stirred, of his own coveting. *[Soothly each man is tempted of (or by) his own coveting, drawn (away) from reason, and snared, or deceived.] (But each person is tempted or tested, drawn away and stirred, by his own lusts and envies.)*

<sup>15</sup> Afterward coveting *[or Then coveting]*, when it hath conceived, bringeth forth sin; but sin, when it is *[ful]* filled, *(en)gendereth* death.

<sup>16</sup> Therefore, my most dearworthy brethren, do not ye err.

<sup>17</sup> Each good gift, and each perfect gift is from above, and cometh down from the Father of lights, with whom is none other changing, nor overshadowing of reward. *[+Each best thing given, and all perfect gift is from above, coming down from the Father of lights, with whom is not any changing, neither shadowing of whileness, or (of) time.]*

<sup>18</sup> For willfully he begat us by the word of truth, that we be a beginning of his creature(s). *(For willingly, or by free will, he begat us by the Word of Truth, so that we hold the first rank among all his creatures.)*

<sup>19</sup> Know ye, my brethren most *(be)loved*, be each man swift to hear, but slow to speak, and slow to wrath;

<sup>20</sup> for the wrath of man worketh not the rightwiseness of God.

<sup>21</sup> For which thing cast ye away all uncleanness, and plenty of malice, and in mildness *(or and in meekness and humility)*, receive ye the word that is planted, that may save your souls *(or that can save your souls)*.

<sup>22</sup> But be ye doers of the word, and not hearers only, deceiving yourselves.

<sup>23</sup> For if any man is an hearer of the word, and not a doer, this shall be likened to a man that beholdeth the cheer of his birth in a mirror *(or he shall be like a man who seeth his face in a mirror)*;

<sup>24</sup> for he beheld himself, and went away, and anon he forgot which *[or what]* he was *(or and at once he forgot what he was)*.

<sup>25</sup> But he that beholdeth into the law of perfect freedom, and dwelleth in it, and is not made a forgetful hearer, but a doer of work(s), this shall be blessed in his deed(s).

<sup>26</sup> And if any man guesseth himself to be religious, and refraineth not his tongue, but deceiveth his heart, the religion of him is vain (*or his religion is empty and useless*).

<sup>27</sup> A clean religion, and unwemmed with God and the Father, is this, to visit fatherless and motherless children, and widows in their tribulation, and to keep himself undefouled from this world. (*A clean religion, and unspotted, or without blemish, with God the Father, is this, to visit fatherless and motherless children, and widows in their distress, and to keep himself undefiled from this world.*)

## CHAPTER 2

<sup>1</sup> My brethren, do not ye have the faith of our Lord Jesus Christ of glory, in (*the*) acception of persons. [*My brethren, do not in acception, or taking, of persons, have the faith of our Lord Jesus Christ of glory.*](*My brothers, ye who have faith in our Lord Jesus Christ in glory, do not favour, or have respect for, certain people over others.*)

<sup>2</sup> For if a man that hath a golden ring, and in a fair clothing, (*or For if a man who hath a gold ring, and beautiful clothes*), cometh in your company, and a poor man entereth in a foul clothing,

<sup>3</sup> and if ye behold into him that is clothed with clear clothing, and if ye say to him, Sit thou here well, (*or and if ye see him who is clothed with beautiful clothes, and ye say to him, Sit thou here in this favoured place*); but to the poor man ye say, Stand thou there, either sit under the stool of my feet;

<sup>4</sup> whether ye deem not with yourselves, and be made doomsmen of wicked thoughts? (*do not ye judge, and make yourselves judges, with your wicked thoughts?*)

<sup>5</sup> Hear ye, my most dearworthy brethren, whether God chose not poor men in this world, rich in faith, and heirs of the kingdom, that God promised to men that love him?

<sup>6</sup> But ye have despised the poor man. Whether rich men oppress not you by power, and they draw you to dooms? (*or and do they not drag you to the courts?*)

<sup>7</sup> Whether they blaspheme not the good name, that is called to help on you? [*Whether they blaspheme not the good name, that is in-called of you?*](*Do they not blaspheme the good name, that you call upon for help?*)

<sup>8</sup> Nevertheless if ye perform the King's law, by (*the*) scriptures, Thou shalt love thy neighbour as thyself, ye do well.

<sup>9</sup> But if ye take persons, ye work sin, and be reprov'd of the law, as trespassers [*or as transgressors*]. (*But if ye favour, or have respect for, certain people over others, ye work sin, and be rebuked by the Law, as trespassers or as transgressors.*)

<sup>10</sup> And whoever keepeth all the law, but offendeth in one, he is made guilty of all (*of it*).

<sup>11</sup> For he that said, Thou shalt do no lechery [*or Thou shalt not do lechery*], said also, Thou shalt not slay; (*so*) that if thou doest no lechery, but thou slayest, thou art made [*a*] trespasser of the law.

<sup>12</sup> Thus speak ye, and thus do ye, as beginning to be deemed (*or to be judged*) by the law of freedom.

<sup>13</sup> For why doom without mercy is to him, that doeth no mercy; but mercy above raiseth doom. (*For judgement without mercy is for him, who doeth no mercy; but mercy riseth above or triumpheth over judgement.*)

<sup>14</sup> My brethren, what shall it profit, if any man say that he hath faith, but he hath not works? whether faith shall be able to save him?

<sup>15</sup> And if a brother or sister be naked, and have need of each day's livelode [*or of each day's livelihood*], (*And if a brother or sister be naked, and have need of each day's livelihood.*)

<sup>16</sup> and if any of you say to them, Go ye in peace, be ye made hot, and be ye [*full*]-filled; but if ye give not to them those things that be necessary to the body, what shall it profit?

<sup>17</sup> So also faith, if it hath not works, is dead in itself.

<sup>18</sup> But some man shall say, Thou hast faith, and I have works; show thou to me thy faith without works, and I shall show to thee my faith of works, (*or show to me thy faith without works, and I shall show to thee my faith by my works*).

<sup>19</sup> Thou believest, that one God is; thou doest well; and (*the*) devils believe, and [*together*] tremble.

<sup>20</sup> But wilt thou know, thou vain man (*or O empty and useless man*), that faith without works is idle?

<sup>21</sup> Whether Abraham, our father, was not justified of works, (*or Was not our father Abraham justified by works*), offering Isaac, his son, on the altar?

<sup>22</sup> Therefore thou seest, that faith wrought with his works, and his faith was [ful] filled of works. *(And so thou seest, that faith was at work in his works, and his faith was fulfilled, or was brought to fruition, by his works.)*

<sup>23</sup> And the scripture was [ful] filled, saying, Abraham believed to God, and it was reckoned to him to rightwiseness, and he was called the friend of God.

<sup>24</sup> Ye see that a man is justified of works, and not of faith only. *(And so ye see that a man is justified by works, and not by faith alone.)*

<sup>25</sup> In like manner, whether also Rahab, the whore, was not justified of works, *(or In like manner, was not Rahab, the whore, justified by works)*, and received the messengers, and sent them out by another way?

<sup>26</sup> For as the body without *(the)* spirit is dead, so also faith without works is dead.

### CHAPTER 3

<sup>1</sup> My brethren, do not ye be made *(into)* many masters, witting that ye take the more doom. *(My brothers, do not let many of you become teachers, knowing that if ye do, ye shall receive a sterner judgement, or a greater condemnation.)*

<sup>2</sup> For all we offend in many things. If any man offendeth not in word, this is a perfect man, *(or If some man offendeth not by speaking unkindly, or harshly, then he is a perfect man)*; for also he may lead about all the body with a bridle.

<sup>3</sup> For if we put bridles into horses' mouths, for to consent to us, and *(so)* we lead about all the body of them.

<sup>4</sup> And lo! ships, when they be great, and be driven of strong winds, yet they be borne about of a little rudder, where the moving of the governor will. *(And behold! ships, although they be great, and be driven by strong winds, yet they can be turned about by a little rudder, wherever the captain desireth.)*

<sup>5</sup> So also the tongue is but a little member, and raiseth great things. Lo! how little fire burneth *[or kindleth]* a full great wood, *(or Behold! how a little fire burneth a very large forest.)*

<sup>6</sup> And our tongue is *(a)* fire, the university of wickedness. The tongue is ordained in our members, which defouleth all the body; and it is enflamed, *[or set afire]*, of hell *(or and it is set on fire from hell)*, and enflameth the wheel of our birth.

<sup>7</sup> And all the kind(s) of beasts, and of fowls, and of serpents, and of others is chastised, and those be made tame of man's kind *(or and they all can be tamed by mankind)*; *[Soothly all kind(s) of beasts, and fowls, and serpents, and of others, be overcome, or under-yoked, and be made tame, of mankind, (or and can be made tame by mankind);]*

<sup>8</sup> but no man may chastise the tongue *(or but no one can discipline the tongue)*, for it is an unpeaceable evil, and full of deadly venom.

<sup>9</sup> In it we bless God, the Father, and in it we curse men, that be made to the likeness of God. *(With it we bless God the Father, and with it we curse men, who be made in the likeness of God.)*

<sup>10</sup> *(Out)* Of the same mouth passeth forth *[or cometh forth]* blessing and cursing. My brethren *(or My brothers)*, it behooveth not that these things be done so.

<sup>11</sup> Whether a well of the same hole bringeth forth sweet *(water)*, and salt water?

<sup>12</sup> My brethren *(or My brothers)*, whether a fig tree may make grapes, either a vine figs? So neither salt water may make sweet water.

<sup>13</sup> Who is wise, and taught among you? show he of good living his working *[or show he of good living his work]*, in mildness of his wisdom. *(Who is wise, and learned among you? show he by good living his work, along with the humility and the meekness of his wisdom.)*

<sup>14</sup> *(So)* That if ye have bitter envy, and strivings *[or strives]* be in your hearts, do not ye have glory *(or do not boast)*, and be liars against the truth.

<sup>15</sup> For this wisdom is not from above coming down, but earthly, and beastly, and fiendly *(or and devilish)*.

<sup>16</sup> For where *(there)* is envy and strife, there is unsteadfastness and all shrewd work *(or and every depraved work)*.

<sup>17</sup> But wisdom that is from above, first it is chaste, afterward peaceable, mild *(or meek and humble)*, able to be counselled *[or persuadable]*, consenting to good things, full of mercy and of good fruits, deeming without feigning *(or judging with sincerity)*.

<sup>18</sup> And the fruit of rightwiseness is sown in peace, to men that make peace. *(And the fruit of righteousness is sown in peace, by men who make peace.)*

## CHAPTER 4

<sup>1</sup> Whereof *be* battles and chidings among you? Whether not (*out*) of your covetings, that fight in your members? (*Where do battles and arguments among you come from? Whether not from your lusts and your envies, that fight among your members?*)

<sup>2</sup> Ye covet, and ye have not; ye slay, and ye have envy, and ye may not get (*or and ye cannot get*). Ye chide, and make battle; and ye have not, for that ye ask not.

<sup>3</sup> Ye ask, and ye receive not; for that ye ask (*with*) evil (*intent*), as ye show openly in your covetings.

<sup>4</sup> Adulterers, know not ye, that the friendship of this world is enemy to God? [*+or that the friendship of this world is enmity to God?*](*or that friendship with this world, or love of or for this world, is enmity to God?*) Therefore whoever will be the friend of this world, is made the enemy of God.

<sup>5</sup> Whether ye guess, that the scripture saith vainly, (*or Do ye think, that the Scripture saith empty, or for no purpose*), The spirit that dwelleth in you, coveteth to envy?

<sup>6</sup> But he giveth the more grace; for which thing he saith, God withstandeth proud men, but to meek men he giveth grace, (*or God opposeth the proud, but he giveth grace to the humble*).

<sup>7</sup> Therefore be ye subject to God; but withstand ye the devil, and he shall flee from you.

<sup>8</sup> Nigh ye to God, and he shall nigh to you. Ye sinners, cleanse ye the hands, and ye double in soul [*or and ye double of will*], purge ye the hearts. (*Come near to God, and he shall come near to you. Ye sinners, cleanse your hands, and ye of two minds, purge your hearts.*)

<sup>9</sup> Be ye wretches, and wail ye [*or and weep ye*]; your laughing be turned into weeping, and [*your*] joy into (*the*) sorrow of heart.

<sup>10</sup> Be ye meeked in the sight of the Lord, and he shall enhance you. (*Be ye humble before the Lord, and he shall raise you up.*)

<sup>11</sup> My brethren, do not ye backbite each other. He that backbiteth his brother, either that deemeth his brother, backbiteth the law, and deemeth the law. And if thou deemest the law, thou art not a doer of the law, but a doomsman. (*My brothers, do not slander each other. He who slandereth his brother; or who judgeth his brother; slandereth the Law, and judgeth the Law. And if thou judgest the Law, thou art not a doer of the Law, but a judge.*)

<sup>12</sup> But one is maker of the law, and judge, that may lose and deliver. And who art thou, that deemest thy neighbour? (*But there is One who is the Maker of the Law, and the Judge, who can destroy and save. And so who art thou, who judgest thy neighbour?*)

<sup>13</sup> Lo! now ye, that say, Today either tomorrow we shall go into that city, and there we shall dwell a year, and we shall make merchandise, and we shall make winning(s), (*or and we shall have great success, and make great profits*);

<sup>14</sup> which know not, what is to you in the morrow. For what is your life? A smoke [*or A vapour*] appearing at a little time, and afterward it shall be wasted.

<sup>15</sup> Therefore that ye say, If the Lord will, and if we live, we shall do this thing, either that thing. (*And so ye should say, If the Lord desireth it, and if we live, we shall do this, or that.*)

<sup>16</sup> And now ye make full out joy in your prides; every such joying is wicked.

<sup>17</sup> Therefore it is sin to him, that knoweth to do good, and doeth not.

## CHAPTER 5

<sup>1</sup> Do now, ye rich men, weep ye, yelling in your wretchednesses that shall come to you.

<sup>2</sup> Your riches be rotten, and your clothes be eaten of moths. (*Your riches have rotted, and your clothes have been eaten by moths.*)

<sup>3</sup> Your gold and silver hath rusted, and the rust of them shall be to you into witnessing, and shall eat your flesh, as fire. Ye have treasured to you wrath in the last days. (*Your gold and silver have rusted, and their rust shall be the testimony against you, and shall eat your flesh, like fire. Ye have piled up wealth for yourselves in the Last Days.*)

<sup>4</sup> Lo! the hire of your workmen, that reaped your fields, which is defrauded of you, crieth; and the cry of them hath entered into the ears of the Lord of hosts. (*Behold! the wages of your workers, who harvested your fields, and who were defrauded by you, crieth out; and their cry hath entered into the ears of the Lord of hosts.*)

<sup>5</sup> Ye have eaten on the earth, and in your lecheries ye have nourished your hearts. In the day of slaying

<sup>6</sup> ye brought, and slew the just Man, and he against-stood not you. [*ye led to, and slew the just man, and he withstood you not (or and he did not withstand you). (ye condemned, and killed the Just Man, and he did not oppose you, or and he did not stand against you.)*]

<sup>7</sup> Therefore, brethren, be ye patient, till to the coming of the Lord. Lo! an earth-tiller abideth [*the*] precious fruit of the earth, patiently suffering, till he receive timeful and lateful fruit. (*And so brothers, endure, until the coming of the Lord. Behold! a farmer waiteth for the precious fruit from the earth, yea, patiently waiting, until he receive (the fruit) in its time, and then even a later harvest.*)

<sup>8</sup> And be ye patient, and confirm ye your hearts, for the coming of the Lord shall nigh. (*And so be patient, and make your hearts firm, for the coming of the Lord shall approach, or it is near.*)

<sup>9</sup> Brethren, do not ye be sorrowful [*or do not ye be scornful*] each to (*the*) other, that ye be not deemed (*or so that ye be not judged*). Lo! the judge standeth nigh before the gate.

<sup>10</sup> Brethren, take ye (*an*) ensample of evil going out, and of long abiding, and travail, [*or and of (the) long abiding of travail*], and of patience, the prophets, that spake to you in the name of the Lord, (*or the prophets, who spoke to you in the name of the Lord*).

<sup>11</sup> Lo! we bless them that suffered. Ye have heard (*of*) the patience of Job, and ye saw the end of the Lord (*or and ye saw his end with the Lord*), for the Lord is merciful, and doing mercy.

<sup>12</sup> Before all things, my brethren, do not ye swear, neither by heaven, neither by earth, neither by whatever other oath. But be your word Yea, yea, Nay, nay, that ye fall not under doom (*or so that ye do not fall under judgement*).

<sup>13</sup> And if any of you is sorrowful, [*or (is) heavy*], pray he with (*a*) patient soul, and say he a psalm.

<sup>14</sup> If any of you is sick, lead he in (*some*) priests of the church (*or send he for some priests from the church*), and pray they for him, and anoint him with oil in the name of the Lord;

<sup>15</sup> and the prayer of faith shall save the sick man [*or and the prayer of faith shall save the sick*], and the Lord shall make him light (*or and the Lord shall put him at ease*); and if he be in sins, they shall be forgiven to him.

<sup>16</sup> Therefore acknowledge ye each to (*the*) other your sins, and pray ye each for (*the*) other, (*so*) that ye be saved. For the continual prayer of a just man is (*of*) much worth.

<sup>17</sup> Elias was a deadly man like us (*or Elijah was a mortal man like us*), and in prayer he prayed, that it should not rain on the earth, and it rained not (*for*) three years and six months.

<sup>18</sup> And again he prayed, and heaven gave rain, and the earth gave his fruit (*or and the land brought forth its fruit*).

<sup>19</sup> And, brethren, if any of you erreth from (*the*) truth, and any converteth him,

<sup>20</sup> he oweth to know, that he that maketh a sinner to be turned from the error of his way(s), shall save the soul of him from death, and covereth the multitude of sins. [*Amen.*](*he ought to know, that he who maketh a sinner to turn from the error of his ways, shall save his soul from death, and covereth a multitude of sins. Amen.*)

## 1ST PETER

<sup>1</sup> Peter, *(an) apostle of Jesus Christ, to the chosen men, to the comelings of (the) scattering abroad, [or to the chosen guests, or (the) comelings, of (the) dispersion, or the scattering abroad], (or who be the newcomers, or the strangers, in the scattering abroad, or in the dispersion, or the Diaspora), of Pontus, of Galatia, of Cappadocia, of Asia, and of Bithynia,*

<sup>2</sup> *by the before-knowing [or the prescience] of God, the Father, in (the) hallowing of (the) Spirit, (or by the consecrating, or the sanctifying, of the Spirit), by (the) obedience, and (the) sprinkling of the blood of Jesus Christ, grace and peace be multiplied to you.*

<sup>3</sup> *Blessed be God, and the Father of our Lord Jesus Christ, which by his great mercy begat us again into (a) living hope, by the again-rising of Jesus Christ from death, [or by the again-rising of Jesus Christ from (the) dead], (or by the resurrection of Jesus Christ from the dead),*

<sup>4</sup> *into (a) heritage uncorruptible, and undefouled, and that shall not fade, that is kept in heavens for you, (to an incorruptible and undefiled inheritance, that shall not fade, and that is kept for you in heaven,)*

<sup>5</sup> *that in the virtue of God be kept by the faith into health, and is ready to be showed in the last time. (who by the power of God be kept by the faith unto salvation, and is ready to be shown on the Last Day or at the Time of the End.)*

<sup>6</sup> *In which ye shall make joy, though it behooveth now a little to be sorry in diverse temptations; (On which Day ye shall have joy, though it behooveth now to be sorrowful for a while, enduring different tests;)*

<sup>7</sup> *(so) that the proving of your faith be much more precious than gold, that is proved by fire; and be found into praising, and glory, and honour, in the revelation of Jesus Christ.*

<sup>8</sup> *Whom when ye have not seen, ye love; into whom also now ye not seeing, believe; but ye that believe shall have joy, and gladness that may not be told out, (or but ye who believe shall have joy, yea, joy that cannot be told out), and ye shall be glorified,*

<sup>9</sup> *and have [or bring again] the end of your faith, the health of your souls. (and receive the completion of your faith, yea, the salvation of your souls.)*

<sup>10</sup> *Of which health prophets sought [out], (or Of which salvation the prophets sought out), and searched into, that prophesied of the grace to coming in you, [Of which health prophets sought out, and ensearched, that prophesied of the grace to come into you,]*

<sup>11</sup> *and sought which either what manner time the Spirit of Christ signified in them, and before-told those passions that be in Christ, and the latter glories. (and sought at what time and in what manner the Spirit of the Messiah signified to them, and foretold the sufferings that be for the Messiah, and the latter glories.)*

<sup>12</sup> *To which it was showed, for not to themselves, but to you they ministered those things, that now be told to you by them that preached to you by the Holy Ghost (or which now be told to you by those who preached to you through the Holy Spirit), sent from heaven, into whom angels desire to behold.*

<sup>13</sup> *For which thing be ye gird the loins of your soul, sober (or resolute), perfect, and hope ye into that grace that is proffered to you by the showing of Jesus Christ [or and hope ye into that grace that is offered to you by the revelation of Jesus Christ],*

<sup>14</sup> *as sons of obedience, not made like to the former desires of your uncunningness, (or your unknowingness), [or of your ignorance],*

<sup>15</sup> *but like him that hath called you holy; (so) that also yourselves be holy in all living;*

<sup>16</sup> *for it is written, Ye shall be holy, for I am holy.*

<sup>17</sup> *And if ye inwardly call him Father, which deemeth without acception of persons by the work of each man, live ye in dread in the time of your pilgrimage [in, (or on), (the) earth]; (And if ye inwardly call him Father, who judgeth without respect for persons, or without favouritism, but rather, according to the works of each man, live ye in fearful reverence during the time of your pilgrimage on the earth;)*

<sup>18</sup> *witting that not by corruptible gold, either silver, ye be bought again of your vain living of (your) fathers' tradition, (knowing that not by corruptible gold, or silver, ye be redeemed, or released, from the empty and useless living of your fathers' traditions,)*

<sup>19</sup> *(no) but by the precious blood as of the lamb undefouled and unspotted, Christ Jesus, (but rather, by the precious blood as of an undefiled and unspotted lamb, yea, the Messiah Jesus,)*

<sup>20</sup> that was known before the making of the world, but he is showed in the last times, for you (*who was known before the creation of the world, but he was shown in these Last Times, for you*)

<sup>21</sup> that by him be faithful in God; that raised him from death [*or that raised him from (the) dead*], and gave to him everlasting glory, (*so*) that your faith and hope were in God.

<sup>22</sup> And make ye chaste your souls in obedience of charity, in love of (*the*) brotherhood; of simple heart love ye together more busily (*or with a sincere heart love one another more diligently*).

<sup>23</sup> *And be ye* born again, not of corruptible seed, but [*of*] uncorruptible (*seed*), by the word of (*the*) living God, and dwelling into without end (*or and living forever*).

<sup>24</sup> For each flesh *is(as)* hay, and all the glory of it *is* as the flower of hay; the hay dried up, and his (*or its*) flower felled down;

<sup>25</sup> but the word of the Lord dwelleth [*into*] without end (*or but the word of the Lord remaineth forever*). And this is the word, that is preached to you.

## CHAPTER 2

<sup>1</sup> Therefore put ye away all malice, and all guile, and feignings [*or simulations*], and envies, and all backbitings [*or all detractions*];

<sup>2</sup> as now born young children, reasonable, without guile, covet ye (*the*) milk [*of full teaching*], that in it ye wax into health (*or so that by it ye grow in your salvation*);

<sup>3</sup> if nevertheless ye have tasted, that the Lord is sweet.

<sup>4</sup> And nigh ye to him, that is a living stone, and reproved of men, but chosen of God, and honoured; (*And come near to him, who is a living stone, and rebuked and rejected by men, but chosen and honoured by God*);

<sup>5</sup> and yourselves as quick stones (*or and yourselves like living stones*), be ye above builded into spiritual houses, and an holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ.

<sup>6</sup> For which thing the scripture saith, Lo! I shall set in Sion [*or I shall put in Sion*] the highest cornerstone, chosen and precious; and he that shall believe in him, shall not be confounded. (*For which thing the Scripture saith, Behold! I shall put in Zion the highest cornerstone, chosen and precious; and he who shall believe in him, shall not be shamed.*)

<sup>7</sup> Therefore honour to you that believe; but to men that believe not, the stone whom the builders reproved, this is made into the head of the corner; (*And so honour to you who believe; but to those who do not believe, the stone which the builders rejected, this is made into the head of the corner*);

<sup>8</sup> and the stone of hurting, and the stone of stumbling, to them that offend to the word (*or to those who stumble at the word*), neither believe it, in which they be set.

<sup>9</sup> But ye be a chosen kin [*or Forsooth ye be a kind (that was) chosen*], a kingly priesthood, (*a*) holy folk, a people of purchasing, that ye tell the virtues of him, that called you from darkneses into his wonderful light, (*or so that ye tell out his praises, he who called you from darkness into his wonderful light*).

<sup>10</sup> Which sometime were not a people of God, but now ye be the people of God; which had not mercy, but now ye have mercy.

<sup>11</sup> Most dear (*ones*), I beseech you, as comelings, [*or as guests*], (*or as newcomers*), and pilgrims, to abstain you from fleshly desires, that fight against the soul;

<sup>12</sup> and have ye your conversation [*or your life*] good among heathen men, that in that thing that they backbite of you, as of mis-doers, they behold you of good works, and glorify God in the day of visitation. (*and live a good life among the Gentiles, so that in those things in which they now slander you, as mis-doers, they shall instead see your good works, and glorify God on the Day of Visitation.*)

<sup>13</sup> Be ye subject to each creature of man, for God, (*or Be subject to each creation, or to each institution of man, for God*); either to the king, as to him that is higher [*or is more worthy*] in state,

<sup>14</sup> either to dukes, as to those that be sent of him to the vengeance of mis-doers, and to the praising of good men [*or of good deeds*].

<sup>15</sup> For so is the will of God, that ye do well, and make the uncunningness, (*or the unknowingness, or the ignorance*) of unprudent men [*or of unwise men*] to be dumb (*or to be silent*).

<sup>16</sup> As free men, and not as having freedom the covering of malice, but as the servants of God.

<sup>17</sup> Honour ye all men, love ye (*the*) brotherhood, dread ye God (*or have fearful reverence toward God*), honour ye the king.

<sup>18</sup> Servants, be ye subject in all dread to (*your*) lords, not only to good and to mild (*ones*), but also to tyrants. (*Servants, be subject in all fear or with all due respect, or reverence, for your lords, not only to good and to meek ones, but also to tyrants.*)

<sup>19</sup> For this is grace, if for conscience of God any man suffereth heavinesses [*or sorrows*], and suffereth unjustly.

<sup>20</sup> For what grace is it, if ye sin, and be buffeted, and suffer? But if ye do well, and suffer patiently, this is grace with God.

<sup>21</sup> For to this thing ye be called. For also Christ suffered for us, and left (*an*) ensample to you, that ye follow the steps of him. (*For to this ye be called. For the Messiah also suffered for us, and left an example for you, so that ye follow his steps.*)

<sup>22</sup> Which did not sin, neither guile was found in his mouth. (*Who did not sin, nor was a lie ever found in his mouth, or nor did a lie ever come out of his mouth.*)

<sup>23</sup> And when he was cursed, he cursed not; when he suffered, he menaced not; but he betook himself to him, that deemed him unjustly. (*And when he was cursed, he did not curse back; when he suffered, he did not threaten; but he delivered himself unto him, who judged him unjustly.*)

<sup>24</sup> And he himself bare [*or suffered*] our sins in his body on a tree, (*so*) that we be dead to sins, and live to righteousness, by whose wan wound ye be healed.

<sup>25</sup> For ye were as sheep erring, but ye be now turned to the shepherd [*or but ye be converted now to the shepherd*], and (*the*) bishop (*or the High Priest*) of your souls.

### CHAPTER 3

<sup>1</sup> Also women be they subject to their husbands; that if any man, *that is, (their)husbands*, believe not to the word, by the conversation of women they (*shall*) be won without (*any*) word(s). (*And women should be subject to their husbands; so that if their husbands do not believe the word of God, by the way their women live these men shall be won without any words.*)

<sup>2</sup> And behold ye in dread your holy conversation. (*And so, ye women, watch over your pure way of living, with a fear of losing it.*)

<sup>3</sup> Of whom be there not withoutforth curious adorning of hair, either doing about of gold, either adorning of clothing;

<sup>4</sup> but that that is the hid man of (*the*) heart, in incorruption, and of mild spirit, [*in (the) uncorruptibility of (a) quiet and mild spirit*], which is rich in the sight of God. (*but within, yea, hidden in the heart, and with a meek and a humble spirit, which is rich before God.*)

<sup>5</sup> For so sometime holy women hoping in God adorned themselves, and were subject to their own husbands.

<sup>6</sup> As Sara(*h*) obeyed to Abraham, and called him lord; of whom ye be daughters well-doing, and not dreading any perturbation.

<sup>7</sup> Also men dwell together, and by cunning, (*or knowing*), [*or science*], give ye honour to the woman's frailty, [*or to her vessel*], (*or to her body*), as to the more feeble, and as to even-heirs of grace and of life, (*so*) that your prayers be not hindered.

<sup>8</sup> And in faith all of one will (*or of one intention*), in prayer be ye each suffering with (*the*) other, lovers of (*the*) brotherhood, merciful, mild (*or humble*), meek; [*Forsooth in faith all of one understanding, or will, in prayer be ye compassionate, or each suffering with (the) other; lovers of (the) fraternity, merciful, mild, meek;*]

<sup>9</sup> not yielding evil for evil, neither cursing for cursing, but on the contrary blessing; for in this thing ye be called, that ye wield blessing by heritage (*or so that ye can possess the blessing by inheritance*).

<sup>10</sup> For he that will love life, and see good days, constrain his tongue from evil, and his lips, that they speak not guile, [*or that they speak no guile*], (*or so that they do not speak lies*).

<sup>11</sup> And bow he (*away*) from evil, and do good; seek he peace, and perfectly follow it.

<sup>12</sup> For the eyes of the Lord *be* on just men, and his ears on the prayers of them; but the cheer [*or the face*] of the Lord *is* on men that do evils.

<sup>13</sup> And who is it that shall annoy you, if ye be (*pur*)suers and lovers of goodness? [*And who is it that shall annoy to you, if ye shall be good (pur)suers?*](*And who is it that shall harm you, if ye be followers and lovers of goodness, or if ye pursue after that which is good?*)

<sup>14</sup> But also if ye suffer anything for righteousness, ye be blessed; but dread ye not the dread of them (*or but do not fear them*), (*so*) that ye be not disturbed [*or distressed*].

<sup>15</sup> But hallow ye the Lord Christ in your hearts, and evermore be ye ready to [do] satisfaction to each man asking you (*for the*) reason of that faith and hope that is in you, but with mildness, and dread, (*But consecrate the Lord Messiah in your hearts, and always be ye ready to give satisfaction to each man asking you for the reason for the faith and hope that is in you, but with meekness and humility, and fearful reverence.*)

<sup>16</sup> having good conscience; that in that thing that they backbite of you, they be confounded, which challenge falsely your good conversation in Christ. (*having a clear conscience; so that for that thing in which they slander you, they shall be ashamed, yea, they who defame your pure life in the Messiah.*)

<sup>17</sup> For it is better that ye do well, and suffer, if the will of God will, than doing evil. [*Soothly it is better; if the will of God will, ye well-doing, to suffer, than evil-doing.*](*For it is better that ye do good, and suffer, if it be God's will, than to do evil.*)

<sup>18</sup> For also Christ once died for our sins, he (*the*) just for (*the*) unjust, that he should offer to God us [*for that he should offer us to God*], made dead in (*the*) flesh, but made quick in (*the*) Spirit. (*For also the Messiah once died for our sins, or For the Messiah also died for our sins once and for all, he the righteous for the unrighteous, so that he could offer us to God, made dead in the flesh, but made alive in the Spirit.*)

<sup>19</sup> For which thing he came in (*the*) Spirit, and also to them that were (*en*)closed together in prison;

<sup>20</sup> which were sometime unbelievful, when they abided the patience of God in the days of Noe (*or of Noah*), when the ship [*or the ark*] was made, in which a few, that is to say, eight souls were made safe by water (*or eight lives were saved through water*).

<sup>21</sup> And so baptism of like form maketh us safe; not the putting away of the filths of (*the*) flesh, but the asking of a good conscience in God, by the again-rising of our Lord Jesus Christ, (*And so a baptism of like form saveth us; not the putting away of the filths of the flesh, but the asking by a good conscience to God, through the resurrection of our Lord Jesus Christ,*)

<sup>22</sup> that is in the right half of God, and swalloweth death, that we should be made heirs of everlasting life, (*or who is at the right hand, or on the right side, of God, and swalloweth death, so that we can be made heirs of eternal life*). He went into heaven, and angels, and powers, and virtues (*or authorities*) be made subject to him.

## CHAPTER 4

<sup>1</sup> Therefore for Christ suffered in (*the*) flesh (*or And so because the Messiah suffered in the flesh*), be ye also armed by the same thinking; for he that suffered in (*the*) flesh ceased from sins,

<sup>2</sup> that that is left now of (*the*) time in (*the*) flesh live not now to the desires of men, but to the will of God.

<sup>3</sup> For the time that is passed is enough to the will of (*the*) heathen men to be ended, which walked in lecheries, and lusts, in much drinking of wine, in unmeasurable [*or oft*] eatings, and drinkings, and unleaveful worshipping of maumets [*or of idols*]. (*For the time that is passed was enough for the desires of the Gentiles to be done, or to be finished, yea, they who lived, or went, in lecheries, and lusts, in much drinking of wine, in immeasurable or oft eatings, and drinkings, and unlawful worshipping of idols.*)

<sup>4</sup> In which now they be astonished (*or astonished*), in which thing they wonder (*about*), for ye run not together (*with them*) into the same confusion of lechery, and (*so they*) blaspheme (*thee*), (*or and so they insult thee, or they vilify thee*).

<sup>5</sup> And they shall give reason to him, that is ready to deem the quick and the dead. (*But soon they shall have to give an answer to him, who is ready to judge the living and the dead.*)

<sup>6</sup> For why for this thing it is preached [*or it is evangelized*] also to dead men, that they be deemed by men in (*the*) flesh, and that they live by God in (*the*) Spirit.

<sup>7</sup> For the end of all things shall nigh. Therefore be ye prudent, and wake ye in prayers; (*For the end of everything shall approach or it is near. And so be prudent, and be on watch, keep praying;*)

<sup>8</sup> before all things have ye charity each to (*the*) other in yourselves always lasting; for charity covereth the multitude of sins. (*above all, love one another always and earnestly; for love covereth a multitude of sins.*)

<sup>9</sup> Hold ye hospitality together without grudging; (*Have hospitality toward one another without grumbling;*)

<sup>10</sup> each man as he hath received grace, ministering it into each other, [*or ministering each to (the) other*], (*or serving one another*), as good dispensers of the manifold grace of God.

<sup>11</sup> If any man speaketh, *speake he* as the words of God; if any man ministereth, as of the virtue which God ministereth; (*so*) that God be honoured in all things by Jesus Christ our Lord, to whom is glory and lordship into worlds of worlds. Amen. (*If anyone speaketh, (speake he) with the words of God; if anyone serveth, (serve he) with the strength which God supplieth; so that God be honoured in all things by Jesus Christ our Lord, to whom is glory and lordship forever and ever. Amen.*)

<sup>12</sup> Most dear *brethren*, do not ye go in pilgrimage in fervour; that is made to you to temptation (*or that is made to test you*), as if any new thing befall to you;

<sup>13</sup> but commune ye with the passions of Christ, and have ye joy, (*or but share in the sufferings of the Messiah, and rejoice*), (*so*) that also ye be glad, and have joy in the revelation of his glory.

<sup>14</sup> If ye be despised for the name of Christ, ye shall be blessed; for that that is of the honour, and of the glory, and of the virtue of God, and the Spirit that is his, shall rest on you. (*If ye be despised for the name of the Messiah, ye shall be blessed; for that that is of the honour; and of the glory, and of the power of God, and the Spirit that is his, shall rest upon you.*)

<sup>15</sup> But no man of you suffer as a manslayer, either a thief, either curser, either a desirer of other men's goods [*or of other men's things*];

<sup>16</sup> but if *he* suffer as a christian man, shame he not (*or be he not ashamed*), but glorify he God in this name.

<sup>17</sup> For (*the*) time is, that doom begin at God's house; and if *it* begin first at us, what end shall be of them, that believe not to the gospel? (*For it is now the time that judgement begin at God's household; and if (it) begin first with us, what end (shall be) for those, who do not believe the Gospel or the Good News?*)

<sup>18</sup> And if a just man scarcely shall be saved, where shall the unfaithful man and the sinner appear?

<sup>19</sup> Therefore and they that suffer by the will of God, betake their souls in good deeds to the faithful Maker of nought. (*And so let them who suffer by God's will, deliver their souls through good deeds unto the faithful Maker of everything out of nothing.*)

## CHAPTER 5

<sup>1</sup> Therefore I, an even-elder man, and a witness of Christ's passions, which also *am* a communer of that glory, that shall be showed in (*the*) time to come; beseech the elder men, that be among you, (*And so I, a fellow elder; and a witness of the Messiah's sufferings, who also (shall) partake of, or (shall) share in, that glory, which shall be shown, or shall be revealed, in the time to come; yea, I beseech the elders, who be among you.*)

<sup>2</sup> feed ye the flock of God, that is among you, and purvey ye, not as constrained, but willfully, by God; not for love of foul winning, but willfully, (*feed the flock of God, who be among you, yea, provide for them, not like someone who is compelled, but willingly, or by free will, through God; not for the love of foul gain, or for immoral profit, but willingly, or by free will,*)

<sup>3</sup> neither as having lordship in the clergy, but (*so*) that ye be made (*an*) ensample to the flock, of (*free*) will [*or by intent*].

<sup>4</sup> And when the prince of shepherds shall appear, ye shall receive the crown of glory, that may never fade (*or that can never fade*).

<sup>5</sup> Also, ye young men, be ye subject to elder men, and all show ye together meekness (*or and all of you show humility and humbleness before them*); for the Lord withstandeth proud men, but he giveth grace to meek men.

<sup>6</sup> Therefore be ye meeked under the mighty hand of God, that he raise you in the time [*or in the day*] of visitation, (*And so be humble under the mighty hand of God, so that he can raise you up at the Time of Visitation, or on the Day of Visitation,*)

<sup>7</sup> and cast ye all your busyness into him, for to him is (*the*) care of you. (*and throw all your concerns onto him, for he careth for you.*)

<sup>8</sup> Be ye sober, and wake ye, (*or Be resolute, and be on watch*), for your adversary, the devil, as a roaring lion goeth about, seeking whom he shall devour.

<sup>9</sup> Whom against-stand ye, strong in the faith, witting that the same passion is made to that brotherhood of you, that is in the world. (*Yea, he whom you must stand against, or whom you must withstand, being strong in the faith, and knowing that your brothers, who be in the world, experience the same suffering.*)

<sup>10</sup> And God of all grace, that called you into his everlasting glory, you suffering a little [*in Christ Jesus*], (*or though you do suffer now for a short time in the Messiah Jesus*), he shall perform, and shall confirm, and shall make firm.

<sup>11</sup> To him *be* glory and lordship, into worlds of worlds (*or forever and ever*). Amen.

<sup>12</sup> By Silvanus, [*a*] faithful brother to you as I deem, I wrote shortly; beseeching, and witnessing that this is the very grace of God, in which ye stand. (*I have written this short letter by Silvanus, a faithful brother of yours whom I trust; beseeching, and testifying that this is the true grace of God, in which ye should stand.*)

<sup>13</sup> The church that is gathered in Babylon, and Marcus, my son, greeteth you well. (*The church that is gathered in Babylon, and my son Mark, send you hearty greetings.*)

<sup>14</sup> Greet ye well together in holy kiss. Grace *be* to you all that be in Christ. Amen. (*Give hearty greetings to one another with a holy kiss. Grace be to all of you who be in the Messiah. Amen.*)

## 2ND PETER

<sup>1</sup> Simon Peter, *(a) servant and (an) apostle of Jesus Christ, to them that have taken with us the even-faith (or to those who have received the same faith as us), in the rightwiseness of our God and Saviour Jesus Christ,*

<sup>2</sup> grace and peace be *[full-]filled to you, by the knowing of our Lord Jesus Christ.*

<sup>3</sup> How all things of his god-like virtue, that be to life and piety, be given to us, by the knowing of him, that called us for his own glory and virtue. *(How all the things of his godly or his divine power, which be for life and piety, be given to us, through the knowledge of him, who called us to share in his own glory and power.)*

<sup>4</sup> By whom he gave to us most precious promises; that by these things ye shall be made fellows of God's kind *(or of God's kin), and flee the corruption of that covetousness, that is in the world.*

<sup>5</sup> And bring ye in all busyness, and minister in your faith *(with) virtue, and in virtue cunning, (or knowing), [or science], (or and with virtue knowledge);*

<sup>6</sup> in cunning, *(or in knowing), [or in science], abstinence, in abstinence patience, in patience piety; (and with knowledge abstinence, with abstinence patience, with patience piety);*

<sup>7</sup> in piety, love of *(the) brotherhood, and in (the) love of (the) brotherhood charity. (with piety, love of the brotherhood, and with the love of the brotherhood kindness.)*

<sup>8</sup> For if these be with you, and overcome, *[or be plenteous], they shall not make you void, (or empty and useless), neither without fruit, in the knowing of our Lord Jesus Christ.*

<sup>9</sup> But to whom these be not ready, he is blind, and gropeth with his hand, and forgetteth the purging of his old trespasses.

<sup>10</sup> Wherefore, brethren, be ye more busy, *(so) that by good works ye make your calling and choosing certain; for ye doing these things, shall not do sin any time, [or soothly ye doing these things, shall not sin any time].*

<sup>11</sup> For thus the entering into *[the] everlasting kingdom of our Lord and Saviour Jesus Christ, shall be ministered to you plenteously. (And so your entrance into the eternal kingdom of our Lord and Saviour Jesus Christ, shall abundantly be afforded you.)*

<sup>12</sup> For which thing I shall begin to admonish you *(for)evermore of these things; and I will, that ye be cunning (or knowing), and confirmed in this present truth. (For which thing I shall always admonish you about these things; and I desire, that ye know, or have knowledge of, and be confirmed, or established, in this truth that is present with you.)*

<sup>13</sup> Forsooth I deem justly *[or Forsooth I deem (it) just], as long as I am in this tabernacle, to raise you in admonishing; (For I judge it just or appropriate, for as long as I am in this body, to remind you of these things;)*

<sup>14</sup> and I am certain, that the putting away *[or the putting off] of my tabernacle is swift, by this that our Lord Jesus Christ hath showed to me.*

<sup>15</sup> But I shall give busyness, that oft after my death ye have mind of these things. *(But I shall make every effort now, so that after my death ye shall often remember these things.)*

<sup>16</sup> For we not *(pur)suing unwise tales (or For we not following unwise tales), have made known to you the virtue (or the power) and the before-knowing [or the prescience] of our Lord Jesus Christ; but we were made beholders of his greatness.*

<sup>17</sup> For he took of God the Father honour and glory, by such manner voice slid down to him from the great glory, This is my *(be)loved Son, in whom I have pleased to me; hear ye him. (For he received honour and glory from God the Father; when that voice came down to him from the Great Glory, saying, This is my beloved Son, in whom I am pleased; listen to him.)*

<sup>18</sup> And we heard this voice brought from heaven, when we were with him in the holy hill *(or when we were with him on the Mount of Transfiguration).*

<sup>19</sup> And we have a firmer word of prophecy, to which ye giving attention do well, as to a lantern that giveth light in a dark place, till the day begin to give light, and the day star spring in your hearts.

<sup>20</sup> And first understand ye this thing, that each prophecy of scripture is not made by proper, *[or by (one's) own], interpretation;*

<sup>21</sup> for prophecy was not brought any time by man's will, but the holy men of God inspired with the Holy Ghost spake. *(for prophecy was not brought forth at any time by*

*man's will, but rather, the saints of God, or God's people, inspired by the Holy Spirit spoke it forth.)*

## CHAPTER 2

<sup>1</sup> But also false prophets were in the people, as in you shall be masters liars, (*or who be lying teachers, or false teachers*), that shall bring in sects of perdition; and they deny that Lord that bought them, and bring on themselves hasty perdition [*or damnation*].

<sup>2</sup> And many shall (*pur*)sue their lecheries, by whom the way of truth shall be blasphemed; (*And many shall follow their lusts, by whom the Way of Truth shall be blasphemed;*)

<sup>3</sup> and they shall make merchandise of you in covetousness by feigned words. To whom doom (*or judgement*) now a while ago ceaseth not, and the perdition of them nappeth not.

<sup>4</sup> For if God spared not (*the*) angels sinning, but betook them to be tormented, and to be drawn down with bonds of hell into hell, to be kept into doom (*or to be kept unto the Day of Judgement*);

<sup>5</sup> and spared not the first world, but kept Noe (*or Noah*), the eighth man, the before-goer of rightwiseness, and brought in the great flood [*or the deluge*] to the world of unfaithful men;

<sup>6</sup> and he drove (*down*) into powder the cities of (*the*) men of Sodom and of (*the*) men of Gomorrha (*or of Gomorrah*), and condemned (*them*) by turning (*them*) upside-down, and put them the ensample of them that were to doing evil, [*or were doing unpiously*], (*or and made them an example for those who were doing evil*);

<sup>7</sup> and delivered the just Lot, oppressed of the wrong, and of the lecherous conversation of cursed men; (*and saved Lot, a good man, who was oppressed by all the wrong-doing, and by the lecherous living of cursed men;*)

<sup>8</sup> for in sight and hearing he was just, and dwelled amongst them that from day into day tormented with wicked works a just soul.

<sup>9</sup> For the Lord knoweth how to deliver pious men from temptation, and keep wicked men into the day of doom, to be tormented; (*For the Lord knoweth how to deliver pious men from testing, and to keep, or to reserve, the wicked under torment, unto the Day of Judgement;*)

<sup>10</sup> but more them that walk after the flesh, in coveting of uncleanness, and despise lordshipping, and be bold, pleasing themselves, and dread not to bring in sects, blaspheming, (*or and fear not to bring in blaspheming sects*);

<sup>11</sup> where angels, when they be more in strength and virtue (*or power*), bear not the execrable doom [*or the cursed judgement*] against them(*selves*).

<sup>12</sup> But these be as unreasonable beasts, kindly, (*or by kind, or naturally*), into taking, and into death, blaspheming in these things that they know not, and shall perish in their corruption,

<sup>13</sup> and receive the hire (*or the wages*) of unrightwiseness. And they guess delights of defouling and of wem, to be (*the*) likings of the day, (*or And they think that the delights of defilement, and of spot, or of blemish, to be the pleasures of the day*), flowing in their feasts with delights, doing lechery with you,

<sup>14</sup> and have eyes full of adultery, and unceasing trespass, deceiving unsteadfast souls, and have the heart exercised to covetousness; the sons of cursing,

<sup>15</sup> that forsake the right way, and erred, (*pur*)suing the way of Balaam of Bosor, which loved the hire of wickedness. (*who forsake the right way, and erred, following the way of Balaam of Bosor, who loved the wages, or the recompense, for doing wickedness.*)

<sup>16</sup> But he had reproving [*or correction*] of (*or for*) his madness; a dumb beast under yoke, that spake with (*the*) voice of (*a*) man, that forbade the unwisdom of the prophet.

<sup>17</sup> These be wells without water, and mists driven with whirlwinds [*or and clouds driven with whirling winds*], to whom the thick mist of darkneses is reserved.

<sup>18</sup> And they speak in (*the*) pride of vanity, and deceive in (*the*) desires of (*the*) flesh of lechery them, that escape a little. Which live in error,

<sup>19</sup> and promise freedom [*or liberty*] to them, when they be (*the*) servants of corruption. For of whom any man is overcome, of him also he is (*their*) servant.

<sup>20</sup> For if men forsake the uncleannesses of the world, by the knowing of our Lord and Saviour Jesus Christ, and again be [*en*] wrapped in these, and be overcome, the latter things be made to them worse than the former.

<sup>21</sup> For it was better to them to not know the way of rightwiseness, than to turn again after the knowing, from that holy commandment that was betaken to them. (*For it*

would have been better for them to have never known the way of righteousness, than to turn away after knowing it, yea, from that holy commandment that was delivered to them.)

<sup>22</sup> For that very proverb befelled to them, The hound (re)turned again to his vomit, or casting(up), and a sow is washed in wallowing in fen [or in clay]. (This proverb hath proven true for them, A dog returneth to its vomit, and after a pig hath washed itself, it walloweth again in the mire.)

### CHAPTER 3

<sup>1</sup> Lo! ye most dearworthy brethren, I write to you this second epistle, in which I stir your clear soul by admonishing together,

<sup>2</sup> that ye be mindful of those words (or so that ye remember those words), that I before-said of the holy prophets, and of the commandments of the holy apostles of the Lord and Saviour.

<sup>3</sup> First know ye this thing, that in the last days deceivers [or scorners] shall come in deceit, (or with guile, and treachery), going after their own covetings,

<sup>4</sup> saying, Where is the promise, or the coming of him? for since the fathers died [or slept], all things last from the beginning of creature (or everything is as it was from the beginning of Creation).

<sup>5</sup> But it is hid from them willing this thing (or But it is hidden from those, or unknown to those, desiring this), that (the) heavens were before, and the earth of water was standing by (the) water; by God's word; [Soothly it is hid from them willing this thing, that (the) heavens were first, and the earth of water and by water being, or standing, together by God's word;]

<sup>6</sup> by which that same world (was) cleansed, then by water perished.

<sup>7</sup> But the heavens that now be, and the earth, be kept by the same word, and be reserved to fire into the day of doom (or and be reserved for the fire unto the Day of Judgement), and (the) perdition of wicked men.

<sup>8</sup> But, ye most dear (ones), this one thing be not hid to you, [or be not unknown], (or let not this be hidden from you, or be unknown to you), that one day with God is as a thousand years, and a thousand years be as one day.

<sup>9</sup> The Lord tarrieth not his promise, as some [men] guess, but he doeth patiently for you, and will not that any man perish [or not willing any to perish], but that all turn again to penance. (The Lord delayeth not his promise, as some think, but he patiently waiteth for you, and desireth not that anyone perish, but that all turn, or come to repentance.)

<sup>10</sup> For the day of the Lord shall come as a thief, in which (the) heavens with great rush, [or fierceness], shall pass (away), and (the) elements shall be dissolved by heat, and the earth, and all the works that be in it, shall be burnt (up).

<sup>11</sup> Therefore when all these things shall be dissolved, what manner men behooveth it you to be in holy livings and piety,

<sup>12</sup> abiding and hieing into the coming of the day of our Lord Jesus Christ, by whom (the) heavens burning shall be dissolved, and (the) elements shall fail by (the) burning [or (from the) heat] of (the) fire.

<sup>13</sup> Also we abide by his promises new heavens and (a) new earth, in which rightwiseness dwelleth.

<sup>14</sup> For which thing, ye most dear (ones), abiding these things, be ye busy to be found to him in peace, unspotted and undefouled. (For which thing, ye most dear ones, awaiting these things, do your best to be found at peace with him, without fault or blemish, and undefiled.)

<sup>15</sup> And deem ye (that the) long abiding of our Lord Jesus Christ (is) your health (or And understand well that the patience that our Lord Jesus Christ hath with us is our salvation), as also our most dear brother Paul wrote to you, by wisdom given to him.

<sup>16</sup> As and in all his epistles he speaketh in them of these things; in which be some hard things to understand, which unwise [or untaught] and unstable men deprave, as also they do other scriptures, to their own perdition.

<sup>17</sup> Therefore ye, brethren, before-witting keep yourselves, lest ye be deceived [or be over-led] by (the) error of unwise men, and fall away from your own firmness.

<sup>18</sup> But wax ye (or grow) in the grace and the knowing of our Lord Jesus Christ and our Saviour; to him be glory now and into the day of everlastingness. Amen.

## 1ST JOHN

<sup>1</sup> That thing that was from the beginning, which we heard, which we saw with our eyes, which we beheld, and our hands touched, of the word of life; (*That which was from the beginning, which we heard, which we saw with our eyes, which we beheld, and our hands touched, of the Word of Life, or of the Living Word;*)

<sup>2</sup> and the life is showed. And we saw, and witness, and tell to you the everlasting life, that was with the Father, and appeared to us. (*and that Life was shown. And we saw, and testify, and tell you about the Eternal Life, who was with the Father, and appeared to us.*)

<sup>3</sup> Therefore that thing, that we saw, and heard, we tell to you, (*or And so that which we saw, and heard, we tell to you*), (*so*) that also ye have fellowship with us, and our fellowship be with the Father, and with his Son Jesus Christ.

<sup>4</sup> And we write this thing to you, that ye have joy, and that your joy be full. (*And we write this to you, so that ye have joy, and that your joy be complete.*)

<sup>5</sup> And this is the telling, that we heard of him, and tell to you, that God is light, and there be no darkneses in him. (*And this is the tiding, or the message, that we heard from him, and tell to you, that God is light, and there is no darkness in him.*)

<sup>6</sup> If we say, that we have fellowship with him, and we wander in darkneses (*or and we walk in the darkness*), we lie, and do not (*have the*) truth.

<sup>7</sup> But if we walk in (*the*) light, as also he is in (*the*) light, we have fellowship together; and the blood of Jesus Christ, his Son, cleanseth us from all sin.

<sup>8</sup> If we say, that we have no sin, we deceive ourselves, and (*the*) truth is not in us.

<sup>9</sup> If we acknowledge our sins, he is faithful and just, that he forgive to us our sins, and cleanse us from all wickedness.

<sup>10</sup> And if we say, that we have not sinned, we make him a liar, and his word is not in us.

## CHAPTER 2

<sup>1</sup> My little sons, I write to you these things, (*so*) that ye sin not. But if any man sinneth, we have an advocate with the Father, Jesus Christ (*who is*)*[just]*,

<sup>2</sup> and he is the forgiveness [*or (the) helping*] for our sins; and not only for our sins, but also for *the sins* of all the world.

<sup>3</sup> And in this thing we know, that we know him, if we keep his commandments (*or if we obey his commands*).

<sup>4</sup> He that saith that he knoweth God, and keepeth not his commandments, is a liar, and (*the*) truth is not in him. (*He who saith that he knoweth God, and obeyeth not his commands, is a liar, and the truth is not in him.*)

<sup>5</sup> But the charity of God is perfect verily in him, that keepeth his word (*or But the love of God is truly perfect in him, who obeyeth his word or his commands*), [*or Forsooth who keepeth his word, verily in him is perfect charity (or But who obeyeth his word, truly in him is perfect love)*]. In this thing we know, that we be in him, if we be perfect in him.

<sup>6</sup> He that saith, that he dwelleth in him, he oweth to walk, as he walked. (*He who saith, that he remaineth in him, he ought to walk, like he walked.*)

<sup>7</sup> Most dear *brethren*(*or Most dear brothers*), I write to you, not a new commandment, but the old commandment, that ye had from the beginning. The old commandment is the word, that ye heard.

<sup>8</sup> Again I write to you a new commandment, that is true both in him and in you; for (*the*) darkneses be passed (*away*), and very light shineth now, (*or for the darkness hath gone away, and the true light shineth now*).

<sup>9</sup> He that saith, that he is in (*the*) light, and hateth his brother, is in darkneses yet. (*He who saith, that he is in the light, and hateth his brother, is still in darkness.*)

<sup>10</sup> He that loveth his brother, dwelleth in (*the*) light, (*or He who loveth his brother, remaineth in the light*), and (*a*) cause of stumbling is not in him.

<sup>11</sup> But he that hateth his brother, is in darkneses, and wandereth in darkneses, and knoweth not whither he goeth; for darkneses have blinded his eyes. (*But he who hateth his brother, is in darkness, and walketh in darkness, and knoweth not where he goeth; for the darkness hath blinded his eyes.*)

<sup>12</sup> Little sons, I write to you, that your sins be forgiven to you for (*the sake of*) his name. [*Little sons, I write to you, for your sins be forgiven to you for his name.*]

<sup>13</sup> Fathers, I write to you, for ye have known him, that is from the beginning, (or Fathers, I write to you, because ye have known him, who is from the beginning). Young men, I write to you, for ye have overcome the wicked (one). I write to you, young children [or infants], for ye have known the Father.

<sup>14</sup> I write to you, brethren, for ye have known him, that is from the beginning. I write to you, young men, for ye be strong, and the word of God dwelleth in you, and ye have overcome the wicked (one). (I write to you, brothers, for ye have known him, who is from the beginning. I write to you, young men, for ye be strong, and God's Word liveth in you, or and God's word remaineth in you, and ye have overcome the Wicked One.)

<sup>15</sup> Do not ye love the world, nor those things that be in the world. If any man loveth the world, the charity of the Father is not in him. (Do not love the world, nor those things that be in the world. If anyone loveth the world, the love of the Father is not in them.)

<sup>16</sup> For all thing that is in the world, is covetousness of (the) flesh, and covetousness of (the) eyes, and (the) pride of life, which is not of the Father, but it is of the world.

<sup>17</sup> And the world shall pass (away), and the covetousness of it; but he that doeth the will of God, dwelleth [into] without end, (or but he who doeth God's will, remaineth forever, or liveth forever).

<sup>18</sup> My little sons, the last hour is; and as ye have heard, that (the) antichrist cometh, now many antichrists be made; wherefore we know, that it is the last hour. (My little sons, it is the Last Hour; and as ye have heard, that the Anti-Messiah, or the False Messiah, or the Enemy of the Messiah, cometh, and that now many anti-messiahs have appeared; and so we know, that it is the Last Hour.)

<sup>19</sup> They went forth from us, but they were not of us; for if they had been of us, they had dwelt with us; but that they be known, that they be not all of us. (They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but now they be known, or but now it be known, that they be not of us.)

<sup>20</sup> But ye have (an) anointing [or (an) unction] of the Holy Ghost, and know all things. (But ye have an anointing of the Holy Spirit, and know everything, or and know all the truth.)

<sup>21</sup> I wrote not to you, as to men that know not the truth, but as to men that know it, and for each leasing is not of truth (or and because every lie is not of the truth).

<sup>22</sup> Who is a liar, [no] but this that denieth that Jesus is not Christ? This is (the) antichrist, that denieth the Father, and the Son. (Who is a liar? none but he who denieth that Jesus is the Messiah. This is the Anti-Messiah, or the False Messiah, or the Enemy of the Messiah, who denieth the Father, and the Son.)

<sup>23</sup> For each that denieth the Son, hath not the Father; but he that acknowledgeth the Son, hath also the Father.

<sup>24</sup> That thing that ye heard at [or from] the beginning, dwell it in you; for if that thing dwelleth in you, which ye heard at (or from) the beginning, ye shall dwell in the Son and in the Father. (That which ye heard from the beginning, let it remain in you; for if that remaineth in you, which ye have heard from the beginning, ye shall remain in the Son and in the Father.)

<sup>25</sup> And this is the promise, that he promised to us, everlasting life, (or Eternal Life, or eternal life).

<sup>26</sup> I wrote these things to you, of them that deceive you, (I wrote these things to you, about those who deceive you.)

<sup>27</sup> and that the anointing which ye received of him, dwell in you. And ye have not need, that any man teach you, but as his anointing teacheth you of all things, and it is true, and it is not leasing; and as he taught you, dwell ye in him. (and so that the anointing which ye have received from him, remain in you. And ye have no need, that any man teach you, for his anointing teacheth you everything, and it is true, and it is not a lie; and so as he taught you, remain in him, or live in him.)

<sup>28</sup> And now, ye little sons, dwell ye in him, that when he shall appear, we have trust, and be not confounded of him in his coming. (And now, ye little sons, remain in him, so that when he shall appear, we have trust, and be not ashamed of him at his coming.)

<sup>29</sup> If ye know that he is just, know ye that also each that doeth rightwiseness, is born of him. (If ye know that he is just or is righteous, know also that each one who doeth righteousness, is his child.)

## CHAPTER 3

<sup>1</sup> See ye what manner charity the Father gave to us (*or See what kind of love the Father gave us*), that we be named the sons of God, and be *his sons*. For this thing the world knew not us, for it knew not him.

<sup>2</sup> Most dear *brethren* (*or Most dear brothers*), now we be the sons of God, and yet it appeared not, what we shall be. We know, that when he shall appear, we shall be like him, for we shall see him as he is.

<sup>3</sup> And each man that hath this hope in him, maketh himself holy, as he is holy.

<sup>4</sup> Each man that doeth sin, doeth also wickedness, and sin is wickedness.

<sup>5</sup> And ye know, that he appeared to do away sins, and sin is not in him.

<sup>6</sup> Each man that dwelleth in him, sinneth not; and each that sinneth, seeth not him, neither knew him. (*Each one who remaineth in him, or who liveth in him, sinneth not; and each one who sinneth, seeth not him, nor knoweth him.*)

<sup>7</sup> Little sons, (*let*) no man deceive you; he that doeth rightwiseness, is just, as also he is just.

<sup>8</sup> He that doeth sin, is of the devil; for the devil sinneth from the beginning. In this thing the Son of God appeared, that he undo the works of the devil. (*He who doeth sin, is of the Devil; for the Devil sinneth from the beginning. The Son of God appeared for this, yea, that he destroy the works of the Devil.*)

<sup>9</sup> Each man that is born of God, doeth not sin; for the seed of God dwelleth in him, and he may not do sin, for he is born of God. (*Each one who is born of God, or who is a child of God, sinneth not; for God's seed liveth in him, and so he cannot do sin, for he is born of God or he is a child of God.*)

<sup>10</sup> In this thing the sons of God be known, and the sons of the fiend, (*or By this the sons of God be known, and also the sons of the Devil*). Each man that is not just, is not of God, and he that loveth not his brother [*is not of God*].

<sup>11</sup> For this is the telling, that ye heard at the beginning, that ye love each other; (*For this is the tidings, or the message, that ye heard from the beginning, that ye should love one another;*)

<sup>12</sup> not as Cain, that was of the devil, and slew his brother. And for what thing slew he him? for his works were evil, and his brother's (*were*) just. (*not as Cain, who was of the Devil, and murdered his brother. And why did he murder him? for his works were evil, and his brother's works were righteous.*)

<sup>13</sup> Brethren (*or Brothers*), do not ye wonder, if the world hateth you.

<sup>14</sup> We know, that we be translated from death to life, for we love (*the*) brethren. He that loveth not, (*yet*) dwelleth in death. (*We know, that we be transferred from death unto life, for we love the brothers. He who loveth not, remaineth yet in death, or still liveth in death.*)

<sup>15</sup> Each man that hateth his brother, is a manslayer; and ye know, that each manslayer hath not everlasting life dwelling in him. (*Each one who hateth his brother, is a murderer; and ye know, that no murderer hath Eternal Life living within him, or that no murderer hath eternal life dwelling within him.*)

<sup>16</sup> In this thing we have known the charity of God, for he put his life for us, and we owe to put our lives for our brethren. (*In this we have known the love of God, for he gave his life for us, and so we ought to give our lives for our brothers.*)

<sup>17</sup> He that hath the chattel [*for the substance*] of this world, and seeth that his brother hath need, and closeth his entrails from him, how dwelleth the charity of God in him? (*or how can he say that the love of God dwelleth within him?*)

<sup>18</sup> My little sons, love we not in word, neither in tongue, but in work and truth.

<sup>19</sup> In this thing we know, that we be of (*the*) truth, and in his sight we admonish our hearts.

<sup>20</sup> For if our heart reproveth us (*or For if our conscience rebuketh us*), God is more than our heart, and knoweth all things.

<sup>21</sup> Most dear *brethren*, if our heart reproveth not us, we have trust to God; (*Most dear brothers, if our conscience rebuketh us not, then we have God's trust;*)

<sup>22</sup> and whatever we shall ask, we shall receive of him, for we keep his commandments, and we do those things that be pleasant before him. (*and whatever we shall ask, we shall receive from him, for we obey his commands, and we do those things that be pleasing before him.*)

<sup>23</sup> And this is the commandment of God, that we believe in the name of his Son Jesus Christ, and that we love each other, as he gave behest to us. (*And this is God's command,*

*that we believe in the name of his Son Jesus Christ, and that we love one another, as he commanded us.)*

<sup>24</sup> And he that keepeth his commandments, dwelleth in him, and he in him, *(or And he who obeyeth his commands, remaineth in him, and he in him)*. And in this thing we know, that he dwelleth in us, by the Spirit, whom he gave to us.

## CHAPTER 4

<sup>1</sup> Most dear *brethren*, do not ye believe to each spirit, but prove ye the spirits, if they be of God, *(or Most dear brothers, do not believe every spirit, but rather, test the spirits, to see if they be from God)*; for many false prophets went out into the world.

<sup>2</sup> In this thing the Spirit of God is known; each spirit that acknowledgeth that Jesus Christ hath come in *(the)* flesh, is of God; *(The Spirit of God is known by this; every spirit that acknowledgeth that Jesus Christ hath come in the flesh, is from God;)*

<sup>3</sup> and each spirit that undoeth Jesus, is not of God. And this is *(of the)* antichrist, of whom ye have heard, that he cometh; and right now he is in the world. *(and every spirit that will not acknowledge Jesus, is not from God. Rather they be from the Anti-Messiah, or the False Messiah, or the Enemy of the Messiah, of whom ye have heard, that he cometh; and right now he is in the world.)*

<sup>4</sup> Ye, little sons, be of God, and ye have overcome him; for he that is in you is more, than he that is in the world, *(or for he who is in you is greater, than he who is in the world)*.

<sup>5</sup> They be of the world, therefore they speak of the world, *(or and so they speak about the world)*, and the world heareth them.

<sup>6</sup> We be of God; he that knoweth God, heareth us; he that is not of God, heareth not us. In this thing we know the spirit of truth, and the spirit of error.

<sup>7</sup> Most dear *brethren*, love we together, for charity is of God; and each that loveth his brother, is born of God, and knoweth God. *(Most dear brothers, love one another, for love is from God; and each one who loveth his brother, is born of God, or is a child of God, and knoweth God.)*

<sup>8</sup> He that loveth not, knoweth not God; for God is charity *(or for God is love)*.

<sup>9</sup> In this thing, the charity of God appeared in us, *(or In this, the love of God appeared to us)*, for God sent his one begotten Son into the world, *(so)* that we live by him.

<sup>10</sup> In this thing is charity, not as we had loved God, but for he first loved us, *(or And this is love, not because we had loved God, but because he first loved us)*, and sent his Son *(as the)* forgiveness *[or (as the) helping]* for our sins.

<sup>11</sup> Ye most dear *brethren*, if God loved us, we owe to love each other. *(Ye most dear brothers, if God loved us, we ought to love one another)*

<sup>12</sup> No man saw ever God; if we love together, God dwelleth in us, and the charity of him is perfect in us. *(No one ever saw God; but if we love one another, God remaineth in us, and his love is perfect, or complete, in us.)*

<sup>13</sup> In this thing we know, that we dwell in him, and he in us; for of his Spirit he gave to us *(or for he gave his Spirit to us)*.

<sup>14</sup> And we saw, and witness *(or testify)*, that the Father sent his Son *(as the)* Saviour of the world.

<sup>15</sup> Whoever acknowledgeth, that Jesus is the Son of God, God dwelleth in him, and he in God.

<sup>16</sup> And we have known, and believe to the charity, that God hath in us. God is charity, and he that dwelleth in charity, dwelleth in God, and God in him. *(And we have known, and believe in the love, that God hath for us. God is love, and he who remaineth in love, remaineth in God, and God in him.)*

<sup>17</sup> In this thing is the perfect charity of God with us *[or In this thing is the perfect charity of God in us]*, that we have trust in the day of doom; for as he is, also we be in this world. *(In this then is the perfect love of God for us, so that we can have trust on the Day of judgement; for as he is in this world, also we be in this world.)*

<sup>18</sup> Dread is not in charity, but perfect charity putteth out dread; for dread hath pain. But he that dreadeth, is not perfect in charity. *(There is no fear in love, but perfect love putteth out fear; because fear hath pain, or fear cometh before pain. But he who feareth, is not perfect in love.)*

<sup>19</sup> Therefore love we God, for he loved us before. *[Therefore love we God, for he former loved us (or for he first loved us).](And so let us love God, for he loved us first.)*

<sup>20</sup> If any man saith, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how may he love God (*or how can he love God*), whom he seeth not?

<sup>21</sup> And we have this commandment of God, that he that loveth God, love also his brother.

## CHAPTER 5

<sup>1</sup> Each man that believeth that Jesus is Christ, is born of God; and each man that loveth him that (*en*)gendered [*for that loveth him that (en)gendereth*], loveth him that is born of him. (*Each one who believeth that Jesus is the Messiah, is born of God or is a child of God; and each one who loveth him that begetteth, loveth him who is born of him.*)

<sup>2</sup> In this thing we know, that we love the children of God, when we love God, and do his commandments (*or and obey his commands*).

<sup>3</sup> For this is the charity of God, that we keep his commandments; and his commandments be not heavy [*or grievous*]. (*For this is the love of God, that we obey his commands; and his commands be not heavy or grievous.*)

<sup>4</sup> For all thing that is born of God, overcometh the world, (*or For everyone who is born of God or who is a child of God, overcometh the world*); and this is the victory that overcometh the world, our faith.

<sup>5</sup> And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

<sup>6</sup> This is Jesus Christ, that came by water and blood; not in water only, but in water and blood. And the Spirit is he that witnesseth, that Christ is [*the*] truth, (*or And the Spirit is he who testifieth, that the Messiah is the truth.*)

<sup>7</sup> For three be, that give witnessing in heaven, the Father, the Son [*or the Word*], and the Holy Ghost; and these three be one. (*For there be three, who give testimony in heaven, the Father, the Son, and the Holy Spirit; and these three be one.*)

<sup>8</sup> And three be, that give witnessing in earth, (*or And there be three, that give testimony on earth*), the Spirit, water, and blood; and these three be one.

<sup>9</sup> If we receive the witnessing of men, the witnessing of God is more; for this is the witnessing of God, that is more, for he witnessed of his Son. (*If we accept the testimony of men, then the testimony of God is greater or is stronger; for this is the testimony of God, that is greater or is stronger; that he testified about his Son.*)

<sup>10</sup> He that believeth in the Son of God, hath the witnessing of God in him. He that believeth not to the Son, maketh him a liar; for he believeth not in the witnessing that God witnessed of his Son. (*He who believeth in the Son of God, hath God's testimony in him. He who believeth not in the Son, maketh him out to be a liar; for he believeth not in the testimony that God testified about his Son.*)

<sup>11</sup> And this is the witnessing, for God gave to you everlasting life [*or for God gave to us everlasting life*], and this life is in his Son. (*And this is the testimony, that God gave us Eternal Life, or eternal life, and this life is in his Son.*)

<sup>12</sup> He that hath the Son of God, hath also life; he that hath not the Son of God, hath not life. (*He who hath the Son (of God), hath also life; he who hath not the Son (of God), hath not life.*)

<sup>13</sup> I write to you these things, that ye know, that ye have everlasting life, which believe in the name of God's Son. (*I write these things to you, so that ye know, that ye have Eternal Life, or eternal life, ye who believe in the name of God's Son.*)

<sup>14</sup> And this is the trust which we have to God [*or And this is the trust that we have in God*], that whatever thing we ask after his will, he shall hear us (*or he shall listen to us*).

<sup>15</sup> And we know, that he heareth us, whatever thing we [*shall*] ask; we know, that we have the askings, that we ask of him.

<sup>16</sup> He that knoweth that his brother sinneth a sin not to death, ask he (*for him*), and life shall be given to him that sinneth not to death (*or and life shall be given to him who sinneth not a deadly sin*). There is a sin to death; not for it I say, that any man pray.

<sup>17</sup> Each wickedness is sin, and there is [*a*] sin to death.

<sup>18</sup> We know, that each man that is born of God, sinneth not; but the generation of God keepeth him (*or but the Son of God keepeth him safe*), and the wicked (*one*) toucheth him not.

<sup>19</sup> We know, that we be of God, and all the world is set in evil.

<sup>20</sup> And we know, that the Son of God came in (*the*) flesh, and gave to us wit, that we know him very God, and be in the very Son [*Jesus*] of him. This is very God, and everlasting life. (*And we know, that the Son of God came in the flesh, and gave*

*understanding to us, so that we can know him, the true God, and so that we can be in His true Son, Jesus. This is the true God, and Eternal Life, or eternal life.)*

<sup>21</sup> *My little sons, keep ye you (safe) from maumets. [Little sons, keep ye you (safe) from simulacra.] My little sons, keep away from idols (or false gods). [Amen.]*

## 2ND JOHN

<sup>1</sup> The elder *man*, to the chosen lady, and to her children, which I love in truth (*or whom I truly love*); and not I alone, but also all men that know (*the*) truth;

<sup>2</sup> for the truth that dwelleth in you, and with you shall be [*into*] without end. (*for the sake of the truth which dwelleth within you, and shall be with you forever.*)

<sup>3</sup> Grace be with you, mercy, and (*the*) peace of God the Father, and of Jesus Christ, the Son of the Father, in truth and charity (*or in truth and love*).

<sup>4</sup> I joyed full much, for I found (*some*) of thy sons going in truth, as we received commandment of the Father. (*I greatly joyed, when I found some of thy sons going in the truth, as we were commanded by the Father.*)

<sup>5</sup> And now I pray thee, lady, not as writing a new commandment to thee, but that that we had from the beginning, that we love each other. (*And now dear lady, I beseech thee, not as writing a new command to thee, but that which we had from the beginning, that we love one another.*)

<sup>6</sup> And this is charity, that we walk after his commandments. For this is the commandment, that as ye heard at the beginning, walk ye in him. (*And this is love, that we walk, or that we live, according to his commands. For this is the command, which ye have heard from the beginning, walk or live in him.*)

<sup>7</sup> For many deceivers went out into the world, which acknowledge not that Jesus Christ hath come in (*the*) flesh; this is a deceiver and (*the*) antichrist. (*For many deceivers went out into the world, who do not acknowledge that Jesus Christ hath come in the flesh; yea, such a person is a deceiver and the Anti-Messiah, or the False Messiah, or the Enemy of the Messiah.*)

<sup>8</sup> See ye yourselves, lest ye lose the things that ye have wrought, that ye receive full meed; (*Watch yourselves, or Be on guard, lest ye lose the things that ye have worked for, so that ye receive your full reward.*)

<sup>9</sup> witting that each man that goeth before [*or witting that each man that goeth away*], and dwelleth not in the teaching of Christ, hath not God. He that dwelleth in the teaching [*of Christ*], hath both the Son and the Father. (*knowing that everyone who goeth away, and remaineth not in the teaching of the Messiah, hath not God. He who remaineth in the teaching of the Messiah, hath both the Son and the Father.*)

<sup>10</sup> If any man cometh to you, and bringeth not this teaching, do not ye receive him into your house, neither say to him, Hail.

<sup>11</sup> For he that saith to him, Hail, communeth with his evil works. Lo! I before-said to you, that ye be not confounded in the day of our Lord Jesus Christ (*or Behold! I have told you this ahead of time, so that ye be not ashamed on the Day of our Lord Jesus Christ.*)

<sup>12</sup> I have more things to write to you, and I would not by parchment and ink; for I hope that I shall come to you, and speak mouth to mouth, that our joy be full. (*I have more things to write to you, but I will not write them with paper and ink; because I hope that I shall come to you, and then we can speak face to face, or in person, so that our joy will be complete.*)

<sup>13</sup> The sons of thy chosen sister greet thee well. The grace of God be with thee. Amen. (*The sons of thy chosen sister send hearty greetings to thee. The grace of God be with thee. Amen.*)

## 3RD JOHN

<sup>1</sup> The elder *man* to Gaius, most dear *brother*, whom I love in truth (or whom I truly love).

<sup>2</sup> Most dear *brother*, of all things I make prayer, that thou enter, and fare wellfully (or fully well), as thy soul doeth wellfully (or fully well).

<sup>3</sup> I joyed greatly, for brethren came, and bare witnessing to thy truth, as thou walkest in truth. (I greatly joyed, for the brothers came, and gave testimony about the truth of thee, or and gave testimony about thee and the truth, yea, how thou walkest in the truth.)

<sup>4</sup> I have not more grace of these things (or I have no greater joy), than that I hear that my sons walk in (the) truth.

<sup>5</sup> Most dear *brother*, thou doest faithfully, whatever thou workest in (the) brethren, and that into pilgrims, (Most dear *brother*, thou hast done faithfully, all that thou hast done for the brothers, who were strangers, or were visitors,)

<sup>6</sup> which yielded witnessing to thy charity, in the sight of the church; which thou leadest forth, and doest well-worthily to God. (and they gave testimony about thy love, here in the church; yea, whom thou leadest forth, and helpst in a way worthy of God.)

<sup>7</sup> For they went forth for his name, and took nothing of heathen men. (For they went forth for his name, and took nothing from the Gentiles.)

<sup>8</sup> Therefore we owe to receive such, that we be even-workers of (the) truth. (And so we all ought to receive such men, so that we be fellow workers, or do our share of the work, in spreading the truth.)

<sup>9</sup> I had written peradventure to the church, but this Diotrephes, that loveth to bear primacy, [*or (the) chief places*], in them, receiveth not us. (I had written to the church, but this Diotrephes, who loveth to be in the lead, *or to take the chief place among them*, would not receive us, or did not welcome us.)

<sup>10</sup> For this thing, if I shall come, I shall admonish his works, which he doeth, chiding [*or chattering*] against us with evil words. And as if these things suffice not to him, neither he receiveth brethren, and forbiddeth them that receive, and putteth out of the church (or And as if this did not suffice for him, he would not receive the brothers, and forbade those who had wanted to receive them, and even put them out of the church).

<sup>11</sup> Most dear *brother*, do not thou (pur)sue (any) evil thing, but that that is (a) good thing. He that doeth well, is of God; he that doeth evil, seeth not God. (Most dear *brother*, do not follow after anything evil, but only after that which is good. He who doeth good, is of God; he who doeth evil, seeth not God.)

<sup>12</sup> Witnessing is yielded to Demetrius of all men, and of (the) truth itself; but also we bear witnessing, and thou knowest, that our witnessing is true. (A good testimony is given about Demetrius from everyone, and even by the truth itself; and I also give good testimony about him, and thou knowest, that my testimony is true.)

<sup>13</sup> I had many things to write to thee, but I would not write to thee by ink and pen. (I have many things that I would write to thee, but I will not write them to thee with pen and ink.)

<sup>14</sup> For I hope soon to see thee, and we shall speak mouth to mouth. Peace *be* to thee. (Your) Friends greet thee well. Greet thou well (my) friends by name. (Amen.) (Because I hope soon to see thee, and then we shall speak face to face, or in person. Peace *be* with thee. Your friends send hearty greetings to thee. Give hearty greetings to all of my friends by name. Amen.)

## JUDE

<sup>1</sup> Judas, the servant of Jesus Christ, and brother of James, to these that be loved, that be in God the Father, and to them that be called and kept of Jesus Christ, (*Judah or Jude, the servant of Jesus Christ, and the brother of James, to those who be loved, who be in God the Father, and to those who be called and kept safe by Jesus Christ.*)

<sup>2</sup> mercy, and peace, and charity be [full-filled to you. (*may mercy, and peace, and love be filled full unto you.*)

<sup>3</sup> Most dear *brethren*, I doing all busyness to write to you of your common health, had need to write to you, and pray to strive strongly for the faith that is once taken to (*the*) saints. (*Most dearbrothers, I making every effort to write to you about your shared salvation, had need to write to you, and beseech you to strive strongly for the faith that was given to God's people once and for all.*)

<sup>4</sup> For some unfaithful men privily entered, that sometime were before-written into this doom, and overturn the grace of our God into lechery, and deny him that is only a Lord, our Lord Jesus Christ. (*For some unfaithful or unbelieving men have privately, or secretly, entered in among you, they whom long ago the judgement was written about, and who now turn the grace of our God into a license for lust, and deny him who is the only Lord, our Lord Jesus Christ.*)

<sup>5</sup> But I will admonish you once, that know all things, that Jesus saved his people from the land of Egypt, and the second time lost them that believed not. (*But I will admonish you, ye who know all things, that Jesus saved his people once from the land of Egypt, but then afterward he destroyed those who did not believe.*)

<sup>6</sup> And he reserved under darkness (*the*) angels, that kept not their princehood, but forsook their house, into the doom of the great God (*or unto the judgement of the great God*), into everlasting bonds.

<sup>7</sup> As Sodom, and Gomorrha (*or and Gomorrah*), and the nigh coasted cities, that in like manner did fornication, and went away after other flesh, and be made ensample(s), suffering pain of everlasting fire (*or suffering the pain of eternal fire*).

<sup>8</sup> In like manner also these that defoul the flesh, and despise lordship, and blaspheme majesty. (*In like manner also these people who defile the flesh, and despise authority, and blaspheme Majesty.*)

<sup>9</sup> When Michael, [*the*] archangel, disputed with the devil, and strove of Moses' body, he was not hardy to bring in doom of blasphemy, but said, The Lord command to thee. (*When the archangel Michael disputed with the Devil, and argued over Moses' body, he was not so bold as to bring in the judgement of blasphemy, but instead said, The Lord shall command to thee!*)

<sup>10</sup> But these men blaspheme, whatever things they know not. For whatever things they know kindly as dumb beasts, in these they be corrupt, (*or For whatever they know by kind, or naturally, like dumb beasts, by those things they be corrupted.*)

<sup>11</sup> Woe to them that went the way of Cain, and that be shed out by (*the*) error of Balaam for meed, and perished in the gainsaying of Core. (*Woe to those who went the way of Cain, and who were poured out by the error of Balaam while seeking reward, and who perished in rebellion like Korah.*)

<sup>12</sup> These be in their meats (*or They be at their banquets*), feasting together to filth, without dread feeding themselves. *These be* clouds without water, that be borne about of (*the*) winds (*or who be carried about by the winds*); harvest trees without fruit, twice dead, drawn up by the root(s);

<sup>13</sup> waves of the mad sea, foaming out their confusions, [*or waves of the wild sea, frothing out their confusions*]; erring stars, to which the tempest of darknesses is kept [*into*] without end, (*or stars gone astray, for whom the tempest of darkness is kept forever*).

<sup>14</sup> But Enoch, the seventh from Adam, prophesied of these (*or prophesied about them*), and said, Lo! the Lord cometh with his holy thousands,

<sup>15</sup> to do doom against all men, and to reprove all unfaithful men of all the works of the wickedness of them, by which they did wickedly, and of all the hard words, that wicked sinners have spoken against God. (*to execute judgement against everyone, and to rebuke all the unbelievers for all the works of their wickedness, by which they did wickedly, and for all the hard words, which wicked sinners have spoken against God.*)

<sup>16</sup> These be grudgers full of (*com*)plaints, wandering after their desires; and the mouth of them speaketh pride, worshipping persons, because of winning. (*These people be*

*grumblers full of complaints, going after their own desires; and their mouths be full of pride, and give honour to people because of their profits, or their increases.)*

<sup>17</sup> And ye, most dear *brethren*, be mindful of the words which be before-said of [*the*] apostles of our Lord Jesus Christ; (*And ye, most dear brothers, remember the words, which were earlier said by the apostles of our Lord Jesus Christ;*)

<sup>18</sup> which said to you, that in the last times there shall come beguilers [*or scorers*], wandering after their own desires, not in piety. (*who said to you, that in the Last Days, or at the Time of the End, or the End Time(s), there shall come deceivers, or mockers, going after their own desires, and not in piety.*)

<sup>19</sup> These be, which separate themselves (*or who set themselves apart*), beastly men, not having (*the*) Spirit.

<sup>20</sup> But ye, most dear *brethren*, above build yourselves on your most holy faith, and pray ye in the Holy Ghost, (*But ye, most dear brothers, build yourselves up in your most holy faith, and pray in the Holy Spirit,*)

<sup>21</sup> and keep yourselves in the love of God, and abide ye the mercy of our Lord Jesus Christ into life everlasting. (*and keep yourselves in the love of God, and wait for the mercy of our Lord Jesus Christ unto eternal life.*)

<sup>22</sup> And reprove ye these men that be deemed, (*And rebuke those men who be judged,*)

<sup>23</sup> but save ye them, and take ye (*hold of*) them [*or ravish them*] from the fire. And do ye mercy to other men, in the dread of God, and hate ye also that defouled coat, which is fleshly. (*but also save them, yea, snatch them out of the fire. And do mercy to other men, in fearful reverence for God, and hate also that defiled coat, which is your flesh.*)

<sup>24</sup> But to him that is mighty to keep you without sin, and to ordain before the sight of his glory you unwemmed, in full out joy, (*But to him who is mighty to keep you without sin, and to ordain you without spot, or blemish, before the presence of his glory, with great joy,*)

<sup>25</sup> in the coming of our Lord Jesus Christ, to God alone our Saviour, by Jesus Christ our Lord, *be* glory, and magnifying, empire, and power, before all worlds, and now, and into all worlds of worlds. Amen (*or before all time, and now, and forever and ever. Amen.*)

## APOCALYPSE OF JOHN

<sup>1</sup> *(The) Apocalypse of Jesus Christ [or The revelation of Jesus Christ], which God gave to him to make open to his servants, which things it behooveth to be made soon. And he signified, sending by his angel to his servant John,*

<sup>2</sup> *which bare witnessing to the word of God, and (to the) witnessing of Jesus Christ, in these things, whatever things he saw. (who testified to the word of God, and to the testimony of Jesus Christ, in these things, whatever he saw.)*

<sup>3</sup> *Blessed is he that readeth, and he that heareth the words of this prophecy, and keepeth those things that be written in it; for the time is nigh. (Blessed is he who readeth, and he who heareth the words of this prophecy, and obeyeth those things that be written in it; for the time is near.)*

<sup>4</sup> *John to the seven churches, that be in Asia, grace and peace (be) to you, of him that is, and that was, and that is to coming [or that is to come]; and of the seven spirits, that be in the sight of his throne;*

<sup>5</sup> *and of Jesus Christ, that is a faithful witness (or who is a faithful witness), the first begotten of dead men [or the first begotten of (the) dead], and (the) prince of (the) kings of the earth; which loved us, and washed us from our sins in his blood,*

<sup>6</sup> *and made us a kingdom, and priests to God and to his Father; to him be glory and empire into worlds of worlds (or to him be glory and empire forever and ever). Amen.*

<sup>7</sup> *Lo! he cometh with clouds, and each eye shall see him, and they that pricked him; and all the kindreds of the earth shall bewail themselves on him. Yea, Amen! (Behold! he cometh with clouds, and every eye shall see him, and they who pierced him; and all the peoples of the earth shall bewail themselves over him. Yea, Amen!)*

<sup>8</sup> *I am alpha and omega, the beginning and the end, saith the Lord God, that is, and that was, and that is to coming [or that is to come], (the) almighty. (I am Alpha and Omega, the Source and the Fulfillment, saith the Lord God, who is, and who was, and who is to come, the Almighty.)*

<sup>9</sup> *I, John, your brother, and partner in tribulation, and kingdom, and patience in Christ Jesus, was in an isle, that is called Patmos, for the word of God, and for the witnessing of Jesus. (I, John, your brother, and partner in suffering, and kingdom, and patience, or endurance, in the Messiah Jesus, was on an island called Patmos, because of the word of God, and because of my testimony about Jesus.)*

<sup>10</sup> *I was in (the) Spirit in the Lord's day [or in the Sunday], and I heard behind me a great voice, as of a trumpet, (I was in the Spirit on the Lord's day, or on a Sunday, and I heard a loud voice behind me, like the sound of a trumpet.)*

<sup>11</sup> *saying to me, Write thou in a book that thing that thou seest, and send to the seven churches that be in Asia; to Ephesus, to Smyrna, and to Pergamos (or to Pergamum), and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.*

<sup>12</sup> *And I turned, that I should see the voice that spake with me, (or And I turned, so that I could see who spoke to me); and I turned, and I saw seven candlesticks of gold,*

<sup>13</sup> *and in the middle of the seven golden candlesticks one like to the Son of man, clothed with a long garment, and girded at the teats with a golden girdle, (or and girded at the breast with a golden girdle, or and with a gold band around his chest).*

<sup>14</sup> *And the head of him and his hairs were white, as white wool, and as snow; and the eyes of him as (a) flame of fire,*

<sup>15</sup> *and his feet like to latten [or like the dross of gold], as in a burning chimney; and the voice of him as the voice of many waters. (and his feet were like latten, or the dross of gold, like in a furnace; and his voice was like the sound of many waters.)*

<sup>16</sup> *And he had in his right hand seven stars, and a sword sharp on ever either side went out of his mouth [or and a sword sharp on both sides went out of his mouth]; and his face as the sun shineth in his virtue (or and his face shone like the sun in its strength).*

<sup>17</sup> *And when I had seen him, I felled down at his feet, as dead. And he putted his right hand on me, and said, Do not thou dread (or Do not fear); I am the first and the last;*

<sup>18</sup> *and I am alive, and I was dead; and lo! I am living into worlds of worlds, (or and behold! I shall remain alive forever and ever), and I have the keys of death and of hell.*

<sup>19</sup> *Therefore write thou which things thou hast seen, and which be, and which it behooveth to be done after these things.*

<sup>20</sup> The sacrament of the seven stars [*or The mystery of (the) seven stars*], which thou sawest in my right hand, and the seven golden candlesticks; the seven stars be [*the*] angels of the seven churches, and the seven candlesticks be [*the*] seven churches.

## CHAPTER 2

<sup>1</sup> And to the angel of the church of Ephesus write thou, These things saith he, that holdeth the seven stars in his right hand, which walketh in the middle [*or in the midst*] of the seven golden candlesticks (*or who walketh in the midst of the seven gold candlesticks*).

<sup>2</sup> I know thy works, and thy travail [*or thy toil*], and thy patience, and that thou mayest not suffer evil men, (*or I shall of thy works, and thy labour, and thy endurance, and that thou cannot allow or tolerate evil men*); and thou hast assayed them that say that they be apostles, and be not, and thou hast found them (*to be*) liars;

<sup>3</sup> and thou hast patience (*or and thou hast endured*), and thou hast suffered for my name [*or and thou hast sustained for my name*], and failedest not.

<sup>4</sup> But I have against thee a few things, that thou hast left thy first charity. (*But I have a few things against thee, yea, that thou hast left thy first love.*)

<sup>5</sup> Therefore be thou mindful from whence thou hast fallen, and do penance, and do the first works; or else, I shall come soon to thee, and I shall move thy candlestick from his place, [*no*] but thou do penance. (*And so remember from where thou hast fallen, and repent, and do again the first works; or else, I shall come soon to thee, and I shall remove thy candlestick from its place, unless thou repent.*)

<sup>6</sup> But thou hast this good thing, that thou hatedest the deeds of (*the*) Nicolaitanes (*or the Nicolaitans*), which also I hate.

<sup>7</sup> He that hath ears, hear he, what the Spirit saith to the churches. To him that overcometh, I shall give to eat of the tree of life, that is in the paradise of my God.

<sup>8</sup> And to the angel of the church of Smyrna write thou, These things saith the first and the last, that was dead, and liveth.

<sup>9</sup> I know thy tribulation, and thy poverty, but thou art rich; and thou art blasphemed of them, that say, that they be Jews, and be not, but be the synagogue of Satan. (*I know thy suffering, and thy poverty, even though thou art rich; and thou art blasphemed by those, who say, that they be Jews, and be not, but be Satan's synagogue.*)

<sup>10</sup> Dread thou nothing of these things, which thou shalt suffer. Lo! the devil shall send some of you into prison, that ye be tempted [*or that ye be proved*]; and ye shall have tribulation (*for*) ten days. Be thou faithful to the death, and (*then*) I shall give to thee a crown of life. (*Fear none of the things, which thou shalt suffer. Behold! the Devil shall send some of you into prison, so that ye can be tested; and ye shall suffer for ten days. But be faithful unto death, and then I shall give thee a crown of life.*)

<sup>11</sup> He that hath ears, hear he, what the Spirit saith to the churches. He that overcometh, shall not be hurt of the second death, (*or He who shall overcome, shall not be hurt by the second death*).

<sup>12</sup> And to the angel of the church of Pergamos (*or of Pergamum*), write thou, These things saith he, that hath the sword sharp on either side [*or on each side*].

<sup>13</sup> I know where thou dwellest, where the seat of Satan is (*or where Satan's throne is*); and thou holdest my name, and deniedest not my faith. And in those days was Antipas, my faithful witness, that was slain at you (*or who was killed there before you*), where Satan dwelleth.

<sup>14</sup> But I have against thee a few things; for thou hast there men holding the teaching of Balaam, which taught Balac to send (*a*) cause of stumbling before the sons of Israel (*or who taught Balak to put a cause of stumbling before the Israelites*), to eat of (*the*) sacrifices of idols, and to do fornication;

<sup>15</sup> so also thou hast men holding the teaching of (*the*) Nicolaitanes. (*and thou hast men who believe and follow the teaching of the Nicolaitans.*)

<sup>16</sup> Also do thou penance (*or And so repent*); if anything less, I shall come soon to thee, and I shall fight with them with the sword of my mouth.

<sup>17</sup> He that hath ears, hear he, what the Spirit saith to the churches. To him that overcometh I shall give angel meat hid [*or manna*]; and I shall give to him a white stone, and in the stone a new name written, which no man knoweth, but he that taketh [*it*], (*or and I shall give him a white stone, and a new name written on the stone, which no man knoweth, but he who receiveth it*).

<sup>18</sup> And to the angel of the church of Thyatira write thou, These things saith the Son of God, that hath eyes as (*the*) flame of fire, and his feet like latten, (*or who hath eyes like fiery flames, and his feet be like latten, or like the dross of gold*).

<sup>19</sup> I know thy works, and *(thy)* faith, and charity *(or thy love)*, and thy service, and thy patience, and thy last works *(be)* more than the former *(or greater than thy first works)*.

<sup>20</sup> But I have against thee a few things; for thou sufferest the woman Jezebel, which saith that she is a prophetess, *(or for thou hast allowed the woman Jezebel, who saith that she is a prophetess)*, to teach and deceive my servants, to do lechery, and to eat of things offered to idols.

<sup>21</sup> And I gave to her time, that she should do penance, and she would not do penance of her fornication. *(And I gave her time, so that she would repent, but she would not repent of her fornication, or of her idolatry, or her immorality.)*

<sup>22</sup> And lo! I send her into a bed, and they that do lechery with her shall be in most tribulation, *[no]* but they do penance of her works. *(And behold! I shall send her into a bed, and those who do lechery with her shall suffer greatly, unless they repent of their works.)*

<sup>23</sup> And I shall slay her sons into death, and all *(the)* churches shall know, that I am searching reins and hearts; and I shall give to each man of you after his works.

<sup>24</sup> And I say to you, and to *(the)* others that be at Thyatira, whoever have not this teaching, and that knew not the highness of Satan, how they say, I shall not send on you another charge *(or I shall not put another burden upon you)*;

<sup>25</sup> nevertheless hold ye *(onto)* that that ye have, till I come.

<sup>26</sup> And to him that shall overcome, and that shall keep till into the end my works, I shall give power on folks, *(And to him who shall overcome, and who shall continue doing my works unto the end, I shall give power over the nations and the peoples.)*

<sup>27</sup> and he shall govern them in an iron rod *(or and he shall govern them with an iron rod)*; and they shall be broken *(al)together*, as a vessel of a potter, as also I received of *(or from)* my Father;

<sup>28</sup> and I shall give to him a morrow star.

<sup>29</sup> He that hath ears, hear he, what the Spirit saith to the churches.

### CHAPTER 3

<sup>1</sup> And to the angel of the church of Sardis write thou, These things saith he, that hath the seven spirits of God, and the seven stars. I know thy works, for thou hast a name, that thou livest, and thou art dead.

<sup>2</sup> Be thou waking, *(or Wake up, or Be on guard)*, and confirm thou *(the)* other things, that were to dying; for I find not thy works full *(or finished)* before my God.

<sup>3</sup> Therefore have thou in mind, how thou receivedest, and heardest; and keep, and do penance. Therefore if thou wake not, I shall come as a night thief to thee, and thou shalt not know in what hour I shall come to thee. *(And so remember; how thou hast received it, and hast heard it; and so obey it, and repent. And if thou do not wake up, or be on guard, I shall come to thee like a thief in the night, and thou shalt not know in what hour I shall come to thee.)*

<sup>4</sup> But thou hast a few names in Sardis, which have not defouled their clothes, *(or But thou hast a few people in Sardis, who have not defiled their clothes)*; and they shall walk with me in white clothes, for they be worthy.

<sup>5</sup> He that overcometh, shall be clothed thus with white clothes; and I shall not do away his name from the book of life, and I shall acknowledge his name before my Father, and before his angels.

<sup>6</sup> He that hath ears, hear he, what the Spirit saith to the churches.

<sup>7</sup> And to the angel of the church of Philadelphia write thou, These things saith the holy and *(the)* true *(one)*, that hath the key of David; which openeth, and no man closeth, he closeth, and no man openeth.

<sup>8</sup> I know thy works, and lo! I gave before thee a door opened, which no man may close; for thou hast a little virtue, and hast kept my word, and deniedest not my name. *(I know thy works, and behold! I have put before thee an open door; which no one can close; for thou hast a little strength, and hast kept my word, and deniedest not my name.)*

<sup>9</sup> Lo! I shall give to thee *(those)* of the synagogue of Satan, which say that they be Jews *(or who say that they be Jews)*, and be not, but lie. Lo! I shall make them, *(so)* that they come, and worship before thy feet; and they shall know, that I loved thee,

<sup>10</sup> for thou keptest the word of my patience. And I shall keep thee from the hour of temptation, that is to coming into all the world *[or that is to come into all the world]*, to tempt men that dwell in earth. *(because thou hast obeyed my word and endured, or because thou hast obeyed my word to endure. And I shall keep thee from the hour of testing, that is to come into all the world, to test those who live on the earth.)*

<sup>11</sup> Lo! I come soon; hold thou that that thou hast, (so) that no man take thy crown.

<sup>12</sup> And him that shall overcome, I shall make (*him*) a pillar in the temple of my God, and he shall no more go out; and I shall write on him the name of my God, and the name of the city of my God, of the new Jerusalem, that cometh down from (*the*) heaven of my God, and my new name.

<sup>13</sup> He that hath ears, hear he, what the Spirit saith to the churches.

<sup>14</sup> And to the angel of the church of Laodicea write thou, These things saith (*the*) Amen, the faithful witness and (*the*) true (*one*), which is (*the*) beginning of God's creature(s), (*or who is the beginning, or the Source, of all of God's Creation*).

<sup>15</sup> I know thy works, for neither thou art cold, neither *thou art* hot; I would (*like*) that thou were cold, either hot;

<sup>16</sup> but for thou art lukewarm, and neither cold, neither hot, I shall begin to cast thee [*or to vomit thee*] out of my mouth.

<sup>17</sup> For thou sayest, That I am rich, and full of goods, and have need of nothing; and thou knowest not, that thou art a wretch, and wretchedful [*or and wretched*], and poor, and blind, and naked.

<sup>18</sup> I counsel thee to buy of me burnt gold (*or I counsel thee to buy from me gold which was refined in the fire*), (so) that thou be made rich, and be clothed with white clothes, (so) that the confusion [*or the shame*] of thy nakedness be not seen; and anoint thine eyes with a collyrium, *that is, a medicine for (the) eyes, gathered of (or from) diverse herbs*, (so) that thou (*can*) see.

<sup>19</sup> I reprove, and chastise whom I love; therefore (*pur*)sue thou *good men*, and do penance. (*I rebuke, and chastise whom I love; and so pursue the good, and repent.*)

<sup>20</sup> Lo! I stand at the door, and knock; if any man heareth my voice, and openeth the gate to me, I shall enter to him, and sup with him, and he with me.

<sup>21</sup> And I shall give to him that shall overcome, to sit with me in (*or on*) my throne, as also I overcame, and sat with my Father in (*or on*) his throne.

<sup>22</sup> He that hath ears, hear he, what the Spirit saith to the churches.

## CHAPTER 4

<sup>1</sup> After these things I saw, and lo! a door was opened in heaven. And the first voice that I heard, *was as of a trump speaking with me, and said, Ascend thou up hither, and I shall show to thee which things it behooveth to be done soon after these things. (After these things I saw, and behold! a door was opened in heaven. And the voice like a trumpet, that I had heard before, (was) speaking to me, and it said, Come up here, and I shall show thee what it behooveth to be done next.)*

<sup>2</sup> And anon I was in (*the*) Spirit, and lo! a seat was set in heaven, and upon the seat one sitting. (*And at once I was in the Spirit, and behold! there was a throne in heaven, and (One) sitting upon the throne.*)

<sup>3</sup> And he that sat (*there*), was like the sight of a stone jasper, and to sardine; and a rainbow was in [*the*] compass of the seat, (*or and a rainbow was all around, or encompassed, the throne*), like the sight of (*an*) emerald.

<sup>4</sup> And in the compass of the seat *were* four and twenty small seats; and above [*or upon*] the thrones four and twenty elder men sitting, covered about with white clothes, and in the heads of them golden crowns. (*And all around the throne were twenty-four small thrones; and sitting upon those thrones were twenty-four elders, clothed in white clothes, and with gold crowns on their heads.*)

<sup>5</sup> And lightnings, and voices (*or and sounds*), and thunderings came out of the throne; and seven lamps burning before the throne, which be the seven spirits of God.

<sup>6</sup> And before the seat as a sea of glass, like crystal, and in the middle of the seat, and in the compass of the seat, [*were*] four beasts, full of eyes before and behind. (*And in front of the throne was a sea of glass, like crystal, and in the midst of the throne, and around it, were four creatures, covered with eyes, in front and behind.*)

<sup>7</sup> And the first beast like a lion; and the second beast like a calf; and the third beast having a face as of a man; and the fourth beast like an eagle flying. (*And the first creature was like a lion; and the second creature was like a calf; and the third creature had a face like a man; and the fourth creature was like an eagle in flight.*)

<sup>8</sup> And the four beasts had each of them six wings; and all about and within they were full of eyes; and they had not rest day and night, saying, Holy, holy, holy, the Lord God almighty, that was, and that is, and that is to coming [*or and that is to come*]. (*And each of the four creatures had six wings; and all about, inside and out, they were covered with*

*eyes; and they had no rest day or night, but were always saying, Holy, holy, holy, the Lord God Almighty, who was, and who is, and who is to come.)*

<sup>9</sup> And when those four beasts gave glory, and honour, and blessing to him that sat on the throne, that liveth into *(the)* worlds of worlds, *(And when those four creatures gave glory, and honour, and blessing to Him who sat on the throne, who liveth forever and ever;)*

<sup>10</sup> the four and twenty elder men fell down before him that sat on the throne, and worshipped him that liveth into *(the)* worlds of worlds. And they cast their crowns before the throne, and said, *(the twenty-four elders fell down before Him who sat on the throne, and worshipped Him who liveth forever and ever. And they threw their crowns before the throne, and said,)*

<sup>11</sup> Thou, Lord our God, art worthy to take glory, and honour, and virtue; for thou madest of nought all things, and for thy will those were, and be made of nought. *(Thou, Lord our God, art worthy to receive glory, and honour, and power; for thou madest everything out of nothing, yea, because of thy will, they were made out of nothing, and they be.)*

## CHAPTER 5

<sup>1</sup> And I saw in the right hand of the sitter on the throne, a book written within and without, and sealed with seven seals.

<sup>2</sup> And I saw a strong angel, preaching with a great voice *(or asking with a loud voice)*, Who is worthy to open the book, and to undo the seals of it?

<sup>3</sup> And none *[or And no man]* in heaven, neither in earth, neither under *(the)* earth, might open the book, neither behold it.

<sup>4</sup> And I wept much, for none *[or no man]* was found worthy to open the book, neither to see it.

<sup>5</sup> And one of the elder men said to me, Weep thou not; lo! a lion of the lineage of Juda*(h)*, the root of David, hath overcome to open the book, and to undo the seven seals of it. *(And one of the elders said to me, Weep not; behold! a lion from the tribe of Judah, the Root of David, hath overcome to open the book, and to undo its seven seals.)*

<sup>6</sup> And I saw, and lo! in the middle of the throne, and of the four beasts, and in the middle of the elder men, a lamb standing as slain, that had seven horns, and seven eyes, which be *[the]* seven spirits of God, sent into all the earth. *(And I saw, and behold! in the midst of the throne, and of the four creatures, and of the elders, a Lamb standing there, who appeared to have been killed, and he had seven horns, and seven eyes, which be the seven spirits of God, sent into all the earth.)*

<sup>7</sup> And he came, and took of the right hand of the sitter in the throne the book. *(And he came, and took the book from the right hand of Him who sat on the throne.)*

<sup>8</sup> And when he had opened the book, the four beasts and the four and twenty elder men fell down before the lamb; and had each of them harps, and golden vials full of odours, which be the prayers of *(the)* saints. *(And when he had opened the book, the four creatures and the twenty-four elders fell down before the Lamb; and each of them had harps, and gold basins, or gold bowls, full of incense, which be the prayers of God's people.)*

<sup>9</sup> And they sung a new song, and said, Lord our God, thou art worthy to take the book, and to open the seals of it; for thou were slain, and again-boughtest us to God in thy blood, of each lineage, and tongue, and people, and nation, *(or for thou wast killed, and so thou hast redeemed us to God with thy blood, yea, from every tribe, and language, and people, and nation);*

<sup>10</sup> and madest us a kingdom, and priests to our God; and we shall reign on earth. *(and madest us into a kingdom, and priests for our God; and we shall rule on the earth.)*

<sup>11</sup> And I saw, and heard the voice(s) of many angels all about the throne, and of the beasts, and of the elder men, *(or And I saw, and heard the voices of many angels all about the throne, and the voices of the creatures, and of the elders)*. And the number of them was thousands of thousands,

<sup>12</sup> saying with a great voice, The lamb that was slain, is worthy to take virtue, and Godhead *[or and Divinity]*, and wisdom, and strength, and honour, and glory, and blessing. *(saying with loud voices, The Lamb that was killed, is worthy to receive power, and Godhead, or Divinity, and wisdom, and strength, and honour, and glory, and blessing.)*

<sup>13</sup> And each creature that is in heaven, and *that is on [the]* earth, and under *(the)* earth, and the sea, and which things be in it, I heard all *(of them)* saying, To him that sat in the throne, and to the lamb, blessing, and honour, and glory, and power, into *(the)* worlds

of worlds, (or *To Him who sat on the throne, and to the Lamb, blessing, and honour, and glory, and power, forever and ever*).

<sup>14</sup> And the four beasts said, Amen. And the four and twenty elder men fell down on their faces, and worshipped him that liveth into *(the)* worlds of worlds. *(And the four creatures said, Amen. And the twenty-four elders fell down on their faces, and worshipped Him who liveth forever and ever.)*

## CHAPTER 6

<sup>1</sup> And I saw, that the lamb had opened one of the seven seals. And I heard one of the four beasts saying, as a voice of thunder, Come thou, and see. *(And I saw, that the Lamb had opened one of the seven seals. And I heard one of the four creatures say, with a voice like thunder, Come, and see.)*

<sup>2</sup> And I saw, and lo! a white horse; and he that sat on him had a bow, and a crown was given to him. And he went out overcoming, *(so)* that he should overcome.

<sup>3</sup> And when he had opened the second seal, I heard the second beast saying, Come thou, and see. *(And when he had opened the second seal, I heard the second creature say, Come, and see.)*

<sup>4</sup> And an other red horse went out; and it was given to him that sat on him *[power]*, that he should take peace from the earth, and that they slay together themselves, *(or so that he would take peace from the earth, so the people would kill each other)*; and a great sword was given to him.

<sup>5</sup> And when he had opened the third seal, I heard the third beast saying, Come thou, and see. And lo! a black horse; and he that sat on him had a balance in his hand. *(And when he had opened the third seal, I heard the third creature say, Come, and see. And behold! a black horse; and he who sat on him had a balance in his hand.)*

<sup>6</sup> And I heard as a voice in the middle of the four beasts, saying, *(or And I heard a voice from the midst of the creatures say)*, A bilibre, *that is, a weight of two pounds*, of wheat for a penny, and three bilibres of barley for a penny; and hurt thou not *(the)* wine, nor *(the)* oil.

<sup>7</sup> And when he had opened the fourth seal, I heard a voice of the fourth beast saying, Come thou, and see. *(And when he had opened the fourth seal, I heard the voice of the fourth creature say, Come, and see.)*

<sup>8</sup> And lo! a pale horse; and the name was Death to him that sat on him, and hell *(pur)sued him (or and hell followed him)*. And power was given to him on, *(or over)*, *(the)* four parts of the earth, to slay with *(the)* sword, and with hunger, and with death, and with beasts of the earth.

<sup>9</sup> And when he had opened the fifth seal, I saw under the altar the souls of men slain for the word of God, and for the witnessing that they had. *(And when he had opened the fifth seal, I saw under the altar the souls of men killed for the word of God, and for the testimony which they had given.)*

<sup>10</sup> And they cried with a great voice, and said, How long thou, Lord, that art holy and true, deemest *[thou]* not, and vengest not our blood of these that dwell in the earth? *(And they cried with loud voices, and said, How long O Lord, who art holy and true, judgest not, and avengest not our blood upon those who live on the earth?)*

<sup>11</sup> And white stoles, for each soul a stole, were given to them; and it was said to them, that they should rest yet a little time, till the number of their fellows and of their brethren be fulfilled, that be to be slain, as also they *[were]*.

<sup>12</sup> And I saw, when he had opened the sixth seal, and lo! a great earth-moving was made, *(and behold! there was a great earthquake)*; and the sun was made black, as a sackcloth of hair, and all the moon was made as blood.

<sup>13</sup> And the stars of heaven felled down on the earth, as a fig tree sendeth his unripe figs, when it is moved of a great wind. *(And the stars of the heavens fell down upon the earth, like a fig tree sendeth its unripe figs, when it is moved by a great wind.)*

<sup>14</sup> And *(the)* heaven(s) went away, as a book wrapped in *[or enfolded]*; and all the mountains and *(the)* isles were moved from their places.

<sup>15</sup> And the kings of the earth, and princes, and tribunes, and rich, and strong, and each bondman, and free man, hid them*(selves)* in dens and *(in the)* stones of *(the)* hills.

<sup>16</sup> And they say to *(the)* hills and to *(the)* stones, Fall ye on us, and hide ye us from the face of him that sitteth on the throne, and from the wrath of the lamb;

<sup>17</sup> for the great day of their wrath cometh, and who shall be able to stand?

## CHAPTER 7

<sup>1</sup> After these things I saw four angels standing on the four corners of the earth, holding *[the]* four winds of the earth, (so) that they blew not on the earth, neither on the sea, neither on any tree.

<sup>2</sup> And I saw another angel ascending up from the rising of the sun, that had a sign of the living God. And he cried with a great voice to the four angels, to which it was given to annoy the earth, and the sea, (*And I saw another angel going up from the rising of the sun, who had the seal of the living God. And he cried with a loud voice to the four angels, to whom it was given to do great harm to the earth, and to the sea,*)

<sup>3</sup> and said, Do not ye annoy the earth, and the sea, neither *[to]* trees, till we mark the servants of our God in the foreheads of them. (*and said, Do not harm the earth, or the sea, or the trees, until we mark the servants of our God with a seal upon their foreheads.*)

<sup>4</sup> And I heard the number of men that were marked, an hundred thousand and four and forty thousand marked, of every lineage of the sons of Israel; (*And I heard that the number of men who were sealed, were a hundred and forty-four thousand, from every tribe of the Israelites;*)

<sup>5</sup> of the lineage of Juda (*or from the tribe of Judah*), twelve thousand marked; of the lineage of Reuben, twelve thousand marked; of the lineage of Gad, twelve thousand marked;

<sup>6</sup> of the lineage of Aser, twelve thousand marked; of the lineage of Nephthalim, twelve thousand marked; of the lineage of Manasses, twelve thousand marked;

<sup>7</sup> of the lineage of Simeon, twelve thousand marked; of the lineage of Levi, twelve thousand marked; of the lineage of Issachar, twelve thousand marked;

<sup>8</sup> of the lineage of Zabulon (*or from the tribe of Zebulon*), twelve thousand marked; of the lineage of Joseph, twelve thousand marked; of the lineage of Benjamin, twelve thousand marked.

<sup>9</sup> After these things I saw a great people, whom no man might number, of all folks, and lineages (*or tribes*), and peoples, and languages *[or and tongues]*, standing before the throne, in the sight of the lamb; *and they were* clothed with white stoles, and palms *were* in the hands of them.

<sup>10</sup> And they cried with a great voice, and said, Health to our God, that sitteth on the throne, and to the lamb. (*And they cried with loud voices, and said, Salvation cometh from our God, who sitteth on the throne, and from the Lamb./And they cried with loud voices, and said, Victory to our God, who sitteth on the throne, and to the Lamb.*)

<sup>11</sup> And all the angels stood all about the throne, and of the elder men, and the four beasts. And they fell down in the sight of the throne, on their faces, and worshipped God, (*And all the angels stood all around the throne, and the elders, and the four creatures. And they fell down before the throne, on their faces, and worshipped God,*)

<sup>12</sup> and said, Amen! blessing, and clearness, and wisdom, and doing of thankings, and honour, and virtue, and strength to our God, into worlds of worlds. Amen. (*and said, Amen! blessing, and glory, and wisdom, and giving thanks, and honour, and power, and strength to our God, forever and ever. Amen.*)

<sup>13</sup> And one of the elder men answered, and said to me, Who be these, that be clothed with white stoles? and from whence came they? (*And one of the elders asked me, Who be these, who be clothed with white stoles? and where do they come from?*)

<sup>14</sup> And I said to him, My lord, thou knowest. And he said to me, These be they, that came from *(the)* great tribulation, and washed their stoles, and made them white in the blood of the lamb (*or and made them white with the Lamb's blood*).

<sup>15</sup> Therefore they be before the throne of God, and serve to him day and night, in his temple. And he that sitteth in the throne, dwelleth on them. (*And so they be before the throne of God, and serve him day and night, in his Temple. And He who sitteth on the throne, liveth among them.*)

<sup>16</sup> They shall no more hunger, neither thirst, neither *[the]* sun shall fall on them, nor any heat.

<sup>17</sup> For the lamb, that is in the middle of the throne, shall govern them, and shall lead forth them to the wells of *(the)* waters of life *[or and shall lead them forth to the wells of the waters of life]*; and God shall wipe away each tear from the eyes of them. (*For the Lamb, who is in the midst of the throne, shall govern them, and shall lead them forth to the springs of the water of life; and God shall wipe away every tear from their eyes.*)

## CHAPTER 8

<sup>1</sup> And when he had opened the seventh seal, a silence was made in heaven [*or silence was made in heaven*], as half an hour (*or for half an hour*).

<sup>2</sup> And I saw seven angels standing in the sight of God, and seven trumpets were given to them. (*And I saw seven angels standing before God, and seven trumpets were given to them.*)

<sup>3</sup> And another angel came, and stood before the altar, and had a golden censer; and many incenses were given to him, that he should give of the prayers of all (*the*) saints on the golden altar (*or so that he could offer them with the prayers of all of God's people on the gold altar*), that is before the throne of God.

<sup>4</sup> And the smoke of the incenses of the prayers of the holy men ascended up from the angel's hand before God. (*And the smoke from the incense went up before God from the angel's hand, with the prayers of the saints or of God's people.*)

<sup>5</sup> And the angel took the censer, and filled it of the fire of the altar, and cast [*it*] into the earth. And thunders, and voices, and lightnings were made, and a great earth-moving. (*And the angel took the censer, and filled it with fire from the altar, and threw it down onto the earth. And there was thunder, and sounds, and lightning, and a great earthquake.*)

<sup>6</sup> And the seven angels, that had the seven trumpets, made them ready, that they should trump. (*And the seven angels, who had the seven trumpets, made them ready, so that they could blow them.*)

<sup>7</sup> And the first angel trumped; and hail was made, and fire mingled together in blood; and it was sent into the earth. And the third part of the earth was burnt, and the third part of (*the*) trees was burnt, and all the green grass was burnt.

<sup>8</sup> And the second angel trumped; and as a great hill burning with fire was cast into the sea; and the third part of the sea was made blood,

<sup>9</sup> and the third part of (*the*) creature(s) was dead, that had lives in the sea, and the third part of [*the*] ships perished.

<sup>10</sup> And the third angel trumped; and a great star burning as a little (*fire*)brand, fell from heaven; and it fell into the third part of (*the*) rivers, and into the wells of waters. (*And the third angel trumpeted; and a great star burning like a torch, fell from the heavens; and it fell into a third of the rivers, and into the springs of water.*)

<sup>11</sup> And the name of the star is said Wormwood. And the third part of (*the*) waters was made into wormwood; and many men were dead of the waters, for those were made bitter. (*And the star was called Wormwood. And a third of the waters was made into wormwood; and many men died from the waters, because they were made bitter or they were poisoned.*)

<sup>12</sup> And the fourth angel trumped; and the third part of the sun was smitten (*or and a third of the sun was struck*), and the third part of the moon, and the third part of [*the*] stars, so that the third part of them was darked, and the third part of the day shined not, and also of the night.

<sup>13</sup> And I saw, and heard the voice of an eagle flying by the middle of heaven, and saying with a great voice, Woe! woe! woe! to men that dwell in earth, of the other voices of the three angels, that shall trump after. (*And I saw, and heard the voice of an eagle flying through the midst of the heavens, and saying with a loud voice, Woe! woe! woe! to the men who live on the earth, from the other soundings of the three angels, who shall trumpet next.*)

## CHAPTER 9

<sup>1</sup> And the fifth angel trumped; and I saw, that a star had fallen down from (*the*) heaven(s) into (*the*) earth; and the key of the pit of deepness was given to it [*or and the key of the pit of deepness is given to him*].

<sup>2</sup> And it opened the pit of deepness [*or And he opened the pit of deepness*], and a smoke of the pit ascended up, as the smoke of a great furnace; and the sun was darked, and the air, of the smoke of the pit, (*or and the sun, and the air, were darkened by the smoke from the pit*).

<sup>3</sup> And locusts went out of the smoke of the pit into (*the*) earth; and power was given to them, as scorpions of the earth have power.

<sup>4</sup> And it was commanded to them, that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only (*the*) men, that have not the sign of God [*or the mark of God*] in their foreheads, (*or but only those, who did not have God's seal upon their foreheads*).

<sup>5</sup> And it was given to them, that they should not slay them, but that they should be tormented (*for*) five months; and the tormenting of them, (*was*) as the tormenting of a scorpion, when he smiteth a man (*or when he striketh someone*).

<sup>6</sup> And in those days men shall seek death, and they shall not find it; and they shall desire to die, and death shall flee from them.

<sup>7</sup> And the likeness of (*the*) locusts *be* like horses made ready into battle; and on the heads of them as crowns like gold, and the faces of them as the faces of men.

<sup>8</sup> And they had hairs, as the hairs of women; and the teeth of them were as the teeth of lions.

<sup>9</sup> And they had habergeons, as iron habergeons, and the voice of their wings as the voice of (*the*) chariots of many horses running to battle. (*And they had breastplates, like iron breastplates, and the sound of their wings was like the sound of many chariots and their horses rushing to battle.*)

<sup>10</sup> And they had tails like scorpions, and pricks were in the tails of them; and the might of them was to annoy men (*for*) five months (*or and their power was to be used to harm men for five months*).

<sup>11</sup> And they had on them a king (*or And they had a king over them*), the angel of (*the*) deepness, to whom the name in Hebrew is Abaddon, but by Greek Apollyon, and by Latin he hath a name Exterminus, *that is, Destroyer*.

<sup>12</sup> One woe is passed, and lo! yet come two woes.

<sup>13</sup> After these things also the sixth angel trumped; and I heard a voice from the four corners of the golden altar (*or and I heard a voice from the four corners of the gold altar*), that is before the eyes of God,

<sup>14</sup> and said to the sixth angel that had a trump, Unbind thou [*the*] four angels, that be bound in the great flood Euphrates. (*and it said to the sixth angel who had a trumpet, Unbind the four angels, who be bound at the great Euphrates River.*)

<sup>15</sup> And the four angels were unbound, which were ready into (*the*) hour, and day, and month, and year, to slay the third part of men.

<sup>16</sup> And the number of the host of horsemen was twenty thousand times ten thousand (*or And the number of the army of the horsemen was twenty thousand times ten thousand*). And I heard the number of them.

<sup>17</sup> And so I saw horses in vision; and they that sat on them had fiery habergeons, and of jacinth, and of brimstone, (*or and those who sat upon them had fire-red breastplates, and hyacinth or blue ones, and yellow ones*). And the heads of the horses were as [*the*] heads of lions; and fire, and smoke, and brimstone, cometh forth (*out*) of the mouth(s) of them.

<sup>18</sup> Of these three plagues the third part of men was slain, of the fire, and of the smoke, and of the brimstone, that came out of the mouth(s) of them. (*By these three plagues a third of mankind was killed, by the fire, and by the smoke, and by the brimstone, that came out of their mouths.*)

<sup>19</sup> For the power of the horses is in the mouth(s) of them, and in the tails of them; for the tails of them *be* like to serpents, having heads, and in them they annoy (*or and with them they do much harm*).

<sup>20</sup> And the other men, that were not slain in these plagues, neither did penance of the works of their hands, that they worshipped not devils, and simulacra of gold, and of silver, and of brass, and of stone, and of tree, which neither may see, neither hear, neither wander; (*And the other men, who were not killed by these plagues, did not repent of the works of their hands, so that they did not worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, which cannot see, nor hear, nor walk or go;*)

<sup>21</sup> and [*they*] did not penance of their manslayings, neither of their witchcrafts, neither of their fornication, neither of their thefts, *were slain*. (*and they did not repent of their murders, nor of their witchcrafts, nor of their fornication or their idolatry, nor of their thefts.*)

## CHAPTER 10

<sup>1</sup> And I saw another strong angel coming down from heaven, clothed with a cloud, and the rainbow on his head; and the face of him was as the sun, and the feet of him as a pillar of fire.

<sup>2</sup> And he had in his hand a little book opened; and he set his right foot on the sea, and the left foot on the earth.

<sup>3</sup> And he cried with a great voice, as a lion when he roareth; and when he had cried, the seven thunders spake their voices. (*And he cried with a loud voice, like a lion when he roareth; and when he had cried out, the seven thunders spoke.*)

<sup>4</sup> And when the seven thunders had spoken their voices, I was to write. And I heard a voice from heaven, saying, Mark thou what things the seven thunders spake, and do not thou write them. (*And when the seven thunders had spoken, I was about to write down what they had said. But I heard a voice from heaven, saying, Seal up what the seven thunders have spoken, and do not write it down.*)

<sup>5</sup> And the angel whom I saw standing above the sea, and above the earth, lifted up his hand to heaven,

<sup>6</sup> and swore by him that liveth into (*the*) worlds of worlds, that made of nought heaven, and those things that be in it, and the earth, and those things that be in it, and the sea, and those things that be in it, that time shall no more be. (*and swore by Him who liveth forever and ever; who made out of nothing heaven, and those things that be in it, and the earth, and those things that be in it, and the sea, and those things that be in it, that time shall be no more.*)

<sup>7</sup> But in the days of the voice of the seventh angel (*or But in the days of the sounding of the seventh angel*), when he shall begin to trump, the mystery of God shall be ended [*or shall be fulfilled*], as he preached by his servants (*the*) prophets.

<sup>8</sup> And I heard a voice from heaven again speaking with me, and saying, Go thou, and take the book, that is opened, from the hand of the angel, that standeth above the sea, and on the land, (*or who standeth on the sea, and on the land*).

<sup>9</sup> And I went to the angel, and said to him, that he should give me the book. And he said to me, Take the book, and devour it; and it shall make thy womb to be bitter, but in thy mouth it shall be (*as*) sweet as honey.

<sup>10</sup> And I took the book (*out*) of the angel's hand (*or And I took the book from the hand of the angel*), and devoured it, and it was in my mouth as sweet [*as*] honey; and when I had devoured it, my womb was bitter.

<sup>11</sup> And he said to me, It behooveth thee again to prophesy to heathen men, and to peoples, and languages [*or and tongues*], and to many kings. (*And he said to me, It behooveth thee again to prophesy about or to the Gentiles, and the peoples, and the languages, and many kings.*)

## CHAPTER 11

<sup>1</sup> And a reed like a rod was given to me, and it was said to me, Rise thou, and mete the temple of God, and the altar, and (*the*) men that worship in it. (*And a reed like a measuring rod was given to me, and it was said to me, Rise, and measure the Temple of God, and the altar; and the number of those who worship in it.*)

<sup>2</sup> But cast thou out the foreyard [*or the porch*], that is without the temple, and mete not it; for it is given to (*the*) heathen men, and they shall defoul the holy city by forty months and twain. (*But ignore the outer courtyard, which is outside the Temple, and do not measure it; for it was given to the Gentiles, and they shall defile the holy city for forty-two months.*)

<sup>3</sup> And I shall give to my two witnesses (*or And I shall send my two witnesses*), and they shall prophesy (*for*) a thousand days two hundred and sixty, and [*they*] shall be clothed with sackcloths.

<sup>4</sup> These be two olives, and two candlesticks, (*or They be the two olive trees, and the two candlesticks*), and they stand in the sight of the Lord of the earth.

<sup>5</sup> And if any man will annoy (*or will harm*) them, fire shall go out of the mouth(s) of them, and (*it*) shall devour their enemies. And if any [*man*] will hurt them, thus it behooveth him to be slain.

<sup>6</sup> These have (*the*) power to close, [*or to shut up*], (*the*) heaven(s), that it rain not in the days of their prophecy; and they have power on waters, to turn them into blood; and to smite the earth with every plague, and as oft as they will. (*They have the power to close up the heavens, so that it will not rain in the days of their prophecy; and they have power over the waters, to turn them into blood; and to strike the earth with every plague, and as often as they desire.*)

<sup>7</sup> And when they shall end their witnessing, the beast that ascendeth up from (*the*) deepness [*or from the depth*], shall make battle against them, and shall overcome them, and shall slay them. (*And when they shall end their testimony, the beast that goeth up from the abyss, shall make battle against them, and shall overcome them, and shall kill them.*)

<sup>8</sup> And the bodies of them shall lie in the streets of the great city, that is called ghostly Sodom, and Egypt, *(or that is spiritually or symbolically called Sodom, or Egypt)*, where the Lord of them was crucified.

<sup>9</sup> And some of the lineages, and of peoples, and of languages, and of heathen men, shall see the bodies of them by three days and an half; and they shall not suffer the bodies of them to be put in burials. *(And some of the tribes, and of the peoples, and of the languages, and of the Gentiles, shall behold their bodies for three and a half days; and they shall not allow their bodies to be buried.)*

<sup>10</sup> And men inhabiting the earth shall have joy on them; and they shall make merry, and shall send gifts together, for these two prophets tormented them that dwell on the earth. *(And all those inhabiting the earth shall rejoice over them; and they shall make merry, and shall send gifts to each other, for these two prophets tormented all who lived on the earth.)*

<sup>11</sup> And after three days and an half, the Spirit of *(the)* life of God entered into them; and they stood on their feet, and great dread fell on them that saw. *(But after three and a half days, the breath of life from God entered into them; and they stood upon their feet, and great fear fell upon those who saw them.)*

<sup>12</sup> And they heard a great voice from heaven, saying to them, Come up hither. And they ascended *[up]* into heaven in a cloud, and the enemies of them saw them. *(And they heard a loud voice from heaven, saying to them, Come up here. And they went up into heaven in a cloud, and their enemies saw them.)*

<sup>13</sup> And in that hour a great earth-moving was made, and the tenth part of the city fell down; and the names of men seven thousand were slain in the earth-moving; and the others were sent into dread, and gave glory to *(the)* God of heaven. *(And at that moment there was a great earthquake, and a tenth of the city fell down; and seven thousand men were killed in the earthquake; and the others were sent into fear or terror; and gave glory to the God of heaven.)*

<sup>14</sup> The second woe is gone, and lo! the third woe shall come soon.

<sup>15</sup> And the seventh angel trumped, and great voices were made in heaven, and said, The realm of this world is made our Lord's, and of Christ *[or and Christ's]*, his Son, or is made of our Lord, and of Christ, his Son; and he shall reign into worlds of worlds. Amen. *(And the seventh angel blew his trumpet, and loud voices were heard in heaven, and they said, The Kingdom of this world is now our Lord's, and the Messiah's, His Son; and he shall reign forever and ever. Amen.)*

<sup>16</sup> And the four and twenty elder men, that sat in their seats in the sight of the Lord, fell on their faces, and worshipped God, *(And the twenty-four elders, who sat on their thrones before the Lord, fell on their faces, and worshipped God.)*

<sup>17</sup> And said, We do thankings to thee, Lord God almighty, which art, and which were, and which art to coming *[or and which art to come]*; which hast taken thy great virtue, and hast reigned. *(and said, We give thanks to thee, Lord God Almighty, who art, and who was, and who art to come; yea, thou hast taken thy great power; and hast reigned.)*

<sup>18</sup> And folks be wroth, and thy wrath came, and *(the)* time of dead men to be deemed, and to yield meed to thy servants, and prophets, and hallows, and *(those)* dreading thy name, to small and to great, and to destroy them that corrupted the earth. *(And the nations and the peoples were angry, and thy wrath came, and the time for the dead to be judged, and to give reward to thy servants, and thy prophets, and thy saints or thy people, and all those who have fearful reverence for thy name, yea, to small and to great, and to destroy those who corrupted the earth.)*

<sup>19</sup> And the temple of God in heaven was opened, and the ark of his testament was seen in his temple; and lightnings were made, and voices, and thunders, and earth-moving, and great hail. *(And God's Temple in heaven was opened, and the Covenant Box was seen in his Temple; and there was lightning, and sounds, and thunder; and an earthquake, and great hail.)*

## CHAPTER 12

<sup>1</sup> And a great sign appeared in heaven; a woman clothed with the sun, and the moon under her feet, and in the head of her a crown of twelve stars. *(And a great sight appeared in the heavens; a woman who was clothed with the sun, and the moon was under her feet, and on her head was a crown of twelve stars.)*

<sup>2</sup> And she had *[(a) child]* in *(her)* womb, *[or And she having in womb, or being with child]*, and she cried, travailing of *(the)* child *(or in labour with the child)*, and is tormented, that she bear *(the)* child.

<sup>3</sup> And another sign was seen in heaven; and lo! a great red dragon, that had seven heads, and ten horns, and in the heads of him seven diadems. *(And another sight was seen in the heavens; and behold! a great red dragon, that had seven heads, and ten horns, and on his seven heads were seven crowns.)*

<sup>4</sup> And the tail of him drew the third part of *[the]* stars of *(the)* heaven(s), and sent them into the earth. And the dragon stood before the woman, that was to bearing *(her)* child, that when she had born *(her)* child, he should devour her child, *(or And the dragon stood before the woman, who was about to bring forth her child, so that when her child was born, he could eat her child.)*

<sup>5</sup> And she bare a man child, that was to ruling all folks in an iron rod; and her son was ravished to God, and to his throne. *(And she gave birth to a boy child, who would rule all the nations and all the peoples with an iron rod; and her son was snatched up unto God, and to his throne.)*

<sup>6</sup> And the woman flew into *(the)* wilderness, where she hath a place made ready of God *(or where she hath a place prepared by God), (so)* that he feed her there *(for)* a thousand days two hundred and sixty.

<sup>7</sup> And a great battle was made in heaven, and Michael and his angels fought with the dragon. And the dragon fought *(back)*, and his angels *(or And the dragon and his angels fought back);*

<sup>8</sup> and they had not might *[more](than the others)*, neither the place of them was found *(any)* more in heaven. *(but they did not have as much strength as Michael and the other angels, and so there was no longer any place in heaven for them.)*

<sup>9</sup> And that dragon was cast down, the great old serpent, that is called the Devil, and Satan, that deceiveth all the world; he was cast down into the earth *(or he was thrown down to the earth)*, and his angels were sent with him.

<sup>10</sup> And I heard a great voice in heaven, saying, Now is made health, and virtue, and *(the)* kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before the sight of our God day and night. *(And I heard a loud voice in heaven, saying, Now there is made salvation or victory, and power, and the Kingdom of our God, and the power of his Messiah; for the accuser of our brothers is thrown down, who accused them before our God day and night, or who accused them in the presence of our God day and night.)*

<sup>11</sup> And they overcame him by the blood of the lamb, and for the word of his witnessing, *(or And they overcame him by the blood of the Lamb, and by the word of his testimony);* and they loved not their *(own)* lives *[or their (own) souls]* till to the death.

<sup>12</sup> Therefore, ye heavens, be ye glad, and ye that dwell in them. Woe to the earth, and to the sea; for the fiend is come down to you, and hath great wrath, witting that he hath *(just a)* little time. *(And so, ye heavens, be glad, and ye who dwell in them. Woe to the earth, and to the sea; for the Devil hath come down to you, and he hath great anger, knowing that he hath just a little time left.)*

<sup>13</sup> And after that the dragon saw, that he was cast down into the earth, he pursued the woman, that bare the man child. *(And after that the dragon saw, that he was thrown down to the earth, he pursued the woman, or he persecuted the woman, who gave birth to the boy.)*

<sup>14</sup> And two wings of a great eagle were given to the woman, *(so)* that she should fly *[or should flee]* into *(the)* desert, into her place, where she is fed by time, and times, and half a time, from the face of the serpent.

<sup>15</sup> And the serpent sent out of his mouth after the woman water as a flood, that he should make her to be drawn *(away)* of the flood. *(And the serpent sent a flood of water out of his mouth after the woman, so that he could carry her away with the flood.)*

<sup>16</sup> And the earth helped the woman, and the earth opened his mouth, and sopped up the flood *(or and swallowed up the flood)*, that the dragon sent *[out]* of his mouth.

<sup>17</sup> And the dragon was wroth against the woman, and he went to make battle with others of her seed, that keep the commandments of God, and have the witnessing of Jesus Christ. *(And the dragon raged against the woman, and he went to make battle with others of her seed, who obey God's commandments, and hold faithful to the testimony of Jesus Christ.)*

<sup>18</sup> And he stood on the gravel of the sea. *(And he stood on the sand of the sea or on the seashore.)*

## CHAPTER 13

<sup>1</sup> And I saw a beast ascending up (*out*) of the sea (*or And I saw a beast going up out of the sea*), having seven heads, and ten horns; and on his horns ten diadems (*or ten crowns*), and on his heads the names [*or the name*] of blasphemy.

<sup>2</sup> And the beast whom I saw, was like a [*leo*] pard, and his feet as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave his virtue and great power to him (*or and the dragon gave his strength and authority and great power to him*).

<sup>3</sup> And I saw one of his heads, as slain into (*the*) death; and the wound of his death was cured [*or was healed*]. And all the earth wondered after the beast.

<sup>4</sup> And they worshipped the dragon, that gave (*his*) power to the beast; and they worshipped the beast, and said, Who is like to the beast, and who shall be able to fight with it?

<sup>5</sup> And a mouth speaking great things, and blasphemies, was given to it; and power was given to it, to do two and forty months (*or to reign for forty-two months*).

<sup>6</sup> And it opened his mouth into blasphemies to God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. (*And it opened his mouth to blaspheme God, yea, to blaspheme his name, and his Tabernacle, and those who live in heaven.*)

<sup>7</sup> And it was given to him to make battle with (*the*) saints, and to overcome them; and power was given to him into each lineage, and people, and language, and folk. (*And it was given to him to make battle with God's people, and to overcome them; and power was given to him over every tribe, and people, and language, and nation.*)

<sup>8</sup> And all men worshipped it, that dwell in earth, whose names be not written in the book of life of the lamb, that was slain from the beginning of the world. (*And everyone shall worship it, who live on the earth, whose names be not written in the Lamb's Book of Life, from the creation of the world, yea, the Lamb who was killed.*)

<sup>9</sup> If any man hath ears, hear he.

<sup>10</sup> He that leadeth into captivity, shall go into captivity; he that slayeth with (*the*) sword, it behooveth him to be slain with (*the*) sword. This is the patience and the faith of (*the*) saints (*or This is the endurance and the faithfulness of God's people*).

<sup>11</sup> And I saw another beast ascending up from the earth, and it had two horns, like the lamb; and it spake as the dragon, (*And I saw another beast going up from the earth, and it had two horns, like the Lamb; but it spoke like the dragon.*)

<sup>12</sup> and [*it*] did all the power of the former beast, in his sight. And it made the earth, and (*the*) men dwelling in it, to worship the first beast, whose wound of death was cured [*or was healed*].

<sup>13</sup> And it did great signs (*or great miracles*), (*so*) that also it made fire to come down from (*the*) heaven(s) to the earth, in the sight of all men.

<sup>14</sup> And it deceiveth men, that dwell in (*the*) earth (*or who live on the earth*), for (*the*) signs which be given to it to do in the sight of the beast; saying to men that dwell in earth (*or saying to those who live on the earth*), that they (*should*) make an image of the beast, that hath the wound of [*a*] sword, and lived.

<sup>15</sup> And it was given to him, that he should give [*a*] spirit (*or breath*) to the image of the beast, and that the image of the beast speak. And he shall make, that whoever honour not the image of the beast, be slain.

<sup>16</sup> And he shall make all, small and great, rich and poor, free men and bondmen, to have a character, *either(a)mark*, in (*or on*) their right hand, either in (*or on*) their foreheads;

<sup>17</sup> (*so*) that no man may buy, either sell, [*no*] but they have the character (*or unless they have the mark*), either the name of the beast, either the number of his name.

<sup>18</sup> Here is wisdom; he that hath understanding, account the number of the beast; for it is the number of man, and his number is six hundred sixty and six.

## CHAPTER 14

<sup>1</sup> And I saw, and lo! a lamb stood on the mount of Sion [*or and lo! the lamb stood on the mount Sion*], and with him an hundred thousand and four and forty thousand, having his name, and the name of his Father written in their foreheads. (*And I saw, and behold! the Lamb stood on Mount Zion, and with him were a hundred and forty-four thousand, having his name, and the name of his Father written on their foreheads.*)

<sup>2</sup> And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and the voice which I heard, was as of many harpers harping in their harps. (*And I heard a sound from heaven, like the sound of many waters, and like*

*the sound of great thunder; and the sound which I heard, was like that of many harpers playing on their harps.)*

<sup>3</sup> And they sung as a new song before the seat of God, and before the four beasts, and the elder men. And no man might say the song, but those hundred thousand and four and forty thousand, that be bought from the earth. *(And they sang a new song before God's throne, and the four creatures, and the elders. And no man could learn the song, but those hundred and forty-four thousand, who be bought or ransomed from the earth.)*

<sup>4</sup> These it be, that be not defouled with women; for they be virgins. These *(pur)sue* the lamb, whither ever he shall go; these be bought of all men, the first fruits to God, and to the lamb; *(These it be, who be not defiled with women; for they be virgins. They follow the Lamb, wherever he shall go; for they be ransomed from out of all of mankind, the first fruits to God, and to the Lamb;)*

<sup>5</sup> and in the mouth of them leasing is not found; for they be without wem before the throne of God. *(and lies were not found in their mouths; for they be without spot or blemish before the throne of God.)*

<sup>6</sup> And I saw another angel, flying by the middle of heaven *(or flying through the midst of heaven)*, having an everlasting gospel *[or having the everlasting gospel]*, *(so)* that he should preach *[or that he should evangelize]* to men sitting on the earth, and on each folk, and lineage, and language, and people, *(or and to every nation, and tribe, and language, and people);*

<sup>7</sup> and said with a great voice, Dread ye the Lord, and give ye to him honour, for the hour of his doom cometh; and worship ye him, that made heaven and earth, the sea, and all things that be in them, and the wells of waters. *(and he said with a loud voice, Have fearful reverence for the Lord, and give him honour; for the hour of his Judgement cometh; and worship him, who made heaven and earth, the sea, and all the things that be in them, and the springs of water.)*

<sup>8</sup> And another angel *(pur)sued*, saying, That great *[city]* Babylon fell down, fell down, which gave drink to all folks of the wine of *[the]* wrath of her fornication. *(And another angel followed, saying, That great city Babylon fell down, fell down, which made all the nations and all the peoples drink of the wrath of the wine of her fornication.)*

<sup>9</sup> And the third angel *(pur)sued* them, and said with a great voice, If any man worship the beast, and the image of it, and taketh the character in his forehead, either in his hand, *(And the third angel followed them, and said with a loud voice, If anyone worship the beast, and its image, and receiveth its mark on his forehead, or on his hand,)*

<sup>10</sup> this shall drink of the wine of God's wrath, that is mingled with clear wine in the cup of his wrath, and *[he]* shall be tormented with fire and brimstone, in the sight of *[the]* holy angels, and before the sight of the lamb.

<sup>11</sup> And the smoke of their torments shall ascend up into the worlds of worlds; neither they *(shall)* have rest day and night, which worship the beast and his image, and if any take the character of his name. *(And the smoke of their torments shall go up forever and ever; and they shall not have any rest day or night, who worship the beast and his image, and if any receive the mark of his name.)*

<sup>12</sup> Here is the patience of *(the)* saints, which keep the commandments of God, and the faith of Jesus. *(Here is the endurance of God's people, who obey the commandments of God, and hold fast to their faithfulness in Jesus.)*

<sup>13</sup> And I heard a voice from heaven, saying to me, Write thou, Blessed *be(the)* dead men *[or Blessed be (the) dead]*, that die in the Lord; from henceforth now the Spirit saith, that they rest of their travails; for the works of them *(pur)sue* them. *(And I heard a voice from heaven, saying to me, Write, Blessed be the dead who die in the Lord; from henceforth now the Spirit saith, They can rest from their labours; for their works follow them.)*

<sup>14</sup> And I saw, and lo! a white cloud, and above the cloud a sitter *[or and above the cloud one sitting]*, like the son of man, having in his head a golden crown, *(or like the Son of man, having a gold crown on his head)*, and in his hand a sharp sickle.

<sup>15</sup> And another angel went out of the temple, and cried with great voice to him that sat on the cloud, Send thy sickle, and reap, for the hour cometh, that it be reaped; for the corn of the earth is ripe. *(And another angel went out of the Temple, and cried with a loud voice to him who sat on the cloud, Send thy sickle, and reap the harvest, for the hour cometh, that it be reaped; for the harvest of the earth is ready.)*

<sup>16</sup> And he that sat on the cloud, sent his sickle into the earth, and reaped the earth.

<sup>17</sup> And another angel went out of the temple, that is in heaven, and he also had a sharp sickle.

<sup>18</sup> And another angel went out from the altar, that had power on fire; and he cried with a great voice to him that had the sharp sickle, and said, *(or And another angel went out from the altar, who had power over the fire; and he cried with a loud voice to him who had the sharp sickle, and said),* Send thy sharp sickle, and cut away *[or cut off]* the clusters of the vineyard of the earth, for the grapes of it be ripe.

<sup>19</sup> And the angel sent his sickle into the earth, and gathered *(the)* grapes of the vineyard of the earth, and sent *(them)* into the great lake of God's wrath *(or and sent them into the great winepress of God's anger).*

<sup>20</sup> And the lake was trodden without the city, and the blood went out of the lake, till to the horses' bridles, by furlongs a thousand and six hundred. *(And the winepress was trodden outside the city, and the blood went out of the winepress, for a thousand and six hundred furlongs all around, yea, up to the bridles of the horses.)*

## CHAPTER 15

<sup>1</sup> And I saw another sign in heaven, great and wonderful; seven angels having the seven last vengeance *[or plagues]*, for the wrath of God is ended in them. *(And I saw another great and wonderful sight in heaven; seven angels having the seven last plagues, for God's anger is ended with them.)*

<sup>2</sup> And I saw as a glassen sea mingled with fire *(or And I saw a sea like glass mingled with fire)*, and them that overcame the beast, and his image, and the number of his name, standing above the glassen sea, having the harps of God;

<sup>3</sup> and singing the song of Moses, the servant of God, and the song of the lamb, and said, Great and wonderful be thy works, Lord God almighty; thy ways be just and true, Lord, king of worlds. *(and singing the song of Moses, the servant of God, and the song of the Lamb, and said, Great and wonderful be thy works, Lord God Almighty; thy ways be righteous and true, Lord, the King of all worlds.)*

<sup>4</sup> Lord, who shall not dread thee, and magnify thy name? for thou alone art merciful *[or pious]*; for all folks shall come, and worship in thy sight, for thy dooms be open(ed). *(Lord, who shall not have fearful reverence for thee, and magnify thy name? for thou alone art pious or art holy; for all the nations and all the peoples shall come, and worship before thee, for thy judgements be opened.)*

<sup>5</sup> And after these things I saw, and lo! the temple of the tabernacle of witnessing was opened in heaven; *(And after these things I saw, and behold! the Temple of the Tabernacle of the Testimony was opened in heaven;)*

<sup>6</sup> and seven angels having *[the]* seven plagues, went out of the temple, and were clothed with a stole clean and white, and were before-girded with golden girdles about the breasts *(or and with gold bands around their chests).*

<sup>7</sup> And one of the four beasts gave to the seven angels seven golden vials, full of the wrath of God, that liveth into *(the)* worlds of worlds. *(And one of the four creatures gave to the seven angels seven gold basins, or seven gold bowls, full of God's anger, who liveth forever and ever.)*

<sup>8</sup> And the temple was filled with *(the)* smoke of the majesty of God, and of the virtue of him; and no man might enter into the temple, till the seven plagues of the seven angels were ended. *(And the Temple was filled with smoke from the Majesty of God, and from his power; and no one could enter into the Temple, until the seven plagues of the seven angels were ended.)*

## CHAPTER 16

<sup>1</sup> And I heard a great voice from heaven, saying to the seven angels, Go ye, and shed out the seven vials of God's wrath into the earth. *(And I heard a loud voice from heaven, saying to the seven angels, Go, and pour out the seven basins, or the seven bowls, of God's anger upon the earth.)*

<sup>2</sup> And the first angel went, and shedded out his vial into the earth *(or and poured out his bowl onto the earth)*; and a wound fierce and worst was made on all that had the character *[or the mark]* of the beast, and on them that worshipped the beast, and his image.

<sup>3</sup> And the second angel shedded out his vial into the sea, and the blood was made, as of a dead thing; and each man living was dead in the sea. *(And the second angel poured out his bowl into the sea, and it was made like blood, like from a dead thing; and each living thing in the sea died.)*

<sup>4</sup> And the third angel shedded out his vial on the rivers, and on the wells of waters, *[and blood is made], (And the third angel poured out his bowl into the rivers, and into the springs of water; and they were made like blood.)*

<sup>5</sup> and said *[or and I heard the angel of (the) waters saying]*, Just art thou, Lord, that art, and that were holy, that deemest these things; *(and I heard the angel of the waters say, Thou art righteous, O holy Lord, who art, and who was, and who judgest these things;)*

<sup>6</sup> for they shedded out the blood of *(the) hallows, and (the) prophets, (or for they poured out the blood of the saints, or of God's people, and of the prophets)*, and thou hast given to them blood to drink; for they be worthy.

<sup>7</sup> And I heard another *[angel]* saying, Yea! Lord God almighty, true and just *be thy dooms. (And I heard another angel saying, Yea! Lord God Almighty! true and righteous (be) thy judgements.)*

<sup>8</sup> And the fourth angel shedded out his vial into the sun *(or And the fourth angel poured out his bowl onto the sun)*, and it was given to him to torment men with heat and fire.

<sup>9</sup> And men sweltered with great heat, and blasphemed the name of *(the) God* having power on these plagues, neither they did penance, that they should give glory to him. *(And men were parched by the great heat, and blasphemed the name of the God who had power over these plagues, but they did not repent, so that they would give him glory.)*

<sup>10</sup> And the fifth angel shedded out his vial on the seat of the beast *(or And the fifth angel poured out his bowl onto the throne of the beast)*, and his kingdom was made dark; and they ate together their tongues for sorrow,

<sup>11</sup> and they blasphemed *(the) God* of heaven, for *(the) sorrows* of their wounds *[or for (their) sorrows and their wounds]*; and they did not penance of their works *(or but they did not repent of their works)*.

<sup>12</sup> And the sixth angel shedded out his vial into that great river Euphrates, and dried the water of it, that *[the]* way were made ready to kings from the sun rising. *(And the sixth angel poured out his bowl into the great Euphrates River; and dried up its water; so that a way was prepared for the kings of the east.)*

<sup>13</sup> And I saw three unclean spirits by the manner of frogs go out of the mouth of the dragon, and *(out)* of the mouth of the beast, and *(out)* of the mouth of the false prophet.

<sup>14</sup> For they be *(the)* spirits of devils, making signs, *[or wonders]*, and they go forth to *(the)* kings of all *(the)* earth, to gather them into *[a]* battle, to the great day of almighty God. *(For these be the spirits of demons, making miracles, and they go forth to the kings of all the earth, to gather them for the battle, on the Great Day of Almighty God.)*

<sup>15</sup> Lo! I come, as a night thief. Blessed is he that waketh, and keepeth his clothes, that he wander not naked, and that they see not the filthhood of him. *(Behold! I come, like a thief in the night. Blessed (is) he who watcheth, and keepeth his clothes on, so that he walk not, or go not naked, so that they do not see his nakedness.)*

<sup>16</sup> And he shall gather them into a place *[or And he gathered them into a place]*, that is called in Hebrew Armageddon.

<sup>17</sup> And the seventh angel shedded out his vial into the air, and a great voice went out of heaven from the throne, and said, It is done. *(And the seventh angel poured out his bowl into the air; and a loud voice went out of heaven from the throne, and said, It is done.)*

<sup>18</sup> And lightnings were made, and voices, and thunders; and a great earth-moving was made, which manner never was, since men were on *(the)* earth, such *(an)* earth-moving so great. *(And there were lightning, and sounds, and thunder; and there was a great earthquake, like never before, since men were on the earth, yea, such a great earthquake.)*

<sup>19</sup> And the great city was made *[or was broken]* into three parts, and the cities of *(the)* heathen men felled down; and great Babylon came into mind before God *(or and the great Babylon came into God's remembrance)*, to give to it the cup of wine of the indignation of his wrath.

<sup>20</sup> And each isle flew away, and *(the)* hills be not found.

<sup>21</sup> And a great hail as a talent came down from heaven into men; and men blasphemed God, for the plague of hail, for it was made full great. *(And great hail like talents came down from the heavens onto men; and they blasphemed God, for the plague of hail, because it was so very great, or because it was so terribly severe.)*

## CHAPTER 17

<sup>1</sup> And one of the seven angels came, that had *(the)* seven vials, and spake with me, and said, Come thou, I shall show to thee the damnation of the great whore, that sitteth on many waters, *(And one of the seven angels came, who had the seven basins, or the seven*

*bowls, and spoke with me, and said, Come, and I shall show thee the damnation of the great whore, who sitteth above, or by, many waters.)*

<sup>2</sup> with which kings of the earth did fornication; and they that dwell in the earth be made drunk of the wine of her lechery. *(with whom the kings of the earth did fornication or idolatry; and they who live on the earth be made drunk from the wine of her lechery.)*

<sup>3</sup> And he took me [away] into (a) desert in (the) Spirit. And I saw a woman sitting on a red beast, full of names of blasphemy, having seven heads, and ten horns. *(And he took me away by the Spirit to a desert. And I saw a woman sitting on a red beast, covered with names of blasphemy, and which had seven heads, and ten horns.)*

<sup>4</sup> And the woman was environed with purple, and red, and over-gilded with gold, and precious stone(s), and pearls, having a golden cup in her hand *(or and had a gold cup in her hand)*, full of (the) abominations and (the) uncleanness of her fornication.

<sup>5</sup> And a name (was) written in the forehead of her, Mystery, Babylon the great, (the) mother of fornications, and of (the) abominations of the earth. *(And a name was written on her forehead, Mystery, the great Babylon, the mother of fornications, and of the abominations of the earth.)*

<sup>6</sup> And I saw a woman drunken of the blood of (the) saints, and of the blood of (the) martyrs of Jesus, *(or And this woman I saw was made drunk from the blood of God's people, and from the blood of the martyrs for Jesus)*. And when I saw her, I wondered with (a) great wondering.

<sup>7</sup> And the angel said to me, Why wonderest thou? I shall say to thee the sacrament of the woman *(or I shall tell thee the secret, or the mystery, of the woman)*, and of the beast that beareth her, that hath seven heads and ten horns.

<sup>8</sup> The beast which thou seest [*for The beast which thou sawest*], was, and is not; and she shall ascend up from [*the*] deepness, and she shall go into perishing. And men dwelling in earth shall wonder, whose names be not written in the book of life from the making of the world, seeing the beast, that was, and is not. *(The beast which thou hast seen, was, and is not; and she shall go up from the depth, or from the abyss, and she shall go into perdition, or into destruction. And men living on the earth shall wonder, whose names be not written in the Book of Life from the beginning or the creation of the world, seeing the beast, that was, and is not.)*

<sup>9</sup> And this is the wit, (for) who that hath wisdom, *(or And this is the understanding or the explanation, for he who hath wisdom)*. The seven heads be seven hills, on which the woman sitteth,

<sup>10</sup> and kings seven be [*or and (there) be seven kings*]. Five have felled down, and one is, and another cometh not yet. And when he shall come, it behooveth him to dwell *(only for)* a short time.

<sup>11</sup> And the beast that was, and is not, and she is the eighth, and is of the seven, and shall go into perishing. *(And the beast that was, and is not, he is an eighth king, and yet is of the seven, and shall go into destruction, or into perdition.)*

<sup>12</sup> And the ten horns which thou hast seen, be ten kings, that yet have not taken kingdom; but they shall take power as kings, one hour after the beast. *(And the ten horns which thou hast seen, be ten kings, who have not yet received their kingdoms; but they shall receive their power as kings, one hour after the beast.)*

<sup>13</sup> These have one counsel, and shall betake their virtue and power to the beast. *(They shall be of one accord, and shall deliver their authority and power to the beast.)*

<sup>14</sup> These shall fight with the lamb, and the lamb shall overcome them; for he is (the) Lord of lords, and (the) King of kings; and they that be with him, be called, [*and*] chosen, and faithful.

<sup>15</sup> And he said to me, The waters which thou hast seen, where the whore sitteth, be peoples, and folks, and languages, *(or be peoples, and nations, and tongues)*.

<sup>16</sup> And the ten horns that thou hast seen in the beast, these shall [*hate the fornicary woman, or (the) whore, and shall*] make her desolate and naked, and shall eat the flesh of her, and shall burn (a)together her with fire [*or and shall burn her (a)together with fire*].

<sup>17</sup> For God gave into the hearts of them, that they do that that is pleasant to him, [*or Soothly God gave into the hearts of them, that they do that that is pleasant before him*], (and) that they give their kingdom(s) to the beast, till the words of God be ended. *(For God put into their hearts, that they do what is pleasing to him, and that they give their kingdoms to the beast, until God's words be fulfilled.)*

<sup>18</sup> And the woman whom thou hast seen, is the great city, that hath kingdom on the kings of the earth *(or that ruleth over the kings of the earth)*.

## CHAPTER 18

<sup>1</sup> And after these things I saw another angel coming down from heaven, having great power; and the earth was lightened [*or was lighted*] of his glory (*or by his glory*).

<sup>2</sup> And he cried with a strong voice, saying, Great Babylon felled down, felled down, and is made the habitation of devils, and the keeping of each unclean spirit, and the keeping of each unclean fowl, and hateful. (*And he cried with a loud voice, saying, The great Babylon fell down, fell down, and it is made the habitation of demons, and the domicile of every unclean spirit, and the home of every unclean and hateful, or loathsome, bird.*)

<sup>3</sup> For all folks drunk of the wrath of the fornication of her, and kings of the earth, and merchants of the earth, did fornication with her; and they be made rich of the virtue of [*the*] delights of her. (*For all the nations and all the peoples have drunk of the wrath of her fornication, and the kings of the earth, and the merchants of the earth, did fornication with her; and they be made rich from the abundance of her delights.*)

<sup>4</sup> And I heard another voice of heaven, saying, My people, go ye out of it, and be ye not partners of the trespasses of it, and ye shall not receive of the wounds of it [*or of the plagues of it*]. (*And I heard another voice from heaven, saying, My people, go out of it, and do not be made the partners of its trespasses, and then ye shall not share in its plagues, or its torments.*)

<sup>5</sup> For the sins of it came unto heaven, and the Lord had mind of the wickedness(es) of it. (*For its sins came unto heaven, and the Lord remembered its wickednesses.*)

<sup>6</sup> Yield ye to it, as she yielded to you; and double ye double things, after her works; in the drink that she meddled to you, meddle or mingle ye double to her, (*or of the drink which she mixed for you, mix ye double for her*).

<sup>7</sup> As much as she glorified herself, and was in delights, so much torment give ye to her, and wailing, [*or weeping, or mourning*]; for in her heart she saith, I sit a queen, and I am not a widow, and I shall not see wailing, [*or weeping, or mourning*].

<sup>8</sup> And therefore in one day her wounds [*or her plagues*] shall come, death, and mourning, and hunger; and she shall be burnt in (*the*) fire, for God is strong, that shall deem her, (*or for God is strong, who shall judge her*).

<sup>9</sup> And the kings of the earth shall bewep, and bewail themselves on her (*or and bewail themselves over her*), which did fornication with her, and lived in delights, when they shall see the smoke of the burning of it;

<sup>10</sup> standing afar, for dread of the torments of it, saying, Woe! woe! that great city Babylon, and that strong city; for in one hour thy doom cometh. (*standing afar, for fear of its torments, saying, Woe! woe! that great city Babylon, and that strong city; for in one hour thy judgement cometh.*)

<sup>11</sup> And merchants of the earth shall weep on it, and mourn, for no man shall buy more the merchandise of them; (*And the merchants of the earth shall weep over it, and mourn, for no one shall buy their merchandise any more;*)

<sup>12</sup> the merchandise of gold, and of silver, and of precious stone(s), and of pearl(s), and of bis, (*or and of bisso, or fine linen*), and of purple, and of silk, and of cotton, and of each tree thine, and all vessels of ivory, and all vessels of precious stone(s), and of brass, and of iron, and of marble.

<sup>13</sup> and of cinnamon, and of sweet smelling things, and ointments, and of incense, and of wine, and of oil, and of flour, and of wheat, and of work beasts, and of sheep, and of horses, and of chariots, and of servants, and of other lives of men.

<sup>14</sup> And thine apples of the desire of thy life, [*or And thine apples, the desires of thy life*], went away from thee, and all fatted things, and full clear (*or truly glorious*) perished [*away*] from thee.

<sup>15</sup> And (*the*) merchants of these things shall no more find those things [*or these goods*]. They that be made rich of it, shall stand [*a*] far (*off*), for dread of (*the*) torments of it (*or for fear of its torments*), weeping, and mourning,

<sup>16</sup> and saying, Woe! woe! that great city, that was clothed with bis, (*or which was clothed in bisso, or fine linen*), and purple, and red scarlet, and was over-gilded with gold, and precious stone(s), and margarites (*or pearls*),

<sup>17</sup> for in one hour so many riches be destitute, *either done away*. And each governor, and all that sail by ship into place(s), and mariners, and they that work in the sea, stood (*a*)far (*off*),

<sup>18</sup> and cried, seeing the place of the burning of it, saying, What [*city*]is like this great city?

<sup>19</sup> And they cast powder on their heads, and cried, weeping, and mourning, and saying, Woe! woe! that great city, in which all that have ships in the sea be made rich of the prices of it; for in one hour it is desolate.

<sup>20</sup> Heaven, and holy apostles, and prophets, make ye full out joy on it, for God hath deemed your doom on it. (*Heaven, and the holy apostles, and the prophets, rejoice over it, for God hath taken vengeance upon it for you.*)

<sup>21</sup> And one strong angel took up a stone, as a great millstone, and cast *(it)* into the sea, and said, In this force [*for In this fierceness*] that great city Babylon shall be sent, and now it shall no more be found.

<sup>22</sup> And the voice of harps (*or And the sound of harps*), and of men of music, and singing with pipe and trump, shall no more be heard in it. And each craftsman, and each craft, shall no more be found in it. And the voice of a millstone shall no more be heard in thee (*or And the sound of a millstone shall no more be heard in thee*),

<sup>23</sup> And the light of *[the]* lantern shall no more shine in thee, and the voice of the husband and of the wife shall no more be heard in thee; for thy merchants were *(the)* princes of the earth. For in thy witchcrafts all folks erred (*or For all the nations and all the peoples went astray in thy witchcrafts*).

<sup>24</sup> And the blood of *(the)* prophets and of *(the)* saints is found in it, and of all men that be slain in *(the)* earth. (*And the blood of the prophets and of God's people is found in it, yea, the blood of all those who were killed on the earth.*)

## CHAPTER 19

<sup>1</sup> After these things I heard as a great voice of many trumpets in heaven, saying, Alleluia; praising, and glory, and virtue is to our God; (*After these things I heard voices in heaven like the great sound of many trumpets, saying, Alleluia; praise, and glory, and power be to our God;*)

<sup>2</sup> for true and just be the dooms of him, which deemed the great whore, that defouled [*or corrupted*] the earth in her lechery, and *(a)*vengeed the blood of his servants, of the hands of her. (*for true and righteous be his judgements, who judged the great whore, who corrupted the earth with her lechery, and avenged the blood of his servants, at the hands of her.*)

<sup>3</sup> And again they said, Alleluia. And the smoke of it ascendeth up, into the worlds of worlds, (*or And its smoke goeth up forever*).

<sup>4</sup> And the four and twenty elder men and the four beasts felled down, and worshipped God sitting on the throne, and said, Amen, Alleluia. (*And the twenty-four elders and the four creatures fell down, and worshipped God sitting on the throne, and said, Amen, Alleluia.*)

<sup>5</sup> And a voice went out of the throne, and said, All the servants of our God, say ye praisings to our God, and ye that dread God, small and great. (*And a voice went out from the throne, and said, All the servants of our God, say praises to our God, and ye who have fearful reverence for God, great and small.*)

<sup>6</sup> And I heard a voice [*as*] of a great trump, as the voice of many waters, and as the voice of great thunders, saying, Alleluia; for our Lord God almighty hath reigned. (*And I heard a sound like a great trumpet, like the sound of many waters, and like the sound of loud thunder; saying, Alleluia; for our Lord God Almighty hath reigned.*)

<sup>7</sup> Joy we, and make we mirth, [*for Joy we withinforth, and glad we withoutforth*], and give glory to him; for the weddings of the lamb came, and the wife of him made ready herself (*or and his wife-to-be made herself ready*).

<sup>8</sup> And it was given to her, that she cover her*[self]* with white bisso shining; for why bisso is the justifying of *(the)* saints. (*And it was given to her, that she cover herself with shining white linen; because fine linen is the justifying or the righteous deeds of God's people.*)

<sup>9</sup> And he said to me, Write thou, Blessed *be* they that be called to the supper of the weddings of the lamb. And he said to me, These words of God be true.

<sup>10</sup> And I felled down before his feet, to worship him. And he said to me, See thou, that thou do not; (*for*) I am a servant *(along)* with thee, and of thy brethren, having the witnessing of Jesus; worship thou God. For the witnessing of Jesus is the spirit of prophecy. (*And I fell down before his feet, to worship him. And he said to me, See that thou do not do that; for I am a servant along with thee, and with thy brothers, bearing the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.*)

<sup>11</sup> And I saw heaven opened, and lo! a white horse, and he that sat on him was called Faithful and soothfast; and with rightwiseness he deemeth, and fighteth. (*And I saw*

heaven opened, and behold! a white horse, and he who sat upon him was called Faithful and Truthful, or Faithful and True; and he judgeth with righteousness, and fighteth or wageth war.)

<sup>12</sup> And his eyes were as *(the)* flame of fire, and in his head many diadems *(or and on his head were many crowns)*; and he had a name written, which no man knew, but he.

<sup>13</sup> And he was clothed in a cloth sprinkled with blood *(or And he was clothed in a cloak covered with blood)*; and the name of him was called The Son of God *[or and the name of him was called The Word of God]*.

<sup>14</sup> And the hosts that be in heaven, *(pur)sued him on white horses, clothed with bisso, white and clean. (And the hosts that be in heaven, followed him on white horses, and they were clothed in fine linen, white and clean.)*

<sup>15</sup> And a sword sharp on either side *[or on each side]* came forth *(out)* of his mouth, that with it he smite folks *(or and he shall strike the nations and the peoples with it)*; and he shall rule them with an iron rod. And he treadeth the presser of wine *(or the winepress)* of *(the)* strong vengeance of the wrath of almighty God.

<sup>16</sup> And he hath written in his cloth, and in the hip *[or in his hem]*, King of kings and Lord of lords. *(And he hath written on his cloak, and on his hip, or on his thigh, King of kings and Lord of lords.)*

<sup>17</sup> And I saw an angel, standing in the sun; and he cried with a great voice, and said to all birds that flew by the middle of heaven, *(or and he cried with a loud voice, and said to all the birds that flew through the midst of the heavens)*, Come ye, and be ye gathered *[together]* to the great supper of God,

<sup>18</sup> *(so)* that ye eat the flesh of kings, and *[the]* flesh of tribunes, and *[the]* flesh of strong men, and *(the)* flesh of horses, and of those that sit on them, and the flesh of all free men and of bondmen, and of small and of great.

<sup>19</sup> And I saw the beast, and the kings of the earth, and the hosts of them gathered *(or and their armies gathered)*, to make battle with him, that sat on the horse, and with his host.

<sup>20</sup> And the beast was caught, and with her the false prophet, that made signs before her *(or who made miracles before her)*; in which he deceived them that took the character *[or the mark]* of the beast, and that worshipped the image of it. These two were sent *(or alive)* into the pool of fire, burning with brimstone.

<sup>21</sup> And the others were slain with the sword of him that sat on the horse, that cometh forth *(out)* of the mouth of him; and all *(the)* birds were *[ful-]*filled with the flesh of them *(or and all the birds were filled full with their flesh)*.

## CHAPTER 20

<sup>1</sup> And I saw an angel coming down from heaven, having the key of *(the)* deepness, *(or having the key of the depth, or of the abyss)*, and a great chain in his hand.

<sup>2</sup> And he caught the dragon, the old serpent, that is the Devil and Satan; and he bound him by a thousand years *(or and he bound him for a thousand years)*.

<sup>3</sup> And he sent him into *(the)* deepness, and closed, and marked *[or sealed]* on him, that he deceive no more the folks, till a thousand years be *[ful]* filled, *(or And he sent him into the depth, or into the abyss, and enclosed it, and sealed it over him, so that he would no longer deceive the nations and the peoples, until the thousand years were over)*. After these things it behooveth him to be unbound *(for)* a little time.

<sup>4</sup> And I saw seats, and they sat on them, and doom was given to them. And the souls of men beheaded for the witnessing of Jesus, and for the word of God, and them that worshipped not the beast, neither the image of it, neither took the character of it in their foreheads, neither in their hands. And they lived, and reigned with Christ *(for)* a thousand years. *(And I saw thrones, and they who sat upon them, and judgement was given to them. And I saw the souls of men beheaded for their testimony about Jesus, and for the word of God, and those who did not worship the beast, or its image, nor received its mark on their foreheads, or on their hands. And they lived, and reigned with the Messiah for a thousand years.)*

<sup>5</sup> And *(the)* others of *(the)* dead men lived not *[or The others of (the) dead lived not]*, till a thousand years were ended. This is the first again-rising. *(And the others of the dead did not live, until the thousand years were over. This is the first resurrection.)*

<sup>6</sup> Blessed and holy is he, that hath part in the first again-rising. In these men the second death hath not power *[or In these the second death hath no power]*; but they shall be priests of God, and of Christ, and they shall reign with him a thousand years, *(or but*

*they shall be the priests of God, and of the Messiah, and they shall reign with him for a thousand years).*

<sup>7</sup> And when a thousand years shall be ended, Satan shall be unbound of his prison; *(And when the thousand years shall be over, Satan shall be unbound from his prison;)*

<sup>8</sup> and he shall go out, and shall deceive folks, that be on *(the)* four corners of the earth, Gog and Magog. And he shall gather them *[together]* into battle, whose number is as the gravel of the sea. *(And he shall go out, and shall deceive the nations and the peoples, that be on the four corners of the earth, Gog and Magog. And he shall gather them together into battle, whose number is like, or is as great as, the sand of the sea.)*

<sup>9</sup> And they went up on the broadness of the earth, and environed the castles of *(the)* saints, and the *(be)*loved city. And fire came down of God from heaven, and devoured them. *(And they ascended upon the broadness of the earth, and encompassed the camp of God's people, and the beloved city. And fire from God came down from heaven, and devoured them.)*

<sup>10</sup> And the devil, that deceived them, was sent into the pool of fire and brimstone, where both the beast and false prophets shall be tormented day and night, into *(the)* worlds of worlds. Amen. *(And the Devil, who had deceived them, was sent into the pool of fire and brimstone, where both the beast and the false prophet shall be tormented day and night, forever and ever. Amen.)*

<sup>11</sup> And I saw a great white throne, and one sitting on it, from whose sight *(the)* earth fled *[or flew away]*, and heaven, *(or from whose sight the earth, and heaven, fled or flew away)*; and the place is not found of them.

<sup>12</sup> And I saw *(the)* dead men, great and small, standing in the sight of the throne; and *(the)* books were opened; and another book was opened, which is the book of life; and dead men were deemed of these things that were written in the books, after the works of them. *(And I saw the dead, great and small, standing in the sight of the throne; and the books were opened; and another book was opened, which is the Book of Life; and the dead were judged by those things that were written in these books, according to their works.)*

<sup>13</sup> And the sea gave *(up)* his dead men, that were in it; and death and hell gave *(up)* their dead, that were in them. And it was deemed of each, after the works of them. *(And the sea gave up its dead, who were in it; and death and hell gave up their dead, who were in them. And everyone was judged, according to their works.)*

<sup>14</sup> And hell and death were sent into the pool of fire. This is the second death.

<sup>15</sup> And he that was not found written in the book of life, was sent into the pool of fire.

## CHAPTER 21

<sup>1</sup> And I saw *(a)* new heaven and *(a)* new earth; for the first heaven and the first earth went away, and the sea is not now *(or and the sea was no more)*.

<sup>2</sup> And I, John, saw the holy city Jerusalem, new, coming down from heaven, made ready of God, as a wife adorned to her husband, *(or made ready by God, like a wife adorned for her husband)*.

<sup>3</sup> And I heard a great voice from the throne, saying, *(or And I heard a loud voice from the throne, saying)*, Lo! the tabernacle of God is with men, and he shall dwell with them; and they shall be his people, and he God with them shall be their God.

<sup>4</sup> And God shall wipe away each tear from the eyes of them; and death shall no more be, neither mourning, neither crying, neither sorrow, *(all)* shall be over *(or all shall be ended)*; which first things went away.

<sup>5</sup> And he said, that sat in the throne, *(or And he, who sat on the throne, said)*, Lo! I make all things new. And he said to me, Write thou, for these words be most faithful and true.

<sup>6</sup> And he said to me, It is done; I am alpha and omega, the beginning and the end. I shall give freely of the well of quick water to him that thirsteth. *(And he said to me, It is done; I am Alpha and Omega, the Source and the Fulfillment. I shall give freely from the spring of living water to anyone who thirsteth.)*

<sup>7</sup> He that shall overcome, shall wield these things, *(or He who shall overcome, shall possess these things)*; and I shall be God to him, and he shall be *(a)* son to me.

<sup>8</sup> But to fearedful men, and unbelievful, and cursed, and man-quellers, and fornicators, and to witches, and to worshippers of idols, and to all *(the)* liars, the part of them shall be in the pool burning with fire and brimstone, that is the second death. *(But to cowards, and to the unbelieving, or the unfaithful, and to the cursed, and to murderers, and to fornicators, and to witches, and to worshippers of idols, and to all the liars, their*

*portion, or their lot, shall be in the pool burning with fire and brimstone, that is the second death.)*

<sup>9</sup> And one came of the seven angels, having vials full of the seven last vengeance [or the seven last plagues]. And he spake with me, and said, Come thou, and I shall show to thee the spouses, the wife of the lamb. *(And one of the seven angels came, bearing seven basins, or seven bowls, full of the seven last plagues. And he spoke with me, and said, Come, and I shall show to thee the spouses, the wife of the Lamb.)*

<sup>10</sup> And he took me up in (the) Spirit into a great hill and high *(or And he took me up in the Spirit onto a great high hill);* and he showed to me the holy city of Jerusalem, coming down from (the) heaven of God,

<sup>11</sup> having the clarity of God *(or shining with the glory of God);* and the light of it like [to] a precious stone, as the stone jasper, as crystal.

<sup>12</sup> And it had a wall great and high, having twelve gates, and in the gates of it twelve angels, and names written in, that be the names of [the] twelve lineages of the sons of Israel; *(And it had a great high wall, with twelve gates, and at its gates were twelve angels, and the names written on those gates were the names of the twelve tribes of the Israelites;)*

<sup>13</sup> from the east three gates, and from the north three gates, and from the south three gates, and from the west three gates.

<sup>14</sup> And the wall of the city had twelve foundations, and in them, the twelve names of the twelve apostles, and of the lamb. *(And the wall of the city had twelve foundations, and written on them were the twelve names of the twelve apostles of the Lamb.)*

<sup>15</sup> And he that spake with me, had a golden measure of a reed, that he should mete the city, and the gates of it, and the wall. *(And he who spoke with me, had a gold measuring rod, so that he could measure the city, and its gates, and the wall.)*

<sup>16</sup> And the city was set in square; and the length of it is so much, as much as is the breadth. And he meted the city with the reed, by furlongs twelve thousands, *(or And he measured the city with the measuring rod, twelve thousands furlongs).* And the height, and the length and the breadth of it, be even.

<sup>17</sup> And he meted the walls of it, of an hundred and forty and four cubits, by (the) measure(ment) of man, that is, of the angel. *(And he measured its walls, a hundred and forty-four cubits, according to human measurement, which the angel used.)*

<sup>18</sup> And the building of the wall thereof was of the stone jasper. And the city itself was clean gold, like [to] clean glass, *(or And the city itself was made of pure gold, like clear or shining glass).*

<sup>19</sup> And the foundations of the wall of the city were adorned with all precious stone(s), *(or And the foundations of the city wall were adorned with every precious stone).* The first fundament, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

<sup>20</sup> the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth *(or hyacinth);* the twelfth, amethyst.

<sup>21</sup> And the twelve gates be twelve margarites, by each; and each gate was of each margarite. And the streets of the city were clean gold, as of glass full shining. *(And the twelve gates were made out of twelve pearls; and each gate was made out of one pearl. And the city streets were made of pure gold, like shining glass.)*

<sup>22</sup> And I saw no temple in it, for the Lord God almighty and the lamb, is the temple of it. *(And I did not see any Temple in it, for the Lord God Almighty, and the Lamb, be its Temple.)*

<sup>23</sup> And the city hath no need of the sun, neither [of](the) moon, that they shine in it; for the clarity of God shall lighten it *[or shall light it];* and the lamb is the lantern of it. *(And the city hath no need of the sun, nor of the moon, that they shine in it; for the glory of God shall light it, or shall illumine it; and the Lamb is its lantern.)*

<sup>24</sup> And folks shall walk in the light of it *(or And the nations and the peoples shall walk in its light);* and the kings of the earth shall bring their glory and honour into it.

<sup>25</sup> And the gates of it shall not be closed by day; and night shall not be there.

<sup>26</sup> And they shall bring the glory and (the) honour of folks into it. *(And they shall bring the glory and the wealth of the nations and the peoples into it.)*

<sup>27</sup> Neither any man [or anything] defouled, and doing abomination and leasing, shall enter into it; [no] but they that be written in the book of life of the lamb. *(And nothing defiled, and no one doing abomination and telling lies, shall enter into it; only those whose names be written in the Lamb's Book of Life.)*

## CHAPTER 22

<sup>1</sup> And he showed to me a river of quick water, shining as crystal, coming forth (*out*) of the seat of God, and of the lamb, (*And he showed me a river of living water, shining like crystal, coming forth from the throne/s of God, and of the Lamb,*)

<sup>2</sup> in the middle of the street of it. And on each side of the river, the tree of life, bringing forth twelve fruits, yielding his fruit by each month; and the leaves of the tree be to health of folks. (*down the middle of the city's street. And on each side of the river, the Tree of Life, bringing forth twelve fruits, yielding its fruit every month of the year; and the leaves of the tree be for the healing of the nations and the peoples.*)

<sup>3</sup> And each cursed thing shall no more be; but the seats of God and of the lamb shall be in it (*or but the thrones of God and of the Lamb shall be in it*). And the servants of him shall serve him.

<sup>4</sup> And they shall see his face, and his name [*shall be*] in their foreheads. (*And they shall see his face, and his name shall be upon their foreheads.*)

<sup>5</sup> And (*the*) night shall no more be, and they shall not have (*any*) need to the light of a lantern, neither to (*the*) light of the sun; for the Lord God shall lighten them [*or shall light them*], and they shall reign into (*the*) worlds of worlds. (*And the night shall be no more, and they shall not have any need for the light from a lantern, nor for the light from the sun; for the Lord God shall give them light, and they shall reign forever and ever.*)

<sup>6</sup> And he said to me, These words be most faithful and true. And the Lord God of spirits of prophets sent his angel, to show to his servants, what things it behooveth to be done soon, (*or And the Lord God, who inspired the prophets, sent his angel, to show his servants, what things it behooveth to be done soon.*)

<sup>7</sup> And lo! I come swiftly. Blessed is he, that keepeth the words of prophecy of this book. (*And behold! I shall come quickly. Blessed (is) he, who obeyeth the words of prophecy in this book.*)

<sup>8</sup> And I am John, that heard and saw these things. And after that I had heard and seen (*them*), I felled down, to worship before the feet of the angel, that showed to me these things.

<sup>9</sup> And he said to me, See thou, that thou do not; for I am a servant with thee, and of thy brethren, (*the*) prophets, and of them that keep the words of prophecy of this book; worship thou God. (*And he said to me, See that thou do not do that; for I am a servant along with thee, and with thy brothers, the prophets, and with all those who obey the words of prophecy in this book; worship God.*)

<sup>10</sup> And he said to me, Sign, or seal, thou not the words of prophecy of this book; for the time is nigh. (*And he said to me, Do not thou seal up the words of prophecy in this book; for the time is near.*)

<sup>11</sup> He that annoyeth, annoy he yet; and he that is in filths, wax he foul yet; and a just man, be [*he*] justified yet; and the holy, be [*he*] hallowed yet. (*He who harmeth, still harm; and he who is in filth, continue to grow foul; and a righteous man, still be righteous; and the holy, continue to be holy.*)

<sup>12</sup> Lo! I come soon, and my meed (*is*) with me, to yield to each man after his works. (*Behold! I will soon come, and my reward is with me, to yield to each person after their works.*)

<sup>13</sup> I am alpha and omega, the first and the last, beginning and end. (*I am Alpha and Omega, the first and the last, the Source and the Fulfillment.*)

<sup>14</sup> Blessed be they, that wash their stoles, (*so*) that the power of them be in the tree of life, and (*they*) enter by the gates into the city.

<sup>15</sup> For withoutforth [*shall be shut*](*the*) hounds, and witches, and unchaste men, and man-quellers, and (*those*) serving to idols, and each that loveth and maketh leasing. (*For the hounds, and the witches, and the unchaste, and the murderers, and those who serve idols, and all those who love to tell lies, shall be shut outside.*)

<sup>16</sup> I Jesus sent mine angel, to witness to you these things in (*the*) churches, (*or I Jesus sent my angel to testify to you about these things in the churches*). I am the root and (*the*) kin of David, and the shining morrow star.

<sup>17</sup> And the Spirit and the spouses [*or the wife*] say, Come thou. And he that heareth, say, Come thou; and he that thirsteth, come; and he that will, take he freely the water of life, (*or and anyone who desireth, taketh freely of the water of life*).

<sup>18</sup> And I witness to each man hearing the words of prophecy of this book, if any man shall put to these things, God shall put on him the vengeance [*or the plagues*] written in this book. (*And I testify to everyone who heareth the words of prophecy in this book,*

*if anyone shall add anything to these words, God shall put on him the plagues written in this book.)*

<sup>19</sup> And if any man [*shall*] do away of the words of the book of this prophecy, God shall take away the part of him from the book of life, and from the holy city, and from these things that be written in this book. (*And if anyone shall do away with any of the words of prophecy in this book, God shall take away his portion or his share from the Book of Life, and from the holy city, and from these things that be written in this book.*)

<sup>20</sup> He saith, that beareth witnessing of these things, Yea, Amen. [*Lo!*] I come soon. Amen. Come thou, Lord Jesus. (*He saith, who giveth testimony about these things, Yes, Amen. Behold! I will come soon. Amen. Come, Lord Jesus.*)

<sup>21</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.